

The Living Church

VOL. XXV.

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No. 11

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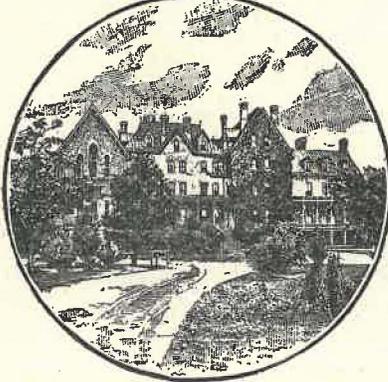
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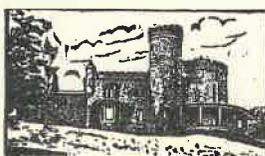
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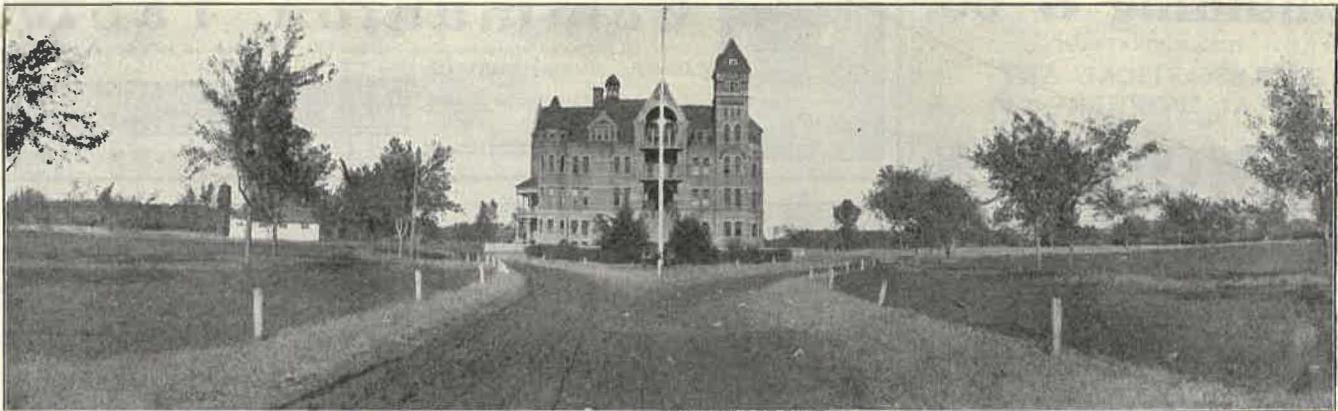
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The Magazines

Mr. ANDREW CARNEGIE, in *The Nineteenth Century* for June has a very sensible paper on "British Pessimism." He reminds his readers that the British people are not to compare themselves with all the nations of the civilized world together, but with each nation separately, from which point of view there would be less pessimistic writing concerning British industries. Mr. Frederic Harrison's "Impressions of America" are very incomplete and superficial, but the article is entertaining, and much more just to us than many similar ones in past days. An article that will attract attention is by the Rev. Canon Wirgman, of Grahamstown Cathedral, on "The Religion of the Boers." The dour Calvinism of the Boers, and their race mixture of Dutch, Huguenots, and Scotch Presbyterians, have made them the most fanatical of Protestants. They are the elect of God, and all other nations, particularly the British, are reprobates. As for the black natives, they are as the Seven Nations of Canaan to the army of Joshua. An exceedingly interesting article by L. W. Vernon Harcourt, on "The Next Coronation," recites a number of ancient customs and obligations, several of them affecting the tenure of lands, which pertained to that ancient ceremonial in England. An article on "The House of Commons," by L. A. Atherley-Jones, K.C., M.P., is inspired by the recent disgraceful behavior of the Irish members, and the consequent insult to the dignity of the House by the employment of constables to eject the unruly Irishmen. "Our Offers to Surrender Gibraltar," by Walter Frewen Lord, is a good historical paper. It is safe to say that Gibraltar will not be surrendered. Art lovers will wish to read "Mr. Sargent at the Royal Acad-

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emy" by H. Hamilton Fyfe, for it is very appreciative of his work. "A Land of Woe," by the Countess of Meath, deals with Morocco, and especially with its hideous prisons and its horrible injustice. The sum of human misery in that misgoverned land is frightful. The appeal here made to mitigate it, and if possible to end it, ought to be heeded by all the Christian nations of the world.

SELDOM has a better chance for "stay-at-home traveling" been offered than in *The Ladies' Home Journal* for July. From West Point, as pictured by George Gibbs on the cover, readers may go with W. L. Taylor to see A Busy Boston Street at High Noon; next try Goin' Fishin' with Joe Jefferson in Florida; then travel out West with Ernest Seton-Thompson to see The Mother Teal and the Overland Route; next go along the Atlantic Coast to find out how the places Where Our Country Began, look to-day; then seek Northern Michigan to hear The Story of a Maple Tree, by William Davenport Hulbert; next visit an Eastern magazine editor's office and enjoy the good-humored raillery of The Case Against the Editor, by Edward Bok; and finally see what The Country of Sheridan's Ride looks like nowadays. There are many other articles of equal interest on various subjects. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

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The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, JULY 13, 1901.

No. 11

Notes From a Belfry.

MY DEAR LIVING CHURCH: Ninety-eight in the shade down below, but up here waves of wind of less degree cool my brow, and I am in the mood to drop you a few notes for my own delectation, if not for your edification. There is a near relation between the mood and the breeze.

IT WOULD be laughable, if it were not too sad, to notice how a godly man with some "excess" of ritual is cursed up and down by men who call themselves Christians, while they have only praise, flattery, and fine presents, for the minister in another parish who cuts a great figure in Society, is quoted by all the club men as a "first rate fellow" ("nothing narrow about him, you know!") and is noted for "liberal" views, about the creeds.

CANON WIRGMAN, of the Grahamstown (Africa) Cathedral, writes in one of the June magazines about the Boers. He has seen them at close hand, and says they are Calvinists of the most rigorous type. They are utterly devoid of religious toleration and out of sympathy with modern progress. This is illustrated by a liberal-minded person being "suspected of railways and heresy." The maintenance of slavery and the prohibition of all religious toleration, Canon Wirgman tells us, are the essential outcome of the Boer Calvinism:

"The black man was born under the curse of Ham, and his function was to be a hewer of wood and drawer of water for the elect people of God. Therefore to attempt to make a Christian of him was an impious effort to reverse the Almighty decree whereby he was irrevocably predestined to perdition."

OVERBOLD would he be who should fix the date, but one of these days we are going to hear some strong protests against the surpliced choir as a snuffer out of congregational singing. "The true glory of the choir is the singing of the congregation," said an English preacher lately. But the false glory is the complicated canticles, the highly classical elaborations called anthems, and the unfamiliar hymn-tunes. I was amused to note that a certain clergyman had given up daily evening prayer because scarcely anybody attended. He seemed to think that the prayers were of no avail unless there was an "audience" to listen to them. This is about the way of it with the music—it is for the "audience" to listen to—a concert—a performance. The theory is neither Christian, rational, honest, nor safe! O, if only these singers would pray as well as sing! Choirmasters who believe in God are needed in order that choirs may address their praises to God, and singing congregations are needed in order that choirs may not monopolize the praise. It is a difficult problem, and it is hard to see the way out. But it would be a happy thing all around if religious people were more musical, and musical people more religious. Even our Protestant denominations are beginning to groan about their music. They are weary of the Sankey jingling and all that "popular" voice-fiddling which one minister says "gets into the heels instead of the souls."

"IF ANY ONE is sighing for the big Cathedrals which have come down from earlier times, let him remember that a big house means much care. The new Bishop of London, preaching in behalf of the Cathedral decoration fund, reminded his hearers that 'fifty workmen, unnoticed and unknown, are constantly employed in keeping St. Paul's Cathedral in repair,' says *The Congregationalist*.

People who want Cathedrals do not sigh for them. They build them, and they keep them in repair, too. But do not little meeting-houses that are not Cathedrals need repairs? I have seen several that have been "closed for repairs" for many years.

THE COWLEY FATHERS have a very interesting mission work

in several countries of pagans. Among them is the mission to the Kaffirs in South Africa. These people seem to have a natural preparation for Christian grace and they become staunch both in belief and practice. Fr. Congreve tells in the June *Evangelist* of the singularly clear effects of grace. Speaking of the Kaffirs, he says:

"Among them I can see dark faces in which this new light of baptismal grace has never gone out. Yesterday it met me in the greeting of a scavenger working for the Municipality, returning, besom in hand, to breakfast, after his long morning. Such a greeting, such a light, as sent me through half the day with gladness and encouragement. And this is no mere matter of imagination or sentiment, but of a changed life, of power, of love, and of a sound mind. I speak of renewal and Christian elevation in a life spent in cleaning the public roads and drains: the man is middle aged; he has been one of our communicants for perhaps ten years; when he sings at the Mission Service it is terrible to the critical ear, but music, I think, to Christ and the angels. I declare that I not only find Natives capable of Christianity, but I find in these Christians of new races powers and traits of Christianity which I had not known before; and that I begin to hope for a new birth for Christianity itself through the bringing in of these new peoples, unspoilt by a decadent civilization."

Thank you, Father, for that big thought! It will be my meditation up here for many hours to come. Is not that what is the matter with the Church—"a decadent civilization"? The influence of a civilization, if it can in truth be called that, in which greed takes the place of God, sensuality is more apparent than spirituality, heresy puts its heel on the Faith, and multitudes prefer the world to Christ or barter the Christ for some wretched superstition. I hear a great loud protest from down below, demurring to my talk about decadence, and making much mention of telephones, railroads, electrics, expositions, steamships, etc., to which I can only respond that "Great is Diana of the Ephesians," only to those of Ephesus who want Diana rather than Christ. The decay is not in material splendor and force; it is in the influence which falls on man from the conception of God as Friend, Ruler, and Judge. Civilization is decadent in that respect, and no silly optimism ought to lead the ostriches to put their heads under the sand; and this decadence is what is the matter, it spreads into the Church, it creates missionary deficits, it sets men quarreling about insignificant questions of rite and dress, it creates a spirit of doubt and puts an anarchical spirit into biblical criticism, it magnifies the influence of rich men and counts out the humble men of heart, it permits men of questionable character to stand up in positions of influence, and its degenerating virus so infects the body of Christian people that millions turn away from Christ as though He were the poison, not this deadly decadent civilization! Come, Father Congreve, come soon with your contingent of holy Kaffirs, bring them "besom in hand" to sweep out these spoilt disciples, these hucksters of civilization who defile the temple with their traffic and money changing and care not for the simple solemnities of sacrament and sacrifice within the precincts! Come, for we hunger to see Christ once more among the poor and the lowly, at home with them, and they with Him. Christian vitality is a very debilitated quantity. Religion is too respectable. Christians are too anxious to get rich. There are too many millionaires among them, and a hundred times too many who want to be. Statistics tell how many communicants there are, but not how often they communicate. Spread is one thing, depth is another. What about resemblances? Do the preachers resemble the apostles? Was it for "immortality" that the martyrs laid down their lives? If

St. Paul was small of stature, what pulpit sensationalist can reach to his knee? What affinity is there between the scenes of Pentecost, and the parades and banners and infinite palavers and all the devices of youthful extravagance for arousing an enthusiasm that is as shallow as it is evanescent? Does it not look like degeneracy when religion takes its cue from the fashion of this world? New theology will not restore the old type of holiness. Revivals of the modern style are a confessed failure. You will not resuscitate the gospel of Christ by picking the Bible to pieces, nor will you elevate the Church in the estimation of the world by picnics. And I quite agree with you that a voice that grumbles up in a belfry is not the power that will arrest spiritual degeneracy. What religion needs is a reversion to the old order of faith, obedience, and consecration. There ought to spring up everywhere a new race of individual heroes who will count all things as loss in order to gain Christ and men for Christ. Let General Conventions tinker away at canons, and let "the regular speakers" inundate "the coast" with floods of oratory that smell of mint, anise, and cummin, let the whole Church remain prostrate at the altar of the Ephemeral, for these things must needs be for a while yet, having had the precedence for so long; but let each man who sees the true need of the hour, get him down to the Kaffir level "of a changed life, of power, of love, and of a sound mind." It may be a Cowley Father, or a layman on the Board of Missions, or a pastor of millionaires, or a priest of some associate mission, or a slum worker, or a sister in Africa, or a busy trader in the great city; it matters not who; but it matters everything *what*. Let him rise to the heroism of honest personal holiness and prove God whether He will not use them for the bringing in of a better day.

ANOTHER.

THE ENGLISH PRAYER BOOK.

THE following tribute was paid to the Prayer Book by Edmund Clarence Stedman in a series of lectures on "The Nature and Elements of Poetry," delivered at Johns Hopkins University:

"Upon its literary and constructive side I regard the venerable liturgy of the historic Christian Church as one of the few world poems, the poems universal. I care not which of its rituals you follow, the Oriental, the Alexandrian, the Latin, or the Anglican. That of the Episcopal Prayer Book is a version familiar to you of what seems to be the most wonderful symphonic idealization of human faith, certainly the most inclusive, blending in harmonic succession all the cries and longings and laudations of the universal human heart invoking a paternal creator.

"I am not here considering this liturgy as divine, though much of it is derived from what multitudes accept for revelation. I have in mind its human quality; the mystic tide of human hope, imagination, prayer, sorrows, and passionate expression upon which it bears the worshipper along, and wherewith it has sustained men's souls with conceptions of deity and immortality throughout the hundreds, yes thousands, of undoubting years.

"The Orient and Occident have enriched it with their finest and strongest utterance, have worked it over and over, have stricken from it what was against the consistency of its import and beauty. It has been a growth, an exhalation; an apocalyptic cloud 'arisen with the saints' from the climes of the Hebrew, the Greek, the Roman, the Goth, to spread in time over half the world. It is the voice of the human brotherhood, the blended voice of rich and poor, old and young, the wise and the simple, the statesman and the clown; the brotherhood of an age which knowing little, comprehending little, could have no refuge save trust in the oracles through which a just and merciful Protector, a pervading spirit, a living Mediator and Consoler had been revealed.

"This being its nature, and as the crowning masterpiece of faith, you find that in various and constructed beauty as a work of poetic art it is unparalleled. It is lyrical from first to last, with perfect and melodious forms of human speech. Its chants and anthems, its songs of praise and hope and sorrow, have allied to themselves impressive music from the originative and immemorial past and the enthralling strains of its inheritors. Its prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household, or isolated, or in tribal or national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new. Its calendar celebrates all the seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson, in this poem of poems.

"I have called it lyrical. It is dramatic in structure and effect; it is an epic of the age of the faith; but in fact, as a piece of inclusive literature, it has no counterpart, and can have no successor."

TALK THAT has heartiness in it and the liveliness and sparkle that comes of lightheartedness and innocent gayety is a fairly good substitute for wit.

LONDON LETTER.

LONDON, June 25th, 1901.

THE 42nd anniversary of the English Church Union—referred to by *The Daily News* as "the event of the week," was commemorated on June 20th by early celebrations of the Holy Eucharist in as many as 1,243 churches, but more especially by a solemn offering of the Eucharistic Sacrifice at St. Matthias', Earl's Court, London, the service being Gounod's *Messe Solennelle*, with organ, harp, and cornet accompaniment. The procession, solemnized by lights and incense—incense being also used liturgically—included both the Dean of Chichester and the special preacher, the Rev. Professor Sanday of Oxford, whose startling appearance as a preacher for the E. C. U. has impressed the Moderate Church *Globe* newspaper as being "a not less notable event than the sudden adhesion to that Society of Dean Lake," about a quarter of a century ago. Dr. Sanday, in the course of his unique sermon, based on Acts xi. 26, observed that it was the "special work" and "grand mission" of the Union, as a society within a society, to "assert and maintain the continuity of the Christian Church with its past, and especially with its remote past;" and to promote, as far as may be, unity between the English Church and other great Churches of the ancient "common stock," while not to suffer the breach dividing us from them to be made "wider by any act of ours." The eminent scholar and divine also alluded, with rare candor, to the important crisis in his mental history since reading Dr. Moberly's work on *Ministerial Priesthood*, which made him "conscious of defects" in his own thinking. He confessed that when reading in that book a criticism of "certain unconscious pre-suppositions" in the writings of Bishop Lightfoot (with whom he had stood in rather close relations and whose memory he revered); as, for instance, "if ministry is representative of the Body as a whole, then the Body as a whole, and every member thereof, must implicitly possess the right to minister," he felt "as one beholding his natural face in a glass." He could not but be conscious that "fallacies like these lay beneath the surface" of his own mind, and he strongly suspected that "all over the world there are very many who are in danger of falling into the same traps of thought."

Lord Halifax, in delivering his grand address at the annual meeting of the Union, held at the Church House, Westminster—the great hall, which was crowded to the doors, fairly ringing with cheers as the noble President rose to speak—began by glancing back over the Church's conflict in England, during the last 60 years, to "reassert her old doctrine, to revive her ancient ritual in which doctrine is enshrined, and to vindicate her inherent and indefeasible rights as a spiritual body deriving her authority, not from Kings or Parliaments, but from God." The conflict throughout its whole course has been distinguished by two marked features; one, that it has been a battle "the glory of which rests with the priests, not with the Bishops and the rulers of the Church;" the other, that the Church authorities, when the battle "has been won," have "accepted its results with thankfulness." If they have not always "resisted the stoning of the prophets," they have at least, for the most part, "been eager to build their sepulchres." Another distinguishing feature has been



LORD HALIFAX.

the way in which those "in front of the battle" have constantly been "characterized and censured as extreme" by those behind. But no one can doubt that if it had not been for the so-called "extreme" men, the general advance of the whole body would "not have been what it has been." The word "extreme" often meant "no more than that the matter in question happened to be distasteful to the objector." Still another feature of the conflict has been the way in which it has "developed a sense of the rights of the Church as a spiritual society." At first the great difficulty was to get Churchmen to see that the Judicial Committee "could not declare the law of the Church;" but in 1877 (at the time of the imprisonment of Mr. Tooth),

there came a turning point in the history of the Church, when, after consultation with Dr. Pusey, the Union made a "formal declaration of war against the principle of Erastianism." As to the question of the relation of local and national Churches to the Church Universal, it was not within the competence of a National Church to "interfere with and prohibit the universal custom and practice of the Catholic Church" in such a matter as Reservation of the Blessed Sacrament for the sick and dying; such a claim, in fact, being disallowed here in England by Queen Elizabeth's proclamation in 1569, repudiating "any right to change any ceremonies formerly adopted by the Catholic and Apostolic Church." The whole tradition of the English Church, however, got "obscured and lost," so that, in popular estimation (shared in even by the Church authorities themselves), she has come to be regarded as an "absolutely independent body," with no necessary relation to the rest of Christendom, a Church, so to speak, "inheriting all the rights of a defunct ancestor." Yet it is hardly possible to "exaggerate what possibilities there might be for the whole of Christendom," if the authorities of the English Church would but "face the question of what their character of Bishops of the one Catholic Church imposes upon them." If, however, in such matters as the mass, prayers for the dead, confession, and the Communion of Saints, the authorities of the English Church are "indifferent to, or reject, what the Catholic Church has always believed and practised," Catholic truth and Catholic practice will have "its revenges," as when the Church, through "her own neglect and unfaithfulness," lost Dr. Newman and Ambrose de Lisle.

Referring to the subject of lay franchise, his lordship remarked that, until it is clearly recognized (1) that "Church authority comes from above and not from below," and (2) that whatever the rights of the laity may be, "their exercise is strictly dependent upon the discharge by each individual layman of his duties as a Churchman," we had "better pause before making changes" which may only have the effect of "increasing the anomalies of our present condition." Again, as to reform of convocation, we live in "a state of abject and ridiculous superstition" as to the Act of Submission and as to the consequences of the Act of Uniformity. Difficulties thereunder would vanish if the members of the English Episcopate, instead of "going cap in hand to Parliament and lawyers," would "just for once make up their minds to govern and direct the Church of England on principles recognized by the whole Catholic Episcopate." In concluding his address, Lord Halifax expressed his belief, as to the prospects of the Catholic revival in the new century, that "the period of shock and disintegration" is past, and that "a period of unification" has come. "Let us pray God to pour down on us such a measure of love for one another as shall merit at His hands the blessings of peace. That peace we, the members of this Union, shall do our best to promote. It will not be promoted by refusing to look our difficulties in the face, but it will make the whole difference in what spirit we approach them."

In proposing the resolution urging the members of the Union to "press upon the Episcopate in their respective Dioceses the importance of the restoration of the ancient Diocesan Synods of the Church," the Rev. John Dunn, vicar of St. John's, Bath, said that it would be much better to have the ancient system of Synods than the present system in which "the clergy held meetings which the Bishops were pleased to call meetings of secret societies," and in which "the Bishops held meetings which certainly were meetings of secret societies." The Rev. E. F. Crosse, vicar of St. Luke's, Barrow-in-Furness, remarked that Diocesan Synods were Biblical, Catholic, and historical, but he supposed for those three reasons, "just as in the case of incense," the Bishops would say, "You cannot have them." The Rev. Dr. Lowe, Canon of Ely, in proposing the next resolution on behalf of Convocation reform and disfavoring premature action as regards legalizing houses of laymen, thought the time had come when another Edward (convocation in its present form having been called into being by Edward I.), might "have a word—(loud applause)—as to the merits of convocations;" might "give the word which would authorize them to proceed to deal with canons and such regulations" as there might be occasion to consider and submit for his approval. Canon Rhodes Bristow, in seconding the motion, said that the Church of England was very much like "a man of mature years still in his school-boy clothes," and if she were "restricted to her swaddling clothes" her growth was "damaged" and her effective work "hindered," though reform, however necessary, must not be "jumped at." Lieut.-Col. H. Everitt (of the Canterbury House of Laymen), in supporting the motion, said that they, in the hearing of the

whole nation, should be prepared to say that in the scheme brought forward "none but members of the Church of England should and could have a legitimate claim to a voice in the management of the affairs of that Church;" but it must be clearly understood that under no condition whatever could they "claim for the laity of the Church the usurpation of those functions which the King of Kings had delivered to those to whom He had given authority to rule." J. G. HALL.

NEW YORK LETTER.

THE funeral of Mrs. Potter, wife of the Bishop, was held from Grace Church. The coffin was borne upon the shoulders of four men and was covered with a pall, a gift to the parish from Miss Wolfe, bearing a crimson cross and bordered with the inscription: "It is sown in weakness, it is raised in glory." The Bishop, with his eldest daughter, Mrs. Mason C. Davidge, led the long line up the nave, which line included the daughters, Mrs. Charles H. Russell, Mrs. William H. Hyde, Mrs. Winthrop Cowdin, the Messrs. Russell, Cowdin, and Hyde, Miss Sarah L. Potter, Mr. Alonzo Potter, the staff of the See House, and the family employees. The clergy of the Diocese were well represented, considering the season. The Bishop has had a pew in Grace Church ever since he was rector of the parish, and upon the seat of it lay a cross of white roses. The service was read by the Rev. Dr. Huntington, assisted by the Rev. Dr. G. F. Nelson, and the lesson by the Rev. Dr. W. M. Grosvenor. The full choir sang the two anthems in the service, the first to music by Felton and the second, Beethoven. The hymns were "Now the Laborer's Work is O'er" and "Ten Thousand Times Ten Thousand." Interment took place at Poughkeepsie. A large number of distinguished laymen were present.

The excessive heat brought many death into this great city. Among them were some of persons of note. The Rev. Dr. Newland Maynard, a fellow of the Royal Historical Society of Great Britain, a former rector of St. Paul's, Brooklyn, and Chaplain of the Forty-seventh New York Regiment, was preparing to go to Europe. While out walking he was stricken and died next morning. The funeral took place from the Church of the Ascension last Saturday morning, the service being said by the rector and assistants, the Rev. Percy S. Grant making a short address.

Dr. Maynard was well known as a lecturer on foreign lands and his lectures at Chickering Hall were for years a feature of that well-known assembly room. For his lectures on the Cathedrals of the old world he was elected a Fellow of the Royal Historical Society of Great Britain in 1880 and was awarded their gold medal in recognition of his labors. He was educated in Canada but was ordained in this country by Bishop Horatio Potter. For fifteen years he was rector of St. Paul's Church, Brooklyn, which he finally resigned to give his entire time to foreign travel and lecturing. He occupied also the position of Corresponding Secretary for the Genealogical and Biographical Society of New York.

Capt. John D. Quincy, senior captain of the Old Guard, also died from effects of the heat. His body laid in state in the armory, and the funeral took place from St. Thomas' Church, the Rev. John Huske officiating. During the service the bugler gave most impressively, "Nearer My God to Thee." Julian Scott, the well-known artist, died in Plainfield from heart failure brought on by the heat, and the funeral was held on Saturday from Grace Church in that city. Mr. Scott came from Vermont, and served in the Civil War. During this service he showed his talent for painting, and made many sketches which were used at the time. His "Battle of Antietam" was presented to the Seventh Regiment of New York by the late Elliot F. Shepard, and his "Rear Guard at White Oak Swamp" hangs in the capitol at Montpelier, having been purchased by his native state. His daughter is a well-known artist and resides in Paris.

The splendid new church at Brewster, and the old church upon the same plot, both of which, together with the work of establishing St. Andrew's mission and how it grew into St. Andrew's parish, were described in this correspondence week before last, were destroyed by fire ten days ago. The cause is a mystery, and the disaster has brought dismay to the congregation and the community. The new church was occupied for the first time on Easter Day, and was consecrated by Bishop Potter on June 13th. It was the gift of the late Seth B. Howes, and cost about \$25,000. It is said the insurance will amount to

have been. St. Simon's, Concord, has enjoyed an excellent growth during the last two years. The Rev. A. L. Wood of St. Paul's, is at work after a long and severe illness. Famous St. John's, Clifton, is more than holding its own under the Rev. Mr. Walker, and the only one of the six large parishes of the borough to be without a rector at the moment is St. Mary's, Castleton. Archdeacon Johnson is able to transact his work by the use of the telephone, and while in want of additional funds, that work makes steady if at times slow progress. Christ Church, New Brighton, damaged very materially because New Brighton and all of that part of the island is in the region affected disastrously by smoke from the Standard Oil refineries across the Kill, is looking up in its prospects. Dr. Johnson has several times tried to resign, and is still pressing the matter of retiring, but the vestry refuses to release him. He is held, as everybody knows, in very high esteem by parish and community. He has now a new assistant in the Rev. F. W. Crowder, Ph.D. Dr. Crowder is a native of Baltimore, and was educated at Dickinson College and Drew Seminary. Going to a small charge on Long Island as a member of the New York Methodist Conference, he was inside two years called to the First Methodist church of Stamford, one of the largest in the denomination in the Conference. Quitting Methodism, he spent last year at the Pro-Cathedral in Stanton Street, and was ordered deacon on last Trinity Sunday. He entered upon his work at Christ Church a few weeks before his ordination.

The Junior Long Island Local Assembly of the Brotherhood held its last session at St. Gabriel's, Hollis. Opening prayers were said by the Rev. G. W. Davenport of Astoria, and there was a conference on "Success," which was led by H. W. Harvest of All Angels' Chapter, Manhattan. The closing prayers were said by Archdeacon Bryan. The Junior Assembly of New York will undertake work in the preparatory schools this fall. Preliminary work of finding Brotherhood boys in such schools has begun. The next meeting of the Assembly will be held in Christ Church, New Brighton.

Memorial services on the anniversary of the fire disaster at the North German Lloyd docks at Hoboken were held in Holy Comforter Seamen's Church in West Street. About 150 seamen attended, and the priest in charge, the Rev. W. A. A. Gardner, beside speaking some words concerning the poor men who met their deaths in the catastrophe, gave some information concerning the work of the Seamen's Mission. Last year 575 services were held, which were attended by 20,673 persons. The reading room was visited by 148,000 people, most of them sailors, and above 12,000 letters were received and distributed. Workers in the church made 8,092 visits to vessels and to sailors' boarding houses, and 5,000 mugs of hot coffee were given to seamen during the winter, who visited the church.

The Rev. Dr. E. L. Stoddard of St. John's, Jersey Heights, makes an appeal in his parish paper for funds to be given to the Rev. Mr. Keller. In doing so he congratulates Jersey men on the seemliness of the late trial, and expresses agreement with a local paper which has remarked that Mr. Keller may well forgive his assailant, but adds that that is not quite all of the question. The priest in charge of a small mission, he is ruined for life so far as the earning of a living is concerned. Moreover, he desires to appeal for some form of trial which will absolutely prove his innocence, and to do so takes money. Dr. Stoddard's statements are manly, and are said already to have met with some financial response.

Grace-Emmanuel parish, which has long struggled with a debt, has been able to reduce the amount from \$20,000 to \$14,000, in part through gifts of the congregation, and in part from gifts from outside friends. Grace-Emmanuel is located on the upper east side, adjoining Holy Trinity parish on the east, but on what is known as the wrong side of Third Avenue. That is, it is east of Third Avenue, and that famous thoroughfare has not the best of names, and is barrier to many worthy things. Nevertheless, the church is needed where it is, and the only pity is that it is not strengthened with an endowment and buildings suitable for the vast work which it might do. Still, it is making progress, and the rector, the Rev. William Knight-McGown, says he is by no means discouraged.

EMPTY HOURS, empty hands, empty companions, empty words, empty hearts draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defense against the inroads of evil.—*William Arnot.*

TEMPTATIONS do not defile a man except through his own slackness and want of diligence in turning aside from them.—*St. Gregory.*

DIOCESAN CONVENTION—OREGON.

THE 13th annual Convention of the Diocese of Oregon was held in Trinity Church, Portland, on the 20th, 21st, and 22nd of June. The Rev. W. E. Potwine was re-elected Secretary, and Mr. C. H. Chandler, Treasurer. The Bishop's address dealt largely with the progress of the missionary work as carried on in the various parts of the Diocese, with the small force of 19 clergymen, ministering in 47 parishes and missions. It was closed with an earnest appeal to the clergy for fidelity to the trust committed to them in the sacred office of the priest.

The reports from the diocesan institutions were most encouraging. That submitted by the Board of Hospital Trustees through its officers showed substantial growth in respect to the plant and in the work which was being done through it. Permanent improvements in the shape of a large and beautiful wing to the Hospital building, and a commodious and attractive brick building for the exclusive use of the large corps of nurses, have been added at a cost of nearly \$70,000. The accommodations of the Hospital have been taxed to their utmost during the large part of the year.

Both St. Helen's Hall for girls, and the Bishop Scott Academy for boys reported a successful year's work; the former, under the principalship of Miss Tebbetts, and the latter under Dr. J. W. Hill. With the close of this year, however, Dr. Hill retires from the management of the Bishop Scott Academy, and is to be succeeded by Prof. Arthur C. Newill, recently connected with the Church's educational work in the Missionary District of Montana.

The Rev. Messrs. G. B. Van Waters, Wm. Seymour Short, and Thos. N. Wilson were elected as the clerical members of the Standing Committee, and Dr. S. E. Josephi, Mr. Jas. S. Reed, and Mr. R. H. Thornton on the part of the laity.

The Deputies to the General Convention were elected as follows: The Rev. Messrs. Wm. Seymour Short, W. E. Potwine, Wm. Horsfall, and Dr. A. A. Morrison, on the part of the clergy; and Mr. Frank B. Clopton, Hon. Geo. H. Williams, Mr. J. W. McCormack, and Mr. Jas. Laidlow (British Consul), on the part of the laity. The supplementary deputies are the Rev. Messrs. J. E. Simpson, E. T. Simpson, G. B. Van Waters, and T. N. Wilson; and Messrs. Frank Spittle, H. D. Ramsdell, W. M. Ramsey, and H. L. Kelley.

The Convention closed with the usual missionary meeting on the following Sunday at a union service held in Trinity Church.

Preceding the Convention, there was held at the same place the annual meeting of the diocesan branch of the Woman's Auxiliary, at which was represented every parochial branch of the society in the Diocese. The Secretary presented a splendid report, supplementing it with most loving and earnest words of encouragement and counsel for the coming year. It was shown that the combined work of the Auxiliary in the Diocese represented a money value of nearly \$900, a good proportion of which had gone outside of the Diocese. The following officers were re-elected to serve for another year: President, Mrs. A. R. Hill; Secretary, Mrs. Belle J. Sellwood; and Treasurer, Mrs. D. C. Lounsbury.

An interesting and most helpful meeting of the clergy of the various Diocese and Missionary Districts in the extreme Northwest comprising representatives from Columbia, New Westminster, Caledonia, Kootenay, Olympia, Spokane, and Oregon, was held in Portland during the week following Convention, at which time the following subjects were taken up for discussion: "The Ideal Sermon," by the Rev. J. P. D. Llwyd of Seattle; the Rev. Dr. Morrison of Portland and others speaking to the topic. "The Problem of Clerical Support; Diocesan Sustentation versus Parochial Support," speakers, the Bishop of Spokane, the Rev. W. S. Short; "The Layman in Missionary Work," speakers, the Rev. J. P. D. Llwyd and Dean Perine; "The Personal Religious Life of the Priest," speakers, the Rev. Messrs. H. M. Bartlett, W. E. Potwine, and others; "Sunday School Methods," paper by the Rev. A. Silva-White; and "The Sacramental System of the Church," paper by the Rev. Geo. Buzzelle. The meetings were held at the various city churches, entertainment for the visiting clergy and their wives being provided by ladies of the respective parishes and at St. Helen's Hall. The "Clericus," as it was called, contemplates more perfect organization next year. Its next annual meeting will be held in the see city of Spokane.

THE LITTLE CHURCH at Loudwater, Bucks, which was erected in 1788, occupies a position unique in the ecclesiastical annals of England. The village was formed into a separate parochial parish in 1866, but churchwardens have never been appointed either by the vicar or the parishioners. Consequently vestries are never held. The church, which is in the Diocese of Oxford, has never been dedicated to a patron saint—in fact, it enjoys the distinction of not possessing a name.—*Canadian Churchman.*

MAKE A RULE, and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—*Charles Kingsley.*

THE INCARNATION AND KINDRED TOPICS.

BY THE REV. F. J. HALL, D.D.

The Incarnation. By the Rev. H. V. S. Eck, M.A. London, New York, and Bombay: Longmans, Green & Co., 1901. Price, \$1.50.

Christ and Human Life. Lectures Delivered in St. Paul's Cathedral in January, 1901. Together with a Sermon on the Fatherhood of God. By Darwell Stone, M.A. London, New York, and Bombay: Longmans, Green & Co., 1901.

We have two books on kindred topics, both of which are distinctly valuable, and quite above the usual level of theological literature. The former enriches our dogmatic, and the latter our apologetic literature, and both are sound and reasonable. It should be added that both are calculated to be useful to a wide circle of readers, clerical and lay.

Mr. Eck's work on *The Incarnation* reveals at every turn the influence of that prince of modern theologians, the late Dr. Bright, whose recent death has caused many to mourn.

The book opens with a chapter on the value of the Incarnation as the "Answer to Man's Needs"—a subject treated of indirectly and at greater length in Mr. Darwell Stone's book. Then follow three chapters on the Teaching of the New Testament touching our Lord's Godhead and Manhood, and the manner in which the Incarnation took place. The writer, we are happy to say, insists upon the Virgin-Birth. The next five chapters trace the history of that course of thought on the Incarnation which resulted in the precise statements of the first four œcumenical councils. The last three chapters treat of the relation of the Incarnation to the Atonement, the Holy Eucharist, and Common Life. A series of eleven valuable notes is appended, and various indexes of considerable usefulness.

Among the merits of the book we notice a careful balance of statements, which protects the author from the various one-sided fads of the day—especially in the direction of disproportionate emphasis of our Lord's human nature. The Kenotic theory, for instance, is distinctly excluded, although no direct mention of it occurs. Then, too, the writer exhibits no reserves in his acceptance of the œcumenical faith of the Church; and his account of the long process of controversy through which the Church passed in her efforts to guard her deposit is very satisfying, as far as it goes. We should have been pleased, however, had he included the Monothelite and Iconoclastic controversies in his treatment, as the lessons involved in them are much misunderstood and disregarded in our day. The decisions of the first four Councils do indeed involve these lessons, but not so explicitly as do the decrees of the sixth and seventh Councils. Perhaps the omission was due to the nature of the constituency to which the series of Practical Theology is addressed—"that large body of devout laymen who desire instruction, but are not attracted by learned treatises which appeal to the theologian."

This same limitation, perhaps, accounts for the general ignoring of contemporary errors, all of them being impossible to one who accepts in good faith, and without reserve, the teaching of the œcumenical councils. We notice one inaccuracy. The writer shows clearly enough that he rejects the kenotic theory, but he speaks of our Lord "laying aside" the "glory which was His before the world was," as if it was necessary for "His entrance into personal relations with our human race." It is surely a mistake to regard any pre-incarnate possession of our Lord as non-essential to His personal Godhead. His condescension could not have shortened His glory with the Father, nor does the reality of His human life require this, since the glory referred to pertained to His Divine Person, and was exhibited Godward. Man had not known it prior to the Incarnation, which was the beginning of its revelation rather than an abandonment of it. Then, too, we are not prepared to regard the twelve anathemas of St. Cyril as one-sided. They are directed against a particular heresy, and are calculated to exclude that heresy absolutely, but none of them are in the least inconsistent with a full reception of the truths which Nestorianism caricatured.

We trust that such criticisms will not appear hypercritical. They certainly are not intended to qualify our valuation of the book as a whole; which is very high indeed.

WE ARE LEARNING to look upon Mr. Stone—surely his University has been short-sighted not to have given him a Doctor's degree before this—as a worthy theological successor of Dr. Bright. He possesses the same careful accuracy of statement, the same wealth of learning and breadth of reading, and is free from narrowness and one-sidedness.

This little book, containing four lectures—entitled *Christ and Judaism; Christ and Heathenism; Christ and Modern Thought; Christ and Modern Life*—reveals another qualifica-

tion in their author; we mean a genuine catholicity of sympathy, and the ability to appreciate to the full, whatever of truth and value is to be found in those systems which, as a whole, have to be rejected as unable to bring men to God and satisfy their needs.

One of the peculiarities of Mr. Stone's style is its combination of terse brevity and transparent clearness. The result is a richness of matter which is impossible to be more than mentioned in such a review as this. Unlike Mr. Eck's book, these lectures are addressed to those who feel the difficulties of faith which the over-sudden expansion in our days of men's mental horizon, has involved. We are the more pleased, therefore, that he does not forget the value of unquestioning faith. "The quiet, resting acceptance," he says, "of what is believed to be Divine truth, which has experienced no doubt and allows no question, has a beauty and a force of its own. There are, perhaps, issues with which it cannot deal; there is, perhaps, a work to be done which it cannot do—issues and work which just now are forcing themselves with loud imperative voices on the minds of men;—but still it has its place even in our modern world, and that place a high one." Would that some of our writers, whose sympathies with the doubting seem greater than their discretion, could exercise the same carefulness which is shown in these lectures, not to depart from ancient paths and thus wound the consciences of the faithful!

But these lectures were composed by a master, and there are but few masters of theology.

SOME FADDY RITUALISTS.

BY F. MARTIN TOWNSEND.

THE recovery of accessories of public worship, that has been in progress for twenty years past, is very remarkable in our own communion especially, and very significant as well of the quiet and steady return to a belief that objective teaching by symbols and ceremonial is most impressive on the masses, and that the Catholic faith is best presented by the historic ritual. After one grows accustomed to the orderly conduct of our services in the style generally adopted by our authorities on ritual, and followed by many of our clergy, the vagaries of such of the officiating ministers as follow their own devices become more noticeably repugnant to his sense of the proprieties. One rector, who regards the exponents of ritual as beneath his notice, invariably recites the verse, "Let your light so shine," etc., while stalking from the pulpit to the credence shelf, and afterwards insists on intruding several of the ensuing verses in stentorian tones on the choir's performance of the anthem. Another, in announcing hymns, is sure to add "Omitting the — verse," and then to scan the selection for some time trying to decide which stanza shall be passed over, unmindful of the fact that the choir could sing the odd verse and have it over with in much less time than he takes in singling it out. Another after the Protestant "pause" in the Order for the Administration of the Holy Communion, continues by interpolating the salutation, "Dearly Beloved in the Lord," as introductory to the short exhortation, "Ye who do truly and earnestly repent," etc. Frequently one is heard to speak of "Easter Sunday," in common with the secular press generally, notably this year. Many are they still that give out hymns, despite hymn-boards, and read through one or more of the stanzas. Numerous also are those that propound the Ten Commandments and the Summary, at all celebrations, never availing themselves of the variation the singing of the nine-fold *Kyrie* would afford. It seems odd these days to see a senior warden approach the altar with a plate of cubes of baker's bread and a tankard of wine, and make the arrangements for the coming celebration that are usually attended to by the priest; or, to place the elements on the credence and drape them with a huge napkin extending almost to the floor. I have seen a priest standing at the altar in the eastward position keeping his hands clasped behind him all through the recital of the consecration prayers, except during the manual acts prescribed. Some declare these prayers in a short, sharp, harsh, jerky way, that seems irreverent, although of course not intentionally so. In these days of education, when every worshipper can read the service, and almost knows it verbatim, there seems no necessity for the celebrant to utter the prayers in an exceedingly loud voice. In my experience as a worshipper, such a delivery detracts from the attention I would prefer to concentrate on the meaning of the service. There is indeed so much noise attending late celebrations often caused by the strained vocal efforts of the officiant, the bustling of the organist and choristers, the rattling of leaves, and the rustling and hustling of the recipi-

ents as they crowd the sanctuary and aisles, that some participants are left scarcely in the most reverent mood for making their communion. These defects can be avoided, and are removed by those priests that study the situation and heed the suggestions of capable advisers as to the reverent rendering of divine service.

THE MISSION OF THE CHURCH TO CELESTIAL INTELLIGENCES OR TO OTHER WORLDS.

BY THE REV. DR. J. C. QUINN.

IN VIEW of the vast discoveries of modern astronomy one cannot help asking "What becomes of our special Christian Revelation?" Permit me to reply.

Reading the Old Testament Scriptures it would appear that this earth had received a special Christian Revelation, and that this earth (a speck in the vast universe) was the only object of redemptive love; as exhibited in the life, teachings, sacrifice, resurrection, and ascension of the Lord Jesus Christ, early in the first century of the Christian era. But when we come to the minute study of the New Testament Scriptures, a fuller and clearer light beams upon us, bringing life and immortality to light in the Gospel, and unfolding the grand fact that this earth alone is not the sole object of redemptive love; that redemption has an intention, design, and scope extending as wide as the universe. This will at once appear from the unfolding of the truths contained in Ephesians iii. 9-10. I quote v. 10: "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."

From this Scripture it seems that the Church which Christ founded has a much more extended mission than that usually attributed to her.

As the individual believer is not to live unto himself, so the Church is not to live for herself alone. The range of her work and the sphere of her influence are only bounded by the extent of the universe with whatever inhabitants it may contain.

That this is no mere speculation of a fertile brain can be easily seen when we grasp the meaning of Eph. iii. 10. We will now seek to unfold the meaning of these words.

"By the Church": The Church is a means of instruction to Celestial intelligences (or to other worlds). Through or by means of those things which happen to the Church or are done in the Church, Celestial intelligences learn much of the Divine character. In other words, the Church is the theatre of the Divine works in and by which the manifold wisdom of God is seen by Celestial intelligences, much more fully than in the works of creation and providence.

Wisdom is an object of special investigation to angelic intelligences. Curiosity is a marked feature in angels as in men, a well regulated curiosity is a virtue in angels as well as in prophets (I. Peter i. 12). Angels are busily occupied in the study of wisdom, history, and philosophy. They are "by the Church" studying the manifestations of God's eternal righteousness, His retributive justice, His tender mercy, and His boundless beneficence (I. Peter i. 12).

Celestial intelligences are much interested in the revelation of Christ made to the Church by the Holy Ghost. They receive their knowledge by sight—"to look into." It has been well said: "Great and marvellous as the history of the world and of human redemption appears, it may be far surpassed by the events which eternity will unfold that have transpired in other worlds."

This thought is fully within the meaning of Eph. iii. 10.

Let us now take another phrase: "The principalities and powers in heavenly places."

When one thinks how small a portion of the solar system our earth is, and that if all the stars are suns, there must be millions of such systems as ours in the universe, we cannot but ask, How could the eternal Son come down here to suffer and die for a race whose home is to the myriads of habitable worlds but as a grain of sand in a vast desert? The puzzle is solved in the Scripture under review: "To the intent that now to the principalities and powers might be known by the Church, the manifold wisdom of God"; i.e., as it seems to me, God is now using the Church, His work in and by the Church in the world, as a great object lesson to teach His manifold wisdom to the higher intelligences of other worlds here designated "principalities and powers in heavenly places."

Some ripe Biblical scholars regard "the principalities and powers in heavenly places" here mentioned as angels; others as

eminent and trustworthy, think the phrase means the inhabitants of other worlds. Taking either view of the phrase, we have a most wonderful revelation of the amazing breadth and height and depth of God's purpose in Christ's mission to the earth.

What a wonderful mission has the Lord given to the Church! To make known by her His Divine love to celestial intelligences—to other worlds. On this subject Dr. H. A. Boardman says:

"Heaven cannot lack for evidence of the divine, but if it would see this attribute in its full glory, it must come down to earth. Justice vindicated and mercy triumphant; sin punished and the sinner saved; heaven bestowed upon the guilty and the vile, and the recipient not elated but humbled; Satan vanquished by the seed of the woman; death turned into a fountain of life; the cross not merely transfigured into the brightest crown of the Son of God, but multiplied into as many crowns as there will be ransomed sinners in heaven; this is the wisdom that streams forth from redemption, and bathes cherubim and seraphim no less than man with its splendors."

In a word, herein is the manifold wisdom of God that is being poured forth, "through" and "by" "the Church" upon "the principalities and powers in heavenly places"—upon celestial intelligences or upon other worlds—while she is fulfilling, even somewhat imperfectly, her mission to herself and to the world in which she shines as a light, "to give light and to save life." Is there anything incredible in this view of the passage?

Surely God, who sends to us the gentle light of myriads of stars, millions and millions of miles distant from us, can also send to them from the earth—the theatre of Human Redemption—the old, old story of the Cross!

What a tremendous motive have we in this for the faithful discharge of all Christian duties in daily life! Should not the thought that the Church is working out God's infinite plan of wisdom and love, not for this earth alone, *but for other worlds*, inspire us, who are members of the Church which Christ Himself founded upon the Day of Pentecost, to be more and more active in every good word and work, and to do our *personal* share in showing forth "the manifold wisdom of God" "to the principalities and powers in heavenly places"?

Angels are ever studying our individual lives and watching with the profoundest interest the unfolding of our Christian character; contemplating the development of the Christ life in us. Let us ever live at our best, abiding in Christ, and Christ abiding in us!

SOME CURIOUS ADVERTISEMENTS.

ADVERTISEMENTS should be carefully revised before they are thrown on the world. Here are a few which might be very much misinterpreted away from the sense of the advertiser: "Lost, by the Rev. —, a Sermon preached at —, last Sunday, on —. Of no possible use to any one but the owner." Here are two from the *Times*: "Lost, on Saturday evening, in the Haymarket, a Wallet belonging to a gentleman made of calf-skin"; and "Lost, supposed to be left in a carriage on the S. W. R., a large, blue, Spanish gentleman's Cloak." Here, again, "A lady, highly educated and intelligent, wishes for a *post* as a *Companion*." Here are two which I have cut from the papers, one provincial, the other London:

"Splendid bull terrier, 2 years old, over 20 lbs., best house or yard living, would tear a man to pieces, broken to gun and ferrets, good night dog used to children. Approval."—[Address]

"Mr. — has for sale one of the best water and guard dogs of life and property ever known, he is a black, two years old, with a constitution as hard as iron, and strength equal to a lion, perfect in symmetry, excellent temper, a true companion, a complete sentinel and no garrotting, worthy of notice."

Here is a doctor who is a little hard on himself. He says that he "has changed his residence to the neighborhood of the *churchyard*, which he hopes may prove a convenience to his numerous patients." A Calcutta tradesman offers for sale "A solid iron child's bedstead." I have seen somewhere a similar one, "A mahogany child's chair." A worthy housekeeper advertises to let "an airy bedroom for a gentleman twenty-two feet long and fourteen wide." And a house agent has "a house for a family in good repair, with immediate possession."—PETER LOMBARD in *Church Times*.

THE REV. DR. LLOYD JONES of Chicago believes that Protestantism has been too much given to dividing and sub-dividing. He asks: "What has Protestantism done?" He replies: "It has analyzed and re-analyzed and defined once more, until to-day we have seventeen kinds of Methodists, thirteen kinds of Baptists, twelve kinds of Presbyterians, and some 350 different denominations, all told, in the United States. This is not merely scandalous; it is imbecile. Every label on religion is a libel." Dr. Jones was preaching on Religious Unity.—*Catholic Transcript*.

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.

JOSHUA AND THE CONQUEST OF CANAAN.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

Catechism: 3d and 4th Commandments. Text: Heb. xiii, 14. Scripture: Joshua xviii. 1-10.

THE Children of Israel did not enter at once and without opposition into their possession of the promised land. From the difficulties of the Exodus and the rigors which accompanied their long wondering in the wilderness, they passed on to the more formidable obstacles that attended their driving out of the heathen people who dwelt in the land which God had given them.

Throughout the conquest, as throughout all previous experiences, the help of God was richly given to His people. Jehovah was ever mindful of His covenant; "even the covenant that He made with Abraham: and the oath that He swore unto Isaac; and appointed the same unto Jacob for a law: and to Israel for an everlasting testament, saying, Unto thee will I give the land of Canaan: the lot of your inheritance" (Ps. cv. 9-11).

"Joshua made war a long time" (Joshua xi. 18). A period of about five years probably lay between the crossing of Jordan and the final distribution of the conquered territory among the tribes of Israel.

We may note, in passing, the fitness of the chosen leaders, each for the particular occasion in which his work was to be done and his service to be rendered: Moses for the Exodus, Joshua for the conquest. God raises up the right man for each great emergency. A change of places between Moses and Joshua is no more to be imagined than an exchange of places between Benjamin Franklin and General Washington. The patient, far-seeing statesman for the Exodus, the valiant general for the conquest! In each case the divine summons seems to foreshadow the nature of the service to which each man is called; for to Moses God appears under the similitude of a burning bush (Ex. iii. 1-6), while to Joshua the commission is given by the vision of "a man, the Captain of the Lord's host, with His sword drawn in His hand" (Joshua v. 13-15).

After the crossing of the Jordan, the Tabernacle was first set up at Gilgal, in a corner of the land not far from the Jordan (Joshua iv. 19), where it remained in safety through the period of warfare that completed the conquest of Canaan. Now it was removed and set up at Shiloh (verse 1), a central and more accessible place, in the territory assigned to Ephraim (Joshua's tribe). Here the Ark remained through the long period of the Judges, until the last days of Eli (I. Sam. iv. 3-5).

"The land was subdued before them" (verse 1); therefore the people were bound to take possession of it and to colonize it. "There remained among the Children of Israel seven tribes, which had not yet received their inheritance" (verse 2). Two and a half tribes had already taken their portions on the East of Jordan (Joshua xiii. 15-32). Judah, Ephraim, and the remaining half of Manasseh had also been provided for (Joshua xv. xvii.). Thus seven tribes remained to be settled in their homes.

We are amazed at the absence of desire upon the part of these seven tribes to enter into their promised inheritance, so dearly bought. The slackness, for which Joshua justly chides them (verse 3), was due perhaps "to an indisposition of the people to abandon their wandering life for a fixed abode, and also to their shrinking from the further warfare necessary to a complete dispossessing of the Canaanites."

Further delay would have indicated an inexcusable ingratitude. Therefore Joshua commanded the choice of three men from each of these seven tribes (twenty-one in all), who were bidden to "go through the land," and return with a complete description of it (verse 4). This having been done, the apportionment was made by lot, "cast in Shiloh, before the Lord" (vv. 6, 10). "Thus Joshua divided the land unto the Children of Israel according to their divisions" (verse 10).

We may remind ourselves of what was done in the case of the tribes of Joseph and Levi.

There were twelve patriarchs, sons of Jacob; but the tribes became practically thirteen, by the separation of the great tribe of Joseph into two divisions, which bore the names of his two

sons, Ephraim and Manasseh (Gen. xlviii. 1). To Ephraim and Manasseh separate inheritances were given (Joshua xvi. 1-4), and in the parts assigned to them we behold the allotment to the tribe of Joseph (verse 5). While the tribe of Manasseh received half of its inheritance on the east of Jordan and half on the west (Numb. xxxiv. 10-15; Joshua xvi.-xvii. 2), the portion assigned to the tribe of Ephraim was exceedingly choice, and wholly upon the west of Jordan, in the holy land of promise strictly so called (Joshua xvi. 5-10). "Thus, though Ephraim took precedence of Manasseh, according to the prediction of Jacob (Gen. xlviii. 12-20), yet Manasseh received 'the double portion,' which was the peculiar privilege of the firstborn" (Deut. xxi. 15-17).

The arrangement in the case of Levi is deserving of especial notice: "The Levites have no part among you; for the priesthood of the Lord is their inheritance" (verse 7).

"The tribe of Levi having been separated to the offices of religion, was appointed to receive its support from the community at large, and therefore had no distinct territory assigned it. It was to receive the tithes of the whole produce of the land, from which, however, it was required to pay a tithe to the priests, in acknowledgment of their higher consecration. Forty-eight towns, with a circle of meadow land round each, for the pasturage of its flocks and herds, were set apart for the tribe of Levi, not in one locality but scattered all over the country, that its services, required in many ways, might be everywhere available. To appoint these towns, of which three on each side of Jordan were cities of refuge, to which the manslayer might flee, was the last public act of Joshua" (Joshua xxi.).

THE VOICE OF THE CHRISTIAN YEAR—VIII.

BY A RELIGIOUS.

THE SIXTH SUNDAY AFTER TRINITY.—THE KINGDOM PREPARED.

ONE of the epochs of Trinity tide is the Sixth Sunday. This Collect alone were enough to make it so; with its confession, claim, and petition, its certitude of happy faith running like a song through every phrase. We cannot talk about this collect; its interpretation is heard in the hush of a heart waiting upon God. Such knowledge is too wonderful and excellent for us (Ps. cxxxix. 5); and we could not attain unto it, save as the Holy Ghost, in uniting us to the Body of Christ, giveth us more and more the mind of Christ.

To sketch lightly the course of the Lessons:—In Ex. iii. see Moses, busied about his workaday duty, called aside to receive his great revelation and his mediatorial commission. In Acts xv., St. Peter's utterance—"It seemed good to the Holy Ghost and to us"—claims, with a faith majestic in its simplicity the promise of God to Moses (just read in Ex. iii. 10)—"Certainly I will be with thee."

The first evening Lesson reveals, in Ex. v., another stage in the vocation of man and the vocation of Moses; whose slow faith (perhaps more deliberate because of its depth) suggests St. Thomas, and leads up to the treatise on faith in Heb. 11. Faith, the faculty of spiritual apprehension, is the fundamental necessity of man's conscious relationship to God. Without it, the soul is insusceptible to grace: with it, His ordinances are of all avail; His Baptism is unto salvation, His Bread will "raise us up at the last day," meet inhabitants of that "City prepared"; touching which vv. 12, 16, and 40 bring the day's Scriptures, like a gem-set circle, into the clasp of the collect. Very weary pilgrims we; but what is weariness compared to the "Welcome Home" that awaits those loving children by adoption and grace, who have grown up into fitness for "the Kingdom prepared, the inheritance incorruptible and undefiled and unfading, reserved in heaven for us" (I. Peter i. 4)!

The Eucharistic Scriptures teach how we may attain this fitness. The *Epistle* reveals our sacramental relationship to the Victor over death as the principle and law of life from the dead, of freedom from death by death to sin: life finds itself in death to the world; the law of mortification is the law of immortality, the law of sacrifice the law of victory. The *Gospel* sets its stern moral guard upon the transcendental Epistle: only righteousness through and through can consist with the Kingdom prepared; and since the sons of God are necessarily brothers together, commonplace kindness and generosity are as needful to our acceptability with God as sincere penitence, discerning self-judgment, and humble confession.

We shall never know ourselves fully till we see God as He is—at that moment whose piercing ecstasy and burning awe is incomparably fancied in *The Dream of Gerontius*; but, accord-

ing to our knowledge of God, we realize that the phrase "miserable sinners" is not a conventional generalization, but a terrible personal reality. The horror of their own hearts' sinfulness which we see in the Saints is the truest testimony to their knowledge of God. This was preëminently exemplified in Dr. Pusey, whose holiness, vast learning, and moral weight made him one of God's best gifts to the nineteenth century. The more keenly a soul is conscious of God, the more it feels the shame and dishonor of any least sin; hence one walking "close with God" needs such frequent confessions as would be unreal (and therefore hurtful) for those living on a lower plane.

—Yet, can we say "a lower plane" of any Christian calling, Christianly fulfilled? Is not any sin a monstrous thing in the *child of God*? Is any grief or fear of offense too great, any painful amendment too toilsome, for response to the Love of such a Father? We cannot exaggerate the devotion due to God, nor the dread due to sin. We perceive these dues but dully, partly because of hindering infirmity, partly because we fear to see that awful Purity with a coward fear of its demand upon ourselves.

What is its demand upon us? "Be ye holy as I am holy." To fail of holiness is to fail of the end of our being, which is to be *like Him*, therefore fitted to be gathered into His fulness. The Collect centralizes the day's Scriptures into this one interpretation, opening their meaning as with a single key; showing how all lessons are a part of one lesson—the Love of the Great and Holy God, drawing man to perfection in Himself. The things prepared for man made perfect in love are inconceivable by any earthly parallels: why? Because the love-gift which transcends man's understanding is the fulfilled likeness in which we shall awake satisfied (Ps. xvii. 16).

The bliss ineffable of which the Holy Ghost taught the Prophets, is the unification of man with God; which, though begun on earth in Baptism and partly wrought by earth's discipline, could find for its fulness no comparatives in earthly experience. Beside *this personal being of glory*, the beauty of the heavenly habitation, the sweetness of the heavenly songs, the fairness of all but the Beatific Vision, are the mere accidents of the consummation.

*This is the true Christian transcendentalism such as was scarce "dreamt of in their philosophy" at Concord! If Emerson had known the Catholic Faith; if he had understood the scriptures as they CANNOT be understood outside sacramental relationship with Him to Whom they witness; what love, asceticism, mortification, what devotion, meditation, contemplation had been his! What penitence, yet what high peace!

FEMALE VESTED CHOIRS.

THE FOLLOWING clipping is from the *Milwaukee Journal*. Though it appeared some time ago, it is nevertheless of present interest and permanent value and well worthy of reproduction in these columns:

Bishop Nicholson has just rendered a decision on this decidedly interesting point. He is strongly opposed to the proposed innovation, condemning it in severe terms. His decision is as follows:

"We have been asked several times of late whether the vesting of female members of a Church choir, in cassock and cotta, is allowable in this Diocese. The decision of the late Bishop of the Diocese, Dr. Knight, was once asked on the same question, and his wise opinion was, that the practice was decidedly objectionable, and must not be done. The opinion of the present Diocesan is precisely the same, that this peculiar mode of vesting girls and women in a Church choir, and their marching in procession, is a novelty only to be condemned.

"Aside from the grave impropriety of the matter—a growing evil, we fear, in certain places—there arises a practical objection of the illegality of the practice, even in the eye of the civil law. Our opinion most decidedly is, that girls and women doing this would readily be liable to arrest and fine, before the civil magistrate; and any objector to this costume could easily so move, were he minded, and stir up the largest sort of an ecclesiastical rumpus. We believe there is a law on the statute books of this state, as in all states, forbidding women and girls appearing in public places dressed up in male attire.

"Nothing is clearer than that the cassock and cotta all along the ages have been a recognized part of ecclesiastical 'male attire,' and nothing else. Our judgment therefore would be, that females appearing in this acknowledged 'male attire,' in our public worship, are liable to arrest, and could be arrested. They might just as well, and just as lawfully, and just as reasonably, appear in pantaloons, cut-aways, and plug hats—parading on the public streets."

AN ARAB, who fortunately escaped death after losing his way in the desert without provisions, tells of his feelings when he found a bag of pearls, just as he was about to abandon all hope. "I shall never forget," said he, "the relish and delight I felt in supposing it to be fried wheat, nor the bitterness and despair I suffered in discovering that the bag contained pearls."—*Pushing to the Front.*

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*:

WILL it be deemed treason to the school of thought to which I belong with my whole reason and heart, if I confess that I take but an academic interest in the change of our ecclesiastical name in the approaching General Convention, or in the very near future? If the matter should come up, I shall, as a matter of course, vote in the affirmative. But *cui bono*? There is an old proverb: "Handsome is that handsome does." To paraphrase it: Protestant is that Protestant does; and, Catholic is that Catholic does. So long as we are more Protestant than Catholic in our concrete life, why, if we can and must endure the life, why can we not endure the name that expresses our life, until we can change the latter?

Here are two notes of our Protestant character that came to my knowledge on the same day recently. In a letter from a priest of a contiguous Diocese, he tells me that the Ven. Archdeacon ——— of the Diocese of ———, made use of the season of Lent to go East in quest of money for ecclesiastical purposes, to be gone over Easter. To be sure that the sheep which he left in the Protestant wilderness of ——— should not suffer for spiritual nourishment, because of his absence on Easter Day, he arranged for supplying their spiritual need by appointing a Methodist minister to read morning prayer, and preach for them in the morning, and another Protestant minister to read evening prayer, and preach in the evening. The parish had a lay-reader, but he was set aside for the Protestant preachers. The Bishop, not being aware of the abundant provision made by his "Venerable Archdeacon," sent a priest to officiate at evensong, and to that extent the Archdeacon's arrangement was disarranged. In this same Diocese, I understand, there is still in existence a form of dimissory letter for communicants of the Church, to any Protestant sect they may prefer.

Now, sir, think of the absurdity of the Church in the Diocese of ——— being called by any other name than Protestant! This is in the United States.

On the same day that the above precious piece of Protestant news came to me, I received a letter from one of my young men in far-off Manila. He wrote on Sunday, May 25th, Whitsunday. He said he was on duty two Sundays out of three, and could not get to church very often. But he went on that morning. The chaplain in charge, he wrote, began the Office for Holy Communion, but after he had gone on for some space, it came to his mind, all at once, that it was not the right day for Communion. So that precious chaplain of the Protestant Episcopal Church in the U. S. A., officiating by the grace of President McKinley, for the benefit of all sorts and conditions of Protestants in that regiment, and others, could not have the Office of the Holy Eucharist on Whitsunday, because it fell this year on the last Sunday in May, instead of the first Sunday in June.

No, sir, I am not, myself, disturbed so much over the name we bear, as I am over the fact that thrusts itself, day by day, before my face, that for the present, and for some time to come, our name expresses what we are. The Venerable Archdeacon of ——— is, of course, chosen by the Bishop of ———, as fit and meet to exercise the Office of Archdeacon, whatever that office may mean in that, or in any other American Diocese. He was not pleased, I understand, but the "Venerable Archdeacon" will not be degraded from his rank (?) for violating the Canons and Rubrics of the Church, whose principles he betrayed, while he was off begging for money from Eastern Churchmen weary of Western clerical mendicants, instead of ministering to his flock through the most duty-impelling season of the Christian Year.

Is it worth while, sir, to waste over-much time, or effort, or breath, or printer's ink, just yet, about the name we bear, or ought to bear, until we shall know something more definite than we do now, what we are, or what we are going to be? If the cases to which I refer were simply sporadic instances of the inherent Protestantism that exists among us, it would be different. But they are not. The wearing of an ecclesiastical vest-

ment, of ancient and Catholic usage, at an episcopal consecration is enough to drive some very grave doctors of divinity amongst us into spasms of Protestant wrath, but the Faith and Order of the Church Catholic may be flouted, in ignorance, or in conscious contempt, and not even the fleeciest cloud of care or displeasure flits across the calm brows of our Protestant Episcopal Bishops, priests, or journalists. I hate our Protestant name, sir; but is it worth while to expend any large amount of energy in seeking to change it, until we have purged the Church of her Protestant leaven—the Protestant Unitarianism of Boston and Brooklyn included?

Again, even if we should succeed in casting off the Protestant nickname we bear, what are we going to substitute in its place? Those who want the change are at sea as to the name we ought to bear. Has there been one name proposed yet that would properly designate us, without arrogance on the one hand, or vagueness and obscurity on the other? Take a partial list: "The Church"; "The Church in the United States"; "The American Church"; "The Holy Catholic Church in the United States"; "The One, Holy, Catholic, and Apostolic Church"; etc. Now, sir, any one of these names, I imagine, is good enough for us, in ordinary conversation amongst ourselves. But when we come to adopt a corporate name which is to appear not only on the title page of the Prayer Book, but to stand the test of law in the courts, on all questions involving the title to property, bought or devised, or the legal rights of individuals, how will it fare with the Church under any of these corporate titles, in an average court? The Church in Nebraska; the American Church in New Jersey; The Holy, Catholic Church in Wisconsin; The Holy, Catholic Church in the United States in Kansas; The One, Catholic, and Apostolic Church, in Kentucky; and so on. Now, sir, think of the everlasting muddle we would have in matters of law, and devisement, as a corporation. Each Diocese now exercises its inherent right to incorporate under what corporate name it prefers; The Church in the Diocese of Springfield, or The P. E. C., in the State or Diocese of Nebraska; since we must incorporate under State laws. Unless we adopt coercive general legislation, Massachusetts, and West Virginia, and South Carolina, would be "known in law" still, as the P. E. C. in those states; while the Church in Fond du Lac, and Springfield, and Wisconsin, would be known in law as the One, Catholic, and Apostolic Church in the United States. And it would be compelled to go into court, when need required, to prove that it, and it alone, was The Church in the United States; or the One, Holy, Catholic, and Apostolic Church; that the Roman Catholic Church was not the One, Catholic, and Apostolic Church at all, neither were the "Protestant Churches," or any of them One, Holy, Catholic, or Apostolic; or in any way entitled to be called "The Church." There is one corporate name that would designate us without involving arrogance on our part, or serious danger of legal or ecclesiastical muddle, but no one seems to want it, or think of it:—Anglo Catholic. Adopting it we would un-Church no one else; and in law it would not involve obscurity, or doubt, in the mind of the most prejudiced court. Rome would deny our Catholicity of course, but she could claim no title to property bequeathed to the Anglo-Catholic Church in any State. And none of our Protestant bodies could accuse us of formally un-Churching them, by the adoption of a corporate name that would only designate us as the historic Church of the English-speaking race. But even for this name I am willing to wait, until the Protestant Episcopal Church in the United States, lives a Catholic life, and breathes in a Catholic atmosphere; until the vast majority of our people are ready to adopt it, and to live a Christian life of faith and works worthy of it. Our present name fitted us when our predecessors adopted it; we have not yet outgrown it, I am loth to say. Some day, and may God hasten the day, we shall be worthy of a better name, and we shall have it. But hardly yet, hardly yet.

JOHN WILLIAMS.

Omaha, June 27th, 1901.

[With respect to the foregoing, we beg to reply:

The fact that we have other trials and abuses in our ecclesiastical life which would not be prevented by the use of our Catholic name does not argue that it is undesirable to enact the latter. If a plan to build a bridge across the Missouri river should be opposed on the plea that it was more important to catch the Cudahy abductors, there would seem to be a flaw in the reasoning similar to that of our correspondent. We must treat abuses one by one; and if the abuse of our Protestant name can be terminated, it will thus far be good work done. The fact that an unnamed Archdeacon distinctly violated the canon law of the Church and that an army chaplain in the Philippines showed a lack of Churchly spirit, has no relation to the matter whatever, so far as we can see. Individuals fail to rise to the Catholic position of the Church—on this we are agreed. There were always such individuals in every age of the Church from the day of the Rt. Rev. Judas Iscariot to the present.

The question to determine is: Shall we pull the Church down to the level of the lowest individuals, or assert the Catholic heritage of the Church and try to pull the individuals up to it?

II. As for the legal difficulty, Mr. Williams, and all who argue in the same strain, totally overlook the fact that the name of this Church was once changed from "Church of England" to "Protestant Episcopal Church"; and what has once been done can easily be done again. The Supreme Court considered the matter at length [Terrett and others vs. Taylor and others, 9 Cranch 43] and confirmed the title of property of the Church of England to the Protestant Episcopal Church. It has been repeatedly pointed out that other religious bodies have changed their names and not in one single instance have legal difficulties ensued. If after the adoption of such a distinctive name as "The American Catholic Church in the United States" there would be ground for contest of property rights by members of the "Holy Roman Church," then why is it not now tenable for Methodists to assert that they are "Protestant Episcopalians" and sue to recover property devised in that name, on the ground that they assert both these attributes in their authorized standards? How then can Baptists hold their property when all religious bodies that baptize are in reality Baptists? The fact is that if a religious body calls itself officially by any name, the courts invariably confirm that name to them without considering the question of whether the name is an exact philological description. The name *Catholic* can no more be monopolized by one body than can the names *Protestant* or *Episcopal*. As a matter of fact there are at least five bodies in this country using the term *Catholic* in their official name, and there have been no property difficulties therefrom. The whole question is one of identity. As for the possible variation between corporate names in different Dioceses, we already have such variation and there have been no property rights placed in jeopardy thereby. Diocese after Diocese in this country has deliberately dropped the title "Protestant Episcopal," until now only a minority of Dioceses officially use that title. In the very Diocese of Nebraska from which our correspondent writes, the Church is "known in law" as "The Church in the Diocese of Nebraska" [see Constitution of the Diocese]. Has any property been lost thereby? Has any been placed in jeopardy?

It is a matter of great disappointment to us that our correspondent should take this ground; but we have large confidence in his own mature second judgment, and trust he will give the matter further thought.—EDITOR L. C.]

To the Editor of *The Living Church*:

I HAVE been interested in the discussion in your valuable paper concerning the Name of our Church. Might a woman be allowed to express an opinion on such a subject?

We have been taught that there are three branches of the Church Catholic—the Greek, the Roman, and the Anglo-Catholic. The first two are known by their respective names in every country on the earth. And why should our grand, old, historic Church, founded also in the beginning of Christianity, be known by any other name than as the Anglo-Catholic, whether it is in England, United States, or any other land?

Why is it necessary to have a national name? She gave us our Orders, and is the Mother of all who believe that she is One, Holy, Catholic, and Apostolic.

"Unbroken is her lineage,
Her warrants clear as when
Thou, Saviour, didst go up on high,
And gave good gifts to men."

Bridgeport, Conn.

S. M. LEVERICH.

THE LONGEST WORD THRICE MORE.

To the Editor of *The Living Church*:

IN YOUR issue of June 29th, the Rev. C. E. Roberts thinks we are indebted to Dr. Samuel Johnson (1709-1784) for "honorificabilitudinitas," but this sesquipedalian word finds a place in Blount's *Glossography* of 1656. Shakespeare and his dramatic contemporary Thomas Nash both have "honorificabilitudinitibus," which exceeds the other word by five letters. As a twenty-seven lettered word I would also mention "antitransubstantiationist." The longest legitimate English word, however, apparently seems to be "antidisestablishmentarianism" (twenty-eight letters) as Mr. Roberts says.

West Roxbury, Mass.,

HENRY A. METCALF.

July 2d, 1901.

To the Editor of *The Living Church*:

THE articles on the "Longest Word" have proved quite interesting to me, and in the issue of July 6th your correspondent gives what is said to be the longest word in the Greek language and adds, "For length, combined with ease of pronunciation, it will be difficult to beat in any language." For "ease of pronunciation" I have nothing to say, but for length, I think the following Welsh word bears the palm: Llanfairpwllgwyngyllgogerchwyndrobwilltysiliogogoch. It is the name of a village in North Wales, and while lunching at a

Welsh inn at Bettws-y-Coed recently I heard the name pronounced with perfect ease and clearness by a young Welshman. Pawtucket, July 6, 1901. S. H. WOODCOCK.

To the Editor of *The Living Church*:

THE Rev. Walker Gwynne's Greek word of 33 letters, compared with the Greek word for "hash" simply "isn't in it." I think, Mr. Editor, this correspondence may close with the following word of 172 letters, which I take from *Liddell and Scott*, unabridged: Lepadotemachoselachogaleokraniroleipsanodrimupotrimmatosilphioparabomelitokatakechumenokichlepikeosuphophattoperisteralektruonoptokephallioikigklopeleiolagoosirarabophetraganopterugon.

JOHN A. STAUNTON, JR.
Springfield, Mass., July 5th, 1901.

[The same word is sent in by the Rev. Harry W. Winkley of Branford, Conn., who adds]:

I cannot say that it has ease of pronunciation, but in length it has in Greek one hundred and fifty-nine letters. Modern boarding houses have shortened it to the monosyllable "hash."

CHURCH SCHOOLS AS MISSIONARY AGENCIES.

To the Editor of *The Living Church*:

PRESENT the matter of the missionary influence of Church schools: I am of the opinion that the register of the Confirmations in the Diocese of Milwaukee will show that of those confirmed in this school over 90 per cent. are from "without." Moreover, I am morally certain that 50 per cent. of the boys confirmed carried their parents with them into the Church. Of course I am assuming that a Church school is a Church school, and not a trimmer. I maintain that there is no greater missionary agency in the Church in America to-day than Church schools. Note how quickly, in fact how almost immediately, the Missionary Bishop hastens to open his school.

I am glad you are ventilating this whole matter. Keep it up. We have much to thank God for, in the columns of THE LIVING CHURCH, and we shall have more, if through its agency the rich laymen of the Church wake to an idea of their stewardship, in the matter of aiding Church education.

Sincerely yours,
Delafield, Wis., July 8, 1901. SIDNEY T. SMYTHE.

THE PHILIPPINES.

To the Editor of *The Living Church*:

CHURCH people in this country having relatives or friends going to Manila, and to whom they would like to give letters of introduction to some Churchman in that city, may address the Rev. Charles S. Walkley, Chaplain U. S. A., 78 Aguadas. Chaplain Walkley is the clergyman in charge of the Philippine Mission and pending the arrival in Manila of the missionaries recently appointed by the Domestic and Foreign Missionary Society, will be glad to meet all Churchmen going to the city and to render them any assistance in his power.

JOHN W. WOOD,
Corr. Sec., D. and F. M. S.

REPORT ON MARGINAL READINGS.

To the Editor of *The Living Church*:

ALLOW me, as Secretary of the Commission, to give notice through your columns that the Report of the Marginal Readings Commission, to be presented to the General Convention in October, is now ready. In order that there may be opportunity for examination of the Report before the Convention meets, a copy is being sent to each Bishop and to each deputy; so far as we have been able to secure the names and addresses of those elected. Other copies may be purchased from Messrs. E. & J. B. Young & Co., 7 West 18th St., New York; price, 25 cents.

It will be seen that beside the Report and Recommendations we have printed four books (Job, Habakkuk, St. Mark, and Colossians) as specimens of the Bible as it might be printed with the Marginal Readings if these are adopted.

The Commission hopes to issue as an appendix, Recommendations on the books of the Apocrypha, meeting to prepare this report next week.

ARTHUR C. A. HALL,
July 4th, 1901. Bishop of Vermont.

JOHN FISKE.

BY ROLAND RINGWALT.

ON THE Fourth of July, 1901, John Fiske passed from earth. He had not reached the age of three score, and his illness had been brief. A limited class of readers will declare that the world has lost a great philosopher, and the English-speaking world will regret the loss of a master of expression.

Edmund Fiske Green, when a mere boy, assumed the name of his maternal grandfather, and became John Fiske. At Harvard he showed himself a student, with a gluttonous appetite for languages, and a decided fondness for science. He was admitted to the bar, but did not succeed in obtaining practice, and turned to magazine work and lecturing. In a short time he won a reputation on both sides of the ocean. Webster was called "the expounder of the Constitution," and, with equal justice, Fiske may be called "the expounder of evolution."

It is something to make this claim, and yet the claim can be sustained. Darwin wrote a good, plain style. Wallace is often admirable. Huxley would have been a great writer, had he not yielded to spleen. Spencer has marred many a page by assuming his own infallibility. Grant Allen did not usually aim to be more than a light skirmisher on the evolution side. Fiske read all that was to be said for the evolution theory, and stated it in language so clear and so beautiful that he may justly be ranked with the great writers of the nineteenth century. Trevelyan considers that Macaulay never surpassed that gorgeous paragraph telling how Burke prepared for his campaign against Hastings. If one will read Fiske on the protective coloring of animals, or on the outpourings of solar energy, he will find that Macaulay at his best is matched, if not over-matched. Fiske never undertook to send down an avalanche of denunciation, as Macaulay did in the famous essay on Barère; but in argument, in statement, in criticism, he often reminds one of Macaulay, and frequently surpasses Macaulay.

The man who merely skims books will say that Fiske kept his place at the head of the evolution school by his style; but there was something deeper than style. Fiske was spiritually minded. He was in sympathy with the evolutionists, he accepted a great part of the radical Biblical criticism, he is on record as rejecting the historic truth of the New Testament, and yet the man recoiled from all that is gross and godless. His later writings show a deeper reverence for the great doctrine of design. Evolution modified but did not destroy the old belief that God made the world with a purpose. The respect shown by Fiske to the mighty Greek fathers, the tributes paid by him to Richard Hooker and Bishop Butler, indicate the road on which his mind was traveling. It would not have been surprising had he ended by accepting the Nicene Creed. He stated that he considered Christianity "in its deepest sense" as his own religion. He might have accepted it in its fullest sense, including its liturgic and sacramental aspects. The life of Romanes cannot but come back to us as we think of Fiske. Both admired the evolutionists for their restless activity, their ceaseless efforts to drag new facts from nature's treasure-house. Both were saddened by the spiritual deadness of many prophets of evolution. It was not in them to bow to a system of the earth, earthy.

A man whose great objects were to learn and to teach has gone. He had the joy of being versatile. At least half a score of languages were at his command. He found amusement in the ever-varying work of a librarian. He kept up with the progress of science, and knew at least the outlines of every system of philosophy. He was fond of history, especially that of our own country, and won fame by his historical writings. The old questions of design, of the origin of evil, of the future life, interested him as they might have interested a devout monk. In books, in men, and in thought, Fiske was ever finding treasures new and old. With the joy of versatility came its penalty. The man who writes excellently on a dozen themes does not produce a *magnum opus*. Law is not the only jealous mistress; philosophy, science, history, and divinity, will only yield to the lover who forswears all other charms. Men who range as freely as John Fiske do not write such books as Blackstone's *Commentaries* or Butler's *Analogy*.

TRUE WIT IS A GIFT, not an attainment. Those who use it aright never yield to the temptation of saying anything that can wound another in order to exhibit their own cleverness. It is natural and spontaneous. "He who runs after wit is apt to catch nonsense."

Talks on Extra Canonical Texts.

II.

BY THE RECTOR OF ST. NESCIOUIS'.

"She'll never know nothing; and consequentl', she'll never say nothing."
Kit Nubbles, in *The Old Curiosity Shop*.

KIT NUBBLES must needs be a favorite with all who have had the good fortune to make his acquaintance. This saying of his shows clearly, by the superabundance of negatives, that he is either innocent of grammar, or, being a genius, is sublimely indifferent to its limitations. It shows, moreover, that he has no very extensive acquaintance with literature—especially in the departments of journalism, history, and philosophy—and that he has had no very wide commerce with the world. It argues great simplicity—indeed, almost verdancy—of mind to suppose that lack of knowledge should prove any bar to most copious and emphatic speech.

It is Thackeray—is it not?—who asks what would become of conversation if we were forbidden to express, frankly and fully, our opinion of the lady who has just left the room. That prohibition would, assuredly, make great havoc in conversation in certain extensive circles. The bulk of it would be enormously diminished; the flavor of it would evaporate. It would be as shapeless as a squeezed orange; as tasteless as the white of an egg.

But that result would be as nothing, compared with what would ensue from the application of Kit's idea on any large scale. Imagination cannot grasp an effect so tremendous and far-reaching.

Whole columns of our daily prints would be absolutely blank. The brilliant ten-dollar-a-week scribe on the staff of our favorite paper would no longer be able to set forth what King Edward said in confidence to the Great-Gold-Stick-in-Waiting after he had dismissed the last deputation; or how that member of a bloated and effete aristocracy who last married an American girl for the sake of her "pile" snubs and abuses her in private. We should never again feel our patriotic heart burn within us as we read how Mr. Hay goes down upon his knees to Lord Pauncefote at the British Embassy every morning, and receives—together with the infamous reward of his betrayal of his country's interests—instructions for the day. The imperious mandates issued by Mark Hanna to the President as to the conduct of public affairs would be hidden from the view of an intelligent—and gullible—public. We should not be regaled with the details of Mr. Bryan's *ménage* at Lincoln, or of his secret machinations for a third nomination.

To descend from these lofty regions. If "nobody never said nothing, because he never knew nothing," how should I be cheered by acquaintance with the slight opinion of my person and abilities held by some members of my congregation who have always treated me with respect and kindness? How would the public be able to discuss the food set on my table and the number and quality of the socks in my drawer? How could they report the very words of the severe wiggling I received from Mrs. Rector on my return from church last Sunday morning, because the sermon had not been modified in accordance with her expressed wishes, and of the reprisals I made in the form of adverse criticism on her bonnet? How could—but the catechism would open out to indefinite, not to say infinite lengths.

The field of history would be widely desolated. All that department of historical writing which concerns what would have happened, if events had fallen out differently, would be vacant. We should never learn what would have come to pass, if Alexander the Great had lived longer, or if Peter the Hermit or Gregory the Great had never been born. We should be in Egyptian darkness as to what would be the present state of affairs if Napoleon had conquered at Waterloo or George Washington had fallen early in the War of Independence. Pages of subtle analysis, whole chapters of thrilling description, would be lost. The subject is too painful to pursue. History would be reduced to bare bones.

Philosophy is a proverb of obscurity. The only sound and well-warranted opinion that an ordinary man can arrive at is—that, if one system is correct, the others are not. But, if nobody had said anything about what he did not know, how much

philosophy would be left? How extensive a terminology—devised, apparently, to make ignorance look like wisdom and to enable fancy to masquerade as fact—would disappear from the vocabulary, and cease to vex the ear and heart of man! A law that all the books written on this subject by men who only opined, inferred, guessed, or fancied, should be burned, would leave a fearful gap in the library of this preacher and of others of his acquaintance.

Then, what an immensity of critical and other learned utterance would never have had its being, if men had confined themselves, in their speaking and writing, to what they knew! Should we ever have been informed that all the accounts of the interference of God in the affairs of this world were mere fables—more or less cunningly devised? Should we ever have been told that ancient Scriptures—sacred and secular—were never written by their reputed authors, who were incapable of producing them; that they are largely accretions and require all the colors of the rainbow to make clear the work of the several hands? Should we ever have realized the power of the human mind to make and accept myths on the smallest basis of fact, or on no basis at all? I have no quarrel with criticism *per se*. Every man has the right to question. Every man has the right to observe, to think, to stand by the conviction to which his questioning, observation, and thinking have brought him. Every man has the right to impart his knowledge to others. But let him be sure that it is knowledge; not fancy, however captivating; nor theory, however ingenious.

In theology, too, if men were content to speak only "what they do know," many fearful and wonderful doctrines would not be taught. The future world would not be mapped out. We should be spared descriptions of horrors unspeakable and of pleasures inane and sensuous. The fate of men would not be decided. They would be left to the Judge of all the Earth, who will certainly do right, instead of being promoted to heavenly joys or sentenced to infernal pains, on evidence all too incomplete, by judgment all too insufficient. In fact, large vacancies would exist in religious literature, were it not that ignorance poses as knowledge and speculation as fact.

This rule would play havoc among the divisions of Christendom. Controversial speeches would not be made, books of profound argument or bitter criticism would not be written, diatribes would be unuttered. For nothing is more surprising than the ignorance of Christian men as to the teachings, aims, and methods of their fellow Christians, divided from them by some "ism."

But, disastrous as it would be in many directions, fatal as it would be to some reputations and interests, it is by no means an unwise or unsafe thing, if "we never know nothing, never to say nothing."

NINETEEN HUNDRED WIDOWS IN CHURCH.

FATHER GALLIGAN, pastor of a R. C. parish in New York made a startling discovery a few weeks ago. In looking over the offerings made the previous Sunday by his congregation, he counted 1900 pennies. He spoke to them about it. He owned that it was the spirit of the gift that counts. "I do not forget the widow's mite," he said, "or the spirit in which all of these pennies were given. But I do hesitate to believe that there are nineteen hundred widows in my parish." It is a singular case of not giving according to ability, and it suggests that many people give "according as they are disposed," and that disposition is a one cent one. Do the women who go to church fail in this respect more than men? One churchwarden of a large parish told me that he thinks they do, that it is not an unusual thing to see a pew filled with women who do not make any offering at all. Perhaps it was meant to be a silent declaration that they were not widows. Several collectors of offerings have told me that at Christmas or Easter, or at any special service that may attract a crowd, and when the seats of regular contributors were given up to visitors, mostly women in "goodly apparel" and with jeweled hands, a very large number of this class give not even a penny. These dear sisters would not expect to slip into an opera or week-day lecture, expecting something for nothing. Would it be rude to style them "dead-heads" or "rounders"? Is there not something wrong with the ethics of value received?

A clergyman in one of our large cities mentions that a very large proportion of pieces of money received in the alms basins consists of nickels, and yet a knowledge of his congregation convinces him that fewer nickels might be expected. (Perhaps a further investigation might prove to him that they were only nickel-plated Christians.) Certainly the presence of so many pennies and nickels in the offering is not all due to the women. Many men make smaller offerings in church than they give for cigars or bestow as tips upon their barber or shoeblick. Nineteen hundred widows in church giving a penny each are rather to be preferred to half the number of widowers(?) who only bring a nickel.—*Church Helper* (W. Mich.).

Editorials and Comments

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OUR CHURCH COLLEGES AND SCHOOLS AGAIN.

THE announcement that one of the esteemed communicants of this Church—a deputy to General Convention and member of the missionary Board of Managers—has just given something in excess of a million dollars to Harvard University for a medical school, suggests the paucity of considerable gifts to colleges under the control of the Church. No doubt the gift to Harvard is needed and will be well expended; for Harvard, like the humblest grammar school in the land, is dependent upon outside gifts for its expansion. We do not begrudge Mr. Morgan's gift to Harvard. But with our five colleges—small, but each now on a plane where it is doing good work—hampered in their work by lack of the means which Churchmen will not supply, and with our Missionary Society enveloped in gloom because they not only cannot expand but cannot meet the needs of our work on its present scale, we pray earnestly for men of means who are Churchmen *deep* enough to entrust Almighty God's family with some considerable part of their benefactions. Other religious bodies have their Rockefellers and their Carnegies. The [Roman] Catholic University in Washington, founded in 1889, now has \$900,000 invested as an income-producing fund, and during the past year received from all sources, including legacies, \$131,100. The Church has men of wealth, and men of liberality; but they seem not to trust the Church when they have their largest gifts to bestow.

The name of the Hoffmans stands out in bold relief among the benefactors of our Church colleges. Their munificent gifts will never be forgotten; nor will those of many who have given liberally out of more moderate means, whose names constitute an honor roll in the annals of our institutions.

But where Churchmen have given three millions to our only five Church colleges—Trinity, Hobart, St. Stephen's, Kenyon, and the University of the South—they have given at least 25 millions to denominational and secular institutions. Why, we ask, is this mark of distrust? Why are not our colleges deemed worthy of more liberal gifts?

Each one of the five colleges, however, has successfully passed through its precarious term of existence. Trinity College, Hartford, dates from 1824, Hobart College, Geneva, N. Y., from 1822, Kenyon College, Gambier, Ohio, from 1825, St. Stephen's College, Annandale, N. Y., from 1860, and the Uni-

versity of the South, Sewanee, Tenn., from 1868. Each has had a struggle and has conquered. Each is now an institution of which Churchmen may be proud and to which they may feel safe in sending students. Yet each one could wisely expand into larger fields if the means were forthcoming for the purpose.

The rapidity with which secularization of colleges has spread is remarkable. A quarter century ago the higher education of the country was very largely the work of religious bodies. To-day, following on the divorce of religion from the public schools, it is largely secular. This is partly because of the large financial support granted by the State to its own institutions, but it is also due in no small measure to the fact that the American people are largely losing their hold on the Christian religion. Weary of the jarring claims of "churches," they are holding aloof from religious organizations. Education, the cherished child of the Church, now disowns her own mother. Something has been done in the way of supplementing the secular education with a religious atmosphere by erecting Church halls, as in Michigan and West Virginia. But the Church college is the ideal that we ought to hold up, and not be content with less. Churchmen fully have the opportunity to educate their sons in a Churchly atmosphere, if they wish to do so.

SPEAKING GENERALLY of our educational institutions, whether colleges or grammar schools, we must urge the vital necessity that Churchmanship be treated as a part of the life and study, and not as a thing apart.

If religion be a thing omitted from or apart from the daily life of the boarding school, it is never again likely to become a real factor in the life of the child, or of the young man or woman. If religion be a mere luxury or Sunday pastime, then it may safely be omitted from regular boarding-school life; but if it be a force without which life cannot be complete nor character rooted safely, then it must be both inculcated orally and breathed invisibly in the very atmosphere of the school.

The daily services, the sanctified Sundays, the opportunities for religious learning, above all, the Churchly tone and atmosphere, are all direct aids to the child to continue in the Churchly life. These present sufficient argument for the selection of a Church school invariably for our children, and we venture to believe, comprise reasons for such selection that ought to be carefully weighed by every parent. These conditions, and sometimes more, are offered by all our Church schools.

We could wish, however—if we may be pardoned for making a criticism—that the *sometimes more* which we have intimated, might be more generally offered by our schools and colleges. We mean that Church doctrine and history should be studied as a required part of the curriculum, be marked precisely as other studies are marked, be subjected to the same rigid examinations, and be considered on a footing with other branches of learning in awarding diplomas. Not till our Church schools fulfil this ideal will they come up to the expectation of the Church. So long as Church studies are voluntary while secular studies are compulsory, so long as "Sunday School" is differentiated from day school, so long as religious and Churchly knowledge is treated as a thing indifferent or inferior to secular learning, so long will our Church schools fail to attain the full measure of their usefulness. We do not mean to imply that none of our schools are to-day realizing that ideal. The answer to our questions, mentioned last week, from St. Gabriel's (Peekskill) fully covers the ground in saying: "History of Prayer Book, Church History, and Scripture, thoroughly taught, *with tests and examinations as in other studies*, required of all pupils." It is added moreover: "Scripture, the Faith, Church History, the Prayer Book, should be thoroughly taught."

This is entirely our own belief. Possibly it may be realized at other schools than St. Gabriel's. Certainly beginnings are made in other places. But that should be the invariable rule in all our institutions, for boys as well as for girls. We shall be glad to be informed of other schools where it may prevail, as the answers given to our eighth question are in many

cases too vague to form an opinion. Churchmanship should be learned in Church schools.

WE HAVE ASKED for suggestions; and some that have been made demand attention.

I. The matter of price. Our Church schools are comparatively high priced. "Many Church people in Maryland," writes the Rev. Joseph Fletcher of Hannah More Academy, Reisterstown, "send children to R. C. convent schools because of cheapness and efficiency." "In Indiana," says Miss Yerkes of Knickerbacker Hall, "the Roman Church has many superior schools (as their schools go) with attractive buildings and grounds and perfect equipment. These schools are patronized largely by Protestants and by members of our own communion also on the ground of low rates."

This is a problem that cannot be overlooked. The cheap normal schools, the Roman convent schools, and a number of sectarian schools, are undoubtedly cheaper than most of our own. The reason may possibly be that advanced by the Rev. Wallace Carnahan of St. Mary's Hall, San Antonio: "Our Church schools pay higher salaries, keep more servants, and keep a better table;" but whether it is that, or whether the Roman and sectarian schools are more liberally supported by outside gifts which enable them to give tuition at a smaller cost, the condition must be faced.

If we had perhaps a dozen cheap schools—cheap in the sense that tuition could be given for less because the expenses of the schools were less than those of our general institutions—we should be better able to compete with these conditions, so far as mere cost is concerned. On the other hand we should sacrifice very much that our schools have been accustomed to give. The tone of the schools would be distinctly lower than that now obtaining.

We believe that the same end could be reached by a more liberal system of scholarships—scholarships covering not only tuition and other fees, but living expenses as well. There are indeed some such scholarships available in most of our schools; but they are very insufficient. By liberal endowments of such scholarships on a large scale, we should (a) give equal training to the poorer children that we now give to those who pay the full tuition, with all the larger advantage of our present schools over cheaper ones; and (b) save the expense of erecting new and expensive "plants" for the cheap schools, which latter must be obtained and paid for before they could begin their "cheap" education.

But we should provide for two distinct forms of scholarship. The one should be a scholarship of honor, awarded after examination to the winner of the highest standard, altogether irrespective of financial ability to pay. The other would be a scholarship to be bestowed privately upon such worthy students as might be unable to pay the whole amount of tuition. We believe that a liberal extension of this system by endowments would do more for the cause of Churchly education than could be done by the erection and maintenance of avowedly cheap schools. "Church schools," writes the principal of Columbia Female Institute, "need scholarships based on merit and given to Church girls. This would raise the intellectual status and thus enable them to compete with cheap normal schools that are now threatening their continuance." "I have no faith," Dr. Smythe of St. John's, Delafeld, writes, "in the establishment of so-called cheap rate schools, 'where the humbler of our people may have the advantages.' These cheap schools are 'cheap.' The way in which we must aid those not well enough 'fixed' in this world's goods, is by charging such fees as will enable us to educate each year some deserving fellows. There ought to be a more generous response from our wealthy families in the matter of scholarships. We do not ask money for luxurious buildings (nothing effeminates more quickly), but we do want scholarships, and endowments for the principal chairs."

II. A second need is a greater coöperation from the parochial clergy. "In this town," writes Miss Duval of the Virginia Female Institute, "is a large Presbyterian school, and I have never known such work as the ministers of their church do. Each one constitutes himself an agent for it, and they have a flourishing school—twice as large as ours."

III. A novel suggestion, advanced by the warden of Racine College, is this:

"All Church schools should be under control of the General Convention. An educational commission should be appointed by that body that would devote much time and labor to systematizing the whole thing. Men of ability and earnestness should be employed

to preach Church education throughout the whole country and stir up Churchmen on the question."

But this, to any considerable extent, is impracticable, for the schools are private property, and control could not be seized by General Convention; and to the extent that it might once have been carried out, through the Church University Board of Regents, the plan was tried, and failed. It is not likely to be tried again. Yet it is true, as Miss Peabody of All Saints' School, Sioux Falls, writes:

"I think we suffer from too great isolation, and often there is competition where there should be coöperation."

TO SUM UP. Our schools are entitled for our children's sake to better support from Churchmen. Their needs, aside from the advantage of greater expansion which large gifts for special purposes might supply—such as that of Mr. Morgan to Harvard University—are for scholarships to enable them to extend their opportunities to those who cannot afford to pay for them. They are entitled to a larger measure of appreciation from Churchmen than they receive; and they are a credit to the Church.

THE death of the Rev. Edmund T. Perkins, D.D., of Louisville, removes one of the very last of the old Evangelical leaders from the floor of General Convention. A man full of piety; a pastor of the old school who knew every member of his flock; a father in the love that his people bore for him; he has been a power for good. His old Virginia Protestantism stuck to him to the last, and he had no sympathy with the Catholic movement which has become the dominant power in the Church; but his attendance upon the meetings of General Convention for many years, and also upon the Missionary Council, brought him in contact with men who differed with him, so that he was ever a genial friend to many of the Catholic leaders; though he never could be convinced of the weakness of his position. One can always respect honest conviction such as his.

His name will be revered by those of his old parishioners who survive him, and his memory cherished by all who ever came in contact with him. In life, a prayer for the departed was to him Roman heresy; but now that he has gone to that rest that remaineth for the saints of God, we do not hesitate reverently and lovingly to pray for him that light perpetual may shine upon him in the waiting place of God. Jesu, mercy!

OUR valued friend, the *Southern Churchman*, copied recently our list of parties in Buffalo who are desirous of receiving guests during the Exposition, kindly tendering thanks to THE LIVING CHURCH for the same. The courtesy is one appreciated at this office, and no doubt by the readers of the *Southern Churchman* as well, for it is always unpleasant to arrive in a large city at a time when there is an unusual crowd at the hotels, without knowing a place to stay, and people are naturally and with reason suspicious of city boarding houses that do not come with some indorsement. We remember once arriving in New York during some public celebration and learning with surprise at hotel after hotel that no room could be given us, until finally a friend in the city came to our rescue. We suggest to intending visitors to Buffalo to avoid that unpleasantness by making use of this select list of well recommended names, before going to the city.

THROUGH an error of our correspondent for the Diocese of Newark, it was stated in both the report of the diocesan convention of that Diocese and also in the subsequent list of deputies to General Convention, that one of the deputies chosen from Newark was the Rev. L. S. Osborne. We now learn that this was an error, and the name of the Rev. W. M. Hughes, D.D., of Morristown should appear in place of that of Mr. Osborne.

AFTER THE Civil War was over, and houses of worship were reopened, quite a number of the colored population, as in days of yore, followed their former owners to church, and occupied the back seats. It chanced on one occasion that the subject of the discourse was "Heaven," on which the preacher dwelt very forcibly, especially when he said there would be no "color line" there. After the service was over, and the congregation was moving homeward, a visitor asked a venerable old darkey what he thought of the sermon; and the aged negro replied: "If we eber git dar, dey'll make us work—an' if dey'se no hard work, dey'll find sumthin'—may be to shub de clouds along."

Emily Wardour's Opportunities.

CHAPTER II.

IF we intend to get good seats, Miss Wardour, we must start at once. The place is sure to be crowded."

"I am ready," said Emily. "I had to lock up, and that delayed me."

The girls hastened to the nearest Underground Station and were soon on their way to St. James's Hall, where a Popular Concert was to be given that afternoon. It was now November and a cold wind was blowing; nevertheless the two betook themselves to the back entrance to the concert room, for they had only shilling tickets, but hoped that by being on the ground early they might secure good places in the orchestra. They found a small crowd already waiting, but they edged as near the door as they could, and waited with what patience they could summon.

The crowd rapidly increased, for several popular favorites were on the programme, and the two girls congratulated themselves on having been in good time. To their dismay, however, it began to rain, and they were so tightly wedged in the crowd as to make it impossible to hold up an umbrella. It would have been very difficult to extricate themselves either, even if they could have made up their minds to forego the concert.

"Is it not provoking?" said Miss Brooke. "The rain is becoming heavier every minute. What shall we do?"

"I don't see anything to do but to wait," said Emily. "It cannot be long until the doors are opened now."

"If you will allow me, Miss Brooke," said a voice behind them, "I think I can manage to hold this umbrella over you."

At the same time Emily felt herself sheltered from the rain, which was now coming down heavily. She could not see who had befriended her, as she was unable to turn, but she heard her friend say—

"Dr. Hervey! How good of you! That is a relief! Are you going to the concert? I thought you never had time for such things!"

"Why did you think that? I am sure I never said so."

"No, I don't recollect that you did. But I know that you are kept dreadfully busy. Those wretched people that you go down amongst are always sending for you, are they not?"

"It would probably be as bad for my patients as for myself, if I were to allow myself no time to cultivate any but the professional side. 'All work and no play'—you know the rest of the proverb."

"I was not sure but you thought that proverb had not a strictly moral tendency," said Miss Brooke, laughing. "Oh, there, the doors are open at last. Let us keep together, Miss Wardour, and try to get a seat in the side wing of the orchestra near the front."

While she spoke they had been moving forward, and now they struggled in at the doorway, and pushed toward the narrow stairs they had still to mount. When at length they reached the top, they glanced hastily round and saw an empty seat from which they could both see and hear to advantage. They reached it breathless and laughing, and in a few minutes after, every available place was occupied. A tall, fair young man was just in front of them, whom Emily discovered to be the Dr. Hervey, to whose kind offices they had been indebted, while standing outside. He again addressed her companion.

"I was down in Rushford last week. I saw your people. Your father was looking in very good form. He told me that he had a new curate, and that Kingsley had got a living."

"Yes, we were all so sorry to lose Mr. Kingsley. I cannot think how my father will get on without him. He was so thoroughly to be depended on. Did he say how he liked Mr. Rice?"

"He had only arrived that morning, I believe. At any rate Mr. Brooke did not pronounce a judgment. He has not your gift of fathoming a person's character at first sight."

"That is ironical, I suppose. Well, I hope he will turn out even a tithe as good as his predecessor."

While the two were discoursing of family matters, Emily

watched the fast-filling house, and now and then cast a curious glance at the young doctor. He seemed a thorough gentleman in dress and manner, but she thought she would not have guessed his profession from either. He was not her idea of an anxious, struggling neophyte in the race of life. There was an ease about his looks and movements that more befitted a man whose path in life was assured, and who had but to reach out his hand to take the gifts fortune offered him. But, perhaps he had money, and had bought a thriving practice in some fashionable part of London. But he did not look like that, either, and Miss Brooke had said something about poor people sending for him, and that was not like a fashionable physician. But the concert was about to begin, and as long as the music lasted Emily had neither eyes nor ears for anything else. As one performer succeeded another she became lost in her own sensations, and it was only when a short interval separated the first part of the concert from the second that she found time to observe that Dr. Hervey was gone.

"He could not stay," said Miss Brooke. "He only came in to hear the violin solo. He is as great an enthusiast about music as you, but he had an appointment and could not wait. He is a first-rate amateur violinist himself."

"He comes from your part of the world, I suppose?"

"Yes, I have known him as long as I can remember. He has just commenced to practise as a doctor in London. He distinguished himself at Oxford, but it has done him no good. Instead of going to some place where his talents would be appreciated and he could do himself justice, he is just picking up a miserable practice in a part of London as unknown to civilized society as are the wilds of Manchuria—if there is such a place, and if there are any wilds in it. He has rooms in—why it cannot be very far from where you live—and the aborigine from the aforesaid wilds make perpetual descents on him, and he penetrates with them to their lairs. What he does there I cannot say. I have never pursued my investigations further, but one thing I darkly guess at—Edmund Hervey's fees are few and far between. Not that of course—oh, here is Madame N. I need not talk any longer."

They parted at the door of the Hall and did not resume the conversation, but as Emily journeyed homeward her thoughts reverted more than once to the young doctor. His face, with its watchful, steady grey eyes, that seemed to take in life so comprehensively, had impressed itself on her memory, and she found herself following him in fancy to the sordid homes, and among the toil-worn and down-trodden denizens of that dreary region which she knew to exist not very far from her own doors.

"Poor, poor creatures!" she thought, "cradled in ignorance and want. If any people can say, 'No man cared for my soul,' they can. Such places ought not to exist, such people ought not to be found in England. But what can one man do, or twenty men, lost as units in the black gulf? But it is noble to attempt it, and, after all, when one comes to think of it, it is always one man who begins every great movement."

The 'bus stopped and she got out, but only to resume the same train of thought as she pursued her journey by rail.

"I should like to do something, too, something definite. It is sad and discouraging to drift along day after day and year after year, with no object but oneself, and doing no work that a thousand other people could not easily do as well. But how to begin? I suppose I must keep my eyes and ears open, and wait until I get a chance."

Her heart was full of thought when she reached her lodgings that afternoon. She had not forgotten Eliza in the weeks that were past. She had discovered that her other name was Martin, that she was an orphan and had worked for some time in a large lace factory in Nottingham but had come up to London on the invitation of a cousin who had obtained her the situation she was at present in. She had had some education and was intelligent. Emily had asked her up to her room for an hour every Sunday afternoon since she had first noticed her, and had sung hymns for her; and, discovering that Eliza had a very good ear and a sweet voice, she had encouraged her to join in the singing, which the girl did to her manifest delight. Once or twice on a week-day she had given her lessons in reading music, for the girl was an apt scholar, and studied all that her young teacher set her with great diligence.

That evening the longing to get outside of herself, to do something that was not directly for herself was very strong on Emily Wardour's heart. She turned over the leaves of the

little shabby Bible which had been hers since childhood, and looked vaguely for some word to direct her. "He that hath pity upon the poor lendeth unto the Lord." It was a curious statement. What was more easy than to have pity, but if you had nothing more to give, pity alone was of very little use. She pondered over the words. Was real pity ever alone? No, for the first impulse of real pity was to give what help it could. If one really pitied, one always, sooner or later, found some way to help. She had pitied Eliza for the sordidness of her life, and that feeling had led her to make a tiny effort to brighten it. There were other dreary lives in this great London. What could she do to shed a little sunshine into some of them? She was not ambitious. She did not think of effecting any great reformation; that must be left to others. But in the meantime, she might help to lighten the burden of one or two.

At that moment Eliza entered with the supper-tray, which she laid down carefully on the table.

"Is there anything else I can do, miss?" she said, respectfully. "I can post your letters if you have any. I have to go out for Mrs. Allen."

"Thank you, Eliza, but I have none. Do you know any of the people in this neighborhood—any of the poor people, I mean?"

"No, miss. Mrs. Allen does not let me go out much; she says it is not safe, so I have not got to know anyone. But, oh, miss, a young woman, she looked very respectable, though she was dressed far poorer than me, came to the door to-day. I opened it, and she asked if anyone in the house would buy a little dog. She had it in a big basket. It was such a bit of a creature, and it licked her hand when she opened the basket and looked up into her face. Oh, miss, you would pity the young lady, for it's my belief she was a lady, though poor. Her eyes filled up with tears, and she was as pale as a ghost and she looked as if she would faint. I was really sorry for her, and I thought to myself, 'There's people worse off than I am, and I ought to be ashamed of myself for grumbling.'"

"Did anyone buy the dog? I suppose not."

"No, miss. The young lady said that she was not able to keep him any longer, and she wanted to find a comfortable home for him, and she thought a person who would buy him would be kind to him, and then she sort of caught her breath and turned her head away. The little dog barked very uneasy like, and she stroked its head. Its hair was long and a sort of silver grey. It was a real pretty little thing. If you had been in, I should have told you about it. I felt so sorry for both of them. I can't get her face out of my head, miss. It is my belief she was starving."

"Do you know where she lives, Eliza?"

"No, miss. I sometimes used to see her passing of a morning, but not lately."

"If you see her again, Eliza, find out for me where she lives. Poor thing! she is evidently in need of help. I should like to call and see her."

"Yes, miss. But she has not passed our way for a long time. There's missis calling. Good night, miss."

Eliza's story had taken hold of Miss Wardour's mind, and as she lay awake far into the night, she seemed to see the pale, sorrowful countenance of the poor girl as she offered her little pet for sale, and an intense pity stole into her heart as she tried to realize the desolate condition which made it impossible to retain any longer the dumb companion of her solitude. As Emily tossed from side to side, she was filled with unavailing regret that she had been away when the girl called. Here seemed an opportunity such as she had wished for—someone to help, someone to befriend. Rapidly her mind revolved and rejected various plans for discovering the whereabouts of the stranger. Hour after hour struck, and her brain grew weary with the thought, until at length the words she had read that evening came back into her mind: "He that hath pity upon the poor lendeth unto the Lord." It rested her to think that God could make use of her as He would, that neither time nor circum-

stances could be a bar to His operations, and that if He chose her to help any living creature He could and would bring them together, though half the earth separated them. Calmed by this thought she fell asleep and did not wake until Eliza's accustomed rap aroused her.

[To be Continued.]

THE HOME OF AN ENGLISH NATURE WRITER—I.

By CLIFTON JOHNSON.

THE only two English nature-writers whose fame has extended to this country are Gilbert White and Richard Jeffries. "White of Selborne" died in 1793, Jeffries in 1887. The former's one book was published shortly before his death, and the several volumes distinctively about nature written by

the latter were the product of his last ten years, so that almost a century separates the appearance of the observations of the two nature lovers. Both were residents of small rural hamlets and were alike in writing almost wholly of their home region. Both, too, were of Southern England, though half the breadth of the island apart. White's village has a great deal of variety in dales and hills, and is decidedly more beautiful than Jeffries'; but the charm and interest depend on the man rather than on the region, and each imparts



A SHEPHERD LAD WITH HIS WOODEN WHISTLE.

to his native place the same attraction.

Jeffries was born in 1848 at Coate in Wiltshire. He was a descendant of a long line of English yeomen, and his father was the possessor of a forty-acre freehold. A thrifty farmer would have made this return him a good living, but James Jeffries, though a man of ability, with the best of intentions, was not successful as a tiller of the soil. To quote his former neighbors, he "never would touch anything without gloves, and he had a hard time of it." The land gradually deteriorated under his management until in later life it, and all the household goods, were sold at public auction.



A WAYSIDE INN.

The son Richard was even less suited to the farm than the father. He was meditative and seclusive, fond of rambling, and reputed among the country folks to be either lazy or half-cracked. He delighted in reading, and as a boy overcame the monetary difficulties of gratifying this taste by trapping rabbits and hares and exchanging them for books with friendly carriers.

When he had grown to manhood the need of making a living impelled him to take up journalism, and he became a reporter for a Wiltshire paper. He did not confine himself to the ordinary duties of his position, but with remarkable industry and facility produced a succession of novels. These, however, brought him little increase, either in income or reputation. Indeed, the works produced at that period, and, I might add, his later ones, are generally agreed to be commonplace and valueless, and Jeffries won no genuine success until he turned to nature for his theme. By then he had left his native hamlet and was living near London, but his mind was stored with vivid

rum place" for getting kept over night, and it was with consequent misgivings that I went to look for lodging. At the chief public house of the place, a low, ancient hostelry known as "The Elm Tree Inn," I made known my wants to the landlady. She was a grim, dumpy old woman plodding about the stone floor from bar to taproom waiting on the drinkers, and only paused to shake her head and say she took no lodgers. The inn was too dark and forbidding and its landlady too like an ogress for me to feel sorry.

I asked a young man standing before the bar the distance to Coate, and he assured me it was not far, and he was going in that direction himself and would show me the way if I could wait till he had finished his toddy. He was in no hurry, and as he leisurely sipped he talked and told me all he knew. At first I laid his volubility to his half-emptied glass, but later he informed me that he was a life insurance agent, and then I understood it. I rather regretted having committed myself to his company for fear he would try to insure me, but on the road he



COTTAGE PEOPLE.



THE FARMHOUSE AT COATE—BIRTHPLACE AND EARLY HOME OF RICHARD JEFFERSON.

memories of all the rustic characteristics of his early home. The attention of the public was caught at once, though unfortunately not so large a public that the sales of his books returned an adequate support. But now that success was in sight, Jeffries' health failed, and it was soon apparent that his days were numbered. He never had a strong constitution and he was slender almost to frailty. His last six years were years of waning strength and often of great pain and of distressing poverty, and at the age of thirty-nine he died.

The village of Coate is near Chiseldon—that was all I knew about it at the time I decided to make a Jeffries' pilgrimage. I could go to Chiseldon by rail, and there I arrived late one rainy spring afternoon. From the station platform I had Chiseldon itself in sight, a little hamlet with thatched roofs huddled on a near hillside. An old laborer who rode in my compartment on the train had warned me that it was "a



IN THE COW-YARD.

explained that his work was confined to local residents. He said the dues had to be collected weekly or fortnightly, and that he traveled over all the country round about as far as I could see. Saturdays, Mondays, and Tuesdays he spent in collecting, Wednesday was reserved for carrying the money to the bank, and the other two days were devoted to working up new business. He had a bicycle, but walked while he was with me for the sake of having a chance to talk. Half way to Coate we reached his home, and at parting he told me to come back if I failed to get lodging, and his wife would make me a cup of tea and fix me up a bed on the lounge.

Fortunately the Sun Inn at Coate received me hospitably, and there was no necessity for further tramping through mud and rain. The people at the inn congratulated me on the fact that I had arrived on an evening when I would have a chance to be present at a gramophone enter-



AN ITINERANT LABORER FAGOTING.

tainment to be given that very night in their taproom. I looked into that apartment later, and sure enough, there was the wide-mouthed gramophone singing and talking, and there was the audience wondering at the strange noises it emitted—those weak and raspy tones like a human voice imprisoned, bewitched, and dwarfed by some wicked magician. Nearly all the men listeners were puffing at pipes and had before them on the bare tables some oft-replenished mugs and glasses. The young fellow in charge of the instrument was likewise drinking and smoking, and the charms of the "entertainment" were not such as to make me wish to stay long in the reek of that atmosphere.

The next morning I was pleased to discover that what had been formerly the Jeffries' farmhouse was next door to the inn. It is a plain gray old building with a high stone wall shutting it away from the street. On the sunny side are a bit of lawn, the kitchen garden and a little plot of gnarly, lichened apple-trees. The trees in this "orchard," as it is called, look half grown and prematurely aged, and are quite unlike the vigorous, wide-spreading growth such trees attain in America. The thatched cowsheds and the rickyard are on the other side of the dwelling, where, too, a woodpile of fagots and a stone trough presided over by an antique pump are conspicuous. At the rear of the house is the "home-field," a broad pasture, at the far side of which a brook strays along with a straggling line of withy pollards on its banks. Jeffries has much to say of the old farmhouse and its surroundings, and the magic of his fancy gives every feature interest and fascination.

The village is a shapeless, disconnected group of homes strung irregularly along the road for a mile or more. A number of the houses have been modernized, but thatch roofs are



THE LAKE.

still common, and as a whole it has an air of unchanging age. One evidence of its primitiveness I found in a funeral which occurred during my stay. The corpse lay in an upper chamber, and as the deceased was a man of more than average height, his coffin could not turn the corners in making the descent of the crooked stairway. Several men, therefore, with ropes and ladders slid it down a plank set up to a second-story window. A "shillaby" was in waiting by the roadside. This was a combination hearse and cab, consisting of a glass-sided receptacle for the coffin just behind the driver's seat; in the rear a compartment for the women mourners, intended to accommodate four, but not always strictly limited to that number. When the shillaby started for the burial place the men mourners followed after on foot. As for the villagers not included among attendants, they stood at the gateways up and down the road, looking on and talking over the event in all its phases. They rehearsed to one another, in particular, the details of the dead man's last sickness, his age and height, and recalled the circumstances of other deaths in the same family.

[To be Continued.]

♡ ♡ The ♡ ♡
Family Fireside

PRESENCE.

Never alone!
 Never alone!
 Though the day is long,
 And the joy of a song
 Is away from me;
 Though I cannot be
 Quite glad, quite free.

Never alone!
 Never alone!
 For Thou art near;
 The creeping fear
 Of pasts to come,
 And futures past
 With present trust
 (Such trust will last)
 Can merge—and must!
 Never alone!
 Never alone!

Cambridge, Mass. VINCENT VAN METER BEEDE.

THE OUTLOOK FOR THE LAND.

BY ROLAND RINGWALT.

EARLYLE called political economy "the dismal science," and a great deal of the political economy of his youth was dismal or even dreary. Elaborate treatises were written to prove that the world was over populated; that relief was only to be found in war, pestilence, and famine; that the laboring man must submit to a lower standard of living. At one time it was openly stated that the American rate of wages would sink to a level not much above the Asiatic. The teaching of many so-called political economists seemed to be that the Creator was mistaken in considering His work "very good." As they looked on the world's future it had three degrees—positive, black; comparative, blacker; superlative, blackest.

One of the favorite doctrines of this school was that land would be exhausted. As new colonies were founded it was declared that the best land would be seized first, then, as it lost fertility, inferior holdings, then still poorer ground, and so the downward course would continue until no good holdings were left. All this was stated in books written by learned men, and so a great many people accepted it as solid fact. The real truth of the matter was that the earth was richer and the dreary argument poorer than the average reader supposed. A man who will look at the facts will see that they point to a hopeful, not a mournful conclusion.

The first settlers do not always seize on the best lands, or even try to do so. What they seek is the land that will yield the most grain for the least labor. The pioneer does not want to go too far from outlying settlements. If he can earn a living on ground twenty miles from a fort, he will probably stop there, although there may be richer ground an hundred miles distant. The best land may be infested with savages, or may require costly drainage, or may need a lengthy process of cultivation. It is the exception and not the rule for the first settlers to strike their spades into the richest soil. Pioneers are hasty men. They have very little money, they are weary of long journeys, they are not men to make long and patient scientific tests. What they want is to make a clearing, build a cabin, and raise a crop as soon as possible.

As settlements grow in age, wealth, and population, more land is brought under the rule of the plow. Swamps are drained, and barrens irrigated. Chemistry suggests better methods of treatment. The fields that lie fallow for a short time regain their strength. It is reasonable to believe that we have scarcely begun to enter upon the riches of earth's inheritance. There are vast portions of the earth concerning which we know almost nothing, and great areas under the poorest systems of cultivation. Even the best agriculturists have not learned all the lessons that bear on their work. It is reasonable to believe that, at the end of the twentieth century, the soil will support a population that would have amazed the teachers of the dismal science.

COMMUNION HYMN.

226.

Tune, LEHIGH.

Words by F. W. BARTLETT, D. D.

Music by NANNA S. SEELY.

1. SA-VIOUR, Who didst come to give Liv-ing Bread, that all might live;
2. Hun-gry, thirs-ty, faint, I pray, Help me on the heavenward way;

Grant me grace on Thee to feed, For Thy flesh is meat in - deed.
Vine of strength, supply my need, For Thy blood is drink in - deed.

226.

Tune, HANLEY CASTLE.

F. W. BARTLETT, D. D.

FREDERIC ROGERS, Mus. Doc.

1. SA-VIOUR, Who didst come to give Liv-ing Bread, that all might live;
2. Hun-gry, thirs-ty, faint, I pray, Help me on the heavenward way;

Grant me grace on Thee to feed, For Thy flesh is meat in-deed.
Vine of strength, sup-ply my need, For Thy blood is drink in-deed.

LIBRARY TRAINING SCHOOLS.

By VIRGINIA C. CASTLEMAN.

THE necessity for trained librarians in our libraries being a comparatively recent thing leads us to consider the relative importance and scope of the five leading library schools of the United States, viz., the New York State Library School; that of the Pratt Institute; of the Drexel Institute; of the University of Illinois; and the Los Angeles Public Library Training School.

The New York State Library School at Albany, the first training school for librarians, was founded in 1887 at Columbia College, New York City, but was transferred in 1889 to Albany, its present home. This library school began with a three months' course, extended to five months, then to seven months, and finally to the present two years' course, proof of the increased interest in library work and the demand for a proper library training. The New York State Library School makes a specialty of languages in addition to library economy and literature, requiring an entrance examination in these branches; and it confers the degree of Bachelor of Library Science (B.L.S.). This training school ranks first in the library world of America, the State librarian being the well-known Melvil Dewey, author of the Decimal Classification system and the "Library School Rules" for cataloguing.

The Pratt Institute Library School, Brooklyn, N. Y., is a well known library centre. This school makes a one year's course obligatory; and a two years' course optional. One of its special features is a children's library where the students have daily practical experience in library economy.

The University of Illinois at Champaign has a special training school for library students, and its graduates stand well in library ranks. Like the Pratt Institute, it gives the preference to a two years' course.

The Drexel Institute Library School of Philadelphia aims to include in a one year's course all the important phases of Library Science, thus placing a thorough library training within reach of students of moderate means who are unable to devote a longer time to study before entering upon the practical library work. Like the other library training schools mentioned, the Drexel requires an entrance examination in literature, history, and current events; and the knowledge of one or more languages is strongly recommended.

The Los Angeles (Cal.) Public Library has a training school of high grade, instruction is given in two courses of six

months each, certain conditions being imposed and examination required.

In addition to the above, summer training schools are conducted at Albany, Amherst, (Mass.), Cleveland, (Ohio), Madison (Wis.), and elsewhere, and there are also correspondence classes for library students who wish to study at home, such as that of the National Correspondence Institute, of Washington, D. C., and others of similar character.

In all library schools and classes the course of study includes the classification, accessioning, cataloguing, and shelving of books; and familiarity with standard reference works and the making of bibliographies, indexing, etc., are important features of the work, which becomes fascinating in direct proportion to the mastery of details.

NOT DANGEROUS.

By M. A. B.

HE WAS A COLLEGE PROFESSOR, born in the last third of the vanishing century, but of a type common only in its beginning. A friend to whom his absurdities were even more delightful than his extensive knowledge of Irish literature had carried him off for a few days' rest in the country. One afternoon as they were discussing the "Love Songs of Connaught" along a quiet road, a cow that had been peacefully watching their approach started suddenly forward with her horns towards them but with no other idea in her mind than that it was sun-down and time to be going home. The professor made an effort at self-control, but as his friend persistently ignored their danger, he leaped to one side in spite of himself as the cow got nearer, and gave her the full width of the road.

The cow did not turn from her course to assail him as he expected. His friend looked amused, and the professor framed an apology: "He was so black," he stammered, "and his eyes were so fierce."

His friend looked more amused. "I believe, however, the animal is a cow," he suggested, the dawn of a smile on his own face; "is it not?"

"Why, yes, it was a cow," his friend replied; "but you have converted it to an Irish bull." And their laughter followed the innocent cause of their mirth as she disappeared over the hill.

HOT WEATHER HINTS.

THE GREAT temptation after exposure to the heat and the probabilities of sunburn is to wash the face. Water acts like a mordant to set the dye of the sunburn. The skin that might have possibly escaped with faint redness becomes scarlet and even blistered after washing while the sun is still upon it or after returning from an exposing expedition. Wipe the face gently with some oily preparation and use powder that is soothing, and the effects of the sunburn will shortly pass away. When you do wash the face use water as hot as can be borne, dabbing the face with it, or applying it with hot compresses—that is, thick folds of cloth. In putting powder on the face do not use a powder puff that has been employed to mop the face time out of mind, but take a piece of absorbent cotton or a piece of cheesecloth which can be thrown aside after use.

MOSQUITO bites are said by physicians to be dangerous always, and none the less so because the majority of mosquito bites do not turn out to be anything more than temporarily distressing. The mosquito is loaded with bacteria and possibly disease germs, and if they are not introduced into the system it is thanks to chance. Therefore, it is best to avoid being bitten as far as possible. The easiest remedy to get at for mosquito bites, and one that is as efficacious as any, doctors say, is the common baking soda, or bicarbonate of soda. People who do not have access to a kitchen should keep a package of this cheap powder on hand. Moisten the surface stung by the mosquito and pat a little of the powder on it. Where the skin seems badly swollen and inflamed, as is often the case with young children who have been bitten, bathe the afflicted surface with a solution of the soda and water.

THE HOUSEKEEPER is often confronted with the problem, "How to exist without the iceman," especially if she be one of a camping party enjoying summer days in the wilds of the mountains. The Arizona cellar comes to the help of all such, for it is a method much in use where icemen are unknown. "Take one of your packing boxes," says the woman who has depended upon it over and over again, "and cover the open end with a piece of screen, fastening it with hinges. Cover the box outside with burlaps, sacking, or old carpet. Put in a shelf or two if you wish, and on top of the box set a big porous earthen jar filled with cold water. The constant dripping from the jar keeps the sacking wet and the free passage of air cools it by evaporation. A leaky tin pail can be utilized in the same manner as the Mexican olla or water jar, which is in universal use in Arizona and New Mexico. Still more simple is an expedient for keeping the butter or milk cool in that land of uninterrupted sunshine. Under the olla, suspended from a limb of the tree or hook on the side of the house, set a deep pan of sawdust, and in this place the jars of milk or butter, which the constant dripping will keep cool.

Church Calendar.



- July 5—Friday. Fast.
- " 7—Fifth Sunday after Trinity. (Green.)
- " 12—Friday. Fast.
- " 14—Sixth Sunday after Trinity. (Green.)
- " 19—Friday. Fast.
- " 21—Seventh Sunday after Trinity. (Green.)
- " 24—Wednesday. (Red at Evensong.)
- " 25—Thursday. St. James, Apostle. (Red.)
- " 26—Friday. Fast. (Green.)
- " 28—Eighth Sunday after Trinity. (Green.)

CALENDAR OF COMING EVENTS.

- July 24-28—Brotherhood of St. Andrew, Detroit.
- Oct. 2—General Convention, San Francisco.

Personal Mention.

THE REV. CLARENCE M. CONANT, rector of St. Thomas' Church, Berkeley, Va., is in charge of the Church of the Good Shepherd, Houlton, Maine, during July and August, in the absence of the rector, Rev. R. L. Sloggett, in Europe.

THE REV. A. G. COOMBS has resigned the mission congregation of St. James', Ocala, Fla., and taken that of the Church of the Good Shepherd, and Principal of the Industrial School in connection with it, at Thomasville, Ga.

THE REV. JAY S. BUDLONG has moved from Zilloh, Wash. (Spok.) to Ballard, Wash. (Olymp.) to take charge of St. Stephen's Church.

THE REV. ANDREW J. GRAHAM'S address until September 1st will be Cliff House, Kennebunkport, Maine.

THE REV. W. D. MANROSS, owing to constitutional difficulties caused by the climate, is forced to resign his position of Superintendent of St. Mary's Indian School, Rosebud, S. D., and has accepted work at Fox Lake and Beaver Dam, Wis., Diocese of Milwaukee. Address, Fox Lake, Wis.

THE address of the Rt. Rev. Wm. N. McVICKAR, D.D., until August 20, will be care J. S. Morgan & Co., 22 Old Broad St., London, England.

THE REV. F. J. MYNARD, rector of the Church of the Saviour, Hanford, is taking temporary duty at St. Paul's Church, Oakland, Cal.

THE address of the BISHOP of SACRAMENTO will be 2502 Clay St., San Francisco, California, until after the meeting of General Convention.

THE REV. B. D. SINCLAIR has become rector of St. Mary's Church, Napa, Cal.

THE REV. J. H. WATERMAN has taken temporary charge of the Missions at Visalla and Tulare, Cal.

THE Ven. W. D. WILLIAMS, Archdeacon of Little Rock, Ark., will be in charge of St. Stephen's Church, New York, during the absence of the rector, the Rev. Nathan A. Seagle, on his vacation, July 8 to Sept. 6. The rector of St. Stephen's will spend his vacation, with his wife, in the mountains near Asheville, N. C.

DEGREES CONFERRED.

HOBART COLLEGE.—D.D. upon the Rt. Rev. JOSEPH MARSHALL FRANCIS, Bishop of Indiana; the Rev. S. DE LANCEY TOWNSEND, rector of All Angels', New York; and the Rev. WILLIAM W. BELLINGER, rector of Grace Church, Utica, New York.

ST. JOHN'S COLLEGE.—The degree conferred upon the Ven. T. H. M. VILLIERS APPELBY, Archdeacon of Duluth, was LL. D., and not D.D., as stated in issue of June 29.

ORDINATIONS.

DEACONS.

CHICAGO.—On Sunday, July 6th, at the Cathedral, by the Bishop Coadjutor: D. D. DONNAN, H. C. STONE, and D. R. WALLACE. The Bishop was assisted by Dean Pardee and by the Rev. Messrs. J. B. Haslam of British Columbia and John A. Williams of Omaha. The candidates have been students at the Western Theological Seminary. Mr. Donnau will remain in charge of St. John's, Irving Park, where he has been lay reader; Mr. Stone (a candidate from Colorado), of St. Mary's, Park Ridge; and Mr.

Wallace will have charge of the colored mission on the west side in Chicago.

LOS ANGELES.—By the Bishop of the Diocese, May 29th, ALBERT LUDWIG HALL, a graduate at Leland Stanford University and the Church Divinity School of the Pacific. Mr. Hall has been appointed to the charge of the missions at Escondido and Fallbrook, in San Diego County.

OHIO.—At the chapel, Gambier, Sunday, June 23d; JAY JOHNSON DIMON, B.A., WM. MARTIN SIDENER, B.A., CHARLES W. SPICER, B.A., and WILLIAM A. STIMSON.

PRIESTS.

MASSACHUSETTS.—On July 4th, at St. John's Church, Roxbury, by the Bishop of Maine, formerly rector of the parish, acting for the Bishop of Massachusetts, the Rev. EDWARD HENRY SCHLUETER. The Rev. Augustus Prime of Brighton was deacon and the Rev. Joseph A. Foster of Lowell, sub-deacon. The Rev. F. M. W. Schneeweiss of Chelsea was master of ceremonies. The Rev. James O. S. Huntington of the Order of the Holy Cross, Westminster, Md., preached the sermon and he spoke eloquently of the priesthood and what it meant to be called by God. But few are chosen, he said, and we do not choose our vocation, but when called we obey. Assisting in the services were the Rev. Samuel McPherson of Auburn, N. Y., former rector of the Church; the Rev. Henry M. Saville of Dorchester and the Rev. Fr. Powell, S.S.J.E., and several other priests from the Dioceses of Massachusetts and Maine.

The newly ordered priest was, at the presentation of the Bible, given the missal, chalice and paten and vested in a handsome silken chasuble, made by the Sisters of St. Margaret especially for this occasion. The vested choir of St. John's Church rendered Tours' Mass in C very acceptably. Mr. Schlueter will be rector of St. John's parish, Roxbury, and will continue the Catholic work there begun by Bishop Codman when rector of the parish.

MILWAUKEE.—At Emmanuel Church, Lancaster, on Tuesday, July 2nd, being the Feast of the Visitation B. V. M., by the Bishop of the Diocese, the Rev. ARTHUR PRATT, missionary at Prairie du Chien, was ordained to the priesthood. The sermon was preached by the Rev. March Chase, Dean of the Madison Convocation. The candidate was presented by the Rev. Geo. F. Potter of Lancaster. These clergy, together with the Rev. Messrs. Edgelow and Gilbert, assisted in the laying-on-of-hands.

OFFICIAL.

VIRGINIA.—Notice is hereby given that, as provided by Canon 5 of Title II. of the Digest, I this day deposed from the ministry of the Protestant Episcopal Church, WILLIAM B. PERRY, colored, Deacon, he having in writing renounced the same.

F. M. WHITTLE,

Bishop of the Diocese of Virginia.

DALLAS.—Notice is hereby given that the name of Mr. GEORGE CLIFTON EDWARDS has been this day removed from the List of Candidates for Holy Orders at his own request and for causes not affecting his moral character.

Dallas, Texas, ALEX. C. GARRETT,
June 28, 1901. Bishop of Dallas.

MARRIAGES.

BATES-GRANDY.—At the Cathedral of Our Merciful Saviour, Faribault, Minn., on June 25th, 1901, by the Rev. Frank D. Budlong, brother-in-law of the bride, the Rev. CARROLL LUND BATES, rector of St. Stephen's Church, Wilkinsburg, Pa., and CHARLOTTE M. GRANDY of Faribault.

DIED.

BROWN.—At Saginaw, Mich., June 19th, 1901, in her ninetieth year, Mrs. CATHARINE C. BROWN, mother of Mrs. Kate B. James; a lifelong Churchwoman.

DOLE.—Entered into rest, July 3d, 1901, at Kansas City, Mo., JULIA LOUISE, wife of Charles S. DOLE, aged 65 years.

POPE.—At the rectory of the Church of the Good Shepherd, St. Paul, Minn., on June 28th, 1901, JAMES DE KOVEN POPE, aged 7 years.

WANTED.

POSITIONS OFFERED.

RECTOR, married, for rural parish, salary \$700 and house and more; must preach extempore; people Low Church; locality healthful. Address, SACERDOS, care THE LIVING CHURCH, Milwaukee.

COMPANION and household helper. Must be experienced and a Churchwoman of refinement and education. References. Address, B. L., LIVING CHURCH Office, Milwaukee.

ORGANIST. A rector in an Iowa city of 28,000 people wants a reliable organist and choirmaster. A large vested choir; excellent opportunity for pupils. Address, GREGORIAN, LIVING CHURCH Office, Milwaukee.

POSITIONS WANTED.

ORGANIST desires position in good field for teaching piano; studied under eminent virtuosi; communicant; experienced; salary not chief object. Address, ERNST, LIVING CHURCH Office, Milwaukee.

WELL KNOWN PRIEST seeks parish, curacy, or locum tenency now. Young, experienced, successful; good extempore preacher. City or Eastern Diocese.—ALPHA, LIVING CHURCH Office, Milwaukee.

MISCELLANEOUS.

COPY of *Elements of Christian Science*, by the late Dr. William Adams of Nashotah. Any one who has a copy to dispose of please advise the undersigned, stating price demanded.

REV. UPTON H. GIBBS, Sisson, Calif.

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.]

PRIVATE ACCOMMODATION, quiet, select neighborhood, Parkside, five minutes' ride from Exposition. Rates, \$1.00 per person. Refer Rev. Thos. Berry. A. H. MOREX, 127 Summit Ave., Buffalo, N. Y.

ROOM with breakfast, \$1.25 per day. Refer to Rev. G. G. Ballard. Address, Mrs. M. E. LANSDOWNE, 60 Anderson Place, Buffalo.

ROOMS with breakfast, \$1.25 per day. Reference, Rev. Dr. Walter North. Miss BOULTON, 105 Ashland Ave., Buffalo.

FIVE minutes' ride of Pan American grounds. Room for one or two, \$2.00. Breakfast, 35 cents. Reference, Rev. T. B. Berry. Address, C. R. RISELAY, 142 Summit Ave., Buffalo.

DOUBLE room, with breakfast, \$1.50 each per day. Reference, Rev. Thomas Berry. Address, H. C. CARTER, 10 Crescent Ave., Buffalo.

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.

SUMMER RESORTS.

SHARAI FARM RESORT. Situated on the banks of St. Joe river. Rates, \$5.00 per week; children under eight, half price. ALFRED SHARAI, Sodus, Mich.

THE CATSKILLS.

CHURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Del Church, Palenville, N. Y. WILLIAM WHITE HANCE, Rector.

ST. LUKE'S HOSPITAL, MARQUETTE, MICH.

THE ATTENTION of Invalids desiring summer change is called to this completely equipped mod-

ern hospital. Accommodations are equal to the best, and rates less than in many inferior institutions. Trained nurses, private rooms, complete staff, favorable and delightful summer climate. Address the SUPERINTENDENT. Refers by permission to Bishop Williams, Marquette.

BUSINESS OPPORTUNITIES.

THE MILWAUKEE GOLD EXTRACTION COMPANY,

Capital stock, \$3,000,000.

Shares, par value, \$1.00 each,

Full paid and non-assessable.

The mine is located near Anaconda, Mont., right among the big dividend-payers; has over \$4,000,000 worth of free milling gold ore in sight. Mill will be running in September; it will pay 5 per cent. dividends per month on investments from that time on. Do you want some stock that will pay this amount? If so, subscribe at once; we can convince you that the above statement is a conservative one; if you are looking for a safe and profitable investment investigate this. The stock will be sold for 20c a share for a short time; we will take orders for stocks with one-third of the subscription down and the balance in one or two monthly payments. Write for prospectus. Make checks or money order payable to E. A. SAVAGE, Secretary, 157 West Water St., Milwaukee, Wis. Ref. as to standing, First National Bank, Milwaukee.

MISCELLANEOUS.

NURSE, having lovely home on farm, will give best of care and board to feeble-minded children and epileptics; doctor's reference. Box 122, Grayslake, Lake County, Ill.

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.

Legal Title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

THE CHURCH ENDOWMENT SOCIETY.

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

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
Secretary General,
Rector, St. Anna's,
New Orleans,

OR

L. S. RICH,
Business Manager,
Church Missions House,
Fourth Ave. & 22d Street,
New York

The Church at Work

GENERAL CONVENTION—BOARD OF MISSIONS.

THE COMMITTEE appointed to arrange an Order of Work for the Board of Missions in San Francisco in October, subject to the approval of the Board itself when it shall meet, has made the following appointments:

Trinity Church.

Friday, October 4th, morning: Organization. Presentation of annual reports of the Board of Managers. The Outlook: The General Secretary. The Financial Condition: The Treasurer. The Publications of the Society: The Corresponding Secretary. 12 m. Noonday Prayers. Motions and Resolutions. 2 p. m. Motions and Resolutions. 2:30 p. m. Discussion by the members of the reports of the Board of Managers.

Pavilion.

Tuesday, October 8th, evening: Missionary Mass Meeting, under the presidency of the Bishop of Minnesota. Speakers, the Bishop of New York, the Bishop of Kyoto, and Mr. ———.

Trinity Church.

Thursday, October 10th, afternoon: Session on behalf of China and Japan. 2 p. m. Addresses by the Bishop of Shanghai and such other speakers as he may select. 2:30 p. m. Addresses by the Bishops of Tokyo and Kyoto and such other speakers as they may select.

Friday, October 11th, afternoon: Session on behalf of Domestic Missions. (a) The Work Among White People, represented by the Bishop of Missouri. (b) The Work among the Negroes, represented by the Bishop of Kentucky. (c) The Work among the Indians, represented by the Bishop of South Dakota. (d) The Work in Alaska, represented by the Bishop of Alaska.

Monday, October 14th, afternoon: Session on behalf of the following Missions: (a) The Philippines, the Bishop of New York. (b) Porto Rico and Cuba, the Bishop of West Virginia. (c) Brazil, the Bishop of Brazil (appointed). (d) Mexico, the Bishop of Albany.

Tuesday, October 15th, evening: Meeting on behalf of Missions in Africa and Haiti, and educational work among the Colored People in the South. Speakers, the Bishop of Haiti, the Bishop of Cape Palmas, and Archdeacon J. S. Russell, with closing address by the Bishop of Georgia.

Wednesday, October 16th, afternoon: 2 p. m.

Motions and Resolutions. 2:30 p. m. Business session to receive reports of Committees on the Board of Managers' Reports.

SUNDAYS DURING THE GENERAL CONVENTION.

Sunday, October 6th: Missionary sermons in the churches in San Francisco and vicinity, morning and evening.

Trinity Church.

Afternoon: Children's Mass Meeting, under the presidency of the Bishop of California. Speakers, the Bishop of South Dakota, the Rev. Dr. Herman L. Duhring, Special agent of the Board for the Lenten Offering, and Mr. William R. Butler, of Central Pennsylvania.

Trinity Church.

Evening: Tri-ennial sermon before the Board of Missions. Preacher (appointed by the Presiding Bishop), the Bishop of Shanghai.

Sunday, October 13th: The Bishop of California and his committee have been requested to arrange for Missionary Services in the several churches in San Francisco and vicinity, morning and evening, on this and the following Sunday.

St. Paul's Church, Oakland.

Afternoon: Children's Mass Meeting, under the presidency of the Bishop of California. Speakers, the Bishop of North Dakota, Mr. George C. Thomas, Treasurer of the Domestic and Foreign Missionary Society, and the Rev. Dr. Herman L. Duhring, Special Agent of the Board for the Lenten offering

CHAUNCEY B. BREWSTER,
G. WORTHINGTON,
G. F. BREED,
E. M. RODMAN,
A. RYERSON,
SILAS MCBEE,
A. S. LLOYD,

Committee, etc.

JOSHUA KIMBER, Secretary.

ALBANY.

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

Archdeaconry at Lake Placid—Saranac Lake.

THE SUMMER meeting of the Ogdensburgh Archdeaconry was held in the Church of St. Eustace-by-the-Lake, Lake Placid, beginning Monday, June 25th, Archdeacon Kirby presiding. Evening prayer was said on Tuesday in the parish house with addresses on The Use and Abuse of the English Bible, by the Rev. Messrs. Sanford of Ogdensburgh and

Dickson of Gouverneur. On Wednesday there was a mid-day celebration with sermon by the Rev. Mr. Watterson of Colton, after which, at a business meeting, the Rev. W. W. Lockwood was re-elected secretary and treasurer. Reports of mission work at various points were submitted. Among the very pleasant memories of the summer meeting were a visit to Hawk Island, the summer home of Bishop Potter; a dinner at Morning Side Club with the justly celebrated Verplanck Colvin as host; a drive to John Brown's grave at North Elba; and a reception at the Settlement House. A cordial invitation by the rector and people to come again will not be forgotten by the members of the Ogdensburgh Archdeaconry.

THE FIFTH Sunday after Trinity will long be remembered at St. Luke's Church, Saranac Lake (Rev. W. H. Larom, rector), for the use for the first time of the splendid organ lately purchased from All Saints' Cathedral, Albany. A large addition has been built to the church to accommodate the organ, also proper cloisters built to connect the church with the parish library. The amount covering all expenses, over \$3,000, has been raised by the energy of the rector, to whom all the credit is due. The musical programme was an elaborate one, under the direction of Prof. Utsinger, late choirmaster and organist of St. John's Church, Jersey City. The vested choir has made great advancement under the direction of first Mrs. Larom, then Prof. Utsinger. The preacher at this service was the Rev. Thaddeus A. Snively, of St. Chrysostom's Church, Chicago, who also at this service baptized the rector's son. The congregation was a large one, each one rejoicing in the enlargement of building and work in this solid Adirondack mission.

ASHEVILLE.

J. M. HORNER, D.D., Miss Bp.

Open Air Service at Quaker Meadows.

AN OPEN-AIR service for Baptism and Confirmation was the unusual feature of a visitation of the Bishop to Quaker Meadows, where there is a newly formed mission. The

service was held on Sunday morning, June 30th, under the great oaks by the old historic McDowell mansion. A large congregation from the surrounding country sat on the benches and lawn, children were baptized by the rector, and the Bishop confirmed two of the most prominent men of the neighborhood, the candidates kneeling upon the grass. He also preached an eloquent sermon on the Church, emphasizing the evil of divisions. It was the first time that the Bishop had ever confirmed out of doors, and the wonderful impressiveness of the service was realized by all who took part, clergy and laity. The work at Quaker Meadows will be started in all departments in September. Mr. J. K. Crouse, of Red Hook, will have general charge of the day school and the mission work. It is hoped that very soon a substantial building can be placed there at a cost of about \$2,000. There are great possibilities in this locality.

THE BISHOP also visited the missions at Morganton, where the work is based on the day school work, and through that influence it will grow to large proportions. This educational work is carried on by the support of the Woman's Auxiliary and individual subscriptions. The change in condition through the influence of this work is as great as any ever seen on the east side of New York City during the past few years.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Missionary Tour Through New Regions— Diocesan Notes.

ON MONDAY, June 16th, the Bishop, accompanied by Archdeacon Emery and the Bishop's newly ordained son, the Rev. John W. Nichols, started on a missionary trip into territory never before reached by any one carrying the services of the Church. On Tuesday, the 18th, the party reached Hawthorne, Nevada, where service was held in a school-house. There is no building in this town devoted to religious purposes except a Chinese Joss House. On the 19th, service was held in Keller, in Ingo County, California, in the drawing room of the hotel. Next day, service was held in the court room, this being the county seat. The party spent the 21st in going to the Old Fort in the neighborhood, and visiting the Indian school. The Bishop answered a call and read prayers of the Church with a dying Indian girl. Then the party went on to Lone Pine, where service was held in a Methodist church. On the 22nd the party proceeded to the town of Bishop, where on Sunday, the 23d, all resident ministers closed their churches and united in one service in a large hall, where probably 350 were present in the morning, and over 400 in the evening. On the 24th, being the anniversary of the Bishop's consecration, the Holy Communion was celebrated in the early morning in the hotel. After this service the party were driven some 42 miles to Benton, where service was held in the evening in the school house, the windows being filled by Indians of the neighborhood, who had come to see. This was the first religious service of any kind held in this town in 14 years. On the 25th the party proceeded by wagon to the town of Bodie, crossing an elevation of 10,000 feet; on the 26th, service was held in the evening in the Methodist church, when three were baptized and one person confirmed. On the 27th there was a celebration of the Holy Communion, with 10 communicants, three of them having been confirmed by Bishop Nichols in other parts of California. This the Archdeacon calls a "High Celebration"—probably as high as any in the United States, the altitude being 8,250 feet. After the service the party drove 20 miles to Bridgeport, where a service was held in the evening in the school-house. On the 28th the party drove 51 miles to Mountain

Station, and on the 29th 34 miles to Carson, where they separated, the Bishop and his son returning home, and the Archdeacon going to Lake Tahoe for two days' rest. They had traveled 1,250 miles by rail and 250 by team. As we said at the beginning, this was pioneer work for the Church, but Church people were found scattered in every place visited. Everywhere there was the most cordial welcome, and the greatest kindness and courtesy. There was also a very generally expressed wish for sustained services, it being believed that an itinerant missionary going around in this region east of the Sierra Mountains, could gather in many souls for the Church.

THE REV. JAS. P. TURNER, of the Cathedral Mission of the Good Samaritan, San Francisco, has exchanged duties for a month with the Rev. W. H. Ramsay, rector of Trinity Church, Santa Barbara.

THE REV. C. M. HOGE, missionary in Monterey Co., is suffering from injuries received in a recent fall from his bicycle.

THE MISSION at Niles has been recently reopened, under the efficient administration of a lay reader, Mr. Geo. H. Andruss.

ST. JAMES' MISSION, San Francisco, is looking forward to organization as a parish in the not distant future.

BISHOP MORELAND, of Sacramento, will be in San Francisco for the summer. He has taken a house at 2502 Clay Street. An episcopal residence is being built in Sacramento and will be ready for Bishop Moreland when he returns after the General Convention.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Commencement at Keble School.

THE COMMENCEMENT exercises of the Keble School, Syracuse, took place on Tuesday, June 18th. The morning programme, which consisted of the reading of essays, recitations, and vocal and instrumental music, was listened to by a large number of friends of the graduates, and friends and patrons of the school. In the evening the Rev. Dr. Wm. R. Huntington, rector of Grace Church, New York, delivered the address to the graduates, after which Bishop Huntington, with a few timely and inspiring words, presented diplomas to seventeen young ladies who had completed either regular or special courses, or the course in kindergarten training.

It having been the custom ever since the foundation of the school to hold a reunion every fifth year, the sixth reunion occurred at the end of this, the thirtieth year of the school, bringing together many alumnae and former members of the school-family. Both Tuesday and Wednesday were devoted to the commencement exercises, and various gatherings and festivities.

Tuesday afternoon, Mrs. Walter Snowdon Smith entertained in honor of the alumnae.

At a business meeting of the Alumnae Association, held Wednesday morning, officers were elected for the next five years, after which was held an open meeting to which were admitted all former members of the school-family who had returned to participate in the reunion. The most interesting report was that of the committee on the "Keble Cot Endowment Fund," which reported the completion of the fund of \$3,000, and the establishment of a free Child's Bed at the House of the Good Shepherd. All who have contributed to this benevolent work will be glad to know that the bed is already occupied by a poor child, the first beneficiary of their many years of persevering effort.

This meeting was followed by the alumnae luncheon at the Yates, where covers were laid for nearly seventy. The toasts and speeches which followed were especially enjoyable, and all evinced deep affection for the school, and for Miss Jackson, the principal, whose teachings have exerted so strong

an influence upon their lives and characters. At the same time, Mrs. Robert Dey gave a luncheon to former members of the school-family who were not members of the Alumnae Association.

Wednesday evening occurred Miss Jackson's reception, in honor of the graduating class and the Alumnae Association. The occasion was a very happy one, and all who participated were enthusiastic in expressing the opinion that nothing was wanting to make this reunion a perfect success.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Sterling—Chicago Notes.

GRACE CHURCH, Sterling, largely owing to the generosity of Mr. J. S. Miller, has undergone complete renovation and restoration; including the placing of seven stained-glass windows, re-carpeting, painting, etc. After being closed for a long time, the church was re-opened at Whitsuntide for regular services, with the Rev. F. J. Bate, from the Diocese of Marquette, as rector since Trinity Sunday. He will also re-open St. Ann's, Morrison.

THE STEADY PROGRESS made during its three years of life by the Mission of Holy Cross, Garfield Boulevard and Halsted St., is indicated by good average congregations in the rented hall, and the raising of \$950 for the purpose of the 50x125 corner lot, costing \$1,000, on which a church is soon to be erected. The mission is in charge of the Rev. John S. Cole of the Annunciation, Auburn Park; who is also commencing to build a larger and more Churchly structure for that rapidly improving suburb.

THE REV. SETH S. CHAPIN, ordained by Bishop Brownell 50 years ago, priested by the late Bishop Williams in 1852, and connected with the Diocese of Michigan for 40 years, has taken up his residence in Chicago.

DURING the 12 years of its existence Waterman Hall, Syracuse, has had 500 different pupils under its roof.

MRS. W. W. WILSON, wife of the rector of St. Mark's, Chicago, will represent the diocesan chapters of the Daughters of the King, at their general convention in San Francisco next October.

CONNECTICUT.

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

Trinity Commencement.

WE HAVE ALREADY given the main features of Commencement week at Trinity College. Further reports show that of 1,282 graduates, 426 have become clergymen. The Hon. Jos. Buffington, LL.D., United States District Judge in Pennsylvania, was elected a member of the Board of Trustees, and Chas. L. Edwards, Ph.D., was elected Professor of Natural History. During the year there have been added to the library 1,902 volumes and 755 pamphlets, while \$1,700 has been contributed to the Samuel Hart library fund, raised in honor of the services of that scholar to both college and library.

The Senior Alumnus, Dr. Gurdon W. Russell has given to the Library the most valuable copy in the U. S. of *Audubon's Birds* in addition to a gift of \$10,000 towards the erection of the completed Hall of Natural History. A special alcove for the writings of the alumni has been provided in the Library. A large and beautiful reference reading room, lighted by electricity and open day and evening, has been added. Under the editorship of Prof. Martin, to promote knowledge of the College by Church and country, has appeared four numbers of the *Trinity College Bulletin* and an illustrated booklet, *The College Pictured*. Prof. Martin has also edited a new edition of the Quinquennial Catalogue.

Mention was made of a movement inaug-

urated by William Jarvis Boardman, Esq., of Washington, of the Class of 1854, to raise a Professorial Endowment Fund, the object of which should be to pay to the present professors salaries more commensurate with their services, and above all in future to put the College in a position to offer the strongest pecuniary inducements to men of the first order, the peers of any.

The entrance of Dr. Russell of 1834, the oldest surviving alumnus, excited great enthusiasm. After the adjournment an informal conference of trustees and alumni was held on the campus. After speeches by Judge Buffington and Chairman Haight on the rapid advance of the College towards her rightful position, President Smith asked for a recess in order that all might be present at the unveiling of a tablet in the Hall of Natural History. With President Smith and Dr. Pynchon leading, the procession walked over to the building. The service was opened by the statement from President Smith that action had been taken by the trustees in regard to the erection of a suitable memorial to Judge Boardman, a trustee of the College for 30 years, whose widow, Mrs. Lucy H. Boardman, of New Haven, had given \$50,000 towards the erection of the Hall of Natural History. In lieu of an address Dr. Pynchon read an editorial from the New Haven *Palladium* of Aug. 28th, 1871, on the death of the Hon. William W. Boardman. The tablet was unveiled by Prof. Edwards. It is a handsome marble slab surmounted by a brass plate, on which is engraved:

Boardman Hall of Natural History,
The Gift of Lucy H. Boardman in Memory
of her Beloved Husband,
The Hon.
William Whiting Boardman,
For Thirty Years a Trustee of
Trinity College.

After a few remarks by President Smith, Bishop Brewster offered prayer. President Smith then declared the future name of the Hall to be the Boardman Hall of Natural History and Bishop Brewster pronounced the benediction.

DULUTH.

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

The Convocation.

AT THE Convocation of the Missionary District held in Duluth, June 19th, the Rev. Dr. A. W. Ryan, and Dr. J. E. Bowers, both of Duluth, were elected delegates to General Convention, while Archdeacon Appleby and Dr. A. E. Hensell of Alexandria were chosen as alternates. There was a missionary meeting in the evening with addresses by the Bishop of Marquette, the Rev. R. J. Mooney of Brainerd, and the Rev. Frederick Smith of White Earth, the latter being a full-blooded Indian, who gave a short sketch of his own life. He is the son of an Indian chief who came in touch with Dr. James Lloyd Breck and was brought into the Church and into the ministry by him.

In his address the Bishop said in part:

"We are in a period of decadence. People do not read their Bibles as much as they ought. Mere critical researches have come to take the place of devotion and faith. The Sabbath Day has become secularized to such a degree that it hardly resembles the Sunday of former years. Not only the holiness, but the rest and quietness has disappeared. Liberalism has acquired a sinister interpretation.

"What the Church needs is a firm and unyielding hold on the entire body of scriptural doctrine as given by the Church. Strength of individual integrity is essential. I do not see how it is possible to fulfill our apostolic vows unless we have these qualities. God chose for His disciples spotless men, planted faith in their souls and made them the trustees of His word. The apostles had the confidence that He was with them always. They

communicated their faith to others and the Church grew.

"Ministerial influence must be impressed by individual contact. In the Church we preach only to the masses, but in the visits we have an opportunity of individual contact that is of inestimable value."

Next day the Woman's Auxiliary was in session, beginning with a service at which the Bishop of Marquette preached the sermon, and in the afternoon there was a general meeting of the Auxiliary at which the speakers were the Bishop, Archdeacon Appleby, Mrs. J. D. Morrison, and Mrs. Henry Taylor of Duluth, Mrs. Peabody of Hibbing, Mrs. Gennell and Mrs. Mooney, of Brainerd.

A NEW CHURCH at Lakeside, near Duluth, was opened by Bishop Morrison on Sunday, June 30th. The Bishop also preached and administered Confirmation. The work is in charge of the Rev. E. E. Johnson.

IOWA.

T. N. MORRISON, D.D., Bishop.

CONTRACTS have now been let for a new church to be erected at Oskaloosa, the cost being in the vicinity of \$10,000.

KANSAS.

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

Church Consecrated at Eureka.

ST. THOMAS' CHURCH, Eureka, was consecrated by the Bishop on the Fourth Sunday after Trinity. Mr. A. A. Grassilli, warden, read the Instrument of Donation, and Archdeacon Cranford the Instrument of Consecration. There was a very large attendance, and the services, with the help of a good choir, were most interesting.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Death of Dr. Perkins.

THE DEATH of the Rev. Edmund T. Perkins, D.D., Rector Emeritus of St. Paul's Church, Louisville, occurred early on the morning of Saturday, July 6th, at the residence of his daughter, Mrs. C. G. Edwards, in that city.

Dr. Perkins has been associated with the Church in Kentucky for so many years that it will be difficult to think of his place being vacant, notwithstanding that of recent years he has been partly retired from active service by the infirmities of age. He was born in Richmond, Va., October 5th, 1823, the son of George Perkins, a wealthy merchant and planter of that city. He was educated at the Episcopal High School near Alexandria and at the Virginia Theological Seminary,



THE LATE REV. E. T. PERKINS, D.D.

and was ordained Deacon in 1847 and priest in 1848, both by Bishop Meade of Virginia. His earlier clerical work was entirely within the borders of Virginia, until he became rector of St. Paul's Church in Louisville in 1868. In 1894 he resigned the rectorship and was made rector emeritus, but his attachment to the parish continued to the end.

Dr. Perkins was President of the Standing Committee of the Diocese at the time of

his death, as he had been for many years. He also was a deputy to General Convention for many years. He is survived by three children, his wife having died in 1891.

The funeral service was appointed to take place on Monday afternoon at St. Paul's Church, to be conducted by the Rev. Dr. Mason, rector of St. Andrew's, assisted by most of the other city clergy; the Bishop of the Diocese and the rector of St. Paul's, Dr. Estill, both being absent from the city.

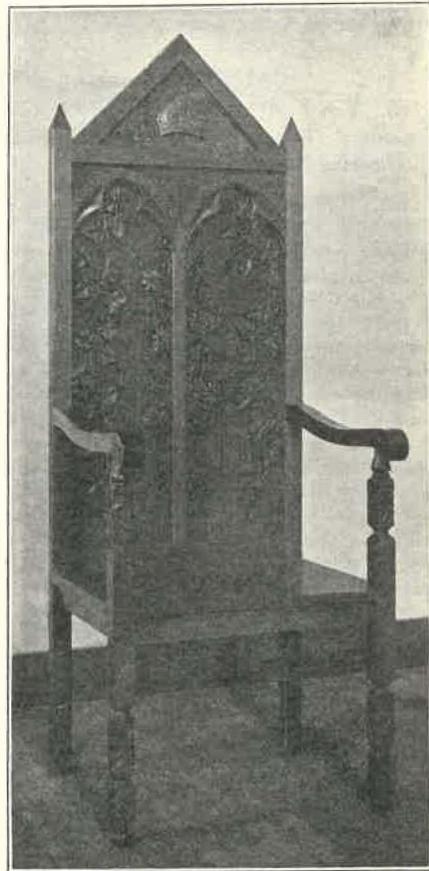
LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

New Rectories—Gift to Epiphany.

CHRIST CHURCH, Ontario (Rev. R. H. Gushee, rector), is building a rectory, on a lot adjoining the church, and the congregation of Trinity Mission in the rapidly growing town of Covina, under the energetic guidance of the Rev. J. S. Matthews, is engaged in the same process of edification.

THE CHURCH OF THE EPIPHANY, Los Angeles, has recently received a handsome present. It is a Bishop's Chair which is a beautiful specimen of wood carving. It is made of quartered oak, the high back being divided into two arched panels, which are richly carved with grape vines and passion flower



BISHOP'S CHAIR,
EPIPHANY CHURCH, LOS ANGELES.

vines, from natural designs. Above the panels appear the mitre and the keys, emblematic of the episcopal office. The carving is of rare quality and the chair is a work of art. It was made in the studio of Mr. John Elliott, and is the product of the joint work of Mr. Elliott and Miss Trew, the daughter of Archdeacon Trew.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Letter from Rev. E. B. Taylor—Cornerstone at Cumberland—Death of Rev. B. H. Latrobe.

THE FOLLOWING letter appeared in the Baltimore *Sun* of Monday, June 24th:

"Messrs Editors: In your issue of May 31st, in publishing a passage from Bishop Paret's convention address which referred to my parish and myself, you drew special at-

attention to the differences which had existed between Bishop Paret and myself. I did not think it worth while then to take any notice of the matter, nor should I now, except from time to time I am receiving communications in reference to it, showing an erroneous impression, viz., that in my acceptance of the decision of the five Bishops composing the council of conciliation to 'accede to and obey his (my Bishop's) godly counsel in the matter of the differences between them' I promised not to reserve the Blessed Sacrament for the sick.

"It is not of any very great importance to the public generally, but since the subject has been opened again, for which I am very sorry, in fairness to all concerned and for the avoidance of any possible misunderstanding in the future, I desire to say that while it is true that I expressed myself as always desirous to obey my Bishop and to receive gladly his godly admonitions in all things according to the law of the Church, yet I have not made any promise not to reserve the Blessed Sacrament for the sick, nor did Bishop Paret exact it as a condition of his visiting my parish on April 16th. On the contrary I distinctly told both the five Bishops and Bishop Paret that I could not enter into any such engagement. In confirmation of this it may be well to quote from the reply I made to the council of conciliation under date of February 26th: 'In so far as the council of conciliation admonishes me to submit to the godly counsel of the Bishop of the Diocese, I am glad to make once again a profession which I have constantly made. I cannot conscientiously, and therefore will not, make any extra canonical promises nor bind myself by any vows other than those which the Church imposes in its Prayer Book and in its canons.' I am truly yours,
E. B. TAYLOR.
"The Rectory, Westminster, Md., June 22d."

THE CORNERSTONE for the parish house to be built in connection with Emmanuel Church, Cumberland, was laid Monday afternoon, June 24, by Bishop Satterlee, of Washington, who delivered an address. The exercises took place in the open air, a large platform having been built over the foundation for the accommodation of the assemblage. An imposing procession of choristers and clergy marched from the church to the platform. Bishop Satterlee was escorted by the clergy and the members of the vestry brought up the rear.

The parish house movement was started in September, 1886. The sum of \$10,000 has been allotted to cover the expense of construction. Mrs. Philip Roman was appointed president and treasurer of this fund, and through her careful supervision, and the support given her by a large number of the present parishioners during the past fifteen years the sum of nearly \$6,000 has been acquired. The length of the building will be 80 feet with transepts 51 feet and width of house 39 feet. The walls will be of stone similar to those in the church. The roof will be of alate, laid in horizontal courses. The interior walls are to be of plaster and the ceiling auditorium of open timbering as in the church.

THE REV. BENJAMIN HENRY LATROBE, a retired priest of the Diocese, died on Sunday, July 7th, at his home near Towson. Mr. Latrobe had been associated for many years with the Church in Maryland, having been for a time in charge of Trinity Church, Baltimore. He was ordained deacon by Bishop Lee of Delaware in 1867, and advanced to the priesthood about a year later. At the time of his death he was 60 years of age.

MASSACHUSETTS.

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

Dean Hodges at Harvard—Cohasset—Two Archdeacons.

DEAN HODGES has been delivering two lectures before the Summer School of Theology

at Harvard. The first was on the "Christian Social Movement." In part, he said:

"For 300 years we have been standing on the individualistic foot, and the tendency now is toward socialism. It is this extreme individualism which has brought about the pernicious division of the Christian Church, and weakened it in the work which it ought to do. We are now getting past it. But there are two kinds of socialism, best distinguished by the use of the word 'Christian.' To some extent socialism and Christian socialism work together. The Socialist says we must remedy existing evils by legislation; the Christian Socialist says it must be done by grace, by something within the individual man. One says that society must have a better house to live in; the other that society must be made better."

In his second lecture upon the Christian social parish he said this about the craze over the institutional church:

"There is no more remarkable feature in the development of modern religion than the institutional church—an indication that religion is beginning to realize its social duties. But the institutional church has its faults. It is distracting, it tends to put the teaching of religion into the background, and to take the minister away from other work which he ought to do. Moreover, it is expensive. There is no greater and more mischievous mistake than to suppose that we cannot do people good without having money to do it with. The alternative is to develop the social life of the parish. We must make our parishes more sociable, we must develop the individual consciences of our parishioners in their relation to society, and we must combine all the churches for social work."

AT A SPECIAL MEETING of the Brotherhood of St. Andrew, it was voted to invite the next annual Convention to Boston. The expense of it will amount to \$2,000.

ST. STEPHEN'S, Cohasset, was consecrated June 23d by Bishop Lawrence, who also preached the sermon. The clergymen assisting in the service were the Archdeacon of Springfield, the Rev. Dr. Woods of Harvard, the Rev. George F. Weld of Hingham, and the Rev. Milo H. Gates, the rector. Seventeen persons received the rite of Confirmation. The gifts to the church are as follows: A lectern from the Hon. and Mrs. George G. Crocker; altar book, Miss Martha Waldron; altar cloth, Mrs. J. S. Bigelow; hymn boards, Mrs. E. P. Cornell; chancel paneling, A. S. Bigelow; 14 stations, John Evans; gold chalice from Italy, Mr. and Mrs. Alexander Williams; credence, Mr. and Mrs. George Bouve; basin, Mrs. Thomas Richardson. The cornerstone of the church was laid Dec. 9th, 1899.

THE annual meeting of the Archdeaconry of Lowell was held recently at Lawrence. The Rev. F. E. Webster was re-elected secretary, and Mr. D. Blanchard, treasurer. The Rev. Messrs. Edwards and Huiginn, and Messrs. Foster and McDuffie were appointed upon the executive committee.

AT THE annual meeting of the Archdeaconry of New Bedford in Grace Church, the Rev. Messrs. E. W. Smith and D. D. Addison, with Messrs. W. H. Bent and J. A. Beebe, were elected upon the executive committee. Archdeacon Babcock made an address, and outlined the growth of missionary work in this district.

BISHOP LAWRENCE began the series of open-air services upon the Common, on Sunday afternoon, June 23d.

TWO HUNDRED AND FIFTY parishioners greeted the rector of St. Matthew's Church, Boston, on the evening of the 28th, and congratulated him upon the success of his work, and assured him of their confidence in his efforts, which he is undertaking for a larger work in his district.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Mr. Stevens' Anniversary—Saginaw—Adrian.

THE 50TH ANNIVERSARY of the ordination of the Rev. L. S. Stevens was remembered on June 26th in connection with a meeting of the Convocation held at Zion Church, Pontiac. There was a morning service with a celebration of the Holy Communion, and in the evening at a reception Mr. Stevens was presented with a handsome gold cross and a purse of \$200 in gold as the gift of his parishioners, together with congratulatory resolutions from the Convocation.

A PLEASANT occasion was that in which the members of the vestry of St. John's Church, Saginaw, tendered a dinner to the rector of the parish, the Rev. Emil Montanus, on the occasion of his birthday, on the evening of Monday, June 17th. The after-dinner speeches bore testimony to the high standing of Mr. Montanus in the community and the affection which the members of the parish and the city at large have for him.

THE REV. C. H. I. CHANNER, rector of Christ Church, Adrian, preached the baccalaureate sermon to the graduates of the Adrian High School on Sunday morning, June 16th.

MILWAUKEE.

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

Death of Mrs. Barnes—Church Consecrated at North Lake—Dr. Webb.

THE DEATH of Mrs. Chas. L. Barnes, wife of the rector of Trinity Church, Baraboo, occurred from typhoid fever at the rectory on Friday, June 28th. This was the day appointed by the Bishop for his visitation, and when he reached the village, near the evening of the day, he was met by the rector with the information of the serious illness of Mrs. Barnes, which, however, was not at that time anticipated to be so near the end. The rector was not able to be at the service in the evening, his place being taken by several visiting clergy, one of whom was the Very Rev. Dean H. L. Bureson of Fargo, N. D. The service was held amid the distractions of a very severe thunder-storm, and the noise of the thunder and the flash of the lightning, together with the anxiety of the members of the congregation by reason of the serious illness of the rector's wife, added much to the weird solemnity of the function. After the service the Bishop joined the rector in attendance upon Mrs. Barnes at the rectory, and while the Bishop was reading the commendatory office, the spirit of the sufferer passed away. Mrs. Barnes was the daughter of ex-Congressman Rankin of Manitowoc, Wis., and was 33 years of age. The burial service was said in the church on Sunday, June 30th, and on Monday the interment took place at Manitowoc, the Rev. N. D. Stanley, who presented both Mr. and Mrs. Barnes for Confirmation, and also married them, officiating.

ON ST. PETER'S DAY the Bishop consecrated the re-built church of St. Peter's at North Lake. This church, which stands away from any village in the rural district, is one that was founded more than 30 years ago by the Rev. E. W. Spalding, D.D., afterward Dean of the Cathedral at Milwaukee, and the mission has done excellent work in all the years since that time. The edifice has been entirely reconstructed, and is practically new, through the liberality of the widow and son of the late Col. J. McC. Bell, of Milwaukee. The son of Col. Bell, Mr. J. McC. Bell, Jr., was the architect for the re-building, and in accordance with his excellent plans the work was carried out. The Bishop was assisted in the services by the Rev. L. P. Holmes, priest-in-charge, and by about eight others of the clergy. Services are held regularly by a lay-reader from Nashotah.

THE REV. DR. WEBB, President of Nashotah House, who has been travelling in the Holy Land for the past six months, in company with the Rev. Dr. Binney of the Berkeley Divinity School, sails for American on Aug. 3d, and will be at his post of duty at Nashotah, about the middle of that month.

MINNESOTA.

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

Memorial to Dr. Faude—Notes.

A FEW WEEKS before the last illness of the late Rev. Dr. John J. Faude, the dearly loved rector of Gethsemane Church, Minneapolis, he announced to the Altar Guild through a letter to its President, certain additions he desired made to the parish altar, and the proposed re-modelling of the latter. Under the auspices of the guild, a movement is on foot, duly authorized by the vestry, to erect to the memory of Dr. Faude, a new altar in marble, which shall embody the suggestions he made with respect to the one at present in use. While this undertaking is local in its origin, it is not intended to limit it to the parish or the Diocese, but to extend the privilege of uniting in the movement to the many friends of the Rev. Dr. Faude, throughout the Church at large. It is hoped by the committee having the matter in charge, that it will be possible to see this memorial in its place on All Saints' Day. Contributions may be forwarded to the Treasurer of the Memorial Altar Fund, Mrs. Geraldine Lings, 525 Ninth Street, S., Minneapolis, Minn.

THE REV. W. C. POPE, rector of the Good Shepherd, St. Paul, has sustained a severe loss in the unexpected death of his eldest son, James DeKoven Pope. The Rev. Dr. Wright conducted the burial service from the church Sunday afternoon last. Great sympathy is evidenced for Mr. Pope and family in their sad bereavement.

THE REV. I. P. JOHNSON, rector-elect of Gethsemane, Minneapolis, took formal charge of the parish July 3d. The Altar Guild will erect to the memory of the late rector, Dr. Faude, a marble altar, designed after his own expressed wishes while alive. The memorial will be the gift of the whole parish.

THE REV. W. C. POPE, rector of the Good Shepherd, St. Paul, has begun his usual summer campaign of open-air preaching on one of the busy thoroughfares, devoting one evening each week to this work.

THE EPISCOPAL residence of the Bishop Coadjutor will, it is thought, be located in the neighborhood of the State University, in Minneapolis. A committee has been appointed to raise \$15,000 for this purpose, of which \$3,000 has already been subscribed. When completed, the property will become diocesan, and not a personal gift, as was that of the late Bishop Gilbert. There is much wisdom displayed in placing the episcopal residence in this locality. It will bring the Bishop in direct touch with the State University, where some 1,500 to 2,000 young men assemble annually from all parts of the country. His influence must redound to the Church at large.

NEBRASKA.

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

Visitations—Complimentary Dinner.

ON JUNE 23d, after a very busy week at Falls City and elsewhere, and in an intense sultriness of weather unprecedented for June, the Bishop Coadjutor began his annual visitation of the stations in charge of the Rev. A. E. Marsh. On Sunday morning he drove with the rector and his Central City choir to Palmer, 20 miles, confirming a class, administering the Blessed Sacrament, and preaching, driving back to Central City in the afternoon for evening prayer, Confirmation, and sermon. On Monday morning, accom-

panied by the Rev. A. E. Marsh and his son, he visited the few Church people at Aurora, confirming two in the afternoon, and preaching at an evening service held in the Congregational house of worship. At 6 o'clock the next morning they returned by freight train to Central City in time for breakfast, and left again at noon for Clarks, where the Bishop at 3 o'clock in the afternoon confirmed and addressed a class of four presented by the missionary in charge, and at 10:30 in the evening performed a marriage ceremony. Wednesday morning at 5:30 he returned to Omaha.

A COMPLIMENTARY dinner was given to the Rev. I. P. Johnson at a hotel in Omaha immediately before the departure of Mr. Johnson for his new work in Minneapolis. Bishop Williams presided at the banquet and nine others of the clergy were present. For seven years Mr. Johnson has been in charge of St. Matthew's Church, South Omaha, and he leaves a great many friends in that city.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Fire at Trenton—Church Consecrated at Dorothy.

SERIOUS LOSS from fire was narrowly averted at Trinity Church, Trenton, when, just before the beginning of the mid-day service on Sunday, June 16th, while the congregation were gathering, the sexton entered the cellar with a lighted candle, when a sheet of flame filled the room, the result of a leak of gas in the cellar, which was ignited by the torch carried by the sexton. The fire company promptly responded to their call, extinguishing it before any considerable damage was done. By a singular coincidence there was a fire in a Roman Catholic church in the city on the same Sunday, which was extinguished without much damage.

THE CHURCH of the Holy Nativity at Dorothy was consecrated by the Bishop of the Diocese on Thursday, June 13th. Several of the clergy of the southern counties were present, and the church was well filled with residents and visitors. Dean Perkins, to whose earnest efforts much of the success of this new mission work is due, preached the sermon; the secretary of the Convocation, the Rev. R. Bowden Shepherd, read the sentence of consecration. Special interest attaches to this field on account of the earnestness of the people and their unanimity in seeking to secure the services of the Church, although few of them had been reared in her Communion. After the consecration one adult and two infants were baptized, and five persons were confirmed.

THE BISHOP of ARKANSAS officiated on Sunday, June 10th, at the dedication of the new summer church, Chelsea Avenue, above Pacific, Atlantic City. The Rev. John W. Williams, assistant to the rector of Ascension Parish, preached the sermon. Mr. Williams will have charge of the services.

ST. ANDREW'S CHURCH, Mount Holly, mourns the loss of the greatly beloved senior warden, Mr. Harris Cox, who died on June 25th, aged 71 years.

NEW YORK.

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

NOMINATIONS for the Professorship of Pastoral Theology and for the Professorship of the Evidences of Natural and Revealed Religion at the General Theological Seminary, will be received by the Secretary of the Board of Trustees, on or before September 1st. A special meeting of the Board to act on said nominations will be called early in December.

THE REV. DR. MOTTET will personally officiate and preach at the Church of the Holy Communion on each Sunday during the summer.

OHIO.

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

Commencement at Kenyon—Toledo Items.

COMMENCEMENT at Kenyon College was to have opened on Thursday, June 20th, with the first Bedell Lecture by the Rev. Dr. Dix, of New York. About a week before the date appointed for the Lectures, Dr. Dix's physician forbade his attempting the journey to Ohio in his present state of health, but as the Lectures had already been postponed twice, and if postponed again would conflict with the Lectures for 1901 to be delivered by Bishop Potter in the autumn, it seemed best that Dr. Dix's manuscript should be read at the appointed time. In spite of the general disappointment at not hearing Dr. Dix himself, the Lectures were highly appreciated. The subject was "The Supernatural Character of the Christian Religion as Attested by its Three Witnesses and Defenders: the Bible, the Church, and Our Lord Jesus Christ." The fundamental thesis was that Christianity is essentially supernatural and that any attempt to pare away or minimize the supernatural element is to transform the character of both Bible and Church and render them unrecognizable. The concluding Lecture, which dealt with the recognition of the miraculous in the formularies of the Church, dwelt most nobly and devoutly upon the scenic and dramatic re-presentation of our Lord's Passion in the order for the celebration of the Holy Eucharist.

On Sunday, June 23d, the Holy Communion was celebrated early by the Rev. James O. S. Huntington, of the Order of the Holy Cross. At 10:30 the Bishops of Ohio and Southern Ohio ordained a class to the Diaconate, as stated elsewhere. The preacher for the occasion was the Rev. Winfield S. Baer, of Sandusky. In the evening the baccalaureate sermon to the Class of 1901 was given by the Rev. James O. S. Huntington on the text, "Who shall deliver me from the body of this death?" The annual meeting and supper of Phi Beta Kappa was held on Tuesday evening.

On Wednesday, June 26th, after morning prayer in the college Church of the Holy Spirit, the 73d annual commencement was held in Rosse Hall. The Alumni orator, the Rev. Herman L. Duhring, D.D., a graduate of the Theological Seminary in 1865, gave a very entertaining address on "High Ideals of Manhood, What and Where they are." He was followed by Governor Nash of Ohio, and Senator Hanna, both of whom talked in a most helpful and interesting way to the members of the graduating class. A number of degrees were conferred in course, as well as the following honorary degrees: M.A., James K. Ohl, of Washington, D.C. LL.D., James Denton Hancock, '59, of Franklin, Pa.; Samuel Mather, of Cleveland.

There were five graduates of the Theological Seminary.

After the exercises of commencement the alumni luncheon was held in Philomathesian Hall, the Rt. Rev. John Hazen White, D.D., '72, Bishop of Michigan City, presiding as toastmaster. Speeches were made by Bishop Vincent of Southern Ohio; Bishop Leonard of Ohio; Governor Nash; Senator Hanna; Bishop Peterkin of West Virginia; the Rev. Dr. H. W. Jones, '70, Dean of the Theological Seminary; the Rev. E. V. Shayler, '96, of Chicago; the Rev. Dr. H. L. Duhring, '65, of Philadelphia; the Hon. J. D. Hancock, LL.D., '59, of Franklin, Pa.; the Hon. Albert Douglass, '72, of Chillicothe; James Dempsey, '82, of Cleveland; the Rev. President Peirce; the Rev. John H. Ely, '71, of Cincinnati; the Rev. John Hewitt of Columbus; W. P. Elliott, '70, of Chicago, President of the Alumni Association; and the Rev. C. H. Snedeker of Cincinnati.

President Peirce announced that additional endowment amounting to \$100,000 had been raised during the year: \$40,000 from

Samuel Mather, Esq., of Cleveland, who has for several years past been a most generous donor to Kenyon; \$17,500 from James P. Stephens, Esq., '59, of Trenton, N. J., to increase the Library endowment; \$2,500 from George F. Southard, Esq., '75, of Paris, for a scholarship; and sums from \$5,000 downwards from other friends.

At the alumni luncheon Senator Hanna made an entirely unsolicited and unexpected gift to the College, offering in a casual way in his after-dinner speech to give \$50,000 for a new dormitory which the recent increase in the number of students has rendered necessary. The benefaction was so unexpected, and offered in such an unostentatious joking fashion that it was some seconds before the men present realized what the Senator's words conveyed. Work on the new dormitory will be begun as soon as possible.

In addition to the formal exercises of Commencement week, there were the usual events attendant upon a college Commencement—receptions, promenade concert, dramatics, tennis tournament, and baseball games, fraternity banquets, and in conclusion the Senior Reception on Commencement night.

THE CHURCH in Toledo lost, last week, one of its most useful members, Mr. D. B. Smith, at the advanced age of 82. He had been for years most active and devoted as warden and vestryman of Trinity Church, was often at the Diocesan convention, and gave a son to the ministry of the Church, who was cut off from the promise of great usefulness by an untimely death. Mr. Smith, Sr., had a national reputation as the secretary of the Produce Exchange, in which position his opinions were quoted far and near as final. He continued to attend to his official duties until nearly 80 years of age.

CHURCHMEN in Toledo are participating in the new Federation of Churches, which, besides a thorough, systematic, impartial and continuous canvass of the entire city, aims to marshal all Christians in one solid phalanx against the great evils of the day, and to inaugurate a united plan for having preaching in all the parks every Sunday afternoon until cold weather. So far as attempted the services in the parks have been welcomed by large and reverent congregations. A Gospel wagon also, bought in part by Churchmen, and sent out from the Union City Mission, is being utilized in the streets.

PENNSYLVANIA.

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

Independence Day—Losses by Fire.

THE WILL of Mary Z. Graves gives one-third of her estate, which has been appraised at \$1,500, to Bishop Hare, to be used for missionary purposes in South Dakota.

AT THE MUNICIPAL celebration of Independence Day, held in Independence Square, Philadelphia, Bishop Whitaker—as the lineal successor of the Rev. Dr. (afterwards Bishop) White, chaplain of the Continental Congress, delivered the invocation. The oration, for the first time on such an occasion, was made by a foreigner, Minister Wu Ting Fang, LL.D., of the Chinese Empire. It was an excellent address, distinguished not only for good sense, but for its lofty and broad patriotism. At the close, the benediction was pronounced by the Rev. J. B. Pittat, S. J.

DURING an electric storm, on the 4th inst., lightning struck the cross on the Church of the Messiah, Port Richmond, Philadelphia (the Rev. C. L. Fulforth, rector), and passed over the slate roof, causing about \$800 damage without starting a fire.

A SERVICE of praise and thanksgiving to Almighty God for the blessings of American independence was held on the morning of the Fourth of July at All Saints' Church, Norristown (the Rev. W. Herbert Burk, rector); and a few hours after the fires of patriotism

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burned within the massive vine-covered walls, both church and the adjoining parish house had been destroyed by fire—whether by an electric bolt or defective wiring has not been fully ascertained. Although the entire fire department was in service, nothing could stay the fierce onslaught of the flames. The parishioners, men and women, worked with a will to save as much as possible of the belongings, while the rector seemed to be ubiquitous. The altar and some of its surroundings, choir stalls, etc., were removed, and carried to the lawn that borders the property; but the interiors of both edifices were almost completely destroyed. In the church but slight damage was done to the fine pipe organ, which stands in the belfry recess, while the peal of bells are unimpaired. In the parish house, three organs, in as many Sunday School rooms, and a fine piano, the Sunday School library, electrical stereopticon, the printing equipment, and a complete kitchen and refectory fittings were all destroyed. The two buildings and their furniture represented nearly \$50,000, on which there is an insurance of only \$18,500. The firemen worked at a great disadvantage, by reason of the low water plug pressure, before the three steam fire engines got into service. Falling slate and glass struck a number of people, and several succumbed to the heat. All Saints' parish is the outcome of a mission Sunday School, established in 1889, in the West End, by St. John's Church. It grew apace, a parish formed, which was admitted into union with the convention in 1898. It was only in January, 1900, that the parish house was dedicated. The Sunday School room proper contained a stage and the accessories for giving entertainments, and encircling it under a gallery were the class rooms. In the erection of the building, the congregation had the advantage of the bounty of Miss Elizabeth Swift, a philanthropic member of the parish.

The rector states: "We will at once procure a tent, and, on the lot adjoining our property, will have service regularly under

canvas. The work of rebuilding will begin as soon as the fire insurance people permit us to clear away the debris and ascertain what is necessary to rehabilitate the congregational home." The mother church, St. John's, was almost totally destroyed by fire in 1897.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

Choir Camp.

THE PRESENT WEEK has been spent by the choir of Grace Church, Galesburg, in a choir camp on the shore of Thompson's Lake, whither the choir was taken on Monday morning. The lake is five miles in length and one in width, and its shore presents an excellent place for the outing. Services will be held at camp on Sunday by the rector, the Rev. E. F. Gee.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Porter Academy—Charleston Items—Columbia.

ON SUNDAY, June 23d, the Rev. O. T. Porcher, a former graduate of the Porter Academy, preached the commencement sermon at the Church of the Holy Communion. The commencement exercises took place in St. Timothy's Chapel, June 26th, Bishop Capers presiding. On July 2nd there was a meeting of the Board of Trustees of the Academy, at which matters pertaining to the future of the institution were discussed. The school closes its year without debt, and there is a hopeful feeling as to the future, and an anticipation of an increased number of pupils at the re-opening in October.

AN INTERESTING meeting of the several Chapters of St. Andrew's Brotherhood was held recently at Grace parish house, Charleston, to hear the report of the delegate who attended the recent meeting of the Brotherhood in the Carolinas, at Durham, N. C. The next meeting is to be held in this city, and it is hoped that an impetus will be thereby

upon which they are prepared to speak, and fields of missionary work in which they have labored. The Junior Auxiliary will have charge of this Bureau, and desires to be informed of the approaching visits of any speakers who are willing to volunteer their services for the spread of information in regard to missions. It is proposed to notify the several rectors in the District of Columbia and adjacent territory, of the opportunity thus offered to secure assistance in arousing interest in this department of Church work. All communications should be addressed to the Secretary of the Bureau of Information, or to the Archdeacon of Washington, Trinity Parish Hall, Washington, D. C.

THE Children's Country Home opened for its summer work on June 24th. It is under the charge of the Sisters of St. Margaret, who receive each set of children for two weeks and give them a very happy time. The Home is in one of the most beautiful parts of the country surrounding Washington, within easy access by an electric car line, yet on a hill in the midst of woods, with unlimited space for out-of-door play. The house is large and comfortable, accommodating about 50 children, and it is altogether a delightful place. The Salt Air Home at Colonial Beach has also begun its good work, and many delicate little ones will here be brightened by the strengthening breezes. These two institutions give happy days to many poor children who would otherwise have no summer outing.

THE Girls' Friendly Society of the Diocese will again have a Holiday House this year amid the beautiful and romantic scenery near Harper's Ferry.

THE REV. W. R. TURNER, rector of the Church of St. Michael and All Angels, has been given three months' leave of absence and will sail on June 29th with Mrs. Turner for England, his native land. On the Sunday previous the entire congregation remained after morning service for a parting grasp of the hand, and to wish them God speed, and a happy summer. During the rector's absence the church will be in charge of the Rev. Prof. Micou, of the Alexandria Seminary, until the 1st of August, when it will be closed for a month for some needed repairs and improvements. Services will be resumed in September.

THE Chapel of the Good Shepherd, in St. Mark's Parish, has outgrown the rented building which it has heretofore occupied, and the church, for which funds have been gathering for some time past, is about to be begun. The basement only will be built at first, and will be used for services for the present. The money needed for this is in hand, and the congregation have so far avoided any debt.

THE BISHOP of Washington will go to his summer home at Twilight Park, in the Catskills, about the 1st of July.

WESTERN NEW YORK.

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

Corner-stone at Newark.

THE CORNER STONE of St. Mark's Church, Newark, N. Y., was laid on the afternoon of June 18th. There had been a celebration of the Holy Communion in the morning at the old church, the Bishop of the Diocese preaching. After the service the Bishop, with the visiting clergy and vestry, were tendered a dinner. Later the laying of the corner stone occurred according to a special service arranged for the purpose. It is expected that the new church will be completed by September 1st.

IT IS EXPECTED that a church will be erected shortly at Olcott, where as yet we have no missionary work. A lot has been donated, and several subscriptions of money have been made. The church will be of stone.

CANADA.

Notes of the Dioceses.

Diocese of Ontario.

A NOTICE of motion to make the name of the Church in Canada, "The Canadian Church," was brought up at the meeting of the Ontario Synod June 26th. A strong protest was made against it. Another notice to change the name of the Diocese from Ontario to Kingston also met with disapproval. It was decided that in future Confirmation collections in the Diocese shall go to support of missions. The amendment to the canon touching appointments was discussed. It gives parishes power to name five to consult with the Bishop and propose names. Bishop Mills stated in his charge to the Synod that since his consecration last autumn he had confirmed 878 persons. The Bishop was enthroned with a brilliant ceremony on the evening of June 26th.

Diocese of Fredericton.

THE DONATION to the Society for the Propagation of the Gospel, as its Bi-Centenary gift from this Diocese, amounted to \$393. Of this sum, \$100 was from the children and was accompanied by an address from the Sunday Schools.

Diocese of Algoma.

A SUM of £500 has been given to the Sun- tentation fund of this Diocese by the S. P. G. The conditions are that the money is payable when the Diocese has raised a similar sum. A future sum has been promised to be used for the opening up of new mission fields.

Diocese of Nova Scotia.

THE PRETTY stone church of St. John, at Truro, is to have a new tower, baptistery, and south vestibule. The additions will add greatly to the appearance of the church.—MR. CARLETON, General Secretary in England of the St. Andrew's Brotherhood, and a graduate of Trinity College, Toronto, and of Oxford, has been giving addresses in Nova Scotia, to the various chapters, in order to stir up increased interest in their work.

Diocese of Montreal.

Two new churches have been opened in the Diocese in June by Archbishop Bond. The first at Clarendon, where a large number of the clergy and a good congregation were present. The second, June 30th, at Bradford, to be known as the Church of the Holy Trinity. One of the many gifts re-

ACTIVE BRAINS.

MUST HAVE GOOD FOOD OR NERVOUS PROSTRATION SURELY FOLLOWS.

It is a lamentable fact that American brain workers do not, as a rule, know how to feed themselves to rebuild the daily loss occasioned by active mental effort. This fact, coupled with the disastrous effects of the alkaloids contained in tobacco, coffee and whiskey, makes a sure pathway towards nervous prostration.

The remedy is simple enough. Employ the services of a food expert, who knows the kind of food required to rebuild the daily losses in the human body. This can be done by making free use of Grape-Nuts, the famous breakfast food, which contains exactly the elemental principles which have an affinity for albumen and go directly to rebuild the gray matter in the brain, solar plexus and nerve centers throughout the body. Follow your selection of food up with a dismissal of coffee, tobacco and whiskey for fifteen days and mark the difference in your mental ability, which means everything to the average hustling American, who must have physical and mental strength or he falls out in the race for dollars.

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

WHAT is called a "crying baby" is not so from choice. Constant crying denotes that something is wrong; oftentimes it is the food. Mellin's Food babies are well fed and happy, and are not known as crying babies.

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An historical story of Hungary and Poland, for Boys. By BENJAMIN COWELL. Price, \$1.00 net.

THE KING'S MESSAGE.

A Story of the Catacombs.

By the Author of "Our Family Ways" in collaboration with Grace Howard Pierce.

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"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs, and also the public and pagan life of the city above ground. . . . Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative.—*Living Church*.

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The Young Churchman Co.,
Milwaukee, Wis.

ceived for this church was an orchid screen over the Holy Table presented by the Very Rev. Dean Carmichael and the wardens of St. George's Church.—THE REV. O. W. HOWARD, B.D., has accepted the chair of apologetics and ecclesiastical history at the Diocesan Theological College, in succession to the Rev. F. J. Steen, M.A. Mr. Howard will continue his work at St. George's Church till the beginning of September.—THE REV. C. ERNEST SMITH, D.D., rector of St. Michael and All Angels', Baltimore, preached at the Church of St. James the Apostle, Montreal, June 30th, and gave a lecture in the school hall of the church, July 2nd.

Diocese of Toronto.

BY THE WILL of the late Canon Scadding, the old Scadding family residence has been left to the parish of Holy Trinity Church, Toronto, with which he was so long connected. It is to be used as a clergy house.

PRINTING WITHOUT INK.

AN INGENUOUS method of printing without the use of ink has been patented recently, the printing being accomplished by the employment of a peculiar sensitized paper. Colorless at first, the paper turns brown or black where touched by the metal type, and in this way the effect is produced, a chemical change taking place in the specially-prepared surface coat.

The beginning of this idea took shape in little notebooks composed of ordinary paper, the surface of which was covered with barium sulphate. This chemical salt is very sensitive to the action of copper, turning dark when brought into contact with it, and so a mark made with a stylus of that metal on one of the leaves prepared in the manner described would instantly become visible, with some degree of permanence. Such a stylus being furnished with each notebook, one could write with it as long as the pages lasted, without being bothered with the necessity of sharpening the instrument at intervals, as with an ordinary pencil. The tool used was a copper point stuck in the end of a wooden handle. Inasmuch as the sensitized paper is necessarily more expensive than the common kind, it is not to be expected that it will take the place of the latter for books and newspapers, but the notion of printing without ink is a pleasing twentieth century novelty—one of those achievements which would have been put down in the list of hopeless impossibilities a few years ago.—*Saturday Evening Post*.

THE FUTURE of the Church depends upon its demanding an unworldly and pious life. Every candidate for Confirmation must be made to understand that he pledges himself to seek that which world-minded people do not seek.—*Bishop Morrison*.

WORK touches the keys of endless activity, opens the infinite, and stands awe-struck before the immensity of what there is to do.—*Phillips Brooks*.

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