

The Living Church

A Legend of the Holy Trinity

BY MARGARET DOORIN

Before the time of books, with simple art,
Nature taught men of God; the reverent heart
And truth revealed in every flower and leaf;
The earth, the air, the sky, shaped their belief.
From that far time remote, now dim and faint,
A legend lives—sweet, beautiful, and quaint.

Gleaming upon the ocean's broad expanse,
Amidst the foaming waves that merrily dance
And dash among the rocks and break in sheen
A lovely island lies, of emerald green.
There, centuries gone, when fields with bloom were gay,
Just at the tide of Holy Trinity,
Patrick, the Bishop, like a shepherd walked
Amidst his flock, and to them earnest talked
About the Blessed Saviour's wondrous love,
The pastures fair in Paradise above.

One said: "The way is dark with mysteries here;
Oh, Master, would that you could make them clear.
I do believe in God, the Spirit, Son,
But cannot comprehend how three are One."
The Bishop thoughtful smiled, then from his feet
Took up a shamrock fresh and dewy sweet,
"Behold," he said, "this trefoil from the sod,
And see in it an emblem sent from God;
And when you tread upon it day by day,
May you have faith in Three in One. I pray."

Have we grown wiser in the passing years?
Have we a clearer faith than those old seers?
How do we use past centuries' noble thought,
Garnered in books, and with all wisdom fraught?
Too oft, alas! the lessons that men read
Are only used to found some newer creed,
Philosophy and modern views that leaven
The grand old Faith, and lead away from heaven.

London, Ohio.



Lyrics of The Living Church

ORIGINAL POEMS

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The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, JUNE 25, 1898

News and Notes

BISHOP MOULE, of Mid-China, celebrated his seventieth birthday on Jan. 28th, having completed forty years of missionary service a few weeks earlier. He was publicly presented by the Mid-China Christians with a list of 2,300 names of Christians in his diocese, inscribed on a roll of white satin, lined with blue, thirty-two yards long, richly embroidered and mounted, the whole enclosed in a costly coffer. This was entirely on the initiative of the native Church.

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It is sometimes amusing to read the comments of our trans-Atlantic exchanges upon current events in connection with the present war, and their predictions of the outcome of movements in progress at the time of their publication. By the time these deliverances reach our eyes, it may have become possible to compare such prophecies with the actual results. It is instructive to notice how inevitably the editorial forecasts accord with the editorial sympathies. An Irish contemporary, for example, unable to see any justification for the position assumed by the United States in making war with Spain, has been equally unable to discern anything substantial in any American achievement, or to foresee anything but humiliation for us, as against the superior skill and strategy of the Spanish leaders. This is the latest effusion of this kind, under date of May 27th: "By a brilliant stroke of ingenuity, which far surpasses anything yet done by the much advertised skill of the American commanders, Admiral Cervera has brought his fleet safely across the Atlantic, and upset all the calculations of his far too confident opponent." On this side the water, it was, we think always assumed that Spain would send her fleet to this side, and we doubt if any "calculations" were at all upset, though it was commonly thought that it would have been more "brilliant" in Admiral Cervera to have made the voyage sooner; for instance, before the bombardment of Puerto Rico. Our contemporary proceeds to say that "Admiral Cervera has given such proof of coolness and resource that he is not likely to come off second best in this mutual attempt at the forcing of hands." This reads rather queerly, in the light of recent events.

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A DEPUTATION of the Church Association, the society which in times past took the lead in ritual prosecutions, including the suit against the Bishop of Lincoln, recently waited upon the Bishop of London and received some common sense advice, which, we fear, was thrown away. The Bishop said that in politics men on both sides held their own without calling their opponents traitors and trying to get at their throats, and he advised the deputation to do the same in religion. He had been trying, since he had been in London, to bring about a greater agreement between the different parties in the Church, but Mr. Kensit had precipitated the hostilities he (the Bishop)

was trying to avert, and had marshaled people into hostile camps. For his part, he would pursue his task of conciliation, and in it he hoped (here his lordship's eyes must have twinkled) to have the co-operation of the Church Association, which, he said, would strengthen him enormously.

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SOME touching details have come to hand of the death of Mr. Pilkington in the uprising of the natives in Uganda: When he was hit, his boy, Aloni, knelt beside him saying: "Master, they have hit you." To which he answered: "They have hit me, my boy." The boy saw his face change, and said again: "Master, you are dying; death has come." To which he replied: "Yes, my child, it is as you say." Then Aloni said: "Sebo, he that believeth in Christ, although he die, yet shall he live." To which he answered: "Yes, my child, it is as you say—shall never die." He was then lifted up and carried out of fire. He thanked the men, adding: "Now let me rest," and, turning slightly on one side, he passed quietly away.

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IN answer to the question of a total abstinence as to the possibility of withholding the chalice in communicating persons who have in the past been carried away by the appetite for intoxicating liquor, Archbishop Temple's chaplain made a reply which, to say the least, was very loosely expressed. He wrote that he was instructed to say that the bishops "know nothing to prevent the dilution of the wine with water before it is brought into the church, to whatever extent may be necessary." It is incredible that anything else could be meant than that it was permissible to mingle water with the wine so far as is compatible with the integrity of the Sacrament. But the note was certainly worded carelessly, and the result is an inundation of letters in the Church papers, in which the worst construction is put upon the chaplain's phraseology, and the bishops as a body are arraigned as betraying a sacred trust. Moreover, the London *Times* announces that the Archbishop's statement is regarded at Rome as implying that the Anglican bishops claim "the power of changing the matter of a sacrament as instituted by Christ." Official pronouncements upon sacred subjects cannot be too strictly guarded.

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THE *Guardian* publishes the following correspondence between Dr. Alexander, the venerable Archbishop of Armagh, and Mr. Gladstone, dated in April last: "The old Primate of Ireland desires to send his poor benediction to Mr. Gladstone. He lifts up his hands and heart to God, at the moment as if he were present with Mr. Gladstone, and prays that He would bestow upon His afflicted servant perfect pardon, fullness of peace, and the grace of His Holy Spirit, for Jesus Christ's sake." The message sent in reply from Mr. Gladstone was as follows: "Tell him that, with profound personal reverence, I appreciate with extreme force and with great humility, the beautiful Christian and apostolic spirit comprised in those sen-

timents, and earnestly pray that every blessing may rest upon that bishopric and that Church, and the whole Christian work connected with it."

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A FEW survivors of the recent uprising of the natives of Sierra Leone, arrived in New York the other day, with a startling story of the horrors and sufferings sometimes attendant upon missionary work among the African savages. The leader of the party, the Rev. L. O. Burtner, has labored among these people for many years, and has now seen the apparent loss of all the fruits of his work, amid circumstances of extraordinary atrocity. No explanation is given of the cause of the outbreak, which seems to have been directed against the missionaries in particular, and was still in progress when Dr. Burtner left Africa. He enumerates seventeen persons, men, women, and children, who had already lost their lives at the several stations. The mission to which Dr. Burtner belonged—we do not know of what denomination—had suffered a loss of \$200,000 through the destruction of property. No work is so arduous in itself, or attended with so few compensations, as that of missions among the more degraded African savages. This consideration enhances the heroism and devotion of those who take their lives in their hands, with so little hope of reward this side of heaven.

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IT is said that Roman ecclesiastics are prohibited from attending a theatre. But it seems that, though they may not go to the theatre, the theatre may come to them. English papers report that Cardinal Vaughan, with the co-operation of other bishops and of many priests, has arranged for a reading of *Macbeth* by Sir Henry Irving, to be given at Archbishop's House, Westminster. Sir Henry has shown great interest in the affair, and has visited the house and had the room in which the reading is to be held, suitably prepared. The profits, which are likely to be large, will be appropriated to a Roman Catholic charity.

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CONSECRATION of the Ven. William Montgomery Brown, archdeacon of Ohio, as Bishop-coadjutor of the diocese of Arkansas, is to take place on the Feast of the Nativity of St. John Baptist, June 24th, in Trinity cathedral, Cleveland. An interesting feature of the Commencement exercises of Roanoke College, Va., on the 15th inst., was the graduating address of Kiu Beung Surh, of Seoul, Korea, who has the honor of being the first Korean to take the degree of bachelor of arts in the world. This young man comes of a distinguished family, which traces its genealogy back through nearly two thousand years. His name in the usual Korean order is Surh Beung Kiu, Surh being the surname, Beung his generation name, and Kiu his individual (or, as we say, Christian) name. He has been confirmed in the Episcopal Church, and is also a member of the Free Masons and of the American Geographical Society.—Mr. Gladstone was

once five feet eleven in height, but with the weight of years his frame had shrunk, and when he was Prime Minister the last time, he was only five feet nine. The smallness of the coffin at Westminster Hall occasioned remark.

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The Church Congress

(CONCLUDED)

Friday afternoon, the last session of the Congress considered the topic of Efficacy of Prayer. The attendance was very small. The Rev. John Lewis Parks, D. D., of New York, read the first paper: Prayer is an essential factor in circumstances. Answer to prayer is in the Bible, but such answers as confine themselves to spiritual things. Prayer must be in accord with God's Will. Regularity is God's established purpose. Certainty of law makes us co-workers with God. Because of laws, religion is not superstition. If God answers prayer, the answer comes in natural ways. The answer comes through natural events and human agents. Professor Huxley did not understand the Christian theory of prayer. God's Will is order, not a miracle. Prayer declares our faith in His omnipotence. Answer to prayer comes by guidance of God; guidance in the simplest sense. Prayer is always a power, and is an indispensable condition.

The Rev. J. N. Blanchard, D. D., of Philadelphia, was the second writer. He defined prayer as the characteristic action of religion, and religion is impossible without it. What is the end to be sought in prayer? Not to change God's will. The real object is to bring our will in conformity to God. It lifts our hopes into the atmosphere of the Divine Life. The life of prayer conforms conduct to a divine standard. We cannot cut petition out of prayer. God is a father, not a machine, and his children are not automatons. Prayer is woven into the deepest experiences of our race. We do not know how the divine and human will are blended. God has made that possible. It is one of the methods by which His infinite purpose is carried out. Prayer is one of the laws of the universe. It is an education. It is part of the divine order. Gladstone was a man of prayer. He never rose to speak in Parliament without prayer. Prayer binds the contemplative and practical life together, it gives the vision of eternity, and the world is safe because it floats in this ocean of divine sovereignty.

The Rev. Dr. Van De Water, the first speaker, was unable to be present. The Rev. J. H. McIlvaine, D. D., of New York, said prayer is a Christian's secret; when he ceases to pray, his light flickers like a candle in the wind. It is articulate communion with God. The potency of prayer was then defined. The man prays, help comes, the chains are loosened. As he enters into the life of prayer, needs are met, he is conscious of the unseen world, and those who are most conscious of God are always men of prayer. Prayer nourishes and strengthens the soul. Christ teaches the divine agency of prayer in material as well as in spiritual things. The Church opens a range of prayer overarched by the holy Will of God. Prayer does not contradict natural law.

The Rev. W. W. Battershall, D. D., of Albany, N. Y., was the last speaker. He said: What do we mean by the efficacy of prayer? The subjective value of prayer was then explained. This alone would be the justification of prayer. The objective use of it is not a delusion. Answer to prayer comes in the lines of these forces by which God has made us what we are. Religion locks hands with the science of the day. Evolution presents the world, not a machine, but a living force. God transcends nature. Prayer is not only man's need, but his desire. It blends with the forces that flow from God, and shapes the results of human life. It is the child's heart throbbing against His Father's heart.

IMPRESSIONS OF THE CONGRESS

While every facility was used to make the meetings of the Congress a success, the attend-

ance was very small. Most of those who attended were from out of town. The speeches and papers were all very good, and were deserving of a larger attendance. The committees having the matter in charge, worked incessantly to make the meetings attractive, and it was through no fault of theirs that better results in this direction were not obtained. This complaint, which is here voiced, was sounded by the local press. The general public are not interested, apparently, in congresses of this Church, or any Church.

Notwithstanding this, the Congress was an enjoyable event. The opening service and the address of Bishop McVickar prepared every one for the future discussions. It was the most orthodox Congress for many a year. A few things were said, to be sure, to which objection might easily be made.

At times the discussions had a one-sided view. When Protestantism and Catholicism were discussed, one desired to hear more in favor of the latter. One speaker adroitly married these terms together, another harangued the audience in favor of Protestantism, and but for the well expressed views on Catholicism by a clergyman from Pennsylvania, this part of the discussion would have fallen flat. Catholic principles could have been, however, better defended.

Foreign missions were ably defended by Drs. Douglas and Huntington. These papers should be published in the form of tracts. Dr. Huntington is always clear and compact in his treatment of any subject, and it was a pleasure to hear him. Dr. Gallaudet, one of the volunteers, spoke well, and reminded the Congress that the Bible was not the only teacher, but there was the Church, her ministry, and her sacraments.

There were very few volunteer speakers. Consequently the debate on any subject was largely the statement of a position, and there was very little criticism, or clashing of swords between participants. One person defended the political machine, by saying it is necessary to have a machine. "Why, every parish has a machine to run its affairs," he said. His listeners were hoping that he would have continued his analogy, and declared every parish must have a "boss," but the speaker foresaw the conclusion, and avoided this abyss.

The discussion of the efficacy of prayer was the gem of the Congress. No subject made a deeper impression. Dr. Battershall made an excellent address, full of thought, and able in the extreme. It was a signal triumph for the power of prayer. Every one left the meeting with deeper impressions. The 18th Congress will long be cherished as a quiet, peaceful event, where former questionable utterances had little or no prominence, and probably this means a new tendency in its sessions to broaden its work by keeping down its former eccentricities.

A. E. G.

The Joint Diocesan Lesson Committee

The semi-annual meeting was held in St. Stephen's parish, Pittsfield, Mass., June 7th and 8th. The Rev. Dr. George W. Shinn presided, and the Rev. Edgar Cope acted as secretary. Series of lessons were selected for the season of Advent, 1899, to Trinity Sunday, 1900, on "The Life of Our Lord," as told by St. Luke. A committee consisting of the Rev. Drs. E. S. Lines, Daniel Henshaw, J. S. Lemon, G. G. Carter, and the Rev. H. T. Scudder, was appointed to prepare suggestive schemes for Trinity-tide, 1900. The committee having learned, with great pleasure, that a larger number of schools than ever before had contributed to the Lenten offerings, and that the average amount contributed was increased, passed a resolution heartily congratulating the Board of Managers of the Domestic and Foreign Missionary Society upon the excellent results that have been achieved, and expressed its sense of obligation to its first vice-president and treasurer of the society, Mr. George C. Thomas, and the Rev. Herman L. Duhring, secretary of the lesson committee, for

the untiring efforts they have made to produce this result. The committee further expressed the hope that the \$71,000 thus far received for the Langford Memorial Fund might be increased by the schools not yet reported so as to reach the desired \$100,000.

Canada

The Bishop held a Confirmation at the church of the Epiphany, Parkdale, diocese of Toronto, on the Sunday after Ascension Day, when a class of 12 was presented. The Bishop conducted a service in the church of the Epiphany, May 30th, to set apart two deaconesses, trained in the Toronto Deaconess' Training Home. A conference is to be held at the next deanery meeting of the county of Perth, on "Christian unity." A nine days' Mission was begun at Crosshill, June 2d. The rector of St. John's church, Toronto Junction, recently baptized a family of six adults, three of whom were married. He had sometime previously baptized the mother of the family, on her death-bed. The Dominion council of St. Andrew's Brotherhood arranged, in accordance with the custom of the last four years, to unitedly observe Trinity Sunday. The Sunday School Association of Toronto held the closing service in St. Alban's cathedral, Toronto, on the evening of Ascension Day. The Bishop was present, and a number of the clergy. A new church has been built at Banda, and all paid for.

The jubilee of Archbishop Lewis, of Ontario, will be celebrated July 16th. An agreement has been made by the executive committee of the diocese of Ontario with the Archbishop, for the election of a coadjutor-bishop to perform the active work of the diocese, thus giving the rest to which a service of 50 years is entitled. The Archbishop will have an annuity for the rest of his life, of \$3,000 a year, and his coadjutor, \$2,500. Dr. Lewis will continue to act as Metropolitan of Canada. The election of a coadjutor will probably take place in September.

A special military service was held in St. James' church, South London, diocese of Huron, on the Sunday after Ascension Day, conducted by the Ven. Archdeacon Davis, the occasion being the annual church parade of the Seventh Battalion. Bishop Baldwin held an ordination in St. Paul's cathedral, London, June 11th. The May meeting of the rural deanery of Waterloo was held in St. John's church, Preston. Holy Communion was celebrated in the morning, and at the business session, afterwards, some able papers were read and discussed. The vestry of St. John's church, Leamington, intend to build a new church. About 200 of the Sons of England Society attended the annual service in Christ church, London, on the 22d ult. A new organ is to be ready for Memorial church, London, in June. The old one has been in use for almost 20 years. The new instrument is to cost \$3,500.

The reports given at the vestry meetings of the churches in St. Joseph Island mission, diocese of Algoma, were very satisfactory. The first annual meeting of the Woman's Guild of the church of the Redeemer, was held in May. The congregation of St. John's church, Shreiber, presented an address and cheque to their pastor, the Rev. Edward Lawler, on the occasion of his resigning his charge through ill-health.

The deanery of Wellington, diocese of Niagara, held the May meeting at Orangeville. Holy Communion was celebrated at 8 o'clock in the morning. There were some informal discussions on "The Confirmation service," and "The individual Communion cup." As to the latter, the general opinion seemed to be that the "sanitary" argument was not strong enough to make any change advisable, as the service would lose something of its impressiveness if there were any alteration.

At the meeting of the convocation of Bishop's College, Lennoxville, diocese of Quebec, May 27th, arrangements were made for the closing exercises and convocation to be held June 30th.

Bishop Potter, of New York, is to preach the annual university sermon in the college chapel on the morning of the 30th. The prizes and degrees are to be given in the afternoon, while the annual *conversazione* will be held in the evening. There has been a considerable increase of students this year in all departments of the institution.

Some information as to diocesan missions was given at a public meeting held in Trinity church, St. John, diocese of Fredericton, Bishop Kingdon presiding. There are now practically no vacant missions in the diocese, but it costs \$27,832 a year to carry on the work, and there is only an income of \$25,517, so that there is a deficiency to be made up of over \$2,000. The reduction of income is due to the decreased rate of interest on investments. Bishop Kingdon noted the fact that whereas 25 years ago the proportion of communicants to members of the Church in the diocese was seven per cent., it is now 20 per cent., which showed that the vitality of the Church had greatly increased. The rector of St. John's church, St. John, the Rev. T. De Soyres, has gone to England for his vacation. He has had the honor of being invited to preach the memorial sermon at his own college, Caius College, Cambridge, at the 550th anniversary.

In order to bring the various chapters of St. Andrew's Brotherhood in Nova Scotia into closer relations with the local assembly, Mr. E. St. G. Tucker was appointed supply agent for Nova Scotia, Prince Edward Island, and Newfoundland, at the general meeting of the local assembly in Halifax. Dr. Partridge, dean of Fredericton, preached in St. Paul's church, Halifax, in aid of domestic missions, on the Sunday after Ascension Day. The Bishop of Fredericton was to have done so, but was prevented by illness. St. John's church, Lunenburg, is shown to be in a very flourishing financial condition by the last report to the vestry.

Archbishop Machray, of Rupert's Land, is much improved in health, and hoped to be able to be present at the opening of Synod in Winnipeg, June 28th. The Primate intended to sail from Liverpool, June 2d. Bishop Grisdale, of Qu'Appelle, is to hold a number of Confirmations in Rupert's Land, in order to make the Archbishop's work lighter when he returns from England. Bishop Grisdale held services at Saltcoats, Qu'Appelle diocese, Whitsunday, and a Confirmation in St. Paul's church, Regina, May 15th.

On the Sunday after Ascension Day, a special sermon was preached on the occasion of the annual church parade of the Sons of England Society of Calgary, in the church of the Redeemer. Bishop Pinkham read the lessons, and the Rev. Eugene Perrin assisted in the service. The national anthem was sung at the close of the service. Bishop Pinkham preached in the evening.

There was a church parade of the Montreal regiments on the Sunday after Ascension Day, in Christ church cathedral, Montreal, Canon Ellegood, preaching. The Dean of Montreal preached in the church of St. James the Apostle on the morning of Trinity Sunday, that being the day of the rector, Canon Ellegood's, jubilee, the 50th anniversary of his ordination. On the following day, at a reception tendered to the rector, a fine portrait, in oil, of himself, was presented. Addresses of congratulation from the parish organizations were also presented, some of them beautifully illuminated. Much regret was expressed at the last meeting of the executive committee of the diocese in Montreal, at the resignation, owing to ill-health, of the Rev. Canon Empson, for 26 years secretary to the committee. Bishop Bond is holding Confirmations in the country parishes in the eastern townships during the month of June.

Columbia University

Columbia University has passed through a notable Commencement. On Monday, June 6th, the board of trustees held its last meeting for the academic year. The death was announced of Mr. Stephen P. Nash, of Trinity parish, and

in view of his faithful services as a trustee for 30 years, the board voted to name one of the professorships in the law department, the "Nash Professorship of Law." President Seth Low, LL. D., announced the resignation of Dr. Wm. H. Draper, of the medical department, to take effect at the end of the present month. The board made him professor *emeritus* for life. Among gifts announced by the president, were three that will permit the establishment of a new professorship, a fellowship, and a scholarship. Miss Catherine W. Bruce has founded a lectureship in celestial mechanics, by a gift of \$5,000, the first incumbent to be Geo. Wm. Hill, S. D., LL. D. Mr. Jacob H. Schiff has given \$15,000 for work in political science. A legacy of \$5,000 was received from the will of the late Joseph W. Harper, long a trustee of the University, and the board established two scholarships, to be called the Harper scholarships. Two scholarships were also established and named in honor of the Hon. Abram S. Hewitt who gave \$5,000 for their endowment.

The graduating classes of Columbia and Barnard Colleges held Class Day exercises, June 6th. President and Mrs. Seth Low gave a reception in the library building on the afternoon of June 7th, and later the same day, the Phi Beta Kappa fraternity held its annual exercises. At night, the fraternity held its chapter dinner.

The exercises of the 144th Commencement of the University were notable as being held, not in a hired hall as in recent years, but in the new buildings. The ceremonies of the day began with a procession, which comprised the candidates for degrees, numbering about 400; the faculties of Columbia, Barnard, and Teachers' Colleges, and the professional schools; the alumni associations; the candidates for honorary degrees, each escorted by a member of the faculty; the University Council, visiting clergy, and guests, the trustees, and President Low. This procession, in its academic robes, was of imposing dignity. The gymnasium had been converted for the occasion into an auditorium, seating 2,000 people, and it proved too small for the vast number of persons seeking admission. A remarkable ovation was given when appeared Gen. Stewart L. Woodford, Minister to Spain, a member of the class of '54. In the absence of the chaplain, the Rev. Dr. G. R. Van de Water, who is with the troops at Tampa as an army chaplain, the exercises were opened with prayers of the Church, by the Rev. Cornelius R. Duffie, D. D., chaplain *emeritus*. President Low delivered his annual Commencement address, and then announced the award of prizes, the most notable of which were: that of \$1,000, offered by the Duc de Loubat, to William Henry Homes; second prize, to Dr. Franz Boas; Alumni prize, Franklin Zeiger; Chanler historical prize, Lewis David Einstein; Bonnet prize, Alvin A. Tenney; prize lectureship, Wm. R. Shepherd; Toppan prize, Frederick Gros; Barnard fellowship, Heinrich Ries; Tyndall fellowship, Robert B. Owens; Drisler fellowship, Frank H. Brooks. The following honorary degrees were conferred, with their respective hoods: Master of Arts, Messrs. George Frederick Kunz, John Fritz, and Alphonse Fletley; Doctor of Divinity, the Rt. Rev. Wm. Neilson McVickar, D. D., Bishop-coadjutor of Rhode Island.

In the afternoon, the alumni and guests proceeded in procession to the gate erected in memory of Herbert Mapes, of the class of '90, which was presented to the University with appropriate ceremonies. Similar exercises took place at the gate presented by the class of '82.

The alumni held its anniversary meeting, Dr. Wm. H. Draper presiding. Addresses were made by Dean Van Amringe, Prof. John G. Curtis, Prof. Wm. Allen Smith, Prof. Nicholas Murray Butler, and President Low.

St. Stephen's College, Annandale

The Commencement exercises began with the baccalaureate sermon, by the warden, the Rev. Dr. Fairbairn. On Wednesday, the Rev. Prof. Roper, of the General Theological Seminary, preached the annual sermon before the mission-

ary society, and following it the warden gave a reception.

At Commencement, degrees of B.A. were conferred upon seven, certificates upon two, and the degree of M. A. upon two. Announcement was made on behalf of the trustees that hereafter candidates who are named for honorary degrees in divinity will be required to present an approved essay, and to pass examination in the New Testament in the original Greek, the object being to raise the value of such degrees. Prizes were awarded in course.

The Commencement exercises were followed by the alumni dinner, in Preston Hall, at which much enthusiasm for the college was manifested. Speeches were made by Prof. Roper, Archdeacon Carey, the Rev. Drs. Silliman, Kimber, and Upjohn, and others.

Episcopal Theological Seminary, Cambridge

At the annual meeting of the alumni, the Rev. E. S. Drown was elected president; the Rev. Henry Bassett, vice-president; the Rev. J. W. Suter, secretary and treasurer; the Rev. Prof. Kellner, necrologist; the Rev. Messrs. C. P. Mills, W. R. Breed, and J. W. Perry were elected members of the executive committee.

The annual sermon was delivered by the Rev. D. D. Addison. Among the things bearing upon American theology, the preacher said: "Our American theologians have sat at the feet of the German professors and English poets, and they have been proud to acknowledge their indebtedness. The cardinal doctrines in American theology are a fearless trust in a righteous God manifesting Himself in contemporary history, a belief in the dignity of human nature, a trust in the common people as children of God, a belief in character as the aim of life, duty as personal responsibility to God, and the setting forth of the personal Christ."

After the supper and addresses by Bishop Lawrence, Dean Hodges, and Mr. Robert Treat Paine, the alumni presented a picture of the Rev. Dr. Steenstra to the school.

The Commencement exercises of the seminary were held June 15th. Morning Prayer was said at an early hour, and the graduates received their diplomas at 11 A. M., when the sermon was preached by the Rev. Philo W. Sprague.

Bishop Lawrence delivered an address to the class. Mr. E. W. Bullock goes to Barnstable; Mr. G. S. Fiske, to Grace church, Lawrence; A. R. Hazard, to New York; J. H. Mellish, to Cincinnati; W. H. Roots, to Spokane; R. P. Smith, to Columbus; H. R. Talbot, to St. Stephen's, Boston; C. H. Taylor, to Minneapolis; Samuel Tyler, to New York; W. E. Gardner, to Swampscott, Mass.; Homer Whitman, to Cambridge.

Racine College

The closing exercises of the Grammar School of Racine College, took place on Wednesday afternoon, June 8th, in the college chapel. Many visitors were present from Chicago and Milwaukee, in addition to a large number from the town. This year there were five graduates; viz.: Jerome C. McMurphy, Chicago; George E. Hargreaves, Detroit; Harry L. James, Richard P. Howell, and Robert D. Williams, Racine.

The exercises opened with the usual choral Evensong, after which the prizes and medals were awarded. Certificates for special studies were given to Melvin H. Aitkin, Detroit; Geo. Shurr, Racine; Marvin Chamberlain, Detroit. The diplomas were awarded by the Rev. Dr. Piper, warden of the college. The Bishop of Milwaukee made a stirring address to the graduates, full of good thoughts and happy felicities of expression, which held the attention of boys and instructors alike from beginning to close.

On Tuesday afternoon a meeting of the trustees of the college was held in the warden's office. Bishop Nicholson presided. The main business of the meeting was to discuss plans for pushing the interests of the school during the coming year. It is believed that the future holds out bright prospects, and various indications seem to show that the stability and pros-

perity of the institution is assured. The report of the warden was read, and showed a very satisfactory condition of the school. Judge Winslow's report, as treasurer, showed that during the year there had been a large outlay for lake shore protection, which is now completed, and which will prove a safeguard to the college property against the ravages of Lake Michigan. The meeting was an enthusiastic one from start to finish, and every trustee will put forth extra efforts during the coming year. The following officers were elected: President, the Bishop of Milwaukee; chairman, the Rev. Dr. Hindley; secretary, Mr. Samuel Rogers; treasurer, the Hon. John B. Winslow.

New York

Henry C. Potter, D.D., LL.D., Bishop

CITY.—Bishop Potter delivered an address at the graduation exercises of the Ingleside School.

At St. Mary's chapel, Sherwood Park, Bishop Coleman, of Delaware, acting for the Bishop of the diocese, administered Confirmation on the evening of June 17th.

St. Mary's Free Hospital for Children has received a legacy of \$4,000, by the will of the late Abraham Mills, for endowing the Alice Townsend Mills memorial bed.

Bishop Potter delivered the annual address on June 15th, before the Phi Beta Kappa society at Hamilton College, taking for his subject, "Education and knowledge." There was a large attendance.

The late Sophia R. Brown provided by will for bequests of \$5,000 each, to the Fund for Aged and Infirm Clergy, the Society for the Increase of the Clergy, St. Luke's Home for Indigent Christian Females in this city, St. Mark's parish, New Canaan, Conn., and other charitable objects.

Trinity Day School, New Rochelle, conducted under the rector of Trinity church in that suburb, the Rev. Chas. F. Canedy, closed its sixth year June 15th. About 70 pupils took part in the exercises, and patriotic songs were sung. A treat was subsequently furnished to the children by a number of ladies of the parish.

Miss Patterson, a deaconess, and graduate of the New York Training School for Deaconesses, with a view of further fitting herself for teaching work, religious or secular, has completed a course of study in the pedagogical department of the University of the City of New York, and took a degree at the late Commencement.

The Commencement exercises of Trinity chapel school took place June 16th, and were witnessed by a large number of friends. There were 12 graduates. The salutatory was delivered by Millard Fillmore Hopkins, and the valedictory by Albert C. Meurer. The vicar of Trinity chapel, the Rev. W. H. Vibbert, D.D., made an address.

At the church of the Heavenly Rest, Sunday afternoon, June 19th, such members of Squadron A., of New York cavalry, as are not yet at the front, attended service—the rector, the Rev. Dr. D. Parker Morgan, being their chaplain. Bishop Potter made an address. The band of the squadron co-operated in the music with the vested choir of the church.

At the Church Missions House, June 10th, a service was held in the chapel by the acting secretary, the Rev. Joshua Kimber, assisted by the Rev. Dr. Albert C. Bunn and the Rev. Edwin D. Rice, for the purpose of bidding farewell to the Rev. Frans Edward Lund, and the Rev. Carl Frederick Lindstrom, newly ordained deacons, who are about going as missionaries to China. Dr. Bunn made an address and the Holy Communion was celebrated.

In the chapel at the Church Missions House, memorial tablets of brass, after designs by Mr. A. D. Sawyer, have been erected on either side of the altar. One commemorates the late Rev. Alvi Tabor Twing, D.D., who was the beloved secretary for Domestic Missions from 1866 to 1882, when he died, and bears the text, "Blessed are the dead who die in the Lord, for they rest

from their labors." The other is a memorial of the Rev. Samuel Dexter Denison, D.D., who was associated with the foreign missions department as secretary and honorary secretary from 1858 till 1870, and died in 1880. It bears the text, "Mark the perfect man, and behold the upright; for the end of that man is peace."

Services in commemoration of the 50th anniversary of the parish were held in Christ church, Piermont, in the suburbs, on Sunday, June 13th. A preliminary service was held the previous Friday, at which Bishop Potter administered Confirmation, and delivered an address, paying an eloquent tribute to the workers by whom the parish had been upbuilt and sustained. On Sunday there was choral matins, with Eucharistic service. The rector, the Rev. F. Ward Denys, gave a review of the parish history, bringing to light many incidents of interest. At the evening service, addresses were made by several laymen, including representatives of the Methodist and Reformed Dutch denominations, and the Romanists. At all the services the musical portions were notable. Although the population of Piermont is perhaps less than half what it was in 1860, the present percentage of Confirmations is very much greater, attesting the relative growth of the Church.

MAMARONECK.—A special anniversary service was held at St. Thomas' church, June 11th, commemorating the 81st year of the founding of the parish. There were special musical features. An address was delivered by the Ven. Archdeacon Van Kleeck, D. D.

SING SING.—The closing exercises of St. John's Military School took place June 10th. There was a prize drill in the afternoon, and literary exercises were held in the evening.

YONKERS.—Beginning Trinity Sunday, services have been inaugurated at Lincoln Park, under the auspices of St. Andrew's memorial church. The rector, the Rev. James E. Freeman, will have the assistance of Mr. Ashmead in services and Sunday school work, and will himself administer the sacraments. It is hoped to enlist the co-operation and interest of the people of that community in the new work.

The Westchester Branch of the Woman's Auxiliary of the Board of Missions held its annual meeting at St. John's church, Yonkers, June 8th. The Ven. F. B. Van Kleeck, Archdeacon of Westchester, presided, and the Rev. Edward A. Bradley, D. D., made an address, as did also Miss Sybil Carter. Miss Carter also addressed the business session in the afternoon.

Pennsylvania

Ozt W. Whitaker, D.D., LL. D., Bishop

PHILADELPHIA.—Mr. George C. Thomas has presented Archdeacon Brady with a valuable horse, as an aid to the fulfillment of his duties as chaplain of the 1st Regiment Pennsylvania Volunteers.

By the will of Margaret S. Martin, the sum of \$100 is bequeathed to the Society for the Promotion of Religion, of St. Andrew's church, and a like sum to the Rev. Dr. W. F. Paddock, rector of St. Andrew's.

The annual service of the Guild of St. Barnabas for Trained Nurses was held on Sunday evening, 12th inst., in the church of the Ascension. The sermon was preached by the Rev. Dr. William P. Lewis.

The Rev. W. W. Mix delivered the annual address to the students of the Normal and Industrial Institute at Elizabeth City, N. C., of which he is a trustee. The school has between 200 and 300 students, and receives aid from the State.

Mr. Philip Anns is taking estimates on a chapel to be erected at 60th and Lombard sts., for St. Mark's church. It will be a stone and brick building, measuring 45 by 65 ft., and will be thoroughly equipped with heating, lighting, etc.

In the will of Theresa J. W. Donath, estate of \$25,000, is a bequest of \$200 a year to the "Who-soever Gospel Mission." The residuary estate, after the death of a nephew, is to be invested, and one-half the income is to go to the above-

named mission, and the other half to the church of St. James the Less.

At a recent meeting of the vestry of the church of the Holy Apostles, the Rev. H. S. Getz, rector, it was resolved that in view of the flourishing condition of the memorial chapel of the Holy Communion, the Rev. W. F. Ayer, priest-in-charge, the annual appropriation heretofore granted by the Southwest convocation be relinquished.

The Rev. Dr. J. N. Blanchard presided at the meeting of the Clerical Brotherhood, on Monday, 13th inst. The Rev. Messrs. H. M. G. Huff, W. H. Falkner, and J. Alan Montgomery were appointed as a committee on topics for the ensuing year. There was no paper presented, and the weekly meetings are discontinued until the first Monday in September.

The 4th annual lawn fete and bazar of St. Timothy's Hospital, Roxboro', was given on Saturday afternoon and evening (St. Barnabas' Day) on the grounds of the institution. After sundown, the grounds and buildings were illuminated with electric lights and Chinese lanterns. Several hundred dollars' profit is the result of the fete which was given under the auspices of the Ladies' Hospital Aid Fund.

The Episcopal Interchurch Athletic Association, comprising the Epiphany church, Epiphany chapel, St. Luke's, and the church of the Atonement, held its annual track and field games at Neshaming Falls, on the 11th inst. The church of the Atonement and St. Luke's failed to capture a single place in any of the 20 events; but there was a close contest between Epiphany church and its chapel, the former scoring 60 points to 50 by the chapel. The young ladies entered enthusiastically into the spirit of the occasion, and the events provided for them (five in number) were well contested.

The class of '98 of the Central High School, about 100 in number, attended the Evensong service at the church of the Incarnation, on Sunday, 12th inst, when the baccalaureate sermon was preached by the rector, the Rev. Dr. J. D. Newlin, from the text, "Ask what I shall give thee" (1 Kings iii: 5). The musical portion of the service consisted of Tours' *Magnificat* and *Nunc Dimittis*; the anthems, "Wherewithal shall a young man cleanse his way?" by Sir George Elvey; and "As pants the hart," Spohr, with soprano solos by Master Nigel Cholmeley Jones.

Sunday morning, 12th inst., at St. George's chapel, Venango st., a class of six persons was presented to the Bishop by the Rev. John Totty, deacon-in-charge, to receive the laying on of hands, after which the Bishop addressed them, subsequently preaching the sermon and celebrating the Holy Communion. St. George's chapel, which is under the care of the German-town convocation, is meeting with much success, through the energetic labors of the Rev. Mr. Totty who may be termed its founder, as it grew out of a Sunday school established by Mr. and Mrs. Totty some years ago, and before the former was ordered deacon. It has now some 60 communicants enrolled, a Sunday school membership of nearly 300, a chapter of the Brotherhood of St. Andrew, and a branch of the Girls' Friendly Society.

On the 10th inst., a large regulation flag was quietly raised in front of the rectory of St. Barnabas' church, Haddington. This same flag was presented to the Rev. S. P. Kelly some years ago by citizens of the 25th ward, when he was president of the citizens' relief committee. It was subsequently taken by him to Paris, and unfurled at every service there in the courtyard of the American students' (St. Luke's) chapel, on the Rue de la Grande Chaumiere, and under the government of the corporation of the American church of the Holy Trinity. The pole, which was erected by the young men of the neighborhood, is 63 ft. high. In the evening, Bishop Whitaker confirmed a class of 7, presented by the Rev. Samuel P. Kelly, priest-in-charge, and preached to a large congregation, after which a reception was given to Bishop and

Mrs. Whitaker. On Saturday, St. Barnabas' Day, the annual lawn fete of the Sunday school children was held on the grounds of the church, when a bountiful luncheon was served. In the evening there was a delightful reunion of the older parishioners.

The baccalaureate sermon to the graduating class of St. Luke's school, Bustleton, was delivered on Sunday afternoon, 12th inst., at the memorial church of St. Luke the Beloved Physician, by the Rev. Dr. A. G. Mortimer. The closing exercises were held in the school gymnasium, on Tuesday afternoon, 14th inst. The chaplain, the Rev. S. F. Hotchkin, had charge of the devotional service, after which the address to the graduates was made by the Ven. Archdeacon Brady. Diplomas were presented by the Rev. R. H. Nelson. The gold medal to the most faithful boy was awarded to John Wallace Reeder; the S. M. Wright mathematical medal, the athletic medal, and the prize for highest averages, all went to William Whitelaw Gordon; two other minor prizes to different boys, and "first testimonials" were awarded to 11 of the pupils.

It was on the Sunday after Trinity in the last year of the 17th century, that the present church building of Gloria Dei was dedicated to the worship of Almighty God, by the Swedish Lutheran minister, the Rev. Andrew Rudman, who had been appointed its pastor by the Archbishop of Upsal, Sweden. That anniversary has been observed for nearly two centuries, its 198th being commemorated on Sunday, 12th inst. The morning service was said by the Rev. John A. Jerome, after which the rector, the Rev. Snyder B. Simes, preached the anniversary sermon. In the afternoon the sermon was preached by the Rev. Dr. J. DeW. Perry. The offerings at both services were devoted to the endowment fund, which, on the first inst., was \$20,362: an effort is being made to complete the fund (\$25,000) upon the bi-centennial, in the year 1900.

The Southeast convocation met on Thursday afternoon in St. Timothy's church (Reed st.). The Rev. Dr. W. F. Paddock was in the chair, and the Rev. H. L. Duhring, secretary. After a brief devotional service the Rev. H. L. Duhring was elected dean, *pro tem*, as the Rev. L. Bradley had gone to Europe for a prolonged stay; secretary, the Rev. John Moncure; treasurer of the convocation and of the Snyder Avenue Building Fund, Charles M. Peterson. It was announced that the apportionment on the convocation for the present year was \$2,240, which is \$740 more than last year. The Rev. S. H. Boyer stated that the church of the Holy Spirit is practically finished, and that Bishop Whitaker will hold the opening service there on the first Sunday in July, which is the 8th anniversary of the mission. In the evening, a public missionary service was held, when addresses were made by the Rev. H. L. Duhring, on the topic, "How to strengthen down-town churches"; by the Rev. Dr. R. McKay, on "The duty of parishes towards missions"; and by the Rev. T. J. Taylor, on "Strategic points in Church work."

HATBORO.—The June meeting of the convocation of Norristown was held on the 9th inst., at Advent mission chapel. Archdeacon Brady presided at the afternoon session. The Rev. Dr. Samuel E. Appleton, president of the convocation, who has held that office for a number of years, asked that his resignation be accepted, on account of ill health. It was unanimously resolved that, in remembrance of the valued services rendered by the Rev. Dr. Appleton, and in the hope that he may be restored to health and activity, the convocation of Norristown decline to accept his resignation, and affectionately request him to reconsider his action. The resignation of Wm. Drayton, treasurer, was accepted, and John D. Newbold, of Norristown, was elected Mr. Drayton's successor. The Rev. A. J. P. McClure was re-elected secretary. In the evening, a missionary meeting was held. Addresses were made by Archdeacon Brady, the Rev. Messrs. R. W. Forsyth and H. F. Fuller.

PAOLI.—Architect George Natress, of Philadelphia, has prepared plans for extensive alterations and additions to the church of the Good Samaritan, the Rev. E. T. Mabley, rector. These include a new tower, chancel, and vestry, a new aisle connected with the nave by a cut stone arcade, cut stone tracery windows and chancel arch, together with an open timber roof in the English Gothic style of the 13th century.

CHELLENHAM.—The 27th Commencement season of the Cheltenham Military Academy began on Sunday, 12th inst., when Bishop Coleman preached the anniversary sermon. On the 13th inst. the annual athletic contests were held in the field, and the following day the examinations closed, and there was a declamation contest in the evening at the gymnasium. On Wednesday, 15th inst., the class exercises were held, and an address delivered by Dr. L. M. Colfelt, a Presbyterian minister; after which military exercises were performed on the campus.

CHESTER.—The 36th annual Commencement exercises of the Pennsylvania Military College began Thursday afternoon, May 26th, when the cavalry drill was given before the Philadelphia Horse Show Association, and was fully up to the high standard of other years. On Friday, June 3, the competitive cavalry drill for the John G. Bergfels gold medal took place, and was won by Cadet Curran B. Mendel, of Taylor, Tex. Friday, June 10th, was military day, and was a brilliant affair, many notable military men being present. The corps was reviewed by Gen. Edward Morrell and staff of the First Brigade. N. G. P. Markmanship medals were conferred on 24 cadets, the medals being given by the Eastern Alumni Association. The baccalaureate sermon was delivered Sunday, June 12th, by the Rev. George Elliott, D.D., of Philadelphia. The president's annual reception occurred on June 14th, and was well attended. President Charles E. Hyatt on this occasion received many warm congratulations regarding the affairs of the institution. Commencement day began on the morning of June 15th, with guard mounting at 9:15, artillery salute to trustees at 9:45, and at 10:45 the orations and conferring of degrees took place. John Ashhurst, Jr., M.D., LL. D., of Philadelphia, presided at the latter function. There were nine young men graduated.

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The first service was held in the newly started mission at Douglas Park on Sunday, June 12th, at 7:45 p. m. The service was held in a store on Ogden av. between Turner and Spalding aves., and about 67 were in attendance. In the afternoon the Sunday school numbered 37. The Rev. Frank F. Beckerman, who also has charge of Lawndale, will hold services in this mission every Sunday evening at 7:45, with Sunday school every Sunday afternoon at 3:00. It was feared that the mission might draw from the Lawndale mission, but on the contrary the result has been to gather a large congregation in each place.

The first meeting of the new Standing Committee of the diocese was held June 20th in the Church Club rooms. The Rev. Dr. Phillips, of Kankakee, was elected chairman, and the Rev. Francis J. Hall, secretary of the organization. The papers of William Hallowel Bliss, as candidate for priest's orders, were accepted by the committee. Mr. Bliss is a member of the middle class of the Western Theological Seminary.

The retreat at Waterman Hall, conducted by the Rev. R. R. Lolling, was very helpful. The meditations, of which there were four each day, were based upon the sixth chapter of Isaiah, and were extremely searching. More than 30 clergy, including the Bishop, were in attendance.

The Board of Missions of the diocese met Friday, June 17th, in the Church club rooms, the Bishop presiding. Mr. Ainsworth was elected treasurer, and the Rev. Joseph Rushton, L.H.D., secretary of the board. Appropriations were made for the various missionary enterprises in

the diocese. Among these were \$2,500 for the cathedral, and \$3,000 for city mission work.

CITY.—A concert for the benefit of the choir outing fund was given by the choir of the cathedral, at the hall, 18 South Peoria st., Tuesday evening, June 14th, assisted by Mrs. Clemons, soprano, Mr. D. Malvern, tenor, Mr. J. F. Burrell, violinist, Mr. O. C. Gross, pianist. A programme of ten numbers was rendered under the direction of Mr. Chase, choirmaster; \$70 were netted.

The Rev. Messrs. Fleetwood and De Witt sail for Europe on the 5th of July, upon the steamship "Servia," of the Cunard line.

The Rev. Edgar M. Thompson, of St. James' church, is spending two weeks in travel in the West and North. He will return to his work at St. James', June 26th, via steamer from Duluth.

A meeting was held in St. Andrew's church, Monday evening, June 20th, to devise ways and means for the establishment and maintenance of a mission Sunday school north of Kinzie st., and near Kobey st., to be operated in conjunction with St. Andrew's Sunday school. The district in which it is to be placed contains many Church families, whose children cannot go to St. Andrew's church school owing to the danger of crossing the Northwestern R. R. tracks. The nearest parishes are St. Anne's on the west, St. James' on the east, and All Saints', Ravenswood, on the north, each at a distance of two and one half miles or over. The enterprise is in charge of the Rev. Mr. DeWitt.

BATAVIA.—The 10th anniversary of the rectorship of the Rev. J. G. H. Barry in Calvary church was celebrated Thursday, June 16th. The reception in the rectory was largely attended by young and old, both afternoon and evening. On the Sunday following, Mr. Barry preached an anniversary sermon, reviewing the events of the 10 years, and urging the necessity of greater effort in the future. The work here is a good instance of the reward of long and persistent effort in country work. When Mr. Barry took charge 10 years ago, there were 43 communicants in the parish. Since that time, though there have been 36 removals, and only 14 accessions, the communicant list has increased to 66, of whom 58 made their Easter Communion this year. Under Mr. Barry, the parish has instituted a boy choir of 17 voices, built a guild house at an expense of \$1,000, and bought a rectory for \$5,000. The Sunday school has doubled in this period.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

The annual convention of the diocese opened in Trinity church, Utica, Tuesday afternoon, June 14th, with an unusually large clerical and lay attendance. The Rev. J. K. Parker was elected secretary, and the Rev. Wm. Cooke, assistant secretary. The treasurer, Mr. George J. Gardner, was unanimously re-elected.

The Bishop's address was longer than those of recent years, and besides the statement of official acts, dwelt upon general conditions and special happenings in the diocese during the year; the offer of a diocesan seal; the Scriptural observance of Sunday; reverence in Church music; loyalty to the Church's faith and order. In the matter of a bishop-coadjutor, the Bishop said: "You have been individually apprised that I might ask for a coadjutor at this time. The subject is well before you as a convention. So far as I am able to know the situation as it now is, a choice could probably be better made by the convention of '99, than to-day. In general health and endurance I am less incapable than I was in the winter. I cannot say that my infirmities, such as they are—and I need not particularize them—demand immediate relief. If the brethren and the people are willing to accept for the present such arrangements as I can make, in one way or another, for episcopal services, I am content, and so I shall be if they think it best to proceed to an election at once. From the first I have refused to reply to inquiries, however friendly or deferential, as to nominations. I have mentioned no preference

to anybody, even to my own family. The matter is of far more magnitude and importance to the diocese, present and future, than to me." In another part of the address, the Bishop spoke of the two essentials necessary, in his judgment, in a candidate for the first order of the ministry. In a masterly and convincing way he showed that soundness in the Faith and spirituality were the primal requisites. In closing, the Bishop made fitting allusion to clergymen and bishops deceased during the year.

The convention unanimously adopted the following, by a rising vote:

Resolved: That this convention declares its deep interest in the efforts of the President of the United States and all others in authority, to bring to a successful issue the war now being waged in the cause of mercy and justice, and that we commend to the faithful that they be constant in prayer to God that He may continue to the commander-in-chief that wisdom and piety which thus far has been vouchsafed to him.

Resolved: That the secretary of this convention be instructed to telegraph this resolution to President McKinley.

The following was also adopted:

Resolved: That the convention of the diocese of Central New York rejoices to note the growing sentiment of cordial goodwill between the people and government of the English-speaking nations, recognizing therein the fruit of the operation of God the Holy Ghost.

Resolved: That the expressions of sympathy from bishops of the Church of England to the republic, in its present war with Spain, are evidences of the unity of the Anglo-Catholic Communion worthy of special thanksgiving.

Resolved: That a copy of these resolutions, properly attested, be sent to the Most Reverend the Archbishop of Canterbury, in the name of the diocese, as evidence of loving respect for the throne of St. Augustine and for the Mother Church.

The election of the *Standing Committee* resulted as follows: The Rev. Drs. John Brainard, H. R. Lockwood, and Theo. Babcock; Rev. Philip N. Meade; Messrs. A. H. Sawyer, LL D., John R. Van Wagenen, George T. Jack, Wm. D. Dunning.

A deluge of resolutions and amendments, and a lengthy and spirited discussion, expressed the thought of the convention on the subject of a bishop-coadjutor. It was finally resolved, by a vote of 83 to 74, that the election be deferred to a special convention to be called by the Bishop. Previously, at the Bishop's request, the convention formally expressed its mind that the diocese desired to have a bishop-coadjutor.

A resolution was presented and adopted, instructing the *Standing Committee* to take into consideration the matter of providing the financial means of support for a coadjutor.

The following were elected *Deputies to General Convention*: The Rev. Drs. C. T. Olmsted, J. H. Egar, John Brainard, and J. Saunders Reed; Messrs. H. O. Moss, Geo. C. McWhorter, R. J. Hubbard, and Hon. Charles Andrews. After a vote of thanks to the rectors and Church people for welcome and entertainment, the convention adjourned.

It was followed immediately by the centennial celebration of Trinity church. On Wednesday evening, after a brief service, addresses of congratulation were delivered by the Bishop, for the diocese; for St. Paul's, Paris Hill, by the Rev. J. B. Wicks; for the sister parishes of Utica, by the Rev. Dr. C. T. Olmsted; for the denominations of Utica, by the Rev. T. J. Brown, D.D.; for the city of Utica, Hon. Thos. E. Kinney, mayor; for the Oneida Co. Historical Society, Mr. Thos. R. Proctor. A general reception followed in the parish house. On the next day were special services; papers by the Rev. Dr. J. P. B. Pendleton and the Rev. Dr. W. D. Maxon, were read; also letters of reminiscence from former parishioners; an address on recollections of Bishop Philander Chase, by his son, the Rev. Dudley Chase; and papers on prominent laymen of Trinity, and former rectors, by Miss B. D. Miller and the Rev. J. R. Harding, respectively.

On Sunday evening, June 12th, the anniversary service for the Utica branch of St. Barnabas Guild for Nurses, was held in Grace church,

the Rev. Dr. C. T. Olmsted, rector. The membership numbers six priests and 11 medical associates; 19 lay, 86 active, and eight honorary members. The Rev. E. H. Coley preached from the text, "Covet earnestly the best gifts."

At the 30th annual Commencement exercises of Cornell University, the Rt. Rev. H. C. Potter, Bishop of New York, preached the baccalaureate sermon, on the theme, "Devotion to home and family."

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The work of the parish of St. Clement's church, Greenville, has made such rapid progress since the coming of the present incumbent, the Rev. J. O. Ferris, that the vestry have thought it well to ask that Mr. Ferris devote his whole time to this one charge; and Trinity church, Conneautville, St. Edmund's church, Mercer, and St. Matthew's mission, Lundy's Lane, will be given in charge to some one else, in connection with some other missions in the immediate neighborhood.

The Rev. D. M. Cann has resigned the care of St. Andrew's church, Clearfield, so that he may devote his entire time to the work at Barnsboro and Patton, mining towns in Cambria Co. Clearfield will henceforward be united with the church of Our Saviour, Du Bois, and the Bishop has appointed the Rev. W. A. Henderson, priest-in-charge from July 1st. The Rev. Mr. Henderson comes from the diocese of Maryland.

Services have been revived at Meyersdale and Scottsdale, and these two points will be served during the summer and early autumn by the Rev. William Coney.

The Rev. Henry Purdon, D. D., rector of St. James' church, Titusville, sailed for England on June 21st, on the "Cymric," of the White Star Line. Dr. Purdon goes for change and rest, and will return to his parish late in August or early in September.

The annual festival and supper for the benefit of the Church Home were held on the grounds of that institution, on Thursday, June 9th. Large numbers of Church people were in attendance, and the booths for the sale of fancy goods, as well as the supper tables, found liberal patronage. The Bishop and a considerable number of the clergy of the city and suburbs were present, and the occasion was a delightful one.

Connecticut

John Williams, D.D., LL.D., Bishop
Chauncey B. Brewster, D.D., Bishop Coadjutor

The annual convention of the diocese met in St. Thomas' church, New Haven, on June 14th. At 9:30, Bishop Brewster, assisted by the archdeacons, celebrated the Holy Eucharist. The sermon was preached by the Rev. Prof. Binney, of the Berkeley Divinity School, taking as his text, Dan. xii: 4. He gave a reasonable and moderate opinion of the Higher Criticism.

The Rev. F. W. Harriman was re-elected secretary. The Bishop appointed the various standing committees. Vigorous debate ensued on several of the amendments proposed by the Committee on Canons. The amendment to make it obligatory on the wardens of each parish to report each year if the entries required by canon had been made in the parish register, was voted down by a good majority.

Connecticut took a firm stand in passing a resolution that "it is the sense of this convention that pending final action by the General Convention on the Canons concerning Marriage and Divorce, no clergyman in this diocese should solemnize a marriage of either party to a divorce during the life-time of the other party."

Greetings were sent to Bishop Williams in response to his loving address to the convention. 1,689 persons have received Confirmation during the year. Bishop Brewster confirmed over 1,500, and has visited by far the largest part of the diocese in the past seven months. Bishop Williams, in his message, alluded in most loving terms to the work of his coadjutor.

Vacancies on the boards of trustees of the Episcopal Academy, Berkeley Divinity School, and Aged and Infirm Clergy Fund, were filled by

the following persons, respectively: Bishop Brewster, Hon. Gardiner Greene, Mr. Willis F. Miller. The trustees of the Bishop's Fund reported nearly \$6,000 raised by assessments on the parishes. The trustees of the Clergyman's Retiring Fund were given authority to take measures to become incorporated.

A patriotic resolution was also adopted, heartily approving the work done by the Connecticut Sanitary and Relief Association. The convention requested the clergy of the diocese to present this work to the notice of the women of their congregations and to ask their support.

The *Standing Committee* for the ensuing year is as follows: The Rev. Drs. S. O. Seymour, Samuel Hart, John Binney, and William G. Andrews; Rev. George F. Linsley.

It was voted to raise \$11,750 for diocesan missions. The lay members of the *Missionary Society* are: Gen. E. E. Bradley, Messrs. C. H. Lawrence, H. H. Hemenway, C. E. Jackson, Walton Ferguson, and Benj. Stark,

Deputies to General Convention: Rev. Dr. E. S. Lines, Rev. Messrs. O. H. Raftery, L. W. Saltonstall, and C. E. Woodcock; Messrs. Burton Mansfield, M. W. Seymour, Benj. Stark, and J. J. Goodwin.

WATERVILLE.—The pretty little church of St. Paul's was crowded on Sunday afternoon, on the occasion of the first visit of Bishop-coadjutor Brewster. The service was read by the Rev. William Sturtevant Rafter who has been lately appointed rector of St. Paul's, and the sermon was by the Bishop. After the service the Bishop met several of the parishioners, and gave many words of kindness and encouragement.

Central Pennsylvania

Ethelbert Talbot, D.D., LL. D. Bishop

The 27th annual convention of the diocese met in St. Luke's church, Altoona, at 7:30 p. m., on Tuesday, June 14th. After Evening Prayer the Bishop read his address, in which he dealt briefly but comprehensively with the needs and prospects of the diocese. Among other topics he touched on the question of the proposed division, which has been strongly urged for the last two or three years, and while giving the proposition his hearty support, reminded the convention that it would have no prospect of success before the General Convention, until the present Endowment Fund for the support of the episcopate should be increased to at least \$100,000. Referring to the large missionary work necessary in the diocese, the Bishop recommended the appointment of a general missionary. He also alluded in fitting terms to national conditions, and suggested that the convention assure the President of its loyal support.

The convention was called to order in the Altoona Library Building, and 65 clergy with 60 lay delegates representing 32 parishes, responded to roll call. Organization was effected by the unanimous election of Mr. A. M. Clement as secretary, the Rev. Dr. Angell being appointed assistant. The following were unanimously elected: *Treasurer*, Mr. P. R. Stetson; *Lay members of the Board of Missions*: Messrs. B. F. Meyers, G. G. Farquhar, S. L. Brown, C. La Rue Munson, W. H. Sayer, and W. R. Butler.

On Wednesday, at 7 a. m., the Bishop celebrated the Holy Communion, and also held an ordination service, (recorded elsewhere). Mr. W. R. Butler, secretary of the Board of Missions, presented a very satisfactory report from that body, showing contributions to the amount of \$9,627. The board also offered a resolution endorsing the Bishop's recommendation as to a general missionary, which was adopted.

The committee to which was referred the portion of the Bishop's address relative to the division of the diocese, presented a report asking for the appointment of a committee to report to the next convention on the best line of division, and of a committee of laymen to canvass the diocese for the needed financial support. These resolutions were adopted.

The committee appointed to consider the part of the Bishop's address relative to national affairs, presented a patriotic report with a reso-

lution heartily endorsing the President's course, which was unanimously adopted, and the secretary directed to telegraph its substance to the President. In this connection a deserved tribute was paid to the zeal of the secretary on being present at the meeting, notwithstanding his pressing military duties as Lieut. Col. of the 13th Regt. now in camp at Falls church, the convention expressing its appreciation by a rising vote. They also testified in a similar way to their sense of obligation to the Rev. M. A. Tolman, president of the Standing Committee, for his efficient conduct of the business of the diocese during the vacancy in the episcopate.

After accepting the invitation of the Rev. Dr. H. L. Jones to hold the next sessions in St. Stephen's church, Wilkesbarre, the convention proceeded to the election for members of the *Standing Committee*, which resulted in the choice of the Rev. Messrs. M. A. Tolman, William P. Orrick, D.D., H. L. Jones, D.D., J. E. Pratt, and Charles Morrison; Messrs. Guy E. Farquhar, H. M. North, M.D., A. D. Holland, A. N. Cleaver, and Dr. Meredith.

The election for *Deputies to General Convention* excited considerable interest, and eight ballots were taken before the list was finally completed: The Rev. Messrs. J. F. Powers, D.D., H. L. Jones, D.D., G. C. Foley, and Rogers Israel; Messrs. W. R. Butler, H. M. North, M.D., R. A. Mercur, and C. M. Clement.

The convention adjourned after a session distinguished for its close attention to business, and the absence of speeches.

In the evening a delightful reception was tendered by Mr. F. L. Sheppard, by whom the Bishop and his family were entertained, to the members of the convention, after which the Bishop left for an extended visit to his former jurisdiction. He expects to return about the end of September.

CHAMBERSBURG.—The Bishop made his first visitation to Trinity parish, June 2d, and confirmed a class of 10, the largest in the history of the parish, another member also being confirmed in Norfolk, by Bishop Randolph, on Trinity Sunday. The chancel and school room were simply, but beautifully, decorated for the occasion by the faithful and efficient altar guild. The Bishop, after addressing the class, preached an inspiring sermon, illustrated with anecdote and historical allusion, from Acts xxvi: 19, on "Faithfulness to inspiration." The vested choir—of whom four were among the candidates—acquired themselves most creditably. An informal reception, with refreshments, was afterward given in the school room, when most of the parishioners and other citizens met the Bishop personally. Having won the hearts of all, he left on Friday morning, expressing himself highly gratified at the condition of affairs, and promising to return in the autumn for a missionary tour of the county.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

On the day of Gladstone's funeral, a memorial service in honor of the illustrious Churchman and statesman, was held at St. John's church. Addresses were delivered by the rector, the Rev. Dr. Mackay-Smith, and the Rev. R. H. McKim, D. D. Many of the other city clergy were present.

Two years ago, the rector of the church of the Epiphany, at the unanimous request of the vestry of St. Mark's, assumed temporary charge of the chapel of the Good Shepherd in that parish, the rectorship then being vacant. The Rev. Herbert S. Smith was appointed minister-in-charge, and under his earnest work the mission has greatly prospered, and is now one of the most promising in the diocese. The period for which the arrangement was made having expired, the Rev. Dr. McKim has retired from the care of the chapel. On the evening of Whitsunday he preached and took leave of the congregation. The Bishop of the diocese now assumes charge, St. Mark's having become the pro-cathedral.

The men's meeting of the Epiphany mission in South Washington, recently closed for the

season with a very enjoyable evening. The special features were the singing of national songs, a patriotic speech by the rector, and cheers for Dewey and the U. S. Navy. The meetings have continued weekly during the winter and spring, with an average attendance of over 100, and with great interest and profit to the men, many of whom were members of the class recently confirmed by the Bishop.

Western Texas

Jas. Steptoe Johnson, D.D., Bishop

The Bishop made a special visitation to the parish at Corpus Christi on Whitsunday, and confirmed a class of 14 candidates, presented by the rector, the Rev. A. J. Holworthy, this being his first class here. The Bishop expressed himself as being much delighted with the condition of the work. The people are thoroughly in earnest, and are co-operating with the rector in endeavoring to build up the Church in this part of the frontier mission field. In point of membership the church here is now the largest in the jurisdiction.

On Wednesday, June 1st, the church at Alice was consecrated by the Bishop, assisted by the Rev. Messrs. A. W. S. Garden, Samuel Thurlow, and A. J. Holworthy, the latter preaching the consecration sermon. In the evening, four candidates were presented by the Rev. Mr. Thurlow for Confirmation. The vested choir of the church at Corpus went over to Alice in a body and sang the music for the occasion, after which they were most hospitably entertained at dinner. The missions at Alice, San Diego, Driscoll, and Rockport are in charge of the Rev. Mr. Holworthy, with Rev. Mr. Thurlow as his assistant.

Marquette

G. Mott Williams, D.D., Bishop

The third annual convention of the diocese was held in Trinity church, Houghton, June 15th and 16th.

The annual meeting of the Woman's Auxiliary took place the day before, in the same church, and both the women and the delegates to the convention had the benefit of the presence of the Lord Bishop of Algoma, the Rt. Rev. Dr. Thornloe, who was the guest of the convention, and the preacher before the Woman's Auxiliary. Of the ladies there were delegates from Marquette, Ishpeming, Sault Ste. Marie, Lake Linden, Houghton, and Escanaba, and the clergy of other parishes had brought letters, reports, and pledges with them. The sessions were very inspiring and interesting. Mrs. G. Mott Williams, Mrs. Peter White, Mrs. H. R. Mather, Mrs. A. W. Meyers, Mrs. J. E. Curzon, Mrs. and Miss Hanscom, were suggested and accepted as representatives for the meeting at Washington in October. New auxiliaries were reported at Brimley, Dollar Bay, and Crystal Falls, and a junior at Stephenson. Mrs. E. B. Palmer was re-elected president, and Miss Nina Stone, recording secretary and treasurer. An effort for the United Offering was resolved upon. All reports showed increased interest, and all pledges were increased for the coming year.

The convention preacher was the Rev. Wm. Johnson, and the convention had the attendance of 13 clergy and lay delegates from 11 parishes and missions. The presence of the Bishop of Algoma was much enjoyed, and was a great benefit.

The archdeacon, the Rev. P. G. H. Robinson, was re-elected secretary and registrar, and the Rev. John W. McCleary, assistant secretary. Mr. C. H. Call was re-elected treasurer.

Deputies to General Convention: The Rev. Messrs. John E. Curzon, E. W. Jewell, Edward Warren, and J. W. McCleary; Messrs. Peter White, W. L. Williams, L. L. Hubbard, and J. W. Stone.

Standing Committee: The Rev. Messrs. John E. Curzon, J. W. McCleary, and E. W. Jewell; Messrs. John W. Stone, D. H. Ball, and L. L. Hubbard.

A committee on conference with the dioceses of Western Michigan and Michigan was appointed. The memorial of the diocese of Florida relative to a change and simplification in the

method of confirming bishops-elect, was referred to the consideration of deputies to the General Convention.

Some minor constitutional amendments were considered favorably; one fixing the date of the annual convention as the Wednesday after the 2nd Sunday in June was finally adopted. The episcopal fund was found to show additions of several hundred dollars, and its great increase by a canvass was recommended to the consideration of the Standing Committee. The treasurer's reports showed the entire expenses of the diocese, missionary and otherwise, to be about \$5,000, exclusive of parish reports not yet tabulated.

The Bishop reported 277 confirmed in the diocese, 6 deacons and 1 priest ordained, two clergy transferred and two received, 62 Celebrations of the Holy Communion by him, and 59 baptized by him. There are 21 clergy; 2 new churches had been opened. There are four postulants, one candidate for deacon's orders, and three deacons and three students, candidates for priest's orders. The Bishop reported visitations in 37 places. The rate of assessment for the ensuing year was fixed at 77 per cent. of the ordinary net income.

Many reports were made *viva voce*, and missionary advance was the spirit of the convention.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

COOPERSTOWN.—The large altar picture in Christ church, is a beautiful copy of Hoffman's "Ascension of our Lord," and the Festival of the Ascension is the day of the annual reunion of the Confirmation classes of the present rectorship. This year Gaul's "Holy City" was magnificently sung by a chorus of 50 voices, men, women, and boys; the men and boys in cassocks and cottas, and the women in black gowns. The soloists from out of town were Miss E. J. Graham, of St. Paul's, Albany, contralto; Mr. William Franklin, of St. John's church, Troy, and Master Henry Donlan, of St. Paul's church, Boston. This lad's mellow, rounded voice is in itself an aid to devotion. There are few places outside the larger cities where such a musical composition could be as finely rendered as was this. Much credit is due to Mr. H. H. Combs, the choirmaster.

Massachusetts

William Lawrence, S. T. D., Bishop

The third section of the eighth annual festival of the choir guild sang in the church of the Advent, Boston, June 8th. The choirs represented were: Advent, Boston; St. Paul's, Brockton; St. Paul's, Brookline; St. John's, Jamaica Plain; Holy Trinity, Marlboro; Trinity, Melrose; St. Mary's, Newton Lower Falls.

BRIDGEWATER.—The 150th anniversary of the building of Trinity church was appropriately observed June 16th. Morning Prayer was said by the Rev. C. H. Learoyd and the Rev. Morton Stone. At the Holy Communion, the Bishop of the diocese was celebrant, and delivered an address upon "The working doctrines of the Episcopal Church." An historical address was delivered in the afternoon, by Mr. Charles R. Crane. Addresses were made by Archdeacons Lindsay and Smith, and the Rev. Frederick Edwards, a former rector of the parish.

DEDHAM.—The church of the Good Shepherd recently observed its 25th anniversary. An historical sermon was delivered by the Rev. W. F. Cheney. Church services began here in 1873, when there were only a few houses in this part of the town. Mr. Horatio Chickering opened in a hall a Sunday school, during the rectorship of the Rev. Dr. Babcock who had charge of St. Paul's church. The present and only rector of the parish took charge in 1875. The church edifice was erected in 1876. This was made possible by a bequest of \$5,000 from Mr. Horatio Chickering, and \$3,000 from his wife. The first service held in the church was on Nov. 2nd, 1876. Mr. Cheney has faithfully and efficiently administered the affairs of the parish for 24 years.

St. Elizabeth's guild, of St. Paul's church, recently held a very successful lawn party, upon

the grounds of Mr. Robert C. McQuillen. It was very largely attended.

BOSTON.—The Rev. J. W. Nickerson, Jr., has resigned the charge of the church of the Messiah. For three years he has labored effectively in this field, and accomplished a good work. He is greatly beloved by all. The church edifice is encumbered by a large debt, and the future of the work, though hopeful, will require much patience and perseverance in bringing it to a prosperous condition. Mr. Nickerson has left it full of possibilities, and his successor will enter into his labors with encouraging signs of carrying it over this trying period of indebtedness.

Rhode Island

Thomas-March Clark, D.D., LL. D., Bishop
William N. McVickar, D.D., Bishop-Coadjutor

The 108th annual convention was held at Trinity church, Newport, June 14th and 15th, with a large attendance of clergy and laity. There are now 82 clergymen and 51 parishes on the roll. The place and time of holding the convention were memorable, for it was the 200th anniversary of the founding of the parish in which the convention met. The present Trinity church building dates from 1721, and still retains its early furnishings, its high-back, square pews, its lofty pulpit, with overhanging sounding-board, with reading desk and clerk's desk attached, its galleries on three sides, with the organ in the west gallery given by Dean Berkeley in 1729.

At the opening service of the convention, Bishop-Coadjutor McVickar was the celebrant, and the Rev. Daniel Goodwin, Ph. D., was the preacher. The convention met for organization in Kay chapel, the Bishop-coadjutor presiding. The Rev. Samuel H. Webb was re-elected secretary, and appointed the Rev. Alva E. Carpenter and George T. Hart, assistants.

Bishop Clark's annual address was read by the Rev. H. M. Stone. The Bishop gave an account of his episcopal acts during the year, and said: "In retiring from the public duties of my office, it gives me great satisfaction to know that one has been found to take up the work which I have been obliged to lay down, who will make it his first duty to lift the Church to a higher spiritual plane, and add to its members those who have consecrated themselves body, soul, and spirit to the service of Christ." The Bishop spoke feelingly of the deaths during the year among the clergy: the Rev. Robert B. Peets in California, *rector emeritus* of Emmanuel church, Newport; the Rev. Alonzo B. Flanders, late of St. Albans, Vt., but who was among the clergymen who took part in the election of Bishop Clark in 1884, and was for many years rector of St. Paul's church, Wickford; the Rev. William Packard Tucker, D.D., late archdeacon of the diocese, and the Rev. George J. Magill, D.D., for the past 23 years rector of Trinity church, Newport, by whose invitation the convention met in Trinity church. The address called particular attention to lay-readers and their appointment, and spoke in conclusion of war and the hope for universal peace.

Bishop-coadjutor McVickar, in his first convention address, gave an itemized account of his episcopal acts, reporting that 737 persons had been confirmed. He has ordained two deacons and three priests, received three clergymen and transferred one. The address closed with an appeal in behalf of the three diocesan institutions—St. Mary's Orphanage, St. Andrew's Industrial School, and St. Elizabeth's Home.

Mrs. Hope Brown Russell, of Providence, formally presented to the convention her estate on Power, Brown, and Charles Field streets in the city of Providence, to be used as the residence of the Bishop for the time being, also the household furniture belonging to her now in the house, and \$50,000 in trust, the income to be applied to the payment of taxes, repairs, insurance, and improvements. The convention, upon a rising vote, accepted the generous gift, placed the property in the hands of the board of general trustees, and directed that a suitable metallic tablet be placed upon the house.

The Board of Audit and Finance reported

that the salary of the Bishop will be derived from the income of the episcopal fund; they estimate the amount required, in addition to what is already in the treasury, for the salary of the Bishop-coadjutor and convention expenses, to be \$5,580, and recommend assessments upon the several parishes to cover that amount.

The Fund for the Relief of the Widows and Orphans of Clergy, and for Aged and Infirm Clergy, has been greatly increased the past year, by the bequest of the late James A. Baldwin, of Springfield, Mass., a brother of the late ex-Gov. Baldwin, of Michigan. In early life the family were connected with St. Paul's church, Pawtucket. The Board of Trustees of the Widows, Orphans, and Clergy Fund have received from the trustees of the Baldwin estate, \$37,955.50 (\$40,000 less succession tax and expenses), and will ultimately receive \$2,000 or \$3,000 more. The total now invested of this fund, amounts to \$67,839.1.

The Board of Managers of diocesan missions reported a church built at Sheltersville, near Woonsocket, a rectory at Wakefield, a chapel at Lafayette near Wakefield, and Calvary church, Providence; a fund has been raised for a parish house at Phoenix, and services have been kept up all the year in the 20 mission stations receiving aid from diocesan funds, and in 13 other chapels and missions not receiving aid services have been held for a longer or shorter period of time. The convention voted to raise \$5,000 for the ensuing convention year for the missionary work in the diocese.

The following *Deputies to General Convention* were elected: Rev. Messrs. C. A. L. Richards, D.D., Wm. M. Groton, E. H. Porter, George McC. Fiske, D.D.; Messrs. John H. Stiness, John Nicholas Brown, Winslow Upton, and Geo. Gordon King.

The *Standing Committee*: Rev. E. H. Porter, Rev. Drs. C. A. L. Richards, Geo. McC. Fiske, and Daniel Henshaw; Messrs. John Nicholas Brown, John H. Stiness, D. L. D. Granger, and Rathbone Gardner.

The committee previously appointed to memorialize the General Assembly of Rhode Island for the adoption of such amendments to the liquor laws of Rhode Island as would render them easier of enforcement, reported that as a result of the petition authorized by this convention, many valuable amendments to the liquor laws were adopted at the January session of the General Assembly, and are now a part of the law of the State.

Within a little more than a year, the diocese of Rhode Island has been greatly enriched by the generous bequests above noted, and that of Mrs. Gammell, of \$50,000, the income to be used by the Bishop for missionaries; making in all, upwards of \$215,000, the three most munificent gifts the diocese has ever had.

The next annual convention is appointed to be held at St. John's church, Providence, the second Tuesday in June, 1899.

Easton

Wm. Forbes Adams, D.C.L., Bishop

The Middle convocation held its spring meeting in St. Paul's church, Trappe, recently, Dean James A. Mitchell presiding. The opening service was at 7:30 P. M. The topic for discussion was "Prayer," and was considered by the Rev. Messrs. Warfield, Mitchell, and Batte, under the divisions of "Its efficacy," and "Private and public prayer." The full morning service was held the second day, and the Very Rev. Edward R. Rich, dean of Trinity cathedral, Easton, preached an interesting and appropriate sermon. In the afternoon a business meeting was held in the rector's study, at which the Rev. James A. Mitchell was nominated to the Bishop as dean for the ensuing year, and the Rev. Edward R. Rich elected as secretary and treasurer. Some interesting informal talk was had regarding the work of the convocation. At night, after a short service, the Rev. L. B. Baldwin made an address on "The Divine Love as a pattern and example in missionary work," and was followed by the Rev. Messrs. Warfield, Fitzhugh, and Kimball, on parochial work in their respective parishes. On the third day,

the Rev. Mr. Fitzhugh, at the morning service, preached an excellent sermon, and in the evening the topic for discussion, "The Christian vocation," under the parables of "The laborers in the vineyard," "The two sons," and "The marriage of the king's son," was presented by the Rev. Messrs. Rich, Fitzhugh, and Kimball. The dean closed the service with a few remarks, and with prayer and benediction.

PERRYVILLE.—A parish house has been erected here for North Elk parish, the Rev. Giles B. Cooke, rector, and is expected to be ready for occupancy in June. The Sunday school will meet in the new building, as will also the guild. The rector expects, also, to hold occasional services in it on Sundays and week days. Perryville is a growing railroad centre, and the rector and vestry have in view the building of a church here when the increase of population shall demand it.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Bishop Coadjutor

The 33d Commencement of St. Mary's Hall, Faribault, occurred June 14th. Bishop Whipple preached the baccalaureate sermon on Sunday at the cathedral, and spoke to the school in St. Mary's chapel Sunday evening. A *musical* was given Monday evening. Tuesday began with a choral service in the chapel at 10:15 A. M., and the graduating exercises followed in the gymnasium, Bishop Whipple presiding and conferring diplomas upon the 12 graduates. Miss Ellis held a reception in the afternoon, assisted by Bishop and Mrs. Whipple, Bishop and Mrs. Gilbert, and Mrs. George B. Whipple. A large number of the alumnae attended their annual meeting. The school has made an admirable record. One-half the graduating class are daughters of clergymen. The highest honors were taken by Katherine Ellen Poole, daughter of the Rev. Dr. Charles A. Poole. She was the valedictorian, and took two gold medals, the Bishop's Pinkney medal for proficiency in the English language, and the Nellie Dearborn medal for excellence in reading.

North Dakota

Jas. D. Morrison, D.D., LL.D., Bishop in Charge

The annual convocation will be held at Jamestown on June 22d, at which time Grace church, the Rev. H. J. Sheridan, rector, will be consecrated.

DEVILS LAKE.—The Rt. Rev. J. D. Morrison, Bishop of Duluth, arrived in the city on Friday, the 3d inst., and in company with the Rev. C. Turner, proceeded to Fort Totten, where services were held that afternoon. On Saturday they went to Lakota, and held service there that evening, the Bishop confirming a class of seven, and returned to this city early Sunday morning. The services at the church of the Advent on Sunday morning were unusually impressive, the Bishop delivering an excellent sermon, and confirming a class of nine. In the evening the congregation was again favored with a good sermon by Bishop Morrison. The music at both services was unusually well rendered. This church is in a very prosperous condition, being absolutely out of debt. On Monday morning the Bishop and the Rev. Mr. Turner left to hold services at Towner, Minot, Cando, and Rolla.

Long Island

Abram N. Littlejohn, D.D., LL. D., Bishop

BROOKLYN.—The last service in the old building of the church of the Good Shepherd, the Rev. Andrew F. Underhill, rector, was held on the 1st Sunday after Trinity. It is hoped to have the new edifice completed and ready for services by October 1st. The plans call for one of the handsomest and most complete church buildings in Brooklyn, and it will be equipped with all the modern accessories for effective church work. In the meantime, the rector will take a much-needed vacation.

On the evening of June 15th, at Holy Cross mission, Bishop Littlejohn administered the rite of Confirmation to a class of 15, presented by the Rev. Ernest Victor Collins, and to a class of four from the church of the Holy Com-

forter, presented by its rector, the Rev. Samuel R. Bailey. On the evening of the 17th, the Bishop visited Grace church, Conslyea st., the Rev. William G. Ivie, rector, and confirmed 25 candidates.

The vestry of the church of the Holy Trinity, the Rev. S. D. McConnell, rector, has purchased a handsome house on Pierrepont st., to be used as a rectory. This residence makes the property of Trinity very complete. It is directly back of the church on the same plot of ground, and is easily accessible to the Hall Memorial House, Dr. McConnell's study, and the church. The Rev. Reginald Pearce, of Providence, R. I., has accepted the position of assistant minister of Holy Trinity church, in the place of the Rev. Alexander Vance, recently resigned to become rector of St. Michael and All Angels'.

Dr. Lindsay Parker, of St. Peter's church, opened the exercises with a prayer, and was the principal speaker of the evening when the graduates of the Training School for Nurses connected with the Long Island College Hospital, were awarded their diplomas and medals.

CENTRAL ISLIP.—Handsome chancel windows have recently been placed in the church of the Messiah, the Rev. Robert Weeks, rector, in memory of the Rev. Reuben Riley, founder of the church, and of the Rev. W. E. Ringwalt who died a year ago, while in active charge. A parish hall has been built opposite the church.

ROCKVILLE CENTRE.—Nine candidates from the church of the Ascension were confirmed at the cathedral of the Incarnation, Garden City, on the morning of June 15th. The class was accompanied by their rector, the Rev. William E. Nies, who presented them to the Bishop.

GARDEN CITY.—The Commencement exercises of the cathedral school of St. Paul were held on the morning of June 15th. The presentation of medals was by Dean Samuel Cox, of the cathedral corporation; the presentation of prizes and diplomas by Bishop Littlejohn, who also made a short but impressive address which was received with much applause. Dean Cox, Head Master Frederick L. Gamage, of St. Paul's school, and several other well known men of the diocese, also made brief addresses. The past year has been the most successful in the history of the school. The graduates number 24. Three handsome banners were presented to the school by the directors of the Long Island Inter-scholastic League, for games won during the year. The handsome silver cup for the championship base ball team was also presented to the members of the first team.

The Rev. Dr. Henry C. Swentzel preached the baccalaureate sermon to the cathedral schools of St. Paul and St. Mary, in the cathedral of the Incarnation, on Whitsunday.

GREAT NECK.—On the first Sunday after Trinity, in All Saints' church, ordination and Confirmation services were held by Bishop Littlejohn. Dr. B. Marshall Harison, formerly an eminent Baptist minister of Brooklyn, was ordained to the diaconate. A class of 11 was presented by the rector, the Rev. Kirkland Huske, for Confirmation. A celebration of the Holy Eucharist followed, the Bishop celebrant. On the Monday following there was a meeting of the vestry to adopt plans for the parish house soon to be built on the grounds.

SEA CLIFF.—Within the past two weeks the members of St. Luke's church, the Rev. George C. Groves, rector, have raised \$690 towards defraying the mortgage debt of \$1,000 on the church building. It is thought the entire amount will be contributed and the debt cleared.

MERRICK.—The 20th anniversary of the Queens Co. missionary association was celebrated on June 15th, in the parish house of the church of the Redeemer. The Rev. J. W. Barker presided, and the Rev. Canon Bryan recorded. A business meeting was held in the afternoon. Reports were read of the mission work, and of the contributions made by different parishes throughout the county. The report of the Bible reader, who visits the prisons and

other similar institutions, was especially interesting. There was a celebration of the Holy Eucharist in the morning, the Rev. Dr. G. W. Smith, president of Trinity college, being celebrant. Dr. Smith also preached the anniversary sermon. The Rev. Kirkland Huske was unanimously elected secretary for the ensuing year. The next meeting was appointed to be held at Richmond Hill.

Michigan

Thomas F. Davies, D.D., LL. D., Bishop

In the report given last week of the annual convention of the diocese, the name of the Rev. Wm. Gordon was given as a member of the Standing Committee; it should read the Rev. Wm. Gardam.

Asheville

Jos. Blount Cheshire, Jr., D.D., Bishop in Charge

THE BISHOP'S APPOINTMENTS

JUNE

- 26. Beaver Creek; P. M., Jefferson.
- 28. Dresden. 29. Elk Cross Roads. 30. Boone.

JULY

- 1. Blowing Rock. 3. St. John's; P. M., Valley Crucis.
- 7. Candler. 8. A. M., Leicester; P. M., Grace.
- 9. A. M., Chunn's Cove; P. M., Haw Creek.
- 10. A. M., Asheville: Trinity church; P. M., St. Matthews.
- 11. A. M., Old Fort; P. M., Marion.
- 12. 13, 14. Morganton and Burke Co.

AUGUST

- 7. Murphy. 10. St. John's, Nonah.
- 11. Franklin; P. M., St. Cyprian's.
- 14. Highlands. 16. Cashier's Valley.
- 18. Brevard. 20. Bowman's Bluff.
- 21. A. M., Flat Rock; P. M., Hendersonville.
- 22. Saluda. 23. Tryon. 24. Gilreath's.
- 25. St. Paul's.

SEPTEMBER

- 9. Hickory. 11. A. M., Waynesville; P. M., Mica-dale.
- 13. Cullowhee. 14. Sylva.
- 15. Bryson City. 18. Calvary church, Henderson Co.

Celebration of the Holy Communion at all morning services. Offerings at all services for the missionary work of the jurisdiction.

Vermont

Arthur C. A. Hall, D.D., Bishop

The 108th annual convention of this diocese met in St. Paul's church, Vergennes, on June 15th and 16th, Bishop Hall presiding. A goodly number of clergy and laity was present. The Celebrations and services were held in the church, and the business sessions in the city hall.

On Wednesday forenoon, the Bishop gave his annual address. In his review of diocesan work and needs, his advice and suggestions were, as usual, timely and comprehensive. He spoke especially of the serious objections that exist against the modern system of fairs and festivals in support of the Church. We may quote from the address later. The Bishop referred to the changes in the diocese since he became bishop in 1893, and to the deaths during the past year, notably those of the Rev. Dr. Alonzo Buck Flanders, who for 30 years had ministered in the diocese, for the last 10 as rector of St. Alban's, and who filled many positions of responsibility and honor in the diocese—as secretary of the Standing Committee, one of the Bishop's examining chaplains, a member of the Board of Land Agents, and a deputy to the General Convention and two other members of the Standing Committee, Mr. Cyrus A. Booth, for 53 years a vestryman and for 28, warden of St. Paul's, Vergennes, and Mr. John White Hobart, a staunch friend of the rector and the parish of St. Luke's, St. Albans, and one of the trustees of the diocese; also Mr. Wheelock G. Veazey, for 19 years legal adviser of the Ecclesiastical Court of the diocese, as well as a trustee of the Vermont Episcopal Institute from 1886. Summary of statistics: Celebrations of the Holy Communion within the diocese, 126, outside, 34, including 16 in England; administered Confirmation to 250 candidates, on 55 occasions, within the diocese: for the Bishop of Albany, confirmed 61 persons in 6 parishes just beyond state

borders, 2 for the Bishop of Connecticut, and in England, 68 at the request of the Bishop of Bath and Wells, at St. Mary's, Ilminster; ordained 1 priest; Baptisms, 14 adults and 4 infants; marriages, 3; burials, 3; sermons, 143 in the diocese, 51 outside, including 18 in England.

The Rev. W. F. Weeks was re-chosen secretary, and E. L. Temple, treasurer, also the Rev. G. Y. Bliss as assistant-secretary. The trustees of the diocese reported the amount of trust funds as now over \$81,000; trust funds received the past year, over \$12,000; amount of funds for Aged and Infirm Clergy, etc., some \$20,000. The Episcopal Fund now amounts to over \$36,000. For the Episcopal Institute, the Bishop has received from a friend an endowment of \$2,500.

Wednesday evening was given to the missions of the diocese. The Rev. Dr. Harris made his report as diocesan missionary. Mr. Temple, treasurer, reported total receipts of the last year for diocesan missions as nearly \$8,600; of which \$2,600 came from the Board of Land Agents, \$2,000 from two members of the Missionary Committee, and the balance from parishes and missions. Every parish and mission has paid its assessments, except four small stations. The amount raised last year for diocesan missions exceeds that of any former year.

Several Canons were amended, including an amendment of the Constitution, so as to give missions and poorer parishes a better defined and enlarged liberty of representation in the convention. The convention adjourned on Thursday forenoon, after a pleasant and harmonious session. The arrangements of the rector and the parish for every accommodation of the convention and the delegates, and their hospitality, were gratefully appreciated, as shown by a cordial vote of thanks. The next annual convention is to be held at Bellows Falls, on the 3d Wednesday in June, 1899.

The elections resulted as follows: *Standing Committee:* The Rev. Messrs. Dr. Bliss, W. F. Weeks, and T. B. Foster; Messrs. J. A. Arthur, G. Briggs, and Dr. W. S. Webb.

Deputies to General Convention: The Rev. Dr. Bliss, the Rev. Messrs. W. H. Collins, D. L. Sanford, and T. B. Foster; Messrs. E. L. Temple, C. E. Parker, H. Wells, and G. Briggs.

Missionary Committee: The Rev. Messrs. B. W. Atwell, D. L. Sanford, G. Y. Bliss; Messrs. E. L. Temple, C. E. Parker, and J. F. Locke.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The annual meeting of the Woman's Auxiliary to the Board of Missions was held in the parish house of Trinity church, Staunton, June 8th; 50 delegates were present. Miss L. L. Taylor, of Norfolk, presided. Reports from the various branches were read. Addresses were made by Miss Stuart, secretary of the diocese of Virginia branch; Miss Garrett, of the mission to the Ute Indians, and Miss Taylor. The Rev. J. S. Alfriend spoke in behalf of diocesan missions. The same officers were re-elected. At the night session, held in the interest of foreign missions, addresses were made by the Rev. W. H. Page, of Japan, and the Rev. W. C. Brown, of Brazil.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop.

CITY.—At the request of the Bishop of the diocese, the Bishop of Springfield visited the parishes of Quincy on Wednesday and Thursday of last week. On Wednesday evening, he officiated in the church of the Good Shepherd, preaching and confirming 11, including one in private. Thursday morning, he celebrated the Holy Communion in the same church. In the evening, he preached and confirmed nine in the cathedral. This was supplemental to a Confirmation held on Palm Sunday, when 35 were confirmed. The Bishop was assisted in the services by the Rev. Dr. Corbyn, the venerable rector of the Good Shepherd, Dean Moore, and the Rev. Harry W. Ruffner, rector-elect of St. John's church, Decatur. Large congregations were present, and were charmed and edified by Bishop Seymour's powerful presentations of the Gospel.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

AN English paper remarks that one thing in favor of a defensive union between England and America against the rest of the world, is that they alone understand what liberty is. This comes home to those who have to live in other countries. The constant inquisition into one's age, domicile, and other particulars which we are accustomed to regard as private, though often merely formal, may be made extremely irritating. The outbreaks against the Jews are an instance in point. Even in France, where "liberty" is the first word of the national motto, the recent history of the Dreyfus and Zola affairs has afforded an object lesson to the world touching the difference between "liberty" as a fact and as a sentimental watchword. When it is said that the advance in strength and power on the part of the United States and England, and the increase of their influence in the world's affairs, are for the advantage of the human race, it is by no means meant that those two nations are, or are likely to be, directly actuated by high benevolent intentions towards the rest of mankind. That Pharisaic claim has been made, but it will not bear investigation. Even the most advanced nations will, we presume, continue to be influenced, first of all, by self-interest. But the fact remains that the principles of justice, the ideals of life, and the comprehension of what is meant by liberty, which have been attained by what we call the "Anglo-Saxon" race, must involuntarily shape its methods of dealing with subject and dependent peoples to a beneficent result in the long run. This consideration may in some measure reassure those who find it hard to reconcile themselves to the belief that aggressive warfare can ever be right.



The Name of the Church

THE proper title for "this Church" to adopt as its characteristic designation, has long been a subject of discussion. Mr. Hill Burgwin reminds us that so far back as 1844, a member of the General Convention moved "that the style and title of the Church represented in this Convention is the Protestant Episcopal Church in the United States of America," but was induced to withdraw his motion. So long ago, it would appear, there was sufficient dissatisfaction with the term, "Protestant Episcopal," to discourage any attempt to emphasize it. In 1877, a motion was made to drop these compromising words. This was perhaps the first move in a positive direction, and though it received only four votes, that number was far from indicating the strength of the feeling in the Church in favor of a change. In 1886, a resolution to expunge the name "Protestant Episcopal" from the laws and formularies of this Church, was offered by Chancellor Judd, of Chicago. An able and spirited debate followed. It was a "campaign of education". The resolution was lost by the following vote: Of the clergy representing 49 dioceses, 17 voted aye; 22, nay; 10, divided; of the laity, 44 dioceses were represented; ayes, 11; nays, 29; divided, 4. This showed remarkable progress in nine years. Moreover, it was well understood that many of those voting in the neg-

ative did so, not because they were opposed to the principle of the resolution, but because they thought the change premature at that time. There was, in fact, a very general feeling that such action ought to be practically unanimous.

Passing over other attempts in the same direction, we come to the General Convention of 1895. At this time a resolution was passed by the House of Bishops, by a "rising vote," recommending the omission of the objectionable words from the title-page of the Prayer Book. This resolution was lost in the House of Deputies, by a vote of 30 to 19, clerical, and 30 to 12, lay. The question was embarrassed by the fact that the revision of the Prayer Book had been completed in 1892, and the Standard Book had been set forth, including the old title-page. This resolution would necessarily assume the form of an "alteration of the Prayer Book," and might be described as re-opening the revision. This point was strongly urged in a minority report of the Committee on the Prayer Book. Though the objection was obviously a technical one, and it was morally certain that no advantage would have been taken of the action contemplated to propose changes in the subject matter of the Book, the bare suggestion of such a possibility was sufficient to frighten off many who were entirely favorable to the proposal.

This was not the end of the matter. By the action of both Houses, a new title was adopted for the Constitutions and Canons. Though already much discussed, and generally familiar to those who follow the important movements of Church legislation, it may be well to re-print at this time a formula which embodies the first definite action of the General Convention towards setting aside the misnomer which has so long clung to us. It is as follows: "Constitutions and Canons for the government of that portion of the Catholic Church known in law as the Protestant Episcopal Church in the United States of America." In the House of Deputies, 47 dioceses out of 53, cast their clerical vote in favor of this proposition; and 36 dioceses out of 50 cast their lay vote on the same side. Of the remaining 14 lay deputations, 6 were divided. As this action comes into the Convention of next October for final consideration, it will be seen that the name of the Church is now a practical issue, and that we have fairly entered upon a stage of this agitation which will probably conduct us to a permanent and decisive change.

Two difficulties have impeded the progress of this movement. The first, in its extreme form, is the definitely Protestant sentiment still lingering in some of the Eastern dioceses, which contends for the present title as the most correct and characteristic. Those who hold this position will, of course, hear of no change. Next come those who are, before all, conservative. Maintaining that the present name is capable of an orthodox interpretation, according to which "Protestant" is not the antithesis of Catholic, they cling to it with a sort of traditional reverence, as carrying venerable associations, and as being somehow bound up with the work of Seabury, White, Hobart, and other founders and pillars of the Church in America.

Every year, it would seem, shows a diminution of the attachment to the expression, "Protestant Episcopal," arising from these sources, and it is now admitted on almost all

sides that that name is objectionable, and that the time has nearly arrived when it should be superseded by a designation which shall more accurately define the position and claims of the Church. The difficulty which presents itself at this point is the selection of such a designation. So far, this difficulty has been a positive bar to progress. It was desirable that the new name should be arrived at by common consent. But to every name which has been suggested, objections have been made from influential quarters, and there is small approach to anything like general agreement.

Probably no expression is more familiar in popular use than "The American Church." At the last General Convention, this came out incidentally when a resolution was offered in which the words "The American Church" occurred, and an amendment to substitute "Protestant Episcopal" was lost by a vote of 222 to 82. But it may be objected that this expression lacks fullness, and possibly that it smacks of arrogance. "Anglo-Catholic" fails to differentiate between the Church in England and that in America. "The Church in the United States," or even "The Catholic Church in the United States," is somewhat clumsy, and certainly not attractive. Mr. Hill Burgwin, in *The Church Standard* of April 16th, argues strongly in favor of "The National Church of the United States," or "The National Catholic Church of the United States." The Church, he says, is "national," "essentially such in its genesis and constitution." No other claims national jurisdiction except our own. Those denominations which have a territorial organization make no claim to be national; and many have no territorial organization. The Church of Rome can hardly be considered as a national Church so long as it continues to be simply a missionary Church *in partibus infidelium*, or so long as it is governed by an ablegate sent from Rome.

One objection occurs to us: The expression, "The National Church," seems to be connected with the system of established Churches, and to suggest the union of Church and State. If we are not mistaken, this association of ideas is historical, and would infallibly be urged against such a designation. It might too easily be represented as signifying an ideal to be aimed at in the future, when the old days of State recognition shall again be brought about. Again, whatever name may be adopted, it should be one which either in itself or in some easy abbreviation, is capable of taking on a popular form. "The National Church in the United States" admits of no other shortened form except "The National Church," and it is hardly conceivable that our people could be persuaded to make use of such an expression. It could not be popularized. It might be the designation of the Church as "known in law," but it would hardly find its way, in either shorter or longer form, into the common speech of our people.

On the whole, we can probably arrive at nothing better than the title to which there has been a more general approximation in popular speech and sober discussion than any other, namely, "The American Catholic Church." As was observed in *The Church Eclectic* some months ago, the papal ultimatum against the Anglican Communion strengthens very materially the argument for a return to a proper nomenclature. Let us cease to offer even an apparent justifica-

tion for the Roman charge that we are a mere Protestant sect, by refusing any longer to be called or known, even "in law," as "Protestant." We constantly assert in the Creed our loyalty to the Catholic Church. Let us then call ourselves what we claim to be, "Catholic." How else can we better offset the arrogant claim that Rome alone is Catholic? And how can the admission that that Catholic Church is in spiritual servitude to the see of Rome, that she is not simply "Catholic," but "Roman," also, be more adequately met than by adding to our own designation the word "American"?

It has been feared by some cautious Churchmen that the assumption of such a name on our part would be attacked by those without as arrogant and offensive. But whatever may once have been the case, this objection appears at present to be baseless. *The Independent*, which may be taken as representing the general attitude of American Protestantism, has had a strong article advocating, on our behalf, this very title. It criticizes the old name as "about as divisive and un-Catholic a name as could be devised;" but it regards with high approval the name, "American Catholic Church". The word "American," it says, includes us all; nothing can be more inclusive than "Catholic." "There is nothing in this name to repel anybody." It will be a good thing, says *The Independent*, when the Protestant Episcopal Church adopts a name like this, "which, while it can really designate it, shall not flaunt its separation from the old Latin Church, nor its division in ecclesiastical government from its nearer brethren, while yet it does not seem to claim any arrogant and exclusive rights." *The Independent's* reasons may not be precisely the same as our own, indeed they may be quite the opposite; nevertheless, its hearty endorsement of a title which many of our own people have hesitated to advocate, shows most clearly that we need have no fear of any serious adverse criticism, or of wounding the feelings of our fellow-Christians by adopting, without hesitation, a proper nomenclature.



Five-Minute Talks

BY CLINTON LOCKE
CLX.

THERE was once in France, many centuries ago, a race of kings called the "Do Nothing Kings." They were thoroughly lifeless, uninterested in their kingdom's weal or woe, utterly indifferent as to whether their subjects were prosperous or miserable. All outside matters were managed by an officer who was called the Mayor of the Palace, and they spent their time in purely selfish enjoyment, with their women, eating and drinking, and carousing the hours away. But there is one thing they did do. They left a long line of descendants who have far overstepped the borders of France. They have crossed the ocean. They have traveled out West. Many of them are attached to our parishes. They are in all stations of life. Some people think all kings and rich people are "Do Nothings," but I will venture to say that Queen Victoria is a very hard working woman, and that there are very industrious dukes. I know very many rich men who are never idle, and I know a number of poor men who never work, idle, shiftless, utterly worthless.

I only concern myself now with one kind

of "Do Nothings"—those in parishes. Every rector, in his own mind, makes two broad divisions of his parish, the "Do Somethings," and the "Do Nothings." Many will say that he certainly ought to make a third division, the people who cannot do any thing. Perhaps he ought, but his experience is dead against it. He does not find that when you really want to do any thing, ill health, or want of time, or any obstacle, keeps you from it. Take ill health; history is full of the lives of sickly people who had the will to work, and who accomplished wonders. Take William the Third, of England, a wretched invalid, and read what an energetic, powerful sovereign he was. One of the most distinguished postmaster-generals England ever had was stone blind, and had been for many years before he reached his high station. There have been women who never left their beds, and yet have carried on extensive works of charity. I never found in parish experience that the women who had the most robust health were always the most useful. Take heavy daily duties. Do you suppose that rectors find that the busiest people in secular affairs are always the "Do Nothings" in Church work? By no means. In every parish there are men and women and boys who have to toil and labor in the most exhausting way. They do not have a half holiday a week, except in the heat of summer, and many not even then, and yet they find time to teach in Sunday school, to sing in the choir, to work in guilds, and to do many purely unselfish things. And there are people in the parish who are thoroughly people of leisure, and can take whatever time they choose, and they never take an hour for any one else.

Whether you are a "Do Nothing" or a "Do Something," is so greatly a matter of will, of interest, of faith and love, of devotion to God and your fellow-men, and so independent often of health or hurry, that I decline to make any third division; let it stand at two. Some may ask: Would you put me among the "Do Nothings" if I pay my pew rent, even if I do nothing more? Well, that may perhaps just take you out of that list, but is not pew renting greatly a selfish consideration? Do you not take a pew for your comfort; that your place may be assured; that you may feel you have a right to those services we all need sooner or later? Is it in your mind, "I am doing this for the glory of God and to help on His work"? I know very well that many churches could not, or think they could not, be carried on without pew rents, but if that were all, if every one stopped at that, if nothing more were done or given, what a holy ice house the parish would be! Far and wide over the land, straight up to the throne of God, would go the cry: "Behold a 'Do Nothing' parish!"

Pew taking shows some curious features, demonstrating often how little the idea of helping on the cause of God and man enters into it. Some people regularly give up their pews in the spring, and take them again in the fall, when they come back to town, utterly ignoring the fact that the expenses of the church go on the same. Ravens do not ordinarily bring rectors their beefsteaks in summer. Some people meet with reverses. They must economize, they say. What is the first thing they give up? Why, their pew of course. That is a luxury, and they can dispense with it. Some people going away for some months, to Paris, perhaps, notify the gas and water companies and the

treasurer of the parish, that the articles they supply will not be needed until they return. I have known people to take pews avowedly with the motive that it would help them to get into society.

Now I have just hinted in this paper at a great question which you ought to ask yourself on bended knees. Am I a "Do Nothing" or a "Do Something?" And I want you to ask yourself that question just now, when the parish work is closing, and you are going away for rest. A woman in Grace church used to think out before she went away, all the special collections that would be made during her absence, and leave money with the rector for them all. She surely was not a "Do Nothing." Suppose you try and follow afar off in her footsteps.



The Canon on Divorce

EXTRACT FROM THE ANNUAL ADDRESS BEFORE THE MASSACHUSETTS CHURCH UNION, MAY 10TH, 1898, BY THE PRESIDENT, THE REV. A. ST. JOHN CHAMBRE, D.D.

ONE of the most important subjects with which the General Convention must deal, a burning question at the present day, and one fraught with far-reaching possibilities for good or for evil to this Church which we love, and to the people of this whole land, is that of Divorce. The *crux* of the proposed canon—"Canon 4, of Marriage,"—is in its third paragraph: "No minister of this Church shall solemnize the marriage of either party to a divorce during the lifetime of the other party." I believe most thoroughly and unreservedly in the enactment of that law, and I should rejoice if the delegation from Massachusetts could be induced to stand by it with voice and vote.

Much has been said and written upon this matter of divorce, and with special reference to the enactment of this canon, or this third paragraph. But by no means has the subject been exhausted; and some important considerations have not been sufficiently traversed, so far as has come to my knowledge. May I hold your attention here for a few moments? I shall not attempt to discuss the whole question. That were impossible at this time. In, however, looking as we do almost exclusively at the social and legal aspects of marriage and divorce, we are failing in a clear apprehension of what is the law and mind of God from the beginning—"yesterday, to-day, and forever."

As to the divine institution of marriage, it is written (Gen. ii: 18-24): "And the Lord God said, it is not good that the man should be alone; I will make him a helpmeet for him." * * * "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh." With reference to this, our Blessed Lord said: "Have ye not read that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more [never more—*ouketi*] twain, but one flesh. What therefore, God hath joined together, let not man put asunder" (Matt. xix: 4-6). Divine institution is asserted. Indissolubility is involved.

This conception of the marriage relation did not always obtain, and a large measure of freedom of divorce prevailed among the Jews—was even permitted because of the "hardness of their hearts." So the Saviour

said; but he added, that "from the beginning it was not so"—that is, was not so allowed by any law of God. This appears throughout the Old Testament. According to its teaching, marriage is a "covenant." It is written (Mal. ii: 14): "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet she is thy companion, and the wife of thy covenant." Marriage is a covenant relation. The relation between God and His people is a covenant relation, declared indissoluble when God says (Judges ii: 1): "I will never break my covenant with you." The people of God, His Church, are His. The wife is the husband's. St. Paul says (Eph. v: 23): "The husband is the head of the wife, even as Christ is the head of the Church." Further, the Old Testament makes the violation of the covenant between God and His people to be like the violation of the marriage vow. It is adultery. See Ezek. xvi and xxiii; also Hosea v: 3-4, and 6-10.

There is absolutely nothing in the Old Testament, so far as I can discern, that, properly interpreted and understood, militates against the position and conclusion thus far reached. Marriage is a divine institution. It is an indissoluble condition. Its violation is adultery.

The New Testament agrees with the Old Testament, as might naturally be expected. We read in Matt. xix: 3-9: "The Pharisees also came to Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? He answered and said unto them, Have ye not read that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery." Taking this avowal as it reads, it is the assertion of the absolute indissolubility of the marriage relation, except (possibly) for the sin of "fornication." The modern reading, the reading, alas, of the Church largely, of "fornication," is "adultery." But this is not correct. A sharp distinction is drawn even in the common version between the offences, by the use of different words; and this is in accordance with the original. There are two words used. *Pornicea*, rendered fornication, means inconstancy before marriage. Neither in the Septuagint nor in any early profane writings, so far as I can discern, does it ever properly mean adultery. *Moikaomai* is rendered, and means, adultery. The corresponding Hebrew words carefully make the same distinction; *Zanah*, or *Taynuth*, and *Naa'ph* are never confounded. The latter is not used of the unmarried, nor the former of a wife.

Clearly, adultery does not justify divorce, so far as these words of the Saviour are in question—and if not that, then certainly no cause arising after marriage. Everywhere in the New Testament, except in this one instance, divorce is absolutely prohibited,

and for any cause whatsoever. Here in the record of St. Matthew, there is also the same absolute prohibition for any cause arising after marriage relations are entered upon. Now, Inspiration does not contradict itself, nor are the teachings of the Son of God in opposition the one to the other. It may be admitted that the Saviour allowed to the Jews this ante-nuptial sin as a justification for the putting away of a wife (not of a wife putting away her husband). St. Matthew no doubt wrote his Gospel in Aramaic for the Jews of Palestine. Its complexion is definitely Jewish in a sense which cannot be said of the other Gospels written in Greek for the Gentiles. According to Judaism, a bride discovered not to be a virgin was to be stoned to death. This law by usage became softened, but not beyond the absolute putting away with a bill of divorcement. This was on the ground that the marriage was invalid from the first, because of a sin than which a woman could not be guilty of a greater. This was especially so, since as every male birth enwrapped the Messianic hope, it was of supreme importance that the birth should be pure and legitimate. To divorce the guilty Jewish woman, and not to stone her to death, was an act of mercy and grace. Is it not reasonable to conclude that our Saviour, in calling the attention of the Pharisees to this only justifiable cause for divorce among the people of the Jewish race, thereby meant to condemn with emphasis the freedom of divorce obtaining, and to confine that one cause to that people? The other Evangelists, knowing, we may be sure, the mind of Christ, so record this interview between the Pharisees and the Son of God, as to leave no room whatever for divorce—even this exceptional clause disappears.

According to the Gospel, then, the man divorcing his wife, and marrying another, commits adultery; the woman divorcing her husband and marrying another, commits adultery; the man marrying a divorced wife, or a woman marrying a divorced husband, commits adultery; and so there is sin upon every side.

If I could venture to take your time, it could be shown how completely St. Paul is in harmony with the idea of marriage as an indissoluble state.

It is not a little remarkable that the Greek *aphistemi* gives us not only the word for a "bill of divorcement," but the word for "apostacy." Apostacy from God is a fearful thing. So it is a fearful thing to apostatize from a wife or a husband. As is the relation between our Lord Jesus Christ and His Church, so is the marriage relation. "We are members of His body, of His flesh, and of His bones." "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

The State usurps control of marriage and divorce. It makes marriage a civil contract. A civil contract, however, in any just sense, marriage is not, and was never intended to be. All that the civil power has a right to do, is to hedge around its sanctities and protect its rights. Marriage is ordained of God. If not a sacrament, it is sacramental in its nature. It existed before society, before the State. It does not depend upon the State—the State depends upon it. Marriage is at the basis of the State. Its sanction and solemnization are entrusted to the Church from the beginning. It is to the Church, therefore, that the

world must look for its preservation as a divine institution. That there should be no separation of the married, is not claimed. In some instances separation must be. Let it be separation, not divorce. Let there remain open the door of reconciliation, without the solemn farce of a re-marriage—a re-marriage of parties over whom already the Church's words have been pronounced: "Those whom God hath joined together let not man put asunder!" If the State will persist in assuming the control of marriage, let it see to all re-marriages. The Church should refuse to be a party to sin. The minister of religion is not the servant of the State, but of God and His Church. The Church is before the State, and higher than the State, as God is before all, and higher than all. The priest of the Church is to obey God rather than man.

Letters to the Editor

ANGLICAN ENDOWMENTS

To the Editor of *The Living Church*:

IN THE LIVING CHURCH, May 28th, mention is made of Cardinal Vaughan's organ challenging the right of the Anglican Church to her present endowments.

It may be of interest to the readers of THE LIVING CHURCH, and Romanists, too, for that matter, to learn that the Roman Catholic bishops of England, in 1826, issued a statement repudiating, *in toto*, the suggestion that the Roman Catholic Church in England had any claim, or pretended to have any claim, upon the property of the Church of England; their words are: "We disclaim any right, title, or pretension with regard to the same."

Romanists seem to be blessed with peculiarly short memories which need constant refreshment with actual facts. It is very doubtful if they can cite one endowment that was originally given for the sole purpose of teaching their doctrine of "Transubstantiation." Large sums were frequently left for the celebrating of Masses for the dead during the period of Roman ascendancy in the Anglo-Catholic Church, but not one penny for the propagating of the doctrine of "Transubstantiation." The Romanist hates to be confronted with facts. The above citation may be found in a work bound in vellum, entitled, "Declaration of the Catholic Bishops, the Vicars Apostolical, and their Coadjutors in Great Britain." The late Dr. Littledale mentions this fact in "Words of Truth," also.

St. Paul, Minn.

N. L. CULLEN.

REV. PETER MUHLENBERG

To the Editor of *The Living Church*:

Your correspondents are in dispute whether the Rev. Peter Muhlenberg was a Churchman. The matriculants' catalogue of the University of Pennsylvania says he was. He was in political life in Virginia at the commencement of the Revolutionary War.

Extract from above catalogue, page 11: "John Peter Gabriel Muhlenberg . . . on his return to America in 1766 studied theology and began preaching to Lutheran congregations in the neighborhood of Philadelphia. Became a clergyman, Ch. of Eng., in order to take charge of a parish at Woodstock, Va., settled mostly by Penna. Lutherans, where he remained from 1772 until 1775. Col. Cont. Army, 1775-77, and Brig.-Genl. 1777, and Maj. Genl. 1783. Chmn. Com. Safety, Va., and Mem. House of Burgesses, Va., 1774. Mem. Prov. Conv., Va., 1776."

Page 53, same catalogue: "Wm. Augustus Muhlenberg, son of Henry William Muhlenberg."

HERMAN C. DUNCAN.

MCM

To the Editor of *The Living Church*:

How shall we write in Roman numerals, the year of our Lord 1900? If we follow the present cumbersome mode, it will be MDCCCC. The an-

cient Romans would undoubtedly make it MCM. For example: An I (one) prefixed to a V (five) or X (ten), reads respectively four or nine. And by the same rule, an X (ten) prefixed to an L (fifty) or C (one hundred) will make these last to equal forty or ninety. We have thus the unit (I) and the ten (X) as prefixes; the next in order is one hundred (C), which prefixed to a D (five hundred) and an M (one thousand) will reduce those quantities one hundred, and make them four and nine hundred respectively. As the year 1900 requires an M for the one thousand, it should precede the letters for nine hundred, and these three letters, MCM, denote 1,900, Q. E. D.

There is a curious coincidence in the aggregate value of these different modes of writing 1900 in Roman letters. C is the third letter of the alphabet; D is the fourth, and M the 13th—MDCCC counted together make 29; so also do MCM. And what do the three prefixes, IXC suggest? In Latin, "the First and the Last" are the initials of Iesus Christus, divided by the cross!

A GOOD ANSWER

To the Editor of The Living Church:

There has been a warm discussion recently in some Church papers about the celibacy of the clergy. There is an appropriate remark made by his Holiness, Pope Pius IX., when a prelate objected to the appointment of Dr. Ward as professor of theology, because he was a married man: "It is a novel objection to the fitness of a man to do God's work, that he has received a sacrament of the Church which neither you nor I have received."

J. W. K.

Opinions of the Press

The Commercial Advertiser

LIFE NOT WASTED.—It cannot be said that Dr. Gibb's life was thrown away. No man's life is wasted when it is lost in setting a noble example. The death of Theodore Winthrop was bitterly mourned in 1861, but his simple, manly, unpretentious heroism kindled the fire of self-sacrifice in many hearts, and nerved many a Northern soldier to do his duty. So when a professional man in high position abandons practice, money, society, and goes to the front to serve his country, his death comes as a deep and serious lesson. It is good to be reminded that no one's position is too good, no one's material reward too great, for him to value them as nothing when service to his country for one hour is in the balance against them. This is an old lesson, yet ever new. Many brave men will have taught it before the work is done.

St. Louis Globe Democrat

A RACE OF "BETRAYERS."—"We have been betrayed!" exclaim some of the Spaniards, meaning that their government has got them into trouble, without being able to defend them now that they are in. This is an old cry, and it has some basis in fact. It was heard in 1808, when Bonaparte entrapped the imbecile Charles IV. and his weak and cowardly son who became Ferdinand VII., and kept them out of Spain several years, putting Joseph Bonaparte on the Spanish throne in the interval. It was heard often during the reigns of Ferdinand and of his daughter Isabella II., when these monarchs broke their pledges to the people. It was heard too, and heard many times, during the short career of the republic and its aliases. Under every governmental regime—absolute monarchy, military dictatorship, republic, and constitutional monarchy—which Spain has had for the past one hundred years, except during the two years' rule of Amadeus, and the eleven years' sway of Alfonso XII., Spain has been betrayed by its rulers. In fact, carrying the record backward to the death of the Ferdinand who was the contemporary of Columbus, and who put Columbus in chains, Spain has been betrayed by every ruler it has had except by Amadeus and Alfonso, and by Charles I. (the German Charles V.) and Charles III. No other civilized nation, ancient or modern, of whom history has any record, has made so large a contribution as Spain, to the world's roster of ignorant, tyrannical, treacherous, imbecile, and contemptible kings.

nical, treacherous, imbecile, and contemptible kings.

Personal Mention

The Rev. Henry Bedinger is to spend the summer months in European travel.

The Rev. Herbert E. Bowers, LL.D., preached the opening sermon of the season at All Saints' memorial chapel, Newport, R. I., on June 12th.

The Rev. Prof. Beckwith of Trinity College, Hartford, Conn., has accepted the professorship of the Literature and Interpretation of the New Testament in the General Theological Seminary.

The Rev. W. M. Beauchamp, of Baldwinsville, N. Y., is to spend a vacation, beginning this month, in Colorado Springs and Minnesota.

The Rev. Horatio Gray has accepted temporary charge of St. Peter's church, Salem, Mass., in the absence of the rector.

The Rev. Charles Judd has resigned the curacy of Christ church, New Haven, Conn.

The Rt. Rev. W. N. McVicker, D.D., Bishop-coadjutor of Rhode Island, has received the honorary degree of doctor of divinity simultaneously from the University of Pennsylvania and Columbia University.

The Rev. E. A. Osborne has accepted the chaplaincy of the 2d N. C. Regiment, U. S. Volunteers.

The Rev. James Stoddard has accepted a call to St. Andrew's church, Mt. Holly, N. J.

The Rev. Richard Whittingham has taken summer charge of Trinity church, Long Green, Md.

The Rt. Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania, has received the honorary degree of doctor of laws, from the University of Pennsylvania.

The Rev. Edwin Wickens, general diocesan missionary, desires to be addressed 752 Bryan st., Dallas, Tex., instead of North Harwood st., as formerly.

To Correspondents

R. M. H.—The Cosmopolitan University, Irvington-on-Hudson, N. Y. Write for particulars to the president, the Rev. Eliphalet N. Potter, D.D., LL.D.

MARY.—(1) The heresy of Eutyches taught that there was in Christ one Personality, and in this Personality only one nature; namely, the divine. The humanity which the Son took into Himself was altogether swallowed up. We do not suppose this heresy had much to do with the spread of the cultus of the Blessed Virgin, since Eutychianism was condemned on all hands, by the Roman Church as well as the rest of Christendom. (2) It would seem that when the Prayer Book of 1549 was issued, the English Bible was supposed to be in the hands of the people. Perhaps the old duet between the parson and clerk may have come in at that time. The clerk, or clerks, responded for the people, when the latter had no books or could not read.

Official

ALL communications for the Standing Committee of the diocese of Dallas should be addressed to the Rev. Hudson Stuck, secretary, St. Matthew's rectory, Dallas, Tex., instead of the Rev. Edwin Wickens, president, as formerly.

KENYON COLLEGE COMMENCEMENT WEEK AT GAMBIER, JUNE 26TH TO 30TH, 1898

Sunday, June 26th, ordination service, sermon by the Rt. Rev. John Hazen White, D.D., Bishop of Indiana; 7 P. M., baccalaureate sermon, the Rt. Rev. Thomas U. Dudley, D.D., Bishop of Kentucky.

Monday, June 27th, Kenyon day athletics; promenade concert.

Wednesday, June 29th, Bexley Hall Commencement. Sermon by the Rev. Geo. H. McGrew, D.D., Cleveland, Ohio; class day exercises.

Thursday, June 30th, seventieth Commencement of Kenyon College.

Ordinations

June 13th, in St. Luke's church, Altoona, Central Pa., Bishop Talbot advanced to the priesthood the Rev. Messrs. J. M. Coerr and J. W. Miller, and ordained to the diaconate, Messrs. H. W. Diller and S. K. Evans.

Trinity Sunday, at St. Paul's church, St. Paul, Minn., Messrs. Harvey Officer, Jr. and A. W. Smith were ordained deacons. Mr. Officer has been assigned to St. Philip's mission (colored), St. Paul.

May 29th, in St. Paul's church, Duluth, by the Rt. Rev. James Dow Morrison, D. D., Arthur Neville Clagett was admitted to the holy order of deacons.

In All Saints' church, Great Neck, L. I., on the first Sunday after Trinity, Dr. R. Marshall Harrison, formerly an eminent minister of the Baptist denomination in Brooklyn, was ordained to the diaconate by Bishop Littlejohn. The candidate was presented by the Rev. Kirkland Huske.

In St. James' church, Skaneateles, Central New York, on June 7th, the Bishop of the diocese admitted

the following persons to the diaconate: Messrs. W. H. Gibbons, Karl G. Heyne, and R. J. Phillips. The Rev. Dr. J. M. Clarke presented the candidates, and the sermon was preached by the Rev. F. N. Westcott, the rector of the parish.

Died

BANCROFT.—Entered into life eternal, on Tuesday, June 7th, at the residence of his sister, Worcester, Mass., the Rev. Lucius Whiting Bancroft, D. D., for 20 years rector of Christ church, Brooklyn, N. Y.

CANFIELD.—In Arlington, Vt., June 3, 1898, the Rev. Eli Hawley Canfield, D. D., aged 81 years.

CARR.—Entered into life eternal, in Philadelphia, on Whitsunday, May 29th, Lucretia Elenor, widow of Wm. Hart Carr, in the 87th year of her age.

"Blessed are the dead who die in the Lord."

GRIDLEY.—In Kobe, Japan, June 4th, 1898, Charles Vernon Gridley, Capt. U. S. S. Olympia, aged 53 years. "He died for his country."

Capt. Gridley was a communicant of St. Peter's, Hillsdale, Mich., his boyhood home, and later of St. Paul's, Erie, Pa. One year ago he visited his mother, Mrs. Ann Eliza Gridley, who resides with her surviving son at Washington, D. C. Although in poor health, Captain Gridley, in command of the Olympia, the flagship of Admiral Dewey, distinguished himself at the battle of Manila, then left for home to recuperate.

HARRISON.—Entered into rest, at Demopolis, Ala., Trinity Sunday, June 5, Mrs. Susan S. Harrison, beloved wife of the Rev. J. B. Harrison.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

KEDNEY.—May 30, 1898, at his home in Fargo, North Dakota, Louis Atwater Kedney, aged 43 years; the son of the Rev. Dr. J. S. Kedney, of the Seabury Divinity School, Fairbault, Minn.

Church papers please copy.

LITTLEJOHN.—Entered into rest, at Rochester, N. Y., Wednesday, June 1, 1898, Mary Matilda Collins Littlejohn, for twelve years the beloved matron of the Church Home, aged 74 years. Interment at Utica, N. Y., June 3d.

"Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

SISTER AMELIA.—At the Mother House, Peekskill, N. Y., on the evening of St. Barnabas' Day, 1898, Sister Amelia, of the Community of St. Mary.

May she rest in peace.

Acknowledgments

THE Rev. W. K. Lloyd, chaplain of the 3d Texas Infantry wishes to thank several of "the faithful" for sending him THE LIVING CHURCH for distribution among his flock of 1,200 men, and to ask that until they leave for the Philippines, all matter be sent to Fort Clark, Tex., instead of Austin, as heretofore.

P. S. The regiment needs that old Communion set, you have stowed away in the vestry cupboard.

Appeals

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

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign Missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBEN, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed.

Church and Parish

WANTED.—By successful and experienced schoolmaster (choirmaster and organist), somewhat infirm, position in family or Church institution. Salary proportionate to services. DAVID S. L. JOHNSON, Edgefield, C. H., South Carolina.

WANTED CLERGYMAN.—Would like a married man of middle age, energetic, and good Sunday school worker. Address: J. I. MONKS, JR., Warden, Watertown, S. D.

A NASHOTAH graduate, Englishman, of 13 years' experience, desires parish or missionary work. Living salary. Excellent references. Box 423, Hibbing, Minn.

The Editor's Table

Kalendar, June, 1898

1. EMBER DAY.	Red.
3. EMBER DAY.	Red.
4. EMBER DAY.	Red. (White at Evensong.)
5. TRINITY SUNDAY.	White.
11. ST. BARNABAS, Apostle.	Red (Green at Evensong)
12. 1st Sunday after Trinity.	Green.
19. 2d Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN BAPTIST.	White.
26. 3d Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

He Setteth His Stars in the Firmament

BY FRANCIS HALLEY NEWTON

In God's eternity of boundless space,
Ten thousand times ten thousand stars most bright
Unceasing spin, each one an orb of might
With planets glit, and each his ordered place
Doth keep; the smallest of this shining race
And feeblest is the sun that gives us light;
And of His planets that adorn the night,
How tiny is the earth, upon whose face
Men crawl like ants; and least of men am I;
Yet He who made the stars doth day by day
My wandering footsteps guide along the way,
That in the hour of death I may not die,
But from the lofty courts of heaven may hear
The mystic music of each whirling sphere.
Cleveland, Tenn.

St. Peter's Day

ST. PETER'S Day suitably follows St. John Baptist's Day, as it brings into striking contrast the personality and work of the two men, one of whom was the last and greatest of the prophets of the Old Dispensation, and the other was the first and foremost of those who, in the providence of God, were to proclaim to men the great facts of the new and better covenant, and make answer when, on the first preaching of the Gospel, it was said "unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" Accordingly, in the collect for the day, St. Peter is evidently taken as representative of the Christian ministry.

Some may suppose that in St. Paul may be found a still more striking representative of the Christian ministry. It may be so; is so. The Church of the first days evidently regarded St. Peter and St. Paul as jointly typical of Christ's ministers, and these foremost Apostles were thus associated together in the festival. In St. Jerome's Lectionary there are two Gospels and two Epistles, the one under the name of St. Peter, and the other under that of St. Paul, and the day was dedicated to both of these Apostles. There is only one vigil and one octave, which is called the Octave of the Apostles, that of St. Peter and St. Paul. This, too, was the order in the English Church before the Reformation, and is still in the Latin, and in the Eastern Church. Bishop Cosin did his best, but in vain, to have the Church return to this older order. In his Durham Prayer Book he restored the title, "Saint Peter and Saint Paul," and added to the collect, so that it should read " * * * commandedst him earnestly to feed Thy flock, and made St. Paul a choice vessel to bear Thy name before the Gentiles, make, we beseech Thee, all bishops and all other ministers of Thy Church diligently to preach Thy holy Word." This proposal of Bishop Cosin came to naught, and so in the Anglican Communion, at least, the day commemorates St. Peter only, and not St. Peter and St. Paul.

St. Peter's personality is so clearly brought out in the Gospels and in the Acts,

that it would seem a superfluous thing to dwell on those striking characteristics that had so much to do with making him what he was. All that we certainly know about him is told us in the New Testament. The incident at Antioch is the last that can be unhesitatingly affirmed concerning him, but the Lord's prophecy "signifying by what death he should glorify God," is in keeping with the almost uniform tradition of his martyrdom. Of the time and place of his death we have no certain knowledge, but from the beginning of the last quarter of the second century, the testimony to his presence and death at Rome had become quite general. It says that as he was fleeing from Rome, he had such a vision of his Lord as St. Paul had on his way to Damascus. "Lord, whither goest Thou?" were the words of the Apostle, and the reply was a question whether that Master must go to Rome and suffer again since His servants were afraid to die for His sake! As when Jesus had "looked on" the Apostle years before in the hall of Pilate, so now (the story goes) the trial of faith ended in victory, and Peter returned to follow his Lord, by being girded by another than himself, and led whither he would not at the first have gone—that is, to the cross. It is further said, that at his own request he was crucified head downwards, as being unworthy to suffer in identically the same way as did his Lord and Master. The gifted author of *Quo Vadis* makes skillful use of the legend in his really great work of fiction. Being a Roman Catholic, it is but natural that Sienkiewicz should represent St. Peter, not only as Bishop of Rome, but as full-fledged Pope. It may do in a work of fiction. The papal claims are fictional, and always have been, and yet they are still made and repeated with just as loud and confident assertion as if their fallacy had never been exposed.

The controversy is an old and weary one. As, however, the papal claims are still set forth by Roman Catholic controversialists with apparently as much confidence as ever, it cannot but be well to have every intelligent Christian know how utterly baseless are the so-called Petrine claims. The average layman will find in chapter III of Canon Curteis' book on "Dissent in its Relation to the Church of England," a brief, full, fair, and sufficient discussion of the whole matter. As it may not be accessible to many of our readers, we think they will be glad to have us make, for their benefit, a considerable quotation. He says: "The genealogy of the modern Papacy is as historically certain as any deduction from the records and monuments of past ages can possibly be. It is this: The political consequence of imperial Rome during the first four centuries of our era, gave to its bishop the primacy among bishops; the primacy of this (supposed) Petrine Church generated, in ignorant hands, the legend of St. Peter's primacy among the Apostles; the legend of St. Peter, in dishonest and designing hands, generated the papal supremacy of the Middle Ages, and the papal supremacy of the Middle Ages has generated, at last, the Jesuit theory of the personal infallibility of the Roman bishop, and his despotism, of divine right, over the very thoughts and consciences of the submissive Latin race. There are, in fact, three steps in the ordinary Romanist argument in favor of entire submission to the papal claims. First, and above all, we are confronted with the sup-

posed fact that our Lord gave a distinct and special commission to St. Peter to become prince of the Apostles. Secondly, we have the supposed fact that St. Peter was bishop of Rome, and handed on this special commission to all the successive occupants of that see. Thirdly, we are assured that, as a matter of history, the power exercised accordingly by the bishops of Rome, has been uniformly and visibly a blessed, saving, and Christianizing power, faultless in government, and infallible in teaching.

"No one will deny that owing to his bold and early confession of Jesus as the Messiah, a peculiar honor was accorded to St. Peter. 'Thou art Peter, and upon this rock I will build my Church'—this looks like a personal reward and a personal promise, and probably had its fulfillment when Peter founded the Jewish church on the day of Pentecost, and the Gentile Church in the conversion of Cornelius. Again, no one will deny that, owing to his shameful fall, a special prominence was given to him after our Lord's Resurrection. His Saviour singled him out, just as in the parable the one erring sheep was singled out, and the one lost piece of money; and 'when he was converted,' then the suspended apostolic commission was restored, with the words, 'Feed My sheep; feed My lambs.' It was not, therefore, any special designation, but rather his own natural forwardness and precipitancy, both in confessing and denying his Lord, which made him Apostle. For as to the supposed personal commission which is inscribed in colossal letters round the dome of St. Peter's church at Rome, 'Unto thee will I give the keys of the Kingdom of Heaven,' the words are explained immediately afterwards by our Lord Himself: 'And whatsoever thou shalt bind (or loose) on earth, shall be bound (or loosed) in heaven'; and this same power is accorded, on the very next page of St. Matthew's Gospel, and in precisely the same words, to all the twelve Apostles. At the very first step, therefore, at the very first link, the whole chain of argument for a special and divinely ordered supremacy in the Church gives way. A simple, natural, spontaneous primacy of personal character is all that can fairly be attributed to St. Peter, a primacy neither unrecognized nor unhonored by our Lord, but consecrated by Him to highest uses, just as he consecrated other sweet and wholesome truths of human nature." S.

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THE following sentences, quoted from Mr. Gladstone's earliest publication, express the convictions as to the Church; which he continued to maintain to the end of his life:

We follow the institution which, existing in this country for sixteen hundred years and more, was founded among us by missionaries undoubtedly apostolical; which has kept unmutated among us the Divine Word; which has handed down the performance of its offices by uninterrupted succession from man to man through a line of bishops; which has given us the primitive creeds of the Church as limits of its interpretation of Scripture; which has, with whatever admixtures of corruption, testified to the truth, and wrought righteousness among the people; which has, with whatever doctrinal abuse, never forsaken those great Scriptural positions which are brought out in her ancient symbols, and which, therefore, coming to us in the first instance with clear and sufficient marks of the Christian Church upon her, has never at any time so far degenerated as to lose those marks, as to abandon those truths and those sacraments which are appointed for the salvation of the soul. And we still bear strong, even

if unconscious, testimony to her claims in her familiar appellation, the Church of England. What more do we want?

But every sect or man now draws his own definition of things essential, and all seem to proceed upon the notion rather of making or discovering than of receiving a religion.

The Church of England gives credibility to her doctrine and clear authority to her ministrations, by the fact that she teaches no article of faith but such as have been drawn out of Scripture by the universal consent of the Church from the beginning, and that she is this day historically the same institution through which the Gospel was originally preached to the English nation, preached then, as it is preached now, by the ascertained commission of the Apostles of Christ, and through them by the Will of Christ Himself.

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THE *British Central Africa Gazette* contains a lengthy description of Mr. Hugo Genthe's visit to Livingstone's grave. The trees beneath which his heart was buried is still standing, and recently a strong fence has been erected round it, nobody knows by whom. Mr. Genthe was informed that a white man and a lady had come from the north-west of Leapata some months ago, and caused the fence to be erected. All they left to prove their identity was their initials, carved on a neighboring tree—"D." and "G. C., 31-7-'97."

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THE Bishop of Likoma writes with regard to an accident which resulted in the death of three school-boys, through the fall of a building: "At the Celebration on Epiphany morning, I saw, during the offertory, a procession of little boys making its way up to the altar steps, and found that they were the boys who had escaped safely that night when the house fell down. One brought a couple of eggs, another a pumpkin, another a basket of flour, and so on, which they wished to have laid on the altar as a thank-offering to God for their deliverance from the death which overtook their companions. Simple enough offerings, but surely not less acceptable to Him to whom they were offered than the gold and frankincense and myrrh which the kings of the East laid at the feet of the Child Jesus."

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ADMIRAL DEWEY who, by the way, is a Churchman and not a "vert" to the Roman Church, as has been reported, on the first day of May, SS. Philip and James' Day, destroyed the Spanish fleet at the Philippine Islands. St. James (St. Jago, St. Diego, and Santiago though the orthography is different, they all signify St. James,) is the patron saint of Spain, and St. Philip bears the same relation to the islands.

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THE Archbishop of Canterbury, at the close of a speech on Church Reform, delivered in the chapter house of Canterbury cathedral, referred to the progress which has been made at St. Paul's. "He well remembered the time when he was a very young man, an undergraduate at college, coming to London for the first time, and visiting St. Paul's. He was shocked with the state of worship there, and came to the conclusion that nothing could be done but abolish all deans and chapters; that no reform would serve the purpose. He had lived long enough to see how things came to right themselves in time, and no one would say that St. Paul's was not doing an admirable

work now. The lazy day of cathedrals had passed away, and he did not think the Dean and Chapter of Canterbury were wanting in endeavor to make the cathedral of real use to the city, the diocese, and the Church generally." These remarks will be better appreciated when it is remembered that Canterbury has notoriously lagged behind not only St. Paul's, but several other cathedrals, in the path of reform. Nor can much real improvement be hoped for under the present dean.

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Recreations of the Clergy

IN a work entitled "Who's Who?" some account is given of the recreations of the English clergy of the present day. From this it appears that hunting and gambling, which used to be charged against them in the last century, have become extinct. The Archbishop of Canterbury likes "light literature." The Archbishop of York is fond of riding and walking. Several bishops are devoted to the bicycle, including the occupants of such ancient and renowned sees as Ripon and Carlisle. One studies conchology and geology, two enjoy gardening, one is a collector of old books and engravings, another of coins, while the learned Bishop of Oxford devotes his leisure to "making out pedigrees and correcting proof sheets." The Bishop of Worcester likes croquet, and another occupies idle moments in writing short-hand. A large number of the clergy are enthusiastic gardeners, among whom the Dean of Rochester is the best known. Many find their recreation in travel, others in riding, cycling, tennis, and golf. Two are foot-ball players. Novel readers are numerous, and one emphatically professes his preference for those with a "good ending." One likes whist, and one, a dean, is a good amateur carpenter, and has invented an easy chair. A few take up science, but none report any devotion to sculpture, and very few to sketching or painting. Dr. Jessop takes recreation in visiting his parishioners; he also likes to "drive an old horse as far as he will go," which seems a little hard on the horse. Father Ignatius considers it recreation to take eight services a day at Llanthony Abbey church, and an eminent Nonconformist finds "amusement" in preaching. Bishop Wilkinson who has charge of the English churches in northern Europe, says that his recreation is "work." He must be a remarkable man. We wonder whether he is attractive, remembering the old adage about "all work and no play."

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The Sinking of the Merrimac

The sinking of the Merrimac at the narrow entrance to Santiago Harbor is one of those events which almost reconcile one to war, as affording an opportunity for the noblest traits of human nature. The device itself, the skillful planning of it, the scientific knowledge used in summoning to its successful accomplishment the resources of modern knowledge of nature's forces; the cool, calculating forethought, the calm indifference to danger and expected death, the eager volunteering of four hundred men for a service which required but eight, the hasty farewells between the forlorn hope and their disappointed companions who could not join the expedition, the refusal of the men to sail in under Spanish colors as though the Merrimac were a blockade-runner pursued by the American fleet, their grim determination to die under the American flag honestly flying rather than accept an additional chance of safety by sailing under false colors, the steaming deliberately into the jaws of death, the coolness of courage

which courted the double peril of deliberate shipwreck and fierce bombardment, the anxious waiting of the American fleet outside, and the still more anxious waiting of the little launch, and its final return in the gray of the dawn in the pathetic conviction that the adventurous shipmates had perished, and with no real assurance that they had not perished in vain; the audacity of the forlorn hope in surrendering themselves to the foe whom by their exploit they had imprisoned in Santiago Harbor as effectually as if they had locked and barred an iron door upon them; the chivalric recognition in the Spaniard of the bravery which had dared so much and achieved so much, his quick perception of the anxiety which his enemies would feel for their companions' fate, and his sending out a message to relieve that anxiety and give information of the safety of the adventurers— unite to present a picture of combined intelligence, skill, heroism, and generous appreciation for which we think it would be difficult to find a parallel, and impossible to find a superior, in the annals of chivalry, ancient or modern.

Two men stand out in this drama as the central figures, though not more heroic or more chivalric than the men whom they respectively represent. These men are Lieutenant Richard Pearson Hobson and Admiral Cervera. Honors will fall thick and fast upon the former—not too many, not more than he deserves. For he is apparently as modest as he is heroic; and his bravery is of that unconscious kind which constitutes the highest type. It is probable, on the other hand, that the American press will give less credit than should be given to Admiral Cervera. Americans have known that the Spanish were brave fighters, but have not credited them with fineness of feeling, and especially not with largeness of human sentiment and sympathy. Yet there is nothing finer in human nature than the capacity to see and to admire noble qualities in one who is doing you a mortal injury. If Weyler is an illustration of one type of Spanish character, it is fair to believe that Cervera is an illustration of a very different type. It is pathetic that such a man as Cervera should be fighting to defend such a policy as that of Weyler. When the war is over, we believe it will be found that Cervera's chivalric action will prove itself to be that of a peacemaker, because it will win the respect of all Americans.—*The Outlook*.

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Book Reviews and Notices

Aristocracy and Evolution. A Study of the Rights, the Origin, and the Social Functions of the Wealthier Classes. By W. H. Mallock. New York: The Macmillan Company. 1898. Price, \$3.

The well-known author of "Is Life Worth Living?" has given us a work of extraordinary ability and interest; a critique of popular current socialistic theories which no student of the subject can afford to ignore, and which few can fail to read with appreciation and pleasure. Mr. Mallock begins by showing that the fundamental error of modern sociological investigators is that, in the attempt to answer two distinct sets of questions, the speculative and the practical, they have confused the two. They have dealt successfully with the phenomena of social aggregates, considered as wholes, but they have failed to recognize that the practical problems of to-day arise out of their conflict between different parts of aggregates, and therefore social science has not proved to be a practical guide. The author begins his analysis of this fallacious reasoning by an examination of Mr. Kidd's "Social Evolution," and he is very severe in his strictures upon that once popular book. He soon passes, however, to consider the teachings of Mr. Herbert Spencer who is the "chief exponent of a radically fallacious method." Mr. Spencer holds that the chief impediment to social science is "the great-man theory," and that the true causes of all social phenomena are physical environment and men's natural character. Mr. Spencer and his followers ignore the fact that congenital inequalities of talent have much to do with social

inequalities. Mankind, taken in the aggregate, is not "composed of approximately equal units." "The man of exceptional talents and endowments cannot be eliminated from the social problem by a false hypothesis. He owes much, doubtless, to those who have gone before him, and to his environment, but this is by no means an exhaustive account of him. He is in himself a true cause of progress which the sociologist must consider. Nor can he be eliminated by a broad hypothesis of evolution. Evolution, in fact, is "the reasonable sequence of the unintended," and social evolution, as a practical matter, is "the unintended result of the intentions of great men;" and "the intended element, which originates directly in the great man, is what is of interest for practical purposes." "The social conditions of a time are the same for all, but it is only exceptional men who can make exceptional use of them and turn them into a stepping-stone on which their generation may rise higher."

After considering at some length the nature and the degrees of the superiorities of great men, the author shows that progress is the result of a struggle, not for survival, but for domination. This chapter strikes us as the very citadel of the author's logical fortifications. The misapplication of the theory of the survival of the fittest, of which social science has been guilty, is admirably shown up. Exceptional individuals promote progress by conveying their knowledge to and imposing their conclusions on others. This is true in every domain of practical life, in commerce, war, politics, and religion. Progress involves a struggle through which the fittest great men shall secure influence over others, and destroy the influence of the less fit. The mass of mankind, the laborers of the world, are the largest beneficiaries by this contest for domination. In the last division of his work, Mr. Mallock turns his attention to the Socialists and Social Democrats, the followers of Marx and Lassalle. These teachers have now learned more than their masters, and begin to recognize the place and necessary function of the great man. But herein they become inconsistent in denouncing the wage system. For if the great man is necessary to human progress, he can impress his ideas upon others, and obtain their accomplishment, only by the wage system; *i. e.*, by inducement or by slavery; *i. e.*, by coercion. The socialistic State would be a huge coercive tyranny. But the later socialists, recognizing the indispensability of the great man, propose to secure his services, not by allowing him a larger share of the productive output than the laborer receives, but by giving him greater honor, position, influence, and fame. Mr. Mallock argues conclusively that, as human nature is now and always has been constituted, such inducements would by no means be adequate to cause the man of exceptional ability to exert his talents in economic production, nor indeed in any other department of life, considered merely as pertaining to this world. And he turns neatly upon our socialist friends to point out that if these nebulous rewards of theirs proved to be, after all, a far more powerful motive of action than the acquisition of wealth, the unhonored and powerless masses would be just as discontented under Social Democracy as they now are under the guidance of their socialist teachers. Undoubtedly there are many inequalities in the existing social condition which need to be redressed, and which will be gradually redressed, but it will be done by the rational reformers who recognize the fact that the relations and positions of classes can never be fundamentally altered; that "the whole object of the democratic formulas popular to-day is to deny or obscure this fundamental truth; and no greater obstacle to general progress exists than the prevalence of the spirit which the acceptance of these formulas engenders. If there is anything sacred in the rights of the poorest wage-earners, there is something equally sacred in those of the greatest millionaires; and if the latter are capable of abusing their power, so also are the former; but nothing will tend to

prevent their abuse of it so much as the recognition that such an abuse on either side is possible" (p. 375). Mr. Mallock has presented a logical, clear, incisive, and forcible argument in support of his position. This work will add greatly to his reputation as a cogent and original thinker. He has punctured several economic and social gas bags—theories which have already produced much social confusion and irritation by the attempt to put them into practice. We heartily commend the book, especially to the clergy, too many of whom are showing a tendency to take up with dangerous social theories, and who possibly may be persuaded to walk in more sober and practical paths by the perusal of this most practical volume. There is a very full analysis of the entire argument prefixed to the work, and there is a good index at the close of it.

The Slopes of Helicon and Other Poems. By Lloyd Mifflin. Illustrated. Boston: Estes & Lauriat. Price, \$1.25.

It was a clever idea to use for the cover design of this book a cluster of the American laurel; for the woods, the fields, the hills, of his native land are dear to the poet, though he is at home in classic lands, as well. Mr. Mifflin proved himself a master of the sonnet by his previous volume, "At the Gates of Song." His new contribution to American poetry shows him equally skilled in the use of other poetic forms. There are six divisions, "Pastorals," "Sonnets," "Beneath the Raven's Wing," "Arrows of Eros," "Minor Chords," besides the one giving the title to the book—one that carries the reader "among the faint Olympians." A striking portrait of the author from a recent photograph, and ten other illustrations, add to the worth of the volume.

A French Volunteer of the War of Independence (The Chevalier de Pontgibaud). Translated and edited by Robert B. Douglas, with an engraved portrait. New York: D. Appleton & Co. Price, \$1.50.

This entertaining book is a contribution to the rapidly growing literature of the American Revolution, but from a new point of view—that of a French visitor of the period. The Chevalier de Pontgibaud was imprisoned in France at the age of 16. Escaping, he fled to America, and joined Lafayette's staff. His revolutionary experiences included the events from Valley Forge to Yorktown. He was associated with Washington, Hamilton, Burr, and others equally famous. His narrative, therefore, has a decided historic value, besides its intimate personal interest, that make its worth obvious.

Paul and His Friends. A Series of Revival Sermons. By the Rev. Louis Albert Banks. D. D. New York: Funk & Wagnalls Company. Price, \$1.50.

To those who like revival sermons and their sensational character, this volume will be welcome, but there is nothing of a sound acceptance of Christianity based upon the great principles of the Faith to be found in the book, or at least it is so glossed over with emotionalism as to lead the Churchman to the conclusion that he can find better spiritual sustenance in the sacraments and the worship of the Church. The book is well printed, and bound in an attractive style. The sermons are full of illustrations, many of which are useful, but suggestive of a surface religion rather than one of principle.

A Minister of The World. By Caroline Atwater Mason. Photogravures from drawings by W. T. Smedley. New York: Doubleday & McClure Company. Price, 50 cents.

"A Minister of The World" belongs to the *Ladies' Home Journal* library of fiction, and appeared as a serial in the columns of that magazine. It is the story of change in love and theology. The young minister leaves his first charge, in the country, to become the head of a wealthy city congregation, and later again changes to take part in the rescue work in lower New York. The descriptions of some of the characters in the country congregation will be most enjoyed, probably, by readers of taste.

THE Messrs. Harper & Bros. have begun the publication of a fine edition of W. M. Thackeray's complete works. It is called "The Biographical" edition, though, as the author desired, no formal biography has ever been prepared; but, as the publishers say, "His life is in his books, and in each book a memoir, forming an introduction to each volume, has been written by his surviving daughter, Mrs. Annie Thackeray Ritchie." The edition is printed from new type, and contains numerous illustrations by the author and by Doyle, Du Maurier, Cruickshank, and other distinguished designers. Considerable additional material and hitherto unpublished letters, sketches, and drawings by the author, are comprised in these volumes. "Vanity Fair" and "Pendennis" have already been issued in most attractive form, large page, and clear type. Other volumes will be issued, one each month, completing the series in about a year. Crown 8vo, cloth, uncut edges, and gilt top, \$1.50 per volume.

MESSRS. CHARLES SCRIBNER'S SONS have recently become the publishers of all of Dr. Trumbull's well-known books, formerly issued by *The Sunday School Times*, of Philadelphia. Among these are the following, already favorably known to the religious public, which are, in several cases, the standard authority on the subject which they cover: "Studies in Oriental Social Life," illustrated; "Friendship, the Master Passion," "Kadesh-Barnea," "The Blood Covenant," "The Threshold Covenant," "Yale Lectures on the Sunday School," "Teaching and Teachers," "The Knightly Soldier," illustrated; "Hints on Child Training," "A Lie Never Justifiable," "Prayer: its Nature and Scope," "In Tribulation, or the Blessing of Trials," "A Model Superintendent," "Principles and Practice," 6 vols. in box. The Scribners also publish the following popular works formerly published by *The Sunday School Times*: "The Impregnable Rock of Holy Scripture," by W. E. Gladstone; "Recent Research in Bible Lands: its Progress and Results," edited by H. V. Hilprecht; "Hints on Bible Study."

Books Received

Under this head will be announced all books received up to the week of publication. Further notices will be given of such books as the editor may select to review.

THOMAS WHITTAKER

Faith and Doubt in the Century's Poets. By Richard A. Armstrong. B. A. \$1.

METHUEN & CO., London

The Beginnings of English Christianity. By William Edward Collins, M. A.

THE MACMILLAN COMPANY

The Gospel According to St. Luke. By the Rev. M. F. Sadler. \$1.50.

DOUBLEDAY & McCLURE COMPANY

Tales from McClure's. War Stories of Camp and Battlefield. 25c.

GEORGE W. JACOBS & CO., Philadelphia.

A Concordance to the Book of Common Prayer. By the Rev. J. Courtney Jones, A. M.

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The Household

Jean's Promotion

BY VIRGINIA CARTER CASTLEMAN

THE new administration had taken possession of the National Capital with the usual *eclat*. Inauguration day, with its surging crowds its plumed cavalry, and stalwart foot soldiers, its decorated streets, its presidential carriage and train of brilliant equipages, had come and gone, passing like some glorious dream into a thing of memory in the minds of the thousands of eager participants. And the city had relapsed into its wonted quietude, for, save on the avenue, and a few other business streets, Washington is a quiet city, compared to some of her more Northern sisters, except on occasion of public parade, as the one above mentioned.

At certain hours of the day, however, there is no lack of hurry, and the street cars on the main lines are filled to overflowing, these hours are about nine in the morning and three in the afternoon. Then the entrances to the great government buildings are crowded with passers in and out, as the time of day may be. In the morning the faces are alert, as the passengers from suburban towns throng from the early trains to their respective offices; in the afternoon, especially of a hot summer day, these same faces wear a haggard, anxious look, either from the long confinement of the clerks within close walls, or from the haunting fear of an impending discharge—a daily occurrence in the beginning of each new administration.

Ah, the heartaches of those patient breadwinners whom neither faithful toil nor assumed Civil Service can shield from the political ax. For weeks—nay months—the White House and the Capitol had been thronged with office-seekers, and the nerves of the officials, including the great chief himself, were sorely taxed to meet the pressure of the times.

Yet the maddening rush went on, and still was to be heard the war cry, "To the victor belong the spoils!" One July morning, Jean Day, a government employe in the Pension Department, was hurrying to catch the Glen Carlin train—the 7:40 A. M.—to Washington. Glen Carlin was a pretty suburb of the capital, and was built upon a hill in the midst of woodland—an ideal country village. At the foot of the hill, through natural groves, sparkled a stream whose windings followed and crossed and recrossed the railroad for some miles below the plain-covered structure that served for station at Glen Carlin. The dew still lay upon the grass as the young woman lightly descended the footpath from the village to the temporary "depot."

Other travelers were waiting there; most of them she knew, men and women of varied ages and occupations, a part of whose daily routine was this half-hour's ride to and from the city, morning and evening, year in and year out.

A common bond united the toilers, many of whom differed politically and socially and religiously, but whose smile and greeting were, nevertheless, touched with kindness.

As a prolonged whistle heralded the coming of the train around the near curve, a young man ran rapidly down the hill, arriving in time to follow the last passenger aboard.

"Just in time!" exclaimed Jean Day, lifting her dark eyes to the newcomer's flushed face, as he settled himself into the seat beside her, fanning vigorously with the soft gray felt just removed from his head.

His was a pleasant, resolute face, framed in a mass of short, dark hair. "Just in time," he repeated softly. "Yes, breakfast was late, and there were last charges from the 'little mother.'"

"About electric cars?"

"Yes, and how to avoid sunstroke, and other things 'too numerous to mention.'" The young man spoke quickly, but with a tenderness betraying his devotion to the careworn mother whose support he had been since leaving school at twenty. He was now twenty-five, and had been a government clerk for five years, during which time he had bought a small tract of land at Glen Carlin, and had built and almost paid for a commodious frame house. His youth had been one of self-denial, of which he now began to reap the fruits.

He had retained his position in the Geological Survey through one change of administration, and stood a better chance than most of his companions for being kept on at his present post, for which he was acknowledged to be peculiarly well fitted. Still there was always uncertainty.

"Any news of examination?" he asked of Jean, as the train slowed up in crossing Long Bridge, over the Potomac.

"To-morrow is the dread appointed day," she answered somewhat soberly. Now that the flush of exercise had faded, there was a noticeable pallor in her face, and deep shadows lurked in the dark eyes, betokening the continued nervous strain; these facts her companion was quick to note.

"You've been studying at night, I see," was his comment. "Is it absolutely necessary for you to take the examination, Jean?"

"Necessray for promotion, Donald," was the low reply; then she turned the conversation to other and more trivial matters, and presently the train came to a standstill, disgorging its living freight upon the long platform of the Sixth street depot.

Once through the iron grating, the passengers set out to their respective goals; but Donald McLean walked with Jean to the nearest corner, hailed a passing car, saw her safely on board, with a smile and graceful lifting of his hat; then he turned and

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walked in the opposite direction, where lay the Smithsonian grounds.

If he were only free to spare Jean that ordeal to-morrow; free to ask her at once to share his modest home. But no! not until every cent of debt was paid, and his own employment assured beyond a doubt, would he be in a position to ask Jean to give up her own work and let him earn for both.

Two months hence the last installment of borrowed money would be returned to the Building Association; by that time, too, he would know whether his government office was to be continued, as he had every reason to believe it would, knowing he was necessary to his chief in more ways than one, and never having shown any political preferences. And Jean had meanwhile dependent upon her the little four-year-old girl, the one bright spot in a somewhat hard life. At sixteen, Jean Milton, the oldest of a large family, had married the schoolmaster of her native village. He was ten years her senior, and looked up to with admiration by the unlettered village girl. Jean was then of awkward appearance, studious, appreciative of kindness, of which she had known little in her short life, and longing for an education, that far-off, unattainable thing—to her. As to her looks, she was tall and angular, with a face whose chief attraction was a pair of wistful brown eyes. Her other features were about the average; nose, straight and well formed; mouth, a trifle large. Her clothes were ill-fitting, adding to her ungainliness; but Jean cared little about that; never having had better. Her admiration for the stoop-shouldered, blonde schoolmaster began with gratitude for his kindness in helping her over the stumbling blocks on the road to learning.

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Jean's eagerness to learn touched him, and her dark eyes wove their spell about him. It was clearly a love match, as neither had possessions. Joseph Day wooed and won the sixteen-year-old-girl, and they were married in the village church one summer noon.

Joseph and his bride went away, and after a while people forgot the romantic marriage in contemplating other "nine days' wonders." About the same time, Donald McLean bade goodby to his boyhood home, where he and Jean had been playmates and schoolmates together since babyhood, and went to college on his mother's hard-earned savings. He had been a steady, plodding student, and it was his life work to repay the "little mother's" love and care.

Nothing more had been heard of either of them in their native village, until two years after her marriage, Jean Day returned, a child-widow, you might say, to her father's home, bringing with her a dimpled baby to keep her heart young, for sorrow had already brought lines of care into her thin face. The necessity for independent toil kept her from dwelling too much upon her troubles. In the two years of married life, Jean had become her husband's equal, where she had once thought to be his inferior. He had taught her what he knew of books so far as she had had time to learn, and she was better fitted, therefore, to make her way than two years before. She had learned much, but she was to learn more, for hers was a nature to expand, and now a new world opened to her, and in consequence, a transformation took place. She obtained a government position, not a high one, of course, and by economy, managed to support herself and child in comparative comfort. City life opened to her new phases of existence, whilst it brought her new opportunities. She learned quickly the woman's art of dressing, and this added to her charm, wanting in the old days.

Face and figure gained in roundness, the color came back to her cheeks, and lustre to her eyes; and at twenty-one, Jean Day was a woman of distinguished bearing, with a face which sorrow's touch but aided in beautifying.

Little Josie was a graceful, pretty child; and for her sake, as well as because living was cheaper in the country, Jean boarded at Glen Carlin from early spring until the autumn frosts. It took close economy to make ends meet, and Jean was about to stand the examination for promotion, in hopes of an increase of salary. It was the afternoon of examination day, hot and sultry, and the clerks issued slowly from their respective buildings, to find the glow of the asphalt without more unbearable than the close atmosphere within. The pavement burned the hurrying feet, and the faces of the throng wore the familiar wilted aspect of summer toilers in the city. For the most part the crowd was silent—the silence of exhaustion. At the entrance of the Sixth street depot, Donald McLean stood waiting, his keen gray eyes scanning the incoming throng, but vainly; the face he sought was absent. Donald glanced impatiently at his watch as the porter called out the Glen Carlin train. The crowd surged forward, leaving him standing for the moment irresolute.

"I'm obliged to meet that appointment at eight," he muttered under his breath, "else I'd wait over for the late train; but Jean will understand, I know." He hurried out of the waiting room, and boarded the local

train just as it started slowly from the engine block.

At half past six Jean Day entered the waiting room, walking with the dragging step betokening exhaustion of nervous force. She sank into one of the row of benches, noticing no one, and leaned her head upon one hand, remaining motionless until the gong sounded; then she arose and entered the homeward train. Arrived at Glen Carlin, she climbed the steep hill, every breath one of pain, and once at home, even little Josie's caresses failed to rouse her from her apathy. The intense heat of the day, and the close application to the work of examination, combined with previous mental exertion, had proved too much for her; and for a week following, Jean was too ill to go to her office. But at the end of that time her youth and strong constitution asserted themselves, and she had recovered strength sufficient to take a business jaunt to the city. She had an appointment that day to meet her State senator at the Capitol. He had promised to do what he could for her promotion. Senator Mills greeted her in his usual kindly manner.

"So you passed the examination all right?" he asked. She assented. "It was hard work, I know," continued the senator, "especially this hot weather, and I see you have been suffering from the effects."

"Yes, I have been ill ever since. This is my first trip to town, but I begin to feel quite ready for work again. It was worth all the anxiety if I get the promotion, Senator Mills," and Jean looked wistfully into the great man's face.

"You don't believe in Civil Service, then?" laughed the senator. "Do you?" she flashed the answer back, giving him a keener glance than hitherto as if to wrest from him the secret which puzzles many minds to-day. His countenance was grave enough as he answered evasively: "I will do what I can for you. There is one place at my disposal, and there are—say, fifteen applicants for it. I have thought the matter over," he added, "and consider you to have the strongest claim, and therefore I think I can assure you of promotion in September, if not sooner."

"I cannot thank you enough," Jean murmured, her eye silling with tears of emotion, even as her face glowed with joy.

"It gives me pleasure to be of service to you, Mrs. Day," said Senator Mills, shaking hands with his visitor, and beckoning to the messenger to show Jean the way out. After she left he stood a moment lost in meditation.

"I hope I've done right," he mused, "but think of the disappointed fourteen."

Jean Day took a fortnight's vacation in August, carrying Josie off to the mountains with her to visit some relatives; they both returned to Glen Carlin rosy and happy.

In September Jean was back at her post, but secretly impatient for the promised promotion, which must be near. Yet the thought of leaving the familiar faces of months-past cost her a heartache now and

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hen. They had been kind friends to her, these daily companions of the dull routine. She looked across to her next neighbor, a woman grown gray in faithful service, who had been the first to befriend the young widow when she came, a stranger, to the great building with its hundreds of workers. This same kind neighbor had helped to shield the younger woman from more than one temptation of office life, and even Jean never realized fully into what depths of cynicism she might have fallen but for the quiet, strengthening influence of Miss Sarah Webb. This lady was an elderly spinster, than whom no nobler woman lived, as Jean knew well. Her salary was the same as Jean's, and out of it she managed to support herself and an invalid mother. They lived in a tiny frame house in Glen Carlin, and there by the sitting-room window, day after day, might be seen the aged mother, patiently waiting her day of release from life's ills; and surrounded by the books and flowers her daughter provided to make the hours less lonely. On bright Sunday afternoons, Miss Webb never failed to hire the old white horse from the village livery stable, and it was a familiar thing to the neighbors to see her seated beside her mother in the low phaeton, driving the invalid slowly along the country lanes. This Sunday afternoon drive was the one luxury in which the Webbs indulged, and the pleasure of that drive was something for both to remember and for both to look forward to each week.

Very few people knew about the Webbs' home life, but Jean Day was one of the few; she knew also of sundry little presents for Josie in days gone by, for Josie often found her way to sit with "Mother Webb" who was devoted to the child.

Thus the thought of a probable promotion brought to Jean some regrets; still, the uppermost feeling was one of joyful hope for the future. With promotion would come a chance of saving something for Josie's education—Jean was ambitious for the child—and there were many things she had planned to do with the increase of salary.

Meanwhile, Jean did at times reflect upon the contrast between her life and Miss Webb's, for she had a sympathetic heart beyond her years. Jean was very popular with the young people of her set, and since she had gone out of mourning her presence was sought at many little entertainments among her friends. Who could be more suitable for tableaux than Jean, with her regal beauty? and she represented in turn such personages as Cleopatra, Judith, and Charlotte Corday; in fact, no festivity at Glen Carlin was complete without her nowadays. Then she had Josie! What a compensation for sorrow, what incentive to toil, was the laughing, brown-eyed little child! And lastly, there was Donald. Jean knew he loved her, while she blushed in acknowledging the thought, and she knew he would tell her so in time. Altogether, life for her seemed bright, compared to Miss Webb's. So thought Jean more than once those September days.

It happened one morning, as she entered the office, that Jean saw two official docu-

ments, apparently similar, one upon her own desk, one upon Miss Webb's. Hers proved to be the expected promotion, and for the moment joy was the absorbing emotion; then she glanced across to her neighbor's desk, and one look into the spinster's ashen face told Jean the dreadful news without words of explanation—the other document was a discharge, no reason given, after twenty years of faithful labor.

Jean sat looking straight before her for a few moments ere a sudden resolve came into her countenance, the reflex action of the mind upon the face. Then she asked leave of absence from the new chief, walked out of the building, signaled a car, and was presently at the Capitol. Senator Mills answered her summons immediately.

"You have received your promotion?" he asked.

"Yes, I came to thank you, and to make one more request."

The Senator smiled encouragingly as she paused for breath.

"You are so kind, you will understand easily. There is a woman sitting next me who is more needy than I; she is older and has an invalid mother, and she has been in office twenty years. To-day she got her discharge. I want you to go with me to headquarters and get them to let her have my place, my promotion, if there is no other vacancy. I can get type-writing to do, if necessary. Will you do this for me?"

"Have you counted the cost, my dear madame?" It was the Senator's turn to be moved, for he knew the meaning of self-sacrifice, so rarely to be met in public life.

"Yes," she answered, simply. "I know what I am doing," and there came into her face the look of Charlotte Corday behind prison bars. But in a moment she smiled brightly again, as she added: "I know you will do it."

And so it came to pass; Miss Webb got the promotion, though Jean was not discharged; her bright beauty still gladdened the dull office. But one morning she found her desk a mass of flowers, a testimony of the appreciation of her fellow-workers for her act of unselfish love. That was a happy day for Jean, for later Donald came to ask her to share his home.

"Dear Jean," he said, "I would not have dared to ask you had you received your promotion, for then you would have been a rich woman, but now"—and he gazed proudly into her eyes:

"Your love is my promotion, Don.," she made reply.

Our Warships



are splendidly illustrated in the July "St. Nicholas" from a series of remarkably well-taken photographs of the *Maine*, *Iowa*, *Massachusetts*, *Indiana*, *Texas*, *New York*, *Brooklyn*, *Columbia*, *Minneapolis*, *Vesuvius*, etc., etc., and in the same number Lieut. Philip Andrews, U. S. N., writes of "Ceremonies and Etiquette of a Man-of-War."

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will contain much that has to do with interesting phases of the Spanish-American war.

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A historical article in the July "St. Nicholas" is devoted to the services of Benjamin Franklin at the French court during our Revolution, and it tells some amusing stories of the sturdy old republican envoy's life in Paris. "St. Nicholas" is always well filled with whatever bright pens and clever pencils can create for its young (and older) readers. It is an influence broadening beyond all that the best-equipped school or the most refined home can furnish to boys and girls.

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Children's Hour



CHOIR BOYS, ST. LUKE'S, METUCHEN, N. J.
(Six years of age.)

For His Sake

BY ANNE H. WOODRUFF

THE day for the picnic had dawned at last. The children were to meet at the church at half-past eight. Will Barstow hurried through his chores that morning, too much excited to care for breakfast.

This picnic was the event of the year. There were always a number of prizes given for running, jumping, etc., and Will was one of the champions.

By nine o'clock the conveyances were filled with happy children and their teachers, the provisions having a wagon set apart for their transportation, and the village brass band leading the van. Off they started, with noise of drum, cornet, clarinet, kettle-drum, etc., flags flying, and loud cheers from the children. A drive of eight miles brought them to the grove on the lake—a popular resort, provided with long tables, swings, pavilion, etc. They entered the grounds with a grand flourish of trumpets, or rather a rousing piece by the band.

The children scattered in every direction, while their elders busied themselves preparing the refreshments.

When all was ready, the big drum summoned all hands to dinner. After singing, "Be present at our table, Lord," they attacked the good things with a will, cake, sandwiches, lemonade, candy, fruit, disappearing as if by magic, before the hungry youngsters. It was delightful to dine in the open air, protected from the sun's rays by the spreading branches of the tall forest trees, and listen to the merry chatter of the children, and watch the steamers and sailing vessels gliding by on the blue waters of the lake.

When dinner was over, the business of the day began in earnest. First, there were races for the little ones, five years old and under. This afforded a great deal of amusement. One little tot toddled along bravely long after the rest had reached their goal. There were girls' races, boys' races, jumping matches, etc.

"Say, Will, there is a prize of two dollars

offered for the one who wins in the hundred-yard race, twelve years and under; Jack Martin is going in for it. He's awful anxious about it. Guess he wants the money pretty bad. The rest of the fellows don't count, but Jack is a tip-top runner. You can beat him easy, though."

So said Tom Saunders, Will's chum. He was a year older than Will. This talk put Will on his mettle. He hated to be beaten above all things; he cared more for that than the money.

When they were preparing for the race, he noticed Jack's eager, excited face, and suddenly remembered something he had heard his mother say that very morning about how hard up the Martins were. Mr. Martin had been ill for some time, and Mrs. Martin herself was poorly. Jack had done nobly for so young a boy. He earned what he could, they needed all they could get, and they were not the kind of people to whom one would like to offer charity.

There was a struggle in Will's heart, sharp but short. His better nature triumphed. His Sunday school teacher had asked her class to choose a motto for the year, and they had selected, "For His sake." Here was an opportunity to do an unselfish act "for His sake." He knew he could easily distance Jack, but he did not want to drop out after entering the list. While he was thinking about it, the signal was given and they were off. The way was lined with cheering, hallooing children shouting encouragement to their favorites.

"Go it, Dick! Hurry up, old fellow, or you'll get left!" "Will's ahead!" "No, he isn't"; "Yes, he is!" etc.

"I tell you Jack Martin's in! "Hurrah for Jack! Will Barstow's left this time, for sure!"

It was a fact. Will kept ahead until the goal was nearly reached, then slackened almost imperceptibly, letting Jack go in just before him.

In spite of the condolences and disappointed ejaculations of his friends, Will felt happy. He had won after all, but the victory was over self, the grandest of all victories. It was a genuine pleasure to look at Jack's bright face, and know he would receive the much needed money. And then he had a delightful secret, which only One beside himself knew. It brought God so near to feel that He knew all about it, and was pleased with him.

"It was the very best picnic we ever had," he declared to his mother when he got home.

"I shouldn't think you would say so," said his brother Frank, "when you got left so. I can't see what was the matter with you, Billy."

Will only smiled and said nothing, repeating in his heart these words, "For His sake."

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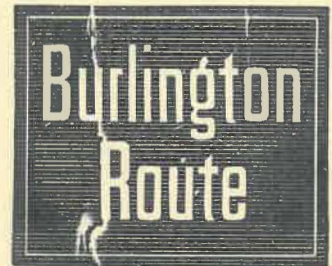
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