

# The Living Church

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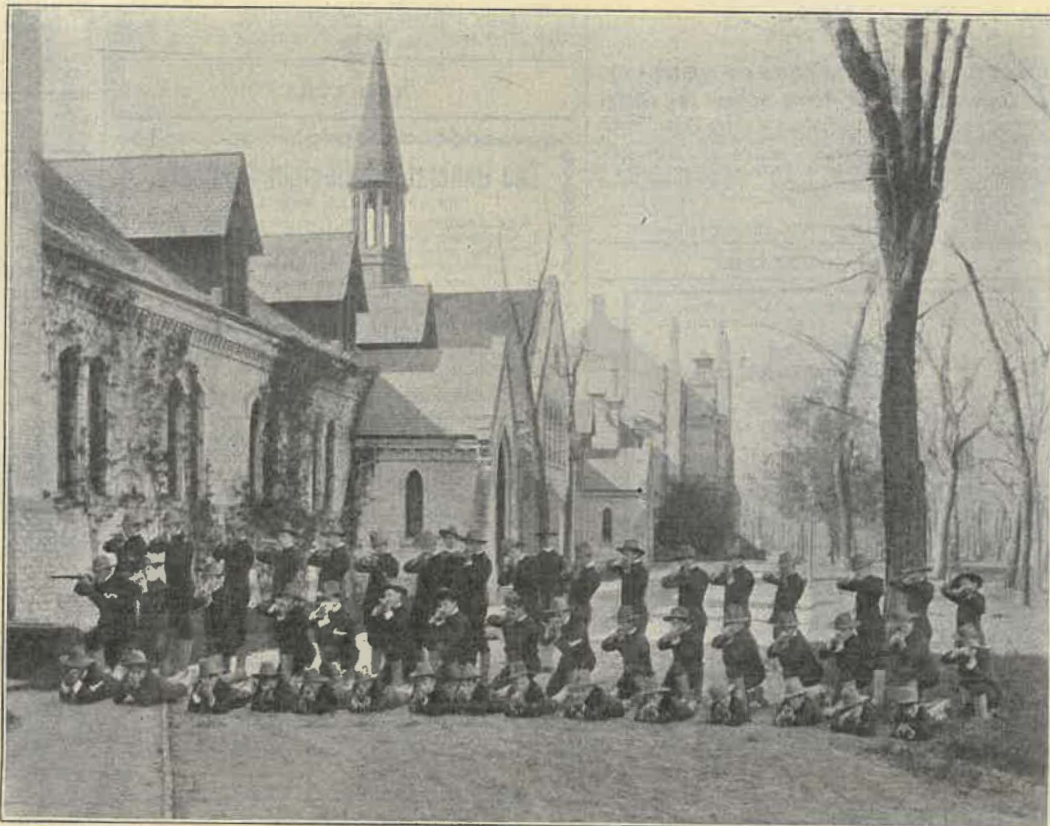
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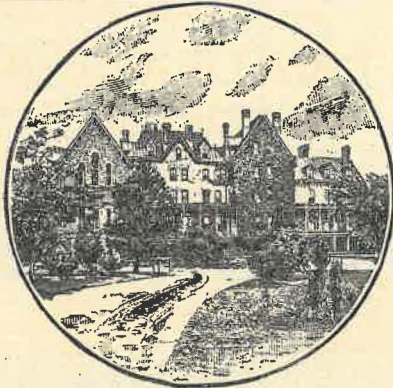
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EVERY Friday is intended to be a miniature Good-Friday, as every Sunday shares in the brightness of Easter Day. Our Lord's Death, as well as His Resurrection, is to be commemorated each week. By some mortifying of our corrupt nature we are to share in His death to sin, as we should week by week try to gain some fresh fellowship in the joy of His victorious entrance on a higher life. This is the idea and intention of the Prayer Book, handing on the tradition of the Christian Church from very early ages. The Friday fast (and Wednesday too) is mentioned in "The Teaching of the Apostles," a document of the early part of the second century, if not of the first. As our Sundays lose the sternness that belonged to them in our earlier experience, and in our parents' and grandparents' time, there is the more need of this element being represented in the observance of Fridays.—Bishop Hall.

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UNDER the heading, "The Theft of a Great River," the *Literary Digest* refers to the fact, confirmed by recent competent observers, that the Danube is losing much of its volume, owing to the diversion of much of its supply by subterranean drainage into the Rhine basin. Already the effect of this drainage is seen in a much diminished draught of water in the lower reaches of the Danube, and Prof. Penck, in a recently published geological work, expresses the opinion that if some means cannot be devised to arrest the process now going on, the lower valley of the "Blue Danube" will become permanently dry, as is even now the case in times of drought, and as is said to be true of the river Foiba in Istria, and the Recca near Trieste.

"BEFORE you turn from cooking to poetry," said my hostess, "I want to give you the only original recipe I ever concocted. A hundred guests, I dare say, have asked for it, and it has been christened lobster *a la* Wilcox. I make it in a chafing dish. Put two table-spoons of butter in the pan and let it melt, then add two cups of shredded lobster meat. Cover and allow it to cook for ten minutes. Season with salt, pepper, cayenne, and the juice of a large lemon. Serve with delicate saltines. It is tart and delicious."—ISABEL GORDON CURTIS, in *Good Housekeeping*.

THE Anglican Mission in New Guinea is extending its schools up the N. E. coast. One day at the head school a particularly dull boy gave a remarkably correct answer; one of his schoolmates in amazement burst out with, "Oh, yours is the pig's head!" It sounds rather a dubious compliment, but the remark is explained by the fact that it is the native custom at feasts to give the pig's head to the most distinguished person present.

NEW GUINEA native cookery is by no means rudimentary, according to a report from the Anglican Mission. There is a pudding which takes from dawn to sunset to prepare. It is composed of taro or bananas, over which cocoanut milk is poured, and the whole simmers gently over a slow fire, being stirred with a flat stick for many hours. It tastes rather like greasy porridge. Another dainty dish is seaweed, rather salt and hard, but eaten with large live ants which add a decidedly piquant flavor.

THE Scotch reverence for Mr. Gladstone is displayed in this conversation between two Scotchmen, reported by the *British Weekly*: "There hasna been a lawgiver equal to Mr. Gladstone since the day o' Moses." "Moses!" retorted the other; "Moses got the law gien tae him frae the Lord, but Mr. Gladstone makes laws oot o' his ain heed."

THE WHOLE of our natures must be brought under control and kept in hand. The ear is to be swift to hear, but refrained from undue curiosity, the fruitful mother of so many vices; the tongue is to be kept from careless and hurtful speech; and the will is to be brought into glad obedience to the will of God.—*Bishop A. C. A. Hall.*



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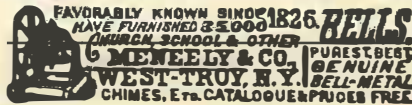
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### LAY DEPUTIES.

\*Mr. J. H. Fitts, Tuscaloosa.  
Mr. F. Johnston  
Mr. R. H. Pearson, Birmingham.  
Mr. J. E. Mitchell, Mobile.

## ALBANY.

\*Rev. W. W. Battershall, D.D., Albany.  
\*Rev. Joseph Carey, D.D., Saratoga Springs.

\*Mr. Leslie Pell-Clarke, Springfield Centre.  
\*Mr. Spencer Trask, Saratoga Springs.

\*Rev. Edgar A. Enos, D.D., Troy.  
\*Rev. R. M. Kirby, D.D., Potsdam.

Mr. John I. Thompson, Troy.  
\*Mr. Louis Hasbrouck, Ogdensburg.

## ARKANSAS.

\*Rev. C. H. Lockwood, Helena.  
Rev. W. D. Williams, D.D., Little Rock.  
Rev. G. Gordon Smeade, Little Rock.  
Rev. W. D. Buckner, Pine Bluff.

\*Mr. P. K. Roots, Little Rock.  
Judge H. Rogers, Fort Smith.  
\*Mr. Jos. A. Reeves, Camden.  
Mr. John T. Hicks, Searcy.

## CALIFORNIA.

Rev. F. W. Clappett, D.D., San Francisco.  
\*Rev. R. C. Foute, San Francisco.  
\*Rev. John A. Emery, San Francisco.  
Rev. Robt. Ritchie, Oakland.

\*Major W. B. Hooper, San Francisco.  
\*Mr. A. N. Drown, San Francisco.  
\*Mr. Vincent Neale, San Rafael.  
\*Mr. W. A. M. Van Bokkelen, San Francisco.

## CENTRAL NEW YORK.

\*Rev. J. H. Egar, D.D., Rome.  
\*Rev. John Brainard, D.D., Auburn.  
Rev. F. N. Westcott, Skaneateles.  
Rev. John Arthur, Oneida.

\*Hon. Chas. Andrews, Syracuse.  
\*Mr. R. J. Hubbard, Cazenovia.  
Mr. A. H. Sawyer, Watertown.  
Mr. Chas. S. Symonds, Utica.

## CENTRAL PENNSYLVANIA.

\*Rev. H. L. Jones, D.D., Wilkesbarre.  
\*Rev. George C. Foley, D.D., Williamsport.  
\*Rev. Jas. F. Powers, D.D., Pottsville.  
Rev. G. H. Sterling, D.D., South Bethlehem.

\*Col. C. M. Clement, Sunbury.  
\*Judge H. M. North, Columbia.  
\*Mr. W. R. Butler, Mauch Chunk.  
Col. W. F. Reynolds, Bellefonte.

## CHICAGO.

Rev. W. C. DeWitt, Chicago.  
Rev. P. C. Wolcott, Highland Park.  
\*Rev. E. A. Larabee, Chicago.  
\*Rev. W. J. Gold, D.D., Chicago.

Mr. E. P. Bailey, Chicago.  
\*Mr. D. B. Lyman, La Grange.  
Mr. H. J. Ullman, Chicago.  
Mr. E. H. Buehler, Chicago.

## COLORADO.

\*Rev. C. Y. Grimes, Denver.  
\*Rev. J. H. Ohl, Salida.  
Rev. P. H. Hickman, Evergreen.  
Rev. H. M. Hart, Denver.

\*Mr. A. D. Parker, Denver.  
Mr. W. H. Whitehead, Golden.  
Mr. W. M. Spalding, Denver.  
Mr. W. F. Stone, Denver.

## CONNECTICUT.

\*Rev. E. S. Lines, D.D., New Haven.  
Rev. S. O. Seymour, D.D., Litchfield.  
\*Rev. O. H. Raftery, Portland.  
Rev. F. W. Harriman, Windsor.

\*Mr. Burton Mansfield, New Haven.  
\*Mr. Jas. J. Goodwin, Hartford.  
\*Mr. M. W. Seymour, Bridgeport.  
Mr. Chas. B. Chapman, Norwich.

## DALLAS.

\*Rev. Hudson Stuck, Dallas.  
\*Rev. Edwin Wickens, Dallas.  
\*Rev. B. B. Ramage, Fort Worth.  
Rev. H. H. Johnston, Corsicana.

Mr. T. W. Scollard, Dallas.  
\*Mr. F. H. Sparrow, Fort Worth.  
Mr. E. A. Belsterling.  
Mr. E. H. Lingo, Denison.

## DELAWARE.

\*Rev. J. L. McKim, Milford.  
\*Rev. K. J. Hammond, Wilmington.  
\*Rev. G. C. Hall, D.D., Wilmington.  
Rev. F. M. Munson, L.D., New Castle.

\*Mr. S. Minot Curtis, Newark.  
Mr. E. R. Sipple, Clayton.  
Dr. W. P. Orr, Lewes.  
\*Hon. E. G. Bradford, Wilmington.

## EAST CAROLINA.

### CLERICAL DEPUTIES.

\*Rev. N. Harding, Washington, N.C.  
Rev. R. B. Drane, D.D., Edenton.  
\*Rev. James Carmichael, D.D., Wilmington.  
\*Rev. T. M. N. George, Newbern.

### LAY DEPUTIES.

\*Mr. W. J. Lamb, Williamston.  
\*Mr. W. Calder, Wilmington.  
Mr. B. R. Huske, Fayetteville.  
\*Mr. W. B. Shepard, Edenton.

## EASTON.

\*Rev. E. R. Rich, Easton.  
\*Rev. J. G. Gantt, Berlin.  
\*Rev. T. C. Page, Cambridge.  
Rev. A. J. Vanderbogat, Salisbury.

Mr. G. M. Russum, Denton.  
Col. W. Muse.  
\*Mr. W. Collins, Queenstown.  
Mr. W. U. Gibson, Centreville.

## FLORIDA.

\*Rev. V. W. Shields, D.D., Jacksonville.  
Rev. W. H. Carter, D.D., Tallahassee.  
\*Rev. P. H. Whaley, Pensacola.  
Rev. Brooke G. White, Jacksonville.

\*Mr. G. R. Fairbanks, Fernandina.  
\*Mr. W. W. Hampton, Gainesville.  
\*Mr. R. D. Knight, Jacksonville.  
Mr. G. S. Hallmack.

## FOND DU LAC.

\*Rev. F. S. Jewell, D.D.,<sup>1</sup> Fond du Lac.  
\*Rev. W. R. Gardner, D.D., Algoma.  
Rev. H. S. Foster, Green Bay.  
\*Rev. B. T. Rogers, Fond du Lac.

\*Mr. E. R. Herren, Fond du Lac.  
Mr. N. W. Saladé, Fond du Lac.  
Mr. F. A. Brown, Marinette.  
Mr. G. W. Zerler, Plymouth.

<sup>1</sup> Deputy from Milwaukee, 1898.

## GEORGIA.

\*Rev. Albion W. Knight, Atlanta.  
\*Rev. F. F. Reese, D.D., Macon.  
Rev. Troy Beatty, Athens.  
Rev. C. C. Williams, D.D., Augusta.

Mr. Henry C. Cunningham, Savannah.  
\*Mr. Z. D. Harrison, Atlanta.  
Mr. W. K. Miller, Augusta.  
Mr. B. M. Davies, Macon.

## INDIANA.

Rev. H. M. Denslow, Muncie.  
Rev. J. D. Stanley, Indianapolis.  
\*Rev. J. E. Sulger, Terre Haute.  
\*Rev. F. O. Granniss, Richmond.

Mr. A. Q. Jones, Indianapolis.  
Mr. J. M. Winters.  
\*Mr. L. B. Martin, Terre Haute.  
Gen. J. H. Hawkins, Indianapolis.

## IOWA.

\*Rev. J. H. Lynch, Ottumwa.  
\*Rev. F. W. Keator,<sup>2</sup> Dubuque.  
\*Rev. Geo. H. Cornell, D.D., Sioux City.  
\*Rev. J. E. Cathell, D.D., Des Moines.

Mr. S. H. Mallory, Chariton.  
\*Mr. G. F. Henry, Des Moines.  
Mr. S. Mahon, Ottumwa.  
Mr. J. L. Bever, Cedar Rapids.

<sup>2</sup> Deputy from Chicago, 1898.

## KANSAS.

\*Rev. A. Beatty, D.D., Newton.  
\*Very Rev. J. W. Sykes, Topeka.  
Ven. A. Watkins, Ellsworth.  
Ven. C. B. Crawford, Topeka.

Mr. J. N. Macomb, Jr.  
Mr. D. P. Blish, Atchison.  
Mr. W. E. Winner.  
Mr. R. W. de Lambert.

## KENTUCKY.

\*Rev. C. E. Craik, D.D., Louisville.  
\*Rev. J. G. Minnegerode, D.D., Louisville.  
Rev. J. K. Mason, D.D., Louisville.  
Rev. Reverdy Estill, D.D., Louisville.

\*Mr. W. A. Robinson, Louisville.  
Mr. Alvah L. King, Louisville.  
Mr. R. W. Covington, Bowling Green.  
\*Mr. Jas. E. Rankin, Henderson.

## LEXINGTON.

\*Rev. R. L. McCready, Frankfort.  
\*Rev. H. H. Sneed, Georgetown.  
\*Rev. R. G. Noland, Covington.  
Rev. B. P. Lee, Jr., Lexington.

\*Gen. Fayette Hewitt, Frankfort.  
Hon. Wm. H. Cox.  
\*Mr. F. H. Dudley, Winchester.  
\*Mr. H. C. Hudgins, Middlesborough.

## LONG ISLAND.

\*Rev. Reese F. Alsop, D.D., Brooklyn.  
Rev. J. G. Bacchus, D.D., Brooklyn.  
\*Rev. S. D. McConnell, D.D., Brooklyn.  
Rev. H. D. Waller, Flushing.

Mr. Wilhelmus Mynderse, Brooklyn Heights.  
\*Mr. John A. Nichols, Brooklyn.  
Mr. George Foster Peabody, Brooklyn.  
\*Mr. Henry E. Pierrepont, Brooklyn Heights.



LOS ANGELES.

CLERICAL DEPUTIES.  
Rev. J. D. H. Browne, Santa Monica.  
\*Rev. H. B. Restarick, San Diego.  
\*Rev. B. W. R. Tayler, Los Angeles.  
\*Rev. A. G. L. Trew, D.D., Los Angeles.

LAY DEPUTIES.  
Mr. D. Cleveland, San Diego.  
\*Mr. H. T. Lee, Los Angeles.  
\*Mr. J. B. Phillips, Pasadena.  
\*Mr. T. L. Winder, Los Angeles.

LOUISIANA.

Rev. J. Percival, D.D., New Orleans.  
\*Rev. H. H. Waters, D.D., New Orleans.  
\*Rev. H. C. Duncan, D.D., Alexandria.  
Rev. J. H. Spearing, Shreveport.

Mr. W. S. Parkerson, New Orleans.  
\*Mr. James McConnell, New Orleans.  
\*Mr. G. R. Westfeldt, New Orleans.  
Dr. W. M. McGuilliard.

MAINE.

Rev. G. B. Nicholson, Waterville.  
\*Rev. C. S. Leffingwell, Bar Harbor.  
\*Rev. I. C. Fortin, Lewiston.  
\*Rev. C. M. Sills, D.D., Portland.

\*Gen. John Marshall Brown, Portland.  
\*Mr. John M. Glidden, Newcastle.  
Mr. Ammi Davenport, Gardiner.  
Hon. George E. Hughes.

MARQUETTE.

(To be elected in September.)

MARYLAND.

\*Rev. J. H. Eccleston, D.D., 910 St. Paul St., Baltimore.  
\*Rev. J. S. B. Hodges, D.D., 24 W. Saratoga St., Baltimore.  
Rev. E. B. Niver, 1014 St. Paul St., Baltimore.  
Rev. W. M. Dame, D.D., 1409 Bolton St., Baltimore.

\*Mr. Joseph Packard, 806 St. Paul St., Baltimore.  
Mr. J. W. Randall, Annapolis.  
\*Mr. S. Wilmer, 913 N. Charles St., Baltimore.  
\*Mr. W. Keyser, 1109 N. Calvert St., Baltimore.

MASSACHUSETTS.

\*Rev. J. S. Lindsay, D.D., Boston.  
\*Rev. G. Hodges, D.D., Cambridge.  
\*Rev. A. H. Vinton, D.D., Worcester.  
Rev. E. W. Donald, D.D., Boston.

\*Mr. E. L. Davis, Worcester.  
\*Mr. C. G. Saunders, Lawrence.  
\*Mr. A. J. C. Sowdon, Boston.  
\*Mr. R. T. Paine, Boston.

MICHIGAN.

Rev. R. W. Clark, D.D., Detroit.  
Rev. Henry Tatlock, Ann Arbor.  
\*Rev. John McCarroll, M.D., Detroit.  
Rev. W. O. Waters, Detroit.

\*Mr. Theodore H. Eaton, Detroit.  
Mr. W. H. Withington, Jackson.  
\*Mr. S. D. Miller, Detroit.  
Mr. H. P. Baldwin, Detroit.

MICHIGAN CITY.

\*Rev. J. H. McKenzie, Lima.  
\*Rev. A. W. Seabreeze, Fort Wayne.  
Rev. E. W. Averill, Peru.  
Rev. W. S. Howard, Michigan City.

Mr. Robert H. Carnahan.  
\*Mr. Stuart McKibben, South Bend.  
Mr. Walter Vail, Michigan City.  
Hon. Jas. S. Dodge, Jr.

MILWAUKEE.

\*Rev. W. W. Webb, D.D., Nashotah.  
\*Rev. C. L. Mallory, Kenosha.  
Rev. A. Piper, D.D., Racine.  
Rev. A. H. Barrington, Janesville.

\*Mr. L. H. Morehouse, Milwaukee.  
Mr. E. S. Wright, Portage.  
\*Mr. G. E. Copeland, Milwaukee.  
Mr. G. H. Francis, Milwaukee.

MINNESOTA.

\*Rev. T. W. MacLean,<sup>3</sup> Minneapolis.  
Rev. C. A. Poole, Faribault.  
\*Rev. C. C. Rollit, Red Wing.  
Rev. C. E. Haupt, St. Paul.

\*Mr. C. Horton, Winona.  
\*Mr. W. H. Lightner, St. Paul.  
Mr. H. F. Stevens, St. Paul.  
Mr. F. O. Osborne, St. Paul.

<sup>3</sup>Deputy from Michigan, 1898.

MISSISSIPPI.

\*Rev. George C. Harris, D.D., Mont Helena.  
\*Rev. Nowell Logan, D.D., Pass Christian.  
Rev. W. R. Dye, Columbus.  
Rev. H. H. Messenger, Summit.

Mr. George F. Green.  
Mr. W. W. Moore, Port Gibson.  
Mr. A. C. Leigh, Grenada.  
\*Mr. J. C. Purnell, Winona.

MISSOURI.

Rev. J. R. Winchester, D.D., St. Louis.  
Rev. C. M. Davis, St. Louis.  
Rev. E. P. Little, Hannibal.  
\*Rev. W. A. Hatch, Monroe.

\*Mr. J. R. Triplett, St. Louis.  
\*Mr. F. J. McMasters, St. Louis.  
Mr. D. F. Leavitt, St. Louis.  
Mr. B. G. Chapman, St. Louis.

NEBRASKA.

\*Very Rev. Campbell Fair, D.D., Omaha.  
\*Rev. John Williams, Omaha.  
Rev. Canon A. E. Marsh, Central City.  
Rev. Irving P. Johnson, South Omaha.

\*Hon. J. M. Woolworth, Omaha.  
\*Mr. T. L. Ringwalt, Omaha.  
Hon. C. J. Phelps, Schuyler.  
\*Mr. Clement Chase, Omaha.

NEWARK.

\*Rev. George S. Bennitt, D.D., Jersey City, N. J.  
\*Rev. W. W. Holley, D.D., Hackensack.  
Rev. Edwin A. White, Bloomfield.  
Rev. L. S. Osborne, Newark.

\*Mr. Cortland Parker, Newark.  
\*Mr. Alfred Mills, Morristown.  
\*Mr. Henry Hayes, Newark.  
Col. E. A. Stevens, Hoboken.

NEW HAMPSHIRE.

\*Rev. Daniel C. Roberts, D.D., Concord.  
\*Rev. Joseph H. Colt, D.D., Concord.  
\*Rev. Edward A. Renouf, D.D., Keene.  
\*Rev. Lucius Waterman, D.D., Claremont.

Hon. Frank W. Rollins.  
Judge Robert J. Peaslee, Manchester.  
\*Mr. Josiah Carpenter.  
Mr. Horace A. Brown, Concord.

NEW JERSEY.

CLERICAL DEPUTIES.  
\*Rev. A. B. Baker, Princeton.  
\*Rev. Otis A. Glazebrook, Elizabeth.  
\*Rev. C. M. Perkins, Salem.  
Rev. H. H. Oberly, Elizabeth.

LAY DEPUTIES.  
\*Mr. John N. Carpender, New Brunswick.  
\*Mr. Richard S. Conover, South Amboy.  
Mr. Lewis Perrine, Trenton.  
Mr. Charles E. Merritt, Mount Holly.

NEW YORK.

\*Rev. Morgan Dix, D.D., New York.  
\*Rev. E. A. Hoffman, D.D., New York.  
\*Rev. W. R. Huntington, D.D., New York.  
\*Rev. D. H. Greer, D.D., New York.

\*Mr. J. P. Morgan.  
\*Mr. W. B. Cutting.  
Mr. Seth Low.

NORTH CAROLINA.

\*Rev. M. M. Marshall, D.D., Raleigh.  
\*Rev. F. J. Murdoch, Salisbury.  
\*Rev. I. McK. Pittinger, D.D., Raleigh.  
\*Rev. Julian E. Ingle, Henderson.

\*Mr. John Wilkes, Charlotte.  
\*Mr. R. H. Battle, Raleigh.  
\*Mr. W. L. London, Pittsboro.  
Mr. J. C. Buxton, Winston.

OHIO.

\*Rev. E. W. Worthington, Cleveland.  
\*Rev. C. S. Aves, Norwalk.  
Rev. A. L. Frazer, Youngstown.  
\*Rev. C. D. Williams, D.D., Cleveland.

\*Mr. S. L. Mather, Cleveland.  
\*Mr. T. M. Sloane, Sandusky.  
\*Mr. H. C. Ranney, Cleveland.  
Mr. T. H. Walbridge.

ORIGON.

(Not yet chosen.)

PENNSYLVANIA.

\*Rev. William B. Bodine, D.D., Philadelphia.  
Rev. C. S. Olmsted, D.D., Bala.  
\*Rev. John Fulton, D.D., Philadelphia.

Mr. Rowland Evans, Haverford.  
\*Mr. Francis A. Lewis, Philadelphia.  
\*Mr. J. Vaughan Merrick, Philadelphia.  
\*Mr. George C. Thomas, Philadelphia.

PITTSBURGH.

\*Rev. R. W. Grange, D.D., Pittsburgh.  
Rev. E. H. Ward, D.D., Pittsburgh.  
Rev. J. H. McCandless, Smethport.  
\*Rev. F. S. Spalding, Erie.

\*Mr. J. W. Brown, Pittsburgh.  
\*Mr. George C. Burgwin, Pittsburgh.  
\*Mr. J. W. Reynolds, Erie.  
\*Mr. Hubert De Puy, Pittsburgh.

QUINCY.

\*Rev. C. W. Leffingwell, D.D., Knoxville.  
\*Rev. R. F. Sweet, D.D., Rock Island.  
\*Rev. W. H. Moore, Quincy.  
\*Rev. S. G. Jeffords, Peoria.

\*Mr. H. A. Williamson, Quincy.  
Mr. Alex. De Soland, Rock Island.  
\*Mr. E. J. Parker, Quincy.  
\*Mr. T. B. Martin, Galesburg.

RHODE ISLAND.

\*Rev. E. H. Porter, Pawtucket.  
\*Rev. F. J. Bassett, D.D., Providence.  
\*Rev. Geo. McC. Fiske, D.D., Providence.  
Rev. E. S. Rousmaniere, Providence.

\*Hon. John H. Stiness, Providence.  
Mr. S. R. Dorrance.  
Mr. Rathbone Gardner, Providence.  
Mr. E. S. Babbitt.

SOUTH CAROLINA.

\*Rev. John Kershaw, Charleston.  
Rev. James G. Glass, Summerville.  
Rev. W. L. Githens, Beaufort.  
Rev. H. J. Mikell, Charleston.

Mr. C. S. Gadsden, Charleston.  
Mr. L. A. Emerson, Columbia.  
\*Mr. R. W. Shand, Columbia.  
Mr. S. T. Poinier, Spartanburg.

SOUTHERN OHIO.

Rev. John Hewitt, Columbus.  
Rev. J. H. Ely, College Hill.  
Rev. Paul Matthews, Cincinnati.  
Rev. John D. Hill's, Dayton.

\*Mr. E. Morgan Wood, Dayton.  
\*Hon. John D. Van Deman, Delaware.  
Mr. A. N. Whiting, Columbus.  
\*Mr. C. W. Short, Fern Bank.

SOUTHERN VIRGINIA.

\*Rev. J. J. Lloyd, D.D., Lynchburg.  
\*Rev. B. D. Tucker, D.D., Norfolk.  
\*Rev. R. J. McBryde, D.D., Lexington.  
Rev. Carl Grammer, D.D., Norfolk.

\*Mr. W. W. Old, Norfolk.  
\*Mr. R. E. Withers, Wytheville.  
\*Mr. C. M. Blackford, Lynchburg.  
Mr. W. A. Anderson.

SPRINGFIELD.

\*Rev. Frederick W. Taylor, D.D., Springfield.  
\*Rev. F. A. De Rosset, Cairo.  
Rev. Alexander Allen, Springfield.  
\*Rev. J. G. Wright, Greenville.

\*Mr. M. F. Gilbert, Cairo.  
Mr. C. E. Hay, Springfield.  
\*Mr. Wm. J. Allen, Springfield.  
\*Mr. Bluford Wilson, Springfield.

TENNESSEE.

Rev. W. T. Manning, D.D., Nashville.  
\*Rev. F. P. Davenport, D.D., Memphis.  
\*Rev. Samuel Ringgold, D.D., Knoxville.  
Rev. R. H. Starr, D.D., New York.

\*Mr. B. L. Wiggins, Sewanee.  
\*Mr. George M. Darrow, Murfreesboro.  
Mr. W. D. Gale, Nashville.  
Mr. W. E. Norvell, Nashville.

TEXAS.

\*Rev. C. M. Beckwith, Galveston.  
\*Rev. H. D. Aves, L.L.D., Houston.  
Rev. Frank Page, D.D., Waco.  
Rev. John R. Carter, Galveston.

Mr. Geo. C. Robinson, Waco.  
Mr. M. A. Westcott.  
Mr. A. N. Leitnaker.  
Mr. John H. Robinson, Jr.



VERMONT.

CLERICAL DEPUTIES.  
Rev. J. I. Bliss, D. D., Burlington.  
Rev. T. B. Foster, Rutland.  
Rev. D. L. Sanford, Bellows Falls.  
Rev. W. J. Harris, D.D., Barre.

LAY DEPUTIES.  
Mr. E. L. Temple, Rutland.  
Mr. George Briggs, Brandon.  
Dr. W. Seward Webb.  
Mr. Henry Wells, Burlington.

VIRGINIA.

Rev. Angus Crawford, D.D., Theological Seminary.  
\*Rev. W. Meade Clark, Richmond.  
\*Rev. Landon R. Mason, Richmond.  
\*Rev. Geo. W. Nelson, Warrenton.

\*Mr. Joseph Bryan.  
\*Mr. John G. Williams.  
Mr. John L. Williams.  
\*Mr. Joseph Wilmer.

WASHINGTON.

\*Rev. J. H. Elliott, D.D., Washington.  
\*Rev. R. H. McKim, D.D., Washington.  
\*Rev. Alex. Mackay-Smith, D.D., Washington.  
\*Rev. Alfred Harding, Washington.

Mr. George A. Truesdell.  
Mr. Henry E. Pellew, Washington  
\*Mr. Arthur S. Browne, Rock Creek.  
\*Mr. Charles H. Stanley, St. Philip's Parish.

WESTERN MICHIGAN.

Rev. C. T. Stout, Traverse City.  
Rev. J. N. McCormick, Grand Rapids.  
Rev. R. H. F. Gairdner, Grand Rapids.  
Rev. G. Forsey, Musegon.

Mr. A. J. Mills.  
Mr. W. R. Shelby, Grand Rapids.  
\*Mr. J. Kleinhaus, Grand Rapids.  
Mr. T. Hume, Muskegon.

WESTERN NEW YORK.

Rev. J. W. Ashton, D.D., Olean.  
Rev. C. F. J. Wrigley, Buffalo.  
\*Rev. H. W. Nelson, D.D., Geneva.  
.....

Mr. W. B. Rankine, Niagara Falls.  
Mr. Daniel Beach, Watkins.  
\*Mr. R. A. Sibley, Rochester.  
Mr. W. H. Adams, Canandaigua.

WEST MISSOURI.

\*Rev. Cameron Mann, D.D., Kansas City.  
\*Rev. R. Talbot, Kansas City.  
\*Rev. J. Stewart Smith, Kansas City.  
Rev. G. Heathcote Hills, St. Joseph.

Mr. Wallace Pratt, Kansas City.  
\*Mr. C. H. V. Lewis, Kansas City.  
Mr. E. C. Brown, St. Joseph.  
Mr. H. H. Harding, Carthage.

WEST VIRGINIA.

Rev. S. S. Moore, D.D., Parkersburg.  
\*Rev. J. S. Gibson, Huntington.  
\*Rev. J. Brittingham, Wheeling.  
Rev. R. D. Roller, D.D., Charleston.

Mr. W. S. Laidley, Charleston.  
Gen. Spillman, Parkersburg.  
\*Mr. J. Trapnell, Charles Town.  
Mr. J. D. Du Bois, Wheeling.

DELEGATES FROM MISSIONARY DISTRICTS.

ALASKA.

ARIZONA.

Rev. E. A. Penick, Phoenix.

, Judge Hawkins.

ASHEVILLE.

BOISE.

DULUTH.

LARAMIE.

MONTANA.

Rev. S. D. Hooker, Dillon.

Mr. F. W. Webster, Great Falls.

NEW MEXICO.

Rev. M. C. Martin, El Paso, Texas.

Hon. L. Bradford Prince, Santa Fe.

NORTH DAKOTA.

Rev. L. G. Moultrie, Valley City.

Mr. B. S. Russell, Jamestown.

OKLAHOMA AND INDIAN TERRITORY.

OLYMPIA.

SACRAMENTO.

SALT LAKE.

SOUTH DAKOTA.

SOUTHERN FLORIDA.

SPOKANE.

Rev. H. M. Bartlett, North Yakima.

Mr. J. P. M. Richards, Spokane.

WESTERN TEXAS.

Rev. A. J. Holworthy, Corpus Christi.

Mr. T. O. Philibert, Corpus Christi.

SUPPLEMENTARY DEPUTIES.

ALABAMA.

Rev. D. C. Peabody, Mobile.  
Rev. I. O. Adams, Eufaula.  
Rev. Stewart McQueen, Montgomery.  
Rev. Matthew Brewster, Mobile.

Mr. A. L. Tyler.  
Mr. J. O. Banks, Eutaw.  
Mr. C. E. Waller, Greensboro.  
Mr. R. H. Stickney, Greensboro.

ALBANY.

Rev. G. D. Silliman, Stockport.  
Rev. Richmond Shreve, Coopers-town.  
Rev. Sheldon M. Griswold, Hudson.  
Rev. C. M. Nickerson, Lansingburgh.

Mr. G. Pomeroy Keese, Cooperstown.  
Mr. Francis N. Mann, Rensselaer.  
Mr. John D. Henderson, Herkimer.  
Mr. William G. Rice, Albany.

ARKANSAS.

Rev. P. J. Robottom, Little Rock.  
Rev. R. W. Rhames, Little Rock.  
Rev. A. A. Robertson, Ft. Smith.  
Rev. Geo. B. Norton, D.D., Searcy.

\*Mr. John M. Daggett, Marianna.  
\*Mr. N. B. Trulock, Pine Bluff.  
Mr. Morris C. Tomblar, Hot Springs  
Mr. H. C. Rather, Little Rock.

CALIFORNIA.

CENTRAL NEW YORK.

CENTRAL PENNSYLVANIA.

\*Rev. Rogers Israel, D.D., Scranton.  
Rev. A. S. Woodie, Altona.  
Rev. E. H. Eckel, Williamsport.  
Rev. J. P. Buxton, Drifton.

\*Mr. H. Z. Russell, Honesdale.  
Mr. E. W. Sturdevant, Wilkes Barre  
Mr. C. M. Dodson, Bethlehem.  
Mr. C. P. Hancock, Danville.

CHICAGO.

CLERICAL ALTERNATES.  
Rev. J. H. Hopkins,\* Chicago.  
Rev. J. C. Sage, Dixon.  
Rev. W. E. Toll, Waukegan.  
Rev. Luther Pardee, Chicago.

LAY ALTERNATES.  
\*Mr. A. Ryerson, Chicago.  
Mr. J. N. Redfern, Chicago.  
Judge Holdom, Chicago.  
Mr. F. J. LeMoynes, Chicago.

\*Deputy from West Missouri, 1898.

COLORADO.

\*Rev. B. Brewster, Colorado Springs.  
\*Rev. F. F. Kramer, Denver.  
Rev. E. W. Bonell, Manitou.  
Rev. V. O. Penley, Golden.

Mr. E. A. Peters.  
Mr. A. L. Fellows, Denver.  
\*Mr. T. S. Wells, Canon City.  
Mr. Thomas Withers.

CONNECTICUT.

Rev. Geo. H. Buck, Derby.  
Rev. John D. Skene, Danbury.  
Rev. E. C. Acheson, Middletown.  
Rev. F. W. Brathwaite, Stamford.

Mr. Walton Ferguson, Stamford.  
Mr. E. E. Bradley, New Haven.  
Mr. Gardiner Greene, Norwich.  
Mr. F. F. Fuessenich, Torrington.

DALLAS.

\*Rev. J. B. Gible, Denison.  
Rev. J. B. C. Beaubien, Bonham.  
Rev. J. E. H. Galbraith, Colorado.  
Rev. H. P. Seymour, Dallas.

Mr. A. H. Belo, Dallas.  
Mr. F. E. Sharp.  
Mr. H. A. Parish, Sherman.  
\*Mr. J. L. Autry, Corsicana.

DELAWARE.

Rev. W. Rede, D.D., Newport.  
Rev. M. B. Dunlap, Wilmington.  
Rev. W. M. Jeffers, D.D., Wilmington.  
Rev. C. H. B. Turner, Lewes.

Mr. E. T. Warner, Wilmington.  
Hon. W. H. Boyce, Georgetown.  
Mr. J. Swift, Wilmington.  
Mr. A. Elliott, Wilmington.

EAST CAROLINA.

Rev. F. N. Skinner, Clinton.  
Rev. L. L. Williams, Elizabeth City.  
Rev. I. W. Hughes, Fayetteville.  
Rev. J. H. Griffith, Kinston.

\*Mr. G. H. Roberts, New Bern.  
Mr. T. W. Blount, Roper.  
Mr. C. Giles, Wilmington.  
Mr. D. M. Partrick, Clinton.

EASTON.

Rev. J. A. Mitchell, Centreville.  
Rev. L. B. Baldwin, Easton.  
Rev. G. B. Cooke, North East.  
Rev. W. Schouler, Elkton.

Gen. J. B. Seth, Easton.  
Dr. J. E. Stevens, Oxford.  
\*Mr. W. H. Adkins, Easton.  
Dr. J. C. Dirickson, Berlin.

FLORIDA.

FOND DU LAC.

\*Rev. W. J. Cordick, Wausau.  
Rev. P. G. Duffy, Oconto.  
Rev. L. Hopkins, Sheboygan.  
Rev. W. B. Thorn, Marinette.

\*Mr. G. L. Field, Ripon.  
Mr. G. I. Middieton, Ripon.  
Mr. A. H. Reynolds, Green Bay.  
Hon. J. K. Parrish, Ashland.

GEORGIA.

Rev. J. L. Scully, Savannah.  
Rev. J. J. Perry, Brunswick.  
Rev. M. C. Stryker, Waycross.  
Rev. C. T. A. Pise, Marietta.

Mr. W. H. Trezevant, Marietta.  
Mr. E. S. Elliott, Savannah.  
Mr. Wm. A. Hansell, Atlanta.  
Mr. J. M. Mallory, Athens.

INDIANA.

\*Rev. Lewis Brown,\* Indianapolis.  
Rev. John Davis, D.D., Evansville.  
Rev. W. H. Bamford, Madison.  
Rev. C. S. Sargent, Indianapolis.

Mr. G. S. Wright, Evansville.  
Mr. J. A. Barnard, Indianapolis.  
Mr. E. A. Munson, Indianapolis.  
Maj. W. P. Gould, Vincennes.

\*Deputy from Western Michigan, 1898.

IOWA.

Rev. Geo. E. Walk, Council Bluffs.  
Rev. C. H. Remington, Fort Dodge.  
Rev. Allen Judd, Des Moines.  
Rev. H. W. Perkins, Burlington.

Mr. J. J. Richardson, Davenport.  
Mr. W. F. Cleveland, Harlan.  
Mr. H. S. Hoover, Waverly.  
Mr. J. H. Merrill, Ottumwa.

KANSAS.

Rev. J. Bennett, Kansas City.  
Rev. I. E. Baxter, Salina.  
Rev. J. J. Purcell, Parsons.  
Rev. J. D. Ritchey, Wichita.

\*Prof. F. E. Stimpson, Topeka.  
Mr. D. W. Nellis, Topeka.  
Mr. E. W. Thompson.  
Capt. J. C. McClure.

KENTUCKY.

\*Rev. B. E. Reed, Paducah.  
Rev. Robert Carter, Hopkinsville.  
Rev. M. M. Benton, Louisville.  
Rev. L. W. Rose, Henderson.

Mr. A. E. Richards, Louisville.  
Mr. Jos. J. McCulloch, Louisville.  
Mr. Hunter Wood, Hopkinsville.  
Mr. Henry Burnett, Paducah.

LEXINGTON.

Rev. J. S. Merdith, Paris.  
Rev. F. E. Cooley, Danville.  
Rev. A. G. Hensley, Versailles.  
Rev. A. B. Chinn, Covington.

Mr. J. A. Herring, Georgetown.  
Mr. C. C. Calhoun.  
Mr. W. D. Spalding, Covington.  
Mr. A. B. Cole, Maysville.

LONG ISLAND.

Rev. R. L. Brydges, Islip.  
Rev. Bishop Falkner, Bay Ridge.  
Rev. J. C. Jones, Brooklyn.  
Rev. H. O. Ladd, Jamaica.

Mr. P. R. Jennings, Merrick.  
Mr. J. E. Langstaff, Brooklyn.  
Mr. Peter Mallett.  
Mr. Townsend Scudder, Seaciff.

LOS ANGELES.

Rev. A. Fletcher, San Diego.  
Rev. F. F. Johnson, Redlands.  
Rev. W. McCormack, Pasadena.  
Rev. W. H. Wotton, Santa Ana.

Mr. J. F. Towell, 2217 Figueroa St. Los Angeles.  
Dr. J. E. Cowles, Wilcox Blk., Los Angeles.  
Dr. J. G. Baird, Riverside, Los Angeles.  
Mr. C. D. Adams, Ontario.

LOUISIANA.

Rev. C. C. Kramer, New Iberia.  
Rev. E. W. Hunter, New Orleans.  
Rev. B. Holley, New Orleans.  
Rev. R. H. Carson, Franklin.

Mr. A. A. Bacheilor, M.D., Williamsport.  
Mr. N. C. Blanchard, Shreveport.  
Mr. George W. Long, Lake Charles.  
Dr. Z. T. Gallion.



## MAINE.

## CLERICAL ALTERNATES.

Rev. R. W. Plant, Gardiner.  
 \*Rev. George F. Degen, Augusta.  
 Rev. C. F. Lee, New Castle.  
 Rev. W. O. Baker, Bar Harbor.

## LAY ALTERNATES.

Gen. W. S. Choate.  
 Capt. T. T. Gibbons.  
 Mr. F. E. Boothby.  
 Mr. W. G. Ellis, Portland.

## MARQUETTE.

## MARYLAND.

Rev. John C. Gray, 122 W. Lafayette Ave., Baltimore.  
 Rev. P. Wroth, 215 E. Preston St., Baltimore.  
 Rev. F. Gibson, 1407 McCulloh St., Baltimore.  
 Rev. W. H. Powers, Towson.  
 Mr. D. M. Thomas, 606 N. Charles St., Baltimore.  
 Mr. J. T. Mason, 808 N. Fremont Ave., Baltimore.  
 Mr. J. C. Lane, Hagerstown.  
 Mr. J. T. Jones, Elk Ridge.

## MASSACHUSETTS.

Rev. Edward Abbott, D.D., Cambridge.  
 Rev. A. H. Amory, Lawrence.  
 Rev. A. St. John Chambre, D.D., Lowell.  
 Rev. A. Lawrence, D.D., Stockbridge.  
 Mr. Harcourt Amory, Boston.  
 Mr. E. P. Beebe, Falmouth.  
 Mr. Marcus Morton.  
 Mr. G. P. Gardner, Boston.

## MICHIGAN.

Rev. R. E. Macduff, Flint.  
 Rev. R. B. Balcom, Jackson.  
 Rev. S. W. Frisbie, Detroit.  
 Rev. W. D. Maxon, D.D., Detroit.  
 Mr. Thomas Cranage, Bay City.  
 \*Mr. J. C. Smith, Jr., Detroit.  
 Mr. Samuel Post, Ypsilanti.  
 Mr. William C. Maybury, Detroit.

## MICHIGAN CITY.

Rev. E. L. Roland, Laporte.  
 Rev. W. J. Lockton, Logansport.  
 Rev. L. W. Applegate, Kendallville.  
 Rev. W. W. Raymond, Plymouth.  
 Judge John Mitchell, Peru.  
 Mr. C. D. Gorham.  
 Mr. Edmond Morris, Michigan City.  
 Mr. Chas. E. Truesdell, La Porte.

## MILWAUKEE.

Rev. H. E. Chase, Nashotah.  
 Rev. March Chase, Mineral Point.  
 Rev. G. F. Burroughs, Milwaukee.  
 Rev. D. C. Garrett, Oconomowoc.  
 Mr. J. L. Bostwick, Janesville.  
 Mr. W. J. Starr, Eau Claire.  
 \*Mr. T. M. Cary, Chippewa Falls.  
 Mr. A. F. Warden, Waukesha.

## MINNESOTA.

Rev. John Wright, D.D., St. Paul.  
 Rev. C. L. Slattery, Faribault.  
 Rev. S. B. Purves, Minneapolis.  
 Rev. C. Holmes, St. Paul.  
 \*Mr. Hector Baxter, Minneapolis.  
 Mr. J. R. Vanderlip, Minneapolis.  
 Mr. C. J. Church, Minneapolis.  
 Mr. H. C. Theopold, Faribault.

## MISSISSIPPI.

Rev. David E. Holt, Terry.  
 Rev. Charles L. Hoffmann, Natchez.  
 \*Rev. DeB. Waddell, Meridian.  
 Rev. P. G. Sears, Jackson.  
 Mr. G. W. Howard, Vicksburg.  
 Mr. H. F. Simrall, Glass Station.  
 Mr. N. R. Sledge, Como.  
 Mr. C. C. Wyatt.

## MISSOURI.

Rev. L. F. Potter, Kirkwood.  
 Rev. F. Duckworth, St. Louis.  
 Rev. K. M. Deane, Mexico.  
 Rev. J. P. T. Ingraham, D.D., St. Louis.  
 Mr. H. H. Dennison, St. Louis.  
 Mr. W. R. Donaldson, St. Louis.  
 Mr. F. C. Thompson, Old Orchard.  
 Mr. G. M. Cadogan, Macon.

## NEBRASKA.

Rev. C. A. Weed, Columbus.  
 Rev. E. A. Osborn, Wymore.  
 Rev. V. H. Moor, Omaha.  
 Rev. W. R. McKim, Tecumseh.  
 Mr. B. A. McAllaster, Omaha.  
 Mr. C. A. Montgomery, Omaha.  
 Hon. Edgar Howard, Papillion.  
 Mr. G. H. Lavidge, Omaha.

## NEWARK.

Rev. F. E. Mortimer, Jersey City.  
 Rev. Elliot White, Newark.  
 Rev. C. H. Hibbard, D.D., Morristown.  
 Rev. C. C. Edmunds, Newark.  
 Mr. C. K. Hitchcock, Newark.  
 Mr. W. M. Franklin, East Orange.  
 Mr. E. Q. Keasbey, Morristown.  
 Mr. G. J. Bayles, Orange.

## NEW HAMPSHIRE.

Rev. James Goodwin, Nashua.  
 Rev. Edward Goodridge, D.D., Exeter.  
 Rev. Charles S. Hale, Claremont.  
 Rev. W. Northey Jones, Manchester.  
 Mr. Stephen N. Bourne, Manchester.  
 Mr. I. N. Boucher, Tilton.  
 Mr. A. B. Woodworth.  
 Mr. W. H. Beason.

## NEW JERSEY.

Rev. E. M. Rodman, Plainfield.  
 Rev. V. S. Jones, Trenton.  
 Rev. J. Stoddard, Mount Holly.  
 Rev. J. F. Olmsted, Burlington.  
 \*Mr. J. H. Pugh, Burlington.  
 Mr. C. Townsend.  
 Mr. F. Collingwood, Elizabeth.  
 Mr. J. Parker, Perth Amboy.

## NEW YORK.

Rev. P. A. H. Brown, New York.  
 Rev. W. M. Grosvenor, D.D., New York.  
 Rev. J. L. Parks, D.D., New York.  
 Rev. C. B. Smith, D.D., New York.  
 Mr. C. F. Hoffman, Jr., New York.  
 Mr. H. L. Morris, New York.  
 Mr. E. P. Wheeler, New York.  
 Mr. T. K. Gibbs, New York.

## NORTH CAROLINA.

Rev. E. A. Osborn, Charlotte.  
 Rev. E. W. Gamble, Tarboro.  
 Rev. W. H. Meade, D.D., Chapel Hill.  
 Rev. F. W. Hilliard, Oxford.  
 Mr. P. R. Means, Concord.  
 \*Mr. S. S. Nash, Tarboro.  
 Dr. R. H. Lewis, Raleigh.  
 Judge J. C. MacRae, Chapel Hill.

## OHIO.

Rev. W. F. Peirce, Gambier.  
 \*Rev. H. W. Jones, D.D., Gambier.  
 Rev. A. B. Putnam, Mansfield.  
 Rev. A. Leffingwell, Toledo.  
 Mr. John Thomas, Akron.  
 Mr. J. E. Brown, Mansfield.  
 Mr. F. J. Jerome.  
 Mr. H. C. W. Rand.

## OREGON.

## PENNSYLVANIA.

## PITTSBURGH.

## QUINCY.

## RHODE ISLAND.

## CLERICAL ALTERNATES.

Rev. Henry Bassett, Providence.  
 Rev. Wm. S. Chase, Woonsocket.  
 Rev. Danl. Goodwin, East Greenwich.  
 Rev. H. M. Stone, Newport.

## LAY ALTERNATES.

Mr. Edw. D. Bassett.  
 Mr. Wm. Gammell.  
 Mr. Joshua M. Adderman.  
 Mr. V. Mott. Francis, M.D., Newport.

## SOUTH CAROLINA.

Rev. E. N. Joyner, Columbia.  
 Rev. J. C. Johnes, Yorkville.  
 Rev. J. H. Tillinghast, Eastover.  
 Rev. J. D. McCollough, Walhalla.  
 Mr. J. P. Thomas, Jr., Columbia.  
 Mr. Walter Hazard, Georgetown.  
 Mr. P. T. Villepique, Camden.  
 Mr. H. C. Markley, Greenville.

## SOUTHERN OHIO.

\*Rev. E. F. Small, Cincinnati.  
 Rev. J. W. Atwood, Columbus.  
 Rev. S. N. Watson, D.D., Chillicothe.  
 Rev. Frank H. Nelson, Cincinnati.  
 Mr. Tasker Bosworth, Marietta.  
 Judge J. C. Conner, Cincinnati.  
 \*Mr. J. L. Stettinius, Cincinnati.  
 Mr. Larz Anderson, Cincinnati.

## SOUTHERN VIRGINIA.

Rev. M. P. Logan, D.D., Wytheville.  
 Rev. J. Cleveland Hall, D.D., Danville.  
 Rev. O. S. Bunting, Petersburg.  
 Rev. C. B. Bryan, Hampton.  
 Mr. W. L. Zimmer, Petersburg.  
 Mr. J. G. Osborne, Radford Parish.  
 Mr. T. C. Elder, Staunton.  
 Mr. J. Hefflinger, Hampton.

## SPRINGFIELD.

Rev. J. Rockstroh, Danville.  
 Rev. L. B. Richards, Belleville.  
 Rev. J. G. Miller, Chester.  
 Rev. F. D. Miller, Elkhart.  
 Mr. W. J. Quinlan.  
 Mr. Wm. B. Gilbert, Cairo.  
 Mr. H. S. Candee.  
 Mr. C. B. Clark.

## TENNESSEE.

Rev. Henry Easter, Knoxville.  
 Rev. E. A. Bazett-Jones, Nashville.  
 \*Rev. T. F. Martin, Nashville.  
 \*Rev. George Patterson, D.D., Memphis.  
 Mr. H. H. Ingersoll, Knoxville.  
 Mr. W. S. Meade.  
 Mr. Charles B. Castner, Nashville.  
 Mr. W. B. Rogers, M.D.

## TEXAS.

VERMONT.  
VIRGINIA.

Rev. R. A. Goodwin, Richmond.  
 Rev. J. Yates Downman, Richmond.

## WASHINGTON.

Rev. Richard P. Williams, D.D., Washington.  
 Rev. C. E. Buck, Washington.  
 Rev. J. B. Perry, Washington.  
 Rev. A. S. Johns, Washington.  
 Mr. Seymour Tulloch, Washington.  
 Mr. James Lowndes, Washington.  
 Mr. D. C. Gordon, Washington.  
 Mr. Frederick Sasser, Upper Marlboro.

## WESTERN MICHIGAN.

Rev. R. R. Claiborne, Kalamazoo.  
 \*Rev. J. N. Rippey, Mount Pleasant.  
 Rev. W. H. Osborne, Battle Creek.  
 Rev. J. W. Armstrong, Petoskey.  
 Mr. H. Haupt, Jr., South Haven.  
 Mr. H. B. Lewis, Elk Rapids.  
 Mr. E. C. Leavenworth, Grand Rapids.  
 Mr. T. James.

## WESTERN NEW YORK.

Rev. W. North, Buffalo.  
 Rev. J. B. Hubbs, Geneva.  
 Rev. A. M. Sherman, Batavia.  
 Rev. C. H. Boynton, Genesee.  
 Mr. W. W. Killip, Genesee.  
 \*Mr. S. S. Brown, Scottsville.  
 Mr. Geo. A. Davis, Lancaster.  
 Mr. H. L. Rose.

## WEST MISSOURI.

Rev. J. S. Moody, Fayetteville, N. C.  
 Rev. Daniel G. Mackinnon, Independence.  
 Rev. W. T. Allen, Springfield.  
 Rev. J. R. Atwill, Kansas City.  
 Mr. B. E. Fryer, Kansas City.  
 Mr. W. B. Clark, Kansas City.  
 Judge Ralph Walker, Springfield.  
 \*Mr. B. W. Zimmerman, Sedalia.

## WEST VIRGINIA.

\*Rev. B. M. Spurr, Moundsville.  
 Rev. W. H. Burkhardt, New Martinsville.  
 Rev. G. W. Easter, Union.  
 \*Rev. G. A. Gibbons, Romney.  
 Mr. J. T. Waters, Charleston.  
 Mr. J. D. Logan, Union.  
 Mr. J. Classman, Martinsburg.  
 \*Mr. W. G. Peterkin, Parkersbury.

## SUPPLEMENTARY DELEGATES FROM MISSIONARY DISTRICTS.

## ALASKA.

## ARIZONA.

Rev. B. G. Lee, Bisbee.  
 Mr. J. Elliott Walker.

## ASHEVILLE.

## BOISE.

## DULUTH.

## LARAMIE.

## MONTANA.

Rev. H. E. Robbins, Fort Benton.  
 Mr. E. C. Day, Helena.

## NEW MEXICO.

Rev. Robert Renison, Albuquerque.  
 Hon. Wyndham Kemp.

## NORTH DAKOTA.

Rev. E. W. Burleson, Larimore.  
 Mr. R. B. Blackmore, Fargo.

## OKLAHOMA AND INDIAN TERRITORY.

## OLYMPIA.

## SACRAMENTO.

## SALT LAKE.

## SOUTH DAKOTA.

## SOUTHERN FLORIDA.

## SPOKANE.

Rev. A. Bard, Walla Walla.  
 Mr. E. T. Coman, Colfax.

## WESTERN TEXAS.

Rev. W. R. Richardson, San Antonio.  
 Dr. J. C. Jones, Gonzales.



## NOTES FROM THE BELFRY.

DEAR LIVING CHURCH: I have been able to see nothing the last two weeks but fair girls in fairer white, with ponderous bouquets in their hands, and from far below have floated up to me the titles of their Commencement papers, all showing, ah how much wisdom, and what sweet sentiments! The dear young things! With all their learning they have yet to learn what life is, and how school-girl days are among the brightest they shall ever know. Heaven bless them, and may the little cherubs that sit up aloft keep watch over them in all their coming years! If I, in this lonely belfry, might be pardoned the ungallantry of the remark, it has looked to me as if the average school-girl suffers somewhat from too much mother. Bless all mothers, but they do have their weaknesses, and one of these is undue indulgence of their daughters, or weak surrender to their girlish folly, or, by example, teaching them to be frivolous, selfish, extravagant. Every virtue needs to be bridled, and even so fine a quality as parental love ought to be guided by discretion. Let me but study a girl for a day or two, and I declare to you that I can describe her mother. I heard one, who has long been engaged in teaching, say (I would not dare to say too much!) "I think I would be a fair teacher if there were not so many fool mothers in the world. They don't want their daughters to work hard at their books, and are always sending them candies and cakes, and then pleading that the health of these sugar-stuffed nymphs is so delicate." I sometimes lament the unequal distribution of sexual qualities, and I am longing for the day when the brutes of the football may be a good deal more womanly and the dear girls a little more manly.

BISHOP McLAREN, in his address at the opening of the Sixty-fourth Annual Convention of the Diocese of Chicago, made the seemingly paradoxical declaration that the good citizens of that town are worse than the bad ones. "It is a shameful thing," he said, "that the respectable residents of Chicago have permitted so many corrupt men to get into places of power. The former are more guilty than the latter, because a thief is less a thief than he who can stop the thieving and will not. It is shameful, because in both cases the motive is the same—greed."

EDWARD EVERETT HALE is a fine old gentleman who, although a Puritan of the Puritans, loves to have his little *jeu d'esprit* for those who are on the other side on religion. He is the last one of the humorists who would let the Presbyterians pass at this time without a shot or two:

"Do you suppose," he said, "that if I went to any Presbyterian church they would deny me admittance? No, indeed. They would ask me, 'Do you love the Lord Jesus Christ?' and I would reply that I did, for I certainly do, and they would be very glad indeed to have me subscribe \$100 to their fund."

"But if I had three sons who wanted to preach in the pulpit of that church they wouldn't be permitted to do so. The pastor would ask me if they believed in the Westminster Confession, and I would say, 'No, and neither does any one else.' They would be barred from the pulpit, though my denial of the Westminster Confession would not debar me from membership in the church."

"That's the trouble with the Presbyterian Church and all the rest of them. They have one creed for the clergy which the clergy generally don't believe, and the people don't believe at all, and that's the reason they're all going to thunder."

Well, it will be a gain to the world if they "go to thunder" instead of swallowing Channing lightning.

FACTS sometimes put fancies *hors de combat*, and this the imaginative gentlemen who try to eviscerate the Scripture with their little scalpels sometimes find. They would laugh at themselves, but they never laugh, for obvious reasons; but this does not prevent the rest of the world from being amused at their blunders. In the new *Encyclopædia Biblica*, Prof. George Adam Smith expresses a "hope that nobody will go to Beer-sheba looking for the seven wells" which gave name to the place. But recently Prof. George L. Robinson, of McCormick Theological Seminary, has found the seven wells, and prints in the *Biblical World* a description of six of them with photogravures of them!

I READ OF A MAN who said his prayers every day, and was known to have made much money by speculation. From this crye, such conduct seems to raise the question of the nature of the speculation. If it was the kind which robs for gain, then the quality of the daily prayers is evident. It is possible, but not probable, that the Divine Ear will open to prayers which do not correspond with the disposition and acts of a man. To expect a show of mercy, he must show a vigor of

repentance that means much, he must hate wrong-doing, and fight temptation; not however as though this were a kind of value paid, a cheque drawn and made payable to Celestial order. God cannot be purchased, but He does expect something. That something—O ye chimes, ring it out to all the world!—is REALITY; and a real repentance involves contrition, confession, and a firm resolve to live a better life. Otherwise it is an abomination in His sight. It is a counterfeit and a mockery.

THOMAS JEFFERSON has undoubtedly been a malignant man, and very much so. Yielding to some of the influences of the French Revolution, which had its good side, he sought to make changes which were not popular. In his efforts to disestablish the Church in Virginia, very necessary to the Church and to Virginia, he encountered the hatred of the clergy (some of whom should have remembered that they lived in glass houses), and the bad name their malice gave stuck to him. And yet, as Mr. Wm. E. Curtis has shown, he was "a member of the Episcopal Church at Charlottesville, which still stands, and is attended by some of his descendants. The little congregation first worshipped in the courthouse, and he was to be seen there every Sunday morning, bringing with him a folding chair of his own invention, which was more comfortable than those provided for the congregation. When the people of the parish felt rich enough to build a church he drew the plans with great care and superintended its construction. He was elected vestryman soon after he became of age, and never failed to perform the duties while he was at Monticello. He freely gave his time, money, and ability to promote the religious objects of his neighbors. He contributed liberally toward the erection of churches in other parts of Virginia, and indignantly denied that he was an atheist."

THE late Bishop Coxe was an ornament to our Episcopal bench. With intellectual power he mingled an amazing vivacity. His father, who was a Presbyterian divine, was a remarkably strong preacher and educator, and too much of a Christian father ever to have uttered that silly speech he is said, by a stale story, to have made when his son took apostolic orders. The next time these chimes ring I shall ask them to lift a peal of praise to God for the honorable life of Arthur Cleveland Coxe, intellectually the Apollo Belvidere of our Bishops. I am glad they are building a Memorial Hall in Geneva. Professor Clark referred in his address "to that splendid act of self-denial, in which he expressed the desire that the endowment of Hobart College should take precedence of the endowment of the Sec. The Bishop's attachment to Geneva and to the college was strong and deep. There he was consecrated, there he wished to be laid, and there he will sleep until the last trumpet shall call him to meet the Lord whom he loved and served so well."

## LONDON LETTER.

LONDON, Feast of St. Barnabas, 1901.

THE London Diocesan Conference met for the first time under the presidency of the present Bishop of London in the great hall of the Church House, Westminster, on June 4th, the opening of the two days' session being preceded by a celebration of the Holy Eucharist in Henry VII's Chapel, Westminster Abbey, after which all the members present (including the Bishop) breakfasted together. The resolution embodying a warm tribute to the memory of the late Bishop of London, introduced and eloquently supported by Bishop Barry, was passed by the members of the Conference standing in silence. Then followed the presidential address, Dr. Winnington Ingram being enthusiastically received after a speech of welcome from the Archdeacon of London. Upon the question of dividing the Diocese of London, in relation to which there was a motion originally down on the *agenda* but withdrawn, the Bishop expressed himself strongly in favor of preserving, at least for the present, the ecclesiastical unity of London on the Middlesex side of the Thames; because, amongst other reasons, he had found, in begging for the East London Church Fund, that it gave him "an additional claim upon the rich of West London" that they were in the same Diocese as "the quite as aristocratic but poorer citizens of Whitechapel and Bethnal Green." No, instead of partitioning the Diocese into smaller ones, he would "try first, with a thoroughness which perhaps has never been tried yet, the system of devolution of work through Suffragan Bishops, Archdeacons, and Rural Deans." The Bishop proposes, therefore, to use "to the full" his Archdeacons, and "more completely" than ever before his Suffragan and Assistant Bishops as "Viceroys" in their respective district, who in turn will



"coöperate" with the Rural Dean of the district in question; whilst only "the difficulties which filter through this purifying and purging layer of Suffragan Bishops and Rural Deans" will reach the Diocesan at all. With reference to the "so-called ritual question," about which the Bishop thought there had been "sufficient and perhaps too much, public discussion," the following pronouncement was made:

"What I propose to do will take some time, but will lead, I feel sure, to far more satisfactory results, and that is, without undue hurry, without yielding to interference from man, and, if I may say so, without discourtesy, even from woman." (Cheers.) "To regulate the ceremonial in the Diocese, and to give directions on any points which seem in any parish to call for such direction. I hope to do so on true Catholic principles, and shall expect in return true Catholic obedience. It will be done separately for each case considered on its merits. It will be done after consultation with the greatest experts on this particular subject in the Church, and, perhaps most important of all, it will be done in continuance of the wise and enlightened policy which I have inherited from my distinguished predecessor."

The resolution moved by Bishop Barry, expressing an earnest hope that a scheme be brought forward for "the creation of Houses of Laymen with legal authority," though offset by an amendment proposed by Mr. Athelstan Riley and supported by both Prebendary Webb-Peploe and Lord Halifax, was carried by a fairly good majority. Then, amongst other resolutions, there followed one emanating from Prebendary Ridgeway, in favor of a fresh translation of the Athanasian Creed. But the Conference, after listening to Canons Armitage Robinson and Hensley Henson, whose *bête noire* seems to be, not liberalism, but the "Creed of the Saints," shelved the dangerous proposal by passing "the previous question," moved by Mr. Athelstan Riley and seconded by Prebendary Wace.

The second day's session of the Conference was largely devoted to interesting debates on resolutions brought forward by Canon Newbolt and Lord Halifax with reference respectively to the Marriage Law and another Round Table Conference. Canon Newbolt, in proposing his resolution, that "more systematic instruction by the clergy generally is required, to bring before men's minds the vital importance of this question" of the integrity of the Marriage Law, said that Marriage was "the first mystery introduced by the Lord before sin had appeared" and was "the barrier built round the fountain of life." As to divorce *a vinculo*, it was still contrary to the law of the Church, for "nothing but death" could dissolve marriage. As to the attempt to legalize marriage within the prohibited degrees, the laity ought to stir up the clergy to studying the question. Whereas sometimes they treated the clergy as the old prophet treated the prophet of Judah, "they pulled the clergy down from their high office, and then said, 'alas! my brother.'" Was it wise, he asked, to mutilate the Marriage Service, as it was now so frequently done? Problem plays and problem novels now undertook to teach people on points on which the clergy ought to teach them. When they expurgated the Prayer Book, and even the Bible, were people made more refined? "Not a bit of it."

Prebendary Villiers, Vicar of St. Paul's, Knightsbridge, in replying to one of the speakers who asked whether it was right for the clergy to disobey the law of the land, said that cases might arise in which he should think it "his most bounden duty to resist the law of the land," which noble avowal was received with cheers. The Right Rev. President expressed his agreement with the resolution, while as to the Deceased Wife's Sister Bill, he assured them that at the proper time they "would find the Bishops in their places, ready to do their duty." The resolution was then adopted.

Lord Halifax (who was greeted with cheers) in moving his resolution, requesting the Bishops to consider "whether further Conferences, similar to that convened by the late Bishop, for the purpose of discussion and mutual explanation, might not be continued, "entirely dissented from the opinion that the late Conference at Fulham Palace was a failure. On the contrary, the Conference did "most emphatically show what a great measure of agreement was possible, how much such agreement might be promoted by further discussion." It is by "meeting face to face in a spirit of love and prayer, in union with and under the guidance of our Lord Himself," that we may "hope to be brought into agreement with one another," not by any "mere theological discussion." The real question which "lies at the root of all these controversies as to the Sacraments," is the same as that which "lies at the root of the controversy between science so-called and religion," namely, "whether God still inter-

venes directly in the order of nature and in human affairs." Is there, here and now, "actual living intercourse" between Christians and Christ? Has He left us "desolate and orphaned of His human presence," or does He "in very deed and truth fulfil His promise, 'I will not leave you desolate, I will come to you'?" Prebendary Webb-Peploe, while admiring "the tender, earnest, spiritual way" in which Lord Halifax always addressed them on the subject of Christian unity, held that the Fulham Conference had failed to remove the "real distinction" on the points still in issue for which "their forefathers" had suffered. Mr. Eugene Stock, the prominent Evangelical publisher in Paternoster Row, was in favor of the proposed Conference, if it only "brought home to them that, even with great differences, there was yet a oneness in Christ." The President also expressed his approval and, upon the resolution being then unanimously adopted, declared his intention to take upon himself to fix the Conference and the subjects thereof, and to summon it to Fulham in October next.

The King has been pleased to approve of the appointment of the Rev. Thomas Banks Strong, B.D., to be Dean of Christ Church, in succession to Dr. Paget, now Bishop-elect of Oxford. The Dean-designate, who is thought to be about forty years of age, graduated with high honors from Christ Church, Oxford, and after being a junior student ("Fellow") there for seven years, was ordained priest in 1886. He has been tutor and lecturer of Christ Church since 1884, a student since 1888, examining chaplain to the Bishop of Durham since 1890, and was the Bampton Lecturer in 1895. He has published a *Manual of Theology*, his Bampton lectures on *Christian Ethics*, and a book on *The Doctrine of the Real Presence*. Dr. Paget, in the course of his farewell sermon as Dean of Christ Church at the Cathedral on Sunday last, alluded to his successor as one "to whom he yielded with thankfulness and joy, one who would, he knew, dedicate to it wholly himself and all his gifts."

According to a statement in *The Times*, there is a scheme on foot in the Anglo-American colony of Brussels to erect a reredos in the Church of the Resurrection, in that Capital, to the memory of Queen Victoria. The Chaplain, the Rev. W. W. Clark, is now receiving subscriptions, and all past and present members of the colony are invited to contribute.

An open-air pulpit, costing £200, has been erected at the parish church of Spitalfields (East London) to the memory of Dr. Billing, a former rector of the church, and from 1888 to 1895 Suffragan Bishop for East and North London under the title of Bishop of Bedford, and was dedicated last week by the Primate. It stands against the front wall of the church, and is built of stone and covered by a sounding board, having floor accommodation for the preacher and a choir of about twenty voices. The open space in the churchyard in front of the pulpit is paved with tar, and has seating capacity for one hundred persons, besides standing room for many more. The other churches in London having an open-air pulpit are St. Mary's, Whitechapel; Christ Church, Spitalfields; and Holy Trinity, Marylebone.

J. G. HALL.

## NEW YORK LETTER.

THIRTY thousand children are sent to the country each summer by the churches of New York. Church parishes lead in this work, and of them old Trinity leads. Denominational

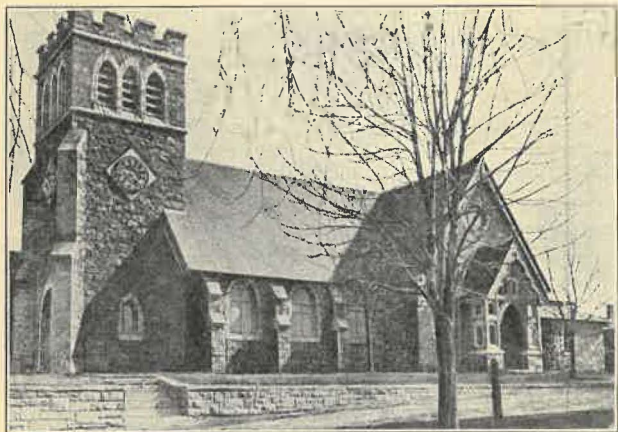


LEWIS MEMORIAL COTTAGE,  
SEASIDE HOSPITAL OF ST. JOHN'S GUILD, NEW YORK.



bodies are taking up the work, and most of them now have summer homes. These are well children. New York also leads in its care for sick babies, floating hospitals having been invented by a society meeting in and belonging to old St. John's Chapel of Trinity parish, hence the name of St. John's Guild. Philadelphia and Boston have tried the plan to some extent, and Chicago has, under control of one of its newspapers, a lake-front work of large size, but its hospital does not float. New York's summer work for sick babies, with which John P. Faure of the Brotherhood of St. Andrew has been so long identified, has both floating and land hospitals. It has long had a seaside hospital at New Dorp on Staten Island. This year it has a new memorial. This building was erected by Mrs. Frederic Elliott Lewis in memory of her son, Master Frederic Chandler Lewis, and is a memorial cottage hospital for the treatment of very ill infants and small children. It is a frame structure, one story, and is 103 feet long by 30 feet 10 inches wide. The building contains two wards, each with a capacity for eight patients, the wards being designed so that each patient has 1,000 cubic feet of air space. In the center of the building are the visitor's hall, the laboratory and the diet kitchen, and facing the sea is a large porch for the use of convalescents. This building was opened for patients for the first time on Saturday, June 15th, Mr. Sherer, President of the Guild, making a brief dedicatory address.

People who start Church missions ought always to read in advance, and also many times during the first years of their work, the history of other missions; how they have their good times and their bad, the spring when all the old supporters move away, and finally how, after all, God does a whole lot of unexpected things for His work which we imagined we had all to do ourselves. Church extension workers who happen to be going through experiences which seem common to missions may read to their profit the early years of St. Andrew's, Brewster. As recorded last week, it has now a beautiful church, worth, with furnishings, about \$25,000, and recently consecrated, free of debt, of course, by the Bishop of the Diocese. It is the gift of the late Mr. Seth B. Howes, long senior warden and for many years the main stay of the mission and parish. It is splendidly located, and so handsome without and within that the sermons in its stones are heard by a far larger number than could ever gather in its pews. Its construction was begun a year ago. It was occupied for the first time last Easter, and consecrated on June 13th. Upon the same plot is the old church, shorn of the tower, and now used for various parish purposes. The rector

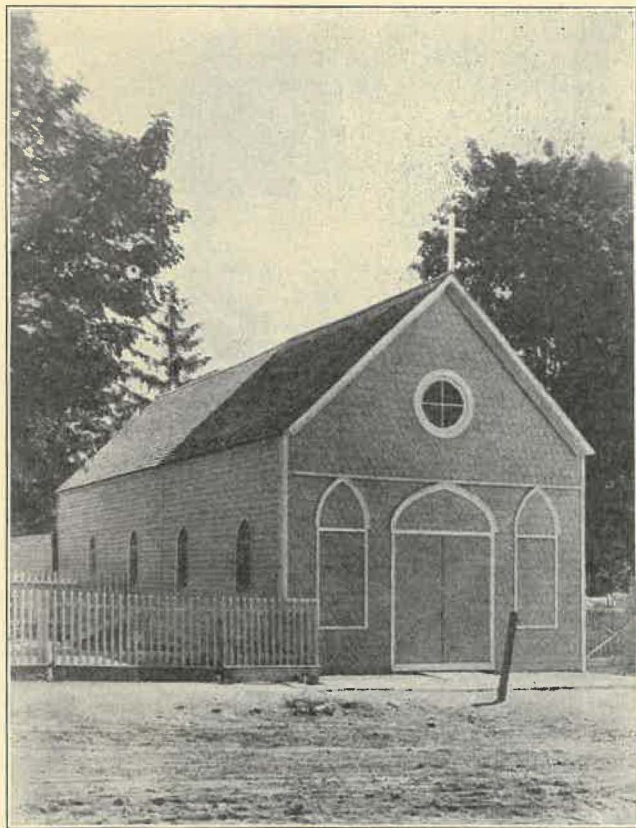


ST. ANDREW'S CHURCH, BREWSTER, N. Y.

is the Rev. Frank Heartfield. The only sad event in the midst of all the prosperity was the death of the donor and senior warden, on Ascension Day.

The history which led up to this is the history of most missions. St. Andrew's was started, without a name, in 1872. There were missionary priests, lay readers, and periods of nobody in charge. There were services in the Town Hall. The hall burned, and there was the discussion whether the work should be given up or not. Of course it was not. Few ever are, under like circumstances. New friends arose and new progress came. Not only so, but the weakling became, in 1896, the mother of a mission at Tilly Foster Mines, nearly three miles distant, which was able to erect a neat St. Paul's Chapel. Another nearby town, called Milltown, was reached for a time by some lay readers who gained their inspiration at St. Andrew's, and through them some Swedish Lutherans were brought into the Church. In 1896, also, St. Peter's mission, now with its

own chapel, was begun at Dean's Corners. The chapel in question was built from materials gotten from an old chapel, and was opened in 1898. Two lay helpers, Messrs. Tucker and Canham, are in charge of SS. Paul's and Peter's Chapels, respectively, the rector going once a month for celebrations. Here is a



ADVOCATE MISSION CHAPEL, BRONX BOROUGH.

center of Church and missionary life, the influence of which cannot be overestimated. But quite beyond its work in and around Brewster it preaches to mission efforts everywhere, the sermon to *keep on*, whatever happens.

The trial of Thomas G. Barker for the shooting of the Rev. John Keller, priest-in-charge of Trinity Mission, Arlington, and secretary to Bishop Starkey of the Newark Diocese, has attracted the attention of the country. It will be remembered that on a Sunday morning in February, as Mr. Keller was leaving his home for Fort Lee, where he was to assist the Bishop at a church consecration there, he was shot in the street, wholly without warning. He has lain for many weeks a patient sufferer, has lost one eye and almost all of the sight of the other, and is but a physical wreck. In the trial, which was creditably short, efforts were made to bring into the case a sensational story involving the priest in a story with the wife of the assassin. The story was ruled out by the Judge, but was printed in the New York papers and became known to the jury and the world. Barker was convicted inside of ten minutes and the penalty is seven years and a heavy fine—a far too light sentence, and made so because the victim did not die. With the termination of the case, and the sentence of the assassin, it is said, Mr. Keller will take legal steps against those who have circulated the story against his character. With all the strength he has left he denies everything, and makes clear statements of what was really the cause of the Barkers leaving the mission. The case is a most singular one.

Letter writers to two local newspapers have been discussing the case of Mr. John E. Parsons, the eminent New York lawyer, who is a member of the Presbyterian Creed Revision committee and a vestryman of Trinity Church, Lenox, Mass. The first writer did little but pen interrogation marks, to which Mr. Parsons himself supplied the answer by saying, in an interview, that while he is a trustee of the Brick Presbyterian Church, New York, of which the late Dr. Maltie Babcock was pastor, and has been a member there for many years, he has a summer home at Lenox and always attends Trinity Church there because there is no Presbyterian church to attend. Being asked to enter the vestry, he consented, and says there is nothing in this act to indicate that the Episcopal Church is engineering the revision of the Westminster Confession. He pleads Christian unity and tolerance, and declares that Moderators of Assemblies,



two of which have placed him on revision committees, were aware that he is an Episcopal parish vestryman and does what he can for the interests of Trinity, Lenox. Since his reply the letter writers have been Presbyterians solely, and they have been saying that Presbyterians who are such the year through ought to be found to revise the Confession, if it must be revised.

Nativity, Vandever Park, South Brooklyn, hopes to be able to build this summer. The mission has acquired, free of debt, a fine site 100 by 100, and upon it will be placed a wood structure that can later on serve as a parish house. Fully one hundred families are identified with the mission. The new building, for which plans are now making, will cost about \$4,000. The work at the Park was started by the Rev. C. M. Allen, and the present priest-in-charge is the Rev. Andrew Fleming.

Each year the Messiah (the Rev. St. Clair Hester) places a panel on the walls of its Chapel in memory of the parish communicants who have passed away during the year. An order has just been given for four, all to depict scenes in the life of Christ. The titles are the Presentation, the Flight, the shop at Nazareth, and the Boy among the doctors.

The Rev. Percy S. Grant, preaching the baccalaureate sermon in Ascension Church to the graduates of City College, declared that this city should be ashamed to accept a gift of libraries from one man, when it has of its own such vast wealth. He criticised the stand taken by President Schwab of the Steel Trust, in his address before the boys of St. George's Trade School, reported in this correspondence, and said that a man who breathed so strongly the material atmosphere could have little sympathy with education along higher lines. He believes the city should provide libraries and all other forms of advance work for the people. Concluding, he urged the young men to have views higher than material ones; to be aristocratic in thought, in manner, in speech, and only democratic in treatment of fellow-men. A very large proportion of the City College graduates each year are Jews, and the Chancellor is a Presbyterian minister, but all seemed at home in a church and able to find the places in the Prayer Book with ease.

Whatever be said of the Rev. Dr. McConnell's books, or written about his theological views, the fact remains that he is a vast power in the religious life of the community, thoroughly in touch with men of affairs, and trusted by them as many priests of the Church are not. For instance, a Brooklyn citizen whom he did not very well know, came to him recently and placed \$12,000 in his hands to distribute as he thought fit. The rector of Holy Trinity Church used a considerable part of it, he says, in helping mission enterprises in the part of Brooklyn where he used to be Archdeacon.

Mrs. Cornelia A. Atwill, by will, has given \$5,000 to the Gallaudet Home for Deaf Mutes, and \$10,000 to Holy Comforter Church, Poughkeepsie. She further gives, upon the death of her daughter, \$10,000 each to Old Men's Home, St. Luke's Home for Indigent Christian Females, St. Luke's Hospital, and the Cathedral of St. John the Divine.

The endowment funds of St. Ann's parish, Brooklyn, now amount to \$65,700. During the last ten days they have been increased in the sum of \$10,000 by a parishioner, who requires his name to be withheld. Recently the rector, the Rev. Dr. Alsop, received \$1,000 for this fund from a man not a member of the parish, who said he admires the free pew system for which St. Ann's has long stood in a pew church neighborhood. The assistant of St. Ann's, the Rev. Dr. R. Marshall Harrison, has been elected vicar of Holy Trinity Chapel, Philadelphia.

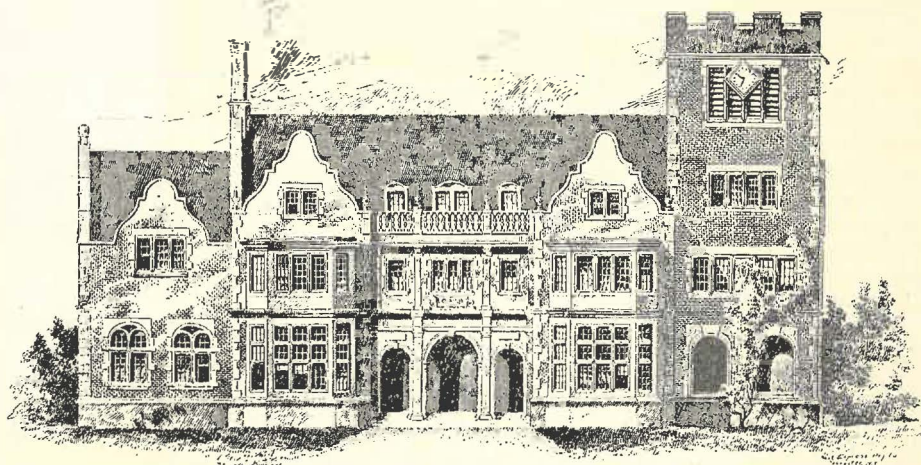
Trinity Church has had printed, for private circulation, a volume of some forty pages containing an account of the services held in memory of Queen Victoria on February 2nd last. Mr. Edwin S. Gorham is the publisher, and the book is a fine example of dignified workmanship. The Rev. Dr. Morgan Dix prefaces the memorial with a brief narrative; then follows the imposing roll of the invited guests, individuals and societies; the special service comes next, and the volume concludes with the sermon preached on the preceding Sunday by Dr. Dix.

The appearance of the book is in keeping with the simplicity of its contents. In size it is about 7½x10, the paper used is handsome, and the title page, in priory type, contains the only piece of ornamentation—the royal arms of Great Britain,

from a copper plate drawn and etched by Mr. Alexander McLellen. The initials in uncial letters are in purple, and the binding is limp Japan vellum. A special presentation copy for King Edward VII. is bound in full crushed royal purple levant. There is, in addition to the issue for private circulation, a smaller volume identical in typographical appearance with the large book, but differently bound and printed on laid Cheltenham paper-marked paper.

#### DEDICATION OF THE BISHOP COXE MEMORIAL HALL AT GENEVA, N. Y.

ON Tuesday afternoon, June 18th, the Bishop Coxe Memorial Hall, of Hobart College, at Geneva, was dedicated with appropriate ceremonies in the presence of a large and representative audience of Church people of Geneva and the Diocese. The building of brick, with terra cotta trimmings, is the gift of friends of the late Bishop Coxe within and without the Diocese, and was presented to the Trustees of Hobart College for the purposes of that corporation. It is situated on the western line of the College campus, and is in the Elizabethan style of architecture. Over the entrance is the inscription: "A Memo-



BISHOP COXE MEMORIAL HALL, HOBART COLLEGE.

rial to Arthur Cleveland Coxe." The building contains on the ground floor a large assembly hall with platform in the east end and gallery in the west end. On the south side is the Hobart College Club-room, with large fire-place and stationary seats, in ash, around three sides. On this floor are also offices for the President of Hobart, the Dean of the Faculty, and the Treasurer of the College.

On the floor above, reached by a broad stairway rising from the main hall, are five class-rooms for recitations. The building is lighted by gas and heated by steam, the plant for these purposes being situated in a well arranged basement.

On the day of the dedication the President, Faculty, and Trustees of Hobart, the members of the committee of the Bishop Coxe Memorial, appointed by the Diocese, the Rev. Wm. R. Clark, D.D., LL.D., of Trinity College, Toronto, the Bishop of Indiana, and the Bishop of the Diocese, took their places on the platform, where a brief service was conducted by Bishop Walker, the singing being led by a choir of Hobart students. The Ven. Archdeacon Washburn, for the committee, made the address of presentation, and Douglas Merritt, Esq., Vice-Chairman of the Board of Trustees, that of acceptance on behalf of the College. The memorial oration was given by Dr. Clark, of Toronto.

Dr. Clark began by expressing his gratitude to those who had given him the privilege of taking part in the proceedings of the day. He could hardly imagine a greater privilege than that he should be allowed to testify to the affection and admiration for the great Bishop in whose memory this beautiful Hall has been erected. Only one qualification could he plead for venturing thus to speak, his deep affection and respect for him of whom it had been truly said that "For thirty and one years he had been the scholarly, chivalrous, saintly chieftain and father of clergy and people of his Diocese." In this respect, however, he differed in no way from those whom he was addressing, for to know the Bishop was to love him. The character of the Bishop was so rich, so complete, so harmonious, that it might be considered from many points of view, but perhaps he might be permitted to speak of him; and therefore he must begin with the *Christmas Ballads*, with which he had become acquainted nearly half a century ago—a volume of which the author sometimes spoke as a mere boyish effusion, but which had exercised a wide influence in



England as well as in this country, in the diffusion of Church principles. The author was only one and twenty years of age when the book was published; but he might venture to say that the whole Bishop might be found in that book. If "the child is father to the man," equally might it be said in this case that the young layman was father to the saintly Bishop. Bishop Coxe was indeed a singular example of the harmony of nature and grace in one soul. It might almost be said of him that he was by nature a Christian, by nature a Churchman, by nature an ecclesiastic, almost by nature a saint. And in this book he spoke and many heard and learned to know and love the writer. At the Seabury Commemoration some years ago at Aberdeen, the rector of the Pro-Cathedral of that Diocese, in speaking of the American Episcopate had said (and this in the absence of the Bishop who was unable to be there): "They had Bishop Coxe of whom many of their younger men would say that it was his writings that first touched their imagination, quickened their faith, and warmed their hearts into a deeper love of Christian principles." The reference was chiefly to the *Ballads*, and in these beautiful poems, so full of deep Christian sentiment, of elevated thought, of holy aspiration we find all the principles for which the author contended throughout his life—his ardent love for the Author of our salvation, his devotion to the Church, his reverence and affection for the old land of his fathers, and his steadfast and immovable loyalty to this the land of his birth. All these are written plain on the pages of the *Ballads* and all these were conspicuous in his life.

After referring appreciatively to the other literary works of Bishop Coxe, Dr. Clark continued:

"The Bishop was ever true and firm in his adhesion to those principles which he regarded as Catholic; and which he set forth in so many ways—notably in his 'Anglo-Catholic principles vindicated,' in his essay in the second series of *The Church and the Age*, and in his Baldwin Lectures.

One extract might be given from the essay, setting forth the principles which were held so dear to the heart of the Bishop and for which he ever contended earnestly as for the Faith once for all delivered to the Saints. Speaking of the circumstances in which the American Prayer-Book was produced, and in which the name of 'Protestant Episcopal' was given to the Church, he remarks: "That we were Catholics was admitted; that we were Protestants in any sense was not popularly acknowledged. *That Catholicity is the only Protestantism that Rome dreads*, is not yet known by many, even among our sound divines. It is, even now, only just beginning to be seen by thousands among ourselves; but the Old Catholics of Germany are forcing it upon the convictions of all who are in real conflict with Rome. The strength of Romanism, at this moment, would perish among nations could they be made to understand how utterly she has forfeited every claim to be considered Catholic in any legitimate sense. Nor can any tribute be paid to the Papacy, more entirely acceptable, than the surrender to its followers of the Catholic name, its prestige and its logical force."

After the conclusion of Dr. Clark's remarkable and eloquent eulogy, the Bishop of Indiana pronounced the benediction and the proceedings were brought to a close.

#### WILLIS H. BARRIS, D.D.—AN APPRECIATION.

By THE REV. ALFORD A. BUTLER,

Warden of the Seabury Divinity School.

THE death of Prof. Barris, of Davenport, which occurred on the 10th of June, has removed from the Church one of its ablest and most faithful educators. Full of years and of that abiding love and honor which comes to one who lives only to do good, he has entered into rest.

A native of Pennsylvania, and an alumnus of Alleghany College, he was graduated from the General Seminary in the class of 1850, one of his class-mates being John Henry Hopkins, and another the present Professor of Evidences at the General, the Rev. Dr. Cady. Dr. Barris was ordained deacon and priest by Bishop De Lancey, became assistant to the Rev. W. H. Lee, D.D., of Rochester, N. Y., and came with him to Iowa when Dr. Lee became its first Bishop. After a rectorship of three years at Iowa City, and of seven at Burlington, Dr. Barris, in 1886, accepted the Ely professorship in Griswold Theological School, and was for over twenty years, not only its Professor of Exegesis, in Greek, and Hebrew, but was its active head, and its very heart.

Dr. Barris was one of the few men who are born to teach, and to be admired and loved by those who are taught; yet neither his innate ability or his great scholarship ever tempted him to enter the class-room without special study, and more than one student who had neglected his books was shamed into faithful work by the knowledge that his Professor had spent more time on the lesson than himself.

A modest man, a quiet and loving father, a sympathetic friend, and an unassuming gentleman, he presided in the class-room as a king upon his throne. A loyal Churchman, he ex-

pounded the word of God as one who had authority, the authority which came from its truth, from the witness of the Catholic Church, and from his own sincere faith. And no earnest student ever sat at his feet without being influenced by his accurate scholarship, and sympathetic and practical exegesis. Many of us who are now struggling with our own life work, and trying to face the great problems of the Church to-day, know in our hearts that the best of our knowledge and the best of our judgment are the fruits of his teaching.

Dr. Barris was not a theologian only. He was a scientist of rare attainments. He spent his vacations on the Iowa limestones, and in middle life was recognized on both sides of the Atlantic as a paleontologist whose writings were of the highest authority. His collection of Crinoids from the Hamilton group, the most valuable collection at that time in the United States, was purchased by Agassiz, and is now at Harvard University. Early in life the University of Iowa offered him its chair of Geology, but he answered, "Paleontology is my play, but Theology is my work," and I would add that in both his work and play he was an enthusiast and an inspiration.

Broad in his sympathies, comprehensive in his grasp of truth, he was the most helpful man I ever met. He helped his students to conquer exegetical difficulties before they reached them, helped them to face the difficulties in other departments of theology, and, without their knowing it, helped them to face the difficulties in their first parishes. He modestly refused positions of greater prominence, and spent his life in a comparatively small seminary, but his students, many of them now in places of great usefulness, are scattered all over this broad land. And I doubt if there is one of them who does not bless the day that he came under the influence of the mind and heart of Willis H. Barris.

#### DIOCESAN CONVENTION—VERMONT.

(THE RT. REV. A. C. A. HALL, D.D., BISHOP.)

THE 111th annual Convention of the Diocese of Vermont was held at Burlington, June 19th and 20th. On the 18th, the eve of the Convention, a missionary sermon was preached in St. Paul's Church, by the Rev. Dr. Lloyd, General Secretary of the Board of Missions, who also addressed the Convention on Wednesday evening. At the opening celebration of the Holy Communion the Bishop delivered a charge (which will be published with notes) upon the subject of Prohibited Degrees of Relationship within which Marriage is forbidden.

Several points connected with the Convention are noteworthy.

(1) An arrangement was made for retiring pensions for the clergy; (2) it was agreed to establish a system of apportionment for General, as is already done for Diocesan, Missions; (3) \$100 was voted towards the expenses of each clerical and lay deputy to the General Convention at San Francisco; (4) a Committee was appointed to consider the whole matter of Sunday School instruction and to devise means for improving the same. All of these and several other matters had been dealt with in the Bishop's eighth annual address.

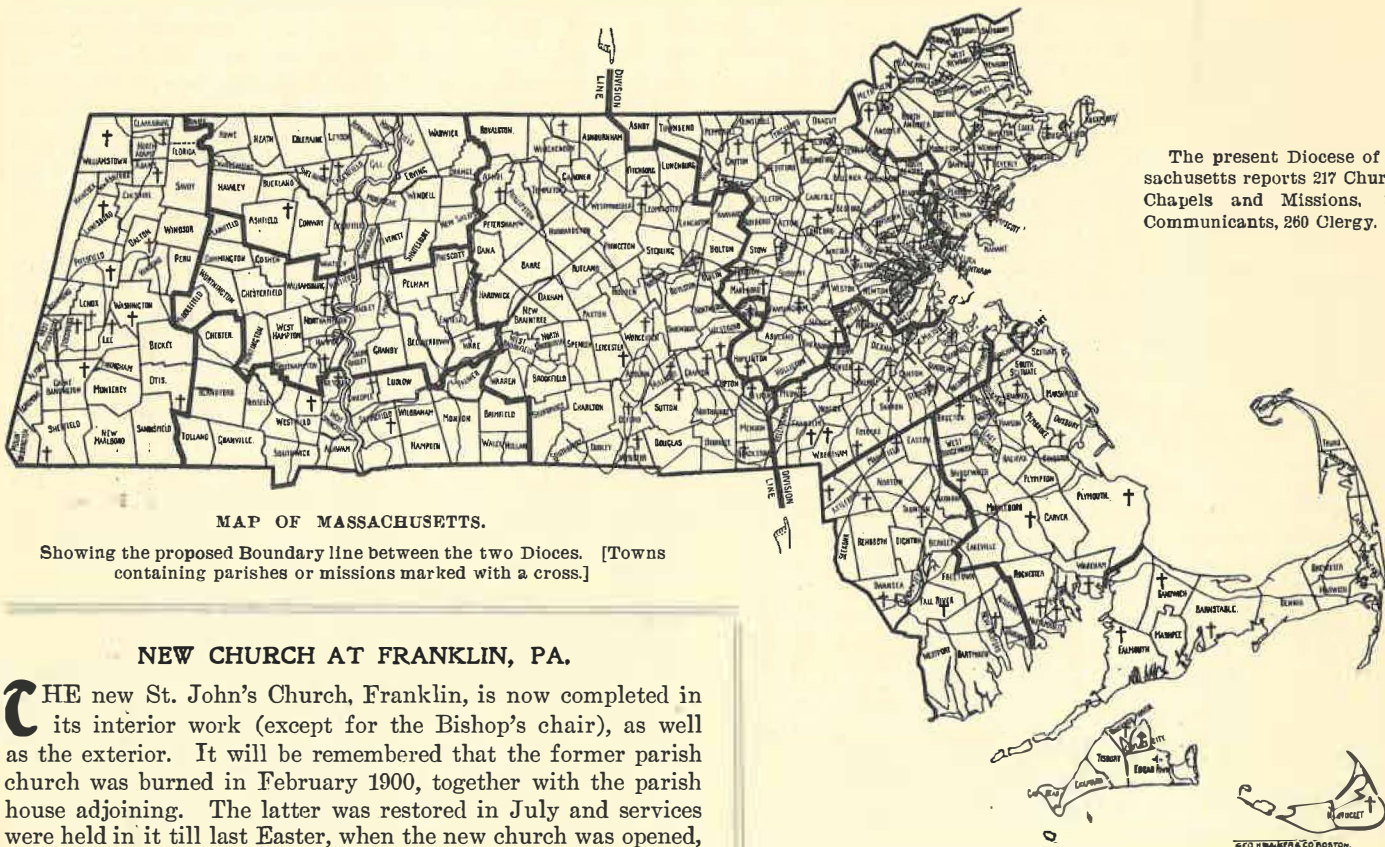
The following were elected as Deputies to the General Convention: The Rev. Dr. J. I. Bliss, Rev. Messrs. T. B. Foster, D. L. Sanford, W. J. Harris, D.D.; Messrs. E. L. Temple, George Briggs, Henry Wells, and Dr. W. Seward Webb.

Following the Convention a conference of the clergy was held on Thursday afternoon and evening at Rock Point, where all were entertained by the Bishop. Exceedingly helpful discussions were had on several subjects, especially with reference to the missionary exploration work which is being carried on in various parts of the Diocese, and with reference to the establishment of semi-annual conferences of the clergy in different districts.

THE SERVICE rendered by the mission societies to the government in such countries as New Guinea in the matter of interpretation of native dialects is not always realized. In 1895 in the Boianai district two men were tried for murder, and the judge tried the case under difficulties. He was obliged to communicate with the prisoners and witnesses through an English-speaking magistrate, who spoke Motuan to a Taupotan policeman, who in his turn spoke his own language to the Boianai men. A conviction was secured, but neither witness or prisoner were spoken to, or spoke, in their own language in the course of the trial. Since then the Anglican Mission has been working successfully in the district, and in the person of an English and Boianai speaking South Sea Islander supplies a ready-made interpreter to the magistrate, whenever he visits these people.

IN THE Anglican Mission to New Guinea natives preparing for Baptism keep at their own desire a fast preparatory to the reception of that Sacrament. It generally takes the form of abstaining during the previous month from boiled food, and from drinking the water, regarded as very delicious, in which the food is boiled.





The present Diocese of Massachusetts reports 217 Churches, Chapels and Missions, 39,508 Communicants, 260 Clergy.

MAP OF MASSACHUSETTS.

Showing the proposed Boundary line between the two Dioceses. [Towns containing parishes or missions marked with a cross.]

NEW CHURCH AT FRANKLIN, PA.

THE new St. John's Church, Franklin, is now completed in its interior work (except for the Bishop's chair), as well as the exterior. It will be remembered that the former parish church was burned in February 1900, together with the parish house adjoining. The latter was restored in July and services were held in it till last Easter, when the new church was opened, though in an unfinished state.

There are few more beautiful churches of its size. The appointments and furnishings are of the best. The five chancel windows are memorial gifts, and represent our Blessed Saviour in the center panel, with the four Evangelists—two on each side.

The altar is of white Caen stone, and is also a memorial, as are the credence table, pulpit, lectern, and altar rails. The litany desk is also a memorial, and a beautiful work of polished mahogany. The pews and choir stalls are of Mexican mahogany, as is also the face of the organ. The floor of the church and that of the chancel is tiled in mosaic; the chancel steps and steps to the choir are marble. The font is of white Caen stone

at the left entrance of the church. The large solar window over the front entrance is a most beautiful one, the artistic work and design being rich and chaste. These (the font and solar window) are not shown in the accompanying view. Both are memorials.

When the tower is completed, St. John's will present, with its parish house and rectory, a group of architectural beauty of which the parish may well be proud. When all is finished we hope to give a view of the church in its completeness.

It is expected that the church will be dedicated early in October.



ST. JOHN'S CHURCH, FRANKLIN, PA.

Helps on the Sunday School Lessons  
Joint Diocesan Series.

SUBJECT—Leading Events of the O. T. from the Birth of Moses to the Death of Saul.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE BRAZEN SERPENT.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: Review. Text: St. John iii. 15. Scripture: Numb. xxi. 1-9.

IN OUR Sunday School lesson we now pass over a period of about thirty-eight years, from the setting up of the Tabernacle to the close of the Exodus. The long wandering in the wilderness was drawing to an end. At Mount Hor Aaron died, and the people mourned for him thirty days (Numb. xx. 27-29). Mount Hor is the most conspicuous of the mountains of Edom, about fifty miles south of the Dead Sea. When Aaron died, the people were encamped at Kadesh (*ibid.* verse 22), where they seem to have remained for some little time. The event which we are to consider first took place during the encampment at Kadesh.

At the south of Palestine, in the territory afterwards assigned to Judah, was the city of Arad, the King of which ("the Canaanite, the King of Arad"—verse 1), heard that "Israel came by the way of the spies"; that is, by the way which the spies sent out by Moses had taken, thirty-eight years before (Numb. xiii. 21). Fearing for the safety of his city and people, this warlike king "fought against Israel, and took some of them prisoners" (verse 1). Against these people the Israelites vowed a vow of utter extermination, the fulfilment of which is else-



where recorded (Josh. xii. 14; Judges i. 17). The place where this vow was made (verse 3) was called Hormah ("utter destruction"), and appropriately the place in Canaan where the vow was executed was also called Hormah.

The Children of Israel then resumed their journey, "to compass the land of Edom" (verse 4). The direct road to Moab being closed against them, they took a circuitous route by marching around the mountains. This brought them for several days into the desert region of Arabah, and the hardships encountered caused the people to be "much discouraged by the way" (verse 4). They "spake against God, and against Moses" (verse 5). They complained especially of the manna (Numb. xi. 6), of which they had grown weary, and which they loathed, not hesitating to call it "light bread" (bread lightly esteemed or despicable). In doing this, St. Paul declares that they tempted Christ (I. Cor. x. 9); and it is readily seen how, in despising "angels' food" (Ps. lxxviii. 26), those people were a type of all who since have despised the true Manna, Christ Himself, "the living Bread that cometh down from heaven" (St. John vi. 51).

A grievous punishment came upon the people. "The Lord sent fiery serpents among them, and they bit the people; and much people of Israel died" (verse 6; I. Cor. x. 9). These serpents were called "fiery," either because of the inflammatory effect of the bite, or else because their skins shone like fire.

Once again Moses came to the front as mediator, to stand between God and the people, and to intercede for their forgiveness (verse 7). We are especially concerned to note the means which God devised to heal the people who had thus been bitten. Moses was bidden to make a serpent of brass, and to raise it aloft on a pole. They who looked upon this brazen serpent were healed (verse 8). "The looking upon it at the word of God, denoted acknowledgment of their sin, longing for deliverance, and faith in the means appointed by God for healing."

This brazen serpent was a type of Christ (St. John iii. 14-15). We may observe, in passing, that the Church appropriately appoints this lesson (Numb. xxi. 1-10) to be read on one of the days in Holy Week, the morning of Tuesday before Easter.

"In the last miracle of Moses, on the borders of the Promised Land, the serpent had been 'lifted up' and made a conspicuous object to all stricken people (verse 9). So, too, was Christ to be 'lifted up,' and with the same life-giving issue" (St. John xii. 32).

By the serpent came sin (Gen. iii.); and yet the brazen serpent was made the means of healing the stricken Israelites. Thus are we reminded of the Incarnation, by which the Son of God, in order that He might take away the sin of the world, appeared "in the likeness of sinful flesh" (Rom. viii. 3).

"As the Israelites, bitten by the fiery serpents, looked at the serpent of brass on the pole and were healed, so they, who are wounded by sin, looking with steadfast faith to the Passion of our Saviour upon the Cross, become stronger than death, and inherit eternal life" (Theodoret).

Our Blessed Lord's likening of Himself and the result of His Passion to the brazen serpent and its healing office, is followed in the Gospel by these "comfortable words": "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (St. John iii. 16).

The subsequent history of the brazen serpent is worthy of attention. For a period of seven hundred years, no further mention of it is made. Yet it was preserved, and in the reign of Hezekiah it appears again, unfortunately as an object of idolatrous worship. Thus a legitimate and useful symbol became to the people "an occasion of falling." The zeal of Hezekiah led him to "brake in pieces the brazen serpent that Moses had made; for the Children of Israel did burn incense to it" (II. Kings xviii. 4). But the recollection of that great and ancient deliverance in the wilderness remained in the hearts of the people, helping to prepare for the coming of Him, of whom the brazen serpent was a type; the true Deliverer, the Christ, whose gracious promise is the ground of all hopeful expectation for the world: "I, if I be lifted up from the earth, will draw all men unto Me" (St. John xii. 32).

#### THE VOICE OF THE CHRISTIAN YEAR.—VI.

By A RELIGIOUS.

FOURTH SUNDAY AFTER TRINITY—"THE SONS OF GOD."

**F**OLLOWING our Lord's "Come, for all things are now ready," St. Peter's "The God of all grace hath called us

unto His Eternal Glory by Christ Jesus," came like a comment upon his Master's words. As he taught the high necessity of humbleness of heart, as pleasing to God and hateful to the anxious adversary, the law of suffering was necessarily touched upon; which prepared us to receive of St. Paul, to-day, the transcendent utterance upon suffering and victory, at which the wise have stumbled while the simple have rejoiced.

The "motive" of the Sunday is man's sonship to God. The Collect illustrates our approach as sons; the Epistle our victory as sons; the Gospel teaches, by maxim and parable, the threefold knowledge needful for sons—the knowledge of God, true self-knowledge, which two prepare for the third, the knowledge of others. ("If thou wouldst go forth to bless, be sure of thine own ground."—Abp. Benson.) The wealth of significance in the Lessons one can only beg the reader to observe.

When we by Baptism "put on Christ," the Law of His Life becomes the law of ours, and His Law is *the Father's Will* (Ps. i. 2; xl. 9; St. John v. 30; vi. 38-40). In Him we have the calling, in Him we have the power to obey; the channel of all grace, the Source and Substance of all adoption, is the glorified Humanity of Him who, being the Son of God, became the Son of Man, that we might become the sons of God in Him (St. John i. 12). This *truth* translated into *fact* in our daily walk and conversation is that manifestation of [men as] the sons of God for which the groaning creation waits. For us to know God—"in knowledge of whom standeth our eternal life"; to serve Him—"Whose service is perfect freedom"; to be obedient and responsive subjects of that transforming Power, which, assisted by our suffering, will make us righteous with His righteousness, pure with His purity, wise with His wisdom, beautiful with His likeness; this is that manifestation of the sons of God which shall deliver the creation from the bondage of corruption, into the glorious liberty of the Children of God.

Thus every soul has something to suffer for the glory that shall be revealed, a share in the subjugation of the creature and the consummation of creation.

As God becomes known to us as our Father, we learn that we are brethren (see Gospel). There is no true brotherhood outside our sonship in Christ Jesus. We are one together as we are one in Him.

After all, what a simple thing it is to be a saint—to be just the loving and dutiful Child of God, striving to grow up in His likeness and behave according to His wishes! To-day's Gospel, from "the Sermon in the Plain" (see v. 17), presents this simplicity of law which underlies stupendous issues and ineffable mysteries. "Be ye . . . as your Father"; My Father and your Father, your Father because ye are Mine. "The Father's Will" is not for us a far or foreign law; for who should further the triumph of His Will and serve the appointments of His Love, but His sons and daughters by adoption and grace?

So, with the humility of dependants, the trust and obedience of sons, the sure hope of inheritors, let us look up to our God and beg the grace to hear aright what He is meaning for us in to-day's message. He will like us to tell Him—though He knows it well already—how foolish we are and ignorant (Ps. lxxiii. 21): that, though utterly unworthy to approach Him, even to lie as a beast before Him, we are utterly unwilling to go to any other (v. 22). Yet even this grace, of clearing steadfastly and desiring singly, is His work. Do we cling? No. He holds us by His Right Hand (v. 22). Ah, yes, "The love of Christ" that "constraineth us" is not our love to Him, it is His love to us.

If we but *felt* the truth of the Creeds we confess, of the Scriptures we read and hear; the reality of the Sacraments received, the prayers said; not long would our religion be a barren, fruitless thing, without apparently differentiating believer from unbeliever; not long would the Church be shamed by an unconverted world! If we really believe what we profess, we may "witness a good confession" every day of our lives. A Christian character is an epistle of Christ, known and read of all men; telling unconsciously and necessarily whose he is and whom he serves (Acts xxvii. 23). No outer livery is needed to show what Master he owns, for the inner service sets its brand plainly upon the outer man. Thus the Pentecostal miracle is repeated perennially—perpetuated in every Christian; and man, from any nation, can understand the voiceless testimony of a holy life, to the wonderful works of God (Acts ii. 11); all he is betokens whose he is, and witnesses wordlessly to the power of an unseen Master. His Name—through faith in His Name—still works manifest miracles, still raises the dead in sin to more than a life of righteousness—to life in the Righteousness, which is God.



## 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.*

### EARLY MISSIONARY WORK IN MASSACHUSETTS.

To the Editor of The Living Church:

**I** BEG the privilege, not so much of correcting as of explaining, a statement credited to me in your issue of June 8th. I am reported, quite truthfully, as having said, in an address on the Venerable Society, that "about thirty Indian congregations were organized in Eastern Massachusetts." It is not the fault of your reporter that he did not have in his hands the further statement that these congregations had been gathered, wholly or chiefly, by Eliot and the Mayhews, and were in existence when the S. P. G. was organized. (See Hawkins, *Missions of the Church of England*, pp. 259-63.) I spoke of them partly because I had taken occasion to speak of that earlier "S. P. G.," which supported these Indian missions—the Society (or Company) for the Propagation of the Gospel in New England and parts adjacent. It was incorporated by extreme Puritans in 1649, but its objects were simply Christian, and had already excited deep interest in hearty Anglicans, while after the Restoration, Anglicans like the Earl of Clarendon and the famous Robert Boyle, not only saved the Society from spoliation, but joined with Puritans in administering its affairs. Boyle was at the head of it for about thirty years, or until his death in 1691. (See Anderson's *Colonial Church of England*, 2d ed., ii., 10-16, 188-91, 209-10, 495-9, etc.) It then passed into the hands of nonconformists, but it is difficult not to regard it as having been, at least until these were definitely separated from the establishment by the Act of Toleration in 1689, an organ of the undivided Church of England; it is impossible to deny the claim of the Church to some share in sustaining the illustrious missionary labors of John Eliot. Another reason for speaking of the Indian congregations was the fact that their existence accounts for the limited range of effort in behalf of the red men on the part of the Venerable Society's missionaries in that region, although they did do something.

When the statement referred to appeared in a daily paper I decided to let it pass. But its appearance in your columns, where it is far more likely to secure attention, makes it seem almost a duty to offer this explanation.

W. G. ANDREWS.

Guilford, Conn., June -8th, 1901.

### ROUTES TO GENERAL CONVENTION.

To the Editor of The Living Church:

**T**HERE will be many men with many minds as to just when and by what way they will travel to the General Convention in October. The men of the far South will prefer, I presume, to go by the Southern Pacific. The men of the far North, or some of them, will choose to go by the Northern Pacific. But for the greater number it will be far more convenient to travel over the Union Pacific, converging either on Omaha, or on Kansas City. To these I would suggest that by a little pre-arrangement, a large number of the deputies, and others, could travel together, on the same train, and in the same coaches, from Omaha to San Francisco, either by special train or by special coaches on the regular trains. The Union Pacific Railroad officers here would be very willing to coöperate with us in this matter, if there be a sufficient number to make it practicable. The rates, of course, are already arranged. The advantage of traveling together from Omaha to the Coast would be the chief advantage of such an arrangement. It would give opportunity for renewing old, and of forming new friendships, which can hardly be found through the hurry and fret of the Convention itself.

There would be a further advantage to those deputies whose means are small, and who desire, or feel it necessary, to economize. There are two classes of sleeping coaches from Omaha to the Coast, the regular Pullman coaches, with which all are familiar, and plainer coaches, also owned by the Pullman Company. The fare by the former is \$11.50 from Omaha to San Francisco, and by the latter only \$5.00. The difference in com-

fort is very little. One car is upholstered in plush and veneered in inlaid work, the other car is plain and cane seated. The sleeping arrangements are just the same. The saving, for two and a half days' travel each way, would be \$13.00; provided, of course, that one's fellow-travelers be equally companionable the one way or the other, and the comfort of traveling be substantially the same, this might prove something worth considering by many deputies whose means are not abundant. But, of course, the main consideration lies in traveling together in a body. Both classes of coaches would be on the same train, and would make the same time, and the passengers on each would have equal privileges; of course, the only difference lying in the plainness or luxuriance of the coach, and in the expense, as one chose the one or the other.

The train leaving Omaha in the afternoon would be the best one to take for arriving in San Francisco in the daytime, as it arrives just before noon on the third day. The train which leaves Omaha on the Sunday afternoon before the General Convention would arrive on Wednesday just before noon, too late for the deputies to take part in the opening service. The train leaving the day before, or on Sunday morning, would be more satisfactory on that account. A special train from here would probably permit attendance on Divine service in Omaha on Sunday morning, and yet land the deputies in San Francisco in time for the opening service. If there should be anything in all this worthy of the thought or consideration of any considerable number of deputies, we would be very glad, here in Omaha, to aid them in making the necessary arrangements for them to travel in a body.

Omaha, June 19th.

JOHN WILLIAMS.

### MR. BRADY DOES NOT ABANDON THE MINISTRY.

To the Editor of The Living Church:

**I** HAVE been deeply perturbed and pained by the wide currency which the secular papers have given to the statement that I intended to "abandon the pulpit" or give up the ministry of the Church. Such is not my intention. I have too high an idea of the ministry, its privileges, its opportunities, and its obligations, to dream of such a thing. I have, however, resigned my present parish. I have felt impelled to do this to my very great regret—in which regret, I am sure, the parish entirely shares—on account of the state of my health. I have simply overworked myself and I must have a rest. I had to relinquish something temporarily to lighten the burden upon me, and circumstances required that I should give up the parish. When I have had a chance to recuperate I shall be glad, should I be called thereto, to take up the work once more. Meantime, I shall be glad to serve the Church, or the Board of Missions, by preaching on occasion wherever I may be invited.

Inasmuch as the abandonment of the ministry even by the most inconsiderable of the servants of the Church is a matter of public moment, I ask you to allow this statement which may otherwise seem so personal, to be published in your columns.

Very sincerely yours,

CYRUS TOWNSEND BRADY, *Rector*.

### THE NAME OF THE CHURCH.

To the Editor of The Living Church:

**I** NOTICE in THE LIVING CHURCH of May 28th a letter on the title of the Church, suggesting that the word *Orthodox* would settle all doubts.

In New England that term has long been applied to Trinitarian Congregationalists, to distinguish them from Unitarians, so that any one being asked what Church he belonged to and answering "Orthodox," would at once be understood to be a Congregationalist. Not that this would be an objection to including that term among the titles of the Church, but it seems to me that it would prevent it from being the definite one for common use that we need.

One great difficulty in finding such a designation for the national Church is that our country itself has no very definite name. "The United States" is not a name from which any adjective can be formed. And as to "American," that is so broad a term that it would not be technically correct as applied to this Church, including, as the word does, all the inhabitants of British America, of Central and South America, and Mexico.

It is well known that foreigners do not understand our appropriation of the word to ourselves alone, and the experience of some Bostonians in Italy who were told of "some of their



American countrymen whom it would be so pleasant for them to meet," and then found that they were from Ecuador and could not speak a word of English, is not uncommon.

The want of a real distinctive name for our nation is a great disadvantage, and in no way more so than now when looking for a name for its Church.

E. E. DANA.

Cambridge, Mass.

### THE NAME OF THE CHURCH.

To the Editor of The Living Church:

ONE of the strongest arguments for what Mr. Cowper well calls in your issue of the 22nd inst., the "Abolition of the Misnomer of the Church," will be found in the *North American* for June. In that number the Rev. Washington Gladden, D.D., LL.D., has a paper on "The Outlook for Christianity" in this twentieth century. It is really on the outlook for Protestantism. Dr. Gladden, in considering the divisions of Christendom, writes of the Greek and Latin Church. He makes Protestantism a third division; and yet of Protestantism he properly affirms, "The Protestants, in 1500, had not begun to be." Then, of course, Protestantism, while a form of religion, is not Christianity, which "began to be" several centuries earlier, with the promise of Immortality from its Divine Founder. But this gentleman does not conceive of the Catholicity of to-day being otherwise divisible into Greek, Latin, and Anglican, on whose services the sun never sets. Because she has called herself—rather because Bishop White and Dr. Smith named her—"Protestant Episcopal," Dr. Gladden dumps her down with Unitarians, Socinians, Methodists, Baptists, Presbyterians, etc., which "had not begun to be in 1500." Surely it is to be hoped that the General Convention next October will submit to the Dioceses the question of deleting the misnomer from the title page of the Prayer Book, and allow it to read correctly, "The Church in the United States of America."

June 22nd.

P. G. ROBERT.

### THE LONGEST WORD, AGAIN.

To the Editor of The Living Church:

IN your issue of June 22, the Rev. F. W. Maccaud writes about Archbishop Benson's word "antidisestablishmentarians." It happened that I was discussing, only a day or two ago, with a friend these very two words. But I made the late Primate's word to end with "ism," which would give it two letters more, and is of course the obvious way of placing it as a politico-doctrinal noun. The other word, "Thesaurochrysonicochrysidēs," is not really an English word, but merely a "facetiously formed proper name," as is also "Argentexteribronides." While in the midst of amiable philological reprisals, why not chronicle "honorificabilitudinitas," for which, I believe, we are indebted to that portentous lexicographer of the eighteenth century, Dr. Samuel Johnson. In classical times when inflexions and not auxiliaries were in vogue, it was not a difficult matter to get off a hexameter and pentameter of two words each, i.e.:

\* *Purturburbantur Constantinopolitani  
Innumerabilibus consuetudinibus.*

This is, of course, pseudo-classic, a mere joke, and just showing what can be done with few words, if only they are long enough.

C. E. ROBERTS.

Madison, Wis., June 21, 1901.

### THE EUCHARISTIC SACRIFICE AND THE ATONEMENT.

To the Editor of The Living Church:

THE Rev. Frederick A. Heisley is surely mistaken in saying, as he does in your issue of June 22nd, the recent discussion over the two divergent views of Eucharistic Sacrifice is "an issue about the completeness or non-completeness of the work on the Cross." Neither party to this discussion shrinks from asserting the completeness of the Sacrifice of the Cross.

The question at issue is, Does the Sacrifice of the Cross once offered continue to be represented and, in that sense, offered in Heaven? Both sides agree that it continues to be offered in the Eucharist, without either side imagining for a moment that this shortens the completeness of the mystery of the Cross. Dr. Mortimer seems in places to imply a continuing mystery of sacrifice in Heaven, although he dislikes and, in our judgment,

misapprehends the terms by which Puller and Brightman maintain such continuance.

The question then is, Does the Cross "live on" in Heaven, as well as in the Eucharist? To this may be added the question, Does Christ in glory, standing as a Lamb that has been slain, constitute the connecting link by means of which the Eucharist is related to, and is a real memorial of, the Cross? To both questions we answer Yes, on the basis of the Books of Leviticus, Hebrews, and Revelation.

FRANCIS J. HALL.

June 21st, 1901.

### CUTTING THE SERVICE.

To the Editor of The Living Church:

IN reading in a late number of your paper the charge of the Bishop of Iowa, it was pleasing to note his statement that the Decalogue should be read at both the early and midday services. In the revision of the Prayer Book it was left optional with the priest to read only the "Summary" of the Law at one service, if the ten commandments had been read at the other. In many churches it is the practice of the priest to read the Decalogue at the first (or early) service and the summary at the second or midday service. In my opinion this is wrong. The ten commandments should be read at both services, and if the priest is too indifferent or too lazy to read them at both services, they should be read at the second service, when the full congregation is present. I know of churches where the people never hear the ten commandments at the principal service and when there are present those who need to hear them, who need to be reminded of the Law.

I once asked a rector why he did not read them at the second service, and he said there wasn't time; that service must be out by 12 o'clock so the Sunday School could be held promptly at that hour, and people should not be delayed in getting home for dinner.

The people have a right to hear the whole Law at the principal service, and any priest who deprives them of this privilege is false to his ordination vows. In the Canadian churches (and I believe also in the English churches) the ten commandments are read at every service, and the American Church should also conform to this rule. It is a good sign when the Bishop of Iowa calls attention to this and other Bishops should do so, where the practice is in abeyance.

G. W. P. ATKINSON.

June 19th, 1901.

### COLORED MISSION IN GALVESTON.

To the Editor of The Living Church:

WILL you kindly allow me to make known, through your paper, that I have been appointed by the Bishop to take charge of St. Augustine's mission to colored people in this city, left vacant by the tragic death of its late minister-in-charge, the Rev. Thos. W. Cain, in the storm of September last.

If the good work done here in the past was made possible, on the human side, mainly through the assistance of friends abroad, there is even greater need of their sympathy, their prayers, and their material support at this time, when our buildings are lying in ruins, and the people in a crippled condition. I shall be glad to give particulars to any who may desire.

W. H. MARSHALL,

Minister-in-Charge.

Galveston, Texas, June 22nd, 1901.

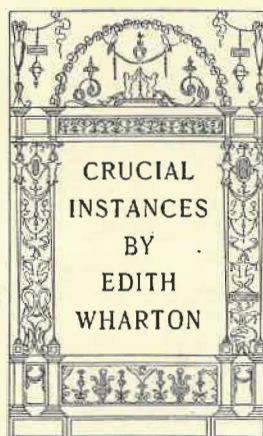
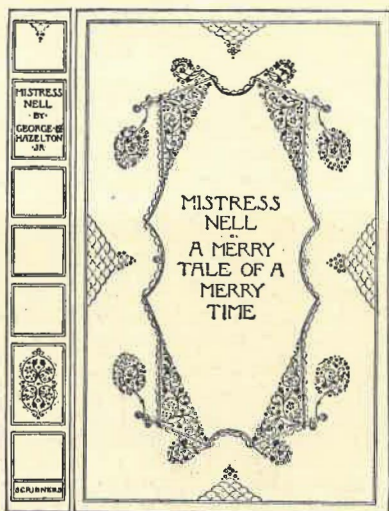
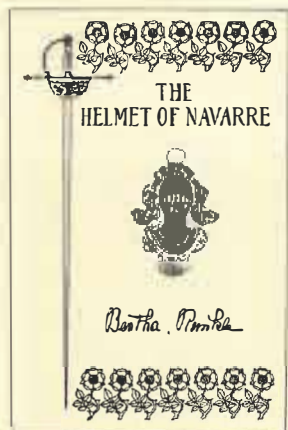
### A GOOD CREED.

DO NOT KEEP the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If our friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over our dead bodies, we would rather they would bring them out in our weary and troubled hours, and open them that we may be refreshed and cheered by them while we need them. We would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—*Church in Georgia.*



# The New Books For Summer Reading.

\*\*\* By F. D. Brooks. \*\*\*



THE summer reading is here in abundance. The optimistic publishers believing, no doubt, the press announcements that Prosperity is here, trustingly accept the manuscripts of old and new author alike, and rushing presses night and day fling the many colored product broadcast over the land. Booksellers order copies from unheard-of authors in two-hundred-and-fifty lots; fill their windows with posters, of heroines and heroes, of comedians and villains, in picturesque posings. Carefully prepared maps realistically unreal, of locations, streets, highways, and byways, village stores and school houses, hen houses, cowpens, pigpens, land marks of tremendous importance, occupy all the left-over wall space and crowd out into the streets.

Yellow head lines in the dailies announce the discovery of a new historical novelist of the first magnitude every second day, who has written "The book of the year." Thousands are lavished on advertising the fact—as if we could not discover it for ourselves in the good old way.

The times are reversed, when praise and appreciation and honor follow the reading of a story if worth praise. Now, fulsome flattery and superlative phrase accompany the announcement of a new volume.

But these be good, prosperous times, and the "divine afflatus" does compel the minds of men to write. The publishers proclaim in trumpet tones, "Come, buy"; the bookstore man who minds the clarion call, repeats still louder but in sweeter, more dulcet tones, "Come, buy"; and the people buy, and read, and buy again. They believe the announcements of the press, and buy; they believe the reviewers, whose well-paid words do naught but praise; and buy. They see the very pictures of the very hero and villain; the very road where the deed was wrought; and they buy.

It is the prosperous times that make these things go. Long live her benisons; and so long as the people buy our wares and pay, and read and praise and buy again, we may not stay the onward whirl of her machinery or block her wheels.

This is the deepest reason of them all for the better quality of the books of fiction that come to the reviewer's table this year. While morbidity and sombre clouds do now and then

mark the character of a book, the general trend and treatment, the atmosphere and spirit, the coloring that pervades and marks the mood of theme and subject, these all are in abounding healthfulness, marked by exuberance of life. Red blood pulses strong and full through active brains. Large optimism and wholesome sympathy possess and whelm the littler things of life. The stage is crowded with giants of manly mold with hearts as big as their lusty bodies. The valorous deeds, these do but tend to inspire all observers, and readers are observers, to better lives. Thus again do such things keep prosperity prosperous, and complete the circle.

At first glance this might seem deep with meaning, as if some new movement or a new force were abroad; but it is only a phase, a period, in the life of letters that will recede and leave scarce a mark on the shore its ripples stirred. After all, the old things still survive and the new but repeat in different phrase or word the twice-told tales of the masters.

*Henry Esmond* and *The Virginians* still serve for pattern and plot, for material even for the later historical novel, sometimes even with woeful lack of imitation. Dumas, the father of Romanticism, still serves as the leader of all his followers and none have approached him in color, in force, in vigor of treatment, in creation of character. D'Artagan is yet the model



"A FOUL, A FOUL!"

P. 17.

From "Lysbeth," by Rider Haggard. Copyright, 1901, by Longmans, Green & Co.  
[See review in THE LIVING CHURCH, May 18th]



for the schools. No new author has surpassed Jean Valjean's creator, or even gotten in sight of the great Hugo in the race.

Not that the new is worthless. On the contrary, the beginning of the new century shows superior work, better methods, more careful construction, happier adaptation, better results, than any time in a quarter century. For all which we are duly grateful for the prosperous times which make this possible.

### Historical Romances.

THE Historical Romance is yet to be written. Perfection of form has been nearly gained, it is true, but the real difficulty remains—that of stepping backward a century or two or three, as the case may be, and thinking, acting, breathing, that century's atmosphere. The characters created by the novelists of our time are only covered with harness, armor, accoutrements of war, and the dress of their period, while they mostly work and act and perform before us in twentieth century manners and customs—speak, indeed, a twentieth century language. The thin veneer with which their authors cover the forms of hero and heroine, of cavalier and lady, scarcely conceal the faces of each, and the reader recognizes his own kind beneath the rouge and mask of words.

IN *God's Puppets*,<sup>1</sup> Miss Imogen Clark has done much to set a right direction, much to be desired; in that she has nearly approached, not completed, this difficult task. Her atmosphere almost

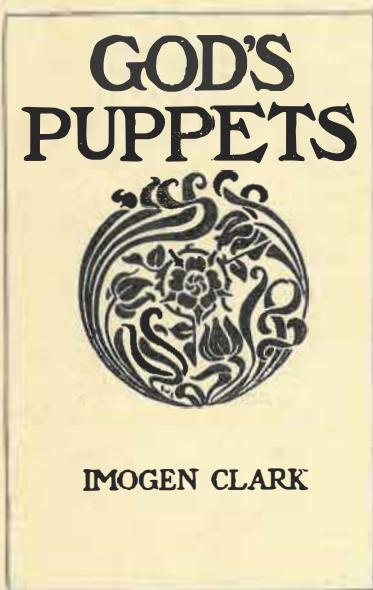
breathes of the period in which she sets her characters. The trappings and the externals are correct. The actors on her mimic stage stalk to and fro in natural ways and speak the thoughts that compel them in nearly the form and with the tones one would expect to come from the citizens of old New York a century and a half ago. The illusion is fairly well complete. Then all has been said, for there the reviewer's function becomes mainly a description of the story. There are strong contrasts between Annetje Ryerson and Peggy Crew. There is the ever dominating struggle between right and wrong, the struggle of the hero to overcome large difficulties, the machinations of the villain, the

and unconsciously the interest of the reader is increased by the frequent spirited drawings of the artist. The eye and mind are alike interested.

Aside from these evidences, the story of *Sir Christopher* is full of sword-play, plot and counterplot, personal spite and jealous heart-aches; the kind of tale to interest the many.

"SIR," SHE SAID, 'be so kind as to convey to your Admiral Sir William Phipps, my thanks for his interest in my welfare. Say to him in addition, however, that although I may be the child of English parents, Providence has made me a daughter of New France, and a subject to His august Majesty, King Louis the Fourteenth. I desire neither to change my country nor my allegiance.'"

In this high and mighty spirit does pretty Barbe,<sup>2</sup> answer the commissioner who has come to ratify the exchange of English and French prisoners, and which included any strayed or stolen from the borders of either proud and haughty monarch. Pretty Barbe was the price of a drink of rum between the merchant trader, Denys Guyon, and the Indian who had stolen her from the English settlements to



pretty descriptions of early manners and life; all of which makes an entertaining volume.

How much illustration adds to the interest of Romance is a question the publishers must answer. The human mind may imagine its own tableaux from the pen pictures of authors with more or less discretion, but no one of all the thousands of readers but prefers the artist to do the work for him. The enormous sale of worthless books beautifully illustrated tells the story whether the better novels and romances would not sell more largely if adequately assisted by competent artists.



IMOGEN CLARK,  
Author of *God's Puppets*.

MISS GOODWIN'S romance of Maryland under the title of *Sir Christopher*,<sup>2</sup> will sell far and away beyond the story of old New York just mentioned. Not that *Sir Christopher* falls far below the *Puppets* in intrinsic value, for it does not; but the picturesqueness of the period of which Miss Goodwin writes, lends itself naturally to illustration. The author paints many a striking scene in splendid colors,

<sup>1</sup>*God's Puppets*. A Tale of Old New York. By Imogen Clark. New York: Chas. Scribner's Sons. Price \$1.50.

<sup>2</sup>*Sir Christopher*. By Maud Wilder Goodwin. Boston: Little, Brown & Co. Price \$1.50.



"HE CAUGHT UP THE MASSIVE PIECE OF METAL," ETC.

Frontispiece from "A Daughter of New France," by Mary Catherine Crowley. Drawn by I. De Land.

Copyright, 1901, by Little, Brown & Co.

the south of Quebec, when an infant. Barbe has grown up loved and cherished by her adopted family, to womanhood, when she is compelled to make her choice of fealty. The result is already told. While this story of Barbe is a pretty part, it is only a little of this fresh and vigorous setting forth in early English imagery the history of Cadillac's settling in the Lake Country and the founding of Detroit. The perils of the long journey by river and portage, the nine hundred miles from Quebec, the bravery of the women, who accompany their husbands and lovers to help them found a city and make a home in the wilderness; these things are told in the book entitled *A Daughter of New France*, with some account of the Gallant Sieur Cadillac and his colony on the Detroit, which account was faithfully transcribed from the author's own notes; the whole being faithfully and competently illustrated by Clyde A. De Land. The book is well worth any one's consideration and study.

THE REVOLT of the Netherlands, besides making Alva trouble (which, by the way, was only a pleasure to that good and great

<sup>2</sup>*A Daughter of New France*. By Mary Catherine Crowley. Boston: Little, Brown & Co. Price \$1.50.

(Continued on page 298.)



# Editorials and Comments

## The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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## THE YEAR'S FICTION.

IT IS a healthy indication of public morality and taste that the year's fiction of the classes most advertised and read, is almost without exception not only decent, but helpful and of excellent tone. There have indeed been one or two volumes sent for review which have been quietly disposed of without notice as unfit for it, but these have been exceptional, and neither from a literary nor from a commercial standpoint have they been of importance.

Indeed there never was a time when current literature was so free from moral filth and from irreligion as at the present time. And as supply is largely gauged by demand, this is an excellent test of our character as a people. It is, happily, a test which redounds distinctly to the credit of the American people.

Novel reading has increased of late years in an unparalleled degree. This is no doubt due in part, as Dr. Brooks says in his paper in this present issue, to the widespread advertising which is given to new books, but it is also due to deeper influences still. It may on the surface seem "faint praise" to say that the increased standards of education, especially of women, are large factors in the demand for fiction; but the reason for this relation between education and novel-reading is that the former demands an intellectual relaxation which shall not be mentally debasing, while not intended otherwise than as relaxation. That it demands such a high standard in its fiction is an indirect indorsement of the education received. It may be impossible to take the list of the most popular novels of late years, reprinted on another page from the *Publishers' Weekly*, and find the common factor in them all which has made them popular. It may indeed be true that there is no such common factor. It yet remains true that the "survival" thus indicated is, in a general way, a "survival of the fittest," and that the "fittest" evinces a universal demand for literary excellence which, it is no exaggeration to say, is not lacking from any of the leading novels which have obtained the front rank.

## WHAT NAME SHALL WE SUBSTITUTE?

LAST week we considered the advisability of eliminating the words "Protestant Episcopal" from the corporate title of this American Church. To do so without other change would be to describe this Church in the title page of the Prayer Book as "The Church in the United States of America." Is this name practically sufficient, or shall we go further and substitute other words in place of "Protestant Episcopal"?

There are really not so large differences among Churchmen on this subject as would at first thought appear. In the discussion contained in *The Living Church Quarterly* for 1901, to which we alluded last week, it appeared that out of 95 contributors to the symposium, 63 desired to eliminate the present local name. Of these, 42 suggested a geographical description only, using the words "American" or "the United States" as the only limitation of the phrase "The Church"; 14 preferred the term "Catholic" in various forms; 4 the word "Episcopal"; and 3 did not directly suggest a name.

It is undoubtedly the case that the ideal expression would be "The Church in [or of] the United States of America." This would be in accordance with the usual practice in Western, though not in Eastern, Christendom.

But this precedent is one that grew up in those happy days when there was but one body in any land pretending to be the—or even a—Church. The "Church of England" commanded the allegiance in fact as well as in theory, of every Christian in England. The Church in every land was united and co-extensive with the people.

To-day, in America, the Church unhappily possesses no such unique advantage. She invites the allegiance of every citizen, and points to her divine commission as sufficient evidence of her right to such allegiance; but unhappily she does not receive it.

To speak of this Church as "The Church in the United States of America" would therefore rightly emphasize her rights, her jurisdiction, her national character, her union with the whole Church universal. It would dissociate her from the suspicion of sectarianism contained in her present corporate title, and would effectually and accurately distinguish her from all forms of schism. In fact, the name would be exactly that which *under normal conditions of the Church* ought to apply.

But unfortunately, normal conditions of the Church do not prevail in this century and land. The civil law recognizes as "Churches" a vast number of bodies which are such only in a modern and novel sense; bodies which neither have nor claim to have any corporate relation to the historic Church before the sixteenth century. This novel use of the term *Church* is one which cannot be allowed by Churchmen to be accurate; but at the same time it is one which is recognized by law and cannot be prevented in fact. Is it not practicable therefore to further define "The Church in the United States" in some way which will indicate the *historic continuity* of the Church from ancient days without applying to it a novel or sectarian description?

Again, the unhappy fact may not be overlooked, that ours is not the only representative in this country of "The Church" of the centuries. The sad disunity of the Church is shown by the fact that there are at least *four different communions* represented officially in this country, and organized under the historic episcopate "locally adapted" in various ways to this country. True, the Churchly ideal is that the Church in any land should be one in communion, in fellowship, and in hierarchy. Unfortunately, however, in this country there is no such unity as an actual fact. Are we altogether justified, therefore, in serving notice upon the Russian, Roman, and Old Catholic Bishops and people in this country, that our own organization is unqualifiedly and exclusively, "*The Church in the United States*"? Again, we ask, is there not some further definition which can be applied to this Church which will accurately define her historic character without the use of novel and sectarian terminology?

It is not unprecedented and unchurchly to apply a specific term to a national Church. One of our correspondents in last week's issue took the ground that "The Church" being the God-



given name of the Bride of Christ, might not be "nicknamed" by man. But this is true only as applied to the whole Church in its three estates—militant, expectant, triumphant. As a corporate entity in any land, a local name is defensible; *provided it adequately designates and does not misrepresent the Church*. The corporate title of the Church in Russia is "The Orthodox Catholic Eastern Church"; and each of these terms is historic and exact in definition.

THERE ARE THREE terms which occur to us as adapted by historic association and by their meaning, for the title of a branch of the historic Church; and we must add, *only* three.

The first is *Christian*—the name by which the "disciples were first called" in Antioch. The second is *Orthodox*, the historic term common in Russia. The third is *Catholic*.

Of these, *Christian* implies any person who is baptized. As applied exclusively to this Church it would be misleading, for there are many Christians who refuse allegiance to her. Like a purely geographical description, *Christian* cannot rightly be used as the distinctive title of the Church so long as she is torn asunder by divisions.

*Orthodox* is a term whose historic use has always been associated with Eastern Christendom. It would be misleading as applied to a Western Church. Moreover, as a correspondent points out, the term is colloquially used in New England to signify Trinitarian as opposed to Unitarian.

*Catholic* is the one term remaining. It is the term applied to the Church in the Creeds, and therefore already our own. Moreover, it is the only descriptive term used officially by every branch of the historic Church. It is the only term which implies continuity with the historic Church of the ages. It is to the West what the term *Orthodox* is to the East; but it is also much more, as being a part of the descriptive name of the Eastern Church as well.

It is true that there are others in America purporting to be Catholics as well as we; and therefore, in urging that the name *Catholic* be restored as the constitutional title of this Church, we would prefix to it the title *American*. We should then have in this country, "Roman Catholics," "Eastern Catholics," "Old Catholics," and "American Catholics." The very fact that these four communions, divided though they be, all use the same distinctive name, though each with a qualification, would show better than reams of arguing in tracts, the historic equality of *this* Church with the other historic communions.

But, as has been well pointed out, we are not the only Americans, as we are not the only Catholics. We should therefore add the further qualification, "of the United States." The full title of this Church would therefore be:

"THE AMERICAN CATHOLIC CHURCH OF THE UNITED STATES."

Acting on this precedent, the Church in Canada might sometime become "The American Catholic Church of Canada"; while if Churches in communion with this Church should be built up in Mexico, Brazil, or elsewhere on the Western continents, they would each be "The American Catholic Church of"—their respective countries. Our mission in China is already organized by this name, and that in Japan by a name similar to it.

THE GREAT adversary of this reformation would be—*Rome*. Rome would leave no stone unturned to prevent our rightful name being assumed. Her chief controversial stock in trade is the name of the Protestant Episcopal Church. This was shown last week by a correspondent who quoted from *Truth*, a Roman controversial paper, the taunt and argument:

"Our correspondent ought not to quarrel with Catholics, or others, for calling Episcopalians Protestants. The official title of his Church as given by itself is 'Protestant Episcopal.' It has borne that title these many generations, and not all the efforts of the High Church party have ever been able to change the title. This very fact ought to show our correspondent who, we trust, has a real and true love for genuine Catholicity, that the *Episcopal Church is neither the Catholic Church nor part thereof. A Church that has always borne the title of Protestant and refuses even now to change it surely can not be the Catholic Church.*"

We have frequently seen the same argument elsewhere, in Roman controversial works.

The name suggested would be the greatest blow to Roman preëminence which could be struck. It would be a long stride toward unity; for it would advertise to sectarians that here is a body which is no modern sect, but a branch of the historic Church founded by our Lord Himself; and to Romans that here is a Church which is historic and *Catholic* but not Roman.

The second great adversary to the change is the inertia, the self-satisfaction, the lack of missionary zeal, of our own people.

We are too wrapped up in ourselves to see how little progress toward the evangelization of the great world we are making. We are too timid to face a great question. We are too satisfied with our respectability to see the necessity of actively working toward the unity of Christ's people, by abolishing our own sectarianism first, and then earnestly striving to abolish outside sectarianism.

The third adversary to this change is in the people, few though they be, who, first, love our present name, and second, distrust the motives of those who desire a change. With respect to the first of these characteristics, we would say, Love still the same Church, the same beloved communion of our fathers, in its truer, better name. With respect to the second we would say, Every safeguard against Papalism and Romanism which the Churches of England and Ireland possess,—and the latter at least, is, to a greater extreme, "Low" in its Churchmanship, than is any part of this American Church—both of which have repudiated the title *Protestant*, would still be ours; while the assertion of Catholicity in our very title would be the strongest protest against Roman usurpation that we could make. In Europe it has been the universal experience that Rome suffered hardly at all from Protestant crusades; but her whole force and power have been exerted against the Old Catholics. Of a Protestant foe she has no fears; a Catholic foe presents graver dangers. Why should the Evangelical section of the Church ally itself with Rome in this endeavor to assert against Rome the Catholicity of this American Church?

The movement to change will not down. Week after week our own correspondence columns have shown the demand from *the people* for this change; and we have been compelled to decline to print many similar communications. There is no other subject before the Church in which the people themselves are so interested as this of the change of name.

When, some thirty years ago, a Roman congregation in New York state was brought into the Church, it was by means of a Prayer Book from which the title page had been torn out. What might not be the results of a name which would tell the same story on the first page that it tells throughout the book?

WE HAVE been much interested in a pamphlet issued by the Domestic and Foreign Missionary Society entitled *The American Church Mission in China*, in which the details of our work in that land are fully explained. When one reads of the daily, humdrum, intensely practical work of the missionaries, he is filled with shame at the carpings of ignorant critics and the coldness of Churchmen at home who are willing that the work should be cramped for necessary means, when it is continually proving its success and value. Nowhere throughout the whole world have Churchmen greater reasons for being proud of the work of the American Church, than in China.

The following narrative relating to one of the native clergy, who was among the earliest converts of our mission, is a striking incident:

"At a public meeting of the 'Shanghai Literary and Debating Club,' a number of able men spoke against the Christian miracles. Mr. Yen then arose and as this tall and fine-looking Chinaman in a gentlemanly and dignified way began his remarks, a profound silence fell upon all the assembly. He began with the 'ethical element,' and showed how Christianity differed from and was superior to all the systems of the East, and then proceeded with the 'miraculous element' as a necessary part of the great religion. . . . It was a tremendous 'crusher' for our unbelieving foreigners to be met and answered on their own ground and in their own tongue by a Chinese missionary, for they knew perfectly well that they might search the Empire from Canton to Peking and not find a Chinaman competent to speak as ably and well on their side of the question."

AS THE secular press has widely circulated the news of an alleged murder by a "Rev." gentleman in California, who is prominently stated to be an "Episcopal minister," it is perhaps well to call attention to the fact that the said "minister" was canonically deposed from the ministry in January 1900, so that his alleged crime need not be held to reflect upon the Church's ministry. It so happens too, that there are two other clergymen on our rolls bearing the same name and initials—C. G. Adams—and we caution readers of the daily papers not to confuse these godly and worthy priests with the deposed priest of the same name who has attained such unpleasant notoriety.

#### ANSWERS TO CORRESPONDENTS.

H. W. B.—A correspondent reminds us that Walker's *Liturgy of the Church of Sarum* would contain what you desire. The book is out of print, but may sometimes be picked up second hand.



## HISTORICAL ROMANCES.

*(Continued from page 295.)*

Churchman), made no end of trouble for the brave Dutchman who would have none of the ways of the Roman in the dyke-land. Great Duke Alva loved the tumult and the noise made by the howls of good heretic Dutchmen, broiling for conscience' sake. So there were a plenty for the unerring fires, then was my Lord Duke content. But the brave Dutchman sat not so stolidly always for the roasting, but was frequently early abroad in great boots and on great horses. Many companies of William of Orange made merry at the expense of



THE THING WAS DONE IN AN INSTANT

From "My Lady of Orange," by H. C. Bailey. Copyright, 1901, by Longmans, Green & Co.

the Roman Duke. Such a company was headed by Captain John Newstead,<sup>4</sup> an Englishman who had scented good fighting and offered sword and wits to Orange. Honest John makes oath early in the story that he came to William offering to help fight Alva "with his own two weapons, the sword and the lie, and with both I beat him. *Cordieu!* with both." There is robustness in loving and in fighting; there is lightness and airiness also in loving, and in lying; for lying came handily, as did its indulgence, in those days. The story is short and moves with swiftness from episode to tragedy. It is easy reading. One likes the lover, and one loves the lady as desperately as one may.

GARCILASO<sup>5</sup> is a story of the days of Columbus; a story of Spanish life, in which Columbus' sailing marks a dramatic stop. The first scene is laid before Granada in a state of siege. From this fortress the hero escapes the toils of the Inquisition by joining an expedition with Columbus. There are reproductions of the ancient Spaniard, deeply religious, haughty, brave, and cruel. There is a love story which has all the vivid coloring of early Spanish times and which concludes satisfactorily to all.

THE MOST RECENT story of Mr. Brady's<sup>6</sup> possesses all the "go" and the movement of his former ones. There is perhaps less distinguishable merit in this Colonial romance, however, than in *The Grip of Honor*, or in one or two others of Mr. Brady's works. The men are good lovers and fighters, the women possess all the physical beauty necessary, and a love of country that makes great havoc of the affections when love of country and love of the man are at odds. The book is well gotten up, and more than usual pains are taken with illustration, paper, and type. The head and tail pieces are especially fine.

<sup>4</sup>*My Lady of Orange.* By H. C. Bailey. With eight illustrations by G. P. Jacomb-Hood. New York: Longmans, Green & Co. Price \$1.50.

<sup>5</sup>*Garcilaso.* By J. Breckenridge Ellis, author of *The Dread and Fear of Kings*. Chicago: A. C. McClurg & Co. Price \$1.00.

<sup>6</sup>*When Blades are Out and Love's Afield.* By Cyrus Townsend Brady. Illustrated. Philadelphia: J. B. Lippincott Co. Price \$1.50.

MONTANYE,<sup>7</sup> by W. O. Stoddard, is a story big with fighting, written of the times of old New York immediately after its evacuation by the British. The African slave trade serves the author for opportunity to revel in his specialty—as a designer and promoter of perilous situations and hairbreadth escapes. It is a well constructed



Frontispiece (Reduced).

From "When Blades are Out and Love's Afield," by Cyrus T. Brady. Copyright by J. B. Lippincott Co.

story and well illustrated. The romance is a little over-wrought, but will please the youngsters for whom the book is written.

FROM WHATSOEVER side one views Miss Runkle's masterpiece, *The Helmet of Navarre*,<sup>8</sup> one must praise the book. This may be too much like the latter day reviewer, but it's a pity not to praise when



From "The Helmet of Navarre." Copyright 1901 by The Century Co.  
"SORRY TO DISTURB MONSIEUR."

<sup>7</sup>*Montanye.* By W. O. Stoddard. Philadelphia: The Altamus Co. Price \$1.00.

<sup>8</sup>*The Helmet of Navarre.* By Bertha Runkle. New York: The Century Co. Price \$1.50.



praise is due, even if the fashion of the day is to overlook the faults of books, and mostly to praise. In the brief period of eight times round the clock, that boy from the woods named Felix Broux, marches down alone on Paris, which lies besieged by the gay armies of the gayer Henry, and rushing madly from one side of the stage to the other, succeeds in doing more mischief, mixed with goodness, than any one would imagine possible—except in romance. There are marvellously few faults, either in construction or sequence. The dramatic possibilities leave little for the adapter to do. The dialogue is natural, the scenes follow fast upon situation after situation, developed logically and with great coherence. The stage, Paris held by the Leaguers, with great Mayenne on the Moderator's throne, and Henry V. without, demanding surrender, himself wavering over the mighty question, "To be or not to be"—a Reformer. No one can reproduce all the finely executed movements, describe the quick following episodes, the rapidly changing scenes of the actors, without quoting the book. Suffice to say that no purely romantic fiction since *To Have and to Hold* approaches Miss Runkle's *Helmet of Navarre*. The reader finds himself breathlessly following Felix from his master's Hotel St. Quentin to that of Mayenne's, tumultuously throwing himself into street broils, sitting tremblingly listening to State secrets, walking with outstretched hands through secret tunnels, trying the terrors of the Bastille, feeling the sting of the lash on the back. Or one feels with Monsieur le Comte something of the Frenchman's furious ardor for Lorraine, the ward of Mayenne; feels much, for one is made to feel much by the power of Miss Runkle's words. One feels much the same mad fascination for Lorraine that Etienne feels, that the old Duke feels, that Lucas feels, that the Spanish duke asserts. Even Henry succumbs to the magic of Made-moiselle's smile. The love scenes are charming, artistic. The flash and clangor of swords make the full orchestral accompaniment, and their song is clear, with no discord.

The scene between the Florentines and the Mayenne household, wherein wits are out instead of blades, is fine. The little duel of words between Mayenne and my Lord Duke of St. Quentin's, is immensely clever. Lucas the villain has a part to play much enjoyed, because we love a good villain. Lucas has all the arts and the education and the upbringing of a past master in the art of intrigue. He was created for his part no doubt in aforetime. He leaves no whit to be desired. The figure of Henry of Navarre looms large and fine outside the gates of Paris throughout the story. He does not appear in the development but by proxy, except in trifling scenes; but his influence pervades the book. Felix Broux, the lad from the forest of Monsieur the Duke of St. Quentin's; Felix Broux, who "was brought up to worship the saints and M. le Duc, and who loved and revered them alike, by faith alike"; Felix Broux—we remember Felix—does great deeds in those four days. Long after the names of Monsieur le Comte, Etienne, the Duke of St. Quentin's, Mayenne, Lucas, even sweet, charming Lorraine, the niece of Mayenne—long after these names are a memory, the name of Felix, who was "in at all the fun, the rascal," will be remembered with a good will toward the lad. Dumas would have made Felix as immortal as D'Artagnan. For Felix Broux was as happy as Dumas' hero for finding trouble and finding a way out; but Miss Runkle's creation finds other ways than the sword for getting out of trouble. Perhaps Miss Runkle has created Felix Broux, a finder of mischief.

ANOTHER NOVEL of "before the war" times is *A Maryland Manor*,<sup>9</sup> in which class is arrayed against class at the beginning, but in which the war finally removes the obstructions. The novel has a



From "A Maryland Manor," by Frederick Emory. Copyright by F. A. Stokes Co.

degree of literary value much to be commended in these days of pot boilers and loose writing. The fortunes of Basil Kent and Oswald Reeve and Lydia are fascinating and will keep the reader interested for many pages. The skeleton is kept well covered for an interminable time, and the true lovers are rewarded in the end by being given their hearts' desire; and all live happily ever after.

<sup>9</sup>*A Maryland Manor*. A Novel of Plantation Aristocracy and Its Fall. By Frederick Emory. New York: Frederick A. Stokes Co. Price \$1.50.

## New Novels.

BALLAST<sup>10</sup> is a novel of trouble; in fact the story is weighted with trouble—for ballast, maybe. Given two half-sisters, one a dipsomaniac, the other a sweet-tempered woman; the one selfish, unscrupulous; the other unselfish and altogether womanly; a modicum of money; then leave to modern society the task of breeding trouble. *Ballast* is a fair rendering of the problem, and the reader will scarcely lay down the book till read. So well has the author wrought out these possibilities and probabilities with her material that she needs fear little adverse criticism. It is a novel of English soil, of English men and women, and must be named from the lack of *ballast* in the characters who are portrayed in its pages. Then *Wanted* should be placed before the title, or an interrogation point after.

IF ONE TAKES UP the new story of Mr. Kinross<sup>11</sup> expecting ordinary romance, one will be disappointed. If one selects the story of *Philbrick Howell's* life as light reading, one will also be disappointed. Yet no one who takes up the narrative is likely to lay it



"YOU ARE QUITE A COURTIER, MASTER HUNTOON."

From "Sir Christopher," by Wilder Goodwin. Drawn by S. M. Palmer. Copyright, 1901, by Little, Brown & Co.

down unfinished. No one introduced to the hero of the novel, Howell, will throw him over till one sees what manner of man he makes of himself. With the decision that Philbrick makes to adopt literature as a profession the reader determines to follow this author's fortunes, and discover what he does with himself, his imagination, and his ideals. Those ideals, or that ideal, Howell pictured, nay made of his Helen, is the book. How wrong he was, how he placed the attributes of one woman's soul within the beautiful husk of a selfish woman's form, one discovers slowly. The process, the means, the other woman—that is the book. A literary novel then, as interesting as romance, as dramatic as life can be, as tragic as life also, but true. A literary novel—not fiction, romance, history, tragedy, drama, or dreams; but all these.

THE COLLABORATION novel is nearly always an experiment mostly bound to fail. The reverse is true, however, in *The Wisdom of Esau*,<sup>12</sup>

<sup>10</sup>*Ballast*. A Novel. By Myra Swan. New York: Longmans, Green & Co. Price \$1.50.

<sup>11</sup>*Philbrick Howell*. A Novel. By Albert Kinross. New York: Frederick A. Stokes Co. Price \$1.50.

<sup>12</sup>*The Wisdom of Esau*. By R. L. Outhwaite and C. H. Chomly. New York: Cassell & Co. Price \$1.50.



wherein Messrs. Outhwaite and Chomley have succeeded in producing local atmosphere and color, that can only follow careful preparation and honest toil. To the American, the Australian Continent has always possessed a fascination similar to the love he holds for his own boundless prairies and mountain fastnesses. The life of the Briton who migrated to Australia, that he might get the freedom which the tight little isle at home refused him, is similar to that perilous existence our own pioneers lived, and as such appeals to our sympathies and passions. The book is strong in the best sense. It is sombre; but in those days life in Australia was no picnic or pleasure jaunt. The story rings true, intense, tragic. It is lightened not over-much by the loves that were dwarfed by hard toil, by blistering heat, by unjust laws. But love is the only sweetener of such an existence, and love does not fail in this instance. The book is worth while.

MR. WILL HARDEN, who will be remembered most pleasantly for his *White Marie*, has put us under further obligation in this new venture. *The Woman who Trusted*<sup>13</sup> in the present instance, could have shown more jealousy; most women would; but not so Muriel Fairchild. Perhaps Muriel saw more in Wilmot than a simple reader could learn in the brief chapters devoted to his upbringing, and that is the reason of her faith in the hero's ultimate success. The author has made of Muriel the type of woman one would choose if one were a man, but we do not think one would select Wilmot for a husband if one were a woman. We confess to a penchant for Mrs. Sennett, who had lots of lucre and admired young men to such a degree. The society reporter, the caustic Mrs. Langdon, is a well done picture—may be overdone. We do not like her society, however, and trust there are not many of the breed. The book is clean and wholesome and will serve to while away a pleasant hour.

THE *Potter and the Clay*<sup>14</sup> strikes another note—the play of a passionate, undisciplined temperament upon two opposites. The still, strong flow of the sea; the wild outburst of storm upon a rocky coast; a strong contrast of spiritual nobleness and selfish bravery; this is a



"WHAT RIGHT HAD HE TO LOOK FOR A WOMAN'S FACE IN THE FOAM?" From "The Potter and the Clay," by Maud Howard Peterson. Copyright by Lothrop & Co.

story of constant, powerful contrasts. It is pathetic in its realism, and carries the reader away by the powerful play of motive against motive, the higher and lower. An American girl, daughter of a retired army officer, loved by two Englishmen; the apparent vacillation, now toward one, now toward the other, leaves the reader in doubt of the real lover to be blessed by his lady-love's affection. The

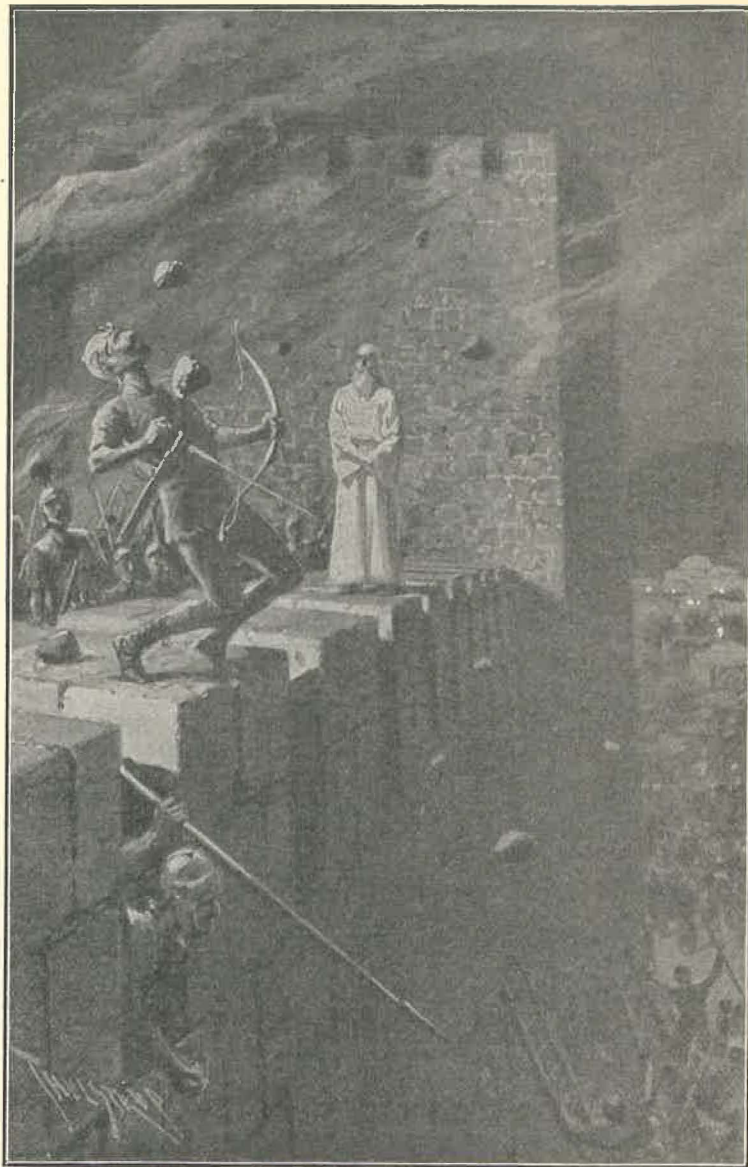
<sup>13</sup>*The Woman Who Trusted.* By Will N. Harden. Philadelphia: The Altamus Co. Price \$1.00.

<sup>14</sup>*The Potter and the Clay.* By Maud Howard Peterson. Boston: Lothrop & Co. Price \$1.50.

different temperaments so strongly developed in these three characters, make a study worth while, make a story worth reading, thrilling to the last line.

IN *Martin Brook*,<sup>15</sup> the third of Messrs. Harpers' Monthly Novels, the author has written of how the hero found himself. One is reminded in the analysis somewhat of Mr. Kipling's *How the Ship Found Herself*. It is a struggle of a soul up through intolerance and disbelief to freedom and light. The times, those when this country was laboring in the throes of a new birth. Both country and the individual struggle through mighty pains and find release after many weary days.

*Martin Brook* is not a great story, but it is a story the reader once taking up, will scarcely put aside till the end. The series so far



From "Tarry Thou Till I Come." Copyright by Funk & Wagnalls Co.

has been above the average and the publishers have put the reading public under obligations by their enterprise and wise selection of really good stories.

MESSRS. FUNK & WAGNALLS have made a handsome volume of Croly's great story of *The Wandering Jew*.<sup>16</sup> First published in 1827, it is one of the "six greatest novels," says General Lewis Wallace, and also, "if Shakespeare had never been born; if Milton, Byron, and Tennyson were singers yet to be, and Bacon, Darwin, and Ruskin unknown, still the six works named would of themselves suffice to constitute a British Literature."

Certainly one who has not read Croly's narrative of Salathiel's wanderings, in the early editions, can do no better than to procure this edition, which Thulstrup has so beautifully illustrated.

THE SECOND VOLUME of Mr. Churchill's Trilogy, *The Crisis*,<sup>17</sup> is an advance in excellence over *Richard Carvel*, from the general read-

<sup>15</sup>*Martin Brook.* By Morgan Bates. New York: Harper & Bros. Price \$1.50.

<sup>16</sup>*Tarry Thou Till I Come; or, Salathiel, the Wandering Jew.* By George Croly. Introductory letter by General Lewis Wallace. With twenty full-page drawings by T. de Thulstrup. New York: Funk & Wagnalls Co. Price \$1.40 net.

<sup>17</sup>*The Crisis.* By Winston Spencer Churchill. New York: The Macmillan Co. Price \$1.50.

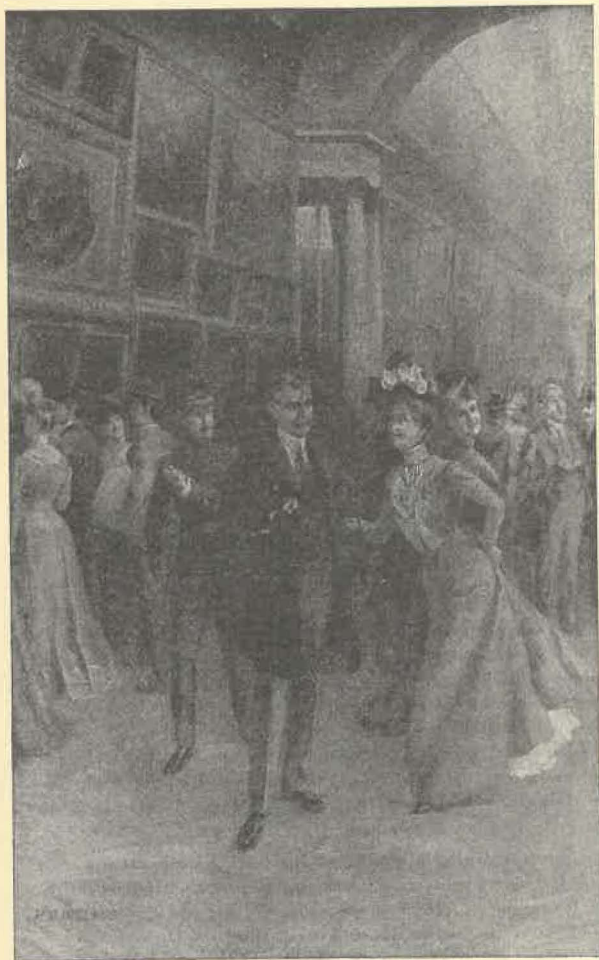


er's point of view, and we submit also, from a critical standpoint. We prophesy as large a sale of this as the phenomenal sale of Mr. Churchill's first, because it is a good story, and immensely interesting. People like this kind of story. The subject is perennially new, and this generation will not easily weary of the period which so many of us remember distinctly. The names of Lincoln, Grant, Sherman, Lee, and Douglas, are interwoven so closely with the hero's fortunes that the history of the war is not inaccurately or inartistically told. In fact the novel is freer from anachronism than most novelists think necessary.

The character of Stephen Brice is strong and well restrained. A type not unknown, perhaps a little too lofty for daily use, but a fine model of manhood, and a splendid foil for the then decaying type of Southern aristocrat represented in Clarence Colfax, an accurate drawing. Virginia Carvel is another Dorothea Manners, with a hundred years of the culture and refinement of the Southern planter, and business life between. She is modern, fascinating, wilful, proud, and loveable. The Colonel, direct descendant of Richard Carvel, is a splendid picture and one to be remembered and recalled with pride that we knew him. The author has lacked no great distance from writing *The American Novel*. He has drawn so many splendid characters, with such tender sympathy, such varied motives (but such human motives) constrain his characters and act upon them, that we know they are real flesh and blood and no lay figures. It is the realism of the true artist. This talented young author has not only preserved his honor, but has added a cubit to his stature; and not far ahead lies the Laurel.

We fear, however, we must blame the artist who attempted to "illustrate" *The Crisis*, for Mr. Christie has failed to perform his task. He has not reproduced the characters. His figures are wooden, and would serve as well for *Soldiers of Fortune* or any book of that class, as for this. The subject was an inspiration, and the pen pictures of the author so clear and distinct that we marvel at the illustrator's failure.

A CLEVER SKIT, and one very cleverly arranged, is entitled *The American Husband in Paris*,<sup>18</sup> and comes from the pen of Anna Bowman Dodd. The work is not exactly a society comedy, but is on those lines. There are such American wives in Paris as herein depicted, for we have known them. We once asked one if she had visited the Louvre, and she said she bought all her gloves there and thought it the nicest shop in Paris. There are plenty of American husbands who ought to be in Paris, since thither the wives of their



"WHY GEORGE! HOW DID YOU HAPPEN TO KNOW SO MUCH ABOUT PICTURES?"  
From "The American Husband in Paris." Copyright, 1901, by Anna Bowman Dodd. Published by Little, Brown & Co.

<sup>18</sup>*The American Husband in Paris*. By Anna Bowman Dodd. Boston: Little, Brown & Co. Price \$1.00.

bosom continually sail. Both husband and wife in this sprightly little book have a good time, and run after no other husband or wife. Both are real people, and can be matched in Paris a hundred times over.

A FRESH, BREEZY story, without one word in it that is sickly or unhealthy, is *Her Mountain Lover*,<sup>19</sup> by Hamlin Garland. The hero is a cowboy of the mining species, and here the author has overdrawn the picture. He out-Herods Herod. There never was so cowboyish a cowboy, and never could be. Even the worst specimen sometimes lapses into ordinary English—witness Mr. Roosevelt's books—but "Jim" never does, and we must confess that he palls slightly. The plot is very simple. The cowboy is sent to England to sell a mine. A lively girl there tries to wind him around her finger, but in the end comes off second best. He, sick to death of crowds and "low countries" and civilization, hurries back to Colorado and mountain air; finds his mine has "struck it rich," falls in love with exactly the right kind of a girl, and they are probably very happy. It is all very sunny, sparkling, and worth the reading.

IN *The Transfiguration of Miss Philura*,<sup>20</sup> a short story by Florence Morse Kingsley, is contained what, with reasonable economy in paper and less gigantic type, might have been comprised into a 16 page tract, very good to send to pining old maids; though some of the pleasure of book owning would be lost in the compression. The story gives a recipe for getting a husband. It is like this: You go to a "Woman's Ontological Club" and hear Mrs. Smart lecture on "Thought Forces and the Infinite." She will tell you that "God is all, and all is God." She will advise you to pray earnestly to the "Encircling Good," and to believe that you get what you want—a husband or a new style stock collar. Miss Philura did this and she got a husband, for that is what she wanted. Moreover, her practical appliance of "thought forces" is very amusing to the reader.

THE CAPTIVATING grace and beauty, no less than the gaiety and vivacity of Nell Gwyn, make themselves felt to an extraordinary degree in Mr. Hazleton's romantic comedy.<sup>21</sup> The story of Mistress Nell and the Merry Monarch is told with such spirit and such wit as to hold the attention from the outset. Reversing the usual process, the author has used for his novel the same material out of which he constructed his very successful play of the same name. The cover, depicted on another page, is taken from a binding executed by Samuel Mearne, who was, by appointment, book-binder to Charles II. The original was probably executed about 1660, and shows the characteristic cottage pattern of the period.



"MISTRESS NELL."  
By Geo. C. Hazleton.

executed about 1660, and shows the characteristic cottage pattern of the period.

FROM Mrs. Elizabeth Stuart Phelps Ward's *The Successor of Mary the First*<sup>22</sup> to *Gates Ajar* and *The Story of a Singular Life*, it is a long call. Any family whose lot it has been to keep servants must find this book interesting, full of wit and humor, brimful of laughter and of that pathos which distills tears and laughter at once. The book is emphatically of today. Coming when the strained relations of employer and employe in the household are at the breaking point, the whole purpose is to show how ludicrous is the situation, and to change the overcharged atmosphere to precipitation and thus to clear the air. The only criticisms a man would make, or one man at least, is the assumption that the man is at most times a fool in the domestic arrangement; that the wife is the only one who has any cares, responsibilities, troubles, vexations, petty annoyances. Speaking as man to man, in all fairness, these are false premises, and demand too much sympathy for the woman of the house, whom we honor and bless daily. The book will be a tonic and a sedative to the most faded housekeeper.

<sup>19</sup>*Her Mountain Lover*. By Hamlin Garland. New York: The Century Co. Price \$1.50.

<sup>20</sup>*The Transfiguration of Miss Philura*. By Florence Morse Kingsley. New York: Funk & Wagnalls Co. Price 60 cts. net.

<sup>21</sup>*Mistress Nell*. By George C. Hazleton, Jr. New York: Chas. Scribner's Sons. Price \$1.50.

<sup>22</sup>*The Successors of Mary the First*. By Elizabeth Stuart Phelps Ward. Illustrated Boston: Houghton Mifflin & Co. Price \$1.50.



### Miscellaneous New Books.

ONE of the delights of the lover of good literature awaits the fortunate possessor of Mrs. E. D. Gillespie's *Book of Remembrances*.<sup>23</sup> The very touch of the volume that the Messrs. Lippincott have so tastefully gotten up, will bring a sigh of contentment to the *litterateur* as he sits under the study lamp and browses through these pages in a leisurely fashion. One must have leisure to rightly enjoy this gossip of the friend of Dickens and Thackeray, and the descendant of Benjamin and Deborah Franklin, and in her own time a woman who knew intimately every considerable person of prominence during a most interesting period of our history. The book cannot be reproduced in the limited space of a review, but if one is somewhat fagged or cloyed in the attempt to keep up with the procession of fiction and biography, one can well turn aside a little while with benefit and be sure of rest and pleasure in these delightfully retrospective reminiscences of Mrs. Gillespie.

In *Under Studies*,<sup>24</sup> Miss Wilkins has enlarged her field and shown a delicacy of imagination at once charming and comprehensive. The gems included in the volume comprise contributions already published in the magazines, and well worth preserving in the illustrated edition her publishers have given us.

Among the best are "The Cat," "The Doctor's Horse," "The Squirrels," "The Peony," and "Arthusa." The similarity of animals and flowers to certain personalities has been observed by more than one, but Miss Wilkins has put literature under renewed obligation by these charming sketches.

UNDER THE TITLE, *The Progress of the Century*,<sup>25</sup> the series of articles by specialists, recently published by a newspaper syndicate, is collected. It is rather a formidable looking volume, but less discouraging when once opened. The topics are popularly treated by masters of the subjects. Alfred Russel Wallace writing on "Evolution," Sir Charles Dilke on "War," Andrew Lang on "Literature," Wm. Asler of Johns Hopkins on "Medicine," Thomas Clarke on "Engineering"; etc., etc. The authors are widely known and constitute authorities in their lines. The book is worth preserving for reference.

WE ALL WEARY occasionally of the long novel or romance, and long for a short story. Mr. Frederick Palmer has written some



FREDERICK PALMER,  
Author of *The Ways of the Service*.

things in this line that will be a grateful release from the involved and complicated fortunes of those characters whom we know must still keep beguiling us for two or three hundred pages before we can see the curtain down. His new book, *The Ways of the Service*,<sup>26</sup> is excellent. The army of occupation that has been in the Philippines for the past two years has had some new and strange experiences. Detachments sent here and there into unknown regions, have had to meet new sensations, political, fanatical, and, if there be such a thing, nativistic. We imagine there has been something learned on

both sides; we hope so, at least. We on this side the question, and this side the sea, will get much entertainment and perhaps a little charity and maybe a clearer insight of the natives' point of view. The stories are full of the local atmosphere, and the illustrations of Christi are excellent.

THE *Pastorals of Dorset*<sup>27</sup> are a pattern for all ambitious souls to follow who think they can write short stories. Mrs. Blundell, who over the pseudonym of M. E. Francis has done good things before, has never done quite so well as this, even in her pictures of A

<sup>23</sup>*Book of Remembrances*. By Mrs. E. D. Gillespie. Philadelphia: J. B. Lippincott Co. Price \$1.50.

<sup>24</sup>*Under Studies*. By Mary E. Wilkins. New York: Harper & Bros. Price \$1.50.

<sup>25</sup>*The Progress of the Century*. By 17 Specialists. New York: Harper & Bros. Price \$2.50.

<sup>26</sup>*The Ways of the Service*. By Frederic Palmer. Illustrated by H. C. Christy. New York: Chas. Scribner's Sons. Price \$1.50.

<sup>27</sup>*Pastorals of Dorset*. By M. E. Francis. New York: Longmans, Green & Co. Price \$1.50.

*North Country Village*, or *Among Untrodden Ways*. Last year her *Yeoman Fleetwood* marked an advance in strength, in sympathy, in sustained vigor and grasp of situation, which made Fleetwood one of the few remarkable figures that passed us on the stage of the year's dramatic fiction. It is no lessening of the author's honors, however, to assert that she is at her best in the short story. In the picture of the individual she is not surpassed by any, and her peers are few. The horny-handed Shepard Robbins sits for his picture to a great painter, before whom he opens the small vanities that even a Shepard possesses, "even as you and I." A few strokes, a word, a phrase, and Robbins is almost immortal. Joseph Frisby, disreputable vagabond though he be, becomes wise and vain in his generation by this same subtle jugglery of words. If it is not jugglery, what may it be, then, that compels you to approve the sneaking Joseph's steal of potatoes that his neighbors would not share with him? Yea, one would go and help to unearth the planted seed that one might help Frisby plant his barren garden. The several others are equally strong and full of local color. Such intimate knowledge has Mrs. Francis of her subject, such sympathy in her knowledge, such careful, honest work in her construction, one can only hope her powers may remain unimpaired for many years to come, or as long as we may care to read good literature—which we trust may always be.



THE ARMY AND NAVY WOMAN.

From "The Ways of the Service," by Frederick Palmer. Copyright by Charles Scribner's Sons.

IF ONE COULD IMAGINE Bret Harte's book of short stories, *Under the Redwoods*,<sup>28</sup> falling into the hands of some American who had never read Bret Harte's stories, it would not be a strange guess to presume that the first acquaintance would be a great pleasure. No one has risen, in the years Mr. Harte has been giving us his pictures of the Rockies, who has approached him in the vivid delineation of the wild life, the early life, of the great mountain region he knows so intimately and so well. To those of us who were brought up on Bret Harte's early tales, the little stories in the present volume show the same delightful story-teller, who retains the old skill in description of wild scenes, dramatic situations, pathetic incidents, ludicrous episodes. Surely Mr. Harte's hand has not lost its cunning nor his imagination become less vivid. He is always welcome to old friends. He is sure of affection from new.

A CONSIDERABLE amount of miscellaneous information about Indians and their characteristics, contained in Miss Mary Catherine Judd's *Wigwam Stories*,<sup>29</sup> prefaces a collection of myths and legends gathered from authoritative sources. Many of these are amusing and quaint, some of considerable beauty, and all interesting, as the products of the untutored mind working on the problems suggested

<sup>28</sup>*Under the Redwoods*. By Bret Harte. Boston: Houghton, Mifflin & Co. Price \$1.25.

<sup>29</sup>*Wigwam Stories*. Told by North American Indians. Compiled by Mary Catherine Judd. With illustrations by Angel de Cora (*Hinook-mahiwi-kilini'ta*). Boston: Ginn & Co. 1901.





SE'QUOYAH, THE INDIAN SCHOLAR.

Original Painting by Angel de Cora (*Hinook-mahiwi-killnaka*, a Winnebago Indian pupil of Howard Pyle).  
From "Wigwam Stories," by Mary Catherine Judd.

by natural phenomena, must always be. The simple form in which these stories are here presented fits them to introduce young readers to a fascinating world.

THE PRETTILY illustrated and happily written book, *Among the Pond People*,<sup>30</sup> will please a great many children. Both the pictures and text are excellent, the one for their realism, the other for simplicity and directness. There may be a little too much effort at drawing a lesson, but children for whom the book is intended may not notice. And again, children are keen critics, and resent preachments when forced. The illustration and cover design are by Gordon and leave nothing to be desired.

<sup>30</sup>*Among the Pond People*. By Clara Dillingham Pierson. Illustrated by F. C. Gordon. New York: R. P. Dutton & Co. Price \$1.25.

*The Cruise of the Petrel*. A Story of 1812. By T. Jenkins Haines. New York: McClure, Phillips & Co., 1901.

A very spirited story of sea adventure with plenty of life and movement in it. The boy who ships as a whaler comes home as a man-of-war's man, having had an intermediate state as a pirate. As a straightforward tale of sea life in the early years of the century, it commends itself as a piece of good work. There are some fine pages of description, especially the chapter entitled "The Last Fight of the *Essex*." The histories, however, make Porter's fight an even more notable piece of work than it appears here.

*The Lovers of the Woods*. By William H. Boardman. New York: McClure, Phillips & Co., 1901.

Some one has noted that the amusements of the civilized man are the occupations of the savages. We like to become savages for the time; we call it getting back to nature. Personally, we are inclined to think that the delights of tramping through the rain half the night and then sitting in an atmosphere of wood smoke till you get dry, can be easily exaggerated. But we like to read about other people's adventures with nature; and especially we have enjoyed reading about them in Mr. Boardman's pages. They have a good deal to say that is pleasant about trout and deer. If you want to go to school for wood-lore, John, the guide, is a competent teacher. John reminds us of the friend of our childhood—Beechnut; he is always ready, in response to a judicious question, to instruct the enquiring mind.

*Content in a Garden*. By Candace Wheeler. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

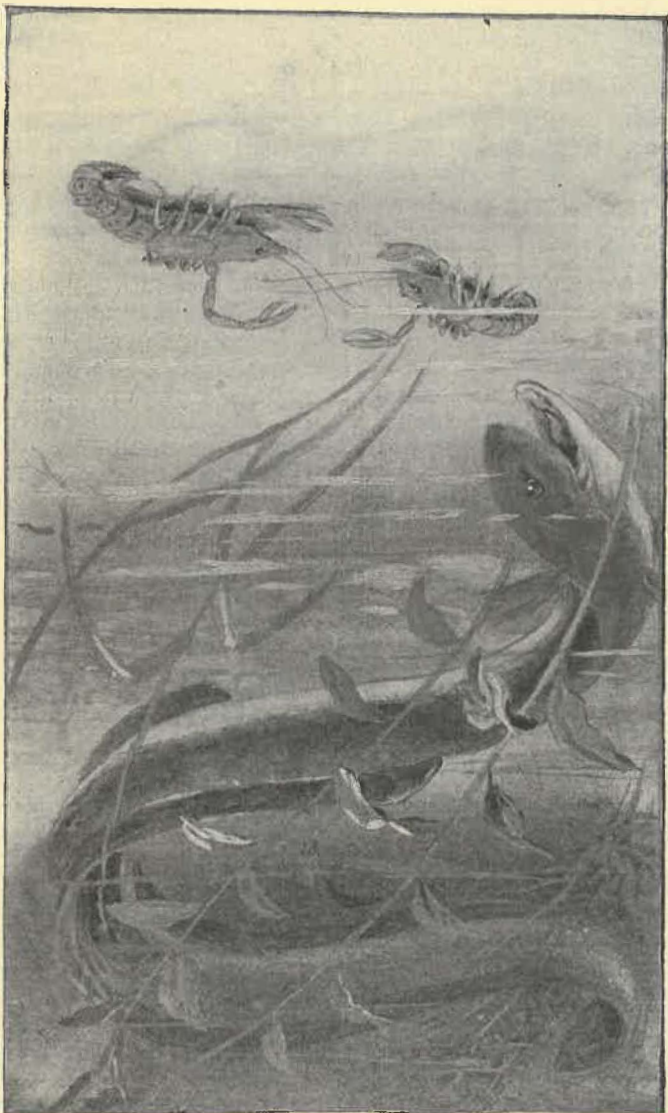
"The Garden of Content lies high on Onteora Mountain. It is a half-round space of red soil, sloping to the east, and in-

clining upward and enclosing the log studio." "When I began to dig and plant I little knew the joy which would grow out of the soil, and descend from the skies, and gather from far-off places and times to gladden my soul."

If one reads thus far in Mrs. Wheeler's attractively gotten-up volume, one will be sure to seek for the full quantum of peace and pleasure which lies further along these pleasant pages.

Literature and Gardening have ever gone hand in hand from Thoreau till *Elizabeth*. The sweetest things in story are ever the offspring of the nature-lover, and Mrs. Wheeler's book is no exception.

The daughter, Mrs. Keith, has quaintly and attractively added to the interest of this contented feast, by making page and color a harmony in pretty greens. The book is pleasant



From "Among the Pond People," by Clara Dillingham Pierson.  
Copyright by E. P. Dutton & Co.

company and full of that kindly philosophy which makes the whole world kin.

**Books That Have Sold 100,000 Copies.**  
1898-1901.

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<i>Black Rock</i> . Connor.....	143,000
<i>Crisis (The)</i> . Churchill.....	100,000
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—Publishers' Weekly.



## The Shadow of The Ragged Stone.

A Romance of Malvern.

BY EUGENIE M. FRYER.

### IV.

SINCE their first walk, Bucknell and Julia had made many expeditions together. They had explored old Ledbury, Eastnor, Worcester, Gloucester, and Tewkesbury, to say nothing of the old Malvern Abbey with its fine Norman pillars and dogtooth mouldings. On all these walks Bucknell would entertain Julia with narratives of the place or of his travels. Or, again, they would discuss books they had read, finding great similarity in taste. So it was not strange that soon they began to depend on each other for that sympathy and appreciation which only those of like tastes can freely express. "'Tis a strange, mysterious bond which two souls unites." It cannot be explained, only felt.

On one of these expeditions they had taken the brake early in the afternoon to Eastnor, Lady Henry Somerset's place, walking back through the beautiful deer park belonging to the estate. The day had been perfect and they seemed to have fully appreciated it, for as they walked along the peace which pervaded all around shone and reflected itself on their faces. Just at the foot of the Ragged Stone they paused, and Bucknell said:

"Yes, this is supposed to have been the exact spot where Anselm was so brutally slain."

"Yes," she answered, "slain at his post of duty—a noble death, certainly."

A look of pain came over Bucknell's face and he said almost bitterly:

"Your ideals are all so high. The monk, if he had given up what was demanded of him, might have lived to do much good in the world instead of throwing away his life for a bag of gold."

"But he was entrusted with it; it was not his to give," she answered, a surprised look in her face. "It is not like you, Mr. Bucknell, to speak in that way."

He colored under her steady glance and she continued in a ringing voice:

"My hero, like the Roman soldier at Pompeii, must be 'faithful unto death.'"

Bucknell was silent except to suggest that they should continue their way. As they walked along without speaking, a tramp approached them and begged for alms. Bucknell roughly ordered him to move on. With a weary step the man "moved on," muttering a curse between his teeth which made Bucknell's bronzed cheek pale a little. The rest of the walk was a silent one, and on reaching the hotel they parted without a word; Bucknell to pace the floor all night, with many conflicting thoughts, and Julia to wonder what had caused such a change in her companion. She concluded that he had had bad news, or business worry, and so dismissed it at last from her mind to see what to-morrow would bring forth.

As Julia came upstairs from the breakfast table next morning, she met Bucknell in the hall, and he asked her if she would take a turn in the garden with him. She answered in the affirmative, and when they got outside he said, in his frank, manly, winsome way few could resist:

"Miss Darley, I want to ask your pardon for being so rude yesterday. Will you forgive me and show it by trusting yourself to my guidance again?"

"I have nothing to forgive," she said simply. "Only it pained me to have you speak so slightly of my ideals."

"Again pardon me for having caused you pain," he replied almost passionately. "Believe me, I respect your ideals from the bottom of my heart. I only trust so noble a woman may some day find her hero."

She blushed at his words, for she felt it was not idle flattery, but sincere regard for her which had prompted them. After a pause she said, changing the subject:

"Before I leave, which will be two days from now, I want to thank you for all your kindness to me during my stay here. I shall always look back to it with so much pleasure."

"Are you really going so soon?" he asked huskily.

"Yes," she answered, "I am off to America on Saturday."

"Then you will surely not refuse me a last walk?"

"Why of course not," she replied frankly.

"Will to-morrow afternoon, at the usual hour, suit you?" he asked.

"I will be ready without fail at three," she answered smiling.

His face brightened at her words, and, as if casting care to the winds, he said with almost boyish delight:

"At three o'clock, then, it shall be, and shall we not spend our last day together on the 'olde Britische Campe?'"

So they arranged it, and parted.

### V.

In the meantime Miss Sharpe watched with jealous, envious eyes, how Bucknell was day by day more attracted to Julia, while, except for the barest civilities, he rarely spoke to her. The scene in the garden which she had just witnessed from her window was more than she could endure, and she determined on some petty revenge. She was truly the type of woman who, discontented herself, could never bear to see others happy. That evening, when opportunity offered, she told Julia of Bucknell's past (which she herself had only lately learned). It seems that in his extreme youth he had married his cousin, a beautiful girl, who shortly afterwards became hopelessly insane. This was ten years ago, and still she lived. "So you see my dear," the old lady ended by saying, at the same time smiling wickedly to herself, "your days have not been spent with the noble man you supposed."

While Miss Sharpe had been speaking, Julia had grown deadly pale, but as she looked at the woman before her, a noble determination overspread her face, and she replied coldly:

"I have already listened too long to your story, which I must refuse to believe unless Mr. Bucknell himself chooses me to know it. I shall not stand by and hear my friend maligned."

"As you please," she answered carelessly, "but remember, I have warned you."

Julia bowed silently and left her, not deigning to reply. She went to her room, locked the door, and flung herself into a chair. Only then did her composure give way, and the words that she had just heard seemed to burn themselves into her brain. Was the man she thought she knew so well, really so ignoble? And she recalled his irritation when she had spoken of "duty." But her better self refused to judge him unheard.

That night the lightning flashed and the thunder pealed, echoing and re-echoing among the hills. Then all was calm, and the moon again shown softly down on hill and dale.

### VI.

"Will the hour never come?" Bucknell impatiently asked himself, as he wandered restlessly about trying to while away the time before the walk.

Three o'clock came at last, and as they walked up towards the Britische Campe, Bucknell noticed how pale and wan Julia looked.

"You look tired," he said gently.

She flushed, but answered him lightly, skilfully turning the conversation from herself. When they reached the summit of the hill, they looked off at the exquisite panorama, and Julia said:

"I always feel with Goethe—'On every height there lies repose.' I never felt it so much as when I took that wonderful drive over the Furka-Pass. Have you been there?"

"Yes," he answered, "many years ago, as a boy, I went there with my parents. Young as I was, those grand, majestic mountains made a lasting impression on me."

Neither broke the silence for some time, each being engrossed with his own thoughts. At last Bucknell spoke:

"So you really leave Malvern to-morrow? I trust you will not forget those who are left behind?"

A faint color overspread Julia's cheek as she answered:

"I shall never forget Malvern or your kindness, Mr. Bucknell." Then she added, hurriedly, "One certainly could never forget a sunset as seen from this spot." The sun was nearing the west as she spoke, and both instinctively watched it a few moments. Then Bucknell turned suddenly and said, his face glowing with passion:

"I must speak, I must tell you that I love you—yes, love you," he cried, as he seized both her hands. "Could it be possible for you to love me in return?"

Julia grew very pale. Could she resist the eloquent pleading of the man before her, the face which looked so earnestly into hers? She must test him, and with an effort she withdrew her hands from his hot, feverish grasp and said coldly:



"Should a married man ask the love of any woman except his wife?"

Bucknell sprang to his feet, his face livid, "What do you mean?" he asked huskily.

Julia repeated to him, word for word, the story Miss Sharpe had told her. "I will not believe it," she added, "until I hear from your own lips. Tell me, is it true?"

Bucknell paced up and down, his breast heaving and his veins swelling on his ashen countenance. He paused in his walk, and, looking at her pained face, grew calmer and said in a low, heartrending voice:

"God forgive me, it is true. But before you go let me tell the whole truth and perhaps you will not think quite so hardly of one whose life has always been shadowed."

So he told her in as few words as possible how in extreme youth by *family arrangement*, he had been forced into a marriage with his cousin. Three years of misery had ended in her becoming hopelessly insane. And since that time he had become an aimless wanderer, his happiness and future blighted.

"It was not until you came that I felt life really worth living. I do not wish to excuse myself, Miss Darley, but only to show you that, though I have acted the scoundrel and betrayed my trust to you, it was the yearning of a broken-hearted man for that love and sympathy which life had denied him—the love and sympathy of a noble woman."

As he was speaking the sun was setting gloriously, shedding light and beauty on all around, bringing out in sharp contrast the long, dark shadows. One shadow, darker than the others, fell between Bucknell and Julia. Both noticed it and shuddered, and Bucknell added bitterly: "It is the shadow of the Ragged Stone. It will part us forever." And he recalled how this same shadow had fallen the night of his arrival.

Julia looked up at the bowed figure before her, and her eyes filled with tears. His life had been a hard one—a homeless wanderer, with no one to care whether he lived or died, and a wife who, even if she was not a raving maniac, was totally unsympathetic and could therefore only bring misery and unhappiness to them both. He had told his story in his simple, frank way, and she knew that he had spoken the truth. At last, in her low, mellow voice, now full of womanly pity, she said:

"Mr. Bucknell, your sad story only invokes my sympathy, not reproach. Let what has passed be forgotten, for I freely forgive the wrong you have done me. Dear friend," she continued, "all of us have some burden to carry, and don't you think by helping others to bear their sorrows we lighten our own?"

"You would make me believe it so," he answered, "and from this time forth, God helping me, I shall no longer lead this aimless, selfish life, but try to help others who are worse off than I."

Julia's face broke into one of those rare, sweet smiles of hers, as she said:

"I knew you would respond nobly to duty's call. Perhaps," she added, "when you are weary and discouraged with the struggle, and still would go bravely on, these words of Longfellow's will be as helpful to you as they have been to me." And she repeated slowly, "'Look not mournfully into the Past, it comes not back again; improve the Present, it is thine; go forth to meet the dark and shadowy Future without fear and with a manly heart.'"

"It shall be my watchword," Bucknell answered earnestly. And Julia felt he would never forget the promise.

"My prayers will always follow you," she said, as she left him on the brow of the hill, and he had murmured a "God bless you."

\* \* \* \* \*

Two days later, Julia was sailing homeward on the *Etruria*. Her face showed traces of suffering, but it had never looked more gentle or uplifted.

And what of Bucknell? He had left Malvern the next afternoon, his determination to begin life anew never wavering for an instant.

If ever you chance to wander through the East End of London, you will hear his name still spoken by the poor and needy with such love and devotion, to prove beyond a doubt that he has nobly fulfilled his trust.

"God's peace be with him!"

[THE END.]

[Next week will be commenced a serial in ten chapters entitled "Emily Wardour's Opportunities," which has already attracted much attention in England, where it was published serially in "The Girls' Own Paper."]

## Family Fireside

### ST. JOHN THE BAPTIST.

"He must increase, but I must decrease." St. John iii. 30.

A Star!

The morning star  
O'er the desert faint and far,  
Beyond the waste of sand,  
Slowly rose the morning star,  
The herald of the sun.  
Then higher stood and grew more bright  
The one star in the sky;  
Brilliant and flashing in the night,  
It breathed a silent prayer.

A Star!

The Morning Star  
Rose o'er the hill, and stood on high  
For all the world to see;  
On Jordan's bank men gathered nigh  
To view its wondrous light.  
"Watch ye and pray, throughout the night,"  
It said. "Behold afar  
There rises now a greater light,  
The Sun of Righteousness."

The Sun

Of Righteousness  
Arose and filled the earth with light;  
He stood upon the hill  
And bound the conqu'ring powers of night,  
And all men came to Him.  
Whence went the morning star and when?  
It dimmer grew as rose the sun,  
Fulfilled the herald's part, and then  
It faded in the day.

ELIZABETH HOLPIN LEWIS.

### ST. PETER'S DAY.

By ROLAND RINGWALT.

ONCE a year we honor the memory of the great Apostle, who drew his sword when no one else was ready to fight for the Divine Captive, who spoke the glad message of Pentecost, and who opened the door of the Church to Gentile converts. The weaknesses, the inconsistencies of the man, are plain enough even to childish eyes, but one must put away childish things ere he can begin to understand such a character as that of Simon Peter. We must read and re-read the Gospels, we must compare the various passages in the Acts, we must mark, learn, and inwardly digest St. Peter's epistles, before we can see what manner of man he was.

Roughly speaking, we call mountains, boulders, oaks, and canons, products of nature; and statues, pictures, machines, and editions-de-luxe, products of art. We look at men much in the same way. Jackson and Lincoln are the most remarkable native growths of American soil; the younger Adams and Daniel Webster are our most striking instances of the "scholar in politics." In books, *The Pilgrim's Progress* is the masterpiece among the writings of untaught men; while Butler's *Analogy* is the noblest specimen of grave, learned, Anglican divinity. Under the old covenant the two most prominent characters, after the patriarch Abraham, are the shepherd boy who became a king, and the hero who left an Egyptian palace to join a band of slaves. In the New Testament much of the interest centers around the Galilean fisherman who preached the first Whitsunday sermon, and the earnest scholar who wrote the Epistle to the Romans. St. Peter's enemies made the most of the charge that he was unlearned and ignorant; while St. Paul was taunted on the ground that many writings were turning him to madness.

These comparisons may not be unprofitable. Chatham said that Clive was "a heaven-born general," and the phrase is too good to be forgotten. A number of men are born into the world, and of these some have an innate tendency to respond to art, science, literature, music, commerce, or war. God made them, and endowed them with rare capacities. Simon Peter had a spiritual genius, perhaps the rarest spiritual genius of any one born of woman. If he fell short of his own ideals, what man has not done so? If he was not always on the Mount of



the Transfiguration, his errors are common to all humanity, and his greatness is unique.

Curiosity was raised, and people wondered who this carpenter from Nazareth might be. He was a greater man than his family and his surroundings appeared to warrant. Every one had his guess, and the strange ran easily into the supernatural. Perhaps John the Baptist had risen from the dead; perhaps Elijah had returned; perhaps Jeremiah had left the unseen world. The vague saying that some one of the old prophets had risen again points to the widespread feeling that the speaker of wonderful words and doer of marvelous things was more than an ordinary man. But Simon Peter saw the promised King where others only hoped for a herald. "Thou art the Christ, the Son of the living God." We are not surprised that our Lord answered, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." The man's whole being throbbed in response to the Divine Presence that tabernacled in human flesh.

First to confess the mystery of the holy Incarnation, St. Peter was also first to see that Gentiles must be received as brethren. The vision of the great sheet, the mixed multitude of clean and unclean animals, the solemn words from heaven, had their effect. Revelations, visions, and messages are for those who can and will accept them. The man who had said, "Thou art the Christ, the Son of the living God," was inspired to utter the great kindred saying, "God hath shewed me that I should not call any man common or unclean." If the Almighty had taken to Himself human form, then no one was defiled except by sin. Race, ceremony, occupation, locality, condition, all such barriers were swept away, and St. Peter spake as one borne along by the Holy Ghost.

We know that class distinctions die hard, and that many a man cherishes a prejudice which his own cold reason condemns. Within the life-time of many, the Sepoys rebelled lest greased cartridges should force them to break their caste. At times horrible, at times ridiculous, but at all times present and visible, the dividing lines are a sore trouble to missionaries and teachers. Only a few spirits in all Christendom have risen to the level of St. Peter's teaching.

May we not say that, in the whole New Testament, apart from the words of our Lord, the grandest utterances are St. Peter's—"Thou art the Christ, the Son of the living God;" "God hath showed me that I should not call any man common or unclean"? The same man confessed the Incarnation and pointed out its result. He solved the problem, and gave the corollary.

#### FROM HONEY WAFER TO ANGEL CAKE.

By LORA S. LA MANCE.

THE Indians of America knew how to make sugar out of the sap of the maple, and taught the art to the first white settlers. But in the old world sugar-making was a late-acquired art. Before the days of sugar there was no cake whatever, save soft sticky sheets, small flat cakes, or thin wafers, sweetened with honey.

All the Oriental nations, and the Romans and Greeks as well, used honey universally as a sweetening agent. The highest praise the Jew could give his native land was to describe it as flowing with "milk and honey." The bee was an important factor in the world of that day. A few wise men of Greece and Rome indeed knew that there was "honey in a reed," but even the Oriental and African nations that raised sugar cane, knew nothing of sugar or cane syrup. When the cane was crushed, the sweet juice flowed out. They used this as we might thin honey or sweetened water, if these were the only possible saccharine agents we could get. No wonder that the people of old times were heavy eaters of flesh, and swillers of sack and wine. We would be stubborn, loutish, and unamiable ourselves if we had to content ourselves with their diet.

The Crusaders brought the sugar cane back with them. It soon became established in the Sicilies and South Europe. No one knew any way to use it, except when freshly crushed, which was endless trouble. Honey, more portable, more concentratedly sweet, and not subject ordinarily to fermentation, continued the favorite.

A Venetian of the fifteenth century patiently experimented with the boiled sap of the sugar-cane, and at last obtained a thick, heavy-bodied molasses and raw lump sugar. This so-called sugar was dark, dripping, lumpy stuff, that the poorest black would now hardly use for the humblest ginger-bread. But it sweetened better than honey, and the rest soon came.

When Queen Elizabeth came to the throne she had never heard of any sweetening beside honey. But about this time the Germans learned to refine raw sugar, and its use spread rapidly. Long before the English queen's death, in 1603, sugar had been used in the palace kitchen. Sugar was so expensive at first that only the rich used it, the poor indulging in sugar and sugar-made cakes only on feast and wedding days.

Even now, in many parts of the world, sugar is considered a luxury. Americans use the most sugar, forty to fifty pounds per person each year. English people are the next most liberal users. One American averages to use as much sugar as twenty-eight Russians. Americans eat the most cake, and English people the most pudding of any of the nations—both sweet confections.

The French are the greatest adepts at making fancy cakes and light sponge cakes. For while cake is a cosmopolite luxury, each nation has its own special liking for some special kind of sweetbread. The British housewife like rich fruit-cakes; the old New England type of housekeeper favors pound cake and election cakes, while the German matron makes delicious small cakes, baked in patty-pans and small molds. All may have their favorites. Cake has for a common basis sugar and fine wheat flour, but so many other ingredients are added or changed at will that thousands of kinds of cake are made and eaten.

The flat honey-cakes that for thousands of years were the only cakes known, were greatly relished by the ancients. Long before Christ the "honey-and-sesame" cakes of Athens were famous, though to us they would be no better than a piece of flat, sticky molasses cake.

Ginger-bread was the first improvement over the honey-cake. It was really a honey-cake itself at first, but some French genius compounded it with spices and gilded the surface by washing it in the beaten yellow of an egg. The old proverb, "taking the gilt off the ginger-bread," had its origin in that custom. Soon the new delicacy was selling in all the booths of Paris. One of the courtiers of Henry IV. brought the recipe to England some five hundred years ago, and it at once became the favorite cake at court. It was customary to cut it into fancy shapes, a custom that has not entirely died out even yet.

With sugar came the first real cake, in the modern sense of the word. The first examples were cookies, crullers, and doughnuts. A special favorite of King James II. was a plain, sweet dough baked in thick, round cookies. Gradually fruit and loaf cakes came in, and later the more delicate white cakes, the flower and consummation of which is angel-cake, light almost as sea-foam, and white as the driven snow.

Who would be without cake? It is a pleasure to make and a delight to eat. It is at every feast, every reception, every picnic, every wedding. It is the acme of culinary triumph. Do you remember the best cake you ever tasted? As Wentworth says:

"There may be cakes made richer, lighter, sweeter,

(Prepared by someone's scientific rule,

Clipped from a printed cook-book), and look neater,

Than those within my dinner-pail at school.

. . . The old still holds me for their golden glory,

Because—*my Mother made them!*"

#### HOUSEHOLD HINTS.

AN EASY method of cleaning medicine or other bottles is by putting ashes in each and immersing in cold water, heating the water gradually until it boils. Allow them to boil for one hour and remain in the water until cold. Wash in soap suds and rinse in clear water.

TO PRESERVE the color of dried flowers. Slow immersion of fresh cut flowers in a boiling solution of one part of salicylic acid in 600 parts of alcohol, and then soaking off superfluous moisture, previous to pressing in the usual way between blotting paper, will more nearly preserve the natural color than any other method.

TO MAKE A LIP SALVE.—Place a lump of white sugar in a teaspoonful of rose water. Let these ingredients stand in a small jar on the stove to simmer slowly. Add two tablespoonfuls of olive oil and a piece of spermaceti the size of a walnut, add a drop or two of cochineal to turn all pink. When the whole is melted to an ointment, turn it into a small porcelain box kept for the purpose.

HONEY when diluted and used as a wash (though an unpleasant and sticky one) has always cured erysipelas. It is also good for bruises and will draw out inflammation. It is also one of the finest diets we can use for constipation, and for indigestion or dyspepsia there is nothing better. Discard all other cheap sweets and use honey in place of sugar and molasses. For a cold or cough its value is too well known, and if used with good judgment it is the most wholesome and cheapest sweet we can use, and also beneficial to good health.



Church Calendar.



June 29—Saturday. St. Peter, Apostle. (Red.)  
(Green at Evensong.)  
30—Fourth Sunday after Trinity. (Green.)  
July 5—Friday. Fast.  
7—Fifth Sunday after Trinity. (Green.)  
12—Friday. Fast.  
14—Sixth Sunday after Trinity. (Green.)  
19—Friday. Fast.  
21—Seventh Sunday after Trinity. (Green.)  
24—Wednesday. (Red at Evensong.)  
25—Thursday. St. James, Apostle. (Red.)  
26—Friday. Fast. (Green.)  
28—Eighth Sunday after Trinity. (Green.)

CALENDAR OF COMING EVENTS.

July 24-28—Brotherhood of St. Andrew, Detroit.  
Oct. 2—General Convention, San Francisco.

Personal Mention.

THE Rev. B. MCKENZIE ANDERSON, rector of St. Paul's Church, Pendleton, has accepted a call to Grace Church, Anderson, S. C., and will enter upon his charge Aug. 1st.

THE Rev. R. W. BARNWELL has resigned the rectorship of St. John's Church, Florence, S. C., on account of ill-health. He is deeply loved by his people who have accepted his resignation with much regret.

THE address of the Rev. Dr. J. B. BLANCHARD during July and August will be Montclair, N. J.

THE Rev. F. B. CHETWOOD's address is changed from No. 160 Bleecker Street, New York, to No. 307 Hamilton Avenue, Trenton, N. J.

BISHOP DOANE's address after July 5th will be North East Harbor, Maine.

THE Rev. T. P. EGE succeeds the late Rev. Benj. J. Douglass in the rectorship of St. Paul's Memorial Church, Upper Providence, Montgomery Co., Pa.

THE address of the Rev. HENRY S. GETZ is changed to 3003 Pacific Ave., Atlantic City, N. J.

THE address of the Rev. R. G. HAMILTON is changed from Palmyra, N. J., to Princess Anne, Md.

THE Rev. R. MARSHALL HARRISON, D.D., assistant at St. Ann's Church, Brooklyn, L. I., has been called to Holy Trinity Memorial Chapel, Philadelphia.

BISHOP HUNTINGTON's address for the summer will be Hadley, Mass.

THE Rev. ALBERT R. LLOYD, from Orange, Texas, entered upon the rectorship of Trinity Church, Arkansas City, Kansas.

UNTIL August 20th, the address of the Rev. ERNEST M. STIRES, Chicago, will be Delavan, Wisconsin.

THE Rev. COLIN C. TATE is rector of the Church of the Good Shepherd, Blue Earth, Minn.

THE Rev. W. W. TAYLOR has accepted a call to the rectorship of St. Peter's Church, Hazleton, Pa.

THE Rev. WM. J. D. THOMAS, who for three years has been rector of Trinity Church, Collington, Prince George County, Md., has accepted a call to the charge of Epiphany Chapel, Washington, D. C. He will enter upon the work in September.

THE Rev. T. TRACY WALSH, rector of St. Jude's and the Atonement, Walterboro, has accepted a call to the Church of the Redeemer, Orangeburg, S. C.

THE address of the Rev. PELHAM WILLIAMS, D.D., for July, will be Greenbush, Mass.

DEGREES CONFERRED.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Ven. T. H. M. VILLIERS APRILEY, Archdeacon of Duluth; and the Rev. RALPH WOOD KENYON, Professor of Christian Ethics and Apologetics in the Amity Theological School, New York.

ST. STEPHEN'S COLLEGE, Annandale, N. Y.—M.A. upon the Rev. HORATIO WATTS MAGUIRE, and the Rev. GEORGE ALEXANDER KELLAR. LL.D. upon the Rev. GUSTAV FLODEN, Chaplain to the King of Sweden.

ORDINATIONS.

DEACONS.

NORTH DAKOTA.—On Sunday, June 16th, as elsewhere stated, at the Cathedral in Fargo, Messrs. J. HUMM DOBBYN and A. MCG. BEEDE, by the Bishop of the Missionary District.

DEACONS AND PRIESTS.

CENTRAL PENNSYLVANIA and PENNSYLVANIA.—On Monday, June 17th, in All Souls' Church for the Deaf, Philadelphia (Rev. J. M. Koehler, rector), FRANKLIN CHARLES SMILEAU, B.A., a recent graduate of the Philadelphia Divinity School, was ordered deacon by the Rt. Rev. Dr. Talbot, Bishop of Central Pennsylvania, in which Diocese Mr. Smileau will take up work. In the same church and on the same date, the Rev. OLIVER J. WHILLDIN, B.A., also a graduate of the school, who has been serving his diaconate at Grace Church, Baltimore, in charge of missions there and in Washington, was advanced to the priesthood by Bishop Whitaker. Both these candidates are deaf-mutes. The sermon was preached by the Rev. S. C. Hill, secretary of the Commission on Church Work among the Deaf. The Rev. Dr. Thomas Gallaudet, of New York City, interpreted the service and sermon in the "sign language." There were also present and assisting, the Rev. Dr. John Chamberlain, of New York, and the Rev. Job Turner, of Staunton, Va.

NEBRASKA.—At Trinity Cathedral, Omaha, on the Second Sunday after Trinity, by the Bishop of the Diocese, JAMES WISE to the Diaconate and the Rev. Messrs. ADDISON EDWARD KNICKERBOCKER and WILLIAM OMER BUTLER, to the Priesthood. The bidding prayers were read by the Very Rev. Dean Fair and the sermon preached by the Rev. Charles H. Young. Messrs. Wise and Knickerbocker were presented by the Rev. F. S. White, of St. Andrew's mission, from which both the candidates came; and Mr. Butler by Canon Weed. Bishop Williams also assisted in the service. The candidates for the Priesthood were vested in their albs and girdles, and, after the imposition of hands, in the stole and chasuble. According to the usage of the Diocese, following primitive custom, the chalice and paten were placed in the hands of the priests ordained. The Rev. James Wise will be placed in charge of St. Martin's, South Omaha, until a priest can be found to fill the vacancy made by the resignation of the Rev. Irving P. Johnson, who has accepted Gettysburg, Minneapolis. The Rev. A. E. Knickerbocker has accepted a call to St. Mary's, Nebraska City, to which he goes immediately, and the Rev. W. O. Butler will continue his work at Monroe, Fullerton, and Genoa.

PRIESTS.

MICHIGAN CITY.—At the Cathedral, on the Third Sunday after Trinity, the Rev. A. A. LEWING was advanced to the Priesthood by the Bishop of the Diocese. The candidate was presented by the Rev. J. H. McKenzie of Howe School, Lima, Ind., and the sermon preached by the Rev. J. G. H. Barry of the Western Theological Seminary.

TENNESSEE.—On Sunday, June 9th, in Otey Memorial Church, Sewanee, the Rev. WILLIAM STERLING CLAIBORNE was advanced to the Priesthood by the Bishop of Tennessee. The Bishop preached the sermon. The Rev. R. II. Starr, D.D., of the University of the South, presented the candidate. The Rev. W. II. DuBose, also of the University of the South said the litany and united in laying on of hands. Mr. Claiborne becomes rector of Sewanee and missions adjacent.

WESTERN NEW YORK.—On June 2d, 1901, at the Church of the Good Shepherd, Buffalo, the Rev. D. C. MONROE, M.A., was advanced to the Priesthood by the Bishop of the Diocese, assisted by the Rev. Messrs. T. B. Berry and Chas. A. Bragdon. The sermon was preached by the Rev. T. B. Berry, the presenter being the Archdeacon of Buffalo.

MARRIAGES.

BROWN CANDEE.—Married at the Church of the Redeemer, Cairo, Ill., on Thursday morning, June 20th, at ten o'clock, by the Ven. F. A. DeRosset, rector, Miss KATE DIEUAIDE CANDEE, daughter of the late Henry H. Candee of Cairo, and Mr. JOHN THURFT BROWN. No cards.

DIED.

DUBOC.—Entered into rest, in Chicago, Ill., on June 11th, 1901, the Rev. HENRY A. DUBOC, priest-in-charge of St. John's Chapel. Aged fifty-seven years.

WISE.—Entered into Life Eternal on May 3d, 1901, at the Church Home, Baltimore, M. JOSEPHINE WISE; a faithful and consistent Christian. Services were held at St. Luke's Church, of which she was a most active member, Monday, May 6th, by the Rev. Charles Coit, rector, assisted by the Rev. Dr. George A. Leakin.

"Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth."

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PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

DOUBLE room, with breakfast, \$1.50 each per day. Reference, Rev. Thomas Berry. Address, H. C. CARTER, 10 Crescent Ave., Buffalo.

ROOMS with or without breakfast. Rev. C. M. Pullen, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

THE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. Dr. CAMERON's bureau of information re-



garding rooms and board. Her address is 305 West Utica street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city and only the nicest kind of people are desired as roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme.

HARRY RANSOM,  
Rector of St. Andrew's Church,  
Buffalo, N. Y.

### MISCELLANEOUS.

#### THE CATSKILLS.

**C**HURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Dei Church, Palenville, N. Y.  
WILLIAM WHITE HANCE, Rector.

#### APPEALS.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are

required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer. All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, 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.

### BOOKS RECEIVED.

#### CHARLES SCRIBNER'S SONS.

*The World's Epoch-Makers—Savonarola.* By the Rev. George McHardy, D.D. Price \$1.25.

MESSRS RIVINGTONS, 34 King St., Covent Garden, London, W. C.

*Christian Truths.* Dedicated to those who are assisting in teaching and to all Learners. By a Teacher. With Preface by Canon Knox-Little.

#### THOMAS WHITTAKER.

*A Century's Progress in Religious Life and Thought.* By W. F. Adeney, M.A., Professor of New Testament History, etc., at New College, London. Price, \$1.20 net.

*The Faith of Centuries.* Addresses and Essays on subjects connected with the Christian Religion. Second Edition. Price, \$1.00.

*Types of Christian Life.* By E. Griffith-Jones, B.A., Author of *The Ascent Through Christ*. Price, 50 cts. net.

### THE YOUNG CHURCHMAN CO.

*Talks on the Lord's Prayer.* By Albert Martin, Rector of Trinity Church, Yazoo City, Miss. Price, 75 cts. net.

### E. P. DUTTON & CO.

*Seven Maids.* By L. T. Meade. With Ten Illustrations by Percy Tarrant.

*The Windfairies and Other Tales.* By Mary DeMorgan, Author of *On a Pincushion*, *The Necklace of Princess Fiorimondc*. With Illustrations by Olive Cockerell. Price, \$1.50.

### LONGMANS, GREEN & CO.

*Selected Works of Huldreich Zwingli* (1484-1531), The Reformer of German Switzerland. Translated for the first time from the originals. Edited with General and Special Introductions and Occasional Notes by Samuel Macauley Jackson, Professor of Church History in New York University; Editor of *The Heroes of the Reformation*, and Author in that series of the Life of Huldreich Zwingli.

### PAMPHLETS.

*Dr. McConnell and the Church.* A Reply. By John McDowell Leavitt. Reprinted from *The Brooklyn Daily Eagle*.

*Shirking Duty.* A Plea for the Unchurched. By Frank J. Mallett, B.D., Rector of St. Paul's Church, Beloit, Wis.; Author of *Wit and Humor of the Puritan*. Logansport, Ind.: The Parish Leaflet Co. Price, 12 cts.

*Marriage with Relatives.* Prohibited Degrees of Kindred and Affinity. A charge to the clergy and laity of the Diocese of Vermont. By the Rt. Rev. A. C. A. Hall, D.D. New York: Longmans, Green & Co.

## The Church at Work

### WEST VIRGINIA.

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

#### Church Consecrated at Charleston.

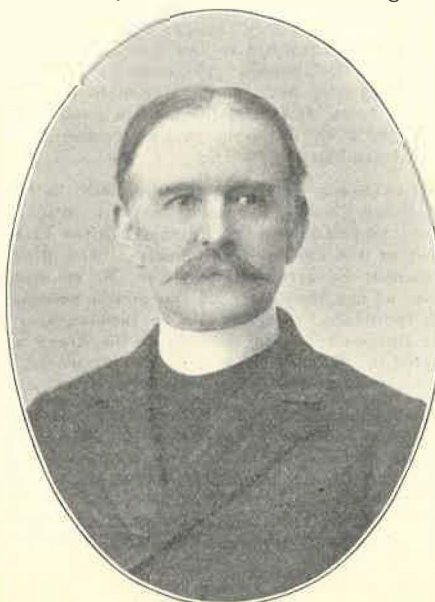
THE CONSECRATION of St. John's Church, Charleston, on the First Sunday after Trinity, by the Bishop of the Diocese, was an event which had been looked forward to with interest throughout the whole Diocese. The city itself nestles like a dream in the beautiful Kanawha valley, and the site for the



ST. JOHN'S CHURCH, CHARLESTON. W. VA.

beautiful stone church, its walls covered with ivy, is a choice one. The edifice itself is a perfect maltese cross in shape, appealing to the architect as well as furnishing a picture for the artist.

Fourteen years ago, when the present rector, the Rev. R. D. Roller, D.D., took charge of the work, the foundation was being laid



REV. R. D. ROLLER, D.D.

for the present edifice. The church was long since completed and the debt has now been paid, and the Bishop, in the presence of most of the diocesan clergy, who had remained over from the Council for the event, placed the seal of consecration upon the work on the day mentioned. The preacher was the Rev. David W. Howard of Wheeling. In addition to the handsome church shown in the illustration, there is a rectory close by, the total

valuation of the whole property being \$50,000, all free from debt. Plans are in hand also for a parish house to be erected in the near future at a cost of \$15,000. Dr. Roller is not neglecting the rest of the city in building up the parish church, and two strong missions are the result of his strenuous efforts. St. Matthew's mission, with its beautiful stone church, ministers to the mountaineers, and there is a hospital belonging to the parish in the midst of the mining district which is known as the Sheltering Arms.

### ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.  
Day Nursery at Selma.

AMONG the first fruits of the All Angels' Day Nursery at Selma are the baptism of five children which took place recently when the Rev. Thos. J. Crosby, rector of St. Paul's Church, visited the institution for the purpose. A school-room is much needed, as the tent which had been provided for the purpose, proves altogether too hot to be comfortably used during the summer months. There have been two day nurseries opened in the city under the management of a sister of the Community of All Angels', one being for white and the other for colored children. The work is directly due to the short diocesan item published in THE LIVING CHURCH from the pen of the wife of the Bishop of Alabama stating the need for such an organization.

### CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.  
New Church for Berkeley.

A LARGE and elaborately planned church is to be built for St. Mark's parish, Berkeley, as a memorial to Bishop Kip, and though the time is short, it is hoped that the main portion of the building may be erected before the meeting of General Convention. The



church will be built after the style of the Spanish Renaissance following somewhat the models of the Cathedrals of Spain. The building will be cruciform with a length of 135 feet, and a width of 70 feet at the transepts; the height of the nave 44 feet, with a tower 76 feet. A semi-circular ambulatory at the east end of the building will connect the vestry and the robing-room. The baptistery is placed at the west end, with its font on a raised platform, opposite the sanctuary and altar. It is to be lighted by five small windows under the great west window, and both it and the ambulatory form striking features of the architectural plan. A cloister will extend the length of the nave on the north side. The principal entrance is to be under the main tower at the northwest corner. The lighting of the church is to be from above. The nave is to be lighted by clerestory windows, with the lower sashes fixed. Light enters the sanctuary and chancel by hidden windows in the ceiling. In ornamentation the church exterior will be very plain. A window in the Moorish style at the west end, lesser windows at the ends of the transept, open belfrys and a roof of metal tiles after the Spanish fashion are the main features. In color the exterior cement will be a faint primrose with red roofs. The building is to cost about \$15,000, and will have a seating capacity of 800.

#### CHICAGO.

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

#### Western Theological Seminary—Church Home—Work at St. Peter's—Round Table—Notes.

AT A MEETING of the Trustees of the Western Theological Seminary, held in the rooms of the Church Club on the afternoon of the 18th, the Bishop of Chicago in the chair, the income of the Seminary was shown to have decreased owing to diminished rentals from the real estate constituting the chief endowment of the Seminary. It was resolved to reduce expenses by cutting off the refectory. The annual selection of the lecturing staff was arranged as follows: the Rt. Rev. W. E. McLaren, D.D., the Rt. Rev. C. P. Anderson, D.D. (Pastoral Theology); the Ven. Archdeacon F. W. Taylor, D.D. (Canon Law), the Rev. Wm. J. Gold, D.D. (N. T. Exegesis and Liturgics), Rev. F. J. Hall, D.D. (Theology and Hebrew), the Rev. A. W. Little, L.H.D. (Church History), the Rev. John A. Carr (Apologetics).

A CONSIDERABLE number of the clergy and many more of the laity attended, on the 19th a reception at the Church Home for Aged Persons, on Ellis Avenue. The present inmates of this well-kept, but poorly supported Home number 18 members (three of them old men), and three boarders. Three others died in May.

JUDGED by the frequency and success of the recent entertainments in aid of choir camping funds, these annual outings, which begin next week, will be more numerous than ever, and more largely participated in during July and August.

THE JUNE number of St. Peter's *Parish Index* takes the form of a closely printed annual of 36 pages. The statistical, financial, and historical review of this most thriving parish make encouraging reading for Churchmen generally; and a copy of the booklet ought to be mailed to the clergyman in the South of England who, about this time last year, met the visit of a worthy Chicagoan (who called as a Churchman), with the observation, "I did not know that there were any Christians in Chicago." The receipts of St. Peter's treasurer last year, \$22,000, include a present of \$5,000 from Mrs. Porter as the nucleus of an endowment fund. It is somewhat remarkable that this 15-year-old parish has the largest Sunday School in the Diocese, with 11 officers, 64 teachers, and 710

enrolled pupils, an average attendance of 80 per cent., and a Lenten offering of \$251.

THE INSURANCE adjusters completed on the 22nd their examination of the damage by the fire at St. Bartholomew's, Englewood, on the evening of Wednesday, the 12th; and an award agreeable to all parties having been made, the wardens and vestry have contracted for the necessary repairs; which, although of an extensive nature, will be completed by August 18th, when Dr. Fawcett expects to officiate for the first time.

THE REV. B. F. MATRAU arrived from Florida on the 22nd, and will spend his vacation in the neighborhood of Chicago.

THE FORMAL invitations to the opening of the new Church of the Good Shepherd, Lawn-dale, for the Fourth Sunday after Trinity have been issued by the priest-in-charge, the Rev. Albert B. Whitcombe. At the 10:30 a. m. service the Bishop Coadjutor will administer the rite of Confirmation and preach the opening sermon.

AT THE LAST of the meetings of the "Round Table," prior to the summer adjournment, some 15 of the clergy attended, the Rev. Dr. Brown presiding. After the introduction of the topic for the day by the Rev. Luther Pardee, a very instructive discussion on "The Use and Abuse of Clerical Vacations" was participated in by nearly every one present. There was consensus of opinion that while the city clergy, as a class, fairly earned a change, it was not advisable that the churches should be closed or the vacation be too prolonged. Hence the advisability of exchange in summer between city and rural clergymen. These fortnightly meetings have been deemed so profitable that it was unanimously decided to resume them in September, the next subject to be "The Name of the Church."

DR. AND MRS. RUSHTON left on Monday afternoon for New York, whence they sailed on Wednesday by the White Star Steamer *Teutonic* for Liverpool, intending to spend two months' vacation in their native England, which they have not revisited for a quarter of a century.

IT IS SOMEWHAT remarkable that a single Chicago congregation, that of Ascension, has five students at Nashotah, who will be candidates for the ministry, being more than the number of postulants which the whole Diocese of Massachusetts has at the present time.

#### CONNECTICUT.

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

#### Commencement at Cheshire—East Haven—Archdeaconry at Derby—A Correction.

THE EPISCOPAL ACADEMY, situated at Cheshire, on Thursday, June 13th, celebrated its 107th anniversary and held its commencement. On Wednesday evening a reception was held by Professor E. D. Lounsbury. This was followed by the promenade of the graduates which lasted until 1.

On Commencement day, morning prayer was said in the Chapel of the School, by the Rev. W. A. Beardsley, of New Haven. The commencement was held in the Town Hall. The services were opened with prayer by the Rev. Dr. E. S. Lines, of New Haven, and there were five graduates.

At 11:45 the military drill was given under command of Major Maxwell, Commandant of the cadets. It was a fine exhibition, that reflected great credit upon the Commandant and the boys. The Alumni Dinner was held at 1 o'clock in the Academy dining hall.

The Academy is in excellent condition, both financially and scholastically, and it is doing a splendid educational work for the Church in this old Diocese.

CHRIST CHURCH, East Haven, after having been closed for over two years, was reopened in August, 1899, in charge of a lay-

reader. After some time, the Church Army took up the work, sending there Mr. John H. Jackson, to take charge as a "lay evangelist." The church soon began to show signs of improvement. Mr. Jackson severed his connection with the Army, became a candidate for Deacon's Orders, and was recently—as already reported—ordained to the Diaconate. All running expenses have been met by the ladies, who have also spent on the church, for repairs and improvements, including a furnace, \$1,386. The work is in a fairly prosperous condition and the prospects for the future seem bright.

THE ARCHDEACONRY of New Haven was in session at St. James' Church, Derby, on Tuesday, June 18th, opening with a celebration of the Holy Communion. The former officers were re-elected and the mission work was pronounced to be encouraging at all points. Archdeacon Buck mentioned that missionary meetings had been conducted by him, with the assistance of other clergy, at Oxford and Seymour, and that he had also visited Madison, where the people were anxious for the services of the Church. The diocesan missionary board appropriates \$1,750 for the work of the archdeaconry and assesses against the same \$3,689. The latter amount was apportioned among the parishes at this meeting. A discussion somewhat prolonged and very interesting took place over the question of different modes of raising missionary funds.

BY AN OVERSIGHT, the name of the Rev. J. P. Faucon, assistant minister of Christ Church, Hartford, was omitted from the list of colonial clergy in procession at the Bridgeport S. P. G. celebration. By a printer's oversight a line was also omitted: "Branford, Trinity Church, 1784, Rev. H. W. Winkley."

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLS, Jr., D.D., Bp. Coadj.

THE REV. DR. DAFTER is expected to resume pastoral work at Appleton next Sunday, having returned much improved in health after a trip of two months' length in the East. Mrs. Dafter, who accompanied him, sustained a fall last week in Jersey City, in which she dislocated her right thumb and sprained her hand. It is not anticipated that the results will be serious.

#### KANSAS.

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

#### Church Consecrated at Syracuse.

ALL SAINTS' is the name of an exceedingly pretty church of stone built by the faithful work of the Rev. Dr. Krum at Syracuse, Kansas. This missionary has a circuit of 150 miles of railroad and the same of wagon road, showing again the extent of this great missionary Diocese. Bishop Millspaugh travelled 400 miles from the see city, Topeka, for the consecration. It was not convenient for any clergy save the Bishop and missionary to be present, but the people were there from town and the country, overflowing the church. The Bishop preached the sermon and took pains to compliment the people of the community who had so universally contributed to the construction. It cost \$1,105 and all but a very small amount from the Bishop contributed on the ground. This is the second stone church built without debt within three years by this missionary, and in what is known as the "short grass country."

#### LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.

THE BISHOP of the Diocese visited St. James' Church, Smith town, on Sunday, June 16th, and confirmed a class of 24 presented by the rector, the Venerable Archdeacon Holden, from the parish church and its mission at Stony Brook. The Rev. John Manning, minister in charge at Brentwood, Cen-



tral Islip, and Ronkonkoma, presented 15 candidates, and the Rev. N. O. Halsted, Superintendent of Saint Johnland, also presented 15. The church was filled to its utmost capacity, and the service was one of the most impressive ever held in the rural districts of this Diocese. The blessed privilege of becoming communicants of the Holy Catholic Church (not of a parish but of the Holy Church throughout all the world), is not always clearly understood, but the fact that "now are they many members, yet but one Body" was emphasized in this confirmation of the representatives of six congregations as one class. Bishop Littlejohn's address on the significance of the Baptismal and Confirmation vows was most helpful to all.

### MARYLAND.

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

#### The Bishop's Vacation—Commencement at Warfield—Death of John T. Mason.

BISHOP and Mrs. Paret sailed Saturday, June 15th, from New York, on the steamship *Manitou*, of the Atlantic Transport Line, and will go immediately to London. They have not yet determined upon their itinerary, but will be absent until the middle of September. The Bishop has requested that during his absence the Standing Committee of the Diocese, of which the Rev. J. Houston Eccleston, rector of Emmanuel Church, Baltimore, is chairman, act as the ecclesiastical authority. He has also requested a suspension of all correspondence except that of a very important character.

THE ANNUAL commencement of Warfield School, the diocesan school for boys at Sykesville, was held Tuesday, June 11th. Bishop Paret was present and the Rev. H. A. Griffith, of Washington, made an address. The headmaster, C. W. Stryker, A.B., awarded the prizes.

MR. JOHN THOMSON MASON of R., a well-known lawyer, died at his home in Baltimore, on Friday morning, June 21st, at 11 o'clock. His death had been expected for several weeks. About two years ago he became subject to heart trouble, and for two weeks he had been confined to his bed with a violent attack of the disease, which culminated in his death. Mr. Mason was born in Detroit, Mich., on March 9, 1844. His father was Capt. Isaac S. Rowland, a gallant officer in the United States Volunteer Army during the war with Mexico. Mr. Mason received his present name at the request of his grandfather John Thomson Mason, his paternity being indicated by the capital letter R following the name. He was educated in private schools and at the Episcopal High School of Fairfax County, Virginia. Being 17 years of age at the outbreak of the Civil War, too young to enlist, he served with his cousin as marker for the Seventeenth Virginia Regiment, until proper age for the navy. He served on the Confederate Cruiser *Shenandoah*, until the close of the war, then went to South America, where he followed the occupation of farmer for two years. He made his home in Baltimore in 1867, and subsequently attended the University of Virginia, from which he graduated in 1871, and was admitted to the bar. He was prominent in Church circles, one of the founders and for many years a vestryman of Ascension Church; a delegate many years successively to the Diocesan Convention, and this year chosen as an alternate to the General Convention. Besides his widow, he is survived by four children—two sons and two daughters.

### MASSACHUSETTS.

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

#### Commencement at Cambridge—Church Consecrated at Ware.

THE COMMENCEMENT of the Episcopal Theological School, Cambridge, took place

June 19th. Morning prayer was said by the Rev. Professors Kellner and Drown. At 10:30, Bishop Lawrence, assisted by Dean Hodges, officiated. Bishop McVickar preached from St. John xx. 21-22. Mr. Robert Treat Paine, President of the Board of Trustees, presented diplomas to the twenty graduates. The Holy Communion followed. The Alumni and friends of the school repaired afterwards to the refectory, where luncheon was served, and a social time enjoyed. The Alumni Association held their annual meeting the preceding afternoon. The service was conducted by the Rev. Herman Page of Chicago, assisted by the Rev. Messrs. Sullivan and Hodgkiss. The sermon was preached by the Rev. Joseph Hutcheson of New York. At the annual banquet in the evening, many of the alumni made addresses. The school has never had a more prosperous year than the past one. One of the most helpful signs in its good condition, is the increasing interest of the alumni in its welfare, and the present graduating class is the largest in its history.

A MOST earnest work has been carried on by the Rev. Arthur Chase at Ware. The church was recently consecrated by Bishop Lawrence, who preached from the text, "And a temple of God was opened in heaven" (Rev. xi. 19). The instrument of donation was read by Mr. William F. Wilson. The clergy present were the Rev. Messrs. Rufus Chase, F. A. Wright, Morrill, and Hall. Trinity Church dates from 1872, when it was organized by the Rev. B. T. Hall. The first services were held in a private house, and afterwards the Congregational chapel was hired. In 1872 the Rev. B. W. Atwell officiated and then the Rev. J. L. Egbert took charge. For some time the services were discontinued, and in 1887 the Rev. J. C. Brooks of Springfield showed an interest in the work and the Rev. Charles W. Duffield was appointed to look after the parish. Under his rectorship, the church was built. In 1893 the Rev. E. J. V. Huiginn became rector, and he was succeeded in 1895 by the present incumbent. The church has grown under his care, and its number of communicants has doubled in three years. The carved oak choir stalls recently placed in the church, are the gift of Mrs. W. S. Hyde in memory of her husband, William S. Hyde.

### MICHIGAN.

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

THE REV. WM. GARDAM delivered the baccalaureate sermon at the Michigan State Normal College on Sunday evening, June 23d.

### MILWAUKEE.

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

#### Diocesan Endowment Fund—Racine—Kemper Hall—North Lake.

THE INSURANCE endowment fund for the Diocese now amounts to \$21,000 and it is hoped that it may be made up to \$25,000 before the time of the meeting of the Council in September. The fund is raised through the labors of the Michigan Mutual Life Insurance Co., and the work of an excellent committee of the Council.

THE BISHOP confirmed Mr. A. Pomfret and his wife at the Cathedral on June 18th. Mr. Pomfret has been a Methodist minister at North Prairie, Wis., and will apply for Holy Orders.

THE SUM of \$5,000, which was asked for at the recent trustee meeting at Racine College, has all been raised by the Alumni and others and an attempt is now being made, with every promise of success, to increase the fund to \$10,000 in order that still further improvements may be made. This will place the buildings and grounds of historic Racine in a thoroughly modern and up-to-date fashion. The amount raised has come very largely from the city of Racine, showing the popularity of the College locally.

AT KEMPER HALL, Kenosha, Mr. Z. G. Simmons has increased his gift of \$5,000 to \$9,000. This will enable the building to be erected to be of the value of \$15,000 instead of \$10,000 as originally expected. The work will be commenced this summer. The building will consist of gymnasium below with commencement and lecture hall, and two stories of dormitories above.

THE REV. WM. H. VAN ALLEN, of Grace Church, Elmira, N. Y., conducted the Annual Retreat for the Sisters of St. Mary, and their associates, at Kemper Hall, June 18th to 22nd. Over 80 retreatants were in attendance, from Chicago, Milwaukee, and that neighborhood.

Mr. Van Allen preached at All Saints' Cathedral, Milwaukee, on Sunday morning, June 23d.

THE RE-OPENING of St. Peter's Church, North Lake, which has been rebuilt almost as a new edifice, will occur at 3 o'clock on the afternoon of Saturday, St. Peter's Day (June 29), when the new parts of the church and also the churchyard will be consecrated by the Bishop.

### MISSOURI.

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

#### New Buildings for St. Luke's Hospital.

ST. LUKE'S HOSPITAL, St. Louis, is not only crowded with patients, but others are almost daily turned away for want of room. Besides, it is exposed to all the noise, heat, and dust of one of the busiest thoroughfares, while there is no space for out-door exercise nor for the much-needed additional buildings it is, therefore, grateful to report that a new location has been bought and paid for on Delmar Avenue near Belt, one of the most desirable sites in the city, affording ample room for all purposes, fronting as it does, 470 feet on Delmar and running through to VonVersen, a depth of 350 feet. Plans have been had from four architects and are under consideration, such as will supply its needs permanently and afford all modern facilities, and, although more money has yet to be raised, yet enough has already been subscribed, besides what its present site and buildings will ultimately yield, to ensure the erection of a noble pile of ample size and affording every convenience for its future beneficent work.

### MONTANA.

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

#### Convocation at Great Falls.

THE 21st ANNUAL Convocation opened its session on Sunday, June 16th, with services at the Church of the Incarnation, Great Falls, the sermon at the high celebration being delivered by the Rev. H. E. Robbins of Fort Benton, while the Bishop delivered his annual address in the evening. Bishop Brewer referred to his constant hope, that he had kept in mind since he first came to Montana, that the Missionary District might be organized into a Diocese, and stated that he had studied the question thoroughly during the present year and only with reluctance had come to the conclusion that it would be unwise to take such a step at the present time. He thought that not only would the assessments bear hardly upon the congregations, but that a Diocese of Montana would also lose the interest, sympathy, and help of the East, which are needed to do properly the work of the Church in the state. He hoped that three years later it might be practicable for the application to be made for admission as a Diocese.

The Bishop spoke of the success of the plan adopted in Montana for securing pledges for general and for diocesan Missions, stating that the receipts for general missions this year have been \$1,800 and for diocesan missions over \$2,000. He declared that the whole Church ought to raise much more money for



missions than it does, and thought that there would be no trouble in doing so if the whole Church adopted the system of giving that has been adopted in Montana.

The business sessions of the Convocation were held on Monday and Tuesday. The Rev. S. D. Hooker of Dillon, and Mr. W. F. Webster of Great Falls were elected delegates to General Convention, with the Rev. H. E. Robbins of Fort Benton and Mr. E. C. Day of Helena as alternates. The Secretary and Treasurer were re-elected and the Bishop appointed as members of the Standing Committee the Rev. Messrs. W. W. Love and S. D. Hooker, and Messrs. Richard A. Harlow and Geo. C. Wicks, both of Helena. In addition to the local business transacted, which latter dealt principally with the diocesan paper and the various funds of the missionary district, a paper was read by the Rev. W. W. Love on the subject of Systematic Giving, and the subject was afterward thrown open to discussion. There were also missionary addresses delivered on Monday evening.

The Woman's Auxiliary was in session on Tuesday. The President, Mrs. L. R. Brewer of Helena, presiding after the opening celebration of the Holy Communion. The reports showed activity in connection with the work of the women in Montana, two boxes having been sent to Alaska, and others to colored missions. Mrs. Brewer's annual address reviewed the work of the year and mentioned appreciatively the work of the Daughters of the King and the Junior Auxiliary, both of which are at work in the Missionary District.

#### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, Bp. Coadj.

#### Brownell Commencement—Anniversary at St. Philip's.

BROWNELL HALL commencement was held in the assembly room, Friday morning, June 14th, at 10 o'clock. Bishops Worthington and Williams, the Very Rev. Dean Fair, and representatives of the city clergy and board of trustees occupied seats upon the platform. Bishop Williams made an address to the school on "The Mission of Woman." Bishop Worthington made the address to the graduating class and presented the diplomas. He spoke in appreciative terms of Mrs. Upton, the retiring principal's work, and bespoke a cordial welcome upon the part of the alumni for Miss Macrae, the new principal. Mrs. Upton read an address defining the educational ideals upon which she had sought to conduct the school. The addresses were interspersed with music. There were six graduates. The exercises closed with the benediction by Bishop Worthington. Under Miss Macrae, who ranks high as an educator, this school for girls will be strengthened by the employment of teachers who have had university training. It is proposed to make Brownell Hall accredited with Eastern colleges. The future of the school promises well.

SPECIAL services were held on the second Sunday after Trinity in the Church of St. Philip the Deacon, Omaha, commemorative of the tenth anniversary of the pastorate of the priest in charge, the Rev. John Albert Williams, who was ordered deacon on St. Barnabas' Day, 1891, and on the Second Sunday after Trinity of the same year was placed in charge of this mission. The services consisted of an early celebration of the Holy Communion, at which a large number received, a choral celebration with an historical address by the priest-in-charge at 11 o'clock, and choral evensong with addresses by Bishops Worthington and Williams at 4:30. Bishop Williams spoke of his satisfaction with the work being done at this mission and mentioned three things that he expected from St. Philip's in the future: (1) the same unflinching fidelity to the Catholic faith in the future as in the past, being assured of the fact that the congregation had never heard a false note from either the present priest or his

predecessor, the devoted priest of St. Barnabas' parish; (2) the hope that the present priest would remain ten years more and that the congregation would do all in their power to keep him ten years more; (3) that a much-needed rectory be provided. Bishop Worthington's address dwelt upon the early history of the mission, telling how that the very first Sunday he entered upon the work of his episcopate in Nebraska, he visited the unattractive and unadorned little chapel in which the mere handful of colored Churchmen in Omaha worshipped, and how from that very hour he had followed and marked with the deepest solicitude and tenderest interest the growth of the work. He told how his heart was gladdened when he was able to place over this work one whose religious training had been received under himself in Detroit, whose education he had superintended, and whom he had admitted into the Sacred Ministry. He could not but contrast the then and now and express his gratification and gratitude to Almighty God for the work that had been accomplished. He urged the congregation to remember the missionary idea of the Church and to make the Church of St. Philip the Deacon a great missionary centre to reach all the lowly and outcast people of the community as well as the more highly cultured and refined. He emphasized the fact that a rectory was needed.

When the present priest assumed charge there were thirty communicants contributing less than \$200 per annum. Now there are 84 communicants contributing by voluntary offerings, no entertainments being given, over \$700 per annum. In the ten years the congregation has raised \$8,266.00 or an average of \$826 a year. Gifts from outside sources, including the beautiful memorial church, given by Mrs. Worthington, \$11,000, making a total from all sources of \$19,266. Ten years ago St. Philip's had a frame chapel and a debt of \$4,500 on a lot which had been contracted for. To-day, almost chiefly through the benefaction of a generous and interested friend, it has one of the most beautiful and attractive churches in the city, valued \$15,000, and a debt of \$500. The mission has lost heavily by removals. There are daily services, with a mid-week celebration and a low and high celebration every Lord's Day.

BISHOP WORTHINGTON preached to a large congregation in St. John's Church, Omaha (the Rev. Charles Herbert Young, priest-in-charge), on the evening of the Second Sunday after Trinity. At the close of the sermon he congratulated the congregation upon the improvements made in the church and the reduction of the debt upon the mission.

THE MEMORIAL altar which Bishop Worthington has given to St. Martin's Church (the John S. Minor Memorial), South Omaha, will soon be placed in the church.

ALTHOUGH the Bishop of the Diocese is able to pay his quarterly visits to his see for ordinations, consecrations of churches, and such other duties as he has not assigned to the Coadjutor, his physicians have forbidden his attendance at the General Convention owing to the high altitude through which he must pass in going to San Francisco. Nebraska will, however, be represented by Bishop Williams and a full clerical and lay delegation.

#### NEW YORK.

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

#### Commencement at St. Stephen's College.

A "COMBINED SERVICE," commemorating the 50th anniversary of the ordination of the Rev. Dr. Gallaudet to the priesthood will be held at St. Matthew's Church, West 84th street, near Central Park, on St. Peter's Day, Saturday, June 29th, at 11 a. m. The Holy Communion will be celebrated. The address of the Rev. Austin W. Mann will be read

orally for those present who can hear, and interpreted for the deaf-mutes worshipping with them.

COMMENCEMENT exercises at St. Stephen's College, Annandale-on-Hudson, began with the baccalaureate sermon, which was preached in the college chapel at evensong Sunday, June 16th. The Rev. Lawrence T. Cole, Ph.D., warden of the college, was the preacher. On Monday evening at 10 o'clock the junior ball was held in Preston Hall. The Glee Club concert and class exercises took place on Tuesday, and on the following day, after matins, Miss Laura Wood of Philadelphia, Pa., gave an organ recital, assisted by her sister, Miss Edythe Wood, with the violin.

The annual sermon to the Missionary Society was preached in the college chapel, Wednesday evening, by the Rev. Sidney T. Smythe, D.D., of Delafield, Wis.; later in the evening the warden's reception was held, followed by the Fraternity reunions and banquets.

On Commencement Day, Thursday, June 20th, the day began with the alumni celebration of the Holy Communion at 7:30 a. m., the Rev. Geo. D. Silliman, D.D., being the celebrant. At the annual meeting of the Alumni Association, the following officers were elected for the ensuing year: President, Francis J. Hopson, M.A., '85; Vice President, the Rev. Canon Thomas C. Fulcher, B.D., '73; Secretary, the Rev. James M. Blackwell, M.A., '92; Treasurer, the Rev. Frederick S. Sill, D.D., '69.

At 11:45 a. m. the graduating exercises were held on the campus. Eight candidates received the degree of B. A., one in course and one honorary that of M.A., and the degree of LL.D. was conferred upon the Rev. Gustav Floden, chaplain to the King of Sweden.

Commencement dinner was at 2:30 in Preston Hall, with the Rev. Warden Lawrence T. Cole, Ph.D., as toastmaster. Toasts included: "The Standards of a Church College," Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L.; "College Man in the Army," Brig.-Gen. Wherry; "The Swedish Church and the American," Rev. Gustav Floden, LL.D., interpreted by the Rev. Gottfried Hammerskold; "The Former Wardens of St. Stephen's," Rev. Samuel Upjohn, D.D.; "The Alumni of St. Stephen's," Francis J. Hopson, M.A.; "Thirty Years of St. Stephen's," Rev. William W. Olssen, D.D.; "Traditions of St. Stephen's," Rev. Sidney T. Smythe, D.D. A large number of alumni were present and the weather was delightful.

#### NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

#### Convocation at Fargo.

THE TWELFTH annual Convocation of the Missionary District of North Dakota—the best attended and most important Convocation even held in the history of the District—met in Gethsemane Cathedral, Fargo, on Saturday, Sunday, and Mondy, June 15th, 16th, and 17th.

The first service was the Holy Communion, which was celebrated by Dean Burleson early on Saturday morning. Morning prayer followed at 10 a. m., at which time all the clergy were vested and in the chancel. At 10:30 the Convocation was called to order by the Bishop. Twenty of the clergy present, while upwards of fifty lay delegates answered to their names, which number was further increased by subsequent arrivals. Mr. T. M. Husband was re-elected Secretary. The appointments of committees and reports of various officers consumed the morning session.

In the afternoon the Bishop read his annual address. The summary of the work of the District disclosed the most gratifying progress in spite of the hard times caused by the crop failure and periods of vacancy in several parishes and missions. One church has been consecrated; the Bellcourt chapel has been removed and is now in use at Rolla;



two churches are in process of construction, and the contract for a third has been let; rectories have been secured at Valley City and Cando. There have been three ordinations to the Diaconate, and 144 confirmations.

Passing from statistics and records of official acts the Bishop addressed words of counsel to the clergy concerning their work, and also touched briefly upon the important matters which are to come before the Church at the General Convention this fall. He next spoke upon a matter for which all his hearers had been waiting with the most anxious interest. His election as Bishop Coadjutor of Minnesota had aroused the entire District, and from every parish and mission station petitions and remonstrances against his acceptance, couched in the most affectionate and appreciative words and signed by people in the Church and outside, had been pouring in upon him. Everyone felt a calamity impending, and sorrow and regret were universal. As the Bishop reached the conclusion he rose and spoke in tones which thrilled all present. He told them of his love for them and for his work; of how he had hoped that no call would come to him at this time. But since it had come it was no longer a question of preference or promotion, but of what the Holy Spirit willed for the best interests of the Church. Lifting the subject to this high plane, the Bishop told how he had earnestly and prayerfully sought Divine guidance, and had at last become convinced that the call from Minnesota, coming to him as it did, was the call of God; that he therefore accepted it, subject to the approval of the Bishops of the Church, and upon condition that he should remain Bishop of North Dakota until the opening of the General Convention, and in Fargo until his successor should be appointed and consecrated. He felt sure that the right man would be sent to take up the work which he was to lay down, and closed with a loving assurance of his deep and abiding affection for the field in which and the people among whom he had labored. The effect of these words of the Bishop was most marked. All felt some measure of the strong conviction which his words expressed, both as to his own duty and the future of the work he was leaving. Despondency gave way before the feeling that God was ordering the events which had seemed so unwelcome; there was regret and sorrow still, but it was a sorrow not without hope. From this time on the feeling grew until at the close of the Convocation the delegates were able to go away as they had not thought it possible to do, feeling regret indeed for the past, but a hopeful expectancy for the future.

Saturday evening was devoted to a reception for the delegates and Church people of Fargo; it was given by the Bishop and Mrs. Edsall at the Bishop's House, and furnished an opportunity for the Church people of the District to meet one another.

The services of Sunday were an inspiration to all who took part in them. At 8 A. M. the Holy Communion was celebrated by the Rev. D. H. Clarkson, of Jamestown, assisted by the Dean. At 11 o'clock the Convocation sermon was preached by the Rev. L. G. Moultrie, of Valley City, following which Mr. J. Hume Dobbryn and Mr. A. McG. Beede were ordained to the diaconate; the Bishop celebrating the Holy Communion in connection with the ordination, the Rev. H. J. Sheridan reading the epistle, and Mr. Dobbryn, one of the newly ordained deacons, the gospel. The excellent sermon, the impressive ordination, the large body of clergy and choir crowding the chancel while the congregation filled the spacious nave, the inspiring music, and the deep devotional spirit which marked the entire service made it an occasion long to be remembered.

In the afternoon a Sunday School missionary service was held, in which not only the Sunday School of the Cathedral but also rep-

resentatives from some half dozen neighboring schools took part. The old hymns were sung with enthusiasm by the large congregation, short addresses were made by the Bishop, the Rev. Arthur Chard, of Buffalo, and the Rev. E. W. Burleson, of Larimore, and the children answered in a most thorough and hearty way the questions of the missionary catechism which were asked by Dean Burleson.

The evening service was in the nature of a missionary meeting, addresses being made by the Rev. W. D. Rees, of Fort Totten, who is at work among the Indians, the Rev. H. J. Sheridan, General Missionary, and the Rev. J. K. Burleson, rector of St. Paul's Church, Grand Forks.

On Monday morning particular interest was centered in the report of the committee appointed to consider that part of the Bishop's address which related to his election as Bishop Coadjutor of Minnesota. They reported the following resolutions, which were adopted:

"WHEREAS, The Diocese of Minnesota has elected the Rt. Rev. Samuel Cook Edsall, D.D., at present Missionary Bishop of North Dakota, as Bishop Coadjutor of said Diocese, and it would seem proper that this Convocation of the District of North Dakota should give an expression of its wishes regarding the acceptance of said office by Bishop Edsall; therefore

"Resolved, That Bishop Edsall, during the two years and four months in which he has been our Bishop, has, by his uniform courtesy, unfaltering devotion to duty in going in and out among us, and his fervent zeal in giving to us the gospel of the Son of God, won all our hearts and intrenched himself in our love, and his acceptance of the office to which he has been elected will be to us and the people of North Dakota a great loss.

"Resolved, That while we admit the loss we will sustain, yet we cannot but feel with Bishop Edsall himself that the circumstances attending his election were such as clearly tell us that it was the purpose and will of the Holy Spirit of God, that he should be the one to fill that high and holy office.

"Resolved, That our prayers, our sympathy, and our love will go with him to his new field of labor, confident that abundant grace will be given him that he may prove to be to the Diocese of Minnesota what he has been to North Dakota—a most inestimable blessing.

"Resolved, That in thus surrendering to the Holy Spirit our personal wishes, we ask His continued presence with us, that we all, the clergy and laity, may be helped to greater zeal and singleness of purpose, and that He will so order events that a successor to Bishop Edsall may be sent to us who will take up the work where he left it, and carry it forward to the glory of God and salvation of souls."

The Bishop called Dean Burleson to the chair, and the foregoing resolutions were

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Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

#### PHONETIC POEM ON THE NEW YORK CENTRAL.

N. Y. C. & H. R. R.,  
No 1-1-ers what U R.  
From Gr8 N. Y. 2 Buffalo  
U point the way that all should go  
2 C the Fair that takes the bun  
B-4 the close of 19-1.

Up the Hudson, 'cross the St8,  
ThrU towns & Cities small & gr8,  
Past mountains high & valleys deep,  
Where brave men f0 & heroes sleep,  
Each foot of way a Nature sh0  
From Gr8 New York 2 Buffalo.

In day coach or parlor car,  
Nothing's like U near or far;  
U'R slowest train a cannon ball,  
You speed ahead of rivals all.  
A da-Z—that is what U R,  
Gr-8 N. Y. C. & H. R. R.

—F. A. D.

While some babies may thrive on diluted cow's milk, for the majority the milk should be more completely modified. Mellin's Food is a true modifier; it makes the milk more easy of digestion, and makes it closely resemble breast milk.



passed unanimously by a rising vote, after which the Chairman called the Convocation to prayer for a brief space, and Hymn 670 was sung.

The closing business of the Convocation was the election of delegates to the General Convention. The election resulted in the choice of the following: Clergy: The Rev. L. G. Moultrie, of Valley City; alternate, the Rev. E. W. Burleson, of Larimore. Laity: Mr. B. S. Russell, of Jamestown; alternate, Mr. R. B. Blakemore, of Fargo.

ON THE AFTERNOON of Monday, at 1:30 o'clock, took place the annual meeting of the North Dakota Branch of the Woman's Auxiliary to the Board of Missions. An unusually large number of delegates were present, and the meeting was one of great earnestness and interest. The reports from the various parishes and missions showed excellent and most encouraging progress in the work of the Auxiliary throughout the District.

#### PENNSYLVANIA.

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

**Service for Acolytes—Parish House for St. Michael's—St. Mary's—Death of Rev. John A. Jerome.**

ON SUNDAY MORNING, 16th inst., at Gloria Dei Church, Philadelphia (Rev. Snyder B. Simes, rector), the Rev. S. F. Hotchkin, registrar of the Diocese and rector of St. Luke's Memorial Church, Bustleton, preached a sermon on "Church Life in Sweden." During the service Bishop Svedberg's version of the 84th Psalm was sung, copies of which had been distributed among the congregation.

AT THE CHURCH of the Beloved Disciple on Monday evening, the 17th inst. (St. Alban's Day), there was a festal choral even-song in honor of the patron saint of the Acolytes' Guild of the parish. There were in attendance representatives of the Acolytes' Guilds of many parishes in the Diocese, with processional crosses, banners, and other insignia, including the parishes of St. Elizabeth, St. Peter's, Ascension, St. Mark's, St. Clement's, Evangelists, St. John Chrysostom, Annunciation, St. James the Less, St. Timothy's, Roxboro, St. Luke's, Germantown, St. Mary's, Transfiguration, and St. Michael and All Angels. Tours' festival *Magnificat* and *Nunc Dimittis* in F were rendered by the vested choir of 55 men and boys under the direction of John W. Savage, choirmaster, with Stanley G. Muschamp, organist. The anthem was, "I will magnify Thee" (Shaw). The rector, the Rev. George R. Savage, preached the sermon.

THE AUTHORITIES of the Memorial Chapel of St. Michael and All Angels, West Philadelphia (the Rev. Alden Welling, rector), are asking bids on a new club house to be erected in connection with the chapel. The structure will be 2½ stories high, built of stone and terra cotta. Interior details call for hardwood finish, hot water heating, and electric lighting. A large auditorium will occupy the second floor, and a complete gymnasium will be installed. The Rev. Alden Welling has the details in charge.

THE OLD ELM TREE, on which the bell of St. Mary's Church, West Philadelphia (the Rev. W. W. Steel, rector), was hung long years ago, when the first little village house of worship was located on the site of the present church, is still standing. The tree is a wonderful specimen of its kind and has grown so high as to overtop the lofty roof of the present St. Mary's. West Philadelphia, in those days, was termed Hamiltonville, the parish being incorporated as "St. Mary's Church, Hamilton Village." The Rev. Dr. Thomas C. Yarnall, now rector emeritus, was the incumbent a half century ago. Part of the old church building was standing until recently, and there are still some remains of

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the cemetery, which, in former days, surrounded the church.

THE REV. JOHN ADAMS JEROME, for the past twelve years assistant in the office of the Evangelical Education Society, Philadelphia, died suddenly on Tuesday evening, 18th inst., at his residence in that city. On the Sunday previous he was in his usual good health, and preached both morning and evening before a congregation in West Philadelphia; but on Tuesday morning he was compelled to take to his bed, and death resulted before all the members of his family could be summoned.

Born in Boston December 3d, 1824, he was graduated from the Virginia Theological Seminary in 1851. In the same year, he married Miss Mary Roe Sparrow, the eldest daughter of the Rev. Dr. William Sparrow, Professor of Theology in the Seminary.

Mr. Jerome was successively rector of St. John's Church, Manlius, N. Y., Christ Church, Quincy, Mass., Grace Church, Madison, N. J., St. James' Church, Dundaff, Pa., and St. James' Church, Pittston, Pa. He then served three years as chaplain U. S. Army, being stationed at Fairfax Seminary hospital, the institution where he was educated for the ministry. In 1866 Mrs. Jerome died at Baltimore. During the same year Mr. Jerome resumed pastoral work, going to St. Mark's Church, New Milford, and Grace Church, Great Bend, Pa., being in charge of both congregations at the same time. He then became rector of Trinity Church, Weymouth, Mass., and last of Grace Church, Hulmeville, Pa. About twelve years ago he retired from pastoral work, and resided in Philadelphia until the end came. In addition to his duties at the Church House, he frequently officiated as a supply in various churches in the Diocese. Two sons survive—the Rev. Wm. F. Jerome, rector of St. Andrew's Church, Algonac, Mich., and Mr. Edward S. Jerome, of Cincinnati. The Rev. Dudley D. Smith of Emmanuel Church, Kensington, Philadelphia, is a son-in-law. The burial office was said on Saturday morning, 22d inst., at St. Matthew's Church, Philadelphia, after which the

remains were taken to Baltimore for interment.

BY THE WILL of Emily J. Ritter, a former resident of Philadelphia, who died recently in Washington, D. C., two-thirds of her estate of \$5,000 revert to the Episcopal Hospital, after the death of two legatees.

#### SOUTH DAKOTA.

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

**Missionary Work—All Saints' Commencement.**

THE BISHOP has lately visited several places in his jurisdiction, making long journeys by rail and wagons, interspersed with plenty of walking. At Pierre he confirmed 12 persons, and addressed the pupils of the Government Indian School. At Huron 14 were confirmed. This parish has a rectory and a beautiful stone church, with a new organ. The Rev. F. W. Maccaud has charge of Huron and Pierre. In the Black Hills Deanery, services were held for the first time at White-wood, and one person was confirmed; and six were confirmed at Sturgis. These two places and Fort Meade are in charge of the Rev. Wm. Wyllie. At Spearfish and Belle Fourche, in charge of the Rev. W. H. Pond, four persons were confirmed.

THE CLOSING EXERCISES of All Saints' School, Sioux Falls, were held June 9-13. At the Cathedral, the evening of Sunday, the 9th inst., the Bishop preached the baccalaureate sermon. Monday evening a musicale, vocal and instrumental, was given by the pupils at the school. Tuesday evening the senior class presented "As You Like It." The almost perfect manner in which these exhibitions of music and the drama were given would have been creditable to experienced professionals. At the commencement exercises Wednesday evening, an address was delivered by the Rev. Dean J. W. Sykes, of Topeka, Kan.; and nine pupils were graduated, each receiving a diploma and a silver cross. A large three-story addition to the building was completed last fall. The number of pupils during the past school year was about 120, of whom 60 were boarders.



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SPECIAL TRAIN PARTY TO SAN FRANCISCO Via Chicago & Northwestern Ry., to leave Chicago Tuesday, July 9th, 11:59 p. m. Stops will be made at Denver, Colorado Springs, Glenwood Springs, and Salt Lake, passing en route the finest scenery in the Rocky and Sierra Nevada Mountains. Party will be limited in number and under personal direction of Tourist Department. Secure berths at once. Only \$50.00 round trip, with choice of routes returning. Send stamp for illustrated itinerary and map of San Francisco to W. B. Kniskern, 22 Fifth Ave., Chicago, Ill.

SOUTHERN OHIO.

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

Debt Paid at Columbus—Deanery at Cincinnati.

ON SUNDAY, June 16th, in St. Paul's Church, Columbus (the Rev. John Hewitt, rector), the gratifying announcement was made that since Easter, members of the congregation had subscribed sufficient money to pay off a debt of nearly \$3,000 which had been resting on the church for many years, and about \$1,200 besides towards a sinking fund for a new church edifice.

THE QUARTERLY meeting of the Cincinnati Deanery was held in St. Paul's Pro-Cathedral on June 19th. It was opened with a celebration of the Holy Communion and sermon by Dean Snedeker on "Freely ye have received; freely give." The Rev. Thomas Jenkins was elected secretary and treasurer. In the reports of the missionaries it was stated that the missions at Norwood and Wyoming, which were formerly served by the associate mission clergy, would now have their own resident minister—Norwood being joined to Madisonville and Wyoming to Elmwood Place. It was decided for the present to discontinue the work at Mt. Washington. A deaconess is to divide her time between the missions of St. Andrew's and St. John's, Cincinnati. The apportionments for diocesan missions placed on the different parishes and missions within the Deanery amounted to \$3,000. The subject for discussion was "Shall the Sunday School Institute be permitted to die?" It was opened by the Rev. R. R. Graham, who spoke strongly in favor of the good to be accomplished by the Institute and urged its continuance. All the speakers who followed took the same view. It was decided hereafter to hold semi-annual meetings of the Deanery instead of quarterly, said meetings to be on the second Thursdays in June and October, and that the meetings consist of an afternoon session for business, reports, and discussion, followed by an evening session, consisting of a short service, with addresses and discussions of a more general nature.

For the purpose of making meetings of

FAMILY FOOD.

CRISP, TOOTHsome AND REQUIRES NO COOKING.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city who was using the Food by the advice of his physician. She says, "They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in the family regularly.

My little 18 months old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

Well it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible and on Grape-Nuts.

Sometime ago a number of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseated us.

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Convocation more effective it was decided to have a committee of five to have in charge the plans for the meeting, the Dean to be chairman. It was also resolved (1) That each clergyman be requested to send to the secretary of the Convocation a list of laymen in his parish to whom the notice and programme of each meeting may be sent; (2) That a committee of three be appointed by the Dean to consider, and after consultation with the Bishop, to report to the next meeting of the Convocation, the feasibility and the best means, whether by change of canon, or otherwise, for securing to the Convocation the power of appropriating its share of the Diocesan Missions Fund.

#### VIRGINIA.

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

#### Death of Rev. Preston Nash.

THE REV. PRESTON NASH, rector of Christ Church, Richmond, died suddenly at Clifton Springs, N. Y., where he had gone in the hope of benefiting his health. Mr. Nash was formerly a minister of the Methodist denomination, and afterward came into the Church and applied for Holy Orders. He was ordained deacon by the present Bishop of Virginia in 1882, and priest in 1883. He was at first an assistant at St. James', Richmond, and has been rector of Christ Church since 1891.

#### WASHINGTON.

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

#### Corner-stone at Chevy Chase—Dr. Stuart's Anniversary.

ON THE AFTERNOON of Thursday, June 13th, the corner-stone of All Saints' Church, Chevy Chase, was laid by the Bishop of the Diocese, assisted in the services by the Rev. Dr. Thomas S. Childs, rector of the parish; the Rev. Dr. Mackay-Smith, who delivered the address, and others of the city clergy. Chevy Chase is one of the most beautiful of the suburban villages near Washington, many of whose citizens have their homes in its vicinity. It is included in St. John's parish, Bethesda, of which the Rev. Dr. Childs became rector about four years ago, and mission services have here been conducted by him and his assistant, the Rev. John Cornell, at first in the school building, and subsequently, as at present, in the new library. The service at the laying of the corner-stone began with a hymn, followed by the office as set forth by the Bishop. The rector read an historical account of the parish, and the various steps leading to the formation of the congregation at Chevy Chase in February, 1900. A copy of this was placed in the corner-stone, where were deposited a Bible, Prayer Book, copies of the first and last published journals of the Diocesan Convention, and of the daily papers. The lot for the new church is the gift of the Chevy Chase Land Company; it stands in a prominent and attractive position opposite the Circle, from which ere long beautiful homes will extend to the city limits. The building will be 55 by 27 feet, with 300 sittings, and there will be in addition a Sunday school room so connected with the church as to furnish additional space when needed. This will be the first church of any name erected at Chevy Chase, as its services were begun when there were none of any kind.

THE 25TH ANNIVERSARY of the rectorate of the Rev. Albert R. Stuart, D.D., was celebrated at Christ Church, Georgetown, on the First Sunday after Trinity. At the morning service the rector, in his sermon, reviewed his work in the parish, reading a list of 350 names of those who here have entered into rest; and Mr. William A. Gordon read an interesting historical sketch of this, the second Georgetown parish formed. At a special service in the evening, addresses were delivered as follows: Greeting from the Bishop; "The Parish in its Relation to the Rector,"

the Rev. Dr. Wm. M. Dame; "The Parish in its Relation to the Church at Large," the Rev. Alfred Harding; "Remembrance by a Son of the Parish," the Rev. Wm. T. Snyder, and "Greeting from Georgetown Parish," the Rev. Frank H. Barton. On the following Tuesday evening a reception in honor of Dr. Stuart was given, when he and Mrs. Stuart received the congratulations of a host of friends. Mr. Mr. Gordon, on behalf of the vestry and congregation, presented the rector with a handsome silver cup, suitably inscribed, and a substantial purse. Dr. Stuart made an appropriate response to the speech of presentation. Bishop Satterlee and many of the clergy were present, and among the guests of the evening were the Rev. John D. Whitney, S. J., rector of Georgetown (R. C.) University, and several ministers of the various denominations; a testimony to the general esteem in which the rector of Christ Church is held.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

#### Commencement at Hobart.

IN CONNECTION with the commencement at Hobart College the Bishop of Indiana preached the sermon before the religious societies of the College at Trinity Church, Geneva, on Sunday morning, June 16th, and in the evening of the same day the baccalaureate sermon was preached at Trinity Church by the Rev. Murray Bartlett, rector of St. Paul's Church, Rochester. Commencement Day was Wednesday, the 19th, when an oration was delivered by Talcott Williams, LL.D., of Philadelphia, and afterward there were the usual social functions, which always make the day pleasant at Hobart. The dedication of the new Bishop Cox Memorial Hall is mentioned in another place.

#### CANADA.

##### Notes of the Dioceses.

##### Diocese of Ottawa.

THE OPENING SERVICE of the Diocesan Synod was held June 17th, in the Cathedral, Ottawa, in the evening. Nearly all the clergy of the Diocese were present and a very large number of lay delegates. The Ven. Archdeacon Bogert intoned the service, and the rector of the Cathedral, the Rev. H. Kittson,

#### SUB-TROPICAL RAMBLES.

##### THE AUTHOR'S EXPERIENCES.

U. S. Consul Pike, of Port Louis, Mauritius, has written a charming book upon this gem of the ocean, the home of Paul and Virginia.

Col. Pike, whose New York address is 43 Exchange Place, had a curious experience with coffee and the beverage almost destroyed his eyesight.

He says, "Speaking of coffee, my first warning against its use was insomnia followed by depression and despondency. The nervous system was in such a condition that I could not attend to business, and to my distress I discovered that my eyesight was becoming more and more imperfect every day. From my knowledge of the symptoms of coffee poisoning, I concluded to leave off the coffee and take up Postum Food Coffee in its place.

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preached the sermon. The Corporate Communion of the Synod was celebrated at 7 in the morning of the 18th, in the Cathedral. Bishop Hamilton, in his charge to the Synod, denounced in vigorous terms the present system of secular education, and hoped the day was not far distant when the education of the young would be in the hands of the Churches. He read a communication from the Bishop of Tasmania, asking for the coöperation of the Anglican Church in Canada with that of Australia and Tasmania in a twentieth century thanksgiving fund movement. The Bishop presented the offer of Trinity College that the Diocese of Ottawa should elect two clerical and two lay delegates to the Board of the University.

#### Diocese of Toronto.

ONE OF THE last acts of the Toronto Synod was to adopt the report of the committee on the question of a new Provincial Synod, which recommended that the Provincial Synod of Canada be memorialized to divide the old ecclesiastical Province of Canada, taking in all of Canada east of the Lake of the Woods, into two Provinces, one conterminous with the civil Province of Ontario, and the other to include Quebec and the Maritime Provinces.—THE FOUNDATION stone of the new St. James' Church, at Caledon East, was laid June 6th. The building is to be of brick, and it is hoped will be ready for use by September.

#### Diocese of Nova Scotia.

THE NEW PULPIT just placed in St. Paul's Church, Halifax, is a beautiful piece of work.—ST. PAUL'S parish, Port Morien, has been divided into two parishes, in each of which there are three churches.—THE NEW stone church to be built at North Sydney is to cost \$15,000.

#### Diocese of Quebec.

A SPECIAL form of service was used throughout this Diocese Sunday, June 16th, when the celebration of the bi-centenary of the Society for the Propagation of the Gospel was held.—BISHOP DUNN presided at the meeting of the Central Board of the Church Society in Quebec, June 18th, and held a confirmation at Riviere Du Loup June 20th.

#### Diocese of Montreal.

AT A SPECIAL meeting of the Board of Governors of the Diocesan Theological College, Montreal, June 17th, the professorship of Apologetics and Ecclesiastical History, vacant by the resignation of Prof. Steen, was offered to the Rev. O. W. Howard, B.D., assistant minister of St. George's Church, Montreal. The Rev. H. T. S. Boyle, of Trinity College, Toronto, and the Diocesan College, Montreal, has been appointed assistant at Christ Church Cathedral, succeeding the Rev. Mr. Steen.

#### ORIGIN OF THE FAN.

THE FOLLOWING Chinese legend accounts for the invention of the fan in a rather ingenious fashion: The beautiful Kan Si, daughter of a powerful mandarin, was assisting at the feast of lanterns, when she became overpowered by the heat and was compelled to take off her mask. As it was against all rule and custom to expose her face, she held her mask before it, and gently fluttered it to cool herself. The court ladies present noticed the movement, and in an instant one hundred of them were waving their masks.

From this incident, it is said, came the birth of the fan, and to-day it takes the place of the mask in that country.

#### WHO DID IT?

WERE WE called upon to account for closed churches, and withdrawal of ministers, whatever else we might name, we certainly would not pass by fretfulness, faultfinding, and boss-

ism. They are a powerful triumvirate. Men and women are in them. Where the cheerful help of all is needed to succeed, there will be the individual or the clique, by their ill tempers to turn over everything. We have seen more than one little band of earnest ones disheartened and finally giving up because of Mr. or Mrs. Diotrephes or both.

Often they are people who have come from without, and who in common decency should have kept their mouths shut. Inquiry generally tells that these troublemakers of Israel had good riddance in the churches they came from. Would that we could pass them out, then would the parish or mission have peace.—Bishop Gillespie.

#### MUSCULAR CHRISTIANITY.

A CURATE LOSES HIS POST BY PLAYING BAD CRICKET.

AN AMUSING illustration of the growing demand for athletic clergymen was recently given by a country curate, who, says the London *Telegraph*, received notice to quit because, though unexceptionable in other respects, his vicar declared that "what this parish really needs is a good, fast bowler, with a break from the off."

No doubt the worthy vicar perceived that no village could possibly reject the theology of a curate capable of winning the annual cricket match against the neighboring hamlet by his own prowess.

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THE STREET-CARS of Oakland, Cal., are now moved by electricity generated on the Yuba River, 140 miles distant, a current of 40,000 volts being transmitted, with a loss of not more than five per cent. This fact is symbolic of a new era in the history of the race, which bids fair to make the age of steam seem to future generations as the age of stone does to us now.—*Congregationalist*.

TRUE RELIGION is the foundation of society, the basis on which all true civil government rests, and from which power derives its authority, laws their efficacy, and both their sanction. If it is once shaken by their contempt, the whole fabric cannot be staple or lasting.—Burke.

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