

Miss SV Smiley
1316 N Street
15mar01

Price, 5 Cents.

The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, JUNE 16, 1900.

No. 7.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☛ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes. Printed on rose-tinted paper.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, \$2.50 per year. If paid in advance, \$2.00. To the Clergy, \$1.50 per year.

CLUB RATES:

[50 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH QUARTERLY, \$2.75 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH QUARTERLY—a combination desirable in every family—\$3.00 per year.

The Living Church Quarterly

Containing a Church Almanac and Kalendar for the year, issued at Advent; followed quarterly by smaller issues containing the Clergy List corrected. Nearly 700 pages per year. Price; 25 cents for all.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. For distribution in churches. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

Racine College Grammar School ☛ The School that Makes Manly Boys

What constitutes true manliness in a boy? It is the symmetrical development and education of his mind, his body, and his soul—without neglecting any one of them. This is what "Old Racine" is doing and has done for nearly fifty years.

ARE NOT THESE RACINE BOYS MANLY LOOKING FELLOWS?



Graduates easily enter any University. Prospectus on application to

Rev. H. D. ROBINSON, Warden, Racine, Wis.



CHURCH CHANGES

Consult with us in regard to any Changes desired in the Church Building. Send for Photographs of work recently completed, showing important rearrangements.

Now is the time to consult in regard to such work.

J & R LAMB

EVERYTHING FOR THE CHURCH.
Memorials. Supplies.

THE COX SONS & BUCKLEY CO.

Church Furnishers and Decorators.
70 Fifth Avenue, New York City.



CHURCH and CHANCEL FURNITURE
OF ALL KINDS.
PHENIX FURNITURE CO., Eau Claire, Wis.

CHURCH WINDOWS, FURNITURE.
R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York

Cox Sons & Vining,
70 Fifth Ave., New York.

CHURCH VESTMENTS, Embroideries and Fabrics.

COLEGATE ART GLASS CO.
Established in 1860 by E. Colegate.
MEMORIAL WINDOWS AND BRASSES.
Highest award Augusta Exposition, 1891.
318 West 13th Street, New York.

LUMINOUS PRISM CO., Successors to
GEO. E. ANDROVETTE & CO.
STAINED GLASS.
27-29 South Clinton Street, - - Chicago, Ill.

Church Cushions.
We have cushioned 25,000 churches. Send for our free book. Ostermoor & Co., 116 Elizabeth St., N. Y.

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Bells, Chimes and Peals of Best Quality. Address, Old Established
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO., Cincinnati, O.

BLMYER BELL CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CHURCH BELLS CHIMES AND PEALS
Best quality on earth. Get our price.
McSHANE BELL FOUNDRY. Baltimore, Md.

Educational.

CONNECTICUT.

MISS BAIRD'S INSTITUTE FOR GIRLS,
Norwalk, Conn.

29th year. Primary, Academic, and College Preparatory courses. Music, Art, and the languages. Careful attention to morals and manners. New buildings, steam heat, gymnasium.

ILLINOIS.

ST. MARY'S SCHOOL, Knoxville, Ill.

Now in its Thirty-third Year.

Prominent Families in many States, during a third of a century, have been patrons of this Institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address,
REV. C. W. LEFFINGWELL, Rector.

WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.
Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition, \$300 per school year. Address,
REV. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

WE TEACH MEDICINE

This is quite different from offering superior advantages for the study of Medicine. Send for Circular "F."

Northwestern University Women's Medical School

333-339 South Lincoln Street, Chicago, Illinois.

INDIANA.

KNICKERBACKER HALL, Indianapolis, Ind.

A Boarding and Day School for Girls. School year begins September 26th 1900. College preparation and special courses. Enlarged grounds and new building ready in September.

MARY HELEN YERKES, } Principals.
SUSAN HILL YERKES, }

MASSACHUSETTS.

The Cambridge School FOR GIRLS

Familiarly called "The Gilman School"
aims to develop the best type of womanhood that refinement and intellectual training can produce. The ideal is the highest, and no detail is too small for the personal attention of the Director, Mr. ARTHUR GILMAN. Each course is suited to the pupil and not the pupil to the course, and the pupils are provided with such careful and kindly attention as a mother desires for a daughter when away from home.

The Manual describes the school.
No. 38 Concord Avenue, Cambridge, Massachusetts.

THIS entire building and two annexes are devoted exclusively to the work of the
New England Conservatory of Music,
Boston, Mass.

Accessible to musical events of every nature. The best masters in music, elocution and languages that money can command.

GEO. W. CHADWICK,
Musical Director.



MINNESOTA.

ST. MARY'S HALL. A beautiful, homelike school for girls. Health of pupils phenomenal. Number limited to 75. Special advantages in Music and Art. Gymnasium. College preparatory course. Certificate admits to Wellesley and other colleges. Rt. Rev. H. B. Whipple, D.D., LL.D., Rector. Miss Caroline Wright Eells, Principal. For catalogue address,
SAINT MARY'S HALL, Faribault, Minn.

Educational.

NEW HAMPSHIRE.

ST. MARY'S DIOCESAN SCHOOL FOR GIRLS, Concord, N. H.

Healthful Location, Charges Moderate, Pupils Prepared for College. Re-opens Sept. 17. Correspond with
MISS ISABEL M. PARKS, Principal.

NEW YORK.

The General Theological Seminary,

CHELSEA SQUARE, NEW YORK.

The Academic Year will begin on Wednesday in the September Ember Week, Sept. 19, 1900, with the entrance examination at 9.30 A. M. The students live in the buildings. Board, coal, gas, and care of room, \$225 per annum, payable semi-annually in advance.

Special Students admitted and a Graduate course for graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from The Very Rev. E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean.

MISS C. E. MASON'S SCHOOL FOR GIRLS

The Castle, Tarrytown-on-Hudson, N. Y. Advantages of New York City. Graduates students. Prepares for College. MISS C. E. MASON, LL.M., Prin. Send for Cat. I.

RIVERVIEW ACADEMY.

64th year. Overlooks the Hudson. Magnificent and healthful in location, with exceptionally efficient instructors, Military discipline.
J. B. BISBEE, A. M., Prin., Poughkeepsie, N. Y.

New York, New York City, 6-8 E. 46th St. ST. MARY'S SCHOOL,

Boarding and Day School for Girls. Collegiate, Preparatory, Primary Classes, College Certificates. Advantages of New York City. Gymnasium, Roof Garden, Otis Elevator.

OHIO.

KENYON MILITARY ACADEMY, Gambler, Ohio.

One of the oldest and most successful boarding schools for boys. Close personal supervision. Prepares for all colleges and technical schools. Flexible two years business course. Illustrated catalogue free. The Regents.

PENNSYLVANIA.

ST. LUKE'S SCHOOL, Bustleton, Pa. (Near Philadelphia.)

No boy prepared by us for college examination has ever been rejected. A home school; number limited. Remarkably healthful situation. Campus of seven acres. Canoeing, swimming, skating, golf. Gymnasium. For illustrated catalogue address, CHARLES H. STROUT, Principal.

VIRGINIA.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, Near Alexandria.

For Boys. The 62d year opens September 26, 1900. Catalogue on application.

L. M. BLACKFORD, M.A., Principal.

WISCONSIN.

GRAFTON HALL, School for Young Ladies, Fond du Lac, Wis.

College Preparatory, and Graduate Courses. Special advantages in Languages, Music and Art. Modern Equipment.—Individual Rooms.

Refers to Rt. Rev. C. C. Grafton, S.T.D., Bishop of Fond du Lac; Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette; Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri; Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana; Rev. D. Parker Morgan, D.D., New York; Gen'l. E. S. Bragg, Fond du Lac. Address:
REV. B. TALBOT ROGERS, M.A.,
Warden.

KEMPER HALL, Kenosha, Wis.

A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1899. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address,
THE SISTER SUPERIOR.

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis.

A Church school for boys. Situated in the beautiful lake region of Waukesha County. Course, Classical, Scientific, Business.
For catalogue address,
Dr. SIDNEY T. SMYTHE,
Delafield, Waukesha Co., Wis.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
REV. H. D. ROBINSON, Warden, Racine, Wis.

The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, JUNE 16, 1900.

No. 7



News and Notes



THE situation in China is most serious. The far Eastern question has been the one subject upon which newspaper correspondents might always rely for sensation for at least two generations past, and seldom was there a month in which, in case of scarcity of news, international rumors of one sort or another were not served up for the delectation of the public. Apparently the cry of, "Wolf! Wolf!" so often made, is warranted at last. What was originally supposed to be only one of the periodical rebellions against a weak and powerless government is now generally admitted to be much more than this. It now appears certain that this uprising is directly instigated by the Empress Dowager for the suppression of Christianity and the forcible deportation of all foreigners. The Chinese Imperial government has not only neglected to take any sufficient steps looking toward a suppression of this rebellion, but has even censured the one Chinese general who had been energetic in his endeavor to suppress it, has placed sympathizers in military command, and has raised objections to and created difficulties in the action of the powers in the matter.

Each of the European powers, and also the United States and Japan, have landed small forces of marines which have proceeded to Peking for the immediate purpose of protecting their own subjects and incidentally, if need be, to preserve order among the native population. The war ships proceeded from the sea-port town Taku up the Pei-ho River to Tientsin, where they embarked and proceeded over-land to Peking. Much of the railroad has been destroyed at the hands of the natives, and several hundred native Christians have been barbarously killed. The S. P. G. mission of the Church of England, working in the Diocese of Northern China, under Bishop Scott, has given two martyrs in the persons of the Rev. Harry V. Norman and the Rev. Mr. Robinson, English clergymen, both of whom were murdered and their bodies shockingly mutilated. On Sunday it was reported that the American mission buildings at Tung-Chau, twelve miles from Peking, had been looted and burned, and 75 native Christians killed, some being burned alive. The insurrection is rapidly extending southward. Our own American Church missions are as yet unaffected.

The policy of the United States government is to protect American citizens in the disaffected portions, but not to unite with the other Powers in the forcible suppression of the rebellion so far as natives only are concerned. Very likely this policy is one to which it is necessary to adhere, since otherwise the United States would very likely be involved in serious entanglements in case permanent occupation by foreign nations becomes necessary. It is, however, to be fervently hoped that the Powers interested will be able to terminate the rebellion with or without the consent of the Chinese government, at an early date. The nations most directly concerned are Russia, England, France, and the United States. The jealousies between the Powers are such that Russia would hardly be permitted directly and alone to intervene, France is too closely associated with Russia to be disinterested, England is powerless through her African troubles, even though objection by Russia should be waived; and the United States, whose intervention would be welcomed by all the Powers, unless it is true that Russia has sinister designs, is adverse to taking the step. A Russian chapel was reported to have been destroyed on Sunday, and Russia now declares that if the Powers do not act, she will do so single-handed. In the latter event the precedent of the British occupation of Egypt would no doubt be followed, and the Russian dream of the administration of Imperial China would be realized. The

near proximity of the disaffected area to Siberia, the time of the uprising, when England is powerless to intervene, the recognized Russian affiliations of the Dowager Empress and of Li Hung Chang, and the well-known Russian ambition, give some color to the rumor that Russian intrigue has fanned the flames of discontent. On the other hand, it is highly improbable that Russian influence can have been the immediate cause of the trouble, since it is traced quite sufficiently to the Dowager Empress and to the anti-foreign and anti-Christian prejudice of the natives.

On Tuesday of this week was published what purports to be an appeal from the imprisoned Emperor to the Powers for relief, and it is also reported that the Empress has fled for safety to the Russian legation.

WHAT began as a strike by street car employes in St. Louis, is now a riot and, in fact, a rebellion against constituted authority. The actions of the strikers and their sympathizers have been so many and so barbarous that it is difficult to see how even a vestige of public sympathy can remain with them, even though there may have been a possible cause for such sympathy at the outset. It is a gloomy outlook for the future of this government, when in instance after instance that arises, strikes are invariably accompanied by lawless action, and almost as invariably the weak politicians at the head of the local governments fail to act with the energy requisite to the maintenance of the peace. Gov. Stephens, of Missouri, has up to this time refused to supply troops, though St. Louis could hardly be in more dismal straits if she were threatened with the appearance of a hostile army. It seems strange that reputable workingmen do not see, that by invariably acting riotously during strikes, they are paving the way for all strikes to be alike forbidden by law as acts of sedition. Practically they have already become such, since, as Judge Jenkins of the United States Court once remarked, he had yet to hear of a peaceful strike, unaccompanied by lawless acts.

IT is reported that a French syndicate has been formed with the object of extending the present Siberian Railroad system northward to the Bering Strait, and thus, by bridging between the islands to cross to Cape Prince of Wales, in Alaska, utilizing the Diomed Islands, which lie in the midst of the Strait. It is said that the water in the straits is shallow and the islands not farther apart than the width of the British Channel from Calais to Dover. The work would be accomplished, it is said, by means of convict labor from Siberia. Whether such a feat of engineering is within the range of possibilities is uncertain. If eventually the scheme should be carried out, which may perhaps be open to serious doubt, but which no thoughtful person would venture to say is absolutely impossible, a traveler would ultimately be able to start from New York and to land in any of the capitals on the continent of Europe, and not travel otherwise than by rail.

FOLLOWING on the British occupation of Pretoria, there has been very little news of moment from the scene of the South African conflict. The British prisoners that had been kept in that city had been successfully removed with the Boer army under Gen. Botha, apparently having been enticed away on the promise of exchange rather than by forcible deportation. To

what point President Kruger has escaped appears to be uncertain.

THE final adjournment of Congress occurred on Thursday, making the session to be the shortest of any "long" session for many years. Notwithstanding, however, there has been more business accomplished than in the case of almost any other Congress up to the time of adjournment of its first session. Little

of special interest was accomplished in the last few days except the passage of the Appropriation Bills, the only one of which caused serious dispute being that appropriating money for naval purposes. The session appears to have ended with the best of feeling between the members, who have now opportunity to spend the rest of their time before the November election, in looking after their own personal interests and those of their parties.

Diocesan Conventions.

WESTERN MICHIGAN.

THE 26th Annual Convention of the Diocese assembled in St. Paul's Church, Muskegon, for worship at 8:30 a. m., Wednesday, June 6th, Rev. Messrs. W. H. Osborne and H. P. Vicborn officiating at morning prayer. The convention was called to order at 8 a. m. by Bishop Gillespie. After the usual preliminary business, Holy Communion was celebrated by the Bishop, assisted by the Rev. Dr. Wm. H. Van Antwerp, Rev. J. N. Rippey, M.D., and Rev. Woodford P. Law. The Bishop of the Diocese gave an earnest address, thanking God for favors past and urging the clergy to renewed zeal in the future. The Rev. J. N. Rippey, M.D., was re-elected as secretary of the convention, and he appointed the Rev. Norman Harrison as his assistant. The Bishop in his address, speaking of discouragements, closed by alluding to some hopeful signs, saying:

"These are the silver lining of the cloud that hangs over us, in slowly added churches and clergy, in missions creeping on so slowly that the day of self-support seems very distant, in income from funds failing. The spiritual increase is not to be put in figures and facts. We must rely on blessed promises 'My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' We are responsible for the unwearying toil, 'instant in season and out of season,' for 'the work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father,' that 'the Church and no member thereof do take any hurt or hindrance by reason of our negligence;' but all must be under the stimulus, 'every man shall receive his own reward,' we may interpolate, not according to the size of his parish, the number in his confirmation class, the items he may have for the Church press, but 'according to his own labor.'

"Seems it to thee a niggard hand
That nearest Heaven has bid thee stand.
The ark to touch and bear;
With incense of pure hearts' desire
To heape the censur's sacred fire,
The snow-white Ephod wear?"

A preliminary meeting was held on Tuesday evening, at which an excellent address was given by the Rev. J. C. H. Mockridge, of the Church of the Messiah, Detroit, on Business Methods in Sunday School Work. This was followed by a general discussion which showed the deep interest taken by all the clergy in the Sunday School Work of the Church.

Wednesday afternoon, routine business was attended to until four o'clock, when the elections became the order of the day.

The following officers were elected: Treasurer, Mr. E. T. Montgomery; Registrar, Rev. A. E. Wells; Chancellor, Mr. Jacob Kleinhans. Standing Committee: The Rev. Messrs. Robt. R. Claiborne, J. N. McCormick, H. F. Gairdner, and Wm. H. Van Antwerp, and Messrs. J. D. Burns, Wm. J. Stuart, and Jacob Kleinhans. Members of the Missionary Council: The Rev. J. N. McCormick and Mr. A. C. Torrey.

The invitation of the rector of St. Mark's Church, Grand Rapids, was accepted, and the next convention will be held in that parish on the first Wednesday in June, 1901. The Rev. Woodford P. Law commended the General Clergy Relief Fund to the members of the Diocese and expressed a hope that an adequate pension fund for the clergy might eventually be established. Should every clergyman in the American Church send an offering annually it would encourage the laity to go and do likewise.

Wednesday evening the Convention assembled to listen to the reports of the Secretary and Treasurer of the Board of Missions. Addresses on missionary work were made by the Rev. Herbert Sowerby of Coldwater and the Rev. Thos. Beeson of Greenville. Encouraging reports were made by a number of the missionaries. Miss Mary A. Milner, missionary of the Diocese, made her report and also presented that of Mrs. Lenora I. Butterfield, President of the Woman's Auxiliary. The list of pledges was read and regret was expressed that the prospective income would be smaller than last year.

The following resolution appended to the report of the Secretary of the Diocesan Board voiced the sentiments of the members of the Convention:

"That, whereas the Board of Managers of the Domestic and Foreign Missionary Society of the Church has notified the Diocese, through the Bishop, that the appropriation for the fiscal year 1900-1901 will be \$1,040, a reduction of 20 per cent. from the amount allowed in previous years; and

"Whereas, in the communication referred to, we are informed

that this action is in accordance with the declared policy of the Board, gradually to withdraw all appropriations from organized Dioceses,

"Resolved, therefore, that the Convention of the Diocese of Western Michigan, now assembled, enter its earnest protest against this action, and by this action places itself upon record as considering such a policy, applied indiscriminately, to be unfair to the weaker Dioceses, and unwise and dangerous in its bearing upon the Domestic missions of the Church."

Thursday morning, the Bishop noted the decease of Bishops and mentioned the death of the late D. G. Robinson of Hastings, aged 89, and James Parsons late of Marshall, aged 92. An appropriate minute was presented by the Rev. Dr. Van Antwerp on the death of the latter.

In the report of the Committee on Christian Literature, THE LIVING CHURCH was commended and *The American Churchman*, of the Diocese of Fond du Lac, as well as *The Church Helper* of this Diocese. The Committee on the State of the Church commended the efficient labor of Miss Milner, the woman missionary.

The Convention accepted the invitation of the Superintendent of Hackley Training School to visit the institution after adjournment. The ladies of St. Paul's Church, Muskegon, furnished delightful lunches, and the convention music furnished by the vested choir was unusually good.

SOUTHERN VIRGINIA.

THE 7th annual council of the Diocese of Southern Virginia met in St. Paul's Church, Lynchburg, on May 29th and closed on May 31st. The meeting was largely attended by both clerical and lay delegates, and much interest was manifested throughout, though mostly routine business was transacted. The Bishop's annual address was very encouraging. The country churches seem not so prosperous, owing principally to the fact of so many families moving to towns and cities. Beautiful allusion was made to the death of Bishop Jackson. He said that though the latter had passed through such sad and trying experiences, his beautiful faith in God that he had preached, never forsook him. He never uttered a murmur against any one.

The interest of the meeting was greatly increased by the inspiring addresses made by the Rev. W. Dudley Powers, D.D., Secretary of the American Church Missionary Society; the Rev. C. T. Wilson of Church Missionary Society of England; Rev. J. A. Ingle of China, and others. A resolution was unanimously passed providing that an Episcopal Fund of \$100,000 be raised, and soliciting subscriptions to this fund will be begun at once.

The Standing Committee was elected as follows: Rev. Messrs. T. M. Carson, J. J. Lloyd, R. J. McBryde, Messrs. C. M. Blackford, R. T. Craighill, M. P. Burks.

On June 1st, an all-day session of the Woman's Auxiliary to the Board of Missions was held in connection with the Council. At this meeting Miss Irene P. Mann made an address on her work in Japan that she hoped to resume as soon as she is restored to health. The trend of all addresses as well as of letters read from many missionaries was the great need of more workers in all the fields.

FOND DU LAC.

QUARTER-CENTENNIAL CELEBRATION—THE BISHOP PROTESTS AGAINST THE ACTION OF THE BOARD OF MANAGERS.

THE Diocese of Fond du Lac held its twenty-sixth annual Council on Tuesday and Wednesday, June 5th and 6th, in the Cathedral Church of St. Paul, Fond du Lac.

As is usual in this Diocese, there were a number of celebrations of the Holy Eucharist in the two chapels of the Cathedral and in the chapels of the Cathedral Choir School, Grafton Hall, and of the Sisters of the Holy Nativity.

The Council was called to order in the Cathedral at 9 a. m., with the Bishop in the chair. After the roll-call of the clergy and parishes and missions and the appointment of the credential committee, the Council took a recess for the conciliar celebration, which this year was preceded by the consecration of the Cathedral.

After the beautiful service was ended, the Council re-assembled and transacted the business brought before it.

The officers elected are as follows: Secretary, the Rev. Lucius D. Hopkins, Sheboygan; Assistant Secretary, the Rev. Daniel C. Hinton, Plymouth; the Standing Committee: the Rev. William Dafter, D.D.,

Appleton, President; the Rev. Lucius D. Hopkins, Secretary; the Rev. Newell D. Stanley, the Rev. A. Parker Curtis, Mr. James B. Perry, Maj. Edwin R. Herren, Mr. Geo. L. Field. Treasurer, Mr. Ernest J. Perry, Fond du Lac; Treasurer Board of Trustees, Mr. James B. Perry, Fond du Lac; Registrar, Sister Anna Hobart, Fond du Lac.

The Bishop in his annual address reported that he had confirmed 394 within the Diocese and 28 outside; offered the Holy Sacrifice 184 times; ordained one deacon and two priests; delivered within the Diocese 174 sermons and addresses; laid the corner-stone of one church and consecrated two; and had done considerable work outside of the Diocese. He spoke of the proposed new churches at Oconto, and Manitowoc, and of a chapel and guild hall at Riverside, and of Grafton Hall, which magnificent building is nearing completion, and of the organization of a new mission at Florence.

After speaking of what had been raised for missions both for the Diocese and in general, he said: "We can do much better than this. Indeed we must do so, or else close some missions or diminish the amount given our missionaries. For we have received notice from the General Board that it has resolved to diminish its grants to the mission work in organized Dioceses 20 per cent this year and to continue to do so until the whole amount is withdrawn. We have addressed a strong letter of remonstrance to the Board. It does not seem just, that because some Dioceses like our own have assumed the responsibility of supporting their own Bishops and so relieve the General Board of the expense of supporting a missionary, that therefore its small pittance should be diminished. It would seem rather to be a reason why Dioceses like our own, as fully missionary as any, should be the more amply sustained."

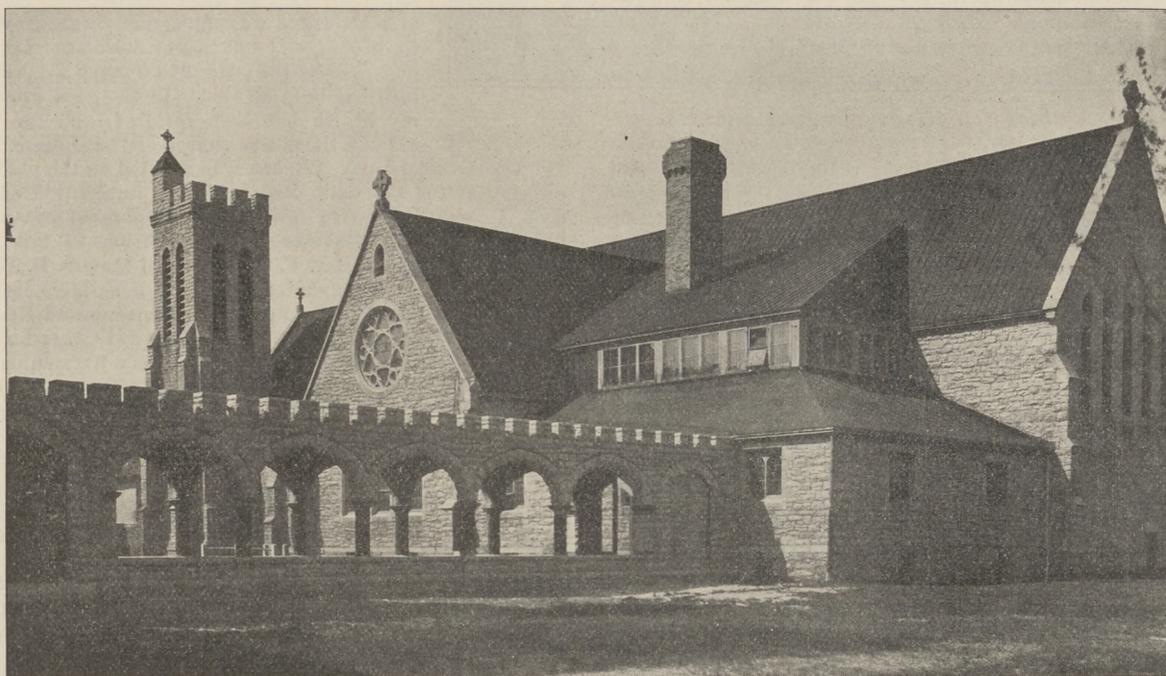
On the second day of the Council a service commemorating the twenty-fifth anniversary of the organization of the Diocese was held

At the celebration of the Holy Communion following adjournment, the Bishop celebrated, assisted by Archdeacon Hall and the Rev. H. Ashton Henry. In place of the usual sermon the Bishop delivered his triennial charge, entitled "The Diocese, its functions and duties."

On re-assembling after luncheon, various matters were attended to by the Convention, among which was the election of a committee on Constitution and Canons. This was in accordance with a resolution of 1899 and consisted of five members, three clergy and two laymen, elected to serve respectively from five years to one year. The committee finally elected consists of the Ven. Archdeacon Hall, the Rev. Dr. Spalding, the Rev. J. Leighton McKim, Hon. G. G. Bradford, and Mr. George A. Elliott. A new canon on "mission stations" was introduced by the Rev. Dr. Spalding and referred to the committee for its action.

The former Standing Committee was re-elected, as follows: The Rev. H. A. Henry, Pres.; the Rev. K. J. Hammond, Sec'y; the Rev. J. Leighton McKim, the Hon. E. G. Bradford, Mr. S. M. Curtis. The Missionary and Education Committee: The bishop *ex officio*, the Rev. Messrs. W. J. Wilkie and E. K. Miller, Messrs. F. G. DuPont and John J. Grohé. Trustees of the Diocese: Mr. C. M. Curtis was elected in place of Mr. Thos. Holcomb, resigned, and Mr. J. J. Ross, whose term expires this year, was elected to succeed himself. The remaining trustees are, Messrs. Bradford, Biddle, Canby and Brinkle, with the Bishop as President *ex-officio*. Mr. W. R. Brinckle was re-elected Treasurer of the Diocese. The Convention elected as Deputies to the Missionary Council the Rev. F. M. Munson, D.D., and Mr. Joseph Swift.

On motion the Bishop appointed a committee to draft a message of gratitude and greeting to the S. P. G. at its bi-centennial commemoration, Delaware being one of its earliest missionary spheres. The



THE CATHEDRAL, FOND DU LAC, WIS.

and two historical addresses were delivered by the Rev. Dr. Dafter and the Ven. Archdeacon Weller, which together with the sermon of the Rt. Rev. Dr. Seymour of Springfield, will be published.

A resolution of thanks and congratulations to the Bishop was adopted by a rising vote; also a resolution of thanks and well wishes to Mr. James B. Perry who has completed twenty-five years of continuous service for the Diocese as the Treasurer of the Board of Trustees, without any loss whatsoever to the Diocese.

At the close of the Council, the Bishop gave the clergy a delightful reception at Grafton Hall.

DELAWARE.

THE Convention of the Diocese met this year at Christ Church, Milford (the Rev. J. Leighton McKim, rector). A missionary meeting was held on Tuesday evening, June 5th, at which addresses were made by the Rev. W. M. Jefferis, D.D., and Mr. John S. Grohé. The Convention was organized for business on Wednesday morning after matins, said at 9 o'clock.

Mr. S. Minot Curtis, the Nestor of Diocesan Secretaries, was again elected to that office, thus rounding out a full two score years of service. A message of fraternal greeting was received from the Easton Convention then in session at Berlin, Md., to which a suitable reply was returned. The Treasurer of the Diocese read a summary of his report and of the funds in the hands of the Trustees of the Diocese, and the Bishop drew the special attention of the house to the remarkable fact that the interest due on all the many trust funds of the Diocese had been fully and promptly met.

committee consisted of the Rev. Messrs. H. Ashton Henry (Trinity, Wilmington), F. M. Munson (Newcastle), and Dr. Watson (Milford). The Bishop read his address, in which he mentioned many details of diocesan progress.

The next place of holding the convention will be Rehoboth, in Sussex county, a fast rising watering place, and possessing a very pretty church (All Saints).

EASTON.

THE 32nd annual convention of the Diocese of Easton met in St. Paul's Church, Berlin, Md., Tuesday, June 5. The opening sermon was preached by the Rev. F. B. Adkins. The Bishop celebrated the Holy Communion, assisted by the Rev. James A. Mitchell, president of the Standing Committee, and the Rev. J. Gibson Gantt, rector of the parish. The Rev. Edward R. Rich, of Trinity Cathedral, was re-elected secretary; W. H. Adkins is treasurer, and Judge James A. Pearce is the chancellor of the Diocese.

At the session on Wednesday, Bishop Adams announced that Mrs. Margaret F. Harcastle had donated \$1,000 to the clergy relief fund of the Diocese, in memory of her husband, Gen. E. L. F. Harcastle. The Bishop made a strong appeal for more self-support on the part of the Diocese, declaring that the general Board would withdraw 20 per cent. of mission support each year from all organized Dioceses. A resolution was offered by the Rev. J. Gibson Gantt that the convention deem it wise to retain one-half of all Lenten offerings each year, and ask for a special Advent offering from the children of the Diocese. The whole subject was referred to a special committee of five

clergymen and five laymen, by whom it was endorsed, and afterward adopted by the convention.

In the afternoon the members attended in a body the laying of the corner-stone of St. Paul's by-the-sea at Ocean City, Md., by the Bishop. The Rev. J. Gibson Gantt is rector of the parish.

The questions which occupied most of the third day's session



CHRIST CHURCH, ST. PAUL.

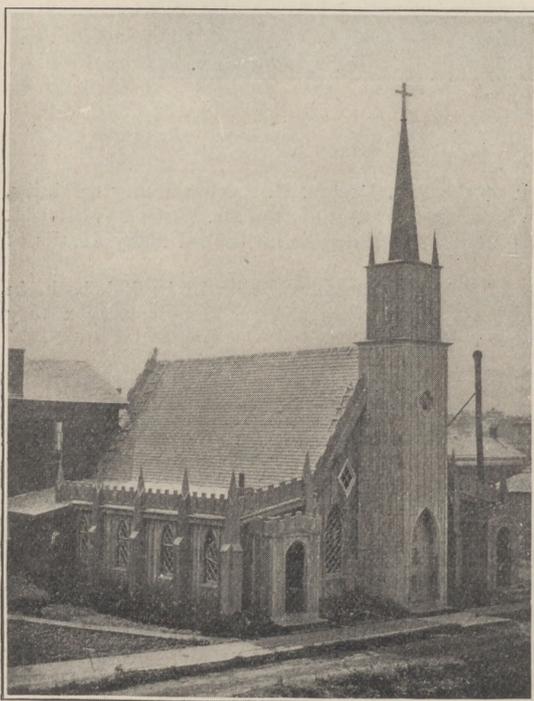
were missions and how to supplement the reduction of 20 per cent. made by the general Board of Missions of New York, for 12 years past to the Diocese of Easton. Bishop Adams wished that some definite action be taken.

The convention has received some \$3,000 in gifts and legacies during the past year.

The new Standing Committee elected on Wednesday are: The Rev. James A. Mitchell, Rev. W. Y. Beaven, Rev. Algernon Batte, and Rev. J. Gibson Gantt.

MINNESOTA.

THE 43d annual Diocesan Council assembled at Christ Church, June 6th. About one hundred and fifty delegates were present. The proceedings began with morning prayer and sermon by the Rev. Chas. D. Andrews, rector, followed by a celebration of the



THE FIRST CHRIST CHURCH, ST. PAUL.

Holy Eucharist, with Bishop Whipple as celebrant. After the service luncheon was served by the ladies of the parish in the guild room at 2 P. M.

The business sessions opened with Bishop Whipple in the chair. The Rev. C. E. Haupt, diocesan missionary, read his annual report, which showed decided growth in the missionary districts and a bright future in store. Mr. E. W. Peet made a favorable report on the episcopate

fund, and the Rev. Stuart B. Purves and the Rev. Wm. Wilkinson addressed the Council in relation to the Bishop Gilbert Memorial Fund. The Rev. Dr. Dobbin was instructed to confer with the Mis-

sionary Jurisdiction of Duluth respecting the claims upon the Diocesan Fund.

The Standing Committee was re-elected, consisting of Rev. Dr. Faude (Minneapolis), Rev. George H. Davis (Mankato), Rev. Chas. D. Andrews (St. Paul), Rev. W. P. Ten Broeck (Faribault), and Messrs. J. H. Ames and Harvey Officer (St. Paul), Isaac Atwater and Fred'k K. Payne (Minneapolis). Mr. E. H. Holbrook (Minneapolis), was elected Diocesan Treasurer.

At the evening session Bishop Whipple delivered his annual address. Speaking of the late Bishop Gilbert he said:

"In all these years he had my confidence and love. After his election as Coadjutor the one thought of my heart was to so place in his hands the interests of the Diocese that when it pleased God to call me home there should be no break in the history and traditions which have given our Diocese an honored place in the Church. I believe that the one thought of his heart was to aid one whom he loved as a father, in the burdens of his office. I can say with St. Paul, I thank God for every remembrance of him. Coming to the Diocese an invalid, a longer life was permitted him than those who knew him in the early years could have hoped for, and yet, when the summons came it seemed sudden. But we know that our Heavenly Father *cannot* do wrong to His children, and that they who have been faithful servants here are called to a higher service above."

The Bishop also said: "After much reflection and prayer, I decided not to ask at this time for the election of a Coadjutor. Fourteen years ago, when I asked for the election of an assistant my health was impaired, and the entire state, with its vast increase of population, was under my care. It was impossible to discharge the duties of my office without an assistant. Since then the Missionary Jurisdiction of Duluth has been created. In the good providence of God my health has been restored, and for the present I assume the entire charge of the Diocese."

On the second day, Winona was selected as the place for the next meeting of the Council. Regarding the liquidation of the Diocesan debt, it was decided to follow the old plan of assessment for the present, though there was some opposition to this method. The Rev. C. D. Andrews, Rev. F. T. Webb and Messrs. E. W. Peet and F. O. Osborne were appointed to draw up a suitable memorial to the late Bishop Gilbert. The Rev. C. D. Andrews and Rev. D. T. Booth were appointed members of the Ecclesiastical Court for one year.

In closing the Council, which was very harmonious throughout, Bishop Whipple expressed his gratitude to clergy and laity for their hearty coöperation. He had not an unpleasant memory to record in the forty years of his episcopate.

SEMI-CENTENNIAL OF CHRIST CHURCH, ST. PAUL.

ON Friday, June 8th, being the day following the Diocesan Council of Minnesota, Christ Church, St. Paul, in which the Council had been sitting, celebrated its semi-centennial. The day began with the Holy Eucharist, the Bishop being the celebrant and the Rev. D. T. Booth being the special preacher. The attendance was very large. The debt of \$20,000 has been practically paid up, so that the church now stands free of all indebtedness. In the afternoon historical papers were read as follows:

Missionary Work Preceding the Organization of the Diocese—Rev. E. S. Peake.

Missionary Work after the Organization of the Diocese—Rev. G. C. Tanner.

Bishop Whipple and Laying Foundations—Rev. J. Dobbin, D.D.

Bishop Gilbert and Later Developments—Rev. C. A. Poole, D.D.

The rector of Christ Church is the Rev. C. D.

Andrews. Mr. Andrews is a native of Boston, Mass., and graduated at the General Theological Seminary with the degree of



REV. CHAS. D. ANDREWS.

B.D. in 1870. In the same year he was ordained to the diaconate and in the following year to the priesthood, both being by Bishop Odenheimer of New Jersey. He was rector of Christ Church, Washington, D. C., from 1873 to 1887, and in the latter year came to his present charge, Christ Church, St. Paul. He is at the present time Dean of the St. Paul Convocation, and also a member of the Standing Committee of the Diocese.

ENGLISH NEWS BY CABLE.

THE death was announced on Trinity Sunday of the Rt. Rev. John Charles Ryle, D.D., whose resignation of the See of Liverpool in England had taken effect only shortly before. Bishop Ryle was a man of much learning, but his mind was so distorted by partisanship against the Catholic Movement, that on the whole his administration of the See of Liverpool, which extended over 20 years, can hardly be called successful. He had resigned early in the spring, owing to infirmities of advanced age. He was the author of a number of books of considerable literary value, the best known being a work on *Christian Leaders of the Last Century*; and a series of *Expository Thoughts on the Gospels*.

On Trinity Sunday the ordination in St. Paul's Cathedral was interrupted by John Kensit, who raised objections to certain of the candidates in process of advancement to the priesthood. The Bishop heard the protest at some length and finally interrupted to advise Kensit that he was not in attendance at a public meeting, and could not be heard further. The latter thereupon withdrew to outside the western entrance of the church, where he addressed a crowd which had gathered, until the police appeared on the scene and compelled all concerned to move on.

ELECTION OF A BISHOP.

THE Synod of the Canadian Diocese of Ontario met in session at Kingston on the 5th inst. The chief business was the election of a Bishop Coadjutor as assistant to Archbishop Lewis. The choice first fell upon the Rt. Rev. George Thorne-loe, D.D., D.C.L., at present Bishop of Algoma, but being notified, Bishop Thorne-loe at once declined the election.

The Synod then resumed balloting, among the names suggested being those of the Rev. C. L. Worrell, of the Royal Military College, Kingston; the Rev. G. Osborne Troop, of Montreal; and the Rev. Professors Roper and Body, both of the General Theological Seminary, New York. Finally, by unanimous vote, the choice fell upon the Very Rev. Dean Williams, of Quebec, a son of the late Bishop Williams of Quebec. It is hoped that Dean Williams will accept the election.

The Bishop-elect, Lennox Waldron Williams, is a graduate of St. John's College, Oxford, from which university he received the degree of B.A. in 1884 and of M.A. in 1887. He was ordained deacon in 1885 and priest in 1886, both by his father, the Bishop of Quebec.

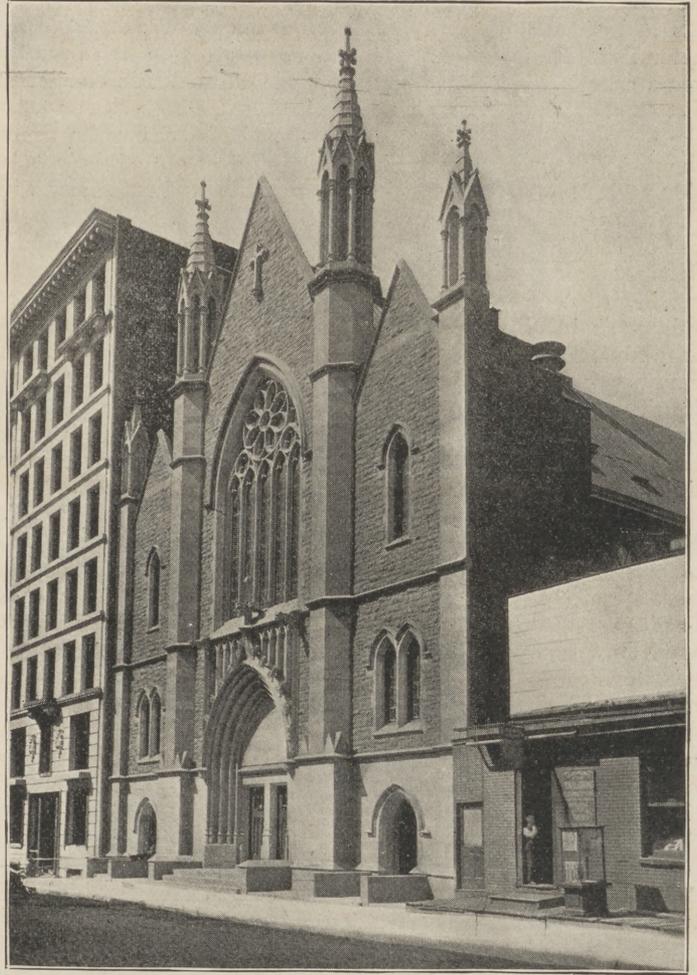
From 1887 to 1899 he was rector of St. Matthew's Church, Quebec, and in the latter year was appointed Dean of the Cathedral. He is also rural dean of Quebec.

THE FRENCH CHURCH IN NEW YORK.

THE new building of the French Church on East 27th Street near Madison Avenue is practically completed, although it has been decided not to hold service in the main auditorium before fall. For a few weeks past the Sunday School room has been used for the services, and they will continue to be held there until after summer. The rector of the church, the Rev. Dr. A. V. Wittmeyer, has been ill for about a month, but is now sufficiently recovered to take the services.

The new edifice is an excellent example of French Gothic architecture. It is built of grey stone, and, as the illustration shows, presents a very Churchly appearance. The interior is arranged in two floors. On the street level is the Sunday School room directly back of the entrance hall, and passing through this room one comes to a smaller hall which leads to the rector's study, the parish office, and, at the extreme rear, to apartments for the sexton. From the entrance hall before mentioned, stairs lead up at each side to the auditorium, about fourteen feet above the street. This consists of a straight nave with a very shallow chancel at the northern end. The organ is on the gospel side of the chancel, and it, as well as the pews and almost all the furnishings of the church, is not new, having been in use in the old church on 22nd Street.

Although as an Episcopal Church the *eglise du S. Esprit* dates back only to the year 1804, the church organization enjoys the distinction of being the second oldest in New York. In the year 1628, when there was no church in the city except the Dutch church, then two years old, a number of Huguenots came to America, some of them settling on the island of Manhattan and others going to the vicinity of what is now New Rochelle and to Staten Island. These French refugees could understand no language but their native one, and there was no religious service for them to attend. The minister of the Dutch church spoke French fluently, and calling the Huguenots together at a meeting in the old mill which stood on the battery, he suggested to



FRENCH CHURCH OF S. ESPRIT, NEW YORK.

them the organization of a French congregation of which he offered to be the pastor. His plan was adopted and for some time thereafter he served the two congregations, Dutch and French, ministering to the spiritual needs of the members of each. It is recorded in the old documents now in possession of the Rev. Dr. Wittmeyer that not only did the French residents of New Amsterdam attend these services of the Dutch minister, but the people from New Rochelle and Staten Island also came to them, starting from their homes sometimes Saturday night in order to be in time for the Sunday morning service.

In course of time it was found necessary to build a church for the French congregation, and one was erected on Wall Street. That was the first of the five church buildings which have been occupied by the congregation in the two hundred and seventy-two years of its history. The second church was on Pine Street, the third on Franklin, the fourth on 22nd Street, and the fifth—the new one—on 27th Street. The 22nd Street church has been in use for forty years, and it is unlikely that a change would have been made now, or for many years to come, had it not been that the street was becoming a business thoroughfare and was no longer a suitable place for a church building. The property was valuable and was sold for \$200,000. This sum was sufficient to buy the lots on 27th Street, build the new church, and leave about \$100,000 in hand for an endowment.

It is the intention of the church to build on one of the lots adjoining the new edifice, a home for French working girls, a place where they can live and be cared for while seeking places as household servants. The parish numbers some two hundred families and has about double that number of communicants.

NEW YORK LETTER.

COLUMBIA UNIVERSITY announces, in connection with its graduating exercises which took place last week, the acquisition of a fund for the erection of a religious house, similar in its uses to Phillips Brooks House at Harvard, the cost to be \$100,000. The entire sum to erect it is given by one man, and plans are now making for the structure. There will be in it rooms for headquarters of the various religious agencies and also a hall seating about 600. The site has been chosen near the one already selected for the chapel, the fund for which has not yet been secured.

Bishop Potter presided at the first annual meeting of the Actors' Church Alliance, held in the Berkeley Lyceum, and in his address said that in his opinion the chief danger to the actor is in his isolation. He said the profession had been for years practically isolated so far as the Church was concerned, but this was not so much the fault of the actors as it was of the Church, more shame to the latter. It is because he thinks the present movement one likely to get actors out of their isolation and into communion with other people, and especially with Church people, that he welcomes the Alliance. A large number of actors and actresses were present, some of them of the first prominence in the theater. The Bishop was re-elected president. The secretary, the Rev. Walter E. Bentley, of St. Edmund's in Bronx Borough, said the Alliance now has 363 chaplains, 378 paid members, and calendars of religious services have been posted in all theaters of 111 cities from Maine to California. Efforts are making to stop Sunday performances and to establish a better understanding and closer relations between the Church and the theater, and to provide chaplains and religious homes for actors wherever they chance to be.

Calvary parish has had a canvass made of the blocks on the East Side around Calvary Chapel in Twenty-third Street, and reports finding surprisingly few people who did not claim to have some sort of Church relation. Often it was rather remote, but it was something in all cases save four out of a total of 5,438 families. It was also learned that about one-fourth of the people who were found in the section last year were not found this year, showing that East Side New Yorkers move about as much as those on the West Side. In other words, it takes four years for the procession which most New York clergy say they preach to, to pass by; for practically the whole congregation to change, in theory at any rate. In the section, Calvary curates found 2,914 Roman families, 492 Church families, 543 Protestants of all sorts save German Lutheran, of whom there were 283, and 151 Hebrews. Almost every nationality under the sun was found represented.

When Holy Trinity, Brooklyn, had its Hall Memorial House completed, it started a summer school in it for poor children of the Heights. Two hundred came and were taught all sorts of useful things, from common sewing and cooking, up. The school is to be opened again this year on July 9th. Its conduct is not borne by the parish, but is supported by voluntary gifts from members, made for this special purpose.

The Rev. F. W. Norris began his work at St. Matthew's, in succession to the Rev. Dr. Morrison, on Whitsunday. On the Monday evening in Whitsun-tide the parish tendered him and Mrs. Norris a reception which was a delightful affair. St. Matthew's has not suffered by the loss of a rector for some months, and while it has problems of its own to solve, it has also a determined and loyal congregation to grapple with them. The Rev. Mr. Norris is a native of England, but a graduate of St. Stephen's, Annandale, and of the General Seminary. His first parish was St. Mark's, Salt Lake City, and for nearly five years he has been at Trinity, South Norwalk, Conn.

Trinity Sunday, the Rev. George W. West, for the last three years rector of Grace, Riverhead, celebrated the twenty-fifth anniversary of his ordination to the priesthood. There was a Low Celebration at 7, and a High Celebration at 10, with sermon by the Rev. J. Harris Knowles, of St. Chrysostom's, Manhattan. At evensong the sermon was by the Rev. Dr. Darlington, of Christ Church. The same afternoon there was a special service at the Church of the Redeemer, Mattituck, with sermon by the Rev. Mr. West and special music. On St. Barnabas' Day there was a Low Celebration at 8, a reception at the rectory from 2 until 6, and at evensong the sermon was by Archdeacon Holden, of Northport. Since Mr. West has been at Grace Church, new windows, thirteen in number and mostly memorials, have been put in, the chancel window being a memorial to Mrs. Louisa Howell, who left at her death a rectory worth \$3,500 and an endowment of nearly \$10,000. A number of other gifts have

been made, including the decoration of the interior by the Guild. Improvements have also been made at the Redeemer.

Mr. West is a graduate of St. Stephen's Annandale, and has himself been a teacher during a great part of his priesthood. He has taught in Devoe College, St. Mary's, Knoxville, Ill., and in a grammar school in Pekin, Ill., carrying on educational work in connection with his ministry.

MR. MATRAU'S ANNIVERSARY.

ON Trinity Sunday the 10th anniversary of the Rev. Benj. F. Matrau, as rector of St. Bartholomew's Church, Englewood, Chicago, was celebrated at that church. The day was bright and beautiful, and all records were broken at St. Bartholomew's



REV. B. F. MATRAU.

in the large communions, over-flowing congregations, every inch of standing room being taken, and in the very large and generous offerings for the rector's purse. There was an early celebration as usual, and a later celebration at 10:30, when the Bishop of the Diocese confirmed a class of 12, making in all 59 confirmed during the last three months. The large vested choir rendered Gounod's *Messe Solonelle* under the direction of Chas. M. Kirk, the organist. The church was beautifully decorated with palms, potted

plants, and choice cut flowers. At the evening service the preacher was the Rev. Dr. A. W. Little, rector of St. Mark's Church, Evanston. Both Bishop McLaren and Dr. Little congratulated rector and people on the long and successful rectorship, and spoke many words of loving congratulation.

On the Monday evening following, a reception was tendered



ST. BARTHOLOMEW'S CHURCH, ENGLEWOOD, CHICAGO.

Mr. and Mrs. Matrau by the parish at the Harvard Club, when the parishioners and also many other friends of the rector and parish, including the two Bishops, had the pleasure of extending personal congratulations.

IN THE faith of Christ's glorious Resurrection, we can lie down and take the last long sleep in the dust of earth, in the sure and certain hope that, if the spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by His Spirit that dwelleth in us.—*Macmillan*.

CONSECRATION OF THE CATHEDRAL OF FOND DU LAC.

IN connection with the quarter centennial of the Diocese of Fond du Lac, and at the meeting of the annual council, the consecration of the magnificent structure of St. Paul's Cathedral took place.

The Bishop was consecrator and celebrant; the Rt. Rev. George Franklin Seymour, D.D., LL.D., was the preacher. The deacons of honor were—for the Bishop of Fond du Lac, the Ven. Archdeacons R. H. Weller, Jr., and A. Geo. E. Jenner; for the Bishop of Springfield, the Ven. Archdeacon Walter R. Gardner, D.D., and the Rev. B. Talbot Rogers, warden of Grafton Hall. The deacon and sub-deacon were respectively the Rev. E. A. Larrabee, of the Ascension, Chicago; and the Rev. James M. Raker, head master of the choir school. The master of ceremonies was the Rev. Arthur C. Chapman.

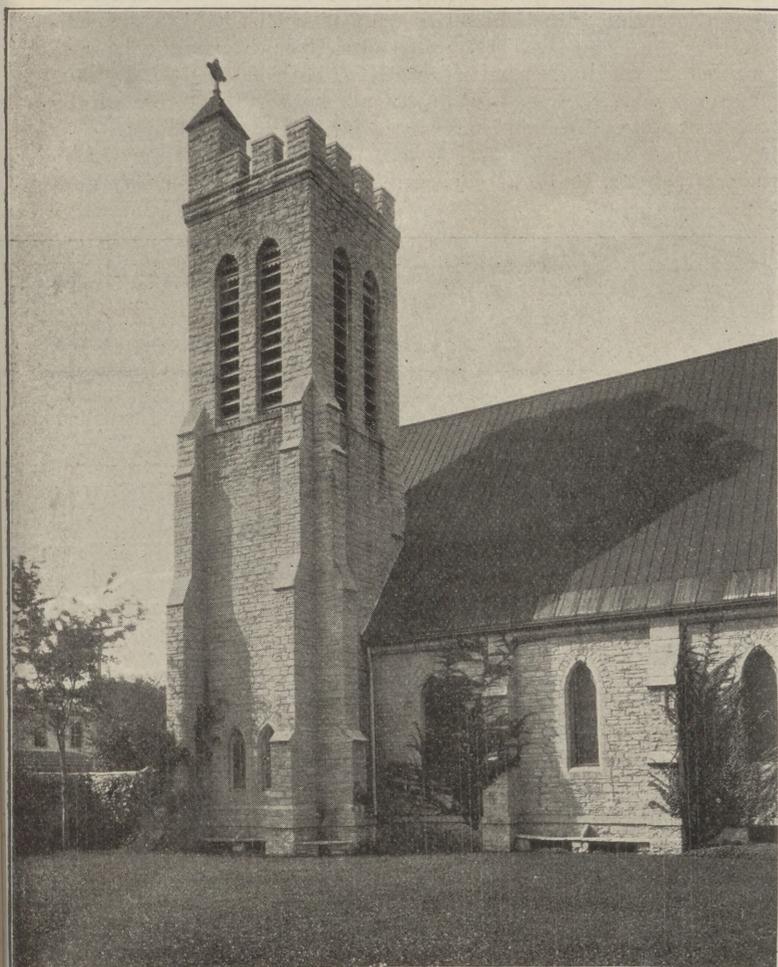
The Instrument of Donation and Request for Consecration was read, in the chancel facing the Bishop on his throne, by the long-time warden of the Cathedral, Mr. James B. Perry; and

Blessed Mother of God and all saints, and to grant the protection of the holy angels on all who shall worship in this place, and asking for them a loving obedience to the will of God.

"Given this 5th day of June, in the year of Grace, MCM, and in the twelfth year of our Episcopate. "CHARLES CHAPMAN GRAFTON, "Bishop of Fond du Lac."

Following the reading of the sentence of Consecration a solemn *Te Deum*, with incense, was sung, and the Holy Eucharist was proceeded with.

With the long procession of choristers, cadets, laymen, clergy, and Bishops; with the Bishops and the assistant ministers in their proper robes of office; with the sweet and fragrant



THE CATHEDRAL, FOND DU LAC, WIS.



THE CHOIR.—CATHEDRAL AT FOND DU LAC.

the Sentence of Consecration was read for the Bishop by the secretary of the Diocese, the Rev. Lucius D. Hopkins, and was reverently placed upon the high altar of the Cathedral. The Sentence of Consecration was as follows:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen.— It having been duly certified to us that St. Paul's Cathedral in the city of Fond du Lac, county of Fond du Lac, state of Wisconsin, is the property of the Diocese of Fond du Lac and free from all incumbrances and debt, and, being requested by the proper authority that the building be consecrated.

"Now, therefore, we, Charles Chapman Grafton, Bishop of Fond du Lac, in the presence of our brother, the Rt. Rev. Dr. Seymour, Bishop of Springfield; our well beloved Venerable Walter R. Gardner, D.D., Archdeacon of Algoma; Venerable Reginald Heber Weller, Jr., Archdeacon of Stevens Point; Venerable A. George E. Jenner, Archdeacon of Ashland, and our assembled presbyters, together with the officers and congregation of said Cathedral:

"Do hereby solemnly set apart said building from all worldly, common, and unhallowed uses, and consecrate it to the service of Almighty God and our Lord and Saviour Jesus Christ, for the offering up of the holy sacrifice of the Body and Blood of Christ, for the administration of the sacrament of Holy Baptism, the ministering of the absolving word of pardon and reconciliation, the communication of the Holy Spirit in Confirmation, the bestowal of the gift and grace of Holy Orders, the benediction on the union of Christ's members in Holy Matrimony, and the preaching of the word.

And we hereby dedicate the same building under the name and title of St. Paul, praying God to give us part in his intercession and the intercession of the

incense and beautiful music, the service was one long to be remembered by the large congregation gathered within the walls of the Cathedral, built in faith and love by John Henry Hobart Brown, Bishop and Doctor, and ornamented with such exquisite taste by the present Bishop.

The first Episcopal church in Fond du Lac was erected in 1852 at the corner of Follett and Bannister Streets, the site of the choir school. In 1867 a new church building was erected on the present site of the Cathedral, at a cost of \$20,000. When the Rt. Rev. J. H. Hobart Brown became Bishop of the Diocese, in December, 1875, steps were taken at once to make Fond du Lac the see city, and the rector and vestry of St. Paul's Church offered the realty belonging to the corporation to the Bishop for Cathedral purposes, and all the pew-holders deeded their rights to the Bishop; and on the Feast of the Conversion of St. Paul, in 1876, St. Paul's Cathedral was instituted.

The Cathedral was destroyed by fire on Friday morning, January 25, 1884. A movement to rebuild promptly followed, and a structure, larger and more costly than the original edifice, was erected. The first service in the new Cathedral was held on Easter morning, 1887, although the building was in an unfin-

ished condition, and the first regular worship was held on the 6th of June following.

The Cathedral building is of stone, as is also the Grafton Hall school building, the parish house, and St. Ambrose's Hall, while the interior finish is elaborate with wood carvings and paintings, rendering it exceedingly attractive and valuable.

One of the attractive features of the festivities was the



ADORING ANGELS—CATHEDRAL CHANCEL.

presence of a company of cadets of the King's Army, 48 strong, from the Church of the Intercession, Stevens Point, which acted as an escort for the Bishops from the episcopal residence to the Cathedral, and as a guard of honor for the Bishops and clergy in the procession.

THE QUARTER-CENTENNIAL OF THE DIOCESE OF FOND DU LAC.

IN connection with the session of the Council of the Diocese of Fond du Lac, commemorating the quarter-centennial of the Diocese, on the second day were read two historical papers. The first was by the Rev. Dr. Wm. Dafter, rector of Grace Church, Appleton, relating to the history of the Church in that part of Wisconsin now comprised in the Diocese of Fond du Lac prior to the organization of the Diocese. The history of the Diocese as an organization was treated by the Ven. Archdeacon Weller, rector of the Church of the Intercession, Stevens Point.

Dr. Dafter said that the story of the Church in the Northwest begins at Green Bay, whose history goes back to within 14 years of the time of the landing of the Mayflower. Fort Howard, now in the city of Green Bay, was built by the United States government in 1816 on the site of an old French fort which had been erected 100 years earlier. The Green Bay settlement was scattered along the river on both sides. Except for the settlements in the vicinity of Fort Howard, there were almost no white pioneers in Wisconsin for a number of years until the settlement at Prairie du Chien on the Mississippi River. Dr. Dafter told the story of the coming to Wisconsin of Eleazer Williams, who afterward posed, as historians know, as the lost Dauphin of France, and who was appointed by the Board of

Missions as missionary to the Oneida Indians after they were removed from New York to the Wisconsin reservation. Mr. Williams unfortunately devoted much time to emigration schemes and to a large extent lost the confidence of the missionary authorities, so that in 1825 the Rev. Norman Nash of Philadelphia was appointed missionary at Green Bay, and with the assistance of Mr. A. G. Ellis, prominent in the early history of Wisconsin, missionary work among the Indians was re-established on better foundations.

The foundation of the present parish of Christ Church, Green Bay, dates from the spring of 1826. This was the beginning of organized work among white people, there being at the same time the Green Bay mission among the Oneidas, already referred to, and a mission among the Menomonees which was later known as the Cadle Farm. In the years following there was missionary and educational work done among the Indians of both these tribes with the assistance of government appropriations. The Rev. Richard F. Cadle was appointed superintendent of the educational work in 1829.

It was in 1834 that Rev. Drs. Kemper and Milnor visited the mission as representatives of the D. & F. Missionary Society, to investigate the management of the school. There had been dissatisfaction with the management of Mr. Cadle, but the committee appear to have been satisfied with his work, and he continued in varying capacities, working both among the Indians and the whites, extending pretty much over the whole of the present state of Wisconsin, even as far as Dubuque, Iowa.

Other early missionaries were the Rev. D. E. Brown, who succeeded Mr. Cadle as superintendent of the Green Bay mis-



CHAS. C. GRAFTON, D.D., BISHOP OF FOND DU LAC.

sion; the Rev. Solomon Davis, who was appointed missionary to the Oneidas in 1836; and the Rev. Henry Gregory, missionary among the Menomonees.

It was after the Black Hawk War in 1832 that Wisconsin began to be filled up with white emigrants. Once the tide of immigration had begun, it continued at a rapid pace, changing

the conditions which had before existed in the field. Bishop Kemper was consecrated in 1835, and in July 1838 first visited Wisconsin. At that time there were four missionaries within the boundaries of the present state: Mr. Brown at Green Bay; Mr. Cadle at Prairie du Chien; Mr. Davis at Oneida; and the Rev. James Noble at Milwaukee. There was only one church building in the territory, being the old log church at the Oneida mission. But the Bishop had the pleasure of laying a cornerstone of a new edifice at the same mission, and also the cornerstone of a church at Green Bay.

The organization of the Diocese of Wisconsin, comprising the whole state, was effected on June 24th, 1847, there being 23 clergymen of whom only three are now living. In the portion comprised within the present Diocese of Fond du Lac there were at that time four clergymen, one of whom, the Rev. F. R. Haff, still survives; and there were three self-supporting parishes, being those at Green Bay, Duck Creek (the Oneida mission), and Sheboygan. It was noted that the first church paid for and consecrated in the territory was that among the Oneidas,



ALTAR OF ST. AUGUSTINE'S CHAPEL—FOND DU LAC CATHEDRAL.

being built entirely at the cost of the Indians without outside assistance.

Dr. Dafter sketched the progress of the Church within the limits of the present Diocese of Fond du Lac from that time onward, saying that within the next ten years the number of communicants of that section increased from 192 to 494. He said: "There were great missionaries in Wisconsin in those pioneer days, R. F. Cadle, James Lloyd Breck, Melancthon Hoyt, and others; but Bishop Kemper was the greatest itinerant missionary of them all. He never took a vacation; he never felt the need of it. He loved so well to 'missionate' that it was a real pleasure and recreation. No condition of roads or weather ever deterred him from endeavoring to keep an appointment. The first Church service held in many places in his jurisdiction was by the Bishop himself. He made it a point to visit, at least once a year, the scattered sheep of his immense pasture. And with what glad hearts they welcomed him and followed him!"

Bishop Armitage, who was elected and consecrated Assistant Bishop of Wisconsin in 1866, divided the Diocese into three convocation districts, one of which, that of Fond du Lac, embraces practically the same territory as does the present Diocese of that name. The number of clergy in that section in 1867 was 18, and there were 1,308 communicants. It was at about that time that

the new plan began of organizing Church work in new fields as missions instead of as parishes, no parish being organized until first there should be a sufficient number of male communicants to act as wardens and vestrymen; and second, the station is provided with a church building and parsonage, and gives assurance of ability to support a rector without missionary aid.

It was in 1866 also that the first steps were taken toward the division of the Diocese, and Bishop Kemper gave his canonical consent in that year. The division was not at once effected, however. Bishop Kemper died in 1870, and Bishop Armitage in 1873. Dr. Dafter spoke of Bishop Armitage as "one of energy, ability, and zeal." "He wonderfully stimulated the missionary work through the whole Diocese." The evidence of missionary enthusiasm is shown in the fact that in the year in which he died, 1873, the missionary offerings in the Diocese were \$8,210, a larger amount than is contributed in the whole state to-day. It was in 1874 that the General Convention consented to the request of the Diocese of Wisconsin for the erection of a new Diocese within its limits. The primary council was summoned by Bishop Welles to be held at St. Paul's Church, Fond du Lac, on the 7th of January, 1875. Including the Bishop in charge the clergy of the new Diocese numbered 24, of whom only two are resident to-day in the Diocese.

From the time of the organization of the Diocese, the subject was taken up by Archdeacon Weller. He noted that the organic history of the Diocese began at a time of great controversy, when the question of the nature of the Holy Eucharist was in violent debate, in which controversy James DeKoven was the undisputed leader. "He was very unwillingly a candidate for the Episcopate at the primary Council of this Diocese, and was elected by the clergy, but the laity failed by three votes to ratify the election." Dr. DeKoven's last sermon was preached at old St. Paul's, Fond du Lac, the germ out of which the Cathedral grew. "The great Catholic principle for which he lived and died has been the animating spirit of this Diocese since its foundation." "He first suggested the name and was an intimate friend and counsellor of our first Bishop."

The Rev. Dr. Leighton Coleman was first elected Bishop but declined. After that the Rev. Dr. Shipman was elected, and also declined. Dr. John Henry Hobart Brown was elected and consecrated first Bishop of Fond du Lac, December 15th, 1875.

"Bishop Brown in his address recommended to the clergy that they say the offices of Matins and the Holy Eucharist separately, so that the devout soul might assist at the Holy Eucharist unwearied by Morning Prayer; said the Cathedral should express the Episcopal mind, and lead in beautiful worship; and he warns the clergy and laity against Congregationalism in ritual and spirit."

In 1877, in his address, Bishop Brown deplored the sect spirit as shown in the name of this Church, saying, "the title P. E. is without dignity, is meaningless, to say the least, and cuts us off from the rest of the Catholic world." In 1878 he urged the clergy to "assert more

strongly the Catholicity of the Church." In 1880, after referring to the late Dr. DeKoven as his classmate and friend, Bishop Brown said that, "people are needlessly afraid at the growth of ritual and Catholic practice." There were similar remarks from time to time in the earnest endeavor of Bishop Brown to build up his Diocese in a staunch Catholicity.

The conditions under which Bishop Brown labored were most intricate. In the early 80's there began the Westward movement of the older population of Wisconsin, and new incoming hordes of foreign immigration, flooding the state with foreign customs. The Church had no touch upon these people, her own children departing further Westward, and at one time Bishop Brown sadly remarked that he was the first Bishop of Fond du Lac and he feared also that he would be the last. He conceived that the duty of the Church was not limited to English speaking people, but that her mission was as Catholic as was the new population. He began work among the Germans at Oshkosh and Belgians and French in Door County, as well as among foreigners wherever he obtained a foothold. There were failures in his work, but the principles upon which he labored were those which must finally bring the Church in touch with all the varying races which populate the state.

The Cathedral burned to the ground in 1884, but instead of

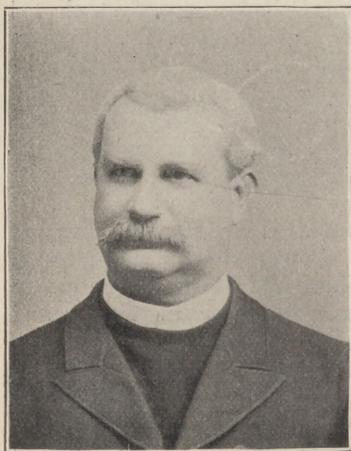
despairing, Bishop Brown at once started the work of re-building, the first service in the new Cathedral being held in Easter, 1887. In 1886 he founded the sisterhood of St. Monica, and in 1888, May 2nd, he closed his eyes in death.

Of the work of the present diocesan, Bishop Grafton, the Archdeacon spoke most feelingly. During his administration churches have been built, largely through his efforts, at Oshkosh, Stevens Point, Oakfield, Green Bay, Chilton, Merrill, Rhinelander, Shawano, Tomahawk, Washburn, Marshfield, and Algoma. A large chancel has been erected at Oneida, and rectories and guild halls have been put up at all points. Greater even than these blessings, which have resulted from his administration, has been the growth in spirituality in the Diocese. There is unanimity in teaching the whole of the Catholic faith and in the observance of the Catholic ritual. On every Sunday in the year the Holy Communion is celebrated at every church within the borders of the Diocese, and at 12 points there are daily celebrations. The adornment of the Cathedral and erection and care of the handsome buildings attached, including Grafton Hall, are triumphs of his Episcopate.

AFTER the memorial Exercises were concluded, the Bishop entertained the guests of the Diocese at a banquet at Grafton Hall, a pleasing feature accompanying which being a violin quartette by young lady students at the school. Later, the afternoon was pleasantly filled out by inspection of the buildings adjoining the Cathedral. An extensive addition to Grafton Hall is in course of erection, so that, when completed, the school will be able to accommodate fifty pupils. A pleasing feature is that each student is assigned a room entirely to herself. The building and its furnishing are exceptionally well fitted for their purpose. The choir school is also in excellent condition.

THE BISHOP COADJUTOR-ELECT OF ALABAMA.

THE Rev. Robert Woodward Barnwell, who was unanimously elected Bishop Coadjutor of Alabama at the recent council, was born at Ridge Spring, S. C., in 1840, and is a graduate of Trinity College, Hartford, class of '72. He also studied at the General Theological Seminary, and was ordered deacon in 1873 by Bishop Williams, of Connecticut, and advanced to the priesthood by Bishop Beckwith, of Georgia, in 1875. During his diaconate he was in charge of St. George's Church, Griffin, Ga.; became rector of Trinity Church, Demopolis, Ala., in 1875, to which he added the charge of the mission at Macon in 1877. Since 1880 he has been rector of St. Paul's Church, Selma. He is a member of the Standing Committee of the Diocese. His wife, to whom he was married on Nov. 6th, 1879,



REV. R. W. BARNWELL.

was Miss Madge Courtrier Blair.

Mr. Barnwell will be the fifth Bishop in his family. Ten years ago he was nominated for Bishop Coadjutor, at the time Bishop Jackson was elected, but declined absolutely to permit his name to be used.

A COUNTRY CHURCH CONSECRATED.

THE consecration of the new stone church of St. Paul's, Ashippun, Wis., in the Diocese of Milwaukee, has an interest far beyond local lines. It is a unique parish, unusual in the West, as it is a church set in the midst of a farming community, without city or village surrounding it.

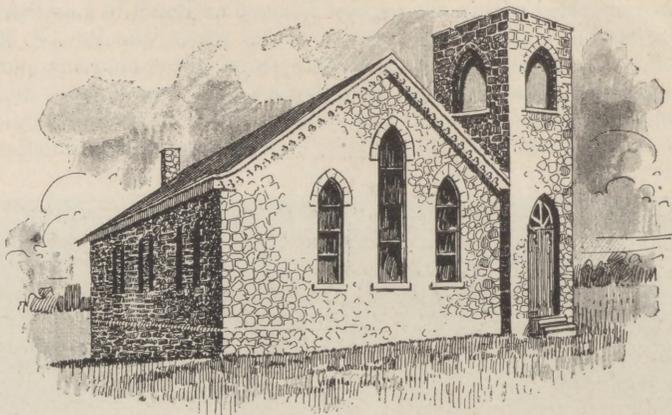
The first Church service was held in the vicinity by the Rev. Gustaf Unonius, the first graduate of Nashotah House. This was in 1845, and there is practically no change in the community since, except as the generations have come and gone, and their descendants still till the farms.

And such farms! Nothing more beautiful can be imagined. Well tilled, in perfect order, neat and productive. The wardens each live three or four miles from the church, and most of the

parishioners a still greater distance. As the rector said, "my parish is 150 miles square."

From 1845 to 1856, the people were served from Nashotah, which is nearly twenty miles distant, the services generally being held in private houses. In 1857 the first church, of wood, was built, and the Rev. Lewis A. Kemper, D.D., became rector, and remained till 1880, but serving it from Nashotah.

On September 1st, 1899, the corner-stone of the church was laid, and on Tuesday in Whitsun-week, the completed new church was consecrated and the first service held therein. Besides the Bishop of the Diocese and the rector of the parish (the



ST. PAUL'S CHURCH, ASHIPGUN, WIS.

Rev. H. H. Van Deusen), there were present the Rev. Messrs. Slidell, L. P. Holmes, Craig, Healy, Barrett, and Willmann. A class of ten was confirmed after the service of consecration. The church is built of split boulders, and is a very handsome and substantial edifice.

This small rural parish has the distinction of having given four young men to the priesthood, viz., the Rev. O. E. Ostenson, of Western Colorado, the Rev. D. A. Sanford, of Oklahoma, missionary to the Indians, the Rev. W. L. Hayward, Philadelphia, and the Rev. J. L. Craig, of Wyoming. The latter was present the Sunday previous to the consecration to take part in the last service of the old church, where he was baptized, confirmed, and ordained to the diaconate. The old frame building will soon be removed. Mr. Craig, father of the young priest, and Mr. Baker, are the wardens, who have been faithful for many years in keeping up the parish, and to whose material assistance is largely due the completion of the present building.

There, on an eminence overlooking the beautiful farming country, stands the church. Fourteen miles away is the nearest railroad station, and one feels the peacefulness of God's presence as one stands before the altar so far removed from the din and bustle of commercial life. The parish records date only from 1854. Any previous record, if kept, has been lost. In that time there have been 331 baptisms, 58 marriages, 123 burials, and 219 persons confirmed.

ANSWERS TO POPULAR OBJECTIONS.*

"KING HENRY VIII. MADE THE ENGLISH CHURCH."

Answer.

KING HENRY VIII. you might just as well say made a table when he sawed off one of its legs. He found the Church in England when he came to the throne. It had been there since its foundation in remote times, probably the third century. The Church was made by Jesus Christ. King Henry VIII. robbed the Church of much of its property and gave it to his creatures. You do not talk of a burglar as making a house when he breaks into it and plunders it of its contents. But though he did much harm to the English Church, he did not destroy it. In addition to enduring robbery, the Church of England renounced her bondage to the Pope, and rightly, for the Popes had no divine authority over the Church. The Bishops, not the King, translated the services, cut out certain mediæval corruptions, and simplified religious worship. They may not in all instances have acted wisely, they may have tinkered the services badly, but they did not create a new Church in the place of the old one.

*From *The Golden Gate*.

LETTERS FROM A PARSON LAID ON THE SHELF.

WE have heard a great deal about the Friars in the Philippines, and of the great opposition to them, and that as long as they are kept there, no peace can ever be permanent. No one is more interested in settling this question than the Roman Church, but it is a question very far from easy to settle.

No one, unless he be an incorrigible Protestant fanatic, can believe that the Church of Rome is indifferent to what becomes of the Filipinos, and whether they have any religious teaching or not. Suppose the Roman Church decides that the religious orders in question shall retain all their parishes and holdings. Then immediately she finds herself confronted by fierce and angry people, who declare, and are evidently in earnest, that they will dispense with all the services of religion, rather than receive them at the hands of the Friars.

Suppose the Church decides that the Friars must go, and that all religious work be in the hands of the insular clergy and the Jesuits, for that religious body is everywhere well received. Then arises the difficulty that a large majority of the parishes would be left without any ministrations whatever, for the supply would fall far short of the demand.

A third cause remains for the Church, and that is to send away the Friars and all Spanish priests, and leave the whole religious service in the hands of the native clergy. This would be very disastrous, and could only result in the degradation of all Church teaching, for the native clergy are too ignorant, too superstitious, too ill-balanced to be trusted with such power.

It can easily be seen that the whole business is a very complicated one, and we do not wonder that even the astute and thoroughly experienced Roman Catholic officials hesitate about a conclusion. We will not discuss the immorality of the Friars. Allowing for all exaggerations, it seems undeniable. Now, any interference, any use of force in this question on the part of our government, seems impossible. It would not only be against our principles, but it would stir up a tremendous hornets' nest in the path of the political party that attempted it.

This whole Philippine business is trying enough for us Americans in any way you view it, but to my mind, the most perplexing part of it all is the settlement of the religious muddle. The Papal delegate is wrestling with it and we wish him joy. Of course the Friars are crying out loudly, asserting their purity, their devotion, their legal rights, and making themselves out to be the most injured of mankind. They appeal to us for protection and vow that everything said against them is a vile slander. Curiously enough, they have "given themselves away," and in the following very conclusive manner.

A short time before the Spanish-American war, the most hated order, the Dominicans, addressed a memorial to the home government in reference to the opposition they everywhere encountered, and the difficulties bristling around them. They appealed to the civil power in Madrid to help them by force to suppress their enemies. That appeal has been re-published by the American Dominicans, and in it they say that all the hostility is due to the passionate desire of the Filipinos for "free thought, liberty of the press, secularization of education, ecclesiastical liquidation, and suppression of the privileges of the clergy."

All these things they have fought tooth and nail, and they glory in the fact, and think their course most meritorious. Now, every one of those principles is dear to the heart of every American, no matter what his religious creed may be. Roman Catholic Americans believe in them as firmly as Protestant Americans, and the proposition that our government should in any form champion orders which boast that their mission is to put down these principles, is absurd in the extreme.

This is not a question of the morals of the Friars or of their property rights. It is a question which involves the very basic principles on which our American republic rests. What do we hold dearer than freedom of thought and liberty of the press? What is more hateful to us than a privileged class, clerical or lay? We would take up arms in a moment for the defense of these great factors!

The Roman Church is as free as any other religious body with us; far freer than she is in France or Italy. All the force of law would be brought to bear for preventing her being persecuted or imposed upon, but she must take her chances on a perfect level with the sect of Ethical Culturists or Dunkards. We can have no privileged religious organizations without changing the very terms of our existence. How then can we help Friars to positions where they would throttle free thought and the liberty of the press?

I have no Romophobia. I see very much to admire in that grand, historic body which has produced some of the greatest saints in the Christian Church. I acknowledge freely the great services of the Dominican and other orders. But I am an American, and sworn to uphold religious liberty, and it would be a woeful day indeed when my country stooped to favor at the expense of that liberty, any religious body, Protestant, Roman, or what not.

CLINTON LOCKE.

Correspondence

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

A DEFENSE FROM DR. JOHN WATSON.

To the Editor of the Living Church:

A COPY of your paper, THE LIVING CHURCH, of date April 28th, has been forwarded to me, and I notice in it an article entitled "Some Mistakes of Dr. John Watson"; and while it is impossible to follow or reply to all the criticisms upon one's work, I should like, by your courtesy, to suggest to your readers that I am not "lamentably ignorant" of Jewish law and customs, although I wish that I knew more in this department as well as in every other of sacred scholarship. May I also say that I am very thankful to have any error pointed out in a work embracing so wide a field as *The Life of the Master*, so that the book may be made as perfect as possible before final publication, and I am therefore indebted to my reverend brother for the trouble he has taken in this matter.

Your contributor has discovered that I have fallen into three "glaring errors" in the field of Jewish life, and about the second and third I do not need to say very much. I stated that Jesus never attended the school of the Rabbis at Jerusalem, and that is simply a fact, and Mr. Glover knows that it is a fact. With regard to the rabbinical influence of the primary school at Nazareth upon the mind and teaching of Jesus, I should have thought it equally a fact that our Master was absolutely free from the rabbinical spirit. That Jesus should have been acquainted with rabbinical thought, and sometimes should have used a rabbinical expression, has not touched the heart of the matter, which is that He was not trained by the Rabbis at Jerusalem as Saul was, and His thought was perfectly independent of their doctrine.

With regard to the second "glaring error" which concerns the interior arrangements of the Synagogue, it may be of interest to your readers to quote a sentence from Schürer's great book *On the Jewish People in the Time of Jesus Christ*; and this eminent authority in his chapter on the Synagogue writes: "The congregation sat in an appointed order, the most distinguished members in the front seats, the younger behind, men and women apart, probably." It is a pleasure to me to fall into a "glaring error" with Schürer, in whose company a writer on Jewish customs in the time of our Lord is not likely to be put to shame. The use of "scramble" is a question of style.

The third "glaring error" which Dr. Glover thinks he has discovered is the statement that at the age of twelve a Jewish boy becomes a man according to law, and he declares that it is an incontrovertible fact that it was at the completion of thirteen years and one day. My learned critic has, I fancy, depended upon a statement of Edersheim in his *Jesus the Messiah*, where that excellent writer states that a Jewish youth was of age and became a "son of the commandment" at thirteen years; but Edersheim is careful to add that as a matter of fact, "The legal age was in this respect anticipated by two years or at least one." Dr. Glover will, therefore, notice that even by this authority it is more than likely Jesus would come of age at twelve years. The age at which a Jewish boy became a son of the law in the days of our Lord is by no means so easily settled as my reverend critic seems to suppose. Lightfoot, who was the greatest Hebrew scholar of the past, and who could not be said to be "lamentably ignorant" of Jewish customs, himself fell into the "glaring error" of fixing the age at twelve, and defended that position; and one has a feeling of safety in Lightfoot's company. And Dr. Glover is, no doubt, aware that in any commentary of authority he may examine, he will find it stated that at twelve the Jewish boy became a son of the law. I may refer him to recent

critical commentaries, to the *Expositor's Greek Testament*, where the synoptic Gospels are done by the late Professor Bruce of Glasgow, and to Plummer's *Critical Commentary on the Gospel According to St. Luke*. Dr. Plummer is master of University College, Durham, and formerly senior tutor of Trinity College, Oxford.

Certain scholars, it may be interesting to note, have not felt themselves able to agree with the view commonly received, and contend that as soon as the first signs of manhood appeared, the Jewish lad became a son of the law and entered upon the full rights and duties of an adult Jew. This position rests upon *Nidda* VI. and II., to which I would refer my learned critic. If this really were the state of the case, then it were simply accidental that Jesus went to Jerusalem at twelve; He might have gone at eleven or thirteen. Keim, who is very thorough in all his works, is inclined to find a warrant for the age of twelve in the history of Samuel, and refers to Josephus, book V., x. 4. It occurs to me, though I make this suggestion with much respect, that Dr. Glover has forgotten that the definite age for manhood was fixed subsequently, and then, of course, I am perfectly aware it was fixed at thirteen years. Perhaps, also, he has been misled by the fact that at a very early date there was a curious regulation regarding the validity of an oath with regard to the age of the person giving evidence, which runs (*Nidda* V. xi.): "When a child is twelve years and one day old his oaths are tested, where he is thirteen years and a day they are valid without further ceremony."

The general opinion is most likely to be true, that Jesus became a "son of the law" at twelve, although it is open to argue that this was not because He was twelve, but because He had reached the state of manhood.

Allow me to apologize for the length of this communication, which I trust will be satisfactory to Dr. Glover, and may not be without interest to some of your readers; but I regret that for reasons of work and distance it will be impossible for me to continue the correspondence. Yours faithfully,

17 Croxteth Road,
Liverpool, May 28, 1900.

JOHN WATSON.

"GOD'S WAY OF DOING GOOD."

To the Editor of the Living Church:

IT IS much to be desired that we may have more of the direct language and teaching, such as appears in the letter under the above heading, by Robert W. Royson, in your paper of 2nd June.

More of the Methodists, Quaker, and other schismatics would be brought back again into the Church if it were not for a proneness to gloss over their errors with the mantle that they do "some good."

When Naaman was told by Elisha to wash seven times in Jordan,* to be healed of his leprosy, he was wrath and asked if the rivers of Damascus were not better than all the waters of Israel; he expected that his dreadful disease, incurable by human skill, would be cured by some direct appeal to God, and by Divine manifestation, otherwise than through obedience to a simple command—without his even seeing the prophet he had come so far to consult. And yet, when he did obey the prophet's simple requirement, so easy of performance, the interposition of God was shown by Naaman's being immediately cleansed of his leprosy.

So with schismatics, they would doubtless render quick obedience to some wonderful Divine manifestation, but they reject, as not of sufficient importance for their spiritual cure, the simple requirements that have been given for our guidance.

We may say, as the servants of Naaman said to him, "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, Wash and be clean?"

These considerations are especially applicable to Quakers and others who call themselves Christians and yet neglect to follow our dear Saviour's plain commands as to Baptism, the Eucharist, etc.

Trying and anxious to do good and to live aright, yet not willing to yield simple obedience to Divine commands unless they can understand God's reasons for them; as Naaman did not understand why the waters of Damascus were not better than those he was commanded to wash in.

We may always hope that unquestioning obedience to God's most simple commands will bring a blessing; and we may not know the reasons for the acts required; "For My thoughts are

not your thoughts, neither are your ways My ways, saith the Lord."†

Our children cannot understand the reasons for some commands that we give them; but we require obedience without explanations; in like manner it is not given to us to know the reasons for some of the Divine ordinances that we follow.

It is to be hoped that it is not "the last time" that Mr. Royson "will protest against the terribly lax modern idea of what is meant by doing good"; and that lives spent in that way, but without compliance with His commands, may be expected to be as acceptable as obedience. Would Naaman have been honoring Elisha if he had washed in the waters of Damascus instead of the Jordan? I am, Sir,

Obediently yours,

Allatoona, Georgia, H. F. RUSSELL-HOWLAND.
Whitsun-Tuesday, 1900.

† Isaiah 55th chapter, 8th verse.

VESTED WOMEN.

To the Editor of the Living Church:

MR. CLEVELAND, while he is not intending to be complimentary to me, has correctly estimated my religious character. I am "old-fashioned," for I belong to an old-fashioned Church, that prays old-fashioned prayers, administers old-fashioned sacraments, and preaches an old-fashioned Gospel.

I am "far behind the times" in which so many people are neglectful of Church privileges.

I object to the vesting of women in cassocks and surplices, because in the Church, those vestments are distinctly a man's dress, and women wearing them are masquerading, which, as one of our Bishops who prohibited the practice in his Diocese said, was contrary to the law of his state. There is no dignity in a masquerade.

Mixed choirs should be in the organ loft, or just outside of the chancel, and the members should wear their ordinary dress, which with people of good taste would, for church-going, be of quiet, sober material. Processions are not of necessity.

That "Christian women are more reverent and devoted and conscientious than either men or boys" is a trifle hard upon our "Bishops and other clergy," our churchwardens and vestries, and upon the men who give so liberally for the support of our parishes, not to mention the boys in our choirs and Sunday Schools. Are these men and boys not Christian?

The "Church progress in New England" has not been hindered for lack of surpliced women choirs, for it would be strange if we did not have them here, where every religious novelty flourishes. I must say, however, that I once saw a surpliced woman organist in Boston carry a fan which modified the masculinity of her attire—a thing so fatal to "progress" that it would not be allowed in New Jersey. I did not, in my former communication, write anything about the "views on that subject" in the "enlightened region" of Ridgewood, for I did not know what they were.

It would be of no use to transplant me to that "enlightened region," for I would not attend divine service where such "vast acquisitions in point of dignity and orderliness in the services" had been acquired. They are too vast for me, and therefore I must be content with slow growth in the good old ground of the Holy Catholic Church.

J. VAUGHAN MORRILL.
Dorchester, Mass, June 4, 1900.

[The discussion of this subject in these columns is now concluded.—EDITOR LIVING CHURCH.]

THE CHURCH IN THE SOUTH.

To the Editor of the Living Church:

THE articles and letters which have appeared for some time past in your paper relative to the weakness of the Church in the South have undoubtedly proven interesting, more especially to us Southern Churchmen.

Whether the reason you assign is the prime cause for this lack of strength we do not know. The fact remains that the Church is very weak in the South. If your article has been the means of causing the clergy and laity of the South to contemplate the condition as it is and endeavor to improve it, then the article is a profitable and just reminder. And that was undoubtedly the intent of the article.

Unfortunately Churchmanship in the South is less decided generally than it should be, and the spirit of compromise is too

* 2nd Kings, 5th chapter, 10th verse.

marked. Church training is too meagre. The Sunday School is too much neglected.

The position which the Church maintains is Catholic, and its principles and standards when lived up to command the respect and reverence of all. We who are Churchmen must live up to Church standards and by our prayers, individual effort and influence, draw others into the Church.

It is decided disloyalty to the Church and contempt of her teachings to attend denominational meetings, to give of means for the erection of sectarian property, especially when struggling clergymen of the Church are being deprived of the necessaries of life. It is scarce loyalty to the Church and certainly a mockery for S. S. teachers to countenance and encourage their pupils to attend dancing schools and operettas during Lent. The giving of entertainments, dances and other worldly doings on Friday, the Church's fast day, is poorly in accord with Baptismal and Confirmation vows. Yet these and numerous others are irregularities of a large per cent. of the Southern Churchmen.

In the South more particularly the devotion to social pleasures is too largely in excess of devotion to Christ and His Church.

This, I venture the assertion, any clergyman of the Church in the Southern states will admit.

If the Southern Churchman would see his Church tower above sectarianism and all the other "isms" of the day, he will pray as in the Litany, with all the earnestness at his command, "from all false doctrine, heresy and schism, Good Lord deliver us." He will attend every celebration of the Holy Communion it is possible for him to, as our Lord commanded. He will be diligent in the preparation of the young for the Church, and he will give liberally of his means—the Lord's own—for the up-building of the Church, the world over.

Let us make a new era for the Church in the South. Let us be intensely loyal to Christ's Church and good results will follow.

E. H. TOBEY.

Texarkana, Texas, June 4, 1900.

COMMUNION OF THE SICK.

To the Editor of The Living Church:

IN considering the subject of the reservation of the Blessed Sacrament, it seems to the writer that the custom of celebrating the Holy Eucharist in private houses according to the directions laid down in the Prayer Book, is open to many serious objections. The rubric before the office for the Communion of the sick says that the sick person "must give timely notice to the minister, signifying also how many there are to communicate with him (which shall be two at least)."

Now it frequently happens that a person is taken suddenly and violently ill, and the priest is sent for to come and celebrate the Holy Eucharist. When he arrives he must find two persons to receive the Sacrament with the sick person, if the rubric be obeyed; and the priest himself is also ordered to communicate. Neither the priest or the two other persons are given time to prepare themselves for a worthy reception of the Blessed Sacrament, yet if one refuses to receive under these conditions it may deprive the dying person of the last and greatest consolation of the Catholic religion. The practical result is that an unprepared and unworthy reception is made almost compulsory.

Cases of this kind are by no means rare and furnish a strong argument in favor of communicating the sick with the reserved Sacrament.

JOHN T. CLAPP.

Burlington, Vt., June 3d, 1900.

A HINT TO CHURCH SOCIETIES.

To the Editor of the Living Church:

RECENTLY the Church of the Good Shepherd, Momence, remitted a small offering to the American Home Finding Association, and I have just received a personal letter from the superintendent thanking me and, through me, the congregation "who so kindly gave to assist the work."

I predict that the result of that letter will be to double the next offering taken for the same purpose.

There is a wail coming to every parish in the land imploring money for various societies, but only a formal receipt when an offering is remitted. True, I have received some very kind letters from some of the Bishops in missionary jurisdictions—but usually the Church societies send only a formal receipt, for

which purpose they keep blanks on hand. What congregation ever hears a word of thanks for its generosity?

True, they have done only what it is their duty to do; but would not more be realized if some gratitude could be shown, instead of an intimation that they are unprofitable servants? Might it not have an inspiring effect if the *de profundis* of pleas could be occasionally offset by the doxology of thanksgiving?

ARTHUR W. HIGBY.

Momence, Ill., June 2, 1900.

METHODISM, ETC.

To the Editor of the Living Church:

IMAY be a little late in making the statement, but I would like to say in your columns, that the late Bishop Neely of Maine admitted Lutherans to the Holy Communion without re-Confirmation. He stated to me, about ten years ago, that he had investigated the subject of the Swedish Orders enough to decide for himself that he would consider them valid.

I would like to add, also, that I was very much pleased with the letter of Bishop Johnston in regard to our friends, the Methodists, as well as with the letters and the sentiments of the Rev. Mr. Shepard, of Portland, on the same subject. And, still, as strange as it may seem, I have not been displeased at the remarks which have been made in criticism of the above-named gentlemen, when they are properly understood.

I have an idea that most of the people who disagree in regard to such matters are really not so far apart as they might seem to be.

When I know any Churchman to say or to write anything which would seem to imply that he thinks that our branch of the Catholic Church, through its Historic Episcopate, has a "corner" in religion, or a monopoly of the pure article, I think either that I have misapprehended his statements or that he has not been happy in the expression of his ideas; for I am sure that the presumption is that any "Catholic" Churchman is really Catholic at heart, and that he does not wish to un-Church any of those who are faithful to the Creeds and to the Master, merely because they differ from him in regard to practices and ideas which even he must acknowledge to be nonessential.

Certainly *one* of the grandest things about the Holy Catholic Church is its comprehensiveness, its true Catholicity.

Very truly,

Salmon Falls, N. H., June 8, 1900.

A. A. MURCH.

[Swedish Orders of course have nothing to do with admission of German Lutherans to Holy Communion; consequently Bishop Neely's name is perhaps somewhat inappropriately used in this connection. With regard to the former subject, which has not been discussed in these columns, we may say that much light has been thrown on the subject of Swedish Orders by the discussions of the past two years, so that the opinion, even of an expert, rendered ten years ago, is somewhat parallel to the opinions of George Washington, on the subject of electricity. It is unfair to one deceased to quote his opinions on a subject, that had been expressed before the same subject had been cleared up. Of course, however, our correspondent meant nothing unfair toward Bishop Neely, though he entirely misapprehends the subject which has been discussed with relation to Western Texas.—EDITOR L. C.]

A WORKER AMONG THE POOR.

To the Editor of the Living Church:

IHAVE read the recent letters of Bishop Johnston with gratitude to God, who has inspired him to utter the truth so frankly and so ably. And so no doubt have many others. Thinking that good may possibly be done by the mention of a brilliant exception to the worldly spirit which the Bishop condemns, I should like space in your columns to say that for years a perpetual deacon has labored, *without salary*, in a very poor and unattractive spot in the suburbs of Philadelphia, among the humblest and least prosperous people of that great city. Not only so, but he and his faithful wife have lived among their parishioners in the immediate vicinity of soap factories and other malodorous concerns, with stagnant pools and heaps of rubbish poisoning the air they breathed. His modesty is such that he will not thank me for mentioning his name, but I think it should be made known that I refer to the Rev. John Totty, a truly noble Englishman.

Some years ago, he visited his native land, and was much tempted to remain there, but was drawn back to America by the grief of his humble parishioners.

Now he has again gone to England, this time permanently it appears, and it will be difficult indeed to fill his place, though he leaves his parish in a remarkably prosperous condition, considering its circumstances.

H. C. MAYER.

Philadelphia, June 8th.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and Porto Rico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

ADVERTISING.

Three Columns to page. Length of column, 160 lines. Width, 2½ inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Extra charges for preferred positions. Address all communications relating to this department to Mr. C. A. Goodwin, 153 La Salle St., Chicago.

Notices of Deaths, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to the Milwaukee office.

TWENTY-FIVE YEARS' PROGRESS IN TWO DIOCESES.

THE twenty-fifth anniversary which has just been kept by the two Dioceses of Fond du Lac and Western Michigan is an event which not only rightly brings showers of congratulation upon the two Dioceses immediately concerned, but which may well be the occasion for some reflections on the part of the Church at large.

Both these are Dioceses in which circumstances of population and wealth are similar. They lack cities of the first rank, and have populations mostly rural. It was a noble effort which these two neighboring communities made twenty-five years ago when they assumed the responsibilities and expense of independent Dioceses. Fond du Lac had at the time only 1,314 communicants, and Western Michigan only 2,558. Twelve of our present Missionary Districts to-day are stronger in communicants than was Fond du Lac when she took that step; four are stronger than was Western Michigan.

Why did these two Dioceses take the difficult step of assuming responsibilities which appear so overwhelming to-day?

They took it because they believed in the episcopate. The Diocese of Wisconsin had expressed her belief in a memorial to General Convention in 1868 by representing:

"First, that the Episcopate is the missionary order of the Church and has been so constitutionally from the beginning; Bishops being not only successors of the Apostles, but themselves Apostles; the one order having the direct and immediate commission and command to go into all the world and preach the Gospel to every creature. And that they were so called in the first ages until at last the title Bishops (*Episcopi* or overseers) belonging to the first two orders in the ministry was given to them, and the term Apostle, from a misjudging reverence, was appropriated exclusively to the twelve, is evident from the unanimous testimony of Christian antiquity. Bishops, therefore, or Apostles, are and ought to be, the leaders of the Church in every onward step of advance and progress; the pioneers of all our work in the conversion of the world to Christ; according to their name Apostles, the first sent forth into every new sphere of Christian Missionary enterprise" (*Journal General Convention, 1868*).

Bishop Kemper had practically testified to this belief when, in 1866, he gave consent to the division of the Diocese of Wisconsin; which division, however, was not effected until nearly

nine years later, when both the aged Bishop and his energetic successor had been laid to rest.

Men like Kemper had no principles in which they only half believed. If the episcopate was worth having, it was worth having everywhere, so far as it might be extended. If it was good for Milwaukee, it was also good for Fond du Lac and the pineries. If it was useful in Detroit, it was also useful on the shores of Lake Michigan. They believed in Bishops who were not ashamed to be missionaries. They did not conceive that a Diocese was an entity in which missionary work was no longer required. They formed Dioceses because they believed in missions, and that the Diocese was the most effective missionary organization. They had not learned that a Diocese has graduated from mission work and no longer is to be considered a fit field for further extension of the Kingdom of God.

Neither did those Dioceses seek to evade the support of their own Bishops by forming Missionary Jurisdictions. They had not learned that a Diocese must support *all* or *none* of its work, and that if it would make an effort to support its Bishop, it must also support all other work within its border without assistance. They believed in duty and they tried to practice their own belief.

Western Michigan is happy in having yet with the Diocese the Bishop who first consented to throw in his lot with her. Dr. Gillespie, as rector of Ann Arbor, had been one of those who took an active part in laboring for the division of Michigan. He knew the need for effective missionary work in the western portion of the state, and he knew that the episcopate especially, of the three orders of the ministry, is the missionary order, so appointed by divine arrangement. The new Diocese looked to him for their Bishop, because he was known to them. He had proved his belief in practice, and he was given a wider opportunity for its extension. The choice has been amply justified. Dr. Gillespie has never ceased to be a missionary. The Diocese, like all those Dioceses in the northwestern states, is one of which a foreign population has taken complete possession. Probably not until the grandchildren of the present generation are come to age, will the Diocese cease to be in effect missionary territory. The problems of Church extension among the cosmopolitan population, are problems which the whole American Church must make their own, and not thrust back upon the feeble Dioceses which are struggling to do their best.

Fond du Lac grapples with the same problems as to foreign population, in, if possible, even larger measure. Archdeacon Weller, in his historical address, related how the original population of Eastern Americans, seized with an unaccountable restlessness, moved away from their Wisconsin farms early in the eighties, and gave place to the incoming population, many times greater than that which passed on, of Germans, Swedes, French, Belgians, Finns, Poles, Russians—even Syrians and the ever-present Jews. The problems which pressed upon Bishop Brown during the second half of his episcopate were greater than those of the first half. The whole population of the Northwest was transformed between 1880 and 1890. The coming of the Northmen to Britain, with the moving on of the ancient inhabitants of the island, is the only historic parallel to this movement, through the Northwest. Wisconsin, Michigan, and Minnesota were in the heart of the affected region, and the Church was put to bitter straits before she could gather her forces to grapple with the problem.

Bishop Brown was no weakling who could not originate. With a Diocese flooded with foreigners, he saw that the duty given him to do, was to bring the Church to the foreigners. His movement among the French and Belgian population of Door County would have come to great success if the man upon whom he especially depended had not afterward proved absolutely unworthy of the trust reposed upon him; yet to-day there is a considerable congregation of Belgian Churchmen, faithful to the Church which Bishop Brown brought to them. The Bishop was the exemplification of the term *Catholic*. The whole Catholic faith was to him the truth which it was his duty to uphold. The one Catholic Church was the body into which he conceived it to be his duty to gather the people. He believed in no narrow Anglicanism which is afraid to work among people who do not speak the English language. He felt the needs of the Church as she exists *to-day*, and he strove to bring to her,

people of "every nation under heaven," representatives of whom had flocked to his Diocese.

Right nobly were his ideals carried to fulfilment by his energetic successor. Seldom have two succeeding administrators worked on so similar lines as have the two Bishops of Fond du Lac. In bringing to its present condition the Cathedral, adorning it with the most dignified worship founded on Catholic precedent and Catholic ideals, and planting around it those magnificent educational institutions which have been so successfully builded and administered, Bishop Grafton has carried out the dreams of Bishop Brown, which he could not see brought to their fruition while he tarried in the flesh.

Never has there been a greater success brought out of such almost hopeless conditions. The present prosperity of the Diocese, both material and spiritual, is the outcome of work among a population such as we have described, which has been successful because it was earnest, prayerful, God-blessed work. The Choir School gives training to those who are to take part in the ministry of song in the Catholic worship, while in Grafton Hall the Diocese has a girls' school with conveniences and appliances for the accommodation of young women committed to its charge, second to none in any part of the country. One has only to examine carefully the arrangements of the school, as was our own happy privilege, in connection with the anniversary, to see how admirably fitted is Grafton Hall for its work of Christian education among young women.

THERE was one thing omitted in relating the history of the founding of the Church within the bounds of the present Diocese of Fond du Lac to which we may call attention. The first Bishop who exercised jurisdiction within the bounds of the present Diocese, was not Bishop Kemper, but Bishop McCoskry. The present Diocese of Fond du Lac was originally a part of the Diocese of Michigan. Her clergy took part in the election of Dr. Whitehouse, who was first chosen Bishop of Michigan but declined. After that, but before Bishop McCoskry was consecrated, the territory of Wisconsin had been cut off from that of Michigan and had been erected into a separate territory. Bishop McCoskry maintained that this political act could not divide his Diocese, and that the territory of Wisconsin remained a portion of the Diocese of Michigan. This position was contested by the three or four clergy residing in Wisconsin, all of whom were then residents of the present Diocese of Fond du Lac, and these asked Bishop Kemper to take them under his benign jurisdiction. Bishop Kemper expressed a willingness to do so, but so hostile was his brother of Michigan to the plan, that he (Kemper) was unwilling to visit the new territory until the question of jurisdiction was settled. Bishop McCoskry, therefore, made an Episcopal visitation of Wisconsin, and particularly of that part comprising the missions around Green Bay, in the year 1836, and it was not until 1838 that the disputed jurisdiction was sufficiently settled to admit of a visitation by Bishop Kemper, and not until the General Convention which met in that year, that the question was finally settled and Wisconsin was really a portion of the great and indefinable jurisdiction of the first Missionary Bishop of the American Church.

Yet it is difficult to look back upon that long ago controversy and to say positively that Bishop McCoskry was wrong. It is true that the Wisconsin clergy and Bishop Kemper quoted on their side the preface to the Book of Common Prayer which relates that, "When in the course of divine Providence these American states became independent with respect to civil government, their ecclesiastical independence was necessarily included." The American Church has not, however, acted on the same precedent where there has been division of the territory of any state in the union. When West Virginia was set apart as an independent state, it was not maintained that she was no longer a portion of the Diocese of Virginia. When Oklahoma was set apart from Indian Territory, the Episcopal oversight of the Bishop charged with the care of Indian Territory was not esteemed to be taken away from Oklahoma. Yet it is a matter to provoke only congratulation to Churchmen in Wisconsin, that their lot was thrown with that of Bishop Kemper; and it is a curious problem in the possibilities of what might have been, if we can conceive of the future of the Church in Wisconsin having been so far united with that of the older state of Michigan, as to have thrown the earlier missionary work in this territory under the direction of the first Bishop of Michigan, Dr. McCoskry, instead of into the hands of Bishop Kemper. The problem of what would have been the result, if so vastly different a course had been carried out, is most interesting. What would have been the effect upon the Associate Mission at Nashotah,

when only the faith of Bishop Kemper kept it from being swept aside as a revival of mediævalism? What, in short, would have been the general condition of the Church within the whole of Wisconsin, if the logic of Bishop McCoskry had prevailed?

These are questions no one can answer. The past was in the hands of God, the present is the result of His own continual direction, and the future contains the promise of further blessings according to His own divine will. The Diocese of Fond du Lac shows in a marked degree the triumph of the Catholic faith. Her clergy are unanimous in upholding that faith as it is shown in the beloved Bishop at their head. In every church in the Diocese the Holy Communion is celebrated weekly, as was declared by Archdeacon Weller, and though amongst conditions seemingly almost prohibitive, the Eucharist is celebrated daily at twelve different altars within the Diocese. Truly, this is a record of growth in spite of the influx of the numerous foreign population, in spite of poverty and fewness of the Church's children.

Is it out of place to appeal once more to the Church at large, not to cut off the missionary appropriations from Dioceses such as Fond du Lac and Western Michigan? There are Churchmen who do not realize what are the depressing conditions under which work has been carried on in this section. They do not realize that the population to which the Church appeals to-day is a population which, for the most part, has been in America less than a single generation—the bulk of it less than twenty years. They do not realize that the rural population of these Northwestern states presents conditions entirely different from those of the older and more conservative East. They do not realize that the needs of the West, as of the South, upon the Church at large for financial assistance, must of necessity continue to be as great as they are now, as great as they were a quarter of a century ago, and perhaps even greater, in the near future, than are the needs of territories such as Alaska, that are to-day being filled with a population in no way different from the population which as yet is hardly at home in our younger states and Dioceses. Must the Church also be a rolling stone—here to-day and moved on to new fields to-morrow, before yet she has touched the whole area of many of the Western states?

The Church in Western Michigan and Fond du Lac, and in other fields where conditions are similar to those which we have depicted in these two Dioceses now celebrating their quarter centennial, will not, shall not, be abandoned by the Church at large. If our chosen Missionary Society refuses to continue to labor for the support of the Church in these Dioceses, then a new voluntary society must and shall be founded for the purpose. A Home Missionary Society for the sustenance of the Church in organized Dioceses, will, if the necessity arises, be formed to carry into effect this work, which cannot be abandoned. We feel that we bring a message from the East as well as from the West to Dioceses such as these; that though their work is not appreciated by those whose duty it is to understand and appreciate, yet others see with truer appreciation, and are resolved that their missionary work shall not fail; and that the Church at large will not withdraw from them the assistance by which alone they carry into effect the continued progress of the Church within their boundaries. We think we may rightly assure these Dioceses that, having bravely and most successfully worked for twenty-five years, their work shall not be brought to naught, even though there be those high in authority who cannot see why the impossible has not been accomplished, and who seem entirely oblivious to the conditions which prevail in these Dioceses.

WE have been requested to call attention to a very common form of thoughtlessness—it is probably nothing more—on the part of people who employ trained nurses. We have been informed by workers of this order, that it is quite the exception when an invalid employing a nurse remembers that the nurse has any religious duties to fulfil, or any desire to attend religious services on Sundays. There are of course cases in which the illness of a patient is so great that the nurse cannot be spared, and it would be unreasonable to expect that the care of the patient should be disregarded by the nurse.

Beyond such cases, however, there are instances innumerable where with a little forethought on the part of the patient or her attendants, it could be very easily arranged so that the nurse might at least attend an early celebration, supposing she is any form of Catholic, or might attend some one service on Sunday whatever may be her religious attachment, if she has any.

One of the spiritual dangers into which invalids are apt to

fall is that of selfishness. It is a besetting sin against which every invalid ought to fight as one into which he or she will certainly fall unless the tendency is steadily combated. The necessity of being daily waited upon, of having one's wants attended to by someone else, only too often renders one careless of the needs, the desires, and the convenience of those who minister to her.

May we thus put in a plea that where nurses are employed, and where the condition of the patient does not make it impossible, arrangement will be made so that the nurse may have the needed time on Sunday, if she desires it, to attend to her own religious duties, in addition to the brief time for relaxation which is usually granted, and without which the work of the trained nurse would be almost valueless?

THE bulletins and appeals which come to us and very likely to every other editor as well, for assistance in the India Famine Relief Fund, show conditions so appalling that one stands aghast at the thought of the suffering. This famine is due to the failure of the monsoons, with their attendant rains, and the consequent failure of all agricultural crops upon which the 300,000,000 of Indian inhabitants depend for their support. The suffering is, quite naturally, greater away from the more civilized centres and among those native states which are least affected by European civilization. The British government is extending relief on a more gigantic scale than any government has hitherto attempted, and is supporting some 6,000,000 inhabitants, employing those able to labor upon the public works to keep from pauperizing them. When, however, it is remembered that the population of India is ten times greater than that of England, and millions on millions of them are dispersed among the less accessible native states, it will be seen that the charity of the whole world may be legitimately exercised. We have not thought it well to open a special relief fund, as we have been solicited to do, but we should be recreant to our responsibilities if we did not urge as strongly as we are able to do, that relief may be sent, and promptly. The address to which contributions should be sent is Messrs. Brown Bros. & Co., 59 Wall St., New York.

THE CHURCH'S MISSIONARY DUTY.

FROM THE RECENT CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY.

YES, I repeat, and in plainer terms, that MISSIONS, ALL MISSIONS, for none are Foreign, are the one peculiar, especial purpose for which the Church was constituted, and that our indifference to this holy cause is the sufficient explanation of our failure in the works which even this indifference cannot but approve. Enthusiasm is what we lack; loyal devotion to the King, which counts no cost in obeying His commandments; and because we have it not, even for the things we fain would do from other motives, only half Christian, it may be wholly selfish, we lack the men and means. See, a motive only partly Christian may induce me to give time and thought, and even money, to plant and maintain the Mission Church in some more or less neglected region of the city in which I live. Pride, civic or ecclesiastical, even parochial, may enable so much of self-denial; the sentimental compassion which is provoked by the sight of poverty and ignorance and consequent wretchedness; the recognition that, whatever else it may be, Christian knowledge is surely most efficient as an educator of good citizens, and the Church the best police force; any or all of these may effect, that I shall at least say, "God speed" to men and women who are willing, as it may be I am not, to give up some of the hours of the Lord's day to such attempted amelioration of the condition of our less favored neighbors. But only the love of Christ, resulting from our union with Him, can effect that we be filled with that spirit, even the Holy Spirit, who maketh us to love all men, because all men are redeemed by Him, and to labor that all men everywhere shall learn of Him and His redemption of them.

Believe me, that herein is the test of the reality of our union with Him, wherein and wherein alone is salvation. "If any man have not the spirit of Christ, he is none of His;" and this beyond all controversy was, and is, the Spirit of Christ, even to establish the mountain of the Lord's house in the top of the mountains; and that all nations may flow unto it.

DEATH to a good man is but passing through a dark entry, out of one little dusky room in his Father's house into another that is fair and large, lightsome and glorious.—Adam Clarke.



Israel's Messianic Hope to the Time of Jesus. A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By George Stephen Goodspeed, Professor in the University of Chicago. New York: The Macmillan Co. 1900. Price, \$1.50.

Professor Goodspeed distinguishes three methods in the study of Messianic Prophecy, viz.: (1) The fulfilment method, or interpretation of prophecies in the light of their fulfilment; (2) The theological method, which gathers into logical order the teachings discoverable in prophecy; (3) The historical method which treats prophetic literature with reference to its historical origin and environment. "The question asked is, not so much, What did this statement mean to the Christian Church? but, What did it mean to him who first uttered it, and to those by whom it was first heard or read?" Our author pursues this third method.

It is to be observed that such a method depends for its success upon the accuracy with which the chronological order of Old Testament literature is determined. Professor Goodspeed adopts in this matter the conclusions of higher critics, such as Driver. These conclusions are highly precarious, and cannot be regarded as settled. We cannot agree that we must accept an exilic and post-exilic date for large portions of the Pentateuch and of Isaiah; nor is it established that the Book of Daniel belongs to the second century B. C.

Another limitation of the method adopted is that the meaning of Old Testament prophecies is limited to the meaning of their human writers, and to the interpretations likely to be put upon them by those for whom they were originally written. At least no larger meaning is considered. This limitation of inquiry may be justifiable if the student has no further end in view than to trace the human growth of the Messianic conceptions and hopes of Israel; and the title of this work implies some such limitation of aim. But such a method cannot be regarded as bringing out the full meaning of Scripture. Nothing is more certain to the enlightened Christian exegete than that the Holy Ghost put more meaning into the Old Testament prophecies than the human writer and his original readers were capable of perceiving.

Prophecy grows in its understood significance as the ages roll by, and as history, whose laws it sets forth, fulfils itself. This larger significance was put into the prophecies by the Holy Ghost at the outset. What our author calls the fulfilment method is therefore essential to a full exegesis of prophecy, which should be interpreted from the standpoint of its Divine Inspirer, rather than from that of its human author and environment, although these things are rightly taken note of.

The book is well arranged and clearly written. It is also scholarly, although Catholic writers are largely ignored.

FRANCIS J. HALL.

The History of the Book of Common Prayer. By the Rev. Leighton Pullan, Fellow of St. John Baptist's College, Oxford; etc. New York: Longmans, Green & Co., 1900. Price \$1.50.

This is another contribution to the Oxford Library of Practical Theology. It will undoubtedly prove to be a useful and interesting book to the general and clerical reader, and reflects the scholarship of its learned author.

The book has limitations, however. We detect some of the characteristics of a book written to order rather than from spontaneous inspiration. The title is somewhat misleading. It is not so much a History of the Prayer Book as a review of its contents with historical illustrations. The arrangement of material is not very systematic. Perhaps this fact will conduce to its interest with the general reader.

Many curious bits of information are brought to light, and much valuable side light is afforded by the delineation of social customs. In some instances, however, a lack of exactness of statement is discoverable.

In spite of these limitations the book is very useful and valuable. The two opening chapters on the History of the Eucharist are particularly important and will help to dissipate some historical mistakes. On pp. 50-52 the author gives some very illuminative statements touching the Eucharistic Sacrifice and points out the fact that the doctrine of the Eucharist cannot be saved from the mediaeval error of a repeated atonement

unless we connect it directly with our Lord's present work in heaven, where He offers Himself for us perpetually—affording the local and temporal unity of all earthly Eucharists. Those who neglect the heavenly oblation are apt to rely upon Roman theology, but Mr. Pullan indicates very truly that "there is probably no subject on which Roman theologians are so divided as the doctrine of the Sacrifice of the Mass."

In all doctrinal matters, Mr. Pullan is a valuable authority.
FRANCIS J. HALL.

The Dial of Prayer. Being Devotions for every Hour, for those who would wish to live near to God. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. New York: Longmans, Green and Co. Price 75 cts.

Canon Newbolt has once more placed us under deep obligations by setting forth this most beautiful manual of prayer for every hour of the day. Devotionally it is a great boon, and from a literary point of view the collection of Latin and Greek hymns is most valuable. Appended to the volume are prayers for English people who have friends in the War in South Africa.

Those who love the devotional hymns of the Church, and all who wish for a sober and reverent book of prayers should purchase this volume.

A Popular History of the Church of England. By the Rt. Rev. William Boyd Carpenter, Bishop of Ripon. New York: E. P. Dutton & Co. Price \$2.50.

The Bishop of Ripon has written this one-volume history of the English Church, as he tells us in the preface, "during the scant intervals of a busy life," and he has produced an admirable volume so far as style and make-up of the book are concerned. Unfortunately, however, as history it is largely spoiled because of the animus which the author is at no pains to conceal. In his preface he asserts that the Church of England needs "at present the temper which looks around and forward rather than the one which dwells upon the past. The Church of England will not achieve her destiny by identifying herself with moribund opinions, or by becoming an appanage of institutions which are not applicable to the changed conditions of modern life." With this thesis the old-fashioned view of the critical periods of English Church history is taken. There is a tendency to whitewash Cranmer, to decry Laud, to set aside the legitimate conclusions that follow the premises of the leaders in the Oxford Movement. In short, one would hardly be justified in calling the work good history. It is a presentation of the subject as the author thinks it best that men should see it, rather than a scientifically wrought out history. It falls far below Mr. Wake-man's *Introduction* in many respects.

Cranmer and the Reformation in England. The World's Epoch-Makers Series. By Arthur D. Innes, M.A. New York: Charles Scribner's Sons. Price \$1.25.

With Thomas Cranmer as the center, the author draws a picture of the ecclesiastical movements in England under the Tudor sovereigns, Henry VIII., Edward VI., and Mary. Mr. Innes finds from his study of the man and his times that Cranmer was the "least of the martyrs," and his efforts to justify Cranmer as in any sense worthy of approbation are perfunctory and weak. He speaks of the tool of the various parties as "mesmerised" by Henry VIII. Was he "mesmerised" also by the next two sovereigns, and by the Puritan faction, we wonder? Aside from the attempt to make some defense and palliation of Cranmer, Mr. Innes gives a fairly accurate estimate of the movement in the sixteenth century as a whole, and in very readable style.

Village Sermons in Outline. By the late Fenton John Anthony Hort, D.D. New York: The Macmillan Co. Price \$1.75.

The same simplicity, the outcome of great learning, is here, the same pervading note of earnest conscientiousness, that belong to the similar series of Dean Church; and some readers may be surprised to ascertain that they are more distinctly doctrinal in tone even than those of the earlier writer. The sermons are miscellaneous in their character, but fall naturally together in certain well-defined groups: The Prayer Book, Baptism, Practical Morality, The Sermon on the Mount, Advent, and the Resurrection. There are exactly fifty addresses altogether. Parish clergy will find this book very genuinely useful.

From Sand Hill To Pine. By Bret Harte. Boston and New York: Houghton, Mifflin and Company. Price \$1.25.

This new volume contains six short stories on Western subjects in Mr. Harte's usual vein. We wonder how many more of

this kind he may have in his head. We also wonder why he so seldom attempts more serious work.

His *Gabriel Conroy* written some years ago gave promise of good things to come. It would be interesting to know why Mr. Harte so suddenly ceased to write anything further than the short story, having attempted the larger task. The stories in the present collection show the author to possess, undiminished, all his old powers of description, all his happy gift of humor, all his keen sense of the ludicrous. He might have been a dramatist had he not become a prince of story tellers. One having read the earlier books will not be likely to forego the pleasure of these last of Mr. Harte's tales of the mountains. B.

SOME RECENT PAMPHLETS.

THE Rev. Wm. McGarvey, of Philadelphia, has issued his paper on *The Doctrine of the Church of England on the Real Presence examined by the Writings of St. Thomas Aquinas.* (The Young Churchman Co., Milwaukee. Price, 25 cts.), read originally before the Catholic Club of Philadelphia, in a very neat form. His paper is exceedingly valuable, and should be read and re-read by the clergy and thoughtful laity. He examines the doctrine of the Church of England on the Real Presence in the light of the writings of St. Thomas Aquinas; and establishes conclusively, we think, that the framers of our Articles departed in no essential particular from the Angelic Doctor, in spite of their rejection of the term Transubstantiation. This term, as he shows clearly enough, had come to stand for a materialistic conception which St. Thomas would have rejected as emphatically as the Reformers did. Perhaps we have less liking than has Fr. McGarvey for the scholastic distinctions which make the use of the term Transubstantiation innocent of heresy, but he has vindicated completely, in our judgment, the contention that St. Thomas and the better scholastic writers were as truly interested in vindicating the spiritual nature of the Sacramental mystery in the Eucharist as were the framers of our Prayer Book and Articles. We commend his paper most earnestly to the clergy.

THE Rev. Robert P. Kreidler's *Some Notes on Christian Science, Its Origin, History, and Fallacies* (E. S. Gorham, N. Y., Price, 10 cts.) was originally delivered before the class of 1900 in the General Theological Seminary. It is not so much an argument, as a description, followed by an attempt to account for the rapid spread of Christian Science, and by suggestions as to its fallacies and the proper method of meeting them. He accounts for the spread of Christian Science by Mrs. Eddy's personality and the chaotic restlessness of our age. Another cause might be added—the neglect of the Church to use the means of grace, especially the Blessed Sacrament and Unction of the Sick, in the sick room. This neglect, accompanied as it is by a widespread failure to teach Christian truth in relation to suffering in this world, accounts for many individual cases of falling away. No doubt the root fallacy lies in ignoring the transitional and probationary nature of this earthly life.

Christian Studies, by Ivan Panin, U. S. A., (Pub. by Ivan Panin, Grafton, Mass., price 15 cts.), consists of two letters to the New York Sun. Their purport is to establish the Divine inspiration of New Testament writings by their mathematical saturation with the number seven—a phenomenon which the writer claims to be beyond human production. To those who are interested in such an argument, this pamphlet will prove interesting—to others, weariness.

New Testament Studies in Missions, by Harlan P. Beach (Student Volunteer Movement for Foreign Missions, N. Y., 1899, price 15 cts.), treats of "Missions in the Light of the Gospels" and of "St. Paul and the Gentile World." It consists of a series of *syllabi* for the use of students, with Scriptural references—blank pages being afforded for notes. An outline map is given, without any names inscribed thereon.

THE TRUE CRITIC.

His song—it is the poet's life,
His soul is in the strain;
And he who would interpret well
Its deepest meaning, and would tell
Its gladness or its pain,
Must have, within himself, some spark
Of that celestial fire
Which lighted up the poet's heart,
And lent its fervor to his heart,
And glowed upon his lyre.

C. N. HALL.

The Happenings at St. Jude's.

By ETHEL M. COLSON.

CHAPTER II.

THE new incumbent who presently gladdened the hearts of the disaffected members of St. Jude's parish—after they had been obliged to content themselves with, not one or two, but nearly a score, of casually "supplied" Sundays—bade fair to become immediately popular among the people who had not approved of the Rev. Mr. Farson and his methods, if not only by reason of his extreme unlikeness to that individual. He was as different from his predecessor as possible, and in all ways; short and rotund where the other had been tall and slender; merry-faced and jovial instead of grave and serious; cheerful, hearty, and seemingly whole-souled in pulpit manner, where Mr. Farson had been solemn and quiet. And his ideas and theories differed from those of the last incumbent just as radically.

To begin with, he was distinctly and decidedly given over to Low Church. Next, he was anxious to carry the social idea of the Church, its worship, and its membership, just as far as possible. He had not the slightest objection to a little friendly talking in the aisles and around the registers after service; on the contrary, he often joined one or more of the groups himself, and chatted along pleasantly. Thirdly, while he was in favor of early communions for those who cared to make this act of devotion, and announced an eight o'clock service every Sunday morning for their especial benefit, he allowed it to be understood that this was by no means a favorite service with him. Service on Saints' days he cared little about also, and he immediately dispensed with the brief church service which Mr. Farson had instituted, just before the opening of the regular work of the Sunday School, and went back to the short prayer (extemporaneous), shorter address, and single hymn, which the long-time Sunday School superintendent, Mr. Alfred Gorton, a clever young man with a strong leaning toward evangelistic work and the life of a "semi-religious," had made use of for so many years. He himself was seldom seen in the Sunday School after the first two or three Sundays of his service at St. Jude's, which was just as the superintendent liked it. In the opinion of Mr. Gorton, the proper and only legitimate function of the rector in connection with the Sunday School, consisted of paying it brief and admiring visits now and again. All else should be left to the superintendent. With these ideas, the Rev. Mr. Granelly seemed to be in thorough sympathy—at least for several months after commencing work at St. Jude's.

As a final reason for his immediate popularity, let it be explained that the Rev. Mr. Granelly was extremely politic, if not diplomatic in his methods. Obeying St. Paul's injunctions to the letter, he was "all things to all men" in very literalness. He called upon the admirers of the Rev. Mr. Farson and talked to them so sweetly and convincingly, that most of them came back to the church. He pleased the people who wanted a surpliced choir, by promising to work one up speedily, and placated those who did not care for High Church worship, by announcing that he would have no gleaming cross carried before it, as had been Mr. Farson's intention. He inaugurated a series of socials and receptions for the benefit of the young people, declared that he had no objection to their dancing in the hall above the church—the Rev. Mr. Farson had firmly refused to countenance any dancing in the church building—and added, in a burst of confidence to half a dozen members of the congregation, that he himself would foot it merrily with the young people, now and then, if only he knew how to dance.

So, for a time, all went merry as the proverbial marriage bell, even the youthful but pertinacious Altar Guild coming to recognize and approve of Mr. Granelly—at least tentatively and grudgingly—at last. The Ladies' Aid Society, no longer St. Monica's Guild to its pastor, gave him its unstinted admiration and respect. The Brotherhood of St. Andrew declared him to be a great and good man in every way, and tendered him several receptions. So did the young ladies of the Young Ladies' Aid Society. And then—

Well, then it happened that Mr. Granelly was seized by the influenza, and the very Sunday when he was thereby incapacitated for service by this fell disease, who should happen to call upon one of the St. Jude's vestrymen, a man who had long been

noted for his High Church proclivities, and a warm partisan of the last rector, but the Rev. Mr. Farson himself. He was passing through the city on his way to the West, he explained, and called for social purposes merely. Hearing that St. Jude's was temporarily without the ministrations of a rector, however, he expressed himself as very willing to hold services in his place. The other vestrymen were all congregated in the vestry, two minutes before service-time, with the congregation assembled in the church, and not even a reader to take charge of the service, when their colleague appeared with Mr. Farson. They were not in a position, therefore, to decline his disinterested offer of service gracefully, especially as no charge or accusation other than a protest against his ritualistic ideas, had ever been made concerning him. Several of them, also, liked Mr. Farson very well, personally, and saw no harm in allowing him to take charge of the services again, just for once.

So Mr. Farson officiated at both the morning and evening services that Sunday, and also visited the Sunday School, in which he had always taken a special interest, in the afternoon. And thereby came much mischief into being.

Mr. Granelly, upon one of his occasional visits of inspection and congratulation to the Sunday School, had the Sunday before suggested the naming instead of numbering of the different classes. The teachers and scholars had been given a week in which to think and decide upon the names of their respective groups. When Mr. Farson appeared, the idea of asking him to help them in this particular, popped, like an inspiration, into the heads of several teachers who admired and liked him.

"We can't think of a single appropriate name for our class," said one of these teachers, when Mr. Farson drew near to shake hands with her and her pupils; "won't you make a suggestion in our behalf?"

"Certainly," answered Mr. Farson, naturally pleased at her request, and good-naturedly willing to oblige her. "How would it do to name your class after Saint Agatha, whose day the Church will observe this week?"

"Will you name my class for me, too?" queried another young girl, who, while she did not especially admire Mr. Farson, was very fond of the young woman who had first thought of asking his aid.

Again Mr. Farson was delighted to be of assistance. Sheep-like, nearly all the teachers, men and women, of the Sunday School followed the example thus set. When Mr. Farson left the Sunday School, after making a stirring address to the children, he had assisted in the naming of every class which it contained, and the infant class had even been named in his honor—after the name of his patron saint, as he steadfastly refused to have it called more directly after him.

Next day, the Ladies' Aid Society, and the Young Ladies' Aid Society, held an all-day session in the hall above the Church. The Brotherhood of St. Andrew was to hold a meeting that evening. Nobody knew just how it happened, but some of the ladies of both societies remained at the hall much longer than usual, even taking supper there as well as lunch, and they were still in the small room at the end of the hall when the Brotherhood members entered it, accompanied by Mr. Farson, who had originally organized it, and who was to be their guest that evening. An informal reception to this individual followed, and the president of the Altar Guild which he had also organized, presented him with the firstfruits of the guild's united labor—a handsome stole. Mr. Farson departed next morning with a heart greatly lightened and cheered by these unmistakable evidences of the good will and affection of his former parishioners, after all. Then it was Mr. Granelly's turn.

All these doings and proceedings, magnified as such things always are in the telling, had been regularly and assiduously carried to the invalided rector of the parish, by the parish gossips, conscious and unintentional. There are gossips of both kinds in every parish, and St. Jude's was no exception to this general rule. Mr. Granelly, being a man of exceedingly quick temper, sensitive organism, and a fair idea of his own importance, fairly raged and fumed at hearing of all that had happened. It was Friday night before he was able to leave his room. The regular weekly Teachers' Meeting occurred that evening, and he determined to be present. He was present, and he scolded the teachers there assembled so roundly for "allowing a man with no connection with the church whatever, and who had left it under a cloud, to take the place and assume the prerogatives of the rector," that they, in turn, became bitterly indignant. When one of Mr. Farson's admirers defiantly stated that Mr. Farson's assistance had not been voluntary, but that practically all of the teachers had requested him to aid them in this

manner, his wrath and indignation knew no bounds. Poor Mr. Granely had never learned to control his temper fully, and the provocation offered him was by no means small, at least in his own estimation. More than half the teachers left the vestry-room where the meeting was held, before he could calm himself sufficiently to speak with any degree of reasonableness. Considerably more than half resigned before the following Sunday, and the proportion of teachers to scholars was something like one to twenty. Again Mr. Granely lost his temper, and rated both pupils and superintendent about the affair of the previous Sunday, the one for submitting to, and the other for allowing, Mr. Farson's assistance; he also blamed the vestrymen exceedingly for allowing such things to come to pass in his absence. And once more the inevitable happened. St. Jude's was once more a house divided against itself.

When Mrs. Goings, a quiet little member of the "few and faithful" division of the congregation, entered the parlor where the Ladies' Aid Society was holding a business meeting upon the afternoon of the Wednesday following, Mrs. Drewly looked up and addressed her.

"There's no use talking; he must go," said that lady, who was as autocratic and self-opinioned as she was dignified and kindly.

"Who must?" queried Mrs. Goings, quite in the dark as to the subject of the conversation which had preceded her entrance.

"Mr. Granely," responded Mrs. Drewly, with decision. "My husband is a vestryman, as you know, and he says that nearly all the members of the vestry are against him now. And we've been talking it over this afternoon, before you came in, and we've about decided on his removal too."

Mrs. Drewly meant that she herself had been talking to this effect, and the other ladies had been listening to her meekly, but it all amounted to the same thing in the end. What Mrs. Drewly said, the other ladies usually subscribed to in a body, without hesitation, or with only murmured regrets. And Mr. Granely's doom was sealed, as Mrs. Goings very well knew. But, being a keen lover of justice, and seeing no particular reason why the rector's foolish burst of temper should condemn him so utterly, she resolved to join the ranks of the fighters, for once at least, and help him out if she could. She therefore expressed her determination to prevent his removal if possible, and, a small percentage of those present siding with her weakly, the meeting broke up in disorder, and after much acrimonious discussion on the part of both sides.

After that, Mr. Granely's lot in life was by no means a pleasant one. His friends and adherents showered attentions upon him, it is true, tendered him innumerable socials and receptions, both at private houses and in the church hall, and invited, nay, pressed, him to make innumerable pastoral speeches and addresses. But to shake hands with a small number of people over and over again, loses its attractiveness after a little while, no matter how cordial the hand-pressings thereby made possible; and even unlimited supplies of chicken salad, assorted cakes, sandwiches, ice cream, and hot coffee, will not cure a man of a bad heart-ache, while it is very hard indeed to make continual speeches and still avoid the one subject nearest one's heart. For Mr. Granely, while deeply regretting the unreasoning anger into which he had been betrayed, was quite at a loss to understand or fathom the cause of his sudden lack of popularity. His evident feeling of indignation and wounded pride, with its chilling effect upon his usually cordial and breezy manner, estranged still others from him, and every day he seemed to lose some additional friend or adherent. Under the strain and stress of these trials and tribulations, he lost his appetite and his cheerfulness also; he grew bitter and sarcastic from day to day, addressed "my hearers" instead of "my people;" "my friends," or "my beloved," during the course of his sermons, and by and by began to refuse to recognize his disaffected parishioners when he met them on the street. He was very young, was Mr. Granely, and this was but his manner of yielding to the sore feeling of heart-ache and of disappointment which possessed him and made him suffer. He had one consolation, one brightness left him in life, as will be seen later.

Four weeks after Mr. Farson's visit, more than four months before the year for which Mr. Granely had been engaged would expire, the members of the vestry, in secret session assembled, decided to invite him to resign, offering to pay him half salary for the remaining months of his year if he would consent to do so.

"Guess that will fetch him quick enough," remarked Mr. Drewly, who was considered an especially astute and far-seeing business man, to the wife of his bosom. Mrs. Drewly assented

carelessly, feeling perfectly sure that her husband was quite correct in his surmises. But, to the surprise of all concerned, Mr. Drewly was altogether wrong. Mr. Granely came of fighting stock, and he rather pugnaciously declared that nothing short of the Bishop's express command would remove him from St. Jude's just so long as a single day of his year remained. He had done nothing to merit peremptory and degrading dismissal, he declared, nor would he submit to it. If they had charges to lay before the Bishop, let them prefer them. He had given his ultimatum and he would stick to it.

And stick to it he did, in spite of the slow torture which was henceforth his, going so far as to refuse two advantageous calls which came to him, partly because he feared the St. Jude's vestrymen might have been partially responsible for their reaching him at this particular time, and partly because he would not quit his post until his fullest time within it had expired. And, when this period had actually come to pass, he treated all the St. Jude's parishioners to a great and genuine surprise.

The attempt at organizing a surpliced choir had once more come to naught, long ago, and congregational singing had prevailed for some time. The Wednesday before Mr. Granely was to leave, however, Mrs. Drewly invited the members of the Young Ladies' Aid Society to an informal tea at her house, and there began to talk up plans for the re-establishment of the old mixed choir.

"You'll be our leading soprano again, of course," she smiled, addressing the young woman who had always led the choir in the old days, before the advent of either Mr. Farson or his successor. That young woman smiled back quietly, but with the air of one who has an astonishing sensation to spring.

"I shall not be here after next Sunday, Mrs. Drewly," she remarked, gently, "for I am going away before then. I shall be married to Mr. Granely next Monday, and we shall leave for the West, where he has a parish, that afternoon."

The young lady had always been a favorite with all the church people—possessing the enviable reputation of having gone through seventeen church quarrels and made no enemies—and all sorts of receptions and festivities were immediately planned to do her honor. But one and all the Granelys refused, she sweetly, he with a haughty and freezing dignity; and thus was Mr. Granely's sore heart something comforted by the knowledge that he was taking leave of St. Jude's parish enfolded in an atmosphere of regretful distinctiveness, and sincere, if borrowed and super-induced, good feeling and affection, after all.

THE LESSON OF THE IVY.

Where a building, carved with master hand,
Rose in grandeur, grew the ivy green,
Twined about the stones the plant was seen,
Fairer than designs the artists planned.
Nature gave to Art a beauty rare,
Till the structure seemed beyond compare.

Frail the ivy seemed, yet stronger grew;
Through the cracks it slowly forced its way,
Loosened stones by pressure, till one day
Came the builder. All the harm he knew
That the plant was working, soon a stone,
Falling down by ivy freed alone

Would the building mar. The vine he tore
From its shelter, that no further harm
Might be wrought; and yet a wondrous charm
Faded with the ivy, nevermore
Proudly to adorn the structure great,
Crushed and broken by a cruel fate.

What may seem so frail is often strong.
Evil may be scarcely understood,
Till its power overcomes the good.
Right may rise in strength to conquer wrong;
Working like the graceful vine, at length,
Patience shall attain prevailing strength.

MARTHA A. KIDDER.

PREACHING AND WORSHIPPING.

THE *Methodist Times* complains that "a great dignity of the Establishment made the *indescribably stupid remark* that people go to church not to hear sermons, but to worship." It goes on to observe that "preaching is of the very essence of worship." Here we have an instance of the common mistake of confusing means with ends. Man's chief end is to glorify God, but that is not done by "sitting under" a preacher. On the other hand, there is some point in what follows: "We often hear thoughtless persons say that what we want is the 'simple Gospel.' That is perfectly true, if by the word 'simple' they mean pure and unadulterated Gospel, but if by 'simple' they mean elementary and superficial, they talk absolute nonsense."—*Church Bells.*

~ ~ The ~ ~

Family Fireside

THE PASSING OF THE LION.

A MODERN TALE.

BY FLORIDA A. C. ORR.

DOWN in the jungle the noonday glare of the sun is filtered by the dense undergrowth, and falls in broken and fitful flashes on the moist earth. A brooding silence reigns save for the lazy hum of insects. The place reminds one of those far Southern homes, close sheltered from the heat, in whose twilight recesses graceful women recline amid drowsy snatches of conversation.

But see! the reeds quiver, and the spongy moss gives to the stealthy tread of some wary animal. A beautiful lioness comes forth from the shadow, and pauses with alert and questioning gaze. She snuffs the air with a gesture of disdain, and says, with a slight grinding of her gleaming ivory tusks, "Twas a maxim of that antiquated beast, the lion, that a Lioness never was and never could be on time."

If your ear is trained to catch the hidden meaning of voiceless words as they fall from the jaws of beasts, you will know that the superb queen of the forest used the words just as I have written them, lion with a little l, and Lioness with a capital.

Crouching upon her haunches and impatiently tapping the soft earth with the end of her magnificent tail, she waited, with an unconcealed irritation for her clubmates to appear.

The jungle soon became alive with the tawny beasts. Glints of sunshine shone upon their jeweled eyes, as they pressed forward from all sides, and the thick air muttered with their low growls, tuned to the latest fashionable key.

It was the afternoon for the assemblage of the "Society for the Greatest Development of the Lioness," and the members with a few exceptions were all present from a half to three quarters of an hour after the appointed time for meeting!

The Society was called to order by Superba, the first Lioness upon the scene. After subdued growls, lashing of tails, and dangerous flashings from jeweled eyes, as some crowded too near those who considered themselves of a higher caste, the association came to tolerable order, and the secretary read the minutes of the previous meeting.

The usual routine business having been transacted, Superba announced that the meeting was open to members for the discussion of any important question.

A well-groomed Lioness, whose general appearance indicated that the intelligent and fostering care of *The Lioness* was her chief occupation, here sought recognition from the chair, and having obtained it, submitted the following question for discussion:

"It has come to pass that the Lioness has striven for and obtained the Higher Development, which means that she is emancipated from many irksome tasks which once were hers. For instance, she has no more to roam the forest in search of food, having subjugated the Jackal and compelled him to perform this menial task. Having discovered that the juice of certain plants contains more and better nourishment than the fluid erstwhile supplied by nature, she leaves the feeding of her young to properly qualified Leopard nurses. She is free then to form clubs for the discussion of vital questions of the hour, and to give to her person the careful grooming and attention that is her Right, and to mind the training which is so essential to the Highest Development.

"The lion, once king of beasts, has long since been deposed and distanced in the struggle for the Highest Development.

"Time was when his roar made the forest tremble; time was when he was a grand statesman and judge, ruling wisely and well; time was when his mate looked up to him as her god, and glorified in his tyrannical but loving rule.

"Those days have passed, and the lion has become a pusillanimous beast upon the face of the earth, suffered to exist only because he is the companion of the Lioness, and must, by some baffling law of nature, still be the father of cubs!

"Just here, a word about cubs. Although male and female cubs have the same food (albuminized juice of bamboo) and the

same careful attention from trained nurses, there is early noticed a decided change in their development. The female cubs grow vigorously in mind and body, as if from the very beginning they realize that they must attain the Highest Development. Not so with the male cubs. They are weak-willed and silly, timid and self-deprecating, prone to rely upon the more abundant strength of their sisters. The situation grows worse with each succeeding generation of cubs, and the question I want you to discuss to-day is, What is the reason for this slow but sure decadence in the males of our race?"

Many were the speeches made on this vital question, and the discussion was long and violent. At last arose a very old and venerable Lioness. She was not regarded as of much force in the Society for the Highest Development of the Lioness, mainly because she had often said she could not make a speech. But she was respected and admired, for one reason because she was always willing to help those who went to her in trouble. And then her male cubs were the only ones in the entire jungle who were anything like the lions of ancient fable.

"Madame President," said Regina, for this was the name of the old Lioness, "I would like to make a few remarks upon this vital question."

Instantly everybody became quiet and intense curiosity was depicted upon every countenance. When one of these studiously quiet individuals does take occasion to speak, she is listened to, for she generally has something to say.

"It seems to me," continued Regina, "that the reason for the 'Passing of the Lion' is traceable to two causes. In this society, the far-reaching effect of pre-natal conditions of mind has often been discussed, and we are all pretty well convinced that to these effects are directly traceable otherwise unexplainable phenomena.

"In olden times the mind of the Lioness was filled to overflowing with the image of her mate. His wars, his statesmanship, his triumphs, his comfort, and his mighty, masterful love, were as the breath of life to her. Naturally this unselfish absorption of mind had its effect on unborn cubs, and they came into the world impressed with the virility of the lion.

"But now the mind of the Lioness is filled with a picture of Herself. Her one absorbing passion is the Highest Development of that Self. She sees in each Female cub a Personality to be Developed. Would not the females of a race materially advance under such conditions, while the males would deteriorate in a corresponding ratio? This is one, and the prime cause of the 'Passing of the Lion.'

"There exists another cause for the passing of the Lion—and it is this: In the strife for the *higher* education of the Lioness the *lower* education of the lion is overlooked. By the lower education of the lion I mean that home education of the male which grounds him in all that is chivalrous towards the female; that tender solicitude of the stronger for the weaker. Nowadays the Lioness has no time to painstakingly teach the male cubs what chivalry is, nor time to exact the small courtesies which in the end go to the making of a true lion. She is too much occupied with the Highest Development of Herself, and too much rushed attending meetings to find out what other Lionesses have to say on the subject—"

But here the meeting came to a roaring end, for it is the mission of the Lioness when she attends a female club meeting to hear only words of praise for the Lioness, and to persistently turn a deaf ear to one who would speak otherwise.

LIFE AND STRENGTH.

BY THE REV. CYRUS MENDENHALL.

LOVE to think of religion (I mean the Christian religion) as full of vigor and power. Whatever else may be included, these two elements are surely found in any system of worth, work, or worship. I suppose to some, religion is ecclesiasticism, belief, or certain acts in an exclusive sense, as telling beads, saying prayers, reading the Bible, attending church.

Of course this is all religious, if an inspiration to good living comes of it. Religion is larger, more comprehensive, than one view can give us. It is inclusive; hence, any good deed may be religious. It is a life and power, quickening and strengthening all noble activities and useful doings, however commonplace. A spirit, not a letter; a substance, not a shadow.

To be religious, then, is to be very much alive, and is to find the source of strength. One is only fully alive when one's organs are in health, and are performing their functions.

The religious tendency is a natural one. God put it in us,

along with what goes to make us human. To whatever extent our irreligion goes, to that extent we are dead. Too often religion is taken as a synonym for weakness and death, desirable for old age, for consumptives, for the dying, for the next life rather than this.

But in truth, it is the enlargement of life, the secret of strength, and the need of men and women in the toil and struggle of the present. I wish the non-religious, and the religious as well, would really see how strong, practical, helpful, and healthful, Christ's religion is. Somewhere it is written of an old pagan, who, when asked by the Crusaders if he wished to go to Paradise, said, "And do you know who those are that go there? Old priests, old cripples, old and aged men who lie day and night before the altar, sick and miserable, shivering, half-naked, half-fed; dead already before they die. These are they who go to Paradise! I do not desire to go with them; but to hell I would gladly go; for here go the clerks, the fair knights slain in battle, the brave sergeants-at-arms, the men of noble lineage, and with these I would gladly go!"

Of course there is a place in our philosophies for weakness, for sickness, for all. But sometimes our interpretations are one-sided, our views false in perspective. Religion isn't wholly repressive, wholly speculative, or at all impractical. It is a verity, a necessity, not less of life, but *more*, was the word of the Master; for "I come that they might have life, and that they might have it more abundantly."

Couple this with St. Paul's affirmation, and you get at least a glimpse of its larger and greater glory, its richness, and its fulness; for He said, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

Even some things we had not counted on may be figured on the right side of the problem. Things beautiful, pleasant, pleasurable, are not shut out. Something of this, Browning teaches us:

"Let us not always say,
Spite of this flesh to-day;
Strove, made head, gained
Ground upon the whole!
As the bird wings and sings,
Let us cry all good things
Are ours, nor soul helps flesh
More now, than flesh helps soul."

Religion restrains; love restrains; but that isn't all of it. It has its negations, but it has more than negations. There are "must not's," to be sure; but how sparing Jesus was in "shall not's" and negations! He affirmed, rather than denied; was constructive, not destructive; came to fulfil, not destroy. Life is His theme, not death.

Religion enlarges life, in that it goes out of itself to others. It finds brothers and neighbors. It calls none unclean. Its heart horizon is extended. It links us with our fellows, and thus with God, and thus allied strength cometh. Life is so much, and means so much, that we need to pray, as St. Paul did, for ourselves and for others, "I bow my knees unto the Father, that I may be strengthened with power unto the end that ye may be strong!" Seeing its grandeur, its scope, its opportunities, we need power, impulse, energy, force.

Give us, dear Father, more of life and strength, here and now and beyond, and endless life and infinite progress!

CROCHETED TOILET-SHOE.

FOR an invalid or an elderly lady's use these shoes are much more comfortable than slippers, as they keep the ankles warm.

Use Germantown wool, black or whatever color is preferred, and a medium bone hook. Make a chain of twelve stitches, miss one stitch and work back on the next five with one sc in each, three sc in the sixth, and five sc in the remaining five stitches. Work one ch at the end and turn.

Second Row:—One sc in the back loop of each stitch in the previous row. One ch, turn.

Third Row:—Work one sc in the back of next six stitches, three sc in the seventh and six in the next six. Continue in this way, increasing by working three stitches in the center one of every other row, until the work reaches the ankle. If this increases too fast for a foot with a low instep, work two rows plain between, thus increasing only in every row.

Crochet to the center of the last row necessary to bring the work to the ankle and then make a chain of sixteen stitches, as from this point one-half of the shoe is worked at a time and afterward joined at the back.

Work back and forth on these rows until the strip is long enough

to reach to the heel, then break the wool and commence at the bottom edge on the opposite side of the front. Crochet to the center where the extra stitches were added on the other side and make a chain of sixteen stitches as before. Work back and forth on this strip until it contains as many ridges as the first side, then join at the heel. Cork soles covered on the bottom with leather (not enameled cloth) and bound on the edges can be purchased for fifteen cents per pair. The lambs' wool soles are suitable, but for some persons are uncomfortably warm. Sew the shoe to the sole with close overhand stitches, and finish the top with a little strip of fur. Fasten on each side of the front opening, two on each side, four large metal eyes, such as come on cards with hooks; lace a narrow ribbon in them and tie in a bow at the top.

A loop border of orange wool is a pretty finish for a black shoe. Crochet a chain of seven stitches and work back on this with seven sc; make one ch at end; then for next row insert the hook in the first stitch, wind the wool over the hook and over the finger tip five times, then draw the hook with the end of the loops through the stitch, fasten with an sc and remove loops from the finger. Work an sc in next stitch, then another loop stitch. Alternate across. Work the next row plain, the following one loops as described and repeat these rows until a border of sufficient length is worked. When finished, sew it to the top of the shoe. Finish with a bow of orange ribbon. J.C.F.

THE CARE AND CLEANING OF VALUABLE LACES.

LACE is so fashionable this year, so much more so than it has been, that everybody ought to know how to look after it, and the care required is by no means so easy a task as it might be supposed. To begin with, the look of age adds greatly to its beauty, but beyond a certain point lace can look too yellow, and also can look not only old, but dirty, and care must be taken to avoid this. It is thought that blue tissue-paper keeps it from turning, and the most valuable lace is always laid away in blue paper.

Valuable lace cannot be intrusted to anyone. The woman who has to clean it must have learned how to clean lace, and also how to make lace, for again and again a stitch or two will be dropped or broken, and the pattern must be made perfect. This can only be done by the most skilled fingers. The cleaning of lace is a long process, and even the lace barbes and the lace bows now commonly worn have to go through a long performance before they are made possible. And old-fashioned receipt for cleaning lace (a very good one, too) comes from England. The directions read that a good lather of soap should be made, in which the lace shall be put and left to stand for a short time; then put the lace into a second water and allow it to stand, and so on, until all traces of the soap are removed and the water is absolutely clean once more. The lace is then taken and pressed between the hands—never rubbed or squeezed. After this it is put in flannel, and the flannel squeezed together hard with the palms of the hands. The lace is then stretched on another flannel cloth and put to dry in the sun, great care being taken that the edges are all pulled out, so that each little loop shows to the best advantage. It is easily seen that such a process will take a long time, but all these efforts are well worth while, for the lace looks like new if it is thoroughly well done.

Laces should not be left to lie loose in a drawer among ribbons and the hundred and one odds and ends, but every woman, and every child too, should have a box where all her bits of lace should be placed. There should be several layers of blue tissue-paper in which the lace should be carefully rolled. There should be, too, some delicate sachet-powder put into the box; if possible, a bit of the scented flannel that the Parisian dressmakers use so much. This flannel, as is well known, retains its perfume longer than anything else, but it is so very expensive that it is beyond the reach of most people, so it is well to have sachet that can be renewed. For this purpose nothing is better than equal parts of heliotrope or violet with orris root. This can be put in a sachet bag underneath two or three layers of tissue-paper, so that no foreign substance shall come near the lace itself.

Lace should never be put away folded, but should be rolled on rolls of blue tissue-paper—*Harper's Bazaar*.

SOLITUDE.

THE need of solitude is beginning to be recognized by those who note the frightful waste of force that results from incessant companionship, and wise was the woman who, when addressing a graduating class of girls lately, recommended that each of the young women who pursued the calling of teacher should have a room to herself. All women and girls—and for that matter men also—who are engaged in occupations that tax the mental powers, should be able to command solitude and quiet for the leisure hours, and herein lies a sharp contrast between the possibilities of the comfortably circumstanced and the rich, on one side, and the poor on the other—the attainment of privacy. To shut not only the world, but one's friends and one's family, out for a time every day, is to save much foolish wear and tear of the nervous system, and to stave off growing old.—*Philadelphia Ledger*.

Church Calendar.



- June 1—Friday. Fast (White).
 " 2—Saturday (Red at Evensong).
 " 3—Whitsunday (Red).
 " 4—Whitsun Monday (Red).
 " 5—Whitsun Tuesday (Red).
 " 6—Wednesdy. Ember Day (Red). Fast.
 " 8—Friday. Ember Day (Red). Fast.
 " 9—Saturday. Ember Day (Red). Fast.
 (White at Evensong).
 " 10—Trinity Sunday (Whit.). (Red at Evensong).
 " 11—Monday. St. Barnabas, Apostle (Red).
 " 12—Tuesday (Green).
 " 15—Friday. Fast.
 " 17—1st Sunday after Trinity (Green).
 " 22—Friday. Fast.
 " 23—Saturday (White at Evensong).
 " 24—Nativity St. John Baptist. 2nd Sunday after Trinity (White).
 " 25—Monday (Green).
 " 28—Thursday (Red at Evensong).
 " 29—Friday. St. Peter, Apostle (Red). Fast.
 " 30—Saturday (Green).

Personal Mention.

THE VEN. T. H. VILLIERS APPLEBY, Archdeacon of Duluth, has been appointed by the Bishop of Duluth, General Superintendent of Indian Missions. His address is now 1217 East 2nd Street, Duluth, Minn.

THE REV. WM. A. BARR has resigned the rectorship of Monumental Church, Richmond, and accepted a call to St. Luke's, Norfolk, Va.

THE REV. M. B. BENNETT, Forestport, N. Y., has received a unanimous call to the rectorship of Grace Church, Mohawk, N. Y.

THE REV. W. R. BREED and family, of Quincy, Mass., will sail for Europe June 16th, on the Steamer *Campania*. Mr. Breed has received a call to the rectorship of St. James' Church, Lancaster, Pa.

THE REV. W. H. CAMBRIDGE, of Westborough, Mass., has gone to Europe for two months.

THE ADDRESS OF THE REV. WM. W. FLEETWOOD, of the Church of the Transfiguration, Chicago, is 3614 Calumet Ave.

THE REV. THOMAS J. GARLAND, of South Lorain, Ohio, has been appointed to the charge of St. Paul's mission, Bristol, Pa.

THE ADDRESS OF THE REV. B. T. HALL is "Red Gables," Fishkill-on-Hudson, Dutchess Co., N. Y.

THE REV. FRANCIS J. HALL, D.D., of Chicago, should be addressed during the summer at 312 Prospect St., Ashtabula Ohio, until Sept. 15th.

THE REV. N. B. HARRIS has changed his address from Hammond, Louisiana, to 2103 Chestnut St., New Orleans, La.

THE ADDRESS OF THE REV. CUSTUS P. JONES has not been changed, but is as before at 1211 W. Lanvale St., Baltimore, Md.

THE ADDRESS OF THE REV. C. W. LEFFINGWELL, D.D., from June 15th to August 19th, will be Old Mission, Michigan.

THE REV. J. V. LEWIS, D.D., has changed his address from Verbank, N. Y., to Point Pleasant, New Jersey.

THE ADDRESS OF THE REV. W. M. PETTIS, D.D., is changed from Chattanooga, Tenn., to 1519 O Street, N. W., Washington, D. C.

THE REV. G. W. PHILLIPS has resigned his position as assistant of St. Paul's Church, New Haven, Conn.

THE REV. L. W. SHBY has assumed the duties of assistant to the Rev. A. W. Arundel, D.D., of Trinity Church, Pittsburgh, Pa.

THE REV. HUDSON STUCK has declined a call to Grace Church, Oak Park, Ill.

THE REV. L. L. SWAN is rector of St. Paul's Church, Wellington, Kan.

THE REV. H. E. THOMPSON has resigned the rectorship of Emmanuel Church, Allegheny, Pa., to take charge of St. Peter's Church, Freehold, N. J.

THE vestry of Christ Church Parish, Lancas-

ter, Va., has extended a call to the Rev. A. R. WALKER.

THE REV. H. W. WELLS, of Christ Church, Waltham, Mass., has received a call to the rectorship of St. Andrew's Church, Wilmington, Del., and accepted the call. He will begin at his new cure, Oct. 1st.

THE ADDRESS OF THE REV. W. D. WILLIAMS, D.D., has been changed to 549 W. 156th St., New York City, N. Y.

ORDINATIONS.

DEACONS.

MICHIGAN CITY.—On Trinity Sunday, at the Cathedral, ADDISON A. EWING and CLARENCE ALBERT THOMAS, by the Bishop of the Diocese. Mr. Ewing is a graduate of Amherst College, and Mr. Thomas of the Seabury Divinity School.

NEW YORK.—By the Bishop of New York, in the crypt of the Cathedral of St. John the Divine, on Trinity Sunday, 1900.

DEACONS: ANSON STOKES PHELPS, JR., RANSOM M. CHURCH, EDWARD SLATER DUNLAP, HOMER FRANCIS TAYLOR, and SYDNEY ROBERT CROSS, of New York; LEOPOLD KNOLL, JR., Diocese of Fond du Lac; and ISAAC YOHANNON, Missionary District of North Dakota. In St. Andrew's, Yonkers, June 11, CHAS. H. ASHMEAD.

PRIESTHOOD: The Rev. Messrs. R. M. BINDER, F. S. SMITHERS, JR., S. H. JOBE, W. J. EHRHARD, C. J. LJUNGGREN, P. N. KERRIDGE, G. F. LANGDON, and SAMUEL TYLER.

DEPOSITION.

CINCINNATI, O., May 31, 1900.

I hereby notify you that, acting in the fear of God and in conformity with the provisions of Title II., Canon 5, Sec. 1, of the General Digest, I did, on May 13th, 1900, in Calvary Church, Cincinnati, and in the presence of the Rev. R. R. Graham, and the Rev. E. F. Small, Presbyters, depose the Rev. E. HOWARD GILKEY (Deacon) from the Ministry of this Church; and did so pronounce and record.

And I further certify that the said Rev. E. Howard Gilkey (Deacon) was not amenable for any canonical offence and that his renunciation of the Ministry was not occasioned by any foregoing misconduct or irregularity, but was voluntary and for causes assigned and known which do not affect his moral character.

BOYD VINCENT,

Bishop Coadjutor of Southern Ohio.

DIED.

HIBBARD.—Entered into life eternal, at La Porte, Indiana, on June 6th, 1900, RACHEL NAOMI HIBBARD, in her 65th year. Interment at Pompey, N. Y.

LOCKWOOD.—In Buffalo, N. Y., on the morning of Whitsunday, June 3d, 1900, MARION DOON LOBBELL, wife of Thomas Brown Lockwood, and daughter of Julia G. and the late Rev. Francis Lobdell, aged 23 years.

Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her. May she rest in peace. Amen.

PARKER.—At Cambridge, Mass., WILLIAM THORNTON PARKER, JR., son of W. Thornton Parker, M.D., of Westboro', Mass., and grandson of the late John B. Stebbins, sometime senior warden of Christ Church, Springfield, aged 24 years. Interment was at Springfield.

"Grant to him, O Lord, eternal rest; and let light perpetual shine upon him."

TRINITY COLLEGE.

Hartford, Conn., June 1, 1900.

Examinations for admission to the Freshman Class will be held at the office of J. H. S. Quick, Esq., 95 Dearborn St., Chicago, Ill., Thursday, Friday, and Saturday, June 21st, 22nd, and 23d.

GEO. WILLIAMSON SMITH,

President.

FOR SALE.

WHITE Corded Silk Stole; Embroidered (gold thread) Consecration Crosses; never worn—not needed. Will be sold for \$5.00 cash.

REV. A. CORBETT,

St. Paul's Rectory, St. Clair, Mich.

COMMUNION WAFERS 20 cts. per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

APPEALS.

"THE BISHOP GILBERT MEMORIAL."

The committee having in charge the raising of funds for "The Bishop Gilbert Memorial Sustentation Fund for Seabury Divinity School" desire to announce that contributions may now be sent to the Treasurer, the Rev. G. H. Ten Broeck, Merriam Park, St. Paul, Minn. It is hoped that all who were confirmed by the Bishop, as well as his many other friends, will accept this opportunity to perpetuate his name and his work. The work of the school was close to his heart, and it was largely on its behalf he went East, where he contracted the fatal cold. The committee are striving to secure \$30,000, and request that all remittances, small or large, be sent in at once.

STUART B. PURVES,

THEODORE PAYNE THURSTON,

For the General Committee.

This appeal has my hearty approval and must be a great blessing to the Church now and in the future.

H. B. WHIPPLE,
Bishop of Minnesota.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D.D., *vice-president*; REV. ARTHUR S. LLOYD, D.D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Porto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary Bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official monthly magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth Ave., New York.

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

WANTED.

A CLERGYMAN having two children to be educated seeks position as instructor in a Church school. PRECEPTOR, care of LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

THE CHURCH ARMY *Bugle Call* will keep you informed on the Church Army and Rescue Mission work of the Church. 50 cents a year. Box 1599, New Haven, Conn.

BOOKS RECEIVED.

HERBERT S. STONE & CO.

Running the Cuban Blockade; Captain Jack; The Boy Wreckers. By William O. Stoddard, Author of *The First Cruiser Out*. Illustrations by F. A. Carter.

THOMAS WHITTAKER.

The Herd Boy and His Hermit. By Charlotte M. Yonge, Author of *Under the Storm*, etc. With Five full-page Illustrations by W. S. Stacey. \$1.25.

D. APPLETON & CO.

Bird Studies With a Camera. With Introductory Chapters on the Outfit and Methods of the Bird Photographer. By Frank M. Chapman, Assistant Curator of Vertebrate Zoology in the American Museum of Natural History. With over one hundred illustrations from Nature, by the Author. Price, \$1.75.

McCLURE, PHILLIPS & CO. (Through The Young Churchman Co.)

The American Salad Book. By Maximilian De Loup. Price, \$1.00.
Dwight L. Moody. Some Impression and Fact. By Henry Drummond. With an introduction by Geo. Adam Smith. \$1.00.

Monsieur Beaucaire. By Booth Tarkington, Author of *The Gentleman from Indiana*. Price, \$1.25.

FUNK & WAGNALLS COMPANY.

David and His Friends. A series of Revival Sermons. By Rev. Louis A. Banks, D.D., Pastor First M. E. Church, Cleveland, Ohio. Author of *Christ and His Friends*, etc. \$1.50.

JOHN JOS. McVEY.

The Bible and Its Interpreter. By Rev. P. H. Casey, S. J., Professor of Dogmatic Theology in Woodstock College. Paper, 25 cts.; Cloth, 50 cts.

PAMPHLETS.

Inspiration from a Layman's Point of View. An address delivered at the Church of the Incarnation, Brooklyn, N. Y., on April 14th, 1900. By John Brooks Leavitt, LL.D. New York: Thomas Whittaker.
Wonderland 1900. By Olin D. Wheeler. Illustrated. The Region Tributary to the North-

ern Pacific Railway and including the Story of Lewis and Clark's Great Exploration of the Northwest, in 1804-1806. 6 cts.

Government of the Philippine Islands. Speech of Hon. John C. Spooner, of Wisconsin, in the Senate of the United States, May 22-24, 1900.

The Strike. 1899-1900. The Executive Committee, Kansas City Typographical Union, No. 80.

Annual Address. Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee, before the Sixty-eighth Annual Convention of the Diocese of Tennessee.

History of the Choir of Trinity Church, Bristol, R. I. 1875-1900. By Rev. William R. Trotter, A. M.

Twenty-Fifth Anniversary Sermon. of the Consecration of the Rt. Rev. T. U. Dudley, D.D., LL.D., D.C.L. Preached in Christ Church Cathedral, Louisville, Ky., Sunday afternoon, January 28, 1900.

The Church at Work

ALABAMA.

R. H. WILMER, D.D., LL.D., Bishop.

Illness of Bishop Wilmer.

IT is announced that the venerable Bishop Wilmer is very critically ill at his home near Mobile. It is probable that the consecration of Mr. Barnwell as Bishop Coadjutor will take place in St. Paul's Church, Selma, not later than August.

ALBANY.

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

Commencement at St. Agnes'—Archdeaconry at Delhi.

THE closing exercises of the thirtieth year and graduation of the twenty-ninth class of St. Agnes' School took place on Tuesday, June 5, in the assembly room of the school building. In the absence of Bishop Doane, Governor Theodore Roosevelt presided. The Governor, the trustees of the Corning foundation, and the graduates were seated upon the stage at the rear of the room, which was banked near the edge with a great many beautiful bouquets, gifts to the members of the class.

After the guests and pupils were seated, Canon Fulcher read a cablegram from the Bishop, who is in England, as follows:

"Greeting and blessing to the graduates and to the ladies and children of St. Agnes' School, and to the trustees, the clergy, and the gathered friends. Cordial thanks to the Governor."

Twelve graduates were added to the number of the alumnae.

THE semi-annual meeting of the Archdeaconry of Susquehanna was held with St. John's parish, Delhi (the Rev. A. H. Brown, rector), on Tuesday and Wednesday, May 15th and 16th. The meeting began with evening prayer in St. John's Church Tuesday evening, at which the Rev. Dr. Shreve made an address on "The Mission of the Church," followed by an address on "The Mission of the Diocese," by the Ven. Dr. Parke. On Wednesday morning there was an early celebration in St. John's chapel, the rector celebrating. This was followed at 9:30 by morning prayer; and at 10 o'clock full communion service in the church was celebrated by the Archdeacon, the Rev. Chas. Temple, of Walton, being the preacher.

It was voted to accept the invitation of the Rev. Mr. Mead of Gilbertsville to hold the next autumn meeting with his parish. The

Rev. John E. Bold, of Oneonta, leaving the Archdeaconry to become rector at Watervliet, resigned the office of secretary and treasurer, and the Rev. Alfred H. Brown of Delhi was elected in his place. The closing service was evening prayer Wednesday evening, which was attended by a large congregation. The Rev. Messrs. Hall and Armstrong spoke respectively on "The Mission of the Parish" and "The Mission of the Christian Individual," and the Archdeacon made a closing speech.

ARKANSAS.

WM MONTGOMERY BROWN, D.D., Bishop.

Altar Rail at Pine Bluff.

A HANDSOME altar rail has been placed in Trinity Church, Pine Bluff, as a gift of the Young Ladies' Guild of the parish. The rail is of solid brass and is said to be one of the handsomest in the South.

CALIFORNIA.

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

Resignation of Rev. D. C. Garrett—Alameda.

AFTER ten years of uninterrupted and successful labor on the Pacific coast, the Rev. D. C. Garrett has been compelled, on account of nervous prostration, to resign the rectorship of St. Luke's parish, San Francisco, which began last September. After a vacation for recuperation, which terminated early in May, Mr. Garrett, not being restored to full vigor, felt it his duty to send in his resignation, the present need of the parish for a rector being very great. The vestry, in accepting the resignation with regret, passed resolutions of appreciation and regard, a special token of which was a purse of \$500, in addition to full salary to May 1st. Mr. Garrett is now living at Lake Geneva, Wis., and expects to resume ministerial work by September 1st.

A JOINT conference of the Brotherhood of St. Andrew and the Daughters of the King of the Diocese of California was held June 7th at Christ Church, Alameda. The delegates, to the number of 150, assembled in the church at 6:45 o'clock, when devotional service was conducted by the Rev. Henry Lubbeck, D.D., of New York, at the close of which the rector, the Rev. Dr. Lacey, invited all to adjourn to the parish house for supper. Bishop Nichols presided, and addresses were made by the Rt. Rev. Dr. Kendrick, Bishop of New Mexico and Arizona; the Rev. Dr. Lubbeck, Archdeacon Emery, the Rev. Fred W. Clampett, and a number of laymen.

CHICAGO.

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

Waterman Hall—Missionary Progress.

THE annual commencement of Waterman Hall, the Diocesan School for girls, took place on Wednesday, June 6th. The baccalaureate address was delivered by the Rev. W. C. Richardson, rector of Trinity Church, Chicago. Twelve graduates received their diplomas from Bishop McLaren, who complimented them on the high standing of the class. At the ceremony of placing the class stone, Bishop Anderson made a few happy remarks to the graduates. The year just closed has been a very prosperous one for the school. The number of pupils has been larger than usual, and the trustees feel much encouraged by the outlook for the future.

THE reports of the Board of Missions and the committee on Church Extension at the meeting of the annual convention deserve more attention than we were able to give them last week. The Board of Missions has spent during the past year \$10,000. Nearly one-half of this amount was used in the support of priests in charge of missions in the small parishes and the growing suburbs of the city. The other half went to the support of the real missionary work of the Church—that is, seeking the lost and ministering to the very poor. The Cathedral of the Diocese was at the time of its erection in the center of the fashionable district of the West Side of Chicago. Within the last twenty years the rich have deserted this portion of the city, and left behind only the poor and a considerable element of the vicious and criminal classes. While the denominations have deserted the district, and their buildings have been turned to secular uses, the Cathedral stands with its cluster of buildings devoted to the clergy, the Sisters of St. Mary, and the St. Mary's Home for Children, an ever present witness to the presence of Christ among the poor. The expense of supporting the noble work done by the priests in residence is borne principally by the Board of Missions, for the congregation is too poor to pay even the cost of heating, lighting, etc.

The other portion of the income of the Board of Missions is used to pay two priests and a lay reader who carry on the work of the Church in the penal and charitable institutions of the city. Together with the women supported by the Woman's Auxiliary they hold services and visit in the county hospital, the county poorhouse, the jail, the house of correction, the home for incurables, the home

for the friendless, and occasional visits to other homes and hospitals. Thus the Board endeavors to carry the gospel to the dark corners of the city and to the bed-ridden and the poor, and the great blessing the Church sends to these places is returned to her in the peace, harmony, and growth of the parishes and missions of the Diocese.

The report of the committee on Church Extension stated that the increase in offerings over last year was about 80,000. In looking over the Diocese we find that this sum is divided among parishes and missions where no very great gifts have come from the individual, but the people generally have contributed more largely. One mission paid off a debt of \$600 on its church, and another a debt of \$500, another purchased a rectory, another only a year old, accumulated quite a sum for the purchase of a lot, another revived after some years of semi-stagnation and raised enough to support its priest and free the Board of Missions of a burden, and another spent quite a large sum in improving its property. Two parishes, St. Paul's, Kankakee, and St. Paul's, Chicago, have laid the foundations and erected a considerable portion of handsome stone churches without borrowing any money. Both hope to complete the buildings within the current year. Grace Church, Oak Park, has been accumulating funds for continuing the work of building. The foundations of the church have been laid for two years, and before another year is over the vestry hopes to complete a large portion of the building. Three of the parishes of the Diocese with heavy debts have paid off part during the year, and others have spent large sums in improvements.

All this is the material side of the report, but it indicates spiritual interest and growth.

DALLAS.

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

Closing of St. Mary's College.

THE closing exercises of St. Mary's College, Dallas, was held on May 31st, when diplomas were granted to four young ladies. The commencement sermon was preached on the Sunday previous at the Cathedral by the Bishop of the Diocese.

INDIANA.

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

Bishop at Perdue University.

THE Bishop of Indiana preached the baccalaureate sermon for Perdue University, Lafayette, at St. John's Church in that city on Sunday, June 3d.

IOWA.

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

Death of Rev. Wm. Wright.

THE death of the Rev. Wm. Wright, one of the senior clergy of the Diocese, occurred at his home in Denison on Tuesday, June 5th. Mr. Wright was rector of the parish at that city for 23 years, and resigned by reason of advanced age in 1898. He graduated at the Virginia Theological Seminary in 1853. In the same year he married Miss Rachel Smith of Philadelphia, and together they spent 18 months in missionary work in Liberia. Mr. Smith was 76 years old.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Christ Hospital—Gift and Needs.

AS PREVIOUSLY referred to, there is nothing in the line of agencies to the good work done under the wise management of the Bishop and his co-workers in their several spheres of labor that meets with more hearty commendation than the condition of Christ Hospital. Located in Topeka on a valuable tract of land of fifteen acres, a few minutes' ride from the state capital, with fine, roomy building, and with every comfort and convenience, with skilled physicians and kind and efficient nurses, it is something of which

Kansas may well be proud. Without any debt, not even a floating debt to worry, with generous gifts and offerings, with persons from all Christian bodies concerned, and men and women from almost every sphere and station of life interested, it does seem there is great cause for thankfulness. The latest gift is one of a thousand dollars from the Rev. Dr. Sheldon, the author of *In His Steps*. Such a handsome gift from this good man is a loving tribute to the noble and Christ-like work that the hospital is doing. We believe many in every part of the land, whether Churchmen or not, will be interested in reading the above, and if they are looking for a place where they may give or leave something for a noble cause, they will find none more worthy than Christ Hospital. More room is needed at once to help to accommodate the sick and suffering who desire admission, but who often find that every bed in room and ward is occupied.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

New Orleans Notes—Lake Providence—Growth of the Church—Natchitoches.

QUITE a work, in addition to what is strictly parochial, is done by the rector and members of St. Paul's Church, New Orleans. St. Paul's has rejoiced in a rector and two curates, but now work with a rector and one curate. These find constant employment in visiting institutions of a charitable character connected with the municipal government and those controlled by private or general associations. The Soldiers' Home, the Home for Incurables, the Home for Homeless Women, the Fink Home, the Shakespeare Almshouse, and St. Anna's Asylum. Concerts are given the inmates, and various methods are adopted to care for the comforts, as well as for the religious necessities, of the inmates. Dr. Waters, the rector, takes a great interest in this work, and, with his able curate and a host of willing workers, does much good.

THE interior of Annunciation Church has been improved by the introduction of stained glass windows. At Annunciation the old quartette choir is still retained, but the music is of a very artistic character.

SEVERAL clubs for boys and girls have been organized at New Orleans under the auspices of the Diocesan Kindergarten. They have been very successful and have proven a means to interest many who perhaps might not have been interested otherwise. Mr. E. A. F. Harris is the chairman of the excellent Board in whose hands the administration of the kindergarten is confided.

AT LAKE PROVIDENCE, the Rectory Society composed of the ladies of the parish of Grace Church, has been reorganized. This society in former years was a great help to the rectors of Grace Church, but, through lack of services in late years and other causes, became dormant. Much good is expected to result from the reorganization.

THE number of communicants in the city of New Orleans has increased in the last ten years from 2,584 to 4,168; in the Archdeaconry of New Orleans from 2,748 to 4,374. In the Archdeaconry of Baton Rouge from 736 to 1,105. These two archdeacons cover that portion of the state that lies east of the Atchafalaya River, and their united gain is 57 per cent.

In the Archdeaconry of Alexandria there has been an increase from 740 communicants to 1,328, and in the Archdeaconry of Shreveport from 371 to 663. In this portion of the state, west of the Atchafalaya River, there has been a gain of 79 per cent.

A SOMEWHAT unusual service was held on the Sunday after Ascension at Natchitoches, when the restoration and reopening of Trinity Church, a memorial to the late Maria L. dePeyster, was performed, Archdeacon Duncan officiating. The church was originally

built just after the Civil War, as has been stated in these columns, but was never finished, for many years standing uncompleted and neglected. It has lately been completely restored and opened at the expense of General dePeyster, who contributed the funds for the original erection of the building as a memorial to his daughter. At the service the sermon was preached by the Very Rev. Dean Wells of New Orleans.

MARYLAND.

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

The Bishop to Rev. E. B. Taylor—Baltimore Items.

THE Bishop of Maryland has addressed the following letter to the Rev. E. B. Taylor, rector of the Ascension, Westminster:

"It is my duty as Bishop of Maryland to remind you, affectionately, but distinctly, of certain express directions and requirements of the Church. In the rubric for the order for the administration of the Holy Communion it is written that 'if any of the consecrated bread and wine remains after the communion it shall not be carried out of the church, but the minister and other communicants shall immediately after the blessing, reverently eat and drink the same.' You have personally acknowledged and declared to me that instead of reverently eating and drinking the same immediately after the blessing you do habitually reserve it in the church for purposes of after use. This is clearly in direct violation of the command that it should be immediately consumed, and I must and do require your strict obedience in this respect to this express command of the church.

"Again, it is expressly commanded by the canon that 'every minister shall before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the General Convention of this Church, and in performing such services no other prayers shall be used than those prescribed by said book.' You have personally acknowledged and stated to me that you are in the habit of using other forms of service not provided in the Book of Common Prayer, and not having received the permission of sanction by the Bishop, I must and do require and direct that you cease this violation of the express directions of the Church, and use no service except under the conditions that are there given."

A CHORAL morning prayer service and a choral celebration of the Holy Communion took place Sunday, June 3d, at old St. Paul's Church. The service was by Smart, in F. At the introit the unaccompanied quartette from "The Woman of Samaria," by Bennett, was rendered. The offertory anthem was Naylor's "Behold! God is great."

MEMORIAL CHURCH, Baltimore, is making improvements in the addition of a new transept on the south side of the church, 15 by 30 feet, which will give room for eighteen more pews. The cost will be about \$2,500.

A HANDSOME stained-glass memorial window, the gift of Miss Nellie Foard, has been

ROYAL

Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

placed in position in St. Barnabas' Church, Baltimore. Miss Foard gave the window in memory of her parents, Mr. Addison Kemp Foard and Mrs. Mary Parker Foard, and of her two deceased brothers. It occupies a prominent position behind the altar. The central panel contains a representation of the Crucifixion, and the supporting panels the kneeling Virgin and St. John.

MASSACHUSETTS.

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

Consecration of two Churches—Choir Festival.

THE red letter day in the history of St. James' Church, Cambridge, was Tuesday in Whitsun Week. The service of consecration was attended by an overflowing congregation, and a large number of clergy. Bishop Lawrence was the consecrator. Morning prayer was said by the Rev. Dr. John S. Lindsay, assisted by the Rev. Dr. Hutchins, and the Rev. Messrs. Webster and Gordon. The sermon was by Bishop Huntington, who in 1864 read the first service in this locality, and laid the corner-stone of the present edifice, Aug. 29, 1888.

His sermon scored many of the present religious tendencies in modern thought and action. He denounced what he called the camp meeting hysterics in divine worship, and deplored the fact that God was not wanted in society, so much as He was. After defining the object of a church building, he enlarged upon the comfort and control of the Christian faith, and he entered into the consideration of ways in which contentment with that faith should be established. "What and where will the Church be," he exclaimed, "if some of these modern theological tendencies continue? Better evangelize the earth with the pure Gospel than attend some of these crowded conventions." The sermon was ripe with wisdom, and a good strong sentiment of the Gospel truth was maintained throughout in an excellent and characteristic spirit.

At the celebration of the Holy Communion over three hundred of the parishioners received. The luncheon was served in the large hall adjoining the church edifice, where a large representation of clergy and parishioners was present. Bishop Lawrence in a facetious turn of mind made reference to certain events, and warmly congratulated the rector and people upon the grand work already accomplished. The Rev. Dr. Abbott responded in a feeling manner, making reference to those "who had gone before," whose interests and support, they could not easily forget upon this occasion. His address was admirable and evoked a long round of applause.

The work which has been done in this part of Cambridge, shows for itself. The small beginning in 1866 has resulted in the building of this stately edifice, which cost in the neighborhood of \$75,000.

CHRIST CHURCH, Swansea, was consecrated June 6th, by Bishop Lawrence. The edifice was erected from the bequest of the late Frank S. Stevens, of Fall River, who gave \$20,000 for this purpose, which has since been supplemented by his widow with a gift of \$5,000. Mrs. Stevens also gave a large parish room for social purposes. The beautiful chancel window is a memorial of Mr. Stevens, as well as the west window. The font, lectern, pulpit, credence table, litany desk, Bishop's chair, and chancel rail, are also memorials. The first service was held in Swansea in May 1845, and the parish was organized in 1846. The first church building was consecrated Dec. 2, 1847, and the Rev. John B. Richmond was called as rector. Mr. Stevens has left an endowment of \$5,000, which has been added to by the gift of \$2,000 from Mrs. Purrington. These, with other gifts, make the full endowment \$21,000.

THE choir guild observed its tenth annual festival by holding musical services in St. Paul's, Emmanuel, and the Church of the Advent, Boston. A large representation of

Church choirs participated, and the music was especially good. Anthems by Smart, King, and Sullivan were sung. The *Te Deum* by West and Tour's *Magnificat* and *Nunc Dimittis* in D, etc., were excellently rendered.

THE third annual festival of the choirs in the city of Newton and of adjoining places was recently held in Grace Church. The Rev. John Matteson made the address.

THE Sunday School of All Sants', Worcester, has raised this year \$210 for missions.

DEAN HODGES of Cambridge preached in Trinity Church the baccalaureate sermon before the graduating class of the School of Technology.

THE boys of Fay School, Southborough, have given the mission at Westborough an altar service book, and a large Bible for the lectern. The brass alms basin is the gift of Mr. and Mrs. Waldo B. Fay.

MILWAUKEE.

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

Commencement at Racine.

THE baccalaureate services of the Racine Grammar School were held in the chapel, Sunday, June 3d. The sermon was preached by the Warden, the Rev. Henry Douglas Robinson, the text being "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (I. Cor. iii. 16).

The meeting of the Board of Trustees was held Tuesday, June 5th. They report the school in good condition financially, and the work most satisfactory in every respect. The Commencement exercises took place on Wednesday, June 6th, in the school chapel. Choral evensong was sung by the choir, and the address was made by the Bishop of Milwaukee. Diplomas were awarded to John Tapley Blake, Shelby Winstead Redman, Everett Arthur Marshall, and William Richard Barclay. At the close of the address the Grammar School gold medal was awarded to John Tapley Blake, the Badger-Clarkson medal to the captain of the Clarksons, Carl William Starke; the athletic medals to Shelby

EATS ANYTHING.

SINCE LEAVING OFF COFFEE.

"I wish to give my experience with coffee for the benefit of other people. I used coffee for several years and was a terrible sufferer from dyspepsia. The doctor told me not to use coffee or tea and put me on a light diet, and I felt better.

"Then I commenced to drink coffee again and had the same trouble come on.

"One day I told a friend about it, who said if I would stop drinking coffee altogether I would feel better, and advised me to use Postum Food Coffee in its place.

"I tried the Postum but did not like it, so I told him about it, and he said I didn't cook it right, that is, didn't boil it enough and that I should use cream instead of milk, and to make sure I would use it, he sent a package to the house.

"After I used that package, I would have no more coffee in the house. Now I don't know what it is to have dyspepsia, and I can eat anything. I also give Postum to my two children and they are the healthiest children you could find anywhere. The youngest is a boy 13 months old and we have been giving him Postum for seven months, three times a day. He weighs 30 pounds, and I know that Postum is what keeps both of them so healthy.

"I think all people who have dyspepsia get it from coffee drinking.

"Yours truly, Mrs. Jno. Stringer, 29 S. Florida Ave., Atlantic City, N. J."

A GOOD COMPLEXION

DEPENDS ON GOOD DIGESTION.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good, wholesome food you want, and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are, good digestion, good health and a clear, bright complexion.

A Valuable Folder and Map.

A large folder which is called No. 21 of the Four Track Series, has been issued by the passenger department of the New York Central Lines. This folder bears the title "Round the World by Way of New York and Niagara Falls in Sixty to Eighty Days." It contains a large amount of information of a cosmopolitan character, and an excellent railway map of the United States, showing the railway system in good proportion. This folder is a sequel to the address given by Mr. Daniels before the International Commercial Congress at Philadelphia, and serves to illustrate the immense debt which the manufacturing and commercial interests of the country owe to transportation lines for the effective manner in which they have advertised the products of American soil, mines and mills to the people of every country on the globe. The map which accompanies this folder is unusually clear and distinct, and the coloring and shading are artistically treated. A copy of this folder will be sent free, postpaid, on receipt of three cents in stamps by George H. Daniels, General Passenger Agent, New York Central, Grand Central Station, New York.—From the *Travelers' Official Railway Guide*.

AN OPPORTUNITY TO VISIT THE EAST

Pleasantly and economically is afforded by the tourist tickets on sale via the Lake Shore & Michigan Southern Railway on and after June 1st. Chautauqua Lake, Niagara Falls, St. Lawrence River, White Mountains, and the Atlantic Coast resorts are among the more important points reached. Summer edition of "Book of Trains," showing specimen tours, will be of interest in arranging for your trip. Sent free on application to F. M. Byron, G. W. A., Room 34 Station Bldg., Chicago. City Ticket Office, 180 Clark St., Chicago.

The new twenty-six hour Boston train is now in service.

Winstead Redman and William Phebus Lyon, and prizes to the heads and seconds of the forms.

This last has been the most successful year the school has known in many years. There have been enrolled 75 pupils for the year. Many improvements have been made; new dormitories have been opened, and a modified military system has been adopted. The warden is a man of great ability as an organizer and widespread reputation as an educator. The love and loyalty shown him by his boys is proof that he brings to the work many of the qualities of his teacher and friend, the great DeKoven.

During the summer many improvements will be made, and the prospects for the coming year are very bright. The school will re-open September 13th.

MINNESOTA.

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

Death of Mrs. Gilbert—Commencement at Seabury.

THE widow of Bishop Gilbert passed to her rest on Trinity Sunday. Mrs. Gilbert was very ill at the time of the Bishop's death, and it was feared at the time that she would not long survive her husband. She has been obliged several times in the past few years to submit to operations, and the end came, as stated, on the 10th inst. She is survived by two daughters.

THE commencement exercises at Seabury Divinity School, Faribault, took place June 5th. The day opened with the celebration of the Holy Communion at 6:30, celebrant, the Rev. Charles E. Haupt, assisted by the Rev. D. J. W. Somerville. At 10:30 morning prayer was said, after which the diplomas were given to the graduating class. The Rev. Alford A. Butler, warden of Seabury, presented the class, and the Rt. Rev. H. B. Whipple, D.D., Bishop of the Diocese, conferred the degrees. The sermon was delivered by the Rt. Rev. Samuel C. Edsall, D.D., Bishop of North Dakota. Long will the class of 1900 remember the helpful words of the Bishop, coming as they did from an experience as life long consecration in the Master's service. The following are the members of the class: Rodney Jesse Arney, of Olympia, Wash.; Laurence Nelson Booth, B.A., of Willmar, Minn.; George Jay Childs, of Marquette, Mich.; Robert Cooper Fugard, of Duluth, Minn.; Frederick Pitts, B.S., of Minneapolis; Clarence Albert Thomas, of Michigan City, Ind.; William Edward Warren, of the Diocese of Florida. There were also two special graduates, Edward C. Kah-O-Sed, of Duluth, and Frank Dorr Budlong, formerly superintendent of the Faribault public schools.

NEW YORK.

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

Actors' Church Alliance.

THE ninth regular service of the Actors' Church Alliance will be held in St. Chrysostom's Chapel, 39th St. and 7th Ave., next Sunday evening, June 17th, at eight o'clock. The sermon will be preached by the Rev. Geo. W. Shinn, D.D., of Boston, Mass. The subject will be "The Teaching Function of the Stage." This sermon was recently preached in St. Stephen's Church, Boston, and made a powerful impression on the whole community.

Mr. Frederick Warde, the tragedian, will also make an address. All members of the Alliance and of the dramatic profession, and the public generally are cordially invited.

The June reception will be held in St. Chrysostom's parish house on Thursday, June 21st, at eight o'clock.

OHIO.

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

Flower Service at Sandusky.

UNON the evening of Whitsunday a beautiful flower service took the place of even-

song at Calvary Church, Sandusky, which, with certain symbolic decorations, taught the Pentecostal truth in a plain and forcible manner. Above the sanctuary a dove was suspended. From its beak, twelve red ribbons extended downwards, each one reaching a shield. The shields were of white cardboard with an apostle's name in red marked thereon. At the time of the presentation of the flowers, classes called by an apostle's name offered their flowers for the decoration of the shields, while the floral offerings from all the other classes were banked upon the super-altar in rich profusion. The rector's address was explanatory of the symbolism, and well explained the wonders of the descent of the Holy Ghost, on the birthday of the Church, to the apostles, and through them to the Ministry of the Apostolic Succession to the end of the world. A congregation which exceeded the seating capacity of the church attended at this beautiful service.

PENNSYLVANIA.

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

Silver Jubilee—Whitsunday at St. Mark's—South-east Convocation—Death of Seth Caldwell, Jr.—Memorial Chapel for St. Mark's—St. John Chrysostom's—Divinity School—Norristown Convocation—Choir Service.

IT WAS on the first Sunday in June, 1875, that the Rev. Simeon C. Hill assumed charge of Grace Church, Mt. Airy, Philadelphia, and the 25th anniversary, or silver jubilee, of that event was observed on the first Sunday in June, 1900, Whitsunday. The rector preached at the morning service from the texts, Psalm xvi. 6; and Zechariah iv. 6; his sermon being replete with the history of the parish, while under his charge. He came to it when it was at its lowest ebb, the previous incumbent having abandoned the Church to become a member of the schismatic body sometimes termed the Cummings' schism, and with him went a number of the parishioners. But the parish was improved by the withdrawal of these malcontents and steadily gained in strength, requiring a new and larger church edifice, and acquiring by gifts a fine parish house, a rectory, and the ground now occupied by the present church, which was consecrated November 13, 1889. In these twenty-five years the parish has contributed \$170,000 to all objects.

At a reception tendered the Rev. Mr. Hill on Tuesday evening, 5th inst., he was the recipient of a purse containing \$428. His stipend has also been increased from \$1,500 to \$1,800.

LARGE congregations were in attendance at most of our churches on Whitsunday. Especially was this the case at St. Mark's Church, Philadelphia. A solemn high celebration of the Holy Eucharist was preceded by a solemn procession, with crucifer and thurifer leading the vested choir and clergy, as they sang hymn 378. The Rev. W. K. Damuth was the celebrant, assisted by the Rev. Dr. A. G. Mortimer, the rector, as gospeller, and the Rev. F. B. Norris, epistoler. The sermon was preached by the rector from the text, St. John iii. 5, 6. The altar was beautified by many lights and banks of red flowers; while the musical selections were ably rendered by the famous vested choir under the direction of Prof. Minton Pyne.

THE Clerical Brotherhood, at their meeting on Monday, 4th inst., at the Church House, Philadelphia, were addressed by the Rev. Dr. A. L. Royce, chaplain of the U. S. Naval Asylum.

THE Southeast Convocation met on Monday afternoon, 4th inst., at the Church House. The Rev. John Moncreu was re-elected secretary, and Charles M. Peterson, treasurer. Only routine business was transacted.

MR. SETH CALDWELL, JR., formerly president of the Girard National Bank, entered into rest eternal on Monday, 4th inst., aged

[Continued on next page.]

Mellin's Food

MELLIN'S FOOD is soluble. The advantage of solubility is that a soluble substance mixed in a liquid like milk is much more thoroughly incorporated with it than is possible with an insoluble substance.

With Mellin's Food, when it is mixed with milk, as it always should be, every drop of milk and every particle of casein in that milk contains its proportion of Mellin's Food. Now then, Mellin's Food being very easy of digestion, and at the same time acting as a stimulant for the secretions of the stomach, actually assists in the digestion of the milk. This is the explanation of the fact that babies can take Mellin's Food and milk who cannot take milk alone.

I am sending you a picture of our baby Gertrude E. Landy, taken at the age of three months. When she was four weeks old I was obliged to give her artificial food. I tried milk and other things, but nothing seemed to agree with her until I tried Mellin's Food with her milk, and I do not have any more trouble. At birth she weighed six pounds, now at four months she weighs thirteen pounds, and every one remarks what a bright, healthy baby she is. I can heartily recommend Mellin's Food.

Mrs. P. P. LANDY,
Barker, N. Y.

We have used Mellin's Food for many years; in fact, it saved the lives of two of our children, and has always given the best of satisfaction and the happiest results. Our physician recommends and rates it above all other infant foods.

CHARLES S. MANN,
Maple Glen, Penn.

SEND A POSTAL FOR A FREE
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

It is pleasing to learn from the report of the London Diocesan Board of Education that the past year has been in most respects a very satisfactory one. The numbers in the Church schools have increased, and the state of religious education in them was never better than it is at present. There were 143,162 scholars on the books in 1899, with an average attendance of 114,534. An interesting fact is that the Church schools of the London diocese educate nearly 1,700 Hebrew children, or an average of over 1.16 per cent. of the whole number of scholars.

Brain Workers

Business men and students require a food which, while of the very highest nutrition, is palatable and easily digested. Mind and body are accounted entirely distinct. Yet, that which best nourishes the one is the best aliment for the other.

Cream of Wheat

chiefly gluten phosphates, is the ideal food for this class of people.

Ask your grocer for our booklet which tells many dainty and hearty ways of cooking it.

Cream of Wheat Co., Minneapolis, Minn.

74 years. For the past 15 years he was a member of the vestry of St. Stephen's Church, Philadelphia, the oldest in years, and the third in continuous service. He was also one of the Board of Managers of the Burd Orphan Asylum of St. Stephen's Church, and of the Preston Retreat. Although a man of great ability, respected and looked up to in every Board of which he was a member, he was very modest. He was a man of the strictest integrity and truthfulness, and was possessed of a gentle manner that made him beloved by all who knew him. He was a native of Barre, Mass., a town founded by his great-great-grandfather in 1716; but had been a resident of Philadelphia since 1849.

BISHOP WHITAKER addressed the graduating class of the Ogontz Seminary for Young Ladies on Tuesday, 5th inst. There were 17 to receive the diplomas and prizes, which were awarded by Miss Frances E. Bennett, the senior partner in the management of the institution, and who retires after 15 years of service as a directing manager. She will seek health and strength through a year's sojourn in Egypt. The graduates represent ten states.

IN MEMORY of his wife, recently deceased, Mr. Rodman Wanamaker has offered to build a beautiful chapel as an annex to St. Mark's Church, Philadelphia. Mrs. Wanamaker was a communicant of the Church, and it is for that reason Mr. Wanamaker purposes to have the structure erected. The chapel will be dedicated to the Blessed Virgin Mary, and when completed the Holy Eucharist will be offered there daily.

IN THE presence of a very large congregation and many visiting clergymen the beautiful new Church of St. John Chrysostom was dedicated on the evening of Whitsun-Monday, 4th inst., by Bishop Whitaker. The church was handsomely decorated, and the service was most impressive. The vestrymen proceeded up the nave as the organ sounded, and when the Bishop appeared at the sacristy door, the senior warden prayed that he open the building and bestow upon it his episcopal blessing. The procession then went to the font, and, later on, up the north aisle to the altar, where the Bishop gave the blessing. The Rev. Dr. A. G. Mortimer, of St. Mark's, preached the sermon from the text II. Chronicles vii. 1. The musical portion of the service included the canticles, Villiers Stanford in B flat; Spohr's "Blessing, Honor, Glory, and Power"; and Warwick Jordan's Festival *Te Deum* in C. On the morning of Whitsun-Tuesday, the "Holy Eucharist of Dedication" was celebrated, when the sermon was preached by Bishop Coleman of Delaware, and Schubert's Mass in C was rendered. There was evensong each evening through the week, except on Saturday, when sermons were preached by the Rev. Messrs. G. H. Moffett, of St. Clement's, G. M. Christian, D.D., of St. Mary the Virgin, New York City; and Wm. McGarvey, of St. Elisabeth's. On Trinity Sunday, preceded by a procession, there was a high celebration of the Holy Eucharist, when Mozart's 7th Mass was rendered with orchestral accompaniment; and at evensong, the Rev. Charles W. Robinson, vicar of the Church of the Evangelists, was the preacher. The Rev. Joseph Sherlock has been in charge of St. John Chrysostom's since 1891.

THE annual meeting of the associate alumni of the Philadelphia Divinity School was held on Wednesday, 6th inst., at that institution. In the morning a sermon was preached in the chapel by the Rev. Stewart P. Keeling. The Holy Eucharist was celebrated by the Rev. Horace F. Fuller, assisted by the Rev. Messrs. C. S. Lyons and M. Aigner. At 3 P. M. the business meeting was held, the Rev. Horace F. Fuller, president, in the chair. The Executive Committee stated that during the year the school had been in a transition state. The treasurer reported a balance of \$160.25. Officers were elected as follows for

the ensuing year: President, the Rev. Martin Aigner, of Mount Holly, N. J.; vice-presidents, the Rev. Messrs. I. Newton Stanger, D.D., H. R. Hulse, and Freeman Daughters; treasurer, the Rev. W. F. Ayer; secretary, the Rev. C. S. Lyons; and an executive committee of four priests. Preacher for 1901, the Rev. Harry P. Nichols; alternate, the Rev. John Cotton Brooks; essayist for 1901, the Rev. G. W. Shinn, D.D.; alternate, the Rev. Roland Ringwalt. Resolutions of sympathy were adopted with the Rev. Messrs W. H. Avery and Ezra P. Gould, D.D., in their illness.

In the evening an essay on "The Church of God" was read by the Rev. Martin Aigner.

At a meeting of the Board of Overseers, the nominations from the Alumni Association to the overseers, of the Rev. L. W. Batten, Ph.D., and the Rev. W. S. Baer, were confirmed. The Rev. Henry Anstice, D.D., was elected to fill the vacancy caused by the resignation of Bishop McViekar.

At a joint meeting of the Overseers and Trustees, the Rev. A. D. Heffern, class of '81, rector of the Church of the Good Shepherd, Pittsburgh, was elected Professor of New Testament Literature and Language. The Rev. W. M. Groton was elected Dean, to fill the vacancy caused by the resignation of the Rev. Dr. Bartlett.

THE 37th annual commencement of the Philadelphia Divinity School was held on Thursday, 7th inst., at the Church of the Saviour, West Philadelphia (Rev. Dr. W. B. Bodine, rector). Bishop Whitaker presided, and seated in the chancel were a number of the clergy, including the Rev. Dr. Fleming James, the Rev. Dr. John Fulton, and the Rev. Messrs. L. M. Robinson and J. Alan Montgomery—professors in the school. Morning prayer was said, after which the (late) Dean, the Rev. Dr. E. T. Bartlett, presented to the Bishop the following named graduates, on whom diplomas were conferred by him; the Rev. William Coney, the Rev. George Nahum Holcombe, William Filler Lutz, Charles Thornton Murphy, Jr., Franklin Charles Smilan, William Curtis White. The baccalaureate sermon was preached by the Rev. Dr. J. H. Eccleston, of Emmanuel Church, Baltimore, from the text, "Be content," etc., II. Kings vi. 3.

At 3 P. M., after a bountiful collation, a re-union was held in the parish building,

A Charming Resort.

"For those whose summer days are to be spent in this country, to those who would see a new life and hear a new tale, who would profit as well as grow brown and buxom, why not try a sojourn at Chautauqua? Situated a short distance from Buffalo on the shores of the highest navigable lake in the United States, some 1,300 feet above the level of the sea, this summer settlement of some six or seven thousand souls is almost unique in the world.

"What will you have for your pleasures? Will you row, will you sail, will you play golf, or will you go wheeling? Do you love music? Would you study? Will you have books your friends? Whatever your tastes may be, all is to be found at Chautauqua.

"Dame Nature is at her best, and starlight nights and sunny days, with soft balmy breezes, are ever and ever marking bright signals over the weather calendar of old Father Time. In the amphitheater, where 5,000 people can see and hear, there are concerts and lectures two or three times each day. Last year Governor Roosevelt held an audience spell-bound, and other celebrities are heard in their time and turn.

"All the pleasures of Chautauqua can be had for a small expenditure. It is just the place for those who would rest from one kind of occupation by trying another.

"Ennui never lurks there; life and activity abound. It was a wise philosopher who said that human happiness was best reached under two conditions: Where one had just a little more money than he required and a little less time than he needed. No one at Chautauqua has enough time, and it takes only a small pocketbook to supply one's daily wants."

Tourist tickets to Chautauqua are now on sale via the Lake Shore and Michigan Southern Railway at \$20.00 for the round trip from Chicago. Good until Oct. 31.

Special excursions July 6th and 27th, \$14.00 for round trip for tickets good thirty days. F. M. Byron, G. W. A., Chicago.

THE DOWAGER CORSET

FOR STOUT FIGURES

Worn by thousands and indorsed by them as

The Best Corset ever produced.

MADE IN FOUR LENGTHS—Extra Long, Long, Medium, Short. Sizes, 22 to 43 inches.

STYLE 550, Heavy Coutille, Sateen strips. Sizes, 22 to 30, \$2.00; 31 to 36, \$2.25; 37 to 43, \$2.50. White, Drab, Black.

STYLE 550, SUMMER NETTING. (White only.) Sizes and prices same as above.

THE DOWAGER CORSET

Is sold by Leading dealers everywhere. Ask your dealer FIRST. If he can't supply you, a money order sent us, with size, length and color plainly marked, will bring corset to you free of expense.

LADIES ARE REQUESTED TO SEND FOR ILLUSTRATED CATALOGUE.

WORCESTER CORSET CO.,

Worcester, Mass.
Chicago, Ill.



with Bishop Whitaker in the chair. A resolution of appreciation and thanks was adopted for the admirable sermon of the Rev. Dr. Eccleston. The Rev. James Houghton spoke on the topic, "The Preparation of the Preacher." The Rev. Dr. B. Schulte spoke of the method of training for city work. He said the man who succeeds in the smallest village will be a success in the largest city. The Rev. Dr. J. DeW. Perry spoke of Training in Connection with Mission Work, or the Divinity Student as a Circuit Rider. The Bishop referred to the great extension of the University of Pennsylvania in the past ten years, and hoped that before long it would stretch out its arms to reach the Divinity School. Thomas H. Montgomery endorsed all that the Bishop had said about the advisability of a connection between the University and the Divinity School. How it could be done, he knew not. The Rev. Dr. W. B. Bodine spoke on "The Spiritual Equipment of the Divinity Student," and the Rev. Professor L. M. Robinson on "The need of more and better books for the library of the School."

THE Convocation of Norristown met on Thursday, 7th inst., at Christ Church (Old Swedes) Upper Merion. The Holy Communion was celebrated and the sermon preached by the Rev. J. Thompson Cole, rector of St. Paul's Church, Cheltenham. A bountiful luncheon followed the service, after which a business meeting was held.

GROUND was broken on Friday morning, 8th inst., for the erection of the addition to St. Timothy's Hospital, Roxborough, Philadelphia, 139½x49 feet, three stories in height, with an attic. Also a three-story addition to the present laundry building. The cost of the two structures will be \$50,000, and are to be memorials of the late Percival Roberts, Esq.

REVISED drawings have been completed for the new structure to be erected for the Church of the Otonement, West Philadelphia. This work was bid on by local parties previously, but the figures were higher than desired, necessitating revision.

THE choir of St. Barnabas' Church, Reading, rendered a musical service in Christ Church, Pottstown, on the night of June 8th, with great intelligence and spirit. The Rev. John F. Nichols, of Reading, made the address. Refreshments were served later, and a happy social time enjoyed.

QUINCY.

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

Standing Committee in Charge—Bishop Seymour—Commencement at St. Mary's.

THE Bishop has issued Letters of Authority to the Standing Committee for the transaction of diocesan business. Correspondence should be addressed to the president, the Rev. Dr. Leffingwell, Knoxville, Illinois. When he is not at home letters will be forwarded. Bishop Seymour has kindly consented to make a few visitations before going East. He had arranged to preside at the commencement at St. Mary's, on last Wednesday, but on his journey from Fond du Lac was delayed by a collision of trains.

FIVE students in the School of Arts at St. Mary's and two in the School of Music, were graduated. The most brilliant event of the season was the piano recital of Wm. H. Sherwood, on Tuesday evening. Though he is frequently at St. Mary's, as visiting director of music, his playing has never awakened such enthusiasm as on this occasion. The school is in excellent condition.

Some other events of the week were a missionary discourse on Sunday evening by the Rev. John Wilkinson, and an address before the Current Events Club, on "The March of Empire," by the Rev. Dr. F. W. Taylor.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Ep. Coadj.

Columbus Deanery—Zanesville.

THE June meeting of the Columbus Deanery was held in St. Phillip's Church, Circleville, opening on the evening of Monday, June 4th, at which time Bishop Vincent preached. At the opening service the next morning the Rev. J. W. Atwood preached and assisted the dean in the administration of the Holy Communion. The important matters occupying the business session were the apportionment among the parishes and missions of the Deanery of the sum which the Missionary Committee assigned to be raised by the Deanery for diocesan missions, and the consideration of a plan presented by Dean Hewitt for securing the effective coöperation of every member of the Church in raising the apportionment for missions. The plan was adopted by the Convocation for use in the Deanery, and the Dean and Secretary were appointed a committee to carry it into effect. The Missionary Committee asked the Deanery to raise \$1,800 for diocesan missions for the coming year; but it was decided by the Convocation to increase that amount to \$1,925. The Rev. John Hewitt was re-elected Dean, and Mr. J. D. H. McKinley was re-elected Secretary. The topic for discussion, "The Sunday School Institute—Can It be Made an Efficient Helper in Sunday School Work in the Deanery?" was opened by the appointed speaker, the Rev. Frank W. Bope. The discussion was general and animated, and it was resolved, "That the afternoon session of the next meeting be given up to the consideration of such interests of the Institute, or topics, as the Dean and the President of the Institute should arrange." The missionary service closing the meeting was under the charge of the Rev. F. B. Nash, the Dean being compelled to return to Columbus. The Rev. F. W. Walton gave an account of his work at Gallipolis. Judge Jones spoke of "The Spirit of the Layman in the Mission Work of the Church." The Rev. F. B. Nash spoke on the subject of the "General Mission Work of the Church." It was decided to hold the next meeting in St. John's Church, Worthington.

THE Rev. F. W. Bope, rector of Zanesville, has leased the entire third floor of the large Zanesville Bank building for the use of the Boys' Club of St. James' Church. The rooms are in the center of the city and will

A "CHANGE" BREAKFAST.

GETTING READY FOR WARM WEATHER.

A complete change in breakfast would, at this time of year, improve the health of anyone.

Meat, potatoes, and coffee become tiresome. The system calls for a change, but what to? Hot and half-cooked pastry and starchy cereals are unattractive.

Vegetables taste good but furnish too little nourishment to sustain one until the next meal, particularly if brain work is required.

A most appetizing, convenient and healthful breakfast can be made on Grape-Nuts (a ready-cooked food), a little cream or milk, some fruit, and perhaps two soft eggs.

(Pint tin cup of sharply boiling water, put in two eggs, not one, nor three, cover and set off stove, serve in just nine minutes. Whites will be like cream and half digested). The Grape-Nuts food is concentrated and but three or four teaspoons should be used at one meal, that amount furnishes full strength and nourishment up to the next.

A change from the old breakfast to one like this will refresh and invigorate the system in a surprising manner.

Good food in proper variety and a contented mind, solves the whole health problem.

Mason & Hamlin
Church, Chapel, Lodge, School and Home.
ORGANS
THE STANDARD OF THE WORLD.
Catalog free. 146 Boylston St., Boston, Mass.



KINGSFORD'S STARCH

"PURE" AND SILVER GLOSS FOR THE LAUNDRY.

OSWEGO CORN STARCH FOR THE TABLE.

YELLOWSTONE PARK and ALASKA.

Extended tours under the management of

THE AMERICAN TOURIST ASSOCIATION,

Reau Campbell, Gen. Man., 1423 Marquette Building, Chicago, Ill. Pullman Sleeping and Dining Cars leave Chicago Tuesday, July 10, at 10 p. m., via CHICAGO, MILWAUKEE & ST. PAUL RAILWAY.

Tickets Include All Expenses Everywhere.

Ticket Office, C., M. & St. P. Ry., 95 Adams St., Chicago.

High Comfort at Low Cost

Is the advantage offered by the personally conducted excursions to California over the Santa Fe Route.

Second-class tickets are accepted for the full privileges of this economical and enjoyable way of visiting the Pacific Coast.

Inquiries promptly answered.

T. A. GRADY,

Manager California Tourist Service.

The Atchison, Topeka & Santa Fe Railway,

109 Adams Street, Chicago.

LEA & PERRINS' SAUCE

Makes a Welsh Rarebit easily digestible and is a delicious relish for all chafing dish cookery. All grocers sell Lea & Perrins' Sauce.

Monuments

SEND FOR FREE BOOKLET

CELTIC CROSSES A SPECIALTY
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago.

PETER MOLLER'S COD LIVER OIL

Odorless. Tasteless. Pure.

Send for circular. **SCHIEFFELIN & CO.** New York

CARRIAGE BUYERS CAN SAVE MONEY.

We are the largest Makers of Vehicles and Harness in the world selling direct to the consumer. **ELKHART HARNESS & CARRIAGE MFG. CO., Elkhart, Ind.**

SPENCERIAN NO. 28

is perhaps the smoothest writing pen ever made. Sold by Stationers everywhere.

Mellin's Food is not a medicine, but it is so perfect an infant's food, and has done so much and so great good all over the world that it has won a deservedly high place in medical opinion. It is prescribed by physicians everywhere and is constantly praised by mothers, proud of their healthy, happy children.

be fitted up as a gymnasium, reading, and reception rooms. The membership increased from 24 to 94 within a few days after the occupancy of the new quarters. A short time ago, the Rev. F. W. Bope inaugurated a Home Study Bible Class, whose lessons are now studied by about 75 persons each week. The membership extends beyond the limits of the parish, the city, and even the county.

WASHINGTON.

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

ON SUNDAY morning, June 3d, the Bishop held an ordination service in the Pro-Cathedral, when five deacons were ordained to the priesthood. In the evening he gave a talk to boys in the Church of the Ascension; a great many were in the Audience, and they listened with wrapt attention to the interesting stories he told them, in order to illustrate the points he wished to make. Speaking of heroes, he told them Jesus Christ was the bravest man, whose deeds have been recorded in history. Other heroes did not fear to face death, but Christ did not fear to face failure. At the close of the service several boys were admitted to membership in the Brotherhood.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Parish House at Niagara Falls.

THE contract for the building of the parish house of St. Peter's Church, Niagara Falls (the Rev. P. M. Mosher, rector), has been let, and the work on the new building is to begin at once. The cost of the structure will be about \$14,000. It will be known as Jerauld Hall. The basement will be fitted up for a gymnasium. On the first floor will be a chapel, choir-room, vestry-room, and two club-rooms. On the second floor will be the Sunday School room and library, kitchen, pantries, and parish society rooms. There will be an entrance from the choir-room into the nave of the church, and the building will be connected with the rectory by a cloister. The walls of the interior of the chapel will be of polished pressed brick. The style of architecture is Pseudo-Tudor Gothic, and the wood work will be finished in ash. There will be no debt when the work is completed. The rector and people are to be congratulated on the prospect of having one of the most complete, commodious, and best-equipped parish houses in the Diocese.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

BISHOP Courtney sails for Australia in the end of June, accompanied by Archdeacon Kaulback, where they will represent the Canadian Church at the jubilee celebration of the Church in Australia. The twenty-sixth session of the diocesan Synod meets in St. Luke's Cathedral, Halifax, June 13th.

THE 150th anniversary of the founding of St. Paul's Church, Halifax, will be celebrated shortly. Bishop Lawrence, of Massachusetts, has been asked to be one of the preachers on the occasion.

THE news of the surrender of Pretoria was received with the greatest demonstrations of joy all over Canada. Thanksgiving services were held in the churches.

Diocese of Montreal.

THE handsome new organ of the Church of St. James the Apostle was formally opened on Sunday, June 3d. Bishop DuMoulin, of Niagara, came down to preach at both morning and evening services. The Bishop, thirty years ago, was assistant to the present rector, Canon Ellegood, at St. James' Church.

A MEMORIAL service was held in the Church of St. John the Evangelist, Montreal, June 4th, for the late Mr. Wolferstan Thomas, prominent in Church Councils and Synods. Bishop DuMoulin preached the sermon.

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR Cincinnati.
- ECKSTEIN } New York.
- ATLANTIC } New York.
- BRADLEY } New York.
- BROOKLYN } New York.
- JEWETT } New York.
- ULSTER } New York.
- UNION } New York.
- SOUTHERN } Chicago.
- SHIPMAN } Chicago.
- COLLIER } St. Louis.
- MISSOURI } St. Louis.
- RED SEAL } St. Louis.
- SOUTHERN } St. Louis.
- JOHN T. LEWIS & BROS CO Philadelphia.
- MORLEY Cleveland.
- SALEM Salem, Mass.
- CORNELL Buffalo.
- KENTUCKY Louisville.

IT IS easier to imitate than to originate. In White Lead the standard brands only are imitated. The "so-called" White Leads, — mixtures of Zinc, Barytes, etc., are branded "Pure White Lead," "Strictly Pure White Lead," etc., in imitation of the genuine; otherwise these misleading brands could not be so readily sold. The brands in the margin are genuine.

FREE For Colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

By Victoria V. Clayton,

Widow of the late Henry D. Clayton, Major General U.S.A., Judge of the Circuit Court of Alabama, President of the University of Alabama.

White and Black Under the Old Regime.

Reminiscences of a Slave Owner. With introduction by Frederic Cook Morehouse, editor of *The Living Church*, etc.

Cloth, net, \$1.00.

Officially endorsed and recommended for reading, by the Richmond convention of the Daughters of the Confederacy, and also by the Georgia branch of the same.

"Most interesting are the details * * * We commend it to the kindly offices of lovers of truth in whatever guise she may appear."—*Chicago Times-Herald*.

"A book full of interesting reminiscences of ante-bellum days in the South, and of the times when the 'irrepressible conflict' was in progress."—*Evening Wisconsin*.

The Young Churchman Co.,
MILWAUKEE, Wis.

EARLY CHURCH CLASSICS

Containing translations into English, in whole or in part, of the earliest Christian writings.

THE DOCTRINE OF THE TWELVE APOSTLES. Translated into English with Introduction and Notes. By CHARLES BIGG, D.D. 16mo. cloth, 40 cents.

ST. POLYCARP, Bishop of Smyrna. By the Rev. B. JACKSON. 16mo. cloth, 40 cents.

THE EPISTLE OF ST. CLEMENT. By the Rev. JOHN A. F. GREGG. 40 cents.

BISHOP SARAPION'S PRAYER BOOK. An Egyptian Pontifical about A. D. 350. Translated from the edition of Dr. G. Wobbermin, with Introduction and Notes. By JOHN WORDSWORTH, D.D., Bishop of Salisbury. 16mo. cloth, 80 cents.

THE EPISTLES OF ST. IGNATIUS, Bishop of Antioch. By the Rev. J. H. SRAWLEY. 2 Vols., 16mo. cloth, 80 cents.

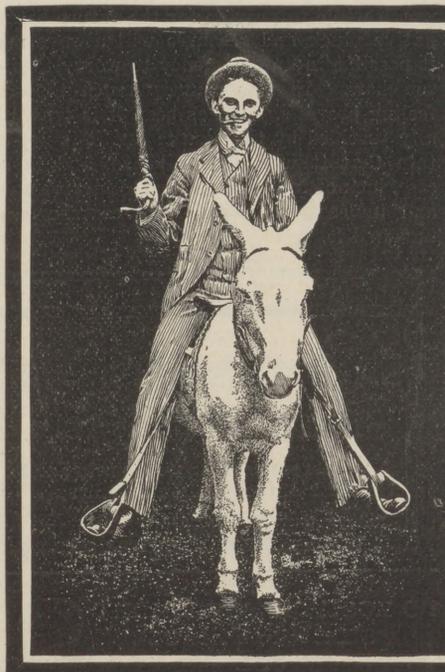
For sale by booksellers generally, or will be sent, post-paid, on receipt of price by the publishers.

E. & J. B. Young & Co., 9 W. 18th St., New York.

MIDNIGHT FLYER TO ST. LOUIS

VIA THE WABASH ROAD.

On and after June 3 a new Wabash train will leave Chicago at 11:30 P. M. and arrive St. Louis 7:56 A. M.; returning, this train will leave St. Louis 11:30 P. M. and arrive Chicago 8:00 A. M. Two other fast trains via the Wabash if this does not suit you. All equipment up-to-date. Write or call for maps and time schedule. City ticket Office, 97 Adams St., Chicago.



Burlington
Route

COLORADO

MAKE up your mind right now to spend a few weeks in Colorado this summer. The climate there is simply delightful and the hotels are excellent.

TOURIST TICKET RATES GREATLY REDUCED.

"One night on the road" trains from both Chicago and St. Louis to Denver, luxurious equipment, including Library Buffet Smoking car and Dining car à la carte.

Let me send you maps, time tables, ticket rates; and if you want to know more about the country enclose six cents in postage for our book on Colorado. It is a beautiful and interesting work.

P. S. EUSTIS, General Passenger Agent, C. B. & Q. R. R., Chicago, Ill.

W. A. Meetings.

THE Woman's Auxiliary of the Diocese of Ottawa held their annual meeting at Cornwall, June 6th, 7th, and 8th. The Churchwomen's Diocesan Missionary Conference was arranged for the afternoon of the 8th.

THE fourteenth annual meeting of the Woman's Auxiliary for the Diocese of Ontario was held in Brockville on the 5th, 6th, and 7th of June. The thank offering was devoted to the Widows' and Orphans' Fund of the Diocese.

THE Bishop of Algoma has sailed for England to spend the summer vacation.

BORDEN'S EAGLE BRAND
 40 YEARS THE WORLDS FAVORITE
 CONDENSED MILK
 SEND FOR "BABIES" A BOOK FOR MOTHERS
 BORDEN'S CONDENSED MILK CO., NEW YORK.

Libby's Luncheon Specialties

Only One
 of anything can be superlative. The "Best" always stands alone. For variety, delicacy, fine flavor and general excellence, nothing equals
 Libby's Perfect Food Products
 Prepared in hygienic kitchens under Government inspection. They are absolutely pure and wholesome. Libby's are the convenient foods for in-doors and out-doors. Put up in handy-sized key-opening cans.
 Write for our little book, "How to Make Good Things to Eat." Tells you all about the 71 kinds of Libby's ready-to-serve foods.
 LIBBY, McNEILL & LIBBY, Chicago.

Diocese of Fredericton.

GREAT preparations have been made for the celebration of the centenary of the University of New Brunswick, which took place the 29th and 30th of May. A very successful Sunday School conference was held at Trinity Church, St. John, May 15th and 16th. Bishop Kingston and a number of the clergy were present.

Diocese of Rupert's Land.

ON CENTURY FUND SUNDAY, May 20th, in St. George's Church, Winnipeg, instead of the usual sermon, short addresses were given by laymen, members of the Synod committees, on the objects and state of the Rupert's Land Century Fund. The diocesan Synod opens in Winnipeg June 13th.

Diocese of Saskatchewan.

THE pupils of the Indian Industrial School at Battleford, raised \$27 for the Indian Famine Fund, by means of a concert given by themselves.

MAGAZINES.

THE contents of *Blackwood's* for May are interesting without being specially noteworthy. Lang's new History of Scotland receives favorable attention. "An Episode of the Indian Mutiny" is a bit of exciting reading. In "Some Problems of Railway Management" English methods are unfavorably contrasted with those of other nations, especially those of this country. An article on the great rivers of India, points to the utilization of those waterways as a means of averting the terrible famines which so frequently afflict large portions of that country. The number contains the usual papers called out by the African war. One is astonished to find how little attention the English government has bestowed upon the "Intelligence Department," in spite of the lessons of the past. The British conviction is indomitable that it is not worth while to provide for the future because native pluck and resource will always make it possible in an emergency to worry through somehow. In this country much the same feeling prevails. It has been it is true, usually justified by the result; but it is not certain that it will always be so, and in any case, lack of foresight is sure to involve a vast and unnecessary expenditure of money and human life.

FIRST-CLASS LINE



Via Rockford, Freeport, Dubuque, Independence, Waterloo, Webster City, Fort Dodge, Rockwell City, Denison and Council Bluffs.

DOUBLE DAILY SERVICE

Buffet-library-smoking cars, sleeping cars, free reclining chair cars, dining cars.
 Tickets of agents of I. C. R. R. and connecting lines.
 A. H. HANSON, G. P. A., Chicago.

Low Rates West

CHICAGO & NORTH-WESTERN RAILWAY

ON June 20th, July 9th, 17th, and August 1st the following rates will be made from Chicago for round trip, tickets good returning until October 31st:

Denver and return	\$31.50
Colorado Springs and return	31.50
Pueblo and return	31.50
Glenwood Springs and return	43.50
Salt Lake City and return	44.50
Ogden and return	44.50
Deadwood, S. D., and return	33.55
Hot Springs, S. D., and return	29.55

For particulars inquire at Ticket Offices
 193 Clark Street and Wells St. Station.

CALIFORNIA GREAT ROCK ISLAND ROUTE

LOW RATES ON OUR PERSONALLY CONDUCTED EXCURSIONS IN PULLMAN TOURIST SLEEPERS.

CHOICE OF TWO ROUTES.

SCENIC ROUTE Leaves	BOSTON	EVERY WEDNESDAY
	CHICAGO	THURSDAY
	SAIN'T PAUL	THURSDAY
	KANSAS CITY	FRIDAY
	OMAHA	FRIDAY

via Colorado Springs and Salt Lake to California and Pacific Coast Points.

SOUTHERN ROUTE Leaves	CHICAGO	EVERY TUESDAY
	SAIN'T PAUL	TUESDAY
	KANSAS CITY	WEDNESDAY
	DES MOINES	WEDNESDAY
	OMAHA	WEDNESDAY

via Ft. Worth and El Paso to Los Angeles and San Francisco.

These Excursion Cars are attached to Fast Passenger Trains, and their popularity is evidence that we offer the best.

We solicit correspondence and think that the inducements we can offer will convince you of the superiority of this line.

For full information and free literature address
 JOHN SEBASTIAN, G. P. A., Chicago.

GILLOTT'S For Fine and Medium Writing—303, 404, 603, 604 E. F., 601 E. F.

THE STANDARD PENS OF THE WORLD.

Stub Points—1008, 1071, 1088.
 For Vertical Writing—1045 (Vertical), 1046 (Vertigraph), 1047 (Multiscript), 1065, 1066, 1067.
 Court-House Styles—1064, 1065, 1066, and others.

PENS

Horsford's Acid Phosphate Relieves Fatigue.

A wholesome acid tonic relieving the lassitude of the summer months.
 Genuine bears name HORSFORD'S on wrapper.

Refrigerators MADE TO ORDER

Mc CRAY REFRIGERATOR & COLD STORAGE CO.
 122 Mill Street KENDALLVILLE IND.

TO LOOK ON THE BRIGHT SIDE OF THINGS USE

SAPOLIO