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The Living Church

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The Church at Work.

AMERICAN CHURCH BUILDING FUND COMMISSION.

THE American Church Building Fund Commission at its May meeting made the following gifts to complete the building of a new church in each place: To St. Stephen's Church, Batesville, Miss., \$200; Mission Chapel, Fort Pierce, So. Fla., \$250; St. Mary's Church, Oelwein, Iowa, \$200; St. Andrew's Church, Sacramento, Cal. (Sac.), \$250; St. Augustine's Church, Jackson, Cal. (Sac.), \$100; Trinity Church, Sutter Creek, Cal. (Sac.), \$200; St. Peter's Church, Cass Lake (Duluth), \$200; St. Jude's Church, Willow River (Duluth), \$200; St. Paul's Church, Mayville (W. N. Y.), \$250; Mission Chapel, Mesilla Park, New Mexico, \$150. Since the last meeting of the Board, in March, the balance due on fourteen loans, which had been running from five to sixteen years, was paid, the face value of the loans being \$14,600 with six per cent. interest, and the mortgages had been satisfied in connection with loans to churches, in Cripple Creek, Colo.; Lewiston, Idaho; Corona, Cal.; Gadsden, Ala.; Olympia, Wash.; Spokane, Wash.; Barron, Wis.; Mammoth Springs, Ark.; Colfax, Wash.; La Junta, Colo.; Meridian, Miss.; Salina, Kan.; St. Louis, Mich., and Missoula, Mont.

PAROCHIAL MISSIONS SOCIETY.

AT A MEETING of the executive committee of the Parochial Missions Society, held at the Church Missions House, New York, on June 4th, a letter was adopted and was ordered to be sent to the clergy generally. The letter sets forth the Society's plans for enlarged and increased usefulness, and is signed by the officers of the Society.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Flower Service at Massena—Centennial at Catskill.

A FLOWER SERVICE was held at St. John's Church, Massena (Rev. A. Beaumont, rector), the children of the Sunday School entering in procession with cross and banners. The service was very beautiful and gave much satisfaction. A point of reverence inculcated upon the children was to bow toward the altar in entering and leaving the sanctuary.

NEARLY one hundred years ago, or to be exact, on August 24th, 1801, the first Episcopal Church in Catskill was incorporated. The first building was erected on Church Street, on or near the site of what is now called the parish house, and the Rev. Ammi Rogers was the first rector. The congregation was a small one, not very wealthy as far as this world's goods go, but they were a devoted, sincere band of worshippers, and their church roll grew in strength and numbers. Although meeting with many obstacles, their church being destroyed by fire, September 11th, 1839, they arose again, like the phoenix from its ashes, and constructed a larger and better edifice, this being opened for service January, 1841.

They continued to increase in membership until a few years ago, when it became evident that a new and more commodious church was necessary. At first this seemed a most formidable undertaking, but the rector, the Rev. E. P. Miller, was equal to the emergency, and by patience, perseverance and the coöperation of the members of the congregation, the ladies sharing in the work nobly, enough money was raised to purchase a site and erect the large, handsome building on William Street, the corner-stone of which was laid October 18th, 1893, and the benediction services were held on June 6th, 1899. Although the church is not all paid for, yet

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This book was made at the suggestion of the Bishop of Western Michigan, who keenly felt the necessity, as have all other Bishops. We submitted a copy to Bishop Gillespie, and received the following letter:

EPISCOPAL RESIDENCE,
Grand Rapids, Mich.

DEAR SIRS:

I am exceedingly pleased with your Parish Register. You have met a great want admirably. I shall do all in my power to get our small Parishes and Missions to secure them.

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GEO. D. GILLESPIE.

Bishop Nicholson calls attention to the Register in *The Church Times*:

Let us gratefully chronicle here, for the benefit of our clergy, the filling of a long time need, and a parochial want. We have so often been asked—where can we get a good, complete, and yet reasonably cheap, Parish Register? It has hitherto been a question not capable of an answer. They could not be had—except at an unreasonable, indeed an extravagant, price, \$5.00 or \$10.00; and quite beyond the limits of our poorer congregations.

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The Missionary Bishop of South Dakota had also desired such a book, and wrote as follows: I have received the Parish Register, which strikes me as capital. In price, arrangement and general appearance, it is a great achievement. You have made us all your debtors.

Yours very truly,
W. H. HARE.

Bishop Vincent writes in *The Church Chronicle*:

AN EXCELLENT PARISH REGISTER: An insufficient or carelessly kept parish register is not only a shame, but a wrong. The Church's law requires a clergyman to be particularly careful in such records for the Church's sake. He ought to have pride enough to do it for his own sake. It may be of the utmost importance for his people's sake. Such a record has legal value in the matter of births, deaths, and marriages. Every clergyman ought to be interested in having the best register of the kind that can be had. One recently issued by The Young Churchman Co., 412 Milwaukee Street, Milwaukee, Wis., is very orderly and complete. It is not unreasonably expensive. The prices are \$2.75, \$5.50, \$8.00, according to the size. If you have no parish register, or an old one, send for a catalogue of prices, etc., and buy one of these. It will give you satisfaction.

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The Lumberman's Church

Vol. XXV.

MILWAUKEE AND CHICAGO, JUNE 22, 1901.

No. 8



News and Notes



THE GENERAL observance of "Flag Day"—June 14th—shows the widespread influence of the patriotic organizations upon whose recommendation the day was observed, and is also a pleasing indication of the patriotism of the people at large. The day is one that may well be remembered each year, and the silent lesson in loyalty inculcated by the presence of the flag waving in considerable numbers is beyond computation.

PRESIDENT MCKINLEY'S prompt action in repudiating all intention of allowing his name to be used for a third term of the Presidency is in every way to be commended. To have permitted the newspapers to fill out a period when there was a dearth of news by discussing the subject would both have been injurious to him and to his Administration as well. The latter would have been compromised in the delicate questions which it must face, by the unpopularity of a third term. To have postponed the declaration until after the matter had been generally discussed and condemned—as it would inevitably have been—would have injured the President's reputation almost as much as to have ignored the whole question. We confess to some wonder at the lack of sagacity shown by Senator Depew and General Grosvenor in suggesting and endorsing a third candidacy.

THAT CUBA has unconditionally accepted the terms of independence offered her by the United States is most gratifying. There are, indeed, a number of preliminary arrangements which must first be made before independence can be an assured fact, and those who look for its consummation before the meeting of Congress in December are, we feel certain, doomed to disappointment. It is most improbable that the necessary details can be completed before that time.

IT APPEARS that the Philippine insurrection has been of quite formidable numbers at times. From a statement given out last week by the War department it appears that up to April 17th, the number of insurgents who had been captured by or surrendered to the United States forces was 31,415.

REPRESENTATIVES of General Cailles, the last important Filipino leader in revolt, appear to have signed on his behalf an agreement to surrender. Cailles is the reputed author of the offer of \$10 apiece for the heads of all Americans delivered to him, and is charged with many atrocities in the conduct of the war. He is said to be a French half caste, of considerable education, and once the manager of a plantation near Manila.

THE DEATH of Sir Walter Besant brings naturally his life and literary services into review. The work which gave him especial renown was his novel, *All Sorts and Conditions of Men*, in which he showed himself to be a student of sociology and one who sought the good of his fellow men. But his idea of social regeneration, like the ideas of so many others, was by exterior instead of by interior means. The "palace of delight" which his novel introduced to the public was afterward realized in the "People's Palace" which was erected by philanthropists in the east end of London. Yet the People's Palace has not been the success that had been hoped, and the social methods of *All Sorts and Conditions of Men* put into practice have not revolutionized the east end. Like too many other social reformers,

Sir Walter did not sufficiently take into account the element of *sin* and the necessity for its cure.

ROBERT BUCHANAN, who died on the same day as Besant, was principally famous—or notorious—for his violent criticisms of his literary contemporaries. He was the consistent foe of the typical French novel of impurity, but unfortunately his antagonism was not always discerning, and he made many enmities by assailing authors whose works might better have been praised.

IT CANNOT be said that affairs in South Africa are clearing. The capture of two hundred British soldiers only twenty miles from Middleburg is itself a distressing incident from the British standpoint, and is also an evidence of the activity of the enemy despite his alleged condition of vanquishment. But worse than this is the discouragement, amounting almost to despair, that has spread over the English people, leading them to magnify their reverses and wholly removing the typical confidence of the people in their arms. It is strange that with it all there is so little active opposition to the Government. There are indeed mutterings of discontent, but no indications that an appeal to the people would result in aught but a Government victory. So far as continental reports of interference from the international tribunal at The Hague are concerned they may probably be dismissed as newspaper reports, since Great Britain made it a condition prior to entering into the scheme which resulted in the creation of that tribunal, that the Boer republics were not to be recognized as independent powers capable of acting as parties to international arbitration.

THE BIRTH of the fourth daughter to the Russian Czarina leaves the Grand Duke Michael still as first in succession to the reigning Czar. The uncertainties under the Salic law, which refuses succession to the throne to female descendants, are shown to be no less than is the total lack of reason for such a law. British experience has proved that a Queen upon the throne has more often given good government than has a King, and it is easy to see how many difficulties and entanglements of the British Crown were averted by the fact of the sex of the late beloved Queen Victoria, which terminated the Hanover alliance. A woman's influence on a throne has almost invariably tended toward constitutional government, and it might have a mighty effect if it could come to pass in Russia. It is unfortunate that the presumptive succession of the Grand Duke, whose coming to the throne would not be desired, might not be terminated by a repeal of this Salic law.

RETALIATORY action has been taken by Russia in reply to the American alleged discriminatory tax on Russian petroleum. It is announced that on account of this American action, Russia will impose a high rate of tax on American resin and certain other products. This new perplexity has no direct connection with the earlier difficulty between the two governments, according to which a ruling of our Treasury department that Russian sugar was subject to a discriminatory import subsidy, and therefore must be assessed at a higher rate in this country, was answered by a Russian increase of the tariff on certain American machinery. It is every way to be desired that a friendly *modus vivendi* between the two governments should be reached, and that this succession of petty annoyances—if not much worse—should be terminated.

LONDON LETTER.

LONDON, June 4, 1901.

PURSUANT to a faculty granted by the Chancellor of the Diocese of London, certain human remains buried in the forecourt of the Church of St. Mary-le-Strand have recently been removed for re-interment out of town; as also in the case of those buried in the neighboring churchyard of St. Clement Danes, Strand. The faculty was applied for by the London County Council, as that Metropolitan body has, under Act of Parliament and by paying the sum of £1,500 as compensation, acquired possession of an area within the churchyard gates, of 438 square feet, in connection with their grand improvement of a thoroughfare between Holborn and the Strand. Happily such unique ecclesiastical landmarks as the two churches in the Strand, though their yards will soon almost entirely disappear, have escaped destruction, despite the malice of the London race of Vandals. The Church of St. Mary-le-Strand, alluded to by Pope in *The Dunciad*:

"But now (so Anne and piety ordain)
A church collects the saints at Drury Lane"—

stands near the site of the church, named in mediæval records "*Ecclesia beatae Mariae at Strand*," which the Protector Somerset did not protect, but pulled down to make room and furnish material for his palace, where now stands Somerset House. Its architect was James Gibbs, one of Wren's pupils, who also built



CHURCH OF ST. MARY-LE-STRAND, LONDON.

the somewhat later (and much better) Church of St. Martin's-in-the-Fields. The foundation-stone was laid in 1714, the structure being completed in 1717; and it was the first church of the fifty which were ordered by good Queen Anne to be erected in London. Its style of architecture seems to have been satirized pretty sharply by such eighteenth century critics as Addison and Walpole; but perhaps the architect was hardly responsible for all the defects, as he was prevented from carrying out his original design.

On May 22nd the Duke of Cornwall and York, accompanied by the Duchess, laid the first stone of the Cathedral at Brisbane, Australia, to be erected as a memorial to Queen Victoria. The complete design, drawn up by the late Mr. Pearson, R.A., and which calls for a building costing £100,000, will not be carried out at present; but it is proposed to begin with the chancel and transepts, the estimated cost of which will be £35,000.

The new Evangelical incumbent of St. James', Westmoreland Street, Marylebone, Canon Childe, who came from Cheltenham, has altered to some extent the "use" introduced there by the late Rev. Mr. Haweis. For instance, instead of there being

only one psalm at matins or evensong, the whole appointed number are now sung.

At a meeting, convened by the vicars of Otterbourne and Hursley and held under the presidency of the Bishop of Guildford at Wolvesey Palace, Winchester, it was definitely decided to make a public appeal for funds to place a memorial to Charlotte M. Yonge in Otterbourne Church, and also to erect, in memory of her, a reredos in the Lady Chapel of Winchester Cathedral. The general committee will include the Bishops of Winchester, Rochester, Guildford, and Southampton, and the Lords Lieutenant of Hampshire and Surrey.

The important vicarage of Portsea (Portsmouth), vacated by the new Bishop of Stepney and in the gift of the Governing Body of Winchester College, has been very satisfactorily filled by the appointment of the Rev. Bernard Wilson, head of Oxford House, and rector of Bethnal Green. Mr. Wilson, who graduated from Keble College, Oxford, was ordained priest in 1883, thereupon becoming assistant curate of All Souls', Leeds; and from 1886 to 1891 was out in Australia as vicar of the pro-Cathedral at Brisbane. Upon his return he served for a year on the staff of mission priests at All Hallows', Barking, and then became rector of Kettering, in the Midlands; where his work paved the way to his going to Bethnal Green in 1897, to succeed the present Bishop of London at Oxford House.

On May 18th the new Liverpool Diocesan Church House was opened by the Archbishop of York, the opening of the Ryle Library, in connection therewith, being performed by the Bishop of Exeter. The other Bishops present, besides the Bishop of the Diocese, were those of Norwich, Carlisle, and Chester. The building, which is only half completed, is of red brick in the Perpendicular style, and stands on one of the most eligible sites in Liverpool, the total cost, with the site, being £65,000. This great institution was initiated and partly begun by the late Bishop of Liverpool, Dr. Ryle, who, besides giving £1,200 towards the cost of the Church House, bequeathed his entire collection of books as a nucleus of a diocesan library. The present Bishop, Dr. Chavasse, in his speech on the late occasion, expressed the belief of Liverpool Churchmen that the opening of the Church House meant "the opening of a new epoch" in the history of the Diocese, and that, among other things, it was "rich with promise" of a Cathedral, "worthy at once, of the Church and of the City."

The house in Lichfield, where that truly great English Church layman of the eighteenth century, the immortal Samuel Johnson, was born and brought up, has, through the civic pride and munificence of a citizen and alderman, become the property of the Corporation of Lichfield, and was opened to the public on Whitsun-Monday. It stands on the corner of the Market Place and Sadler Street, and is a fairly good specimen of an arcaded English dwelling house of the latter half of the seventeenth century. Directly opposite is a colossal statue of Dr. Johnson,



DR. JOHNSON'S HOUSE AND STATUE, LICHFIELD.

erected in 1838, and also the Church of St. Mary, the register of which contains an entry of his baptism. The old Three Crowns Inn, in the Market Place and next to the house, was where the Doctor and Boswell put up when visiting Lichfield in 1776; and also where, after a "comfortable supper," the English Socrates expatiated in praise of his native place, that its inhabitants "are the most sober, decent people in England, are the genteelst in proportion to their wealth, and speak the purest English."

The rumor current a while ago that the Bishop of Worces-

ter contemplated resigning his See has now been revived, and, according to *The Record* (which ought to know), the resignation will take place early in the autumn.

On Whitsunday at St. Saviour's Collegiate Church, Southwark, the Holy Eucharist was sung to Weber's service in E flat, the organ being supplemented by horns and trumpets. The Bishop of Southwark, vested in cope and mitre, was the celebrant.

The letter written by the Bishop of London (through his domestic Chaplain), to a correspondent, who protested against the Bishop's use of the cope and mitre, has been published in *The Daily Chronicle*, and reads as follows:

"The Bishop thanks you for the courteous spirit in which you have stated your objections to his continuing the custom of his revered predecessor in wearing cope and mitre. If your letter had been a private one to himself he would have gone into the matter with you as far as he was able. But as you have expressed your intention to send the correspondence to the press he must ask you to forgive him for saying that this does not seem to him a satisfactory method of arriving at an understanding with your own Bishop. At all events, it prevents him from saying more upon the subject."

The annual meeting of the Eastern Church Association was held, under the presidency of the Bishop of Salisbury, at the Church House, Westminster, on May 22d. Among the speakers, besides the Rt. Rev. Prelate, were the Rev. A. C. Headlam, Vicar of Welwyn, Herts, and Hon. Secretary of the Association, the Rev. Dr. Biggs, Vicar of SS. Philip and James, Oxford, and Mr. Athelstan Riley. In the interesting report for 1900, sympathetic allusions are made to the late Bishops of London, Oxford, and Cairo (U. S. A.). The Bishop of Salisbury, in the course of his remarks, counseled the Association to be "very careful not to interfere too much" with the present confused state of ecclesiastical affairs in Cypress, and he also said that, though there were points in which the Church of England did not symbolize with the Eastern Church, the points of agreement "far outweighed the points of difference." Among the members of this important and interesting Association are the Bishops of Springfield and Fond du Lac, and S. A. Coates, Esq., of New York City. Its objects are (1) to give information "as to the state and position of the Eastern Christians;" (2) to make known to the Christians of the East "the doctrines and principles of the Anglican Church;" (3) to take advantage of all providential opportunities for "inter-communication with the Orthodox Church;" and also for "friendly intercourse with the other ancient Churches of the East;" (4) "to assist, as far as possible, the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare and the education of their flocks."

The Rev. Mr. Fillingham, the Hertfordshire vicar of unhappy notoriety, has given notice to the public of his intention to oppose the confirmation of Dr. Paget as Bishop of Oxford, on the ground that "he is not a loyal subject," having taken part at services at churches in Oxford "where the law is flagrantly disobeyed."

The late Sir John Stainer's estate has been valued at £34,374 16s. 6d. net; the bulk of the property being bequeathed to his son, who is a barrister.

J. G. HALL.

NEW YORK LETTER.

A SPLENDID institution, Churchly in all of its affiliations, is the Home for Incurables, located in the midst of beautiful grounds in Bronx borough. Its 35th anniversary was celebrated the other day, and Bishop Potter and United States Senator Depew made witty addresses. The announcement was made of a gift of \$30,000 from an unknown friend, for the purpose of improving the grounds, and providing many new things needed. The chaplain of the Home is the Rev. A. J. Derbyshire, who is also rector of Grace Church, West Farms.

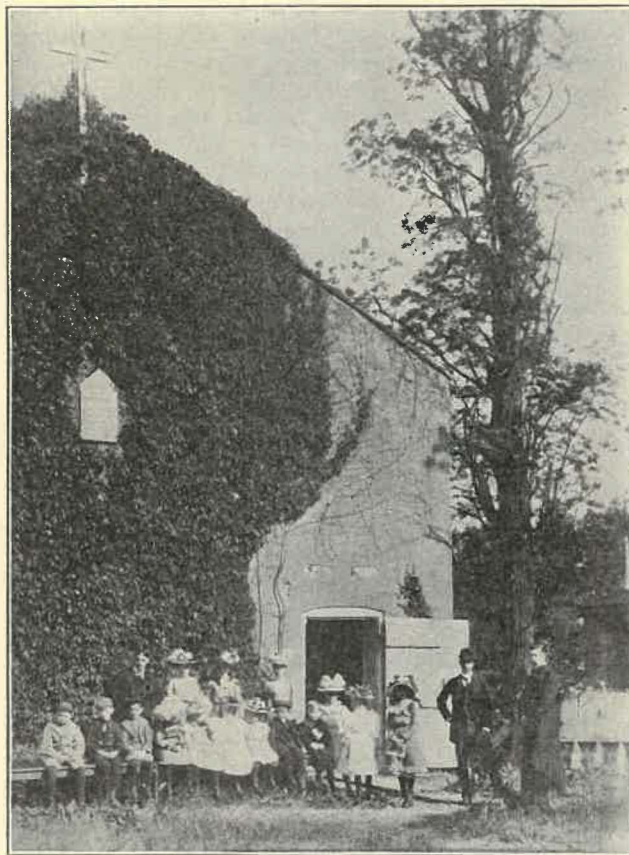
Columbia University's commencement this year saw degrees conferred upon something more than seven hundred young men, while Barnard's class was the largest in its history. The latter is for women, and is affiliated with Columbia. The Master's degree was conferred upon Mr. Theodore L. DeVinne, the famous printer, and that of Doctor of Laws upon Judge Peckham of the United States Supreme Court. Announcement was made of the gift of \$100,000 with which to establish a chair in Chinese literature. The donor, whose name is withheld, points out that the money he sends was saved by him by not using tobacco and whisky and mentions the religious and literary riches of the Flowery kingdom. These may not be ours, but they are religion and literature, and are well worth study by us.

He also mentions the close relations between the United States and China, likely to be closer because we were friendly during the late troubles in China, and calls the Pacific a Chinese-American sea. Bishop Potter and Senator Depew were again the principal speakers, and the Bishop, because of the appearance of both, told this story:

"Speaking of Depew," he said, "reminds me of a story I heard the other day of two oysters who met in a soup tureen recently. Said one oyster to the other, 'What are you doing here? What is this function, anyway?' Replied the other oyster, 'This is a church fair.' Then said the first oyster, 'If this is a church fair, what do they want with the two of us?'"

There is discussion of the name of United States Minister Wu in connection with this chair of Chinese literature.

It is not always necessary to go West in order to see Church work done in primitive ways. The upper part of New York contains some Mission enterprises that would fit well into what the East considers conditions in Montana to be. Two of these are the missions of the Holy Spirit and of the Advocate. The former occupies a part of a stone barn, that is picturesque if not



HOLY SPIRIT MISSION, BRONX BOROUGH.

comfortable, being covered with a beautiful ivy, and the latter is in a chapel made out of what used to be a real estate office. Even for this the Advocate and its friends were compelled to pay \$5,300, but the money was given chiefly for the lot, which is 35 feet front by 131 feet deep. In the illustration of the Holy Spirit not all of the pupils are present. The Advocate building will accommodate 250, and there is a Sunday School of 150 and constantly growing.

The death is announced of the Rev. E. S. Widdemer at Asbury Park. He was a Pennsylvanian by birth and was 77 years of age. He was educated for the law, but taking a course at the General Seminary, he held several rectorates, among them Stillwater, N. Y., one in Philadelphia, and his last one, Christ Church, Yonkers. Early this year his son, the Rev. H. T. Widdemer, died, and from that date the decline of the father was rapid. The funeral was held from Trinity Church, Asbury Park, on Wednesday of last week. He was well known in this city. It is understood he leaves considerable property, some of it to benevolences. He was long a generous giver, and left many friends in Yonkers.

The Rev. J. C. Smiley comes from Teresa, N. Y., as priest-in-charge of St. Edmund's, this city, where he succeeds his brother-in-law, who is hereafter to devote his entire time as assistant to the Rev. Dr. Heber Newton at All Souls', being the special Sunday night preacher. St. Edmund's was formerly

St. James' Chapel, being a daughter of St. James' parish, Fordham. It has been held back in development by defective title to a fine site which its small chapel has long occupied. At last it is to have a handsome church. Work is to be begun this summer. The present building will be employed as the transept of the new one, only a nave and chancel being constructed. The cost will be about \$4,000. It is located in a rapidly growing part of the Bronx, and will soon attain the dignity of a parish. The Rev. Mr. Bentley preached there for the last time as priest-in-charge last Sunday.

An estate is erecting for St. Mark's parish an additional building to the parish summer home at Morristown, N. J., which will accommodate forty children, and be for dormitory and play house. In St. Mark's Chapel a service at 9:30 on Sunday mornings, wholly in German, with sermon by the Rev. E. A. Dodd, has been added. There is a choir of vested boys and girls. For the service the Woman's Bible class have imported from Germany a Bible in German that is very handsomely bound.

The venerable Dr. Shipman of Christ Church does not improve. He was stricken with apoplexy some time since, and unless there is a change, a complication may arise, of a form new in this Diocese, and needing canonical permission to the vestry to elect a new rector. Nothing will be done until the autumn, however. Meanwhile the parish is in charge of the Rev. Dr. W. Dudley Powers of the Church Missionary Society. The new assistant, the Rev. Mr. Lasher, comes on July 1st.

The Rev. Chas. Trask Lewis, who has had charge of the German work at Holy Cross mission, Avenue C and Fourth Street, for some time, has gone to Columbus, Ind., as rector, and is succeeded at Holy Cross by the Rev. Frederick S. Penfold.

The Sisters of St. Mary are able to enlarge their Free Hospital for Children by an extension 34 by 50 feet, to include a handsome chapel, the whole to cost \$45,000. This hospital is one of the well-known institutions of the city, and its record of good works is a long one. It is located on the west side, at Thirty-fourth Street and Ninth Avenue.

The Washburn Memorial Association has disbanded. This was an organization founded by the Rev. Dr. Washburn who was at one time rector of Calvary parish. Its aim was to supply books to the young clergy and to students. Dr. Washburn maintained it individually for some years and finally organized it. After his death, Calvary parish assisted it with funds, but there came a time when the old trustees were few by reason of death, and when it was realized that libraries are more accessible now than when Dr. Washburn inaugurated his charity.

The Rev. William S. Packer has become the assistant at Holy Trinity Church, Brooklyn, succeeding the Rev. D. M. Steele, who went to St. Bartholomew's, Manhattan. Mr. Packer has just been ordered deacon. He was born and reared in Holy Trinity and bears an honored name in Brooklyn public life.

Five stone pillars in Trinity Church, Bayonne, are to be carved and inscribed this summer, two of them in memory of the two Humphrey sons who were drowned in the Nile some months ago while on a tour of Egypt, one in memory of Solon Humphreys, for so many years vestryman of the parish, a fourth in memory of Miss Sarah Schuyler, and the fifth in memory of Mrs. Mary Seaman. The rector, the Rev. F. M. Kirkus, has sailed for England, his first trip there since leaving it as a child thirty years ago. During July and August the parish will be in charge of the assistant and chapel vicar, the Rev. W. S. Danker.

Archdeacon Van Kleeck laid the corner-stone of the new Christ Church, Patterson, Putnam County, on Thursday, June 20th.

Bishop Potter consecrated the new St. Andrew's, Brewsters, on Thursday. Morning prayer was said by the Rev. Dr. Thomas R. Harris, assisted by the Rev. W. F. Lewis and the Rev. E. A. Lyon. Archdeacon Van Kleeck and the Rev. Mr. Bolton assisted the Bishop at the celebration. Mr. F. Tucker, senior warden, read the letter of donation, and the Rev. Dr. Reuben W. Howes the letter of consecration. Other clergymen to the number of forty were present. Following the service of consecration a lunch was served in the former church building, which has been moved away from the old site to be used for church purposes. Bishop Potter, Dr. Harris, Archdeacon Van Kleeck, and the rector, the Rev. Frank Heartfield, made addresses.

The new church, a handsome building of stone, was built by the father-in-law of Mr. Heartfield. He also liberally endowed it. The original building was erected 23 years ago. During the rectorate of Mr. Heartfield two missions have been established in the neighborhood.

A SURVEY OF THE MISSION FIELD.

AS SEEN IN THE MONTHLY MEETING OF THE BOARD OF MANAGERS.

THE Bishop of New Jersey presided at the June meeting of the Board, held on the 11th inst., with an attendance somewhat affected by the several diocesan conventions in session.

With regard to the finances the Treasurer reported that there had been no material change since the previous month and that it must still be stated that \$100,000 would be required in addition to usual receipts between this time and the close of the fiscal year, August 31st. He submitted the following analysis of the contributions to the first instant:

From parishes	\$117,494.62
Sunday Schools	87,571.73
Individuals	41,105.13
Woman's Auxilliary	19,225.94
Woman's Auxilliary, individuals	10,535.89
Junior Auxilliary	2,501.71
Interest	30,109.97
United Offering and Gift	16,500.00
Miscellaneous (publications, etc., etc.)	4,302.61
	<hr/>
	\$329,347.60

Bringing the report of the Lenten Offering from the Sunday Schools down to the date of the meeting, the Treasurer said the amount had reached \$90,165.99, being an average of \$29 per school; 3,109 Sunday Schools having reported. For the same term last year 3,186 Sunday Schools contributed \$89,637.94; being an average of \$28.13 per school.

The General Secretary stated that the late Convention of the Diocese of Missouri had appointed a committee to co-work with the Board of Managers in promoting the welfare of the missions of the Church, and further that every congregation in the Missionary District of New Mexico had made a contribution during the year to the Board and every Sunday School had reported a Lenten Offering. Invitations were extended to the members by the Bishop of Salt Lake and the Rev. Herbert H. Gowen of Seattle to visit the work in those cities *en route* to the General Convention and Board of Missions. Mr. Gowen further wrote that the recent special Convocation of the Missionary District of Olympia had taken steps looking to the erection of a Diocese six years hence, and meanwhile the House of Bishops was requested to choose a Bishop for the jurisdiction.

Action was on several letters from a number of the Bishops receiving appropriations for missionary work. In connection with this business a resolution was adopted, at his suggestion, authorizing the Bishop of Oklahoma to appeal for "Specials" (a) to buy and secure title to Church property; (b) for means to put up buildings and make improvements on the quarter section of land in the Indian country offered to him; and (c) for the salary of a priest to work among the Indians living in such locality.

SWEDISH WORK.

In his report for the quarter the Rev. J. G. Hammarsköld, General Missionary to the Swedes, dwelt upon the particulars of a highly successful meeting of most of the Swedish clergy, recently held in Providence, R. I. There was present at this conference the Rev. Dr. Flodén, a presbyter of the Church of Sweden, who came especially to study the Swedish work in this country and is to give an official report to the authorities. There was submitted a clear and comprehensive statement from the Dean and two Professors of the General Theological Seminary replying to certain misrepresentations in the Swedish press touching this Church and her teachings.

PORTO RICO AND THE PHILIPPINES.

Letters were submitted from the Rev. James H. Van Buren showing that he had the option for thirty days on a certain piece of property in San Juan, upon which to erect a church building for which the money is already in hand. This property, if purchased, will be partly paid for by authority of the Board given several months since to advance the money to be repaid by Specials up to \$8,000. The remainder will be furnished locally. It is hoped that the transaction may be carried to a successful completion. The Rev. Walter C. Clapp, of Toledo, Ohio, has been appointed as Missionary to Manila, and arrangements were made looking to his presenting the cause of Missions in the Philippines to the Church before departure.

JAPAN.

Turning to the foreign field, letters were received from Bishops Williams and Schereschewsky, the Bishop of Kyoto, and the Bishop of Cape Palmas, as well as from several of the missionaries. It will be remembered that an appeal was authorized

by the Board several weeks ago for money to erect a dwelling for the Bishop of Kyoto and his successors in office. In response \$1,029 had been received. The amount necessary was \$5,000. Information was laid before the Board (which, however, was not received from the Bishop) showing the absolute necessity of providing this house in the city of Kyoto where no American-built house could be rented, and the Bishop was living in a Japanese building which was not only unsuitable but jeopardied his health; and, without making any appropriation from the funds of the Society, the Treasurer was authorized to effect an arrangement by which the balance of the sum has already been supplied in advance of contributions for the same, so that there may be no delay in providing a residence for Bishop Partridge. It is earnestly hoped that this \$3,970 will soon be given. A cablegram was sent immediately after the meeting informing the Bishop that this amount was at his disposal.

CHINA.

Dr. Pott wrote that Bishop Graves at the close of April was very busy with his up-river visitations. He was to be absent a month. Dr. Pott concluded:

"We are still in the dark as to the future in China. Some expect more trouble this summer. Let us hope and pray that it will not be so. I feel that we are still at a critical point and that those who think everything will be quiet do not fully comprehend the state of affairs. Bigoted conservatism dies hard and the powers of darkness have by no means yet been put to flight."

The Rev. J. Lambert Rees, recently in this country, arrived in Shanghai with his family on the 20th of April. On that date, in the Church of the Nativity, Wuchang, Bishop Graves advanced the Rev. James Jackson to the Priesthood, and on St. Mark's Day he was to advance four Chinese deacons to the same Order. The Rev. Mr. Jackson wrote that he was greatly impressed with the excellency of the work that had been done in the Boone School, Wuchang, by his predecessor; remarking that the institution had taken a firm hold on a very large constituency and its prospects of usefulness were never brighter. Both boarding schools at Wuchang (the Boone School and St. Hilda's) were re-opened March 9th. At the request of Bishop Graves, Miss Gertrude Carter of Montclair, N. J., was appointed a missionary teacher to China and will sail from San Francisco, with Miss Lillie Crummer, returning to the field, on June 29th; stopping over for a time in Japan. Miss Carter was recently graduated from the Philadelphia Church Training and Deaconess House. She goes for one year at her own cost; leaving her free to resign at the end of that term if necessary. Thereafter she will be provided for under the Woman's Auxiliary United Offering.

WEST AFRICA.

The Rev. Paulus Moort, M.D., who on the recommendation of the Bishop and with the concurrence of the Board has come to New York for medical treatment, accompanied by his wife and child, arrived on the 8th instant. He was immediately received at St. Luke's Hospital.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to the first instant to be examined and had certified the same to be correct.

CHURCH CONSECRATED AT ONEIDA, N. Y.

ST. JOHN'S CHURCH, Oneida, N. Y., which was consecrated June 19th by the Bishop of Central New York, has a beautiful situation on the main street of the city. It was built in 1895, of Warsaw blue stone, after designs by Architect W. H. Archer, of Buffalo. The stone-work is in broken ashlar, with slate roof and metal cornices. The front or west end of the edifice has a gabled façade, with arcade of Gothic windows, rose window and ventilator, all surmounted by a cross, and is supported by a massive stone tower with an entrance in the base; louvers in the belfry above, and corbelled embattlement at the top. The walls at each side are pierced by pretty windows, many of them memorials. The roof of the interior is divided into panels by open trusses, giving an elongated perspective, broken by transepts at each side, and showing the sanctuary through a chancel arch of goodly proportions. The transepts spread out at each side, giving increased width at this point, and form a cruciform effect of good proportions. The organ chamber is at the side of chancel. The chancel and sanctuary are lighted by four dormer windows, and are ample in size, the choir seating comfortably forty persons. Oak wainscot up to

the window sills, carpets and cushions old blue in color, plain oak pews and choir stalls of the best manufacture, furnish the



ST. JOHN'S CHURCH, ONEIDA, N. Y.

interior. There is a special ventilating shaft and duct for both nave and chancel. The seating capacity is 350.

The parish has had eight rectors since 1860, and the present



INTERIOR—ST. JOHN'S CHURCH, ONEIDA, N. Y.

incumbent, the Rev. John Arthur, will complete twelve years as rector, January 1st, 1902. Mr. Arthur was born and reared in



REV. JOHN ARTHUR.

Utica. He attended the public schools of that city, working for support out of school hours, as his mother was a widow and the family dependent. While learning the printers' trade he studied evenings and fitted himself to enter upon a course of training for the Ministry. He was prepared for Orders under the eye of his Bishop in St. Andrew's Divinity School, and received Priest's Orders April 2, 1886. After a four years' rectorship of Grace Church, Cortland, where a new edifice was erected and the Church life deepened and made stronger, he accepted a call to Oneida.

His ministry may be characterized as an earnest one, broad in its sympathy toward man, constant in loyalty to the Church and the Faith. Of reverent spirit, with better equipment for the parish on its material side, the best fruits of his ministry (to him) will be "living stones," fitted for God's spiritual temple!

Diocesan Conventions

CENTRAL NEW YORK.

(THE RT. REV. F. D. HUNTINGTON, D.D., LL.D., BISHOP.)

THE 33d annual Convention of the Diocese was held in Calvary Church, Utica (the Rev. E. Huntington Coley, rector), June 11, 12, Bishop Huntington presiding.

The Rev. J. K. Parker was re-elected Secretary and the Rev. Wm. Cooke Assistant Secretary. Mr. George J. Gardner was re-elected diocesan Treasurer. In the Bishop's address he said:

"So far as I have observed or have been informed, no check or impediment has hindered the prosperous course of the Woman's Auxiliary, Senior and Junior, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Shelter, the House of the Good Shepherd, the St. Andrew's School of Divinity, the Keble and St. John's Schools. To those of our clergy who ignore or disregard the first three of these in their parochial administration, where the conditions are or can be made reasonably practicable for favoring or promoting them in word or deed, I must say that in my judgment they wrong their parishioners, depriving them of an actual benefit and pleasure which a large experience and testimony of the Church abundantly approve. A segregating parochial policy which shuts off all these helps to Church life, is neither admirable nor defensible, and is to be correctly designated as rather individualism than independence, rather self-confidence than loyalty.

"So little has been done in behalf of the colored people among us, owing to their distinctive deprivations and disadvantages, that we must feel much gratification at the gratuitous and judicious exertions of the Rev. Mr. Coddington of Syracuse, to provide a suitable and convenient standing for those under his pastoral care."

The reports of the various funds showed them to be in excellent condition, with safe investments at fair rates of interest. The Rev. John R. Harding offered a resolution, which was adopted, that a committee be appointed for carrying on Church work among deaf mutes in the Diocese, and that such commission be authorized to call for contributions on behalf of this work and to appoint its own officers.

The Convention then balloted for the Standing Committee with the following result: Rev. John Brainard, D.D., Rev. Henry R. Lockwood, D.D., Rev. Theodore Babcock, D.D., Rev. John R. Harding; Messrs. Azariah H. Sawyer, LL.D., John R. Van Wagenen, George Jack, William D. Dunning.

A special committee recommended that the Rev. Messrs. Wm. B. Clark and John Arthur be added to the committee in charge of the matter of increasing the principal of the Episcopate Fund. \$20,000 has been pledged, most of it on the condition that a total of \$25,000 be subscribed. To secure the \$5,000 needed it is understood that the above-named gentlemen will call upon parishes and members of the Diocese, soliciting contributions from all who have not already given to this fund.

An interesting report on Sunday School work and conditions in the Diocese was presented by the Rev. J. J. Burd, chairman of the special committee. The Rev. Mr. Forsythe of St. Matthew's, Philadelphia, spoke in behalf of the general Society for the relief of disabled clergy and widows and orphans of deceased clergymen, at some length, explaining its purposes and condition.

It was resolved on motion of the Rev. W. H. Van Allen that a committee be appointed to consider whether it be desirable to consolidate the Christmas fund of the Diocese of Central New York with the general clergy relief fund, and to report at the next diocesan Convention.

By the Rev. Dr. H. R. Lockwood—That in making assessments for the general fund the Standing Committee be instructed to include regularly in the annual budget one-third of the estimated expenses of the Diocese incident to the meeting of General Convention. Adopted.

The following were duly elected Deputies to the General Convention: Clerical—Rev. Dr. J. H. Egar (Rome), Rev. Dr. John Brainard (Auburn), Rev. F. N. Westcott (Skaneateles), Rev. John Arthur (Oneida); Lay—Hon. Charles Andrews (Syracuse), R. J. Hubbard (Cazenovia), A. H. Sawyer (Watertown), Charles S. Symonds (Utica).

The committee on canons reported (by Dr. La Roche) a canon which, after debate, was adopted, providing for the retirement of a minister from the active duties of his office when he has reached the age of 65 years and desires to retire by reason of disability and who is in need of assistance. On the recommendation of the Bishop he shall be entitled upon his retirement to receive a pension of \$500 per annum, provided he has been engaged 25 years in the work of the ministry in this Diocese.

The Rev. W. H. Van Allen offered a resolution that it is the sense of this Convention that the General Convention should so amend the existing canons on marriage and divorce as to forbid any clergyman of this Church from solemnizing a marriage ceremony, either party to which has a living husband or wife divorced for any cause whatsoever arising after marriage.

Mr. Van Allen championed the resolution in an able speech, and

he was warmly seconded by others, but Dr. Babcock said this was for the General Convention and not for any Diocese. Discussion showed that there was diversity of opinion in the matter, and the resolution was tabled on motion of Dr. Beauchamp. It was moved by the Rev. William B. Clarke that the sum of \$11,400 be appropriated for the missionary work of the Diocese for the current year, and that the sum of \$10,000 be assessed upon the districts. Adopted.

The Bishop appointed the same examining chaplains who served last year, Rev. Theodore Babcock, D.D., Rev. Edwin W. Saphoré, and Rev. William Beauchamp, D.D. Hon. A. H. Sawyer of Watertown was nominated for Chancellor of the Diocese.

Dr. Egar, from the committee on canons, reported favorably on the amendment to the canons giving the trustees of the episcopate fund greater latitude in making investments. George M. Weaver, one of the trustees, said the amendment was not necessary at this time and it was voted on and lost.

The Rev. Wm. B. Clarke declining to serve longer as Secretary to the Board of Missions, owing to other duties placed on him, the Rev. J. J. Burd was chosen for that position.

LEXINGTON.

(THE RT. REV. L. W. BURTON, D.D., BISHOP.)

THE Lay Deputies to General Convention, omitted in our previous report, are: General Fayette Hewett, Hon. Wm. H. Cox, Mr. F. H. Dudley, Mr. H. C. Hudgins.

CONNECTICUT.

(THE RT. REV. C. B. BREWSTER, D.D., BISHOP.)

THE Diocesan Convention of Connecticut was opened on Tuesday, June 11, with the celebration of the Holy Eucharist, in Trinity Church, New Haven. The Bishop was celebrant, the Rev. Dr. Storrs O. Seymour, of Litchfield, President of the Standing Committee, was gospeller, and the Rev. Dr. Samuel Hart, Sub-dean of Berkeley Divinity School, Middletown, was epistoler. The solid silver patens and chalices used at this service were the old Colonial Communion Plate of Trinity Church, which were presented to the parish before the Revolution. The annual sermon was preached by the Rev. Dr. John J. McCook, of Trinity College, Hartford. His text was Joel ii. 28. The preacher spoke at length of the necessity of Christian Education, and enlarged upon the visions of Peace in the Nation, the World, and the Church, in the future. He also dwelt upon some of the moral evils of the day. By a resolution passed late in the meeting, the sermon was ordered printed for distribution.

The Convention was organized for business by the election of the Rev. F. W. Harriman as Secretary, and the Rev. C. G. Bristol, the Rev. John F. Plumb, and the Rev. Wm. A. Beardsley as Assistant Secretaries. The morning was devoted to routine business, the hearing of reports from committees of purely diocesan interest.

At 2:15 P.M. the Convention re-assembled to listen to the

BISHOP'S ADDRESS.

"The subject of Missions," he said, "occupied my attention a year ago. It is enough for me to remind you that the Board of Missions has declared that the Church's duty to-day, in the face of its opportunities and responsibilities, is enlargement, and not retrenchment, but that the Board is confronted by the grave danger of a deficit by September 1st of \$100,000 or more. If the Church, after warning and appeal, fails to provide sufficient money to meet the appropriations, then the Board, however severely it may be criticised, will have nothing to do but to reduce the appropriations. What that means to those in the field, you can picture as well as I. If there be in this Diocese any parish or mission station which has this year made no offering for Missions, I hereby make earnest request and beseech in God's name that before September 1st, such offering be made and sent to the Church Missions House. Failure to do this, I shall regard as a reproach to the Diocese. And I wish that other parishes and individuals might be moved to make an additional offering to meet this exigency."

With regard to Diocesan Missions the Bishop said: "At this time I wish to speak of Diocesan Missions on the side of ways and means. It is impressed upon me, and I think it were useless much longer to ignore the fact, that there is widespread dissatisfaction with the present method of raising money for this object. The rate and basis of assessment were in accordance with the action of convention, and that action has been, I believe, carried out with all fairness. But the contribution is evidently regarded by many parishes as an oppressive burden. This question I do not desire to approach on the side of business detail. But, from the standpoint of principle, it has been a pain and grief to see that what is really a Christian duty and privilege is felt as an irksome and galling yoke. I cannot help recalling experiences of mine in other Dioceses, where much larger sums were raised without complaint, indeed with a glad alac-

[Continued on Page 264.]

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—Leading Events of the O. T. from the Birth of Moses to the Death of Saul.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE TABERNACLE AND ITS SERVICES.

FOR THE FOURTH SUNDAY AFTER TRINITY.

Catechism: VI. Summary. Text: St. John iv. 24. Scripture: Exodus xl. 1-16.

THE sin of the Children of Israel in the matter of the golden calf (Ex. xxxii. 1-6) brought their great leader to the front again as mediator (*Ibid* vv. 30-35); but it was not until after long entreaty and deep humiliation that the tables of the law were renewed and the covenant again established. A second time the faithful and much-enduring Moses remained forty days and nights in the mount, without food, sustained by his communion with God (*Ibid* xxxiv. 28). When he came again into the camp, a glory rested upon him of such exceeding brightness, that it became necessary for him to veil his face when he spake unto the people (*Ibid* verse 35).

To Moses, the first time in the mount, God revealed the pattern of the Tabernacle (Ex. xxv. xxvii.); but it was his later intercession, after the people's sin in the matter of the golden calf, that won from Jehovah a reluctant willingness to accept the Tabernacle as His earthly dwelling-place and to abide still with His rebellious people.

Our present lesson has to do with the setting up of the Tabernacle, after the directions which God had given were carried out; but before we turn to its study, certain facts must be considered which bear upon the general subject.

The Tabernacle was movable, a tent of about 45 feet in length and 15 in breadth, standing within an enclosed area 75 feet broad and 150 long. The Tabernacle was placed, not at a distance from the camp, but at the centre of it; and the tribes in orderly fashion were grouped around the dwelling-place of the unseen Captain of the host (Num. ii.).

There were three sections or divisions: the Outer Court, the Holy Place, and the Holy of Holies.

The Outer Court was open to the heavens, but enclosed by curtains of costly workmanship, which hung from connecting bars supported by wooden pillars (Ex. xxii. 9-18). The entrance was at the east. Within this enclosure stood the Brazen Laver, at which worshippers purified themselves before they sacrificed, and the priests before they entered into the Holy Place (*Ibid* xxx. 1-21). Opposite the entrance was the Altar of Burnt Offerings, "at which sacrifices in all their varieties were offered by penitent or thankful worshippers" (*Ibid* xxvii. 1-8). This altar stood in the open air, that injury might not be done by the smoke which rose from the burning sacrifices. The Outer Court was open to all the people except to those who were ceremonially unclean.

Within this enclosed space, near to its centre, stood the Tabernacle proper, curtained above as well as at the sides. The larger of its two divisions was the Holy Place, more sacred than the Outer Court, but less sacred than the Holy of Holies, trodden daily by the priests, bare-footed and clad in white garments. As no light from without reached the Holy Place, it was illuminated by the Golden Candlestick (lamp), with its seven lights, "one taller than the others, as the Sabbath is more sacred than other days," perpetually burning, symbolic of the fidelity of Him who, in His guardianship of Israel, neither slumbered nor slept (Ex. xxv. 31-40; xxvii. 20). In the Holy Place was the Altar of Incense, upon which incense was burned morning and evening, emblematic of the heart's adoration (Ps. cxli. 2). Here also was the Table of Shewbread, testifying that from God were the life and sustenance of the nation.

The Holy of Holies contained only the Ark, with the Mercy Seat, and over the Mercy Seat the Cherubim (Ex. xxv. 10-22). This was especially the place of God's Presence (*Ibid* verse 22). Into the Holy of Holies the High Priest alone could enter, once a year, on the Day of Atonement (Ex. xxx. 10; Heb. ix. 7). The Ark contained the two Tables of the Commandments, and the Book of the Covenant made by Jehovah with Israel; afterwards were added the pot of manna and Aaron's rod (Heb. ix. 4). Degrees of sacredness are indicated in the materials used: in the Holy of Holies, shittim (imperishable) wood and gold; in the

Holy Place, silver, a less noble and less costly metal. In the Epistle to the Hebrews (ch. ix.), we have the application of the types of the Tabernacle to the mysteries of redemption.

The Tabernacle, thus designed "according to the pattern shewed in the mount" (Heb. viii. 5), took about half a year to construct. The devotion and generosity of the people were manifested in their costly gifts for this sacred purpose, and may be regarded as a practical atonement for their previous unfaithfulness in the matter of the golden calf.

The longed-for day at last came for the setting up of the Tabernacle. This is the subject of our present lesson. It was "the first day of the first month" (verse 2): one year less fourteen days, therefore, after their departure from Egypt. Nisan, already famous in the annals of Israel (Ex. xii. 2), became to them once more "the beginning of months," because in it Jehovah now fulfilled His promise to abide with His people, by accepting the Tabernacle as His earthly dwelling-place.

First, it would seem, the Tabernacle or tent was erected (verse 2). Within the Holy of Holies was placed the Sacred Ark (verse 3). Then in the Holy Place were stationed the Golden Candlestick, the Altar of Incense, and the Table of Shewbread (vv. 4, 5). Outside the tent, in places already designated, were next put the Altar of Burnt Offerings and the Brazen Laver (vv. 6, 7). Finally the Outer Court was completed and enclosed with curtains (verse 8). The Tabernacle, its furniture, and the sacred vessels were anointed with holy oil (Ex. xxx. 26-31; Lev. viii. 10-12), set apart from all unhalloved uses: the altar especially, which was declared to be "most holy" (vv. 9-11).

The solemnities of that great occasion concluded with the anointing, the official designation, of Aaron and his sons for the Priesthood of the nation (vv. 13-15).

Careful research has justified the belief that the Tabernacle was set up on Friday (Dr. Jarvis' *Church of the Redeemed*, p. 74). "On the first day of Nisan, the Tabernacle was set up. It was Friday; that night the lamps were lighted, and the first Sabbath of their ecclesiastical year, the appointed worship of God began in the wilderness. The Ark being placed in the Holy of Holies, the fulness of the Divine Glory rested upon it (Ex. xl. 17-34). The offerings of the flock and of the herd, the perpetual daily morning and evening sacrifice, began. The incense arose from the golden altar. Christ was present with His Church in the wilderness; and thus far Moses was the administrator."

THE VOICE OF THE CHRISTIAN YEAR.—V.

BY A RELIGIOUS.

THIRD SUNDAY AFTER TRINITY.—"BE HUMBLE."

IN BOTH Epistle and Gospel to-day are taught, as complementary truths, (a) the loftiness of man's place in the Will of God; (b) his utter inability of himself to rise thereto; (c) the fulness of God's grace working mightily to seek and to save those who else were "lost" eternally; and (d) man's submission and correspondence, by which the free-will-agent becomes a co-worker with God.

The Parable of the Lost Sheep illustrates redeeming love at its utmost condescension. How many hearts, fearful for themselves or anxious for others, have been consoled by its lesson that helplessness is the strongest appeal to omnipotent Help! The utter ruin of the lost sheep is the opportunity for the Good Shepherd to show His exceeding mercy. Through infinite suffering He "made a great supper"; and lifted up on the Cross, He "bade His guests": but this was not enough—no wilderness is too far, no way too toilsome for Him to go to seek one wretched sinner. His joy in His success and the echoing angelic joy, show in what esteem a soul is held in heaven; yet sinners dare "despise others" for their faults! To what shame our pride is put by its contrast in Almighty God! O Humility! Humility! when will we learn thee by our lack of thee?

Wisely, with this gospel, is paired the passage from St. Peter, whose sad experience of spiritual pride adds point to his message. Penitent thoughts of his own past intensified his vigorous instruction upon resistance to the adversary. He knew well the need to "be sober and vigilant" as well as humble and trustful.

Consider the five dispositions wherewith St. Peter bids us prepare our hearts before God.

Humility. The soul which is willingly subject to its fellows is the fit subject of God's bountiful grace and mercy. Pride shuts Him out of the heart; so hedges itself about that "not many mighty works can He do" therein.

Trust. "Casting all your care upon Him, for He careth for

you." We cannot trust to our love for Him; we trust His love for us.

Soberness. Three times in this brief Epistle St. Peter bids us "be sober." Joyous, but restrained; "mindful of the angel."

Vigilance. Mindful of the evil angels, emissaries of that adversary.

Zealous resistance. One who "makes a good fight" attracts His help, and "to them that have no might He increaseth strength." Spiritual strength is conscious weakness resting upon God. He knoweth them (Nah. i. 7) in whom "mistrust of self" has made room for "trust in Him," and cometh speedily with a great deliverance; filling our emptiness with bountiful grace and mercy, showing His might upon our misery by making a saint out of a sinner.

This fifth disposition connects with the first, which, according to St. Peter, is the mother and mistress of the rest. Without humility, we could not see our helplessness, our need of soberness and vigilance—humility, the first grace and the last; rooted in truth (Ps. xl. 5), growing in the light of God's felt Presence; making for peace and producing charity (as opposed to pride, which is ever cruel). Humility prepares for faith, engenders hope, protects love, inspires generosity. The vigorous apostle shows it as a virile grace; courageous, because conscious of its great need; daring, because of confidence in God; not afraid, in His strength, to face toil, self-denial, long patience, much repentance, hard climbing, desperate passes, courageous leaps—daring all, daring anything, if only she may follow the blessed steps of One most holy Life; who humbled Himself and left us that example.

"Be clothed with humility." Clothing indicates rank; humility is the Christian livery—of slavery to One crucified.

"Be humble"—and blest, for this grace enters into every other; no "deed" done without it God will recognize as "good." It must be a permeating constituent of the soil of the inner garden—the "good ground" of the heart—contributing somewhat to every fair thing rooted there, giving a special fragrance to every flower there flourishing. Furthermore, it ascends from the soil into the atmosphere, in a peculiar softness that pleases the Master of the garden, when He comes to walk there in the cool of the day.

Over against this grace which God Himself delights to honor—*humility*, daughter of Truth, living by Light—stands dark and menacing the monster *pride*—born of blindness and living by lies. Pride is the spring of disunity; walled about with idols and false estimates, she estranges herself from all who will not cringe and call her falsehood fair. Humility is modest, seeking to be unseen, unless she can serve or learn. Pride vaunts her very shame; the father (St. John viii. 44) whose likeness she cultivates sets his seal on face and physique, on manner, look, and tone, till she becomes his witness everywhere, to the glory of Satan and the shame of Christ our Lord.

Listen, my heart, to what thou hearest of thine enemy—the adversary who once had a home in thee. Be sober, be vigilant, lest he enter again; lest ere thou art aware he again possess thee, and thy last state be worse than thy first.

NOTE.—One has wondered that, in our wonderful Lectionary, Ezek. 34 was not associated with St. Luke 15. But this year—by one of those illuminating coincidences constantly occurring in the course of the Church's seasons—the juxtaposition is supplied, as St. Peter's Day follows the Third Sunday after Trinity. The use of his Epistle throughout the week will well prepare us to profit by his Festival at its close.

A GENTLEMAN.

I WAS ONCE spending the night in a beautiful home in a large city. At about nine o'clock my host, a gentleman of about fifty-five years of age, got up, went out into the hall and put on his overcoat and rubbers. Returning to the parlor door he said:

"Excuse me, please, for just a few minutes. I am going to say good-night to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good-night, if he was in the city.

"No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's and bid her good-night," said the gentleman's wife when he had gone.

"Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line.

"Her mental powers are beginning to fail, and she forgets many things, so that her mind is a blank on some points; but when nine o'clock comes she always knows the hour, and says: 'It is time for Henry to come and bid me good-night.'"—*Will Carlton's Magazine.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

WHILE the air is full of the burning question of the "Change of Name of the Church," or, as it should be stated more correctly, the "Abolition of the Misnomer of the Church," it might be well to present to the clergy and laity, the opinion of so weighty a witness as Canon MacColl of Ripon Cathedral, England.

In his masterly book, *The Reformation Settlement*, referring to the debate in the Upper and Lower Houses of Convocation, on King William III.'s scheme to legislate for the Church by external authority in matters of doctrine, in the chapter on the Ornaments Rubric, pages 358-359, he writes:

"There was a lively debate as to whether the Church of England should be called 'Protestant.' The Lower House rejected the term as 'equivocal,' 'since Socinians,' etc., were so designated, and it was dropped accordingly. In my humble opinion the Church of England has done wisely in refusing to admit the term 'Protestant' as entering into the definition of her claims. It is a negative term, and things are properly defined by their properties, not by their accidental negations. 'The Protestant faith' is a contradiction in terms. The note of faith is 'I believe'; of Protestantism, 'I do not believe.' It is a grievous mistake to place the essence of a Church in the negation of something which it repudiates, and thus tie its life to the existence of error. To tell me that a man is a 'Protestant' is to tell me absolutely nothing more about his religious opinions than that he is not a Roman Catholic. It is a definition which embraces every man who is not a Roman Catholic; not only orthodox Christians but Socinians, Mormons, Comtists, Agnostics, and even Atheists. Every Church is Protestant in so far as it protests against error, but to fix upon that characteristic as its *raison d'être* is an absurdity, and is very bad tactics in addition. The Pope and Cardinal Vaughan take good care to designate the Church of England as 'Protestant,' while they claim a monopoly of the term 'Catholic,' and it would be playing into their hands to acquiesce in that position. The Church of England claims to be the Catholic Church of this land, and it is by a true instinct that she has always refused to surrender that title to the amorphous designation of Protestant. It is just because of my loyalty to the Church of England and my opposition to the errors and domination of the Church of Rome that I refuse to call myself by a name which signifies nothing positive, and surrenders the whole ground of controversy to the Church of Rome."

This dispassionate and masterly argument loses none of its force, but rather gains, by the transparency of its application to the nomenclature of the "Protestant Episcopal Church in the United States of America." The American Church fell into the pit that was dugged for the English Church, from which the latter happily escaped. It is easier to walk round a hole in the first place, than to get out when once you have fallen into it. It is devoutly to be hoped that, under the divine guidance, the American Church may acquire the will and the power to get out of this awkward hole, as speedily and as gracefully as it can. I am, yours very faithfully, FRED C. COWPER.

St. John's Rectory, Huntington, Pa., June 10, 1901.

To the Editor of *The Living Church*:

I HAVE just received the *Living Church Quarterly*. I send you a few copies of *Truth*, a Roman Catholic paper published in N. C. You can see what advantage they take of our unfortunate name; but I fear we are not yet ready to drop it. By what authority did our American fathers give to the Church a name? Christ called it *My Church*. As He is everywhere present, the Church (His Body) is *everywhere the same*. THE CHURCH—that is its name, whether in Jerusalem, Antioch, Rome, England, or the United States of America. No man may add to or take from this name. If we are not the Church, then our name is good enough, for what man makes, he can name. If we organize a protesting association, it must be to protest against something that existed prior to the protesting association; therefore the protesters must be of recent origin, brought into being to protest against the *older Church*. We exist there-

fore to antagonize and oppose the progress of Christ's Church on this earth. This is the way a stranger to our Church might construe our title on first reading it. Of course this is not our position. We are *The Church* in this country.

Man has no right to attempt to name *The Church*, or nickname it either, for the reason that he cannot comprehend it. Only God can. He allowed Adam to name things on earth only. Worldly things he could comprehend; but Christ said, "My Kingdom is not of this world."

Its name is *Church* and nothing else, for Christ said *My Church*. If we add to it, or take from it, it is no longer *Christ's Church*, and a name is necessary to distinguish it from the original. Our name indicates this to be our position. If this is the case, the sooner we know it the better; for if so, no change of name is needed, for as the Rev. J. De Wolf Perry says (in the *Quarterly*): "It plainly declares and defines the attitude of *Our Church*." Mr. Joseph Packard says: "Our name is both adequate and descriptive"; and the Hon. Richard Morgan says: "To call ourselves the American Church, or the Catholic Church in America, or in the U. S., would be a ridiculous misnomer, an absurd pomposity, and patent falsehood." Expressions like the above from men of such high standing and undoubted honesty and ability in the Church, make us poor laymen doubt as to where we really are. I think it due us to have something more definite than these conflicting opinions as to whether we are in the *Church* or no. If we are a true branch of the Church in this country, let us drop from the title page of the Book of Common Prayer, the words, *Protestant Episcopal*. JOHN W. NOBLE.

Anniston, Ala., May 25, 1901.

[The following from *Truth*, February, 1901, may be quoted as an example of the way our present name is utilized by Romanists, as stated by Mr. Noble. There are many similar examples and it is not strange that laymen should be perplexed. Thus by retaining the name "Protestant Episcopal" do we constantly play into the hands of Rome:

"Our correspondent ought not to quarrel with Catholics, or others, for calling Episcopalians Protestants. The official title of his Church as given by itself is 'Protestant Episcopal.' It has borne that title these many generations, and not all the efforts of the High Church party have ever been able to change the title. This very fact ought to show our correspondent who, we trust, has a real and true love for genuine Catholicity, that the Episcopal Church is neither the Catholic Church nor part thereof. A Church that has always borne the title of Protestant and refuses even now to change it surely can not be the Catholic Church."]

To the Editor of *The Living Church*:

THE annual Council of the Diocese of Colorado, at its session, Wednesday, June 5th, by a rising vote, with only five votes in the negative,

Resolved, That the Deputies to the General Convention are hereby instructed that it is the judgment of this Council that the words "Protestant Episcopal" should be omitted from the title of the Prayer Book and from the legal title of the Church.

The accompanying editorial from the *Denver Republican* is based on the action of the Council. Faithfully yours,

Evergreen, Col., June 11, 1901. P. H. HICKMAN.

[The editorial referred to is as follows:

THE CHURCH OF AMERICA.

There has been a notable tendency on the part of the Protestant Episcopal Church in this country as well as in the Church of England to return to the ancient landmarks and insist upon its claim to Catholicity. The term "Protestant Episcopal" has been found objectionable and some members have gone to the extent of saying that they should be called American Catholics to distinguish them from Roman Catholics.

The Colorado Diocese has just adopted a resolution instructing its delegates to the next triennial Convention of the Church to vote in favor of dropping the words "Protestant Episcopal" from the official title. There does not seem to have been much opposition, although the Protestant or conservative sentiment was present. Whether the triennial Convention changes the name of the Church at the next session or not, the change will almost certainly be made in time.

Admitting for the argument's sake, the validity of Anglican orders, which Roman Catholics deny, there was never any good reason for interjecting qualifying terms into the name of that branch of the Catholic Church which is now called the "Protestant Episcopal." If its ecclesiastical descent from the Apostles is valid and clear then the question of whether the Church is entitled to the name of Catholic is to be determined by whether it is schismatic or not. Several organizations have valid orders, trace their descent in direct line from the Apostles, and yet are not recognized as "Catholic" by the ecclesiastical authorities in Rome. This is because they are said to be schismatics. The matter is complicated by the fact that all Episcopalians recognize the validity of Roman Catholic orders, and

vindicate their own position by asserting that the Roman Church has departed from the standards of the Apostles.

If the validity of the orders held by priests of the Episcopal Church is admitted, then that organization weakened its position when it interjected qualifying terms into its name and, in substance, declared that it was something different from the Catholic Church as it existed in most other countries. The ground lost in this way in the course of many years may not be regained lightly and with ease. It will require a long time to cause the general public to look upon the Episcopal as a branch of the Catholic Church.—*Denver Republican*.]

THE EUCHARISTIC SACRIFICE AND THE ATONEMENT.

To the Editor of *The Living Church*:

IT IS rarely well for a reviewer of a book to reply to criticisms of his review, and the distance between America and England puts a reply at a disadvantage in the present case; but the grave misunderstandings which Dr. Percival's letter in your number of May 18, evidently referring to my review of Dr. Mortimer's *The Eucharistic Sacrifice*, is likely to perpetuate, supply a reason why I should ask you to insert the following letter.

The most prominently shown object of Dr. Mortimer's book was to attack a theory of the Eucharistic Sacrifice which he repeatedly associated with Mr. Brightman's name and more than once described as a view "which regards the Eucharist as a sacrifice only in so far as it is related to a sacrifice which our Lord is supposed to be now offering in heaven" (pp. 148-149), and as "implying an incomplete sacrifice on Calvary" (p. 448). It appeared to me that the description given in a large number of passages in the book, of the view supposed to be held by Mr. Brightman, afforded conclusive proof that Dr. Mortimer must have misunderstood Mr. Brightman's meaning. Whatever the merits or the demerits of the opinion which Mr. Brightman holds may be, the fact that he, as I pointed out in my review, has described the Eucharist as "related to our Lord's death and to the Sacrifice of the Cross" and as the "remembrance of Him, and therefore of His death" (p. xxx), shows that he cannot be rightly described as regarding "the Eucharist as a sacrifice only in so far as it is related to a sacrifice which our Lord is supposed to be now offering in heaven." This fundamental mistake, as it seemed to me, vitiated all which Dr. Mortimer wrote with regard to Mr. Brightman's opinion.

Dr. Percival's letter brushes aside without comment everything which I ventured to say in the way of explanation. He assumes that the interpretation placed upon Mr. Brightman's paper by Dr. Mortimer is correct, and uses very strong language in reprobation of "an opinion that we are saved and redeemed by some supposed sacrifice which our Lord is now offering in heaven," and the "view" "that the celebration of the Holy Eucharist is to be related to some imagined sacrifice now taking place in heaven in which we have a share." Now, if it is the case, as, in my judgment, there is every reason to think, that Mr. Brightman, as also Father Puller, has been completely misunderstood and consequently misrepresented by Dr. Mortimer, Dr. Percival's letter is very greatly to be regretted as reiterating a charge of false teaching against those who are not rightly so charged and as doing something to increase unnecessary divisions among those who ought to be at one. As I implied in my review of *The Eucharistic Sacrifice*, statements have been made by Mr. Brightman and Father Puller which I am myself prepared to criticize; but my criticisms would be of a kind which is wholly consistent with a strong conviction that their teaching is not such as Dr. Mortimer has supposed it to be, and that neither divine can rightly be said to be imperilling the doctrine of the Atonement.

That Dr. Mortimer misunderstood Mr. Brightman has been illustrated by an article in the *Pilot* and a letter in the *Church Times*. In the *Church Times* of May 24th there is a letter from Dr. Mortimer in which he expresses his thankfulness for the publication of Canon Gore's *The Body of Christ*, and, without committing himself to agreement with every statement in it, says:

"I find nothing in the book which I do not recognize as within the scope of legitimate theological opinion."

Now there is much in Canon Gore's book which is the expression of fundamentally the same teaching as that contained in Mr. Brightman's paper. If you can find room for a long quotation, I can show this. Canon Gore says:

"Plainly then in this epistle (the Epistle to the Hebrews) the central idea is that the Son of God was made man to qualify Himself

by human sympathies for human priesthood; and that in our manhood he suffered death—He must needs have suffered it—for the perfecting of His human sympathy with pain, for the fulfilment of His obedience to the Father's will, to accomplish the victory over our tyrant Satan through that which had been his chief instrument of enslavement, and finally because death was the penalty of sin and the shedding of blood the legal cost of remission. Now in suffering death the Son made in our nature an offering of Himself, and this His act of offering Himself is sometimes apparently attached, even in this Epistle, specially to the moment of death, which was the moral crisis of self-sacrifice; but *the dominant point of view is based upon the sacrificial ritual of the day of atonement. There the moment of offering and of atonement was not the moment of the slaying of the victim, but that of the entrance of the high priest with the blood of the victims into the most holy place to sprinkle it upon the mercy seat.* Accordingly in the Epistle to the Hebrews *all that goes before the ascension is the preparation of Christ for His priestly work. His work as the great High Priest, and His entrance into at least the effectiveness of His office, begins with His entrance into the true holy of holies, in the power of His own blood once for all surrendered in death It is at His entrance into heaven, and not upon the cross, that He accomplishes His atonement for us, according to the Epistle to the Hebrews, and His work as High Priest, which begins with His entrance into heaven, is perpetual.* His propitiation and His intercession are identical; and both consist in His "appearing" or presenting Himself for us. *The death with Him (the writer of the Epistle to the Hebrews) is part of the preparation of the High Priest to fulfil His sacrificial ministry in heaven in the power of an indissoluble life, human as well as divine.*

The fathers—because the Scriptural language is so constantly their pattern—clearly see that *the priestly action of Christ is now in heaven, and that the earthly Eucharists are to be viewed simply on the background of Christ's heavenly action*" (pp. 251-255).

I do not propose to discuss whether every phrase used by Canon Gore in the above extract is exactly accurate; but I do maintain that, if the statements which I have underlined are "within the scope of legitimate theological opinion," as Dr. Mortimer has told us they are, then Mr. Brightman's paper and Father Puller's speeches cannot be contrary to the Faith.

Moreover, in the *Pilot* for May 11th Canon Gore has apparently associated himself with Mr. Brightman's position, and has shown that he is hardly less confident than I am myself that Dr. Mortimer has strangely misunderstood what that position is. "Surely," he says, by way of summary at the end of his article, Dr. Mortimer's "controversy with Mr. Brightman is somewhat illusory."

To refer to the words of the Book of Common Prayer quoted by Dr. Percival, I am convinced that neither Mr. Brightman nor Father Puller would have any difficulty in saying with honesty and earnestness, "O Saviour of the world, who by Thy cross and precious Blood hast redeemed us."

Dr. Percival has the kindness to say that he does not attribute to me the view which he thinks me to condone or favor. The chapter on "The Atonement" in my book, *Outlines of Christian Dogma*, may, I hope, supply some indication that I do not undervalue the death of Christ, while a statement on pages 188 and 189 of the same work may show that it seems to me of very high importance to connect the Eucharist with our Lord's pleading of His sacrifice in heaven.

It would be much, indeed, if it could be clearly seen by writers in America who are eager to protect the place of the Atonement in Christian theology and life, that Dr. Mortimer's accusations against Mr. Brightman and Father Puller have arisen through misconceptions. And the letter from Dr. Mortimer in the *Church Times*, to which I have referred, affords a hope that this is not impossible. DARWELL STONE.

Dorchester Missionary College, England, May 31st, 1901.

To the Editor of *The Living Church*:

APROPOS the recent discussion over the two divergent views of Eucharistic Sacrifice the issue seems to me really to be an issue about the completeness or non-completeness of the work on the Cross. Did our Lord then really both begin and finish His work, or did He only do a part of it, to-wit, accomplish our redemption, leaving the completion of the work for His Ascension and Heavenly Session?

So far as Holy Scripture shows, and especially the Epistle to the Hebrews (so confidently relied upon for the opposite view), there can be no real doubt of the completeness of Calvary, unless language, and especially that of Holy Writ, is unreliable. Verse 27, chapter 7, concludes: "For this He did once when He offered Himself up."

IX. 12: "But by His own blood He entered in once into the Holy Place having obtained eternal redemption for us."

X. 12: "But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God."

Therefore in an offering described as complete and final I cannot see why redemption only should be taken into account. Whatever things pertained to the completeness of His offering must have been present in that bloody mactation, and any teaching to the contrary must be founded upon conjecture alone, and tending only to confuse our Lord's Sacrifice of Himself with His Heavenly Intercession.

I must confess ignorance of the ancient liturgies, but granting their allusion to the Ascension as in our own, they probably did not stand for any teaching of a divided Sacrifice. Nor do they interpret the Ascension as a priestly act which pertained to the completion of the Sacrifice, unless they would likewise so include the Resurrection, which has also mention.

Finally and subordinately, we come to the Holy Eucharist, and we find the consequential question, "Does it relate directly or indirectly to Calvary?" In my theological notes I have taken down my professor as having said:

"It is the continual commemoration before the eternal Father of the Sacrifice of Christ. Its especial characteristic is the interpretation of the Sacrifice, as the reproduction on earth of our Lord's perpetual action in Heaven as the High Priest in the Holy of Holies."

If this be the case then the Eucharist does not relate to what our Prayer Book says it does, but to a completion of the Sacrifice of Calvary concerning which the Bible has told us nothing, and which we have a right to consider as imaginary and conjectural—"Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, oblation and satisfaction, for the sins of the whole world." I believe the Church teaches here clearly that the oblation as well as the immolation took place on the Cross, and that she leaves no room for those who divide our Lord's Sacrifice into two stages, the immolation and satisfaction on the Cross, but the oblation in Heaven. And also this Epistle to the Hebrews, instead of creating confusion by tying the higher priesthood of Melchizedec down to analogies to that of Aaron, rather shows the weakness of the latter in contrast to the sufficiency of the former. Our Lord's Ascension was the Return of the King, and the Advent into Heavenly Places of our Great Intercessor, in no way limited by the ceremonies of the Day of Atonement, and no more a Sacrifice in Heaven than in a passive sense, all satisfaction, redemption, and oblation having been made on Calvary to which the Eucharist directly and naturally relates.

St. John's Church, FRED'K A. HEISLEY.
Mason City, Iowa, June 13, 1901.

RAILWAY INFORMATION FOR GENERAL CONVENTION.

To the Editor of *The Living Church*:

THE several Railway Associations between the Atlantic and Pacific coasts have taken favorable action on the application for reduced rates in connection with the meeting of the General Convention in San Francisco in October next, and have made those rates one fare for the round trip; that is, one-half the usual fare. These rates, which are as low as ever have been given to the Pacific coast, will be available not only for the members of the Convention, but for *all* who may wish to visit San Francisco at this time. Persons may go by one route and return by another. The round-trip ticket is bought on starting. It will be well, therefore, carefully to determine the route before leaving home. Stop-overs at principal places will be allowed, but persons desiring these should inform themselves of the limits of the stop-overs through the local agents.

Under this arrangement, the fare from Chicago out and back is \$50; from Memphis, \$47.50; from St. Louis, \$47.50; from New Orleans, \$47.50; from St. Paul, \$50. Persons starting from points east of these places will add one fare from starting-point to any one of these places through which they will pass. Thus, one fare (\$22) from Boston to Chicago will make the fare from Boston to San Francisco and return \$72. From New York, and return, \$70; from Philadelphia and return, \$69.

These rates apply to the most direct routes. By the Canadian Pacific or by the Northern Pacific, and possibly by some other routes, a small additional charge is made. The amount of this charge can be ascertained of the railway agents.

There is an additional expense for sleepers and meals, which can also be learned of the agents.

The return ticket must be certified by an agent in San Francisco, for which a charge of fifty cents will be made.

Tickets for going out may be purchased in New England,

September 19 to 25, inclusive; in Middle States, September 19 to 26, inclusive; in the West, east of Colorado, September 23 to 27, inclusive; Colorado and west thereof, September 24 to 28, inclusive. The limit of starting on return trip is November 5; the limit in reaching the East, November 15. These are the correct dates, the extension of time to the end of November which was granted, having been reconsidered and refused.

Of the large number of routes from which a selection may be made, the following are mentioned, and the addresses of their several General Passenger Agents are given, that persons may apply to them for further information, unless they can obtain such information from nearer local agents. It is understood that all of these lines are ready to provide cars, and even trains, running through from the East to San Francisco if parties sufficiently large can be made up. (The Secretary of the Convention will neither officially nor personally arrange for the formation of such parties.)

- (1) THE CANADIAN PACIFIC, visiting Seattle, Tacoma, Portland, thence by Mount Shasta. Address, Robert Kerr, Pass. Traffic Manager, Montreal, Canada.
- (2) THE NORTHERN PACIFIC, by St. Paul, Portland, and Mount Shasta. Address, Charles S. Fee, General Passenger Agent, St. Paul, Minn.
- (3) CHICAGO, BURLINGTON & QUINCY, by Denver, Colorado Springs, Royal Gorge, and Salt Lake City. Address, P. S. Eustis, General Passenger Agent C. B. & Q. R. R., Chicago, Ill.
- (4) ROCK ISLAND, to Denver, thence as in (3). Address, John Sebastian, General Passenger Agent, Chicago, Ill.
- (5) NORTHWESTERN AND UNION PACIFIC, by Ogden and Salt Lake City. Address, W. B. Kniskern, General Passenger Agent Northwestern Railway, Chicago, Ill.
- (6) CHICAGO, MILWAUKEE, AND ST. PAUL, to Denver, thence as in (3). Address, F. A. Miller, General Passenger Agent, Chicago, Ill.
- (7) ATCHISON, TOPEKA, AND SANTA FE, through New Mexico, Arizona, and Southern California. Address, Geo. T. Nicholson, Passenger Traffic Manager, Chicago, Ill.
- (8) SOUTHERN, to New Orleans, thence Southern Pacific, through Texas and Southern California. Address, Wm. A. Turk, Assistant Passenger Traffic Manager, Washington, D. C.

There are also other routes, but the foregoing are the most important.

In addition to the above, the Raymond & Whitcomb Company, for many years engaged in the transportation of visitors to the Pacific Coast, are arranging to take out parties by some of the routes named, and doubtless many persons may be glad to avail themselves of the peculiar facilities they offer. They may be addressed at their General Offices in Boston, New York, and Philadelphia.

Interesting and valuable pamphlets respecting Southern California may be had by addressing E. O. McCormick, Passenger Traffic Manager, San Francisco.

It is most important that, in securing tickets, complete and specific information shall be obtained of the limits and privileges granted in the reduced rates. This circular does not profess to give more than general information of the reduction and the available routes.

CHARLES L. HUTCHINS,

Concord, Mass., June, 1901.

Secretary.

To the Editor of The Living Church:

THE Committee on Information for the General Convention of the Protestant Episcopal Church desire to inform the public, that the delay in publishing their Pamphlet is due to the fact that they have not yet received notice of the rates for railroad fares and the dates of time limits on the Overland tickets.

This information cannot be had before July 15th, and within a week after receipt of this, the pamphlets will be ready for distribution.

Very respectfully,

San Francisco, Cal.,

FRANCIS AVERY,

June 10, 1901.

Chairman of the Com. on Information.

THE LONGEST WORD.

To the Editor of The Living Church:

IN YOUR issue of the 25th ult. you say the word "Antidish-establishmentarians" claims the first place for length in the English language.

Allow me, Sir, to state that "Thesaurochrysonicochrysidēs," to be found in *The World, As It Is*, has one letter more.

Faithfully yours,

Huron, S. D., June 10, 1901.

F. W. MACCAUD.

CHOIR GUILD HYMN.

IN COMMEMORATION OF PRESENT AND FORMER CHOIRS OF ALL 'AINTS' MEMORIAL CHURCH, PROVIDENCE, R. I.

Oh! Lord, whose heart delightest
To hear Thy children's praise;
Who us in love invitest
From devious busy ways
In to Thy Temple holy,
Again to Thee to sing,
Grant us a spirit lowly
Into Thy courts to bring.

In boyhood's days we lifted
Glad praises to Thee here;
Lord, be our manhood gifted
With songs to bless and cheer.
'Neath these fair arches ringing,
Oh! let us raise again
Hymns, from the heart upspringing,
A pure and childlike strain.

The work of life we've entered;
Temptations sharp we meet;
On Thee be our love centered;
Guide Thou Thyself our feet.
Behind Thy Cross, O Saviour,
As in the days gone by,
We'll march, nor weakly waver,
Toward our fair home on high.

Bless those who now have taken
Our places in the choir;
Lord, be their faith unshaken;
Be 'Thou their hearts' Desire.
Some day, with them, before Thee
May we, in perfect love,
With richer song adore Thee
Within Thy Church above.

—RICHARD ARNOLD GREENE.

AS OTHERS SEE US—A VIEW OF RITUALISM.

IT IS clear, says the *Evening Wisconsin*, of Milwaukee, that the High Church, or Ritualistic, movement has attained important proportions in the American Episcopal Church. Although the Dioceses in this state are not as strong, considered in respect to Church population, as many others, Wisconsin is one of the centers of controversy, and its Bishops are prominent among the leaders of the High Church element. Apart from the details with which theologians concern themselves in debate, Ritualism possesses an interest to the unprejudiced mind in its relation to the general trend of present-day thought. Is it not possible that this reversion to the forms and ceremonies of earlier days may be one expression of the growing spirit of protest against the materialism of the time? It is not easy, without the perspective which time gives, to perceive clearly the causes of any intellectual or religious movement, but one is impressed with the fact that what its opponents call "Mediæval Ritualism" should have gained so much strength in the face of the most practical civilization and the most intensely commercial spirit the world has ever known. . . . It will not do to attempt to dispose of Ritualists utterly by calling their beliefs and practices Mediæval, for many of them are men of conspicuously strong intellect and unquestioned piety. The man who can make an ideal of a candle is not likely to have a low conception of the more important affairs of life.

TWO VERY IMPORTANT HISTORICAL FACTS CONCERNING THE CHURCH OF ENGLAND.

THE Providence, R. I., *Journal* strongly condemns the libel that Henry VIII. founded the Church of England, and the following statement, coming from a secular paper of the very highest rank, is worth reprinting: "It is still quite usual even for intelligent persons to misunderstand entirely the purposes of the English Reformers, and the result of the English Reformation. . . . The supremacy of Rome has never been borne patiently by the English people, whose church organization was established long before Rome took the trouble to interfere with it; and several English kings had quarreled before Henry's time with the Holy See. What the English Reformers wanted, and what they accomplished under Elizabeth, was reform *within the Church*. It was on the continent that Protestantism *without the Church*, built up a new ecclesiastical organization. All this, it may be, is a matter only of historical value to the busy nineteenth century. But even if facts in a historical aspect are of small importance to an intensely practical generation, it is as well to have these facts right as wrong."

Editorials and Comments

The Living Church

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SHALL WE ELIMINATE "PROTESTANT EPISCOPAL"?

THE remarkable vote in the diocesan Convention of Colorado, in which only five dissented from a petition to General Convention to eliminate the words "Protestant Episcopal" from the name of the American Church, and the equally remarkable vote in Connecticut where a resolution to instruct the deputation to oppose such a change was defeated by an overwhelming majority, are indications that this Church peremptorily demands a change in her legal title. The canonical questions which we have been considering in THE LIVING CHURCH are of primary interest to specialists. This question is one in which the whole Church is actively interested.

We do not recall, indeed, that this Church has ever heretofore seen so widespread a movement among the people themselves as appears in this demand. It is a movement led by no leader, instigated by no authority. It is a movement of Church people in the mass, who are tired of ecclesiastical politics and who believe that the plea of *inexpediency* has too often been used to frustrate the best progress of the Church. We believe that an overwhelming number of Church people, at least those of sufficient intelligence to read the Church papers and to understand ecclesiastical questions, are seriously in earnest in demanding this change.

The editors of the *Living Church Quarterly* for 1901 sent out inquiries on the subject to the leading men in both houses of General Convention, in order to learn what was the prevailing opinion about such action. The queries represent an endeavor to learn, and if possible to harmonize the point of view of influential Churchmen. We shall assume that our readers are familiar with the exhaustive symposium contained in the *Quarterly*,* and shall therefore not repeat what may be found therein. We ask however that it be carefully studied in connection with what we shall say in these columns on the subject.

THE OPPOSITION to any change may be said to be founded on four several objections. The first is that any change in the title

* *The Living Church Quarterly* for 1901. Milwaukee: The Young Churchman Co. Price, cloth, 50 cts.; paper, 25 cts. See also an admirable paper by the Bishop of Springfield entitled *Some Considerations showing Why the Name of the Protestant Episcopal Church Should be Changed*. Milwaukee: The Young Churchman Co. Price, 10 cts. When the change has been tentatively made and is laid over for ratification three years later, this pamphlet ought to be distributed broadcast among our people, to educate them on the subject.

of the Protestant Episcopal Church will result in disaffection of an unknown number of Churchmen. The second objection is based upon a belief that the name is either itself intrinsically unimportant, or that the probable results of change will not be of sufficient value to make it desirable to discuss the subject. The third objection is that the change is legally difficult, if not impossible, to bring about. The fourth objection is based upon love for the present name, with its associations of more than a century in America, and a belief that that name is either ideally or practically desirable in itself.

Each of these positions is carefully maintained by distinguished Churchmen as represented in the *Quarterly's* symposium. We frankly admit that each of these positions has something to say for itself. This happily is not a discussion where loyalty is found on one side only, to the exclusion of the opposite side. Churchmen have learned to respect both the persons and the views of those with whom they disagree, and before discussing the subject at all we desire to express our friendliness with and our recognition of the loyalty of those with whom we must disagree.

OF THE FOUR positions of those who desire a change, we may mention that all are maintained vigorously in the *Quarterly*, so that the question is there discussed from every point of view. There are notable and revered names among those opposing change; but there are a larger number who express themselves as favorable to it. Out of 95 writers in the *Quarterly*, 63 desire a change of name, 4 are non-committal, and only 28 adhere to the present name. Those who earnestly plead for a change include such men as the Bishops of Chicago, Georgia, Connecticut, Colorado, Ohio, Pittsburgh, Indiana, Milwaukee, Fond du Lac, Laramie, Marquette, North Dakota, Sacramento, Southern Florida, and others; such leading presbyters as the Rev. R. C. Foute of California, Dean Sills of Portland, Maine, Dr. Hodges of Baltimore, Rev. Geo. S. Bennitt of Jersey City, Dr. D. C. Roberts of New Hampshire, Dr. Olmsted of St. Agnes' Chapel, New York, Rev. E. W. Worthington of Cleveland, Dr. Leffingwell, Dr. Fiske of Providence, Archdeacon F. W. Taylor, Dr. Ringgold of Tennessee, Rev. T. B. Foster of Vermont, Dr. Cameron Mann, Rev. Robert Talbot, the venerable Dr. Beatty of Kansas—who writes that he has always heretofore voted against such change—and many others. The laymen who desire change include the flower of the laity of the Church; such men as Chief Justice Stiness of the Supreme Court of Rhode Island, Major George R. Fairbanks of Florida, Mr. John Howe Peyton of West Virginia, well known in the Brotherhood of St. Andrew, Mr. Henry Hayes of Newark, Mr. T. L. Ringwalt of Omaha, Mr. John M. Daggett, a leading lawyer of Arkansas, Mr. W. H. Boniface, and many others. Certainly the change of name cannot be combatted on any plea that it is not favored by representative men, or that the demand for change is either sectional or partisan.

ASSUMING that our readers are familiar with what has been so exhaustively written and printed in the *Quarterly*, it can hardly be necessary for us to repeat the many reasons for desiring a change. We may state briefly that the first and essential reason is that the common name of the Church ought to indicate the character of the latter as the national representative of the Church which our blessed Lord founded and of which He declared that He is Himself the Cornerstone. Reverence for our Lord suggests that the name of His Bride ought to be a name which suggests the high blessedness of the Church's estate, as a wife married to the Son of God. If all Christians really believed and appreciated the teaching regarding the Church as contained in the New Testament, it would be impossible for men to suppose that an organization made by men more than a thousand years after the birthday of the Christian Church at Pentecost, could be entitled to the same name of *Church* at all. Does our blessed Lord take to Himself a new Bride whenever a "Church" is formed or organized? Holy Matrimony, says St. Paul, "is a great mystery;" how that a man shall "leave his father and mother, and shall be joined unto his wife, and

ance forever, Christ certainly teaches that all human souls will continue thus, since all are to be rewarded or punished everlastingly, and the worm in the latter case "dieth not." Dr. McConnell's view of the Revelations is simply an attempt to bow a part of the Scripture out of court. It is a parody on Scripture to dissociate the salvation by the Name of Christ, of which it speaks from the preaching of the Gospel. Our author says the Sacraments are not instruments of salvation, but Christ says, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God"; and "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." Dr. McConnell talks of another ethereal body hereafter, but St. Paul says that "*this corruptible* must put on incorruption, and *this mortal* must put on immortality." The context shows that, when this change occurs, then flesh and blood will be given the power not naturally possessed by it of inheriting the Kingdom of God.

In this connection we ought to point out that Dr. McConnell grotesquely caricatures the Catholic doctrine of the Resurrection of this flesh, by reading into it every physical consequence which the ancients thought to be involved. The ancients were no wiser in physical science than their contemporaries, and inferred as a scientific conclusion that, if this flesh is to rise, it must rise with the same particles of matter which it now possesses. But even they never took this inference to be the *doctrine* of the Resurrection. What the resurrection of this flesh will involve touching its material particles is in fact beyond the ken even of twentieth century believers, for we do not know wherein consists the ultimate identity, and principle of continuity, of this body.

The naive confidence of our author in the final truth of his scientific vagaries is charming. But really, we are not so credulous as to accept his assertions as demonstrated. Popular writers on scientific topics often reveal a tendency to crystallize indogmatic propositions what men of direct scientific pursuits merely suggest, or at best, use as a provisional working hypothesis.

A curious inconsistency of detail occurs in connection with infants. Dr. McConnell says earlier in the volume that "immortality" is gained when the individual acquires what cannot be propagated. But, unequal to the venture of consigning infants to extinction, he suggests that "immortality" is inherited. We do not undertake to harmonize these statements, nor to explain how infants can survive, if immortality is the result of individual development to the point of moral sensibility. We leave it to the ingenuity of our author.

And we think the whole book is the fruit of ingenuity—of *very great* ingenuity. It is most startling, but that seems to be what it was meant to be. Dr. McConnell often shakes our ecclesiastical nerves. We wish he would not do it so frequently, but he is incorrigible. However, the biggest earthquake soon passes.

FRANCIS J. HALL.

Exposition of Christian Doctrine. By a Seminary Professor. Intermediate Course Part III.—Worship. Authorized English Version. Philadelphia: J. J. McVey, 1900.

This excellent "Course of Religious Instruction," issued by the Institute of the Brothers of the Christian Schools, has already been commended in these columns. The point of view is Roman, and we cannot be expected to agree with all of the teachings of the Course. But our readers will be able to distinguish the contents which are peculiarly Roman, and will find much that is edifying.

This volume treats of Grace, Prayer, the Sacraments (seven) and Sacramentals, the Liturgy, and other offices of the Roman Church. Each chapter concludes with a well arranged and convenient synopsis.

It is noteworthy that Christ is said (pp. 355, 375) to continue the Sacrifice of Calvary in heaven, "in this sense that He realizes in His glory the effects of His Sacrifice on earth, and that He applies these effects to those persons who are still in the world." The Eucharistic Sacrifice is also described as a "consummation" as well as a "representation" of the Sacrifice of the Cross.

FRANCIS J. HALL.

The Reformation. A Religious and Historical Sketch. By the Rev. J. A. Babington, M.A., Assistant Master at Toubridge School, formerly Scholar of New College, Oxford. New York: E. P. Dutton & Co. Price, \$4.00 net.

The author, in his preface, says that his constant effort in writing this book was to write of the Reformation "not as a member of any particular Church, but as one who can sympa-

thize deeply with all Evangelical Churches, and who can recognize and admire the distinctive merits of each of them." The book "does not claim to be more than a sketch"; but even as a sketch it ought to have some slight resemblance to the thing depicted. The author is plainly entirely in sympathy with Protestantism in all its forms, and he is not at all fair in dealing with the Roman Church, to which he applies a name which seems hardly suitable in a grave book such as this should be.

He gives a brief account of the Reformation in Germany, Switzerland, Scandinavia, Geneva, and France, the Low Countries, England, and Scotland. The Protestant bias is so very prominent as to injure the value of the work.

The account of the English Reformation is absurdly inaccurate, and shows that even when a man has had a subject "constantly occupy" his thoughts and "engross much of [his] leisure time for more than twenty-five years," he may still have very little real knowledge of the subject.

The account of the Prayer Book is particularly untrue. He says: "Its Eucharistic doctrine, in particular, follows the type of Calvin." "It is certain that there is nothing in the Prayer Book to which Luther and Melancthon would have objected on the score of its Romanism, even if they might have demurred to more than one passage on the ground of its excessive Protestantism."

His remarks about Orders are equally false and misleading: "Although the Anglican Church, following the Scandinavian Churches, has retained Episcopacy, and requires episcopal ordination for all its ministers, the compilers of the Prayer Book are careful to make it clear that their Church has accepted the Protestant view of the Christian ministry, and not the Roman view of a sacrificing priesthood. The omission of the ceremony which held the central place in the mediæval ordination to the priesthood, the delivery of the Eucharistic vessels, proved with unmistakable significance how completely the Anglican Church rejected the mediæval conception of the office."

These brief selections will show any well instructed reader how worthless this book is as an account of the Reformation.

A writer of history, above every one else, should have a philosophical mind, and a freedom from prejudice; both which seem to be entirely absent from the writer of this book.

FRANK A. SANBORN.

With the Tibetans in Tent and Temple. Narrative of Four Years' Residence on the Tibetan Border, and of a Journey into the Far Interior. By Susie Carson Rijnhart, M.D. Chicago: Fleming H. Revell Co., 1900. Price, \$1.50.

In 1894 the Rijnharts left America to undertake mission work in Tibet. They apparently went at their own expense and unattached to any religious body. Their object was not to establish a mission station and do ordinary mission work, but to explore the country and determine the opportunities for mission work in new fields. They passed four years in Tibet and in that time covered a good deal of ground. In the course of an expedition into Inner Tibet, their child died, and Mr. Rijnhart was murdered. Mrs. Rijnhart succeeded in making her escape after two months of most dangerous and toilsome travel. As an exhibition of feminine pluck and endurance, that two months' journey is supreme. This book is the story of the four years' experience in Tibet, and a most fascinating and at times exciting narrative it is. The Rijnharts lived long enough in Tibet to get accurate impressions of the people, and one feels that one is not getting just the superficial impression of the ordinary traveler. What impresses one most, is not the difficulty and danger of the country, but the kindness of the people and the good treatment almost everywhere received. In no place where the Rijnharts lived for any time did they fail to get on a pleasant footing with the people. To be sure this was due in great measure to their medical work; but plainly the people are accessible. Mrs. Rijnhart's impression of the Chinese, too, is uniformly pleasant; indeed she could hardly have accomplished her two months' lonely journey without the aid of Chinese, accidentally met, and always ready to go out of their way to help. Her narrative offsets a good deal we have read lately about Chinese hard-heartedness. There is not much about mission work in the book; it is mainly a delightful book of travel.

J. G. H. B.

THE SCRIPTURES tell us that the Evil One transforms himself and becomes an Angel of Light. New Guinea people have a superstitious dread of a fire fly entering a house where a native is lying ill, for his recovery would be considered hopeless. The innocent little insect is thought to be an evil spirit come to destroy the sick person.

DIOCESAN CONVENTIONS.—CONNECTICUT.

[Continued from Page 254.]

ity. The thought has again and again recurred to me that possibly some system of voluntary pledges and offerings might work with less friction than any method of assessment, and that much more money might be cheerfully given as an offering where a less amount is grudgingly handed over as in payment of a tax. I am inclined to think it possible in this way to put the matter in a different light and on another plane. Might we not at once invest the cause of Diocesan Missions with a new interest, lift it to a commanding position of principle, and also enlarge our means, if we made the parochial contribution thereto, not an assessment levied by a committee, but rather an offering willingly made to God for Christ's sake, and for His Body's sake, which is the Church? In order to do this, I am inclined to think that it might be well to take more time for our annual Convention. Indeed, in order to give due attention to these and other things, it were, in my opinion, better to meet biennially, and then to stay longer, than annually to hold a hurried session. At any rate it were well for us to remain in session long enough to be able to carry home from our meeting together renewed interest in each other and in our diocesan work, and a new impulse and inspiration of power to do that work."

CANONICAL LEGISLATION.

The Committee on Constitution and Canons reported several minor changes in the Canons, which were adopted without opposition. A Special Committee, appointed to draw up by-laws for the government of parishes and missions, submitted a report, which was adopted and ordered printed in the journal. These by-laws are merely offered as suggestions, and not as binding on the parishes.

A resolution offered by Mr. Burton Mansfield, Secretary of the Board of Directors of Diocesan Missions, appropriating for diocesan work the sum of \$12,000, besides the income of invested funds (\$2,134), was passed by the Convention.

At the morning session, the Convention listened to an eloquent appeal on behalf of the General Clergy Relief Fund, made by the Rev. J. E. Tyler, of Philadelphia.

THE NAME OF THE CHURCH.

At the evening session, which convened at 7:15 o'clock, after supper given by the ladies of the New Haven churches in Trinity parish house, a resolution instructing the delegates to the General Convention to vote against the omission of the words "Protestant Episcopal" from the name of the Church was laid on the table by an overwhelming majority. Resolution of sympathy and respect were passed and sent to the Rev. Dr. Baker, rector, and the Rev. Dr. Harwood, *rector emeritus* of Trinity parish, who were both absent, owing to ill-health.

ELECTIONS.

Standing Committee: The Rev. Messrs. Storrs O. Seymour, D.D., Samuel Hart, D.D., D.C.L., William G. Andrews, D.D., John Binney, D.D., and George T. Linsley.

Lay members of the Board of Directors of the Diocesan Missionary Society: Messrs. Walton Ferguson, of Stamford; Harry H. Heminway, of Watertown; E. E. Bradley, of New Haven; Chas. H. Lawrence, of Hartford; Charles E. Jackson, of Middletown, and Wm. M. Stark, of New London.

Delegates to the General Convention: Clerical—The Rev. Messrs. E. S. Lines, D.D. (New Haven), Storrs O. Seymour, D.D. (Litchfield), the Ven. Oliver H. Raftery (Portland), and the Rev. F. W. Harriman (Windsor). Lay: Messrs. Burton Mansfield (New Haven), James J. Goodwin (Hartford), Morris W. Seymour (Bridgeport), and Charles B. Chapman (Norwich).

Supplementary delegates: Clerical: The Ven. George H. Buck (Derby), the Rev. John D. Skene (Danbury), the Rev. E. C. Acheson (Middletown), and the Rev. F. W. Brathwaite (Stamford). Lay: Messrs. Walton Ferguson (Stamford), E. E. Bradley (New Haven), Gardiner Greene (Norwich), and F. F. Fuessenich (Torrington).

The Convention was very well attended, 200 clergymen and 250 laymen being present. Final adjournment was not taken until 10 o'clock P. M.

RHODE ISLAND.

(THE RT. REV. T. M. CLARK, D.D., LL.D., BISHOP. THE RT. REV. W. N. McVICKAR, D.D., BISHOP COADJUTOR.)

THE 11th annual Convention of the Diocese of Rhode Island was held in Grace Church, Providence, on St. Barnabas' Day and the day following, June 11th and 12th. It opened with a celebration of the Holy Eucharist at 10 o'clock. Bishop McVickar was the celebrant, and delivered a charge instead of the usual Convention sermon.

BISHOP McVICKAR'S CHARGE.

The Bishop spoke at considerable length of a movement set on foot by a committee of the Convention two years ago which has for its object a reform in public morals, and he expressed the hope that the committee would be continued, and that it might have power to bring the civil legislation of the state nearer to a high standard and of "riding Rhode Island of the onus and ignominy of being the

dumping ground for the social immoralities of other states." He also stated that there was hope that a watch and word work would soon be established in the city to help guard against certain forms of vice which were becoming common.

The Bishop called the attention of the Convention to two things, and asked their interest in them. One was "The Church Endowment Society," which looks forward to the gradual endowment, in whole or in part, of churches through individual effort. Another was the making provision for the retirement of aged clergymen of the Diocese. For the latter he bespoke the generous action of the Convention. He also expressed the hope that help in this matter would not be confined to the limits of the Diocese, but should extend itself to the General Society organized for the same purpose.

In speaking of criticisms passed upon Christianity, he said: "It has been said by some one that the crest of this age should be 'a mark of interrogation rampant.' Certain it is, the age is one of question and searching criticism, where nothing seems too settled or sacred to go unchallenged. Everything is questioned, the very being of God, the immortality of the soul, we might almost say 'the humanity of man.'

"Is it strange, then, that the value and utility, not to speak of the divine institution, of the Church should be discredited, and that the condition of the world and of Christendom itself after 2,000 years of the Church's life should be cited against it? That Christian nations are so little Christian that the reign of peace, which was so long predicted as the flower and fruit of Christianity, is still indefinitely postponed, while the most selfish savage policies are desolating earth's fair domain; that Christian brotherhood at home is as yet a *nomini umbra*, while in reality, brother still clutches at brother's throat in maddest competition and class conflict, and public quiet is only secured by armed force; that vice and pollution, still defiant, are flaunting their signals of shame in the very centers and heart of our most Christian cities. A searching arraignment certainly, if this were all. But more than this, we are pointed to the Church itself and asked to mark its loss of power over its own, the waning influences of its pulpit, its diminishing congregations of worshippers, the surrender of its holy day—once its glory and chiefest opportunity—to the selfish pursuit of pleasure. And with all these the decline of family and personal religion.

"Surely it is high time for the Church herself to examine these strong, arrant charges, on her knees, in penitence and humility if need be, and to justify her claims to herself and to the world."

The Bishop went on to say: "I am not of those who take dark views of things. I do not believe for one moment that the Church of the Living God, after all these centuries of vicissitude and storm through which she has stood as the pillar and citadel of righteousness in the world, the one stable thing, while all else, crowns and thrones and dynasties, have perished and gone down about her, is now to be cast out and trodden under foot of man. Nor do I believe that its attendants are a diminishing and feeble folk. Statistics will sustain the denial. On the contrary, I believe that religion and its great theme were never more alive and influential in men's thoughts and lives than at the present time. The Church cannot perish; the Gospel of the grace of God is and ever will be the 'power of God unto salvation unto everyone that believeth.' Still it is true that any branch of the great Church universal which has ceased to do her part in the world, will be discredited alike by the world and the Great Shepherd and Bishop Himself."

He called to mind the fact that the life of the Church is in her membership, and that these charges, therefore, rightly rest, not on the Christian religion, but upon those ministers and people who so poorly represent it. He confessed that we hold our religion far too lightly, and that the reason why men and women in multitudes stand off from church, who ought to throng its gates and enter its courts with joy and thanksgiving, is because they do not half believe in that which is so poorly recommended by the lives of its children. Nay, that they do not believe that its children half believe it themselves. He therefore appealed to the deputies and the congregations they represent to consider solemnly the spiritual condition for which they stand responsible in this section of God's Vineyard; on their knees as in His presence "unto whom all hearts are open, all desires known, and from whom no secrets are hid," to judge themselves "that they be not judged of the Lord."

THE BUSINESS SESSION.

Immediately after the morning service the business session opened. Suspending the rules of order, the Convention re-elected as Secretary the Rev. S. H. Webb, who appointed as his assistants the Rev. Messrs. Alva E. Carpenter and Albert Crabtree.

BISHOP CLARK'S LETTER.

A letter was read from Bishop Clark, in which he contrasted the zealous missionary spirit of the early Church with the lukewarmness and apathy of the present day, and made an earnest appeal for deeper spiritual life. A resolution was adopted conveying to Bishop Clark the congratulations of the Convention and its prayers for the prolongation of his useful life.

LEGISLATION.

After a long discussion it was voted to change the time of the Convention to the third Tuesday in May. The report of the Board of Managers of Diocesan Missions included resolutions that the Dio-

cese raise \$5,000 for missions, and that the Board of General Trustees pay one-half the income from the Harold fund to diocesan missions in semi-annual payments, both of which resolutions were adopted. It was also voted, after considerable discussion, to pay the railroad fare of both the clerical and lay delegates to and from the General Convention which is to meet in San Francisco.

THE ELECTIONS.

Deputies to the General Convention: Clerical: The Rev. Messrs. Emery H. Porter, Frederick J. Bassett, D.D., George McC. Fiske, D.D., Edmund S. Rousmaniere. Supplementary: The Rev. Messrs. Henry Bassett, Wm. Sheafe Chase, Daniel Goodwin, Henry M. Stone.

Lay deputies: Hon. John H. Stiness, Messrs. S. R. Dorrance, Rathbone Gardner, E. S. Babbitt. Supplementary: Messrs. Edward D. Bassett, William Gammell, Joshua M. Addeman, V. Mott Francis.

MASSACHUSETTS—ADJOURNED SESSION.

(THE RT. REV. WM. LAWRENCE, D.D., BISHOP.)

THE adjourned Convention of the Diocese met in Trinity Chapel, Boston, June 14th, to consider some matters bearing upon the division of the Diocese, and the distribution of some special funds. The Rev. Dr. Donald presented the report of the committee on division, and offered a series of resolutions. Before the debate on these began, Bishop Lawrence stepped forward, and in a written address he outlined the history of the movement toward division, how the necessity for it had become so very apparent in Bishop Brooks' time, and ultimately the appointment of a committee to inquire into the feasibility of a division, which made its report in 1894 to the effect that division was not advisable at that time, recommending instead the Archdeaconry system. He referred to the subsequent attempt of the committee of fifteen to devise a suitable plan of division, when it was recommended that western Massachusetts be set apart as a separate Diocese; and now that the Convention had shown its approval of such a course it was in order that he himself should lend his support to what had been reported by the special committee of nine, upon whose plan the Convention was about to vote. He also added as to the question of expenses, over the proper division of which the committee had spent much time, he believed that the new Diocese of Western Massachusetts would meet its share of expenses quicker than the clergy and laity might suppose, and he could not see anything in the development of the new conditions which would make the Convention ever regret its action. That the new Diocese would accept its responsibilities and burdens he had no doubt. The time had come when some change was necessary with justice to the western part of the state, for already the East needs more oversight and jurisdiction, especially when one considers that there are one hundred churches within fifteen miles of Boston. He expressed his great personal regret at severing relations with distant parts, but the spiritual needs of the state were of first consideration and he accordingly acquiesced in the views of the committee.

The address set at rest any further debate and the opponents of division willing acquiesced in the conclusions of the Bishop. The report of the committee was accepted in full, and it was voted that a committee of seven be appointed to raise \$100,000, which is to be given to the episcopal fund of the new Diocese. Mr. F. W. Hunnewell and a few others have already raised \$50,000 of this sum. The whole amount must be promised before Oct. 1st. In case of failure to raise it, division will be delayed, and \$1,200 will be given the Bishop every year for additional episcopal services.

The dividing line of the new Diocese includes the counties of Worcester (except the town of Southborough), Franklin, Hampshire, Hampden, and Berkshire. The Rev. Dr. Lindsay was instructed to ask the General Convention to hold their next meeting in Boston. The Rev. Endicott Peabody moved a message of good will to the jubilee convention of the Y. M. C. A., which was opposed in voting by the High Churchmen.

After the Convention, which was most harmonious, and quick in its action, dinner was served in Hotel Brunswick, where the Bishop of the Diocese made a facetious speech, followed by addresses from the Rev. R. C. Smith, and Archdeacon Hague.

WHAT'S in a Name?

There is a good deal in a name, and the misuse of a name generally leads to misapprehension of the thing named. Take the name "Catholic," for instance. Until modern days this name was given to true upholders of the Christian Faith against all opponents. In Church history, "Catholics" are always opposed to "heretics," or teachers of false doctrine. The popular language of our day gives the name "Catholics" only to those Christians who acknowledge the supremacy of the Bishop of Rome. This is a very great mistake, and serves to help the claim of the Roman Catholic that they alone uphold the true Christian Faith and compose the real Church of Christ. Our Church is Catholic. She believes in and prays for the Catholic Church. She insists upon the Catholic Faith. A Church must be built upon positive truth, as well as upon protesting against error. It should never be forgotten that we are Catholics.—*Canadian Churchman.*

The Shadow of The Ragged Stone.

A Romance of Malvern.

BY EUGENIE M. FRYER.

I.

AMONG the many exquisite and beautiful counties of England, is Worcestershire—its peaceful English scenery broken by the rugged hills of Malvern.

At the close of an ideal midsummer's day, a traveller was mounting the summit of the "olde Britishe campe," which is one of the highest of these. When he reached the topmost point, he stood looking down, first upon the fertile valley of the Severn, dotted here and there by the quaint old towns of Worcester, Gloucester, etc., and then upon the other cultivated plain to the left, which has the Welsh borderland for a background.

The last rays of the dying sun shed their golden light over the scene, and our hero stood entranced. So entranced was he, that he did not see a shadow creeping towards him until it fell across his path, just as the sun sank in the west. The beautiful scene faded like "the uncertain glory of an April day, which now shows all the beauty of the sun, and by and by a cloud takes all away."

He started from his reverie a cold chill at his heart. What was it that had suddenly taken away all the joy he had felt? He could not tell, but dismissed it from his mind and continued his way through the Wyche down into the valley below.

Five miles an hour were easily covered by this tall, broad-shouldered, hearty-looking man, who, though no longer in his first youth, was still in the prime of life. His hair was streaked with grey, which waving back from his handsome face, disclosed a broad, intellectual forehead; while looking out from beneath his shaggy brows, was a pair of kindly grey eyes.

As he passed the little Malvern Church he looked off at the scene around him with a love shining in his eyes which plainly proved him to be no stranger in that part of the country. For many a summer he had come back to his beloved hills, employing his time with long tramps over them; or, book in hand, would settle himself in some favorite nook and so read undisturbed for hours.

This year, probably for the sake of variety, he had come on foot, making quite a tour of the country. And after a week's walking had once more come to Malvern.

On reaching his hotel, he was welcomed by the proprietor and after registering his name in a clear, bold hand—"Charles Bucknell"—he went to his room to prepare for dinner. When the gong sounded he descended to the dining room, where all the guests soon assembled.

He was given a place next an old lady, whose odd appearance at once attracted his attention. Her dress was of an old-fashioned pattern, in which she showed a taste for bright color, and she wore a brown wig which only partially concealed the grey hair underneath. Although well past seventy, she still had her cap set for a husband, priding herself on her sharpness of intellect and ready wit, whereby she maintained her dignity as a member of the Sharpe family.

Bucknell's opposite neighbors were two ladies and a gentleman, army people by the name of Donaldson, and farther along an American girl of about thirty. Bucknell's eye rested upon her as he mentally compared this slim, quietly-dressed, refined young woman to the gaudy make-up of old Miss Sharpe.

Julia Darley, for such was her name, was one of those truly refined Americans, overflowing with life and fun, and with a well-stored mind broadened by foreign travel. Her every movement was full of a natural grace and, as she, smiling graciously, extended her thanks to Bucknell who had passed her the dish of stewed fruit, our hero thought he had never seen anyone quite so charming. As he studied her from time to time, he noticed that her dress was black, betokening some recent loss, while the sadness which at times shadowed her face and glorious black eyes, aroused in him a deep sympathy which made him long to comfort her. This was his first glimpse of her whom fate had destined should change the whole course of his life.

It was not until the next afternoon, as they gathered one by one around the cosy tea-table, that he really had an oppor-

tunity of conversing with her. As is always the case at this informal meal (if it may be so called), the conversation became general and naturally turned upon the day's exploits. Miss Sharpe began at once to try and engross Bucknell and commenced the conversation something in this wise:

"I suppose you have been here too short a time to have seen any of the beauties of Malvern?"

Bucknell replied that he knew something of the country from former visits.

"I drove to quaint old Ledbury to-day," continued Miss Sharpe; "have you been there?"

"Yes, indeed," he answered, with enthusiasm, "and it is always a pleasure to me to wander about the churchyard deciphering the quaint old epitaphs and inscriptions on the tombstones and monuments and making sketches of the picturesque houses in the village. Then, as a good finish to my expeditions, I take a cup of tea at the 'Feathers.' The name gives an additional flavor to everything, don't you think so, Miss Darley?"

While talking, he had involuntarily turned to Julia, who now had begun to take part in the conversation.

"Yes," she answered, her low, mellow voice thrilling through him as she spoke, "your English inns with their quaint names interest me intensely. They appeal to us Americans especially, because everything about them seems to be a connecting link with the past. While standing on some historic spot, I enjoy nothing better than to rehearse in the imagination bygone scenes."

"Miss Darley, have you seen the 'olde Britishe campe' inn?" he asked.

"Why no," she replied, "I did not even know there was one."

"If I am not too bold, might I have the pleasure of introducing you to it to-morrow? And afterwards perhaps you might like to see the view from the top of the Britishe Campe itself? I know a good bit of the country about here and perhaps I could help you to see some of the principle things. I trust you do not think me too forward?" he added anxiously.

"On the contrary," she answered, smiling; "you are very kind to offer to be my guide. I will accept your invitation for to-morrow with pleasure, but I can't think of letting you devote more of your time in my service."

"But if my time is not otherwise engaged? Surely, you will not be so cruel as to deny me then?"

She smiled; and still smiling said: "I shall make no promises. At what time shall I be ready to-morrow?"

"I think we had better start at three, if that be convenient?"

"Three will suit me very well," she answered, as she arose from the table and thereupon left him to his own reflections.

II.

The next day dawned bright and clear, so promptly at three, Bucknell and Julia started out on their first walk.

All nature seemed to sleep in the quiet and peace of mid-summer, with only the droning of the bee or occasional song of some bird to break the stillness.

An hour's walking brought them to the "olde Britishe Inne," where they had afternoon tea in the quaint, old-fashioned garden. And then they started to climb the Britishe Campe itself. At each step Julia became more and more enthusiastic, until she reached the summit, when her wonder and delight knew no bounds, as she gazed and gazed at the beautiful scene. Bucknell made himself interesting by pointing out the various towns and historic spots, besides telling her numberless legends in which the country abounds. Among them he told her, as they sat on the brow of the hill, the Legend of the Ragged Stone, which ran as follows:

"In the Middle Ages, when the old Malvern Abbey was still in the possession of the Benedictines, a monk of the order by the name of Anselm was one day riding across the plain when he was suddenly attacked and robbed of a bag of gold which he was carrying to the church at Ledbury. In the fierce onslaught, he was mortally wounded and left dying beneath the Ragged Stone. Since that time, as if to warn people of an impending fate, the Ragged Stone has cast a shadow from time to time, never failing for those on whom it falls, to be the fore-runner of some dreadful calamity—some direful fate."

As he finished his narrative, he paused for a moment, looking off over the plain, then he said musingly:

"In life it is even as true; some lives seem always in shadow, always blighted, while others apparently are ever without a care. It is hardly fair, do you think so, Miss Darley?"

She thought a moment before she answered, while an almost

imperceptible shadow flitted across her face. Was she thinking of some hidden sorrow?

"Perhaps," she said, speaking at last, "it does seem hard sometimes, when we are in trouble, to see others laughing and lighthearted. Especially hard to see those who never feel anything deeply, always seeming to escape care and responsibility. It grates upon our nerves and we wish that we could be like them. But we forget this, that if we could not feel as deeply in sorrow, would it be possible for us to enjoy so intensely?"

"I never thought of it in that light," he replied, smiling. "Do you know," he continued, "you always have such a clever way of making every sorrow a joy, every burden light?"

"Come!" she answered, almost gayly, "we must not talk too seriously this glorious day. See, the sun is setting, we must return in order to avoid being late for dinner. This fine, bracing air gives one an appetite."

So the conversation drifted into lighter channels as they retraced their steps towards the hotel.

III.

It was in the evenings that Miss Sharpe had her innings. She would inveigle them to play her favorite game of whist, invariably choosing Bucknell for her partner. At first her quick, witty remarks amused them, but soon they began to feel the satire which underlay all her witty speeches. And what especially annoyed them was her constant criticisms on their plays. Bucknell alone escaped, for the old lady had ever a smile for him and would refer to his opinions on all subjects. Such were Miss Sharpe's efforts to capture him, but he would not be caught. Although he was all courtesy could wish, his stolid indifference to her advances piqued her vanity to such an extent, that at the end of a week it was evident she had given him the cold shoulder.

[Concluded next week.]

The Family Fireside

MIZPAH.

THE Lord between us watch while we
Are absent from each other,
That thou a sister be to me,
And I to thee a brother;
Whatever paths our feet may tread,
Whatever blessings cheer me,
Oh, may I feel that thou art led
In spirit ever near me.

The Lord between us watch by day,
When cares our hours encumber;
And when the day-beams fade away,
And earth is wrapped in slumber,
The Lord between us watch, until
Another day is breaking,
And soul and sense shall feel the thrill
Of newer life awaking.

The Lord between us watch through life
In all our joy and sorrow;
Whate'er our lot be, peace or strife,
There comes a glad to-morrow;
It comes, it comes, while seven-fold light
The earth and heav'n adorning,
Shall burst upon the ravished sight
When breaks th' eternal morning.

Markdale, Ontario.

REV. J. R. NEWELL.

THREE BISHOPS.

THE Bishop of Delaware, a distinguished prelate, says an Elmira (N. Y.) secular paper, is one of the best-loved and most revered of the Bishops of America. A strong, Catholic-minded Churchman, though successor to one of the last of the great Low Church Bishops, Dr. Alfred Lee, he is the visitor of the little community at Graymoor, in which so many Elmirans are interested because Father Wattson is its head. He is prominent in the Temperance work of the Church. And he has afforded many newspaper paragraphs because of his unique vacations, spent tramping through the mountains incognito. Many farmers have entertained an angel of the Church unawares. One story has never been printed, and it is too significant to omit, though perhaps only Churchmen will appreci-

ate it fully. An Elmira priest, in a company of distinguished clergy last summer, told the old story of a certain Archbishop of Paris, in the seventeenth century, who said, "If you want to convince a Huguenot bring him to me; if you want to convert him, take him to Pere de Condren; but if you want both to convince and convert him, take him to Mgr. de Geneve," *i. e.*, St. Francis de Sales. "How could we translate that into American terms?" was asked; and one said: "If you want to convince a man of the Church's claims, take him to the Bishop of Springfield; if you want to convert him, take him to the Bishop of Milwaukee; but if you want to both convince and convert him, —"; there was a pause; and the wisest senior present said emphatically, "Take him to the Bishop of Delaware."

THE LIVING CHRIST.

A THANKWORTHY editorial was that in which THE LIVING CHURCH pointed out the fallacy of the cry, "Back to Jesus."

No. We are to look for our life-principle, not back to a Christ who *was*, but on and up to a Christ who *is*; One who, still clothed in our flesh—a vesture dipped in Blood—the royal purple of rule and of sacrifice—is seated "victorious at God's Right Hand," yet is "not far from any one of us."

But, when we as Catholics decry the mistaken notions of those who know not the fulness of the Truth as it is in Jesus (Eph. iv. 21), we must remember not only the responsibility of Christians for the infidelity of the world, but also the responsibility of Catholics for the disunity of Christendom. The world reads Christ in the lives of Christians: Sectarians read the Mother in the sons. If they see in us no loftier faith, no nobler lives, no special characteristic but a rather absurd exclusiveness, why should they come to us, except indeed they like the exclusiveness? Wherever *is* seen, set fairly forth in the Church's sons, the transforming power of that excelling Grace which belongs to the Catholic heritage, there conversions are nor few nor slow. There is nothing so attractive as reality. The practical argument for the Sacramental System, known and read of all men, is the *character* whose beauty bears witness without words. "Beloved, *now are* we the sons of God," being by Baptism born again; but "it doth not yet appear" what manner of sons we shall be; therefore, "Forward is our watchword"—on and up to the Living Christ, present, over and in us: not "harking back" as to something far in the past—not looking back, except by evil chance we have fallen away and must "repent and do the first works."

Meditating much upon the Sacrificial Death, we forget that the benefits of that Death are communicable to us only as He who died is alive forever, seated again at the Father's Right Hand; the death-marks upon Him speaking of victory over death. "Death hath no more dominion over Him," therefore He has the "keys of death and of hell."

And more. Simple people, who know our Lord by faith and contact in Church and Sacrament, who know Him by imitation and dependence in daily experience; who in all ways know Him as a victorious Principle of life from the dead (Romans vi. 13), such simple people grieve and wonder at the scholars' effort to reduce the manner of His Presence to the narrow symbols of finite conceptions. This men try to do, forgetful of the fact that the attempt is its own defeat. So far as the Eucharistic Mystery is the field for the feats of dialecticians—well, is this use of the Sacrament pleasing to our Lord? Is it for this He said: "Lo, I am with you alway"?

One who, with the sturdy fervor of a great and devoted heart, stood fast as a witness to Faith and Piety—one Thomas McKee Brown, priest, who died Dec. 1898—had one answer for questions about the Holy Eucharist:—"The Church calls it a holy mystery, and no man can define a mystery." "What is a mystery? something which no man can understand, but which we must believe," etc. "Aye, there's the rub"—the pride of intellect. We are not content to believe: we prefer our own "I think" to our God's "Thou shalt." When will we consent that only God's way can work His will? When will we consent that that will is the only interpretation, the only law, the only end?

"He that doeth the Will shall know of the doctrine." This is the irreversible order, for every age—faith, obedience, *then* knowledge. St. Anselm told us,— "We do not know in order to believe, we believe in order to know." And St. John,— "He hath given us an understanding, that we may know him" (I. St. John v. 20).
M.

OUR COMING CENTENNIALS.

BY THE REV. ROLAND RINGWALT.

OLDER people can remember when no American talked or thought much about centennials, for the excellent reason that our government was very young. There were, it is true, important events in our colonial history, but we were then under the wing of Great Britain. Indeed the eighteenth century was well advanced before the colonists liked to be called Americans. So careful a writer as Addison used the word "American" to mean "Indian." The young republic had to pass through many trials before it began to think about centennials. A modest beginning, however, was made in 1874, one hundred years after the assembling of the first Continental Congress. Two years later came 1876, and that was a centennial indeed.

Some of the battles of the Revolution had their local commemorations. Boston, for instance, was greatly interested in Bunker Hill; Princeton and Trenton had their anniversaries; Philadelphia noted that a hundred years had passed since the British evacuated the city; Paul Jones' fight with the *Serapis* brought out one of Bret Harte's best poems. Our government joined with the French authorities in commemorating the day when Yorktown surrendered to the allied forces.

Since the Yorktown display we have had the centennial of the adoption of the Constitution and of Washington's inauguration. Lawyers lately celebrated the hundredth anniversary of John Marshall's entrance on the office of Chief Justice. The nineteenth century was so full of wonders, that we naturally conjecture as to the character of centennials that are to come in the dawning years.

Our grandfathers were justly proud of our naval heroes in the war with Tripoli, but we have risen so far above the level of 1800 to 1804, and the North African Powers have sunk so low that we are not inclined to boast. If America and England work together in the far East, there will not be any great desire to dwell on the victories of 1812. They will receive passing mention, and that will suffice. Anglo-Saxon civilization is so marked in its advances and the Latin nations so marked in their decline that by 1946 our people will have almost forgotten that there ever was a war with Mexico. Let us all hope that by 1961 the republic will be too thoroughly united for any reminders of the awful days of civil strife. It is quite probable that the twentieth century will give a polite passing bow to many anniversaries of battles by land and by sea.

What will be commemorated in grander style will be the centennials of great industrial and scientific achievements. The day Fulton's steamboat moved up the Hudson, the day Stephenson's locomotive made its first run, the day the wires flashed their first message, the anniversaries of anæsthesia, of the ocean cable, of the Pacific railroads, of the telephone, the type-writer, the Roentgen rays—these and other great peaceful triumphs ought to be celebrated in our public schools. Phonography and photography, improvements in drainage,—in fact, a hundred forward steps could be mentioned, and each is worthy of honor.

Even greater are the triumphs of humanity. The nineteenth century has seen a great deal of noble work done for the slave, the criminal, the pauper, and the ignorant. Hitherto great anniversaries have usually been connected with memories of bloodshed. In the twentieth century, there will be a long roll of centennials all bearing the message of "Peace, good will to men."

HOUSEHOLD HINTS.

BRASS WORK may be brightened with a little oxalic acid dissolved in water and applied with a cloth or brush.

LEMON juice and magnesia, if applied to the face and hands, will render the skin white and soft.

FOR A TROUBLESOME cough, take a lump of borax, add to it a little honey and let it dissolve in the mouth. This is said to be soothing when other remedies fail.

BRAN or oatmeal is valuable for softening hard water. For a bath stir a peck of bran into a tub of warm water. The friction of the loose bran calls the circulation of the blood to the surface of the skin and so cleanses and softens it.

INDELIBLE marking ink is made from one and one-half drams of nitrate of silver, one ounce of distilled water, half an ounce of a strong solution of gum arabic, and three-quarters of a dram of ammonia. Mix it well, cork it tightly and keep it in a dark place. When wanted shake well and apply with a quill pen; pass a hot iron over the writing, being careful not to scorch the cloth, and it will become a deep blue-black.

Church Calendar.



June 1—Saturday.	Ember Day. Fast. (Red.)
	(White at Evensong.)
" 2—Trinity Sunday.	(White.)
" 3—Monday.	(Green.)
" 7—Friday.	Fast.
" 9—First Sunday after Trinity.	(Green.)
" 10—Monday.	(Red at Evensong.)
" 11—Tuesday.	St. Barnabas, Apostle. (Red.)
" 14—Friday.	Fast.
" 16—Second Sunday after Trinity.	(Green.)
" 21—Friday.	Fast.
" 23—Third Sunday after Trinity.	(Green.)
	(White at Evensong.)
" 24—Monday.	Nativity of St. John Baptist.
	(White.)
" 25—Tuesday.	(Green.)
" 28—Friday.	(Red at Evensong.) Fast.
" 29—Saturday.	St. Peter, Apostle. (Red.)
	(Green at Evensong.)
" 30—Fourth Sunday after Trinity.	(Green.)

CALENDAR OF COMING EVENTS.

June 25—Dioc. Synod,	Springfield.
July 24-28—Brotherhood of St. Andrew,	Detroit.
Oct. 2—General Convention,	San Francisco.

Personal Mention.

THE Rev. DAVID J. AYERS of Haverhill, Mass., and the Rev. JOSEPH HILL of Trinity Church, New York, sailed for England on the S. S. *Minneapolis*.

THE address of the Rev. F. J. BATE is changed from Iron Mountain, Mich., to Sterling, Ill., Diocese of Chicago.

THE Rev. IRVING E. BAXTER, rector of Christ Church, Salina, Kans., has received a call to Trinity Church, Lawrence, in the same Diocese.

THE Rev. B. T. BENSTED of Milwaukee, Wis., having accepted work under Bishop Johnston in Western Texas, should be addressed, after July 1, at Llano, Texas.

THE Rev. H. L. CLODE BRADDON will take charge of Trinity Church, Haverhill, Mass., for the summer months.

THE Rev. G. J. CHILDS has changed his address from Calumet, Mich., to Iron Mountain, Mich.

THE address of the Rev. D. CONVERS will be Monticello, White Co., Ind., while the church tent is standing there for a ten days' mission.

THE street address of the Rev. J. M. D. DAVIDSON is changed from 2550 Lakewood Ave. to 1202 Bryn Mawr Ave., Edgewater, Chicago.

THE address of the Rev. F. WARD DENYS, while abroad, will be, Care of Messrs. Brown, Shipley & Co., Founders' Court, London E. C.

THE Rev. G. V. GILBREATH, rector of the Church of the Holy Trinity, Greenport, N. Y., has accepted the rectorship of St. Peter's Church, Smyrna, Del.

THE Rev. ROBERT G. HAMILTON of Palmyra, N. J., has accepted a call to the rectorship of Somerset parish, Diocese of Easton, with residence at Princess Anne, Md.

THE Rev. C. W. KNAUFF is in charge, as acting rector, of the Church of the Holy Cross, Troy, N. Y., during the absence in Europe of the rector, the Rev. E. W. Babcock.

THE address of the Rev. JAMES S. LEMON, Ph.D., is 31 Park street, Gardner, Mass.

ALL communications intended for the Standing Committee of the Diocese of Chicago should be addressed to the Secretary, the Rev. Dr. A. W. LITTLE, Evanston, Ill.

THE Rev. T. R. LIST has changed his street address from 400 N. 22nd street to 2136 Green street, Philadelphia, Pa.

THE Rev. Thomas Spencer, Secretary of the Diocese of Southern Virginia from its inception, having resigned on account of ill health, the Rev. MERCER P. LOGAN, D.D., has been appointed to succeed him. All communications for the Secretary of the Diocese of Southern Virginia should therefore be addressed to the Rev. M. P. Logan, D.D., Wytheville, Va.

THE Rev. WILSON H. MEARS will have charge of the mission at West Concord, Minn.

THE Rev. HERBERT L. MITCHELL of St. Mark's Church, Mystic, has been elected rector of Grace Church, Saybrook, Conn., and has accepted.

THE summer address of the Rev. EDWIN A. PENICK of Phoenix, Ariz., is Oceanside, Calif.

THE address of the Rev. Canon T. S. RICHEY is changed from Milwaukee to Waterloo, Wis.

THE Rev. JOSEPH RUSHTON, L.H.D., leaves Chicago June 24, to spend two months abroad. His address will be, Care of Edwin Hutchinson, The Grange, Merton Road, Bootle, Liverpool, England.

THE Rev. L. W. SALTONSTALL, who has resigned the rectorship of Grace Church, Hartford, Conn., to take effect July 1st, intends to go abroad in the near future.

THE Rev. BREVARD D. SINCLAIR of Lakeport, Calif., has accepted the rectorship of St. Mary's Church, Napa, Calif., Diocese of Sacramento.

THE address of the Rev. ALMON C. STENDEL is Grace Church, Randolph, N. Y.

THE Rev. W. STOKES, lately in charge of the missions at Rosedale and Friar's Point, Miss., has accepted the rectorship of Christ Church, Oak Cliff, Dallas, Texas, and entered upon his duties on Trinity Sunday.

THE Rev. CALEB B. K. WEED, in charge of the mission at Marion and Rutherfordton, N. C., has now removed from the latter to the former town.

THE Rev. BURR M. WEIDEN, rector of St. Luke's, San Francisco, will take charge of St. Lawrence's Church, Alexandria Bay, Thousand Islands, N. Y., for six weeks, beginning July 1st.

DEGREES CONFERRED.

UNIVERSITY OF NASHVILLE.—D.D. upon the Rev. W. T. MANNING and the Rev. H. C. TOLMAN, Ph.D. [Incorrectly reported previously as conferred by Vanderbilt University.]

ALBION COLLEGE, Albion, Mich.—D.D. upon the Rev. BENJAMIN F. MATTAU, of the Diocese of Chicago.

ORDINATIONS.

DEACONS AND PRIESTS.

WESTERN NEW YORK.—On Trinity Sunday, in the Church of the Good Shepherd, Buffalo, Bishop Walker ordered to the Diaconate ALMON CLARKE STENDEL, and advanced to Priesthood the Rev. D. C. MONROE, minister-in-charge at Youngstown. The Rev. Thos. B. Berry, rector of the parish, preached the sermon and presented Mr. Stengel. The Ven. Archdeacon Bragdon presented Mr. Monroe, who will continue in his present work. The Bishop has appointed Mr. Stengei to the charge of Randolph and East Randolph.

PRIESTS.

OHIO.—On Sunday, June 9th, in St. Paul's Church, Steubenville, Ohio, WILLIAM ALFRED GRIBER was advanced to the Priesthood, by the Rt. Rev. William A. Leonard, Bishop of Ohio. The preacher was the Rev. John H. C. Mockridge of the Church of the Messiah, Detroit, Michigan, and the presenter was the Rev. Orville E. Watson of Cleveland. The rector of the parish, the Rev. George W. Hinkle, assisted in the laying on of hands.

DIED.

CALDWELL.—Entered into eternal life at Washington, D. C., June 8th, 1901, Mrs. MARY L. CALDWELL, widow of Elias C. Caldwell, and daughter of the late Colonel Francis Taylor, United States Army.

"Waiting in a holy stillness,
Wrapt in sleep."

HEWITT.—On Tuesday, June 11th, 1901, at the home of her son, the Rev. John Hewitt, rector of St. Paul's Church, Columbus, Ohio, SUSANNA BRADWELL REAVES, widow of the late Rev. Horatio Harrison HEWITT, in the 82nd year of her age.

SISTER CAROLINE.—Entered into rest, SISTER CAROLINE, Community of Saint Mary; on Trinity Sunday, June 2nd, at Kemper Hall, Kenosha, Wis.

SPENCER.—Entered into rest at Picton, Ont., June 8th, ALBERT SPENCER, Priest, Canon of St. George's Cathedral, Kingston, and Clerical Secre-

tary of the Diocese of Ontario, in his 62nd year.
"Jesu pitying, ever blest,
Grant him Thine eternal rest."

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

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REV. E. W. HUNTER,
Secretary General,
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OR

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MISCELLANEOUS.

PUPIL assistant or Professional Pupil. Exceptional advantages. Address DR. DADSWELL, Choirmaster and Organist, Grace Church, Cedar Rapids, Iowa.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

FIRST CLASS accommodation. Refer to Rev. F. H. E. S. Somerville. Address RECTORY, 450 Riley St., Buffalo, N. Y.

ROOMS with or without breakfast. Rev. C. M. Pullen, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

THE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. DR. CAMERON's bureau of information regarding rooms and board. Her address is 305 West Utica street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city and only the nicest kind of people are desired as roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme.

HARRY RANSOM,
Rector of St. Andrew's Church,
Buffalo, N. Y.

MISCELLANEOUS.

THE CATSKILLS.

CHURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Dei Church, Paleyville, N. Y.

WILLIAM WHITE HANCE, Rector.

FOR SALE.

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APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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BOOKS RECEIVED.

THE BAKER & TAYLOR CO.

The Creed of the Presbyterians. By Egbert Watson Smith, D.D.

HOUGHTON, MIFFLIN & CO.

Content in a Garden. By Candace Wheeler. With Decorations by Dora Wheeler Keith. Price, \$1.25 net.

McCLURE PHILLIPS & CO.

The World of Graft. By Josiah Flynt, Author of *Tramping with Tramps*, etc. Price, \$1.25.

A. S. BARNES & CO.

Home Thoughts. By C. Essays reprinted by permission of the New York *Evening Post*, in whose columns they have appeared. Price, \$1.50.

LEE & SHEPARD.

Lucy in Fairyland. By Sophie May, Author of *Little Prudy Stories*, etc. With Illustrations by C. H. L. Gebfert. Price, 75 cents.

A Boy of Old Japan. By R. Van Bergen, Author of *The Story of Japan*, etc. Illustrated with original Japanese color pictures.

The Story of the Cid. For Young People. By Calvin Dill Wilson. With Illustrations by J. W. Kennedy. Price, \$1.25.

In the Days of William the Conqueror. By Eva March Tappan, Ph.D., Author of *In the Days of Alfred the Great*. Illustrated by J. W. Kennedy. Price, \$1.00.

PUBLISHED BY THE AUTHOR.

The Colored Harvest in the Old Virginia Diocese. By the Rev. George F. Bragg, Jr., Priest and Rector, St. James' Church, Baltimore, Md., and Editor *The Church Advocate*.

MESSRS. RIVINGTON, 34 King St., Covent Garden, London, W. C.

Greek Manuals of Church Doctrine. By the Rev. H. F. Duckworth, M.A. Published for the Eastern Church Association. Price, on shilling, sixpence.

PAMPHLETS.

Church of the Ascension. Year Book of the Church of the Ascension, Fifth Ave. and Tenth St., New York. Jan. 1, 1901.

Saint Gabriel's, Peekskill, N. Y. Year Book and Calendar for 1901-1902.

Trinity Church, Ottumwa, Iowa. Published by Bishop Lee Chapter of the Brotherhood of St. Andrew.

The Church at Work.

CHICAGO.

(Continued from page 248.)

tution, is the largest since the opening in 1890. The rector, Rev. Dr. Fleetwood, no less than every friend of sound religious training, is to be congratulated upon the steady onward progress of this flourishing child of the Church. The usual closing address, we should add, was delivered by the Bishop Coadjutor.

THE REV. DR. M. E. FAWCETT, who a week ago was to be envied in the call to newer duties upon which he was to enter to-day, is now entitled to sympathy by reason of the double bereavement which befell him within forty-eight hours of last week. On Monday, the 10th, his father, the highly respected Methodist minister at River Forest, while en route from Chicago to Winnipeg, was taken ill, and died in the hospital at Albert Lea, Minn., aged 59. His only son conducted a short service at the house on Thursday, which was followed by interment in Graceland cemetery.

ON THE PRECEDING evening, about 7 p. m., St. Bartholomew's, Englewood, was struck by lightning which pierced the roof over the organ. The whole interior of the beautiful building which cost nearly \$50,000, was destroyed, the damage being estimated at \$10,000. As there was an insurance of \$20,000, and the walls are intact, it is expected that immediate repairing will be commenced, and services in the church resumed soon after the summer vacation. Nearly all the vestments, with the sacred vessels and the ornaments of the altar, were saved.

On Friday evening the vestry decided to use the parish room for services during the summer, and to begin repairs on the church as soon as adjustment of insurance is completed. The damage by the fire is fully covered by policies for \$20,000. The new rector will probably not enter upon his duties here until the church is ready, early in September.

THE REV. H. A. DUBOC, priest-in-charge of St. John's mission, Clybourn avenue, though an inmate of St. Luke's Hospital for a fortnight, was so far on the way to recovery that it was promised that he would be at his place in St. John's by the 16th. On Tuesday morning, however, he died rather suddenly, heart failure being assigned as the cause. He was buried from St. James' on the afternoon of the 13th, some ten of his brother presbyters, on very short notice, being present at that service, which was held by the Bishop Coadjutor, the Rev. J. H. Hopkins reading the lesson. A considerable portion of the vested choir sang the hymn, under the direction of Mr. Smedley. Bishop Anderson, assisted by the Rev. H. R. Neely, said the office of committal at Graceland. The late Mr. Duboc was born in France nearly 57 years ago, and spent nine years of his early life in the Montmartre district of Paris. He was ordered to the diaconate in 1873, passed much of his clerical life in the West, and came from Kansas City to Chicago about six months ago. His work in the mission has been very acceptable, promising to result in the early erection of a church building. He leaves a widow, resident here, and a son in business in California. This makes about the twelfth vacancy in the Diocese inside of two and a half years; two by death, one by ill-health, the others by removal and promotion.

THE MEMBERS of the diocesan G. F. S. assembled for their annual service, to the number of 350, on Sunday evening, June 9th, in St. Mark's Church, Chicago. They entered in procession with the choir; and the effect of each member wearing the distinctive flower of her chapter was very striking. The sermon was preached by the rector, the Rev. W. White Wilson, who took for his text the motto of the G. F. S.: "Bear ye one an-

other's burdens" (Gal. vi. 2), and dwelt upon the mutual helpfulness and sympathy promoted by this Association. To Miss Fanny Groesbeck, the diocesan President's untiring devotion to its interest, is due the continued success of the Chicago Society, which has a membership of over 1,000.

THE JUNE MEETING of the Clerica was held at the rectory of St. Mark's, Evanston, Mrs. Little entertaining, on Monday afternoon, with an attendance of nearly 20. The next regular gathering, in September, will be at Aurora. Meanwhile the clergy have been invited by their wives of the Clerica to participate in a day trip by water to Milwaukee and back on Thursday, the 27th.

THE CLERGY are beginning their summer vacations early this year. The Rev. D. F. Smith of St. Luke's, Evanston, has returned from his at Leavenworth; the Rev. Herman Page went East on Monday, the Rev. C. H. Bixby taking his duty at St. Paul's, Kenwood, for six weeks. The Rev. Jos. and Mrs. Rushton sail from New York by the White Star boat on the 26th. The Rev. Ernest M. Stires has gone to his cottage at Lake Delavan, Wis. He was one of the speakers at the recent decennial celebration of Chicago University.

BY AN ERROR in last week's issue it was stated that the chimes soon to be placed in Grace Church, Chicago, and in St. Mark's, Evanston, were from another factory, while the fact is that they are being manufactured by the Meneely Bell Co., of Troy, N. Y. This is the same house that recently placed a full chime in Holy Trinity Church, New York City, and sets of bells in Trinity Church, Newport; Trinity Church, Watertown, N. Y.; and the Nativity, South Bethlehem, Pa. They are also preparing a peal for the University of the South.

A QUIET DAY was held for the women of Grace Church, Oak Park, on Wednesday, June 12th. The services began with a celebration by the rector, and the quiet day was conducted by the Rev. John A. Carr. The rector of Grace Church, the Rev. Ernest V. Shayler, was elected to preach the baccalaureate sermon to the graduates of the Oak Park High School. The sermon was preached on the evening of Sunday, June 9th, in the large auditorium of the Second Congregational house of worship, Grace Church building being yet in process of construction.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Trinity College—Norwalk—Windham—New Haven.

THE COMMENCEMENT exercises at Trinity College, Hartford, will begin on Sunday, June 23d, when, at the evening service in Christ Church, the baccalaureate sermon will be preached by the Bishop of New York. Next day is designated class day, while on Tuesday the President and Mrs. Smith will receive the friends of the college at their residence. On Wednesday, after morning prayer in the college chapel, the commencement exercises will be held in Alumni Hall.

THE FEAST of Corpus Christi was observed in St. Paul's Church, Norwalk, in a becoming manner. First vespers were said on the eve of the festival by the rector, the Rev. J. Morris Coerr, who gave an instruction on the Blessed Sacrament. On the morning of the festival itself, there was a choral celebration of the Holy Eucharist, with special intention for the objects of the Confraternity of the Blessed Sacrament, the full Catholic ceremonial (excepting incense) being used. The rector was celebrant, the Rev. Claude N. P. Pooley acted as deacon, and Mr. Charles Murray as sub-deacon.

THE REV. HENRY MACBETH, rector of St. Paul's Church, Windham, and minister-in-

charge of St. Paul's mission, Wilimantic, returned recently from a two months' trip to the British Isles. He attended the Glasgow Exhibition; and, while in Ireland, he preached six times. Mr. Macbeth's work during his absence was in charge of the Rev. L. M. Hardy of Pomfret. The services were taken by Mr. Carson, of Trinity College, and, occasionally, by the Rev. E. H. Kenyon, of Yantic.

THE ENDOWMENT fund of St. Paul's Church, New Haven, now amounts to \$21,854, of which amount \$10,000 was given by Mr. and Mrs. Henry F. English as a permanent fund to bear the name of the late Hon. James E. English, at one time Governor of this State and United States Senator. This sum was given at Easter, 1901. St. Paul's Church is also doing a good work through its Church Club, which meets monthly, and has an attendance of from 40 to 50 men. Addresses have been delivered, during the past few months, by the rector, the Rev. Dr. E. S. Lines, his assistant, the Rev. A. P. Stokes, the Rev. Dr. Samuel Hart, and others, on a great variety of subjects. The clergy have had the opportunity to meet many men of the parish, and the men have had opportunities to meet one another, with the most gratifying of results. It is worthy of note that this same parish has elected Mr. John C. Hollister senior warden for the 47th year. It is doubtful whether this record can be duplicated elsewhere, especially as Mr. Hollister had, before his first election as senior warden, served for one year as junior warden.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Rectory at Brainerd.

AT ST. PAUL'S CHURCH, Brainerd, a handsome rectory has been built at a cost of \$3,000, and at the end of the first year of the rectorship of the Rev. R. J. Mooney, it was found that 30 persons had been confirmed and the congregations had shown a satisfactory growth.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Commencement at Bethany—Wetmore.

THE JUNIOR DAY and the commencement day exercises at the College of the Sisters of Bethany, Topeka, on June 5th, were unusually interesting, and closed another year of work satisfactorily done. Miss Grace Grimes, of Great Bend, Kan., had the honor of carrying off the Bishop Vail gold medal. There were five graduates in the literary department. Several, besides the five graduates, received diplomas and certificates in art, elocution, and music, all of which were conferred by Bishop Millspaugh, the President of the College. The indications are most favorable for a large number of students next year.

DURING the past three months a new mission has been opened at Wetmore, in the eastern part of the Diocese, which gives promise of being one of the most prosperous. Four adults have been baptized and seven confirmed (at the first visitation of a Bishop). Fifteen were present and received the Holy Communion at an early celebration the morning after Confirmation. It is thought that a church will be built during the year. Wetmore has a population of only 520 inhabitants.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Various Notes.

AUGUST 11th, the Tenth Sunday after Trinity, has been selected as the date for the consecration of the Cathedral at Laramie.

DEAN COPE will sail from England for this country on July 17th.

THE REV. A. GEORGE is in charge of the Cathedral parish. He has met with a kind

reception. His congregations are large, with an exceptionally good attendance of men.

THE REV. EDWARD RAYNE DODDS, formerly rector of Rawlins but now of Helena, Montana, was married in his old church at Rawlins on 5th inst, to Miss Nellie Johnson, the Rev. A. George officiating.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Peculiar use of Trinity Church—Death of Mr. Battles—Newton Centre—Dr. Chambré's Address.

TRINITY CHURCH, Boston, was used during the recent national gathering of the Y. M. C. A., for a composite service, in which, according to a secular paper, "The order of service was arranged by a Presbyterian. A Methodist read the opening sentences. A Congregationalist read the lesson. A Baptist, a Presbyterian, and a Lord Bishop from Canada read the prayers, and a Presbyterian preached the sermon."

There is much feeling over this use of Trinity Church. Many Churchmen in Boston regard this indiscriminate use of the chancel of Trinity Church for all sorts of meetings as unwise. Even the members of the convention think the New Old South would have answered the purpose better than Trinity, and they are displeased at the friction developing on all sides.

MR. J. M. BATTLES, for a long time in charge of the work among the sailors in East Boston, died June 8th, and was buried June 11th from St. Mary's Church. He was popular with the class he served so long and faithfully, and the City Board of Missions are greatly indebted to him for a most efficient service in this particular.

THE REV. E. T. SULLIVAN of Newton Centre was the recipient of many congratulations from his parishioners upon the completion of ten years as rector of Trinity Church. He has been granted a leave of absence for two months, and the gift of a large sum of money will make his vacation a happy one.

THE PRESIDENT of the Massachusetts Church Union, the Rev. Dr. Chambré, has published his annual address. Among other things, he said:

"The Press is a tremendous power, in these modern days, for the dissemination and inculcation of truth or error. The secular Press, very largely, is committed to what is called 'Liberalism,' especially in matters touching Christianity and the Church. But this 'Liberalism' is by no means confined to the secular Press. A portion of the so-called religious Press occupies the same ground—and some influential Church papers. It is, however, sometimes the case that a secular paper speaks for the truth. This was done a short time since by a metropolitan journal. It ventured the assertion that 'except for the absolute truth of Scripture, Christian theology has no supernatural foundation on which to build.'"

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Two Commencements—Palmyra—Ashippun—Wauwatosa—Elkhorn—Mr. Slidell's Anniversary.

COMMENCEMENT exercises at Kemper Hall, Kenosha, occupied the whole of last week. The baccalaureate sermon was preached in St. Peter's chapel, on Sunday, June 9th, by the Rev. Frank A. Sanborn of Nashotah House. The address on Commencement Day, June 11th, St. Barnabas' Day, was by the Rev. Dr. James S. Stone of St. James' Church, Chicago, the Bishop of Milwaukee presiding. There was the largest attendance of visitors, chiefly from Chicago and Milwaukee, ever seen in the grounds. Sixteen of the clergy were present. Five young ladies graduated, and there were 110 on the roll in the past year. A new gymnasium and dormitory building is to be erected this summer, at a cost of \$10,000. Of

this, Mr. Z. G. Simmons gives \$5,000, and Mr. N. K. Allen (both of Kenosha), gives \$1,000. An endowment fund of \$50,000 has been undertaken by the alumnae. For every \$1,000 obtained, Mr. Simmons promises an additional \$500, and for every \$4,000 obtained, Mr. Allen promises \$1,000. The school has closed the most successful year of its existence. It was founded in 1870, by Bishop Armitage, as the memorial of Bishop Kemper. The Sisters of St. Mary continue their efficient management, with Sister Margaret Clare as the Sister Superior.

THE COMMENCEMENT exercises at St. John's Military Academy were held last week. Thursday was military and alumni reunion day, the alumni address being delivered by the Rev. H. A. Chouinard of St. Peter, Minn., a member of the class of '92. Next day was held the regular commencement, preceded by a boat regatta in the morning. The Bishop of Fond du Lac delivered the commencement address in Memorial Hall, and in the afternoon the distribution of honors and conferring of medals followed. The week ended with a hop in the evening.

THE LITTLE band of Church people at Palmyra Springs, rejoice in having been able to buy from the Lutherans their little church at a cost of \$400. The house was built by the Presbyterians in 1863, at a cost of \$1,200. Later, as services could not be maintained, the church was sold to the Lutherans for \$800, so that our mission now gets the property for one-third of its original cost. The Rev. H. B. Smith, rector of Whitewater, is priest-in-charge, while Mr. Samuel G. Prince is the faithful lay reader, to whom is due the stirring up of spiritual life. On Mr. Smith's first visit, on a Wednesday evening in May, the church was lighted for a service for the first time in 23 years. The present Bishop of Indiana held occasional services at Palmyra when he was rector of St. Luke's, Whitewater, but that was several years before Mr. Prince came to the place to arouse enthusiasm.

THE UNIQUE rural parish of St. Paul's, Ashippun, is soon to lose its senior warden, Mr. Baker, who has for fifty years been a faithful member of the congregation. Mr. Baker retires from his farm, and will reside in Oconomowoc. The entire congregation of St. Paul's is made up of farmers' families.

THE REV. J. O. WARD, late of the Diocese of Michigan City, has taken charge of Trinity Church, Wauwatosa. The vestry have decided to erect a rectory on the property adjoining the church and have also planned for a guild house, and also an addition to the church by extending the sanctuary.

A NEW PIPE ORGAN has been installed recently in St. John's Church, Elkhorn, and was blessed by the Bishop of the Diocese at a recent visitation. The Bishop also confirmed a class of 10 candidates, being the second confirmation in the church since Jan. 1st.

IN CORRECTION of the item recently printed concerning the tenth anniversary of the commencement of the rectorship of the Rev. James Slidell at St. John's Church, Milwaukee, we note that Mr. Slidell's ordination to the diaconate occurred in 1882 and to the priesthood in 1883, instead of as stated. In addition to the record of his excellent work at St. John's, we should not fail to note the spiritual advancement of the parish under his rectorship, which has been fully as marked as the happy progress from a material standpoint. A mission was started and sustained in the western part of the south side by the Brotherhood of St. Andrew of St. John's parish for several years, until, through removals, it had to be handed over to the Bishop, much to the regret of the parishioners of St. John's. During the ten years there have been 229 baptisms, 168 confirmations, 163 burials, 2,760 public services, and 820 celebrations of the Holy Communion.

In the same length of time Mr. Slidell finds that he has preached 1,480 sermons, besides numberless addresses, and has made 5,000 pastoral calls and answered constant calls as well to visit the sick and dying. The Sunday congregations at St. John's Church also show the result of Mr. Slidell's excellent training during these years.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Bishop Edsall's Acceptance.

BISHOP EDSALL has signified his conditional acceptance of his election as Bishop Coadjutor of Minnesota to take effect after the meeting of General Convention, in the following letter:

"June 11, 1901,
"Feast of St. Barnabas.

"The Rev. Messrs. GEO. H. DAVIS and C. D. ANDREWS, Representing the Committee of the Council of the Diocese of Minnesota.

"Dear Brethren:

"I beg to acknowledge receipt of the letter this day handed me by you in behalf of the committee appointed to notify me of my election as Bishop Coadjutor of the Diocese of Minnesota; and to express my profound appreciation of the high honor which the clergy and laity of the Church in Minnesota have conferred upon me, in choosing me as the Coadjutor of Bishop Whipple and the successor of the lamented Gilbert.

"The solemn character and beautiful and devout spirit which marked the recent Council, as disclosed to me in your letter and oral account of its proceedings, lead me to feel that my election may indeed have been directed by the Holy Spirit, and that perhaps my highest duty to the interests of the Church at large, and especially to the Church in the Northwest, may lie in the direction of accepting the call which you have given me. Were the circumstances other than what they are, had the election been attended with more of strife and apparent division of sentiment, I should have been convinced that my highest duty to the Church would be in remaining in my present field, to which I am deeply attached, and where my labors have been attended with many marks of divine favor. The unanimity and kindly confidence, as shown by the character of the election, have, moreover, been emphasized by the generous action of Churchmen in Minneapolis in tendering me an official residence; and this has not only opportunely lifted from my heart one subject of anxious consideration, but further assured me that my election represents the united voice of the Diocese.

"As it is, I am prepared to leave the decision as to my translation in the hands of the Bishops and constituted authorities of the general Church from which I received my present commission; subject to the following condition:

"The General Convention of 1898 placed a solemn trust in my hands by sending me here as Missionary Bishop of North Dakota. I feel that I should continue in the full exercise of the duties of that trust until I can return it with the account of my stewardship, into the same hands which conferred it upon me, namely, the General Convention of the Church.

"I would respectfully ask, therefore, whether the Diocese of Minnesota would consent that I remain as Missionary Bishop of North Dakota until the time of the assembling of the General Convention in October next; so that, in the meantime, I should continue, in addition, simply as the Bishop-Coadjutor-elect of the Diocese of Minnesota. Of course, in this event, I should be most happy to discharge any occasional duty, which emergency might require, which the venerable Bishop of the Diocese might request, and which could be performed consistently with my duties to the work in North Dakota.

"If this request can be answered affirmatively, I shall feel that it is unquestionably my highest duty to accept your call, subject to the approval of the Bishops and Standing Committees of the Church at large.

"In acquainting you with this conclusion, in which I sincerely trust that I am obeying the will of the great Head of the Church, I need not say what joy it will be to me to try to hold up the hands of the beloved and venerable Bishop whom I dearly love, and to strive to carry on the traditions and work of the noble

Diocese which has grown under the fostering care of a Whipple and a Gilbert.

"With prayers for God's blessing upon us all, I remain,

"Faithfully your fellow servant in Christ,
"SAMUEL COOK EDSALL."

BISHOP EDSALL'S election gives universal satisfaction throughout the Diocese. Now that the excitement has abated and visions of flowing wealth and unusual oratory so profusely promised in connection with other candidates have passed away, the wisdom of the choice is apparent to all. A committee consisting of the Rev. Messrs. Webb and Purves and Mr. Thos. Miles, all from Minneapolis, waited on Bishop Edsall in Fargo on the 14th inst., making the offer of an episcopal residence in Minneapolis, which the Bishop mentions in his letter, and which is to be supplied by Minneapolis Churchmen.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

THE REV. J. H. CLOUD, missionary among deaf mutes, preached the baccalaureate sermon before the Illinois School for the Deaf on Sunday, June 9th.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

BISHOP WORTHINGTON is making his quarterly visitation to his Diocese, and attending to those episcopal duties that have not been assigned to his Coadjutor. He delivered the diplomas to the graduates of Brownell Hall, and made an address at the commencement on the 14th. The Trinity ordinations of priests and deacons will be held at the Cathedral on the 16th, and the consecration of the attractive new church at Falls City on the 18th. The meeting of the Cathedral Chapter, Trustees of the Hospital, and Brownell Hall, are also to confer with the Diocesan while he is here. It is regretted here, that it is considered unsafe for Bishop Worthington to cross the mountains to California, and he will be unable to meet with the House of Bishops.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Retreat at Orange.

A RETREAT for Priests, mainly Nashotah alumni, was held on St. Barnabas' Day, at All Saints' Church, Orange (Rev. Wm. Richmond, rector). The conductor was the Rev. Prof. Jenks of Nashotah House.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Occurrences at Burlington.

THE CONVOCATION of Burlington held its regular meeting on June 11th and 12th, in Christ Church, Bordentown. There was a good attendance, and the meetings and services were highly gratifying. The Bishop was present and spoke at the missionary meeting. The Dean, Rev. Charles M. Perkins, was appointed for the 12th year of service, and the Secretary, the Rev. R. Bowden Shepherd, and the Treasurer, Mr. J. Bingham Woodward, were unanimously re-elected. Reports from the stations showed progress, and the Treasurer reported a balance in hand. The sermon was preached by the Rev. G. W. Harrod. An essay on "Preparation for the Sacred Ministry," written by the Rev. J. H. Townsend, supplied the topic for discussion. An address on the work of King's Hall, Washington, was made by the Warden of that institution, the Rev. W. V. Tunnell. The next meeting was appointed to be held in Trinity Church, Vineland, in September.

THE 64TH ANNUAL commencement of St. Mary's Hall took place on June 5th, with the usual appropriate exercises, the address being delivered by Prof. Trent of Columbia College, New York.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

A MISSION was conducted, beginning last week, at Peekskill, N. Y., for the associates of the Sisterhood of St. Mary, the conductor being the Rev. E. A. Bazett-Jones, rector of the Church of the Advent, Nashville, Tenn.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Commencement at Kenyon.

NEXT WEEK is commencement week at Kenyon College. On Sunday morning there is to be an ordination service with a sermon by the Rev. W. S. Baer of Sandusky, while the baccalaureate sermon to the graduates will be preached in the evening by Father Huntington. Monday is given up to field and other sports. Tuesday there will be various gatherings with several fraternity banquets in the evening, and on Wednesday is to occur the commencement proper with an Alumni oration to be delivered by the Rev. Dr. Duhring of the class of '63 at Bexley Hall, and an address by the Governor of Ohio. During the present week the Bedell lectures were appointed to be delivered by the Rev. Dr. Dix of New York.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

St. Barnabas' — Swedish Anniversary — The Commencements.

ST. BARNABAS' DAY was commemorated at a special service at St. Barnabas' Church, Philadelphia, at which addresses were delivered by four former rectors, the Rev. Messrs. Ellwood Worcester, D.D., Chas. E. Betticher, Oscar S. Michael, and J. R. L. Nisbett. After the services was held a reception in the parish house.

ON THE First Sunday after Trinity, in the closing year of the seventeenth century, Gloria Dei Church, in the then District of Southwark, now a part of the city of Philadelphia, was dedicated to the worship of Almighty God according to the rites of the Episcopal Church of Sweden. In this same edifice, on Sunday, 9th inst., its 201st anniversary was duly celebrated. In the morning, the rector, Rev. Snyder B. Simes, preached an historical sermon; and at evening, the Rev. Richard H. Nelson, rector of old St. Peter's, also preached an historical sermon.

AT THE REGULAR meeting of the Clerical Brotherhood, held at the Church House, Philadelphia, on Monday, 10th inst., the Rev. Dr. C. S. Olmsted, rector of St. Asaph's Church, Bala, read a paper on "Some Vagaries of Theology."

GROUND was broken on Monday evening, 10th inst., for the new edifice for the Church of the Epiphany at Lincoln drive and Carpenter street, Pelham, Germantown. A brief devotional service was conducted by the rector of the parish, the Rev. J. Alan Montgomery. The building will cost about \$12,000 and will occupy one of the handsomest sites in Pelham. The church lot was presented to the parish about a year ago.

A PERMIT was issued on the 10th inst. to build a stone addition, 15.6 by 28 feet and 30 feet high, for a chancel to the Church of St. Martin-in-the-Fields, Wissahickon Heights. The floor construction will be of iron beams and brick arches; it will have a vaulted ceiling and a slate roof. The addition will cost \$15,000.

THE COMMENCEMENT exercises of the Episcopal Academy, Philadelphia, were held in the assembly room of that institution on Tuesday morning, 11th inst., and were very largely attended. The room was beautifully decorated, the floral setting of the stage being particularly effective. The annual address to the graduating class was delivered by Mr. Francis

A. Lewis, Jr., while the certificates were presented by Dr. William H. Klapp, head master. The Rev. Dr. J. Andrews Harris, President of the Alumni Association, presented the four alumni prizes.

THE VARIOUS functions connected with the annual commencement of the University of Pennsylvania began on the 7th inst. and ended on the 12th. On Sunday, 9th inst., the baccalaureate sermon to the several graduating classes was delivered in Holy Trinity Church, Philadelphia, after morning prayer, by the Rev. Dr. William Reed Huntington, rector of Grace Church, New York City. The trustees, members of the faculty, and the graduating classes, assembled in the parish house and marched to the church, where the centre section had been reserved for them. The members of the faculty were in cap and gown, and the officiating clergy wore academic hoods, Dr. Huntington the colors of Columbia, and Dr. Tomkins those of Pennsylvania where he received his degree of D.D., although he was graduated from Harvard. "Ascending Types of Citizenship" was the subject of Dr. Huntington's sermon, based upon the following texts: "Paul said, I am a . . . Jew of Tarsus . . . in Cilicia, a citizen of no mean city" (Acts xxi. 39); "Then the chief captain came, and said unto him, Art thou a Roman? He said, Yea" (Acts xxii. 27); "Our Citizenship is in heaven" (Phil. iii. 20, R. V.). The commencement was held on Wednesday, 12th inst., in the Academy of Music, Philadelphia, which was crowded literally "from pit to dome." Degrees were conferred to the number of 570, including five that were honorary; and 24 certificates were awarded. Fourteen foreign countries in Europe, Asia, Africa, America, and Australia, were represented by graduates; and 32 of the 45 states of the American union contributed many who received diplomas. Thirteen women received degrees. The exercises began with the invocation by Bishop Whitaker. The oration to the graduates then followed by the Hon. James M. Beck, Assistant U. S. Attorney General. Provost Harrison first conferred the honorary degrees, and then those upon the students who had completed the several courses: 168 from the College; 160 were made M.D.; 154 Doctors of Dental Surgery (D.D.S.); 79 LL.B.; 25 Ph.D.; 13 V.M.D. (Doctor of Veterinary Medicine); and 3 M.A., these three being women. Over 50 prizes were awarded in the different departments; and one graduate in Law, having received three—Henry Wolf Rikle of Gettysburg—was elected a fellow in that department for one year. The benediction was pronounced by Bishop Whitaker.

ON SUNDAY, 9th inst., the baccalaureate sermon to the graduating class of St. Luke's School, Bustleton, Philadelphia, was delivered by the Rev. Dr. T. A. Tidball, rector of St. Luke's-Epiphany Church, at the Memorial Church of St. Luke the Beloved Physician, Bustleton. The closing exercises of the School were held in the school gymnasium on Wednesday, 12th inst. The address to the graduates was delivered by James MacAllister, LL.D., President of Drexel Institute. The diplomas were presented by the Rev. Wm. C. Richardson, rector of St. James' Church, Walnut street. A number of medals and testimonials were awarded to distinguished scholars.

AT THE 30th commencement of Cheltenham Military Academy, on Wednesday, 12th inst., the Rev. Dr. F. W. Tomkins of Holy Trinity Church, Philadelphia, delivered an address, following which the diplomas were awarded to the graduates by the Rev. John D. Skilton, Principal of the Academy, who, in doing so, expressed regret at the death of the Rev. Dr. E. W. Appleton, who, with the exception of one year, had awarded the diplomas annually since the school was founded.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Convocation at New Haven—Death of Two Brothers.

THE SOUTHERN CONVOCATION of the Diocese met in Trinity Church, New Haven, on Tuesday evening, June 11th. After evening prayer a sermon was preached by the Rev. Dr. White of St. Andrew's Church, Pittsburgh, on "The Authority and Scope of Christian Missions." On Wednesday morning the Bishop celebrated the Holy Communion, and the address was made by the Rev. Dr. Ward of St. Peter's Church, Pittsburgh, on the subject, "The Incarnation, the Basis of Mission Work." After the service a business session was held, the Rev. P. B. Stauffer was elected Secretary, and the Rev. T. J. Danner, Treasurer; and the Convocation accepted the invitation of the Bishop to hold the next session of the Convocation in January 1902, at the St. Mary Memorial Chapel. Later, the rector of the parish, the Rev. Dr. Cartwright, made a most cordial address of welcome, followed by the Bishop in an address on "The Practical aims of the Convocation," giving the ecclesiastical history of that part of the Diocese, and stating the needs and the methods by which effective missionary work can be done in that section. Discussions followed later, on "Church Growth Contingent on Mission Work," "The Need and Opportunity for Mission Work in this Southern Section, and How we can Supply the Want," the speakers being Archdeacon Wightman, Archdeacon Cole, the Rev. Messrs. Lightbourn, Rambo, and others.

At noon the Litany was said by the Rev. Mr. Taylor, and the Bishop offered prayers for Missions. A delightful luncheon was served by the ladies of the congregation, under the trees in the rectory grounds, and at this luncheon there were present two of the neighboring Presbyterian ministers, and the priest of the Slavic Roman church.

In the afternoon the following questions were discussed: "How can we Increase Interest in our Mission Work?" "How can we Improve our Methods of Raising Mission

THE CLOSING EXERCISES of the De Lancey School were held on Wednesday, 12th inst., when an address was made by Provost Harrison of the University, who spoke of the advantages to be derived by the boys from the school. Eleven of the pupils received prizes, and to 13 diplomas were awarded. Two of the prize winners were Chinese boys, Henry Chang, son of Chang Yin Tang, former acting Minister to Spain, and Edgar Lee, a son of a Hong Kong merchant, both of whom are under 15 years of age, and yet they outstripped many boys older than themselves. Minister Wu Ting Fang is deeply interested in these two boys, as are all the members of his official family. The Minister strongly advises that they be educated for physicians, as the medical profession of China is so far behind in its methods that they can be of incalculable benefit to their countrymen in that capacity.

THE VACANCY created last January by the death of the Rev. Dr. Silvester, first rector of the South Memorial Church of the Advocate, Philadelphia, has been filled by the selection of the Rev. Henry Martyn Medary, as rector, who has had charge of the parish since Dr. Silvester's death. He was born in Philadelphia, October 2, 1871, and was educated in public and private schools in that city. During nine years passed in mercantile and banking business, he continued his studies under tutors, with the ministry in view. He entered the Philadelphia Divinity School in 1896, at the same time taking up special work at the University. During the three years of his course, he was also lay reader at St. John's Church, Lower Merion, and was in charge of that parish during the absence of the rector, Rev. H. A. F. Hoyt, chaplain of the 6th Regiment N. G. P., during the Spanish-American War. Mr. Medary graduated in June 1899, and was ordered deacon by Bishop Whitaker in the Memorial Church of the Advocate, on Trinity Sunday, 1899, becoming a curate in that church at the same time. On April 9th, 1900, he was advanced to the priesthood.

Funds?" and "Shall we Raise a Special Fund for Special Work in this First Year of the New Century?" Concerning the latter a resolution was proposed and adopted.

In the evening a violent storm prevented a large attendance at the missionary meetings which were held at New Haven, Dunbar, and Scottdale, but a few of the faithful were present, and the clergy made addresses in each place. It is hoped that this Convocation, held in the midst of the Coke region, will be the means of stirring up much interest in the work.

The Convocation dispersed with cordial thanks for the hospitality proffered by the people, and especially the ladies of the parish, and with heartiest appreciation of the zeal and energy of the rector, who had made use of every means to make the Convocation a success.

THE REV. JOHN A. FARRAR has been serving the parish of Grace Church, Ridgway, since the resignation of his son last autumn, and has now been called upon to suffer great affliction in the death in two days of his son, the Rev. Frederick H. Farrar, and of his youngest son, Percy. The funeral of both took place in Grace Church, on Sunday, June 16th, and interment was at Newburgh, New York. The Rev. Frederick H. Farrar, one of the deceased brothers, was a graduate of St. Stephen's College, Annandale, N. Y., and of the Berkeley Divinity School. He was ordered deacon in 1894 by the Bishop of Albany.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

NEW RECTORIES are being built at Colusa and Grass Valley.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Convocation at Newark—Deaf Mutes.

THE SUMMER Convocation of the Columbus Deanery met in Trinity Church, Newark, on June 10th and was opened by the Rev. S. N. Watson, D.D. The next morning the Convocation assembled for service and celebration of the Holy Communion. The sermon was by the Rev. F. J. Walton. At the business session the Rev. John Hewitt was elected Dean and Mr. J. D. H. McKinley Secretary and Treasurer. The reports of missionaries were quite encouraging. Services have been resumed at St. James', Evanston, by the Rev. N. N. Badger; the Rev. F. B. Nash is holding a monthly service at Granville on a Sunday afternoon. He takes the full surpliced choir with him from Newark, and as a result, the congregations usually number at least 200. The Rev. Mr. Byrn reported that he had visited Barnesville and found a number of Church families who were anxious to have Church services and were willing to contribute towards the support of a missionary. The apportionment to the parishes and missions within the Deanery for diocesan missions amounted to \$1,845. At the afternoon session a paper was read by the Rev. F. W. Bope on the subject, "Should the Sunday School be Recognized as an Institution of the Church, and be regulated by Canon?" At the close of his paper Mr. Bope presented a form of canon, which was referred to a committee to report on the same at the next meeting of Convocation. It appeared to be the consensus of the speakers that the Sunday School was already recognized as an institution of the Church, but that a canon upon the subject was desirable. The next paper was by the Rev. J. D. Herron, on "Shall the Money raised by the Mission Stations for the Support of the Church Services therein be paid to the Treasurer of Diocesan Missions and the Salaries of the Missionaries be paid by him, as instructed by the Missionary Committee?" At the evening service an address was made by the Rev. Wm. Bedford-Jones

on "The Layman's Part in Raising Money for Missions." The next meeting of Convocation will be held in St. James' Church, Zanesville.

ON SUNDAY, June 9th, the Rev. Austin W. Mann preached the baccalaureate sermon at the Ohio Institution for the Education of Deaf Mutes. On the following Monday he left for Michigan to officiate at the reunion of the alumni of the school at Flint, of which he was one of the teachers between the years 1867 and 1875.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

FIFTEEN graduates were expected to receive their diplomas at the commencement of the Virginia Theological Seminary on Thursday, June 20th. The ordination was to take place on the 21st.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Illness of Dr. Elliott—Open Air Services—St. Monica's League

THERE WILL doubtless be much sympathy felt in the Church at large with the Rev. Dr. John H. Elliott and the Diocese of Washington, in the serious illness with which he was stricken on Trinity Sunday, just after the close of the morning service, when he was alone in his vestry room. There has been some improvement since, his mind is quite clear, and he is sometimes able to speak so as to be understood, but his condition is considered exceedingly serious and causes much anxiety to his many friends, both within and without the parish of the Ascension.

THE SECOND Open Air evensong on Mt. St. Alban, on Sunday, June 9th, was even more largely attended than the first. An admirable sermon was preached by the Rev. Dr. Williams of Trinity Church. The arrangements are excellent, seats are provided for the congregation on the sloping ground opposite the mound where a platform accommodates the clergy and choir, and service and sermon are heard with the utmost distinctness. The psalms and hymns are printed and distributed to the congregation, who join heartily in the service in this beautiful natural Cathedra

dral, which seems to have been formed for the purpose.

ST. MONICA'S LEAGUE, a diocesan association auxiliary to the Commission for Work among the Colored People has just closed its year's work and held its annual meeting at St. John's Church. The report of the Secretary, Mrs. Frank H. Bigelow, shows that the work of the League, in giving aid to schools and mission stations, reaches an extensive field, including places in Maryland, Virginia, North and South Carolina, Georgia, Florida, and Tennessee; as well as within the Diocese of Washington. The reports from all are, without exception, most satisfactory and encouraging. Schools and congregations not only grow, but outgrow their capacity, and scholars wishing to be taught, are waiting for a small gift for a teacher's salary. The League has, from its beginning, laid emphasis on the need for the industrial training of the colored race, and its members rejoice at the fresh interest being now taken in this subject by the Bishops and clergy, feeling it an encouragement, and also an endorsement of the work which they have been trying in an humble way to promote. The sum of \$816 has been disbursed during the past year in grants to schools, salaries of teachers, scholarships, etc. Gifts of sewing materials, and other articles for industrial schools, have also been made.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Commencement at Akeley.

THE COMMENCEMENT exercises of Akeley Institute commenced on Sunday with the baccalaureate sermon by the Bishop. On Sunday evening the Bishop, after prayers, explained the changes to take place in the management of the school. On Monday morning, class day exercises were held, and on Tuesday evening the senior play. All these exercises showed the careful and successful culture the young ladies had received. Commencement Day opened with the administration of the Holy Communion in the chapel. At this service, book-marks given by Miss Dunstan were dedicated. Windows had been placed in the chapel by the alumnae in respect and affection for the Rev. J. E. Wilkinson, Ph.D., and Mrs. Abby E. Wilkinson.

The commencement exercises opened with

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morning prayer, the Rev. J. N. Rippey officiating. In his address, the Bishop referred to the year as in many respects one of prosperity, as the running expenses had been met. He spoke in the highest terms of the administration of Miss Cheyney and referred to the faithfulness of the teachers. Explaining the changes proposed, he put them on the ground of pecuniary necessity, the ladies to take charge assuming responsibilities that had been a source of anxiety to the Bishop and Trustees. The address of the Rev. J. H. McKenzie, Principal of Howe School for Boys at Lima, Indiana, gave the benefits of his rich experience and was most appropriate to the present situation of Akeley. The graduates were four young ladies. The American History prize and a medal for the greatest progress in Music, from Mr. Joseph Crawford, were awarded, and the Bishop explained why these prizes had been dropped.

The Alumnae met in the afternoon, and in the evening the Bishop's reception was held—a very agreeable occasion, though a storm lessened the attendance.

The Misses Yerkes, who assume charge, one of them residing at the school, are the Principals of the diocesan girls' school of Indiana. They are ladies of high intellectual attainment, of most pleasing manners, and have been remarkably successful in building up the school named. During the summer the Principal will visit through the state.

G. D. G.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

A Memorial Cross—Woman's Auxiliary.

THE REV. and Mrs. Geo. B. Richards have placed a memorial to their little daughter, Caro Dwight, in the shape of an illuminated cross on the front of the Church of the Ascension, Buffalo.

A SECTIONAL meeting of the Woman's Auxiliary of Western New York was held in Christ Church, Albion (Rev. F. S. Dunham, Ph.D., rector), June 5th and 6th. A missionary meeting was held Tuesday evening, and addresses were made by the Rev. Wm. F. Faber, the Rev. A. T. Graham, and Bishop Walker. On Wednesday morning, after the celebration of the Holy Eucharist by Bishop Walker, assisted by the rector of the parish, the business meeting was called to order by the President, Mrs. P. N. Nicholas of Geneva. About 125 delegates from the various parishes and missions were present. The report of the Treasurer, Mrs. D. S. Chamberlain of Lyons, showed that the total amount received *this year*, for the triennial United Offering, has been \$258.51; pledges paid, \$713.50; due from pledges, \$287.50. About \$1,000 more will be needed between now and next October in order that the record of the diocesan branch of the Woman's Auxiliary may be maintained for giving in this direction. It was resolved that one-half of the offering of 1904 be devoted to general mission work and one-half to the work of women in the mission fields.

The reports from the diocesan branches were most encouraging. The Rev. W. Dudley Powers, D.D., of New York, General Secretary of the Church Missionary Society, addressed the meeting upon the missionary outlook in Brazil, giving interesting and encouraging statistics in support of the work there being accomplished by the Bishop, his clergy, and lay helpers. Archdeacon Bragdon introduced two young Indian women from the mission on the Cattaraugus Reservation, Mrs. Anna G. Pierce of the Chippewas, and Miss Glenine M. Jameson of the Senecas, who gave interesting accounts of their lives under paganism and under Christianity. At the afternoon session Dr. Powers spoke of the work in Cuba, where the conditions are practically the same as in Brazil. He made a very eloquent appeal for more money, more help, and more sacrifice on the part of the

Church people in the United States, if the Church is to take her rightful place among the peoples of Cuba, Porto Rico, and South America.

The delegates were most hospitably entertained by the Churchwomen of Albion.

THE PHILIPPINES.

[IN CHARGE OF THE RT. REV. F. R. GRAVES, D.D., BISHOP OF SHANGHAI].

THE APPOINTMENT as missionaries to the Philippines of the Rev. A. L. Byron-Curtiss, rector of St. Joseph's Church, Rome, N. Y., and the Rev. W. C. Clapp, rector of St. John's Church, Toledo, Ohio, is announced. The appointment was made at the May meeting of the Board of Managers, but information was withheld in order first to secure the acceptance of the two priests, which has now been given. It is probable that they will not go to the field until after the first of October, in order that they may first have the opportunity of conferring with Bishop Graves, who will be in San Francisco for General Convention.

Of these two missionaries, Mr. Byron-Curtiss is a native of Herkimer county, N. Y., where he was born in 1871, and was educated at the local schools in central New York and afterward at St. Andrew's Divinity School, Syracuse, and the General Theological Seminary. He was ordained by the Bishop of Central New York in 1892 as deacon, and in 1896 as priest. His ministry began as a missionary at Forestport, Central New York, and since 1893 he has been rector of St. Joseph's Church, Rome, N. Y. During his administration at the latter church his efforts have resulted in the payment of the debt, which at the beginning of his work was considerable, while the congregations have been much enlarged, and a rectory and guild hall have been built.

Mr. Clapp is a native of Vermont and was at one time a Professor at Nashotah Theological Seminary, and has also been associated as assistant minister in the parishes of Mt. Calvary, Baltimore, and St. Clement's, Philadelphia. Both these appointments are excellent in every way and the work in the Philippines, started on distinctively Catholic lines by Chaplain Pierce, is certain to be well

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He speaks, also, of Mrs. Josephine Kelly, living at Elkhart, Ind. Says she was afflicted much as he was, but had become more emaciated than he. So she quit drinking coffee and took on Postum Food Coffee. She is now a healthy and robust lady and willing to make affidavit that Postum Food Coffee saved her.

The gentleman from Milford speaks also of Thomas McDonald as having recovered by using Postum. It can be had at all grocers. A good cup of Postum cannot be made unless it is boiled long enough to bring out the flavor and food value, then it is delicious.

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CANADA.

News of the Dioceses.

Diocese of Rupert's Land.

ARCHBISHOP MACHRAY presided at the meeting of the diocesan Synod which opened in Winnipeg, June 12th. There were over 200 clerical and lay delegates present. The most important subject to be discussed was the position to be taken on the matter of religion in the public schools. The Anglican position on this matter is watched with interest, especially by Roman Catholics.

Diocese of Niagara.

THE ANNUAL meeting of the diocesan Synod began June 11th in Christ Church, Hamilton, by a celebration of Holy Communion. The financial statement showed the year's receipts to be \$405,267.46. Reference was made in the report to the work of the quarter century fund. More than one-third of the total amount to be raised in three years has been subscribed.

Diocese of Toronto.

AMONG the subjects of interest that were brought before the diocesan Synod, the annual meeting of which began in Toronto, June 11th, was the question of patronage. The Bishop in his charge spoke of the right of appointing rectors, which matter was discussed later. Quite a storm was raised by the declaration of the Rev. Arthur Baldwin, that the rural Deans backed up one another on the mission board and prevented the taking away of grants from old missions able to support themselves.—AT THE TRINITY Ordination in St. Alban's Cathedral, Toronto, seven were ordained to the priesthood and eight to the diaconate by Bishop Sweatman.

Diocese of Ontario.

BISHOP MILLS laid the foundation stone of the new parish house in connection with Christ Church, Gananoque, May 27th.—THE SYNOD of the Diocese has been called to meet in Kingston, June 25th. Bishop Mills will be enthroned at the Synod service on the evening of that day.—THREE deacons were ordained priests at St. George's Cathedral, Kingston, June 2nd, by Bishop Mills.

Diocese of Ottawa.

IT IS POSSIBLE that if suitable arrangements can be made, the General Synod of the Church of England in Canada may meet in Ottawa in 1902.—BISHOP HAMILTON presided at the May meeting of the Synod Executive Committee of the Diocese.

AN INCREASE in the collections made for the Widows' and Orphans' fund of the Diocese, was shown by the report made to the executive committee.—THE ANNUAL meeting of the diocesan Woman's Auxiliary was begun at Perth, June 5th. The Treasurer's report showed the total receipts from April 1900 to April 1901 to be \$1,924, and the disbursements \$1,442, leaving a balance on hand of \$482.

Diocese of Quebec.

IN HIS CHARGE to the diocesan Synod, which opened June 5th in Quebec, Bishop Dunn spoke of the last two years as an encouraging epoch in the history of the Church in this Diocese. The Synod spent some time on the second day in discussing a resolution to place on record the Synod's desire for the amending or abrogating of that part of the coronation oath which is considered offensive by Roman Catholics. The discussion was finally shelved for the present by a motion of Archdeacon Roe to lay it on the table.

Diocese of Montreal.

THE Church parade of the 1st Prince of Wales' Regiment was held at St. George's Church, Montreal, June 9th. The sermon was

preached by the Rev. Principal Hackett of the Diocesan College.—AT THE 1st meeting of the Chapter of Christ Church Cathedral, Montreal, since the passing of the new act which defines its legal status, great regret was expressed at the absence of its honored head, the Very Rev. Dean Carmichael, absent through illness.—THE ACTION taken in the civil courts by Prof. Steen against Archbishop Bond as a result of the Professor's being inhibited from preaching in the Diocese, will not, it is thought, have a hearing until next November.

ARCHBISHOP BOND held an Ordination in Christ Church Cathedral, Montreal, on Trinity Sunday, when three candidates were ordained deacons, and one, priest.—THE ARCHBISHOP'S visitation during part of June and July will be in the Deanery of St. Andrew's.—THE REV. F. SWINDLEHUBST preached his farewell sermon in All Saints' Church, Montreal, before leaving for mission work in the Diocese of Moosonee.

Diocese of Huron.

THE ANNUAL meeting of the Waterloo Rural Deanery, May 21st, was very successful and was largely attended by the clergy of the district. The next annual meeting will be held in St. John's parish, Berlin, May 1902.

THE Anglican Mission tells of some curious expressions in use amongst the natives of New Guinea. If a man wishes to say he is ashamed, he says "My head is cold"; but if he is glad, his "heart is cold." When convalescent, his "skin is hard," or he has "news of his skin." Twilight is "in the softness," and a whale is known as "the mother of cocoanuts." Is this last expression to be explained by the whale's "spout" suggesting the graceful coco palm, its thin stem widening out at the top into leaves and fruit?

FOOD FOR MEMORY.

THE KIND THAT BUILDS UP THE BRAIN.

It is hard to believe that certain kinds of food will strengthen the memory, and yet, upon the condition of the brain depends the character of the mind, and its power to remember, and to exert itself in various ways and a healthy brain can only be maintained by well selected food.

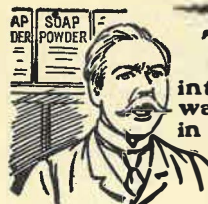
Now we know that daily use of the brain uses up certain parts that are thrown out through the pores to the outer surface of the skin. This waste is natural and must be made up from food.

Grape-Nuts Food was made especially to rebuild the brain and nerve centres. An experience in Chicago will illustrate.


Mrs. G. H. Baber, 528 South Paulina St., writes, "I had a terrible siege of gastritis, my stomach refused everything in the way of food until I got hold of Grape-Nuts. It was perfectly wonderful and marvelous to see the difference, I began to improve at once. I weighed myself about that time and found that I had 118 pounds to my credit. I gained in weight, strength, and health steadily and rapidly, and now weigh 160 pounds and am strong and in better health than ever in my life.

I have lately had a seven months' course of vocal instruction and have memorized 58 songs and most of the accompaniments besides several piano pieces. When I started in it seemed difficult to memorize one, but my memory has been growing better every day and I now find it easy to commit to memory without difficulty.

I have taken no medicine, but my steady diet of Grape-Nuts Food has given me strength, health and memory."



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The Magazines

THE *Westminster Review* for May is rather overburdened with politics. The first article, "Where Are We Now?" rather suggests the mocking reply, that, from a Liberal point of view, the Government is nowhere that it ought to be. The treaty relations with the Boers is the subject of the second article; and this is followed by one of those rather wild papers which this magazine delights to publish, on "The World's True Heirs; or, True and False Imperialism." There is an interesting paper further on about "Max Müller (Personal Experiences)" by Karl Blind, in which there is more of the writer than of his subject, a fault not easy to pardon. Also some reminiscences of the late Rev. H. R. Haweis, by E. Wanless Frid, which is better written, and gives us a clearer idea of the man than Blind's article does of Max Müller. The paper on "Hooliganism and Working Boys' Clubs" by Ernest Morley is an attempt to suggest some remedies for the evils engendered by those gangs of young roughs in London who are termed "Hooligans," but one is disposed to venture the suggestion that the first practical step in reform might be to call them by a gentler and more euphonious name, on the principle "Call a dog a bad name," etc.

MR. F. C. GOULD, who is so well known by his clever drawings, contributes to the November number of *Cassell's Little Folks* an account of how the great ant-eater was made. Mercury (he says), who had apparently been asleep, suddenly sat up. "Let us make a new animal," he cried. The others applauded the idea, with the exception of Minerva, who thought the amusement was hardly intellectual enough for such superior beings. But she too agreed at last, and, what is more, she suggested how the idea should be carried into effect. "Let each one of us select a part of the animal and write down what it shall be like," was her proposal. So Minerva had the head allotted to her, Venus the legs, Mars the body, and Bacchus the tail. Vulcan stood aside and undertook to do the mechanical work of piecing the parts together, and Mercury was to have a deciding voice as to the food the new animal was to feed upon. Each of the four constructors wrote down his or her idea, and when they had finished Mercury read them out. -It was certainly to be a wonderful creature. It was doomed to have a head made out of a piece of an elephant's trunk; its legs were to be like a sloth bear's, and it was to walk on its toe-nails, and its body was to be like a big badger. There was a momentary difficulty about the tail, for Bacchus had drunk too much nectar and his handwriting was illegible. So he was asked what he had written. He replied with a hic-cough that sounded like "Yak," and so the compound creature had to have a yak's tail. Then Mercury's turn came to finish off this compound creature, and his verdict was that it should have a woodpecker's tongue and should live on ants. Then the gods and goddesses, having supernatural powers, got the pieces together, Vulcan joined them up, and that is how the great ant-eater came into existence.

DEAD LETTERS INCREASING.

IN SPITE of our growing mail facilities and of the ability which postoffice officials seem to have of delivering a letter to almost any living man, it is announced that the quantity of mail in the dead letter office has increased during the year ten per cent., there having been in all 7,536,158 undelivered pieces. It seems almost beyond belief that nearly 35,000 letters were mailed last year that bore no

address whatever. No less than 144,619 pieces were held for insufficient postage and 422,793 letters and parcels were misdirected. Besides these there were 180,914 unclaimed letters and parcels. The misdirected unclaimed and otherwise undelivered letters contained drafts, notes, money orders, etc., of an aggregate value of more than \$1,000,000.—*Cumberland Presbyterian.*

"NOT MANY are out-and-out atheists," says the *New York Christian Intelligencer* (Ref.). "The idea of a Supreme Being has come down the centuries with the human race, so that among the most benighted and savage tribes there has ever been found some sort of a religion, some effort to appease divine wrath by making propitiation for sin. Because of this, not many dare to deny that there is a God, a Supreme Being, who has the power to call them to account for the use they have made of their lives. Of practical atheism there is too much; it is far too prevalent, and prevails to an alarming extent where it ought to have no existence. Men profess that there is a God, and deny their profession by their sinful practices and ungodly lives. They live day by day as if there were no God. What is this but atheism of the worst sort, which will result in the heaviest retribution? It is acknowledging God with their lips and practically denying His right to rule and control their lives. God is not enough in the thoughts and hearts and lives of the people. Into these they crowd their riches and ambitions and cares and pleasures to the exclusion of God. Like the inn at Bethlehem, there is no room for Him. Hence the large number of wrecked lives—lives sinfully wasted that end in despair. Atheism, both theoretical and practical, must be banished from the minds and lives of the people, and they must be willing to have God reign over them and use them, if the new century is to introduce a new era of righteousness."

A VESSEL will sink whether filled with heavy stones or with sand. Fine grains of sand will bury travelers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift, they will bury whole houses and their dwellers. Fine, delicate sins, as people think them, will chill the soul and take away its life.—*Dr. Pusey.*

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