

# The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, MAY 31, 1902.

No. 5.

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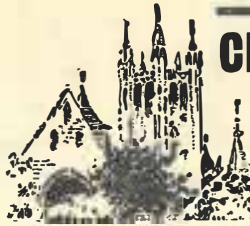
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# The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, MAY 31, 1902.

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## Editorials and Comments.

### The Living Church

With which are united 'The American Churchman',  
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A Weekly Record of the News, the Work, and the Thought of the Church.  
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#### THE "BEN ESSE" OR WELL-BEING OF THE CHURCH.

IT IS a healthy sign of these times that Christians of every name are more and more seriously laying to heart "the great dangers we are in by our unhappy divisions." Many have yet to learn that schism is sinful in itself, but it is becoming widely recognized that the present divided state of Christendom is unedifying, and constitutes perhaps the most serious of all hindrances to missionary effort and the maintenance of saving truth.

In the nature of things, there can be no effective restoration of unity which does not include the establishment of some sort of corporate relation between the governing hierarchies of the Church throughout Christendom. The question of the Christian ministry comes necessarily to the forefront in the problem of unity. We sympathize most heartily with the motive which has led some of our own clergy from time to time to seek for a way of bridging the gulf that divides us from our dissenting brethren on the subject of the Historic Episcopate, and its claim to be the divinely appointed means of ecclesiastical government and unity. Our sympathy is none the less real because we find ourselves unable to agree with much that is said on the subject.

AN OLD DISTINCTION has been exploited a good deal of late—that between what is essential to the being, or *esse*, of the Church, and what is essential to its well-being, or *bene esse*. This distinction is a very real one, though rather too abstract for such separate treatment as is sometimes accorded it, and has been dwelt upon in times gone by in the writings of some of our most representative divines. But it needs careful statement, and there are connections in which a reference to it is apt to be most misleading. We believe that Dr. McKim has pressed it in a misleading connection in his recent article on the subject in the columns of *The Churchman*.

Waiving for the moment the question of the origin and permanent continuance of the Church, and confining ourselves to a consideration of the *present* being or *esse* of the Church, we might in the abstract admit the possibility that a subversion of the Historic Episcopate would not in itself destroy at once the *esse* of the Church. So long as souls continued to be joined to the Body of Christ by Holy Baptism, the Church, being that Body, would survive in a manner, even though reduced to an inefficient ghost of itself, unable to afford to its members the Bread of Life, and incapable of providing for its own sustenance. Any one *can* baptize in emergency. But the Church is more than a mere assembly of baptized persons. It is a structural and organic entity, devised and created in heaven. Baptism merely incorporates souls into the Church. It does not cause the Church's being, but presupposes the existence of an organism having determinate organs—*i.e.*, a divinely appointed ministry.

The human body may be and has been deprived of important organs without fatal results. Even what are called vital organs have been removed surgically without immediate death ensuing. But two facts remain. The body does not come into being without such organs; and there is a point beyond which their loss cannot go without death ensuing sooner or later. The Historic Episcopate belongs to



the Church's vital organism, and we are quite unprepared to admit that the Church can continue permanently without it. We doubt the providential likelihood of Baptism surviving long after the total loss of the divinely constituted organization of the Church on earth.

BEFORE going on with our thesis, it seems desirable to clear the ground by correcting a frequently repeated misstatement of the position taken by the Bishops of this Church in 1886 on the subject of the "Historic Episcopate." The word "Historic" seems to have been employed in their Declaration on Unity in order to identify unmistakably what Episcopate was referred to, and to distinguish it in the least offensive manner practicable from the Methodist episcopate. But, by dissociating the four articles mentioned by our Bishops as essential to unity, from the body of the Declaration in which they are named, certain Churchmen have tried, with some success, to persuade the world that our Bishops meant to insist upon the Episcopate simply as an ancient fact, without giving any other reason for making its continuance a *sine qua non* of unity.

Such a position would be indefensible and uncharitable. Surely our Bishops have no moral right to lay down as an absolute condition of the unity of God's Church anything that is not of Divine appointment. As a matter of fact, the language of the document in question proves, beyond all possibility of reasonable controversy, that our Bishops have been seriously misrepresented. Whatever may have been the opinion of individual Bishops, the language which the whole body adopted and put forth officially gives in express terms the reason why the four things which they mention, including the "Historic Episcopate," are among the things necessary for unity.

It is pertinent to notice that they say, "all who have been duly baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church"; thus acknowledging, what all types of Churchmen acknowledge, that Baptism alone is sufficient to incorporate souls into the existing Church. But they go on to insist that unity "can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be [*italics which follow are ours*] *the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender. . . . As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to-wit: . . . 4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.*"

Now their language shows two things unmistakably; first, that they were not giving an exhaustive list, but leading examples merely, of the necessary conditions of unity; and secondly, that the reason given for insisting upon the Historic Episcopate is that it was committed to the Church by Christ and His Apostles. It is, in short, of Divine appointment unto the end of the world, and therefore incapable of compromise or surrender by its appointed stewards. We submit that to isolate the mention of the Episcopate as a condition of unity from its context, and to infer that it is insisted upon merely as a venerable fact, is to do our Bishops grave injustice; and is excusable only in one who is ignorant of the language which we have quoted.

THIS EXPLANATION of the Declaration on Unity will enable us to treat more satisfactorily of the relation of the Episcopate to the *bene esse* of the Church. And a very pertinent question may well be asked at this point, of those who take such pains at this time to tell the world that we regard the Episcopate as essential to the *bene esse* of the Church merely, not to its *esse*. You say that the Episcopate is essential to the Church's well being; if so, is it not for all practical purposes essential to be maintained, and "incapable of compromise or surrender" by those who are in any sense loyal to the Church of God? Another question may also be asked: Is it right to seek the unity of the Church at the expense of what is acknowledged to be essential to its well-being? In other words, May the interests of unity be set in opposition to what is essential to the well-being of the Church?

We are loth to believe that any Churchman is prepared to answer these questions except as we should answer them.

Surely whatever is essential to the Church's well-being must be maintained at all hazards, and the interests of unity may not be so handled as to destroy the Church's well-being. We believe that Dr. McKim would take no other view. But it is a very great pity that any of our writers should seem, by their mode of denying the necessity of the Episcopate to the *esse* of the Church, to imply a readiness to consider the maintenance of the Episcopate to be under any circumstances an open question with themselves. We doubt the wisdom of advancing the distinction between the Church's *esse* and *bene esse* in this connection at all, since in any case the maintenance of the Episcopate is a vital matter with loyal Churchmen.

But as the distinction has been obtruded upon our attention, let us discuss the Episcopate on the assumption that it is essential to the well-being of the Church rather than to its being—in any case "incapable of compromise or surrender." The question yet remains to be answered: Why is it essential to the Church's well-being? Two answers may be given.

In the first place it is essential to the divinely constituted organization of the Church. The Church may for a while, perhaps, survive the loss of its structural form; but it must be clear that our Lord would not have provided the Church with its organization and method of government, if such institution had not been essential to the Church's well being. It was not His method to restrict the freedom of the Apostles and the Church of future generations, except in vital matters. In brief, we believe the *bene esse* of the Church to be bound up with the maintenance of the Apostolic Episcopate, because our Lord gave it to His Church unto the end of the world, and His institutions were limited to those which were necessary for the fulfilment of the ends for which He established His Church.

It is dangerous to discuss what variations in His arrangements may be made without total loss of the *esse* of the Church.

It may be objected that we assume that to be a fact which certain scholars deny. No doubt this is the case, but we are simply defining the position of this Church. In more than one prayer set forth by the Church we are required to confess before God that the "divers Orders" which have come down to us from the Apostles were of divine appointment; and, as we have already proved, our Bishops explicitly adopted this contention in their Declaration on Unity. The Apostolic origin of the three-fold ministry of Bishops, Priests, and Deacons is asserted in the Preface of the Ordinal. We hope to consider the objections of Protestant scholars at some future time. It is enough in this connection to quote the words of Bishop Lightfoot, contained in his much misused essay on "*The Christian Ministry*:"

"If the preceding investigation be substantially correct, the threefold ministry can be traced to Apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment or at least a Divine sanction."

The second reason why we hold that the Historic Episcopate is essential to the *bene esse* of the Church is that it is the means by which we are assured of our possession of valid instruments of divine grace other than that of Baptism. The power of binding and loosing is not given, as we read Scripture, to all believers alike, but to the Apostles and their successors in the episcopate and priesthood. Our assurance that we possess a valid Eucharist is also dependent upon the continuance of the covenant ministry to which the power of celebrating and administering it has been given of God.

We desire not to be misunderstood. We do not assert for a moment that God withholds His blessing altogether from those who seek to serve Him, because they fail through ignorance to conform to some of the conditions of the covenant of grace. When we deny the validity of the sacramental ministrations of non-Apostolic ministers, we mean simply this, that the terms of the covenant have not seemingly been fulfilled in them, and that they lack the express Divine pledge which attends the ministrations of the hierarchy instituted by our Lord. It is plainly contrary to the well being of the Church that such a pledge should be wanting.

IT WILL BE SEEN then that our position does not involve an "unchurching" of dissenters, or a limitation of membership in the Church to those who possess the Historic Episcopate. Every baptized person belongs to God's Church. What we maintain is simply that dissenters are not in right relation to the sacramental structure of the Church. They are in a position which deprives them of privileges and Divine assurances that ought to be theirs. Their ministries, although intended to be for God's glory, are not in accordance with Divine



appointments, and displace what is necessary for the Church's organization and welfare.

Yet it needs to be repeated that, while we may readily imagine that a loss of the Episcopate might not immediately destroy the Church *ipso facto*, we may hardly venture to assert that the Church could maintain its existence *permanently* after such a loss. And lest there be a misconception of what we have written, let us note that the mark by which any particular organization, *considered as an organization*, is seen to be a Church in the historic and Catholic sense, is its possession of the historic Episcopate; and that Episcopate is undoubtedly essential to its *esse* as a true Church. The Episcopate then is essential to the earthly organization of the Church, rather than to the *esse* of the whole Church viewed as the Body of Christ; for the latter would be perfect and complete in the person of our Lord Jesus Christ alone and will also be perfect and complete when the earthly attributes of the Church militant, including, for aught we know, the historic Episcopate, will have been transfigured into the Church Triumphant in heaven.

The sum of the matter is that Churchmen are bound to treat the historic Episcopate as "incapable of compromise or surrender."

THE ordination to the priesthood of the Rev. Geo. F. Brigham, the official notice of which appears in the usual place in this issue of THE LIVING CHURCH, calls for more than a passing notice. Mr. Brigham came West as a young man, having had his Church training in Western New York under the great Bishop DeLancy. He has been a resident of the little village of Sharon on the C. & N. W. Ry. in the southern portion of Wisconsin, near the Illinois line, for probably forty years. He held the office of Stationmaster and Express agent up to three years ago, when he resigned. Mr. Brigham was noted for his attention to all of his business duties; and although the station was not an important one on the great railway line, the agent was well known all over the division as an upright and faithful employee. Another characteristic was his earnest devotion to the Church. He gathered a little band of people and read the service of the Prayer Book every Lord's Day. He organized a Sunday School, and trained the children in the Church's ways. Then he went to work to gather funds to build a little church. Himself and family with others whom he could interest commenced the raising of flower seeds, and putting them up in packets, and selling them. By judicious advertising, Church people learned of the efforts which this handful of devoted people made in order to build a church, and orders were sent in from all portions of the United States. It was slow work to raise money at five cents a packet for seed, out of which some expenses had to come, but the faithful head of the enterprise never faltered, but kept steadily at work. After many years of gathering in the proceeds from this, and from such other resources as developed, the chapel was built, furnished and consecrated.

In 1875 Mr. Brigham was ordered deacon by the late Bishop Welles, in order that he might be able to baptize the children, and do such other work as pertained to the office. So long as he was in secular employment, he had no thought of advancement to the higher office of the priesthood; but now, after having served twenty-seven years in the lower office, and having, on account of advanced age, relinquished all secular work, it has been a gratification to his Bishop to give him the orders of a priest. Now, for the few years yet remaining to him, he can break the Bread of Life as a Priest in the Church of God.

It is a record of the unique life of a man who as layman and deacon served the Church devotedly and never wearied in well-doing; and while it is unusual to give priestly powers to a man past seventy-three years of age, this is a case where many will rejoice to have it so.

Our congratulations are to both priest and people; and we pray that strength of body and mind may be given the priest now *young* in office although *aged* in years, so that he may serve at the altar in that higher office even with greater devotion than has ever characterized the faithful work of the past.

IT IS NOT necessary for a man to be actively bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle toward an ideal, the constant effort to get higher and further, which develops manhood and character.—*Success*.

## LONDON LETTER.

LONDON, May 13, 1902.

A BAZAAR, which excited (the *Daily Chronicle* says) great interest in North Wales, has lately been held at Wrexham in aid of the restoration of the parish church; a church doubtless well-known to New Haven, Connecticut, people and Yale men on account of the monument-covered grave of Elihu Yale in the churchyard, and which has been presented by some Yale collegians with a handsome Visitor's book. Wrexham, sometimes called the metropolis of North Wales, is a well-built market town with about 11,000 inhabitants. The church, one of the finest as well as most spacious parochial churches in the whole Principality, was built in 1472 (*temp.* Edward IV.) on the site of a still earlier fabric; the grand tower (which possibly served as a model for the Victoria Tower of the Houses of Parliament) being added in 1506.

The Rt. Rev. Dr. Richardson (late of the See of Zanzibar and now assisting the Bishop of Brechin) having accepted the wardenship of the Community of St. Thomas the Martyr, has recently been to Oxford to take over the direction of the Community.

The Lord Mayor of London has received the following communication from the Dean of St. Paul's:

"Deanery, St. Paul's, April 30, 1902.

"MY DEAR LORD MAYOR:—The King has fixed Thursday, 3d July, for the Special Service at St. Paul's, at which his Majesty and the Queen will be present. His Majesty has not named the time as yet, but I believe it will be on his way to Guild hall for luncheon.

"Yours faithfully,

"ROBERT GREGORY."

Mr. A. C. Benson, one of the Eton Masters, whose *Coronation Ode* will be produced with Dr. Elgin's music at the Gala performance at Covent Garden Theatre, is a son of the late Most Rev. Dr. Benson, whose biography he wrote, and elder brother of the Rev. Hugh Benson, C.R., and also of Mr. E. F. Benson, the novelist.

The *Church Times*, in a recent issue, said:

"Churchmen who desire the restoration of unction in England will be encouraged to persevere in their efforts to attain it by the news (which we glean from THE LIVING CHURCH) that the Bishop of Milwaukee blessed the oils for Holy Unction on Maundy Thursday, in his Cathedral church."

Yesterday week the First Lord of the Treasury (Mr. Balfour), in reply to the question "whether in view of the continuance in the Established Church of England and Wales of disorders which the Archbishops and Bishops had failed to restrain, and of the pledge given in the Government Amendment of May 10, 1899," he was prepared to afford special facilities for the passing of the so-called Clergy Discipline Bill, said:

"I must not be taken as accepting the version of the fact given by the hon. gentleman [Mr. Brand]. In any case, he will recognize that it is perfectly impossible for the Government to find time for what cannot be otherwise than a highly controversial private Bill."

The Bishop of Liverpool, in his address on "Purity" at a meeting of the White Cross League in his See city, said that people spoke of the "fallen woman," but seldom of the "fallen man." The former was at once "excluded from Society," and Society "deemed itself so respectable that it would scarcely endeavor to rescue her." But Society "welcomed the impure man, the club accepted him, and the home very often received him into its inner circle." Let them not forget, however, "that the terrible word harlot applied as much to a man as to a woman"; and when Society realized that fact, "public opinion would be far healthier."

The Rev. Charles H. Robinson, Honorary Canon and Diocesan Missioner of Ripon, and Lecturer in the University of Cambridge, formerly Vice-Principal of Truro Theological College, has been appointed by the Standing Committee of the S. P. G. to the newly created editorial secretaryship of the Society. The appointment is for one year, subject to the confirmation of the incorporated members of the Society in February next, and a member of the Standing Committee has voluntarily become responsible for the salary attached to the post for that period of time. It is fully understood (says a provincial journal) that the new S. P. G. assistant Secretary will not only "overhaul the existing publications" of the Society, but will start a quarterly review in which the "deepest problems" of missionary work will be "handled by the best intellects of the day."

The Bishop-elect of Tasmania, in succession to Dr. Montgomery, Secretary of the S. P. G., is the Rev. J. E. Mercer, rector of St. James', Gorton, Manchester. The selection has



been made by the Archbishop of Canterbury, the Bishops of Salisbury, Bath and Wells, Manchester, and Bishop Montgomery, in whom the power of appointment was vested by the Tasmania Diocesan Synod. Mr. Mercer is a graduate of Lincoln College, Oxford, and after his ordination in 1880 by the Bishop of Durham (Dr. Lightfoot), served two assistant curacies in the Durham Diocese; while three years later he went to Manchester, where he has held in succession several incumbencies. His work has been done mostly in slum and working-class parishes.

Another new Colonial Bishop will be the Rev. E. F. Avery, vicar of St. Cuthbert's, Bensham, Gateshead, Durham, who has accepted the Archbishop of Canterbury's offer of the Bishopric of the Falkland Islands. The See (*The Times* says) is the largest in the world, "measuring 10,000 miles round its boundaries, while it is a distance of 3,000 miles across its primeval forests." The population numbers 30,000,000, of whom 10,000,000 are Indians. Mr. Avery is a graduate of Trinity College, Cambridge, and was ordained in 1885 by the Bishop of Durham, with a title to an assistant curacy in West Hartlepool, and has been vicar of St. Cuthbert's since 1889.

The customary Government motion in the House of Commons relative to Ascension Day, viz., "That committees do not sit to-morrow, being Ascension Day, until two of the clock," was carried after a brief discussion by a majority of 46. There was no sitting of the House of Lords.

Apropos of the Bishop of Chichester's pronouncement against "Evening Communion," the Secretary of the Church Association wishes it to be generally known that the Association will be prepared to "consider favorably the question of defending in the Law Courts any clergyman who may be prosecuted by his Bishop for adopting or for continuing the practice of celebrating the Lord's Supper in the evening." Both the Bishop's decision on the request from the Salehurst Vestry and Lord Halifax's trenchant utterance against the same ultra-Protestant practice in his luncheon speech at St. Mary Magdalene's, Munster Square, have occasioned no little consternation amongst members of the Protestant party; though it is extremely improbable that any individual Bishop—much less the astute E. C. U. Council—will resort to such a worn-out Church Association method as litigation to enforce Catholic order in regard to the particular abuse.

With reference to the Primate's letter to Lord Northampton about the Coronation Bible, some one connected with a Protestant Dissenting mission in China has written to the *Daily News* that his Grace, "with the bigotry of a Jewish rabbi, prefers the Bible of one of the most isolated Churches in the world to the Bible of Protestant Christendom."

The committee of the National Protestant Federation having lodged with the Bishop of Gloucester a protest against the Rev. Spencer Jones' book on *England and the Holy See, An Essay Towards Reunion*—exception being also taken to the Introduction by Lord Halifax—the Bishop, in acknowledging receipt of the complaint against one of his priests, said: "I shall take the subject into my consideration."

The Coronation Service for King Edward and Queen Alexandra as drawn up by the Archbishop of Canterbury, adopted by the Coronation Committee, and approved by the King, and which is now published, has for its basis, not the form used for the sacring of Queen Victoria, but that for William IV. in 1831. As to the modifications, they include the omission of the "First Oblation" (a fourteenth century ceremony, in which the Sovereign presented an altar-cloth of gold), the Decalogue, the Hallelujah Anthem, the reduction of the Litany by about one-half its length, and the omission in the Coronation Oath of all reference to the Church of Ireland. Another omission from the Coronation ceremonial (one indeed much more defensible than that of the "First Oblation") will be that of the throwing of gold and silver medals among the people in the Abbey. Among the restorations and new features will be the *singing of the Gloria in Excelsis*; the crowning of the Queen by the Archbishop of York; the three-fold anointing (that for William IV. and Queen Victoria being only two-fold and confined to the head and hands); the singing of the *Veni Creator Spiritus* in the Prayer Book form, instead of the modified form used at the last two Coronations; the wearing by the Bishops of their copes in the procession, hitherto having vested in them later on during the service; and the welcoming of their Majesties on their arrival in the Abbey by the King's scholars at Westminster School. The mitres of the Bishops (says *The Times*) are "still to seek," but the antiquary may "find consolation in observing that the caps which recent rubrics had introduced have dis-

appeared, and the Bishops will remain 'bare-headed,' as they did when Laud was master of the ceremonies."

In addition to the Coronation Service for use in Westminster Abbey, another Coronation Day Service has been "issued by command of the King," entitled "The Form and Order of Service recommended for use in the churches of the Church of England throughout his Majesty's Empire on Thursday, June 26th, 1902," a copy of which has been sent by the Archbishop of Canterbury to all the Bishops at home and in the Colonies, each Bishop, however, being at liberty, of course, to sanction the use of the Form in his Diocese. The service (the prayers being those used at the Coronation) begins with the anthem "I was glad" (Psalm cxxii.), or a hymn, and includes a portion of the Litany and the Eucharistic Office. After the sermon there follows a Proclamation, beginning: "Sirs—I proclaim unto you Edward, the Son of Her Majesty, the late most gracious Queen Victoria, as our undoubted King. This day the King and Queen are anointed and crowned in manner following," and so forth. Now, about this Proclamation there is one thing which English Church Catholics—to employ an expressive old English figure of speech—cannot stomach, and that is, the formal setting forth of the delightfully Genevan-like terms of the Coronation Oath whereby the Sovereign swears to maintain the "Protestant Reformed Religion established by Law." That, indeed, may be the religion of the English State, but it is certainly not the religion of the English Church; for in her Prayer Book she prays only for the "good estate of the Catholic Church," while in the Athanasian Creed she professes to hold only the "Catholic Faith" and the "Catholic Religion." Moreover, about the very time that the present Coronation Oath was imposed upon our Sovereigns—by the great Whig and Revolution Parliament of 1689—the Lower House of the Convocation of Canterbury deliberately rejected the appellation "Protestant" in relation to the Church of England. The English clergy in the reign of James II. boldly refused to read in their churches the Royal "Declaration of Indulgence," and it is to be earnestly hoped that the clergy in his present Majesty's reign will be likewise as bold, and not allow themselves to use any words on Coronation Day to the prejudice of the Catholic position of the Church of England.

The Second Reading of the Education Bill, after four days' debate last week, was carried in the Commons by a majority of 237; the voting proceeding almost strictly on party lines, save that the Irish Nationalists voted as a body for the Government measure. But the passing of the Bill is not yet absolutely a foregone conclusion, for a still greater struggle between the Government and Opposition forces is impending when the Committee stage is reached after the Whitsun-tide recess. According to universal opinion, the debate on the Second Reading was rendered especially memorable by Lord Hugh Cecil's very weighty and impassioned speech in favor of the Bill. In the Upper House of the Convocation of Canterbury, at the late session, the Bishop of London's motion expressing a general approval of the Education Bill was carried, the Bishop of Hereford alone dissenting.

The Bishopric of Southwark Bill has now been read a second time in the Commons, Mr. Brand's amendment protesting (in the interests of militant Protestantism) against "any increase in the number of Bishops" being rejected by a majority of 51. The Bill makes provision for dividing the Diocese of Rochester in two, with Southwark as the seat of the new See for South London.

The Rev. R. R. Dolling's illness\* has within a week or two reached a critical stage, and the prayers of the faithful for his recovery have been requested in many London churches. As to the condition of the Rev. Prebendary Whitworth, vicar of All Saints', Margaret street, it was thought that he was convalescing, but now it appears that he may have to undergo an operation. The Bishop of Peterborough is now regarded as out of danger.

The Bishop of Chichester has requested his Chancellor to hear and determine the case of the Church of the Annunciation, Brighton!!!  
J. G. HALL.

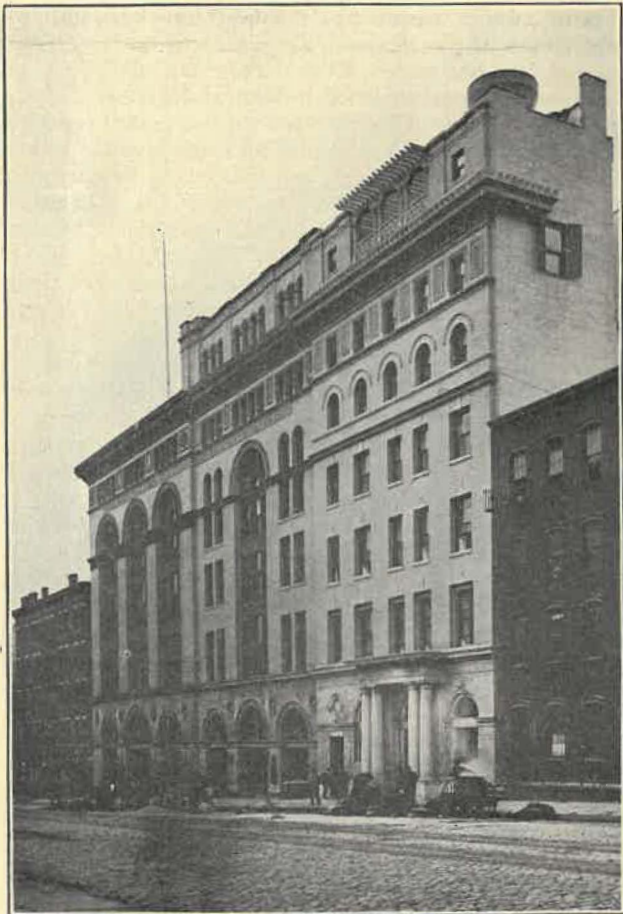
\* Cable telegrams report the death on the 15th inst. of Father Dolling.

TRY IT FOR A DAY, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly, you will wonder at your own improvement.—*Richter*.



## NEW YORK LETTER.

**A**N INTERESTING part of Archdeacon Jenvey's work of late in the Hoboken district of the Diocese of Newark has been the reception of an entire Congregational church, with all of its members, and property valued at about \$3,000. Credit is due the Rev. J. A. McCleary of Edgewater, and to Mr. George H. Doggett, an organist and lay reader. Some years ago there was a division in a Reformed church in Coytesville, N. J., over minor matters, and a dozen families separated and organized what they called a Congregational church. It is a substantial wood structure and has in it a handsome organ. Four ministers have been in its pastorate, but there have been many



NEW CLINIC, ST. BARTHOLOMEW'S PARISH HOUSE, NEW YORK.  
[By Courtesy of New York Tribune.]

times when there was no leader to the small flock. A lay reader coming in, acquaintance was given the people with the Book of Common Prayer. There was no application to a Bishop to be taken under his care, as the Rev. Dr. Huntington might have figured there would be, but the Prayer Book, free to anybody to use, brought the congregation into the Church. Soon came the unanimous request to be received as a Church mission. This was done, and to the Rev. Mr. McCleary of Edgewater fell the task of instructing the people, since increased in numbers, for Confirmation. Several principal men in the mission are New York business men, Coytesville being a suburb.

Mrs. Caroline C. Hoagland was the generous giver of the new St. Bartholomew's clinic, a part of the parish work of that church, opened with simple ceremony on the Wednesday in Whitsun-week. Prayers were said by the rector, the Rev. Dr. David H. Greer. The new building, erected at a cost of nearly \$200,000, adjoins the parish house on the east. There are six stories, and the exterior is of Indiana limestone. The building contains the usual apartments for hospital work, prominence being given to treatment of ear and eye diseases. On the sixth floor there is a reading room for use of the parish house and having no connection with the clinic. The roof garden is also for the use of the work of the parish house.

The chairman of the building committee, Mr. John M. Young, speaking of the clinic, its need and its work, said:

"The clinic work was instituted about ten years ago in an old house close to the parish house, in East 42nd street, to meet the needs of the people in the vicinity. So many were in want of medical and surgical service, whose condition, nevertheless, was not so serious as to require admission to a hospital, that the clinic was established

for the treatment of ordinary illnesses and diseases of the eye, ear, nose, and throat. Minor surgical operations also were conducted.

"The work grew so that for some years the old quarters have been painfully insufficient, and one of our members who has taken a deep interest in the work decided to give us the beautiful building that will open a new era in our parish work. The architects have put into it every new improvement known to sanitary science, so that it is not only up to date, but in some particulars might even be called ahead of date."

## ST. TIMOTHY'S CHURCH, ROXBOROUGH, PA.

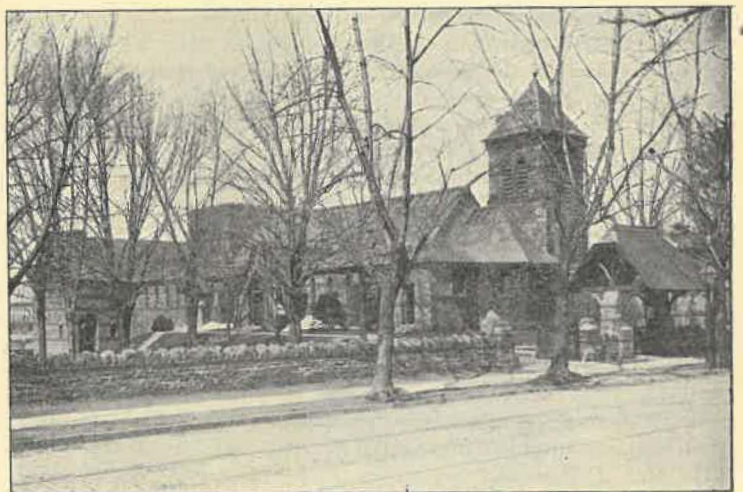
**A**T ST. TIMOTHY'S, Roxborough, Pa. (the Rev. R. E. Denison, rector), on Whitsunday is always celebrated a triple parish anniversary, as on that day the sittings in the church were, in 1873, declared free and open forever; in 1871 the corner-stone of the tower—erected as "a free-will offering to God," by a communicant of the parish,—was laid; and in 1874 the corner-stone of the parish building was laid.

St. Timothy's originated, and the corner-stone was laid, as a free-church parish; but, as is expressed by one of the early members, still living, "we had not sufficient faith," and the larger number of the pews were rented for a period of ten years, or until Whitsunday of 1873, when the system was changed, and the parish became one of the first of the "free-churches" established in the Diocese.

This work was begun the First Sunday in Advent, 1859, as a Sunday School, meeting in a private dwelling, and in a locality having no Episcopal church within two miles. When the church was consecrated by Bishop Stevens in 1863, it had a seating capacity of 225, and cost about \$3,500. Now the enlarged church accommodates 500, and the estimated valuation of the properties is \$96,000.

Of the adornments of the interior, the panels of the reredos attract close attention. There are three of these, the center one representing our Lord in Glory, as described in the Book of the Revelation; the side panels depicting characters from the older dispensation, on one side, and characters of Apostolic days on the other. This work is known as porcelain mosaic, and with one exception is supposed to be the only piece of decoration of the kind in this country. It was executed by John Hardman & Co. of London, and is inscribed, "Erected to the Glory of God, and in loving memory of Mary Sophia Merrick, Entered into Rest, August 31, 1897."

The benefits and success of the change from the pewed, to



ST. TIMOTHY'S CHURCH, ROXBOROUGH.

the free-church plan, was referred to by the rector in his sermon, in which he said:

"Twenty-nine years ago to-day, the sittings in this Church were declared free and open to all. All distinction of position, wealth, and race was swept away, and only they who strove to esteem others better than themselves preferred. In place of an unjust and unequal rating of what each should give by pew-rent, there was substituted the true, because scriptural, method of each giving to God of that with which he had been blessed, freely, willingly, and as to the Lord. I think we have good reason to be satisfied with the working of this method.

I believe that the success of our Church in the future, both in its parochial and missionary work, depends upon our churches being free, supported by free-will offerings; and the spread of free churches will depend upon the education the rising generation receives now. And what is more, I believe free churches will do more



towards solving certain perplexing social problems this country will have to meet than all the legislative enactments and theories of philanthropists of a whole generation. In a country whose constitution is as democratic, as ours, there must be some other place than the ballot-box where men may meet on equal ground. And if religion serves only to foster the inevitable distinction which wealth brings with it, religion will be the sufferer. We blaze forth before the world, and arouse a crowd into wild huzzahs when we utter it, this sentiment of our Constitution—"All men are created free and equal,"—and yet, in the House of God, we deny it. Let it be yours



REREDOS, ST. TIMOTHY'S CHURCH, ROXBOROUGH.

to show both by example and by instruction of others your faith in the principle of free churches. Show it by your own regular attendance upon the services here provided you, and by kindness to those who may come here as strangers to our way. Show it by a conscientious setting apart that proportion of your means which you feel you ought to give to God from whom you receive all."

The Communion music was Gounod's *Messe Solennelle*, and the anthem, Stainer's "When all the people saw the thunders."

#### CONSECRATION OF ST. LUKE'S CHURCH, SAN FRANCISCO.

**S**T. LUKE'S CHURCH, corner of Van Ness Ave. and Clay St., was consecrated on the morning of May 20th by the Bishop of California, assisted by the Bishop of Sacramento and most of the clergy of the city. This new church edifice was finished two years ago, and by the exertions of the rector, the Rev. Burr M. Weeden, the entire debt was raised and the building made ready for consecration. The Holy Communion was celebrated in the early morning, the consecration services taking place at 11 a. m. The interior of the church had been handsomely decorated with spring flowers, a series of floral arches extending across the chancel. The sermon was preached by the Bishop of the Diocese. The musical programme was an elaborate one, the choir consisting of 60 voices under the direction of Mr. W. A. Sabin. The history of St. Luke's parish is an interesting one. Its organization dates back to March, 1866. The church was several times removed, as the growth of the city and the business interests crowded it farther and farther up town. The Rev. E. S. Peake was rector from December, 1870, to May, 1878. During his rectorship the church was freed from debt and solemnly consecrated. At the annual parish meeting, April 22nd, 1878, the following preamble and resolutions were passed:

"WHEREAS, The system of pew-renting in churches whereby persons acquire the ownership to certain portions of the church with the right to exclude all others therefrom is not only in opposition to the declaration of Christ, "to the poor the gospel is preached"—but also, has the effect of causing those who have moderate means to take inferior seats, or, as is generally the case, to stay away altogether, thereby restricting the ministrations of the Church to the rich, and those who from the force of education go to church, and destroys the great object of the Church, the reforming and saving of fallen man; and

"WHEREAS, The idea that a church cannot be supported on the voluntary basis is erroneous, as proved by experience when fairly tested; and

"WHEREAS, Many of the contributors to the fund for the purchase of the lot and the erection of this church edifice expressly stipulated that the church should be a *free church*; therefore be it

"Resolved, That we, the congregation worshipping in St. Luke's Church, do hereby formally declare our desire that this church shall forever remain a *free church*, and do request the vestry of the parish to take such steps as may be necessary to place the legal status of this parish

on such a basis, if possible, that it cannot in the future be made other than a *free church*."

These good resolutions, however, lasted but a few years, for as the congregation became wealthy the people seemed to feel that the "ownership of certain portions of the church with the right to exclude all others therefrom" was not quite so much in opposition to "the declaration of Christ" as they did in the earlier day. The pews are now rented, the income being derived from that source. The situation of the new church is in one of the most beautiful parts of the city, surrounded on all sides by costly residences. The parish has had a number of rectors who have become distinguished in the general Church, among them being the Rev. Samuel G. Lines, now of New Haven, Conn., and the Rev. W. H. Moreland, now Bishop of Sacramento, and the Rev. D. C. Garrett, of the Diocese of Milwaukee.

At the night service on the day of consecration, the preacher was Bishop Moreland, who chose for his text, "Reverence my sanctuary."

"It is a happiness to me," he said, "to have taken part in the consecration and to meet my former parishioners, and I congratulate my brother, Bishop Nichols, of the Diocese, the vestrymen, the men



ST. LUKE'S CHURCH, SAN FRANCISCO.

and women, the young men and the young women, and the children who have done so much for St. Luke's Church. I congratulate the pastor, the Rev. Mr. Weeden, and the Very Rev. F. B. Lewis, and the curate, the Rev. W. E. Hayes, for the glorious work accomplished. It is evidence of the vigor of those who have built the sacred edifice. Let us lay to heart the message of our God, 'Reverence My Sanctuary, I am the Lord.'"

A HIGHLY INTERESTING account of an Indian pilgrimage is to hand from Mr. Stephen Garabedian of Karnal in the Punjab. "A Hindu festival took place at a holy place in our district about 20 miles from Karnal. The Brahmins had published this festival, and pilgrims came from far and wide. I have never seen such crowds of people; all came to bathe in these holy tanks. Such occasions we look upon as harvest days; we marshal our forces, and go out singing, preaching, teaching, and distributing tracts. I went with the Deputy-Commissioner and the District Superintendent of Police on huge elephants—they alone could walk through the crowds without crushing them. He arrived at the tanks at 9 a. m., and found the people standing in the water up to their necks. The tanks were each from two to four miles in length, and even then there was no space in the water—people simply swarmed. Fanatics threw themselves into the deep waters: about 14 or 15 bodies were discovered, and many remained in, stuck in the mud. There were not enough trains to bring the great crowds that were coming; it was a wonderful sight; it took three days to get the people away. This festival used to resemble that of the old *Sigillaria*, only instead of giving silver images to each other, people came into the water—husband, wife, and children—all bathed, and under the water gave the priests and fakirs presents. Priests were so wild that on six occasions I saw them wrenching bracelets from the women's arms or tearing off earrings; in fact it was all *heathen*—it cannot be described. People all of them were bound to bathe and drink then and there of the water. By three o'clock in the afternoon the poor fishes had turned on their backs dead, but people still drank it. I brought away a bottle of this water; it now has an inch of sediment in it; it took long to settle. Well, this was one festival in which we were for two weeks busy; then came other like important duties, and all of a sudden we found Christmas very near. Our work is distinctly increasing from year to year; this year I was able to help more than last year, and had my own department to look after. We take every opportunity to advertise ourselves among the heathen and Mohammedans; it has now come home to them that Christianity is an influential element in Karnal district, and that it has at last established itself here."—*Occasional Papers*.



# Diocesan Conventions

## EAST CAROLINA.

(RT. REV. A. A. WATSON, D.D., BISHOP.)

THE 19th annual Council assembled in Christ Church, Elizabeth City, on Thursday, May 22nd. The attendance of the clergy was large, but there was a very small number of parishes represented. There being very little business to be attended to, the Council finished its labors on the second day of its session, and adjourned, to meet in St. John's Church, Fayetteville, May 20, 1903.

The result of the elections was as follows: President, Rev. Jas. Carmichael, D.D.; Secretary, Rev. Frederick N. Skinner; Treasurer, Colonel Wm. L. DeRosset. The Standing Committee, Rev. Messrs. Nathaniel Harding, Jas. Carmichael, D.D., T. M. N. George; Mr. George H. Roberts and Colonel Wm. L. DeRosset. Delegates to the Missionary Council, Rev. J. H. Griffith and Mr. B. R. Huske.

The Council sermon was preached by the Rev. F. H. T. Horsfield of St. James', Wilmington, from St. Matt. i. 20, and was highly appreciated by a large congregation.

On the night of the first day an interesting missionary meeting was held, at which an unusually large congregation listened, with marked attention, to a very interesting address made by Dr. Lloyd, our efficient General Secretary to the Board of Missions.

On the second day, at the morning session, the Bishop read his annual address. The large amount of work done by him, the many addresses made, the number of sermons preached, the Confirmations held, and the office work done showed that the Bishop's age has not deprived him of his usual untiring energy.

The Bishop's address spoke of the proper observance of Ascension Day, of the new churches built during the past year, and of the great importance of meeting our missionary apportionment. He commended the noble work done by the Woman's Auxiliary and the liberal offering made by the children, for Missions, during Lent. He praised the parochial schools and that school of the prophets, Trinity School, Chocowinity, where so many of our clergy received their early instruction. Attention was called to the valuable work done by lay readers in the Diocese, and their usefulness in Missions. The Bishop regretted the supposed need of clerical changes. Mention was made of the Bishops who have gone to their rest during the past year.

The Clergy Relief Fund and its good work was specially referred to, and the need of liberal contributions towards its support.

At evening prayer Friday night, the needs of Thompson Orphanage were set forth by the Rev. Walter J. Smith, Superintendent of that institution.

On Friday, the Woman's Auxiliary partook of the Holy Communion at 7:30 A. M., at which they made their annual offering for Diocesan Missions, amounting to \$72. Later they assembled in the Masonic Hall, and listened to addresses from the rector, and the Rev. J. H. Griffith, and Dr. A. S. Lloyd, General Secretary of the Board of Missions.

## IOWA.

(RT. REV. T. N. MORRISON, D.D., BISHOP.)

THE 50th annual Convention of the Diocese was held in Grace Cathedral, Davenport, May 20th. It was one of the largest and best Conventions held in the Diocese. The opening service was at 10 o'clock, the Bishop being celebrant at the Holy Communion. The music was finely rendered by a vested choir directed by Miss Westervelt, instructor in music at St. Katharine's. In the afternoon the Convention organized for business, the Rev. Dr. Hoyt being elected Secretary, and the Rev. Felix H. Pickworth was named as his assistant. The Bishop expressed his sincere appreciation of the services rendered by the Rev. W. V. Whitten, who has been secretary for several years. The Convention also passed a resolution of thanks for his services.

A resolution was passed authorizing the trustees to lease St. Katharine's Hall to the Sisters of St. Mary. The Bishop in his address spoke of the encouraging conditions of the Diocese, of the increasing life, spirit, and devotion which had taken the place of apathy. The Church is not struggling for an existence only, but is moving forward. There have, during the Bishop's incumbency, been confirmed 548 persons, making a total of 2,146 communicants. A new church has been built at Oskaloosa, \$20,000 of which is paid for. The churches at Waterloo and Oelwein enlarged, a parish house built at Burlington, St. Mark's Church at Waterloo is being repaired, a church building is in progress of erection at West Union, while lots at Charles City, Shenandoah, and Iowa Falls have been secured.

The forenoon of the second day's session was devoted to missionary addresses. The Bishop introduced as first speaker, Mr. John W. Wood, Corresponding Secretary of the Board of Missions. Mr. Wood spoke in his usual felicitous manner, giving information in regard to

the whole field of missions, showing how closely he keeps in touch with all that the Church is doing in the great work that lies before her.

The next speaker was the Rev. John Henry Hopkins, who is Bishop Morrison's successor as rector of the Church of the Epiphany, Chicago. His address was a thrilling one, delivered as it was with all the earnestness and enthusiasm for which he is noted.

Bishop Morrison next introduced Bishop Edsall of Minnesota, who spoke most encouragingly of the progress of the Church throughout the Middle West. Many places a short time since kept up by the Board of Missions are now self-supporting. Throughout South Dakota, Minnesota, and Wisconsin during the boom previous to 1893 were settled by Eastern people who built many churches and later removed, leaving the churches depleted in membership and non-self-supporting. These churches are now becoming stronger and are doing good work.

The Convention ratified and endorsed the new constitution of the Church in the Diocese which came up for final action. This was the most important work of the Convention.

The Woman's Auxiliary was in session at the same time as the Convention of the Diocese. Mrs. J. H. Hopkins, President of the Woman's Auxiliary of the Diocese of Chicago, was a speaker before it. She likened the seed time and harvest of the Church to the seed time and harvest of the agricultural world. Grain is not raised that it may be stored, but that the hundreds of thousands of human beings may be nourished not only physically but mentally and spiritually. The seed time of the Woman's Auxiliary was 30 years ago, when Mary Abbott Emery Twing first instituted the work. The Bishops and clergy doubted the result, but now the work done is demonstrating the wisdom of her undertaking. The harvest is come. Her work is finished and is a monument to her memory. Her funeral in San Francisco was attended by nearly every Bishop of the Church gathered there to pay respects to her memory. Her work has proved the truth of her prophecy. The Woman's Auxiliary is not inspired by a longing to take the place of men nor a longing to speak in public. Woman who uses enough brains on running her house work to create a panic on the board of trade can do good service in this work of the Church. They do not take work from the men, but employ their efforts. There is less red tape than in any other organization. The parish must lift up its eyes above its own border. When love takes up the chord of life the note itself is illuminated. Love of our fellows is the keynote of the Woman's Auxiliary.

The Woman's Auxiliary elected officers as follows: Honorary President, Mrs. Theodore N. Morrison; President, Mrs. Henningsen, Lyons; First Vice-President, Mrs. Foley, Council Bluffs; Second Vice-President, Mrs. Mallory, Chariton (Mrs. Mallory also has charge of the Junior work); Secretary, Miss Beaula Bennet, Oskaloosa; Treasurer, Mrs. L. H. Greer, Council Bluffs; United Offering Treasurer, Mrs. A. T. Stilson, Des Moines; Church Periodical Correspondent, Miss Alice Kimball, Davenport; Perry Memorial Secretary, Miss Alice Kimball, Davenport.

## LONG ISLAND.

(RT. REV. FREDERICK BURGESS, D.D., BISHOP.)

THE 36th annual Convention of the Diocese was held in the Cathedral of the Incarnation at Garden City. The Bishop was the celebrant, and the Canon Precentor, the Rev. Paul F. Swett, sang the service throughout. The Rev. Dr. J. C. Jones was the Epistoler, and the Very Rev. Dean Cox of the Cathedral the Gospeller. The sermon was preached by the Rev. Dr. R. F. Alsop of St. Ann's. Of course the Cathedral was filled to hear Bishop Burgess' first annual Convention address. In it he paid tribute to the memory of his predecessor, and spoke at length of the financial and material conditions surrounding the Diocese, and especially of the Cathedral Foundation. The growing city, with the assessments for improvements, the fact that the land belonging to the Cathedral Chapter does not increase in value owing to conditions of the Stewart gift, render the financial affairs of the Chapter and of the Cathedral, if not alarming, at least disquieting. A history of the Cathedral Foundation's growth was given, and the necessity for an office in Brooklyn for Bishop and Standing Committee was pointed out. The splendid achievements of the Church Charity Foundation and of its friends last winter were praised. The fête netted a round \$30,000. The debt was much reduced, but current expense receipts fell off. An appeal this next December will have to be made, after which the Bishop hopes, by giving much of his personal attention to the Foundation, to pay its final debts and put it upon a period of growth. Speaking of certain phases of work immediately before him the Bishop said:

"If mission work is not actively pursued, then we may well take



alarm, but I do not believe in stimulating the body of the Diocese by large injections of mortgages and debts. The growth must be natural, steady, and strong. The methods of raising money must be legitimate, and the chance must be given for spontaneous offerings on the part of the laity. On the whole the year has been one of advance, as we shall see by the reports of the Archdeacons. But in one or two parts of the field pruning has taken place with a view to a subsequent stronger growth of the Church's vines. Two things, however, will be necessary before this Diocese can do its proper work. One is the lifting of the mortgages and debts which hang around the necks of many of the finest of our Brooklyn parishes, and the other is the extension of the true Catholic spirit which leads one to give to the body corporate without expecting from all the members a uniform ritual.

"The Cathedral has ever since its incorporation carried out its missionary obligations to the Diocese; not only has it given the services of the canon commissioner, who now holds the position of Archdeacon of Queens and Nassau as well, but has also established missions which number eleven at the present time. Some of these I trust will be self-supporting. It is my intention, with the concurrence of the Chapter, to establish no more Cathedral missions, but to give the money rather to further the missionary work throughout the whole Diocese. Of course, our obligations to the present Cathedral missions must be kept, and this change must therefore be gradual. The necessity of a fund for the purchase of suitable sites for churches and chapels before the prices rise to an exorbitant sum, has long been before my mind. Many thousands of dollars could have been saved for the missionary work of the Diocese if such a fund had existed during the past four years.

"It has seemed to me that what the Cathedral can give might eventually be made into such a fund, and in this way we could have here in our own Diocese a lever which would raise and strengthen many a now weak portion of our diocesan structure. It may be that in a year or two I shall ask for some committee of the Convention to cooperate with the Chapter in the furtherance of such a scheme.

"I have been surprised, if I may be permitted a personal allusion, at the extent of authority conferred upon the Bishop. He has the tremendous power of veto, while perhaps he may not have as strong an initiative influence as he could wish, yet his word at certain critical periods must be final in the action of a parish or the Diocese. Whether men give their allegiance to me or not is, comparatively speaking, of small consequence, but it is of supreme moment to me that I never use my authority save in the cause of justice and truth. I pray God that the clergy of this Diocese may find in me one who will officially aid when the reputation is slandered or the position in peril and that the laity will grow to respect me as one whom they can count on in every judicious action. As I have gone around in the Diocese I have been impressed as never before by the faithful, able, and self-sacrificing work which the clergy as a whole are carrying on in this 'Dominion of the Sea.' May it be mine to command the ship in storm or sunshine, not with any attempted tyranny, but in the Master's Spirit of sincerity and truth."

Finances took up all of Tuesday afternoon's session. Mr. Wilhelm Mynderse last year introduced a resolution calling for information concerning the Cathedral and its relation to Stewart funds, and great interest attached to the report made by Mr. Alexander E. Orr, some of it information that had not previously been given publication since 1877. It was in part as follows:

The general report of the Treasurer gives this information: The Aged and Infirm Clergy Fund amounts to about \$25,000, divided as follows—Balance on hand, \$4,569.68; received from fifty churches, \$1,000; received from private individuals, \$2,200; income on investments, \$4,915; received on account of principal of mortgages, \$9,500. The amount received for income exceeded the amount paid to beneficiaries by \$2,100, and brings the total of the fund up to \$110,000, as against \$105,229 last year.

The Episcopal Fund showed but little change over the previous year, and it is in a good condition. The Diocesan Fund shows great falling off in the receipts, and a corresponding increase in the expenditures. There was received from 74 churches the sum of \$1,897, as against \$2,065 the previous year. The deficit at the present time is \$4,313, while the previous year showed but \$78.65. This large increase in the deficit was caused by the expenses of the late Bishop Littlejohn's funeral and the subsequent election of the present Bishop. There is still due to this fund \$2,430.

The Bishop's salary fund shows but little change over the previous year. There is a balance on hand of \$5,045; the Treasurer of the Episcopal Fund remitted 4,170 and 60 churches sent the Treasurer \$1,895. The payments were \$2,000 to the late Bishop Littlejohn, \$1,828 to Bishop Burgess, and \$1,865 for other expenses.

The endowments during the year amounted to \$490,000, an increase of \$90,000 over the year previous, and the following expenditures were made: \$7,000 for music, \$3,500 for hospitals, \$2,500 for the Dean at Cathedral, \$24,000 inheritance tax, \$8,500 for counsel fees, and \$183,000 for the Cathedral School sites and six buildings, \$64,000 for light, heat, etc., and many other expenditures amounting to about \$300,000, but the income was \$28,000 more than the expenditures.

The financial showing of the schools is not so encouraging. St. Paul's School had an income of \$74,000 and paid out \$79,000, leaving a deficit of \$5,000. The income of St. Mary's School was \$21,000 and

the expenditures amounted to \$23,600, which shows a deficit of \$2,600, but at the present time there is a general surplus of \$7,100, and Treasurer Orr announced that in a short time the two schools would be self-supporting.

The total endowment fund at the present time is \$1,291,700, the estimated income is \$450,000, and the estimated expenditures of the Cathedral Corporation, not including the schools, is \$320,000, which leaves a balance of \$28,000.

There was some excitement over the filling of vacancies in the Standing Committee, early on Wednesday. The Rev. Dr. J. G. Bacchus was reelected, but Mr. Augustus Van Wyck, a candidate for reelection, was defeated, receiving but 7 votes. In his place was chosen Mr. A. C. Humphries. A formal vote for Diocesan Missionary Committee was dispensed with, and the Secretary, the Rev. Robert Rogers, was instructed to cast one vote for the following: The Rev. Dr. A. C. Bunn, the Rev. Dr. Lindsay Parker, and Messrs. A. A. Low, and Lyman R. Greene. Several changes in constitution and canons were proposed, but only two of them aroused discussion. It was proposed to change provisions relating to disputes between rector or curate on the one hand, and vestry, congregation, or trustees on the other. The Rev. Dr. Alsop made the report and recommended striking out the word congregation, leaving controverted matters to be settled by rector and vestry. In event of a change the rector would have increased power. The Rev. Dr. Babbitt spoke in behalf of the power of the clergy, and the Rev. Edward McGuffey for the congregation, and the matter was laid over till next year. The Rev. Dr. McConnell asked for an amendment to the canon controlling the duties of the trustees of the Fund for Aged and Infirm Clergy. He said the fund for the support of widows and orphans is inadequate, while the clergy fund has \$110,000 endowment, yielding \$3,000, entirely sufficient for the purpose. The Diocesan offering amounts annually to about the same sum, which offering is added to the endowment. He recommended the annual offering to be diverted to widows and orphans. One speaker said the surplus should be put into the General Clergy Relief Fund. The matter was not concluded. Mr. Mynderse of the Standing Committee spoke on the incorporation of churches, advocating an amended canon which would allow the Missionary Committee to take title and handle property with some latitude of discretion. Opposition came from a Queens and Nassau lay delegate, who spoke for the rights of the Archdeacons. Adoption of Mr. Mynderse's resolution came after short speeches by the Rev. Dr. Darlington and Archdeacon Kinsolving. The Rev. Dr. Kinsolving reported from the Standing Committee the unusual burdens of that body during the year because of the selection of a new Bishop. The matter of the Bishop's house in Brooklyn was next taken up, and Mr. Mynderse offered and had adopted a motion converting the property at 170 Pierpont street to such purpose. Changes will cost \$12,000 to \$15,000, which sum has been guaranteed by donors, and the running cost has been provided for a period of five years. The house is to contain offices for Bishop, Archdeacons, Diocesan Woman's Auxiliary, Sunday School Commission, etc. Work of making the changes will be begun immediately. Upon motion of the Rev. Dr. Darlington the Trained Christian Helpers, organized five years ago, were formally recognized.

With the possible exception of one Archdeaconry, the condition of Diocesan Missions was shown to be encouraging. The exception was the Northern Archdeaconry, according to Archdeacon Hester. He said the work had suffered from too frequent changes in heads, one Archdeacon succeeding another with startling rapidity. There is a lack of material to draw upon, the already overworked rectors being the only source of supply. An attempt to change the name of the Sunday School Commission to the Church School Commission, favored by the Rev. William Wiley and Mr. A. A. Low, was tabled. Church endowment by a life insurance scheme was reported on adversely, and the Cathedral Chapter was named as a committee upon the matter of suitable memorial of the late Bishop Littlejohn.

#### MAINE.

(RT. REV. ROBERT CODMAN, D.D., BISHOP.)

THE annual diocesan Convention was held in the Cathedral on the 21st inst., the Bishop presiding. After the usual services, Bishop Codman delivered his annual address. He paid a glowing tribute to Dean Sills, formerly of the Cathedral, who is now in Geneva, N. Y. The address showed that great progress and many improvements had been made throughout the Diocese during the past year.

The Standing Committee election resulted as follows: The Rev. Messrs. C. E. Lee, W. C. Stewart, G. P. Nicholson, and Messrs. John Marshall Brown, Robert H. Gardner, and W. J. Ellis.

The committee on New Parishes and Missions reported that application had been received for new missions at Long Cove and Millinocket, but as there was no evidence that the proper steps have been taken to this end, the committee believe that these missions should not be admitted.

The Rev. C. T. Ogden reported from the committee on Canons that resolutions had been received to amend the order of business, but that the committee thought it inexpedient to recommend the adoption of such resolutions. This report of the committee was adopted, but the other report that a committee of three clergymen and three laymen be appointed by the Bishop to revise the constitu-



tion of the canon of the Diocese and to report at the next Convention if such changes were expedient, brought out quite a long discussion, this report also finally being adopted.

The committee on Unfinished Business presented the following resolutions, which resolutions were, after debate, duly adopted:

*Resolved*, That, in the mind of this Convention, the proposed action of the House of Bishops in the matter of the consecration of three presbyters as Bishops of the Church of Mexico is fraught with great danger, and that this Convention expresses the hope that further action may be deferred until the next meeting of the General Convention.

*Resolved*, That a copy of this resolution be sent to the Presiding Bishop, and also furnished for publication to the Church press.

As honorary canon of the Cathedral, the Bishop appointed Dr. Dalton of St. Stephen's, saying that he did this as a token of the desire to have a united feeling in the Diocese. This announcement was received with applause, but Dr. Dalton reiterated the remarks that he had made during the missionary meeting that he was not a candidate for any office. He declined to accept, but the Bishop asked him to reconsider. Then a motion of the Rev. J. B. Shepherd that the appointment of Dr. Dalton be confirmed notwithstanding his declination, was unanimously passed.

General John M. Brown, from the committee of five to consider a memorial to the late Bishop Neeley, explained that the original plan to erect a tower on the Cathedral in Portland, had not met with favor. The sum of about \$300 had been collected for the purpose. It might be well that the committee be continued with power to prepare a proper memorial and a motion to this effect was passed, the committee also being authorized to return any of the \$300 that was desired to be returned.

### NEWARK.

(RT. REV. THOS. A. STARKEY, D.D., BISHOP.)

THE annual Convention of the Diocese of Newark was held in Grace Church, Orange, beginning on May 20th with a celebration of the Holy Communion, Bishop Starkey being celebrant. He was assisted by Archdeacon Mann, rector of Grace Church, Orange, as Gospeller, and the Rev. George S. Bennitt, rector of Grace Church, Jersey City, as Epistoler. In the chancel were also seated the Rev. John Keller, of Arlington, the Secretary of the Convention, and the Rev. Mr. Moore, the curate of Grace Church, Orange. The procession entered the chancel after passing through the ambulatory at the rear of the sanctuary.

In his address Bishop Starkey mentioned the deaths in the episcopate during the year, especially referring to the death of Bishop Littlejohn, to whose memory he paid high tribute. He said it was not his custom, as he dared to term himself an ecclesiastic, to refer to secular things in his annual address, but on this occasion he could not as an American citizen fail to make mention of the death of President McKinley. He deplored the conditions which could make the act of the base assassin possible. He dwelt upon the criticism of those laboring in the mission field, not only the missionaries of our own Church, but of the workers of all religious bodies, which has been so common during the past year, and said that whenever criticism of this kind occurred, it ought to be dealt with sharply.

Confirmations had been 1,512. One hundred and ten priests are in the Diocese and 33 lay readers. Missions were prospering and one church had been taken over in whole from a denomination. He spoke of one church, St. Matthew's, Jersey City, with great regret, saying that the parish had suffered because of the change of population about it and that it could not long survive in its present location.

The Convention was called to order in the church, the Bishop presiding. Beside him was seated the Rev. Dr. W. R. Jenvey. The Rev. John Keller was re-elected Secretary, and in that connection spoke for a few moments to the Convention, voicing his thanks for the support which was offered him during his suffering and trouble last year. He said:

"May I take this opportunity to thank you for your kindness to me, a year ago and again to-day? There was a time when day with me was as night, and in my unflinching trust I knew you were with me, with your many kindnesses. It is also eminently fitting at this time that I should offer my thanks to my assistant of last year and ask him to consent to re-appointment."

The Rev. Mr. Keller is partly recovered in health and by the assistance of a reading-glass is able to do his work. The mission at Arlington is continued in connection with his duties as the Secretary of the Convention, and attendance at all services has grown during the last six months. More persons attend Communion services than before and in all ways the work is healthy and growing.

All the lay members of the Standing Committee were re-elected and the following were nominated as the clerical members of the same Committee: The Rev. Messrs. N. Barrows, F. B. Reazor, C. C. Edmunds, F. M. Kirkus, J. S. Miller, L. S. Osborne, and the Rev. Drs. Holley and Jenvey. Four ballots were necessary before election. The lay members were elected on the first ballot, as were two of the clerical members, the Rev. Drs. William Welles Holley, of Hackensack, and Archdeacon W. R. Jenvey, of Hoboken. It was necessary to elect two more clergymen and as the votes were divided almost evenly among three of them, an election was impossible. It was early seen that the Rev. Frank Reazor, who had been a member of the Standing Committee for six years, stood very little chance of re-

election, the three strongest candidates being the Rev. Dr. N. Barrows, for re-election, the Rev. Charles C. Edmunds, rector of Grace Church, Newark, and the Rev. Louis Shreve Osborne, rector of Trinity Church, Newark.

On the second ballot the Rev. Mr. Osborne received enough votes to elect and the contest lay between the Rev. Mr. Edmunds and the Rev. Dr. Barrows. At this juncture Mr. Edmunds arose and magnanimously offered to retire in favor of Dr. Barrows. Someone in the Convention immediately moved that the election be made unanimous for Mr. Edmunds, but this method was shouted down with disapproval. There was no election on the third ballot, which was immediately taken. Twenty-seven votes were necessary to elect on the fourth ballot, and when the vote was counted it was found that the Rev. Mr. Edmunds had three more than enough to elect, or thirty. It was said, afterward, that many in the Diocese held that Newark should have a greater showing in the Standing Committee and that the two persons selected should represent, as they do, two types of Churchmanship. It is felt that Mr. Edmunds will carry the responsibility of the Catholic party with him.

Archdeacon Alexander Mann and Mr. Richard Stevens, of Hoboken, were chosen as members of the Missionary Council.

The report of the Episcopal Fund was presented by Col. E. A. Stevens. Substantially the report showed a balance of \$2,483 last year, and disbursements of \$4,529 during the year, the receipts being \$7,927. There is a present balance of \$3,398. The surplus of the fund has increased to \$914 and the fund itself grew \$279 in the year. The income of the Missionary Fund is \$1,066. Archdeacon Jenvey presented the report of the Aged and Infirm Clergy Fund, whose total was shown to be more than \$41,500. Another financial report was that of the Treasurer. Receipts during the year have been \$3,055 and a balance is left of \$733.

Sixty-nine parishes were shown to have affiliation with the Convention, sixty-one sending certificates with forty parishes represented in the Convention. The work of the Standing Committee was told of by Archdeacon Jenvey and a number of statistical facts, relating to the mortgaging of churches, were read.

The rector of the House of Prayer, Newark, the Rev. J. S. Miller, presented the report of St. Barnabas' Hospital. A new wing has been added during the year, and the hospital is thereby enabled to carry on a more extensive work. Nine hundred patients had been received, of whom more than eight hundred and fifty had been discharged, a greater number by seventy-eight than shown by the figures of last year. Patients cared for free of all charge to themselves were four hundred and seventy, who represented many nationalities, American and Russian predominating. Great praise was accorded the Sisters of St. Margaret for the noble work which they have done in connection with the hospital. Appended to the report of the Rev. Mr. Miller were the receipts and expenditures of the hospital for the year just ended. The income had been about \$28,500 and expenditures a little less, an increase of receipts of nearly fifteen hundred dollars. Later the matter of St. Barnabas' Hospital again came up and an appeal was made by the Rev. Mr. Miller, in which he asked that the donations from the churches be increased threefold. The Rev. Mr. Osborne said as a matter of fact many of the subscriptions for the hospital, and no small part of its support, came from persons outside the Church.

Christ Hospital, Jersey City, the report of which was presented by the Rev. E. S. Forbes, cared for 4,431 patients in the year, 800 of that number being free patients. Expenditures for the year approximated \$30,704, and a floating debt had been incurred amounting to \$9,000, mainly for an enlargement of the building. Bequests of \$64,000 were announced.

By a resolution which was adopted, the parishes of the Diocese were assessed 4 per cent. on the salaries of the clergy for the expenses of the Convention and the episcopal residence, and 7 per cent. for the Episcopal Fund.

The Arthur Home for Boys has just completed and entered its new building at Summit. Twenty-seven boys are in the Home, which is directly under the care of the Rev. Walker Gwynne, in whose parish it is. A course in manual training is soon to be instituted.

It had been expected that a great deal of discussion would follow the report of the committee on the Increase of the Episcopal Fund, which has been in an unsatisfactory condition for some years and a subject of great consideration at every diocesan Convention. The Rev. Mr. Forbes, offering the report of the committee, read a letter from Col. E. A. Stevens, in which the situation was summed up and a solution offered. The letter said that the income of the Fund was in danger of decrease because of a faulty system of parish bonds; that the income was uncertain because it depended to a certain extent on the willingness of the parishes to meet obligations; and that the Fund itself was in constant danger of decrease without a corresponding chance of increase. He added that the salary of Bishop Starkey was far too little and its collection could not be enforced. It was of the greatest importance that the Fund be increased to \$150,000 to provide an income of \$6,000 each year. Parish bonds and the present fund amount to about 70,000, leaving \$80,000 to be raised by some means, the most feasible seeming to be the scheme of the Church Endowment Society. Already he was assured of \$17,000 in life insurance policies, and there would seem to be no doubt that a much larger sum could be realized.

Announcement was made by Bishop Starkey of a friendly suit



now pending between the Trustees of the Aged and Infirm Clergy Fund, and the Diocese of Newark, Bishop Starkey, and the individual clergy. The suit is to settle several questions of importance regarding the administration of the Fund.

The reports of Archdeaconry work were read by Archdeacons Mann and Jenvey. Various missions were mentioned, among them Trinity, Arlington, of which the Rev. John Keller is in charge, and the new effort of Christ Church, Bloomfield, Ascension Chapel, which is soon to begin the erection of a new building. Services may be begun at Chatham. Five thousand dollars was appropriated for next year's Archdeaconry work.

The apportionment plan of the Board of Missions was endorsed after a discussion at some length. In the Diocese the sum to be raised is \$19,800, or about 80 cents per communicant, a not large sum to obtain, according to Archdeacon Mann, who favored the idea. The Rev. Mr. Bennett called attention to the fact that in the sum total of parish expenditures on which the apportionment is based, there is included payments of interest and principal on mortgage indebtedness. He said it was manifestly unfair that assessments should be made on such a basis. The general plan was approved by the committee and the Convention finally ratified the apportionment scheme in a resolution which stated the basis of apportionment to be parish expenses, taking the decision of the committee as to what were to be included as such.

### QUINCY.

(RT. REV. F. W. TAYLOR, D.D., BISHOP.)

THE 25th annual Convention was held in St. John's Cathedral, Quincy, on May 20th and 21st. The choral celebration was accompanied by a large and well-trained choir of men and boys. The Rev. Webster Hakes, rector of St. Andrew's, Peoria, was the preacher, taking for his text Acts xi. 24, "He was a good man, and full of the Holy Ghost and of faith," etc., an effective discourse, well suited to the time and place, and delivered without notes. The Bishop's address was his "maiden effort" and worthy of a practised hand; a clear and business-like presentation of Church subjects, local and general. A good point was made on the need of a more fitting name for the Church. We are sending money and Bishops and other clergy, he said, to convert Roman Catholics in foreign lands, while we call ourselves by a name that repels members of that communion at home. There were many such, he thought, who might be rescued from indifference and brought into a Church which gave proof of real Catholicity.

Several matters of importance suggested by the Bishop were afterwards acted upon by the Convention; the merging of the aged clergy fund in the General Relief Fund of the Church; appointment of commissions to revise the canons, and to confer with the Diocese of Springfield as to a possible re-arrangement of diocesan lines. The Bishop reported the re-organization of the Cathedral, supplying the details of the plan proposed at the organization of the Diocese. He has made 52 visitations during the eight months, confirming 231, a short story for a long and arduous work. His tribute to his predecessor, the first Bishop of Quincy, was sympathetic and highly appreciative, and was most cordially received by the Convention. The reports of committees and other signs of the times all pointed to harmonious and progressive work throughout the Diocese. A good average was pledged for missions, and \$200 additional was voted to the Bishop for visitation expenses.

At the missionary meeting, on Tuesday evening, the speakers were the Rev. Wm. Purce, Dean Gee, and Canon Penfold. The latter addressed the Woman's Auxiliary on Wednesday morning.

Few changes were made in the elections. Dr. E. H. Rudd was re-elected Secretary, against his protest, he having served for twenty years. The Standing Committee remains the same.

The next annual Convention is to be held on May 19th, in Grace Church, Galesburg.

In connection with our mission work and such work in general, the Bishop in his address said:

"Let me say a word in commendation of that noble and praiseworthy organization, the Woman's Auxiliary to the Board of Missions. At each meeting of the General Convention the Auxiliary attains an increased importance on account of the enlarged and blessed results of its labors when the Church is able to see and to appreciate what those results are in the aggregate. Yet the imposing aggregate is composed of contributions most of which are individually small, and considered in themselves would be lightly esteemed by many. And such unthinking persons would be inclined to say, and in fact do say, that it is useless to have a branch of the W. A. in their little parish or mission, because nothing of any importance can be accomplished. But even if the material results are not large from a branch in a small and weak parish, yet they go to swell that grand total which has surprised and delighted the Church; and anyway, the small parochial branch serves to enkindle and increase the missionary spirit in the congregation, which result is by all means desirable and in no way to be despised. I hope to see a branch of the W. A. in every parish and mission in the Diocese of Quincy, and all affiliated under the Diocesan Organization, and all busily and heartily at work for the Missions of the Church.

"The mention of canonical revision as affecting our own small portion of the American Church suggests the reflection that the last

General Convention accomplished a very important result in adopting the Revision of the Constitution as proposed in 1898. This action was taken by both Houses of the Convention so quietly, harmoniously, and rapidly that it did not appear to impress the public or even the Convention itself as such an important matter ought to do. Other subjects claimed a larger share of attention and interest within and outside of the Convention. And yet I do not hesitate to affirm that the Revised Constitution contains in two of its articles alone, not to mention others, the germs of organic changes and developments which must ultimately transform the administration of the Church and its entire constitutional aspect. I refer to Article VIII., on Provinces, and Article IX., on Courts of Review and of Appeal. The putting in force of these Articles of the Constitution by canonical legislation will necessitate the modification or the abolition of parts of the old system of administration which is yet in force under the Revised Constitution.

"The old and the new are mingled together, or rather, exist side by side in the Constitution, and with a wise conservatism it was resolved to let them thus remain till that which waxeth old is ready to vanish away. It will necessitate further constitutional revision from time to time, till the new system of a perfected Provincial Organization, and a carefully adapted Judicial System shall be the two strong principles of our organic law as a National Church of many Dioceses more closely knit together than ever before in its history, and realizing more intensely and with greater unity of action and fraternal sympathy the depth and the power of its Catholic spirit and life.

"Probably when this end is reached, if not before then, the Church will have the faith and the boldness, the dignity and self-respect to assert her Catholic position and claims, in her proper name, as the AMERICAN CATHOLIC CHURCH, and to expend her energies to better effect than in the exceedingly difficult and unprofitable task of hiding her God-given light under the Protestant Episcopal bushel, and trying to persuade all men that the true Catholic illumination is there if they will only believe her. Many in this sect-ridden land do believe, thank God, and to their endless comfort; but this is a practical question with us rather than a theory, and there is at least one large and ever increasing class of people in this Western land in whose behalf I appeal to the Church to assert her inherent and pure Catholic character—I refer to the large number of those born and reared to manhood and womanhood in the Roman communion who, for one cause or another, or simply from their American environment as a whole, have drifted away from her direct influence and have ceased entirely to attend to their religious duties. In comparatively rare instances will these people ever become Protestants; the strength and beauty of the Catholic Tradition is even yet too strong in them for that; and yet they will not return to their allegiance as Roman Catholics. Sometimes they manage to stumble over the forbidding threshold of our "Protestant Episcopal," and they find and rejoice in the light and truth of the Church; but why must we keep a stumbling block in their path? If we have, as prominent Churchmen assure us, a manifest duty towards the same class of people in Mexico and South America where the American Church never had any jurisdiction, have we not at least as clear a duty towards them in our own country where we have undoubted jurisdiction? We are not under the necessity or obligation of spending millions to maintain a Church organization for them here, but simply of making the way of the Church plain before the face of them. The Church will and does appeal to their faith when they come to know her as she really is; why then should she so persistently preclude the appeal to their faith by arousing their prejudices?"

### RHODE ISLAND.

(RT. REV. THOS. M. CLARK, D.D., BISHOP.)

(RT. REV. WM. N. McVICKAR, D.D., BP. COADJ.)

THE 112th annual session of the Convention of the Diocese was held in All Saints' Memorial Church, Providence, on Tuesday, May 20th.

At 10 o'clock there was a celebration of the Holy Eucharist, the music being furnished by the vested choir of the Church. The Bishop Coadjutor was the celebrant, assisted by the Rev. Dr. Henshaw, rector emeritus of All Saints', and the Rev. S. H. Webb, rector of Christ Church, Providence. In place of the usual Convention sermon there was an address by the Bishop Coadjutor, in which the year was reviewed not only in this Diocese, but also in the country at large, and in which the speaker touched upon the indications of the Christian spirit of the nation and commended the advances that had been made locally in moral reforms. In speaking of the work accomplished in the Diocese, he said:

"In the missionary field services have been held in places where they had never or rarely been known before, or where they had lapsed for years. Some new and regular places of worship have been established, or, where that has been impracticable, a Sunday School, at least, has been started; and this missionary activity on our part, even where there has been little chance of independent development, has at least stimulated other Churches to renewed energy to save their people from possible defection to the Episcopal fold. This in the Church's immediate realm, while beyond that we have reason to be grateful for the part which we have been given to bear in the



efforts after moral reforms, which, in society and state, although yet in their infancy, have this year made a decided advance in the establishment of a "Watch and Ward society" and in the improved legislation in the matter of divorce which has been accomplished."

The business session began at 12 o'clock with the Bishop Coadjutor presiding. The Rev. S. H. Webb was elected Secretary, and the Rev. A. E. Carpenter and the Rev. Albert Crabtree, assistants. Visiting clergy and candidates for Holy Orders were invited to seats in the Convention. The affectionate greetings of the Convention were sent to the Rev. A. M. Ancock, rector of All Saints', who is just recovering from an operation at the R. I. Hospital, and to the venerable Bishop Clark, who was unable to be present in person, but who sent a communication which was read by the Secretary. In this communication he stated that during the past year he had confirmed three persons, and had laid the corner-stone of the new Emmanuel Church, Newport, the original corner-stone of the first building he himself having laid in 1856, assisted by the Rev. D. L. Henshaw, the latter being the only one of the present clergy of the Diocese who was a resident of the Diocese at that time.

It was voted that a committee of seven members be appointed to visit the three diocesan institutions, viz., St. Mary's Orphanage, St. Elizabeth Home, and St. Andrew's Industrial School, and to make a report to the Bishop as to what may be done to aid or improve these institutions and their work.

The committee on Social Purity and Divorce appointed three years ago to carry out the suggestions made by Bishop McVickar in his Convention address, reported that during the past year the committee decided to confine its work largely to coöperating with the Rhode Island interdenominational committee on Marriage and Divorce Reform, in which all the most prominent religious organizations in Rhode Island were represented. Bishop McVickar and the Rev. W. S. Chase were appointed as representatives.

A carefully considered divorce bill was presented to the Legislature for adoption, yet very little of the suggested bill was adopted by the General Assembly.

The report continues: "One of the most important acts suggested by the committee was passed by the Senate, but was held back by the Judiciary committee of the House. It is hoped that public opinion will be sufficient to induce the committee to report it favorably to the House during the closing days of the session this fall.

"This very important act requires all testimony to be taken in court, where opportunity is given for cross-examination by the Court or the opposing counsel, and prohibits the taking of evidence by depositions except in cases of sickness or of absence from the state.

"Even before this act has been adopted by the General Assembly, it is hoped that some of the benefits of the law may be attained by action of the Judges of the Supreme Court, who, exercising the power given them by law, may make it a rule of court procedure not to allow testimony in divorce cases to be taken by depositions except where some adequate reason can be stated and proved for so doing.

"The interdenominational committee has also prepared a fraternal letter to all ministers of religion, making suggestions for guarding the entrance to the marriage state, describing the precautions taken by various groups of ministers with reference to marrying strangers and divorced persons, and asking them to notify the Secretary of the committee of which of the groups and of what general principles on the subject they approve.

"Your committee has also secured the signatures of many eminent physicians of Rhode Island to a medical declaration concerning chastity, which states that they consider a continent life to be consonant with the best conditions of physical, mental, and moral health. This circular has been secured for purposes of circulation by the clergy, professors, teachers, and guardians of youth, as a protection against the demoralizing misstatements which are made by the vicious and ill-informed on this subject.

"We would call attention to the fact that the Rhode Island Watch and Ward Society, which was instituted about a year ago to assist in the enforcement of laws against vice, is fully organized. All that now remains in order to do its most deeply needed work is to secure the funds to pay its necessary expenses. About \$3,000 a year will be required for this purpose."

A proposed amendment to Article XII. of the Constitution, approved one year ago, was adopted by unanimous vote. This provides for the adoption or amendment of a Canon or Rule of Order by giving one day's notice of such proposal to the Convention in session or fifteen days' notice to the Committee on Canons. Slight changes in the Rules of Order were adopted and one new rule was added.

The committee to whom was referred the subject of a retiring allowance for such clergymen as have reached the age of 65 years and have been resident and at work in the Diocese for 25 consecutive years immediately prior to this age reported:

"That since it was the opinion of the committee on Canons at the last Convention that it was inadvisable to make such changes in canon 5, sections 3 and 4, as to include 'retired clergy' under the title, 'Widows and Orphans and Clergy Fund,' on the ground that all such funds were wholly used for beneficiaries of said funds;

"Second—Since your committee does not deem it advisable to create a new fund for a retiring allowance;

"Third—Since it does not seem expedient at present to make a direct assessment on the parishes for this purpose;

"Therefore, the committee can only report progress. While the

committee feels deeply the importance of pensioning the clergy whose long service certainly demands recognition on the part of the Church, it is nevertheless constrained to make this report in view of the large assessments that at present prevail in the Diocese; and especially, since for present relief, in the case of superannuated clergy, the income of the Widows, Orphans, and Clergy Fund may be used for this purpose if the board so directs."

The report was accepted and the matter was referred back to the committee with instructions to report a canon upon this subject, with such provisions for assessment upon the parishes as may be necessary.

The Board of Managers of Diocesan Missions reported that 23 stations had been provided for under the care of 19 missionaries. It also reported that several of the missions had voluntarily relinquished part of the amount usually appropriated to them by the various convocations, thus showing them to be in a prosperous condition.

The most active discussion of the day was on the subject of appointing a committee to represent the Church in an organization known as the Federation of Churches and Christian Workers in Rhode Island. This organization has been engaged in a religious census of the city of Providence. The Rev. Robt. B. Parker introduced the measure, which was opposed by the Rev. Dr. Fiske on the ground that too little was known concerning the plans and workings of this organization which seems to be made up chiefly of the denominations. No objection was made to the cause, and he it said to its credit that the parish offering this opposition has contributed generously to the expense of carrying on the religious census; but the returns do not point to a very careful and complete canvas of Church families—one parish, having a membership of above 800, learning from the census that it has less than 200. The sentiment of those present, however, being in favor of a representation, with the introduction of an amendment to the effect that a committee be appointed for one year and so see what was accomplished, the motion was carried. The Rev. Messrs. R. B. Parker, E. S. Rousmaniere, and Lester Bradner, Ph.D., from the clergy, and Prof. Winslow Upton and Mr. Sullivan Ballou from the laity were appointed on this committee.

The following were elected for the ensuing year: Treasurer, Mr. John W. Angell, Providence; Registrar, the Rev. F. B. Cole, Wickford. Standing Committee—Clerical, Rev. Messrs. E. H. Porter, Geo. McC. Fiske, S.T.D., F. J. Bassett, D.D., A. M. Ancock; Lay, Hon. John H. Stiness, Prof. Winslow Upton, Mr. Rathbone Gardner, Mr. D. L. D. Granger.

After closing prayers by the Bishop Coadjutor, the Convention adjourned, to meet in St. Stephen's Church, Providence, on the third Tuesday of May, 1903, at 9 o'clock.

## SOUTHERN OHIO.

THE 28th annual Convention of the Diocese was opened in Christ Church, Cincinnati, with a celebration of the Holy Communion, the Bishop being celebrant. At the session following the Rev. John H. Ely was elected Secretary. The Bishop in his address stated that the Confirmations for the past year were 719, the largest number in the history of the Diocese. In recommending to the Convention an approval of the Cathedral plan, the Bishop explained to the Convention the present value of the property of St. Paul's Church—church and lot, \$75,000; value of endowment, \$70,000; also a fund of \$5,000 per year, contributed for a term of five years, by a friend of the Diocese, who does not wish his name to be known. Through the agency of this same friend property was purchased adjoining the present Pro-Cathedral for a diocesan house. The property will be donated by him to the Diocese, provided the sum of \$25,000 is raised by a specified time. The Bishop made the following recommendations in regard to the Cathedral, all of which were adopted by the Convention:

1. That the Convention hereby approves the proposal of the Bishop Coadjutor for the establishment of a Cathedral church for the Diocese of Southern Ohio, to be known as St. Paul's Cathedral.

2. That the Convention approves the negotiations of the Bishop Coadjutor with the rector, wardens, and vestry of St. Paul's Church to this end and gratefully accepts their offer to surrender, transfer, and assign for the purpose of such a complete and permanent Cathedral organization all the property, real and personal, of St. Paul's Church, including all its endowments, to the Bishop Coadjutor or to the Trustees of the Diocese of Southern Ohio or to a special Board of Trustees, or to a corporation in such form and manner as may prove to be most desirable, and also legally possible in the terms and conditions under which the property and endowments of St. Paul's Church are at present held.

3. That this Convention approves the proposal of the Bishop Coadjutor for the establishment of a Cathedral house in connection with the Cathedral, and also the negotiations of the Bishop by which the property and building for the Cathedral house are to be secured.

4. That a committee of five members of the Convention, to be called the Cathedral Committee, be appointed to confer with the Bishop Coadjutor and the rector, wardens, and vestry of St. Paul's Church as to the most desirable and practical form of establishment of the Cathedral, and that this committee shall consist of the following: Rev. S. N. Watson, M.D., Rev. Frank H. Van Deman, and Charles E. Burr, who shall report to the next Convention.

5. That any proposed form of incorporation or establishment of the Cathedral, and any proposed chapter or other form of government



and administration and any of its proposed relations to the missionary or other works of the Diocese, and also any proposed relation of the pastor and congregation of the Cathedral to the Convention of the Diocese, shall be submitted in the form of a special canon for final adoption by a subsequent Convention of the Diocese.

The report of the Trustees showed that an unknown friend of the Diocese had given \$10,000 towards the endowment of the episcopate.

An offer has also been made by Mr. W. A. Proctor of Cincinnati to give either \$5,000 or \$7,000 for a new ward for the Diocesan Hospital if a similar amount is raised for the same purpose.

The Rev. Mr. John W. Bedford-Jones feeling that there were many names of communicants on the parish registers that ought not to be there, offered a resolution, which was passed, to establish a clearing-house, to which a list of the communicants from every parish register could be sent, so as to determine whether the same names were not on several registers and finally to locate them where they belonged. The Bishop appointed the Rev. Mr. Bedford-Jones in charge of the work, and the Convention made an appropriation for the expenses of the same.

The sum of \$200 was voted to be paid to the parish where the Convention is held, the same to be applied towards the entertainment of the clerical and lay delegates.

Archdeacon Edwards and Hon. Harlan Cleveland were elected delegates to the Missionary Council. Mr. A. N. Whiting was elected Treasurer of the Diocese.

The election of the Standing Committee was as follows: The Rev. Messrs. Peter Tinsley, D.D., Cleveland K. Benedict, John H. Ely; and Messrs. Larz Anderson, E. Morgan Wood, Wm. M. Allen.

The election of delegates at large of the Missionary Committee was as follows: The Rev. Messrs. J. W. Atwood, Frank Nelson, C. H. Snedeker; and Messrs. A. N. Thompson, W. T. Magruder, and F. S. Gordon.

The next Convention will be held in the Church of the Holy Spirit, Gambier, Ohio.

## VIRGINIA.

(RT. REV. F. M. WHITTLE, D.D., BISHOP; RT. REV. ROBT. A. GIBSON, D.D., BISHOP COADJUTOR.)

THE 107th Council of the Diocese of Virginia was held in St. George's Church, Fredericksburg, Wednesday, Thursday, and Friday, May 21, 22, 23. The Council opened with morning prayer and Holy Communion, with the Rt. Rev. Robt. A. Gibson, D.D., Bishop Coadjutor of the Diocese, as celebrant, who also delivered a charge to the clergy, founded upon St. Luke xvii. 21: "The Kingdom of God is within you."

He said, the Kingdom of God is the true Church, but it is also the true religion. It is a mistake to isolate this passage from other Scriptures as if it were the complete sense that the Kingdom were not external, as it would also be a mistake to miss the teaching of this passage that the true religion were not also a great spiritual and inward power. Nor is the Kingdom to be regarded solely with reference to the future coming of the Lord, while it is also a still, hidden, yet mighty power of which the field is not only the world but the individual human heart. That it is a present, visible organization, working openly, is taught by parables of the vineyard, the field, and the net. Where the King is, there is the Court; and the King Christ is ever present also in the heart of every faithful, true believer.

He wished to say a word about the inner life. Religion had been defined as "The endeavor (1) to raise into clear knowledge the feeling that originally the spiritual self of man is one with God; (2) to realize the unity with God, founded on this clear knowledge; and (3) to continue to live in this unity, serene and strong in every condition and relation of life."

In analyzing this definition the Bishop showed how the religious instinct is found universally in the human race and warranted the re-assertion of the perfect naturalness, soundness, and saneness of this instinct, working out by truth and righteousness, and tested by human experience, into clear knowledge. The opposition of a quarter of a century ago to belief in the truth of a divinely revealed religion was stayed upon false philosophical grounds, but the later scientific methods of philosophy, as represented by such men as Huxley, Spencer, and John Fiske, had done much toward helping to establish the perfect reasonableness of accepting this religious instinct, albeit aided and strengthened by the belief in a divine revelation, as a true and safe guide in life.

Also this religious instinct becomes religious conviction. Sin will hide God's face from us. Too exclusive occupation with other things even though, as nature, they be the works of God, tend to the same end. Sin is escaped by coming back to the original union with God.

Again, unity with God is founded upon knowledge realized by experience. Religious experience is no fancy, but a very real thing, and is a powerful factor in the advancement of mankind. There are men who by their lives and death, as well as by their prayers, have advanced the material, mental, and moral condition of mankind,

and this is done by a sense of unity with God, which has become a matter of knowledge, and of continual experience.

'Tis said the human will is free; the human will, united with God, is in danger of no enslavement if it be consecrated to a service which, glad and willing, is one of perfect freedom.

Lastly, religion is endeavor to realize this unity; to regain this broken union, Communion. The planting-ground of this endeavor is the three-fold faculties of the soul, Thought, Feeling, and Will. Man is from God. "God breathed into his nostrils the breath of life." God created man for Himself. Sin, therefore, not religion, is unnatural. Religion is natural and necessary to man. The religion of the world is progressive, and the religion of Christ is its crown.

But even the truth that we in the Church of God have is put into our charge, and we are responsible for its preservation, its extension, and for its fullest use and living. All religion expresses a longing for unity with God, a desire to see Him. Christianity shows us One we can see; reveals God as the source of love manifest in the flesh with whom personal union is possible in Christ Jesus.

Then the Bishop followed with the direct charge bidding the clergy to remember, (1) "The Christian ministry are the depositories of the ultimate religion, and are responsible for its handing on. How then fulfil this duty?" and warning them to avoid side issues, as externalities whether of forms, services, sacraments, even, benevolent work and parochial activities, and the mere technical details of so-called Church work. (2) That they remember that the avenue to man's mind and will is through his affection; that the theoretical, philosophical intellect leads to cynicism, while those who can get hold of the heart, govern. Without this influence of affections, without love of Christ, none will desire to do His Will; without true sorrow for sin there will be no transformation in the life. In preaching, therefore, power remains with those who can touch the affections—they may reform character, and influence life. So the love of Christ becomes the power of God and the wisdom of God, unto man's salvation.

After service, and organization of the Convention, before proceeding to any routine business, by a unanimous rising vote, the Council adopted resolutions of love and sympathy with the aged Bishop in his recently added heavy affliction, which resolution was ordered to be telegraphed to the Bishop at once. There was passed a resolution of compliment to Mr. F. P. Nalle, lay delegate from Rapidan, for his long continued service as delegate, extending from 1845, while the Rev. Cornelius Walker, D.D., long-time professor at the Virginia Theological Seminary, and one of the oldest priests of the Diocese, was, by vote, invited to a seat beside the chair.

Very little beside routine business was done at the sessions either on Wednesday or Thursday. The Standing Committee elected is as follows: Clerical, the Revs. P. P. Phillips, Berryman Green, Edwin S. Hinks; Lay, Messrs. L. M. Blackford, John R. Zimmerman, Arthur Herbert. The Rev. Everard Meade is Secretary of the Diocese.

Thursday morning Bishop Gibson read a brief letter of affectionate greeting from Bishop Whittle, written previous to his sad accident of Monday, and followed with his own annual report. Among other matters he reported Confirmations, 640; postulants received, 8; candidates for priest's orders, 6; ordinations, deacons, 3; priests, 3; transfers given, 8; accepted, 11; deposition, 1; churches consecrated, 2; clergy died, 2—the Rev. Preston Nash of Richmond, Secretary of the Diocesan Missionary Society, and the Rev. Professor Emeritus Joseph Packard, at the advanced age of 89. To the latter he paid a tender tribute of loving, reverent esteem.

A notable feature, as well as a new departure, was the Council sitting Wednesday night as the Missionary Society, when great enthusiasm was developed by the splendid showing of missionary activity in the Diocese set forth in the report of the Executive Committee of the Missionary Society by the Rev. E. L. Goodwin, Secretary; followed by half a dozen stirring and eloquent five-minute speeches by some of the missionary clergy, one of whom told of a need of \$50 to complete two chapels among the mountaineer population of the Blue Ridge. Thereupon came a spontaneous call from the floor to take offerings to raise the sum, and when the offering was counted it was found that \$125 had been given.

The notable feature of the diocesan work brought out all through the proceedings of the Council was the fact that of the 165 parishes and mission stations in the Diocese few outside of the cities are self-supporting; while among all the others the purely, or largely, prominent character of their work was missionary under the fostering care of the Missionary Society and Convocations, four in number. Yet while the Diocese is so very largely missionary it receives no aid from either the General Board or the C. M. S. The diocesan apportionment was discussed, and in general approved, and will doubtless be raised in full, thus bringing the Diocese into line, more than ever before, with the General Board work. Friday, the annual meeting of the Local Assembly of the Diocese of the Daughters of the King was held, and showed good work done, and some increase in the number of chapters.

Following the report of the Committee on the State of the Church, Friday A. M., a resolution was adopted to endeavor to raise \$10,000 for diocesan missions during the succeeding year as against less than \$9,000, of the year past. This was apparently inspired by the statement in the report that there was never a time when so large offerings had been made for this purpose as now. The report



of the Committee on Sunday Schools brought out in the finest debate of the whole Council, an eloquent and masterly address by Mr. John L. Williams of Richmond in support of the plea to use the Prayer Book as the Sunday School text book. Among other things he called it "The casket of the crown jewels of the Church of Christ"; as St. John said, "Golden phials filled with sweet odors which are the prayers of the Saints."

Council adjourned Friday, at 4 P. M.

#### WESTERN NEW YORK.

(RT. REV. WILLIAM D. WALKER, D.D., BISHOP.)

THE 65th annual Council of the Diocese of Western New York was held in St. Luke's Church, Rochester (the Rev. R. R. Converse, rector), on Tuesday and Wednesday, May 20 and 21. The sessions began on Tuesday at 3 o'clock, when evening prayer was said, the Bishop being assisted by the Rev. Messrs. Smith, Ballard, Brittain, and Somerville. Immediately thereafter the roll of clerical and lay delegates was called and the Council organized for business, the Bishop of the Diocese in the chair.

The Rev. A. M. Sherman was elected Secretary of the Council and he, with consent, appointed the Rev. Chas. H. Smith, D.D., his assistant.

The Hon. John E. Pound, Chancellor of the Diocese and Chairman of the committee appointed by the last annual Council to bring before this body, in a form suitable for its consideration, the questions considered in the opinion of the Hon. John G. Milburn in the matter of the reestablishment of the pay-pupil department at DeVeaux College, made the report from the committee in which the following resolutions were suggested to the Council for consideration:

1st. *Resolved*, That the trustees of DeVeaux College be authorized to receive and admit pay pupils, at such rates as to them seem proper, to the extent of utilizing fully the accommodations and indispensable corps of employees and instructors who are now, or may be, necessary to perform, and are actually engaged in performing, the work of the College, such as would be necessary if no pay pupil department existed.

2nd. *Resolved*, That the Act incorporating DeVeaux College be amended so as to expressly permit the admission of pay pupils, at such rates as to the trustees seem proper, thereby placing the College on a broader basis of usefulness, and enabling it to carry out more efficiently the purpose and design of the Founder.

3d. *Resolved*, That this Council recommends that the trustees of DeVeaux College by resolution establish a pay pupil department in said College and that the validity of such action by the Board of Trustees be determined by a proper proceeding in Law or in Equity in the Supreme Court of the State of New York.

The consideration of this report as read by the Chancellor of the Diocese was made the order of the day at 11 A. M. on the second day of the Council and it may be said here that at that time the 3d Resolution, as above, was adopted *nem. con.*

The Bishop then read his annual address, in which he spoke of the changes that had occurred both in the nation and in the Church since we last met, and in which he made feeling reference to the tragedy which terminated in the death of President McKinley in Buffalo. Speaking of anarchism, the Bishop asked whether it might not be well for the Nation to require a longer residence than five years before granting citizenship and the privilege of the ballot to foreigners.

After his tribute to Bishops and clergy, deceased within the year, the Council recited the Nicene Creed and the Lord's Prayer. The Bishop expressed the opinion that the amount asked from this Diocese by the Board of Managers as its proportion (\$12,784) was not equitable, and that a just proportion would be between \$7,000 and \$8,000, but at the same time he was warm in his urgency that both clergy and laity of this Diocese should do a great deal more than they ever have yet done for Missions, diocesan and general. In closing, Bishop Walker spoke of the spirit of devotion and zeal which had been characteristic of the year's work, and expressed his gratitude for the help and encouragement he had received in his work alike from clergy and people.

The evening session was devoted to the hearing of reports from various Diocesan boards and from the Archdeacons of Buffalo and Rochester on the work of Diocesan missions. From these latter it appears that the work has eventuated in the most encouraging results considering the means in hand, but greater interest on the part of the clergy and greater liberality on the part of the laity is demanded if the work is to be as aggressive as the opportunities for openings in all parts of the Diocese make necessary.

The Archdeacon of Rochester, Dr. L. C. Washburn, reported that his jurisdiction not only closed the year without debt, but with over \$300 in the treasury. This, however, does not mean that much more money could not have been used in extending the Church, but only that they were compelled to retrench in their efforts. On Wednesday, the second day of the Council, the Bishop celebrated the Holy Eucharist at 9 A. M., assisted by the Revs. Geo. B. Richards and G. R. Brush. After the reading of the minutes of the previous day's sessions, a resolution, seeking to deal with the deficit in offerings to the diocesan Missionary Board, was passed, appointing a committee of three to meet the representatives of delinquent parishes and mis-

sions during the noon recess and to bring in a report at the afternoon session, which would have precedence over all other business.

A resolution was also adopted endorsing the apportionment as set forth by the Board of Managers.

These two resolutions provoked earnest discussion, during the afternoon, on behalf of Missions, diocesan and general, which ought to do much to enlist the active sympathies of clergy and laity in their behalf in the coming year.

The following were elected to serve for the ensuing year: Standing Committee, the Rev. Drs. J. A. Register, C. F. J. Wrigley, Walter North, and R. R. Converse; and Messrs. W. H. Walker, H. R. Hopkins, M.D., John E. Pound, and H. B. Hathaway; Deputy to the Federate Council; the Rev. L. C. Washburn; Trustee of the Christmas Fund, Henry P. Knowles; Trustees of the Parochial Fund, S. S. Graves, and James E. Brown; Trustees of DeVeaux College, the Rev. Dr. C. W. Hayes, and Messrs. John K. Walker and Porter Norton; Trustee of the General Theological Seminary, the Rev. Dr. C. F. J. Wrigley; Treasurer of the Diocese, V. Moreau Smith.

After the discharge of routine business, the reading of the minutes and the usual devotions, the Council was declared adjourned *sine die*.

## Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.

By the Rev. ELMER E. LOFSTROM.

### SIN INCREASES ON THE EARTH.

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: V. Belief. Text: Heb. xi. 4. Scripture: Gen. iv. 3-15.

LAST week we saw the introduction of sin into a world which was "very good." To-day we see sin growing and bringing more sorrow and unhappiness into the world. Apparently about 130 years had passed, for Seth seems to have been born soon after the death of Abel (Chap. iv. 25 and Chap. v. 3). Cain and Abel were not the only sons of Adam (v. 4), and there may easily have been a large population on the earth by this time without any unusual increase. Brothers and sisters must have married in this first age, and while the race was pure there was no danger in that as there was later. At any rate, no objection to this obvious fact can be made which does not confront science as well.

In teaching the lesson you have again a vivid story as a basis. Many practical truths may be brought out, such as—

1. We cannot worship God acceptably and live in sin (vv. 3-5).
2. God is merciful and it is not necessary to continue in sin (vv. 6, 7).
3. Sin, if followed, leads to more sin (vv. 8, 9).
4. Punishment must follow sin (vv. 10-15).

1. Man cannot worship God acceptably and live in sin.

The two brothers had grown up with the same training. Their parents must have remembered and taught them of God and what separated them from Him. Sacrifices, which in themselves are an acknowledgment of sin, had perhaps long been offered. Verse 21 of Chapter iii. has been taken to indicate that sacrifice of animals was then begun, the skin going to Adam as the offerer (Lev. vii. 8). There is nothing at least to indicate that these offerings of Cain and Abel were the first. When the story opens, the two brothers are grown men with families of their own, as implied in verse 2. The fact that they offered sacrifices too implies that they were heads of families. They were about 125 years old.

They bring each an offering to the Lord (Jehovah). One is accepted, the other is not. What the sign of acceptance was we do not know, unless they were offered before the cherubim at the gate (hence the significance of the golden cherubim on the ark), or perhaps it was fire sent by God to consume it as in Lev. ix. 24; Judges vi. 21; I. Kings xviii. 38, etc.

Why was one accepted and not the other? Some have thought that it was because Cain's offering being simply of the fruits of the ground and not having the death of an animal as did Abel's, made no confession of sin, and it may be so. If in verse 7 "*sin* lieth at the door" means a "sin-offering" lieth at the door it is certainly so. But whatever difference the variation in their offerings may have made, we know from the New Testament (Heb. xi. 4, and I. St. John iii. 12) that Abel had *faith* while "the works of Cain were evil." Their different offerings



may have shown this or not, but God looks back of the worship to the heart and could not accept the offering of Cain because "his deeds were evil."

2. God is merciful and it is not necessary to continue in sin.

But even if God could not accept the offering of Cain, he still loved him and gave him encouragement (v. 7a), and warning (v. 7b), which ought to have saved him from the sins which followed. Verse 7b is clearly a warning, but it is somewhat obscure in its exact meaning. It may mean, as the R. V. marginal reading takes it, if thou doest not well, sin is crouching like a wild beast to devour thee and it desires thee, but thou shouldst rule over it. Or "sin" may simply mean "punishment for sin," as the same Hebrew word is used in Zech xiv. 19. Or it may mean simply "the sin is thine own," and the rest of the verse refer to Abel who as the younger should still be subject to Cain if he behaved well. Whatever its meaning, it certainly shows God's mercy as extended to Cain, trying to win him back to repentance.

3. Sin if followed leads to sin.

But Cain was "of that wicked one" (I. St. John 3: 12) and would not turn from sin. See how it grows stronger in its mastery over him and hurries him on into sin after sin. He began by being a hypocrite, bringing an offering to God when his works were evil. Then he rebelled against God's treatment of him and was envious and jealous of his brother. This led him to hate and finally to kill Abel. Even that did not bring him to himself as a great sin generally does, and now he thought he could lie to God (v. 9). Surely "whoso committeth sin is the slave of sin" (St. John viii. 34). Our passions are like fire, a good servant but a bad master. (If the primary teacher wishes to impress this lesson she might begin with the fire as the "point of contact" and then show these sins spreading like fire beyond control.) So, too, Prof. James says: "Every act of virtue or of vice leaves it never so little scar. The drunken Rip Van Winkle in Jefferson's play may excuse himself for each fresh dereliction by saying, 'I won't count this time.' Well, he may not count it, and a kind Providence may not count it, but it is being counted none the less. Down in the nerves and cells of his being it is being counted, stored up to be used against him when a fresh temptation comes."

5. Punishment must follow sin.

Poor Cain! He was vain enough to want to appear good, but his desire went no deeper than for appearance. Sin cannot be hid from God (v. 10), nor is there room in a man's heart for the memory of a great sin (v. 13). "Murder will out."

When God told Cain of the punishment that must follow his sin, he not only admitted the justice of it but thought that there would be naturally added to it human vengeance. And God in his mercy "appointed a sign for Cain, lest any one finding him should smite him." What this sign was, if it was a permanent one, we do not know. It may have been as some suppose, the leprous springing out on his forehead to show that he was already sufficiently punished. Sin still mars the face and can change the face of the most beautiful boy or girl into a hideous face upon which good people cannot look without sorrow and pity.

In the higher grades, the difference between the offerings might be studied in connection with Leviticus i. and ii. The lesson of the Epistle for the day—love your brother—is drawn from this story as verses 11 and 12 of I. St. John iii. immediately preceding show.

Heb. xii. 24:

"Abel's blood for vengeance  
Pleadeth to the skies,  
But the Blood of Jesus  
For our pardon cries."

MOST CHRISTIANS of the present time are living their religion by proxy. If one would enumerate all the communicants of any average parish, the vast majority would be found, if judged by the fairest, yes, the most lenient of tests, to be but little in touch personally with the present day problems which Christianity has to face, and to have but little contact of the telling and winning sort with those who are not living a real Christian life. It has been well said that the best test of a man's sincerity is when he gives himself for a principle. Judged by this test, the Church to-day fails because but few, very few, of her sons are to-day giving themselves in personal service for their Church and their belief. The essence of Christianity is, and has ever been, personal service, and the Church which cannot command the personal service of her thousands and millions of adherents is a failing Church, and but ill equipped for the fight against the powers of darkness with whom she must always contend.—*St. Andrew's Cross.*

## Correspondence

All communications published under this head must be signed by the actual name of the order. 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.

### SECTARIAN CHANGES.

To the Editor of *The Living Church*:

UNIVERSALISTS are not generally accused of being ritualists, but a pastor of that denomination not many miles from Boston has rendered his service in so popular a manner on Sunday afternoons that he is surnamed "a ritualistic Universalist." The service is called vespers. The choir of men and boys is vested in cassocks and cottas, and walk in a solemn procession into the edifice, preceded by the pastor, clad in a black gown. It is a weird sight. The pastor bears a striking contrast in his mournful color to the white and shining garments of the choristers. Sometimes, distinctively Church hymns are sung, and the prayers of the Church liturgy are woven into the fabric of an extemporaneous effusion. The table is decorated with flowers, and two candlesticks rise triumphantly from its base, and set it off with lighted tapers. So-called ritualism is put in here and there, and enlivens the religious meeting. Other additions will soon be made. The processional cross has not been introduced, but a few suggested that the flag of the country might be appropriately carried in such a procession. The innovations in this particular place of worship are watched with interest. The largest Universalist edifice in Providence has a table, arranged altarwise, and many good attempts at a chancel. Liturgical worship is generally used.

Washington Heights Baptist Church, New York, has a vested choir of men and boys together with women wearing the mortar-board hats. The Metropolitan Methodist Temple has the same innovations. It is estimated that there are thirty-three edifices among the denominations, in and east of New York City, possessing these changes. As a vested choir belongs inherently to a liturgical service, it is an interesting question how soon the denominations will adopt the full liturgy of the Church.

ALBERT E. GEORGE.

### THE DIOCESE OF SALINA.

To the Editor of *The Living Church*:

IT SEEMS to be necessary at the present time to correct some erroneous statements which have been published, in regard to the productiveness of the Missionary District of Salina. That division of the State of Kansas is represented as "devoted almost entirely to grazing; the land is arable, but on account of the lack of moisture it is impossible to raise crops." It is due to the Church at large that correct information should be given on a subject of such general interest, in order to remove unfavorable impressions.

The following statistics are taken from the Official Report of the Kansas State Board of Agriculture, for the quarter ending December, 1901, and as such, they have been carefully prepared and are strictly accurate. There are fifty-nine (59) counties in the District of Salina, and the valuable products of each, for the year 1901, have been counted with the following results:

Bushels	of wheat	48,779,495
"	" corn	10,155,885
"	" oats	5,903,551
"	" rye	2,374,156
"	" barley	2,213,603
"	" white potatoes	513,636
"	" sweet potatoes	26,243
"	" flaxseed	1,072
Tons	of broom corn	550,708
"	" hay	528,573
"	" prairie grass	372,939
Acres	of alfalfa	146,802
Value	of millet and Hungarian	\$ 771,424
"	" sorghum	2,246,654
"	" Kafir corn	2,729,977
"	" Jerusalem corn	14,940
"	" animals sold for slaughter	18,705,465
"	" poultry and eggs	2,032,177
"	" butter	2,513,578

This is the authoritative statement of the productiveness



of Salina District for one year, to which may be added the yield of many thousands of fruit-bearing trees, besides garden and horticultural products amounting in value to many thousands of dollars. Recent experiments in sugar-beet culture in the very western counties have been highly successful, and the Chemical Supervisor says, "That beets of superior quality can be there produced, has been demonstrated.

A. BEATTY.

St. Matthew's, Newton, Kansas.

#### "CONVENTION OF DEACONS."

To the Editor of *The Living Church*:

THE following appeared on Monday, the 19th, in one of the daily papers of Cincinnati, Ohio. It was two days before the diocesan convention assembled in Christ Church. Its purpose was to announce the convention of the Diocese as well as the Woman's Auxiliary convention:

#### "CONVENTION OF DEACONS.

"CHRIST CHURCH ANNUAL MEETING TO BE A NOTABLE CHURCH EVENT.

"The Convention of the Deacons of Christ Church, which will be held at the Christ Church in this city Tuesday, Wednesday, and Thursday, promises to bring together one of the most notable gatherings of laymen held in Cincinnati for years. The hotels have arranged to accommodate several hundred deacons who are expected to attend."

This is but one of many such manifestations of unpardonable ignorance on the part of newspaper men in Cincinnati. They are not to be blamed entirely, however. It is the duty of the Church in every city and town to see that Church matters are written by Churchmen. In a city it might be easily managed, the Bishop's secretary, or some resident priest, might be appointed, and held responsible for sending necessary news correctly to the local papers.

Church news rightly published would have an educative influence on Protestant communities. THOMAS JENKINS.

#### SAND, VERSUS ROCK.

To the Editor of *The Living Church*:

WE WERE so happy at your kindly commendation of our words anent the "rock bottom," etc., in connection with the Church in Ohio in a recent issue of your noble paper, and have since heard so many pleasant allusions to them that we were greatly pained on seeing the entirely cruel letter of our dear reverend brother Leffingwell in to-day's *LIVING CHURCH*. The vigorous life of the Church in the Diocese of Ohio needs neither defender nor apologist, but the *Ohio Church Life* being a very much smaller and weaker thing cannot get along without its champion. We must therefore say in defence of ourselves that we were quite sane and composed when we contrasted the safety of a "rock-bottom" for permanent moorings with the shifting character of a sand-bottom, and we spoke from a not inconsiderable experience. Were we not for years a sun-blistered, frost-bitten, sea-tossed missionary on the coasts of Labrador and Newfoundland? Now, sir, it is perfectly well known that a "sand-bottom" is an excellent mooring (as Dr. Leffingwell truly says) in light or even moderately rough weather, but uncertain in a gale. At such a time none knows better than the mariner himself how securely his ship will ride out the tempest if, the cable being stout, the fluke of his anchor is at home in a fissure or crevice of a "rock-bottom," as indeed you "wisely" indicate. The cable of the Ark of Salvation is her faith, the flukes of her anchor are the hands of faith, the Rock is Christ, and she is safe.

EDITOR OF CHURCH LIFE.

Cleveland, O., Monday in Whitsun-week, 1902.

#### THE NAME OF THAT CHURCH.

To the Editor of *The Living Church*:

IF THE so-called Mexican Episcopal Church desires to be the national Church of Mexico, it behooves it speedily to get rid of the adjective *Episcopal* in its title. No Church, however well-founded its claims, can be recognized as national, with any other than a territorial designation.

*The Mexican Church!* One can imagine what that might come to mean to the people of Mexico, as they come to realize that their allegiance was due to their own national branch of the Church, and not to a foreign Bishop. Reform would be comparatively easy, when the name of the Church defined its position, made patent its claim. Call it by any other than a territorial designation, and it becomes known as one of any num-

ber of sects to whom no loyalty is due, among whom one may pick and chose or, not finding what he wants, set up another one for himself.

Let us hope and pray, that the Mexican branch of the Church may not start upon an autonomous existence unhappily weighted with such a title as the Mexican *Episcopal Church*. Let its advisers and sponsors beware of entangling adjectives. And in naming a Church, there can be no adjective that is not entangling, except that of territorial designation.

N. M. HITCHCOCK.



*The Pulpit Commentary.* New York: Funk & Wagnalls Co.

THE *LIVING CHURCH* takes pleasure in calling attention to the very liberal offer made by the publishers of the *Pulpit Commentary*, as advertised in this issue; and while from personal knowledge we are unable to give an opinion as to its merits, we feel assured that our clergy will do well to investigate the liberal proposition made. The *Commentary* has the commendation of many eminent scholars, and during the construction period of this great *Pulpit Commentary*, the *Ecclesiastical Gazette*, England, said: "No weak pulpit addresses will be pardoned after the completion of this truly national work," and, it continues, "if we might be allowed to suggest one Society more, it would be this: to secure the presentation on nominal terms of books like the *Pulpit Commentary* to every teacher of religion in the three kingdoms."

It is this very suggestion of the *Gazette* that the publishers make practicable here in America.

*The Hours of the Passion, and Other Poems.* By Harriet Eleanor Hamilton-King. New York: E. P. Dutton & Co. Price, \$1.50.

Perhaps most American readers first knew the devotional poems of Mrs. King through the publication in 1895 of her paraphrase in verse of one of Ugo Bassi's wonderful sermons. Other works of hers are *Aspromonte* (1869); *The Disciple* (1873); *Book of Dreams* (1893). The present volume, like its predecessors, is animated by a spirit of impassioned devotional fervor.

*Lost on the Orinoco.* Pan-American Series. Venezuela. By Edward Stratemeyer. Boston: Lee & Shepard. Price, \$1.20 net.

All the boys who have gone exploring with Stratemeyer will wish to continue the pleasant excitements under so safe and genial a guide. This time Mark Robertson and Frank Newton are the boys who venture into the wilds of the Orinoco valley. What they see, and the accidents and troubles they contend against, can be pleasantly discovered by reading the book.

*Dorothy Vernon of Haddon Hall.* By Charles Major. With Illustrations by Howard Chandler Christy. New York: The Macmillan Co. Price, \$1.50.

Mr. Major takes for his new novel the exciting time of the escape of Queen Mary Stuart from Scotland into England. The book is very well written, and is as interesting as *When Knighthood was in Flower*, but it is a shameful libel on Scotland's unfortunate Queen. The heroine, Dorothy, is a red-haired girl who uses profane language very freely, and who lies to her father with the greatest facility. She throws herself at the head of Sir John Manners, her traditional family enemy, and after much difficulty marries him. One can only characterize the use of sacred names and things in the book as blasphemous, and the morals inculcated by the writer are profane in the extreme. Some of the incidents in the book are decidedly indelicate, although the sins are not the popular ones against the seventh commandment, but rather against the third, fifth, and ninth. While the book is interesting and even exciting, it is irreverent in its tone, and not conducive to right views of life and duty.

*Democracy and Social Ethics.* By Jane Addams. New York: The Macmillan Co., 1902.

*The Level of Social Motion.* By Michael A. Lane. New York: The Macmillan Co., 1902.

Neither of these books recognizes any place for religion; but both take for granted that the springs of social ethics and social development are wholly to be found in the natural world-sphere. In view of the large part which religion has had in man's history and ethical ideas, this is a fundamental defect—none the less fundamental although the writers are not concerned to assail religious ideals. Their limitation is implicit. They simply feel no need of a religious point of view to grasp and expound their conceptions.

Miss Addams, whose noble efforts to promote human betterment,



as she understands it, will secure a wide hearing for her, is convinced that ethical advance lies along the lines of consistent social democracy. She says: "We are learning that a standard of social ethics is not attained by traveling a sequestered byway, but by mixing on the thronged and common road where all must turn out for one another, and at least see the size of one another's burdens. We have come to have an enormous interest in human life as such, accompanied by confidence in its essential soundness. We do not believe that genuine experience can lead us astray," etc.

Our difficulty in accepting such language as ethically adequate arises from the purely humanitarian and mundane goal toward which it points. The Christian is taught that man's true goal of social development is not realized in this world at all, but in a communion of saints hereafter. He is to be *in but not of* this world. The difference is practical. An enlightened disciple of Christ, *i. e.*, enlightened in the mind of Christ—cannot consistently seek the betterment of men on non-religious lines. Their betterment is indeed a large part of Christian aims, but there is no true betterment in a Christian's eyes which is not worked out on lines which endure forever. This does not mean that corporal works of mercy are to be disparaged, or social helpfulness, but that it is treason to the Kingdom of Heaven and a violation of the chief end of man to divorce charity from that chief end, *i. e.*, from what looks beyond this world.

This is why a Hull House cannot be regarded as a true exemplification of *Christian* ethics. As representing honest endeavor for man's welfare, it no doubt deserves the praise which it receives. Its motive is noble. But the religious element which it lacks is vital for us, and inseparable from the methods as well as the point of view of Christian ethics. Democracy is impotent to regenerate human society except as dominated by the religion and the sacramental grace of Jesus Christ. An ideal world society is one thing, a society which is on the road to realize man's end is quite another. And one who discerns the difference can never acquiesce in methods which look only to that which is humanitarian and earthly.

We shall do injustice to Miss Addam's book, however, if we neglect to say that as a contribution to social economics it has very great value. The author is qualified by experience and thought to throw much light on the problems of external social adjustment. We do not remember having seen so clear a statement of the actual conditions and difficulties which have to be faced in striving to lift men—not democracy-ward, but—heavenward. Many *obiter dicta* occur in the book which our religious point of view prevents us from accepting; but no one can read its pages without better understanding the world with which charitable Christians must deal. The chapter on the domestic servant question is particularly illuminating; and the closing chapter throws needed light on the secret of the power of political bosses in our large cities.

While Miss Addam's book is supremely practical, Mr. Lane is theoretical. He believes that he has worked out for himself the law of social motion, and that his discovery is important for men to know. We do not find his argument convincing, for it ignores the fact of religion—a fact which must determine both the lives and the goal of any social motion which reaches the state of equilibrium to which he looks. We do not expect to convince him that this is so. But it is the only possible position for a Christian believer to take.

Mr. Lane believes that men are to attain a certain equality of wealth and intelligence; and that the effect of this will be to fix a mean of population to which the race will invariably return when temporarily exceeding or falling short of it. Desires will then receive adequate satisfaction, and human nature will attain to its ideal. All this seems dismal to us, hopelessly so. "If in this life only we have hope in Christ, we are of all men most miserable." We take a wider view altogether. This world is the place of man's probation, not of his self-realization. Social equilibrium can never be reached within it. We look onward and beyond this vale of tears to a city of God.

FRANCIS J. HALL.

*English Composition.* By G. H. Thornton, M.A. New York: Thomas Y. Crowell & Co.

This book is one of the series designed to help ambitious students who cannot command the usual educational resources. Assuming that the learner is without teachers or supplementary books, it is made complete. It seems well suited to its purpose. A faithful study of its contents should carry a diligent student further than many go, who have had the advantage of the best teachers. The book has valuable points both for writers and teachers.

E. P. DUTTON & Co. publish an important book, *Sanatoria for Consumptives*, a Critical and Detailed Description Together With an Exposition of the Open-Air or Hygienic Treatment of Phthisis, by F. Rufenacht Walters, Fellow of the Royal College of Surgeons. Sir Richard Douglas Powell has written an Introduction. The book gives detailed description of the more important existing institutions and in this way an account of the most approved methods of the treatment of consumption.

EVERY duty omitted obscures some truth we should know.  
—*Ruskin.*

## The Home of Fenimore Cooper

BY CLIFTON JOHNSON

With Illustrations by the Author

### II.

PRESENTLY I inquired about the town as it was in Cooper's time. "I wish you could 'a' talked with my father," was the response. "He knew all about it. 'Twas just an ordinary little country town—a few stores, and a couple o' churches and two wooden taverns, and about all the rest of it was farmhouses. 'Twasn't built up the way it is at present. I know Father told how a hill that's now got houses all over it was in them days outside the town a hundred rods or so and it was covered with pines. When a horse died they'd drag it up there and let it lay, and think they'd got it well away from everything. They used to call that hill 'The Horse Heaven.'

"I don't think Cooper left his family in very good circumstances. His daughters was very nice—real ladies—and they was very charitable and give away an awful sight, so't I do' know but they most suffered themselves. They made kind of a hobby out of the orphanage here, for one thing. You'd have an idea that Cooper's books would bring considerable to the family long after he was dead, but they say he sold a good many of 'em outright and after his death there wa'n't much in royalties ever come in from 'em."

Although Cooper's home town is very closely identified with him, he did not always reside there, and was a good deal of a rover in his early life. At the age of nine he went to Albany, where he attended school for four years and then entered Yale, the next to the youngest student in the college. He won no laurels at Yale, for the woods and fields possessed for him a far keener attraction than books, and his poor standing, added to some boyish pranks in the third year of his course,



BY THE LAKESIDE.

led to his dismissal. His father now sent him to sea before the mast on a merchantman. This was intended as a preparation for later going into the navy, which he entered as a midshipman at the age of nineteen. He served until he was twenty-two, when he resigned his commission and married.

Meanwhile his father had died, and in the family home at Cooperstown dwelt his mother and older brothers. Cooper himself lived in New York, Philadelphia, and other places, and spent the eight years preceding 1834 abroad. When he returned, Otsego Hall became his permanent residence. The dwelling had hitherto been a simple, commodious village house,



but he remodeled it, added a wooden battlement, threw out porches and projections, changed the windows to the Gothic style, and gave the whole structure an air that bore some resemblance to the ancestral home of an English country gentleman.

Here he kept open house to his friends, cultivated his garden, and wrote. Here also he became involved in that curious series of law-suits that resulted in many years of bickering. He came back from Europe to our raw, new country and expressed with great frankness his impressions of his native land, and these were not at all flattering—there was so much pretension, so much that was crude and unguine, and he spoke with especial severity of the capricious vulgarity of the newspapers. The public, always over sensitive to criticism, became more and more irritated. Then came the Three Mile Point controversy between Cooper and his fellow townsmen which brought on a general storm of denunciation.

The Point which caused the disturbance is an attractive wooded ledge jutting out into the lake from the western shore three miles above Cooperstown. It had long been in common use as a picnic ground, and the townfolk had begun to feel that it was public property and that no one had any business to interfere with their continued appropriation of it. But the

and entered with great enjoyment into the superintendence of clearing and improving the land, extracting stumps, setting out trees, raising crops, and rearing poultry. He was particularly interested in his live stock, and the animals knew and followed him in recognition of the kindness of his treatment.

It was customary for the family to breakfast at nine, dine at three, and have tea at seven in the evening. The novelist rose two hours before breakfast and began writing, and after the morning meal resumed his pen until eleven. The rest of the day was free to other pursuits. For recreation he frequently went out on the lake in his boat, a skiff with a big sail. It went very well before the wind, but was of not much use in beating against the breeze. Cooper never kept a carriage. A horse and buggy sufficed instead and served him when he chose to drive to "The Chalet," as he did nearly every day after he finished his literary work, for a stay of two or three hours.

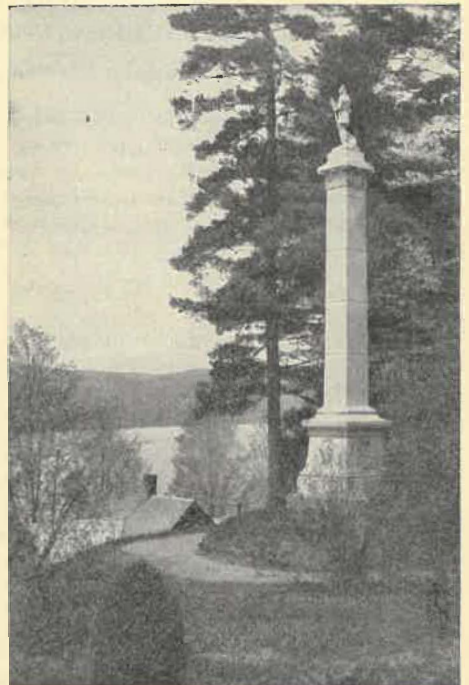
His habits were methodical and he seldom allowed anything to keep him from his desk during the morning hours. He composed with ease, and never lacked for words or for subjects; yet authorship was in his case purely an accident, and he was thirty when he began his first book. This book was the outcome of his remarking to his wife one evening as he threw down



THE GRAVES OF COOPER AND HIS WIFE IN THE CHURCHYARD.



ON THE BORDERS OF THE GARDEN.



THE LEATHERSTOCKING MONUMENT IN THE LAKESIDE CEMETERY.

ownership was in the Cooper family, and the novelist, with his aristocratic notions about private estate, absorbed during his long residence abroad, wished to have this ownership recognized. He had no desire to deprive the people of their picnic place. He only wanted them to ask it as a privilege, not take it as a right. To effect this end he published a card warning the public against trespassing. As a consequence a mass meeting was convened at which it was resolved to hold Cooper's threat and his whole conduct "in perfect contempt," to have his books removed from the village library, and to "denounce any man as a sycophant, who has, or shall, ask permission of James F. Cooper to visit the Point in question."

Cooper fought with vigor and persistence what he deemed the unreasonableness of his neighbors, but his victory was never complete and he finally dropped the matter, and the public used Three Mile Point again unconditionally. This was not, however, the end of the trouble. It had been given wide notoriety by the newspapers, and their comments were so personal and offensive that Cooper was stirred to institute many libel suits against them. Such was his independence, his pugnaciousness, and quick temper, that he kept up the warfare for years. Yet this interfered but little with the tranquility of his home life. He was closely bound to his family, and was always warmly affectionate; and though he had his enemies, he was much liked by those who knew him well, and he never failed to win the regard of the men who worked for him. Two miles to the north, on the eastern side of the lake, he bought a farm and built on it a cottage of the Swiss type. He named the place "The Chalet"

impatiently a recent novel he had been reading aloud, "I could write you a better book myself."

She laughed at the absurdity of the idea, and challenged him to undertake the task. Hitherto he had disliked even to write a letter, but now he set arduously to work and finished several chapters. Then he would have quit had not his wife become interested and urged him on; and presently *Precaution* was not only finished but published. It was merely an imitation of the average English story of fashionable life. Yet it revealed to Cooper an unexpected capacity and he at once began a thoroughly original American story—*The Spy*, which has been called "the first brilliantly successful romance" published in this country.

Cooper's death occurred in 1851 and his wife survived him only a few months. Otsego Hall was then sold, an extra story was added, and it was turned into a hotel. A heavy insurance was placed on the property and with very little delay it burned, after the manner that heavily insured buildings sometimes have of doing. The site of the old Hall is now a pleasant park, and where the house stood is a striking monument, but it seems a pity the house itself could not have been preserved just as Cooper left it. The novelist lies buried in the tree-shadowed quiet of a near churchyard, and the much-worn path to his grave, trodden by thousands of pilgrim feet, attests his abiding fame.

THE CHARITIES that soothe and heal and bless lie scattered at the feet of men like flowers.—*Wordsworth*.



## The Family Fireside

### TOIL, PAIN, AND DEATH.

"For God in cursing gives us better gifts  
Than men in benediction."—*E. B. Browning.*

We thank Thee, God, for toil!  
Best anodyne for sorrow, pain, or care;  
Best anchorage amid the world's turmoil;  
Best answer to all prayer.

We thank Thee, God, for pain!  
That teaches love and patient sympathy;  
That teaches us to count all loss as gain  
And suffer royally.

We thank Thee, God, for death!  
That gives us rest for toil and peace for pain;  
That stills our hearts, that calms our labored breath,  
And makes life's riddles plain.

Sandy Hill, N. Y.

MARGARET WENTWORTH.

### BOOKS AND BAYONETS.

By ROLAND RINGWALT.

IN THE hands of men entirely great the pen is mightier than the sword." The stereotyped expression is worthy of being quoted, but alas! how many times the man of letters fancies himself entirely great and fails to see the sterling qualities of the man of action! Our republic has never passed many years without a collision between the men of books and the men of bayonets; and the popular feeling has been on the side of the bayonets.

The struggle for independence had scarcely begun when Franklin gave this shrewd counsel, "If we do not hang together we shall hang separately." Yet the Revolutionary heroes did not always hang together. John Adams was a mighty orator, and a lawyer of considerable fame. His cousin Samuel had been the leading pamphleteer on the patriotic side. The Adamses chafed at the power of George Washington. Their attempts to push him from his place are not to their credit. Jealousy mingled with their patriotism. All through John Adams' later life he was vexed and chagrined at the superiority of Washington. The gossips may have magnified his weakness, but his recorded expressions show that he was not pleased at the admiration won by the quiet soldier who had triumphed at Yorktown.

When the great Virginia dynasty ruled the land a strong man arose in far away Tennessee. Madison sought to ruin him in reputation and in pocket, but the victory at New Orleans proved that Jackson was not to be ruined. Jefferson struggled against the Jackson wave. Calhoun vainly hoped to wrest the party leadership from Jackson's hands. The younger Adams was swept away before the torrent of Jackson's popularity. Clay's eloquence drew crowds, but greater crowds voted for the hero who had crushed the Indians and repulsed the British. College presidents, philosophers, educated men generally, were opposed to Jackson. The bulk of the people, however, believed that he was cheated out of the Presidency in 1824, and made it certain that he could not be cheated out of it in 1828 and 1832.

Daniel Webster's life was made bitter by the Whig party's evident conviction that, while eloquence was desired in the Senate, war records were desired by the people. In 1840 Webster believed that the orator who had vanquished Hayne ought to be President, but the Whigs chose the soldier Harrison, the man with a log cabin for his residence and hard cider for his beverage. Eight years later Webster found that while his party boasted of his prowess in debate and his knowledge of the Constitution, the vote-getter was the "Rough and Ready" soldier who had won Buena Vista. After some grumbling Webster supported Taylor, but he deserted his party when, four years later, the nomination fell to Scott, the warrior who had marched into the citadel of the enemy.

When the Civil War ended, a famous orator, a man of tireless energy, a thinker of no mean calibre, determined that he and not Ulysses S. Grant should lead the Republican party. But Charles Sumner fell before Grant. Greeley fared even worse

than Sumner. Short as our late conflict was, it was long enough to prove that the leader of the "Rough Riders" was a political force. Roosevelt is a literary man of exceptional merit, but his books did not make him Governor of New York or Vice-President of the United States. It was because he had left an office for a regiment, because he had faced a West Indian summer, because he had risked the perils of a campaign, that he bounded into leadership.

To ascribe the success of warriors over scholars simply to bloodthirstiness is superficial. People feel that it is easier to write good papers or to make learned orations than to win victories. A commander must be ready for trials more severe than those of the study. He must be brave, apt, vigilant, and patient. No library can give him the knowledge he must have. No precedents can solve the problem of whether to advance or retreat. Mankind will always respect the great qualities of the true commander. The plain people spoke through Lincoln, and Lincoln, as he gazed on the slopes of Gettysburg, said: "The world will little note nor long remember what we say here, but it can never forget what they did here."

### A LAYMAN'S EASTER WORK.

By A PARSON.

A CERTAIN parish had called a new rector, and expected that he would be at his post by Easter. Unavoidable delays occurred, and he sent word that he could not come at that time. The senior warden said that he would see that a priest came for the Easter celebration of the Holy Communion.

Those who know the workings of the Church know that Easter is a busy time for the clergy. Old and tottering men, rarely employed at other times, are called on to celebrate the Holy Communion at little missions cared for by deacons and lay readers. The senior warden soon found that his task was not an easy one. He was only a few miles from a divinity school, but all the professors had made appointments for Easter. A clergyman of impaired health had been for years engaged as a librarian, rarely taking active duty, but he was engaged for Easter. An active young curate was ready to help, but the rector declined to permit him to leave the chancel on a day when throngs of communicants would protract the service.

Still, the senior warden was not a man to be baffled. He made twenty-nine unsuccessful efforts, but the thirtieth man came, and the altar saw a priest stand before it on Easter Day. This true story is worthy of being told.

### HOUSEHOLD HINTS.

TO REMOVE grease from matting, cover the spot thickly with chalk, and moisten by sprinkling, not pouring, benzine on it. When the benzine has evaporated, brush off the chalk, and the spot will have disappeared.

A LITTLE SOAP eases wonderfully the labor of cleaning a stove. Rub a flannel rag on the soap, dip into ordinary stove blacking and apply to the stove; brush with a dry cloth. The work will be done quickly and will last much longer than without the soap.

IF YOU have many short-stemmed flowers to arrange it is well to fill a low dish with damp moss, then with a sharp stick dibble holes in the moss and insert the stems. When the flowers have faded the moss may be dried and used again. Pansies show to better advantage in this way than in any other way.

AN INFALLIBLE vermin exterminator: Dissolve two pounds of alum in three or four quarts of boiling water and apply, while hot, to every joint or crevice where ants and cockroaches congregate. It is useful for pantry shelves and bedsteads, for kitchen floors and baseboards. Use a brush in applying it. The alum will inevitably destroy all vermin and their eggs.

SMALL SCRAPS of soap should be saved and put away carefully. When flannels are to be washed these scraps are useful cut in small pieces and boiled to a jelly. This jelly diluted with warm water makes a splendid lather in which to wash woolen flannels.

TO CLEANSE a wicker chair it is best to use tepid soap suds made with some good white soap, into which put a large pinch of salt. Then, after washing the whole chair, rinse and dry carefully. A final polish may be added with a flannel cloth and a tiny bit of oil.

A HEALTH WRITER, discussing the effects of vinegar on digestion, says: "The microscopists have discovered that the eels of vinegar sometimes take up their abode in the alimentary canal as parasites, and become a source of irritation and disturbance to the digestive organs. And now according to Virchow they have been investigating the effect of acids upon salivary digestion, and the fact has appeared that acetic acid, connected with tartaric and oxalic acids, very materially hinders the conversion of starch into sugar. It is noteworthy, as being in the line of scientific progress, that many of the most skilful chefs are substituting, in their culinary process, lemon juice for vinegar, for wriggling eels and the mischief making acid."



## Church Kalendar.



- June 1—First Sunday after Trinity. (Green.)  
 " 6—Friday. Fast.  
 " 8—Second Sunday after Trinity. (Green.)  
 " 10—Tuesday. (Red at Evensong.)  
 " 11—Wednesday. St. Barnabas, Apostle. (Red.)  
 " 12—Thursday. (Green.)  
 " 13—Friday. Fast.  
 " 15—Third Sunday after Trinity. (Green.)  
 " 20—Friday. Fast.  
 " 22—Fourth Sunday after Trinity. (Green.)  
 " 23—Monday. (White at Evensong.)  
 " 24—Tuesday. Nativity St. John, Baptist. (White.)  
 " 25—Wednesday. (Green.)  
 " 27—Friday. Fast.  
 " 28—Saturday. (Red at Evensong.)  
 " 29—St. Peter, Apostle. Fifth Sunday after Trinity. (Red.)  
 " 30—Monday. (Green.)

### KALENDAR OF COMING EVENTS.

- June 3—Dioc. Conv., Easton, Fond du Lac, Indiana.  
 " 4—Dioc. Conv., Colorado, Delaware, Minnesota, West Virginia, Western Michigan.  
 " 10—Dioc. Conv., Central New York, Connecticut.  
 " 11—Dioc. Conv., Marquette, North Carolina, Asheville.  
 " 15—Conv., Montana.  
 " 18—Dioc. Conv., Vermont.

## Personal Mention.

THE Rev. GEORGE C. ABBITT of Mt. Sterling, Ky., has accepted a call to the rectorship of the church at Bowling Green, Ky., and will be there June 1st.

THE Rev. STEPHEN H. ALLING has resigned charge of St. Gabriel's Mission, East Berlin, Conn., and entered upon his duties as rector of St. Peter's Church, Dansville, N. Y., on Trinity Sunday.

THE Rev. HENRY W. ARMSTRONG will during the summer months be addressed at 498 West State St., Trenton, N. J.

THE Rev. HENRY L. BADGER, after a six months' leave of absence spent in California, resumes charge of St. John's Church, Olympia, Wash., June 1st, and is to be addressed accordingly.

THE address of the Rev. JOHN BARRETT will be until further notice, Jackson, Washington County, Wis.

THE Rev. N. S. BOARDMAN of Canaan, Conn., has been chosen rector of Emmanuel Mission, Elmira, N. Y., and will also have charge of the Wellsburg mission.

THE Rev. C. B. CARPENTER, formerly rector of the Church of the Good Shepherd, Milford, Pa., has accepted the rectorship of the Church of the Atonement, Tenafly, N. J., Diocese of Newark, and has begun work in his new cure.

THE Rev. D. C. GARDNER, rector of All Saints' Church, Palo Alto, Calif., has gone to England on a two month's vacation.

THE Rev. F. O. GRANNISS of Richmond, Ind., has accepted a call to Grace Cathedral, Indianapolis and will take charge there Sept. 1st.

THE address of the Rev. J. U. GRAF is changed from Jacksonville, Fla., to Apalachicola, Fla.

THE Rev. THOS. E. GREEN, D.D., Rector of Grace Church, Cedar Rapids, delivered the oration at the banquet of the Society of Colonial Wars at Princeton, N. J., on May 14th, and is to be the speaker at Redfield College, So. Dakota, on May 27th, at Western College, Toledo, Ia. June 11th, at Lyons, Iowa, June 12th, at Fulton, Ill., June 13th, at Shattuck School, Fairbault, on June 19th, and at the State Agricultural College of South Dakota on June 26th.

THE address of the Rev. GEORGE R. HEWLETT is 601 S. Chestnut St., Kewanee, Ill.

THE address of the Rev. W. W. HODGINS of El Dorado, Kansas, is changed to Iola, Kansas, the missionary having taken up his residence at the latter place.

THE Rev. EDWARD M. JEFFERYS has accepted the rectorship of Emmanuel Parish, Cumberland, Md., where he will take duty July 1st.

THE address of the Rev. B. F. MATRAU is changed from Jacksonville, Fla., to St. Joseph, Mich.

THE address of the Rev. GEO. H. MUELLER is changed from 286 Laurel Ave., St. Paul, to Albert Lea, Minn.

THE Rev. REGINALD R. PARKER has resigned St. Andrew's, Norwich, Conn., and become rector of Christ Church, Unionville, Conn.

THE Rev. DR. PERCIVAL'S address, until Oct. 1st, is Devon, Pa.

THE new address of the Rev. JOHN K. OCHIAI, formerly of Trinity Divinity School, Tokyo, is No. 8 Jozenjidori, Sendai, Japan.

THE Rev. FREDERICK A. REEVE of the Diocese of Milwaukee has accepted charge of the summer church at Point Claire on the St. Lawrence River, Quebec, Canada.

THE address of the Rev. Prof. THEODORE M. RILEY, D.D., of the General Theological Seminary, will be Catskill, N. Y., until Oct. 1st, after which his address will be Michigan City, Indiana (The Cathedral).

THE street address of the Rev. DR. SHINN is changed from Linden Terrace to 56 Eldredge St., Newton, Mass.

THE address of the Rev. C. A. WEED is changed from Nevada, Mo., to 706 Byrne Ave., Joplin, Mo.

THE Rev. GEO. W. WEST has accepted a call to the rectorship of Holy Trinity Parish, Sykesville, Md., to take effect July 1st. He will also be Head Master of Warfield College School, the divinity school for boys, which will begin its 9th year in September.

THE Rev. HOLMES WHITMORE, assistant rector at St. George's Church, Stuyvesant Square, New York City, has accepted the call to Christ Church, Dayton, Ohio, where he will assume his duties about June 15th.

THE Rev. ANDREW C. WILSON, rector of Christ Church, Sausalito, Calif., has gone to Honolulu on a vacation trip.

THE address of the Rev. J. H. WILSON is changed from Eltingville, N. Y., to Plainfield, N. J., where he has been placed in charge of Grace Church, the former rector having retired.

### ORDINATIONS.

#### DEACONS.

CALIFORNIA.—On the Wednesday after Whitsunday, by the Bishop of the Diocese, Mr. HORACE M. RAMSAY was ordered Deacon. Sermon by the Bishop of Salt Lake. Mr. Ramsay intends to continue his studies, especially in the line of Semitic languages.

NEW YORK.—Trinity Sunday, Calvary Church, New York, by Bishop Worthington of Nebraska, acting for Bishop Potter. Preacher, the Rev. Dr. J. Lewis Parks. Ordered to the diaconate: Messrs. SCOTT KIDDEE, CHAS. A. BROWN, EVERARD W. DANIEL, REGINALD N. WILCOX, THORNTON F. TURNER, WILLIAM H. FISLEY, ARROX COLLOQUE, for the Diocese of New York; LLOYD R. BENSON, for the Bishop of Albany, and ARTHUR S. LEWIS, for the Bishop of Pittsburgh.

MILWAUKEE.—On Trinity Sunday, May 25th, at the chapel of Nashotah House, by the Bishop of Milwaukee, Messrs. WM. JAMES CUTHBERT, RUDOLPH FREDERICK KEICHER, ROBERT MARK LAURENSON, JOHN OLIPHANT, CHARLES EDGAR RICE, EVERETT ELEFT WILLIAMS, of the Senior Class of Nashotah Seminary, and WM. CORTLANDT HARRISON MALLORY, of the Cathedral, Milwaukee, were ordained to the diaconate. The Rev. Dr. Webb, President of Nashotah House, preached the sermon. The candidates were presented by Dr. Webb, Canon St. George, the Rev. Messrs. Fosbroke and Holmes, and the Rev. John G. Hatton. The Rev. Mr. Willmann acted as chaplain. The Rev. Mr. Schultz read the Epistle and the Rev. Mr. Keicher was gospeller. The Rev. Mr. Rice goes to Alaska, to work at Circle City, under Bishop Rowe. Messrs. Williams and Laurensen go to Oklahoma; the remaining deacons continue under the Bishop of Milwaukee.

INDIANA.—On Trinity Sunday, May 25th, in Grace Pro-Cathedral, Indianapolis, by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indiana, Mr. JOHN MITCHELL HARPER, B.A., was ordained to the diaconate. The candidate was presented by the Rev. John E. Sulger, rector of St. Stephen's Church, Terre Haute, who also preached the

sermon. The Rev. Mr. Harper has been assigned for the present to work at the Pro-Cathedral.

#### PRIESTS.

ON TUESDAY, May 27th, feast day of the Ven. Bede, at St. Mary's Church, Sharon, Wis., the Bishop of Milwaukee ordained to the priesthood the Rev. GEORGE FRENCH BRIGHAM. The sermon was preached by the Rev. A. A. Fiske of Harvard, Ill. The candidate was presented by the Rev. Dr. E. P. Wright, Archdeacon of Milwaukee. There were present and assisting, the Rev. Messrs. Barrington and Richey of Janesville, and Rev. H. J. Purdue of Beloit.

CALIFORNIA.—On the Wednesday after Whitsunday the Rev. SAM'L J. LEE was advanced to the priesthood by the Bishop of the Diocese. The Bishop of Salt Lake was the preacher, the ordination being in St. Matthew's Church, San Mateo. Mr. Lee continues his work as assistant in St. Stephen's, San Francisco, having charge of St. James' Mission.

NEW YORK.—By the Bishop of Nebraska, acting for the Diocesan, the following named deacons were advanced to the priesthood: The Rev. RALPH B. POMEROY, Trinity Church, Newport, the Rev. EDWARD C. CHORLEY, St. George's, Newburgh, the Rev. F. W. FITTS, late assistant at Calvary, and the Rev. HENRY R. REMSEN, present assistant at Calvary.

CONNECTICUT.—On Wednesday, May 14th, in Trinity Church, New Haven, Conn., by the Rt. Rev. C. B. Brewster, D.D., Bishop of the Diocese, the following deacons were ordained to the Priesthood: Rev. Messrs. CHARLES MASON GROSS, of Immanuel Church, Ansonia; CRANSTON BRENTON, of All Saints', New Milford; GEORGE H. TOOP, of Yonkers, N. Y.; KARL RIBLAND, of Trinity Church, Wethersfield, and CLAUDE N. A. POOLEY, of Morrisania, N. Y. The sermon was preached by the Rev. George William Smith, President of Trinity College.

### DEPOSITIONS.

NOTICE is hereby given that on Good Friday, March 28th, 1902, at Coronado Beach, in the Diocese of Los Angeles, and in the presence of the Rev. Charles E. Spalding and the Rev. Frederick B. Cossitt, in accordance with the provisions of Title II., Canon 5, § 1 of the Digest, I deposited the Rev. ALVAH W. DORAN, Priest, from the ministry of the Protestant Episcopal Church, he having declared to me, in writing, his renunciation of the same; and I also declared that his renunciation was not occasioned by foregoing misconduct or irregularity, but was voluntary, and for causes assigned which do not affect his moral character, nor lessen my respect and affection for him.

ALSO, at the same time and place, and in the presence of the same witnesses, and acting under the same canonical provisions, I deposited the Rev. GEORGE N. HOLCOMB, Priest, from the ministry of the Protestant Episcopal Church, he having declared to me, in writing, his renunciation of the same; and I also declared that his renunciation was not occasioned by foregoing misconduct or irregularity, but was voluntary, and for causes assigned which do not affect his moral character, nor lessen my respect and affection for him.

O. W. WHITAKER,

*Bishop of the Diocese of Pennsylvania.*  
 Coronado Beach, California,  
 Easter Even, March 29th, 1902.

### DIED.

COWL.—At the residence of her son in New York City, on Monday, May 19, 1902, MARY A. A. YEOMANS, wife of William H. COWL, and daughter of the late Henry P. and Caroline J. Yeomans of Providence, R. I. Funeral service at Church of the Transfiguration; burial in Woodlawn cemetery.

"Her children arise up and call her blessed."

PETTY.—Entered into Paradise, Ascension Day, May 8, 1902, MARY O. NICHOLAS PETTY, daughter of the Rev. A. B. and O. A. Nicholas, and wife of C. S. Petty, M.D.

VERY.—Entered into rest on Whitsunday, in New York City, SARAH WILLIAMS, widow of the late Captain Samuel Very, Jr. Interment at Salem, Mass.

### OFFICIAL.

#### RETREATS.

THE annual Retreat at Kemper Hall, for Associates and other ladies, will begin with Vespers on Monday, June 16th, closing with celebration of the Holy Eucharist on Friday, June



20th, the Rev. Canon Barry, of Fond du Lac, conductor. Ladies wishing to attend will please notify the Sister Superior.

**A** RETREAT for ladies will be given at Grafton Hall, Fond du Lac, Wis., by the Rt. Rev. C. C. Grafton, beginning Wednesday evening, June 11th, at six o'clock, and closing Saturday morning, the 14th. Any ladies desiring to attend will please send their names as soon as possible, to SISTER REBECCA, S.H.N., 65 East Division street, Fond du Lac.

#### SUMMER RESORTS.

**A**N IDEAL FAMILY RESORT.—One of the very few where no liquors are sold. No Sunday excursions and picnics. Seven lakes. Good fishing and bathing. Hotel and 21 cottages. Rates low. Send for booklet. Church Choirs and Clubs a specialty. FOREST LAKE RESORT, New Prospect P. O., Wis.

**L**AKE SHORE SUMMER RESORT.—Two miles from Three Lakes, Wis. 27 lakes in a chain. Good fishing. Pike, Bass, Muskalonge. Deer and Partridge are plentiful. This resort is located on a very pretty point between two lakes. Board, \$1.50 per day or \$7.00 per week. Boats, 50 cents per day. For further information write to CHAS. FRENCH.

#### FOR SALE.

**P**ERBLE BEACH LODGE, LAKE MILLS, Wis. This is one of the finest Summer Resorts in Wisconsin. Good opportunity for young couple. Address, MRS. V. J. MCGOWAN.

#### WANTED.

##### POSITIONS WANTED.

**O**RGANIST AND CHOIRMASTER desires position. Address CANTOR, care THE LIVING CHURCH, Milwaukee.

**O**RGANIST AND CHOIRMASTER desires position, Chicago or vicinity. Address J. D. FAIRCHILD, 324 Chicago Ave., Oak Park, Ill.

**Y**OUNG LADY, well qualified, best references, desires position to teach art, privately or school; also primary English branches. Address, A. R. R., Pennsylvania Academy of the Fine Arts, Philadelphia.

**I**NFORMATION.—The Bishop of Ohio would be glad to receive information of the whereabouts of the Rev. DANIEL HEMPTER, or anything concerning his present avocation. Cleveland, O., May 26th, 1902.

##### MISCELLANEOUS.

**T**O COMPLETE FILES of Annual Register of St. Mary's School, Knoxville, Ill., all of the first ten years, 1868-1878; also issue 1884-1885. Postage will gladly be forwarded by THE RECTOR.

#### CHOIR EXCHANGE.

**O**RGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

#### RETREATS FOR CLERGY.

UTICA, N. Y., June 3-7.—At St. Luke's Church. Offerings for expenses. Conductor, the Rev. Father Osborne, S.S.J.E. Apply to the Rev. E. F. H. J. Massé, St. Luke's rectory.

WESTMINSTER, Md., June 9-13.—At Holy Cross House. Conductor, the Rev. Father Hughson, O.H.C. Apply to the Rev. Father Superior, Holy Cross House, Westminster, Md.

BURLINGTON, Vt., September 16-19.—At the Bishop's House, Rockpoint. Conducted by the Bishop. Offerings for expenses. Apply to the Bishop's Chaplain, Rockpoint, Burlington, Vt.

DIocese of CENTRAL PENNSYLVANIA. In September.—Time and place not yet arranged.

BOSTON, MASS., Oct. 6-10.—Mission House of Society of St. John Evangelist. Offerings for expenses. Apply to the Rev. Father Superior, 33 Bowdoin St., Boston.

PHILADELPHIA, PA., Nov. 11-14.—St. Saviour's House. Apply to the Rev. Wm. McGarvey, 1606 Mifflin St., Philadelphia.

The above list of Retreats for Clergy already arranged is published now for the convenience of those wishing to take part in one. It is hoped that the list will be much increased.

#### MISCELLANEOUS.

##### BOYS' OUTING.

**A** PLEASANT, healthful, and instructive outing for three boys. Summer to be spent among the Northern Wisconsin Pines. Address, CAPT. J. A. SMALE, Delafield, Wis.

**D**IOCESAN JOURNALS. From 1883. Files of some Dioceses complete from that date. Will be forwarded on request, without charge, by Rev. C. W. LEFFINGWELL, Knoxville, Ill.

**E**UCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$12, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$46.00. ST. RAPHAEL'S GUILD, 54 West 47th St., New York City.

**C**OMMUNION WAFERS AND SHEETS. Send for samples, Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

#### CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

**B**URIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut street.

#### NOTICE.

##### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

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

#### BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

*Recent Object-Lessons in Penal Science.* With a Bibliographical Introduction. By A. R. Whitenay, M.A., Barrister-at-Law, Corresponding Member of the Academy of Legislation of Toulouse. Price, \$1.25 net.

*Health, Speech, and Song.* A Practical Guide to Voice-Production. By Jutta Bell-Ranske. Price, \$1.20 net.

*A Foreign View of England in the Reigns of George I. and George II.* The Letters of Monsieur César De Saussure to his family. Translated and edited by Madam Van Muiden. Price, \$3.00 net.

THE CENTURY CO. New York.

*Hohenzollern.* A Story of the Time of Frederick Barbarossa. By Cyrus Townsend Brady. With Illustrations by Will Crawford and Decorations by Mills Thompson.

HOUGHTON, MIFFLIN & CO. Boston.

THE RIVERSIDE ART SERIES:—

*Van Dyck.* A Collection of fifteen Pictures and a Portrait of the Painter, with Introduction and interpretation by Estelle M. Hurl. Price, 75 cts. net; 83 cts. postpaid.

CHARLES SCRIBNER'S SONS. New York.

*Bylow Hill.* By George W. Cable. With illustrations in color by F. C. Yohn. Price, \$1.25.

THE MACMILLAN CO. (Through A. C. McClurg & Co., Chicago.)

*The Lower South in American History.* By William Garrott Brown, Lecturer in History at Harvard University for the year 1901-2, Author of *A History of Alabama*, *Andrew Jackson*, *Stephen Arnold Douglas*, etc. Price, \$1.50.

*The Rise of Religious Liberty in America.* A History by Sanford H. Cobb. Price, \$4.00 net.

*Encyclopædia Biblica.* A Critical Dictionary of the Literary, Political, and Religious History, the Archaeology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the interpretation of Holy Scripture at Oxford and formerly Fellow of Balliol College, Canon of Rochester, and J. Sutherland Black, M.A., LL.D., formerly assistant Editor of the *Encyclopædia Britannica*. Vol. III. L to P. Price, \$5.00.

#### PAMPHLETS.

*The Rubāiyāt of Omar Khayyām, Junior.* By Wallace Irwin, Author of *Love Sonnets of a Hoodlum*. San Francisco: Elder & Shepard. Price, 50 cts.

*Register of the Episcopal Academy*, Locust and Juniper streets, Philadelphia.

## The Magazines

THE *Quarterly Review* for April is an excellent number all through. "The Sacred Books of the East" deals with the science of comparative religions, if it may be called a science, of which the late Prof. Max Müller was the founder. One benefit of this study, at any rate, is that it relegates to the limbo of baseless pigments the dream-and-ghost hypothesis of Mr. Herbert Spencer as to the origin of religion. "Zionism and Anti-Semitism" is a strong pro-Judaic article, reproaching the Zionist movement as false to the true ideals of orthodox Judaism, while the more patent faults of the Jewish people are kindly, if frankly, criticised, in pointing out the causes of Anti-Semitism. "The Evolution of Music" is a review of two valuable recent works on that subject, and is very interesting. "The Gaelic Revival in Literature" contains the notice and criticism of a number of recent books of a Gaelic strain. "Mediaeval Libraries" is an article any book-lover will thoroughly enjoy, and the writer is well up in his subject, seeming to be better versed in it than those whose books he reviews. "The Art of Legislation" deals with the alleged, and probably actual legislative inefficiency of the British Parliament, and is well written, bright, and instructive. In "Mr. Stephen Phillips," that author comes in for a real old-fashioned flaying. He is damned with faint praise and with frank condemnation. We hope he may survive the attack, and write again, and more. "England through French Spectacles" is a comment upon the essays of recent and serious French authors who treat of English affairs in a hostile spirit and manner. The article is thoroughly "English." In "Two Oxford Historians" we have an article similar to, but better than, the one in *The Edinburgh Review* under the same title. "The Liberal Debâch" is of course all politics. "Turkey and Armenia," "Mr. Kidd on Civilization," and "The Local-Option Education Bill," are the concluding articles, of which the first is especially interesting.



# The Church at Work

## EUROPEAN CHURCHES.

### 6TH CONVOCATION.

THIS CONVOCATION, corresponding to a diocesan convention, met pursuant to call in Emmanuel Church, Geneva, Switzerland, the Rev. Geo. Clarke Cox, rector, on April 3d, 1902. The Holy Communion was celebrated by the Rt. Rev. W. A. Leonard, Bishop in charge of the American churches and chapels on the Continent. The rector, and the Rev. J. H. Butterworth of Dresden, assisted. The venerable Pere Hyacinth was present in the chancel, vested, and received the Holy Communion.

The Bishop's address was read in lieu of the sermon. In it he reviewed the condition of our work in Europe, gave sketches of the Bishops deceased during the year past, and offered counsel on matters of local importance.

The business session was held at the Hotel Beau Rivage later on. On the afternoon of the 2nd, a pleasant reception to the Bishop and Mrs. Leonard was held at the hotel, given by the rector and vestry of Emmanuel Church, and many kind friends were present, with cordial greetings. The Rev. Mr. Cox has resigned his work, and will be succeeded by the Rev. C. Belden of Astoria, N. Y. The Rev. H. Mesny has become curate in Holy Trinity Church, Paris.

Statistics:—Clergy, 12; organized churches, 6; chaplaincies, 3; Baptisms, 58; Confirmations, 78; marriages, 19; burials, 23; communicants, 1,475; contributions, \$25,222.

There are no vacancies at present in this work.

## ANNUAL MEETING CHURCH MISSIONS PUBLISHING COMPANY.

THE ANNUAL MEETING of the Church Missions Publishing Society, which is auxiliary to the General Board of Missions, was held in Hartford on Whitsun-eve. The reports showed \$237 received during the year from gifts, of which \$50 was a special memorial of the late Mrs. Twing, while a large part of the remainder was contributed by diocesan branches of the Woman's Auxiliary, and \$439 was received from the sale of publications. The publications for the year included twelve leaflets for the use of Sunday Schools and study classes, the general subject being the conversion of the world, besides one extra leaflet and three re-prints; four numbers of the "Round Robin" series; and four numbers of the "Soldier and Servant" series. A special number is preparing on the work of the English Church in Japan, to supplement that of Dr. Edward Abbott on the work of the American Episcopal Church in that land. A committee, consisting of the Corresponding Secretary and Messrs. Henry B. Olmstead and Gilbert E. Pember, was appointed to take charge of the preparation and publication of a bibliography of missions, with practical notes for the use of students. A report was presented as to the triennial meeting of the company held in San Francisco last October at the time of the General Convention.

Officers were re-elected as follows: Bishop Clark of Rhode Island as Presiding Bishop, President *ex-officio*; Vice-President, the Rev. Dr. Samuel Hart; Recording Secretary, Reginald H. Scott; Treasurer, Dr. William C. Sturgis; Corresponding Secretary and Assistant Treasurer, Miss Mary E. Beach.

The publications of the company consist of, first, the "Round Robin," simple sketches

of different parts of the mission field, written for children, of which forty-six parts have been printed; second, the "Soldier and Servant," biographies of famous missionaries, of which twenty-nine parts are in print; and third, the "Missionary Leaflet," lesson papers on missions, giving a systematic course of instruction on the history of missions from the beginning to the present day under the charge of the Anglican Church throughout the world, of which eighty numbers have been printed in six different series divided into three grades, primary, junior, and senior.

## CALIFORNIA.

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

### Annual Service of Divinity School Alumni—Welcome to the Bishop—Meeting of Sunday School Institute.

THE ANNUAL SERVICE and sermon of the Alumni Association of the Divinity School was held at San Jose on May 20th, the sermon being preached by the Rev. E. H. Benson of Santa Clara.

ON THURSDAY EVENING, May 22nd, the clergy of San Francisco and vicinity met at a dinner at the Occidental Hotel, the special purpose of the gathering being to welcome the Bishop back from his trip to Honolulu.

AT A RECENT MEETING of the Sunday School Commission, progress was reported in arrangements for lecture courses for next winter, it being decided to have two courses of five or six lectures each, one before and one after Christmas. One of these courses will be by the Very Rev. E. J. Lion, Dean of San Francisco and rector of St. Stephen's Church, on "Teaching the Life of Our Lord." The other course will probably be on "The Lands of the Bible," or some cognate subject and illustrated by lantern and slides. These lectures to be without charge, and collateral reading to be announced later.

Progress was also reported in arrangements for reading courses, for which it was decided to follow in general the plan of the New York Commission. The committee was instructed to issue four courses as soon as proper financial arrangements can be made, as follows:

Course No. 1.—The Principles of Religious Teaching.

Course No. 2.—The Life and Words of Jesus Christ.

Course No. 3.—The Founding of the Christian Church.

Course No. 4.—The Prayer Book and Church Worship.

On these courses examination will be offered, certificates and diplomas granted, and a small fee charged. Further details will be announced after the September meeting.

## CENTRAL NEW YORK.

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

### Meeting of Woman's Auxiliary.

THE CENTRAL NEW YORK branch of the Woman's Auxiliary to the Board of Missions held its annual meeting in Grace Church, Utica, on May 14. It was preceded by low celebration of the Holy Communion at 7:30 in St. George's Church, the Rev. Wm. B. Poleman as celebrant. There was also a choral celebration at 10:30 by the Rev. W. W. Bellinger. The liturgy was immediately followed by a business meeting, which opened with Mrs. G. Knickerbocker in the chair. It was numerously attended by del-

egates representative of the various districts in the Diocese. Miss Bull, missionary to Japan, was present, and in an interesting manner told us of her work in the East. Paul Shunmon vividly depicted the condition of the unregenerate Moslems and aptly presented the claims of his countrymen in Assyria to the beneficence of our Western Christianity. Dr. Lloyd, Secretary to the Board, followed in a very forceful and masterly address, thus worthily concluding a notable meeting. Evensong and addresses at 7:30 closed the diocesan meeting of 1902.

THE SPRING MEETING of the Convocation of the Fourth District was well attended at the Church of the Evangelist, Oswego (Rev. Henry S. Sizer, rector), May 6, 7. The Rev. W. DeLancey Wilson, Dean, presided and made an encouraging report of the year's work. Papers on "The Parish a Mission: (1) at home, (2) abroad," were presented respectively by the Rev. R. J. Phillips and the Rev. D. C. Huntington. The Rev. Dr. J. Sanders Reed was the preacher. The Rev. Frank N. Westcott read a thoughtful essay on "Meetings for Men," in which it was urged that the Church needs more aggressive work in this direction, and men need stronger preaching and more forceful methods of presenting the truth.

A TEN-DAY MISSION has lately closed in the Church of the Evangelists, Oswego, conducted by the Rev. Marcell Couran, of the Order of St. John Evangelist, Boston.

THE ANNUAL MEETING of the diocesan branch of the Girl's Friendly Society opened in the Church of the Saviour, Syracuse, May 20th, with addresses by the National Vice-President, Miss Emily Paddock, and the Rev. F. N. Westcott. It was announced that at the council meeting a clause had been added to the Constitution, limiting the number of Associates and members of the new branches.

The following officers were duly elected: President, Mrs. Willis E. Ford, Utica; First Vice-President, Mrs. H. Gilbert Hart, Utica; Second Vice-President, Miss Arria S. Huntington, Syracuse; Third Vice-President, Miss M. I. Doolittle, Utica; Secretary and Treasurer, Miss Mary M. Jackson, Utica.

The members elected to the council were as follows: Mrs. Enrico Burkhardt, Syracuse; Miss Georgiana Butler, Oswego; Mrs. E. H. Coley, Miss Laura Crocker, Utica; Mrs. E. E. Treat, Mrs. H. R. Lockwood, Syracuse; Miss Masse, Sister Mary, Utica; Miss Frances E. Comstock, Rome; Mrs. John Stebbins, Cazenovia; Mrs. C. H. Thorne, Utica; Mrs. W. H. Van Wagenen, Rome; Miss Lucy C. Watson, Miss Mary H. Wolcott, Mrs. G. C. Wheelhouse, Utica.

DESPITE persistent rumors to the contrary, St. John's Military School at Manlius will be rebuilt, and Col. Verbeck, its genial and capable Superintendent, will not accept the numerous offers to locate elsewhere. Plans and specifications will be prepared at once for a new building to cost \$28,000, to take the place of the main building, and on the same foundation. It is hoped to have this ready for occupancy in the fall. Other buildings will be built as the money can be raised.

At the time of the disastrous fire, Col. Verbeck prophesied a new and larger St. John's, and his words were greeted with cheers by the cadets.

When Col. Verbeck became headmaster in 1888 the school had 18 students. Last year's



catalogue shows an attendance of 171. Under his régime the school has prospered and has become exceedingly popular.

St. John's is recognized by the United States Government, which furnishes a military instructor.

Some of the graduates of the school who are now in the United States service are: First Lieut. Chase Doster of the United States Army in the Philippines; Second Lieut. L. C. Crawford of the Artillery Corps, Corporal F. A. Barker of the First United States Cavalry in Manila, Corporal R. A. Webster of the Artillery Corps at Fort Sheridan, Chicago, First Lieut. L. R. M. Cutts of the Marine Corps on the Battleship Wisconsin, and Second Lieut. J. P. Z. Gridley of the Marine Corps in the Philippines. Lieutenant Gridley is a son of Captain Gridley, who commanded the cruiser *Olympia* in the battle of Manila Bay.

THE PARISH of St. Paul's, Owego (Rev. J. H. Kidder, rector), is about to build a new rectory on the site of the old one.

### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

**Flower Service at Grace Church, Oak Park—Confirmation at Home for Incurables—Commencement at W.T. Seminary—Health of Mr. Snively.**

THE EVENING SERVICE of Whitsunday at Grace Church, Oak Park, was devoted to the children of the parish, who, with their elders, made a large congregation, which thoroughly appreciated the Flower Service. The Service used was that issued by The Young Churchman Co., and the carols were sung incident to a service of great teaching value. A ladder beautifully decorated, stood in the chancel. Every one of its steps represented one of the seasons of the Christian Year through an appropriate symbol, e.g., Advent, trumpet and banner; Christmas, a lighted candle inside a circular wreath, etc., while at the top was a dove, symbolic of the Whitsunday truth. From its beak were streamers of red which descended to the decorated letters Whitsunday, which reached nearly across the chancel. The rector in an address told the story of the lesson, and showed how the Church was a ladder set up on earth, the means by which her children may reach heaven.

THE BISHOP COADJUTOR administered Holy Confirmation last week to a class of seven persons in the Chicago Home for Incurables, one of the most notable institutions in the city, and one where the Church is the only religious body regularly ministering to the spiritual needs of the inmates. The class was prepared and presented by the city missionary, the Rev. John M. Chattin.

THE ANNUAL COMMENCEMENT of the Western Theological Seminary was held in the Cathedral Church of SS. Peter and Paul on the evening of Thursday, May 22, the Bishop Coadjutor presiding. After choral evensong had been sung by the Dean, the Very Rev. Luther Pardee, a sermon, chiefly addressed to the students of the seminary, was preached by the Rev. P. C. Wolcott, rector of Trinity Church, Highland Park, and Examining Chaplain. The sermon had reference to the method of our Lord in dealing with human ills, considered in its bearing on the proper attitude of the Christian ministry of to-day in its pastoral work and more especially in its relation toward humanitarian and philanthropic activities.

The Rev. Harry Tunis Moore, deacon, of Delavan, Wisconsin, of the Diocese of Milwaukee, received his diploma after three years' work from the hands of Bishop Anderson, having been presented by the Head professor, the Rev. William J. Gold, S.T.D. The Trustees of the Seminary will meet in Chicago on June 17th.

THE REV. THADDEUS A. SNIVELY, rector of St. Chrysostom's Church, has been ill for the past two weeks suffering from an attack of appendicitis. Mr. Snively is in the hospital and it is thought that an operation will be necessary.

THE INVITATIONS to the observance of the 25th anniversary of the Rev. E. A. Larrabee's ordination have been sent out. Father Larrabee will celebrate his anniversary Eucharist in the Church of the Ascension on Thursday, June 5, at 11 A. M., the Bishop of Chicago being the preacher. At a quarter before two there will be a luncheon in the Lincoln Cycling Club, after which the several Bishops whose presence is expected, and other prominent guests will be heard from in short speeches.

### COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

**Church of the Good Shepherd, Colorado City, Redecorated—Debt Paid at Hot Sulphur Springs.**

THE CHURCH of the Good Shepherd, Colorado City, has been re-decorated, and presents a very handsome appearance. Bishop Olmsted made his first visitation to the parish on May 9th, when he was given a public reception by the Woman's guild of the parish.

A DEBT of \$1,000 upon the church at Hot Sulphur Springs has been paid.

### CONNECTICUT.

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

**Fairfield County Clerical Association—Meeting of Junior Clericus—Holyrood Inn—Mr. Pendrell Walker Goes to China—Meeting of the Archdeaconry of Litchfield.**

THE MAY MEETING of the Fairfield County Clerical Association was held in St. Luke's, Darien, of which the President, the Rev. Louis French is rector. The essay was by the Rev. James Bruton Werner, on "The Anglican Reformation."

THE JUNIOR CLERICUS met on Monday, April 28, at the Hotel Garde. A paper was read by the Rev. Prof. Colladay of the Berkeley Divinity School, entitled "Thoughts from Ephesians," and one on "Yale Preachers," by the Rev. Anson Phelps Stokes. There was also a discussion on the subject, "Is there a General Religious Awakening?"

IN THE borough of Southport there is in successful operation what is known as the "Holyrood Inn." The prime mover in the laudable enterprise is the rector, the Rev. Edmund Guilbert, D.D. It is designed, by furnishing an attractive place of resort, to counteract the intemperance of the saloon. It is doing a most excellent work in this way. There is a reading room, with a good supply of papers and magazines. There are billiard and pool tables, with sundry other games. On sale—sandwiches, soups, clam broth, pies, cake, soda, chocolate, etc. Also, the best brands of cigars. The record kept from November, 1901, to May 1, of this year, shows that it is appreciated, and filling a need in the community. The number of visitors in that time, were: men, 8,379; boys, 3,252. Where such an institution can be established and maintained, the work of genuine temperance must be greatly advanced.

CONNECTICUT has furnished to the foreign work another of her sons, in the person of Mr. M. Pendrell Walker, the son of the Rev. Milledge Walker. He has recently gone out to China as an instructor in St. John's College, Shanghai. His many friends in his native Diocese honor the young layman for his decided step, which involved the turning from a successful business life. They wish him God-speed in his vocation for "Christ and the Church."

THE SPRING MEETING of the Archdeaconry of Litchfield, was held on May 20 and 21 in

St. John's parish, Washington (the Rev. G. H. Robinson, rector). Missionary addresses were delivered by the Rev. Dr. Seymour, the Rev. Mr. Humphries, and the Rev. Joseph Hooper of Durham. The sermon was preached by the Rev. Mr. Horace Hill, of Canaan: I. St. John iii. 24.

The literary work was, as usual, of a high order. The book review was on Van Dyke's *Ruling Passion*, by the Rev. Gideon D. Pond. Essay, "Growth of the Religious Life (technically so-called) in the Anglican Communion," by the Rev. Richmond H. Gesner; exegesis, Rev. v. 5, 6, by the Rev. Cranston Brenton.

The Archdeacon, the Rev. James H. George, tendered his resignation, owing to removal.

A resolution of regret, recognizing his long and valued services, was passed by rising vote.

The Rev. John F. Plumb of New Milford, the Secretary and Treasurer, was nominated by the Bishop as Archdeacon. The Rev. G. D. Pond was elected Secretary and Treasurer.

The Annual meeting will be held in Watertown, on the second Tuesday of July.

### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

**Annual Meeting of Junior Auxiliary—An Old Church—Church Endowment Fund.**

THE ANNUAL MEETING of the Junior Auxiliary of the Diocese of Delaware was held on Whitsun Eve in St. John's Church, Wilmington. The organization represents the children of about fifteen parishes, interested in missionary work. The reports reflected great credit on the children. Mrs. George C. Hall, President of the Junior Auxiliary, presided, and Miss Helen E. Van Trump was Secretary and Treasurer.

In the morning a conference of officers of the Auxiliary was held. Mrs. Charles E. McIlvaine gave an interesting talk on the work in Mexico, and referred especially to that of the Rev. Mr. Silemus, the first to graduate from the Bishop Lee scholarship. Mrs. William D. Manross, who, with her husband, the Rev. W. D. Manross, rector of St. Michael's Church, was for some years missionary among the Indians of South Dakota, gave an instructive and interesting talk, that was full of experiences. She told of the good the Church has done among the Indians of South Dakota, and compared the Government schools with the Church schools, and showed how far in advance the latter are of the Government schools. She said she regretted very much that the Government had withdrawn the rations from those who attend the Church schools, for it might result in the closing of them.

Mrs. Hall introduced Mrs. A. E. Physick, President of the Woman's Auxiliary of the Diocese of Easton, who gave a short talk, and Bishop Coleman in a few words congratulated the officers on the excellent work of the Junior Auxiliary during the year. After this there was an exchange of views among the officers, and it was decided during the coming year to renew the pledges to the Bishop Lee scholarship; to work for the orphanage in the City of Mexico, to aid the Rev. John Driggs in Alaska, and to help the St. Michael's Hospital for Babies. It was also decided to give the Christmas box to the Hospital for Babies, and the Lenten box to the Indians of South Dakota.

THE BISHOP recently visited Broad Creek parish. The church was built more than 100 years ago, but through the generosity of Churchmen it is maintained in the best condition. As nearly as possible, the original architectural features have been retained. The little church was inadequate to accommodate the worshippers, and the Bishop while preaching, took such a position that those on the outside as well as inside the church could hear his words.



ARCHDEACON HALL visited Smyrna in the interests of the Church Endowment Fund, and received a gift of \$1,000 from one person, an encouragement which was highly appreciated.

### GEORGIA.

C. K. NELSON, D.D., Bishop.

#### Annual Meeting of Woman's Auxiliary.

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary was convened in the auditorium of the Tubman High School, Augusta, at 2:30 P. M., May 14th, 1902. The session was begun by prayers by Bishop Nelson. Following the opening service, the Bishop gave a short address, in which he congratulated himself and the Diocese upon the remarkable growth of the organization in Georgia. He confessed that he was a convert to the work of the Woman's Auxiliary, not at first having realized its import and value. He was one who sincerely valued woman's work: no one with such a mother, or with such a wife and sister as he had could do aught else. "You are working for me," he said, "and I for you, and all of us for God. We cannot look for anything but success." He warned the members of the Auxiliary against discouragement. Fluctuations will come, but in the end there would be success and triumph.

Mrs. H. C. White of Athens, Ga., the diocesan Secretary, presented her annual report, and reviewed the work and progress of the Georgia branch for the past ten years of its life. The progress of the work and the offerings had been most satisfactory. Of the 76 diocesan branches Georgia ranked 16th in the amount of its Auxiliary offerings reported at the triennial meeting in San Francisco, while Georgia ranked 26th in the number of communicants. Mrs. White, in closing, tendered her resignation as diocesan Secretary, after having served three years, and it was accepted with sincere regret, a rising vote of thanks being given for her valuable services.

Reports from the archdeaconry secretaries were presented, each showing marked progress and great enthusiasm in the work of the Auxiliary.

Mrs. Nellie Peters Black of Atlanta, presented the work of the Junior Auxiliary and the "Babies' Branch," and strongly urged their extension. The report of the Appleton Church Home for Orphans showed that this work was well sustained, but was in need of larger funds and another teacher. Mrs. Black urged the formation of the Church Periodical Club in every parish for the sake of the parish and adjacent communities, and dwelt upon the hunger of the people for Church literature.

Mrs. Elliott of Savannah gave a very interesting account of the success of the Babies' Branch in Savannah, and urged that the present session be marked by undertaking a new work, suggesting that the support of a Bible woman in China be undertaken for three years, at an annual expense of \$50. This amount was immediately pledged. At this meeting the pledge of \$50 for the Bible woman in Japan was renewed.

The Bishop's nomination of officers were made and unanimously accepted: Mrs. F. F. Reese of Macon, Diocesan Secretary; Mrs. Frank H. Miller, Augusta, Honorary Secretary; Mrs. H. B. Alexander, Augusta, Treasurer.

At 10 A. M. of Thursday, May 15th, the second session was held. Various delegates gave brief accounts of the work of parish branches, many of them being of special interest. Resolutions on the death of Mrs. Twing, and Mrs. Pond of Mt. Airy, Ga., were presented and adopted by rising vote. Sister Mary Frances gave an account of her work among the negroes, and Sister Katherine of the Appleton Church Home in Macon.

The feature of the annual meeting was the presence of Miss Julia C. Emery, the General Secretary, who gave one of her charming and helpful addresses to the assembled women. Miss Emery specially urged that the members of the Auxiliary should be most earnest in prayer, and in trying to get a more intelligent conception of the missionary work of the Church. To the furtherance of the latter, she urged the members to subscribe for and read *The Spirit of Missions*, and to organize "Study Classes." She also suggested that good Church missionary books be put in public libraries. Miss Emery also ably presented the object of the next triennial United Offering, for the training and sending of young women into the missionary field. She spoke of life as the grandest of missionary gifts, and expressed the hope that some young woman in Georgia might soon ask for training and to be sent into the mission field.

In many ways this meeting of the Georgia branch of the Auxiliary stands as the most successful ever held. Every one of the women present felt that she had received a new impulse and a new inspiration to aid, with all her powers, the work of women for Christ and His Church.

### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

#### Programme for Woman's Auxiliary, St. Paul's, Jeffersonville.

ST. PAUL'S PARISH, Jeffersonville, Ind., has arranged a very interesting programme for the Woman's Auxiliary, covering the entire year, beginning with April. There is to be a meeting each month at the home of some one of the parishioners, when papers will be read. The following is the programme, beginning with June, which may be of interest to other parishes wishing to do similar work:

June 13.—Hostess, Mrs. Edgar Frazer. St. Elizabeth's School, South Dakota, Mrs. C. L. A. Johnson; reading: "And the heathen shall know Thy Name."

July 11.—Hostess, Mrs. C. L. A. Johnson. The Church in Mexico, Mrs. E. Frazer; The Church in Texas, Mrs. F. N. Chapman; reading: "God is King of all the Earth."

Aug. 8.—Hostess, Mrs. Lewis Dunham. Actual Happenings in China, Mrs. J. V. Reed; reading: "O send out Thy Light and Thy Truth."

Sept. 2.—Hostess, Mrs. Thomas Sparks. The Church's Opportunity in the Philippines, Mrs. L. Dunham; reading: "Thy Kingdom come, Thy Will be Done."

Oct. 10.—Hostess, Miss Emma Reed. Present Outlook in Alaska, Mrs. Thos. Sparks; reading: "From the North and from the South, from the East and West."

Nov. 14.—Hostess, Mrs. Poindexter. The Church in South Africa, Mrs. M. Z. Stannard; reading: "Bring the Nations into Thy Fold."

Dec. 12.—Hostess, Miss Jewett. Missions in California, Mrs. C. E. Poindexter; reading: "Let the People praise Thee, O God."

Jan. 9, 1903.—Hostess, Mrs. H. Z. Stannard. Indiana Day—The Missionary Work, Miss Emma Reed; reading: "Then shall the Earth bring forth her Increase."

Feb. 13, 1903.—Hostess, Mrs. J. V. Reed. Miscellaneous programme; "I will go in the strength of the Lord God."

March 13, 1903.—Celebration of Holy Communion, 10 A. M.; Business Meeting; Election of Officers; "Grant us to have a right judgment in all things."

### KENTUCKY.

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

#### Woman's Endowment Association.

FIVE YEARS AGO the Woman's Endowment Association of Christ Church Cathedral, Louisville, pledged itself to raise the sum

of \$50,000. \$31,000 of that amount has been raised.

The annual business meeting of the Association was held Friday afternoon May 16. The Secretary's report showed a membership of 600. The Treasurer reported \$3,047.65 paid into the Endowment Fund the past year. \$1,000 of that amount, the proceeds of a lecture delivered by Bishop Dudley last winter, was invested, and is paying 6 per cent.

Mrs. Gilmer Adams, who has been the President since the organization of the Association, tendered her resignation, and Mrs. Powhattan Wooldrigewas elected to that office. Other elections were: Mrs. Tevis Goodloe, Vice-President; Secretary, Mrs. Harry Grinstead; Treasurer, Mrs. W. Gaylay Hamilton; Directors, Mrs. Gilmer Adams, Mrs. R. T. Bonnie, Mrs. R. S. Witherspoon, and Mrs. J. H. Morton Morris.

Whitsunday, May 18, was Endowment Sunday. The Children of the King on these annual occasions decorate the church with flowers. The Cathedral was made bright with spring's loveliest blossoms, and the auxiliary choir, in addition to the regular, rendered glorious music befitting the joyous festival. A special order of service had been arranged. The Auxiliary choir for the first time wore their purple vestments.

The \$3,000 raised through the Association during the past year was laid upon the altar, and in addition, it is believed that the offerings amounted to \$500.

### KANSAS.

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

GROUND has been purchased at Neodeosha for a site for a church.

### LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

#### Gift to Ashland Seminary—New School Building at Corbin.

THE RECTOR of St. John's Church, at Versailles, Ky., recently announced to the congregation that Mrs. James B. Haggin of New York City will donate an adequate sum to complete the dormitory and school buildings of the Ashland Seminary. This seminary was partially destroyed by fire, and there was not sufficient insurance money to erect a new building that would meet the requirements of the growing school. Mrs. Haggin is a former resident of Versailles, and in memory of her childhood days has generously made the necessary gift to complete the buildings.

PLANS FOR the new school building at Corbin are now being decided upon and the building will soon be commenced. The cost will be about \$3,000. It is much needed for the future growth and progress of the school, and will be pushed to completion at as early a date as is possible.

### MAINE.

ROBT. CODMAN, D.D., Bishop.

#### Annual Meeting of the W. A.

THE ANNUAL MEETING of the Diocesan Branch, Woman's Auxiliary, met Tuesday, May 20th, in St. Luke's parish house. About 70 delegates were present, representing nearly all the parishes in the Diocese. The business meetings were preceded by celebrations of the Holy Eucharist in the Cathedral at 7:30 A. M. and 9 A. M. The President, Mrs. C. T. Ogden, gave an admirable resumé of the year's work, which showed that the Maine Branch was fully active in all good works. During the year, in addition to a number of barrels sent to missionaries, generous contributions were sent to St. Athanasius School, Brunswick, Ga., and the Oneida Indians in Wisconsin. Over \$1,100 passed through the Treasurer's hands during the year, of which nearly \$500 was for the Twing memorial.

The meeting voted to place a tablet in



the Cathedral as a memorial to the late Mrs. H. A. Neely, who was for many years President of the Auxiliary; and a perpetual memorial to her in the form of a scholarship, wherewith a diocesan missionary's daughter would be educated, was inaugurated.

Officers elected: President, Mrs. C. T. Oden; Vice-President, M. H. Blake; Secretary, Mrs. Mary S. McCobb; Treasurer, Miss Elizabeth H. Smith; President Junior Branch, Miss Amy Glidden; Directress Embroidery, Miss Clare Prindle; Babies' Branch President, Mrs. Herbert Payson.

The Rev. H. S. Harte, rector of St. Paul's Church, Fort Fairfield, addressed the Auxiliary in the afternoon, subject: "The Making of a Missionary."

#### MASSACHUSETTS.

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

#### Addition to St. Paul's Church, Brockton—Ordination of Deacons—Death of Rev. A. B. Moorhouse—Annual Meeting of the Church Home for Orphans.

ST. PAUL'S CHURCH, Brockton, which has been in a measure in an uncompleted state, will be made larger and put in a finished state before another year has passed. The plans are that an addition of 40 feet will be made to the building, 20 feet for the nave and 20 feet for the chancel.

THE ORDINATION of deacons in the Diocese will take place June 13 in St. John's Memorial chapel, Cambridge, at 10:30 A. M. The Rev. W. S. Rainsford, D.D., will preach the sermon.

THE DEATH of the Rev. Arthur B. Moorhouse, rector of St. Luke's, Lanesboro, May 22, removes a well-known clergyman of the Diocese, who carried on a most successful work when rector of Grace Church, Medford. He was born in Schenectady, N. Y., in 1857. In 1877 he was graduated from Union College and became a Fellow the following year of that institution. His theological training was received at the General Theological Seminary, and he was a member of the class of 1882. His charges have been: assistant at St. Paul's, Troy; St. John's, Washington, D. C.; rector of Zion Church, Sandy Hill, New York, Grace, Medford, and St. Luke's, Lanesboro.

THE ANNUAL MEETING of the Church Home for Orphaned and Destitute Children was held May 22, at the chapel of the Home in South Boston. Bishop Lawrence presided, and commended the work of the post chaplain among the children. The annual statements of the Treasurer and Secretary were read. The usual routine of business was transacted. The Home is now recognized as the best conducted one in Boston. Under its charge are 75 children, who have been rescued from homes where they have been poorly provided for, and are here cared for by two matrons with several assistants. The Home makes prominent the family life of the child. It has the same privileges and care herein manifested, which one would expect to find in a well regulated household. The institution idea is ignored, and the child is made to feel that it is a member of a large family. Probably there is no charity in Boston which is doing more effective work in its way than this Orphan's Home.

#### MILWAUKEE.

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

#### Cornerstone of Knight Hall Laid by the Bishop—Founders' Day at Kemper Hall.

ON TUESDAY, May 20th, the corner stone of the "Bishop Knight Hall" for St. John's Military Academy, Delafield, was laid by the Bishop of the Diocese, assisted by the warden, the Rev. Dr. Smythe, and the Rev. Dr. Webb, President of Nashotah House, the cadets all

in uniform and assisting in the ceremony. The faculty of Nashotah were all present, and also a number of the students. A large gathering of the friends of the college were present. The new hall is in place of the old drill hall recently destroyed by fire. The new building will allow of an increase of 30 students to the capacity of the school. The building will be of stone, to cost about \$15,000.

FOUNDER'S DAY was celebrated at Kemper Hall, Kenosha, on May 24th, being the anniversary of the death of Bishop Kemper, first Bishop of the Diocese. A choral celebration of the Holy Eucharist was sung at 10:30 A. M., the Rev. F. L. Maryon, Chaplain, being the celebrant. The sermon was by the Rev. C. N. Moller of La Crosse. The Bishop of the Diocese, the Rev. Dr. Webb of Nashotah, the Rev. J. W. Gilman of Racine, the Rev. Arthur Goodger of Racine, the Rev. E. S. Barkdull, Chicago, and the Rev. C. L. Mallory, Kenosha, were the visiting clergy. The commemoration song, composed for Founder's Day some years ago by Miss Elizabeth Kemper Adams, a granddaughter of Bishop Kemper, was sung as a processional while the students of the Hall passed from room to room decorating the portraits of the departed Bishops of the Diocese, chaplains of the Hall, and other beneficiaries of the school, who now "rest from their labors." A bounteous luncheon was served in Armitage Hall, where tables were spread to seat all of the visitors and students.

#### MINNESOTA.

S. C. EDSALL, D.D., Bishop.

#### Seabury Commencement.

SEABURY DIVINITY SCHOOL holds its Commencement services on June 3d, beginning with a celebration at 7 A. M. The baccalaureate sermon will be delivered by the Bishop Coadjutor of Nebraska. The Alumni banquet will be held at 7 P. M., most of the toasts referring to the character and services

of the late Bishop Whipple. Bishop Edsall and the Coadjutor of Nebraska are both to be among the speakers.

Bishop Edsall will deliver diplomas to five graduates, three of whom are college graduates, who will at the same time receive their Seabury B.D.s. From letters received by the warden of the school, and from the number of "calls" offered to the graduates, it is safe to say that if the class had been six times its size there would have been a field of work ready for all its members.

#### MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

#### The Bishop's Anniversary.

MAY 25TH, Trinity Sunday, was the 50th anniversary of the ordination to the diaconate of the Bishop of the Diocese. Nineteen years of this time he has spent as a Bishop in the Church of God.

#### MONTANA.

L. R. BREWER, D.D., Miss. Bp.

#### Stained Glass Windows for Ennis.

ORDERS have been placed with R. Geissler, Christian Art Institute, New York, for windows to be placed in the new church at Ennis, Madison Valley. The east end triple window is given by Mrs. M. D. Jeffers, in memory of her late husband. It is beautiful in design and in keeping with the other windows of the church. The large circular window in the west end is given by the children of the mission. We hope that the church will be completed this summer and dedicated free of debt.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

#### Gifts to Rev. E. L. Stoddard—Resignation of Rev. E. M. Rodman.

THE REV. E. M. RODMAN, rector of Grace Church, Plainfield, having presented his resignation, on account of advanced age and being unable longer to perform the duties of

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the rectorship, the vestry in deference to the wishes of Mr. Rodman, accepted the resignation and elected him rector *emeritus* with a generous annuity. Mr. Rodman has been rector of the parish for 31 years, and being now over 70 years of age, finds it necessary to have relief from his duties.

THE REV. E. L. STODDARD, rector of St. John's, Jersey City Heights, last Easter received \$1,600 from the wardens and vestry of St. John's Church, with the request that he take a three months' vacation in Europe, and he is to start Tuesday. He has again been surprised with gifts of a similar nature during the past week, amounting to \$506.60. Last Friday the two following letters, which explain themselves, were handed the rector:

"JERSEY CITY, May 16, 1902.

"Rev. E. L. Stoddard, No. 95 Summit Avenue.

"DEAR RECTOR:—One of the notable achievements of St. John's parish is the establishment and successful operation of its many guilds and great Church school, the benign influence of which has extended to our social, home and business life.

"We, the members of the guilds and Church school are mindful of the benefits derived and the pleasure enjoyed from such membership, and also have in remembrance that the foresight and resourceful intelligence of our rector have contributed largely to the character and vigor of these organizations.

"In grateful acknowledgment of all these advantages we tender and ask you to accept the enclosed gift, as a token of our heartfelt appreciation of your twenty-five years of self-sacrificing and eminently successful service for Christ and man.

"Wishing you God-speed on the voyage you are about to take, and with an expression of hope that you may be spared to guide and direct us and the affairs of St. John's for many years to come, we are,

"Sincerely yours,

"The Guilds and Church School of St. John's Church.

"MY DEAR MR. STODDARD:—Please accept the enclosed check as a slight token of gratitude and esteem from the Holy Cross Guild. They hope it will add to the pleasure of your trip. You will be interested to know that none of this came out of the guild treasury, but is from individual members.

"Faithfully yours,

"ELLA ADAMS,  
"President."

"The first letter," says Dr. Stoddard, in St. John's *Bulletin*, "contained a check for \$406.60, and the last letter a check for \$100. The rector is not by nature a skeptical man, but things like these letters, or the action of the vestry at Easter, or the words said at the reception, fill him with a certain skepticism of the profoundest kind. He keeps saying to himself, "This is all a terrible mistake—these dear people are deceived in me. They themselves have been working and giving and praying all these years so hard that they have forgotten themselves and think it is I who am responsible for the success of St. John's. I have done nothing but blunder along in a stupid, hot-headed way, and now my people are rewarding me when I ought to be rewarding them.

"Well, God helping me, I will try in the future to live up to what they are kind enough to think of me, and I hope not utterly to disappoint them. Meanwhile, how can I thank you, dear friends? I can't, and I won't try. I can only say as I did in the anniversary sermon, 'God has been very good to me.'"

NEW YORK.

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

Parochial Missions Society—Death of Dr. Shackelford.

AT THE LATE MEETING of the Parochial Missions Society, one of the special matters of discussion was that this Society should get in touch with some of the Church Colleges, and inaugurate a movement whereby an order of preachers might be educated and

developed. The great need to-day of a return to the preaching office calls for such an order of self-sacrificing, well educated, spiritually-minded and devout preachers of the simple and plain truths of the Gospel of our Lord and Master, the men giving themselves to this work to remain celibates so long as they are members of the order. Steps for the accomplishment of this object will soon be taken by Bishop Potter, and the Rev. Dr. Oberly, Chairman of the Executive Committee. A meeting will be called by Bishop Potter so soon as he is able to attend to it. The Society has had a very successful year and has accomplished much work.

THE REV. JOHN W. SHACKELFORD, D.D., rector *emeritus* of the Church of the Redeemer, New York City, died on the 23d inst. at his home in Saratoga Springs, at the age of 80 years. Dr. Shackelford was ordered deacon by Bishop Alonzo Potter in 1847 and priest by Bishop Whittingham in 1849. His various charges were St. John's, Cohoes, N. Y.; St. Mary's, Brooklyn; House of Prayer, Newark, N. J.; and for a longer term of years at the Church of the Redeemer, New York City. Owing to advancing age he was made rector *emeritus* several years since, and has since resided at Saratoga Springs, in the Diocese of Albany. Dr. Shackelford was a Catholic Churchman and did valiant work for the Church in the days when a "Puseyite" was one to be avoided by his brother priests. Lord Jesu, grant him Thine eternal rest, and may light perpetual shine upon him.

OHIO.

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

St. Andrew's Brotherhood,

THE LOCAL Assembly of St. Andrew's Brotherhood held its monthly meeting on Tuesday, May 20th, in the room of Trinity chapter. This room is in the second story of the parish building, and is nicely furnished. It has a good Church library, and on the walls hang portraits of the late President McKinley, Bishop Leonard, the Rev. Dr. Walbridge (who was rector here for over 20 years), and of the Rev. W. C. Clapp, who was rector of St. John's here, and is now a missionary in Manila. Father Clapp was always regular and interested at the meetings of the assembly. The portrait was given by

Mrs. Boal, one of his parishioners, and a vote of thanks was passed by the Brotherhood. Another ornament of the wall is an elegant banner. At the top are the letters T. L. A. B. S. A., for Toledo Local Assembly Brotherhood of St. Andrew. At this meeting five chapters were represented, and Vice-President Geer of St. Mark's presided. The Rev. A. Leffingwell of Trinity explained his plan for the noon-day services at this church next Lent. He suggests that the Executive Committee of the B. S. A. shall do the corresponding and the welcoming of the preachers, and have a treasurer who shall receive the daily offerings and pay all bills in a strictly business way. He would have this committee engage the city clergy to take turns in conducting the short services at noon, and have a cornet player, and some leading singers and organists of our different churches to serve in rotation, so as to make these services inter-parochial and union. The attendance is generally more from all our parishes and the public at large, than from Trinity parishioners, and the rector generously desires that all our churches should share alike in rotation in the preliminary arrangements, and the clerical and choir work essential to thoroughly union services. The plan contemplates arranging for night services in the other churches in rotation, with sermons by the noon-day preachers. So far as this has been the case in other years, the churches have appreciated the privilege greatly. At this meeting the vote was unanimous to undertake to carry out this plan of work, and the Executive Committee are charged with the details. President Matthews will next Sunday, at 6:30 P. M., meet the Brotherhood of St. Paul's chapter, and their friends, and explain the plan to them.

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

St. Paul's, Oklahoma City' Becomes a Parish.

ST. PAUL'S CHURCH, at Oklahoma City, which has been in existence a number of years as a mission, unanimously voted at a recent meeting to become a parish, when a committee was appointed to prepare a charter incorporating the church. John R. Rose and Charles H. Gilpin were chosen wardens. It was voted to have seven vestrymen, and

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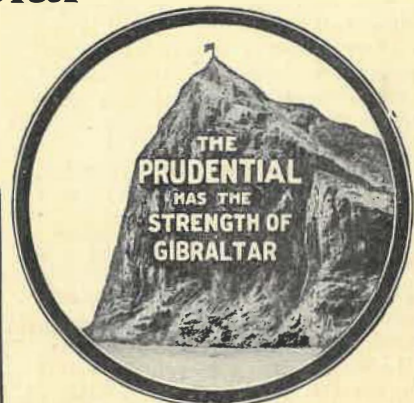
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DEPT. 75.





Messrs. Avey, Scales, Alexander, Craig, Van Winkle, Yeiter, and Palmer were chosen. The Rev. Henry L. A. Fick, the rector, has seen a very satisfactory growth of the Church membership since he assumed charge. The Sunday School in charge of John R. Rose as Superintendent, is flourishing and has a membership of over 50. The field here is broad for Church work and St. Paul's is destined to have further accessions to its numbers as the years roll on.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

**Vandalism at Chester—Dr. Launt's Consecration Sermon—Trinity Ordinations—Sunday School Lenten offering—Deate of Rev. Mr. Getz—Germantown Convocation—Daughters of the King—Whitsun Day Services—B.S.A. at St. Timothy's—Parish House for St. James', Kingsessing.**

THE *Chester Times* says: "As an act of vandalism there is nothing which has occurred in this city for some time that equals the desecration which has befallen the corner stone of the new St. Paul's Church at Broad and Madison Sts.

"Some one has deliberately streaked the stone with yellow paint, the oil from which has, it is feared, permanently discolored the marble. This stone is held in peculiar remembrance, inasmuch as it has a history. It was given by the Turkish Government, and was brought from Mar's Hill, in Greece, where St. Paul preached. It was carried over by Capt. William G. Randle of this city, with letters from the Turks attesting its genuineness. The stone was placed beside another from a local quarry, but the vandal has left that alone, preferring to mutilate the one with such an interesting record."

THE SERMON preached at the annual Convocation of the Diocese, on April 29, 1902, by the Rev. F. A. D. Launt, D.D., rector of St. David's Church, Manayunk, has attracted unusual attention, and many hope to see it in print. The preacher is known as a conservative Churchman, and his purpose was to discourage disloyal extremes, and to maintain that such disloyalty is far less common than represented. A report of the sermon, which has had a wide publication, makes the preacher say that he does not know ten priests who are accused, even by rumor, of heresy. What Dr. Launt did say, was, that he thought no clergyman could count ten priests in *this Diocese* whom he suspected of conscious and wilful heresy. The reporter, for a secular paper, represented the sermon as containing a severe attack upon Dr. Dix's *Bedell Lectures*; but, on the contrary, Dr. Launt spoke of the rector of Trinity Church, New York, with respect, and in the most complimentary terms.

AT THE CHURCH of the Atonement, Philadelphia (the Rev. S. Newton Stanger, rector), Bishop Mackay-Smith held the Trinity ordinations on Trinity Sunday. The Bishop was also the preacher, and there were ordained eight ordinands to the diaconate, and eight deacons were advanced to the priesthood.

MR. GEORGE W. JACOBS, Treasurer of the Sunday School Lenten Offering in the Diocese, reports that 165 schools have contributed to the Lenten offering for Missions, the sum of \$23,222.73, which is an increase of more than \$1,200 over the offering of 1901.

ON WHITSUNDAY, May 18, 1902, the soul of the Rev. Henry Styles Getz entered into life eternal. Mr. Getz was born in Reading, Pa., nearly 76 years ago, and was the younger son of the late Major George Getz, and brother of the late Hon. Lawrence Getz of Reading. He was ordained to the diaconate in 1857 and to the priesthood the following

year by Bishops Alonzo Potter and Bowman, respectively. During the 45 years of his ministry, Mr. Getz served as rector of Christ Church, Media, Pa., St. Peter's, Smyrna, Del., St. Peter's, Hazleton, and Church of Faith, Mahanoy City, Pa., and Trinity Memorial Church, Warren, Pa. In 1884 he became assistant to the Rev. C. D. Cooper, rector of the Church of the Holy Apostles, Philadelphia, and succeeded to the rectorship of that parish ten years later. He resigned that charge in March, 1899, and later became assistant at Christ Church, Philadelphia. In 1874 Mr. Getz represented the Diocese of Pittsburgh in General Convention, and by appointment of the late Bishop Kerfoot, served as Dean of the Warren Deanery. The burial was held on Wednesday, May 21, 1902.

THE CONVOCATION of Germantown held the annual meeting on Tuesday, May 20, 1902, in the Free Church of St. John, Frankford Road, the Rev. W. Arthur Warner, rector). The sermon was preached by the Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy. At the business session the report of the committee on Appropriations was received and adopted, and the Dean, the Rev. Jacob LeRoy, announced that funds were well in hand for necessary repairs and improvements at St. George's mission, Venango St., Philadelphia. The Rev. Edward Ritchie extended an invitation to the Convocation to meet in October at St. Luke's Church, Newtown, which invitation was accepted.

A STATED MEETING of the Pennsylvania Local Council, Daughters of the King, was held on Tuesday, May 20, 1902, at Christ Church, Germantown (the Rev. Charles H. Arndt, rector). At the conference papers were read by Mrs. McLearn, entitled "Woman's Place and Work in the Early Church"; by Miss Camp, "Woman's Place and Work in the Church To-day"; and by Miss Standish, "How to Make Woman's Work Successful in the Church." At the evening service addresses were made by the

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Rev. J. Thompson Cole, rector of St. Paul's, Cheltenham, and the Rev. J. Poyntz Tyler, rector of the Church of the Advent, Philadelphia. The paper read by Mrs. McLearn, Secretary of the chapter of the Church of the Evangelist, Philadelphia, was of such excellence that it was ordered published in *The Royal Cross*, the official organ of the society.

THE FESTIVAL of Whitsunday was observed with special services in many of the parishes. Particular mention may be made of three of these: At St. Mark's, Philadelphia (the Rev. Alfred G. Mortimer, D.D., rector), the rector was celebrant at the high celebration, the sermon being preached by the Rev. R. J. Ives, who took for his text I. Thess. iv. 3, "For this is the will of God, even your sanctification." The music was Dvorak's Communion Service in B-flat. The old organ was used for the last time at the evening service (4 o'clock), after which service Mr. Minton Pyne, the organist, gave a brief recital on that instrument which has been in use for the 22 years of his service, and for a longer period in the parish. The work of removing the instrument was begun on the day following, preparatory to the building of a new organ, which it is expected will be accomplished during the summer months.

THE CHURCH of the Annunciation, Philadelphia (the Rev. Daniel I. Odell, rector), keeps Whitsunday also as a parish dedication festival. At the mid-day Eucharist, Haydn's Third Mass was sung, the organ being augmented by string instruments. A service for children was held in the afternoon; and at the night service there was a solemn procession, the sermon being preached by the Rev. Jesse Higgins, assistant at St. Luke's, Germantown. Parish gatherings, of social nature, were held during the week following.

IT IS ANNOUNCED that the Bishop Coadjutor will be unable to make the address at the meeting of the Philadelphia Assembly, Brotherhood of St. Andrew, at St. Timothy's Roxborough, on June 5, and the Executive Committee have asked the Rev. Charles Fiske, rector of the Church of the Transfiguration, Philadelphia, to supply his place.

DRAWINGS have been made for an extension to the parish house of St. James', Kingsessing. It will be two stories high, of stone, built in the old Colonial style to conform with the church proper and contain gymnasium, assembly room, and other needed apartments.

**RHODE ISLAND.**

THOS. M. CLARK, D.D., LL.D., Bishop.  
WM. N. MCVICKAR, D.D., Bp. Coadj.

**Banquet of The Churchman's Club.**

THE ANNUAL MEETING and banquet of the Churchman's Club was held at the Eloise, Providence, on the evening of May 20th, with an attendance of about 175 members and guests. Seldom has a body of men so representative of the intellect and culture of the city assembled at a social function, and seldom has an affair been more enjoyable than this 45th dinner of the Club. The subject of the evening, following the banquet, was "The Church and the Stage." With the Rev. William Bentley of New York, secretary of the Actor's Church Alliance, speaking for the Church, and Mr. Joseph Jefferson for the Stage, the assembly enjoyed a rare treat indeed. The galleries were filled with ladies, who had assembled upon invitation of the members to listen to the speeches.

The following officers were elected: President, Mr. Charles C. Mumford; First Vice-President, Mr. John P. Reynolds; second Vice-President, Mr. Cyrus M. Van Slyck; secretary, Mr. Henry H. Field; Treasurer, Mr. Charles E. Godfrey. Members of the Council, Messrs. Rathbone Gardner, Chas. C. Mumford, Wilfred H. Munro.

**SOUTH CAROLINA.**

ELLISON CAPERS, D.D., Bishop.

**Death of Rev. E. G. Edgerton.**

THE REV. EVERETT C. EDGERTON, rector emeritus of St. Thaddeus' Church, Aiken, died in Aiken, May 16, after many years of ill health. During the Civil War he served with distinction in the Washington Light Infantry, and was made lieutenant in the First Regiment of South Carolina Infantry. After the war he entered the ministry and was for several years assistant to the late Rev. A. Toomer Porter, D.D., rector of the Church of the Holy Communion, Charleston. He assumed charge of St. Thaddeus' Church about 1870, and has been connected with it ever since.

The funeral services were held at St. Thaddeus' on Whitsunday, Bishop Capers, assisted by the Rev. T. W. Clift, officiating. The Bishop made a short address, in which he paid a beautiful tribute to the deceased priest.

**SOUTH DAKOTA.**

W. H. HARE, D.D., Miss. Bp.

**Purchase of Lots for a church at Millbank—Rectory at Brookings.**

GROUND has been purchased for a new Church building at Millbank, the erection of which is to be commenced at once.

THE CHURCH at Brookings has purchased a dwelling house, which is now undergoing repairs, for the use of the rector of the parish.

**TEXAS.**

GEO. H. KINSOLVING, D.D., Bishop.

**Trinity Church, Marshall.**

THIRTY-ONE PERSONS have been confirmed in Trinity Church, Marshall, during the past year. The vested choir now numbers 38 members. A Church school for boys is to be opened in September, and the erection of a small mission church on the north side of the city is contemplated. The rector (Rev. Herbert E. Bowers) will spend his vacation this year in the North, in order to raise the necessary funds for the school and mission church.

**Talks Out.**

DOCTOR TALKS ABOUT FOOD.

It is often the case that doctors themselves drift into bad habits of food and drink, although they know better, but doctors are human, you know, like the rest of us, but when they get into trouble they generally know better how to get out of it, and the "food route" is a common one among them.

Dr. Barber of Laurel, Ind., concluded that coffee and badly selected food was the cause of his stomach trouble and his loss of weight from 184 pounds to 153 pounds with nerves impaired and general nervous break-down.

He did not give coffee up at once but began the use of Grape-Nuts, and says, "Within a month I could see a wonderful change had taken place due to the use of the new food. I decided to give up coffee and use Postum in its place. So regularly for a time I have been on a breakfast made up of Grape-Nuts, a little Graham bread, and Postum Food Coffee. My weight has increased to 174 pounds, my stomach trouble has entirely gone, and my mind is clear and vigorous as ever. Wishing you every success, I beg to assure you of my warm appreciation of Grape-Nuts and Postum."

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## VIRGINIA.

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

## Accident to Bishop Whittle—Missions of the Dioceses.

THE VENERABLE BISHOP of the Diocese by a fall broke some of the bones of his leg and hip. The *Daily Times* of Richmond says: "The accident to Bishop Whittle is most distressing, and the whole community is in deep sympathy with this venerable man of God in his affliction. Bishop Whittle was already in feeble health, and it is beyond reasonable hope that he will ever again be able to do any active work in the cause which he has served so long, so ably, so nobly, and so devoutly. He has greatly endeared himself, not merely to the Episcopal Church, but to the people of the state of Virginia, without respect to creed or Church affiliation, and many a fervent prayer will be offered that the good Lord will behold, visit, and relieve him, and comfort him with a sense of His goodness."

IN REFERENCE to the able report made to the late Council of the Church in this Diocese, the *Fredericksburg Daily Star* says: "The report of the Diocesan Mission Board of the Episcopal Church, as read last evening at the 107th session of the Council, shows that that Church is doing noble missionary work among many poor people of all kinds in this Diocese, who otherwise probably would never hear the Gospel. The statements of some of the ministers who are doing good work in this section of the Old Commonwealth were particularly interesting and at times portrayed pathetic conditions among the people whom they are seeking to serve and save. Badly clothed, poorly shod, with no houses of worship, nor Sunday Schools, nor books, nor even Sunday School leaflets which are given out to the children in the cities and counties hereabout; with no roads to travel along, nor vehicles to ride in, and too poor to purchase so many of these comforts as can be bought; yet longing for the Gospel of Jesus Christ, and conscious of that inner spirit which by nature is implanted in the human breast and which forces at all times to be conscious of an overruling power, and bear testimony even to that Power they know not of, these mountain people travel miles over the rocky mountains along their dangerous paths to some barn, or bush, or brush arbor to see the missionary preacher, and hear from him the Saving Truth. This is a noble work, and as reported by the committee, the Church is determined to continue it although at times the necessary funds are lacking and the Mission Board does not know where the money is coming from to meet the cost of new work undertaken.

"To thousands who live in communities blessed with churches and Sunday Schools within a stone's throw of our doors, and who frequently not only are invited, but urged to attend church, the conditions shown in the report of the Mission Board and by statements of the ministers is a revelation, and but emphasizes the fact that we are blessed beyond our merits, and with blessings we do not deserve and appreciate."

## WASHINGTON.

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

## Diocesan Convention—B.S.A.—Laying of a Cornerstone.

THE TRI-DIOCESAN CONVENTION of the Brotherhood of St. Andrew, comprising delegations from the Diocese of Maryland, Easton, and Washington, assembled in Trinity Church on Saturday morning, May 17th. There was a large attendance, both of men and boys, at the opening service, which was conducted by the Bishop of Washington, assisted by the rector of Trinity, and the Rev. Messrs. W. H. Falkner and C. Ernest Smith of Baltimore. The Rev. Dr. Williams made a cordial address of welcome to the conven-

tion; and the charge to the Brotherhood was delivered by the Bishop. At the close of the service the ladies of the parish served luncheon to the delegates, and at 1:30 o'clock, a short business session was held in the parish hall, when Mr. W. H. Gibson, chairman of the executive committee, presided.

A conference of the Junior Brotherhood began at 2:30, Mr. George M. Kimberly presiding. Three-minute addresses were made, as follows: "The Boy's Duty to the Chapter," Walter B. Wessels, Baltimore; "The Boy's Responsibility to His Friends and Associates," Joseph A. Worth, Washington; "The Brotherhood Boy," Henry A. Hyson, Baltimore; "The Junior in the Sunday School," Benjamin Parkhurst, Washington; "What can the Brotherhood Do for the Boy?" Thos. Ruth, Baltimore; "What the Boy Can Do for the Brotherhood," R. K. Parris, Washington. These addresses were followed by informal discussions and questions on subjects suggested, after which Mr. Ellis L. Jackson of Baltimore spoke on "What We Have Accomplished."

At 4 o'clock a Question Box conference was held, Mr. H. C. Turnbull of Baltimore in the chair. Talks on Brotherhood Possibilities were given by Mr. R. C. Norris of Elk Ridge, Md., and Mr. J. A. Worth of Washington, who spoke of parish and diocesan work, respectively.

Another meeting at 8 in the evening of Saturday, was presided over by Mr. E. M. Brown of Centreville, Md. Mr. Mark Levy of Epiphany parish spoke on "What Claims

## COLLEGE COMPLEXIONS.

CAN BE RUINED BY COFFEE.

Nothing so surely mars a woman's complexion as coffee drinking. A young college girl of Hyattsville, Md., says, "I never drank coffee up to the time I went to college, and as long as you are not going to publish my name will admit that I was proud of my pink and white complexion, but for some reason I began drinking coffee at school and when vacation came I looked a wreck. Was extremely nervous and my face was hollow and sallow.

"All my friends said college life had been too much for me. After questioning me about my diet, Mother gave me a cup of strong, rich coffee at breakfast although formerly she had objected to the habit, but the secret came out in a few weeks when everybody began to comment on my improved looks and spirits. She said she had been steadily giving me Postum Food Coffee and I did not know it.

"My color came back, much to my delight, and I was fully restored to health. I will return to college without the slightest fear of losing ground for I know exactly where the trouble lies.

"Mother says the first time she had Postum made no one would drink it for it was pale and watery, but the next day she did not trust the cook but examined the directions and made it herself. She found the cook had just let it come to the boiling point and then served it, and it was tasteless, but the beverage made according to directions, by proper boiling, is delicious and has a remarkable 'taste for more.' One cup is seldom enough for Father now.

"I have a young lady friend who suffered several years from neuralgia and headache, obtaining only temporary relief from medicines. Her sister finally persuaded her to leave off coffee and use Postum. She is now very pronounced in her views as to coffee. Says it was the one thing responsible for her condition, for she is now well and the headaches and neuralgia are things of the past. Please do not publish my name." Name can be given by Postum Co., Battle Creek, Mich.

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Have the Jews on Our Fraternal Sympathy?" and the Rev. Wm. H. Falkner on "The Power of Prayer in the work of the Brotherhood."

The Whitsunday services for the Brotherhood began with the corporate celebration at 7 A. M., the celebrant being the Rev. J. A. Mitchell of Centreville, Md. Nearly 200 delegates were present. The convention sermon was preached at the 11 o'clock service by the Rev. C Ernest Smith, rector of St. Michael and All Angels' Church, Baltimore. There were two mass meetings in the afternoon—one for the boys, at 3 o'clock, when Mr. Hubert Carleton, editor of *St. Andrew's Cross*, spoke on "A Boy's Influence," and the Rev. R. S. W. Wood on "The Mission of the Juniors." Mr. Albion K. Parris of St. John's Chapter, Georgetown, was chairman of the 4 o'clock meeting. "What Brotherhood Men are Doing for the Church" was discussed by Mr. E. W. Kiernan, President of the New York Local Assembly, his words being full of encouragement. Mr. Carleton spoke of "What the Brotherhood Stands For after Its Nineteen Years of Experience."

The evening service was the regular evensong of Trinity Church, with beautifully rendered music, and a sermon appropriate to the festival by the rector. In the congregation were large numbers of Brotherhood men and boys, and at the conclusion of this service there was a farewell meeting, in charge of Mr. W. H. Gibson, President of the Easton Local Assembly, when brief addresses by delegates closed the session. The convention was altogether most successful and encouraging. The number of delegates registered was 511, representing 76 chapters.

ON THE AFTERNOON of Whitsunday the annual festival service of the Church Sunday Schools of the city took place in the Church of the Epiphany, which was filled with children to the number of about 2,000. A procession with banners entered by each of six doors simultaneously, during the singing of the processions, "Onward Christian Soldiers," and "The Church's One Foundation," and the scene was very beautiful and inspiring. The service was evensong with one lesson, and the Whitsuntide and Missionary hymns were sung with much spirit. The Bishop spoke a few words of greeting, and the principal address was by the Rev. W. Dudley Powers. The offerings were for the Salt Air Home for Children. The establishment of this beautiful festival service is one of the good results of the work of the Sunday School Institute.

ANOTHER HAPPY GATHERING of Church people on Whitsunday was at Randle Park, Congress Heights, where the corner stone was laid of a memorial chapel, for the mission at that place. The procession, formed of the vested boy choir of Emmanuel Church, Anacostia, the children of the mission Sunday School, the Rev. Messrs. Davenport, Aspinwall, and Myer, and the Bishop of Washington, marched from a private house to the Park, where the prescribed service was said, the Bishop delivering an address. The ground upon which the chapel is building was given to the Diocese by Col. A. H. Randle, the founder of Congress Heights, and the edifice is the gift of Mrs. Randle, in memory of her mother. It is in Emmanuel parish, Anacostia, the Rev. W. G. Davenport, rector.

THE CORNER-STONE of the Esther Memorial Church at Congress Heights was laid on Whitsunday by Bishop Satterlee. Some time ago Mrs. A. E. Randle expressed a wish to raise some memorial to her mother, the late Mrs. Esther Shannon, of Schuylkill Haven, Pa. Various plans were submitted to her from time to time, and at last she decided that no more fitting memento to her parent could be erected than a church, and Col. A. E. Randle at once offered to donate the ground. The building, which will be a handsome struc-

ture, will be highly appreciated in the rapidly increasing town, inasmuch as the Church people of the vicinity have hitherto had no church of their own, but have been compelled to worship in a rented room, which is far too small for the congregation.

CANADA.

News of the Dioceses.

Diocese of Toronto.

AT THE MEETING of the Board of Examiners, acting under the authority of the Provincial Synod, in Toronto, the authorities of Wycliffe College presented a memorial stating that none of its students had been able to present themselves for the examination on account of its occurring at the same time as the College examination, and asking that the date of the Board examinations be changed. As the same difficulty has been felt by all the Colleges, it has been decided to hold the examinations of the Board in future in the first week of October.

—THE PROGRAMME for the jubilee of Trinity University is published. The celebration will begin June 22nd, when sermons with special reference to Trinity will be preached in all the Ontario churches. It will conclude with a thanksgiving service in St. James' Cathedral, Toronto, the evening of the 25th, when the preacher will be the Bishop of Niagara.

—THE TORONTO Church of England Sunday School Association held the annual service in St. Alban's Cathedral, Toronto, May 19th, after choral evensong.

Diocese of Fredericton.

THE 119TH ANNIVERSARY of the landing of the Loyalists at St. John, and founding of the city, was observed by the attendance at a service in Trinity Church, St. John, May 18th, Whitsunday, of the New Brunswick Loyalist Society. The chaplain of the Society, the Rev. W. O. Raymond, preached.—AN ADDRESS was presented to the Rev. James Spencer, rector of Christ Church, Campbellton, on his departure for another field of labor, by the congregation. The address was accompanied by a purse containing over \$100.

Diocese of Quebec.

THE NEXT matriculation examination of Bishop's College, Lennoxville, will be held at Lennoxville, June 10th and following days. Several scholarships carrying free tuition will be awarded on the results of this examination and the one to be held Sept. 15th.—NEEDED REPAIRS on the fabric have caused the closing for the present of the Cathedral, Quebec. It will not be open for service for some weeks.—ONE OF THE names submitted for the position of rector of St. Peter's Church, Sherbrooke, is that of the Rev. Dr. Shreve of Cooperstown, N. Y.—BISHOP DUNN presided at the meeting of the Central Board of the Church Society, Quebec, May 20th.

Diocese of Ottawa.

AT THE MAY MEETING of the Rural Deanery of Carlton East, held in St. John's Church, Ottawa, it was decided to hold a union service in the Cathedral, Ottawa, on the day of the King's Coronation, using the special form of service issued by the Archbishop of Canterbury for the purpose.

Diocese of Niagara.

THE NEW CHURCH, All Saints', Terra Cotta, was opened May 4th. It is a neat little building of brick, seating 100 persons. The Rev. Mr. Bevan has been appointed rector of Niagara Falls South.

Diocese of Montreal.

AT THE SPECIAL Whitsunday service at Grace Church, Archbishop Bond held a Confirmation. There was a large class of candidates.—BISHOP CARMICHAEL preached at the regimental parade to St. George's Church



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on Whitsunday. The service consisted of full choral Litany. The anthem "Saviour When Night Involves the Sky," was well rendered.—THE NEWLY appointed rector of St. Luke's Church, Montreal, the Rev. W. W. Craig, was inducted to the parish May 19th, by Bishop Carmichael.

*Diocese of Huron.*

BISHOP BALDWIN made a Confirmation tour in the Rural Deanery of Huron early in May.—A FINE memorial window was unveiled in St. Thomas' Church, Seaforth, on Whitsunday in memory of Mr. Thomas O. Kemp.

*Diocese of Rupert's Land.*

THE SYNOD of the Diocese commenced the session May 20th, in Winnipeg. The Quiet Day for the Synod was May 21st. The Rev. Arthur Murphy held a mission in St. George's Church, Winnipeg, from May 3d to May 20th.

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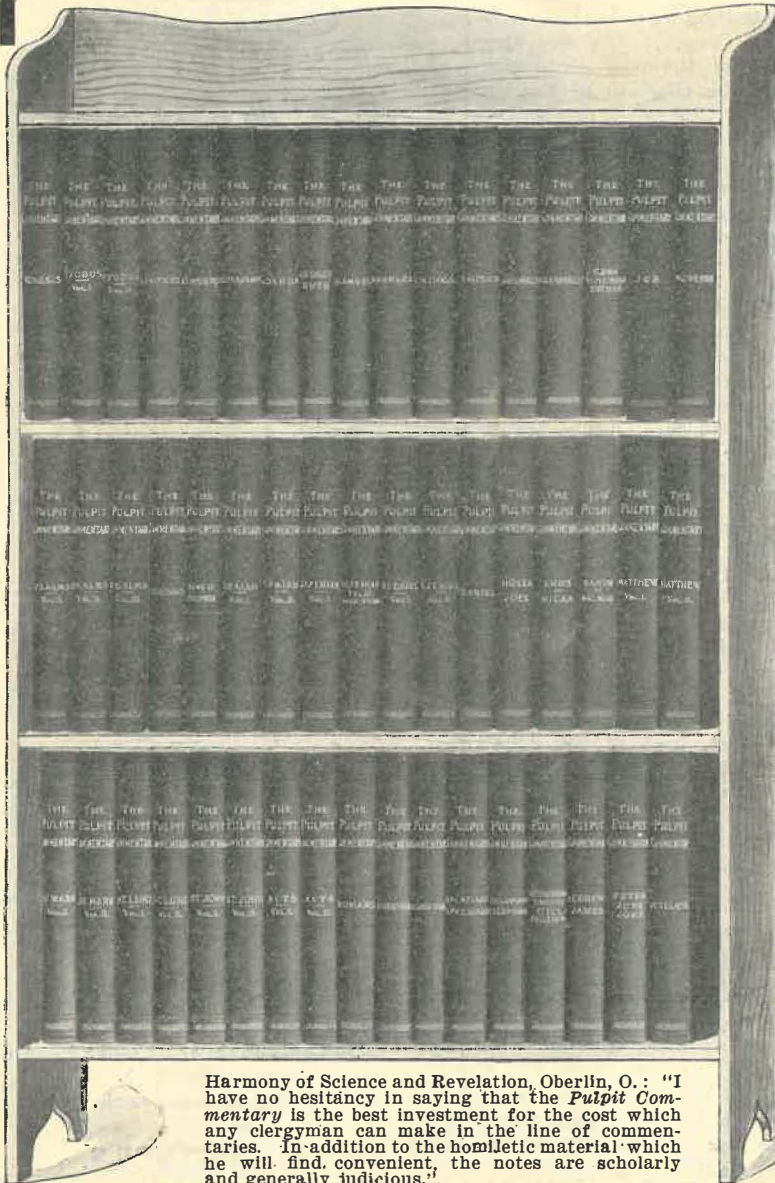
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