

# The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, JUNE 7, 1902.

No. 6.

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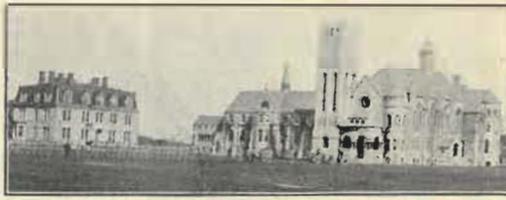
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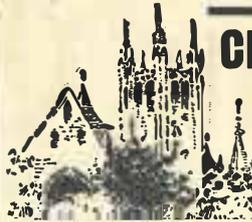
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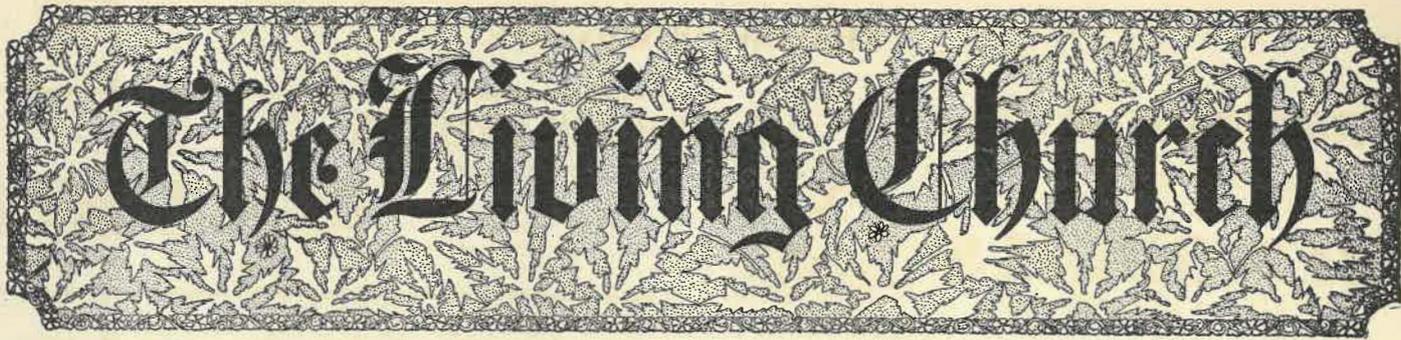
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## THE HISTORIC EPISCOPATE.

IN A previous editorial we showed, by quoting the language of their Declaration on Unity, that our Bishops maintain the historic Episcopate to be a part of "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 by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men."

We also explained the abstract and misleading nature of the assertion that the Episcopate is essential only to the *beneficence* or well being of the Church, and not to its *esse* or being. The Church in fact began its earthly existence in possession of the Episcopate—that office being committed by God-incarnate to the Apostles and being transmitted by them to successors down to the present time. The Episcopate is accordingly essential to the Church's earthly organization or ministry, since no non-episcopal ministry can establish a claim to enlist the sanction of the Church's Divine Head for its ministrations. The continuance in this world of valid—which means divinely guaranteed—means of spiritual nourishment depends upon a perpetuation of the office instituted by our Lord for providing His members with the Bread of Life and other means of grace conducive to salvation.

While refusing to maintain that a loss of the Episcopate would immediately cause a disappearance of the Church from this world—a proposition which no one urges—we gave reasons for refusing also to assert a permanent continuance of the Church among men when shorn of the appointed means for nourishing the Church militant and for preserving its governmental relations to Christ above.

Unless we are utterly wrong, it is clear that the *organized esse* of the Church on earth depends upon the Episcopate. No visible society can rightly claim to be a true Church, in its organized capacity, without possessing that ministry by means of which Christ gives His Church an organized existence on earth. And this holds good, although the baptized members of non-episcopal denominations are embraced as individuals in the Church of Christ. To acknowledge that the Church will continue in the world so long as baptized members of Christ's Body are to be found there, falls far short of acknowledging that any earthly organization can be a Church, as an organization, apart from the Episcopate.

IT IS OUR purpose now to face the doubt thrown by certain contemporary writers' upon the contention made by our Bishops in 1886 that the Episcopate was instituted by Christ and His Apostles—a position maintained in the Preface of our Ordinal, and echoed in various prayers appointed by this Church.

And first we shall give a brief resumé of certain broad facts, which should be accepted by all who receive the testimony of New Testament documents and are acquainted with history. It is a serious defect in much recent argument, that the evidence found in the New Testament of the organization of the Church in Apostolic days is passed by. It is this mistake which enables men to interpret the partial obscurity which attends the history of sub-Apostolic days, and the lack of a settled use of ministerial

<sup>1</sup> e.g. By the impulsive Canon Henson of Westminster.

titles in that age, as reducing us to uncertainty touching the nature of the ministerial hierarchy during that period.

Three facts, however, stand out in bold relief, and have to be reckoned with by all who desire to ascertain the truth touching the origin of the Episcopate.

(a) The first of these facts is that our Lord formed the beginnings of the Church's ministry—a ministry consisting primarily of the Apostles, but including others who occupied an inferior rank under the twelve. It is undeniable that He gave to His Apostles, functions which implied a continuance of their office on earth long after the term of their earthly lives. They were to preach the Gospel to every creature, and their work of evangelizing the cities of spiritual Israel was not to be completed before His second coming.<sup>2</sup> Moreover His promise to be with them to the end of days<sup>3</sup> obviously signified that their office was to last to the end.

Yet our Lord did not finish the work of instructing the Apostles touching His kingdom, but foretold that the Holy Ghost would guide them into all truth, and would direct them in what they were to say and do.<sup>4</sup> They were not yet ready to receive all He had to say, and the exigencies of the administration of their office had to be experienced before they could profit to the full by the guidance of the Spirit. All this is indisputable.

(b) The second fact is that, taught partly by obvious necessity, and partly by the Holy Ghost, the Apostles developed a ministerial hierarchy in which three grades appear, and which was created, not by evolution from below, but by devolution from the Apostles themselves.

But few details in the process of development are given in the New Testament, but the results are unmistakable; and we must not have our minds confused in this matter by the variability of titles given to Christian ministers in the New Testament. Facts speak louder than names, and time, and the exigencies of controversy, are required to technicalize titles.

No intelligent student of the New Testament can fail to discern the fact that, as rapidly as Churches made progress towards organization, they came under the government of Overseers, whether locally resident or not, who wielded Apostolic authority—such as St. James in Jerusalem, Timothy in Ephesus, and Titus in Crete. They also possessed Elders (sometimes called Presbyters and sometimes Bishops) who were ordained by Apostolic men and rendered them obedience; and Deacons, who "served tables" and assisted their superiors.

The question as to when each local Church came to have one permanent and resident Overseer is no doubt interesting, but does not bear on the broad fact that before the Apostles died, the Church at large possessed the above mentioned grades of the ministry—equivalent to our Bishops, Priests, and Deacons, and ordained to their office by Apostolic authority. It should be pointed out in this connection, that, whereas the function of ordaining is expressly mentioned as committed to Timothy and Titus, along with their office of governing the Bishops or Presbyters, and deacons,<sup>5</sup> no provable instance can be discovered in the New Testament of an ordination being performed apart from the laying on of hands by men of Apostolic rank. The term Presbyter was applied indiscriminately to the Apostles as well as to inferior ministers.

At the death of the Apostles, therefore, the Church at large possessed three distinct Orders of the ministry, although the distribution of the highest order, so as to constitute one member of it the permanent monarchical head of each Church, had not been accomplished everywhere.

(c) The third fact is that, as far back in the history of the several Catholic Churches as sure knowledge of the matter can be had, we find there Churches possessed of the "historic episcopate." In some instances this Episcopate can be traced back through an unbroken succession to the Apostles, and in no instance is it proved that such succession was wanting, or that it was maintained otherwise than by the laying on of hands of the highest order of the ministry. When it is observed also that the Episcopate was everywhere regarded as of Divine appointment, the case seems very clear.

THAT THE DEVELOPMENT of what is called monarchical episcopacy was delayed in some regions until well into the second century, should afford no difficulty. The fact that there

existed all along an order of ministers instituted by the Apostles, to whom the power of ordaining was reserved, is unaffected by the temporary persistence in places of a government (but without power of ordination) by Presbyters. And the circumstance that a certain order, acknowledged to have sole power to ordain, came to be distinguished from the general body of Presbyters with increasing sharpness, and was ultimately clothed with monarchical authority everywhere, is adequately accounted for on the supposition that its members really possessed such power exclusively. No one doubts the continuity of an episcopal order in the Irish Church, or its exclusive prerogative of ordination, because the governing body of that Church consisted for several centuries of Presbyter-abbots. The truth seems to be that in various Churches Presbyters shared with Bishops the function of governing on somewhat equal terms, until the requirements of unity led the Churches to concede more exclusive control to those who possessed the fullest share of Apostolic power in the ministry. Until this process was completed, there was a less differentiated use of titles, and those who were subsequently distinguished as Bishops and Presbyters respectively, were lumped together as the governing body, in common parlance, and called indifferently by either title. This would account for the fact that only two groups of ministers are mentioned in some Churches—Bishops and Deacons, or Presbyters and Deacons. The higher group included seemingly all superior ministers, without distinguishing those who ordained from the rest.

This lumping together of all the governing body under one title perhaps explains the statement made by St. Jerome, that, until well into the third century, the Presbyters at Alexandria ordained their Bishops. The fact may have been simply that that Church was ruled jointly by all the clergy above the diaconate, and that these governing ministers were indiscriminately all called Presbyters. There is no contemporary evidence whatever that the function of ordaining was exercised in Alexandria by those whom we should distinguish as Presbyters. It was easy for St. Jerome and his contemporaries to be misled by the title Presbyter, as it had ceased to have its earlier and more general meaning in his time. Whether our explanation is correct or not, the fact remains that the existence of a practice of what would now be called presbyterial ordinations in Alexandria has not been established. If it were established, it would stand by itself as the sole known exception to the Catholic rule of episcopal ordinations—an exception of temporary duration only.

We have tried to do justice to every difficulty and reason for doubt; but we are forced by the state of the question to retain the immemorial mind of the Church—that the three-fold ministry of Bishops, Priests, and Deacons, which has been perpetuated by episcopal laying on of hands from the dawn of post-Apostolic history, is no other than the three-fold ministry which was developed under Apostolic direction, and appears in the New Testament record as exercising the functions now exercised by Bishops, Priests, and Deacons. In the language of the late Bishop Lightfoot, "short of an express statement we can possess no better assurance of a Divine appointment or at least a Divine sanction." In our judgment it may be added truly that the record of our Lord's institution of the Apostolate, and His promise to be with it to the end of days, is practically equivalent to "an express statement" that the Episcopate is of Divine appointment. If so, our Bishops were right in declaring it to be "incapable of compromise or surrender" by its appointed stewards.

BEFORE CLOSING, we wish to make a few remarks on the complaint often made against our view that it "unchurches" Christian bodies which are doing noble service for Christ and exhibit signs of Divine blessing upon their work.

At the outset we desire to say that no one can "unchurch" a true Church. We resign all idea of attempting to do so. We are concerned wholly with what God does, with the nature and essential earthly ministry of the Church which God made, and not man. The real issue is not whether man can unchurch anything, but whether man can make a Church other than that made by our Lord. Many religious bodies exist to-day which were devised and made by men. They cannot be made into Churches of Christ by being called Churches. No doubt God blesses every honest effort to serve Him, even when each effort is mistakenly directed. We feel convinced of the honest intention of dissenters to serve Christ, and we do not deny for an instant that their efforts are blessed. But this is be-

<sup>2</sup> St. Matt. xxviii. 18-19; St. Matt. x. 23.

<sup>3</sup> St. Matt. xxviii. 20.

<sup>4</sup> St. John xvi. 12-13; St. Mark xiii. 11.

<sup>5</sup> The Epistles to Timothy and Titus are full of this.

cause they are doing the best they know how. It does not prove the contention that dissenting bodies are true Churches of Christ.

One point more. If the charge that we unchurch dissenting bodies means that we exclude all dissenters from the Church of Christ, we deny the charge. Baptism admits its subjects to the Catholic Church, and many dissenters are Churchmen by Baptism. Our position is that dissenting bodies are not parts of the Church *as bodies*, whatever may be true of their members *as individuals*. The Episcopate is essential to the *esse* of any earthly part of the Church in its organized capacity. It is essential in brief to the organization of the Church militant and seems indispensable not only to the original establishment of the Church in this world, but also to its permanence on earth. If the earthly portion of the Church of God came to consist simply of baptized persons, without the divinely appointed ministry of grace, there would seem to be grave danger of utter cessation even of the sacrament of incorporation into the Body of Christ. At all events the situation would be disastrous to souls, in the extreme. The promise of Christ to His Apostles assures us that no such calamity will occur. \*

#### INNOCENT PASTIMES NOT SINFUL.

THE fight of the Christian against the world, the flesh, and the devil is one that is seriously hampered by a misconception of what is sinful and a consequent condemnation of much that is in itself innocent, though sometimes liable to abuse. In some places the old Puritan objection against such pastimes as dancing and card playing is still dominant among Christian people, and by the stress laid upon the prohibition of these amusements, there results a confusion of things wrong intrinsically with things right but susceptible of abuse. It is the old, old story of the devil using a parody on righteousness with which to combat righteousness, and many a son has been driven into gambling by a confusion of card playing with that abuse, and into lasciviousness by the suggestion that it was inseparable from dancing. To him that finds that these pastimes do in fact lead him into sin, they are wrong. Yet Christian and well-meaning people have a terrible responsibility when they have made, by the fact of their insistence upon the confusion of two things, of the one an incentive to gambling and of the other an incentive to impurity. More sin has probably resulted from this suggestion of sin, than has ever been prevented by the prohibition of the pastimes themselves.

It is a pleasure to learn that among Methodists, who have most tenaciously insisted upon this confusion, there is at length a revolt against a prohibition which is not only in itself illogical, but is also directly incentive to the very sins it seeks to prevent. This is shown, in part, by the following quotation from a secular paper:

"Chicago, April 8.—If the clergy of the Methodist Episcopal Church expect to keep their young men and women in the fold, they must do away with the old restrictions against card playing, dancing, and attendance at the theatres. If they are not allowed to follow the dictates of their consciences, they will attend the churches where they will be allowed to do so or they will not attend church at all."

"This in substance, was the declaration set forth at a dinner at the Union League Club, attended by sixty-five ministers and laymen of Chicago. The proposition received general discussion, in which Bishop J. W. Hamilton, L. D. Condee, and Robert Quayle took leading parts.

"If we do not take active steps toward arousing interest in the Church on the part of our young men and women, we shall stand alone in our old age; there will be none to take the burden from our shoulders when we pass away," said Mr. Quayle. "If we seek to bind the young people down too closely or draw too tight a rein, we cannot hope to keep them with us.

"I recommend that all laymen and clergymen to whom the interests of the Methodist Church are dear, organize around this question and insist that at the next general conference the present regulations and restrictions be removed."

This certainly is a wise resolve, and we should be glad if the great Methodist organization, which was founded by godly men as a protest against worldliness in the Church, might take such measures as would be conducive to a repression of sins and evils which it is the duty of Christian people sternly to combat.

It is indeed quite permissible to Christian people who believe these practices harmful, to abstain from them. It would be folly to induce them to do otherwise. The close association with sin which they have always seen in them might make the

practices sinful to them. But let them not poison the minds of others, and particularly of young people, by the suggestion of a sin that is itself born of suggestion.

Purity and uprightness in life are best promoted by insistence upon the virtues, and not by the suggestion of their opposites.

#### CONCERNING SERVICE LEAFLETS.

MUCH has been said of late concerning the use of service leaflets in the congregation at the consecration of a Bishop. On these leaflets has been laid the blame for all sorts of variations from the prescribed office which have been discovered at such services. In a well balanced article on the subject, our able contemporary, *The Southern Churchman*, asks:

"Where lies the authority for any Diocese or any coterie of Bishops—High, Low, or Broad, or all combined—to alter, revise, or remodel the solemn office for the consecration of a Bishop according to their own sweet will and pleasure? And who, under such circumstances, is to be the judge and arbiter as to what changes are to be made, and how and when and where they are made? If, for instance, and by way of illustration, Pennsylvania has a right to draw up and print a consecration service for its own use, and insert a new rubric according to its own taste, has not—by way of illustration—say, Fond du Lac exactly and identically the same right? And if—again by way of illustration—say, Pennsylvania or any one therein, were to cry out against such an act of lawlessness in Fond du Lac, ought not the same voice to be raised with equal vigor when—again by way of illustration—say, Pennsylvania offends? If not, pray why not? Does the offence consist in the kind of departure from the Prayer Book and its law and rubrics, or does it consist in the fact of that departure? We think the answer of common sense and common consent will be that it consists in the fact of the departure from the Book of Common Prayer. Once grant the principle that any one can in any degree depart from that direction and usage, and there is left no principle by which we can be safely and authoritatively guided."

The conclusion of *The Southern Churchman* is that the leaflet is itself an evil, which, "lawless or lawful," should be banished from our services.

But we beg to suggest that the harm, where there is any, is not with the leaflet. Where there are unfamiliar services, such as that for the consecration of a Bishop, when large numbers of strangers are attracted, there will, in the first place, seldom or never be a sufficient number of Prayer Books and Hymnals in the pews for all to use; and in the second place there will be many who would not know how to use them if they had them. The leaflet, containing the main outlines of the service, is therefore almost an essential. Moreover, the names of the Bishops and others participating, and the order of music, are items of interest to all, and can thus be given. And in many other services than this, the printed leaflet, with simplified rubrics, is a matter of large convenience to those unfamiliar with the services, and serves as an introduction to the Prayer Book.

Let us not therefore turn against the harmless little leaflet *in its place*, but let us rather see that it is properly constructed, and that it gives no occasion for criticism, in its contents or its directions.

WHAT a demonstration of the roundedness, so to speak, of the Catholic Religion, is such a life as that of Father Dolling, which has just come to an end, so far as this earth is concerned. Men sometimes think and speak as though Catholicity dealt solely or mainly with externals of worship. Externals indeed are not forgotten by Catholics, and have place in the full realization of the religion based on revelation; yet that religion is so much greater than any part of it, that the part may easily be magnified into a parody on the whole.

Such a well-rounded, well-proportioned life was that of Father Dolling. He realized the impossibility of divorcing the life of worship from the life of service. He never found an antagonism or even a point of separation between the two. He could not serve his God without at the same time serving his fellow men, nor could he serve his fellow men without bringing them to know their God and his. Persecution found him out, as a matter of course. It would be a serious reflection on the intellectual penetration of the prince of darkness if it did not. But persecution never diverted Dolling's mind from the full realization of all that was involved in the Catholic Religion, and he practised it to the full.

Many will remember Father Dolling's visit to this country, in which he made many friends for himself as well as for his

work. Here, as well as in his own land, there will be many to pray, as do we, that eternal light may shine upon him.

**H**OW untrustworthy the secular press often is in religious matters, is shown by a half column article in a recent issue of the Philadelphia *Evening Bulletin* headed "Bishop Disowns Episcopal Monks: 'Catholic' Party Stirred by Action of Society of Atonement's Former Chaplain." "Those Episcopalians," the article begins, "who insist upon the word 'Catholic' and resent the term 'Protestant' as applied to themselves, are stirred up over the announcement in the Episcopal papers by Bishop Leighton Coleman of Delaware that he has ceased to have any connection with the Society of the Atonement, the headquarters of which are at Graymoor, N. Y."

If THE LIVING CHURCH is in any way representative of the "Catholic party"—and it has certainly urged the Catholic polity and the Catholic name—the fact that THE LIVING CHURCH was the first to disavow any sympathy with the peculiar idiosyncracies of the "Society of the Atonement" ought to show that the latter is in no sense an exponent of the Catholic position in the American Church. It is a well-meaning and very small organization, whose one priest (so far as we know) is a very earnest, hard-working, devoted missionary, but whose eccentricities in belief and in practice have unhappily done much to counteract the good he might otherwise have done. The characterization of the Bishop of Delaware in the same article as "a Low Churchman who delights in ritual because it is pretty," will simply cause a smile at the expense of the *Bulletin*.

But it is in every way deplorable that the Church should be so misrepresented, not intentionally but stupidly, as in that article.

**T**HE latest sweet thing at a fashionable wedding is a "Prayer Book bearer." A California reporter gives an account of a wedding in a Presbyterian house of worship wherein the Prayer Book bearer was a conspicuous feature. We wonder if the officiant, a Presbyterian minister, who was to perform the "Episcopal ceremony," had a sufficient sense of humor to appreciate the drollery of the situation, as the copy of the Prayer Book was borne in state up the aisle—whether it was for his use, or for the bride's, and whether it was carried in, "open at the right place," doth not appear.

**U**NTOWARD circumstances, in which a brief editorial vacation played a part, are responsible for the serious error in the title to the editorial leader in last week's issue, which, we trust, brought nothing worse than a smile to readers generally. A few minor errors, as in names, may perhaps be pardoned on the same ground.

#### ANSWERS TO CORRESPONDENTS.

T. E. D.—The traditions of the "Assumption" and the "Coronation" of the Blessed Virgin are no parts of the Catholic Faith, and may not be taught as such. The former is the legend that the body of the Blessed Virgin, after death and burial, was translated to heaven, the grave being found empty. The belief is perfectly legitimate as a devout speculation, and dates from a very early age, though it does not rest on revelation. The day was observed in all the early Western calendars on August 15th, as in the Roman Communion to-day, and in the East the day is observed as the Falling Asleep of the Blessed Virgin. The "Coronation" of the Virgin is hardly more than a fancy of art, and can hardly be dignified by being termed a dogma anywhere.

H. J. B.—(1) St. Timothy was commemorated in early English calendars on August 23d, and in the ancient calendar of the Ven. Bede, as in that of modern Rome, on August 22nd. The day was one of those dropped at the revision of the calendar in 1549, no reason being assigned.

(2) The customary place for the font is near the door of the church, though not infrequently found in the chancel. The former position is required by the English canon 81, and was insisted upon by the Bishops at the Savoy Conference. There is no authority or reason for placing it in a transept, where there is no outside door.

(3) The tall lights on the steps to the altar are in accordance with the ancient Sarum use and are appropriate only where the Sarum use is followed.

A SUBSCRIBER.—We cannot say when or by whom the eucharistic vestments were introduced into the American Church. Possibly some correspondent may supply the information.

B. A. G.—The leading sisterhoods in this country are those of St. Mary, St. Margaret, St. John Baptist, All Saints, and Holy Nativity, though there are a number of others, the full list of which, with other information, will be found in the *Living Church Quarterly*. We cannot say what are the relative degrees of strictness in the requirements of the several orders. As deaconess, any unmarried woman of appropriate age and good character who is willing to take the course to fit her for the work, is eligible. There are training schools in New York and in St. Paul.

#### LONDON LETTER.

LONDON, Tuesday in Whitsun-week, 1902.

**T**HE "waves of this troublesome world" no longer beat upon Robert William Radclyffe Dolling, priest. At half-past four on the afternoon of the octave of the Ascension (15th inst.) he departed this life at the age of 51, having been ailing for nearly a year from an internal malady, upon which finally super-vened pneumonia, his last sermon being preached on Easter Day. The Catholic Church in England has thus lost from the ranks of her clergy a truly right worshipful son, one of her hardest, wonder-working slum priests, a spiritual athlete, a singularly masterful and interesting personality, a remarkably able, all-round man.

The late vicar of St. Saviour's, Poplar, East (popularly called "Father" Dolling) was by birth an Irishman, and his father, who was a justice of the peace and land agent in the county of Down, sent him first to Harrow, and then to Cambridge.



FATHER DOLLING.

He did not, however, stay to graduate, but after engagement in business for a while came up to London to work voluntarily as a layman at St. Alban's, Holborn, where he assisted the Rev. A. H. Stanton in organizing St. Martin's League for Postmen, amongst whom he was known as "Brother Bob." Even when at Harrow young Dolling seems to have had a sense of vocation for the priesthood, and after a course at Salisbury Theological College he was admitted to deacon's orders in 1883 by the Bishop of that Diocese (Dr. Moberly), and licensed to the assistant curacy of Corscombe, Dorset. He was soon, however, back in town, and was ordained priest in 1885 by Dr. Temple. From that year dated the inception of

the important work which advanced him to fame as a slum missionary, when he undertook the charge of Winchester College mission at Landport, Portsmouth, in the room of Rev. Dr. Linklater, now of Stroud Green. Concerning his career at St. Agatha's, "it is impossible," says *The Times* from its "Broad-Low" point of view, "to do justice to his missionary zeal in a densely populated neighborhood"; while his influence at Winchester, though not himself a Wykehamist, was "a real power among the boys." Indeed, his power was too real to suit some of the boys' parents who were Protestants, and so protests poured in to the Headmaster and also to the Bishop of the Diocese relative to the very definitely Catholic lines upon which the mission church was being worked. Dr. Thorold's policy was then, however, one of *laissez faire*, but the crisis came to a head when that well-disposed Prelate was succeeded by the present Bishop of Winchester (Dr. Davidson); the result being that Mr. Dolling felt compelled to retire from the mission, after ten years of most strenuous and useful service. Although during his tenure of the mission he raised by begging (for which he had a perfect genius) something like £50,000, yet even then he left Landport personally responsible for £2,000, to remove which debt he undertook a tour in the United States. In 1898 he went to Poplar as vicar of St. Saviour's, where, as in his old mission district, he strove, though with impaired strength of body and elasticity of heart, to develop a model working organization for bringing his poor and degraded parishioners under the saving influence of Catholic Christianity. His life, says the *Daily Mail* in a sub-leader, "was the noblest life a man can live—a life of unceasing self-sacrifice and never-failing devotion in his Master's cause—and his death is the result of over-work. Such men lighten the path for their fellows upon earth and achieve what Marcus Aurelius defined as the greatest aim of existence, the imitation of God." The Rev. Mr. Dolling's funeral has been fixed for to-day. May he rest in peace, in the "fellowship of priests" in bliss!

The Bishop of Bath and Wells has intimated to his clergy, in response to applications for a dispensation from fasting on Friday and also Saturday (Vigil before St. Peter's Day) in

Coronation Week, that, "so far as any power of the kind is vested in me, in virtue of my office as Bishop of the Diocese, I hereby relieve the members of the Church in this Diocese from any obligation which such order [*per* Prayer Book] imposes upon them, so that they may share in the festivities appointed for those days without considering that they are thereby infringing the rule of the Church."

The Rev. Henry Gee, D.D., Principal of Bishop's College, Ripon, has been invited by the warden of Durham University to fill the post of Master of University College, Durham, in succession to the Rev. Dr. Plummer, resigned. Dr. Gee is the learned author of *Elizabethan Clergy and the Settlement of Religion*, and also well-known as the joint editor of *Documents Illustrative of English Church History*, while it may be remembered that he was a member of the Fulham Palace Conference on Confession and Absolution. By the bye, there is a proposal (according to the Durham University correspondent of *The Guardian*) to abolish from the Durham curriculum for B.A., Paley's *Evidences* and *Natural Theology*, and to substitute for them Fisher's *Grounds of Theistic Belief*. On Sunday before last the Professor of Divinity at the University expressed in the Cathedral pulpit his regret at the prospect of Dr. Paley being banished from the Arts course at no distant day.

With further reference to the lately published statement that the new Metropolitan of Calcutta was about to receive the title of "Archbishop," it is now stated that the difficulties in the way have not yet been removed.

The "Red House" having become an *accompli fait*, the vicar of St. Augustine's, Stepney (the Rev. Harry Wilson) now proposes to equip his parish with a "Blue House," for which he has put forth an appeal for £7,500. Its object is to provide a place of evening recreation and amusement for shop and factory girls, one also in which they can eat their dinners; and there will be six clubs having quarters in the new building, which the vicar hopes will "diminish improvident marriages" as well as "supply a want" caused by the wretched homes where many of the girls live. Besides cooking classes, there will be such attractions as "gymnastics, musical drill, quiet games, and dancing," also such "unknown luxuries" to most girls of the class as "comfortable chairs," while one feature, he thinks, will be "unique," viz., a "roof garden," as at the Clergy House.

The Hon. Secretary of the Hampstead and Kilburn branch of the National Protestant Church Union having called the Bishop of London's attention to certain alleged illegal practices at churches in Willesden, Kilburn, and Hampstead, the Bishop has replied: "I regret I am unable in matters of this kind to deal with leagues or unions."

In a plantation near the rectory at Langton, Spilsby, in Lincolnshire, and almost opposite the church, the rector, Dr. Cochrane, has found a large portion of a crucifix of stone, with the figure of our Divine Saviour perfect down to the waist. The whole composition is so primitive in style that it is thought to be a Saxon relic, especially as there was a church at Langton before the Norman Conquest.

On Monday in Rogation-tide the Bishop of London appeared in the pulpit of St. Alban's, Holborn, on behalf of his Fund for the spiritual needs of the Metropolis. In the course of his sermon he is reported by the *Church Times* to have said: "I come here to forge a link between myself and my people—a link, if it may be so, of love and confidence which will never be broken. If ever correction is needed in a family, it is one thing if it is done by a father, it is another thing if it is the order of a stranger. . . . And, therefore, may God grant of His mercy to-night, that by His Holy Spirit a bond may be established between us which will last for years. And if I had not found it possible to come to a church known with such deep reverence, known—even amongst those who do not agree with its teaching, with its ceremonial—known for the life-long devotion of its faithful priests, it would have been to me a most bitter grief. And, therefore, in proportion to the grief that it would have been, is it a joy and happiness to stand in this pulpit, and speak a word from God to you to-night."

The King has placed a stained-glass window, the work of Mr. Ion Pace, in the private chapel at Windsor Castle as a memorial to Queen Victoria. It consists of ten lights in two tiers, the Crucifixion being depicted in the lower tier, and the Resurrection in the upper one. A tablet near by records that "the window above the altar is dedicated by her devoted and sorrowing son, Edward R. I."

With reference to Madame Van Muyden's contribution to the current number of the *Monthly Review* of a letter written by her ancestor, M. de Saussure, descriptive of the procession

at the Coronation of King George II., the Rev. G. H. Ross-Lewin writes from Benfieldside Vicarage, Shotley Bridge, to *The Guardian* mainly as follows:

"It confirms, by the testimony of an eye-witness, the statement that mitres were borne—if not worn—at the Coronation of King George II. The Bishops, M. de Saussure says, 'wore their rochets and big cloaks and copes. All their garments were of silver cloth, brocaded with flowers of divers colors, and in their hands they carried mitres of the same cloth of silver. . . . The Lord Archbishop of York in his rochet and cloak of gold cloth, carrying his mitre of the same cloth in his hand.' The peers who took part in it only wore their wigs, and carried coronets in their hands, as the Bishops did their mitres. The Dean and Prebendaries and the choir boys carried square caps. Thus it was easy to distinguish between the Bishops and the other clergy who had the right to wear copes. Ours is an Episcopal Church, and it seemed to be an advantage to have some mark of difference denoting the Episcopal office when the usual Episcopal dress is covered by a cope. Mitres were not unknown even in the Irish Church in the eighteenth century. The late Professor G. T. Stokes knew of the use of the mitre by an Archbishop of Cashel. The mitre was worn, not carried. Bishop Seabury, the first Bishop of the American Church (1784), and Bishop Claggett, the first Bishop consecrated (in 1792) in America (for our sister Church), wore mitres, which are still preserved. An interesting picture of Seabury's mitre will be found in the new edition of Bishop A. C. Coxe's *Christian Ballads* (Young Churchman Company, Milwaukee, U. S. A.)."

This letter of the Rev. Ross-Lewin was assigned in last week's *Guardian* a special place of honor, and appeared under the heading—"Mitres at the Coronation of George II. and Queen Caroline." Perhaps it might be well for some one to send a copy of the new edition of the *Christian Ballads* to his Grace the Archbishop of Canterbury.

The S. P. C. K. has now brought out in the *Penny History of the Church of England* the work undertaken by Dr. Jessopp at the suggestion of the late Archbishop Benson; and there can be but one verdict about it—that it is a very learned and fascinating little historical manual. It is not, however, as complete as might have been expected, for the narrative stops short at the Restoration Settlement. "We hope," says *The Spectator*, "that this little book will be as widely circulated as the ability of its author and the enterprise of the publishing Society deserve that it should be."

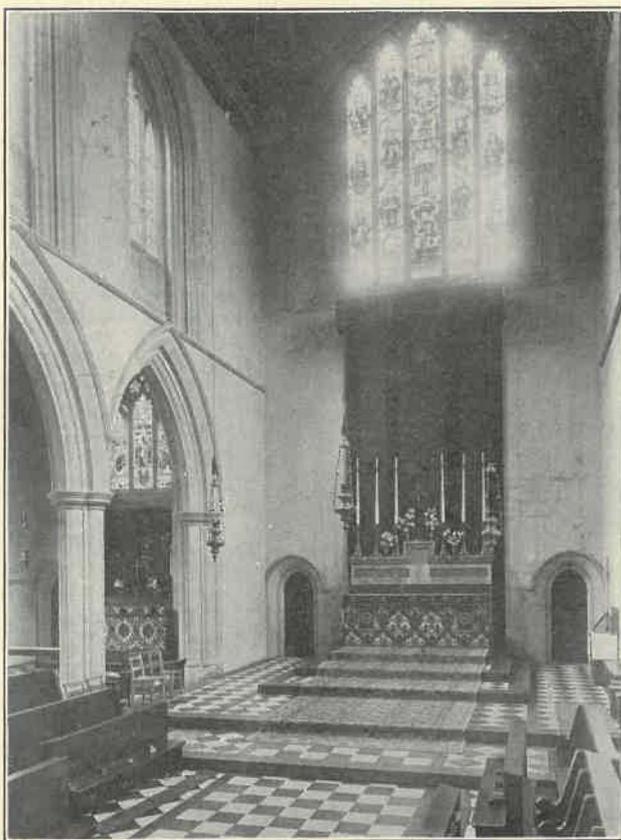
The Bishop of Worcester, presiding at a crowded meeting of London Christian Social Unionists on the 12th inst at the Church House, Westminster, said that what brought them together was "the determination that the London branch of the E. C. U. should keep its eye on Parliament." They wish to insist that Parliament should not be allowed to forget "that, besides those things which were prominent in the public mind, there were other things which ought to be as prominent as anything could possibly be," viz., Child Labor, Inspection of Laundries, Temperance Reform, Shop Hours, and the Housing Question, on all which matters they now had Bills actually before Parliament.

#### COWLEY ANNIVERSARY.

The patronal festival of the Society of St. John the Evangelist's Church at Cowley St. John, Oxford, was duly observed on the Feast of St. John Evangelist before the Latin Gate (6th inst.), while yesterday week was kept the 6th anniversary of the dedication of the Fathers' church; the first conventual one in communion with the See of Canterbury that has been founded in this country since the old religious houses were swept away by King Henry VIII. The Dedication Festival was this year happily rendered memorable by the laying of the foundation-stone of the tower; preceding which ceremony (performed by Lord Halifax) there was a solemn Eucharist, sung to the accustomed lovely Solesmes system of Plain-song, and also a sermon by Father Benson, the founder and late Superior of the Order. While the procession, headed by thurifer, cross-bearer, and taper-bearers, moved from the high altar to the site of the tower, Ps. lxxxiv. was sung, with an antiphon. At the following ceremony Father Page, the Superior, sprinkled the stone twice with holy water, the first time saying the Invocation as he made the sign of the cross over its several parts. Lord Halifax, in addressing those present, said that he supposed the reason why the Father Superior had imposed the duty upon him was that "with the exception of Father Benson," he was the only one there "who was present at the first inception of the Society," since developed into that of the Mission Priests of St. John the Evangelist, or the Cowley Fathers. The noble Viscount then proceeded (according to the *Church Times'* report) mainly as follows:

"I can remember, as if it were yesterday, the meeting in the little room, then occupied by Mr. Tuke, one of Mr. Chambers' curates, in the roof of what was the old Church of St. Mary's, Crown Street,

from which the Society had its beginning. There were present, Bishop Forbes of Brechin, Father Benson, the founder of the Society, the Rev. C. Grafton, now Bishop of Fond du Lac, in America, who was one of the first two to join the community, my dear friend, Mr. George Lane Fox, now Vice-Chancellor of the Primrose League, Mr. Tuke—I am not sure if Father O'Neil was there, who now sleeps far away in an Indian grave—and myself. It was in July that we met, and then shortly after the life of the community began in a small house in Magdalen Terrace, a little way below the old iron church which you all remember. How I recall that first Advent of 1865! I remember the text of Father Grafton's sermon on the Second Sunday in Advent. And now when I think of those small beginnings, and look round and see this beautiful church and cloister, and still more when I remember how the community has increased and flourished, how its members are now working, not only in Oxford and London, but in America, India, and South Africa, I feel that its history is indeed an exemplification of the parable of the grain of mustard seed, and that we have, indeed, reason to exclaim as we bring together what was then, and what we see to-day, "This is the Lord's doing, and it is wonderful in our eyes." We talk of the transformation, the wonderful transformation, which it has pleased Almighty God to operate in the Church of England during the last seventy years. To what is that transformation due? It is



HIGH ALTAR—S. S. J. E. MISSION CHURCH, COWLEY.

due, under God, to that ideal of a Church which presented itself to the vision of the three whose names are never to be parted—Keble, Newman, Pusey; to the keen faith and spiritual insight which discerned life amidst the dry bones, and had the faith and courage to say, 'O Lord, by Thy power these bones shall live.' Yes, great ideals are the forces which move the world; and because they are such mighty instruments for good, what are we to say of those who have no great ideals, or still worse, of those who live only to debase them? To exhibit a conception of Christianity in which there is no supernatural relation to Christ, is to do our best to make the understanding of Christ and His Truth impossible. Why do I insist on this to-day? Because we are met to lay the stone of the tower which is to complete the Church of the Cowley Fathers, that society to which we owe so much, to the members of which we are so profoundly grateful, and whom we thank, amid much else, most of all for that example of the supernatural life realized and lived, the lack of which is so great a source of weakness to the Church of England and the whole Anglican Communion. If our countrymen are ever to be converted and won back to the Faith, if Christ's love is to be brought back once more to the hearts and minds of the thousands in our land who know Him not, and care not for Him, it will only be by the self-sacrifice of those of Christ's followers in whatsoever rank of life, who love Him enough, and the souls for whom He died, to give up all for His sake and their sake."

The tower of the Fathers' Church is to be 28 ft. square, and at the top part of the front elevation there will be a sculptured Calvary. The estimated cost of the work is something over £3,000, which sum largely remains to be raised. J. G. HALL.

## EUROPEAN LETTER.

PARIS, May 16, 1902.

THE matter upon which all attention has been fixed in Paris and France during the last few weeks has been the question How the elections would turn. It is impossible to dissociate this from Church interests. Ministerial and Anti-ministerial are the two great sectional divisions. But within these lurk many other disturbing elements, which have biased the results.

The feelings which were aroused by the laws passed touching religious societies during the last year have by no means calmed down. The Catholic party can see no beauty in anything that emanates from any act of the present ministry. This quite accounts for the strong language of *La Croix*. And there is linked with all this the further belief amongst many, that Freemasonry and Anarchism have leagued themselves together in the first instance to destroy the Church, and after that, to destroy society generally. Probably there is a certain amount of truth, though no doubt much exaggeration, in this holding. You can imagine that the following letter of M. Waldeck-Rousseau would not tend to allay disturbed minds. It is addressed to each *Préfet*, and is to this effect:

"SIR:—Information that I have received, tells me that intermeddling in matters of the elections is prevalent amongst the clergy of some departments. In this they are exercising no political right, but flagrantly abusing ecclesiastical functions. This abuse is not to be tolerated. You will kindly keep me informed of any circumstances of this nature, that I may take the requisite action in this matter.

"These instructions can be applied to all such manifestations by '*religieux*,' authorized or not. "WALDECK-ROUSSEAU."

There seems indeed no little cause for alarm amongst the Roman Catholics. Even the "Little Sisters," I have heard, have had some persecution raised against them, while the general lament at the departure of the large bodies of Benedictines, Dominicans, Carthusians, and others, continues.

### FRANCE.

On May 12th, the centenary of Lacordaire, "the Restorer of the Dominican Order" in France, was commemorated at Notre Dame. A discourse was pronounced by Monseigneur Touchet, Bishop of Orleans. The Archbishop of Paris presided—supported by several Cardinals, the Papal Nuncio, and numerous Archbishops and Bishops. It goes without saying, that the strong feeling with regard to the treatment of Dominicans, amongst the rest of the religious orders, was uppermost in the minds of the assistants at the solemn function, which was as imposing as it deserved to be.

At Milan a somewhat similar commemoration has taken place.

An interesting little work by le R. P. Janvier, "*Des Frères Prêcheurs*," has just appeared. It deals with the intellectual and political action of Leo XIII. in France, and he makes a good cause of it. It has the *Imprimatur* of the Archbishop of Paris, and treats such heads as these: The Decadence of Doctrine in France, and Necessity of Return to that; Philosophy of St. Thomas Aquinas; The Pope's Prescriptions for Study to Religious Orders, Seminaries, and Universities; His Right to Interfere in Temporal Questions, etc. The book is worth reading; for this amongst other reasons, that it is up to the present date (Librairie Victor Lecoffre, rue Bonaparte 90, Paris), and interesting for those who are watching religious movements in France.

### AUSTRIA.

The question of the Liberal Catholic movement in Austria, is attracting a good deal of attention. It seems not impossible that somewhat of the same cause for complaint as that often heard in England, viz., that the minor clergy have little prospect of rising to preferment unless "protected" by those in power, has a representation in Austria. A correspondent writes:

"In Austria preferment tends to favor the scions of aristocratic houses, with the result that the interests, not only of the rank and file of the priesthood, who are largely drawn from the peasant class, but also of their congregations, are considered to be somewhat neglected. Indeed, there is a tendency to suspect that an absence of apostolic fervor among the heads of the Catholic Church is partly due to a plethora of ill-distributed wealth."

The feeling is very strong. Equally strong are those who condemn the Liberal action especially of the younger clergy. The defenders of old liberties attribute the feeling to constitutional government, Universal Suffrage, and the daily press, and conclude that the opponents of the Jesuits, eagerly seeking admission for these views in newspapers and periodicals which

are in the pay of Old Catholics and Freemasons, betray their sinister views.

#### ITALY.

The matter that may be supposed to occupy the principal interest in ecclesiastical circles, is the coming Consistory, to be held in June or July, at Rome, with the object of increasing the number of Cardinals, and providing for increasing episcopal supervision. Seven Cardinals' hats are vacant, it appears; and it seems certain that the Archbishop of Cologne, Monseigneur Simart, will be created Cardinal. There will also be a "movement" among the Nuncios. Monseigneur Taliani, who is at Vienna, will be named Cardinal, and it is reported that the French government has made a similar request for Monseigneur Lorenzelli.

#### THE EAST.

Passing from the West to the East, I have no doubt that Churchmen's feelings in America are as sympathetic with all that betokens "drawing together" between the Western branch and the great Orthodox Church of the East, as is the case with ourselves. I am sure that the following account of the expression of good will from the Patriarch at Constantinople to the Anglican Bishop Sandford will strike a note of satisfaction:

"In the course of conversation with that dignitary of the Greek Church, Bishop Sandford of Gibraltar received the assurance that the Patriarch set the highest value on fraternal relations with the Anglican Church, and would endeavor to make them still more intimate in the interests of both communities. Bishop Sandford pointed out, in reply, the importance of restoring intercourse, and expressed the wish that it might be established on a solid basis. On the Bishop's inquiring whether the Patriarch had any ground for complaint against the Anglican missionaries, Mgr. Joachim answered that he esteemed himself fortunate in being able to reply in the negative. It must, on the contrary, be admitted that the conduct of the Anglican missionaries was faultless and that they were at pains to show a Christian spirit. He added that this would greatly contribute to the revival of cordial relations between the two Churches."

And this reply seems to me important and significant. Naturally the Eastern looks with jealous eyes upon anything that savors of interference. It is only in these late years that it has been borne in upon the Eastern mind that Catholics of the thus-called Anglo-union have not the slightest wish to disturb the faith of the Orthodox, or desire that one jot or tittle of it should be changed. The word *missionary* has been so unfortunately connected with the idea of proselytism in the Greek's or Armenian's mind, that he looks askance on all bodies or religious instructors of the West who settle themselves in the East. And they have cause. A ten years' residence at Constantinople gave me an opportunity of seeing a good deal that went on behind the scenes in the matter of Protestant Societies settled amongst Easterns. I should be the last to say a single word against the conscientious work, from their own point of view, of the really devoted men and women who labor to instil broad principles of education among their surroundings in Constantinople and elsewhere. But whatever may be said, you cannot divest the Eastern mind of the idea that, in these bodies Protestant, there is no standard of faith as formulated by a defined Christian Church. So a spirit of dissatisfaction with their own form of faith is often the result to the young men of the Easterns who have studied even at such a beautiful spot as the College of Hissar, on the Bosphorus. Not for a moment that "conversion" is urged upon the pupils; but the whole manner of looking upon the Churches of the East is perhaps rather that of contemplating them as "interesting fossils." And the young Bulgarian comes to imbibe the same view of the Church in which he was born, and carries back with him the so-called "enlightened" aspect of Christianity. It is not difficult to see that little comfort can come of this; more especially when these views are yoked together with political struggles.

And this leads me on to add one word on the subject of the disturbance at Bêirût, and a certain disagreement between the Patriarch of Antioch and some of his people, especially in the matter of appointing a Bishop of their choosing. Your readers are no doubt acquainted with the whole story as detailed in the *Church Times* and other organs. Undoubtedly Bishop Blyth has been placed in a very difficult position. From a Western point of view he is endeavoring to be a "peace-maker,"—to induce the opposing parties to accept some "compromise." I can see by the whole tone of the *Church Times* correspondent that he believes there is no excuse to be made for the Patriarch for not giving way. But the Eastern knows nothing about compromise; and often not much about "peace-making." His sim-

ple saying to his inner self is this: "Here are the Patriarch of Alexandria and myself at variance. A Western Bishop comes and pats my malcontents on the back. Suppose I went to London and mixed myself up in a dispute between the Bishop of London and the Archbishop of Canterbury, what would you say to that?" No, such episodes hardly exemplify the movement of Intercommunion. The Patriarch of Constantinople, to whom the whole matter is referred, may rule Antioch out of order, but the sting will remain, though the latter may be obliged to give way.

I have much interesting matter before me regarding the proportionate progress of Catholicism and Protestantism on the Continent, and the lead that America takes in the matter, but must hold it over for another letter.

GEORGE WASHINGTON.

#### NEW YORK LETTER.

##### CLERICAL UNION.

THE Clerical Union for the Maintenance and Defence of Catholic Principles held its semi-annual meeting in the Church of St. Mary the Virgin on the Tuesday and Wednesday following Trinity Sunday, opening with a vesper service on Tuesday evening, sung by the rector, the Rev. Dr. G. M. Christian. The sermon at this service was preached by the Rev. Robert Ritchie of St. James-the-Less', Falls of Schuylkill. It was a notable production and will be printed in these columns next week. Next morning, after the Eucharist, which was celebrated by Dr. Christian, the Council met in St. Joseph's Hall, the Rev. Augustus Prime presiding in the absence of the President, the Bishop of Milwaukee. The Rev. P. A. H. Brown was elected Vice-President. Luncheon was had about nine o'clock.

##### CORPUS CHRISTI PARISH.

The success of Corpus Christi parish, legally known as the Congregation of Transfiguration Chapel, is most encouraging. Bishop Worthington of Nebraska confirmed a class of sixty on the evening of Corpus Christi, and in his address spoke in exceedingly complimentary terms of the remarkable work that is being done. Corpus Christi used to worship in Transfiguration Chapel, at 69th street just off Broadway, a part of the Transfiguration parish, known everywhere as the Little Church Around the Corner. Shortly before his death the Rev. Dr. Houghton sold the property to a warden of St. Stephen's parish, which latter took possession and still occupies it. Near by, at 71st street, is Christ Church. Also near by is Corpus Christi, which, under the leadership of the priest in charge of the chapel, began work in a rented house in 69th street, just west of Amsterdam avenue. That was three years ago. To-day the parish has a small but Churchly crypt, and a large plot, sufficient for future needs. Nobody in the parish receives a salary except the sexton. The rector, the Rev. L. C. Rich, has lately had the good fortune to secure, through the kindness of the Bishop Coadjutor of Nebraska, the assistance of the Rev. Robert N. Turner. He is also fortunate in having a devoted sister, who has gathered about her five other ladies. The six live in a Settlement House, in the same street, and support themselves largely by the sale of clothing, carried on in the basement of the house. The clothing is gotten from all sources, is repaired and sold to poor people, who are thus helped and are most grateful. Provisions from hotels and bakeries are also distributed daily to the poor, and last winter assistance was afforded the Health Department physician in the distribution of milk to infants in families. The neighborhood is one of the most thickly peopled in the world. Working among all these people, these ladies have brought to Baptism during the past eighteen months over 200 persons, and with their help the large Confirmation class of this year was made possible. The class of three years ago numbered six, of two years ago sixteen, last year none, and this year sixty, the latter number adding one-half to the communicant list of the parish. Two Sunday Schools are maintained, one at nine and the other at three, and at many of the services the great seating capacity of the crypt is taxed to its utmost. The great need of the parish is a church and larger parish house. Land on which to build the same has been secured, and it happens that stone is being hauled past the church daily, to be deposited on the river bank to get rid of it, in sufficient quantities to build church and parish house. It comes from the Rapid Transit tunnel and could be had for the asking, were funds in hand to put the same into the buildings. To show the interest felt in the work, Father Rich's Confirmation classes during the past

few weeks have filled the crypt, gallery, and all, with some standing for lack of seats.

#### ALL ANGELS' CHURCH.

A new window was unveiled in All Angels' Church on Whitsunday. It was the gift of Mr. A. P. W. Kinnan, in memory of his mother, and bears this inscription: "To the Glory of God and in Loving Memory of Margaret Jane Kinnan, 1833-1898," and was designed and executed under the superintendence of Miss Violet Oakley. On the same date Mr. and Mrs. William Carroll presented to this church a handsome Communion service in gold and silver, inscribed in memory of their daughter, Wilhelmina. A member of the congregation has just contributed a farm and buildings for the use of the Fresh Air Home. The Rev. Dr. Townsend has just sailed with his family for a four months' tour in Europe. When he came to All Angels' in 1887 the communicant list was less than 100 and the subscribed income was less than \$500 per annum. The communicants now number 1,296, and during the fifteen years since 1887 the congregation has contributed, exclusive of gifts of the late Rev. Dr. Hoffman, \$535,027.

#### B. S. A. WORK IN NEWARK.

At the May meeting of the Newark Local Assembly, held at Grace Church, Orange, the Brotherhood unanimously voted to undertake Church extension work, along lines similar to those followed in the Dioceses of New York and Long Island. Brotherhood men of Newark, however, went a step further, and voted to be responsible financially to the Bishop for any expenses incurred in connection with work they might undertake. The meeting opened with evening prayer, said by the rector, the Rev. Alexander Mann, and the full vested choir. Following it came supper in the Broome Memorial House, and at the evening conference Bishop Starkey was present, and spoke with intense gratification and warm approval of the proposed step. He described early extension work taken up by him in Pennsylvania, and said that at the present time in the Newark Diocese there are many suburban places where missions ought to be started. The Diocesan Mission fund amounts to \$5,000 a year, or nearly that sum, but if Brotherhood men as volunteers could go to some of these new fields the work could be vastly extended. He cited many parishes that were founded by laymen, and gave his hearty approval to efforts of lay readers as missionaries. Archdeacons Mann and Jenvey were present, and they promised immediately to name some fields where activity might begin. Particulars of the work in Manhattan and the Bronx were given, with some of the splendid results attained. Archdeacon Mann stated that on Corpus Christi day the corner-stone of Ascension chapel, Montgomery and Berkeley Avenues, Bloomfield, was to be laid for a mission, started by the incentive and through the labors of Col. Wilson Vance, a layman. He felt sure the same results could be had elsewhere. At the corner-stone laying referred to, the Rev. E. A. White of Christ Church, Bloomfield, with his vested choir, and the Rev. C. M. Roome of Montclair, assisted. The new chapel will cost \$4,000, and the mission is a little more than one year old.

#### ITALIAN WORK.

The first service in the new Church of San Salvatore was held last Sunday morning. San Salvatore is a work among Italians, under charge of the City Mission, but possibly now to be erected into a parish. Some years ago Miss Catherine Lorillard Wolfe assisted this congregation to purchase a property in Mulberry street, which property was afterwards taken by the city for the extension of Elm street. The proceeds of the sale have been used in erecting in Broome street a handsome Italian basilica structure, seating about five hundred, and having an extension on Elizabeth street that is to be used for parish house. The material is brick and sandstone, with plain interior, and large chancel. This Italian work is most interesting. It was aided much by the devotion of the late Rev. Alberto Pace. Since his death the priest in charge has been the Rev. Dr. G. F. Nelson, secretary to Bishop Potter, and who has now resigned the superintendency of the City Mission Society in order to devote his entire time to San Salvatore. Last Sunday was the anniversary of Italian freedom from Papal rule, and there was much rejoicing among San Salvatore's congregation, the Rev. Dr. Nelson's address in the morning being appropriate to the anniversary as well as to the Church's opening.

#### MISCELLANEOUS.

The last meeting of the Church Club listened to Prof. Bashford, Dean of Columbia, on the subject of the Filipino.



CHURCH OF SAN SALVATORE, NEW YORK.

The Rev. Mr. Hulst of the committee having in charge the missionary meetings next Advent asked the assistance of the Club in the same, and the matter was referred to the literary committee, and it was decided to have the meetings a subject for an early fall meeting.

The Rev. Dr. W. W. Kirkby of Christ Church, Rye, and founder of All Saints', Harrison, attained the honor of Archdeacon in Canada, and still wears it well. So although the Rev. Dr. Van Kleeck is Archdeacon of Westchester, everybody goes on saying Archdeacon Kirkby. The latter deserves the honor, even if the giving of it to him does mix up things in the minds of some people. The Archdeacon and Mrs. Kirkby celebrated their golden wedding last week, and there were present a number of their friends from New York, and everybody from Rye and Harrison who could get there, since the Rev. Dr. and Mrs. Kirkby count the whole region their friends.

Grace Church, Elizabeth, which only recently completed a rectory, has now been given money to build a complete club house. The Rev. Dr. Sleeper's parish is made up of workingmen, and the new club is to be in some measure like Hollywood Inn, Yonkers. It is to be known as the Edward Clark Hall, and to be 50 by 90 feet, the cost to be rather more than \$50,000.

In this letter in the issue for May 24th, the Rev. Edward H. Schlueter was described as missionary at Lewiston, N. Y. Mr. Schlueter is rector of St. John's Church, Roxbury, Mass., and should have been so described.

#### THE C. B. S. MEETING.

THE annual meeting of the Confraternity of the Blessed Sacrament was held on the Feast of Corpus Christi, in the Church of the Holy Cross, New York. There was Solemn High Celebration with procession and benediction, the Rev. H. W. Blackman of the Holy Cross celebrating, with Father Sword as deacon. At the business session the Rev. Robert Ritchie of Philadelphia presided, and the Secretary-General, the Rev. E. B. Taylor of Westminster, Md., read the report. He showed that \$185 had been expended for altar vestments and fitting, which had been loaned to missions and parishes, and that work among Indians progresses well, considering the meagre resources. Increased interest is shown in the feast of Corpus Christi, fully one hundred services having been held this year in various parts of the country, a far larger number than heretofore. The endowment fund now amounts to \$3,000. The Confraternity has 24 permanent wards or chapters, and 12 temporary ones. The address of the Superior-General, Bishop Grafton of Fond du Lac, was distributed in print.

He declared the leading issues of to-day to be embraced in the

warfare against the Christian army, by materialism, science, worldliness, the time-spirit and unbelief on the one side; and on the other by anti-Christian supernaturalism, and superstition and other malefic forces of the great enemy. It is, however, within the Christian fold that we note the greatest dangers. The gates of hell have not prevailed against the Church, but they have torn the Church apart. The prophecy has come to pass. All His bones are out of joint. The outer robe of Christ's body is rent. The net is broken. Within the city there are hostile camps. This division is not only outward, but we find it in some degree within our own Communion. The objective and subjective sides of the Gospel are not held in complete balance by all. The dangerous men are those who are extreme in one direction only, and do not advance in all directions to the full circumference of the faith. Evolution, so far from contradicting, is found to be confirmatory of the Christian creed. As the universe would be unthinkable were there not a God behind it, so it would be immoral if He did not make a revelation of Himself. This Revelation, which is both multifiform in character and progressive in action, is completed in the Saviour Christ. Evolution as now understood bears witness to the great Gospel principle of sacrifice, for it takes cognizance not only of past and present, but consideration of the future enters into all development. Broad Churchmanship, while financially strong and popular, is too weak in its theology and spiritual culture to satisfy the devout and better instructed Churchmen. It is weak in its theology because, while it has grasped the old Catholic truth of God's immanence in Nature, it has not as yet realized the new creation and the immanence in it of its Head, the God-Man, Christ Jesus. The Bishop discriminated between the natural order, wherein man learns by observation, and the spiritual kingdom in which he is taught by faith leading finally to knowledge. The new world is identical with the Holy Catholic Church. Our own duty in America is to lift the whole body to a higher level and powerfully aid the readjustment of the relations of England's Church and State. We must strive to be Catholics in the best sense. You have long known, he said, that nothing will so tend to the immediate result we seek in our own American Catholic Church, as a general belief in the Real Presence of Christ in the Blessed Sacrament and the making it the chief act of our Sunday worship. Preparation of the people must be made for the consideration of the important issues to come before the next General Convention, such as that of the Church's name, in which we now give to Rome so tremendous an advantage; the question of divorce and Christian marriage; and the strengthening of our missionary system by gathering groups of Dioceses into Provinces, etc.

#### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS OF MISSIONS.

THE stated meeting of the Board of Managers of Missions was held in the Church Missions House on Tuesday, May 13th. There were present eleven Bishops, fourteen presbyters, and fourteen laymen.

The Bishop of Springfield was called to the chair.

By the Treasurer's report it appeared that contributions from parishes and individuals, up to the 10th of May, as compared with the same period last year, were \$57,396.14 in advance, and that there was an increase of 25 per cent. in the number of parishes contributing. Of the amount contributed this year to May 1st, \$20,585 was for restoring the reserve deposits, which amount has been placed in the custody of the committee on Trust Funds. The 2,449 Sunday Schools heard from in the six weeks after Easter have contributed \$53,601, Lenten Offerings, against \$50,041 from 2,227 Schools for the same period last year.

By resolution, at the request of the Woman's Board of Missions, Miss Julia C. Emery was elected in the place of her sister, the late Mrs. Twing, on the World's Committee of Woman's Missionary Societies and on the Central Committee on United Study of Missions; the first being composed of one from every woman's Missionary Society in the world and the other a small committee appointed from the first to arrange a course of Missionary Study.

An appropriation in the amount of \$250 was made from the Anna Mary Minturn Fund to the Bishop of Spokane for the completion of the proposed church at Dayton, Wash.

An offer was received from the Rev. Dr. J. Sanders Reed of Watertown, N. Y., to circulate his book, *The Missionary Horologue*, among the clergy of the Church without expense to the Society. This offer the Board accepted with appreciation.

By request of the Bishop of Salt Lake Miss Katherine Murray was appointed a missionary in his District under the Woman's Auxiliary United Offering of 1898 in the room of another, resigned.

Information was given to the Board that the Girls' School at Anvik had been destroyed by fire and that the Rev. Mr. Chapman, still in the States, but about to return to the field, estimates that \$6,000 will be required to replace the building

with necessary additions, and that he has already received \$3,000 towards that amount. The following appointments by the Bishop of Alaska were approved: The Rev. Thomas Jenkins of Wyoming, Ohio, to be missionary at Ketchikan, Mr. Christian A. Roth and Mr. John E. Huhn, upon their ordination, to be associated missionaries at Juneau and Douglas Island, Mr. Charles E. Rice, upon ordination, as missionary at Circle City; G. W. Chilson, Detroit, as companion and helper for Bishop Rowe upon his visitations throughout Alaska, his salary to be paid from the offerings of the women of the Church, made by them especially for this purpose, and Miss Harriette S. Mason of Brooklyn, N. Y., as teacher and nurse at St. James' mission, Tanana.

Telegraphic information was received that the Rev. James H. Van Buren, Bishop-elect of Porto Rico, was on his way to this country and the Secretaries were requested to do their utmost to comply with the request of the vestry of the Church of St. John the Baptist, San Juan, that a substitute be sent immediately to take the services during Mr. Van Buren's absence in the United States.

Information has been received that the Rev. Logan H. Roots and Miss Eliza L. McCook, missionaries in the District of Hankow, were married on April 17th.

Letters from Bishop Partridge inform the Board of the Ordination of Dr. Irvin H. Correll to the diaconate on Easter Day in the Church of the Holy Trinity, Kyoto. The sermon was preached, in Japanese, by the Rev. A. D. Gring.

The Bishop of Cape Palmas sent an account of his visitation of the Bassa, Sinoe, and Cape Mount localities in his District. In the vicinity last named he spent four weeks, visiting and examining the different stations and schools. He considered the visit most interesting and encouraging, and he says he baptized many and confirmed 128. Trinity Sunday School, Monrovia, gave \$60 as their Lenten Offering for Missions at Easter, and the church about \$40 more. Considering the fact that they are restoring their church edifice, the Rev. Mr. Cassell, the missionary there, regards their contributions as very creditable. Miss Mahony, writing from Cape Mount, relates a very pathetic story of the heroic death of one of the mission boys. He was clinging to a boat of which he was in charge and trying to save, which had stranded and leaked, and with it was carried out to sea. The other occupants of the boat, including Miss Mahony herself and Mr. Matthews, with some of the smaller boys succeeded in landing upon an island, where they were obliged to remain throughout the night and until relief could reach them from the other side of the water. The party were returning from a missionary trip to a place called Suhbury.

The Bishop of Haiti wrote that from the special fund which he collected in this country during his last visit he had bought land adjoining the Holy Trinity Church property, Port-au-Prince, and was about building thereupon a rectory.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

The Bishop of New Hampshire resigned his membership in the Board and pressed the acceptance thereof because of his inability to attend its meetings. The resignation was accepted with an expression of sincere regret and high appreciation of the faithful services that the Bishop has rendered as a member of the body.

By an amendment to the By-Laws the office of Local Secretary (now vacant) was abolished.

The Committee on Apportionment, appointed at the meeting in November, were re-appointed as then constituted, to make the arrangements for the next fiscal year.

It being found that the Bishop of Albany would be unable to meet the appointment made at the February meeting, the Rev. Dr. David H. Greer was requested to represent this Society at the Centennial of the Presbyterian Board of Home Missions to be commemorated in the city of New York on the 20th instant.

On the subject of appropriations for the next fiscal year the Board first adopted the following resolution:

*Resolved*, That the Board of Managers, while fully recognizing the interest of the Church as evidenced in the increased contributions for its Missionary work as reported by the Treasurer; yet in view of the fact that unless there is a substantial increase during the remainder of the fiscal year there will still remain a considerable deficit on September 1st, deem it unwise to make any material increase to the appropriations which they are now required to provide for the year beginning September 1st, 1902; provided, however, that should, under the operation of the Apportionment Plan, the contributions

continue to show an adequate increase, the Board may after September 1st add to the appropriations as their judgment may then indicate."

The Board then proceeded to make appropriations for Domestic Missions from general funds at existing rates with such additions as were required by reason of the increase in the number of Missionary Districts and to supply the lack of appropriation from special funds now exhausted.

In the Foreign field the estimates were adopted after referring to the meeting in September the items representing entirely new work. Even this required some additions in view of the fact that a number of the items had increased under contract previously made with the Bishops and Missionaries.

#### NASHOTAH COMMENCEMENT.

THE most perfect climatic conditions favored Nashotah on the 29th ult., the date of the annual commencement. The "old boys" who came after years of absence were simply wild with delight as they tramped over the grounds and took in the beauty of the scene. One of them who has been an invalid for some time remarked, "I've been taking medicine for six years, but this visit has done me more good than all the treatment I have had." As he chased from one end of the grounds to the other shouting in joy when an old classmate or some familiar visitor appeared, no one would think that he needed any treatment better than the out-door life under the trees.

There was a large gathering of the alumni and friends of the institution; and no one has ever seen greater enthusiasm and deeper heart-felt love expressed for the old place than on this fifty-seventh annual commencement.

There were two celebrations at 7 A. M., one being for the alumni, in the oratory of Bishop White Hall, the Bishop Coadjutor of Fond du Lac being celebrant. The other was in the chapel, the Bishop of Milwaukee celebrating. The great function of the day was at 10:30. The procession formed in the cloister, consisting of the students, visiting clergy, faculty, and the Bishop Coadjutor of Fond du Lac and the Bishop of Milwaukee, both vested in cope and mitre. The Bishop of Milwaukee, on behalf of the institution, then conferred the degree of B.D. on the Rev. Messrs. Harry Ransom '96, John G. Hatton '97, and Geo. B. Wood '01. The Rev. Dr. Webb, President of Nashotah House, conferred the diplomas on the graduates, all of whom had been ordered deacons on Trinity Sunday preceding. They were the Rev. Messrs. Wm. J. Cuthbert, Rudolph F. Keicher, Robt. M. Laurenson, John Oliphant, Chas. E. Rice, Frank A. Saylor, Everett E. Williams.

The Rev. J. M. Raker was celebrant, intoning the service. The Rev. Canon Barry of St. Paul's Cathedral, Fond du Lac, was the preacher.

A fine luncheon was served in Shelton Hall to all the people gathered for the services. The visiting clergy were the Rev. Messrs. J. W. Gilman of Racine, F. A. Sanborn and Geo F. Burroughs of Milwaukee, A. H. Barrington of Janesville, H. B. Smith of Whitewater, L. P. Holmes of Sussex, B. T. Rogers of Fond du Lac, D. C. Garrett of Oconomowoc, Canon Barry of Fond du Lac, and T. S. Richey of Waterloo. In addition to those named the following members of the alumni were present: Bishop Weller, President of the Association, the Rev. Dr. Piper of Racine, the Rev. Messrs. C. L. Mallory of Kenosha, W. D. McLean of Kewanee, Ill., John Barrett of Henry, Ill., Arthur Goodger of Racine, Jos. A. Foster of Westchester, N. Y., J. Arthur Richey of Janesville, Wis., H. E. Chase of Hinsdale, Ill., John G. Hatton of New York City, Henry Willman of Hartland, Geo. H. Kesselhuth of Beaver Dam, Geo. B. Wood of Columbus, E. C. Healy of Nashotah, Geo. Hirst of Jefferson, Henry S. Foster of Green Bay.

The following named trustees were present: The Bishop of Milwaukee, President of the Board, the Bishop Coadjutor of Fond du Lac, the Rev. Dr. Webb, the Rev. Dr. Piper, and the Rev. Messrs. C. L. Mallory, T. S. Richey, B. T. Rogers, and Mr. L. H. Morehouse. The Rev. J. G. H. Barry was elected a member of the Board and took his seat. The Bishop of Quincy and the Rev. E. A. Larrabee were also elected to membership. There were numerous nominations for the honorary degree of Doctor of Divinity, but none came within the rules of the Board, and the degree was not conferred.

The treasurer's report was very encouraging, showing but \$3,500 outstanding in bills payable. Of this sum one half of the principal becomes the property of Nashotah House on the death of certain beneficiaries who now receive the income. The income from invested funds shows a decrease because of the

lower rate of interest that must be accepted in making secure investments. This shows the desirability of further endowments, and also the necessity of keeping up the supply of "Daily Bread" from year to year till the income from endowments is sufficient for all the needs of the House. The farm is in a most satisfactory condition, and an inspection of the growing crops revealed the most beautiful fields of wheat, oats, barley, and corn that have been seen for years. There is a large increase, too, in the number of head of live stock. The head of the farm work was congratulated by the trustees on the favorable condition of affairs. The refectory under the charge of Mrs. Webber is in a highly satisfactory state, and a resolution of thanks was passed to be presented to Mrs. Webber by the Bishop of Milwaukee.

The unusual dry weather for several seasons, followed by the severe cold winter of 1900, resulted in the wholesale destruction of trees on the ground, the worst effects being on the hill by the cemetery. The young hickory trees and the black oaks suffered most, and were almost entirely destroyed. In order to make up for the loss, over six hundred young trees have been set out during the past two years, and it is proposed to plant as many more in the next two years. The new trees are all of hardy varieties, and the past spring has been exceptionally favorable for their growth.

But one legacy was reported for the year, that being of \$1,000 from the estate of the late Winfield Scott Haight of New York.

One of the greatest needs for Nashotah at the present time is not less than \$10,000 with which to build a fire-proof library building. The library consists of over 20,000 volumes, many of them being very rare and valuable. Dr. Hixson, the very efficient librarian, has placed all of the books and pamphlets in splendid order. The books occupy an entire floor in Bishop White Hall. The rooms are needed for other purposes, beside the danger of having so very valuable a library housed in a building not secure against fire. All is kept fully insured, but money would not replace many of the books which are very rare. It is hoped that some friend of Nashotah House will come forward and give the funds necessary, and add to the group of buildings such an one as a memorial to the late Dr. Adams.

On Wednesday night before commencement, all of the recently ordained deacons, ten in number, had a banquet in Shelton Hall. The Rev. Doane Upjohn of the Diocese of Fond du Lac was toastmaster. Before separating, a resolution was passed pledging each one individually to give not less than \$10.00 annually toward the Dr. Adams Library Fund. This was done to show their loyalty and affection for the institution.

The Rev. Dr. Webb, President of the House, will spend the summer at the East. Canon St. George will be in residence during the summer and will have charge of the chapel services. Daily morning and evening prayer will be said at the chapel all summer.

The year just closed may well be called the most successful in Nashotah's long career. Forty-seven students enrolled, the financial condition excellent, the buildings all in first-class order, the farm luxuriant in its growing crops, and all material matters prosperous; and the direct work of the seminary is credited with sending out seven men to the work of the ministry. One of the present class goes to Bishop Rowe to work in Alaska, two go to Bishop Brooke for Oklahoma and the Indian Territory, and the others remain under their own Bishops for missionary work at home. The group of pictures herewith presented, photographed by Chapman of Hartland, shows some of the buildings and pretty scenes about Nashotah. Mr. Chapman has a large number of Nashotah views that distant friends may be glad to purchase.

#### ALUMNI MEETING.

The Association of the Alumni of Nashotah House met in the Old chapel on Thursday, May 29th.

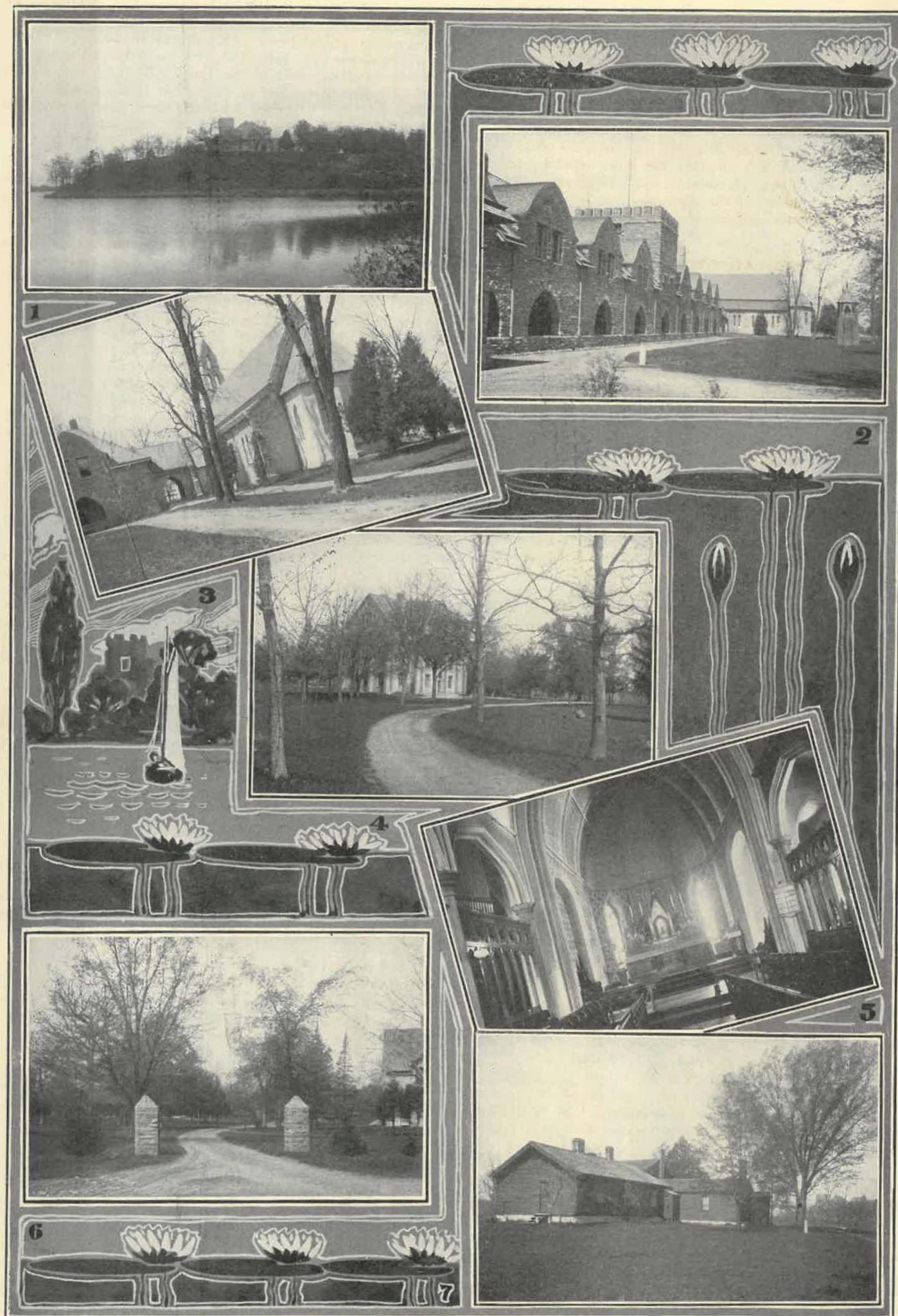
The officers elected were: The Rt. Rev. R. H. Weller, D.D., Warden; the Rev. J. A. M. Richey, B.D., Secretary; the Rev. G. B. Wood, B.D., Treasurer; the Rev. Dean Mallory and the Rev. Geo. H. Kesselhuth, Directors.

Eight new members signed the constitution and paid their dues. The Treasurer reported a considerable sum added to the fund for the endowment of the chair of Systematic Divinity.

Letters of greeting from some of the absent members were read and certain resolutions passed. After listening to various reports and attending to various details of routine the Association adopted the following motion:

That the Secretary be instructed to draw up a brief report of this meeting to be printed in THE LIVING CHURCH and *The Churchman* for the benefit of the absent members, together with greetings to the Alumni scattered abroad.

J. A. M. RICHEY, *Secretary.*



SCENES AT NASHOTAH.

- |   |                               |  |
|---|-------------------------------|--|
| 1. The Seminary, from the Lake.                       | 3. The Chapel, from the Rear. | 6. Entrance to the grounds; Shelton Hall to the right. |
| 2. Sabine Hall, with Chapel and Belfry in background. | 4. Bishop White Hall.         | 7. The "Turkey Roost."                                 |
|   | 5. Interior of the Chapel.    |  |

# Diocesan Conventions

## ALABAMA.

(RT. REV. ROBERT W. BARNWELL, D.D., BISHOP.)

THE 71st annual council of the Diocese of Alabama met in St. Mary's-on-the-Highlands, Birmingham, May 21st. For the harmony in its work, the universal good feeling that prevailed, and the wonderful results, it will go down in the pages of history in our Diocese, as one of the most remarkable that has been held.

At 11 A. M. the council was opened with the Holy Communion. A very able and most excellent sermon was delivered by the Rev. Bertram E. Brown, his text being Matt. xxii. 18. His subject was, "Our Church's Strength." The offering was for diocesan missions, and was quite a large one. The Bishop was celebrant; the Rev. Dr. Cobbs gospeller, the Rev. J. W. Cantey Johnson epistoler. The Musical part of the service was beautifully rendered by the vested choir of St. Mary's.

The Rev. Dr. Cobbs was reelected Secretary and the Rev. J. A. Van Hoose Assistant Secretary. The Bishop, in his annual address, dwelt upon many questions vital to the Church, called attention to the proposed Canon on divorce; suggested that consideration of the Name of the Church be deferred until the next council; and paid a loving and tender tribute to the memory of the Rev. Owen P. Fitzsimmons and Dr. William LeRoy Brown, who had been called away by death since the last council. He mentioned with great pride, that the missionaries had been paid their salaries, and congratulated the treasurer of Diocesan Missions and the parishes that had made good their pledges; suggested a renewal of pledges to the missionary work of the Diocese, and urged greater energy in this direction; and recommended that arrangements be made for paying the missionaries quarterly. He reported that two mission stations, Woodlawn and Ensley, had become self-supporting parishes. He called attention to general Missions, stated the amount that would be needed from the Diocese, and suggested that a committee be appointed to make the necessary apportionment. Alabama, he said, received from the Board \$2,850, of which only \$2,000 was for the work among the colored people. There are now in the Diocese three colored congregations and three colored priests; and St. Mark's Industrial School for Colored People, with its faculty of six teachers and with 200 pupils to be cared for. He commended this part of his work to the Diocese and requested that better things be done for it. He reported progress throughout the Diocese, and stated there had been 375 Confirmations.

The Bishop mentioned the work of Miss Emery, and announced that the council would have the pleasure of hearing her presentation of the same.

At 8 P. M. there was a special service in St. Mary's Church in the interest of the Society for the Relief of Disabled Clergy and of Widows and Orphans. The Rev. J. T. Crosby of St. Paul's, Selma, preached the sermon, and there was an offering for the Society.

The special order, the University of the South, was taken up on the second day. The Rev. R. W. Hogue made a touching appeal for aid in behalf of the University, and especially its Theological department. He stated that he came before the council at the request of the Vice-Chancellor. He reviewed the advantages to be obtained at the school and cited the influence it was exerting upon the Church throughout the United States. Its needs were explained and he stated that the Dioceses of Georgia and North Carolina had signified their determination to take steps toward making contributions to the University's treasury, and urged Alabama to do likewise. At the conclusion of his remarks, there was promised and pledged \$1,046. Mr. Hogue was authorized to send a telegram to the Vice-Chancellor, informing him that this amount had been contributed. Later a telegram was received in reply, saying, "Alabama's action gives us great joy and is inspiring."

The Treasurer of Diocesan Missions read his report, which showed receipts from amount pledged, \$6,708.54; disbursed, \$6,080.63; balance on hand, \$627.91. Following the report, the Rev. John G. Murray, rector of the Church of the Advent, made a strong plea for the missionaries of the Diocese; urging that action be taken by which their payments be made with more regularity. He then called for contributions, and at the end of the roll call, \$4,785.50 was promised—being \$600 more than was given last year. A motion was then adopted making provision for the payment of the salaries of the missionaries quarterly. The Trustees of the Bishop's Fund presented their report, and at their request, were allowed to hold \$100,000 instead of \$50,000, as heretofore, the fund having grown to so large an amount as to demand this action.

In the afternoon there was an annual meeting of the Woman's Auxiliary, largely attended, and at which Miss Emery was present and addressed the members of the Diocesan Branch. At 5:30 P. M. the council attended a reception. At 8 P. M. there was a special service at St. Mary's, followed by an able and most interesting address

from Miss Emery, on the general mission work of the Church and the Woman's Auxiliary. Miss Emery made an impression that can never be forgotten and will do great good all over the Diocese. Following her, Dr. Blacklock of St. Michael and All Angels', Anniston, delivered an interesting address on the work of the Auxiliary, and an offering was taken for the same.

On the third day's session a motion was made to divide the Diocese. After a lengthy discussion, the question was referred to a committee to report to the next council. The committee on a monument to Bishop Wilmer reported, and it was decided to erect a monument over his grave, to cost \$1,000, and to ask the parishes and missions for contributions to the fund. The officers of last year were reelected. It was decided to hold the next meeting of the council at Demopolis on the 13th day of May, 1903.

The finance committee made its report, showing that the requirement for the new year would aggregate \$4,565; the assessments would realize \$4,020, and the resources were \$5,845. The committee recommended that the salary of the Bishop be fixed at \$4,000. They also pronounced the financial condition of the Diocese unprecedented, and recommended that the assessments of parishes and missions be reduced 20 per cent. The report was adopted.

The Board of Trustees of the Letitia Moore Memorial Fund, representing \$2,500, were instructed to erect a cottage at Cedar Creek, where a home is being built for infirm and indigent Confederate soldiers.

The Diocesan Missionary Board made its report, and stated that it had made an assessment of 50 per cent. on the amounts assessed by the council on parishes and missions for the payment of apportionment on the Diocese for General and Foreign Missions.

It was decided to place the residence of the Bishop at Birmingham; and a committee was appointed to raise the necessary funds, and to take such steps as are needed to secure the residence.

The council appropriated \$500 of its fund for this purpose.

The colored mission work and that of St. Mark's Industrial School at Birmingham, were presented to the council by the Rev. J. A. Van Hoose, the Bishop, and other speakers. The good work the school is doing, its advancement under difficulties, and the many reasons why it should be helped and aided by the Diocese were clearly shown, and the Bishop commended it warmly and heartily; \$100 was appropriated to the work of the school.

At 8 P. M. there was a service after which there were addresses on Diocesan Missionary work, and an offering was taken for the same.

The fourth day's session was opened promptly at 10 A. M. After the transaction of some general business, and the reading of the minutes, the council adjourned, the *Gloria in Excelsis* being said, which was followed by prayers and the Benediction by the Bishop.

During the council there was a meeting of the clergy at which it was decided to appoint a committee to raise the necessary amount to place a monument over the grave of Bishop Jackson. The treasurer of this committee is the Rev. Stewart McQueen of Montgomery. Persons desiring to contribute to this fund will notify Mr. McQueen.

The Diocese was never in a better condition than now. It is growing in all directions, its financial condition is better than it has ever been, and the Spirit of God seems to be with it.

## MISSOURI.

(RT. REV. D. S. TUTTLE, D.D., BISHOP.)

THE 63d convention began a three days' session in the Schuyler Memorial Hall on Tuesday morning by holding the usual service in the Cathedral. The sermon from St. John x. 40, 42, was delivered by the rector of St. James' Memorial Church, the Rev. Edmund Duckworth, after which Holy Communion was celebrated by the Diocesan. When the convention was called to order it was necessary to elect a Secretary in place of the late Mr. John R. Triplett, who had held that position for some 30 years, and on motion of the Rev. Dr. Winchester, Mr. Chas. R. Skinker was chosen.

Bishop Tuttle's annual address was exceedingly interesting and suggestive. The confirmations for the year ending May 1st, were 565, being an increase on last year. It was gratifying to learn that the amount asked from the Diocese by the Board of Missions is likely to be raised in full. The hospital missions of St. Louis were reported in a healthy and vigorous condition. It was also found that there were several cases of marked effort in Church extension. The Bishop laid special emphasis on the careful and needful observance of Church law in the conduct of the Church services, the omission of either lesson in Old or New Testament—of the Commandments, or the Litany, were specially mentioned and condemned as against the use of this Church. He believed that the Commandments,

when omitted from any celebration, should be read at the later rather than the earlier service.

The second day began with various routine reports. The Rev. Wm. Elmer presented that on the State of the Church, showing a remarkable and steady interest in the Diocese in Church extension and increased liberality of the people towards the general work of the Church. The report closed with a recommendation for the appointment of a general missionary as soon as sufficient funds have been raised for his salary.

The following were elected as the Standing Committee: The Rev. Dr. James R. Winchester, the Rev. Dr. Short, and the Very Rev. Dean Davis; Messrs. Skinker, Snow, and Denison.

The report of the Diocesan Board of Missions emphasized the need of more aggressive work in planting the Church where there are now no Church services. The Bishop asked for some \$6,000 for this special work, and he will get it in due time. There is a deep and increasing interest in Domestic Missions throughout Missouri. The payments of last year's pledges for Diocesan Missions have been fully made—a matter for congratulation.

The report of the Woman's Auxiliary showed a sum total contributed during the year, in cash, \$5,654.88, in boxes, \$1,100.

It was, on motion, resolved to defer the election of the Board of Missions and to hear reports from missionaries before receiving pledges for diocesan missions, to which the rest of Wednesday afternoon was given.

After reports were made by several of the missionaries in the Diocese, \$4,300 was pledged for Diocesan Missions, and \$1,200 for Hospital Missions in the city of St. Louis.

The order of business was now resumed and the resolution regarding the appointment of a General Missionary was brought up for consideration. On motion, the resolution was adopted and a committee appointed to make the required provision, consisting of the Rev. Wm. Elmer, Dean Davis, and Mr. Geo. D. Barnard.

The Board of Missions are: Rev. Messrs. J. M. Northrup, J. K. Brennan, P. W. Fauntleroy, J. P. T. Ingraham, D.D., E. Duckworth, Dr. Scarritt; Messrs. F. J. McMaster (Sec.), D. F. Leavitt (Treas.), Chas. Sparks, E. H. Lycett, T. Ewing White, Wm. Bagnell, W. C. Smith, C. M. Cadogan, C. C. Curtice.

The Registrar's report, presented on Thursday, noted the presentation to the diocesan library of two rare books. One of these is an English Prayer Book printed 142 years ago. The other is "Observations upon the Liturgy with a Proposal for its Reform upon the Principles of Christianity as Professed and Taught by the Church of England, &c., &c., Issued in 1789, by J. Debrett, Piccadilly."

Complimentary memorial resolutions were passed on the death of Mr. John R. Triplett, long-time Secretary of the Diocese, as were resolutions of sympathy with the Rev. K. M. Deane, who was absent through illness. The Rev. E. Duckworth was chosen for the Missionary Council.

The Rev. G. D. B. Miller was elected Registrar, and \$25 voted for expenses incident to the care of the library. Mr. F. J. McMaster, nominated by the Bishop, was elected as Chancellor.

The following Trustees for the "Permanent Episcopal Fund" were elected: Messrs. Freeborn Carter and F. N. Mason. Trustees of Theological Education Fund: Rev. J. P. T. Ingraham, D.D., Mr. E. J. Thomas, and Mr. Skinker. Trustees of Aged and Infirm Clergy Fund: The Rev. Edmund Duckworth, Mr. W. R. Donaldson, Mr. W. P. Nelson.

A new schedule of apportionment of diocesan expenses was adopted, and other routine work enacted.

A happy incident of the convention was the preparation of the following testimonial to the Rev. P. G. Robert, one of the senior of the diocesan clergy:

"ST. LOUIS, A. D. 1902.

"TESTIMONIAL TO THE REV. P. G. ROBERT.

"WHEREAS; Our dear and esteemed Brother, the Rev. P. G. Robert, has recently completed his fiftieth year in the priesthood,

"Resolved; By the clergy of St. Louis that we tender him our congratulations in so rare and happy event.

"Most of these years have been spent in our city, and the whole city has felt the blessing of their ministry, while the Church itself will bear evidence of that blessing in every parish, and in homes and lives that cannot be numbered.

"We pray God's grace and cheer for this faithful soldier and servant, the veteran of many victories, now wearing his crown."

Signed by the Rt. Rev. the Bishop and the other clergy of the city.

MISSIONARY MEETING.

On Tuesday evening a well attended missionary meeting was held in the Church of the Holy Communion, where addresses were delivered by the Rev. H. W. Robinson of Poplar Bluff, Mo., a zealous missionary, the Very Rev. Dean Davis, and Mr. John W. Wood, Corresponding Secretary of the Board of Missions. Mr. Wood made a strong appeal for greater liberality in the support of the mission work of the Church at home and abroad, emphasizing specially the good done in the Foreign field.

WOMAN'S AUXILIARY.

After devotional exercises and celebration of the Holy Communion in Bofinger chapel, the meeting was called to order by the President, Mrs. Simmons.

"Devotion, Worship, Life, and Work," the themes of Bishop Dudley during the recent Quiet Day, were strongly emphasized by the Secretary in her report. During the year several Bishops have visited us. Several new branches have been organized, and the work

has made marked advance along all lines. All our scholarships have been paid, and all pledges have been met. The donations given during the year by the parishes in money and boxes amounted in all to: Money, \$5,634.88; value of boxes, \$1,197.77; total, \$6,832.65. Total for mite boxes (162 boxes), \$202.68.

St. Stephen's Fund report was read by Mrs. Thompson. This fund has raised the sum of \$1,000 yearly for nine years. This year is \$100 short, only \$900 having been raised. St. Stephen's mission is doing an unique mission work, and must be sustained.

A notable feature of the meeting was an address delivered upon work among the Indians of Arizona, by Miss Thackara of Navajo Mission Hospital, Fort Defiance, Arizona. The lady gave a most interesting account of the work being done, and the wholesome influence that the mission exerts upon those Indians. There is great need for a surgeon at the hospital, and it is expected that one will soon be secured. It was gratifying to learn that Miss Thackara had already secured a skilled nurse to aid her in the work. The gift of the Auxiliary of \$101 will be devoted to the payment of a surgeon's salary.

Pledges were called for in behalf of several very worthy interests now in progress in the line of Church Extension, viz.: Bishop of Alaska, \$116.50; Advent mission, \$111.50; St. Charles, \$87.50; Bishop Atwill's purse (West Missouri), \$85.

Officers were elected for current year: President, Mrs. E. C. Simmons; Vice-President, Miss Annie E. Lewis; Secretary, Miss Triplett; Treasurer, Mrs. T. Ewing White.

THE BISHOP'S RECEPTION.

Bishop Tuttle and Mrs. White gave a reception to the members of the convention, their families and friends, the officers and representatives of the Woman's Auxiliary, and the officers and managers of the diocesan institutions, on Wednesday evening. A large number of those mentioned above availed themselves of the privilege of meeting the Bishop at this social function and had a most enjoyable time. A very pleasant feature of the evening was the presence of the Rev. James H. Cloud and his wife, deaf mutes, the former in charge of a vigorous mission to deaf mutes with services weekly in Christ Church Cathedral. It is a most impressive sight to witness the deaf mute service, which is both solemn and silent.

#### NEBRASKA.

(RT. REV. GEO. WORTHINGTON, D.D., LL.D., BISHOP.)

(RT. REV. A. L. WILLIAMS, D.D., BP. COADJ.)

WOMAN'S AUXILIARY.

WEDNESDAY, May 20th, the day before the council, the annual meeting of the Woman's Auxiliary was held in Trinity Cathedral, Omaha. At 9 o'clock the Holy Communion was celebrated by Bishop Williams. The business meeting showed the largest number of delegates ever assembled at an Auxiliary meeting in Nebraska. Over 200 women were in attendance, and a most vigorous enthusiasm for Missions was everywhere manifest. Stirring addresses were made by the Rev. John Henry Hopkins and by Mrs. Hopkins of Chicago, and by Bishop Graves of Laramie. The pledges made by the women aggregated something over \$750 for diocesan work and over \$250 for the foreign and domestic fields. From the enthusiasm aroused there is every reason for expecting the coming year to be the best in the Auxiliary's life.

Part of the afternoon was devoted to the Junior Auxiliary. There was an excellent attendance. Addresses were made by the Rev. John Henry Hopkins, Mrs. Hopkins, the Rev. F. S. White, and the Rev. James Wise. The work of the Juniors is growing in numbers and enthusiasm each year.

The following officers were elected: Honorary President, Mrs. George Worthington; President, Mrs. Albert Noe, Omaha; First Vice-President, Mrs. A. L. Williams, Omaha; Second Vice-President, Mrs. S. S. Fales, Ashland; Third Vice-President, Mrs. R. Ringwalt, Omaha; Fourth Vice President, Mrs. Reynolds, Norfolk; Secretary, Mrs. John Floyd, Omaha; Treasurer, Mrs W. G. Sloane So. Omaha; Treasurer United Offering, Miss Jessie Royce, Omaha; Secretary, Juniors, Miss Cady, Omaha.

THE THIRTY-FIFTH ANNUAL COUNCIL

opened the next day with a celebration of the Holy Communion, Bishop Williams celebrant, Bishop Graves deacon, and the Rev. H. B. Burgess sub-deacon. Bishop Graves preached the sermon—a most practical one—on the difficulties and encouragements of the Church in the Middle West. After the service the council organized for business. The Rev. Charles Herbert Young of St. John's, Omaha, was re-elected Secretary, and at his request, the Rev. John Albert Williams of St. Philip the Deacon, Omaha, was reappointed Assistant Secretary.

All who were present greatly missed Dean Fair, whose continued illness prevented his attendance, and the Rev. T. J. Mackay, who was called away by the illness of his son.

The council was marked by perfect harmony and great warmth of missionary enthusiasm, and a desire to take such action as would enable the Church to take her proper place of influence in the State. Brownell Hall, the diocesan school for girls, was reported to be in the best of conditions. The faculty of refined and cultured Christian women, under Miss Macrae, have a splendid influence over the girls. The course of study has been improved and the school stands in the front rank. The attendance was large last year, and the outlook

is that during the coming year the buildings will be taxed to their utmost capacity.

The Diocese has suffered a sad loss in the death of Mrs. R. H. Clarkson, widow of the late Bishop. Resolutions appropriate were adopted by the council. A vigorous effort will be made to carry out her desires of enlarging the Clarkson Hospital. This is our diocesan hospital, and it is doing a great work in Omaha. It ranks as the foremost hospital in the city in many ways.

The Diocesan Board of Missions made a vigorous report, showing how active and yet how inadequate the present missionary force is. Out of 41 counties in the Diocese, the Church is not represented in 14 counties, and in 17 others we have but one church in each. There are six groups of stations, in very attractive places, calling out for priests to come to them. Cannot someone who reads this report find in it a call to come and help us in Nebraska? The Church is growing faster than our present priests can care for.

At the missionary meeting, Thursday afternoon, Mr. John W. Wood, Corresponding Secretary of the Board of Missions in New York, made a stirring address on general principles of Missions, and in his clear, forceful, convincing way, cleared up some misconceptions about the work of the Church in her mission fields.

One of the most important discussions of the session was occasioned by a proposed amendment to the Canons with reference to raising funds for the salaries of the Bishops. Under the present plan, the parishes and missions are assessed an amount equal to one dollar for every communicant. This is unsatisfactory, and by some is considered unfair to poor missions and parishes, and it does not raise enough money. The proposed plan is to levy an assessment based upon the "running expenses" of each parish and mission. A resolution favoring this plan was adopted, and will be acted upon next year.

No action was taken concerning Insurance Endowment. A committee was appointed to work up the matter and report at the next council.

The election of the Standing Committee resulted in the choice of the Very Rev. Dean Fair, Omaha, the Rev. John Williams, Omaha, the Rev. D. C. Pattee, Schuyler, Hon. J. M. Woolworth, Omaha, Mr. C. W. Lyman, Omaha, Mr. C. H. Rudge, Lincoln. Delegates to the Missionary Council: The Rev. James Wise, Mr. Clement Chase. Examining Chaplains: Dean Fair, Canon Pattee, the Rev. F. S. White, the Rev. W. J. Moody. The Rev. F. W. Eason of Lincoln was appointed an honorary Canon of the Cathedral.

#### CHICAGO.

(RT. REV. W. E. McLAREN, D.D., LL.D., BISHOP. RT. REV. C. P. ANDERSON, D.D., BP. COADJ.)

**H**ARMONY and good fellowship, prevailing traits always of the Church in Chicago, characterized the 65th annual convention which met in the Cathedral of SS. Peter and Paul, on Tuesday, May 27. The Holy Eucharist was offered by the Bishop Coadjutor, assisted by the Rev. J. H. Edwards as deacon, and the Rev. E. A. Larrabee as sub-deacon. The convention preacher was the Rev. W. C. DeWitt, rector of St. Andrew's, Chicago, who took for his text I. Cor. iii. 10: "As a wise master-builder, I have laid the foundation and another buildeth thereon."

"The wise master-builder," said he, "looks to the foundations of the lighthouse or bridge. He will not be satisfied with furnishing plans and materials to a foreman. The very fact that he sees the vision of the lantern-topped walls or the massive stretch of the cables, and realizes what they mean to the passengers on a thousand ships or to the multitudes that shall tread the bridge, sends the wise master-builder down into the caisson into the midst of the slush and slime to see that the foundations, upon which all depends, are rightly laid. . . . St. Paul's conception of the stupendous majesty of the Church to be was the inspiring cause that sent him into the trenches of Macedonia and the more distant West.

We readily understand what the world owes to the courage of Athanasius, to Ambrose, to Gregory, to Columba of Iona, to Bertha of Kent, to Alfred the West Saxon, to the long list of men and women whose King of kings was Christ, in those days of foundation building in Europe and Britain; and we need not be told how the history of the foundation laying in the American branch of the Church is found largely in the lives of Bishops Seabury, Hobart, Chase, George W. Doane, DeLancey, Alonzo Potter, Kip, and a score of presbyters like Muhlenberg and DeKoven. But perhaps it would be well for us to remind ourselves, as we look back through fourteen centuries to Ethelbert's Canterbury, through two centuries to the beginning of the Church in New York, and through 70 years to the beginning of the Church in this Diocese, that we are building very near to the virgin soil dug up by Bishops Chase and Whitehouse and by those few saints of God whose names, if not elsewhere found, will be read written large out of the Lamb's Book of Life.

Seventy years has forced Chicago into the rank of second city of this nation, while fourteen hundred souls per week is the measure of the flood that is pouring in upon the Church in this Diocese. . . . Blind, self-centered, false to the responsibility which God has laid upon him, is the Churchman who, living in this Chicago of to-day, sees not the tremendous gravity of the Church's situation, nor hears the clarion call for Christian heroism, coming

from the right hand of the Eternal Throne! . . . God forbid that any of us at such a time, should build upon the walls of God what must appear from heaven like a line of tomb-stones, carved with each man's fancy and pretty epitaph! God forbid that where great, rough, seamless rock embedded in cement adamantine, should lie prone against its fellow, invisible for all time, laid for eternity, you or I should insist upon sticking up some little pinnacles to gratify our pride! . . . When the call is for workers to gather in the uncared for, to build up and attractively equip our neglected Sunday Schools, it is a poor time to erect stained-glass windows!

The church buildings, and the parish houses, and the hospitals, and orphanages are necessary, critically necessary; but stone walls rise quickest where warmest, gentlest love has builded best in tenderest hearts; and institutions cruciform, for the empowered benediction of mankind are scattered through Christendom to-day, the product of the love of God made known, made felt, by men and women, heaven honored, though by earth unknown. . . . Like St. Paul, this Church of ours believes it holds a commission 'to preach the Gospel not where Christ is named, lest it should build on another man's foundation.' Perfectly clear, positive, and tremendous, then, is its responsibility—yours and mine. . . . Let us ask, Whence came the Apostle's inspiration? 'Twas from the shrine God builded in the builder's heart there in Arabia; a shrine before which his spirit bent in profoundest worship. When God so builds His shrine in your heart; when, before that shrine your spirit bends in constant worship, you will see the opportunity, you will hear the call which God Himself has given you; you will understand why the thirteenth apostle undertook the humanly impossible task of converting Europe single-handed, with the Almighty in his breast!"

Immediately afterward the Convention was organized for business with the Bishop of Chicago in the chair. The Very Rev. Luther Pardee was unanimously elected Secretary of the Convention, and the Rev. Wm. B. Hamilton was made assistant Secretary. The Rev. Wm. H. Bliss was appointed Bishop's Secretary and Mr. F. F. Ainsworth was unanimously elected Treasurer and Financial Agent of the Diocese.

Luncheon was served to the clergy and delegates by the women of the Cathedral. The afternoon session was introduced by the annual addresses of the Bishop and Bishop Coadjutor.

The Bishop's address was somewhat shorter than usual, and made no attempt to canvas any affairs of moment to the Church at large or to enter into the details of diocesan matters during the past year. The Bishop spoke of the difficulty of obtaining a true point of view for a retrospect upon work done and an accurate prospect of the conditions confronting the Diocese, and characterized the limitations of the optimist and pessimist respectively. He alluded touchingly in conclusion to the fact that the same Voice which had ordered him to the front was now summoning him to the rear and he expressed with much emotion his willingness to obey the summons. In view of the more than usually intimate and personal character of the address, and in obedience to the Bishop's own wish, we make no excerpts from the address.

The Bishop Coadjutor then made an impromptu address, clearly reviewing in brief the missionary work of the Diocese during the past year and making a plea for both men and money, but for men rather than money, to carry on the work.

Since the last Convention the Bishop of Chicago confirmed 162 persons, making a total of 26,134 during his episcopate, and the Bishop Coadjutor 1,257.

After the reading of the report of the Board of Missions by the Rev. Wm. C. DeWitt, who paid a well-deserved and glowing tribute to the work of the Rev. H. C. Kinney at the Stockyards as priest-in-charge of Holy Trinity mission, and outlined the recent history of St. Barnabas', Chicago, the Rev. E. J. Randall, priest-in-charge, as a typically successful work, the diocesan missionary pledges for the ensuing year were made. A total of \$8,808.50 was pledged; \$2,000 more may reasonably be expected to be paid in during the year.

After the reading of the report of the Board of Trustees of the Church Home for Aged Persons it was determined that the Bishop Coadjutor should appoint a committee of fifteen laymen to assist in raising by the first of July, \$3,000 necessary to complete a total of \$17,000, \$14,000 of which has been promised on condition that the entire sum named be secured. Of this \$14,000, the first \$10,000 is the conditional gift of one person.

The committee on Church Extension reported a decrease of 59 in the number of confirmations, but an increase of 1,500 in the number of communicants, 1,700 in the number of families, 800 in the number of Sunday School scholars, and 56 in the number of Baptisms.

In the report of the committee on Education were contained the following notable words:

"The Western Theological Seminary, in spite of a temporary falling off in its revenues, has held its own and looks forward to better days. It is sometimes said that this Church has too many seminaries, but if there were no others outside of New York City, there would surely be urgent reasons for the existence of one in this metropolis of the interior. The day is coming when the Western Seminary will be second to no institution of its kind in this country. Chicago is going to be the chief ecclesiastical centre of the United States, and its Seminary must become the chief centre of theological learning in the Western world. Meantime it is passing through an

inevitable period of trial before entering upon its predestined heritage. Our people are going to learn more and more that it is in no sense a partisan institution, but built upon the largest lines. Although the institution is but seventeen years old, three of its alumni have been elevated to the episcopate, and others are occupying some of the most responsible positions in this and other Dioceses. The money which is needed for its professorships and scholarships will certainly be forthcoming in due season, and the citizens of Chicago will see to it that this Church shall not continue long to be the only important religious body in Chicago without a sufficiently endowed theological seminary."

On the recommendation of the committee on Canons it was determined to appoint a committee of which the Bishop of Chicago should be chairman, to report to the next Convention such changes in the Canons of the Diocese as may seem desirable. The Bishop Coadjutor, the Very Rev. Luther Pardee, Mr. D. B. Lyman, and Mr. William Ritchie, were appointed to serve with the Bishop of Chicago as such a committee.

The Convention sent loving greetings and congratulations to the Rev. Henry T. Hiester at the conclusion of 44 years of his pastorate in St. Andrew's Church, Farm Ridge. This pastorate is the longest on record in the annals of this Diocese.

The Standing Committee of the Diocese was elected on the first ballot, consisting of the Rev. Drs. D. S. Phillips, A. W. Little, and James S. Stone, Mr. D. B. Lyman, Mr. G. S. McReynolds, Dr. D. R. Brower, all these being reelected from last year with the exception of Dr. Stone.

The concluding business of the Convention was transacted in the afternoon session of Wednesday and the Convention adjourned before half-past three, after listening to an inspiring address on the general missionary work of this Church from Corresponding Secretary John W. Wood.

Perhaps the most important step taken by the Convention was the constitution of the committee on Revision of the Canons, looking toward clearing the diocesan law of all ambiguities and contradictions while the action most indicative of the progress of the Church in this Diocese was the admission of three missions, Mediator, Morgan Park, Good Shepherd, Lawndale, Chicago, and Holy Spirit, Lake Forest, which have been organized as parishes into union with the Convention.

#### MARYLAND.

THE 119th annual convention of the Diocese was held in St. Peter's Church, Baltimore, on Wednesday and Thursday, May 28 and 29. At the opening service the Bishop was celebrant, assisted by the Rev. Wm. Howard Falkner, rector of St. Peter's, and others of the clergy.

Mr. A. de Russy Sappington was elected Secretary in succession to the late John T. Mason, R., whom he had served as assistant Secretary.

The Bishop's address was confined to the consideration of diocesan matters. He laid stress especially upon the discouraging falling off in the number of candidates for Holy Orders, and the great difficulty that he has found in supplying the weaker country churches with clergy—several of the country churches being now, as for some time past, unsupplied. He expressed his satisfaction with the steady increase in the number of communicants, amounting to 22 per cent in the last six years. During the convention year 1,285 persons had been confirmed.

There were no matters of unusual importance before the convention and the greater part of the routine work was accomplished on the first day, between 11 A. M. and 4 P. M.

The evening of the first day was devoted as usual to the consideration of diocesan missionary work. In past years there has been at this time a "missionary meeting," with addresses on various aspects of the missionary efforts of the Diocese; but for some unknown reason this was dispensed with this year, and after shortened evening prayer the convention was at once called to the consideration of the report of the diocesan committee on Missions. The committee had been instructed by last year's convention to propose some method for better work among the colored people within the Diocese. This part of its report became the special subject of a debate which lasted until 11 o'clock, and was taken up again the next morning, and continued through the greater part of the second day. Nothing definite was accomplished. All the recommendations of the Committee were either rejected or ignored. But one cannot help hoping that something was gained by the mere fact that the necessity of better work for colored people was made the chief subject of debate in the convention. Perhaps something may come of this—perhaps not.

On the second day of the convention, in spite of the protracted consideration of the resolutions resulting from the report of the committee on Missions, time was found for reports from the various diocesan institutions, and for the election of important committees.

The Hannah More Academy, the diocesan school for girls, and Warfield College School, the diocesan school for boys, were both shown to be in a most satisfactory condition.

A scheme, proposed on the first day of the convention, for a

pension for clergymen in active service more than 70 years old, was referred to a special committee for a report next year.

The Standing Committee of the Diocese was reelected, as follows: The Rev. Dr. J. H. Eccleston, the Rev. Dr. J. S. B. Hodges, the Rev. Dr. Wm. M. Dame, the Rev. Dr. Frederick Gibson, the Rev. George C. Stokes, the Rev. Arthur C. Powell, and the Rev. W. H. H. Powers.

For the first time the convention, as required by Canon, elected delegates to the Missionary Council—the Rev. Wm. Howard Falkner and Dr. Charles C. Shippen.

The diocesan committee on Missions was elected as follows: The Bishop and four Archdeacons, *ex-officio*; the Rev. Messrs. Niver, Gray, Atkinson, and Coupland, and Messrs. Jno. M. Glenn, Jeffrey R. Brackett, Samuel J. Hough, and Dan'l M. Murray.

#### HANDSOME MEMORIAL GIFTS.

AT Trinity Church, Haverhill, Mass (Rev. David J. Ayers, rector), there was consecrated on Trinity Sunday, a very beautiful series of paintings which have just been placed in the reredos as memorials.

Trinity Sunday is always observed with much ceremony as the titular feast, and this year the services were especially beautiful. There was an early celebration at 7:30, and at 10:30 occurred the consecration of the new memorials, a special form of service being used. This was followed by a choral celebration of the Holy Communion. The preacher was the Rev. Father Conran of the Church of St. John the Evangelist, Bos-



TRINITY CHURCH, HAVERHILL, MASS.

ton. In the evening solemn vespers were sung, the Rev. Ellis Bishop, rector of St. Stephen's Church, Boston, being the preacher. The music under the direction of Mr. Herbert W. W. Downes, organist and choirmaster, was especially well rendered by the vested choir. At the morning service the introit was by Tuckerman, "And they rest not day and night." The Communion Service was by Durand, and the anthems, The Hallelujah Chorus from "Mount of Olives" by Beethoven, and "King All Glorious" by Barnby. In the evening the *Magnificat* and *Nunc Dimittis* were by King Hall and the *Te Deum* sung was by Calkin in G.

The altar and reredos which have now been so beautified, were given in 1891 by Mrs. Wm. B. Kimball of Bradford, Mass., in memory of a relative. The altar is of light stone with simple carving. The reredos is of dark oak wood elaborately carved and with overhanging pierced work, both being designed by Vaughn. The reredos contains ten panels of wood and the

original design called for the painting of these panels. The work was entrusted to John Hardman of London, one of the most noted ecclesiastical designers. All of the panels have been designed and executed by Mr. Hardman. The paintings are original with him and in the work he has treated the different subjects in a conventional rather than in a realistic style.

The different subjects are painted on a background of gold leaf, and the colors, which are freely employed, are strictly ecclesiastical. Mr. Hardman, in the robes and accessories of the different figures, has made use of the vestments and ornaments used in the Church. While the color scheme is bright, it is toned down to delicacy by the overhanging scroll work in the reredos.

The central panel represents our Lord in Glory. The central figure of our Lord is finely conceived, representing Him seated on a rainbow with his feet resting upon the earth, holding in the left hand an orb, symbolic of power, and surmounted by a cross, and with the right hand raised in blessing. Below His feet are four archangels, in white vestments, bearing on their breastplates the words, "Holy, Holy, Holy"; above them on either side are other angels done in blue, the whole angelic host forming a circle around the central figure of our Lord. The employment of red color between the circle of angels and the central figure,



REV. D. J. AYERS.

represents the fire of love pouring forth from God to man. This panel is the gift of Mrs. Wm. B. Kimball.

The right panel, given by a friend of the parish, is a representation of the Nativity. The child Jesus is represented lying in a cradle, with Mary bending over him. In the background are figures of an ox and an ass, while from above come the rays of light from the Star of Bethlehem. The subject of the left panel, given by the Woman's Auxiliary in memory of Mrs. Morse, is the Annunciation. Mary is represented seated, while before her stands the angel, and in the foreground is an Annunciation lily. The delicate coloring of the panel is especially pleasing.

Around the tabernacle are three panels of angels, robed in white ecclesiastical vestments and swinging censers. These panels are the gift of Mrs. Thomas Sanders in memory of a daughter. Flanking the angels on either side are four panels representing early English saints. At the extreme left is the figure of St. Alban, proto-martyr, about 303 A. D. He is depicted dressed in armor, partly concealed by a long cloak. He

bears in his right hand a palm of victory and in his left a cross. This panel was given by Mr. James F. Sheldon in memory of his mother.

St. Dunstan, the next figure, was Archbishop of Canterbury in the latter part of the tenth century. He is represented wearing his Bishop's mitre and Eucharistic vestments, with his crozier turned back, for the people to follow, and bearing in his right hand the pincers with which, according to the old legend, he overcame the devil. This panel is given by Mrs. B. W. Hayes, in memory of her daughter, Gertrude Maud Hayes.

The first panel at the right of the tabernacle represents St. Cuthbert, a noted English monk, who was prior of Melrose Abbey A. D. 664, and Bishop of Lindisfarne 685-687. He is also represented with crozier and mitre. Mrs. Horace Geyer gives this panel in memory of Mr. and Mrs. Henry Halsall.

The last panel, given by members of the McLaughlin family in memory of their mother, is of St. Botolph, the patron saint of Boston, England, where he founded the first monastery in England, 654 A. D. He is represented as an abbot, bare-headed, with his crozier turned forward, and bearing in his right hand a replica of the monastery he founded.

Mr. Hardman, in the treatment of these panels, has been most successful. One noticeable feature is the attention to details, so that each picture stands the closest scrutiny. The chancel of Trinity Church is decorated in gold with a border of angels at the top, while above and at the sides of the reredos are angel heads. The whole scheme is most artistic and makes a distinct contribution to ecclesiastical art.

The altar is not yet entirely complete. There are niches for the statues of the twelve apostles. Seven of these have been given as memorials, carved in oak to match the reredos, and are in place. It is hoped soon to obtain the other five and to bring to completion this beautiful specimen of ecclesiastical art.

#### PRESIDENT'S ROOSEVELT'S REPLY.

**I**N REPLY to the resolutions of the recent diocesan convention of Massachusetts indorsing the words of Bishop Lawrence on the subject of cruelty on the part of our soldiers in the Philippines, the President has sent the following note to the Bishop:

"WHITE HOUSE, Washington, May 9, 1902.

"Personal.

"MY DEAR BISHOP LAWRENCE:—I have received your letter and the Resolutions of the Convention of the Protestant Episcopal Church in the Diocese of Massachusetts. Permit me to thank you and through you the Convention for what has been done by you. I hope it is unnecessary to say that no one in the country can be more anxious than I am—save perhaps Secretary Root—to discover and punish every instance of barbarity by our troops in the Philippines. In reference to these cruelties I agree with every word in your Address. No provocation, however great, can be accepted as an excuse for misuse of the necessary severity of war, and above all not for torture of any kind or shape. Long before any statements had been made public, and before any action had been taken by Congress, the War Department had ordered a rigid investigation of certain charges, including the charges of Major Gardner; the orders of investigation as regards these particular charges having gone out over three months ago. The investigation will be of the most thorough and sweeping character, and if necessary will be made by the civil as well as by the military representatives of the Government in the Islands. I have directed that the court-martials be held under conditions which will give me the right of review.

"Very sincerely yours,

"THEODORE ROOSEVELT."

"RT. REV. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts,  
"101 Brattle St., Cambridge, Massachusetts."

A LOYAL CHRISTIAN will see that his parish priest is supported in all his efforts for the extension of Christ's Kingdom; he will consider himself responsible for attendance on church services, for regular contributions towards all canonical offerings; he will take a just pride in the standing of his parish, and will try his level best to have her bills paid when due; he will study how to bring others into touch with the Christian life and fellowship; he will not be a blind parochialist, but a loyal, loving-hearted son of The Church, using his brains, his time, his means, his influence for the extension of Christ's Kingdom, and the upbuilding of the same in all the world. God grant, dear reader, that you and I and all men may grow more and more into the meaning of this great word loyalty, and whether we work or play, be able to show God and the world that we are, and claim to be "Loyal hearts and true."—*The Crozier* (Omaha).

## 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.

### NOAH, AN OBEDIENT MAN IN A DISOBEDIENT WORLD.

FOR THE THIRD SUNDAY AFTER TRINITY.

Catechism: V. Belief. Text: Heb. xi. 7. Scripture: vi. 8-22.

**T**HE increase of sin did not stop with the murder of Abel by his brother. In spite of God's promise that there should be a final victory over sin (Gen. iii. 15), men did not try hard enough to make any progress against sin. Instead they yielded more and more to sin and grew steadily worse.

God held out no direct help to men as yet. They ought not to have needed it. With the long lives they then lived, the remembrance of God and of Paradise could be handed down for many years by Adam and his sons, especially Seth. Some of these men did "call on the name of the Lord" (Gen. iv. 26), and some few did live so as to please God and be rewarded by Him (Gen. v. 24, and Heb. xi. 5). But by far the most of mankind allowed themselves to be led away into sin, so that at the time of the story we study to-day, 1,500 years or more after the death of Abel, wickedness reaches a climax (Gen. vi. 5, 6). All men were wicked and sinful, the "earth was filled with violence." But one man was good. To-day's lesson tells how by that one man and his family, the race was saved from utter destruction, and started anew, this time to be helped toward righteousness by God's covenant or agreement with Noah by which God tells Noah what to do, and he does it (vi. 18, 22).

The truths which stand out in sharp contrast throughout the lesson are, in the main, two:

1. God rewards obedience.
2. God punishes disobedience.

They go hand in hand through the lesson. See Noah, in the midst of a world so wicked that probably all men, certainly all good men, would soon have been destroyed by the "violence" of men. God wishes to save men from sin. He wished men then to choose the good instead of the evil. He could have compelled them to choose good, but then they would have ceased to be men. The only hope therefore of restoring mankind was to destroy all the wicked. So even this destruction of all men shows God's love for man. They were given every chance for repentance. For 120 years Noah preached repentance to them (I. St. Peter iii. 20, and II. St. Peter ii. 5), while building the ark, and they were warned all the time by the ark of the coming destruction. No doubt God would not have sent the flood, if they had repented, even as Nineveh was not destroyed because her people repented at the preaching of Jonah.

But while this long period was a period of "long suffering" toward the disobedient, what was it for Noah? What a time of trial! To go on building and preaching so long to men who did not believe, who must have sneered at him and made it hard for him in other ways than going on about their sins (St. Matt. xxiv. 37). But because Noah obeyed God (v. 22), even if he could not understand the use of it all, he was saved, and saved also those whom he loved and who loved him enough to obey him, though some of them were not very good (chap. ix.).

The Church teaches parents to bring their children to Baptism, by which they are "received into the ark of Christ's Church" (P. B., p. 245) on the same ground. God commanded Noah to take his family into the ark. He obeyed. That was his part. When he had done it, God "shut him in" (chap. vii. 16), and they stayed there until commanded by Him to go out, even though the earth had been dry before (chap. viii. 16).

God commands us to enter the ark of His Church by Baptism; that is our part, to obey. He "shuts us in" by giving us the "new birth" (Catechism, ans. ii.). He remembers us (chap. viii. 1) and lets us out after we have "passed the waves of this troublesome world."

Point out as many ways as you can in which the ark is a type of the Church. Its great size (450 ft. by 75 broad and 45 deep) pointing to its universality, with room for all, and also containing animals great and small, clean and unclean, reminding us of St. Peter's vision (Acts x.) teaching him that the Church was for all. Built according to God's command, just

as the Church is built on no human plan but on the "Church's One Foundation," Jesus Christ.

The Church is meant for all men, and Baptism is a very simple thing to mark obedience and entrance therein. Yet men can refuse to obey, just as the men refused to go into the ark. Some of them may have helped Noah build it, just as some men to-day help to build up the Church by their work and gifts, but refuse to come into her. Some men may have plans of their own to be saved, as it is related in a legend that one man provided himself with a ladder in case there *should* be a flood, and when it came, he climbed up on the roof of the ark; but chilled by the rain and storm, and without food, he soon perished.

The flood may have covered the whole earth, or not. The language used, while, if taken literally, would mean that it did, can also, according to Bible usage, be taken to mean simply all the inhabited earth. Certain it is that all men were destroyed. All peoples have a tradition of a flood.

"These are the generations of Noah" (v. 9), is the title-page or heading of this section of the book of Genesis, meaning "The history of Noah."

"Behold, I will destroy them with the earth," means not destroy the earth but the present order on the earth. "Gopher wood," a cypress.

After the flood, God appointed the beautiful rainbow as a sign of the covenant He had made with Noah to save him, if he would obey, and to show that never again would He bring a flood to destroy men. The rainbow was a familiar thing, no doubt, but was taken and given a new significance and made a sign, just as Jesus took the familiar rite of Baptism and made it the Sacrament of the new Covenant. In the new Covenant (a covenant is an agreement where both parties agree to something), what do we promise? (Catechism III.)

God's promise to Noah that He would not again destroy man by a flood is also a pledge that man will not again be so wicked. Before the flood men had to look back to the "golden age." We look forward.

See Lev. xi. for distinction between clean and unclean beasts.

## 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.*

### UNIFORMS FOR WOMEN CHORISTERS.

To the Editor of *The Living Church*:

**I**N THE LIVING CHURCH of May 24th the Rev. Dr. Lindsay Parker is quoted as saying: "If any one can suggest a better habit than the surplice (for women choristers) I will be glad to indorse it."

Why has no one suggested a *womanly* habit—neat dresses of black or gray, with white kerchiefs and muslin caps, such as are worn by the members of many altar guilds, or simple veils? Such a costume is invariably becoming and always womanly. Could not women sing just as acceptably in an inconspicuous position and dressed in this manner, as "marching around the church or into it in cassocks and cottas"?

Trinity Sunday, 1902.

EMILY ELDREDGE SAVILLE.

### WARFIELD COLLEGE—A CORRECTION.

To the Editor of *The Living Church*:

**T**HERE appeared in your last issue "one of the many manifestations of unpardonable ignorance on the part of newspaper men," viz., the expression "Convention of Deacons." That was not quite so unpardonable as calling Warfield College School the "Divinity School" instead of Diocesan School for boys in Maryland. The former appeared in a secular paper—the latter in a Church paper, which if not infallible is almost always right. I think you owe it to the Bishop of Maryland, who has a divinity school at the episcopal palace, No. 1110 Madison Avenue, Baltimore, Md., and to the headmaster of the Diocesan School for boys at the little village of Sykesville, Carroll County, Md., to make the *amende honorable* by making the correction. By so doing it may be a fortunate and not at all

regrettable mistake, by bringing the school to the notice of the people far more than my little five-line "ad." in all our Church papers for three months can possibly do. Kindly add that the school is 30 miles from Baltimore, near Washington, prepares for College, \$300 per annum, no extras, and send for a catalogue. Riverhead, N. Y., till July 1st. GEO. W. WEST.

[If this mistake was made by THE LIVING CHURCH, we are very glad to note the correction.—EDITOR L. C.]

### THE RULE OF THE PRAYER BOOK,

To the Editor of *The Living Church*:

SOMETIMES think, indeed I have good reason for fearing, that the permissive clauses in the Rubrics of our Book of Common Prayer, inserted in the revision of 1892, looking chiefly to abbreviating the public offices and adapting them to special occasions, are being somewhat *abused*, at least in certain localities. Of course, this is among the younger and less experienced clergy, and in the smaller towns and country parishes.

My impression is that a little airing of the matter may not be amiss. A generation or two back, most of our people loved their Prayer Book, though often in a loose and unintelligent kind of way. But a large part, even of those whose estimate of its worth was most pronounced, did not *study* it; and few lay people knew the sacredness with which the Church at large protected not only its matter, but even the lines, letters, and punctuation of its text.

Yet the good people revered their Prayer Book and kept it very close to their hearts! There were many reasons for this; but probably not among the least was that *staying power*, that *weird fixedness* and *rigid unchangeableness* which handed it from their ancestors to themselves, and would transmit it to those coming after them.

But the day came at length, when it seemed that more elasticity, enrichment, and conformity to Catholic tradition might, while extending its usefulness otherwise, elevate its doctrinal tone. Hence the Revision of 1892, completed by a learned and judicious Commission duly appointed by the Church; and thence the wise permissive rubrical abbreviations, the practice under which, I conceive, may invite attention.

For it should be borne in mind that the *Law* of the public services of the Church is precisely the same as it has been for centuries, and the *full text of the offices* in the Book of Common Prayer is still, as ever, the Church's own expression of that *Law*; while the variations having rubrical sanction are to be used reverently and discreetly, as *exceptions*, not *rules*.

I fear this view is not given everywhere the prominence it deserves; though its non-recognition, if prevailing to any extent, may seriously undermine the old-time veneration which its former fixedness and stability had helped to secure for our Sacred Service Book. Moreover, if our love for the Church be intensified as that for the Prayer Book unfolds and develops, should we not watch jealously every avenue by which the power of the latter might be abridged or assailed?

The younger clergy who have entered the ministry since the revision, not having had training and experience under the older and more rigid rubrics, might easily assume, from the departures now allowed, that close adherence to the text was not important; and, if in small towns or country stations where the visits of their Bishops would necessarily be less frequent, and correction of errors consequently less apt to receive attention, they might innocently lapse into loose habits in this direction, to their own injury and the loss of those over whom they have cure of souls.

It is certain that the benign and loving provision dear Church makes for exigencies, should be used with cautious and reverent misgiving, for the promotion of His glory and the good of His Sacred Body.

HENRY D. LAW.

Winston, N. C., May 29th, 1902.

### THE HISTORIC EPISCOPATE.

To the Editor of *The Living Church*:

THINK there need be no hesitation in saying that the "Historic Episcopate" is necessary for the being of the Church. It seems to me our Lord settles that point when He says: "Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you" (St. John vi. 53). It is impossible to eat the Flesh of Christ and drink His Blood without the priesthood of Apostolic Succession. While we devoutly believe in the uncovenanted mercies of God, they have no place in theological discussion.

Faithfully yours in O. B. L.,

Brooklyn, N. Y. City.

EDWIN D. WEED.

### CONFESSION AND ABSOLUTION.

*Confession and Absolution.* Report of a Conference Held at Fulham Palace on December 30 and 31, 1901, and January 1, 1902. Edited by Henry Wace, D.D., Chairman of the Conference. London, New York, and Bombay: Longmans, Green & Co., 1902.

This is the third Conference which has been held within the past two years, having in view a mutual understanding between High and Low Churchmen. The first was gotten together and presided over by Dr. Sanday at Oxford. Dissenters as well as Churchmen were present, and discussed the Eucharistic Sacrifice. The next one was attended, as was also the case with the third, by Churchmen exclusively. The second was called together by the late Bishop Creighton, at the request of the London Convocation; and discussed the doctrine of the Holy Communion. This last Conference had the same official cause, and was called together by the present Bishop of London. These Conferences have no authority, yet they must exercise considerable influence in softening asperities and removing misapprehensions. They are due to the conviction of their promoters that the differences of view considered are less serious than they are usually supposed to be. Lord Halifax has been prominent in advocating such Conferences, although without the slightest disposition to treat the Faith of the Church as dependent for its acceptance, either in general or in details, upon the conclusions thus arrived at.

Among the more prominent members of this Conference were Dr. Wace (chairman), the Rev. W. Hay Aitkin, the Rev. J. W. Drury, and Chancellor Smith on the Low Church side; and Fr. Benson, the Rev. V. S. S. Coles, Lord Halifax, and Dr. Moberly on the High Church side. According to the chairman, the Conference agreed to two points—(a) "that our Lord's words in St. John's Gospel, 'Whosoever sins ye remit' etc., are not to be regarded as addressed only to the apostles or to the clergy, but as a commission to the whole Church, and as conveying a summary of the message with which it is charged;" (b) "that our other formularies permitted such confession and absolution in certain circumstances." The Bishop of London rightly emphasizes the importance of these points of agreement. Yet it must be acknowledged, in the light of the discussions given in this Report, that even on these points the agreement was largely verbal. It is evident that Canon Aitkin and Lord Halifax, for instance, would interpret the terms employed by the chairman in very different ways.

FOUR SESSIONS were held. The first one discussed the meaning of our Lord's words of commission in St. John xx. 22, 23, and St. Matt. xviii. 18. Prof. Swete of Oxford made the opening statement. Canon Aitken then distinguished three views: (a) that the commission refers simply to Church censures—not to forgiveness in the heavenly sphere; (b) that it gave the apostles then and there the power of truly forgiving sins; (c) that it authorized the Church to minister the Word which promises that God will forgive sinners when they truly repent. The last view was taken by the Low Churchmen present.

Dr. Moberly argued that the three views are not really exclusive alternatives, but represent each and all of them several contents of our Lord's commission. He was undoubtedly right, although we cannot follow him in all his *obiter dicta*.

Lord Halifax insisted rightly that the limitation of power to forgive to penitent souls is a limitation on God as well as upon His ministers. "Our Lord says, in effect, 'Through the ministry of the Church I forgive', and absolution is the means which God has appointed for the forgiveness of sins. The history of the Church shows that this authority and power have always been exercised. It has never been heard of that any one could absolve himself, any more than that he could baptize himself. It is through the intervention of man that God forgives." It was not maintained by Lord Halifax that what is termed the sacrament of Penance is the only means by which Christ's ministers exercise the power of forgiving. It is a special means for certain conditions.

In answer to Canon Aitkin's objection that ministers were liable to use such a power in a mechanical and irregular manner, Canon Lyttelton observed that the same difficulty lies against every kind of action of theirs pertaining to saving grace. Mr. Coles called attention to the distinction between attrition and genuine contrition, and to the value of the sacrament of Penance in developing true contrition, not previously present. This is of course a vital point, and shows how necessary the sacrament may be under certain circumstances.

THE SECOND topic discussed was the practice of the Church in primitive times and in the middle ages. Dr. Mason made the initial statement touching primitive times. He maintained, somewhat sweepingly, that "There is no sign whatever that ordinary Christians were expected to confess their sins to their fellow-creatures in order to partake of the pardon inherent in the Church." This is an argument from silence, and a precarious one in view of New Testament prescriptions and the abundance of evidence against his contention which appears when we come to the first definite statements of ancient writers in either direction. He acknowledged that from Origen's time Confession was urged when a guilty conscience kept one from the Holy Communion; but added that such Confession

was only made with a view to penitential discipline and restoration to Communion. He denied that we know of any formula of absolution used in such cases—another precarious argument from silence. Finally he said: "So far were the primitive Christians from recommending an habitual recourse to a sacrament of Penance, that sinners were not allowed to go more than once under the penitential discipline." This statement assumes, what cannot be proved, that no resort to confession and absolution occurred except with a view to the discipline of gross offences.

Dr. Moberly introduced the subject of mediæval practice in a rambling and tortuous way, although with much learning. His position in brief was that private confession first appears in relation to public discipline. Various causes led to the cessation of public discipline, and private confession gradually became the substitute for it, instead of its preliminary. Finally the Lateran Council of 1215 made an annual auricular confession obligatory. This rule led to the development of technicalities which took for granted that the modern form of private and specific confession and absolution is of Divine institution. He proceeded to criticise these technical distinctions, arguing that although they are valid up to a certain point, they have been pressed beyond warrant. We recognize much truth in this contention, and we believe that history shows that no crystallized form of Penance has Divine prescription. But it remains true, on Dr. Moberly's own principles, that, whatever form is in fact adopted by the Church, that form is charged with the power conferred by Christ upon His Apostles, and involves an obligation on the part of the faithful to take advantage of it when directed to do so by the Church. The power of binding and loosing involves the authority to determine when and how such power shall be exercised.

Fr. Benson accounted for the difference between primitive and later usages. In primitive days sin was looked upon as highly abnormal, and to be dealt with by extraordinary procedure. As time went by, however, it was realized that sin is a normal concomitant of the lives of the faithful. This led to a more ordinary use of its sacramental remedy, and to modifications in the manner of the exercise of the power of absolution. This is important. The change was really a practical outcome of the Church's experience, and did not involve any breach of continuity in principle. The faithful came to be taught that their frequent sins made it desirable that they should report themselves from time to time in order to cleanse and quiet their consciences by the Church's absolution.

THE THIRD discussion had for its subject the meaning of Anglican formularies, and the limits of doctrine and practice which they allow. Mr. Drury opened the discussion. Quoting the Bishop of Winchester, he said: "At the very root of the Reformation changes lay the principle of the direct access of the individual soul to God without human intervention of any kind." This is quite misleading, as Lord Halifax showed very clearly. The word "intervention" may indeed suggest error; but certainly, if the two greater sacraments retained by the Anglican Church mean anything at all, they mean that individual souls are brought into the covenant relation to God and kept in it only by the *ministry* of men. He proceeded to argue for his position from various parts of the Prayer Book. He insisted that the Reformation abolished not only compulsory but also habitual confession, making it an extraordinary exception and purely voluntary. Also that the benefit of absolution consists simply of "the comfortable salve of God's Word."

Lord Halifax said pertinently that "All confession is made to God, but to God in the person of His priest." Some difference of opinion appeared as to how far a priest was allowed to urge confession. The rubric in the English visitation office, however, says distinctly, "Here shall the sick person *be moved* to make a special confession of *his sins* if he feel," etc. Dr. Moberly maintained that the whole purport of Reformation changes is wrapped up in the abolition of compulsion; and asked, "What, after all, is the difference [in respect of the need for being 'moved'] between a man who is sick unto death and a man in full health? Shortly speaking, there is none." Chancellor Smith held that the Reformers desired to get rid of systematic as well as compulsory confession—*i.e.*, of enumerations of all sins remembered. The fact is, however, that the Prayer Book directs a systematic self-examination by the rule of God's commandments prior to confession. He also said that the gravest objection to systematic confession is the probing of consciences by priests and the resulting suggestions of evil, perhaps unthought of before by the penitent. This is based on misapprehension. Hearing confessions, like all other ministerial functions, may be badly done, but no wise priest asks questions except when they appear to be necessary to clear a troubled conscience or to correct an erroneous one.

There seemed to be a too unqualified acknowledgment on the part of Dr. Moberly and others that confession must be voluntary. The analogy of the Holy Communion was rightly cited against this. No one can receive that Sacrament worthily and unwillingly at the same time. Yet the Church imposes the duty of receiving it upon the consciences of the faithful. There can be no doubt that the Church does make confession a duty when the penitent "cannot quiet his own conscience herein, but requireth further comfort or counsel." Under such conditions he is directed categorically to go to a Minister. Lord Halifax took the position that all mortal sin involves this condition and duty. But such a contention depends for its validity on the

meaning attached to the word "mortal." If mortal sin means simply any very grave sin, there is no sufficient warrant for such a position. If it means sin that has the effect of making adequate repentance impossible without sacramental confession, it is, of course, sound.

Canon Aitkin "thought 'the ministry of God's word' meant the [declaratory] application in a more specific form of the general truths already delivered." Fr. Benson replied neatly by calling attention to the expression "*ministry* of the word." "Ministry is not mere expounding; it is an administration. Any layman can expound Holy Scriptures, but he is not a minister of the word." It was evident that the Conference was not in agreement to any large extent save on the point on which the Prayer Book is too express to be misinterpreted, that men may under some circumstances make use of confession to a priest and receive absolution.

THE FOURTH discussion was practical and somewhat discursive. Canon Aitkin made his own all the Protestant mistakes as to the real meaning and value of Confession; and a somewhat strange agreement seemed to appear that boys' confessions ought not to be heard by the heads of schools. Those who went to confession to Dr. DeKoven—golden days those—will take a different view. Lord Halifax manfully defended habitual and systematic confession. May his tribe increase!

It is clear that much careful teaching on the subject of Confession is necessary before certain erroneous impressions can be removed. We think, however, that caution should be observed in the use of technical terms. Some of them have come to have meanings in certain quarters which make explanations necessary. And our clergy need to remember that the real end to be gained is to bring their people to effectual repentance. As Dr. Pusey pointed out long ago, if the sense of sin is deepened in men's souls, they will feel the need of every means for the cure of sin which God has provided in His Church.

Scripture directs us explicitly to confess our sins one to another. This does not mean those informal confidences which we make use of to *soothe* instead of to *purge* our consciences. Confession to a priest compels us, both by its formality and by the sense which it gives us that we are dealing with God's minister, to realize the seriousness of what we are doing. Reality is thus secured.

FRANCIS J. HALL.

## Literary

*Words of Faith and Hope.* By the late Brooke Foss Westcott, D.D., D.C.L., sometime Lord Bishop of Durham. London and New York: The Macmillan Co. Price, \$1.25.

These discourses will bring to many a plaintive sadness. They are likely to be the last published words of a truly great Bishop and teacher.

Among Bishop Westcott's papers, after his lamented death, was found a small packet of sermons and addresses, tied together and marked by him as "Overflow of Lessons from Work." To these have been added six notable sermons, preached during the final half-year of the Bishop's life, and the volume closes with his address to miners in Durham Cathedral, which was his last public utterance. With regard to the title, "Words of Faith and Hope," Miss Westcott writes in the prefatory note, "Words of Faith are, happily, comparatively often heard, but Words of Hope, such as he joyed to speak, are less frequent and not less precious."

The characteristic, thus spoken of, pervades this volume. By Bishop Westcott the loftiest themes are treated with the utmost reverence; and in his spoken words we find a singular confidence, not only in the greatness of Truth, but also in the willingness of men to adore Truth. His respect for his hearer, together with his own reverence for Truth as invincible, is the ground of that hopefulness which characterized his life. We may search in vain through Bishop Westcott's many published discourses for a trace of that fatal spirit of mere denunciation, which scolds but cannot help. The hearer finds himself so respected, as to rise, in spite of himself, to receive and adore the Truth.

These are the great subjects treated in "Words of Faith and Hope": Disciplined Life; Crises in the History of the Church; The Symbol of our Inheritance; Christian Growth; Voice of the Living Spirit; Labor Coöperation; The Crowning Promise; The Congregation; Common Prayer; The Church; The Sovereign Motive.

E. W. W.

*English Music in the Nineteenth Century.* By J. A. Fuller Maitland, M.A., F.S.A. New York: E. P. Dutton & Co. Price, \$1.75.

This is the first of a series of books under the general title of *Music in the Nineteenth Century*, edited by Robin H. Legge.

It is a full and clear account of music in England during the last century. There are two grand divisions: Before the Renaissance

(1801-1850), and The Renaissance (1851-1900). There are introductory chapters in each division, and then chapters on the Opera, Foreign Domination, Church Composers and Glee Writers, Eminent Writers, The Institutions, Sullivan and Light Music, etc., etc., and a concluding chapter on Drawbacks and Prospects. The book is a complete compendium of writers and music in England and would be a valuable addition to any musical library.

*Miniature and Window Gardening.* By Phoebe Allen and Dr. Godfrey. New York: James Pott & Co. Price, 50 cts. net.

The first employment which engaged the attention of man, and the last of which he will tire, is gardening. If one has but a rod of ground, a box in a window, or even a crevice in a prison wall, he delights to see something growing there. The little book on little gardening, to which we gladly call attention, is most helpful as a guide to flower culture, giving the result of much experience and education in this refined art. It is simple, practical, comprehensive, and comprehensible.

*Rockhaven.* By Charles Clark Munn. Illustrated by Frank T. Merrill. Boston: Lee & Shepard.

This is a story of a little fishing village, apparently on the coast of Maine. Its two themes are the "promotion" of the Rockhaven Granite Company by a couple of scoundrels named Weston and Hill, and the idyllic love story of Winn Hardy, an innocent tool of Weston's, with Mona Hutton, a simple village maiden, with a talent for playing the violin. The most attractive character of all is Jesse Hutton, uncle of Mona, who is a thorough, sharp, yankee, with a strong dialect, but a thoroughly honest, kindly, whole-souled man.

The story is well written, and is extremely moral in its tone, being specially hard on stock gambling and such matters. Although the name of the author is masculine, one cannot but think that the writer is really a woman. The spirit seems more feminine than virile. Although this is not a great story it is interesting, and well worth reading.

*Angelot.* A Story of the First Empire. By Eleanor C. Price. New York: Thomas Y. Crowell & Co. Price, \$1.50.

A story with much of merit and distinction; a love story of the cleanest and dearest kind, with much militarism such as possessed France toward the last of Napoleon's reign. The author has a pleasant style, and, having a good story, has well told it.

*In the Days of the Giants.* A Book of Norse Tales. By Abbie Farwell Brown. With illustrations by E. Boyd Smith. Boston: Houghton, Mifflin & Co. Price, \$1.10.

This is a delightful book of the old Norwegian Legend of Odin, Thor, Loki, Freia, and their companions in Asgard. It is full of giants and dwarfs and gods, and is thoroughly quaint and charming. The illustrations are well done and are decidedly attractive. The letter-press and paper are handsome, and the whole makes a very pretty book.

*At Sunwich Port.* By W. W. Jacobs. New York: Chas. Scribner's Sons. Price, \$1.50.

This is described not inaptly as a "humorous novel." It deals with not very attractive people, but is in no sense offensive in portraying them, and the story is quite readable.

*The Minority.* By Frederick Trevor Hill. New York: Frederick A. Stokes Co.

This novel includes a study of the problem of capital and labor, in which the complexity of the problem at least is well shown, and in which the author does strict justice to both sides, not falling into the frequent error of being one-sided in his view. If no infallible remedy appears in the volume, the author is hardly to be blamed. The love story which runs through it is most entertaining.

*Comprehensive Guide Book to Natural, Hygienic, and Humane Diet.* A Vegetarian Cook Book. By Sidney H. Beard. New York: Thos. Y. Crowell & Co. Price, \$1.00 net.

"The proof of the pudding is in the eating," and as the pudding was not submitted, we cannot speak definitely on its excellence. There may perhaps be a difference of opinion as to whether a vegetable diet could be described as "humane"; but with meat bills beyond humane reason, a volume showing how to make vegetable substitutes tempting, has certainly a field of usefulness.

*From Cradle to School.* A Book for Mothers. By Ada S. Ballin. New York: E. P. Dutton & Co. Price, \$1.25 net.

This appears to be a very sensible manual on the care of children, in health and in sickness, and many young mothers will be glad to welcome it.

THE Messrs Crowell have added to their *What is Worth While* series the memorial eulogy on President McKinley, delivered by John Hay, Secretary of State. Both by reason of the subject and the excellence of its treatment, it is well to have this in permanent form.

## MRS. VAN VOORT'S ACQUIRED TASTE.

By Mrs. J. D. H. BROWNE.

"MRS. VAN VOORT," said Miss Pennington, resolutely, "I have come again to ask your help in a good cause."

Mrs. Van Voort froze, instantly.

"My dear Silvia," she said, with a hard little laugh, "you certainly are an inveterate beggar. You know I told you when you came to me about that Church debt that I do not propose to give to objects that do not interest me, and, candidly, these 'good causes' of yours do not touch me; they are quite outside my life."

"What *does* touch you, I wonder?" said Miss Pennington, reflectively, and her clear eyes fixed themselves on Mrs. Van Voort's strong worldly face. "You and I have known each other a good many years, and you are a riddle to me."

Mrs. Van Voort laughed more good-naturedly.

"I suppose we are all riddles to each other," she said. "I might say that you are a riddle to me. The things that are pleasures to me, that make up my life, seem to have no interest for you. You neglect your social duties to take up work for people as far removed from you as the South Sea Islanders—though I suppose you would say that the South Sea Islanders were dear to your heart."

"If I neglect what you call social duties," Miss Pennington replied, "it is because life is too short to take up so many sides of it, and the side that most appeals to me is the side of human needs and the work Christ left us to do. But I did not come to preach to you. Do not refuse me your help. At least let me tell you what I want the money for."

Mrs. Van Voort's white forehead puckered itself into a little frown, and she made no response. She was at the disadvantage of having to do with a person deeply in earnest and with whom a rebuff or discourtesy did not weigh heavily in the balance with her strong purpose.

"I dare say you will be highly amused," Miss Pennington went on, "when I tell you that I am doing you no little service by appealing to you in this way."

"Well, there is something humorous in that, I confess," said Mrs. Van Voort.

"I want to make you happier, in spite of yourself."

"You certainly are most kind."

"I want to show you a way to overcome *ennui*, the blues, and all their attendant evils, against which your social pleasures and even your love of art, etc., etc., cannot insure you."

Mrs. Van Voort ostentatiously stifled a yawn.

"I want to teach you the joy, the real joy of giving. You have so much to give and you have never yet learned what pleasure it can yield you."

This time Mrs. Van Voort laughed heartily.

"You are a crank, Silvia, there is no doubt about it," she said, with sincerity. "What if I tell you that I am perfectly satisfied with my own way of spending or of *not* spending what is mine? You are a strong-willed woman and can accomplish much, but you can't re-cast me; you might as well give up trying."

"I won't give up," said Miss Pennington, "unless our old acquaintance goes for nothing, and you forbid me your house."

"I don't know that I can quite do that, however you may tempt me. Well, tell me your case, and have it over. I shan't give you a cent, but you must have your say, and please remember that I have an engagement with Penrose, the artist, at his studio at four o'clock."

"That leaves me three-quarters of an hour," said Silvia Pennington, glancing at her watch. "Well, it is this: Mr. Lattimer has determined to buy a site for a hospital and chapel near the docks, among the factories on the East Side. He has got some people interested, and they have been on the lookout for a chance in a suitable locality. They have found just what is needed, but if this chance is lost there may not be another. The site will cost not less than \$10,000, but it means—how can I make you understand what it means for the future of those thousands of degraded, neglected people? Mr. Lattimer has been working night and day to get the money. Of course, the buildings themselves will cost much more, but to secure the site is the main thing at present. Will you give something towards it? I made up my mind to ask you, to urge you to help, though Mr. Lattimer was not in favor of my doing so. He is a very sanguine man, but to say the truth, he is not at all

sanguine that I shall succeed with you. Still I was determined to give you a chance."

A slight flush showed itself on Mrs. Van Voort's smooth cheek.

"Mr. Lattimer showed his good sense and discernment," she said, "and you should have been guided by your clergyman's superior knowledge of human nature."

"No doubt," said her friend, "he has had wide experience and he has had so many discouragements and disappointments that even his brave heart fails him now and then, but for my part, as I said, I determined to give you this chance to help in a blessed cause and to arouse a new interest in your life. You said you had an engagement with Penrose at his studio. You will probably purchase the new picture that people are raving about. It will be delightful to you, perhaps, to feel that so many will envy you the possession of it, but if you would give as much or half as much as the price of that picture to help Mr. Lattimer to carry out his scheme, you would purchase, not envy, but the gratitude, the love of many, many hearts."

Miss Pennington's voice shook a little from the earnestness of her conviction. She rose suddenly from her seat and drew her cloak about her.

"After all," she said, "I will not detain you any longer. I should only enlarge on what I have said. You are right; no doubt I am an inveterate beggar; but when one feels strongly it is rather an exhausting business at times."

"And a thankless one," said Mrs. Van Voort, coldly; "take my advice, Silvia, and give it up. I regret—"

"No—don't give me your answer now. Give me time to pray that it may be favorable. Good-bye."

Miss Pennington held out her hand, Mrs. Van Voort touched it coolly and with a decided look of annoyance.

When her visitor was gone she threw herself back in her chair.

"I shall really have to break with her," she said half aloud, "it is too much to be worried like this. If I had not known her since she was a baby, I should not tolerate it."

She rang for her maid, and dressed. Her carriage was waiting, and she drove at the appointed time to the artist's studio. She had made up her mind to purchase the much talked of picture, knowing, as Miss Pennington had said, that the purchase would be the talk of the fashionable world and the envy of her friends.

The painting was indeed a splendid work of art—a sunset in Italy. Mrs. Van Voort, whose equanimity had been unquestionably disturbed by what she would have called her friend's attack upon her, was restored to her normal good humor by the sight of the picture. She had arranged to see the artist thus early and alone to conclude the purchase. He had been at work at the further end of the great studio, and came forward to meet her with the light of artistic triumph in his eyes and a flush on his cheeks.

Mrs. Van Voort had been his patroness and friend for several years, and he was unaffectedly pleased at her admiration of his work.

"But come," he said, "you shall be the first to see what I have been doing since. I have but now put the last touches to it. Your opinion of it shall be the first."

She followed him down the long studio and he drew aside a curtain which shut off his work room.

Was it a mere coincidence that, within an hour of Silvia Pennington's appeal, this latest work of the famous artist should have been shown her friend? I cannot think so.

It was a life-size figure of a very young girl, not much more than a child. The face had the possibilities of great physical and spiritual beauty, but it was worn and haggard with misery and hunger. The fair tangled hair hung about it; the large eyes which should have been luminous with the joy of young life, were veiled with a film of despair. The lips were drawn tightly over the teeth, the cheeks were sunken, the outlines of throat and shoulders showed with painful sharpness through the ragged shawl, one bony arm was bare and the hand extended, not as if spontaneously appealing, but with a horrible rigidity and hopelessness. The thin, colorless skirt showed the feet and ankles soiled with city dust.

She stood on the steps of a large building, and, almost sweeping her, were the heavy folds of a velvet gown of rich, deep ruby color, drawn aside by a white jeweled hand, and throwing into ghastly relief the squalor of the outcast child.

The amazing realism of the picture literally made Mrs.

Van Voort start. She looked at it in perfect silence for several seconds.

"Well," said the artist.

"Of course it is magnificently done," replied the lady; "but what—why did you take such a frightful subject?"

"I happened to see it," he said. "She was standing, just as you see her there, near one of the entrances to the Academy, and that gown was going by. I saw that she was starving and told her I would give her food. That was enough to have brought her anywhere. I hailed a carriage and put her in. It seemed horribly hard not to feed her first, but I knew she would not look the same afterwards, so I brought her here and had a brief sitting, long enough to catch that look, which as you say, is frightful. Then I fed the poor soul as she had probably never been fed before, and put her in charge of a decent old woman I know, who will care for her for the present. It seems that she is literally homeless. So you don't like it? I hardly thought you would, but it's the best thing I have ever done. I would not give it for ten like the one they are all making so much of. After all it is the human subject that goes straight to the soul."

"It will never be popular," Mrs. Van Voort said slowly.

"I don't expect it to be popular, but it will *live*, because it is true, horribly true if you will, and it will point a moral."

In some unaccountable way the picture of the Italian sunset was spoiled for Mrs. Van Voort. She stood staring at the starving child of the streets and at the folds of ruby velvet and the hand, so like her own, with its priceless rings, and at last she said, almost against her will:

"Will you sell this picture?"

"I live by selling pictures," the artist said, laughing, "and must not indulge myself by keeping this one. Do you want to buy it?"

"You say it is your best work."

"It is," said Penrose, "but one must consider the fitness of things. It would be quite out of place in your beautiful, bright house. It would be like the death's head at the feast. No, the sunset would be the thing there."

"Nevertheless," said Mrs. Van Voort, "I want this picture, it has taken hold of me." She was still looking steadfastly at it. "Why did you paint my hand there?" she asked.

The artist looked at her with a curious smile.

"If I did so, it was inadvertently," he said. "I painted a beautiful hand with jeweled fingers, and it turns out to be yours, or very like yours."

He named the price, a large one naturally, but less than half that of the Italian Sunset. It was half the size and had, he explained, taken very much less time.

"It is understood then," said Mrs. Van Voort, "that it is sold, but I prefer that you should not mention me as the purchaser, while it is on exhibition."

Mrs. Van Voort, on her way home, was strangely pre-occupied. The strong, almost passionate appeal of Silvia Pennington for the hospital and chapel in the slums, seemed to have been the prelude to the unexpected sight of the picture which had so strangely impressed her.

"Don't give me your answer now," Miss Pennington had said; "leave me time to pray that it may be favorable." The words suddenly came back to Mrs. Van Voort—they were almost audible, and with them came the consciousness of the beginning of a change, which she could not define, within herself.

The next day Miss Pennington received the following note, which filled her with a surprise so great and a gratitude so profound that to fall upon her knees with clasped hands and happy tears, seemed the only way to express her feelings:

"DEAR SILVIA:—Prepare for a surprise; it cannot be greater than what I myself experience. I was annoyed with you yesterday, as you no doubt perceived, and while conscious of your unselfish devotion, I hardened my heart against you, saying a number of disagreeable things about you to myself, after you had gone. Well, I went to Penrose's studio and saw the famous sunset which I purposed buying, but he showed me his *last* work, just finished; a famishing out-cast girl of the slums, with a face of despair, and beside her the folds of a velvet gown and a hand like mine drawing it away from the defilement of her touch. Perhaps, but for that hand, I might not have been so much impressed, but the thing seemed a commentary on what you had said to me. Anyhow, I have bought that picture instead of the other, at half the price. The difference will go a long way toward Mr. Lattimer's Hospital in the slums. I enclose a check for him for the amount. It may be that after all I shall acquire a taste for giving in your way.

"Your old friend,

"EDITH VAN VOORT."

## The Family Fireside

### A PETITION.

Dear Lord, the way seems long and dark and dreary;  
 Father, I stretch my trembling hands to Thee.  
 Help me, I pray Thee; tired I am and weary;  
 So long the path, and dark, that leads to Thee.

The cross Thou gavest me, how can I bear it!  
 Without that help Thou promised to bestow  
 On those, who ask in faith? If Thou but share it,  
 My burden, it will then much lighter grow.

Dear Heavenly Father, help me, I implore Thee!  
 Light Thou my path and guide me in the way;  
 Though dark the night, if Thou wilt go before me,  
 I, too, shall find, at last, Eternal Day.

LENA S. THOMPSON.

### THE WALKING WISH.

BY THE REV. CHESTER WOOD.

**Y**OU have doubtless heard of the old-time school composition which took a certain subject and then proceeded in about this style:

"Birds. There are many kinds of birds, as the blue-bird, the black-bird, the yellow-bird," and so on.

Well, that is the case with wishes. There are many kinds of wishes. There is the impossible wish, and the possible wish; as the wish of the baby for the moon, and, a little later, the wish of the boy for a kite. There is the far wish and the near wish, or the mere vague dream, and the half-formed determination. There is the wish up, and the wish down; or the desire for that which is good for us, for upward and onward progress; and again for that which is not good for us, but which would take us back and downward.

Now all these wishes really belong to one of two classes: one class which is known as the sitting down wish, and the other class as the walking wish.

A wise man was once discussing a question, and some one was talking about where he stood. The wise man said: "It doesn't matter so much where you stand, as it does in what direction you are going."

So in wishes: it really doesn't matter after all so much what are your wishes, as it does whether they are sitting down wishes, or whether they are walking wishes. Then it does matter very much; then it means whether you are remaining at a standstill in life, or whether you are going backward and downward in life, or whether you are going onward and upward in your life.

For as your walking wishes are, so is your life. Look at any successful man, and what he is, is but the result of a walking wish.

All the failures in the world have probably wished to be successes; have wished for this and for that: but their wishes were sitting down wishes, and so they never reached the thing or point wished for.

You see how simple it is, how perfectly plain and self-evident.

It is all right to wish, to wish most strongly, on and on, and up and up. It is a grand thing to throw your wishes as far beyond you as you possibly can, and then—walk ever toward them, for then they become real and you own them.

But to wish and sit down with all your wishes lying on you, then you never get any place; then your wishes own you and master you, instead of your owning and mastering them; then your wishes instead of being a great light, a great magnet to draw you on and on, then they become a load to weigh you down and keep you back.

So, remember the walking wish. You know that even Aladdin's lamp had to be rubbed, and the wonderful traveling cloak of the Lame Prince had knots to be untied. So in real life: to him that has the gift of the walking wish, to think of what he wants, and then patiently, strongly, and lovingly work to realize it, to such an one, life is ever more and more a success.

THIS OUGHT to be our endeavor—to conquer ourselves, and daily to wax stronger, and to make a further growth in holiness.—*Thomas Kempis.*

### MENU FOR A WEEK FOR A FAMILY OF FOUR.

BY L. E. CHITTENDEN.

SUNDAY.

BREAKFAST.

Fruit .....	10 cts.
Home-made rolls and butter .....	08 cts.
Coffee .....	03 cts.
Poached eggs on squares of crustless toast .....	05 cts.
<b>Total .....</b>	<b>26 cts.</b>

DINNER.

Tomato soup .....	05 cts.
Rump roast of beef .....	60 cts.
Potatoes roasted around beef .....	05 cts.
Cauliflower .....	10 cts.
Home-made bread with butter .....	05 cts.
Salad dressed with oil .....	10 cts.
Spanish cream .....	15 cts.
Blocks of sponge cake .....	15 cts.
Iced tea or coffee .....	03 cts.
<b>Total .....</b>	<b>\$1.28</b>

SUPPER.

Cold veal loaf (from Saturday) .....	
Peanut butter sandwiches .....	10 cts.
Fruit salad .....	15 cts.
Tea and milk .....	05 cts.
<b>Total .....</b>	<b>30 cts.</b>

MONDAY.

BREAKFAST.

Cereal with cream .....	10 cts.
Gluten gems and butter .....	05 cts.
Browned beef hash (yesterday's beef and potatoes) .....	03 cts.
Coffee .....	03 cts.
<b>Total .....</b>	<b>21 cts.</b>

LUNCHEON.

Omelet, with tomato sauce (tomato sauce made from Sunday's soup) .....	05 cts.
Cauliflower (and any other vegetable left over) salad on lettuce, French dressing .....	05 cts.
Bread and butter, tea .....	08 cts.
Bananas and cream .....	15 cts.
<b>Total .....</b>	<b>33 cts.</b>

DINNER.

Clear beef soup (made from rump bone) .....	
Cold roast beef sliced and garnished .....	
Creamed potatoes .....	05 cts.
Olives .....	10 cts.
Cabbage slaw .....	10 cts.
Sweet corn pudding .....	10 cts.
Apple pudding with sauce .....	10 cts.
<b>Total .....</b>	<b>45 cts.</b>

TUESDAY.

BREAKFAST.

Cereal with cream or fruit .....	10 cts.
Coffee .....	03 cts.
Creamed toast (with arrow-root for thickening) .....	10 cts.
Breakfast bacon .....	05 cts.
<b>Total .....</b>	<b>28 cts.</b>

LUNCHEON.

Beef croquettes .....	05 cts.
Cheese crackers, and salad .....	15 cts.
Biscuits .....	03 cts.
Oranges, or other fruit .....	10 cts.
Cocoa .....	05 cts.
<b>Total .....</b>	<b>38 cts.</b>

DINNER.

Lamb chops .....	30 cts.
Bread and butter .....	05 cts.
Mashed browned potatoes .....	03 cts.
Peas .....	15 cts.
Bread pudding .....	10 cts.
Coffee or iced tea .....	03 cts.
<b>Total .....</b>	<b>66 cts.</b>

WEDNESDAY.

BREAKFAST.

Oranges .....	10 cts.
Muffins and butter .....	05 cts.
Creamed chipped beef .....	10 cts.
Coffee .....	03 cts.
<b>Total .....</b>	<b>28 cts.</b>

LUNCHEON.	
Potato salad .....	10 cts.
Beaten biscuit and butter .....	05 cts.
Jam, and warm ginger nuts .....	15 cts.
Tea .....	03 cts.
Total .....	33 cts.
DINNER.	
Meat pie (left overs) .....	15 cts.
Beans, and salad .....	20 cts.
Fresh bread and butter .....	05 cts.
Apple pie .....	10 cts.
Total .....	50 cts.
THURSDAY.	
BREAKFAST.	
Cereal and cream .....	10 cts.
Coffee .....	03 cts.
Rolls .....	03 cts.
Potato balls .....	03 cts.
Total .....	19 cts.
LUNCHEON.	
Escalloped sweetbreads .....	15 cts.
Bread and butter .....	03 cts.
Orange soufflé .....	15 cts.
Total .....	35 cts.
DINNER.	
Soup (Bouillon) .....	10 cts.
Broiled beef-steak .....	25 cts.
Baked potatoes .....	03 cts.
Salad and crackers .....	10 cts.
Wine jelly, cake .....	15 cts.
Total .....	63 cts.
FRIDAY.	
BREAKFAST.	
Fruit .....	10 cts.
Codfish balls .....	05 cts.
Creamed potatoes .....	05 cts.
Dry toast .....	05 cts.
Coffee .....	03 cts.
Total .....	28 cts.
LUNCHEON.	
Sardines with lemon .....	15 cts.
Boiled rice and cream .....	10 cts.
Bread and butter; Iced tea .....	08 cts.
Total .....	30 cts.
DINNER.	
Soup made from odds and ends .....	05 cts.
Broiled or baked white-fish .....	25 cts.
Mashed potatoes .....	05 cts.
Tomatoes, sliced, with mayonnaise .....	15 cts.
Bread and butter .....	05 cts.
Shredded pineapple .....	15 cts.
Coffee .....	03 cts.
Total .....	73 cts.
SATURDAY.	
BREAKFAST.	
Fruit .....	10 cts.
Fish balls (yesterday's fish shredded and mixed with cold potatoes and tomato, fried delicately) .....	05 cts.
Rice muffins .....	03 cts.
Coffee .....	03 cts.
Total .....	18 cts.
LUNCHEON.	
Salad .....	10 cts.
Cheese straws (home-made) .....	05 cts.
Apple sauce (flavored with tough ends of yesterday's pineapple) .....	05 cts.
Jelly cake, rolled .....	10 cts.
Total .....	30 cts.
DINNER.	
Veal loaf .....	50 cts.
Butter beans .....	10 cts.
Fresh bread and butter .....	05 cts.
Apple snow, and cake .....	25 cts.
Total .....	90 cts.
Total for week .....	\$9.07

This is the bill of fare purchased and cooked by a woman who never dared allow her table to exceed \$10 for four people

and a small hand-maiden in the kitchen. And this must include fuel-gas and ice. There were some perilous times when but \$7.00 could be allowed; then desserts and made drinks for dinner, olives and other dainties, were rigorously excluded, with no loss in the nutritive properties of the table.

Dainty serving is indispensable always, and is a wonderful aid when the menu is simple.

When the hand-maiden is small and inefficient, much care and thought must be given to simple, quickly-prepared luncheons, and breakfasts on Sunday, sweeping and washing and ironing days. Also, when an expensive meat is purchased, the vegetables, while harmonious, may be less expensive; and when the meat is a left-over, desserts, salads, and soups may be richer and more elaborate.

The prices are based on Illinois markets.

### FANCY AND FACT.

By ROLAND RINGWALT.

A NUMBER of philosophers declare that the mind cannot imagine anything, however improbable, that will not some day be realized. They go so far as to include the dreams of poets, the crude fancies of the old legends, and even the absurdities of the jesters.

The Scandinavian folk-lore tells of a vessel that could travel at the bottom of the sea, and the submarine navigation of the present day verifies what seemed an idle tale. Flying machines have their counterparts in real life, and the mysterious tokens and signs of the fairy tales are matched by signal apparatus. Baron Munchausen declared that he dug a canal through the Isthmus of Suez and meant to dig one through the Isthmus of Panama. Our grandfathers thought this a huge joke, but it does not seem unlikely that the second canal will be dug, as the first one has been. People less than forty remember the excitement aroused by the novel wherein Verne described a journey around the world in eighty days. The book was read by thousands, and when dramatized it ran for weeks. But in a few years Nellie Bly, Elizabeth Bisland, and George Francis Train made the trip in decidedly less time than Verne's hero. Since telegraphy has come into play, it is no extravagance to talk of putting a circle round the globe in forty minutes.

One of the most striking of the old legends tells of people who are cured of their maladies by infinitesimal doses, and modern pharmacopeia furnishes a thousand parallels. The heroes of folk-lore make all kinds of ingenious substitutions, and transform an article into another with surprising ease. But their changes and conversions are not more remarkable than modern processes wherein one substance is manufactured into another or put to a purpose to which few would have deemed it available. No fairy godmother ever looked at a hornet's nest, and prophesied that paper would serve in sending a letter to a queen, and in making wheels for railroad cars. The spirits that obey the enchanter and tear to pieces the awkward holder of the wand are matched by gas and electricity, these mighty forces, so useful, yet so dangerous.

In the stories of old days shrewd observers constantly find uses for what seemed worthless, or discover treasures in apparently barren soils. Thinking men regarded it as a sublime burst of poetry when Isaiah declared that the wilderness should blossom as the rose, but his words might be written on the wall of the room in which irrigation congresses assemble. Irrigation turns poetry into prose. When the refuse of one generation becomes the salable article for another; when the dust heap and the sewers yield their tribute to the workshop and the laboratory the fancies enlist themselves in the line of fact. It is not so very long since anthracite coal lands could not find a purchaser, and many recall the days when the tomato was looked on as uneatable. The trend of modern research is so marked that one shrinks from declaring that there is any object for which science will not find a use.

A magic fingerstall enabled the owner to see without being seen. The scout or the detective, hidden amid the bushes, uses his kodak. Every one of the mythical devices whereby the villain's craft is exposed is matched by the tests of chemistry or by the Roentgen rays. The correspondences are too many and too close to be overlooked. Yet while old poems and myths are frequently quoted for their moral and social allegories, their industrial value has not received the attention it merits. The long succession of discoveries and inventions strengthens the belief of those who hold that every dream will have some fulfilment.

## Church Kalendar.



- June 1—First Sunday after Trinity.  
 " 6—Friday. Fast.  
 " 8—Second Sunday after Trinity.  
 " 11—Wednesday. St. Barnabas, Apostle.  
 " 13—Friday. Fast.  
 " 15—Third Sunday after Trinity.  
 " 20—Friday. Fast.  
 " 22—Fourth Sunday after Trinity.  
 " 24—Tuesday. Nativity St. John, Baptist.  
 " 27—Friday. Fast.  
 " 29—St. Peter, Apostle. Fifth Sunday after Trinity.

### KALENDAR OF COMING EVENTS.

- June 10—Dioc. Conv., Central New York, Connecticut.  
 " 11—Dioc. Conv., Marquette, North Carolina, Asheville.  
 " 15—Conv., Montana.  
 " 18—Dioc. Conv., Vermont.

## Personal Mention.

THE address of the Rev. F. W. AMBLER is changed from Atlanta to Cartersville, Ga.

THE Rev. G. W. ATKINSON will take charge of work at St. Mark's, Jersey City, for July and August, and on Sept. 1st will go to the Church of St. Mary the Virgin, New York City, as curate.

THE Rev. W. B. BEACH has accepted work as assistant at St. John's Church, Wilmington, Del., where he will begin July 1st.

THE address of the Rev. GEO. W. DU BOIS has been changed from Essex, N. Y., to Beedes, N. Y.

THE address of the Rev. G. MCC. FISKE, D.D., is 97 Williams St., Providence, R. I.

THE Rev. FREDERICK W. FITTS has been appointed assistant at St. Stephen's Church, Boston.

THE Rev. A. V. FRANCIS has resigned his work at Muskogee, Ind. Ter.

THE Rev. CHARLES Y. GRIMES of Denver, Col., has resigned his charge and accepted the position of Archdeacon of Olympia under Bishop Keator. Mr. Grimes will reside at Tacoma, Wash.

THE Rev. C. R. HODGE of New Lenox, Ill., has accepted a call to Selma, Alabama.

THE Rev. EDWARD M. JEFFERYS has resigned charge of St. Paul's Church, Doylestown, Pa., and will assume that of Emmanuel Church, Cumberland, Md.

THE Rev. ROBT. M. LAURENSEN is soon to take charge of work at Ardmore, Ind. Ter.

THE address of the Rev. S. WOLCOTT LINSLEY is St. James' Rectory, Winsted, Conn.

THE Rev. JAMES B. MAY of Pottsville, Pa., has accepted a call to the Free Church of St. Barnabas, Reading, Pa.

THE Rev. J. P. McCULLOUGH, rector at Delavan, Wis., has accepted a call to St. Luke's Church, Willmar, Minn.

THE address of the Rev. ERLE H. MERRIMAN is changed from General Theological Seminary to 3020 Harrison St., Kansas City, Mo.

THE Rev. JAMES A. MITCHELL, rector of St. Paul's Church, Centerville, Md., has resigned his charge on account of ill health, the resignation to take effect in October.

THE Rev. ROBERT BURWELL NELSON, assistant at Christ Church, Baltimore, Md., has resigned to become, on July 1st, Canon of St. Paul's Cathedral, Cincinnati, Ohio.

THE address of the Rev. J. R. PECKHAM is changed from Glastonbury to Meriden, Conn.

THE address of the Rev. RALPH B. POMEROY is 34 Denniston St., Newport, R. I.

THE address of the Rev. H. PERCY SILVER, Chaplain of the 30th Infantry, U. S. Army, is Boas, Marinduque, Philippine Islands.

THE Rev. S. P. SIMPSON will be in charge of the services at All Angels' Church, Shinnecock

Hills, L. I., from June 15th to Oct. 1st. Address, Easthampton, Long Island.

THE Rev. L. H. SNELL will take charge of work at Wagoner and Tablequah, Indian Territory.

THE address of the Rev. JAMES H. VAN BUREN is Church Missions House, 281 Fourth Ave., New York.

THE Rev. C. S. WARE of Bolivar, Tenn., has resigned his rectorship.

THE Rev. ANDREW CHALMERS WILSON of Christ Church, Sausalito, Calif., has sailed for a two months' vacation in the Hawaiian Islands.

BISHOP WORTHINGTON, who resides for six months at the Hotel Manhattan, New York, has gone to Pittsfield, Mass., where he may be addressed until November 15th.

### ORDINATIONS.

#### DEACONS.

CENTRAL NEW YORK.—On May 28th, in the Church of the Saviour, Syracuse (the Rev. Karl Schwartz, rector), the Bishop of the Diocese admitted the following persons to Deacon's Orders: ALMON A. JAYNES, FRANCIS S. CURTIS, HENRY N. HYDE, WILSON E. TANNER, and FREDERICK E. HENSBRIDGE. The candidates were presented by the Rev. Drs. Theodore Babcock and Robert Hudson, and the Rev. E. W. Saphore. The sermon was by the Rev. Charles J. Schrimpton.

FOND DU LAC.—On Trinity Sunday, in Christ Church, Green Bay, Wis., by the Bishop Coadjutor of the Diocese, Mr. FRANK ARTHUR SAYLOR was ordered deacon. The sermon was preached by the Rev. Canon Barry of Fond du Lac. The candidate was presented by the Rev. Henry S. Foster, rector of the parish.

NEW JERSEY.—The Bishop of the Diocese ordained Mr. ROBERT THOMAS WALKER, deacon, in Christ Church, Elizabeth, on Monday, May 26th. The rector, the Rev. H. H. Oberly, D.D., preached the sermon and presented the candidate. In the celebration of the Holy Eucharist the Bishop was assisted by the Rev. H. P. Dyer and the Rev. Brockholst Morgan. The Rev. Dr. W. H. Sleeper and the Rev. E. B. Nash were present in the chancel. Mr. Walker was a child when the rector came to the parish, and has served under him as chorister, acolyte, choirman, Sunday School teacher, and lay reader.

PITTSBURGH.—On Trinity Sunday, in Calvary Church, New York, the Rt. Rev. Dr. Worthington, acting for the Bishop of Pittsburgh, admitted to the diaconate Mr. ARTHUR SANFORD LEWIS, a graduate of this year at the General Theological Seminary. Mr. Lewis will take up missionary work in the Diocese of Pittsburgh on July 1st.

VERMONT.—On Saturday in Whitsun-week, at Christ Church, Bethel, Vt., the Bishop of Vermont ordained to the diaconate Mr. ROBERT CHILD WILSON.

#### DEACONS AND PRIESTS.

ALABAMA.—On Trinity Sunday, in Grace Church, Woodlawn, the Rt. Rev. Robert W. Barnwell, Bishop of Alabama, admitted as deacon RAIMUNDO DE OVIES; and advanced to the Order of Priesthood the Rev. DANIEL FORNEY HOKE. The candidates were presented by the Rev. Innes O. Adams, of St. James' Church, Eufaula, who also preached the sermon. The Rev. Mr. Cassell assisted in the service.

LONG ISLAND.—In the Cathedral of the Incarnation, Garden City, on Trinity Sunday, by the Bishop of the Diocese: Priests—The Rev. HENRY C. BRIGGS, of Calicoon Depot, N. Y.; the Rev. WILLIAM S. PACKER, and the Rev. CHARLES H. WEBB. Deacons—The Messrs. EDWARD MCP. GENNS, a recent General Seminary graduate, who will work in Newark Diocese; GEORGE ALBERT KANE, a Methodist minister; and ROELF H. BROOKS, who has long been a lay reader in the Cathedral Mission work. The sermon was preached by the Rev. Dr. Spencer S. Roche, and others who assisted in the service were Dean Cox, Canon Bryan, and the Rev. Paul F. Swett.

#### PRIESTS.

MILWAUKEE.—On Trinity Sunday at the ordination of the Lord Bishop of Toronto, the Rev. F. A. REEVE was ordained to the priesthood by the Bishop of Toronto, acting for the Bishop of Milwaukee. The candidate was presented by the Rev. Prof. Jenks, of Trinity College, who also preached the ordination sermon.

### DEPOSITION.

DULUTH.—Notice is hereby given (Title II., Canon 5, § 1. Digest), that on the 20th day of May, A. D. 1902, in St. Paul's Church, Duluth, I deposed from the Ministry of the Protestant Episcopal Church, at his own request, ARTHUR NEVILLE CLAGETT, Presbyter, he having declared to me in writing his renunciation of the same, as "continued illness forbade close study and public speaking." And furthermore I certify, that I pronounced and recorded said deposition in the presence of the Rev. A. W. Ryan, D.C.L., LL.D., and Ven. T. H. M. Villers Appleby, D.D., LL.D. J. D. MORRISON, Bishop of Duluth.

### RESTORATION.

INDIANA.—Notice is hereby given that, on the 22nd day of May, 1902, I remitted and terminated the sentence of deposition pronounced by me on the Rev. PAUL ROBERT TALBOT, on the 25th day of January, 1900, and that he is hereby restored to the ranks of the ministry of the Church. JOSEPH M. FRANCIS, Bishop of Indiana.

### DEGREES CONFERRED.

GEN. THEO. SEM.—D.D. upon the Rt. Rev. CAMERON MANN, D.D., Bishop of North Dakota, and the Rt. Rev. CHARLES S. OLMSTED, D.D., Bishop of Colorado.

### DIED.

CARTER.—At Anamosa, Iowa, on Thursday, May 15, 1902, after a long illness, CHARLES McCALL CARTER, in the fiftieth year of his age. A devoted and faithful layman, a devout Christian, a man of unblemished character.

GREENE.—Passed away on April 30, 1902, at Binghamton, N. Y., in the 67th year of her age, MARY DEWEY GREENE, wife of the late Dr. Jeremiah G. Greene.

MOORHOUSE.—At 31 Wendell Avenue, Pittsfield, Mass., May 22nd, 1902, the Rev. ARTHUR BANNARD MOORHOUSE, in the 45th year of his age.

### OFFICIAL.

THE UNDERSIGNED hereby gives notice that he has ceased to have any connection with or to have the least responsibility for the Society of the Atonement, whose headquarters are at Graymoor, New York. LEIGHTON COLEMAN, May 16, 1902. Bishop of Delaware.

### CAUTION.

WILL you not allow me through your columns to warn the clergy against a young man with small black mustache, dark-brown eyes, and of rather pleasant manners, with a letter from a New York City clergyman? He claims to be a showman who has been with Wild West shows and carries a letter to show that he is to meet a show manager in a few days and asks for a loan of money to get him to place of meeting, etc. He is out to work the clergy, evidently, and worked me. Sincerely, J. D. MILLER.

Lincoln, Neb., June 3, 1902.

### WANTED.

#### POSITIONS OFFERED.

TEACHER.—A young lady as third assistant for classes of small boys in a parochial school in the city of New York. Normal School preferred—\$450 with increase. An excellent opportunity for one desiring to avail herself of the city evening and art schools. Send full particulars of experience, etc., to PRINCIPAL, P. O. Box 672, New York City.

#### POSITIONS WANTED.

A PRIEST of experience desires permanent parochial work at living salary. Excellent reader and sermonizer, and successful worker. Highest testimonials. Address, ANGLICAN, care THE LIVING CHURCH, Milwaukee.

YOUNG 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.

#### MISCELLANEOUS.

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

**CHOIR EXCHANGE.**

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

**MUSICAL INSTRUCTION.**

**S**PECIAL INSTRUCTION TO CHOIRMAS-TERS, in training the *Boy Voice*. Address, **G. EDWARD STUBBS**, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

**SUMMER RESORTS.**

**A** COMPLETE FURNISHED COTTAGE, located on Green Lake, Wis., for rent. A family without children preferred. The location of cottage is one of the most desirable on the lake and within 30 rods of the Sherwood Forest Hotel. Rent, \$125. a month. Address, **LANT. WOOD**, Marinette, Wis.

**C**AMP POKEGAMA, Itasca Co., Minn., for boys and young men. Boating sports, nature study, careful supervision, moderate prices. References. Address, **H. W. SLACK**, 734 Olive St., St. Paul, Minn.

**O**UTING FOR THREE BOYS. Capt. **J. A. SMALE**, of St. John's Military Academy, will take charge of three boys for the summer. Address, **Delafield, Wis.**

**RETREATS FOR CLERGY.**

**PHILADELPHIA.**—A Retreat will be held at St. Saviour's House, Philadelphia, beginning Tuesday, Nov. 11th, and ending Nov. 14th. Conductor, the Rev. Father Huntington, Sup. O.H.C. Application to be made to the Rev. William McGarvey, 1606 Mifflin street, Philadelphia.

**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.

**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.

**OTHER RETREATS.**

**T**HE 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.

**MISCELLANEOUS.**

**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 in-

trusted 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.**

**APPEALS.**

**THE CHURCH PERIODICAL CLUB.**

THE CHURCH PERIODICAL CLUB would like to make an appeal for aid through your columns. The work of the Club has grown so that the demands upon its resources are ever greater and greater, followed by a consequent need of financial support and a larger supply of literature. This Club is a channel through which all can aid in advancing Church work, by supplying mental food and stimulus to those who, because of their isolated positions and meagre salaries, are denied all literary privileges, to whom a new book or magazine is an event of the year. This cannot be done, however, without assistance, and the Club appeals now for literature and money wherewith to carry on its work during the summer months. The expense of forwarding reading matter to far-off places is great, and yet it is there that the need is greatest. Even the smallest amount is acceptable and may be sent to Mrs. ALBERT BULLUS, Treasurer of the Church Periodical Club, 281 Fourth Avenue, New York City.

**MEMORIAL OF DR. CORBYN.**

ON MARCH 28th, 1902, Rev. WILLIAM B. CORBYN, a valued and revered citizen of Quincy, rector of the Church of the Good Shepherd and for 22 years Principal of the Quincy High School, departed this life at the age of 88 years.

Dr. Corbyn's numerous friends in the Church, in the schools, and in the community, desire to establish some lasting memorial which may express their admiration for his character and learning, and their affectionate gratitude for benefits received from him.

Among many suggestions made to the committee as to the form of this memorial, one that has met with much favor, is the endowment in perpetuity of a free bed in Blessing Hospital. Dr. Corbyn's name would thus be permanently associated with the relief of the sick and needy, who always found in him a sympathetic friend.

The amount required to endow a room is \$4,000. Should this sum not be reached, the committee will fix upon some other fitting memorial.

Subscriptions or remittances will be received by the following persons, namely:

Rt. Rev. Frederick W. Taylor, Bishop of Quincy (residence, Quincy, Ill.).

Rev. Frederick S. Penfold, Canon of the Cathedral of St. John and rector of the Church of the Good Shepherd, Quincy, Ill.

Edward J. Parker, Cashier of the State Savings, Loan and Trust Company, Quincy, Ill., or, Thomas Burrows, Treasurer of the Dr. Corbyn Memorial Society, Quincy, Ill.

The following is a quotation from the will of Dr. Corbyn:

"*In primis*—I commend my soul to God, my

Almighty Creator and Father, humbly trusting through His mercy and His Holy Son Jesus Christ, to attain unto the repose of Paradise, and, finally, unto the life everlasting into His Kingdom of Heaven. I give my body to the ground, from whence it was taken, in the humble hope of the resurrection at the coming of the Lord.

"If I have an enemy, I leave him forgiveness and a prayer for the peace of God between us. To my friends I bequeath hope and benediction. Amen."

In behalf of the Society,  
Yours faithfully,  
**JAMES HANDLY,**  
Secretary.

**BOOKS RECEIVED.**

**CHARLES SCRIBNER'S SONS.** New York.

*A Pasteboard Crown.* A Story of the New York Stage. By Clara Morris, author of *Life on the Stage*, etc. With Frontispiece from a Drawing by Howard Chandler Christy. Price, \$1.50.

**E. P. DUTTON & CO.** New York.

*Old Gold*; or, The Cruise of the "Jason" Brig. By George Manville Fenn, author of *King o' the Beach*, *King Robert's Page*, *Young Robin Hood*, etc., etc. Illustrated by Stanley L. Wood. Price, \$1.50

*The Religious Life and Influence of Queen Victoria.* By Walter Walsh. Price, \$2.50 net.

*The Time of Roses.* By L. T. Meade, author of *A Bunch of Cherries*, etc., etc. Price, \$1.50.

*Religious Systems of the World.* A Contribution to the Study of Comparative Religion. A Collection of Addresses Delivered at South Place Institute. Now revised and in some cases re-written by the authors, together with some others specially written for this volume. Price, \$2.50 net.

**A. S. BARNES & CO.** New York

*Home Thoughts.* Second Series. By "C." (Mrs. James Farley Coxe). Price \$1.20 net.

**FLEMING H. REVELL CO.** Chicago.

*Primitive Semitic Religion To-day.* A Record of Researches, Discoveries, and Studies in Syria, Palestine, and the Sinaitic Peninsula. By Samuel Ives Curtiss, Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary. Price, \$2.00 net.

**LONGMANS, GREEN & CO.** New York.

*The Hinderers.* A Story of the Present Time. By Edna Lyall, author of *Donovan*, *We Two*, *In Spite of All*, *Doreen*, *Wayfaring Men*, etc. Price, \$1.00.

**LOTHROP PUBLISHING CO.** Boston.

*Tween You and I.* Some Little Problems of Life. Part I.—Concerning Men. Part II.—Concerning Women. By Max O'Rell, author of *John Bull and his Islands*, *Jonathan and his Continent*, *Her Royal Highness Woman*, etc., etc. Price, \$1.20 net.

*Unto the End.* By Pansy (Mrs. G. R. Alden), author of *Pauline*, etc. Illustrated. Price, \$1.50.

*Five Little Peppers Abroad.* By Margaret Sidney, author of *Five Little Peppers and How They Grew*, *A Little Maid of Concord Town*, *The Judges' Cave*, etc. Illustrated by Fanny Y. Cory. Price, \$1.10 net.

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

*The Philosophy of the Christian Religion.* By Andrew Martin Fairbairn, M.A., D.D., LL.D., Principal of Mansfield College, Oxford, Author of *Studies in the Philosophy of Religion*, *Christ in Modern Theology*, etc. Price, \$3.50 net.

**PAMPHLETS.**

*Child Study.* Its Place in Determining the Selection of Lesson Material for a Primary Lesson Course. An Address delivered before the Forty-second Annual Convention of the Ohio Sunday School Association at Chillicothe, Ohio, June 5, 1901, and Bibliography. By Mary E. Hutcheson. Price, 10 cents. The Church Education Association, Columbus, Ohio, Publishers.

# The Church at Work

## MISSIONARY BISHOPS-ELECT.

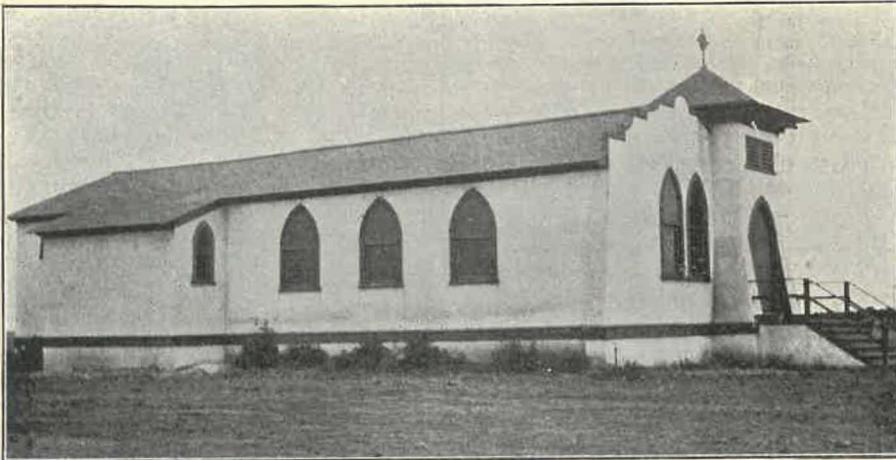
A MAJORITY of Standing Committees have given consent to the consecration of the Rev. Henry B. Restarick as Missionary Bishop of Honolulu and the Rev. James H. Van Buren as Missionary Bishop of Porto Rico.

## LOS ANGELES.

Jos. H. JOHNSON, D.D., Bishop.

### New Church for San Diego.

A PLAN is on foot to erect a new church for All Saints' Mission, San Diego, the style to be that of the old Spanish missions, with cement foundations and tiled roof, the appearance being similar to the cut herein printed. The present edifice, of which an illustration also appears, will then be moved to the rear of the lot facing Thornton street



PRESENT EDIFICE, ALL SAINTS' MISSION, SAN DIEGO, CAL.

and will be used as a guild hall and Sunday School room. The proposed building will cost about \$10,500. This work is an offshoot of St. Paul's parish, started by the rector, the Rev. H. B. Restarick, now Missionary Bishop-elect of Honolulu, in 1897, during which year a small guild hall was erected upon leased ground. A lot was purchased in the spring of 1899 to which the guild hall was removed, and there it was enlarged. Additional land has been purchased and given for the work, so that the

work will be commenced as soon as two-thirds of that amount is in hand, which it is hoped will be in the near future.

## ALASKA.

P. T. ROWE, D.D., Miss. Bp.

### Altar for Skaguay.

AN ORDER has been placed with Messrs. Edson & Son of Fond du Lac, Wis., for an



PROPOSED NEW BUILDINGS, ALL SAINTS' CHURCH, SAN DIEGO, CAL.

present property upon which the new buildings are to be erected is owned by the parish and consists of 150 x 140 feet. During the past winter the work was in charge of the Rev. Charles L. Barnes as vicar under Mr. Restarick as rector.

altar and reredos for the mission at Skaguay (Rev. J. G. Cameron, missionary). The altar, which is now completed, is erected with gradine in three risers and tabernacle of oak. The reredos will be constructed and forwarded later.

## ALBANY.

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

### Death of Rev. Dr. Shackelford.

THE DEATH of Dr. Shackelford, already noted in these columns, was announced to the congregation of Bethesda Church, Saratoga, within which parish the Doctor had resided since he retired from the rectorship of the Church of the Redeemer, New York, by the rector, the Rev. Dr. Carey, on the morning of Trinity Sunday. Dr. Carey said that, while the end had been expected and while it was a happy release from a bed of suffering, still the going hence would create a void. Doctor Schackelford had been waiting and longing for the coming of his divine Master "How long, O Lord!" and now he was freed from earthly pain. He had fought a noble battle with disease. He was as heroic as any knight or soldier who ever went forth at the call of duty, and he has left behind him a name worthy of remembrance. The congregation would recall the words, of counsel and wisdom which he had often spoken to them from the pulpit and they would not soon be forgotten. When the end approached the brave soul was like a child sleeping in his mother's arms, full of trust and hope in the Lord. At the last moment there was an illumination of the spirit. A divine light was shed on his countenance like the glow on Moses' face when he talked with God on the Mount. It was as if the light of the celestial city had come down upon the dying saint—and then the soul was caught up into the glories of Paradise!

Appropriate memorial resolutions were passed by the vestry, in the course of which Dr. Shackelford's residence in the parish was noted, and also the fact that his wife was resident in Saratoga at the time of their marriage.

Dr. Shackelford was a native of Georgetown, S. C., where he was born May 1st, 1822. He was a descendant of the old Shackelford family of Virginia, his father, Richard Shackelford, having been born in North Carolina, his mother being an Englishwoman. Dr. Shackelford's father died while the children were young, and the widow removed to Philadelphia, where at the age of thirteen John W. was taken from school and began to obtain an education from experience in commercial

life. He afterward returned to his studies, and desiring to take orders, entered the General Theological Seminary, from which he was graduated in 1847, being ordained deacon in the same year by Bishop Alonzo Potter. After his ordination he took charge of St.

James' Church, Amesburg, Mass., serving the parish until October, 1849, during the absence of the rector in Europe. Following this he served St. John's Church, Cohoes, N. Y., for one year. In November, 1849, he was ordained priest, together with the late John Ireland Tucker, D.D., in the Church of the Holy Cross, Troy, N. Y., by the Rt. Rev. W. R. Whittingham, D.D., Bishop of Maryland, acting by request of the Standing Committee of the Diocese of New York. In December, 1849, he removed to Brooklyn, N. Y., where he became rector of St. Mary's Church, and on November 27, 1856, he became rector of the House of Prayer, Newark, N. J. On July 1, 1865, he assumed the rectorship of the Church of the Redeemer, New York City, where he ministered for a period of some 26 years, resigning his office on November 28, 1891, on account of failing health. He still, however, retained a connection with the parish, having been made *rector emeritus*. His degree of M.A. was conferred on him by Burlington College, New Jersey, and his degree of Doctor of Divinity was given him by Lewis College, Vermont.

On November 6, 1851, Dr. Shackelford was united in marriage to Miss Elizabeth Peck, daughter of the late Rockwell and Mrs. Elizabeth Haight-Putnam, in Bethesda Church; and of this marriage three children survive, Miss Eleanor A., Miss Elizabeth Putnam, and George Rockwell Putnam Shackelford. Mrs. Shackelford died on March 10, 1885. In view of his family connections it was but natural, says the *Saratogian* of that city, that Dr. Shackelford, when he gave up the charge of the Church of the Redeemer, New York, should make his home in Saratoga Springs. Ever since 1891 he resided there in his cottage on Union avenue, and there it was that he passed into the "life everlasting." He had been an invalid for a period of twelve years. But with his indomitable spirit he still was more or less active, and from time to time assisted the rector of Bethesda Church in the services and performed duties as chaplain in St. Faith's School, of which his daughter, Miss Eleanor A. Shackelford, is the foundress. He was deeply interested in the parish, and showed his good will by presenting to the church a costly Cathedral clock which plays the quarters on the Westminster Peal of bells. He was also a liberal contributor to all the good works of the parish. Before he was compelled by his growing infirmities to cease from labor he preached courses of sermons in Troy, N. Y., and elsewhere. He was noted as a preacher, never using manuscript, and his sermons were always pointed and practical. He was much sought for the purpose of preaching at anniversaries and on stated occasions. He was also for some years famous as a mission preacher. He was well equipped as a theologian, and was a staunch Churchman. He loved an ornate service, and was especially devoted to Church music. Indeed for some years he was editor of the musical department of the New York *Churchman*. He was deeply interested in all the questions and movements of the day, and wherever he went he was a welcome guest. He was given to hospitality, and was a lover of good men and of all things that are pure and beautiful. His name was well known throughout the Church and he enjoyed the confidence of distinguished Bishops and other clergy.

At the time of his death, though a resident of Saratoga Springs and a member of Bethesda parish, Dr. Shackelford was canonically connected with the Diocese of New York. We feel that a good and true man is gone, one of untarnished name, a clergyman of unusual gifts of intellect, and of magnanimous soul. "He was a scholar, and a ripe and good one; exceeding wise, fair spoken, and persuading."

#### CENTRAL NEW YORK.

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

#### The Approaching Convention.

OWING to the prevalence of small-pox at Auburn, the Bishop issues the following notice under date of May 28th: "By section 3, Article I., of the Constitution of the Diocese, and after careful inquiry and competent counsel, I hereby cancel the call for a Convention in Auburn, June 10, and now notify a meeting of the Convention on that day at St. Paul's Church, Syracuse." He also repeats the statement of his purpose "to request a lawful and gracious election at this Convention" of a Bishop Coadjutor.

Much interest attaches to the coming Convention because of the intention of the Bishop to formally ask for relief in his office. Newspaper nominations, lists of candidates, and wise (?) forecastings of the action or non-action of the Convention, have already appeared, chiefly in the press of the see city. It is said that one reporter asked the Bishop if it was true that certain clergymen, whom he named, were candidates. "It is all mere conjecture," replied the Bishop, "and the same may as truly be said of the talk about others being candidates. It is a very uncertain matter."

THE BISHOP quietly celebrated his 83d birthday, May 28th, by holding an ordination service in the morning, presiding at an informal dinner with Bishop Walker and the newly-made deacons as guests, and receiving innumerable messages of love and congratulation from friends near and far.

#### CHICAGO.

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

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

#### New Organ at Grace Church—Alumni of W. T. S.—Woman's Auxiliary.

THE NEW ORGAN of Grace Church, Chicago, was dedicated on the morning of Sunday, May 25th, by the Bishop Coadjutor. Special music was rendered in connection with morning prayer and a sermon preached by the Bishop Coadjutor on the value and function of external worship, with special reference to music as one of the chief accessories thereto. The organ was presented by Mr. E. P. Bailey on behalf of Mr. and Mrs. Jesse Spalding, as a memorial of their two deceased sons. It was accepted on behalf of the parish by the Rev. F. G. Jewett, Jr., priest-in-charge. The memorial tablet was unveiled and the dedication prayer said by Bishop Anderson. The organ and improvements represent an expenditure of \$18,000. The organ was built by the W. W. Kimball Company.

THE ALUMNI ASSOCIATION of the Western Theological Seminary celebrated its annual Eucharist in the chapel of the Seminary at 11 o'clock, Thursday morning, May 29th, the Rev. A. H. Lealtad being the celebrant. The business meeting was held immediately thereafter. The Rev. J. C. Sage of Dubuque was re-elected President, and the Rev. A. B. Whitcombe, Secretary and Treasurer. After the business meeting luncheon was served in the refectory of the Seminary. Speeches were made by the following reverend clergy: W. C. DeWitt, F. J. Hall, D.D., J. A. Carr, N. B. Clinch, J. H. Parsons, G. L. Sjostrom, E. J. Randall, and A. H. Lealtad. Dr. Gold was present at the luncheon and was presented by the alumni with a hood indicative of his rank as Doctor of Sacred Theology, Racine College.

THE EIGHTEENTH annual meeting of the Chicago branch Woman's Auxiliary was held in Grace Church, Oak Park, Thursday, May 29th. Facility of transportation and perfection of weather brought together a large representation from most of the parishes in the Diocese. At least 500 women were present at the morning session, which consisted

of a celebration of the Holy Communion and an inspiring sermon by the Rev. John Henry Hopkins of Epiphany Church. The Bishop Coadjutor of Chicago was the celebrant, assisted by the Rev. Chas. Scadding, the Rev. E. J. Randall, and the Rev. W. B. Hamilton. The presence of Grace Church choir added much to the beauty of this service. Luncheon was served by the women of the parish in the parlors of a neighboring church, thus leaving the parish house of Grace Church as a place for rest and refreshment. The afternoon session was called to order by Bishop Anderson, who presided. The customary devotions preceded a short address of welcome by the Rev. E. V. Shayler, rector of Grace Church. He spoke of the stimulus such a gathering means to the entertaining branch and hoped that the missionary zeal, so prominent already in his parish, might be largely increased thereby. Fifty-six branches, represented by 408 delegates, responded to roll-call. The Corresponding Secretary's and Treasurer's combined report was read by Miss Mary L. Banks and showed the largest receipts in the history of the Chicago branch. During the year 125 organizations, belonging to 76 parishes and missions, have contributed \$24,538.61 in money and boxes. Of this amount \$7,938.69 represents the value of the boxes and the remainder is in money. Encouraging reports were read by Mrs. Ainsworth, Mrs. Hibbard not being present, for the Society for the Relief of Widows and Orphans of Clergymen; by Mrs. Fullerton, in Mrs. Blair's absence, for the Comfort Club; by Mrs. Starbuck and Mrs. McArthur for the Library Committee; and by Mrs. Crerar for the Linen Committee of St. Luke's Hospital. The annual address of the President, Mrs. John Henry Hopkins, which followed, breathed forth the very enthusiasm that she urged upon her hearers. "Enthusiasm," Mrs. Hopkins said, "usually comes along the well-worn path of some duty and is in its highest form consecration to God's service." Mrs. Hopkins announced that the amount placed on the alms basins in the birthday offering envelopes was \$520.52. This sum is most encouraging, as it covers only five months of birthdays in the Diocese.

The committee on the Distribution of the Remnant of Miss Prophet's Salary offered a resolution which was adopted, that the \$81.00 accruing from Miss Prophet's salary be tendered Miss Hibbert as a gift in recognition of faithful service. The annual opportunity of making pledges for the work of the Assistant City Missionaries was given at this point and resulted in pledges amounting to \$1,208.50. The Junior branches of the Diocese in response to a recent appeal assumed the responsibility of the McLaren and Mexican McLaren Scholarships, pledging for the former \$52.50 and for the latter \$58.00. The speaker of the afternoon, Mr. John W. Wood, Corresponding Secretary of the Board of Missions, New York, was introduced by Bishop Anderson. While his subject was "General Missions," he said for convenience he preferred the old divisions, Foreign and Domestic Missions. Mr. Wood gave a brief survey of the various mission stations in Alaska, China, and Japan, and mentioned the peculiar difficulties and discouragements of each locality. He cited the magic development of Christianity in Japan during the past fifty years as a powerful argument for its possibilities in any heathen land. The last item of business before adjournment, and the pronouncing of the benediction was the election of officers for the ensuing year. On motion of Mrs. Phillips of St. Paul's Church, Kankakee, balloting was dispensed with and the voting was by acclamation, with the following result: President, Mrs. John Henry Hopkins; Vice-Presidents, Miss Katherine D. Arnold, Mrs. V. B. Fullerton, Mrs. W. D. C. Street, Mrs. E. M. Duncombe, Mrs. C. L. Chenoweth; Treasurer, Mrs. Jos. T. Hoyne; Corresponding Secretary, Mrs. R. Floyd

Clinch; Recording Secretary, Miss Florence Beckett. The withdrawal of Miss Banks from the corresponding secretaryship was a matter of deep regret, as her service has been devoted and efficient. The offering of the afternoon was for Bishop Rowe of Alaska. The session closed with a few words of appreciation by the Bishop Coadjutor and a resolution of thanks offered by Mrs. Fullerton to the rector and women of Grace Church, Oak Park, for their hearty hospitality.

### CONNECTICUT.

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

#### Quiet Day—Shelton—Notes.

THE REV. PROF. SAMUEL HART, D.D., has been re-elected President of the Connecticut Historical Society. Dr. Hart is justly regarded as authority in matters historical, in the State, as well as in the Church.

A QUIET DAY was held on the Wednesday in Whitsun-week, in St. Paul's Church, New Haven. It was conducted by the Rev. Dr. W. B. Bodine of Philadelphia. It was under the auspices of the Woman's Auxiliary, the Daughters of the King, and the Girls' Friendly Society, but intended for all the women of the Diocese.

AN OIL PAINTING of the late Rev. E. Edward Beardsley, D.D., has been presented to the New Haven Historical Society. Dr. Beardsley will be remembered as a prominent clergyman of the Diocese. In 1848 he established St. Thomas', the third parish in New Haven, and was rector until his death in 1891. He was the historian of the Church in Connecticut, leaving several valuable works. He was one of the founders of the Historical Society and its second President. The present presiding officer is the Rev. Edwin S. Lines, D.D., rector of St. Paul's.

THE CORNER-STONE of the new Church of the Good Shepherd, Shelton, will be laid on the afternoon of Saturday, June 14th. The rector is the Rev. Frederic H. Mathison.

THE 15th OF JUNE and the two following days mark in Branford the 150th anniversary of the parish, and the 50th of the consecration of the church. On the Third Sunday after Trinity, the Bishop of the Diocese will visit the parish, administer Confirmation, and preach the sermon. In the evening the preacher will be the Rev. Henry B. Olmstead. On Monday, at evening prayer, there will be addresses by former rectors. On Tuesday morning, at the Holy Communion, the sermon will be preached by the Rev. Dr. Hart of Berkeley Divinity School. The rector of Trinity is the Rev. Henry W. Winkley.

THE REPORT of Archdeacon Hardy of New London is one of much interest, and presents a good record for the year ending at Easter. The Archdeacon is obviously giving to the work of the Church in our eastern counties much of attention and personal service. The jurisdiction covers nearly one-half of the state, and is far less thickly populated than the remainder. In the hill-towns, where the population grows less year by year, no advance can be expected, but elsewhere the Church shows life and progress.

A MEMBER of the senior class of the New York Deaconess' Training School will labor at Niantic, during the summer. The support has been undertaken by the Girls' Friendly Society of the Diocese.

THE SEABURY MEMORIAL at Groton, will soon be filled by the Rev. Millidge Walker, under whose auspices the work was inaugurated. Mr. Walker will be welcomed back to the Diocese, impaired health having rendered needful his removal, first to Salt Lake and later to California.

### DELAWARE.

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

#### Wilmington—Georgetown.

ON TRINITY SUNDAY, at Holy Trinity Church, Wilmington, commonly called the "Old Swedes," commemoration was made of its 203rd anniversary. In accordance with a long established custom, the congregation of Trinity chapel worshipped with the congregation of the old church. Service was said by the vicar of the parish, the Rev. M. B. Dunlap, in charge of the Old Swedes congregation, the rector of the parish, the Rev. H. A. Henry, assisting. The music was well selected and well sung. The Rev. C. Ellis Stevens, LL.D., D.C.L., rector of Christ Church, Philadelphia, preached the sermon. A large number of visitors, partook of the Holy Communion with the parishioners, and after the service visited the ancient burial ground adjoining the church.

The old church is not only an historic monument, but, under the energetic administration of the vicar, is the centre of a large and increasingly important work in its neighborhood.

Among other activities, a sewing school, started in October, 1900, has gradually grown until there is at the present time an average attendance of about 200 children.

CALVARY CHURCH, Wilmington (Rev. Wm. M. Jefferis, D.D., rector), has just been enriched by the presentation of two sets of altar vestments, the work of the Altar guild of the parish.

ON TRINITY SUNDAY the services at St. Paul's Church, Georgetown, were of a very interesting character, the Rev. Mr. Karcher, rector, made the announcement at the morning service that the parish was out of debt. The annual exercises of the Sunday School were held in the evening, showing much care given to the children through the year as to their lessons and conduct. Prizes were given for attendance and many children were especially commended.

On Monday a most delightful gathering was held in the parish house by the Woman's Auxiliary, at which time a box was packed to be sent to Edward Howe, Indian helper, Niobrara, Nebraska.

Mrs. Brooks of Oil City, Pa., was present and gave an account of the missionary meetings held in San Francisco at the Triennial last fall.

### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

#### Woman's Auxiliary—Pensacola—Jacksonville—Starke—San Mateo.

THE ANNUAL meeting of the Woman's Auxiliary of the Diocese was held this year in Jacksonville. There was an opening service in the Church of the Good Shepherd, at which the Bishop of the Diocese preached. The business sessions were held in Riverside at the episcopal residence, Mrs. John Freeman Young, widow of the second Bishop of Florida, presiding. Very encouraging reports from the different branches of the Auxiliary were read, showing that more earnest work had been done and more money collected than heretofore, and that notwithstanding, or rather because of, the great Jacksonville fire. The Auxiliary pledged itself again toward the support of Miss Thacker's work among the Indians, and also for the Twing Memorial. It was decided to place a memorial of Mrs. Mary R. Burton, for so many years diocesan treasurer, in the new St. John's Church, Jacksonville, of which church Mrs. Burton was a communicant. The memorial will take the form of a handsome communion rail.

THE CORNERSTONE of the new Christ Church, Pensacola, will be laid by the Bishop on Wednesday, the 4th of June. The church when completed will be an excellent example of what is called the Spanish Renaissance.

It will be in keeping with the Spanish traditions of the town, and at the same time not unchurchly.

IN THE Church of the Good Shepherd, Jacksonville, has just been placed a Bishop's chair and faldstool of quartered oak with antique finish. The chair was presented by the Junior guild of the parish. Recently an edition *de luxe* altar service book was presented, also a handsomely bound Prayer Book. Both of these books were given as Confirmation memorials.

THE MISSION at Starke has become possessed, through gifts and its own exertions, of considerable property. The mission began in a machine shop, which was arranged as well as could be for a chapel. Later the building was changed so as to make two comfortable rooms for Sunday School and guild purposes. Meanwhile a church was moved bodily from Fairbanks, where its days of usefulness were over, to Starke, and thoroughly repaired. A half interest in a house and lot had been given the mission. By faithful exertions the congregation was enabled to buy the other half interest, and thus gain their rectory. The mission now has in thorough order, a church, parish house, and rectory.

AT SAN MATEO, once a thriving orange-growing settlement, services have been resumed, the Rev. Douglas Matthews of Palatka giving occasional ministrations. There are now only five communicants of the Church in the place, yet the attendance upon the services has been good and much interest in the mission is being felt.

### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

THE NEW CHURCH at Manitowoc will be ready for occupancy some time in July.

### INDIANA.

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

#### Commencement at Knickerbacker Hall.

COMMENCEMENT week at Knickerbacker Hall, Indianapolis, began on Tuesday afternoon, May 27th, with an "archery tea" on the school lawn, given by the senior class to the scholars and friends of the school. This was followed on Wednesday evening by a musicale, and on Thursday night the commencement was held in the Pro-Cathedral. Evensong was sung by the Rev. Messrs. Musson and Harper, the Rev. Dr. Lewis Brown reading the lesson. The Bishop delivered an address and conferred the diploma of the school on six graduates and a certificate on one young lady who had completed a special course. After the service, a delightful reception was held in the school building at which an unusually large number of Indianapolis people was present.

The school has had the most successful year in its history, all the accommodations being taxed to their utmost capacity. An *Alumnae* Association has been formed, Miss Mary May White, eldest daughter of the Bishop of Michigan City, being elected its first President. Next year the school will reopen with an additional building, and a large increase in scholars is expected.

### IOWA.

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

#### Deanery at Sioux City.

THE ASCENSION-TIDE meeting of the Sioux City Deanery was held at St. Thomas' Church, Sioux City, on Tuesday and Wednesday, May 13 and 14. The programme included a sermon by the Rev. W. T. Jackson, Ph.D., of Emmetsburg; a paper on the Social Question, by the Rev. C. H. Remington of Fort Dodge; a paper on the Sunday Question, by the Rev. W. H. Knowlton of Estherville; a discussion

on Church Unity, and missionary addresses by Dean Cornell, Rev. E. H. Gaynor of St. Paul's, Sioux City, and Rev. T. F. Bowen of Spencer. The next meeting will be held at Fort Dodge in November.

**KANSAS.**

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

**New Church for Fort Scott.**

A NEW CHURCH will be erected at once for St. Andrew's parish, Fort Scott, plans being already under way. The Rev. George Belsey, a recent graduate of the Virginia Theological Seminary, is about to assume charge of the parish.

**MARQUETTE.**

G. MOTT WILLIAMS, D.D., Bishop.

**Pastoral Staff for the Bishop.**

A PASTORAL STAFF is being made by Edson of Fond du Lac for the Bishop of the Diocese, which will be embellished with gems native to the Diocese, representing the mineral wealth therein found.

**MARYLAND.**

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

**Warfield College—St. Cecilia Guild.**

THE REV. GEORGE W. WEST has been appointed headmaster of Warfield College School and will take charge at the end of the present scholastic year. Warfield College School is the old Warfield College, converted into a diocesan school for boys, and now in its eighth year in that capacity. It aims to do for boys what Hannah More Academy, the other diocesan school of Maryland, has been doing with eminent success for the daughters of our Church people.

THE ST. CECILIA GUILD of Maryland had a special "Service of Praise" on the Monday in Whitsun-week at St. Timothy's Church, Catonsville. The service was under the direction of Miss Nettie O. Crane, the foundress of the Guild, and about sixty of the members participated.

**MICHIGAN.**

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

**Southern Convocation.**

THE SOUTHERN CONVOCATION met in Trinity Church, Monroe (Rev. Chas. O'Meara, rector), on Tuesday, May 27th, Dean Chan-ner presiding. There was a celebration of the Holy Communion at 10:30, at which the Rev. Dr. Maxon, rector of Christ Church, Detroit, preached the sermon. He took for his text Lev. vi. 13: "The fire shall ever be burning upon the altar; it shall never go out." After speaking of the meaning and purpose of Ritual, he emphasized the necessity of devotion on the part of the ministry, and of offerings upon that of the laity, especially for the missionary work of the Church.

At the afternoon session, Miss Adams, President of the diocesan branch of the Woman's Auxiliary, spoke in the interest of that organization, and an excellent paper was read upon "The Church and Higher Criticism," by the Rev. Frederick Pitts, assistant minister of St. Andrew's Church, Ann Arbor. The paper contended that the Church has nothing to fear from legitimate criticism of the Holy Scriptures, which can only sweep away such houses as are built upon sand. In the evening there was a Missionary Service, at which the Rev. Geo. Vernor, rector of St. Peter's Church, Hillsdale, the Rev. W. S. Sayres, General Missionary, and Dean Chan-ner, delivered addresses. The next meeting will partake of the nature of a Sunday School Institute.

**MILWAUKEE.**

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

**Several Commencements.**

RACINE COLLEGE will celebrate its semi-centennial at Commencement this year on Tuesday, June 10th, when it is hoped and expected that at least 100 of the alumni will be present, together with the Bishops of Milwaukee, Tennessee, Indiana, Minnesota, and the Bishop Coadjutor of Fond du Lac. There will be special ceremonies to mark the anniversary. Bishop Francis will preach the Commencement sermon on the Sunday preceding, after which the class stone will be laid and crosses will be presented to the prefects. Athletic prizes will be awarded on Monday. Tuesday is to be reunion day, addresses being delivered by the Bishops of Milwaukee, Minnesota, and Indiana. Addresses of presentation and reception of the several cups will be made by various parties appointed, one being Mr. Justice Winslow of the Supreme Court. Following the Commencement exercises will be short services at the graves of Dr. Roswell Park, founder of Racine, and Dr. De Koven, the great warden; and an address by the Bishop of Tennessee.

Racine College was founded in 1852 by Dr. Roswell Park and gave every promise of prosperity until the financial storm of 1857 arose, in which the work was nearly wrecked. It was placed in charge, at that time, of Dr. De Koven, who had commenced his educational work at Delafield, near Nashotah, and under him the College reached its point of greatest prosperity. Some years after his death it was found necessary to suspend the work, but the grammar school was afterward reopened, and while the College foundation yet remains in abeyance, the grammar school has reached a renewed position of strength exceeding that of years past. Its success is largely due to the present warden, the Rev. H. D. Robinson, together with the Bishop of the Diocese, and the Rev. Arthur Piper, D.D.

COMMENCEMENT week at St. John's Military Academy, Delafield, begins on Sunday, June 8th, with the President's address to the graduating class. Tuesday is field day, and Wednesday military day with the alumni reunion, which is always one of the happiest events of the year, and with class-stone exercises in the evening, following the alumni oration, the latter by Nate Decker, Esq., of the class of '93. Thursday is Commencement day. The Commencement address will be by the Bishop Coadjutor of Fond du Lac. In the evening the annual ball follows the delivery of diplomas.

THE SAME WEEK is given to Commencement exercises at Kemper Hall, Kenosha. The baccalaureate sermon will be preached on Sunday by the Rev. H. E. W. Fosbroke, professor at Nashotah House. On Wednesday at the Seminary Hall, being the new Simmons building, erected last year, the Commencement exercises will be held, the address being delivered to the graduating class by Dr. Moulton of the University of Chicago.

Each of these educational institutions of the Church within the Diocese, as well as Nashotah House, whose Commencement is reported on another page, has passed a very prosperous year, none having at any time been in finer condition.

**MINNESOTA.**

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

**Church Consecrated at Jackson.**

ON THURSDAY, May 15th, Bishop Edsall consecrated the new church at Jackson, under the name of Christ Church, Archdeacon Haupt and the Rev. Elmer E. Lofstrom, missionary in charge, being also present. At the hour of service the Bishop rapped three times on the door of the church, which was opened by Messrs. Faber and Serum of the Bishop's

committee, who proceeded up the aisle, followed by the clergy and Bishop, chanting to



CHRIST CHURCH, JACKSON, MINN.

an old Tallis chant, the opening Psalm. The instrument of donation was read by Mr. Faber, the sentence of consecration by the missionary. The Bishop preached a helpful and instructive, as well as beautiful, sermon. The impressiveness of the consecration service was deepened by the using of the consecrating prayers in the different parts of the church alluded to in them, the Bishop and clergy moving from font to altar rail, lectern, etc., for each.

This happy event comes as the result of about two years' work on the part of the little band of faithful, devoted Church people who have taken up the work in this growing town. With only such week night services as the missionary at Windom could give them, with an occasional celebration of the Holy Communion by the Archdeacon, they have organized and worked and prayed to such good purpose that they now have a spacious lot, prettily situated, and a neat little church, ceiled throughout with Georgia pine, all furnished with heating and lighting systems complete, the whole, church and lot, costing them about \$3,100. The Sunday School is thriving and the services are well attended.

The work at Jackson was one of the last Church extension enterprises undertaken under the direction and with the sympathy of the late beloved Bishop Whipple, and Mrs. Whipple showed her interest in her own beautiful way by sending a fine portrait of the Bishop for the vestry room and beautiful flowers for the altar. The Rev. Mr. Peabody arrives to take charge of this field June 1st.

WE ARE REQUESTED to state that the Faude memorial altar at Gethsemane Church, Minneapolis, which was lately described in these columns, was designed and executed by the Church Glass & Decorating Co. of New York.

**MISSOURI.**

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

**Mission Work in St. Louis—B. S. A. Service—Kirkwood.**

A GROWING mission work of St. Louis is that of the Advent mission which was organized by the rector of the Church of the Ascension, the Rev. Dr. Winchester, at the beginning of Advent, 1900. The work began by the formation of a Sunday School and woman's guild, and with services by a lay reader under Dr. Winchester's direction. In January of the present year the Rev. J. C. Quinn, D.D., coming from the Diocese of Quincy, was placed in charge by Dr. Winchester, and regular services have since been held. A house to house canvass of the district is soon to be made in which Church people will be looked up as well as any who, being without ecclesiastical affiliation, are willing to come in touch with the work. The outlook is excellent for a strong parish to be developed. Ten candidates for Confirmation

were recently presented to the Bishop from the mission at his visitation to the Church of the Ascension.

A MEN'S MEETING under the auspices of the Local Council of the B. S. A. was held in Christ Church Cathedral, St. Louis, on Monday evening, after a Quiet Hour in the Mary E. Bofinger Memorial chapel, conducted by the Rev. G. Heathcote Hills of Christ Church, St. Joseph. The address to the members of the B. S. A. was intensely practical and exceedingly interesting, emphasizing personal consecration to the work in hand and calling for a deeper spirituality. Supper was served in the gymnasium, after which the meeting was called to order by the Bishop, who, after a brief address of welcome, introduced the first speaker of the evening, Mr. J. N. Judson of St. Peter's, St. Louis. His theme was "The Layman's Opportunities in his own Congregation." Mr. F. J. McMaster, Secretary Board of Diocesan Missions, delivered an earnest address on "The Layman's Opportunities in his own Diocese," and Mr. Jas. A. Waterworth gave an able address on "The Layman's Opportunities in the National Church." There was a notable address on The Layman's Responsibility for Missions, by Mr. John W. Wood, Corresponding Secretary of the Board of Missions.

GRACE CHURCH, Kirkwood (the Rev. L. F. Potter, rector), has been making some very important improvements at the cost of \$6,000, which are now almost finished. These consist of a new choir room, sanctuary, chancel, rector's room, and organ chamber. These changes have given an increased seating capacity to the church of 75 sittings, much needed. A new pipe organ is being built, and will be used for the first time on the Second Sunday after Trinity (June 8). Besides these there are also three fine new memorial windows, the gift of Capt. and Mrs. L. F. Jones. The edifice thus renovated will be consecrated early in the fall.

#### MONTANA.

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

##### Mission at Fort Benton.

A WEEK'S mission was conducted in St. Paul's Church, Fort Benton, by Archdeacon Webber of Milwaukee late in May.

#### NEWARK.

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

##### Paterson Items.

ST. MARK'S CHURCH, Paterson, a sufferer in the great fire last winter, is soon to begin the erection of a new church structure. Full insurance has been recovered and the plot on which the former building stood has been sold. It was at first intended to purchase and refit the building of the Broadway Reformed church, in which St. Mark's congregation is now worshipping, but the price of the property, which had been offered for sale, was suddenly raised by the Reformed congregation, and St. Mark's decided to go elsewhere. A Gothic building will be erected.

IN THE Church of the Holy Communion, Paterson (the Rev. George M. Dorwart, rector), there have been placed recently a rood screen and an eagle lectern, both memorials, the former in memory of a crucifer of the church, G. Theodor Leonhard, and the other in memory of Edwin Cull Harvey.

#### NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

##### Choir Festival at Portsmouth.

FOR THE fourth time the vested choirs of the Diocese gathered for their annual festival on Thursday evening, May 22nd, at Christ Church, Portsmouth. The choir numbered 210 singers, under the direction of Professor H. G. Blaisdell of Concord, and included the vested choirs from Concord, Manchester,

Nashua, Keene, Dover, Claremont, Milford, Berlin, Holderness School, and Portsmouth. The services included a *Magnificat* and *Nunc Dimittis* by Boyton Smith in connection with choral evensong, after which there were a number of anthems excellently rendered, and finally a *Te Deum*. The organist throughout was Mr. W. A. Smith of Christ Church, Portsmouth. The choirs entered the church with several banners and processional crosses, the banners generally containing the names of the churches from which the choirs came. The visitors arrived in Portsmouth during the morning of the festival day and were entertained throughout the afternoon and at night by the local choir, the festival closing with a celebration of the Holy Communion on the following morning. The festival was very successful both as a musical and as an ecclesiastical event.

#### NEW YORK.

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

##### Class Day at St. Mary's School.

THE CLASS DAY exercises at St. Mary's School took place on Thursday, May 29th, and included the usual literary programme appropriate to commencement, which, it may be said, at St. Mary's School under the charge of the Sisters of St. Mary, is always of an exceptionally high order. There was, in connection with the literary work, an exhibition of the laboratory work and of the year's progress in art culture and technique.

#### NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

##### Convocation at Fargo.

THE ANNUAL convocation began a three days' session at the Cathedral on May 22nd. The first address of the Bishop stated the events in connection with his consecration in December last and his installation at the Cathedral in January. He noted the debt of gratitude due to his predecessor, the present Bishop of Minnesota, saying that at the time of his entering upon office, "Everything stood in exact order and clear definition. No business house in the United States could have its affairs more systematized and its books better kept than were those of this Missionary District. I came to dwell in a commodious see house, erected by Bishop Edsall; to worship in a goodly Cathedral, built under Bishop Edsall; to make my official entries in a set of volumes, elaborate and explicit, prepared by Bishop Edsall; to find the Church property all over the State, wisely entrusted to and cared for by a central corporation, created by Bishop Edsall." Continuing, the Bishop noted the commencement of a diocesan paper, and recalled the work of various of the clergy whom he found in the District, and whose faithfulness and loyalty were very cheering to him. The day closed with a vigorous missionary meeting at the Cathedral.

Routine work characterized the second day, and in the afternoon was held a meeting of the Woman's Auxiliary at which Miss Katharine Huntington Seward of Grand Forks presided. The principal address was one by Mrs. Geo. Hancock on the Cathedral in Relation to Mission Work.

#### OHIO.

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

##### Last Service in Grace Church.

THE LAST service in the present edifice of Grace Church, Cleveland, was held on Trinity Sunday, when much sentiment was elicited at the breaking up of the long associations with the former landmark. The Bishop was present at the evening service, and after an address, gave sentence of the secularization of the building by the removal of the sentence of consecration. There was also an address by Rev. Dr. Geo. G. Carter of Albany, who is a brother of the second rector of the

parish, the Rev. Timothy G. Carter, the son of the third rector, the Rev. Lawrence Carter, and a brother-in-law of the sixth rector, the Rev. A. H. Washburn.

The edifice will be torn down and a business block at once be erected upon the site. A new church will be erected farther up town, on a site more convenient to the present congregation. The parish dates from the year 1845, and the cornerstone of the church was laid a year and a half later by Bishop McIlvaine. The present rector, the Rev. E. W. Worthington, is the ninth. Among his predecessors have been the Rev. Geo. W. Hinkle and the Rev. F. M. Clendenin, D.D., while associated with the work at different times have been the present Bishops of Mississippi and Quincy, and here was ordained the Rev. A. W. Mann, the missionary among deaf mutes.

#### OKLAHOMA AND INDIAN TERRITORY

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

##### Western Deanery—Lawton.

A MEETING of the Western Deanery of Oklahoma was held at Lawton, Oklahoma, beginning Tuesday, May 27th. At the opening service the sermon was by the Rev. T. J. Brookes. After the service a reception was given to the Bishop and clergy. On Wednesday, after morning prayer and Holy Communion, a paper was read by the Rev. A. B. Nicholas on "The Study of Missions." In the afternoon, a conference of the Bishop and clergy was held. At night, the Rev. D. A. Sanford made an address on "The Churchman's Opportunity for Good in a New Community," followed by an address by the Bishop. On Thursday morning the Rev. Jas. M. Wright of Chickasha, Ind. Ter., was ordained to the priesthood, the Rev. H. L. A. Fick preaching the sermon. The Rev. T. J. Brookes of El Reno presented the candidate. On Thursday night, the sermon was by the newly ordained priest, the Rev. Jas. M. Wright, followed by an address on "The Power of Personal Influence in Religion," by Mr. H. T. Adams, with closing words by the Rev. A. B. Nicholas, the Dean. Steps were taken at this deanery meeting looking to the proper observance of the tenth anniversary of Bishop Brooke's consecration, which occurs Jan. 6th, 1903.

LAWTON is one of the towns in the Kiowa and Comanche country opened to settlement last August, where all was then a wild prairie. Now it has a population of some 6,000 people. A small frame chapel has been built, and services are maintained regularly every Sunday. We have now about 45 communicants in the place.

THE REV. A. B. NICHOLAS and family have been called to mourn the loss of his daughter, Mrs. Mary Petty, who died at Guthrie on Ascension Day, May 8th.

#### PENNSYLVANIA.

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

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

##### Philadelphia Items—Death of Rev. Dr. Royce—Perkiomen—Cornerstone Laid.

THE REV. WM. C. RICHARDSON, rector of St. James' Church, announces a course of lectures as amongst the parish work for the coming year, one of which will be of particular interest to a large number of people. There is to be a general course of entertainments, lectures, etc., in the guild house on Sansom St., and in addition, there will also be a University Extension course, open to all the members of the parish. An invitation will also be extended to every parish in the Diocese, to be represented by its rector and Sunday School superintendent, to attend a course of lectures in the church on weekday afternoons—one each month, beginning with November—and designed for Sunday School workers. The list of lecturers con-

tains the names of notable clergymen and laymen. Dr. Fullerton, Professor of Philosophy, University of Pennsylvania, will lecture on the general subject of Teaching; Mr. George C. Thomas, Treasurer of the Board of Missions, will speak of general Sunday School management; the Rev. Alfred G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia, will treat the subject of Ritual and Worship; to Mr. John W. Wood, Corresponding Secretary of the Board of Missions, is assigned the introduction of Missionary subjects; and Prof. R. G. Moulton, University of Chicago, will lecture on the use of the Bible in the Sunday School.

ON MONDAY evening, May 26, the regular meeting of the 21st Ward (Philadelphia) Sectional Conference, Brotherhood of St. Andrew, was held in regular course, at St. Timothy's, Roxborough (the Rev. R. E. Denison, rector), and, despite the inclemency of the weather, each chapter in the Conference was represented. Much of routine business was despatched, among which was the continuance of the Bible Class committee, with instructions to prepare for the resuming of the class early in the autumn. The discussion of the evening was upon the general subject, "Our Love and Duty to God as our Father."

THE REV. FLEMING JAMES, son of the late Rev. Dr. Fleming James, sometime instructor at the Philadelphia Divinity School, intends to take work in the foreign congregation composed of American and English people at Hong Kew, a suburb of Shanghai, China, in the jurisdiction of the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai. Mr. James has been in charge of St. Andrew's parish, Philadelphia, since the retirement of the Rev. Dr. Wilbur F. Paddock, last November, and was ordained to the priesthood on Trinity Sunday last, by Bishop Mackay-Smith. He graduated from the Episcopal Academy, Philadelphia, in 1891, and from the Arts Department, University of Pennsylvania, in 1895, receiving the degree of Ph.D. from that institution four years later. A year ago Mr. James completed the course at the Philadelphia Divinity School, and was ordained deacon on Trinity Sunday, 1901. He will be united in Holy Matrimony to Miss Rebecca Godwin of Reisterstown, Md., on June 10, and will sail for his new work in China, early in September.

ST. ASAPH'S parish, Bala, the rectorship of which was made vacant by the elevation to the episcopate of the Rev. Chas. S. Olmsted, D.D., is to be filled by the Rev. Harrison Baldwin Wright, rector of St. John's Church, Somersville, N. J. The Rev. Mr. Wright is a Canadian by birth, and was graduated from the General Theological Seminary, New York, being ordained deacon and priest in 1893 by Bishops H. C. Potter, and Littlejohn, respectively. After serving for a time as assistant at the Church of the Redeemer, Brooklyn, he entered upon the duties of rector of St. John's, Somerville, N. J., which parish he resigns to accept St. Asaph's, Bala, and which work he will begin September 1st, next.

AT THE House of St. Michael and All Angels, for Colored Cripples (children), a brass tablet has been placed in the front hall, inscribed: "This Tablet is placed here by the Guild of St. Michael and All Angels in loving memory of its first member, Helen Borden Lloyd, who entered into Life, February 28, 1902. 'She being dead yet speaketh.'"

A set of Eucharistic vestments, in white, has lately been given for use in the Church, in memory of Mary F. Tucker.

THE ANNUAL meeting of the Associate Alumni of the Philadelphia Divinity School was held on Wednesday, June 4. At 10:30 o'clock there was a celebration of the Holy Communion, with sermon by the Rev. Winfield S. Baer; at noon a meeting was held to

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consider such business as should be presented to the Joint Boards of the School. The regular business meeting was held at 3 P. M., supper at 6; and at 7 o'clock evening prayer was read, followed by an essay by the Rev. James Alan Montgomery on the subject of "Popular Instruction in the Old Testament." The annual commencement of the Divinity School was held in the George W. South Memorial Church of the Advocate, Philadelphia (the Rev. Henry M. Medary, rector), on Thursday, June 5. The sermon was preached by the Rt. Rev. the Bishop Coadjutor of the Diocese.

AT ST. JUDE'S CHURCH, Philadelphia, the Rev. Charles Logan, rector, recently called the congregation together and presented for consideration and action, the various needs of the parish. The organ is in need of repairs and thorough cleaning; the walls and ceiling of the church are greatly in need of re-decoration; the wood-work of the church on the exterior needs paint, "simply to preserve it." It is estimated that the work will cost about \$2,000: it is further hoped these repairs may be made immediately. In order to facilitate the raising of the money, the estimated cost has been divided into 2,000 shares of \$1 each, and the members of the congregation and friends are asked to contribute the value of as many shares as he or she can provide for, and it is hoped by this means principally, to secure the entire sum needed by the early summer.

THE ORDINANDS of the Trinity Ordination in Philadelphia will be engaged in work as follows: The Rev. Wm. H. McClellan goes to St. Elisabeth's; the Rev. J. W. Jackson to Allendale, N. J.; The Rev. H. K. B. Ogle to Trinity Church, Hartford, Conn.; the Rev. T. C. Johnson will take work in Idaho; the Rev. M. A. Shipley, Jr., becomes an assistant at Holy Trinity Church; the Rev. Amos Goddard goes to China, and the Rev. W. G. Haupt to Phoenixville, Pa. Of those ordained to the priesthood, the Rev. A. J. Arkin continues at St. George's chapel, Venango St., Philadelphia, where he has been doing excellent work; the Rev. Fleming James will also go to China; the Rev. T. G. Brown and the Rev. Geo. A. Hanna continue at St. Simon the Cyrenian and Church of St. John Evangelist, respectively; the Rev. John F. Schunk goes to Welldon; the Rev. Messrs. W. A. McClenthen and H. McKnight Moore continue as assistants at St. Clement's and St. Philip's, Philadelphia, respectively, and the Rev. Sydney N. Ussher at All Saints' Church, Philadelphia.

ON MEMORIAL DAY, Friday, May 30th, the burial service was read over the remains of the late Rev. Alfred Lee Royce, D.D., Chaplain U. S. N., at the Church of the Holy Apostles, Philadelphia. Dr. Royce died in St. Luke's Hospital, New York, on May 27th, of chronic nephritis. He was born in Bristol, Conn., and graduated from the Berkeley Divinity School, at Middletown. The ministry of Dr. Royce began in 1871, and was spent at St. John's, Washington, Conn., and in Franklin Co., N. Y., then at Janesville, Wis., where he became rector of Christ Church. It was while in this latter work he was appointed a Chaplain in the U. S. Navy. While serving at Annapolis, he met Capt. (afterward Admiral) Sampson, the two men becoming warm friends; and at the outbreak of the war with Spain, Dr. Royce was asked to become Chaplain of the flagship *New York*. Since the war, the Chaplain has been stationed at the United States Naval Home, in Philadelphia. The interment was at the National Cemetery, Arlington, an escort suitable to the grade of Naval Commander accompanying the body from the Naval Home to the church, thence to the railway station.

A GATHERING of the descendants of the early members of St. James' Church, Perkiomen, has been planned for Saturday, June

7th, which is designed to take the form of a re-union. The event begins with a service in the church at 11 A. M., followed by a luncheon, and brief addresses, historical and reminiscent in character. This is the first attempt at holding such gathering, and from the fact of the historic character of the church, and that many of its early members lie buried within its grave-yard, it is hoped the event now being kept, will take the form of an annual gathering.

St. James' is one of the *old* congregations, having been founded previous to the year 1721. The loss of the early records makes it impossible to fix the exact date, but 1721 is generally accepted as the time of building the log church which served the congregation for 122 years, when, in 1843, the present building supplanted it.

A type-written copy of the early minute-book of the vestry, which is in possession of the Pennsylvania Historical Society, contains many interesting items, and from which, passing notice may be given some few. On June 9, 1760, an agreement was made for the building of pews at any part of the west end of the church, in such manner as not to incommode the passage from door of the pulpit. The pews were not to exceed, in size, 4 ft. 6 in. in width, nor 7 ft. 3 in. in depth. The first builder was allowed the choice of ground; "and every pew so built, shall yield to the minister of the church, 15 shillings annually." For neglect of payment for one year, the pew in such case, was to be forfeited to the vestry.

Under date of May 20, 1776, action appears to have been taken on a letter from the Rev. William Currie—of which letter a photographed copy is bound with the record—stating that age and infirmity rendered him unable to officiate in public, and not to expect him in church until it pleased God to restore him to health.

A period of six or seven years passed, during which, there being no established minister, "Mr. John Wade was engaged to preach the Gospel each fourth Sunday at £30 a year. But in April, 1786, Mr. Slayton Clay was recommended to Bishop White as a person fit for the ministry, and that gentleman received deacon's orders in Christ Church, Philadelphia, on the Fourth Sunday in Advent, 1787, and was advanced to the priesthood the Second Sunday in Lent, 1788, in St. Peter's Church, Philadelphia. After serving the parish for a period of 35 years, Mr. Clay died

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Sept. 25, 1821, aged 67 years, and the record contains a photograph of his tombstone.

A stone wall was erected around the graveyard in 1793. That the work of the parish was in growing condition may be assumed from the action of the vestry in increasing the pew rates from 15 to 30 shillings, and later to 40 shillings, annually. In the early days, this was a strong congregation, and the families identified with it, were representative of and influential in Montgomery Co.; but time and change have had their effect, and now the congregation is small, and the descendants of the early families scattered. But it is hoped the assembling of interested ones will be of benefit in its stimulating effects upon the old parish.

THE CORNER-STONE of the Chapel of the Visitation attached to St. Elisabeth's Church, Philadelphia, was laid by the rector, the Rev. William McGarvey, on the afternoon of Trinity Sunday. A tower will be erected in the detached Italian campanile style, which will contain a peal of three bells. A copy of Albertinelli's famous painting, "The Visitation," executed by Signor Capelli of Florence, will hang above an altar of richly colored marble in the chapel. The Rev. Dr. Mortimer, rector of St. Mark's, preached the sermon at the recent function.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Church Consecrated at Warren—Church Club**

ON FRIDAY, May 30th, Trinity Memorial Church, Warren, was consecrated by the Bishop of the Diocese. There was an early celebration of the Holy Communion, at which the Rev. C. C. Parker of Philadelphia, who was the founder of the parish years ago, officiated. All living former rectors were present, the Rev. Mr. Parker, the Rev. Dr. Ryan of Duluth, the Rev. Townsend Russell of Long Island, and the present rector, the Rev. A. R. Taylor. The only one missing was the Rev. Henry S. Getz, who had been rector for many years, but died on Whitsunday last, having, however, sent a loving letter beforehand. At the early service there were 180 communicants. A large congregation assembled for the consecration service at half-past ten. There was fine music, notably the ancient English Dedicatory Anthem, "Salve, festa dies." The request to consecrate was read by the clerk of the vestry, and the Sentence of Consecration by the Rev. C. C. Parker. The sermon was preached by the Rev. H. P. Nichols of New York, who paid a glowing tribute to the rector and his people. The closing prayers were said by the Rev. Dr. Ryan. After the service the Bishop confirmed one candidate from Christ Church, Tidioute, presented by the Rev. Mr. Garrett. Luncheon was served in the parish room by the young ladies, to the Bishop, clergy, and vestry.

THE FIFTH ANNUAL meeting of the Church Club was held on May 20th in the rooms occupied temporarily by St. Peter's Church, Pittsburgh, Mr. George C. Burgwin presiding. The following officers were elected: President, Mr. Reuben Miller; First Vice-President, Mr. John B. Jackson; Second Vice-President, Mr. C. E. E. Childers; Secretary, Mr. W. L. Lenhart; Treasurer, Mr. William C. Lynne; Trustees to serve for three years, Messrs. H. M. Doubleday, W. A. Cornelius, and G. M. T. Taylor.

In the absence of the President, Mr. John B. Jackson, First Vice-President, addressed the members, stating that good progress had been made during the year. After announcing that the National Conference of Church Clubs of the United States would be held in Pittsburgh on January 14th and 15th, 1903, the speaker was able to state that before that time it was anticipated that permanent headquarters would be obtained.

Among other valuable suggestions brought

before the meeting by Mr. Jackson was "A Current Events Feature," that is, that at each meeting of the Club a committee, or one person designated, should tell the Club what was happening in the Anglican World, the idea being that much interest would be excited and a fruitful discussion on various topics would follow relating to matters concerning which all well instructed Churchmen ought to know something.

Arrangements were made for the appointment of a large committee to provide for the reception and entertainment of the delegates to the National Conference at its January gathering.

Another committee was appointed to select topics for the addresses to be made at this gathering, as requested by the Secretary of the National Conference.

**QUINCY.**

F. W. TAYLOR, D. D., Bishop

**Commencement at St. Mary's.**

COMMENCEMENT-WEEK at St. Mary's, Knoxville, will begin with a "Tournament of Games," on Wednesday, June 4th. On Thursday evening will be the Studio Exhibition and address before the Art Classes; on Saturday evening, address before the Current Events Club; on Sunday morning the baccalaureate sermon; on Monday evening the annual concert and senior promenade; on Tuesday P. M., Class Day exercises; evening, meeting of Trustees, Mr. Sherwood's recital, and the rector's reception; on Wednesday, at 10 A. M., graduating exercises. Bishop Seymour will preside and make the address. Bishop Taylor will preach the baccalaureate sermon for St. Alban's Academy, Knoxville, on Sunday evening, June 8th.

**RHODE ISLAND.**

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

**Pastoral Letter—Industrial School—Mr. Webb Resigns.**

THE VENERABLE Bishop Clark has addressed a pastoral to his Diocese which, in part, is as follows:

MY DEAR BRETHREN:—As I am unable to visit the churches of the Diocese any longer, I desire once more to address a few plain words by letter to the people among whom I have ministered for so many years.

"We are living in a wonderful age. In everything which pertains to our material welfare, a progress has been made during the last hundred years which surpasses all that has been accomplished in the previous history of the world. Forces have been developed, discoveries made in the realms of nature, difficulties overcome and results attained which were never dreamed of in the ages gone by. Changes are going on in every department of thought and action, the final results of which cannot be predicted at present. The great question to be determined is, how is all this material progress likely to reflect the moral and religious welfare of society? The marvelous accumulation of wealth in this land is one of the most significant features of the day. The millionaire is no longer a curiosity. There are many rich men whose wealth is estimated by tens of millions, and this is considered, by many persons, the most threatening feature in our free republic.

"If this wealth is devoted entirely to the pursuit of pleasure and the selfish gratification

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I have berries, grapes, and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

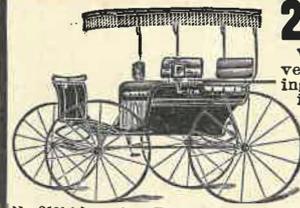
**TRENTON FALLS, N. Y.**

For a great many years, Trenton Falls has been known as a summer resort with more than usual attractions. At this point the West Canada Creek, which drains a large area of the Southern Adirondacks, descends about 300 feet through a picturesque gorge, forming a series of wonderfully beautiful falls and cascades, called by the Indians Kauya-hoo-ra "Leaping Water." For several years the surroundings have been undergoing extensive improvements; an electric plant has been installed, and the falls, gorge, and woods are illuminated by night, presenting a picture of rare beauty. Trenton Falls is 18 miles north of Utica, N. Y., and is reached via The New York Central. You may read all about it in the New York Central's "Four-Track series" No. 6, entitled "In the Adirondack Mountains." Sent free, on receipt of a 2-cent stamp by GEO. H. DANIELS, General Passenger Agent, Grand Central Station, New York.

**A Large Map of the United States and Mexico.**

Size, 19½ x 35½, is being distributed by the Nashville, Chattanooga & St. Louis Railway. It is printed in five colors, and shows all of the principal railways and the largest cities and towns. Copy will be mailed to any address upon receipt of a two-cent stamp. Address BRIARD F. HILL, Northern Pass. Agt., 350 Marquette Bldg., Chicago, Ill., or W. L. DANLEY, Gen. Pass. Agt., Nashville, Tenn.

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of its possessors, if they manifest no concern for the wants and sufferings of their poorer brethren and have no interest in sending the Gospel to the perishing heathen—if they take unfair advantage of the necessities and ignorance of those with whom they deal—forgetting that the Gospel teaches us that all forms of secular business should be conducted on the principle of mutual benefit to the buyer and seller, the employer and the employed, if their existence is of no benefit to the world, it would have been far better had they never been born.

"If this were the position assumed by all our rich and prosperous people, sooner or later, the most disastrous results would ensue, and the dangers of Plutocracy may be one of the greatest perils which threaten the peace and order of the community.

"One of the strange and melancholy features of the present day, is the facility with which the most absurd delusions get possession of the public mind. Striking instances of this are seen in Mormonism, Christian Science, so-called, and on a more limited scale, oriental theosophic fancies. It is marvelous that so many of our well-informed, respectable people are led away by these follies! It is only a sure and certain faith founded on the Incarnation of our Lord and His atoning sacrifice which can stand against these wiles of Satan.

"It is very much to be deplored that so many of our respectable and intelligent citizens show such an utter lack of interest in the public welfare, by neglecting their duties as voters, leaving the door open for unscrupulous politicians to get complete control of public affairs and 'run the machine' for their personal emolument. Every good citizen should regard it as a sacred duty to secure, if possible, the nomination for office of the best and wisest men in the community, and then to do all that he can to induce others to vote for them.

"The work of the Church is hindered by the unwillingness of our legislators to pass laws which a decent regard for public morality demands, or by allowing such obstructions to exist, as prevent the Executive from carrying the statutes into operation.

"While we are indebted to our scientific teachers for the most wonderful discoveries in the natural world, there are among them some prominent men who ignore the existence of God and whose teachings tend to undermine our religious belief; but our faith cannot be seriously disturbed by any scientific or critical assault so long as the law of God revealed in Scripture conforms so closely to the teachings of our reason and conscience and the Gospel of Christ provides for all the highest necessities of our being and relieves us of the heaviest burden we are ever called to bear. What is a poor sinner to do when he comes to the consciousness of his sad condition, if there is no Saviour to whom he can cling in the hour of his extremity?

"There are some poor creatures who have allowed the lower passions of their nature to take complete control of their being. Their bodies are defiled by sin, their minds disordered by excess and passion, and all their noblest qualities are blighted and withered, and the higher the elevation from which they have fallen the more destructive is the ruin and the more terrible the guilt.

"The story is told of an artist who saw a child so perfect in his beauty that he painted him, and said that if he ever found a face as vile as that face was angelic he would paint that as a pendant to it.

"Years passed, and he had not seen a face so absolute in its degradation as that child in its loveliness, but one day he visited a prison, and there he saw a felon, still young, but with a face almost devilish in its vicious demoralization.

"He painted this wretched prisoner and while doing so found with horror that this man was that lovely child, as drink and greed and lust and hate had made him, and the two pictures, it is said, hang side by side in some Italian gallery.

"There is only one thing we can carry with us when we enter the eternal world, and that is the character we have formed on earth. It is a terrible thing to think of standing before God on the last day empty-handed, with nothing to show that we have ever been of service to our fellow creatures or done anything to indicate our loyalty to God.

"As we approach the end of life our perspective changes and many things which in former days we regarded as of the greatest moment shrink into very narrow dimensions, while other

matters which we have regarded with indifference assume a portentous magnitude.

"It is possible that nothing remains to occupy our thoughts but the remembrance of the past. If these memories are bright and unclouded, in the tranquillity of our souls we can say: 'Though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and Thy staff they comfort me. I will lay me down in peace and sleep, for Thou only makest me to dwell in safety.' If they are dark and revolting, all we can do is to throw ourselves into the arms of Him who is mighty to save, in the hope that our sins have not put us beyond the reach of that mercy which is infinite.

"May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of His Son, Jesus Christ, our Lord. Amen."

THE ANNUAL EXERCISES at the St. Andrew's Industrial School, Barrington, were held at the school on Memorial Day. At 11 o'clock the members of St. Andrew's Club, which is composed of boys from the various parishes of the Diocese, assembled in the school room for their annual meeting. The object of this Club is the welfare of the school and to this end the Club contributes each year toward the school expenses. This year about \$205 was the contribution, \$175 of which goes for the payment of a printing press for the school. The Club re-elected officers as follows: President, Mr. F. C. Miller of Grace Church, Providence; Treasurer, Mr. Crawford Nightingale of All Saints' Memorial Church, Providence. At 12 o'clock the meeting of the members of the corporation and friends of the school was held in the gymnasium. After the singing of *America*, prayers were said by the Rev. Mr. Whittemore, of the Church of the Saviour, Providence. Addresses were made by Chief Justice Stiness and by the Bishop Coadjutor. The presentation of prizes to the boys of the school followed. The exercises closed with the singing of the school hymn. The report of the wardens showed that the past year of the school has been most satisfactory from a financial standpoint. At 1:30 P. M. a luncheon was served for the visitors in Bishop

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A most appetizing and healthful breakfast can be made on Grape-Nuts and cream, some fruit, and perhaps two soft-boiled eggs—this meal will furnish full strength and nourishment up to the next and has a remarkable effect on the body during hot weather. Remember the cells of the body you are now building will last you into summer, so be sure and build the kind that tend to keep a cool body and level head.

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Clark Hall, while the rest of the afternoon was spent in looking over the buildings and grounds. One of the unique features of the institution and that attracting the notice of a stranger, is a plot of land called "Liberty Park." In 1898 the boys formed among themselves an organization, and established a community with various officers, including a judge and a policeman, and started a farming district of their own. Each boy is given a piece of land which he cultivates according to his own taste. Should a boy trespass upon another's possessions or commit any offence, he is summoned before a tribunal of the boys and a sentence is imposed upon him—generally some sort of manual labor. This method of procedure is proving most satisfactory to all, and tends to produce boys of good, strong character.

THE REV. S. H. WEBB, after 35 years of active service at Christ Church, Providence, has tendered his resignation to take effect Sept. 1st. He does not intend to give up active Church work but will accept no other rectorate.

**SOUTH DAKOTA.**

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

**Debt Paid at Sturgis.**

THE MISSION at Sturgis has raised \$400 to clear the rectory from debt, the amount having been placed on the altar at a recent visitation of the Bishop. At Milbank ground has been purchased for a new church building, which is to be erected at once.

**SOUTHERN OHIO.**

T. A. JAGGAR, D.D., Bishop.  
BOYD VINCENT, D.D., Bishop Coadj.

**Bethany Home.**

THE BLESSING of the new addition to Bethany Home, Glendale, took place on Wednesday, May 28th. The services were opened with a celebration of the Holy Communion, Bishop Vincent being the celebrant. At the close of this service, each part of the new building was visited in turn by the Bishop and blessed. The new addition was built at a cost of \$18,000. Bethany Home is due to the courage, faith, and devotion of one woman, Miss Eva Matthews, now known as Sister Eva Mary, who gave her fortune and herself to care for homeless children. Sister Eva Mary, of the Order of the Sisters of the Transfiguration, is the head of the Home. Associated with her are Sister Beatrice and teachers and helpers to the number of fifteen.

**SPOKANE.**

L. H. WELLS, D.D., Miss. Bp.  
**Cornerstone Laid at Walla Walla.**

THE NEW St. Paul's Church, Walla Walla, is sufficiently far advanced to permit of the laying of the cornerstone which occurred on Wednesday afternoon, May 21st, the Bishop officiating and being assisted by a local Masonic body and the choir of the church. An address was delivered by the Rev. A. Bard, rector, and there were short addresses by the Bishop and the Mayor of the city. The church is well located and will cost in the neighborhood of \$15,000.

**VIRGINIA.**

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

**Death of Rev. G. R. Micou.**

THE REV. GRANVILLE R. MICOU, a young priest of the Diocese, died at the Theological Seminary on May 24th. He was a son of the Rev. Richard W. Micou, and was born in Kittanning, Pa., in 1876, his early life having been passed chiefly at Waterbury, Conn. He was graduated in 1892 from the Episcopal Academy at Cheshire, Conn., and in

1896 from the University of Pennsylvania. Entering the Virginia Seminary, he was graduated in 1899, and was ordered deacon on Trinity Sunday of that year, taking missionary work in Georgia. He was ordained priest in the fall of the same year, and afterward became rector of Christ Church, Lancaster County, which latter position he held until his death. He had been ill for some three months from an attack of tuberculosis complicated by heart weakness.

**WASHINGTON.**

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

**Funeral of Lord Pauncefote.**

THE FUNERAL service of Lord Pauncefote, the British Ambassador, added another to the many occasions of historic and public interest connected with St. John's Church. The service was most beautiful and impressive, dignified and Churchly in all its features, and the scene must have reminded many of one very similar, when on the burial day of Queen Victoria, the late Ambassador and President McKinley were the central figures in the assembly gathered to honor her memory. The body of the church was filled, as then, with the most distinguished of the land. The President of the United States sat in the front pew on the right, and beside him Mr. Raikes of the British embassy, for this occasion the representative of King Edward; the Cabinet officers, and other high officials, were next, judges of the Supreme Court, and numbers of army and navy officers in uniform. On the left, after the family of the ambassador, were the members of the diplomatic corps, in brilliant court costume. The rest of the church was filled with personal friends and others interested. In the chancel were quantities of beautiful wreaths, and magnificent floral offerings from many sources, and before the coming of the procession with the military escort, the strains of Chopin's Funeral March were played on organ and harp. Then the vested choir of men and boys entered, singing, "For All Thy Saints," followed by Bishops Satterlee and Mackay-Smith, who proceeded to the door of the nave, and the latter said the opening sentences of the Burial Office, as the body was borne in by U. S. marines and sailors. The casket, covered with the Union Jack, and bearing King Edward's personal tribute of magnificent orchids and lilies of the valley, was placed at the foot of the chancel steps, while the hymn "The Saints of God, their conflict past" was sung by the choir, followed by the anthem to a Gregorian chant. Bishop Mackay-Smith read the lesson, and after another hymn, the Apostles' Creed was chanted. Then the Bishop of Washington, advancing to the chancel steps, said the concluding portion of the service, except the words of committal, the choir singing "I heard a voice from Heaven," and afterwards the hymn "Now the laborer's task is o'er." When the Bishop had given the benediction, there sounded sweetly through the church the strains of "Taps," played by a bugler stationed at the side entrance—the soldier's last tribute to the dead—and then, as the casket was borne out, the choir retired, singing "Abide with Me." The hymns sung during the service were chosen by Lady Pauncefote, who also desired the choir's presence. The body of the ambassador was, after the service, taken to Rock Creek churchyard, accompanied by the family, the Bishops, members of the embassy, and an escort of cavalry, and placed in a vault until it shall be carried home to England on a U. S. warship. It was a beautiful afternoon, and this fair resting-place of those who sleep was in its fresh loveliness, with green turf, waving trees full of singing birds, and a wealth of blossoming roses everywhere; and in the midst the church keeping watch over all.

**WEST VIRGINIA.**

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

**Font at Martinsburg.**

A HANDSOME baptismal font was presented to Trinity Church, Martinsburg (the Rev. J. S. Douglas, rector), as the gift of Mr. and Mrs. W. H. Crawford, friends of the parish.

**EUROPE.**

AT THE meeting of the Men's Club of Emmanuel Church, Cleveland, recently held, Bishop Leonard gave some incidents in connection with his recent visitation of the American churches on the Continent of Europe.

"To-day," he said, as quoted in the Cleveland Leader, "I signed the commission of the rector of the new American church in Geneva. The growth of the work has been splendid. Americans would be surprised at the number of Americans living permanently in Europe. It is for them that the American

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churches are maintained and no effort is made to get members from the Roman Catholic churches. Our most solid churches are those in Paris, Florence, Nice, Rome, Geneva, Dresden, and Munich. Half the people who go to the churches are not Episcopalians. The church at Rome is one of the finest in Rome and is valued at \$250,000. In this church, St. Paul's, at Rome, are the finest mosaics to be found in the city. The rector of the church at Dresden, the Rev. Mr. Butterworth, was formerly of Sandusky. I had no idea before how large a number of Ohio people there is in Europe.

"The church at Paris is one of our finest works. In the crypt under the church there is almost every day the body of some American who has died in Paris. It is called the 'Chamber of Peace.'

"At this church I confirmed the Countess Castellane, formerly Miss Anna Gould of New York. The saddest thing in Paris is the colony of American girls studying art there, beating their wings against the bars of the life they lead and their surroundings. An association especially to care for these poor girls is being formed.

"In Spain I met the boy King, who has just come to his crown, and I found him to be a well-knit, tall, and manly fellow, not at all frail-looking, and apparently well able to take care of himself and his kingdom. The peasants of Spain I found to be far ahead of the peasants of France and Italy. Of course I met a great many Americans over there, more than I had any idea that I should see.

"Thousands of our fellow countrymen live over there all the time and it is for them as well as for the visitors and travelers that our American churches in Europe are maintained."

## CANADA.

### News of the Dioceses.

#### Diocese of Niagara.

THE DIOCESAN Synod meets in Hamilton, June 11th.—THE May meeting of the rural deanery of Haldimand was held at the rectory, York, May 9th, Rural Dean Scudamore presiding. The next meeting, in September, is to be held at Dunnville.

#### Diocese of Toronto.

THE SYNOD of the Diocese will meet in St. James' schoolhouse, Toronto, June 10th. The executive and other committees held a meeting at the Synod office on the 16th of May. The Mission Board and the Woman's Auxiliary held a conference recently to consult as to the best means of raising money for mission work.

#### Diocese of Algoma.

BISHOP THORNELOE consecrated St. Thomas Church, Bracebridge, on the morning of Ascension Day. He held a Confirmation service in the evening.

#### Diocese of Quebec.

THE COLLECTIONS in most of the parishes of the Diocese on Trinity Sunday, were as usual devoted to work at Bishop's College, Lennoxville.

#### Diocese of Huron.

AMONGST the class of candidates confirmed by Bishop Baldwin in St. Paul's Church, Wingham, May 5th, were two who had been Methodists, one a Presbyterian, and one Roman Catholic.—THE BISHOP consecrated Grace Church, Brantford, on Ascension Day. A large number of the clergy were present, and a great congregation.—THE Synod of the Diocese meets June 17th. There will be the usual clerical breakfast on the morning of the opening day and conference on the previous evening.

#### Diocese of New Westminster.

THE COLLECTIONS made on Ascension Day and on Whitsunday in all the churches in the Diocese, were given for the work of Foreign Missions, through the S. P. G. or the General Synod of Canada.—THREE fine stained glass windows were presented to Christ Church, Fernie.

#### Diocese of Ontario.

BISHOP CARMICHAEL will preach the sermon at the opening of the diocesan Synod at Kingston, June 17th. A successor to the Rev. Canon Burke is under consideration, and three names have been presented to the Bishop, of which Archdeacon Worrell of Kingston is one.

#### Diocese of Montreal.

ARCHBISHOP BOND held an ordination at Christ Church Cathedral, Montreal, on Trinity Sunday morning, at which six graduates of the Montreal Diocesan Theological College received the order of deacon. The Rev. Custer Ireland of Shawville was advanced to the priesthood. Before the commencement of the Ordination service the Archbishop held an induction, installing the Rev. Lewis Evans as Dean of Montreal. After the formal documents relating to the appointment had been read, the Dean-elect made promise of faithful discharge of the duties of the office. Canon Baylis, acting for the Chancellor of the Diocese, declared all the legal formalities to be in order. Archbishop Bond then announced the Dean duly admitted and led him to his stall in the choir. Bishop Carmichael preached the Ordination sermon.

#### Diocese of Ottawa.

THE ANNUAL meeting of the Diocesan Woman's Auxiliary opened in Ottawa, May 27th. There were about 200 delegates in attendance. The secretary reported a total of 67 branches, senior, junior, and children, with a membership of 1,783. The Treasurer showed receipts to be \$2,646. The Diocese of Algoma had been given \$690 in the year.

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WHAT do you think of a sword-blade that contains a thousand sheets of metal? Yet they are not uncommon, and, as you will readily imagine, are of Oriental workmanship. Our painstaking, patient Japanese friends are the makers of them.

The blades of these sabres are made from magnetic iron ores. The steel is produced in small, very thin sheets, and the workman begins by fixing one of them to the end of an iron rod, which serves as a handle. To this are soldered other small sheets, until the mass has a length of about eight inches, a width of about two inches and a thickness of a little more than a quarter of an inch.

This bar is brought to a white heat, doubled on itself, and hammered until it is down to its original dimensions. This process is repeated fifteen times. Four similar bars are then soldered together, doubled upon themselves, re-soldered, and heated, the operation being repeated five times. This process makes the superposed layers so thin that the sabre contains at least a thousand sheets of metal.—*Boston Transcript.*

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