

# The Living Church

VOL. XXXIII.

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No. 11

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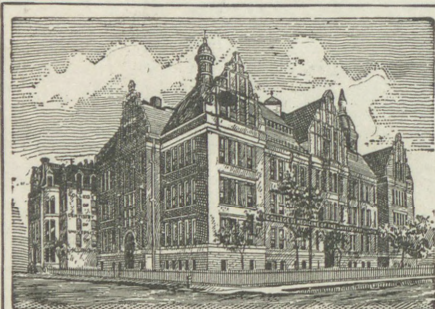
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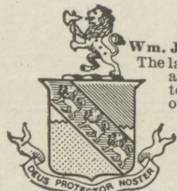
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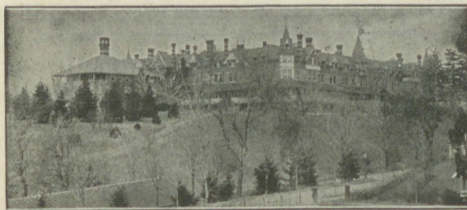
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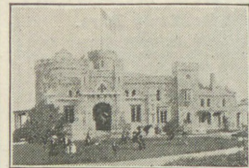
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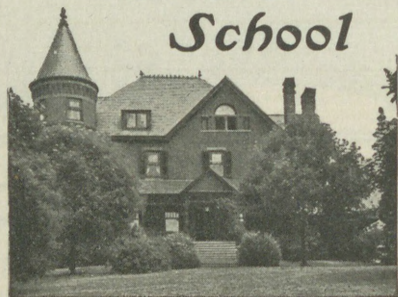
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### SAINT KATHARINE'S Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

Address: THE SISTER SUPERIOR.

# Educational

SEWANEE.—The last week in June witnessed the keeping of the thirty-seventh anniversary commencement of the University of the South at Sewanee, Tenn. The class officers chosen were: President, James Monroe Jones, Alabama; Vice-President, William Franklin Bell, Kentucky; Secretary, Thomas Ewing Dabney, Louisiana; Poet, Wyatt Hunter Brown, Alabama. There were five graduates in Theology, two in Law, and eleven in the Academic department.

The exercises began with a function by the Sopherim in Forensic Hall on Thursday night with a contest on Friday night for the Knight medal in Declamation, won by Mr. J. G. Holmes of Mississippi. On Saturday the Board of Trustees began their annual meeting with an opening service in St. Augustine's chapel with an address by the chancellor, the Rt. Rev. Ellison Capers, D.D., Bishop of South Carolina, followed by meet-

ings on that day of the Alumni Association and the anniversary exercises of the Gamma Epsilon literary society of the Sewanee Grammar School.

On Sunday, in St. Augustine's chapel, the commencement sermon was preached by the Rt. Rev. Robert Strange, D.D., Bishop of East Carolina, and in the afternoon occurred the laying of the corner stone of the new All Saints' chapel for the University, which is to be an unusually fine structure, heretofore described in these columns. It is considered that it will be the best example of University chapel architecture in this country. Addresses were made, and much was made of the occasion. At the night service there was an annual meeting in the interest of St. Luke's Brotherhood for the Increase of the Ministry, and reports made on the helpfulness and progress of the work of the society.

On Monday occurred the battalion drill of the Grammar School cadets, and in the afternoon, their competitive drill in Hardee Park. Later a reception was tendered Chancellor Capers in the S. A. E. Chapter House, and at night occurred the contest in Oratory for the Louisiana medal, which was won by H. H. Lumpkin, and the award for the South Carolina medal for best essay, won by Geo. V. Peak.

On Tuesday night was presented by the Classical department of the University, Aristophanes' comedy, "The Frogs," in Forensic Hall, for the first time in its entirety in America, the details of the production following the lines of the famous Oxford performance of 1892. It was the occasion for the assembling of a distinguished audience of scholars, this comedy, of all the old comedies of Greece, appealing most to a modern audience, its humor having lost none of its freshness. The parts were taken by the students of the University and the choral odes by a chorus of students and professors. The music used was the scholarly and brilliant setting of Sir C. Hubert H. Parry, composed for the Oxford performance. The costumes were prepared with elaborate care and no effort was spared to produce as far as possible the Greek spirit and flavor, and all made the representation a notable one.

On Wednesday took place the commencement exercises of the Grammar School in St. Augustine's chapel, and in the afternoon there was unveiled a memorial window to the late Overton Lea, Jr., at the *Alpha Tau Omega* chapter house, he having been a much loved student of the class of 1900. At night there was a reception at Fulford Hall, the home of the Vice-Chancellor, Dr. Wiggins, followed by the annual Alumni banquet at the Sewanee Inn.

Thursday, June 29th, was commencement day proper, the exercises occurring in St. Augustine's chapel with the imposing procession of Bishops, and the other clergy, trustees and other officers, professors, alumni, graduates, and other students. The baccalaureate address was by William Peterfield Trent, M.A., LL.D., formerly Dean of the Academic department of the University, now professor in Columbia College, and it was unusually brilliant. The Latin Salutatory was by Thomas Ewing Dabney; the presentation of diplomas and certificates by the vice-chancellor, with the conferring of degrees by the chancellor. The Valedictory Oration was by Wyatt Hunter Brown.

The new term opened with a larger number of students than usual, especially in the Academic department. The Class system seems to be getting stronger all the time. Thirteen students were made gownsman, being the record for years past.

KENYON COLLEGE, Gambier, Ohio.—The seventy-seventh commencement of Kenyon College was notable for brilliant weather, large attendance, and the number of distinguished visitors. Among the guests were the Bishops of Ohio, Southern Ohio, Lexington, Oklahoma, Michigan City, and West Virginia; the Governor of Ohio; the Hon. J. Van Vechten Olcott, Member of Congress from New York City; and Colonel John J. McCook of New York.

On Saturday evening, June 24th, the first debate for the Stires prizes was held. These prizes have been founded by the Rev. Dr. Stires, rector of St. Thomas' Church, New York, for excellence in debating. The subject debated was, *Resolved*, That the labor unions are justified in demanding a closed shop. The first prize was awarded to Frederick Hess Hamm of Chillicothe, who was one of the speakers for the negative, and the second to William Byron Quinn of Canton, who was one of the representatives of the affirmative. On Sunday morning was held the Ordination service. In the evening the Bishop of Lexington, a member of the class of 1873, preached a scholarly and forcible baccalaureate sermon to the senior class of Kenyon College. At this service a part of the order for Evening Prayer was read by the Rev. Dr. John Boyd of the class of 1844.

On Wednesday, after Morning Prayer in the college Church of the Holy Spirit, the academic procession of trustees, faculty, and candidates for degrees and graduates of Bexley Hall, moved to Rosse Hall, where the exercises of the seventy-seventh commencement were held. The speaker for the class of 1905, Charles Clingman of Covington, Ky., made a thoughtful appeal for interest in the common schools of the country on the part of the educated men. The Rev. James Townsend Russell, Bexley '93, rector of St. Thomas' Church, Brooklyn, who was the alumni orator for the year, spoke most charmingly on the need for college training in public speaking. It may well be doubted whether anywhere in the country there has been heard a better or more appropriate commencement address than the one given by the Hon. J. V. V. Olcott of New York, who spoke of the tribute to the value of a college education offered by the gifts to colleges made by eminent business men who have not themselves had the advantage of such training. Four men received the degree of Bachelor of Arts and were graduated with honor. The first man in the graduating class at Bexley, Edward James Owen, B.A., Kenyon 1902, has received a travelling fellowship from the Seminary, and will spend some months in the Holy Land. The degree of Bachelor of Divinity was conferred upon the Rev. Charles Chapman of Nebraska, who was graduated from Bexley Hall in 1899.

Honorary degrees were conferred as follows: Master of Arts, David Z. Norton of Cleveland; Doctor of Letters, the Rev. John H. McKenzie, rector of Howe School, Lima, Ind.; Doctor of Laws, the Hon. J. V. V. Olcott, Member of Congress from New York, and the Hon. Myron T. Herrick, Governor of Ohio.

At the Alumni luncheon, which was served in Philo Hall immediately upon the conclusion of the commencement exercises, about 160 men sat down. The toastmaster was Colonel John J. McCook, '66. Among the speakers were Governor Herrick, Mr. Olcott, Bishop Vincent, Mr. Norton, Bishop White, '72, Mr. Larwill, '55, of Kansas City, Mr. Curtis, '80, of New York, Mr. Long, '05, Dean Jones, and President Pierce. At the Alumni business meeting succeeding the luncheon, the Hon. T. P. Linn, '72, and Dr. F. W. Blake, '80, both of Columbus, were elected Alumni trustees, and

Grove D. Curtis, '80, and Charles R. Ganter, '99, both of New York, were elected president and secretary of the General Alumni Association.

At the twenty-fifth anniversary of the class of 1880, held Tuesday evening, all of the eleven men who received their degrees in June 1880 were present, three of them having come from New York and one from Duluth to be present. The class telegraphed congratulations to the Harvard class of 1880 which was holding its reunion at the same time, and received a reply from President Roosevelt and his class. At the annual *Phi Beta Kappa* initiation which was held Wednesday afternoon, there were seven initiates.

The class of 1905, in contrast with the senior classes of the last two years who have revived the drama of the seventeenth and the eighteenth century in their commencement plays, presented the contemporary piece, "The Magistrate," of Pinero. Besides the events described, there were the usual athletic sports, a glee club concert, a promenade concert, a reception at the President's house, and two or three evening receptions with dancing.

**HOOSAC SCHOOL.**—The fourteenth annual commencement of Hoosac School was held on Tuesday afternoon, June 20th, with a large assemblage of guests to witness the closing exercises of the school year. The order of events began with choral Evensong in the school chapel at 4:30 o'clock. Directly after this, the various guests repaired to the gymnasium for the declamation contests and bestowal of prizes. A procession, consisting

of the boys or the school, alumni, trustees, and faculty, marched from the school house in the school quad across the campus to the gymnasium. The first event on the programme was the Junior Prize Declamation contest, for which Dr. Wm. P. Mason of the Rensselaer Polytechnic Institute, Troy, N. Y., acted as chairman of the committee, and announced the decision after it had been won by Arthur Hearn Cowl of New York. The Senior contest followed, with the Hon. LeG. C. Tibbits as chairman of the committee of judges, and was won by Cortlandt Van Winkle of Buffalo, N. Y. The announcement of other prizes for the school year followed. Ralph Tilden Holsapple, whose rank was the highest in the school, becomes the possessor for this year of the beautiful silver cup presented by Mr. and Mrs. Cebra Quackenbush of Hoosac, upon which is engraved each year the name of the boy who is "head of the school."

At the conclusion of the prize giving, the Rev. L. W. Richardson, D.D., of the State Normal College, Albany, N. Y., spoke in glowing terms of the school and its work. The night before, at a large meeting of the Hoosac School Library Association, Dr. Richardson had delivered a beautiful address on "The Reading of Books"—a most noble and stimulating appeal to the boys for the advancement of their intellectual life; and on both occasions, his words were received with marked attention and frequent applause. The Rev. George D. Silliman, D.D., of St. John's Church, Stockport, N. Y., followed Dr. Richardson in an excellent speech, and after another address from the Hon. LeG. C. Tib-

bits, the exercises were brought to a conclusion as usual by the singing of the school Latin ode, "Levavi Oculos."

After the closing exercises in the gymnasium, the large assembly of guests and boys, was served with a bountiful collation on the lawn in the school Quad. Later on, from 8 to 12 p. m., the commencement dance took place in the gymnasium, which was beautifully decorated with flags and lanterns for the occasion; and the year's work was brought to its close on the following morning in the school chapel with the usual service for the end of the year, at which the school hymn, "Guide Me, O Thou Great Jehovah," was sung, and the rector took formal leave of the boys and their friends as they passed out of the chapel door. A memorable year for Hoosac School was thus ended, which has given to it an increased number of scholars, greater facilities in the way of buildings and other arrangements, and a very bright outlook for the future.

WE ARE LIVING out these lives of ours too much apart from God. We toil on dimly, as if the making or the marring of our destinies rested wholly with ourselves. It is not so. We are not the lonely orphaned creatures we let ourselves suppose ourselves to be. The earth, rolling on its way through space, does not go unattended. The Maker and Controller of it is with it, and around it, and upon it. He is with us here and now. He knows us infinitely more thoroughly than we know ourselves. He loves us better than we have ever dared to believe could be possible.—William R. Huntington.

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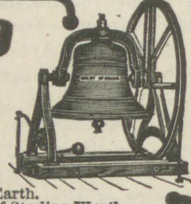
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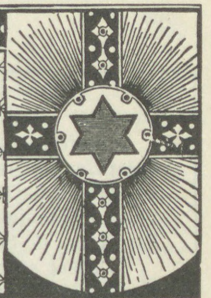
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# The Living Church



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#### FOR THE FOURTH SUNDAY AFTER TRINITY.

THIS great precept of to-day's Gospel, "Be ye merciful, as your Father also is merciful," lifts the life of man in the world up to the throne of God in heaven.

So accustomed are we to associate the thought of right-doing with expediency—the mere avoiding of situations that are uncomfortable, the mere making of things to be agreeable and pleasant—that it taxes us severely to bring ourselves into line with Christ's appeal; which is that in framing our conduct we shall do what God does, and not do the things which are inconsistent with the divine character.

Yet surely our Lord is right—it must be so—in basing His appeal for virtue strictly upon the character of God. This alone is immutable. The strength of other appeals may either wax or wane; the strength of this appeal never changes. In this matter of mercifulness, for example, whatever stimulus there may be for man in other and secondary considerations, the primary requisite, after all, is that man shall yield his will to the honest determination that he will do and will be, as he knows full well what God does and is. In short, obligation only shapes itself into definiteness and permanence, when the heart responds to the appeal of the Son of Man, "As your Father also."

The merciful spirit: we may almost fear to define it, lest we obscure it. Yet all know full well what it is: a great, splendid, divine virtue; mercy, pity, compassion, tenderness begotten of love; the kindness in the heart which forbids to wound even the feelings of another; the delicate sensitiveness of soul which leaps forth in sympathy for sorrow, in the relief of distress, and in the sharing of other's pain.

We cannot feign this. We cannot make men believe that we have it, if it be not genuine.

We sometimes make ourselves believe that virtues which we lack, will come to us automatically, later on in life: for example, when we are old, or when our temporal outlook has changed for the better.

Least of all is this true of the merciful spirit.

Tender compassion is natural in earliest childhood, but is apt not to stay with us as we grow old. Advancing years bring trouble which turns a man's thought in upon himself, and easily makes him insensible to the pain of others.

Let no one say, with confidence: When I am wealthy, I will become merciful. The most splendid exhibitions of compassion are found probably among the poor, who not infrequently divide the last loaf, watch by one another's sick, and help to bury one another's dead. Increasing competence brings new interests, with added care, and removes a man from contact with those to whom he might sustain a relationship of help.

We may look for definite foes to rise up in our pathway and seek to smite the merciful tempter.

One of these foes is selfishness, which easily works itself out into an utter insensibility to the conditions which reign in the world. The selfish man sees—must see—but he does not realize. He can behold the mental torture of another, without any spirit of compassion warning within him. Sometimes he can do great wrong—can torture, neglect, maltreat the weak, even his very own—without any apparent consciousness of harm.

Another foe to the compassionate spirit is lack of enterprise. Men wish to do kind things, but they are neither prompt nor resourceful in getting them under way. So the probation of life passes, for opportunity tarries not for the slothful. B.

## AD CLERUM.

"Confessarius meminerit se iudicis, pariter medici personam sustinere, ac divinae justitiae simul, et misericordiae ministrum a Deo constitutum esse; ut tanquam arbiter inter Deum et homines honori divino, et animarum saluti consulat." *Rit. Rom., de Sac. poen.*

"Debent sacerdotes Domini, quantum spiritus, et prudentia suggererit, pro qualitate criminum, et poenitentium facultate, salutare, et convenientes satisfactiones injungere; ne si forte peccatis conniveant, et indulgentius cum poenitentibus agant, levissima quaedam opera pro gravissimis delictis injungendo, alienorum peccatorum participes efficiantur. Habeant autem prae oculis, ut satisfactio, quam imponunt, non sit tantum ad novae vitae custodiam, et infirmitatis medicamentum sed etiam ad praeteritorum peccatorum vindictam, et castigationem."—*Conc. Trid., sess. 14, c. 8.*

## OUR THEOLOGICAL SEMINARIES.

THE Church has a number of problems in connection with the great question of Education. Some of these we have from time to time discussed. One of them relates to the place and the work of her theological seminaries.

It is sometimes said that with our twelve theological schools of a general character\* in this American Church, together with local schools in three Dioceses,† we are over-supplied with institutions for the training of our few candidates for orders. Such may or may not be the case. The important fact is that we have them. The wise course is to consider how they may be administered with best results to the Church, which certainly must involve a minimum of duplication and consequent waste. We believe that if this latter phase of the question should some time receive serious consideration, with a view toward securing harmony between the several institutions, great advantages would accrue both to the Church and to the institutions.

With all our opportunities for instruction, we ordain clergymen who, though well meaning, seem entirely unfitted for practical work; we send men into the missionary field with little instruction as to missionary problems; we send men into parishes with little real instruction in such important matters as the religious training of children and other problems of the Sunday School; we place men in positions where they are obliged to preach at least twice a week, with little systematic training in the art of construction of a sermon.

Why should not our seminaries be worked in harmony with each other, permitting each to specialize in some particular field, but with interchange of ideas and even interchange of students? We believe that this is not impracticable.

OUR GENERAL Missionary Society has several "recognized auxiliary" societies for special work. Why should not all our seminaries become "recognized auxiliaries" of the General Theological Seminary? Why might there not be, in connection with that institution, a systematic attempt at assisting other seminaries? Why should there not be there a clearing house of students, in which facts concerning students dismissed from one seminary were on file, and were made known to all the others?

The General Seminary has relations to the whole Church and not to its student body only. If closer affiliation of all were arranged, why might not the General Seminary provide a travelling lectureship for each year, arranging for an appointed lecturer, possibly from its own faculty, to spend two or three weeks in each seminary, giving instruction in his special department? If instructors of the first rank were chosen for this office, they would certainly be more than welcome in the auxiliary seminaries. Suppose that this year the occupant of one chair, next year that of another, were assigned to this post, provision being made for his local classes during his absence; would not a larger good be done, in the interest of the whole Church, than could be done by the same professor with a single class at the General Seminary, and by each of the auxiliary seminaries working on independent lines?

Of course our "magnificent distances" involve much duplication of work, for it is obvious that we must train students in the East, in the South, in the Middle West, and on the Pacific coast. Neither, unfortunately, can we overlook the distinction

between the "schools of thought" which are supposed to control our different institutions of learning; though, we trust, the day has gone by when any seminary was content to be merely a partisan school.

But after making all allowances for these, is there not at the present time some duplication and consequent waste that might be prevented? Might not a system of specialization and a system of interchange of students be devised, in the interest of the greater good of the Church?

What is to prevent students of Cambridge, Berkeley, and Philadelphia from taking their final year at the General Seminary? Why not arrange between these three schools, that one shall train especially for the foreign field, one for parochial and missionary activity, and one for the study of abstruse problems of theology and criticism? Giving each of these a specialized work would enable each to perfect itself in a given field. Students would naturally choose the seminary that was best fitted to prepare them for their own work. The final year at the General Seminary would effectually counteract any tendency to narrowness that might be inseparable from such a specialized arrangement; and the present duplication and waste as between the four Eastern seminaries would be largely prevented.

In the South, we can easily believe that an interchange of students, possibly for the middle year, between those of Alexandria and those of Sewanee, would be mutually advantageous. Suppose it is true that some difference in theological environment between the two would be apparent: which school of thought cannot afford to come into contact with the other? Would not a broader, larger education of the future clergy of the Church, be facilitated by such interchange?

There are four seminaries in the Middle West, but the distances in the West are such that several training schools for missionary and for parochial workers are probably a necessity.

Are they a necessity for what might be called the "higher education" of the clergy?

The Western Seminary is at this time reorganizing. It rests with wiser heads than ours to determine the lines of usefulness upon which its future will be developed.

But suppose that it were deemed desirable and were found practicable for the Western Theological Seminary in Chicago to prove a bond of unity between the seminaries at Gambier, at Nashotah, and at Faribault. Suppose that these three latter named institutions should be developed more and more distinctly as missionary and parochial training schools. Suppose that the aim at Chicago was to give one year's instruction in higher theological studies, with a measure of "clinical" work in connection with the Chicago Cathedral and its larger parishes, to students who should be transferred for the purpose from Kenyon, from Nashotah, and from Seabury. How feasible it might thus be, to prevent duplication and waste! How helpful it might be, thus to effect unity between groups of schools, and to secure to the three older schools, the higher theological training which one faculty could give as wisely as four, and the practical experience in parochial and missionary work which only a large city can afford!

IS ALL THIS outside the range of practical suggestions?

Possibly much of it is to-day.

But our theological seminaries certainly forfeit a large advantage that might accrue to all of them, but especially to the Church, so long as each goes its little way, wholly oblivious to the fact that others, in their several ruts, are moving on parallel lines that never meet.

We cannot avoid the differences between distinct schools of thought that prove the intellectual life of the Church; but we can and ought to avoid the isolation of distinctive schools. We ought to see that our theological education is the broadest, the largest, the most truly Catholic that can be given. We ought rigidly to prevent pecuniary and intellectual waste in the Church—for the force of a masterful intellect devoted to a mere handful of students is relatively a waste. We ought to seek to introduce an element of unity where to-day there is only individualism among our theological schools.

We believe that the General Theological Seminary is in position to take the initiative in any such comprehensive scheme that may be deemed wise.

ONE of the most usual forms of philanthropy in this country consists in the presentation of large sums to colleges and schools of secondary or of technical education. And it is one of the most logical. The most expensive college in Christen-

\* General Seminary; Sewanee; Kenyon; Nashotah; Cambridge; Virginia; Seabury; Philadelphia; Western; Berkeley; Pacific; King (for colored men).

† Colorado, Kansas, and Western New York.



dom loses money on every student educated within its walls. Every man who passes through college becomes thereby a recipient of the free bounty of others. The millionaire's son, quite as truly as the boy who wins a scholarship, is the recipient of this "charity." A moral debt is thus entailed. If, in subsequent years, the opportunity arises to return some portion of that debt, one is then giving to others only a portion of the bounty which, from others, he has already accepted.

It seems strange that our Church institutions receive so much less from their graduates than do other schools and colleges. Among their alumni are not a few men of wealth; does the moral obligation to return some of that gratuity which they have already accepted from others, rest less heavily upon their shoulders? It would sometimes seem so.

To be deficient in recognition of this moral debt to one's *alma mater*, is to evince a low standard of ethical responsibility.

**W**HAT is the pecuniary value of one's convictions?

The question undoubtedly arises in connection with Mr. Carnegie's gift for the pensioning of professors in secular and non-sectarian schools.

The conditions are a little ambiguous. In one sense no important college in America is "sectarian" in character. Every college intends to give a thorough education in secular learning, unbiased by its religious learning. If any of them fail, it is not because of their religion, but because of their limitations, usually financial. It would seem, from the broadest point of view, as though these were the very institutions that most needed aid for the sake of those who would study within their walls.

Still, Mr. Carnegie was under no obligation to give, and giving, has a perfect right to make any conditions that he desires to make. The institution that has no part in his benefaction is not wronged. It cannot claim any inherent right in it.

We are not informed precisely what are the conditions constituting "sectarianism" or "denominationalism" such as to bar an institution from participation in his gift. We should hope the terms of his benefaction were broad enough to include those institutions that, founded in the interests of a single religious body, remain true to the principles of their founders, without requiring subscription to those principles from members of the faculty or from students. But if not, these religious institutions will make themselves simply contemptible in the public eye if, for the sake of participation in Mr. Carnegie's gift, they abandon principles that they had avowed previously. We cannot think that Yale University has gained in public esteem by choosing this particular time to recede from her long established practice of choosing only Congregationalist ministers as trustees. It is perfectly defensible to elect laymen or men of other faiths in that capacity, and many a religious institution within as well as without the Church, does similarly; but to abandon a practice of two centuries' standing immediately after the terms of Mr. Carnegie's benefaction have been announced, is to place the institution in an unenviable light before the community. A common regard for the decencies of the occasion would seem to suggest how unfortunate was such a course.

Principles that are proof against bribery, even where no bribe is intended, will be respected even by those who do not share them.

But principles that are abandoned on the first tender of money, or that even seem to be, may cost those who abandon them, the respect of an entire community.

And if time fails to vindicate the sufficiency of principles or the wisdom of practices that have become firmly established, it is in every way desirable that their abandonment should not take place at the precise moment when such abandonment might probably lead to financial gain on the part of an institution.

Our colleges ought, next to the "churches," to be our greatest bulwark against "graft" in every form.

**C**O those familiar with the history of the Church in the West, the revival of Jubilee College, in Illinois, will be an occasion for congratulation. The college was founded by Bishop Philander Chase in 1838, in Peoria County, Illinois. For some years it was the center of Church life in that state. Early diocesan conventions met there, more than once.

But early railroad building diverted population elsewhere, and Jubilee was left far behind, in the "backwoods." A part

of the mill buildings, upon which the college depended for support, burned in 1849; and the death of Bishop Chase three years later, gave a death blow to the enterprise.

Now it is proposed to reopen the institution. With the lapse of years, the property held for the endowment of the college, largely in coal lands, has become valuable. Fuel, stone, and lumber are on the spot. Cottages can be inexpensively erected. Water supply is abundant. As leases of farm land expire, provisions can be raised. The right man, whose portrait will be found on another page, has been discovered, and the work will be developed. Bishop Fawcett believes that at Jubilee may be solved the problem of a cheap school, in which \$150 will pay all the expenses, with a thorough education.

We sincerely trust that in this he may not be disappointed.

**I**N stating, in the news columns, the facts relating to a "tempest in a teapot" subsequent to the election of Dr. Lloyd as Bishop Coadjutor of Oregon, we believe that little more need be said. We should have suppressed the entire report if matter concerning it had not already appeared in print elsewhere. That fact seems to make a full statement necessary. It is now, happily, a closed incident.

But the moral of the incident stands, though the occurrence itself be past.

It is the duty of those who are charged with legislative duties in the Church, to make themselves intelligent in regard to matters and men within the Church. It is their duty to read the Church papers, to be fairly well supplied with books of reference, and to know what is going on in the Church.

Of all the five thousand and more clergymen of the American Church, not one has done quite so much to make public the facts concerning the personal record of each of the clergy, as has Dr. Lloyd. By virtue of an untold and almost incomprehensible amount of research and correspondence, he has compiled the several annual volumes of the *American Church Directory*, in which those personal records—more than five thousand of them—are published. His own record is fully given. It is strange irony that his own election should be challenged on the ground that facts he had tried so hard to make public, were unknown. Of course men's Churchmanship cannot be defined in such a volume, and no such definition is attempted. But in connection with the many parochial missions which Dr. Lloyd has preached, and which have been fully reported in the Church papers, there have been exceptional opportunities for all who did not insist upon being hopelessly ignorant, to know all about his Churchmanship.

In the face of such opportunities for common knowledge, it becomes highly improbable, on *a priori* grounds, that any attempt to secure Dr. Lloyd's election by misrepresentation was made; and this altogether apart from the high character of the priest who was charged with such misrepresentation.

But whether so or not, if those five presbyters who signed the protest were really as ignorant as they profess to be in regard to Dr. Lloyd's record—for they do not profess to have made any attempt to correct the alleged misrepresentation—then the best thing each of them can do is to cultivate the art of silence, though it be pain and grief to him, concerning matters upon which he is not fit to express an opinion.

And the best second thing for each of them to do, would be to subscribe to a Church paper, buy a Church almanac, and begin now to try to gain some intelligence concerning men who are talked about in the Church; lest, forsooth, some adventurer, discovering how easily these innocent gentlemen may be beguiled by fair words, come along and sell gold bricks to them.

Not since the troublous days of the seventies have we known a defeated minority to conduct themselves with such total disregard for common decency as have two of those five clergymen in Oregon; for in our news columns we have purposely omitted the personal affronts of which these were guilty, and have confined our statement to a mere recapitulation of that which appears formally in documents.

Not least of his discourtesies is the language attributed to Dr. Morrison in his statement made in withdrawing his protest, in which his attempt to sum up the Churchmanship of the Bishop-elect involves almost a libel on the latter. Strangest of all—if it had not been paralleled in other instances—would be the incomprehensible absurdity of admitting the adjective "Broad" as defining men guilty of such petty narrowness and culpable ignorance as are these.

And one thing more.

In a contested election, one party must win and one party

must lose. Now the party that loses, makes itself contemptible in the eyes of other people, when its members are guilty of spiteful action toward the person elected or toward the victorious majority.

It has become too common in the Church, for a defeated minority to attempt to defeat the will of the majority by seeking to influence a vote against confirmation of a Bishop-elect in the Church at large. Happily, these spiteful attacks always fail; but they are not a pleasant feature of episcopal elections. The vote of the Standing Committees and Bishops does not constitute a new election. The sole question for these to determine is whether there is any impediment on the part of the candidate or in the election, so weighty as rightly to bar a Bishop-elect from consecration. Happily, the question is almost invariably answered in the negative; and it is many years since partisan considerations were permitted to have any place in considering the confirmation of a Bishop-elect.

The five protestors in the Diocese of Oregon have in no way damaged the repute of the Bishop-elect, or endangered his confirmation; but they have shown themselves to be possessed of a petty, narrow spirit, such as is always unfortunate in a priest of the Church of God.

**C**HAT was a fine admonition that was addressed by Secretary Bonaparte to the Christian Endeavor convention in Baltimore, with respect to the application of Christian principles to the administration of the state. Coming, as it did, simultaneously with the detailed information, collected by the *Chicago Tribune*, to the effect that only six of the states are free from indictments for or well-founded suspicions of graft in public service, it is a needed reminder that the Christian is not fully a Christian unless he is a Christian citizen.

American Christian people must now turn over a new leaf. We have entrusted municipal administration to professional politicians for a century past, and from Maine to California they have—not always, but only too frequently—betrayed their trust. The problem is not local, nor individual. Christian principles must invade our city halls. Christian workers must serve at the polls. Christian ethics must dominate the administration of our municipalities.

Philadelphia has just demonstrated what the aroused Christian consciousness of a people can do. Politicians sneered at the united prayer with which the movement began. They know now that Christianity has won the day.

Let us all turn over a new leaf. Christians to the Polls! is the war-cry of the Twentieth Century.

**T**HE series of conferences for Churchmen at Richfield Springs, N. Y., open next week, and extend over the month following. It is no light undertaking and no small pecuniary risk, to arrange for Churchly gatherings, extending over an entire month, on such a scale as these. Never before have Churchmen had so fine an opportunity to mingle recreation pleasures in the most attractive portion of the East, with the spiritual and intellectual stimulus which is now offered.

We trust that the attendance may amply repay the Seabury Society for its elaborate arrangements.

**R**EADERS of THE LIVING CHURCH will, with us, felicitate our Musical Editor, Mr. G. Edward Stubbs, upon receiving the well-merited degree of Doctor of Music from the University of the South at its recent commencement. Dr. Stubbs' bi-weekly musical papers in THE LIVING CHURCH have been most helpful to those who are responsible for the rendering of the music of the Church, while as organist and choirmaster of St. Agnes' chapel, New York, he has long since demonstrated the practical skill with which he is able to insure most excellent results in the music of that church. Dr. Stubbs invariably stands for the highest ideals in Church music.

#### ANSWERS TO CORRESPONDENTS.

L. B. L.—The bidding "Let us pray" dates to the very earliest periods to which the offices of the Church can be traced.

DO NOT FEAR circumstances. They cannot hurt us, if we hold fast by God and use them as the voices and ministries of His will. Trust Him about everyone and everything, for all times and all needs, earth and heaven, friends and children, the conquest of sin, the growth of holiness, the cross that chafes, the grace that stirs.  
—Bishop Thorold.

#### LONDON GREGORIAN FESTIVAL.

Annual Plainsong Function is Rendered.

TWO BISHOPS ARE ENTHRONED.

Annual Festivals of Two Theological Colleges.

ENGLISH CHURCH UNION SUBMITS ITS YEAR'S REPORT.

The Living Church News Bureau }  
London, June, 27 1905. }

**T**HE thirty-fifth anniversary festival of the London Gregorian Choral Association, which was celebrated on Thursday in Whitsun-week, was chiefly noticeable for the music of the opening Eucharist at the Church of St. Edmund, King and Martyr, Lombard Street, and for the sermon preached by Canon Rhodes Briston at St. Paul's in the evening. The music was the *Missa Omnipotens* of the Sarum Gradual, an exceedingly fine (thirteenth century) composition, a *fac-simile* of which has been published by the Plainsong and Mediæval Music Society. Canon Bristow's sermon was an urgent plea for a more general restoration in the English Church of her old music—the ancient and traditional, as well as incomparably devotional, music of the Catholic Church.

The Canon, who preached from Ephesians v. 18, said that his text—"Be not drunk with wine, wherein is excess"—might well be a text for a "temperance" address; but there could also be intemperance in the matter of music: "The music which was performed in sacred edifices was often but the echo of the ballads of music halls. He did not maintain that skill in the composition of music was confined to one period; and he was glad to say that that collection of hymns which was so popular among English Church folk was known as *Hymns Ancient and Modern*. So they desired that the ancient tones should not be forgotten. They felt that, as with strong drink, so with music, 'no man having drunk old wine, straightway desireth new; for, he saith, The old is better.' They desired to bring back into use what seemed to them to be the best of Church music. They knew that no music was acceptable to God except it came from the heart. And now they were hearing much about 'the simple life,' and of a desire to go back to such a life. Surely that life could find its best expression in the old, simple tunes. They were there in the Cathedral church to thank God that night for the opportunity of so bringing back to the people those old melodies which were in danger of being lost."

The programme of the festival appears to indicate that the Association is now more inclined than formerly to bring itself into line with the Plainsong and Mediæval Music Society in the important and noble work of restoring Plainsong in the English Church to its pristine purity. What has now become known as the Solesmes method alone represents the correct rendering of Plainsong; any other system, whether it be of Merbecke, in the English Church, or of Ratisbon, in the Latin portion of the Church, represents, in comparison, a corrupt reading of the oldest and best MSS. It was, I believe, the very last word of advice to the Association of the late Sir John Stainer, who became latterly a convert to Solesmes Plainsong, that the Association should adopt that method of rendering the old, as well as only authentic, melodies of the Church.

The enthronement of the Bishops of Gloucester and Llandaff (Drs. Gibson and Hughes) took place in their respective Cathedrals on Friday in Whitsun-week, in the presence of a crowded congregation. The ceremony was performed in each case by the Bishop of Dover, who as Archdeacon of Canterbury represented the Metropolitan of the Province. The Bishop of Gloucester, after his enthronement, first spoke from his throne to the clergy in the choir, and then proceeded to the nave, where he addressed the congregation there assembled. In the Chapter House after the service the Bishop received addresses from the Dean and Chapter and the clergy and laity of the Diocese. The address from the Dean and Chapter concluded with an obvious allusion to the Athanasian Creed:

"Few scholars of our historic Church of England are so well versed as our Chief Pastor in the profound theology of the fourth and early years of the fifth century which had its special home in the great Scholar Houses of Southern Gaul, which was voiced by men like Cassian of Marseilles and Vincent of Lerins. When in coming days you exhort those working with you, few can use with a greater right those bright sunlit words of that old-world scholar and teacher of Southern Gaul:

"Mi fili, depositum custodi, devitans profanas vocum novitates. . . . Quid est depositum? id est quod tibi creditum, non quod a te inventum, quod accepisti non quod excogitasti. . . . Depositum custodi—Catholicae fidei

talentum involatum illibatamque conserva . . . Aurum accepisti, aurum redde.'

"We pray that your episcopate may stretch over long years, may be characterized by that 'stilness' which will give you time to teach and enforce the great Catholic truths, at once the glory and strength of the Church we love so well."

Sir Michael Hicks Beach, as High Steward of Gloucester, and as one of the oldest Churchwardens of the Diocese, followed with an address. After the enthronement ceremony at Llandaff the Bishop delivered a sermon, in the course of which he said they must be able to feel solid ground beneath their feet if they meant to succeed in solving social, religious, and intellectual questions. The "Welsh Revival" had broken down barriers between man and man, and thus had brought man nearer to God. That fact, he believed, would make it the easier to overcome the difficulties and to solve the questions which seemed to threaten them.

The new Bishop of Worcester (Dr. Yeatman Biggs) has soon after his accession to the See departed from the practice of Bishops of Worcester in recent centuries and returned to that of his more ancient predecessors in respect of the Episcopal vestments. At his first Ordination service in Worcester Cathedral on Trinity Sunday his Lordship (I take the report in the *Daily News* to be correct) assumed the cope and mitre; and thus has set a good example to those among his Right Rev. brethren who are still practically "Nonconformists" as regards the law of this Church and Realm relating to such vestments.

Our two leading Theological Colleges—Cuddesdon and Ely—have again been keeping their annual festival, held, as customary, on the Tuesday following Trinity Sunday. This year the festival at Cuddesdon was marked by the dedication of the new wing of the College of which the foundation stone was laid last year. About ninety-five old students of the College arrived on Monday evening for the first Evensong of the festival, while on the following day the number of old and present students mustered about one hundred and forty. It is much to be regretted that the festival sermon (preached by the Archdeacon of Oxford) was, as usual, the chief feature of the festival instead of the Blessed Eucharist. After the sermon "The Litany of the Holy Ghost" was sung in procession as the students and clergy left the lychgate of the churchyard and proceeded through the village to the new wing of the College. The ceremony of dedication was performed by the Bishop of Oxford, and afterwards a *Te Deum* of thanksgiving was sung outside the new building. Luncheon was afterwards served in a tent in the College ground, followed by the customary toasts.

This year the interest of the festival at Ely centered in the fact of its being the last occasion on which the Bishop of Ely would appear as visitor of the College, in consequence of his resignation of the See taking effect on August 1st. More than one hundred and fifty old students were present. On Tuesday evening the accustomed Plainsong office in connection with the festival was sung by the students at 10 o'clock in the choir of the Cathedral. The chief service of the festival was a sung Eucharist, in the Cathedral on Tuesday at 9 o'clock, the Bishop of Ely being the celebrant. The Procession is described in the *Church Times* as follows:

"The old students and present members of the College having previously taken their places in the choir, the procession was formed in the accustomed order, the cross-bearer and cantors in copes preceding the choir, then the deacons and priests, and the Bishops of Gloucester and Thetford, wearing copes, and duly attended by their chaplains. Psalm lxxviii. was sung as the procession made circuit of the nave. At the west door, according to the custom of the Cathedral, it was joined by the Bishop of the Diocese, vested in a white cope, and attended by chaplains bearing his mitre and staff."

The service was sung to the plainsong of Merbecke. The Bishop of Gloucester, who was the preacher, said that if the clergy shirk the preaching of doctrine, and take refuge in the preaching of generalities, they breed up Churchmen who are such only in name, and who are swayed by popular clamor. Above all, let the clergy, according to the order of St. Paul's words in his text, take heed unto themselves. No richer boon might be asked at their festival than the fulfilment by each, of Chaucer's ideal of a Priest.

After luncheon, which was served in the College grounds, Canon Newbolt proposed the preacher (the Bishop of Gloucester), whom he thanked for emphasising the importance of doctrine and principle. Referring to the Athanasian Creed question, he could not think that we were intended to appeal to the conscience of the majority of Englishmen in the solution thereof. The Principal (Dr. Randolph), in replying to the Bishop of Gloucester, who proposed the toast of the College and its

Principle, referred to the action of the Bishop in republishing former writings in defence of the Athanasian Creed. The Bishop of Ely, in response to the toast of the day, the health of his Lordship, and in bidding farewell to the College, spoke of two things for which he thought the College was really indebted to him—namely, the bringing to Ely of Canon Newbolt and his successor, Dr. Randolph.

The President and Council of the English Church Union state in this year's annual report that they have the satisfaction of recording the elevation to the Episcopate during the past year of three members of the Union, namely, the Rev. A. B. Turner, a missionary for some years in Corea, as Bishop of the Diocese; the Rev. Father Osborne, S.S.J.E., as Bishop Coadjutor of Springfield, Illinois (U. S. A.), *cum jure successionis*; and the Rev. Canon A. B. Maclean, Principal of the Theological College of the Scottish Church, as Bishop of Moray, Ross, and Caithness (Scotland). The President and Council have further much pleasure in recording the election of Bishop Hornby, one of the Vice-Presidents of the Union, to be Bishop of Nassau (West Indies). With reference to the renewed and very determined attack on the Athanasian Creed, the E. C. U. authorities state that active steps have been taken through the organization of the Union, and also by a private defence committee embracing both the two English Provinces, to meet this attack. There is no doubt, it is added, and an organ of Liberal Churchmanship is quoted in support of this, that the deep and widespread apprehension which has been aroused has had some effect in staying the hand of the adversary. As to the Representative Church Council, in calling to mind the action of the Union in regard thereto, the report says: "No graver duty has ever been laid on the Union than that of endeavoring so to meet the movement for the formation of a Representative or National Church Council, as to prevent its issuing in a revolution of the government of the Church, in the two Provinces of Canterbury and York." Passing to the Royal Commission, attention is directed to the "anomalous position" occupied by some members of the Commission. Three of the Commissioners are (or popularly supposed to be) Ecclesiastical Judges, while the Lord Chief Justice may be called on to sit in ecclesiastical causes. It has been necessary during the past year for the Legal Committee of the E. C. U. to hold frequent meetings, as its advice has been required in a great number of difficulties; the advice given in these cases has generally led to a satisfactory adjustment of the matters in dispute. One matter in which efficient aid has been given was in reference to a Commission, which a Bishop had issued against a priest. The Bishop in the end had to acknowledge the invalidity of the proceedings of his Commission. The Committee are now engaged in the defence of the ornaments which were in a church at the time of its consecration. In concluding their report, the President and Council are happily as militant in their Churchmanship as ever:

"Whatever may have happened in the past, the faithful members of the Church are now determined that the Church of England shall be governed neither by Parliament, nor even by Bishops administering merely the law of the State and enforcing decisions of Civil Tribunals. They are determined that the Church of England shall be free, and shall be governed in accordance with that common law of the whole Catholic Church of Christ on which the legitimate exercise of ecclesiastical authority depends."

The Bishop of Durham (Dr. Moule) is seriously ill at his residence, Auckland Castle. Last night, however, he was stated to be slightly better. His Lordship conducted an Ordination at Durham on Trinity Sunday, and became indisposed during the following week. It is stated that the illness is attributed to the strain of overwork followed by a severe chill and the setting in of an internal trouble.

J. G. HALL.

IT IS POSSIBLE, I dare say, for those who will indeed draw on their Lord's power for deliverance and victory, to live a life in which His promises are taken as they stand, and found to be true. It is possible to cast every care on Him, daily, and to be at peace amidst the pressure. It is possible to see the will of God in everything, and to find it, as one has said, no longer a sigh, but a song. It is possible in the world of inner act and motion, to put away, to get put away, all bitterness, and wrath, and anger, and evil speaking, daily and hourly. It is possible, by unreserved resort to divine power, under divine conditions, to become strongest, through and through, at our weakest point; to find the thing which yesterday upset all our obligations to patience, or to purity, or to humility, an occasion to-day, through Him who loveth us, and worketh in us, for a joyful consent to His will, and a delightful sense of His presence and sin-annulling power. These are things divinely possible.—*Handley C. G. Moule.*

## THE ITALIAN PROBLEM IN NEW YORK

### Efforts Made by the Church to Assist in Its Solution

#### NO PROSELYTIZING AMONG ROMAN CATHOLICS

The Living Church News Bureau  
New York, July 10, 1905

THE opening in Harlem on July 2nd, of the new St. Ambrose Italian mission, has attracted some little attention to the work done locally by the Church for the people of that race. New York, as the census figures show, has within its borders more Italians than has Rome, Italy, or, for that matter, any other Italian city with the single exception of Naples. New York has also the unique distinction of being the largest Jewish city in the world, and of housing within its borders German and Irish populations each sufficiently large to make a town of considerable proportions. The Italian problem, if such it may be called, is one that is puzzling not only civil authorities, but ecclesiastical officials as well. On the one side is the question of schools, and on the other the fact must be faced that of the four hundred thousand or more Italians within the several boroughs of the greater city, a proportion relatively large is out of touch with any religious effort. On Manhattan Island the Church has work for this people at three points. There is the Church of San Salvatore, founded a quarter of a century since, and now maintained by the City Mission; effort at Grace chapel under the assistant minister, the Rev. M. K. Bailey; and the new St. Ambrose mission. Archdeacon Nelson, who has long been a prime mover in the work for Italians, describes the opportunity and need as great. He says:

"The Church looms large as a factor in the Italian immigration problem. Her duty is wide, and it is twofold, in its broadest sense. There are not only the indifferent thousands to be reached, but there is as well the city to be aided in assimilating the Latin multitude it has absorbed within itself. Last year there landed on American shores more than 170,000 Italians, a great number of whom have never gone farther away than New York. Others are constantly coming, and there is a chance that New York in time may be the largest Italian city in the world.

"As it is, this people keeps to itself in great colonies. The Italian lives in a great tenement in which there is none other than his own race, he hears no other language, has no other environment; more than frequently he works in factories or in gangs where his immediate superiors are of his people. To all intents and purposes he is an Italian in an Italian city. If the Church can let in the light on this condition, as she carries the Gospel, and can teach this Italian to become more and more loyal to the country of his adoption, then she will have performed one of the highest functions it is given her to perform.

"Two classes can be reached. We have not aimed to proselyte among members of the Roman communion. In fact we gave up one contemplated mission because we found an Italian colony where almost all the people were loyal to their mother Church. But we can reach those, and by no means a small number, who have drifted away from the Roman Church on the ground of politics, who are Garibaldian in instinct and are rather more patriotic than papal. Then there is the indifferent class, called Roman Catholic and calling itself Christian, but having no real Church affiliation. It is not reached, this class, in large part, but it welcomes those who come to it in a spirit of kindly helpfulness, with open doors and interest in its doings."

Effort maintained at St. Ambrose' was described in this column last week. It is in charge of Archdeacon Nelson. The name St. Ambrose' is that of a former parish, now gone out of existence, at which an extensive Italian work was done. The font at the new St. Ambrose' came from the old church. The Archdeacon, when funds permit, has in mind the extension of the Italian work into Bronx borough, where there is a growing

colony. There are other needy points and these will be administered when like opportunity is present.

The San Salvatore work was begun when there were yet few Italians in New York. A new church was opened two years ago. The Rev. M. H. Knapp is in charge, and he has as assistant the Rev. Abraham Cincotti, who was received by Bishop Potter a few months ago from the priesthood of the Roman Church. There is a growing Sunday School, a sewing school, a boy choir, a kindergarten, and a men's club. The new building came after many years of vicissitudes, and it was the successor of a building on Mulberry Street, presented by Miss Catherine Lorrillard Wolfe, and recently torn down to make way for street widening.

A year and a half ago Grace chapel became conscious that it stood in the center of a neighborhood that had become distinctly Italian, though a dozen years ago, when the cornerstone of the new chapel building was laid, there was scarcely an Italian family in the parish. Italian services were begun in October 1903, and the work has developed remarkably. A service is said in Italian at four o'clock each Sunday, and for the Italian congregation there is a celebration on the first Sunday morning in each month. Among those who attend, says the Rev. Mr. Bailey, he has noted a singular fidelity, and he characterizes their fervor as like that found among the Churchmen in the north of Ireland. There is vast indifference among the younger men, he adds, and he thinks the Church can substitute something acceptable for it. He finds that there are fully 25,000 Italians about Grace chapel. An outgrowth of the work, though in no sense connected with it, is the Italio-American Educational League, of which the Rev. Mr. Bailey is head, and which aims to interest educated Americans and Italians in a movement to help the Italians, transplanted to New York. The League is to seek to interest these Italians in hygiene, in pure civics, and in becoming trained workers, and for these purposes is about to establish a lectureship. For the time being these lectures will be given at Grace chapel. Other developments are projected. Interested in the project already are some of the foremost Italians here, including Dr. Antonio Stella, Dr. Luigi Roversi, Cavalier J. M. Francolini, and Gino C. Speranza.



ST. AMBROSE' ITALIAN MISSION, NEW YORK.

I WAS in the act of kneeling down before the Lord my God, when a little bird came and perched near my window, and thus preached to me: "O thou grave man, look on me, and learn something, if not the deepest lesson, then a true one. Thy God made me, and the like of me; and, if thou canst conceive it, loves me and cares for me. Thou studiest Him in great problems, which oppress and confound thee: thou lovest sight of one-half of His ways. Learn to see thy God not in great mysteries only, but in me also. His burden on me is light, His yoke on me is easy; but thou makest burdens and yokes for thyself which are very grievous to be borne. Things deep as hell and high as heaven thou considerest overmuch; but thou dost not 'consider the lilies' sufficiently. If thou couldst be as a lily before God, for at least one hour in the twenty-four, it would do thee good: I mean, if thou couldst cease to will and to think, and be only. Consider, the lily is really from God as thou art, and is a figure of something in Him—the like of which should also be in thee. Thou longest to grow, but the lily grows without longing; yes, without even thinking or willing, grows and is beautiful both to God and man."—John Pulsford.

WHAT THE particular thoughts or temptations are that disquiet you, I know not; but, whatsoever they are, look above them, and labor to fix your eye on that infinite goodness, which never faileth them that, by faith, do absolutely rely and rest upon it; and patiently wait upon Him, who hath pronounced them all, without exception, blessed that do so.—Robert Leighton.

## A YEAR'S PROGRESS IN SOUTH DAKOTA

### Much Prosperity Reported to the Recent Convocation

#### MISSIONARY APPORTIONMENT PAID—NO DEBTS.

WHAT with the generous aid of the Missionary Bishop of Duluth and the presence of Bishop Hare himself in the field, a large number of the congregations of South Dakota have received visitations during the past two months, and in all the cures visited, tokens of much more than ordinary religious interest were found and exceptionally large classes were confirmed. The manly vigor of the Bishop of Duluth made a great impression upon the people, and he wrote as follows regarding his visit:

"I have seen a beautiful state and met earnest Christian people. I have been received with the greatest courtesy and kindness, and everything has been done to make my sojourn pleasant, and the love and solicitude of these people everywhere for their beloved Bishop was a very pleasant thing to observe."

The week beginning Sunday, June 11th, was full of interest, the commencement of All Saints' School, the Convocation of the Eastern Deanery, and a meeting of the Council of Advice, all taking place within its limits. Bishop Hare had hurried back from the meeting of the House of Bishops in New York to take his part in it.

The Convocation was full of spirit, though much hindered by the absence of several of the clergy. Do they realize that the call to Convocation is not an invitation but a *summons*? Perhaps it was with reference to the fact that the claims of earthly societies are sometimes allowed even by the clergy to take precedence of those of the Church, that the Bishop had invited the clergy to come to Convocation prepared to discuss the following theses:

I. The Church was *meant* to be the Body of Christ, the dwelling place of God, the special sphere of the operations of the Holy Spirit.

(a) How shall we make the Church actually to be what it was meant to be; i.e., How shall we make the Church to realize its high calling as given above?

(b) How shall we increase a helpful sense of the Church's peculiar office as described above among the *clergy*?

(c) How shall we increase a helpful sense of the Church's peculiar office as described above among our *laity*?

(d) How shall we increase a helpful sense of the Church's peculiar office as described above in the *world*?

This theme was taken up and discussed with much spirit by the Rev. Drs. Doherty and Cornell, and by the Rev. Messrs. Babcock, Edson, and Tragitt. The Rev. Dr. Stone, rector of St. James' Church, Chicago, was presented to the Convocation at the close of this discussion and made a profound impression by his timely and lucid words.

The annual address of the Bishop of South Dakota always takes more or less of the form of a Report on the State of the Church in the District, and it was this year so replete with encouraging facts that, if one may be pardoned the phrase, every member of Convocation felt like patting every other member on the back.

Items of special interest in the Bishop's Annual Address were:

First, the report of the election of the Rev. Frederick Foote Johnson as Assistant Bishop. He remarked that his constant prayer regarding the election of an Assistant Bishop had been, recalling the case of St. Matthias, "Show whom Thou hast chosen," and that he had no reason to doubt that his prayer and the prayers of the Church had been answered, and that now all his desires for the Bishop-elect and for the Church in South Dakota might be put in the familiar—and to the speaker very dear—words, "May He come to us in the fulness of the blessing of the Gospel of Christ." Later, Convocation responded to these words of the Bishop in a resolution passed by a rising vote, assuring the Bishop-elect of thankfulness for his election and of a cordial welcome. The Bishop's Council of Advice had taken similar action the previous evening.

Second, the announcement of the fact that the effort to add \$40,000 to the endowment of All Saints' School, Sioux Falls, the diocesan School for Girls—had been crowned with complete success.

"An unsolicited gift of \$2,000 from a Harvard law student last November deepened a sense I had long had," said the Bishop, "of the importance of adding to the endowment of All Saints' School, and I began to raise the question with myself whether it would be possible to interest the people of South Dakota in such a project. The Principal of All Saints' School, Miss Peabody, and those of her associates who are most familiar with the needs of the institution, had been nursing the project too, and quite unknown to me, the mind of a friend in Philadelphia, who twelve years ago had been instrumental in sending to me \$10,000 from friends at the East for the endowment of the school, was again turned toward that project. The effort, intended as a profound secret, proved too good to keep, and last Christmas it was intimated that if I could raise \$3,000 from the people of South Dakota, \$30,000 would be added to it by a few friends in the East.

"Three thousand dollars from the people of a Missionary District; from a state in which wealth has not accumulated, and in which every congregation feels that its own burdens are almost more

than it can carry! The undertaking seemed preposterous. It was entered upon, however, and has been crowned with complete success."

The Bishop stated the case in hundreds of circular letters sent out to the friends of the Church in South Dakota, and in the course of four months more than the required \$3,000 reached his hands, the contributions ranging from 50 cents upward, and the number of contributors being over 250! The friends in the East did better than they had promised, and sent the Bishop \$37,500. Only a few persons were appealed to; one donor gave \$10,000, another \$5,000; several others \$3,000, and so on. While a good thing was thus done for South Dakota, the missionary resources of the Church were in no way taxed. The gratification of Bishop Hare at this consummation and his pride in the generous loyalty of the people of South Dakota may be imagined. The Board of Trustees of the Missionary District have accepted the total amount as a special trust, the principal being invested in safe securities as a permanent fund and the interest to be used for the current expenses of All Saints' School.

All Saints' School has an imposing location, situated on a six acre tract, shut off from intrusion on every side by broad streets, with beautiful shrubs and trees adorning its lawns. The several buildings—the main building, the gymnasium, the infirmary and rest house—meet admirably the needs of a first-class school. It has had a more than ordinarily prosperous year, the health and temper of the pupils having been peculiarly good and the enrollment being larger than ever before. The commencement exercises—the Baccalaureate sermon Sunday night, a musical Monday evening, a play Tuesday evening, and the presentation of diplomas and the commencement address by the Rev. Dr. Stone of St. James' Church, Chicago, were attended by crowds of people, and all were of a high order.

Third. The Bishop next touched upon the Apportionment Fund and announced that South Dakota had already more than met the full amount of its quota. Only one of the congregations in which service had been held during the year was delinquent, and this delinquency was caused by the error of the Treasurer of the congregation, who had used the money meant for General Missions in the payment of a bill for current expenses. One wonders how often this happens!

Fourth. Not a single congregation was in arrears in its clergyman's salary.

Fifth. There was no debt on any one of the more than one hundred church buildings in the state.

#### NECESSITY OF SELF-MORTIFICATION.

Believe me, the way of mortification is the only way of spiritual emancipation. Holy desires without discipline will never make us free. Emotional confessions not issuing in discipline will never strike off our chains. Constant attendance on the means of grace in the sanctuary or in the closet not issuing in discipline will never set our feet at liberty. Helpful indeed are these to those who seek to live the mortified life, but without the practice of mortification they cannot secure our spiritual freedom. This is ours only when our lower nature is mortified in imitation of and in dependence on Jesus, and Him crucified. On this matter I pray you do not allow yourself to be deceived. For no law of spiritual life is more certain or more imperative than this law of mortification. There cannot be such a thing as the perseverance in Christian life of an unmortified Christian who has come to years of discretion. Obedience, we repeat, is religion; and mortification is the essential condition of obedience, for it is the condition of its actual expression and of the recovery of that spiritual freedom without which that expression is impossible for sinful men.—George Body.

IN EVERY MOMENT of our days, when once our hearts are yielded to His service, God is working in us and through us. Hitherto, perhaps, our little world has only been large enough to hold self and the present. But, gradually, through tender leadings and unfoldings, and, it may be, through pain and suffering, we come to learn life's lesson—that it is God's world, not ours; that our existence is not finished and rounded off here, but forms part of one vast scheme to which mind and heart and spirit expand and grow, while all the horizon round them grows and expands too, until it touches the shore of the illimitable future, and we become conscious that earth and heaven are not so far separated but that the first is but the vestibule of the second—imperfect, cloudy, full of broken fragments, but still part of the same Temple of God as that to which we shall pass in by and by.—H. Bowman.

GOD MUST BE SOUGHT and seen in His providences; it is not our actions in themselves considered which please Him, but the spirit in which they are done, more especially the constant, ready obedience to every discovery of His will, even in the minutest things, and with such a suppleness and flexibility of mind as not to adhere to anything, but to turn and move in any direction where He shall call.—Madame Guyon.

THE CHRISTIAN LIFE must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

## A Call to College Men

From the Baccalaureate Sermon of President Luther at Trinity College, Hartford

**P**RESIDENT LUTHER took for his text, "What doest thou here, Elijah?" (I. Kings xix. 13). He recalled the circumstances under which the words were first uttered. Elijah the prophet had inveighed strenuously against the evils of the day, and had been partially successful. He had scored a great victory for his religion and his God. Then, terrified, partly by his success and partly by the threats of Jezebel, he had fled to a cave and was in hiding. From that point, Dr. Luther said:

Now this is a thoroughly modern situation. Pass over the conditions of an earlier time that never will be repeated; we have a good man striking a vigorous blow at evil, winning a great if not decisive victory, and then running away. The thing might, in essence, have occurred in almost any American community.

We should read the whole story of this episode to understand how closely the situation parallels present problems. We also, we Americans, are greatly prosperous. Our time is smooth with luxury and our public glories stir our pride. Great buildings, splendid parks, the astonishing triumphs of the engineer, may be found on every hand. Art is flourishing, learning thrives, benevolence helps the world along. With these things exists, also, much evil. No doubt great material prosperity does foster some evils peculiar to itself; and there are not wanting those who cry aloud that the wickedness of our time and our people is greater than all other wickedness. Personally I do not agree to this last, but that is unimportant. The important fact is that men are lying and stealing to an inordinate degree and that these things must be stopped. We have, I know, other names for these offences; but the old ones will answer well enough. Most of the troubles which perplex the lover of our country grow out of lying and stealing. There are other sins, but these are portentous, terrifying, humiliating. These corrupt business and politics—the principal non-religious interests of American men and women.

Where are the college men? Time was when college graduates were too few to count powerfully and when they were so educated as to feel themselves a class apart from the general public. For many years, however, the colleges have poured into the world of affairs an increasing stream of trained intellects, and for perhaps a decade or two most colleges have been at great pains to teach especially the great truths which underlie governmental administration and the conduct of business. It is high time that results should begin to appear, if there are such. Let me state the matter in the form of a question. Is there any evidence that the college graduate is more honest, patriotic, self-sacrificing, than his less highly educated neighbor? This seems to me a vital question, big with considerations that concern the permanence of our Nation and the processes of education. Certainly the college graduate ought to be more honest than any other man; for he has learned of the final futility of falsehood as illustrated in the story of the world; and, in the laboratory, has found out that absolute truthfulness is the prime condition of scientific advance. He ought to be more patriotic than any other man because he has received more from the people than has any other. He ought to be more given to self-sacrifice because he has been made to see that the law of self-sacrifice is the law of progress. For him past and present have given of their choicest treasures and to him the future beckons with fairest promise. I ask again, is the college man a citizen more efficient for good against evil than other citizens?

All the pleasant things that come of high training and all the advantages that the college man enjoys are of little worth as compared with what we expect him to give out.

In the very highest and noblest sense of the words we expect our colleges to pay; to yield a rich return in truth and personal honor and maintenance of public integrity for all of money and labor and love that have been invested there.

Now I cannot answer the question that I have raised as to the tone and influence of the college man in affairs. Probably it cannot be answered at all just now. But presently it will be answered, and the answer will determine the course of higher education in this country, either maintaining it much as it is or wholly recasting our courses of study toward a different purpose.

Meantime the question faces every college as its own deepest problem. We can teach languages and sciences and philosophies. We have reason to believe that the cultivation of the intellect thus secured and the sense of power that comes with trained skill in professions do of themselves make for righteousness. You cannot improve any part of a man without improving the man. The colleges also strive by precept and otherwise to inculcate knowledge of, and respect for, the fundamental ethical principles which determine life and growth. Perhaps this is not wholly barren of result. As a rule the college man graduates with high ideals, meaning to be honest and true. If he have sinned in his youth he repents and he means, really and truly means, to stand for everything that is best. Then comes the final test of himself and of his college. Can he, dare he carry into the actual work of his profession the simple,

basic principles of truth and honor which have been inculcated in school and college? Often the pressure of poverty helps to tempt him. He is a lawyer; dare he reject a cause that is clearly base? He is a physician; will he refuse his professional skill to the service of sin—refuse when the office rent is due? He is an engineer: will he reject steel that is only a little short of specified excellence? He is in business: is he sure that the only honest gain is that for which an equivalent service is rendered? These and others like them are the old questions that have sounded up and down the world ever since men began to think. But there is a special importance attaching to the answers of the college man because the world has a right to expect of him leadership toward the very best. If he fail; if some miserable cowardice overtake him; if he beguile himself with the devil's argument that "they all do it"; if he perhaps, after something well done, slinks away from responsibility and seeks escape from strife; well may we pray that the divine voice may come to him, demanding, "What doest thou here?"

I suppose that a large proportion, probably much more than half, the baccalaureate addresses of this season are dealing with this matter of the corruption in American affairs and the dishonesty so prevalent in many directions. We need not ask ourselves whether we are better or worse than our predecessors; but we are concerned that those who follow us shall be better than ourselves. I take it as a healthful symptom that college men everywhere are recognizing that the responsibility for improvement rests heavily upon them.

After the marvellous growth of our institutions of learning, their amazing completeness of equipment and their manifest success in much that is good, they suddenly hear the same voice that stirred Elijah the Tishbite's stormy soul, "What doest thou here?" Whatever we have been doing, let me protest that now we know what is our special task—to train men and women that shall be wise, efficient, and that shall be true. For many years we have been crying aloud that the business of the colleges was to train good citizens. That has been true and is true. But just now we feel that the term good citizen needs further definition; that it means a man who will set himself fixedly and forever, actively and zealously, personally and officially if office come, against the special sin of American life.

And the peculiar temptation of the good citizen in the old sense, meaning the citizen that does little active harm, is to seclude himself and nurse resentment against evil that he has already half defeated, even as Elijah fled to his cave.

We may not hope, perhaps, to hear a voice calling to us out of the starry depths of space. But he is deaf indeed who does not catch the notes of a stirring call to every brave American, urging him to strive that our country fail not in truth and honor. There are many baffling problems that confront us. International questions big with potentialities of war and peace seem likely to press upon us soon. The immigration problem, the labor union problem, the other trust problems, the questions affecting suffrage, all these call for carefully trained intellects and brave hearts. But greater than all these and including some of them, is this matter of aboriginal truth and personal honor that dwarfs everything else. Even a nation, I suppose, may gain the whole world and lose its own soul. By this I mean that material prosperity may reach dazzling proportions, and that yet human wickedness may make of that prosperity only a trap for the undoing of us all. For, remember, the ancient story; call it a fable if you like, the lesson is unchanged—the ancient story makes it clear that it was God who called Elijah to account. He who shirks and fails, who squirms out of responsibility and stops fighting because of fear, this man is of those who come not to the help of the Lord of Hosts.

Evil is to be beaten at last. Of that all history makes us sure. But what a destiny for a nation, to mark merely the grave of a divine experiment; for a college man, to be left out of the heavenly roll-call of the champions of righteousness!

I said earlier in this sermon that it was unwise for the old to counsel the young as to weapons and methods. I will not violate the precept. But I have ventured to point out the enemy that the class of 1905 and many following classes must fight in the strife for the great Republic. Freely the world has given to its boys and girls of all that the laboring ages have brought to struggling man. Now with confession of failure in many things, with the scars of manifold defeat upon us, ashamed of much, yet with hope and confidence and pride as well, turn we to the future and venture to paraphrase the words of the All-Father to His prophet, demanding of the youth for whom we have largely sacrificed ourselves: "What are you going to do"? Will you struggle bravely, constantly, unflinchingly, for the fundamental verities of all civilization and all religion for the best of things human and the essence of things divine; or will you dodge into some cave, diamond-studded it may be and rich in manifold trappings of unhallowed prosperity, seeking therein escape from the strife of good and evil? The answer will not come quickly. Many now living will not hear it. But the answer must be made by every son of man.

## HARVARD GRADUATES OF '04.

## Churchmen are far in the Lead.

**I**NTERESTING facts concerning the morals and tendencies of Harvard men are furnished in the first annual report of the class of 1904, which graduated from college last year.

Out of 400 men, 172 confessed to drinking frequently; 57 to drinking occasionally, and 156 said that they did not drink at all. No answers were received from 15 men. In regard to smoking, 201 answered "Yes" and 144 "No." Forty-five said they smoked "now and then." The answers to the question, "Did you attend prayers while you were in college?" are also interesting. Only eight students of the whole 400 said they attended prayers regularly, 30 attended them "often," 274 occasionally, 71 never, and 17 failed to answer. Out of the class, 105 exercised regularly in the gymnasium and 69 had never been there at all. One hundred and twenty-six had done philanthropic work—an exceedingly large per cent.—which shows that in spite of the fact that Harvard is a rich man's college, in spite, even, of the poor showing at chapel, Harvard students believe in serving their fellow men.

The number of students who have travelled abroad again indicates the wealth of the class, inasmuch as 121 out of 400 have enjoyed that pleasure. The answers in regard to "expenses" also show that the average Harvard man has plenty of money to spend. These answers, indeed caused considerable surprise, for they showed that, in spite of statements to the contrary, the average Harvard man spends as much money as his brother student in the great English universities of Oxford and Cambridge. Only 65 men spent less than \$500 a year, 76 spent between \$500 and \$700, 92 between \$700 and \$1,000, and 124—the largest number of all—from \$1,000 up. That some of these men spent as much as \$5,000 cannot be doubted. Indeed it is well known that one man in college at the present time receives an allowance of \$1,000 a month.

As regards politics, the answers show Harvard to be overwhelmingly Republican. Two hundred and eighty-two confessed to that faith, whereas only 61 were Democrats. One man said he was a "Mugwump," one an alien, four were independents, six had no preference, and 11 were "just nothing at all."

One hundred and twenty-six members of the class had fathers before them who were college graduates. Of these "dads," 51 were Harvard men and wanted their sons to go to the same place. Six Columbia fathers and two Pennsylvanians thought differently—or perhaps it was that their sons took matters into their own hands.

The religious views of the class are interesting. They run as follows: Agnostic, 3; Baptist, 24; [Roman] Catholic, 20; Christian, 6; Christian Science, 2; Congregational, 65; Disciples, 3; Dutch Reformed, 1; Episcopalian, 110; Free Thinker, 1; Jewish, 17; Lutheran, 2; Methodist, 19; Presbyterian, 8; Quaker, 2; Unitarian, 60; Universalist, 9; no answer, 37; no preference, 11.

More men in 1904 graduated when they were 22 years old than at any other age. The number was 135. Only one graduated when he was 19, 14 at 20, 70 at 21, 90 at 23, 46 at 24, 1 at 40, and 1 at 43. Out of the 400, 41 are already married—and one chap has been progressive enough to have married twice.—*Boston Post.*

## THE NECESSITY FOR RELIGIOUS EDUCATION.

**T**HE administration of the public school system has to-day the keen interest of all good citizens. The public schools with whatever may be said of their limitations, are the chief bulwark of our democracy. These are commonplaces. How striking it is that the same Christian people who are so deeply interested in the schools, who also believe that religion is at the base of character, take as little interest as they do in the problem of religious education. We could mention many reasons for this, one will suffice—that the average teaching of religion in the past generation has had so little connection with character building, that a great body of the people have lost confidence in it. My brethren, we have got to awake to the fact that unless the Church, through her members, puts the same thought, interest, money, and method in the religious education of the children, character founded upon Christian faith is doomed. While there will be ethical teachings in the public schools and Christian influences as long as teachers have character and are Christians, we may as well be clear in our own minds that the definite religious instruction and training of the children of the coming generations is to be in the homes and through the Church, and the sooner we set about that work in a large, intelligent, and generous way the better for all. This is a subject in which all Christian churches may do sympathetic work. No one Church is big enough to grasp the problem alone. With this said, and with common study and effort among all Christians, each Church has got to work out its own problems among its own people in its own way.—*From the Convention Address of the Bishop of Massachusetts.*

I FIND that it is not the circumstances in which we are placed, but the spirit in which we meet them, that constitutes our comfort; and that this may be undisturbed, if we seek for and cherish a feeling of quiet submission, whatever may be the privations allotted us.—*Elizabeth T. King.*

## THE EVILS OF LIFE.

BY THE REV. CYRUS MENDENHALL.

**S**OME philosophers tell us everything in and of itself is good; but is this true? Out of the evils of life, good may come, but this does not necessarily make the evil good. Calling bitter sweet does not change the facts of the case.

Poverty is an evil—hindering, as it often does, a youth in the acquisition of knowledge, or crippling a society in doing good deeds, or paining a tender heart deprived of the power to alleviate suffering. Grinding, pinching poverty is terrible in its workings on the body of its hapless victims, and distracting to the mind. One unfortunately born and in early life reared in such an atmosphere as to feel the need of comfort, refining influences, and esthetic environments, shut off from these because of poverty, must keenly suffer. The tastes of a millionaire and the income of a pauper are an unfortunate combination of opposites. The platitudes indulged in by many against riches, arise sometimes from envy—more frequently, perhaps, from ignorance. It is a homely saying, but none the less true for that, "Money makes the mare go." It is a factor in politics and in religion that cannot be ignored. Not only is it the "sinews of war," but it is a power, rightly used, that may aid for good, in all the ramifications of our complex condition, as seen in home, Church, and State. This is not saying, however, that poverty is the worst curse or ill to which we may be subject. By no means would I be so understood. Riches obtained through fraud, money raised by questionable methods, would be a greater evil. He was wise who said, "Give me neither poverty nor riches." The individual who, despite his poverty, succeeds in gaining education and doing good, and fights bravely on, becomes rich in moral power and deserves treasure above.

Sickness, too, is not an unmixed blessing, as some know by personal experience. Yet there are those who enter a sick room and bore the sensitive "victim" with hackneyed cant and worn generalities. It is a difficult task to make one feel that it is blessed to have one's head throb, nerves tortured, muscles wrenched by pain. Even a Christian suffers when his corns are stepped upon, and no one, unless no more sensitive than a rhinoceros or an alligator, relishes having the fur "stroked the wrong way" by untimely advice, however well-meant it may be. Of course, good may come out of sickness, as sweetness and perfume come from a crushed and mangled flower. One can take time to think, then the flowers and delicacies, and tokens of friendship endear you to friends and fill the heart with love. A life of invalidism need not be a blank, nor need bodily agony sour the heart. I have known a life of pain and partial helplessness to be full of good deeds, and far more useful than the most of us are in health and strength. When we see a sufferer so patient, thoughtful of others, lovable, cheerful, and thankful, we see evil may be met and overcome. Ignoring it or calling it good does not accomplish this. By divine aid one may rise superior to evil and hope for the time "when the inhabitants shall never say, I am sick."

And there are other evils—misfortunes, accidents, pain in body, or keener mental torture. Considered alone, they are truly evil; but good may grow out of it all, and thus "work together for good"—if not *now*, then in the beyond. Many things are mysterious in this state. There are questions we cannot solve to-day, but a loving Father presides over all, and in the future we shall know and see what now is beyond comprehension. We have this to comfort us: "As our day is, so shall our strength be."

## CHRIST'S FAST OUR EXAMPLE.

OUR SAVIOUR'S FAST, like every act of His life, bears the character of an example, and instructs us that this particular exercise of religion, while it exposes to temptations of its own, is yet in itself a great preliminary safeguard against sin—a source of facility for vanquishing all temptation. That there are demoniacal possessions which no means without this can reach effectually, is the express assertion of our Saviour on another occasion; and His example here, no less than His precept to His chosen followers there, instructs us forcibly that, while Christianity is the most mild and liberal of institutions, its founder, no preacher in the desert like Elias, or his fore-runner the Baptist, but one who came "eating and drinking," as His censors remarked, neither fearfully flying nor morosely disdainful the ordinary converse and habits of mankind—it yet requires the highest prudence and assistances of grace proportional, to maintain this intercourse with the world either with safety to ourselves or benefit to others; and these assistances are to be found where our Lord and Saviour Himself sought them—in occasional retirements, in meditation, prayer, and fasting.—*W. H. Mill.*

## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—“From the Reign of David to the Captivity of Israel.”*

By the Rev. ELMER E. LOFSTROM

### SOLOMON CHOOSES WISDOM.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: VI., Summary. Text: Col. ii. 3.

Scripture: I. Kings iii. 5-15.

WHEN David died, Solomon was already king of Israel. To make good his promise to Bathsheba that her son should be king after him, and to thwart the conspiracy of Adonijah, David had caused Solomon to be crowned before his own death (I. Kings i.).

The young man came to the throne when he was perhaps less than twenty years old. The death of his father soon after, left him as the sole head of a troubled kingdom. A rash young man would have thought only of the honor and dignity. Solomon shows first of all that *he was a young man capable of receiving a blessing, by the modest spirit in which he accepted the great and grave responsibilities* which had come to him. The rebellion and death of Absalom, the revolt under Sheba, the attempted usurpation of the throne by Adonijah, had all occurred during the closing years of David's reign. The presence of such men as Joab and Shimei, warned the young king that strong and careful leadership was needed to carry on the government successfully. His father had made vast preparations for the building of the Temple. It was a good beginning for the young king, that he could say that he felt himself to be but as a little child. It reminds us of the Master's declaration that in the Kingdom of God the greatest are those who come nearest the humility of a little child (St. Matt. xviii. 4). The modesty of Solomon stands in sharp contrast to the spirit shown by his half-brothers, Absalom and Adonijah. It is safe to say that they could not have received the blessing which the Lord gave and could give to Solomon, because he was truly humble and felt his need of help.

Because he was modest, he honored God, and he honored his father (v. 6, 7). Because he felt his need of God's help, and in order to carry on the policy of his father, who had restored the Ark, one of the first acts of his reign was to summon the people to a great national religious festival. At Gibeon, the great high place, not far from Jerusalem, he called together all the people from every part of the country (II. Chron. i. 2, 3). At Gibeon was the old Tabernacle, erected by Moses, at the command of God. Here were all the sacred articles belonging to the Tabernacle, except the Ark, which King David had brought to Jerusalem. As the thousand burnt offerings were offered upon the brazen altar, it must have been of several days' duration, this festival. It shows still further the true modesty of the young king, and the sincerity of these religious services, that the sight of the thousands of Israel there gathered together, instead of making him proud, filled him with *a sense of responsibility*. He so felt the weight of the care of these people that it was the predominating thought in the dream which came to him during the sleeping hours of the night, after the conclusion of the festivities.

The choice of Solomon pleased the Lord. It showed that the young man had the true perspective. *He knew the relative value of things*. He asked for that which, if granted, would bring lesser things with it. The little child, if given a choice, would choose some coveted possession, a pony, or, perhaps, a candy store. Later, he might choose wealth, because he has come to understand that it has power to secure for him the possessions he would have. But the time would come when we understand that there is something else which stands first and above all. The power of the man who is able, because of that power, to obtain wealth and other lesser things, is more to be desired than any absolute possession, which may be lost with no power of being recovered. Above the power to make a success of this life after the world's standard, is the position of the man who has come to realize the fact, that *the only important thing, after all, is the keeping alive of his relationship with his heavenly Father*. That is the best thing of all, because it includes all lower things. If a man have this, it insures the highest development of all those powers for making a success of

his life which he might have chosen. It insures moreover the keeping of those powers free from the sins which might come with the yielding to the temptation to abuse those powers. That is why it is true that those who seek first the Kingdom of God and His righteousness, have all other things added. The lesser things come not absolutely, or in a way to be measured by bushels or dollars, but come they surely do in full measure for the individual who has made the wise choice.

Solomon asked for wisdom, and he was made wise. He was wiser than "all the children of the east country." He was a student of plants, birds, beasts, insects, and fishes (I. Kings iv. 29-34). He was also cunning in the solving of vexed problems, as the example given in the chapter shows (16-27). To his wisdom were added riches and honor. The lesser gifts came with the greater. He was also promised a long life if he would be true to God. It is a sad thing to record that he failed to fulfil the condition upon which that gift was granted him, and died when he was not more than sixty years old.

His failure to keep that condition, robbed him also of the true success which might have come from his wise choice. The book of Ecclesiastes is attributed to Solomon (v. 1), and is a sad record of how a man able to gratify every desire of the heart may fail of happiness. All is vanity, he confesses. His conclusion is, "Fear God, and keep His commandments." He had found from his own experience that there was no other way to happiness. Wisdom, wealth, wives, had no power to give permanent satisfaction.

The main point of the lesson, then, lies in the lesson that a wise choice involves two things: first, a choice of that which is truly of the greatest value, and second, that *even a wise choice involves faithfulness to God if it is to bring blessing with it*. God's best gifts to us involve coöperation on our part. The gold in the mine must be appropriated at the cost of labor. It richly repays the labor, but it cannot be had unless we are willing to do the digging. His higher gifts involve the same sacrifice of time and strength from other things, to be made personal. Solomon tried to gratify his own selfish and sensual desires, and lost the higher things which he could have had. It is true of us all that if we ask, we shall receive; if we truly seek, we shall find; provided that we ask and seek for high things. In the lower realm, we shall find that though we desire and covet, we cannot obtain, because the very granting of our desires robs us of the higher satisfaction we are all the time seeking.

Solomon made a definite choice. In that he sets a good example. We cannot drift along, and make a success of life.

### HOW A MISSIONARY REPUTATION WAS GAINED.

AS anybody met any "Missionary Enthusiasm" stalking around loose in Grace Church congregation? The rector finds that we are credited with a great deal of it. In a purely business-like and matter-of-fact way we sent out a circular and envelopes to every confirmed person, stating about our fair share of the missionary expenses of the Church, both diocesan and general. In a purely business-like and matter-of-fact way the confirmed people put in what they could spare for that particular purpose and sent the envelopes back again. There was no especial "enthusiasm" about it. Our offerings for missionary purposes are about fifteen times what they were four years ago, not from spectacular enthusiasm or greatly increased gifts from any one person, but because about fifteen times as many people contribute as used to do so. The reason is that they used to forget all about it, but are now reminded by the envelopes and circulars. As a result Grace Church now does her fair share towards supporting the general work. But an increase of fifteen hundred per cent. is so spectacular that those Churchmen outside the parish who know about it at all seem to have jumped to the conclusion that we must be burning with missionary enthusiasm up here, blazing with zeal for Church extension, superlatively interested in the Church at large. Really we will have to take some steps to live up to our casually and quite accidentally acquired reputation. Does anybody care to know anything about missions? The rector will gladly start a class for missionary study if anyone will come to it.—*From the parish paper of Grace Church, St. Francisville, La.* (Rev. Louis Tucker, rector).

IF WE SEEK, indeed, that all our ways may be His ways, if we resolve and pray that we will keep to the path of obedience, of trust, of duty; then we know that His angels are in charge of us, and that they can bear us nowhere beyond our Father's eye, His hand, His care. Then we know that all worlds are His, all souls are His; we can trust to Him those He has taken from us, and know that when He has called them to pass out of our sight, He is with them still, to keep them in all their ways, even in that hidden path over which the dark shadow lies, until the day break and the shadows flee away.—*John Ellerton.*



## Correspondence

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

### THE CLERGY AND TOBACCO.

To the Editor of *The Living Church*;

FOR several years my clerical acquaintances have not been tobacco users, and I hoped the custom was on the decline. But lately I was asked to conduct devotional exercises for a clerical gathering, and I seemed to be the only person present who did not smoke. The others smoked, it seemed to me, all the time. Cigars were laid down, half-smoked, as the call was made for service, and within ten minutes after an address was concluded, the smokers' congress was in full blast.

Am I intolerant or uncharitable because I say that this made a distinctly bad impression on me? I said so, finally, but not until I was asked my opinion. Why should my opinion matter, if the question was not at least doubtful? Some of those present admitted that the practice was open to criticism, and then they lit fresh cigars. One said he couldn't help it. Another, that he could stop without inconvenience at any time; but apparently he did not propose to stop, except of his own motion.

Even if I considered smoking not wrong in itself, I feel that the presence in the Church of any considerable number of people who think it wrong, would make it necessary to abstain. St. Paul's saying, "If meat make my brother stumble, I will eat no meat while the world stands," expresses the principle which we call the law of charity, under which the Christian minister ought to work and govern himself. Whatever argument could be urged for the permissive use of tobacco, I might use, for I never smoke; but a man with a cigar in his mouth is on the defensive; his arguments will be held prejudiced.

Many people complain to me that clergymen come to the Holy Communion and offer to communicate those of delicate sensibilities who come there fasting, and the earnest communicant is offended by the stale odor of tobacco. A tobacco user has a foul-smelling breath. He partakes of the chalice, and offers it to a fastidious neighbor. When I have complained to the clergy about this, they all say, "Oh, I never smoke before celebrating!" But last night's smoke is more offensive to a non-smoker than this morning's. And no smoker knows how strong is the reek from his clothes, his fingers, and his lips. He is saturated and doesn't perceive it.

A very large proportion of our smoking clergy have been Methodist ministers. Of these I am particularly ashamed. Their former flocks accuse them of seeking our ministry in order to be free to indulge themselves. How can they deny this charge? No matter how sincere their convictions on the subject of holy orders and sacraments, the smoke poisons all their reasoning.

My impression is, that while we cannot regard the Methodist discipline as proper to be urged as a condition of Church membership, yet if a person has once voluntarily assumed it, it stands like a vow. He is bound to it until dispensed. Should any member of our Church voluntarily submit himself to the observance of a self-discipline identically like that of the Methodist body, it would be distinctly good for him. If he made a vow to do it, he would need a dispensation to stop it before the appointed time. If my view is correct, I could not conscientiously dispense a Methodist minister seeking holy orders, from the observance of his former restricted life. It would be bad for him, and bad for us. I will not knowingly ordain a Methodist minister who smokes, nor any smoker without a protest. We do not need more clergymen as much as we need self-sacrifice and character in the ministry.

I do not want my sons to use tobacco. Perhaps not many fathers feel as I do, but countless mothers do. I therefore beseech the priests of the Lord, not by their example to make it hard for me to keep my sons from a filthy, selfish, deleterious, and senseless habit.

I am sure I feel no more strongly than thousands of others that clerical smoking harms our Church's work beyond calculation. Clerical drinking, thank God, is rare. But because cler-

ical smoking is general, the volume of the offense is greater than clerical drinking. Call me simple, if you like. Our Saviour warns against offending "one of these little ones."

For myself, I am thankful for criticism. I would neither be a spot, nor even a wrinkle in the Church. The highest liberty is the liberty of self-sacrifice to Him who has made us kings and priests.

G. MOTT WILLIAMS.

Marquette, Mich.

### CELIBATE OR MARRIED CLERGY.

To the Editor of *The Living Church*:

MAY I be permitted to add a word to what has been said on the marriage of the secular clergy? All well-read men know how the rule of celibacy came to be established in the Roman communion. Do all know the attitude of a vast number of Roman priests regarding enforced celibacy?

If not, let me say that there are very many Roman priests who are most bitter in their denunciation, not only of the rule, but of the cause of the rule, and this is heightened when the subject of the "Uniats" is brought into the discussion.

I am reminded of a conversation I once had with a refined and intelligent Roman priest, who, by-the-way, was a "Doctor of Divinity."

After making a friendly call, and meeting my family (with which God has blessed me) he said: "O Father, you Anglicans are certainly blessed. When we (Roman priests) have burdens to bear, we must carry them here (touching his heart), alone, but you can share them with a sympathizing and affectionate wife, and find relief."

And then with tears running down his cheeks, he added quite vehemently:

"But it will not always be so."

When questions of "expediency" are brought up, and it is intimated that celibate priests are freer and better able to do their work at times of epidemic and contagious diseases, I positively repudiate the claim. We have numberless instances in our own communion, and there are plenty of illustrations in the Greek and Russian communions to refute this absurd charge. Do married physicians do less than unmarried ones? Is disease spread by the married doctors, and not by the single practitioners?

If the question resolves itself down to one of mere living, then we all must admit that one person can live cheaper than two or more. But if my memory does not play me false, it was the married clergy, under the married Bishop of Milan, that proved to be the cleanest men, morally, of any Diocese in Europe.

Point Pleasant, N. J., Yours truly,

July 7th, 1905.

HARRY HOWE BOGERT.

[This discussion has so far drifted from its original bearings that it may now well be declared closed. No one has suggested that our priesthood be restricted to celibates. The opinion has been expressed that on economic grounds, a larger number of unmarried clergymen could profitably be used in the mission field, and no one has seriously controverted that belief. It does not follow that we have no place for the married clergy, and no one has suggested that it does. The discussion is, therefore, now closed.—EDITOR L. C.]

### ORIENTAL BEGGARS.

To the Editor of *The Living Church*:

TWO of these Oriental ecclesiastics (?) are with us once more, soliciting, I gather, for some church. They speak of going also through the United States.

Remembering the warnings written by the Archbishop of Canterbury's mission in the East against assisting such persons three years ago, I refuse to have anything to do with them, and suggest your recalling this warning to the minds of your readers in view of their probable descent upon your parishes.

EDWARD C. PAGET,

July 5, 1905.

Dean of Calgary, Canada.

WHEN the set time comes round for prayer, it may be, and often is, the case that the mind is depressed, and finds it a hard struggle to raise itself up to communion with God. Your purpose is to hold communion with the Infinite Wisdom and Infinite Love; can you do this, or even attempt this, without coming away from the exercise brighter, calmer, happier, stronger against evil? Make a vigorous effort to throw your whole soul into some very short petition, and the spirit of inertness and heaviness shall be exorcised. But if not, and thy mind be dry to the end, do not disquiet thyself. If only thou makest a sincere effort to draw near to God, all shall be well. He sees that thou hast a will to pray, and accounts the will for the deed.—*Edward Meyrick Goulburn.*

# Literary

## Religious.

*Immortality.* By William L. Seabrook, Pastor of the Evangelical Lutheran Church of the Redeemer, Newberry, S. C. Philadelphia: The Vir Publishing Co., 1905.

The writer treats of immortality as a "hope" which is of great influence, universal, justified at the bar of reason, made certain by love, implicit in the Old Testament, explicitly revealed in the New, and full of comfort. The several chapters cover these particulars as we have named them.

The book is for the general reader, and serves its purpose excellently. The poetry of the subject is freely used, but with good taste and pertinently. The resurrection of the flesh is touched upon somewhat vaguely, although confidently.

We think Mr. Seabrook overstates the importance of belief in future recognition. If such recognition is vital to our future bliss, how will it be with those in heaven whose nearest are lost? To take such ground also tends to obscure the truth that eternal life consists primarily in "to know God." See St. John xvii. 3. In Divine fellowship lies the centre of heavenly bliss, and no other companionship will be missed which does not harmonize with the spiritual conditions that make God the chief joy to those who "know" Him.

F. J. H.

*Some Aspects of Christian Truth.* Sermons by Edward Stuart Talbot, D.D., Bishop of Rochester. London: Rivingtons.

We find in this volume, sermons of superior value, twenty-five discourses, for the most part delivered on occasions of public interest, such as Church Congresses, dedications, conferences, and in the collegiate churches of Oxford and Cambridge.

Such a volume from the pen of the Bishop of Rochester, widely known and beloved in America as in England, will find for itself many readers. From sermons of conspicuous and equal merit, it is impossible to indicate the best. Perhaps the highest praise we can give Bishop Talbot's book is to say that we have read it from cover to cover, and with unflagging interest. The introductory essay indicates the unifying principle which has guided the choice of these particular sermons, and their grouping under the title "Some Aspects of Christian Truth."

*The Christian Ministry.* By Lyman Abbott. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50 net.

Dr. Lyman Abbott's point of view is so divergent from that to which the Church accustoms us, that we find it difficult to appreciate his book on "The Christian Ministry." Our interest, however, has never flagged in reading it. There is a fascination in Dr. Abbott's vigorous style and faultless English which lures us to the end, and much that is edifying meets us upon the way.

*The Balanced Life.* By Clarence Lathbury. Philadelphia: The Nunc Licet Press. Price, \$1.00; postage 8 cents.

There are many bright sayings in this book, but its purpose is obscure, unless we have read it stupidly; while "the natural man" whom it pictures, is so superior to "the natural man" in Holy Scripture, fallen and needing redemption, that somehow we are tempted to regard him with considerable distrust and suspicion.

*The Church of the Fathers.* Being an Outline of the History of the Church from A. D. 98 to A. D. 461. By the Rev. Leighton Pullan, M.A. New York: The Macmillan Co., 1905. Price, \$1.50.

This is the first published volume of a series entitled, "The Church Universal—Brief Histories of Her Continuous Life," although it is the second volume of the series, as projected, under the editorship of the Rev. W. H. Hutton. The general purpose of the series is to afford a sketch of the history of the Christian Church from the beginning down to the present day. Each period will be treated by a competent scholar, and while each volume will be complete in itself, yet it will be definitely related to the rest of the series.

This volume which lies before us, dealing as it does with the formative period of the Church's Life, is somewhat fuller in its treatment than the other volumes will be. It is a compact and meaty narrative covering three centuries and a half of the expansion and growth of the Church after the close of the Apostolic age. Mr. Pullan's former works, e.g., his *History of the Book of Common Prayer*, lead us to expect a sound Churchly point of view, a sympathetic and scholarly exposition of the age of which he treats, and we are not disappointed. It is true that in some of its details there is room for criticism, but at the same time this handbook of 450 pages is a most welcome and valuable addition to our recent theological literature. It should be of great service to candidates for Holy Orders, and to all Churchmen (and Churchwomen) who desire a careful, accurate, and interesting resumé of the first great period of the extension and development of the Church's resources, thoroughly

up to date in its utilization of all recent discoveries and investigations made in the history of this all-important epoch of the life of the Church Catholic.

*Family Prayers.* By Lyman P. Powell. Philadelphia: George W. Jacobs & Co.

The practice of family prayers is, we fear, almost obsolete except in the households of some clergymen. Modern families are so individual that the members seldom meet except perhaps at dinner, and there seems no time when all the family can meet for devotions. It is, to say the least, a matter of regret; and where this pious practice still obtains this volume of selected devotions could be used with profit. The offices are short and simple, but they are devotional.

## Fiction.

*Terence O'Rourke, Gentleman Adventurer.* By Louis Joseph Vance. New York: A. Wessells Co.

Another of the multitude of utterly improbable swashbuckler tales of adventure. Terence O'Rourke is an Irish adventurer who becomes involved in all sorts of absurd situations, succoring distressed ladies, killing innumerable men in single combat, and all the stock machinery of the modern romantic novel. The story ran in the *Popular Magazine*, and is now published in book form. It is neither better nor worse than many similar stories of this sort.

*A Knot of Blue.* By William R. A. Wilson. With illustrations by Charles Grunwald. Boston: Little, Brown & Co. Price, \$1.50.

In "A True Knot, A Blue Knot, A Lover's Knot of Blue," Mr. Wilson has woven a pretty romance with all the naughty intrigue of a bad stage villain. This villain is most wicked and horrid, as all villains should be, but he seems too stagey, he scowls too much, he swears to revenge himself against everybody, too much, even against those who wish him no harm. No woman would be deceived by him a minute. Even sweet Aimee distrusts him at first sight. Certainly the widow who was once deceived by him could never have been as deceived by the thin disguise the villain affects, as the author makes out. No woman would allow that much.

No, we cannot accept the villain. The hero and his friend, and the old Governor of Quebec, act and perform their parts according to legitimate drama; they and the fool, Farouche.

The author's knowledge of hypnotism is sadly deficient, if he thinks we are to believe that the hero is going to fall over asleep in merely looking in a casual way at a picture which the widow hands him, accompanied by a few waves of the hands. The widow and the villain are poor. The author seems to think so, for he kills them off in the last chapter but three.

*A Dark Lantern.* A Story with a Prologue. By Elizabeth Robins. New York: The Macmillan Co. Price, \$1.50.

A long and rather tedious story of the life of a woman in English society who loves first a German "princelet," and then bestows her love on her physician. The story is entirely too long for the matter involved. Over eighty pages are occupied with an account of the Rest Cure treatment of the heroine. The treatment itself must be wearying; how much more the account of it!

*The House of Cards.* A Record. By John Heigh, sometime Major U. S. V. New York: The Macmillan Co. Price, \$1.50.

We are all more than weary of stories of the Civil War. The subject has been worn threadbare, and it is time we were rid of it. But we must acknowledge that the author of this book is original and entertaining in spite of his tiresome theme.

The House of Cards is a family of that name, and a business. There are pleasant little touches of Philadelphia life half a century ago, and some rather commonplace jibes on Boston culture. The worst thing in the book is its flippant use of God's Holy Word. It is the evil result of regarding the Bible "like any other book," simply as literature.

*The Breath of the Gods.* By Sidney McCall. Boston: Little, Brown & Co.

This is one of the strongest and most attractive stories of the year. It combines strength and delicacy in a truly remarkable manner. The story opens in Washington in 1903, at the coming-out ball of Gwendolen Todd, daughter of a Western Senator. She has a lover in the person of an attaché. The other characters are Gwendolen's parents and a young Japanese girl, who is studying in America. The scene shifts to Tokyo, and gives a faithful picture of the conditions in Japan at the present day. It would spoil the interest to give the story. We will only say it is worked out most skilfully, is of absorbing interest, and is full of true sentiment and surprising appreciation of Japanese life and feeling. It is one of the most attractive novels of the year.

*The Game.* By Jack London. New York: The Macmillan Co. Price, \$1.50. Illustrated.

This is a vivid description of the training of a young man for the ring, and the tragedy of the "knock-out blow" which ends the "game" for him.

## Topics of the Day

### WHY SHOULD I BE A CHURCH MEMBER?

*Question.*—What shall I say to a man who declares that he has the highest admiration for Christ and tries to love and obey Him, but “has no use for the Church or for any kind of organized Christianity”? He says that “Jesus went about doing good, and it is enough if we do the same.”

*Answer.*—Our Lord did more than to go about doing good. If you will examine the Gospels, you will find that the real object of His coming, the inner motive of His life, the deeper purpose which He kept ever before Him even in His Passion, was that He might *establish a kingdom*. The word is ever on His lips: “It is the Father’s good pleasure to give you the kingdom.” “I appoint unto you a kingdom, as My Father hath appointed unto Me.” He is at the pains to explain by parables that occupy a large part of His teaching what that kingdom is, how it is to be started, how it will grow, who will be its subjects, what will be its characteristics.

And this kingdom, we find by and bye, is connected with His Church, *is* His Church. “Thou art Peter, and upon this rock I will build My Church,” he says to St. Peter, when the acknowledgment of His Messiahship has shown that the apostle at last understands His teaching. So He calls the apostles to be pillars and foundation stones in this Church; so He institutes the Sacrament of Baptism as a means of admission into the kingdom; so, too, He leaves as the great sacrament of His love a *social sacrament*, the Holy Communion.

And the apostles understood that He meant this; St. Paul, for example, regards the Church as His very Body, a figure which reminds us of our Lord’s own words about the Vine and the branches. With the disciples of those early days the only way to come unto Christ was to enter the kingdom. When men believed, they were baptized, and being baptized they became members of an organized body. “The Lord *added to the Church* daily such as were being saved.”

We are prepared, therefore, to see that to become a member of the Church is the first step in the way of obedience to Christ—if for no other reason, because this is involved in Baptism, and because only in the Church do we receive Holy Communion. He commanded both, and if we are to follow the Master whom we love—or claim or wish to love—we must obey His commands, whether we see the reason of them or not. The duty becomes the more imperative when we learn that the obedience of these commands and the reception of these sacraments is the best way, the *only* covenanted way, of gaining strength for our spiritual life. If Baptism is really a new birth, if the Communion is really a feeding upon Christ, then we must enter the spiritual home that we may be in the way of receiving this grace.

Or, again (and perhaps this will influence your friend), we should belong to the Church because that is *the best way of helping others*. Imperfect as organized Christianity is, it is the greatest power for good the world has ever seen or dreamed of. No one has ever pointed out a better way of helping others, and if our Christianity is not to stop at self, we must be where other followers of our Lord are, doing our share in making Him known to others.

Your friend may be one of those who will sneer at this statement. An American labor leader said, recently: “Workingmen like everything in Christianity except Christians. Their complaint against the Church is that, judged by the lives of its members, it has failed to influence conduct, failed to impress its principles in the lives of its members.”

This amounts to no more than saying that there are bad people in the Church. There are, alas, and the fact should impress upon us an awful sense of our own solemn responsibility. But did not Christ Himself say that such would be the case? Read the parable of the wheat and the tares, or of the net full of fishes bad and good, and see that it is not at all remarkable that among Church members there will be some (though by no means as many as is supposed) who are hypocritical, or self-seeking, or inconsistent and insincere. It will be so till the great Harvest, when the chaff shall be separated from the wheat. But in the meanwhile, if Christ founded a Church, and if He left therein a storehouse of grace for the soul, it is our duty to be there, seizing these advantages though others do not, trying

if possible as we follow Christ ourselves to deepen the lives of others who should be following Him, too, and who perhaps are trying to do so, though we see no evidences that they have succeeded very well in the attempt.

There is one other excuse made by the man who thinks himself a Christian though a Churchless and Creedless one. “I do not belong to any Church,” he says, “because I am not good enough.” If you thought you were good enough, we reply, we should ask you to go back and give it more consideration before you came to seek admission into the Kingdom. It is because you are *not good enough, that we ask you to come*. The Church is not the home of good people; it is a refuge for sinners. And if you only realize your own unworthiness and are trying to be better, then the Church holds out her arms to welcome you. The Church is not a mutual admiration society, where men and women are admitted who have reached a certain degree of goodness; it is rather a resting place for those who are sinful, but who find themselves weary and heavy laden with the burden of their sin, who can say that the remembrance of their faults is grievous unto them, the burden of them intolerable. If, when a man says he is not good enough, he means something of a vague, general character, we answer, “That is the very reason you need to come.” If, though, he means more than this, that there is some special, definite fault, some secret disloyalty, some besetting sin, that keeps him back, then we say, “Put it away. If for this reason you are not ready to come, *make yourself ready*. Resolve here and now to put the thing out of your life, and then come here where Christ has promised grace and strength to enable you to fulfil your resolve.”

The Church is the home of grace. All who are within its fold may not use that grace; but that is no reason why you should refuse it. If Christians are not Christlike, do you come and help them to be what they are not! Do not stand outside and criticise. Come and lend a hand from within. C. F.

### THE RICH COUSIN FROM THE WEST.

A TRUE STORY.

**M**ANY years ago, in a beautiful part of rural Pennsylvania, there lived a large family. Two or three brothers had settled there, each had numerous offspring, and for some reason no one prospered. It is not said by the local oracles that the unfortunates were to blame for their distresses, but not one could buy a good farm, or open a paying store, or succeed as a mechanic. One of the poorest moved out to the far West, and his circumstances immediately improved. Year after year added to his gains, and it was vaguely understood that he had become wealthy, but he rarely corresponded with his more needy kith and kin.

When the immigrant followed the course of empire he took his barefooted daughter with him. Years after she visited the old home, and sought out all her relations. The gossips watched her carriage drive from door to door, and could not deny that she was pleasant and even friendly in her manner. Yet she did not spend any money on her kinsfolk. Her hotel bills and such expenses were regularly met, but there was nothing of the Lady Bountiful about her. The gossips might have noticed what they entirely overlooked—that she held a few long conversations with old residents who were held in esteem for benevolence and local knowledge. After a time the rich cousin from the West departed, quietly and civilly as she had come.

A month or so later one of the poor relations was delighted to receive a new cow in place of one that had died. John got the horse and wagon he sorely needed. Ben found that a bill from the physician had been paid. A chest of tools came to one house, a box of clothing to another, a stock of poultry to a third. The rich cousin from the West ignored a few worthless kinsfolk, but helped every one who deserved help. She had found an almoner, and, from time to time, good deeds were done.

TRUE PEACE is when the soul revolves around its centre, Almighty God, craving for nothing but what God continually supplies, its passions subdued to itself, itself lovingly loyal to God, in harmony with its God and His laws. God made the soul for Himself, to have its bliss in His infinite, unchanging, exhaustless love. The soul then “must needs be restless, until it repose in Him.” Everything, whether it belongs to the keenest intellect, or the lowest senses, is an idol if the soul rests in it, apart from God. The soul’s craving for peace is its natural yearning for its End, its Maker and its God. Since the soul is large enough to contain the infinite God, nothing less than Himself can satisfy or fill it.—E. B. Pusey.

## The Family Fireside

### BEST.

Down along the bottom where the kinkin' cables crawl  
Som'eres out o' soundin's there he lies,  
Bein' done wi' line and seine and tired o' the trawl,  
Waitin' wi' the green light in his eyes.  
Tied about wi' marlin, in his hammock standin' straight,  
Three links o' chain-cable at his feet,  
So he sways a-standin' there and helps the others wait  
All the long-gone fishers o' the fleet.

Very still and shrouded, in the good clean brine they stand  
While the schooners pass miles overhead.  
Swayin' wi' the currents in the silence o' that land.  
All the waitin' thousands of our dead.  
Men enough to man the fleet and half a dozen more  
While the light falls on them dim and green;  
Better far than lyin' in the rottin' dirt ashore  
Swayin' in a stillness cool and clean.

Som'eres out o' soundin's wi' the white-caps far above  
Like foam-lace upon a roof o' glass.  
Dozing in the silence, havin' done wi' work and love;  
Waitin' for the 'pointed time to pass:  
Waitin' till He wants them when the sea is cleared away;  
Drowsin' till the time that He thinks best;  
Sleepin' tired out wi' work until the Judgment day:  
Good and bad alike, He gives men rest.

L. TUCKER.

### "A GREAT WOMAN."

BY HAYWOOD TUPPER.

**H**EROISM is the military poise of the soul," wrote the Concord sage. Contentment is the same soul at rest. In our present age of perturbed spirits and strenuous wills, as a Lenten picture of repose, it is helpful to stand and gaze upon some—

"Lake's blue calm in the distance lying,  
A cliff's tall turrets reflected deep."

It is well to look for awhile upon the unruffled surface of inland placidity.

There is in the Old Testament a picture of "a great woman," whose beautiful poise of character, across these long centuries, gives restorative calm to our fever-heated, high-pressured, see-who-can-climb-the-highest existences.

The Bible narrative is very simply given. The prophet Elisha seems to have made circuits through the land to visit the seminaries of the prophets, and to instruct the people. At Shunem, in the tribal allotment of Issachar, there lived one of so strong a personality that the sacred historian writes of her as "a great woman." Seeing Elisha pass on his religious itinerary, she earnestly proffered him the hospitality of her board; no half-hearted conventionality, for it is said "she constrained him to eat bread." As oft as the man of God passed by, assured of his welcome, he tarried with her.

The kind householder, in her disinterested benevolence, suggests to her husband that they make a chamber for the prophet's especial entertainment. On one occasion, while enjoying the comfort her generous thoughtfulness had provided, Elisha bethought him of recompensing her in some way. He bade his servant, Gehazi, tell her: "Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people."

Here we find a true philosopher, satisfied with her environment, not coveting position or preferment other than she had. Her well-poised personality found nothing to desire. She was contented. As an exemplar to her restless, worrying, self-seeking sisters let us accentuate her fine response: "I dwell among mine own people." Neither the king nor the captain of the host could add to her happiness.

The good prophet, still anxious to find some reward for her kind attentions, is at a loss.

"What, then, is to be done for her?" he asks his servant.

Gehazi calls to his master's notice that the woman is childless, and her husband old. The prophet recognizes the wisdom of his attendant's observation, and bidding their hostess to be called, promises she shall embrace a son.

When the boy had gladdened her heart with his pretty infancy and earnest childhood—he must have been an earnest little

fellow, for he accompanied his father in the field with the reapers—he is stricken. The father bade carry him to his mother; she sat with him on her knees until he breathed out his fair young life. Then that mother lays her dead boy on the prophet's bed, and going out, closes the door, and asks her husband for an attendant to go with her to the man of God.

We have seen her illustrating the passive virtue of contentment; now we behold the heroism of activity, for strong potentialities existed in her nature. This Shunamite mother does not give way to anguish like Queen Constance over her dead son, "Here I and Sorrow sit," but saddles her ass, and goes in haste to the prophet. She travels the long distance from Shunem to Mount Carmel, her heart a pendulum 'twixt hope and grief, bidding her servant:

"Drive, and go forward, slack not thy riding for me, except I bid thee."

Arrived at Mount Carmel, she clasps the prophet's feet in an agony of supplication. She reminds Elisha that the gift of a son had not been requested by her. She had expressed no impatience in being denied the one strong desire of the Israelitish woman's heart, making no moan over her childless widowhood.

Elisha sends his servant with his staff, commanding him to lay it upon the child's face. But the mother will have the prophet come himself.

"As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her." Her entreaties are answered by the roseate return of bloom to the young boy's cheeks. Life is his again, and the mother's heart rejoices.

This Shunamite was, indeed, "a great woman." She was contented with her lot; she showed herself the respectful wife in asking her husband's coöperation in what she desired to be their joint hospitality for the holy prophet; she possessed Martha's domestic virtues in making comfort for her guests, caring naught for guerdon; hers, also, was the soulful trust of the other sister of Bethany, the faith-filled Mary, for she believed in the power of the man of God to restore her son, and she beautifully exemplified the devotion of motherhood.

"I dwell among mine own people." What fine poise of character! The glare and glitter of the court had no seductions for this dignified matron. She valued life at its true appraisal. The passive and active virtues in her were as harmoniously blended as the colors in the jewelled bow of the skies. This Shunamite woman was in verity "great." A pattern for all time; noble in action, serene, reposeful; the attributes of her character were in perfect equilibrium. May her tribe of "The Contented" increase!

### THE MIRROR'S STORY.

BY CHARLOTTE CHITTENDEN.

**I**T was very comfortable in the library. Outside an ice storm was raging, and sending hard, homeopathic pellets against the curtained windows.

Kitty, the maid, had just brought in the tea things. She poked the open fire judiciously, and it at once burst out in great masses of glowing color.

It was a cheerful, old-fashioned room, full of luxurious comfort and red lights.

In the midst of the riotous color sat a lovely lady, in a pale gray gown.

"That will do now, Kitty, thank you," she said, in exactly the kind of voice you would expect and wish her to have. "No, you need not light the gas just yet. Tell Cook that there will be a guest for dinner, I think."

When Kitty had gone away, noiselessly, the lovely lady lifted her somewhat sombre eyes to the reflection in the great mirror over the mantel, that gave back the pictured room, with herself in the centre and the focus of it all.

You saw, if you looked very closely, that there were silvery lights in her soft masses of hair; "spun moonlight," Elsie called it. She herself was looking closely now, and the moonlight effect was quite lost to her.

"You are getting old, Margaret Durand," she remarked to the lady in the mirror; "old! Do you hear? Yes, you hear, and you don't like that word; but you must get used to it, Old! Old! Old!"

"It has been borne in upon you this afternoon at the woman's club, where you went to hear Robert Morton, the literary lion, lecture.

"It came to you then most painfully, that here, in this very

library, and at this very hour, he, Robert Morton, told you of his love for you. You were far from old then, either of you, and you, at least, were a fool. So you laughed, and refused to listen either to him or to your heart. You saw him, in this same mirror, get up after that, and go over to the mantel's end, stand there a moment, his face very white, then, 'Good-bye, Peggy,' he said, 'good-bye; I was a fool to think you cared for me. I won't bother you again.'

"He went away—out of town, and out of your life after that—and you never saw him again, until to-day.

"Meantime—after awhile—you married Elsie's father—

"But the less about that, the better.

"You deserved a good deal, Margaret, but perhaps not quite that—

"Never mind, it's over now. After his death, you came back here to your father's house, you and Elsie, and have lived here ever since, in quiet content, until to-day—

"You went to the lecture to see if you still remembered. You found you did—oh, yes—and your elderly heart—no, not elderly heart, but young heart in an—elderly body (which is wrong, for the heart should keep along with the body; then things wouldn't hurt so) made you hear double—a sort of duet—in which his words—eloquent words they were—held everybody still with listening, and your heart clamor sang together.

"You were proud enough to see him, better looking, grander in every way than ever; for men, unlike women, seem to improve with age (which is another wrong thing, too).

"When he was through, there swept over the audience that relaxed breath, or sigh, and then began a silk-lined rustle toward the platform to be presented.

"You waited, still watching his face, until there came over it suddenly, a look—it turned all alight. You remember that look well. And he started a little. Then you stood up, and you saw he was speaking with Elsie—your Elsie—who looks exactly as you did when you knew him—only better; and he talked and talked to her, looking into her eyes as he used to look in yours. They went away together, after a word to the president and a bow to the women standing near.

"You came home then; walked, too, through the rain, and ruined your new cloth gown.

"Margaret, are you jealous—of your own daughter? Hush! hush! Oh, why doesn't one's heart grow old as soon as her hair?

"It was no use for you to put on this pretty gown; you can't put by the years, years of terrible—

"There's the latch-key."

Two people presently came and stood in the doorway. In the mirror they saw the pleasant crimson lights and dancing fire reflections.

And in the midst of this cheerful, homelike picture, busied, with trembling fingers—although the mirror did not tell this—about the tea things, was the lovely lady.

And to one pair of hungry eyes, in her shimmering silver-gray draperies, and with her beautiful bending head, she looked like the lovely lady of his dreams, and he stretched out his hands and started forward into the well known room.

"Mother, dear," said Elsie's clear, girlish voice, "I have brought Mr. Morton home. He is very tired and wants—"

"You, Peggy, you; and a cup of tea," said Robert Morton's voice, finishing the sentence.

Elsie, in the mirror, saw her mother lift her glorified face, and then she went away, and softly shut the door.

**CHRIST'S FAST AND THE PUNISHMENT OF SIN.**

FOR FORTY DAYS this fast of the Lord endured. But wherefore for exactly this number, for forty, and neither more nor less. . . . On a close examination we note it to be everywhere the number or signature of penalty, of affliction, of the confession, or the punishment of sin. Thus it is the signature of the punishment of sin in the forty days and forty nights during which God announces that He will cause the waters of the deluge to prevail (Gen. vii. 4, 12); in the forty years of the Israelites' wanderings in the desert (Num. xiv. 33); in the forty stripes with which the offender should be beaten (Deut. xxv. 3); in the desolation of Egypt which should endure forty years (Ezek. xxix. 11). So also is it the signature of the confession of sin. Moses intercedes forty days for his people; the Ninevites proclaim a fast of forty days; Ezekiel must bear for forty days the transgression of Judah. . . . And in agreement with all this, resting on the forty days' fast of her Lord, is the Quadragesimal Lent fast of the Church; and so, too, not less the selection of this Scripture of the Temptation to supply the Gospel for the first Sunday in that season, as being the Scripture which duly laid to heart, will more than any other help us rightly to observe that time.—*Archbishop Trench.*

**WATCHERS.**

**P**ERHAPS we grown-ups, however we may fear our neighbor, Mrs. Grundy, do not sufficiently reflect that we often have critics nearer home, whose opinion of us is of much greater importance; critics who, young as they are, never fail to take into account how our actions accord with our professions.

A little girl who was one day entertaining a neighbor with bits of domestic news, informed her that the baby's colored nurse had recently experienced religion under the preaching of a local revivalist.

"And I believe she has, sure enough," the child went on, "because now she carries baby in her arms, instead of making the poor little thing walk all the time, as she used to do."

This observer in frocks was by no means more keen-sighted than the majority of her contemporaries, though she may have been more outspoken.

The critical faculty is very early developed as regards life and conduct, and those even who have been only two or three years in this world of profession and inconsistency will sometimes stare at us from their cribs or high-chairs in such serious fashion that, if we took the trouble to consider the matter, we might suspect them of indulging in reflections not a bit complimentary to us.

"I hope you will not think or even say such and such things about me," observed some much-troubled heroine of fiction to a "friend" of the Mrs. Grundy variety, one of the sort who speak ill of their associates "out of pure good nature." The little home critics are not given to saying what they don't think, but it is to be feared that all too often they think what they don't say, and that such thoughts result in unforeseen consequences.

Froebel has taught us that the object lesson is the great need of little children in acquiring certain kinds of knowledge. Without intending it, the grown-ups in these children's homes present themselves as object lessons, and the knowledge thus acquired is often too apt to clash with that learned at Sunday School. As for example:

"Thou shalt have none other gods but Me," say the children, when asked to repeat the First Commandment; and then the conscientious teacher carefully explains what is meant by the worship of Mammon. The very next Sunday, perhaps, two of the pupils are absent, one because the new hat that was ordered has not been sent home, and the other because, at the eleventh hour, her coat has been found to be somewhat "shiny," and their respective mothers are agreed that their daughters must not appear in public less well-dressed than their companions. Armed as the teacher may be with texts, she cannot hold her own against such home influence as this. As the mothers are, so will the daughters be. Mamma has renounced the pomps and vanity of this wicked world, and if she makes the want of a new hat an excuse for not going to church, there must be something wrong about the teacher's explanation of Mammon worship.

It is sometimes quite impossible for little watchers to reconcile even the text quoted at home with the conduct of the grown-ups around them. The day Tommy stole the strawberries, his mother made him repeat the Eighth Commandment before attacking him with her slipper, and that very afternoon, Tommy and his brother heard her remark, after looking over a receipted dressmaker's bill: "I see the creature has cheated herself. It is like her ignorance, but it is not my business to set her right."

Little Jennie, after breaking a flower vase, and then saying the cat had done it, didn't seem half so much impressed as she might have been when her grown-up sister quoted a text warning her of the ultimate destination of liars. This may have been because, not an hour before the accident, she had heard that sister say to another grown-up:

"Mabel looks a fright in her new silk, but of course she asked me if it was becoming to her, and of course I couldn't say anything but Yes."

The long ears of little pitchers do not grow any shorter with passing generations, and when texts collide with examples, so much the worse, it would seem, for the texts! C. M.

IF YOU LOVE Him as I want you to do, you will offer Him the whole use of your day, as you open your eyes to the light of each morning, to be spent in active service or silent suffering, according to His good pleasure. You will not select the most agreeable task, but His task, whatever it may be; you will not disdain humble service, or be ambitious for distinguished service; you will lie, like a straw, on the current of His will, to be swept away and be forgotten, if it pleases Him, or to be caught up by His mighty hand and transformed thereby into a thunderbolt.—*Elizabeth Prentiss.*

## Church Calendar.



July 2—Second Sunday after Trinity.  
 " 9—Third Sunday after Trinity.  
 " 16—Fourth Sunday after Trinity.  
 " 23—Fifth Sunday after Trinity.  
 " 25—Tuesday. St. James, Apostle.  
 " 30—Sixth Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

July 20-Aug. 27—Summer Conferences, Richfield Springs, N. Y., divided as follows:  
 " 20-30—Woman's Conference.  
 " 30-Aug. 6—Men's Conference.  
 Aug. 8-20—Workers' Conference.  
 " 20-27—Sunday School Conference.  
 Sept. 21-24—Brotherhood of St. Andrew Convention, Chicago.

## Personal Mention.

AFTER a severe illness and through the liberality of his people, the Rev. CHARLES JOSIAH ADAMS, rector of St. Luke's Church, Rossville, S. I., N. Y., is spending two months in Europe.

THE Rev. F. E. ALLEYNE has been forced by ill health to resign his charge at Little Falls, Minn. His address is McLeansboro, Ill.

ALL MAIL for the Secretary of the District of Olympia should be addressed to the Rev. RODNEY J. ARNEY, Kent, Washington.

THE Rev. FREDERICK A. COLEMAN took charge of St. Agnes' mission, Little Falls, N. J., on June 25th, the Sunday after his ordination as deacon. He will give part of his time to St. Paul's mission, Butler.

DURING the rest of July and for the month of August the address of the Rev. HENRY E. COOKE, rector of Christ Church, Warren, Ohio, will be Hotel Pines, Pointe Aux Pins, Mackinaw Co., Mich.

COMMUNICATIONS regarding appointments and work in the District of Laramie are to be sent to the Archdeacon, Ven. JAMES COPE, Kearney, Neb.

THE address of the Rev. F. B. CROZIER is still at 61 Church St, New York, where he has been for some months, as he is on the clerical staff of Trinity Church; and not as given in the New Jersey diocesan journal.

BISHOP DARLINGTON'S address is 239 East Third St., Williamsport, Pa.

THE Rev. HORACE R. FELL is now in charge of St. Alban's Church, Highbridge, Bronx Borough, New York City. Address: 991 Summit Ave.

THE Rev. J. WALLACE GUNN will be in charge of St. John's Church, Stockton, Cal., until September 1st.

THE Rev. P. H. HICKMAN has, owing to ill health, offered his resignation of the rectorship of St. John's Church, San Bernardino, Cal., and is spending the summer in San Pedro, Cal. Action of the vestry on the resignation is deferred until fall, when it is hoped that it may be possible for Mr. Hickman to resume work.

THE Rev. JONATHAN E. JOHNSON of All Saints' Church, Pontiac, R. I., has tendered his resignation, to take effect August 1st.

THE Rev. F. A. JOSEPH has assumed charge of Trinity Church, Marshall, Mo., in the Diocese of Kansas City.

THE address of the Rev. ARTHUR P. KELLEY is changed from Burlington to Springfield, Vt.

THE Rev. F. A. McELWAIN of Springfield, Mo., has accepted his election as Instructor in Old and New Testament Exegesis at Seabury Divinity School and has resigned his present work at St. John's Church, to take effect September 1st.

THE Rev. R. W. E. MERINGTON has been chosen to take charge of St. Peter's, Essex Falls, N. J., and expects soon to assume his new duties.

THE Rev. LEWIS, GOUVERNEUR MORRIS has accepted the rectorship of St. John's Church, Los Angeles, Cal. He will enter upon his duties on the second Sunday in September.

THE address of the Rev. EDMUND A. NEVILLE, rector of Calvary Church, Sedalia, Mo., during July and August, will be: No. 3 Waterloo Place, London, England.

THE address of the Rev. B. WELLINGTON PAXTON, rector of St. Philip's Church, Newark, is 47 Oak St., East Orange, N. J.

THE Rev. LEONARD B. RICHARDS has accepted a call to St. Stephen's Church, Ferguson, Mo., to date from September 1st.

THE Rev. W. B. SAMS of Trinity Church, Abbeville, S. C., has declined a call to Christ Church, Denton, Md., and has accepted the charge of St. Andrew's and St. James' missions, Greenville, S. C. He will enter upon his new duties August 1st.

THE Rev. CHARLES SCADDING, rector of Emmanuel Church, La Grange, Illinois, will spend July and part of August camping in Northern Canada. Address Temagami P. O., Ontario, Can.

THE address of Chaplain HERBERT STANLEY SMITH, U. S. A., is changed from Lambertville, N. J., to Fort Seward, Haines' Mission, Alaska. Communications for the Diocese of New Jersey should be sent to the Rev. CHAS. FISKE, Asst. Sec., Somerville, N. J.

THE address of the Rev. JOHN A. STAUNTON is changed from Philadelphia, Pa., to Utica, N. Y.

THE Rev. H. L. STODDARD of Bradford, N. Y., has accepted a call to Trinity Church, Warsaw, N. Y. He will begin his work in Warsaw in September.

THE Rev. DR. CHARLES W. TYLER has resigned the rectorship of Trinity Church, New Castle, Pa., and will spend the summer at Washington, R. I.

THE Rev. W. E. VAN DYKE has resigned his charge at Osceola Mills, Pa., and is assistant at St. Luke's Church, Smethport, Pa.

THE summer address of the Rev. Richard P. Williams, Archdeacon of Washington, D. C., is The Mt. Pleasant, Ocean City, Md.

### ORDINATIONS.

#### DEACONS.

CALIFORNIA.—HUBERT COWLEY CARROLL, on June 14th, at St. Matthew's Church, San Mateo, Cal., by the Bishop of California. The address of the Rev. Hubert Carroll is St. Paul's Church, Visalia, California.

NEBRASKA.—At St. Barnabas' Church, Omaha, on the Third Sunday after Trinity, the Bishop Coadjutor, acting for Bishop Worthington, ordained to the diaconate, BERT CLAYTON CHANDLER, a member of this year's graduating class of the General Theological Seminary. The candidate was presented by his rector, the Rev. John Williams. The Rev. Lucius D. Hopkins preached the sermon. The Rev. Mr. Chandler will be assigned to regular duty in September, and in the meantime will take special work under the General Missionary.

OHIO.—On Sunday, June 25th, at Gambier, by the Bishop of Ohio: EDWARD JAMES OWEN, B.A., and WILLIAM LADD TORRANCE, graduates of Bexley Hall. The Rev. C. B. Wilmer of Atlanta, Ga., was preacher.

TENNESSEE.—On Monday, June 26th, in St. Augustine's chapel, Sewanee, the Bishop ordered deacon, PRENTICE ANDREW PUGH. The candidate was presented by the Rev. W. H. Du Bose, and the sermon was preached by the Rev. W. A. Guerry. Mr. Pugh takes up his work at Holy Trinity Church, Memphis, and some missions adjacent, having just graduated at Sewanee and received his B.A. degree.

#### PRIESTS.

TENNESSEE.—On Friday, June 30th, in St. Mary's Cathedral, Memphis, the Rev. ALEXANDER CRAWFORD, deacon, was advanced to the priesthood by the Bishop of the Diocese. The candidate was presented by the Very Rev. J. Craik Morris, Dean of the Cathedral, and the sermon was preached by the Rev. Thomas D. Windiate, Dean of the Convocation; Dr. F. P. Davenport reading the Gospel, Rev. Granville Allison the epistle, and Rev. F. M. D. Devall the Litany; Rev. H. W. Wells, Rev. S. R. McAlpin, and Rev. J. C. France, with the other presbyters, joining in the laying on of hands. The newly ordained priest, who has been in charge of missions in west Tennessee, takes up his work at Tullahoma and Murfreesboro.

### DEGREES CONFERRED.

UNIVERSITY OF THE SOUTH.—D.D. upon the Rt. Rev. ROBERT STRANGE, Bishop of East Carolina. D.C.L. upon WILLIAM PORTERFIELD TRENT, professor at Columbia University. Mus. Doc. upon G. EDWARD STUBBS, organist and choirmaster of St. Agnes' chapel, New York; Musical Editor of THE LIVING CHURCH.

KENYON COLLEGE.—L.H.D. upon the Rev. JOHN H. MCKENZIE, rector of Howe School, Lima, Ind.

ALLEGHENY COLLEGE, Allegheny, Pa.—D.D. upon the Rev. SAMUEL S. MARQUIS, rector of St. Joseph's Church, Detroit.

UNIVERSITY OF ROCHESTER, N. Y.—D.D. upon the Rev. WILLIAM F. FABER, rector-elect of St. John's Church, Detroit.

STEVENS INSTITUTE, Hoboken, N. J.—D.Sc. upon Colonel EDWIN A. STEVENS, Treasurer of the Diocese of Newark.

### DIED.

BROCK.—On June 29th, JULIA WATTS HALL, widow of John Penn Brock, in her 81st year. The Burial Office was said and solemn Requiem Mass sung in St. Clement's Church, Philadelphia, on July 1st.

### MEMORIAL.

#### REV. JOHN TOWNSEND.

At a meeting of the clergy present at the funeral of the Reverend JOHN TOWNSEND, convened by the Bishop of Connecticut in the Williams Library of the Berkeley Divinity School, June 14th, 1905, it was voted that a Committee be appointed to prepare a suitable Memorial Minute, on behalf of the clergy of the Diocese. The Bishop appointed as the Committee the Rev. Dr. Binney, the Rev. Dr. Rowland, and the Rev. Mr. Hooper, who have adopted the following Minute:

Our departed friend and brother came of sturdy and vigorous stock. His fore-fathers had been for generations respected and influential citizens of Albany, where John Townsend was born, February 17th, 1833. His early education was acquired at the best schools in his native city, and at a military school at West Point. At the age of fifteen he entered Union College, then under the presidency of that many-sided scholar, the Rev. Eliphalet Nott.

It was while in college that he was first drawn to the youthful rector of Saint George's Church, Schenectady, the Rev. John Williams, who already showed his remarkable power in attracting and influencing young men. The intimacy thus formed ripened into a life-long friendship.

After his graduation, Mr. Townsend engaged in business in Albany, but soon found that his vocation was the holy ministry. In 1853 he entered the Theological Department of Trinity College, in the last year of the presidency of Bishop Williams, and received from that college in 1854 the degree of Master of Arts. In September of this year, when the Theological Department was merged in the Berkeley Divinity School, Mr. Townsend was one of the "eleven apostles" who accompanied Bishop Williams to the permanent home of the new institution. He was made deacon in the Church of the Holy Trinity, Middletown, on Trinity Sunday, May 18th, 1856. Of the five members of the class then ordained, Bishop Davies of Michigan is the only survivor.

Living upon terms of intimacy with his theological preceptor, Mr. Townsend was appointed by Bishop Williams as his Chaplain, and for two years accompanied the Assistant Bishop of Connecticut on his visitations, serving also during this period as librarian of the Divinity School. In 1858 he accepted the rectorship of Saint Paul's Church, Wallingford, where he is still affectionately remembered. Resigning in 1864, he retained his canonical connection with the Diocese, visiting Europe, and officiating in various places, until in 1867 he took charge of Trinity Church, West Troy, at that time in the Diocese of New York. He was a diligent and faithful pastor, and the parish appreciated him. He took an active part in the formation of the new Diocese of Albany and the election of Dr. William Croswell Doane as its first Bishop.

When Bishop Doane formulated his practical plan for the Cathedral in Albany, based upon the already existing "Corning Foundation for Christian Work," Mr. Townsend was greatly in-

terested and became its firm supporter, giving to the accomplishment of the plan much time and thought. He was chosen in 1874 the first Chancellor of the Cathedral of All Saints. He brought to the effort to implant the Cathedral idea firmly in the minds of the Churchmen of the Diocese his sound judgment and extensive influence.

In 1876 he was invited by Dr. John Henry Hobart Brown, the newly consecrated Bishop of Fond du Lac, to accompany him and give his aid in organizing the Cathedral system for the new Diocese. To this work Mr. Townsend devoted the following three years, as rector of Saint Paul's Church, Fond du Lac—now the Cathedral—as member of the Standing Committee, and in other important offices. By his executive ability and practical sagacity he aided materially in strengthening that Diocese in its formative period.

Resigning in 1879, he made his home again in Middletown, where he renewed his intimate companionship with Bishop Williams. The marked friendship between the two was of a kind that did honor to both the older and the younger man. On the one side it was manifested in a chivalrous devotion, and on the other in a confiding intimacy such as the Bishop showed to few. Among other special trusts, the Bishop appointed Mr. Townsend his literary executor, committing to his charge the disposition of his private papers. In the year after the Bishop's death, Mr. Townsend testified his affection by placing to his memory a handsome window in the choir of Saint Luke's Chapel, and by further making a substantial memorial gift to the Library of the Berkeley Divinity School.

In September 1879, he entered upon the rectorship of Christ Church, Middletown, which he held for twenty years, until failing health compelled him to withdraw from active service. By his devoted labors he endeared himself to his parishioners, who gratefully recall his faithfulness in pastoral visitation, his wise counsels in the pulpit, and his reverent and dignified ministrations. He gave also to the very last a loving and constant attention to the interests of the Berkeley Divinity School. The erection of the Williams Library in 1895 was largely due to his persistent efforts. While the building was erecting, his careful superintendence of every detail resulted in important improvements. From 1887 to his death he was a Trustee of the School. He was also for the last twenty years a Trustee of the Episcopal Academy at Cheshire, resuming an office which he had held for five years during his earlier residence in the Diocese. For twenty-three years he was the careful and exact Treasurer of the Archdeaconry of Middlesex, attending to the duties of the office with scrupulous fidelity to the last days of his life. From 1882 to 1898 he was also the accurate Secretary of the Archdeaconry. With the duties involved in these various offices, and with similar employments in the interest of the Church and of the community, he occupied himself during the six years of his retirement from active work.

Mr. Townsend was a man of much knowledge, gathered from wide reading and observation. Free from all parade of learning, his conversation was singularly fruitful and interesting. To his friends he was endeared by his genial manner, cordial feeling, and ready sympathy. Quick and generous in giving aid, his benefactions were both secret and extensive. Firm as a rock in his convictions, he showed no narrow intolerance, but welcomed every manifestation of faith and loyalty to the Lord whom he loved. Of deep spirituality and earnest piety, he exemplified his religion in his daily life. Having served God faithfully in his generation he has fallen asleep in Jesus, to awake up after His likeness and be satisfied with it.

To his sorrowing wife and daughter we offer the sympathy of his brethren, and implore for them the comfort and the peace which Jesus our Lord only can bestow.

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

The care of directing its operations is intrusted to a Board of Missions 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 North and South America, Africa, China, Japan, and the Islands.

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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.

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**BOOKS RECEIVED.**

**FUNK & WAGNALLS CO.** New York.  
*The Church of Christ.* By a Layman. 12mo, cloth, 336 pages. Price, \$1.00 net.

**L. C. PAGE & CO.** Boston.  
*John Whopper, the Newsboy.* By Thomas M. Clark, Late Bishop of Rhode Island. With Illustrations by his Granddaughter, Helena Sturtevant. New Edition. With an Introduction by Henry C. Potter, Bishop of New York. Cosy Corner Series. Price, 50 cts.

*Theodore and Theodora.* By Marian W. Wildman, author of *Loyalty Island*, etc. Illustrated by Etheldred B. Barry. Cosy Corner Series. Price, 50 cts.

*The Return to the Trails.* By Charles G. D. Roberts, author of *The Watchers of the Trails*, etc. Illustrated by Charles Livingston Bull. Roberts' Animal Stories. Price, 50 cts.

*A Little Puritan Cavalier.* By Edith Robinson, author of *A Loyal Little Maid*, etc. Illustrated by Etheldred B. Barry. Cosy Corner Series. Price, 50 cts.

*The Fair Land Tyrol.* By W. D. McCrackan, author of *Romance and Teutonic Switzerland*, etc. Illustrated. Price, \$1.60 net.

*Return.* A Story of the Sea Islands in 1739. By Alice MacGowan and Grace MacGowan Cooke, author of *The Last Word*, etc. Illustrated by C. D. Williams. Price, \$1.50.

*Slaves of Success.* By Elliott Flower, author of *The Spoilsman*, etc. Illustrated by Jay Hambidge. Price, \$1.50.

**THE UNIVERSITY PRESS** of Sewanee, Tennessee.

*Doctor Quintard,* Chaplain U. S. A. and Second Bishop of Tennessee. Being His Story of the War (1861-1865). Edited and Extended by the Rev. Arthur Howard Noll, Historiographer of the Diocese of Tennessee,

author of *History of the Church in the Diocese of Tennessee*, etc.

THE MACMILLAN CO., New York. (Through Messrs. A. C. McClurg & Co.)

*The Little Hills*. By Nancy Huston Banks, author of *Oldfield* and *Round Anvil Rock*.

*The Storm Centre*. A Novel. By Charles Egbert Craddock, author of *The Story of Old Fort Loudon*, *A Spectre of Power*, etc., etc.

*The Outlook to Nature*. By L. H. Bailey. Price, \$1.25 net.

*Outlines of Christian Apologetics for Use in Lectures*. By Hermann Schultz, Ph.D. Authorized Translation from the Second Enlarged edition (1902). By Alfred Bull Nich-

ols, Professor of German in Simmons College. Price, \$1.75 net.

THE FOLLOWING IN "MACMILLAN'S PAPER NOVELS":

*The Real World*. By Robert Herrick, author of *The Web of Life*, *The Gospel of Freedom*, etc., etc.

*The Celebrity*. An Episode. By Winston Churchill.

*The Fat of the Land*. The Story of an American Farm. By John Williams Streeter.

THE VIR PUBLISHING CO. Philadelphia.

*Husband, Wife, and Home*. By Charles Frederick Goss, Author of *The Redemption of David Corson*, *The Loom of Life*, etc.

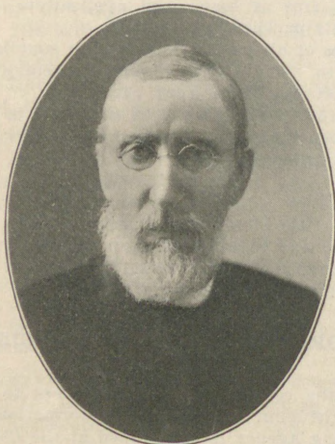
PAMPHLETS.

Addresses Commemorative of the Life and Character of *Albert Sproull Wheeler*, Delivered before the Law School of Yale University at Hendrie Hall, May 9, 1905. New Haven: The Tuttle, Morehouse & Taylor Press. 1905.

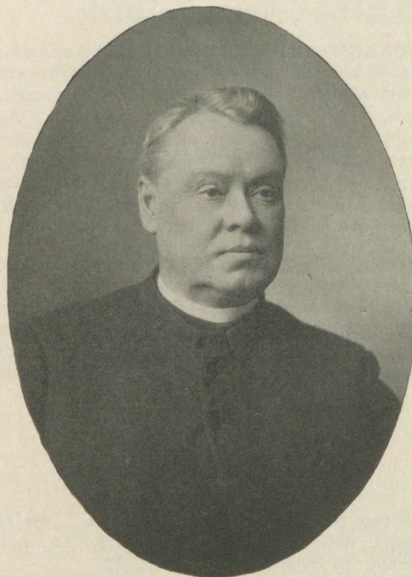
*Announcement 1905-1906. The Western Theological Seminary*, Chicago, Illinois. 1113-1121 Washington Boulevard.

Instructions on Church Teaching. *A Preparation for Confirmation*. Based on The Book of Common Prayer, with a Supplementary Lesson on The Church, intended for Young Church people. By the Rev. Edward G. Higgin, Vicar of St. Paul's, Koroit, Victoria. Diocesan Book Depot, Cathedral Bldgs., Fliders St., Melbourne. Price, sixpence.

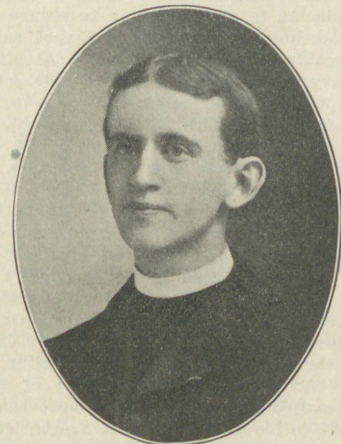
# The Church at Work



REV. E. S. WILSON, D.D., PROFESSOR-EMERITUS, SEABURY DIVINITY SCHOOL.



REV. GEO. H. DAVIS, D.D., WARDEN-ELECT, SEABURY DIVINITY SCHOOL.



REV. F. A. MCELWAIN, PROFESSOR-ELECT, SEABURY DIVINITY SCHOOL.

THE OREGON EPISCOPAL ELECTION.

A TEMPEST IN A TEAPOT appears to have ensued in Oregon after the recent election of the Rev. F. E. J. Lloyd, D.D., to be Bishop Coadjutor of that Diocese. After digesting the mass of papers representing both sides to the controversy, the facts appear to be as follows:

As stated in THE LIVING CHURCH of July 1st, Dr. Lloyd was elected by the clergy on the third ballot, receiving 14 votes out of a total of 23, or two more than were necessary to a choice. The laity, voting on confirmation of the election, stood 29 to 4.

The speech nominating Dr. Lloyd was made by the Rev. George B. Van Waters, rector of St. David's Church, Portland. After the election, it was alleged in a statement signed by five clergymen, a defeated candidate for the bishopric at the head of them, that there were two material misrepresentations in that address of nomination: first, in that Dr. Lloyd was said to be a "Broad Churchman," while, it is alleged he was afterward discovered to be a "High Churchman"; second, that he was said to be an Oxford graduate, while it afterward appears that he was not. The protest alleges that without these alleged misrepresentations, Dr. Lloyd would not have been elected. It is signed by the Rev. A. A. Morrison, D.D. (who received six, five, and five votes for Bishop on the three ballots respectively), Rev. Robert Hope, Rev. Henry D. Jones, Rev. John Dawson, and Rev. T. N. Wilson. The last named afterward withdrew his name from the protest. The protest asked the Bishops and Standing Committees to with-



RAYMOND RIORDAN, HEADMASTER OF JUBILEE COLLEGE, ILLINOIS. [See THE LIVING CHURCH, July 8, page 326.]

hold confirmation of the election on these grounds.

Mr. Van Waters then issued a sworn affidavit, declaring that in his speech he had said:

"That no one who knows the rector of St. David's Church would say that he, George B. Van Waters, is an extreme Churchman; they would rather speak of him as a broad Churchman. No one who knows the rector of St. David's Church would imagine that he would desire to foist upon the Diocese an intolerant man or one that was narrow in his views, or

was an extreme man and offensive because of advanced Churchmanship.

"Furthermore, I did not say that Dr. F. E. J. Lloyd was a graduate of Oxford University or of any other university. Nor did I state in any terms that Dr. Lloyd is a broad or a low Churchman, but what I did say was, 'He (Dr. Lloyd) comes from the Diocese of Oxford and was ordained deacon by the Bishop of Oxford.'"

The Rev. W. C. Sheppard, in a letter to the (Portland) *Oregonian*, assumed responsibility for the report that Dr. Lloyd was an Oxford graduate, saying that he had in good faith, believing it to be true, given the information to a newspaper reporter, and that the statement therein had evidently been confused with Mr. Van Waters' speech. He declared that the latter did not mention Oxford University, nor did he "represent Dr. Lloyd as a low or broad Churchman."

The Bishop of Oregon, under date of July 2nd, certified officially to the fact that Dr. Lloyd had been "duly elected Coadjutor Bishop of the Diocese of Oregon."

A counter-protest, signed by 12 clergymen and 18 lay deputies to the convention, was set forth. It recites all the facts relating to the election, denies that Mr. Van Waters stated that Dr. Lloyd was a graduate of Oxford University, and declares:

"That at least two of the protestants had at the time of the convention full knowledge that Dr. Lloyd was not a graduate of Oxford University, but was a graduate of Dorchester Missionary College, Oxford, and that had the statement been made by Dr. Van Waters in



his nominating speech or by anyone else of the tenor or effect claimed by the protestants, it would have been their duty to have corrected the statement on the floor of the convention; and that of the other protestants, it is a matter of common knowledge that at least three did not vote for Dr. Lloyd on the ballot which resulted in his election, and, therefore, could not have been misled by any statements; that the discussion was free and unrestricted upon all the several candidates named; that said election was in all respects fair, and that no undue advantage was taken and no misrepresentations made, and the vote resulting in the election of Dr. Lloyd was in all respects an indication of the decision of the majority of the convention, made with full understanding of all the facts pertinent to the question."

Two affidavits accompanied this declaration.

The facts are corroborated in an affidavit from the Hon. W. M. Ramsey, lay deputy from La Grande; in a statement of two clergymen who were present but not canonically connected with the Diocese; and in a statement signed by three clergymen who were present but were not entitled to vote.

Under date of July 2nd, Dr. Lloyd accepted his election in the following terms:

"PORTLAND, Ore., July 3, 1905.

"To the Revs. Dr. Van Waters, Dr. A. A. Morrison, W. S. Short:

"Trusting only in the Providence of God in humble obedience to the call of the Holy Spirit, which I believe it to be, I accept my election to the Coadjutor-Bishopric of the Diocese of Oregon, subject to the consent of the Bishops and Standing Committees of the Protestant Episcopal Church.

"FREDERICK E. J. LLOYD."

Dr. Lloyd made a public declaration of his Churchmanship, Dr. Morrison declared in an interview that "he and his associates in the clergy are satisfied with the Churchmanship of Dr. Lloyd and that he is in sympathy with the American conception of the Church's functions," and the incident is thus closed.

#### NEW TESTAMENT FOR ABYSSINIA.

THE EMPEROR OF ABYSSINIA (Menelik II.) has lately thanked the British and Foreign Bible Society for its gift of presentation copies of the Ethiopic New Testament, and has requested the Society's Egyptian agent at Alexandria to send him a number of copies of this edition, which the Emperor has guaranteed to see personally distributed, "at a fair price." The London committee having authorized the despatch of 500 leather-bound volumes from Alexandria, they have been forwarded in sixteen cases with the caravan of Matthew, the Metropolitan of Abyssinia, via Suez and Djibute, for the capital (Adis Abbaba).

#### SUMMER SCHOOL FOR MISSIONS.

THE SUMMER SCHOOL for Mission and Bible Study, successfully conducted last year, at New Milford, has opened this season, under like favorable conditions. There is an early celebration of the Holy Communion each day in All Saints' Church, and in the hall where the sessions are held there are noonday prayers for missions.

On Saturday, July 1st, there was a meeting at which the welcome of the Diocese was extended by Dr. Hart of Middletown, and that of the town by the Rev. Mr. Johnson of the Congregational communion. The opening devotional service was conducted by Bishop Brooke of Oklahoma and Dr. Hart. On Sunday Dr. Hart preached at St. John's in the morning, Bishop Brooke preached at All Saints' morning and evening; his address at the latter service was on "The Kingdom." Father Sill talked to the children in the afternoon, and was followed at Evening Prayer by

the Rev. Chas. H. H. Wright, D.D., of Oxford, England.

On Monday the regular courses of work began. Dr. Wright delivers every day lectures on "Daniel and his Prophecies." From the standpoint of the noted critic that he is, he edifies by that criticism which is uplifting and constructive rather than in the line of destructiveness which is so common in our day, and which latter he attacks with rare good humor but with striking force. There is no doubt in the mind of the listener where he stands, and his position is one of helpfulness in the faith.

The Rev. Dr. Hart, in his clear, concise way, is teaching the Early History of the Christian Church. His talks fall on the ears of ready listeners and he tells the story of the growth of the Kingdom on earth in such a way that all are strengthened in their loyalty and Churchmanship.

The Rev. Everett P. Smith, the educational secretary of the Board of Missions, is presenting his plan of Normal class work in mission study from day to day and has been particularly good in the lessons on the "Work amongst Colored people."

Deaconess Patterson has a class every day on her Sunday School system, following by object lessons on the Church's year.

The missionary speakers so far have been Dr. Mary Glenton of the Missionary District of Hankow, China. The story of her work and needs appealed to all and there was a generous response to her plea for help. The Rev. Arthur Sherman of Hankow gave the best statement in regard to China, the field and work, that has ever been presented to the Conference. The speaker's grasp of the situation was remarkable and the impression made most enlightening. Mr. M. K. Sniffen, Secretary of the Indian Rights Association of Philadelphia, made a strong plea for equity of treatment by the National Government of the Indian's rights, whether he be Churchman, Romanist, or has other religious relation. He urged the support of the well-known Lacey bill. Bishop Van Buren of Porto Rico has spoken on the work in Brazil and also his own work in Porto Rico with equal earnestness and interest.

The sessions of Thursday were in the Oriental atmosphere of India. At both morning and evening sessions, Miss Susie Sarabji of Poona, India, spoke with marvellous effect. She made a deep impression. Her style is ideally dramatic with wonderful spirituality. Her addresses were poems. Her language, oriental in its picturesqueness, is well exemplified in this portrayal of the finding of a soul, "seed watered with unflinching prayer, the tiny blade appeared above the sod of young life. One day a star-like flower appeared, and lo! its name was Faith."

India has certainly come with a deeper significance to many than ever before through the efforts of this young woman, who has brought back to us the enthusiasm of the early Christian Church.

On Friday the morning session was largely given up to the consideration of the Girls' Friendly Society. Bishop Knight of Cuba spoke of his work and its possibilities at the evening session. On Saturday morning Miss Marjorie Hughson of the Morganton Associate Mission in the District of Asheville, spoke on her work amongst the mill children of this portion of the South.

Meditations have been given every night after the regular addresses were over by Bishops Brooke and Van Buren, and by Dr. Hart and Fathers Sill and Officer. Church embroidery and Altar Guild classes are held every afternoon under the direction of the Sisters of St. Margaret of Boston.

A Girls' Friendly Conference was held on Monday, under the direction of the President, Mrs. Roberts, and the Secretary, Miss Padlock; every afternoon this organization has had special meetings and on Wednesday there

was a reception at the residence of Miss Wells.

On the Fourth of July a Patriotic Meeting was held at St. John's Church and a *Te Deum* was sung. Special addresses were made by Bishop Brooke, Father Sill, Rev. T. C. Wetmore, and Archdeacon Hughson, on the following subjects: "The West and the Indians," "The Work in Cities," "The Work in the South," and "The Colored Work."

#### RICHFIELD SPRINGS CONFERENCES.

THE CONFERENCE for men at Richfield Springs, N. Y., extends from July 30th to August 6th. The Bible teacher will be the Rev. Dr. James S. Stone of Chicago. The preacher will be, on the morning of the 30th, the Rev. Dr. J. W. Ashton, rector at Olean; Sunday and Monday evenings, 30 and 31, the Rev. John Henry Hopkins, Chicago, and the balance of the week, the Rev. Dr. James S. Stone, Chicago. On Friday evening, August 4th, there will be a concert in the tent, at which the soloists will be Miss Bessie Bon-sall and Mr. Edward Barrow, New York.

Missions to be studied will be China, Latin America, Indians, the Philippines, and work of men for missions. The speakers include Governor Higgins, the Rev. Arthur M. Sherman of China, Mr. Edward Kim Yin Young of Honolulu, Bishop Knight of Cuba, Hon. Jas. S. Sherman, Utica, chairman House Committee on Indian Affairs, Bishop Hare, Mr. William B. Millar, Army and Navy Y. M. C. A., who gives an illustrated lecture on Manila, the Rev. Dr. Arthur S. Lloyd, Mr. Burton Mansfield, and Miss Sallie Stuart.

The preacher on Sunday morning, August 6th, will be the Rev. Dr. J. Sanders Reed of Watertown.

Following, the separate meetings for women and men will come the Church Workers' conference, for both men and women. The honorary chairman will be the new Bishop of Harrisburg, the Rt. Rev. Dr. Darlington, and the pastor, the Rev. John R. Harding, of Utica. The Bible teacher will be the Rev. Samuel R. Colladay of Berkeley Divinity School. The preachers are: August 8 and 9, the Rev. Cassius M. Roberts, Philadelphia; 13 and 14, the Rev. W. Northey Jones, Williamsport, Pa.; and 15, 16, and 17, the Rev. J. O. S. Huntington, O.H.C. On Saturday, the 12th, there will be a concert given by the famous Apollo Quartette of New York, and on Friday, the 18th, another one, at which the soloists will be Miss Catherine Heath and Mr. Fred Martin of New York.

A feature of this Conference will be the large number of illustrated lectures. To accommodate them, the preachers will be heard in the morning on several days, instead of in the evening. Mission topics covered will be a world survey, especially in the far East and in India, the work of the Board of Missions, with especial reference to its financial support and the Thank Offering of 1907, Japan, Africa, Colored work, Western work, Alaska, Honolulu, and an illustrated lecture by Health Commissioner Darlington, on "The Greatest of Foreign Mission Fields: New York City," and the Rev. Charles Scadding, Chicago, on "The Church in America." On Friday morning, work by men will be presented. The speakers during this conference include Mr. W. B. Millar, Army and Navy Y. M. C. A., Captain A. T. Mahan, the Rev. Isaac Dooman, the Rev. Dr. A. W. Halsey, Secretary of the Presbyterian Board, just returned from Africa; the Rev. Henry W. Little, seven years in Madagascar and the Uganda; Mr. Booker T. Washington, who comes on August 11th, the Rev. W. A. R. Goodwin of the Payne Divinity School, Virginia, John C. Martin, Esq., of the Educational Fund, the Rev. Dr. E. E. Chivers of the Baptist Home Board, the Rev. J. G. Cameron, formerly of Alaska; Judge Wahle of New York.

The Sunday School Conference is not held to find fault with existing conditions in the

religious instruction of youth, but rather to show by example how best to do educational work on Biblical lines. The honorary chairman of the conference will be the Rev. Llewellyn N. Caley of the Philadelphia Sunday School Institute. The preachers will be the Rev. Mr. Caley, who delivers the conference sermon, and a series of five addresses on the Life of Christ; and the Rev. John R. Matthews of Ohio, who gives a series of five addresses on the Spiritual Side of Educational work, beginning on Sunday evening, the 20th inst. On Friday evening, the 25th, United States Indian Commissioner Leupp will speak on the education of the Indian child. The Rev. Alford A. Butler of Faribault, will be heard several times, and it is possible that Assistant Secretary of State Loomis will come to speak on the relation of the State Department to the foreign missionary.

The regular Sunday School lectures will be given by the Rev. Dr. Lester Bradner, Jr., of Providence, the Rev. Milton S. Littlefield, New York; the Rev. Dr. William Walter Smith, New York; and the Rev. Charles Scadding, Chicago. Topics will be, the Old Testament as adapted to Sunday School teaching, manual methods, organization and curriculum, and Sunday School teaching.

#### THE WESTERN THEOLOGICAL SEMINARY.

THE WESTERN THEOLOGICAL SEMINARY, Chicago, is to resume its full work, September 29th, the festival of St. Michael and All Angels. The reorganization of the Seminary, made necessary by recent deaths and other circumstances, will be completed before that date. A Dean will be elected in September. It is expected that the Seminary will be better equipped than ever, and that it will enter upon an era of prosperity. No changes are contemplated in its aims, but its machinery will be made more effective.

#### NEW PROFESSOR FOR NASHOTAH.

THE ONLY CHANGE in the faculty of Nashotah House to be made for the coming year is the appointment of the Rev. Burton Scott Easton, Ph.D., as instructor in the New Testament and in the Greek Language. Despite his youth, Dr. Easton has already shown that he is an excellent Greek scholar. He was born in Hartford, Conn., in 1877, was educated in Philadelphia and in Germany, and afterward in the University of Pennsylvania, which latter he entered in 1894, and graduated with the degree of B.S. in 1898. He then became instructor in mathematics and astronomy at the State University of Iowa, but after a year at that post, returned to Philadelphia and was made Fellow in Mathematics at the University of Pennsylvania, from which he took the degree of Ph.D. in 1901. He was then made Senior Fellow for the year following, and instructor at the University a year later, which latter position he has held until the present time. Without relinquishing his mathematical work there, he entered the Philadelphia Divinity School in 1903, took the full course, and was graduated at the last commencement. He was ordained to the diaconate by Bishop Nicholson at Nashotah on May 26th. Dr. Easton was translator and editor of the English edition of Gunkel's *Israel and Babylon* and the author of *A Constructive Development of the Group Theory*. He sails for Europe July 15th, and will return to this country about the middle of September, in time to take up his duties at Nashotah at the beginning of the term.

#### MAYOR'S SON TO SEEK HOLY ORDERS.

IT IS REPORTED that Sidney E. Sweet, son of Hon. Edwin F. Sweet, Mayor of Grand Rapids, Mich., who was graduated at Yale University in the class for the present year, will enter the Episcopal Theological School at Cambridge in the fall to study for holy

orders. Mr. Sweet is a member of the *Alpha Delta Phi* fraternity, and for the last two or three years has been especially interested in Y. M. C. A. work in New Haven, and has done a large amount of settlement and missionary work. At the close of college last summer he went as a missionary among the poor and ignorant mountaineers of North Carolina and spent several months in tramping about over the mountains, holding daily services, most of them in the open air. Mr. Sweet has recently accepted the position of travelling secretary for the Young Men's Christian Associations of Massachusetts and Rhode Island, and will enter upon the duties of this office in September, devoting to them three days in the week and attending the Seminary the other four.

#### DELAWARE BI-CENTENARY.

THE 200TH ANNIVERSARY of St. Peter's parish, Lewes, was held on St. Peter's day and its eve. An elaborate historical paper was read on the eve by the Rev. C. H. B. Turner, rector. On the morning of the patronal feast there were two celebrations, at the second of which Bishop Coleman was the preacher. A large number of the faithful, and several of the diocesan clergy were present. The decorations in the church were beautiful, and numerous candles on the altar twinkled through the spaces in the massive rood screen. The music was well rendered by the choir, which was supplemented by Miss Whitney, a Philadelphia soloist.

The situation of both the parish and town of Lewes is of rare interest and peculiar beauty. The proper introduction is not by the little branch railroad which runs in from Georgetown, but by the Delaware River and Bay from the north. After the bay has become an inland sea and only the western shore visible, there rises out of the mass of waters to the south a yellow spot which grows larger and larger and proves to be, not a cloud upon the horizon, but the shifting sand hill around the Lewes lighthouse. The reality of this conclusion is made manifest by black specks which, at first floating around the yellow heap, prove to be large vessels anchored within the Delaware breakwater, an artificial harbor whose construction was completed in 1869. On both sides of this sand heap rises land. On the east and north the slender neck of Cape Henlopen arches itself, adorned by the buildings of the coast service and a few summer cottages, with lawns over-swept by the sands, while beyond stretches the blue background of the Atlantic Ocean and sky. On the west of the thirty foot sand heap there stretch low marshes of emerald green to the little town named for its God-parent, Lewes, in England. In this little town, first settled by the Dutch in 1630, the Church has been at work for two hundred years, the first service having been held in the year 1705 in a private house. The present church edifice is the fourth which the parish has possessed; the third, now lying outside the town, will, it is purposed by the rector and vestry, be purchased back to the parish and reclaimed to sacred uses.

The present church and rectory constitute a beautiful property. The church is of brick, with cemetery in front and around it, and the rectory at the side is modern and of wood. To the church great improvements and additions have been made under the energetic pastorate of the present rector. A large sacristy and ample basement underneath for Sunday School purposes, have been constructed during the year 1904, and the improvements still contemplate the extension of the chancel 30 feet in the rear.

Several antiquities remain, which would excite the interest of a Parkman; notably an old copy of the Book of Common Prayer bearing date of the year 1763, memorialized to little Esther Nunez, who died early in that year, and bequeathed her savings to the

pious purpose of purchasing an altar book for the church. In front of the church, in the midst of many upright tombstones, there lies a flat stone, whose age-worn inscription reads: "Esther Nunez, daughter of Daniel and Dora Nunez, died 1763, aged 16 years." So the past has its lessons of devoted piety.

#### FOURTH OF JULY SERVICES.

UNDER the direction of the Rev. H. M. P. Pearse, there was held on July 4th, in Christ Church, South Amboy, N. J., a service unique in the history of the parish. The flag was raised by Mr. William A. Chapman while the choir and congregation, gathered outside the church, sang the "Star Spangled Banner" in salute. Forming in procession and singing "My Country, 'tis of thee," the assembly marched into the church, where a thanksgiving service was held.

The day was marked at St. John's Church, Camden, N. J., by a choral celebration of the Holy Eucharist at 7:30 A. M. A full choir of men and boys was in attendance, and there was a good congregation. The processional cross was flanked on each side by a national flag. The service was Simper's in E flat, with Hymn 187 as the Introit and 196 as the Offertorium.

#### DEATH OF MRS. PETER WHITE.

THE DEATH of Mrs. Peter White of Marquette, Mich., has already been chronicled in these columns. In a memorial article in the *Marquette Mining Journal*, signed with the initials of the Bishop of Marquette, it is stated that Mrs. White was born in Cleveland, Ohio, in the summer of 1837. Her parents were Dr. Morgan Lewis Hewitt, an eminent medical practitioner, and Mrs. Sarah Hitchcock Hewitt, members of the large Connecticut community which colonized the Western Reserve. She was married to Mr. Peter White on September 29, 1857, by the Rev. Henry Safford, both of the parties being even then residents of Marquette. Mrs. White was the mother of six children, and had the sorrowful experience of giving up five of them before her own departure. One little son died in infancy, and then came the terrible calamity of losing three beautiful children, aged twelve, ten, and four, in one short week. From this heavy affliction Mrs. White, always measurably frail, never completely recovered, and lived always in some retirement. "For many years," says the Bishop, "she attended only the quiet early services at St. Paul's Church, but in private devotion was most regular and consistent, a true Christian, deeply acquainted with religion and God. Those who enjoyed her familiar acquaintance can no more describe it than to say her life was pure as a lily, fragrant as a rose, gentle as the dewdrop, kind, with divine kindness. The steadiness and sacrificial quality of her love no words can tell."

#### MASSACHUSETTS CHOIR GUILD.

THE ANNUAL MEETING of the Choir Guild of Massachusetts was held June 16th, and satisfactory reports of the condition of the guild were presented by its secretary and treasurer. The guild now includes more than forty vested choirs, with a membership of over twelve hundred. The Rev. Dr. Hutchins, one of the founders of the guild and its warden since its organization, declined a reelection, expressing the opinion that new and younger men should come into the responsible positions in the guild, while the older members could aid them with their coöperation and counsel. The following minute was adopted in view of Dr. Hutchins' resignation: "The Choir Guild of the Diocese of Massachusetts learns with great regret that the Rev. Charles L. Hutchins, D.D., declines a reelection as warden, an office which he has held since the organization of the guild, and it desires to put on record its appre-

ciation of the very great value of the services he has rendered to it. For the first few years secretary of the old organization of the Parish Choir Festival, and then its president up to the time it was replaced, at his initiative, by the present Guild, covering a period of fifteen years; and then warden from that time to the present, another term of fifteen years, by his work and influence during these thirty years he has done much for the cause of Church music throughout the Diocese as well as for the interests of the guild itself, and of the choirs which from first to last have constituted its membership. The guild will always gratefully remember the assistance given them in their work through his wide knowledge of Church music both in this country and in England, by the use of his large musical library, and by his gracious and generous hospitality."

**WASHINGTON CHURCH DAMAGED BY FIRE.**

ST. THOMAS' CHAPEL, Washington, D. C., was damaged to the amount of about \$3,000 by fire on the afternoon of July 1st. The fire was confined to the chapel in the rear of the parish church building, but the latter was also damaged to some extent by water. The fire is believed to have been caused by a torch which was being used by painters who were at work in the chapel. The loss is covered by insurance and services were held as usual in the church on Sunday.

**BEQUESTS FOR THE CHURCH.**

A HARTFORD, CONN., dispatch of July 5th states that by the will of Augustus S. Jerome, probated there, the Church Home and Infirmary of Louisville, Ky., and our parishes at Colchester, Conn., and Brattleboro, Vt., are each to receive \$2,500. After bequests to relatives the remainder of his estate is left for a home for infirm men and women of New Britain, Conn., and its vicinity.

**BISHOP HARE'S CONDITION.**

THE SERIOUS face trouble that has given so large an amount of inconvenience to the Bishop of South Dakota, has made it necessary for him to relinquish his work again, and he is in Philadelphia receiving a course of treatment with X-rays and radium. He receives encouragement from the specialist.

**CONDITION OF THE BISHOP OF MICHIGAN.**

BISHOP DAVIES is very weak physically though still possessing all his mental faculties. On his physician's advice he has gone with his family to Mackinac Island, where the Diocese owns a cottage.

The Bishop has requested the Standing Committee to act as the ecclesiastical authority of the Diocese until such time as his strength will permit him to resume the duties of his office. Communications pertaining to matters of the Diocese should be addressed to the Rev. S. W. Frisbie, President of the Standing Committee, 419 Brooklyn Ave., Detroit, Mich.

**BISHOP NICHOLSON IMPROVING.**

IT IS GRATIFYING to be able to say that the condition of the Bishop of Milwaukee continues to improve, though slowly.

**CENTRAL PENNSYLVANIA.**

ETHELBERT TALBOT, D.D., LL.D., Bishop.

**New Church at Shenandoah—Return of Two Clergymen.**

ALL SAINTS' CHURCH, Shenandoah, is to be formally opened for divine service, July 10th, the Bishop and Archdeacon Thompson officiating. This edifice will be one of the best and most Churchly that the Diocese possesses in any of its mission stations. It has been in process of construction now for about eight years, having been started during the

incumbency of the Rev. George W. Van Fossen and represents (besides the expenditure of about \$15,000) an amount of persistent courage and undaunted zeal worthy of lasting praise. Only those who have labored for the Church in the mining towns of Central Pennsylvania can fully appreciate all that it means. The church contains some very handsome memorials. The present missionary is the Rev. Erskine Wright.

TWO LONG-STANDING VACANCIES in the Diocese have just been filled, both of them by clergymen formerly belonging to us, the accident of division putting them for a year in the Diocese of Harrisburg. This change of field will simply mean to them both, "coming home." The Rev. Norton T. Houser of Arnot becomes rector of St. John's, East Mauch Chunk, assuming charge July 1st; the Rev. Wm. Hilton Butts of All Saints', Williamsport, going to the important parish of Trinity, Carbondale. It is not yet decided when he will formally enter upon the rectorship.

**CHICAGO.**

CHAS. P. ANDERSON, D.D., Bishop.

**Camp for Deserving Families—Clerical Vacations -- Improvements at Christ Church—Notes.**

CAMP GOOD WILL has again been established on the lake shore at North Evanston, and as usual, will be conducted under the auspices of the various religious bodies. The Church will be represented, and the Evanston parishes will do their share of the work. The camp will be in existence most of the summer and will receive and entertain such poor and deserving families as are sent out by the Chicago Bureau of Charities for a summer outing, where they can enjoy good food, pure air, and uplifting surroundings. Committees of ladies from the different churches are in attendance every day, and care for the entertainment of the visitors.

The Rev. A. W. Little, D.D., rector of St. Mark's Church, Evanston, has gone to Castine, Maine, where he will spend the summer. During his absence the parish will be in charge of the Rev. W. G. Blossom. The Rev. H. C. Stone, rector of St. John's Church, Irving Park, is also in the East on his vacation.

THE IMPROVEMENTS which have been made recently in Christ Church, Chicago (Rev. C. H. Young, rector), have added greatly to the attractiveness of the property. The iron and woodwork of the outside of the church have been painted and the porches and steps renewed. The interior of the church has been fittingly redecored, and the rectory also has received its share of attention. Christ Church choir is taking its vacation during July, and the rector expects to be away in August.

THE SECOND YEAR of the Men's Club of Grace Church parish, Chicago, which has recently closed, has been in every way a successful and promising one. The attendance at all the meetings has been good, averaging forty-five, and the membership has doubled during the year.

A SET of tubular chimes has been installed in the tower of the Church of the Holy Comforter at Kenilworth. They were rung for the first time on Sunday, July 2nd. There are fifteen bells in the set. The rector of the parish, the Rev. F. G. Jewett, is spending a few days with Bishop Anderson at his summer home.

**CONNECTICUT.**

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

**Mr. Jarvis' Anniversary—Death of Miss Alford.**

THE REV. SAMUEL F. JARVIS has completed thirty-one years as rector of Trinity Church, Brooklyn. Mr. Jarvis is a grandson of the second Bishop of the Diocese, and

was for some years Archdeacon of New London.

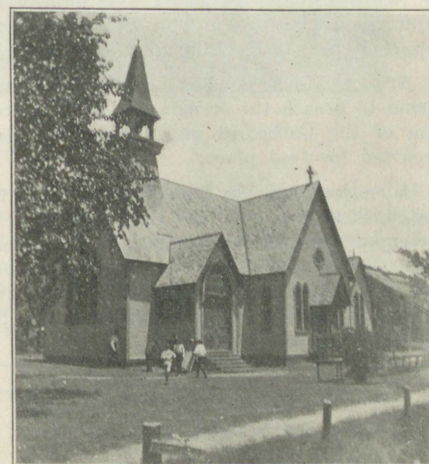
RECENTLY there passed away at the Church Home, Hartford, Miss Miranda Alford, a most devoted Churchwoman, at the age of 82 years. With the exception of the past five years or so spent in the "Home," Miss Alford always lived in Riverton. She was confirmed by Bishop Brownell, and was a life-long member of St. Paul's Church, Riverton, and for over sixty years one of its faithful communicants, having been identified with the mission from its organization. The regularity of Miss Alford's attendance at divine service, often at great self-sacrifice, and her intense loyalty to the clergy, evidenced by many acts of kindness, were remarkable.

**DALLAS.**

A. C. GARRETT, D.D., LL.D., Bishop.

**Progress at Cleburne.**

THERE HAS BEEN notable progress at the Church of the Holy Comforter, Cleburne, since last autumn, when the present rector, the Rev. H. H. Johnston, assumed charge. The organ, erected at a cost of some \$2,500, by Mrs. T. Lawrence, and all the other valuable gifts, given on an appeal from the rector (as recently noted in THE LIVING



CHURCH OF THE HOLY COMFORTER, CLEBURNE, TEXAS.

CHURCH) are now in use. In addition to them, the request for a parish hall has been responded to by the congregation, and such a hall is now in process of erection, between the church and rectory. The chancel is also being extended eastward to make room for the vested choir, introduced at Easter, and a cloister along the south side of the hall will connect all three buildings. These improvements will aggregate a cost of \$5,000. A large boys' brigade has been organized, and will spend a week in camp during the summer.

**DELAWARE.**

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

**Vacations for Wilmington Clergy.**

THE VACATION PLANS of the Wilmington clergy are, so far as is known: Rev. Hubert W. Wells goes to Islesford, Maine; Archdeacon Hall to the mountains of Pennsylvania; Rev. K. J. Hammond to the seashore and Western Maryland; Rev. F. M. Kirkus to Cecil County, Md.; Rev. H. B. Olmstead, to Connecticut; Rev. F. A. Heisley, to Long Island; Rev. C. H. B. Turner of Lewes takes a three months' European tour.

**FOND DU LAC.**

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

**Church at Appleton to be moved.**

IT HAS BEEN determined that Grace Church, Appleton, shall be moved across the street opposite its present site, in order that

the new church may be erected in the room of the present one. The contract calls for the completion of the new structure not later than March 1st, 1906.

#### IOWA.

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

#### Choir Festival at Dubuque—Notes.

A CHOIR FESTIVAL of more than unusual interest recently occurred at St. John's Church, Dubuque (the Rev. John C. Sage, rector), when the choirs from most of the parishes of the Waverly Deanery united for their second annual combined service. This deanery extends nearly 200 miles across the state, so that the distance which most of the choristers travelled, indicated clearly their interest. A special train was chartered and brought nearly 200 people to Dubuque for the occasion. The choirs taking part were those of St. John's, Mason City; Grace, Charles City; Christ, Waterloo; St. Luke's, Cedar Falls; St. James', Independence; and St. John's, Dubuque. The spacious chancel easily provided seats for the 150 choristers. Choral Evensong was sung, and several anthems and solos rendered before a crowded congregation. The director was the Rev. Charles H. Bohn of St. John's, Mason City, to whose energy and ability the success of the festival was due. The choirs were hospitably entertained by the Guild of St. John's and departed the same evening for their homes.

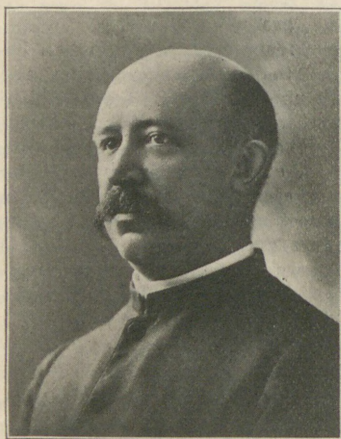
BISHOP MORRISON has accepted an invitation to preach the sermon at the consecration of the Cathedral at Calgary, and has departed for that place.

A PROPOSITION has been made, looking to the consolidation of Grace Cathedral parish, Davenport, and Trinity parish of the same city. The former is now without a rector, and it is thought by many that the best interests of the Church in Davenport will be conserved by such a union.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### New Church at Blythebourne—Anniversary at Greenport.



REV. WM. SHEAFE CHASE,  
RECTOR-ELECT OF CHRIST CHURCH,  
BROOKLYN, E. D.

A WIDE INTEREST has been aroused in the building just completed for St. Jude's Church, Blythebourne, which was first used on Trinity Sunday, and those conversant with church building plans in this and neighboring Dioceses, say that there have been few instances in which a more careful study of the needs of the parish and the prospective needs of the locality have been made prior to the erection of a church structure, than at St. Jude's. The parish was fortunate in having, in Mr. E. D. Litchfield, both a warden and an architect and engineer of distinction. He is a member of the firm of Lord & Hew-

lett, architects, and in their office the plans were drawn. Thus the parish had not only the expert advice of the architects, but the immediate interest of one of their number.

In a number of ways the plans adopted show the result of this coöperation of interest and study. In the first place it was recognized that Blythebourne is a rapidly growing New York suburb, which will, in a comparatively short time, be a closely populated section, with Church needs far exceeding those of the present time. So it was decided to build with a due regard for the future. Then the question of architectural style was considered. A Churchly building was wanted, but it was recognized at the outset that the Gothic required an elaboration and ornamentation which would greatly increase the cost of the structure without adding to its usefulness. Northern Italy was looked to for a style of building dignified and Churchly but comparatively inexpensive in construction, because the character of the structure depends upon its general lines rather than upon the material used or the architectural ornamentation. These and other considerations led the vestry to decide to build part of the nave of what will ultimately be a great church structure. Three sides of the structure as completed are permanent and are of common brick. The material is treated as in the beautiful Italian brick structures. In order to avoid unnecessary repairs, the interior walls, in the permanent part, are also of brick, ornamented with crosses in dull tile. The floor is of concrete. The chancel end has a frame wall, plastered on the inside. This is so constructed that the remainder of the church may be built while the chancel wall is standing, the latter being quickly removed when the new part is ready for use. The present chancel is rather narrow, and in it is now being installed an excellent organ, the gift of Holy Trinity parish, Brooklyn.

The church as now completed will seat 225, but a readjustment of the pews will permit the addition of 100 seats at any time. The church as it is expected ultimately to be

built will be much larger, transepts and a choir being added to the present structure. It is also planned to build, on the church property, a parish house, a rectory, and a campanile. It can be understood that this will form a beautiful group of buildings when, in time to come, all are completed. The present structure cost about \$16,000, of which \$5,000 has been raised by the members of the parish, and the remainder of which they hope to secure within a reasonable time. It is estimated that the same building, had the Gothic style been adopted, would have cost double the sum named.

St. Jude's was established fourteen years ago as a mission, by the Rev. Robert B. Snowden, and until the present time services have been held in an old farmhouse. New quarters were greatly needed, as the farmhouse, said to be a hundred years old or more, was in very bad condition and rapidly falling to pieces. For several years St. Jude's has been a parish, the rector being the Rev. Clarence M. Dunham. There are over 300 communicants, and the locality in which the Church's work is done is an excellent one. Most of the people own their own houses, but none of them are specially well-to-do.

[See illustrations on next page.]

THE 40TH ANNIVERSARY of the Church of the Holy Trinity, Greenport, will be celebrated during the week extending from the Fourth to the Fifth Sunday after Trinity, inclusive. On the first of these dates, being July 16th, there will be an historical sermon at the high celebration, delivered by the Rev. Robert Weeks, rector emeritus, while the evening sermon will be preached by the Rev. John W. Buckmaster, rector of St. John's Church, Tuckahoe, New York. There will be a parish banquet on Wednesday evening, a choral service on Friday evening, and the concluding services on the final Sunday. On the latter day the Bishop will administer Confirmation and preach at the morning service, and the sermon will be delivered by the Rev. G. Valerie Gilreath, rector of St. Peter's Church, Smyrna, Delaware.

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**MASSACHUSETTS.**

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

**Vacations of the Clergy—Font Destroyed.**

ON JULY 20th, the Rev. James Yeames, rector of St. John's Church, Arlington, will sail for Ireland, where he is to represent

movement, and has been an important factor in the work in this country for a number of years. He is a past Right Worthy Grand Templar, and at the forthcoming sessions, he will be especially prominent as a member of the literature committee.

And speaking of Europe, there has been

ago with his wife and family; and the Rev. Charles J. Ketchum of the Church of Our Saviour, Middleboro.

Bishop Lawrence has closed his Brattle Street home in Cambridge, and gone to his shore residence at Bar Harbor, Maine, where he will remain for the rest of the season.



ENTRANCE, SHOWING EXTERIOR FINISH.



INTERIOR.

VIEWS OF ST. JUDE'S CHURCH, BLYTHEBOURNE, BROOKLYN.

as one of the delegates, the American branch of the Good Templars, the Supreme Lodge of which is holding its annual session at Belfast. The Rev. Mr. Yeames was also a delegate to the sessions which met at Stockholm, Sweden, three years ago. He is intimately acquainted with all the details of the

a great exodus of local clergy to the other side. Besides those already mentioned from time to time as having sailed, there is the Rev. Samuel G. Babcock, who left a few days ago, accompanied by Mrs. Babcock; the Rev. Daniel D. Addison of All Saints' Church, Brookline, who started a few weeks

THERE IS MUCH indignation in the little town of Marion, down on Buzzard's Bay, because of the destruction, on the night before the Fourth, of a handsome baptismal font in St. Gabriel's chapel, supposed to be the work of five youths who broke into the edifice. The font is made of two large shells

## THE RICHFIELD CONFERENCES

Open in Tent Seabury, St. John's Wood, Richfield Springs, N. Y., Wednesday evening, July 19th to continue until Sunday, August 27th. Advance registration is three times that of last year. There are still available, however, good rooms and excellent board for all. Richfield never looked more attractive. Address hereafter, not Union Square, New York, but The Seabury Society, Richfield Springs, N. Y. If uncertain about date, come ahead, and apply at Conference Office for accommodations. Railroad fares reduced, on the certificate plan. Detailed program, with dates of principal speakers, concerts, and lawn fetes, if you ask for "The Conference Bulletin," published daily except Sunday.

with an ornamental base, and was the gift of Col. Harwood, son of Admiral Harwood, who gave the church edifice.

THE REV. WARNER E. L. WARD, rector of St. Paul's Church, Brooklyn, conducted a Quiet Day at the House of Prayer, Lowell, on Friday, July 7th.

#### MICHIGAN.

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

##### Gifts at the Messiah.

A HANDSOME stained glass window was placed in the Church of the Messiah, Detroit, last week, and was unveiled and dedicated by the rector (Rev. C. H. Mockridge, D.D.) on Sunday, July 9th, at the morning service. It was presented to the church by the late Mrs. Desotell in memory of her husband, Joseph Desotell, and her grandson, Harry Desotell Boyle. The window was manufactured in Munich, Germany, and is of the best workmanship. It represents the Child Jesus sitting in the Temple among the Doctors, "both hearing and asking them questions," and was much admired by the large congregation present. This makes the eighth stained glass memorial window placed in the Church of the Messiah.

#### MILWAUKEE.

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

##### Woman's Auxiliary at Oconomowoc.

THE WOMAN'S AUXILIARY had a most delightful session on Thursday of last week as the guests of Zion parish, Oconomowoc, one of the most beautiful of the summer resorts in Waukesha county, in the heart of the lake region. At the opening service, the Rev. D. A. Sanford of Oklahoma spoke of his work among the Indians, stating many of the difficulties and problems associated with that work. Afterward the president, Mrs. G. C. Murphy, in the chair, Miss Jones, president of the Oconomowoc branch, expressed in happy terms the welcome of the local society to the diocesan organization, Mrs. Murphy responding. The Rev. T. A. Snively of Chicago spoke on Missionary Work and Its Motive; and the Rev. J. N. McCormick, D.D., of Grand Rapids on Giving "Not Grudgingly." Luncheon was served on the spacious lawn which juts into Fowler Lake, and afterward the guests were treated to trips on Oconomowoc and La Belle lakes through the courtesy of Mesdames Valentine, Simmons, and Kelley, who placed their launches at the disposal of the rector for the pleasure of the guests.

#### MONTANA.

L. R. BREWER, D.D., Bishop.

##### Standing Committee Organized.

THE STANDING COMMITTEE, at its meeting for organization, on July 5th, elected the Rev. S. C. Blackiston of Butte, President; the Rev. J. B. Gible of Butte was elected Secretary, and all communications for the committee should be addressed to him.

#### NEWARK.

EDWIN S. LINES, D.D., Bishop.

##### Anniversary at Passaic—Archdeacon Appointed—Notes.

THE TENTH ANNIVERSARY of the rectorate of the Rev. Leonard W. S. Stryker of St. John's Church, Passaic, was celebrated by the presentation of a handsome purse, as an appreciation of the earnest, conscientious work which has marked his ministry, and as an expression of affection and esteem from the parish, including the missions at Dundee and Deliwanna. His address, until September 9th, will be, Ludgate Circus E. C., London, England, care Thomas Cook & Son.

THE REV. LEWIS CAMERON, rector of the Church of the Holy Communion, South Orange, has been appointed Archdeacon of

Newark in place of the Rev. Dr. Mann, who has gone from the Diocese. Mr. Cameron, as Secretary of the Board of Diocesan Missions, has had much to do with diocesan missionary work and has shown interest in it in many ways.

THE CHURCH of the Holy Communion, South Orange, has met a great loss in the deaths of Mr. Eugene B. Connett, senior warden; and of Mr. J. Walter Wood, one of the founders of the church.

THE GROUND was broken for the new church at Millington, on the Fourth of July, the Bishop and a large company of the friends of the undertaking being present. There was a service with fitting prayers and hymns, and an address.

THE REV. EDWIN L. STODDARD, Ph.D., rector of St. John's Church, Jersey City, expects to return in September after a year's absence in Europe and to resume his work in greatly improved health.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

##### Colored Work in Elizabeth—Improvements at Christ Church.

CHRIST CHURCH, Elizabeth (the Rev. H. H. Oberly, D.D., rector), has just undertaken a special work for the colored people of that city. Twenty-five or thirty colored families are connected with the parish, but no special work for the people as a class has been undertaken by any of the parishes in Elizabeth. The Rev. E. P. Miller has now been put in charge of the work, and during its experimental stage, regular Sunday services will be held in St. Paul's chapel, a mission of Christ Church, at an hour which will not conflict with the other services. If the experiment is successful, a separate chapel will be the result, with, it is hoped, a great advance in the work. The Rev. Mr. Miller is also in charge of colored work at Grace Church, Plainfield, which has now been in progress something over a year and has wonderfully demonstrated the wisdom of its undertaking. Bishop Scarborough has been giving considerable attention to the work among the colored people of the Diocese, and besides these two congregations there are four successful colored parishes.

DURING the summer a beautiful and costly embellishment is being placed in Christ Church, Elizabeth. The work is a memorial

### COMES A TIME

WHEN COFFEE SHOWS WHAT IS HAS BEEN DOING.

"Of late years coffee has disagreed with me," writes a matron from Rome, N. Y., "it's lightest punishment was to make me 'logy' and dizzy, and it seemed to thicken up my blood.

"The heaviest was when it upset my stomach completely, destroying my appetite and making me nervous and irritable, and sent me to my bed. After one of these attacks, in which I nearly lost my life, I concluded to quit and try Postum Food Coffee.

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"All my ailments, the 'loginess' and dizziness, the unsatisfactory condition of my blood, my nervousness and irritability disappeared in short order and my sorely afflicted stomach began quickly to recover. I began to rebuild and have steadily continued until now. Have a good appetite and am rejoicing in sound health, which I owe to the use of Postum Food Coffee." Name given by Postum Co., Battle Creek, Mich.

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of the late Mrs. George Carr Grundy, and is a wainscoting of marble around the walls of the sanctuary and choir. It will be seven feet high, of red Verona marble, upon a base of black, and will be topped by a band of Venetian mosaic in gold, edged with black.

**NEW YORK.**

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.  
DAVID H. GREER, D.D., Bp. Coadj.

**Men's Guild at Tarrytown.**

THE MEN'S GUILD of St. Mark's Church, Tarrytown (Rev. T. A. H. Burke, rector), gave its closing entertainment for the summer, on Thursday, June 29th, in the parish house. Over ninety guests were present. An excellent programme was rendered. The guild was organized last March and has been of great assistance to the rector, especially in the work among the men in the two factories in the town. Plans are already laid for the fall work, and the guild has volunteered to meet the expense of putting electric light in the chapel and parish house.

**OREGON.**

B. W. MORRIS, D.D., Bishop.

THE REV. F. E. J. LLOYD, D.D., Bishop Coadjutor-elect of this Diocese, arrived in Portland on the 29th of June. A delegation of clergy and laymen met him at Hood River and accompanied him to Portland, where he was welcomed by a number of clergymen and influential laymen. On the following Sunday, Dr. Lloyd preached in St. David's Church in the morning and in St. Mark's in the evening. At both services there were very large congregations. The people expressed themselves as more than pleased with the choice of the convention. On Monday evening Bishop and Mrs. Morris gave a reception to Dr. and Mrs. Lloyd at Bishopcroft. The reception, which was brilliant and very cordial, was attended by the prominent people from all the churches in Portland.

The announcement of Dr. Lloyd's acceptance has caused great satisfaction among all classes of people. It is the general opinion that Dr. Lloyd is the best man the Diocese could have chosen to take up the work which Bishop Morris has laid down.

**PENNSYLVANIA.**

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

**Anniversary at Wawa—Philadelphia Notes—Death of C. G. Watson.**

ON JULY 2nd was observed the first anniversary of the opening of the little chapel at Wawa, when the Rev. E. K. Tullidge officiated and set apart a Bishop's chair that was the anniversary offering of the Sunday School. This mission was established as the result of work begun in July, 1903. The ground was purchased in the spring of 1904, and work commenced upon the chapel in April of that year. It was opened for worship July 3, 1904, and has thus completed its first year. The cost of the chapel, exclusive of its many beautiful memorial gifts, but including land, surveying, and the bell, amounts to \$1,831, of which all but \$419 has been paid through the efforts of many friends. Of the latter amount, \$250 is pledged by the Church Advancement Society, leaving \$169 still to be raised.

PLANS are being perfected by which an exchange of lots will be made so that St. Barnabas' Church, Haddington (the Rev. Samuel P. Kelly, priest in charge) will begin to build at the corner of Sixty-fourth and Haverford Avenue, West Philadelphia. Many years ago a lot was given by the Gross estate at the top of a hill, but St. Barnabas' Church has not prospered, whilst other religious bodies have built meeting houses and seem to have success. It was needful that a

sum somewhat less than \$2,000 be paid for city improvements, and it is hoped soon to erect a parish house on the new lot.

MR. GEORGE C. THOMAS has been granted permission by the vestry of the Church of the Holy Apostles (the Rev. Nathaniel Seymour Thomas, rector), to place above the altar in the chantry of the church, a copy of the celebrated painting, "The Last Supper," by Leonardo Da Vinci. This painting was copied by a celebrated artist and has been passed upon by the highest judgment in Italy. Designs have been prepared for a reedos in which the picture will be placed. On Whitsunday the new sacred vessels presented in loving memory of Miss Annie Louise Warwick and Miss Ellie J. Scott were used for the first time. These consist of two chalices and a paten. The paten is the gift of one of the Bible classes of which Miss Warwick was the teacher, and the chalices are the gifts of Miss Mary A. Warwick and Mrs. Eleanor J. Scott. They are all suitably inscribed.

FOR THE FIRST TIME in the history of the Philadelphia Local Assembly B. S. A., a camp will be begun on July 24th at Gratersford, Pa., for the members of the Junior Department.

AFTER an illness of more than a year, Cornelius G. Watson, for many years prominent as the agent for the Society to Protect Children from Cruelty, entered into rest on July 6th, aged 73. Mr. Watson was for many years a vestryman of old St. Paul's Church, Third below Walnut Streets, Philadelphia, and recently became a communicant of old St. Peter's, when St. Paul's Church passed into the care of the City Mission.

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## Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE SERVICE lists of the representative English choirs teach a lesson that seems strangely difficult for American choirmasters to learn, viz., strict adherence to the music of our mother Church, especially in regard to compositions for the service of Holy Communion.

At Christmastide, Eastertide, and in fact at all times of the Christian Year when there is legitimate opportunity for musical enrichment, the American service lists sent to this department show a marked disregard for Anglican tradition.

The only reasonable explanation seems to be that those who are responsible do not understand the inner history of the musical portions of the Church offices. Not knowing the origin of our music, and the traditional customs governing the rendition of a pure Anglican form of service, they commit themselves unwittingly to all sorts of mistakes and inconsistencies.

It would be hardly just to lay this state of things wholly to the charge of organists, for in many instances they are compelled by their rectors to do what they themselves know to be musically wrong. Given a "musical clergyman," bent upon the wrong track, with fads and fancies of his own, and the outlook for progress is not over bright. A case of this kind was brought rather forcibly to our attention not long ago, when we received a letter from a choirmaster (who was perfectly competent in every way), asking what he could do to persuade his rector to use Anglican services for the Eucharist instead of heavy Continental "Masses" which the choir could not sing creditably.

It is astonishing that so many choirs, consisting of very poor material (comparatively speaking), are given to this singular craze for singing music which is not only entirely beyond their powers, but which is, in addition, unfitted for the use to which it is put. Cathedral custom is to place *quality* before all else, a fundamental rule upon which is based artistic success in every kind of work. For a wretchedly equipped choir to boast of having sung Weber's Mass in E flat, is like an amateur painter who brags that he has made a picture covering a square mile of canvas.

When we turn to the Easter Service list of the choir of Magdalen College Chapel, Oxford, which ranks among the three or four of the most famous choirs in all England, we find that for the early celebration the service was Wesley in E, and not an "arrangement" from Cherubini, Mozart, or Schubert.

Again, at the eleven o'clock high celebration, the service was Garrett in E flat, and not a Continental adaptation.

While this distinguished body of singers, serving as a model for the greatest university in the world, was thus maintaining the traditions of the English Church, how many of our little, immature and struggling choirs were in the throes of Gounod's "St. Cecilia"! The contrast is amazing, and should carry conviction wherever common sense is not entirely lost.

The Lenten season of 1905 was remarkable for the notable musical services held in England. Bach's St. Matthew Passion was sung at St. Paul's Cathedral on April 18th, on which occasion the huge building was crowded by a most reverent assemblage. Sir George

Martin conducted, and Mr. Charles McPherson presided at the organ. The difficult music was admirably rendered, and a profound impression was produced, the vast congregation being moved by the wonderful solemnity and power of Bach's great masterpiece. It may interest some of our readers to know how the treble solos are managed in such a large building as St. Paul's. Before the time of Sir John Stainer, the Cathedral choir did not rise to any high degree of efficiency. The choir was much smaller under Sir John Goss (Stainer's predecessor) than it now is, and the voices did not carry much beyond the area under the dome, if they carried even as far. The chorus was enlarged by Dr. Stainer, who evidently found that individual solos, even if sung by a very accomplished chorister, proved inadequate in such a vast space. It was his custom to train two, three, and sometimes four boys to sing *together*, in such a manner that the listener could not determine whether the solo proceeded from one voice or from several voices. To this day it has become customary at St. Paul's for several boys to sing together, and the plan is well worth following in every large edifice where the ordinary treble soloist cannot be heard throughout the whole building.

At this particular performance of Bach's Passion music, the treble and alto solos were sung by the *entire chorus* of boys, and the effect was pronounced to be highly satisfactory. The number of boy trebles now in the choir varies from thirty-four to about thirty-eight or forty, and when they all sing as one voice the result is inspiring beyond measure.

At Chichester Cathedral, Dvorak's Stabat Mater, arranged to an English version by Mr. Crowe, organist of the Cathedral, was sung on April 6th. The work made a favorable impression, and it is thought that Mr. Crowe's adaptation will be frequently used at other Cathedrals. There was a choir of 120 voices, and an orchestra.

Brahms' Requiem was sung in Lincoln Cathedral at two special services on March 31st and April 14th. Dr. Bennett, organist of the Cathedral, conducted. The treble soloists were Master Worland and Master Baker.

Bach's St. Matthew Passion was also sung at Wells Cathedral on April 12th, under the direction of Dr. T. H. Davis. The singing of these great works demonstrates in a striking way the ability of the prominent English choirs to cope with music of the highest type, and is a fitting rebuke to prejudiced and ignorant people who assert that boys' voices are incapable of high training. It is as we have said many times before, and shall probably reiterate from time to time, a matter of system and education; when we found choir schools, and pursue Anglican methods, we shall have choirs in this country equal to those we have just mentioned.

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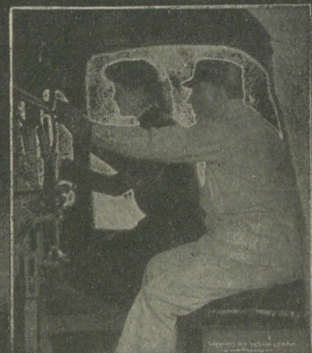
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