

# The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, JULY 5, 1902.

No. 10



Resolution passed at a recent meeting of the American Hair Mattress Renovators:

*Whereas, a large and steadily increasing number of our patrons are discarding Hair Mattresses in favor of the Ostermoor Patent Elastic Felt Mattress, in spite of our combined efforts against them, therefore, be it*

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# The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, JULY 5, 1902.

No. 10.

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THE JUNE number of the *Delineator* leaves nothing to be desired in its fashions, in the timeliness of its household matter, in the interest of its literature, and in the beauty of its illustrations. The publication some time ago of an article on Old Blue China aroused such interest and involved so much correspondence, that a supplementary chapter was planned to give collectors the information desired, and appears, fully illustrated, in this number. Portrait Photography of To-day is interestingly treated by J. C. Abel, and many representative pictures by the leaders of the new school are given. In the athletic series Edwin Sandys, the expert, discusses swimming—its value as an exercise for women, how to become proficient, and fancy swimming; a remarkable series of pictures accompanies the article. Marguerite Tracy contributes Five Minutes' Grace, a story clever in dialogue and original plot; and Margaret Whillans Beardsley has written a strong bit of fiction in When Justice Was Appeased. The third paper in Dr. Murray's Series on Child Training deals sympathetically, yet wisely, with the disobedient child, and discusses with parents the vexed question of rewards and punishments. The departments present matter of interest for every branch of the household—Summer Furnishings, Cookery, the Garden, etc.; and there are also the ever-entertaining Pastimes for Children.

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It was evening. A gentleman approached the cyclist.

"Sir," said he, "your beacon has ceased its function."

"Sir?"

"Your illuminator, I say, is shrouded in unmitigated oblivion."

"Really, but I don't quite——"

"The effulgence of your radiator has evanesced."

"My dear fellow, I——"

"The transversal ether oscillations in your incandescer have been discontinued."

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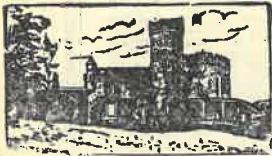
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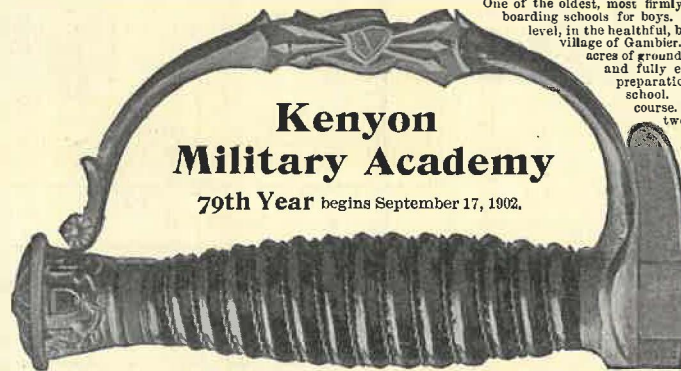
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# The Living Church

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## Editorials and Comments.

### The Living Church

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### THE MEXICAN CONSECRATIONS AND THE POWER OF THE PRESIDING BISHOP.

TWO very knotty questions have arisen in connection with the proposed consecration of three Bishops for the Mexican Episcopal Church. It will be remembered that these consecrations were invited by the Mexican Church and ordered by the House of Bishops under Article 3 of the Constitution, which reads as follows:

"Bishops may be consecrated for foreign lands upon due application therefrom, with the approbation of a majority of the Bishops of this Church entitled to vote in the House of Bishops, certified to the Presiding Bishop; under such conditions as may be prescribed by Canons of the General Convention."

The "conditions" "prescribed by Canons" for such consecration are found in Title I, Canon 19, § viii., which reads as follows:

"Before acting upon an application to ordain and consecrate a Bishop for a Foreign country, the House of Bishops shall secure from the person applying for such ordination and consecration evidence of his having been duly elected or appointed by a body of Christian people seeking the Episcopate; there shall further be required evidence which shall satisfy the House of Bishops that a Book of Offices is prescribed for use, containing the Creeds, commonly called the Apostles' and the Nicene Creeds, together with Forms for the Ordinal, an Office for the Administration of Confirmation by the Laying on of Hands, and an Order for the public reading of the Holy Scriptures of the Old and New Testaments, in which Book the Faith and Order of the Church, as this Church has received the same, are clearly set forth."

These two quotations, then, comprise the entire enactment of this Church with relation to such consecrations.

The Mexican National Church, which was recognized by the House of Bishops as a body competent to take such action, requested of our Bishops the consecration of three presbyters whom they nominated for the purpose. The House of Bishops at a special session granted consent to such consecration, provided that the consent of a majority of all Bishops entitled to vote required by the constitutional article should be given. Such consent was asked for by the Presiding Bishop and was given by a constitutional majority.

Subsequently to this action there have been serious reasons advanced in the Church press and otherwise why the consecration of these Bishops-elect is inexpedient. There has been recalled the fact that one of these Bishops-elect did, in two different published volumes, advance theories and opinions inconsistent with the standards of this Church, and that so far as known, no public withdrawal of these beliefs has been made. It has been shown that the body which chose the Bishops-elect did not represent all clergy and congregations of this communion in Mexico, and that the English-speaking congregations are expressly excepted from the proposed jurisdiction of these Bishops-elect, as they are excepted from any jurisdiction of the body which chose them. Finally, there have been presented to the Bishops individually certain signed charges, emanating from Mexico, against two of the Bishops-elect.

Such being the circumstances, the questions which arise are these: First, Is the Presiding Bishop vested with any power to stay the consecrations authorized by the House of Bishops? Second, Have the Bishops who have made known their consti-



titutional assent to such consecrations, the right to withdraw those assents should they see fit to do so?

The importance of the questions is at once evident. On the one hand, if the Presiding Bishop has no such authority, then there is absolutely no power to prevent any consecration for a foreign Church for causes that might arise after consent had been given by the Bishops, in any circumstances whatever. It is conceivable that an instance might arise in which a Bishop-elect for a foreign Church would be shown beyond doubt to be a criminal, or in which the most weighty reasons would seem to demand a reversal of the authorization to consecrate. Would the Presiding Bishop in such case be bound to proceed, notwithstanding the knowledge that might thus have been brought to his attention?

If this were a case arising in our own national Church, in which the Bishop-elect was chosen by a Diocese or by General Convention for a Missionary Bishop, it would be difficult to say—though we shall not prejudge a case that happily never has arisen—that the Presiding Bishop is vested with such authority. It is expressly provided in the Canon relative to the consecration of a Bishop for a Diocese that "The Presiding Bishop *without delay* shall notify the Bishop-elect . . . . and . . . shall take order for the consecration" (Title I, Canon 19, § iii.). The same seems to be implied, though not directly expressed, with relation to the consecration of a Missionary Bishop. In such events the Bishop-elect chosen is a presbyter over whom this Church has had in the past, and will have in the future, entire jurisdiction. If any charges relative to his personal conduct or to his teaching shall be presented, there are canonical methods for placing him upon trial, notwithstanding his consecration to the episcopate, and for administering such discipline as may be judged proper. It might be held—we do not say positively—that in any such case, the Presiding Bishop was vested with no discretion whatever, but would be bound to proceed with the consecration.

A moment's thought will show, however, that in the case of a consecration for a foreign Church, if circumstances that would probably affect the action of the Bishops in signifying assent, become known after consent is given, but before the consecration, there will be no possibility of correction or redress after the act has been accomplished. Necessity would seem to compel the admission, not only of the power, but even of the duty, of the Presiding Bishop, to order a delay. The condition is itself an extraordinary one. It is evident from the quotations we have made from the Constitution and the Canons that every provision is permissive, and that the Church does not admit the *right* of any foreign Church to *demand* consecration of its Bishops at her hands. "Bishops," says the Constitution, "*may be consecrated.*" It is apparent that, since the American Church loses jurisdiction over them except to such limited extent as may be provided for by special Concordat, the importance of recognizing a possibility to defer consecration pending reconsideration by the Bishops is one of the first magnitude. Unlike the case of a domestic Bishop, chosen either as Diocesan or as Missionary Bishop, there is, on the one hand, no vested right involved, which is recognized by this Church, and on the other hand, there is no redress in case harm will be done by the consecration. It is one of those instances which the courts recognize as compelling the prevention of an act because the commission of the act would itself create a condition that would thereafter be incurable. Every civil court is quick to order a stay of proceedings where an act accomplished would produce results beyond the power of redress. Law is not a thing so clumsy as to be powerless in emergencies.

It appears to us, therefore, that such *reasonable* delay on the part of the Presiding Bishop in taking order for the consecration is warranted by the Constitution and the Canon, as will make it apparent to him whether or not the allegations made appear to a majority of the Bishops to warrant them in withdrawing their assents previously given.

THUS ARISES the second of the questions involved. Having once given assent to a proposed consecration, may a Bishop withdraw it?

If the vote were by secret ballot, it would be evident that he might not. But where the assent is in the form of a signed *placet*, it would seem that no bar exists to its reconsideration and reversal by the Bishop who originally issued it. The act does not signify an *election*, which is a choice of a given constituency on a given day, and not afterward reversible, but is a signification of an assent to an election, which assent is not

that of a moment, but must be continuous until the act of consecration has made reconsideration impossible. Then, and then only, would a signed assent seem to be irreversible. To permit a Bishop to withdraw his assent is far more defensible than to permit a Bishop-elect to withdraw a declination of an election, as was once done. Indeed it appears to us as beyond question that a Bishop's assent should be recoverable, on his own statement of a desire to reverse his action.

IT IS EVIDENT that the power of the Presiding Bishop cannot exceed that of delaying to carry out the order of the House of Bishops. It will not be maintained that he might permanently make their order of none effect.

We beg to suggest that in the present instance, a communication to the several Bishops inviting them to state whether information brought to their notice since their action was taken, would lead them to reconsider that action, would be a thoroughly justifiable step on the part of the Presiding Bishop. If, after waiting a reasonable period of time, there still remained in his hands the assents to the consecration from a majority of Bishops entitled to vote, he would then have no option but to take order for the early consecration. He could not invite the Bishops to re-affirm their assent; he might give them the opportunity to withdraw assents previously given. If he found that a majority of Bishops were not desirous to reconsider their action, then the delay involved by making the inquiry would be too trivial to take into consideration. He is under no obligation so to hasten the consecrations as to preclude such a short stay of proceedings. He violates neither the letter nor the spirit of his constitutional obligations, and brings no hardship nor inconvenience upon any party to the proceedings.

On the other hand he gives the opportunity for serious allegations to be taken under consideration by the Bishops of the Church before their irreversible action is taken, and, if the ensuing consecration be but deferred, he shields the Mexican Church and its Bishops from starting on a new phase of their career under so serious a cloud.

Of one thing we think there can be no question. The Presiding Bishop cannot rightfully take order for the consecration of one of the Bishops-elect alone, or of two of them. It would be a grave injustice to the Mexican Church and a serious divergence from the order of the House of Bishops, for him to do so. Until further order from the House of Bishops, the three chosen Bishops-elect must stand or fall together. We hold that this is beyond doubt.

We have attempted to consider this from the purely legal point of view, without suggesting what should be the action of the several Bishops in case the opportunity should be given them to reconsider their *placet*. We trust that the considerations may commend themselves to *all* Churchmen, however they may differ—and it is no reflection upon the probity or intelligence of any of them that they do differ—as to the wisdom of the proposed consecrations.

Let us not do the Mexican Episcopal Church the grave injustice of sending them Bishops who must begin their administration under a serious cloud.

#### ON THE CHOICE OF RELIGIOUS BOOKS.

THERE was a time when the problem of choosing books was primarily an attempt to discover what was written on any given subject. It is now much more than that. It is a process of selection, not to separate the good from the bad, but to choose from among the many good. The multiplying of books in every department of literature is so tremendous that the specialist himself cannot keep in touch with all. The problem of selection is greater than ever before, and the need of suggestion far greater.

It matters not what library it is that is in course of collection. The absolute certainty that money will be not only wasted but even thrown away unless some systematic plan for the choice of books is adopted, will not be contested by any who have tried it. Catalogue after catalogue, some of them gotten up with lavish expenditure, in colors and with many illustrations, presents the claims of the many contestants for place on the shelf. The catalogues themselves have become works of art, far better entitled to place in the art section than many expensive art books of ten years ago.

There is just one way to guard the expenditure for a library of any considerable volume; and that is, to first divide the sum total to be expended into such portions as will give adequate



representation to the several branches of literature. The proportion to devote to each depends too largely upon local conditions to make general rules practicable. The scope of the library, the scope also of other libraries available to the same persons, the class and tastes of readers, and many other local questions, will here come into play. Every considerable public library ought to devote special attention to some one department of literature, that it may win a special value in some field. Few or none can hope to be complete in all. Most public libraries might be of special value to some class of students, while not neglecting to supply a general library sufficient for general readers. Economy as well as utility is thus served. Thus, the library of the Wisconsin State Historical Society at Madison devotes special attention to works of history and genealogy. The Milwaukee Public Library therefore wisely expends little in this department, though not neglecting it. Duplication is therefore to some extent avoided, and the student knows which library to consult on special subjects. There ought always to be such comity existing between neighboring libraries open to the public, even though they may be under private or collegiate ownership. The question of what may be otherwise available should invariably be taken into most careful consideration by purchasing committees.

Church and Sunday School libraries can hardly be under the necessity of purchasing standard literary works, where public libraries are available. These should be formed with the intention of supplementing the public library. Whether religious or Churchly books are more serviceable when placed in the public library, or when retained in a special parochial library, always depends upon local conditions. In small villages and towns, where public libraries are small enough so that the books may be examined on the shelves, such books may often do more good when thus placed, where they may be seen by the public at large. In the larger cities they are probably more serviceable and more likely to be drawn and read, when kept in some convenient place on the parish grounds. There ought to be convenient to every parish a greater or less number of popular books on religious subjects, and it is to help in the selection of such that we have entered into this consideration. It is pleasant to observe that at the recent Convocation of the Missionary District of Asheville, the establishment of such libraries was urged by a committee. The circulation of Church literature is an essential in the production of intelligent Churchmen.

SPACE prevents any attempt to make suggestions as to the selection of general literature. It is less difficult, too, to select such, because of the greater number of existing aids to selection. It cannot be said that there are such aids on any considerable scale in the realm of religious literature, particularly from a Churchly standpoint.

Starting with works of a popular character, there must of course be some that will state frankly and clearly the position of the Church in the world. The volume of Dr. Little's, "Reasons for Being a Churchman"; that by the Bishop of Arkansas, "The Church for Americans"; and Canon Belt's valuable though little known "From Jerusalem to Jerusalem"; will perhaps cover the ground. In Church doctrine popularly stated, Mr. Staley's "Catholic Religion," and Sadler's "Church Doctrine—Bible Truth" are terse and readable. "What I should Believe," by Anthony Bathe, is very useful. Somewhat more elaborate are Liddon's "Some Elements of Religion," and Canon Newbolt's excellent work, "Religion," both of which, however, should be within easy reach; while in more complete and scientific form, Darwell Stone's "Outlines of Christian Dogma," and Dr. Mortimer's "Catholic Faith and Practice," are desirable. The series entitled "The Oxford Library of Practical Theology" may be commended, and comprises a very useful summary in several independent volumes of those fundamentals of the Catholic Faith which should be known to all laymen. Our own Bishop of Vermont is among the authors contributing to the series.

In Church history there should be popular selections in the general history of the Church, such as Cutts' "Turning Points," and Jennings' "Manual of Church History"; while English Church history is adequately treated in condensed space by Wakeman's "Introduction to the History of the Church of England," and in Dr. Overton's "The Church in England." Specific periods in that history are admirably treated in separate works of the late Dr. Bright, and many similar studies. For the Church in our own country, Bishop Coleman's admirable volume is perhaps the best, though Dr. McConnell's very readable "History" should not be forgotten. In ecclesiastical

biography, the volume entitled "Some American Churchmen," by the Editor of THE LIVING CHURCH, will perhaps be of interest to some as comprising studies in the lives of our own American heroes. And one cannot study Church history in more pleasing form than by taking biographies of different individuals, such as the leaders of the Oxford Movement, or the Caroline divines, or indeed the lives of the leading figures in any age, and studying in that manner. The Minnesota Church Club has issued an interesting volume entitled "Leading Persons and Events in English Church History."

The Prayer Book is treated admirably for popular reading by Dr. Oberly in his "Testimony to the Prayer Book," and by Mr. Temple in his "Church in the Prayer Book," while yet more briefly, Bishop Hall's recent volume is of much use. More elaborate is Father McGarvey's masterpiece, "Liturgiae Americanae." The "Parson's Handbook" is of permanent value, as also, to the clergy, are McGarvey's "Ceremonies of a Low Celebration," and the works of Brightman and the students of the Alcuin Club.

Popular and trustworthy volumes on the Bible are Dr. Elmendorf's "The Word and the Book," the admirable writings of Dr. Geikie and of Prof. Green of Princeton, and in more condensed form, those of Dr. Maclear, and Dr. Pullan's "The Books of the New Testament." Very helpful is Warden Butler's "How to Study the Life of Christ," especially for Sunday School teachers, while Willis' "The Worship of the Old Covenant in the New" applies the symbolic teaching of the Old Testament to its anti-type in the New. For scholars, the volume "Inspiration and Other Papers," by members of the Clerical Union of New York and Philadelphia, will be appreciated, and the critical works on various phases of scriptural study are too many for notice. In commentaries, that on the New Testament by Dr. Sadler is perhaps the most useful for Church people at large, and the condensed Commentary on the whole Bible, published by the S. P. C. K., may in general be recommended. Bishop Gore's volumes on several of the Pauline Epistles are valuable. We should not fail to recommend for devotional readings the little books by the Bishop of Vermont, the more extensive works of Canon Newbolt, and the deeply spiritual volumes by the Bishop of Chicago.

We have here barely touched the subject under discussion and have indicated only in the most hasty way some of the volumes that are best adapted to specific phases of the subject. There are of course a large number equally entitled to notice, without approaching the realm of books for students especially, which we have hardly touched upon, and which include such authors as Pusey, Keble, Westcott, Ottley, Percival, F. J. Hall, Gore, Bright, Wilberforce, Prof. Fisher, Illingworth, Liddon, Mozley, Paget, as well as many others, not forgetting the Anglican and Latin Fathers, the classics of the Church. It is needless to say that the consideration of such works for theologians is not included within the more humble scope of these notes.

**B**ISHOP PETERKIN, in his personal address at the close of his sermon at the consecration of the Bishop of Porto Rico, wisely instructed him that he is sent to that field because "it is our right and duty to protect in the holding of the primitive faith, and the recovering of the primitive order, those who have been wrongfully deprived of both." Never did a Catholic Bishop more truly and exactly lay down the purpose and intention of the Church in founding such a mission as that in Porto Rico. It is not to preach a new, modern faith invented a few centuries ago and sacred to the name of Protestantism. It is not to reconsider the decrees and the judgments of the Ecumenical Councils and apply them at his own sweet will. It is not to pick and choose among the settled principles of the Catholic Faith, laid down and forever closed in the happy days when the Church was visibly one. The one sole mission of the Bishop thus sent to Porto Rico is to preach the "primitive faith" and no other; and to build up those who come within his jurisdiction, in the "primitive order." To depart from this mission is to fail to do that which the Church has laid upon him as a sacred trust, and which he has himself accepted and bound himself to do.

Firmly on the grounds of the faith of the Ecumenical Councils must it be shown that this Church stands. The mission of an American Catholic Bishop in a Roman Catholic field is a delicate one. It requires peculiar diplomacy and tact, unflinching courtesy, absolute firmness in holding and proclaiming all the "primitive faith" which in its entirety this Church explicitly holds. The Bishop of West Virginia proved his true



appreciation of his position and that of the Bishop whom he was consecrating, as Catholic Bishops, when he used that expression. Unthinking men, men of little minds, might have prated of the "Reformation," as the distinguishing mark between the episcopate we are setting up in Porto Rico, and the Roman episcopates already established there. Not so the Bishop of West Virginia, who clearly perceived that only as this Church holds, professes, and expounds the "primitive faith," can she do acceptable work in Porto Rico.

If the mission is continued on the lines so well laid down by the Bishop of West Virginia in his entire address—an address for which, coming from so distinguished an Evangelical, and absolutely vindicating our frequently expressed statement that the Catholic name for which we plead applies as truly to him as to Bishops who more commonly use that name, we are truly thankful—we shall have no fears for its future.

**A** CORRESPONDENT suggests that the line in our editorial reference last week to the late Bishop of Virginia—"Viewed from the standpoint of his negative qualities, his episcopate ends in ignominious failure"—might possibly be construed as intended to imply that some degree of shame or of opprobrium attached to him by reason of the partial failure alluded to. We trust it is unnecessary to say that no such interpretation was intended, as indeed would appear from the delineation of the lovable character of the late Bishop, made in the same article. The *Century Dictionary* aptly states the sense in which we used the word, not even remembering that another interpretation might be placed upon it, when, in its syntax under the term *ignominy*, it says "it may express the result of official treatment, judicial action, or personal conduct." Our sense would have been better understood if we had used the term *complete* or *entire*, instead of the expression which, we can see since our attention is called to it, might be misunderstood.

**A** CORRESPONDENT of *The Tablet* (R. C.), under the heading "Anglicans and Schism," takes the former to task in vigorous but courteous language for violating Catholic canons in setting up Bishoprics in Spain, The Philippines, and, as proposed, in Mexico, in opposition to or at least with disregard of, the long established sees already found in those places in communion with the see of Rome.

In reply we beg to say that Rome is estopped altogether from calling us to account in this regard, by reason of her own flagrant intrusion into England and into the countries where the Orthodox Eastern Church has been established since the very beginnings of Church history.

This intrusion on the part of Rome does not, indeed, make it right for us to do likewise, at least without other justification. But it does render all phases of the extension of the Anglican episcopate purely internal questions, in which Rome cannot without condemning herself, condemn us.

We do not justify the consecration of Señor Cabrera in Spain; but it was altogether trivial compared with the intrusions of the Roman communion into other Catholic lands. If Anglicans considered Roman precedent sufficient, they would be amply justified in setting up an Anglican Bishopric in Rome and in every other European capital.

Happily, Anglicans care more for Catholic than for Roman precedent, and thus, notwithstanding the action of Irish Bishops in Spain, they are unlikely to act further, in Europe, on the pernicious precedent set by the Roman see.

The case is different in the American continents, as we observed last week.

**A**N ARTICLE by Mr. C. Cabe in the *National Review* gives the number of priests who seceded from the Church in France in 1900 as 348. He also says a vast number of educated men and women pass quietly from Rome every year. If only our own Communion was in name and practice thoroughly Catholic, many of these might be saved from infidelity or Protestantism. Are we responsible when they become wholly apostate?

#### ANSWERS TO CORRESPONDENTS.

W. W. B.—(1) Whatever authority the priesthood has to-day, it had in the first century. Consequently it then possessed sacerdotal powers. These powers were exercised then, as now, in the "breaking of the bread."

(2) The Sacerdotal system was an essential part of the Church from the beginning, as argued in the Epistle to the Hebrews. The presbyters

of the New Testament had priestly powers analogous to, but not identical with, those of the Jewish priests. They were priests of the new covenant, ministering the new memorial sacrifice; for "We have an altar whereof they have no right to eat which serve the tabernacle" (Heb. xiii. 10). Read Carter's *Doctrine of the Priesthood*.

(3) The "President of the Brethren" mentioned by Justin Martyr was clearly the priest or the Bishop.

(4) The Monothelite heresy taught that "there was but one will and operation in Christ," which theory was condemned by the Sixth Ecumenical Council. It cannot be said whether Pope Honorius spoke *ex cathedra* when he pronounced that heretical dogma, for the distinction as to pronouncements *ex cathedra* had not then been thought of. Romanists deny that he did; but he certainly spoke with all the emphasis and authority of which he was capable, and nobody has yet been able to discover in what an *ex cathedra* utterance consists. It appears to resemble the formula for telling true mushrooms: if it kills, it is a toad-stool.

J. H. H.—Munhall (1898) states that Roman Catholic authorities claim 21,350,000 adherents in English-speaking lands. The numerical strength of the Anglican Communion is commonly placed at about 30,000,000.

#### GOD'S CALL TO ENGLAND

BY THE BISHOP OF FOND DU LAC.

**T**HE sudden illness of England's King on the eve of his proposed Coronation, came as a great shock. It was as unexpected as the eruption of Mt. Pelée. May it not be well for Christians to consider if there is not some meaning in this handwriting on the wall in the midst of the Feast?

This much of good may be seen in the postponement of the Coronation: a great deal of sin has been stopped. The English people, especially Londoners, turn their celebrations of victory and peace into wild pandemoniums of riot, drunkenness, and sin. In comparison with say Italy and other Latin races, England has only lately become civilized. The common people are brutal and beastly in their enjoyments. A large part of London would have been drunk during the Coronation festivities. This God has mercifully stopped.

The Coronation is a strictly religious service. It is the solemn consecration of the King. The service is interposed in the Mass just as is the Consecration of a Bishop. It is a time for proper festivity and rejoicing. But the latter part has entirely overshadowed the real character of the event, and London was madly intent on having a riotously good time. Thank God it has been stopped and many hundred thousand mortal sins with it. When again a Coronation takes place, let us hope the lesson will have been learned and the true religious character of the day and service be more observed.

We may hope and pray that this illness will also be blest to the King. What a writing on the wall! What a warning! What a voice of mercy! What a call to repentance and holiness of life! May God indeed bless it to a better crowning than he would have received on Thursday last.

Can we not hope, too, that to the heir apparent it will be fraught with good? It is God who rules. It is God who disposes of events. In an age when men are setting God aside and do not realize the awful power that hides itself in the sacraments, perhaps the Prince may gain his lesson and observe it. He may be called at any time to a great responsibility—and it is only by being true to God and His Church he can assume it safely.

God, we may see, is drawing the British nation together and solidifying it. It is now united, by its great African struggle, and by this affliction. Even Ireland feels it easier to say "God save the King." There is surely a great destiny before an empire of four hundred million people, and a duty in the civilization and evangelization of the world. By this sorrow, is not God calling the nation to Himself, and to work as never before for Him?

MANY OF US want to get rid of the word Protestant. That word has changed greatly in its meaning during the past forty years and in the sense now used we are not Protestant, although we are protestant against the errors of Rome in one direction and the restless changes of modern Protestantism in another. The word now means individualism, or every man for himself. Hence the one hundred denominational bodies are calling themselves a part of the Church of God. We claim to be the Catholic Church of God in America and that claim has never been lowered, neither can it be, because we consider the sin of schism or welfully dividing the body of Christ as the most glaring sin of this our intellectual age. We stand firmly and therefore securely upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.—REV. WM. T. FITCH, in *Brooklyn Eagle*.



## MISSIONARY BULLETIN.

**A** BULLETIN dated June 28th, issued by the Treasurer of the Domestic and Foreign Missionary Society, gives the gratifying information that up to June 1st, covering nine months of the fiscal year, there have been increased offerings, as compared with the same time last year, from every Diocese except six, and from every Missionary District except two. Of these exceptions, two Dioceses and one Missionary District have increased their offerings during the month of June. In 35 Dioceses and 11 Missionary Districts very much more has been given in the nine months past than in the whole year preceding. Two Missionary Districts have completed their apportionments. To June 1st the total receipts from parishes and individuals exceed by \$63,000, or 40 per cent., the receipts in the same period last year. About the same percentage of increase is shown in the number of contributing parishes and missions, which is 2,536 this year against 1,816 to the same date a year ago. The receipts for June, July, and August must, however, exceed by \$148,000 the receipts for the same months last year, in order to fulfil the obligations of the Board. Parishes and missions aggregating 300,000 communicants are reported as not yet having sent in contributions.

## LONDON LETTER.

LONDON, June 17 (St. Alban M.), 1902.

**T**HE Rev. G. Bayfield Roberts, vicar of Elmstone, Gloucestershire, has forwarded to the London Church and daily newspaper press for publication the following letter, which he believes has been generally communicated by the signatories to their respective Bishops:

"SIR [the Editor]—We ask you of your courtesy to allow us to say that, with the deepest regret, we shall be unable to use the order of service recommended for use on the Coronation Day, as it now stands. In this order the minister is directed to inform the people, amongst other details, that the King has taken the oath to maintain 'the Protestant Reformed Religion established by law.' Whatever may have been the signification of the term 'Protestant,' either originally or at the period when it was first introduced into the Coronation oath, it has acquired an extended meaning in which it is popularly taken as opposed to 'Catholic.' To inform the people that the King has taken an oath in the above terms will probably create an erroneous impression that the religion of the Church of England is in some way opposed to Primitive and Catholic antiquity. It should be remembered that the term 'Protestant' was not introduced into the oath at the time of the Reformation, but at the Coronation of William and Mary in 1689—more than a century later. It nowhere occurs, either in the Prayer Book, the Thirty-nine Articles, or any other authoritative formulary of the Church of England to which we have given our assent."

The terms of this protest, says Mr. Roberts in an accompanying letter, were laid before a limited number only of beneficed priests, and he received some 150 appreciative replies. The writers in every case expressed their entire approval, and nearly all formally subscribed their names, though for convenience only a few are subjoined to the published protest. The list of twenty signatories includes the following well-known names: Dr. Belcher, vicar of Frampton Cotterell; Edward Denny, vicar of St. Peter's, Vauxhall; S. Baring-Gould, rector of Lew Trenchard; Willoughby Carter, vicar of St. Matthias', Earl's Court; W. H. H. Jervois, vicar of St. Mary Magdalene's, Munster Square; T. A. Lacey, vicar of Madingly; R. A. J. Suckling, vicar of St. Alban's, Holborn; L. S. Wainwright, vicar of St. Peter's, London Docks; Harry Wilson, vicar of St. Augustine's, Stepney; and E. G. Wood, vicar of St. Clement's, Cambridge.

The annual meeting of the Church Reform League was held this day week at the Church House, when there was a large and influential assemblage. The Bishop of Worcester, who presided, said, in the course of his address, that his few months' experience as a Bishop had greatly strengthened in him the conviction that "the action of the Church, the judgment of the Church, requires reducing to a constitutional order"; that there are a great number of questions now dependent on the individual judgment of this or that particular official in the Church, "about which the Church herself ought to be exercising her judgment through the whole bulk of her clergy and her laity and their representatives." A Bishop finds himself "confronted again and again" with cases of beneficed priests who are "careless in performing" their official duties, and yet he can do nothing, because they keep "within the margin of the law" that governs a parson's freehold, and then, on the other hand, you find the beneficed clergy "complaining bitterly" because this or that

layman—"the rich man perhaps he may be, the man with a fad perhaps he may be, the noisy man"—does not represent the minds of the Church people as a whole. So that at every point and stage you come to the same thing, namely, that the Church "requires constitutionalizing." As to the state of mind of the Bishops on the subject, "I have not seen any reason to believe that they would resent that constitutionalizing of episcopal action which I am sure reduces the Bishops to that which certainly was the ideal of episcopal government in those ages of the Church to which we are continually professing to recall ourselves." And then, coming down, this same principle likewise applies to the beneficed clergy, and also to the laity. The Report on the Position of the laity represents, the Bishop thought, "a real gain," not so much in "those suggestions" at the end as "those in the body of the Report," which are of "historical value and of immense weight." The only form of the lay suffrage which has "practically the least chance of securing its ground and holding the field" is that which requires that the lay voter should be "a person who holds the full status of a Churchman, and not deficient in any of the requirements for being a communicant." The great thing is to educate "the ordinary body of lay opinion in every parish." The mind of the clergy is certainly changing "in favor of reform," and there is surely coming over the laity "the conviction that if they want to take their part in the constitutional action of the Church, they must be prepared to accept the public responsibility which belongs to their membership." Chancellor Dibdin's motion, seconded by Mr. Eugene Stock, that the Convocations of the Clergy bill be "pressed forward and passed into law without delay," was carried unanimously.

Lady Wimborne has written to some of the newspapers to "give an absolute denial" to her having ever mentioned the Rev. Mr. Dolling's name in a speech at Bridport, wherein she was reported as saying that that priest had been received into the Church of Rome, while holding an official position in the Church of England.

The report (both in *The Guardian* and *The Church Times*) of the debates in the recent London Diocesan Conference contained, as has been pointed out by Mr. A. Riley and Mr. R. W. Burnie in those two newspapers, a very strange inaccuracy. The Bishop of Stepney's proposal to commend the Report on the Position of the Laity to the serious attention of the Church was not carried, as was reported, but Mr. Riley, with the consent of his seconder, Dr. Wace, withdrew the "previous question," and then his Right Rev. Lordship, the President, acting upon their suggestion and with the assent of the Conference, on his own authority adjourned the whole question to the next session. In connection with the question before the Conference of Sunday observance, your correspondent should have stated, in his *précis* of the proceedings of the Conference, that a rider was moved by Canon Armitage Robinson to the resolution passed by the Conference, and adopted, respectfully inviting the Lord President to "consider the advisability of summoning a conference of Churchmen to inquire (a) as to the grounds on which the obligation of Sunday observance can most properly be urged; and (b) as to the best methods of resisting the present tendency to neglect it."

The report of the committee, appointed by the last Lambeth Conference, upon the first branch of the subject of "The Relation of Religious Communities within the Church to the Episcopate," has now been published (by direction of the Archbishop of Canterbury) by the S.P.C.K. This report was, indeed, completed so long ago as in the autumn of 1893, but the Archbishop thought that its formal presentation might with advantage be deferred until the committee had dealt with the second branch of the subject, that relating to the office of "Deaconess." In November of last year, however, the Bishop of Winchester, as chairman, wrote to his Grace that it seemed desirable to the committee to present the report without waiting for the proposed supplement; and the Bishop added, with reference to the preparation of a report upon the "Deaconess" question: "It is obviously of the highest importance that we should if possible secure a firm coöperation between the action taken in England and the action taken in the United States in a matter of such moment, and the necessary consultation cannot be carried on without considerable delays." The committee in their report, begin by recommending these two general principles, as essential to a due relation: (1) "That there should be on the part of the Episcopate a recognition of religious communities within the Church of England, and of the religious life as expressed in the rule of such communities"; (2) "That there should be on the part of the communities a distinct



recognition of the authority of the Episcopate." We cannot but think (says *The Guardian*) that the committee might have laid even more stress than they have done upon the first of these requisites, or rather that they might have called not merely for recognition, but for encouragement, of community life and work on the part of the Episcopate." Mr. Athelstan Riley, also commenting upon the report in the same Church newspaper, is of the opinion that as the monastic revival in England advances, "the problem of the relations between religious houses and diocesans will become increasingly perplexing"; for sooner or later "the monastic repugnance to control by those who have no practical knowledge of the religious life is sure to manifest itself."

There were two incidents of special interest at the Peace Thanksgiving service at St. Paul's, remarks *The Church Times*, which, curiously enough, failed to be reported in the daily newspapers. "These were, first, the appearance of a processional cross. Though common enough in many Cathedrals and churches throughout the land, St. Paul's has hitherto not used one prior to the service on Sunday. And, second, the wearing of his mitre by the Bishop. At St. Paul's this has been the 'Use' from the time of Bishop Creighton, but it must have been a novel sight to the many West Enders, who seldom pay a visit to their own Cathedral."

The annual festival of the Confraternity of the Blessed Sacrament was celebrated in London on Thursday, the 5th inst., being transferred for the first time from the Feast of Corpus Christi to the last day of the Octave. The Holy Eucharist was solemnly offered at the following churches at 11 A. M.: St. Alban's, Holborn, preacher, the Rev. Father Waggett, S.S.J.E.; St. Augustine's, Stepney, preacher, the Rev. Father Adderley, vicar of St. Mark's, Marylebone; St. Mary Magdalene's, Munster Square, preacher, the Rev. Father Benson, S.S.J.E.; while at St. Thomas', Regent Street, at 5:30 P. M., there was a solemn processional *Te Deum*, with a sermon by Prebendary Denison, vicar of St. Michael and All Angels', North Kensington. In the course of his sermon Father Waggett said that the Blessed Sacrament is the especial, the sole satisfaction, "not only of the saint in his cell, but of the simplest, the most unfortunate of mankind"; and our ideal of pursuit is that "not only a few churches once or twice a year, but all churches daily, should be thronged with those who worship Christ in His Sacrament." From 3 to 6 P. M. the customary social gathering of associates and friends was held at the Holborn Town Hall; where there was also the annual exhibition of Church work by various religious communities, guilds, and ecclesiastical art manufacturers. The literary feature of the occasion was a paper read by Mr. G. W. E. Russell, on "Catholic Continuity in the Church of England," as illustrated by reference to the leading Churchmen of the period from 1730 to 1833. Bishop Horsley, he said, maintained the doctrine of Apostolic Succession "in a debate in the House of Lords"; the doctrine of the Real Presence was witnessed by William Law, the Wesleys, and Dr. Johnson; the doctrine of Baptismal Regeneration "seems to have been taught without exception by the divines of the period," even by Charles Simeon; Bishops Wilson, Hall, and Wheatley "maintained the power of the keys"; prayers for the faithful departed "commended itself to Dr. Routh, and to as staunch an Evangelical as Lord Shaftesbury"; and of the custom of observing the fast before Communion, "there were survivals and traces all over England." King George IV., "of all people, was wont to keep it," and Bishop Woodford found it "an established practice" in his country parish in Gloucestershire.

In the evening the Holborn Town Hall was crowded for the annual meeting, and the formal business proceedings included the confirmation of the election of the Rev. R. J. Suckling, vicar of St. Alban's, Holborn, as Superior-General. In his address, the Superior-General pointed out that the Coronation was an event which affected the C. B. S., "inasmuch as it is the solemn consecration to Almighty God of the King in his kingdom, in the course of the Mass, and with the Coronation of the King and Queen as the most solemn feature of the service." He, therefore, suggested that priest-associates should celebrate, and lay folk communicate on the Coronation Day with the intention of asking grace for the King and Queen; and he proposed an address of sympathy to their Majesties from the Confraternity. With reference to the question of the age for Confirmation, which had come before the C. B. S. authorities with a view to action for the removal of actually existing episcopal regulations "contrary to the explicit directions of the Prayer Book," he thought that as the E. C. U. Council was engaged in investiga-

tion concerning the matter, it would be desirable for the Confraternity to coöperate with the Union. In the course of the evening the Rev. Leighton Pullan, Fellow of St. John's College, Oxford, read a very weighty paper on "Reservation and Incense."

On the Octave of Corpus Christi was also held the 32nd anniversary of the London Gregorian Choral Association, of which the Right Hon. the Earl Beauchamp, K.C.M.G., is President. At the Church of St. Edward, K. and M., Lombard Street, E. C., there was a sung Eucharist, to the *Missa Lux et Origo*; and a special evensong at St. Paul's in the evening, with a sermon by the Rev. H. Baron Dickinson, vicar of St. Peter's, Streatham. The choir, accompanied by trumpets, in addition to the organ, numbered 1,000 men and boys. "The Gregorian tones of the Psalms and evangelical canticles were particularly well rendered. In anticipation of the Coronation service, the anthem was Handel's "Zadok the Priest," followed by Gounod's setting of the *Domine, salvam fac*; which was sung, first, by the full choir in harmony, as the prayer of Holy Church; then, by the men in unison, as the prayer of the army; and, finally, by both choir and congregation in unison, as the prayer of the nation. The *raison d'être* of the London Gregorian Choral Association would, indeed, be much more apparent to outsiders, who dearly love the ancient orthodox chant music of the Church and long for its revival generally in England, if the system of Plainsong represented by the Association were only in accordance with sound learning and scientific methods relating to that type of music, as exemplified by what is now known as the Solesmes system. Indeed, at present, the Association seems to be making a sort of plaything of Plainsong, instead of treating it as one of the noblest of arts, to be intelligently studied and restored to its pristine purity.

J. G. HALL.

#### THE ROMAN PROPAGANDA IN THE EAST

AND OTHER EUROPEAN MATTERS.

PARIS, June 15, 1902.

IN REFERENCE to statistics, regarding the relative progress of Roman Catholicism and Protestantism, on the Continent and elsewhere, which I quoted in my last letter, it may not be uninteresting to your readers to be made acquainted with some of the Roman efforts in the Levant. The well-known Uniat action of the see of Rome with regard to Eastern bodies of Christians, is probably no secret to most of the readers of your journal. While giving Rome every credit for its devotion, earnestness, and energy in the cause of religion, we must not forget that she will often overlook a good deal of divergence of practice, in order to secure adherents. I am in no way questioning her righteousness in this case, but merely mentioning it, as it will qualify a good deal that I have to say with regard to her endeavors in the East, to secure converts to the Roman Catholic Faith—in the East, which is essentially Orthodox, essentially of primitive and Nicean teaching. The article whence I draw my information, reads thus: "Priests abound in Syria, especially in the Lebanon, but parish work is very poor."

The Maronites possess an Archbishop. His Cathedral is the parish church. Besides this there are four other parishes with a population of 30,000 souls. The Maronites are the only real remnants of the old Monothelites, dating from the Crusades. Their natural foes are a dissident Mohammedan sect—the Druses, with whom they are in constant dispute and trouble.

About a dozen priests serve these parishes, but it is evident that this number is insufficient to carry on all the work that has to be done. There are several associations of men and women, intended for philanthropic labor among the people. There are also monasteries of monks, but none of these are united by any religious bond of union. Monseigneur Debs, who is considered one of the best instructed and most zealous of ecclesiastics in his nation, has founded a college at Beyrouth, partly adapted to the use of seminarists. He has also built several churches and pushed on religious enterprise, but the priests are poor, and more taken up with providing for the wants of their families, than in instructing the faithful. The result of this is that proselytizers, Protestant and Mohammedan, make serious inroads upon the number of the Maronite flock. Roman missionaries and emissaries from different religious bodies, in France and elsewhere, are endeavoring to assist the Archbishop to resist this inroad. Besides, there are the Greek Melchites, less numerous than the Maronites, who have also their Bishop and several parishes served by religious associates of the Order of St. Basil. These are less attached to Rome than the Maronites.

The Greeks possess at Beyrouth a Patriarchal College with



about 200 pupils. Their instructors are Greek priests, of whom the greater part have made their studies under the White Fathers of St. Anne, at Jerusalem. These parochial schools attract a great number of the Greek Orthodox and are a powerful instrument of propagandism for the Romans amongst the people.

Next are the Syrians, a small number, and the Armenian Catholics, also in small numbers at Beyrouth.

Lastly, bodies of Chaldeans and Copts, in which the Roman Church interests itself. Two Catholic Patriarchs reside in the winter at Beyrouth; they are the Patriarchs of the Greek Melchite and the Syrian. No doubt in process of time, Roman Catholic influence will be brought to bear on these two prelates.

Certainly there is hardly any town in the world which presents so many forms of Christian Church worship as Beyrouth. And this is precisely the reason why the Holy See makes strenuous efforts to assimilate as much as possible, many of these bodies with themselves. At the head of the Latin clergy is a Vicar Apostolic, who is at the same time a delegate of the Holy See towards the various practisers of the Eastern rite. He has under his control all the Latin faithful and all the religious communities which follow the same rite. The Latin communities of Beyrouth have for their object to aid the secular clergy in the great work in the sanctification of souls, to assist the Roman Church against the common enemy by their schools, by their preaching, and by their acts of charity.

This, I think, seems to point out pretty clearly that there is no lack of activity on the part of the Romans in the more or less open effort of drawing the Orthodox into schism from the Churches of their birth. No doubt your readers are well aware that Rome makes certain concessions to Orthodox priests who acknowledge the Holy See, known under the name of Uniats. These are allowed to marry and to say Mass in their own tongue.

A little flutter has been caused by the Sultan's having conceded the protection of Italian Roman Catholics in the Levant to the Italian Government. Heretofore all Roman Catholics in the Levant could claim French protection.

Touching the troubles at Beyrouth: the Orthodox have succeeded in forcing the Patriarch of Antioch to recognize their constitutional rights, and appoint Musserah as Bishop of Beyrouth. To mark their gratitude for the help they had received from the English Church, a deputation was sent up to the Church House to present to the Chaplain a copy of the Bible bound in handsomely embossed plates of solid gold. On one side there is a representation of the Crucifixion with a skull at the foot, and the rising sun at the head of the Cross, and the heads of the Evangelists in the four corners. On the other side is a representation of our Lord after the Resurrection. On the back, which is beautifully engraved, is inscribed in Arabic, "The Holy Book," "A Gift of Gratitude." On the fly-leaf is written in Arabic, "A Gift as a Thank-offering through one of the Sons of the Orthodox to his Reverence, Priest of the English Church, H. C. Frere, Chaplain in Beyrouth. 13 May, 1902." The book measures 5½ x 3 inches; the binding of it cost over fifty pounds sterling.

No little stir has been created in French ecclesiastical circles and elsewhere on the question as to whether a Pope can appoint his successor. The idea is not entirely new, and a known instance of the nomination of a Pope by a Pope is a matter of history. Felix II., Pope from 516 to 530, was directly appointed by Theodoric the Great, a Gothic king, while the proper Emperor was far away in Constantinople. Under stress of circumstances the clergy accepted the nomination of the Arian *de facto* ruler, and Felix was consecrated. He (Felix), fearing the resumption of former troubles at his decease, nominated Boniface II. to be his successor, and charged the Roman clergy to see that he was consecrated after his death. The nomination of Boniface, however, was resented by the faithful laity of the Church of Rome as an intrusion upon their electing rights. Another Pope, Dioscurus, was consecrated Bishop of Rome. He, however, lived but a month, and after him all recognized Boniface II. Boniface, hoping to avoid future troubles, invented a new constitution, which provided that every Bishop of Rome before his death should nominate his successor. But this caused so much disturbance that the Bishop was afterwards obliged to withdraw his new constitution and to burn it before the assembled Senate and clergy of Rome. This is the historical anecdote. In a publication, *L' Ami du Clergé*, under the direction of the Bishop of Langres, a series

of articles has been put out bearing the episcopal imprimatur under the general heading, "Intervention of the Pope in the Election of His Successor." To those who may be interested in the subject, a small book bearing the above title has been published, containing a collection of a series of papers on this question.

Church music in Paris (Plainsong) is likely to suffer some considerable damage. It is known to your readers, no doubt, that the Benedictines specially took in charge the work of purifying Plainsong from its Gallican excrescences. For the last forty or fifty years this work has been going on at their headquarters, Solesmes, in the Sarthe. Here they had printing presses and all the necessary appliances for editing their researches. Already their endeavors had made their mark on Plainsong music in France, when there came the unfortunate promulgating of the law about Associations, which drove these hard working monks with others from the country. In one church in Paris, especially, St. Gervais', they had been allowed, through the *Schola Cantorum*, to exemplify the benefits of their reformation of Plainsong. This society, of some forty or fifty executants, during Holy Week and at other great seasons, reproduced the best works of Palestrina and his school. But a new Vicar has been appointed to St. Gervais' who has opined that the people came to the church rather to hear the music than to say their prayers. There were also women singers in the choruses (against the Archbishop's decision regarding the admission of women into choirs), and on these grounds the *Schola Cantorum* is no longer allowed to take part in the music of the church, and their influence for good in Church music will inevitably be very shortly honored more in the breach than in the observance.

The death of the Archbishop of Cologne is a great loss to the Romans; and the Cardinal's hat which was probably intended for that see will perhaps find another resting place.

It is supposed that the new Ministry in France will be even more anti-clerical than the last, under Waldeck-Rousseau. M. Combes, a radical, or at least of that party in French politics, is said to have declared that he intends to see that the laws against Associations are strictly carried out.

Mgr. Jauffret, Bishop of Bayonne, who has been seriously ill for some time, is worse. He received extreme unction on the 15th. GEORGE WASHINGTON.

A DISTINGUISHED professor of English has written feelingly upon the marvelous power of the human mind to resist the introduction of knowledge. And there are of course students who resist the introduction of good taste. I have known one student who to the bitter end of the senior year was constant in her love for a red plush placque with pink roses painted upon it. I knew another student, and she was not lacking in womanliness, who covered her walls with jockey pictures over which were crossed artistically horsewhips and riding whips, and to complete the total effect made by other unmentioned details, her couch cover was a horse blanket with wonderful, vivid stripes of yellow in it.

Yet, these students to the contrary, the influence of harmonious, artistic surroundings is invaluable in the case of most girls who come from homes where such terms as "harmony of color," "simplicity of effect," "texture of hangings," "style of furniture," are unknown terms. And the influence upon general American life is wide, for, notwithstanding certain statistics, these same college girls will be mothers in many, many homes where just such problems of arrangement, comfort, and beauty must be considered.

A wise man once remarked that the undergraduate course of a certain large college was not intended to make students of boys but rather gentlemen. This is precisely the case with a woman's college; it does not pretend to make students of its girls, but it does hope to give them a requisite education and refined tastes. The refining power of surroundings cannot be discounted, and college women as well as other women will be known for gentlewomen not only by their learning, their manner of speech, their friends, their care in dressing, but also by the environment which they create, or in other words, the homes they make.—JEANETTE A. MARKS, in *Good Housekeeping*.

IF YOU wish to be miserable, you must think about yourself, about what you want, what you like, what respect people ought to pay to you; and then to you nothing will be pure. You will spoil everything you touch. You will make sin and misery for yourself out of everything which God sends you. You will be as wretched as you choose.—*Kingsley*.



## NEW YORK LETTER.

DEAN HOFFMAN'S BEQUESTS.

DEAN HOFFMAN began his will, in which he disposes of an estate valued conservatively at \$12,000,000, with the following:

"I profess that as I have lived, so I desire to die, in the communion of the Protestant Episcopal Church in the United States, which I firmly believe to be a pure branch of the One Holy, Catholic, and Apostolic Church of Christ.

"I desire with sincere gratitude to Almighty God for all the blessings He has bestowed upon me, to commend my immortal soul to Him, as into the hands of a faithful Creator and most merciful Saviour, most humbly beseeching that it may be precious in His sight, and that, being washed in the blood of that immaculate Lamb that was slain to take away the sins of the world, it may be presented pure and without spot before Him.

"I give to my dearly beloved wife, who has always been a faithful and loving helpmeet to me, and to my dear children, my fervent and heartfelt blessing, and hereby express my earnest desire that as faithful members of the Church they will endeavor to grow more and more like unto the adorable Saviour who gave Himself for them, and to observe all acts of love and duty to each other."

Then follow the bequests of worldly goods, in which practically all of the fortune goes to the immediate family. While there are various sums given to Church institutions, it is stipulated that if the testator made gifts to them during his lifetime, the amount of such gifts is to be deducted from sums named in the will. Institutions and amounts are: The General Seminary, \$100,000, to be kept intact, the income for general purposes; the bequest also includes his library, except such books as Mrs. Hoffman may select for herself. The Board of Missions \$50,000, also to be kept intact; the Clergy Retiring Fund, \$10,000; the Widows and Orphans' Relief, \$25,000; the "Public" School, \$25,000; and the New York Historical Society, \$50,000. The public school referred to is the corporate name under which are administered Trinity and St. Agatha's schools. There are given to Edwin H. Rogers, bookkeeper, \$5,000, and to Miss Elizabeth Dodds, secretary, \$2,500, and to Mrs. Hoffman \$75,000 for a home and \$75,000 a year for maintenance. The income of the residuary estate above the annuity to his wife, is divided equally between the four children. At the death of Mrs. Hoffman, one share goes outright to the son, Mr. Samuel V. Hoffman, and the other three shares in trust to the three daughters, Mrs. Watson, wife of the Rev. J. H. Watson of Trinity Chapel, New York, Mrs. Nickerson, wife of the Rev. T. W. Nickerson, Jr., of Pittsfield, and Mrs. Hackstaff, wife of Mr. C. L. Hackstaff of New York. The son is named as one of the executors.

The gifts of the Dean to the Seminary library include the finest collection of rare old Latin Bibles in the world, surpassing in number of editions the British Museum's great collection, and that of the Bibliotheque Nationale of Paris. The collection fills one room at Chelsea Square, and was begun eight years ago through the aid of Mr. Cornelius Vanderbilt, when was purchased, among others, the 1,450 Bibles of Dr. O. A. Copinger, Professor of Law in the Victoria University, Manchester. Since then the Dean spent much money in increasing his collection. The most important was the first of printed books, the Gutenberg Bible, a copy of rare preservation. It is one of four copies on paper now owned in New York, the other three being respectively in the Lenox library and in the private libraries of Messrs. James W. Ellsworth and Robert Hoe. In 1884 it was sold for £3,900 at the sale of Sir John Thorold's library in London. Quaritch, who secured it, sold it to the Rev. William McKellar of Edinburgh. At the McKellar sale in November 1893, Quaritch again secured it, paying \$2,950, and a little later sold it to Dean Hoffman for \$15,000, or about that sum. The Dean also possesses a Bible of 1462, the first edition with a printed date.

## ACCIDENT TO DR. ULMANN.

Word comes from the Adirondacks that the Rev. Dr. August Ulmann, master of Trinity School, mentioned in the will just quoted, was boat-wrecked on the St. Lawrence, and his naphtha launch, a small one owned by him, ruined. In jumping from the launch to a rocky island for safety he broke his leg, and for five hours suffered from pain and exposure. He was rescued and taken to an inn, and his wound treated.

## A CORRECTION.

One sentence in this correspondence in the issue for June 7th, intended to be clear, has been misunderstood. Speaking of St. Stephen's present parish church, the statement was made that "shortly before his death the Rev. Dr. Houghton sold the property to a warden of St. Stephen's, which latter took posses-

sion and still occupies it." The facts are that while a warden did purchase the property, he did it in his official capacity, and soon afterward turned the property over to the corporation. The matter of St. Stephen's site was at one time questioned, but it was cleared up more than a year ago in favor of St. Stephen's.

## NEW RECTOR FOR CHRIST CHURCH.

About a year ago the Rev. Dr. J. S. Shipman retired as rector of Christ Church because of ill health, and later was made *rector emeritus*. There has now been chosen to succeed him the Rev. George Alexander Strong, rector of Christ Church, Quincy, Mass. With Mrs. Strong he was in the city last week and gave formal acceptance of the election. Some changes are to be made in the rectory, and Mr. Strong will take up his work at the end of September. He is a native of Boston, and was educated at Amherst, and the Episcopal Seminary at Cambridge. He also studied in Germany. He spent his diaconate in old St. Paul's, Boston, as assistant to the Rev. Dr. Courtney, now Bishop of Nova Scotia, and upon being advanced to the priesthood by Bishop



REV. GEO. ALEX. STRONG.

Paddock, became rector of St. Paul's, Malden, Mass. Later he was rector of St. Paul's, Brockton, and since November 1900, has been in his present rectorate. Christ Church, New York, is now located on the upper west side, at Broadway and 71st street. Residences of the rich are on every hand, and apartments in which nobody can live who has less than \$10,000 a year to spend are on every hand, with more, building. The parish dates from 1782 and is among the six oldest in the city. The Rev. Dr. Shipman is living at Spuyten Duyvil, and while slightly improved and able to recognize attendants, is unable to speak.

## OTHER MATTERS.

A striking illustration of what can be done in a suburban mission field without ready money in the Archdeaconry treasury, is afforded by the mission of the Holy Nativity. It was begun in a remodeled barn, located in Bedford Park. The people of the neighborhood furnished all of the funds to seat the barn, to line its walls with burlap, and to procure an organ on installment payments. Having first helped themselves, the Archdeaconry was able, through a fortunate gift, made because the work was started, to assign a priest in charge, still keeping the Lay Helper, and an organization in Grace Church assisted in the purchase of some furnishings, also because the work was started and had proved its usefulness. That was two years ago. The work of the year just ended shows attendance of 4,389 at all services, or about twice the number of the previous year. The number of communicants is 58, and apart from paying all expenses and making offerings to the Board of Missions, the clergy fund, and the Archdeaconry, it has \$795 in hand and pledged. The priest in charge is the Rev. W. W. Smith, M.D., and Mr. Wallace W. Thom is the lay helper.

The Cathedral League of the Diocese of New York is an organization to secure small gifts for the furtherance of work on the Cathedral. Its president is Robert G. Hone, and vice-president, William Bispham. A constitution has just been adopted. Membership is had by the payment of \$100, the privilege being granted of making the payments in ten equal parts.

THE EVILS of promiscuous divorce are simply inexpressible and every right-minded clergyman and layman should use influence in State legislation and national law-making to bring about reform and thus strongly check the licentious tide that has gained impetus and power in our social conditions. Where it is possible for a father to marry his son's divorced wife, then certainly it must indicate the solemn importance of a very strong protection of the holy estate of matrimony as against incest, adultery, and polygamy. I have yet to hear the convincing argument that can interpret the mind of Christ in any different terms from those of our own Prayer Book order for marriage, in which one vows that death only can separate and break the mysterious bonds and in which the warning is pronounced, "those whom God hath joined together let no man put asunder."—*The Bishop of Ohio.*



## CONSECRATION OF DR. VAN BUREN.

THE Rev. James H. Van Buren, D.D., was consecrated Bishop of Porto Rico on St. John Baptist's Day in St. Stephen's Church, Lynn, Mass. Two celebrations of the Holy Eucharist preceded the regular service of consecration. The procession formed in the rectory, and was made up of the Bishops of West Virginia, Maine, Massachusetts, Western Massachusetts, Connecticut, and Vermont, 82 priests, and choristers from the churches in Lynn and Salem. There were no banners or acolytes, but a cross-bearer led the procession. The Rev. Augustine H. Amory was master of ceremonies. The Bishop of West Virginia was celebrant with the Bishop of Maine as epistoler and the Bishop of Massachusetts as gospeller. The attending presbyters were the Rev. Lucius Waterman, D.D., of New Hampshire, and the Rev. John S. Lindsay, D.D., of Boston. The sermon was preached by the Bishop of West Virginia. Speaking from the text I. Tim. i. 67, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind," he said, in part:

The Epistles of St. Paul to Timothy are official rather than private letters, and so notwithstanding the many personal matters referred to, they treat rather of larger questions of Church doctrine, practice, and government. St. Paul reminds Timothy that he had received a special endowment or gift of grace to qualify him for the work to which he was called, and that this special endowment or gift of grace was connected instrumentally with the laying on of his hands—the laying on of hands being the appropriate mode by which it hath pleased the great Head of the Church to express the communication of needful grace, and of official power to those by whom it is to be exercised.

Making application to our present circumstances, he said that over and above the gift of God's grace, for our conversion and sanctification, God gives special gifts of grace to help those who are called to particular offices in the Church. He then, who would be admitted to any responsible position in the Church of God must look back of all human votes, and of all official bodies, and of all Church dignitaries, even if they do, by the laying on of hands, properly express the communication of grace and authority, he must look back of all these to Christ, because only He who gives the great commission, can give the power to fulfil it.

If God grants special gifts of grace to a man, then that man is called upon to stir up the gift that is in him: because the bestowal of a gift does not ensure its proper exercise and development. When tempted to rest in privilege and position, let us hear the Apostle's ringing exhortation: Stir up the gift of God that is in thee.

To neglect grace is to ensure its decay; "for as a limb never exerted, withers, as a flame never fanned up into a brighter glow presently collapses, as a treasure of gold and silver never thrown into current use, rusts, so we lose our gifts unless we exercise them."

The special gifts to the Christian ministry are by the Apostle contrasted with the spirit of fear. They are, first, the spirit of power, power to become the sons of God and to witness for Him in the Gospel of Christ—that power the disciples received when the Holy Ghost came upon them; secondly, the spirit of love, showing itself in an affectionate striving to win men over to obedience to the will of God; and again the spirit of a sound mind, showing itself in such self-discipline and self-control as befits a good soldier of Jesus Christ.

But we are here to-day not to ordain our Brother a minister, but to consecrate him a Bishop in the Church of God; for we believe that from Apostolic times there has been a regularly organized ministry in the Church, not only distinctly marked off from the laity, but also distinctly marked off among themselves by well-defined gradations of rank.

We must, however, in discussing the question of the Christian ministry, always remember that there may be a great difference between what is often taught in the Church, and what the Church herself teaches. The Church in her wisdom does not impose theories upon us, but would have us simply recognize the facts of the case; and in setting forth the facts of the case, will it not be sufficient to adopt some such summary as this: That it seems to be certain that in various places, chief ministers were appointed by the Apostles themselves, with the power of organizing and governing the Church, and particularly with the power to ordain other ministers? And, more than this, we fail to find anything in Holy Scripture or authentic history to indicate or suggest that any Church of the apostolic age was ever permanently organized in any different fashion. So then we cannot abandon or compromise what we rightly call the Historic Ministry, yet we do well and wisely in refusing to condemn or disparage those who seem not to have that ministry in its integrity. This we maintain, and further, that while we acknowledge that Christ hath in a very high and holy sense made all Christians kings and priests unto God, yet this fact does not take

away from the honor or lessen the importance of such functions as those we have in consideration to-day.

To the Bishop-elect he said:

And now, my dear friend and brother, let me say that for you, this is indeed a solemn day. Called by the voice of your brethren to this higher ministry, and confirmed by the Church at large, the indications of Providence seem to be very large and clear. It is but a short time since in response to the call of duty, you gave up your residence among the warm-hearted and affectionate people of this congregation, to go to that tropical Island, which in the Providence of God had come to form a part of our country. I cannot forget that it was my privilege to welcome you there, and to rejoice with the faithful few that God had put it into your heart to come over and help them. I am sure we all recognize the peculiar delicacy and difficulty of your position, in a country which has, for so long a time owned the Roman obedience. We are having the same problem in Mexico and Cuba and Brazil and in the Philippines. But by the good hand of our God upon us, we are working out a satisfactory solution. We cannot turn a deaf ear to those who, in defiance of the ancient Catholic canons and customs, are subjected to unlawful terms and conditions of communion, nor can we forget that it is our right and duty to protect in the holding of the primitive faith, and the recovering of the primitive order, those who have been wrongfully deprived of both. Therefore it is, that, to other work which presses upon us we add this also, and say to you, my brother, Go forth in the Name of Christ; help these poor and needy people, hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost.

God sends us out with this message: That He has in His dear Son Jesus Christ, reconciled the world unto Himself. The power that has gone out with that message, during all these past years, proves that it is from God. May that same power go with it when you proclaim it in the Islands of the Sea, and may the great Head of the Church, after the toil of the day give to you the reward of the faithful servant, and grant that being wise unto God, you may shine as the brightness of the firmament, and turning many to righteousness, as the stars for ever and ever.

Following the sermon, the offertory was announced for mission work in Porto Rico. The presenters were the Bishops of Connecticut and Massachusetts. While the Bishop-elect was standing before the altar in front of the Bishop of West Virginia as consecrator, the different testimonials from the House of Bishops and the Standing Committees were read by the Rev. Augustine H. Amory and the Rev. Dr. Mansfield. The promise of conformity was made by the Bishop-elect, facing the congregation, in a clear voice, which was heard distinctly through the large edifice. The litany was said by the Bishop of Vermont. After the usual questioning, the choir sang Hymn 586, before which the Bishop-elect with the attending presbyters retired to put on "the rest of the episcopal habit." The *Veni Creator Spiritus* was said by the Bishop of West Virginia with the other Bishops and clergy responding. In the imposition of hands all the Bishops present participated. The rest of the Holy Communion office then followed. Only the Bishops received, besides eight clergymen. The *Agnus Dei* was rendered by a soloist and was very impressive. The whole service was marked with simplicity, and bore a contrast to the recent consecration of Bishops in this Diocese.

St. Stephen's is the last parish Dr. Van Buren held in this Diocese. For many years he was in charge of St. Paul's, Newburyport, and not a few of his old parishioners were present at this service.

He was born in Watertown, N. Y., July 7, 1850, and was the youngest of a family of twelve children. His father was James S. Van Buren and his grandfather the Rev. Peter Van Buren, a Dutch reformed preacher. His grandmother was Abigail Mudge, a relative of Lieut. Col. Mudge, the munificent donor of St. Stephen's, Lynn. In the parish rooms a bountiful luncheon was served to the clergy and invited guests, and an exchange of greetings was made to Bishop Van Buren in the rectory, where he welcomed many of his old friends.

Among the prominent persons present at the consecration were the Mayor of the city, with the President of the Board of Aldermen, who are Churchmen, besides a large representation of city and State officials.

THE NEW INCUMBENT at Trinity Cathedral is rapidly becoming acquainted among his parishioners and is found to be quick at repartee. Meeting one of our best known women at the Country Club Saturday night, he lost no time in assuring her that he trusted he would see her frequently at the Cathedral.

"But I am a Baptist," protested the tall brunette, "and what is more, I am a deep-water Baptist."

"Oh, well then," quickly responded the reverend gentleman, not at all taken aback, "we will get a derrick and fish you out!"—*The Omaha Excelsior*.



### HOLY CROSS MINSTER.

THE corner stone of the new Holy Cross Minster on the west shore of the Hudson River, situated about six miles north of Poughkeepsie bridge and a mile north of Hyde Park, was laid with a quiet function at noon of Tuesday, June 17th. Father Huntington, Superior of the Order, assisted by Father Allen, officiated. The day was singularly beautiful and auspicious, and quite perfect for an out-of-door service.

The edifice is to be of brick, the plans being the work of Mr. Henry Vaughan of Boston, who was architect of the chapel of St. Paul's School, Concord, N. H., and of Groton School, Groton, Mass. The dimensions proposed are, 125 feet long by 43 feet wide, and three stories high. The completion of the building within a year as hoped for is dependent upon the receipt of sufficient contributions. Enough is now on hand or in view to safely enclose the building and roof it in before winter, but not to complete it.

The minster building will be in full view from the river and also from the New York Central Railroad, and it will be the mother house of the Order of the Holy Cross, from which the mission priests will go forth to their work.

own wants in the way of endowments and buildings are for the most part supplied. A Diocese already well equipped can afford to give for outside work more in proportion to the total of its contributions for parochial expenses than can another, poorer or younger, which is making strenuous efforts to built actually needed churches and to raise an episcopal fund.

(2) In the same way with different congregations: the whole amount needed for parochial expenses may in one case be a trifle for wealthy parishioners; while in another case, even with the aid of a diocesan grant, the current expenses can only be raised with real difficulty and self-denial. To ask of these two congregations an apportionment for Missions based on the same, or anything like the same percentage of the parochial expenses, would be manifestly unfair to both, expecting too much of the poor people and too little of the wealthy folk. I will say plainly that I believe the poorer people are, as a rule, much more likely to give in proportion to their ability than the rich people. This applies both to individuals and to congregations. Apportionments, while some general scale must be accepted, require a good deal of adjustment, if they are to be equitable and reasonable. The General Board recognizes this to a certain extent in that the percentage on total receipts



CLERGY AT THE ANNUAL COUNCIL OF EAST CAROLINA. CHRIST CHURCH, ELIZABETH CITY, N. C., MAY 23, 1902.

#### KEY TO THE PICTURE.

1—Rev. W. J. Herritage  
2—Rev. Henry Wingate  
3—Rev. T. M. N. George  
4—Rev. Isaac W. Hughes  
5—Rev. W. J. Smith

6—Rev. R. B. Drane, D.D.  
7—Rev. L. L. Williams  
8—Rev. Thomas P. Noe  
9—Rev. W. G. Avant  
10—Rev. N. C. Hughes

11—Rev. E. R. Bennett  
12—Rev. J. H. Griffith  
13—Rev. W. F. Dickenson, M.D.  
14—Rev. F. H. T. Horsfield  
15—Rev. N. Harding

16—Rt. Rev. A. A. Watson, D.D.  
17—Rev. Luther Eborn  
18—Rev. F. N. Skinner  
19—Rev. E. Wooten

### THE MISSIONARY APPORTIONMENT.

[FROM THE ADDRESS OF THE BISHOP OF VERMONT.]

IN OUR discussion and resolutions of a year ago we recognized the need of systematic giving for Missions, and in particular of such business methods as would enable the General Board, like our diocesan committee, or any other responsible body, to count on its contributions before making its appropriations; in other words the income must be reasonably ascertained before grants can be properly promised. While thankful that these principles have been recognized by us in advance of the action of the Board, I do not feel estopped from saying that in detail I think the Apportionment plan open to criticism. It is better fairly to face and weigh objections, in order that mistakes, if there are such, may be remedied.

(1) It seems hardly fair that all Dioceses and Missionary Districts should have their apportionments made on practically the same scale. A Diocese which carries on a good deal of Church extension within its own borders can hardly be expected to contribute as much in proportion to external work as a Diocese whose own field is practically covered, and whose

(reported in diocesan journals) for all parish purposes varies from 5 to 3¾.

It will not be imagined for a moment that I am pleading for smaller contributions for Missions. On the contrary, the niggardly offerings which too often are all we are able to get for any interests beyond our own immediate needs, fill me with dismay, especially when I trace the reluctance to give to what I believe are its two chief causes:

(1) First, carelessness about spreading our religion betrays a lack of realization as to its true value. What we really prize for ourselves we shall certainly desire to share with others. Of course those to whom the Creeds, the Scriptures, the Sacraments, the Ministry and Discipline of the Church mean little, can have but little interest in spreading to others these channels of the truth and grace of Jesus Christ. Where life is felt to be something quite different from what it would be without these gifts, there will be no need to urge the duty of supporting the Church's Missions; information alone will be needed as to the various opportunities and enterprises of the Church.

(2) There is perhaps no sin against which the New Testa-

[Continued on Page 325.]



## Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.

By the Rev. ELMER E. LOFSTROM

### THE CLIMAX OF ABRAHAM'S FAITH.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

Catechism: 3d and 4th Commandments. Text: St. James ii. 21, 22. Scripture: Gen. xxi. 1-18.

**T**HE beautiful but pathetic story in to-day's lesson teaches the beauty and need of faith. Explain that faith is trust, or belief in another person so strong that you know that what he tells you is true and you are willing to do whatever he tells you to do, even if you don't understand the reasons for it. Children have such "faith" in their parents, whom they obey even when asked, as they often are, to do things which seem unnecessary or even very strange.

Abraham trusted God so entirely that he obeyed Him every time He spoke to him and that was seven times. Each time he grew stronger in his faith, for he found out by experience that even if he did have to wait much longer than he had expected to, yet God kept His promises in the end. Now he shows that he believes God even when it seemed impossible that His promise could be kept, for if he slew Isaac, humanly speaking, it would not be possible to fulfil the promise, "In Isaac shall thy seed be called."

The main truths in the lesson may be arranged—

- (1) The Trial of faith (vv. 1, 2).
- (2) The Obedience of faith (vv. 3-9).
- (3) The Victory and Reward of faith (vv. 10-18).
- (4) The Ground of faith (v. 14).

(1) The Trial of faith. God does not "tempt" any of His children except in the sense of testing or trying (so R. V. has "prove" in v. 1).

"Tests" in school illustrate fairly how God proves us. Tests are given, not that we may fail but that we may show the strength of our knowledge or faith. God had been testing Abraham for long years preparatory to this final, supreme test. The call to leave his old home, and the promise of a son so long before it was fulfilled and the delaying of that fulfilment until it no longer seemed possible, along with the promises renewed so often, prepared Abraham for this highest test of all. In the same way the ordinary tests in school give the pupil confidence for the final or "State" examinations. This trial was especially strong because it seemed to contradict God's own promises and commands. All the power of his love for the boy as well tempted him to disobey the command through that three days' journey. But although it contradicted his own reason, he was so sure of God and so sure of the truth of God's promise, that he felt that God would raise Isaac from the dead if necessary to fulfil His promise.

(2) The Obedience of faith. It is easy to form the habit of obedience or disobedience. The child who always promptly obeys his parents finds it easy to do so, while the child who seldom obeys without arguing the matter and teasing finds it very hard when he *must* obey. It is the same in other things, too. He who does his duty on Sunday morning and goes to church and Sunday School without a thought of doing anything else finds it an easy thing to do.

Abraham had been prepared by his former obediences so that this new obedience came without difficulty. His son was also obedient and consented to that which had been commanded. His innocent questions are very touching and must have made it very hard for his father to proceed, but when his father explained it to him, he showed that he was a son worthy of his father and worthy of being the heir to the promises by consenting to represent the victim. He, too, must have been trained by habitual obedience to his father to submit on such short notice, for it was not until the very last day that he knew of his father's purpose (Catechism IV.).

(3) The Victory and Reward of faith. Abraham's faith in God was strong enough to stand the trial even to the end, and it was rewarded. It would perhaps be best not to try to make this part of the story too vivid for the younger children, but the main truth can be impressed without doing so. God did not intend that he should do this terrible deed that He had commanded, and when Abraham showed by his willingness to obey God even when told to do something which he knew was against

God's own ordinary will, He rewarded him by saving his son and giving again and for the last time, the great promise (vv. 16-18), which was to be fulfilled in its fulness when from his descendants, Jesus was to be born to bless all mankind.

When the sacrifice of Abraham was complete in spirit, a substitute was provided, but when later on, God surrendered His son to death for our sins, no substitute was provided.

The whole story of the life and offering of Isaac is typical of the Christ; the long waiting for him after he was promised, his birth in a way beyond the understanding of human minds. His name, even, meaning "laughter," or the "laugh of joy," and the joy at his birth points to the joy which was to be at His coming. The only and well beloved son of his father, he readily submits to the sacrifice and carries, himself, the wood for that sacrifice, he consents to the violent death, and is delivered from death on the third day (St. John iii. 16; x. 15; xix. 17; xix. 16. Matt. xx. 19).

(4) The ground of faith. Abraham named the place "the Lord will provide." He had not expected God to provide a substitute as He did, but he did expect God to keep His promise even if it could only be by raising Isaac from the dead. His experience is the experience of all who trust God. He will provide. It is a lesson hard to learn. No matter how long we may have been cared for, it is still a temptation to worry about the future. The farmer who has never failed to reap generously at the harvest time seems to fear each year that he will get no return for his seed. Yet the Lord provides in spite of unbelief. This lesson of trust in God to give us the needful things and a realization that the hard things which come to us are testings, trials of faith, will make our lives happier. To children, their love of God and His commandments as well as their love for their parents is tested every time they are asked to do something which conflicts with their own desires and inclinations. Illustrations will readily occur to the teacher, and again, Don't be afraid of being too definite.

Not all the trials, nor the hardest, come by temptations and troubles; ease and prosperity often try us far more, so we add in the litany a prayer for deliverance in all time of our prosperity, as well as when in tribulation, or in the hour of death.

What was later built on Mount Moriah? (II. Chron. iii. 1; I. Chron. xxi. 18, 26).

As we now leave Abraham, it will be helpful to trace on a map the journeys of Abraham, filling in by means of questions, the events at each place—thus outlining and reviewing his life. Ur, Horan, Canaan (Shechem, Bethel), Egypt, Canaan (Bethel), Hebron, Dan, Hobah Hebron, Geror, Beersheba, Mount Moriah, Beersheba, Hebron.

THE REV. MORTON STONE thus describes in part his attendance at one of the services of the Church Army in London: A clergyman had advised me to go early and see the "gathering in" process. As I reached the church doors, out came a brass band, headed by a scarlet banner, the men all vested in cassocks and surplices. Behind the men was a chorus of women with concertinas. All, of both sexes, were evidently of the laboring class and all very much in earnest. At slow pace, and with continual music they marched for several blocks about the district, being met by ribald jokes from some, by amusement from others, but by interest from all. I anticipated the return of the band in order to get a seat, but I found the church doors roped, apparently full and perfectly dark, except for a huge stereopticon picture. Being a clergyman, I was asked to take part, or at least to be vested, but declining, I was seated in a reserved place. I found that while the band was on the street, a stereopticon exhibition and sacred concert were being conducted in the church. As I took my seat, Handel's *Largo* was being well played by the organ and a stringed orchestra, while pictures of Italy and sacred subjects were being flashed on the screen from the organ loft.

When the band returned from the street parade, they entered the darkened church, to the light of torches carried by boys in vestments; then evensong, exactly as the Prayer Book has it, was begun. The lights were on for the two lessons and sermon, otherwise everything said or sung was illuminated on the screen. After the Confession came the picture of the Prodigal Son. While the Absolution was given there was the Prodigal Son in his father's arms. During the singing of the Creed, the special article was illustrated by a religious picture: the Nativity, Crucifixion, Burial, Ascension, etc. The singing of the versicles and the hymns it is hard to describe; one person at least, had to stop singing for emotion, at the thunder of voices and the meaning of it all in that locality. The *Magnificat* was an easy, unison anthem setting sometimes used at St. Thomas', and every one sang it with a shout. The sermon was by an heart-on-fire layman, who did not use correct English, but brought tears to most eyes by his simple, earnest plea. An "after-meeting" was held, for which I did not stay. Full member of the Catholic Church as I am, I had been touched too deeply to want more.



## Correspondence

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

### CHURCH UNITY AND THE SCOTCH PRESBYTERIANS.

To the Editor of *The Living Church*:

IN THE matter of Church Unity it is especially desirable to "hear the other side," and the appended letter, concerning the fifteen years' "silence" of Bishop Wordsworth, from the issue of *Saint Andrew*, Glasgow, May 29th, 1902, is particularly pertinent.

Believe me, sir, faithfully yours,

San Bernardino, June 19, 1902. P. H. HICKMAN.

"The Bishop of Salisbury's book shows how earnest and persevering the late Bishop Wordsworth was in working for Church Union in Scotland. Up to a certain point he was full of hope. His correspondence with Principal Tulloch (1865-6), the proceedings of the Lambeth Conference (p. 175), and other causes had quickened his ardor. The great vision filled his mind, and the realization of his long cherished desires seemed probable. But there came a sudden change (p. 179). There was not only a pause and arrestment, but a cessation of all direct action. As the Bishop of Salisbury says, 'It was not until after an interval of fifteen years (1867-82) that the Bishop of St. Andrews took it up again with something of his old zeal.' But he gives no explanation of this long and extraordinary silence. I think it is possible to supply this omission. In 1867 Bishop Wordsworth entered into correspondence with the late Mr. William Forsyth, editor of the *Aberdeen Journal*, well known from his pamphlets on 'Patronage,' 'The Day of Open Questions,' and other writings on Church questions. Several letters passed. Unfortunately the correspondence has been lost, but I am able, from letters to myself, to give its import and to prove its effect. The following extracts will be found interesting and suggestive:

"18th April, 1868. Did I tell you, when I wrote you last, of a long correspondence which I had gotten into with Bishop Wordsworth and Bishop Ewing? They both commenced almost simultaneously discussing the probabilities of Union between the Presbyterian and Episcopalian Churches. It seemed to be in consequence of some articles of mine. Bishop Wordsworth wrote asking me to state my views on certain points which he indicated, as he wished, he said, to learn the opinions of a layman who had honestly considered the matter. The result was a long and, to me, most interesting correspondence. Both Bishop Wordsworth and Bishop Ewing stated the concessions which they were willing to make and to advocate. These concessions were greater than I should have made in their place. Indeed, I felt bound to indicate, without arguing or taking any advantage of what they stated, that there were many Presbyterians who, instead of meeting their concessions by concessions in return, would seize them as advanced positions from which to attack their whole argument in its most essential and vital principle. The result was that Bishop Wordsworth wrote me requesting me to say nothing of his concessions, as they were for my own private information. He added that he was to read my letter over again, as he could not answer it at once. Next day he wrote me, but instead of answering the letter, he said, 'I am sorry indeed to say that you have cut up by the root the dearest hopes of my whole life'; the hope which had encouraged him to live in Scotland for fifteen years, sacrificing many ties and many of the enjoyments of life. He has an English living, and is rich. He says his Bishopric is nothing to him but in so far as he had a hope of effecting the union of the Churches, and he would gladly give it up to any of the old Moderators of the General Assembly.'

"In a letter of later date, 8th October, Mr. Forsyth again refers to the matter:

"It's for the Bishop of St. Andrew's. I suppose it was owing to his correspondence with me that he changed his measures. In fact he told me as much. My letters, he said, had cut up by the roots the dearest hopes of his heart. The reason lay not so much in the arguments as in the fact that they were put forward by a layman who might be supposed to understand what he was speaking about, and to know the mind of a great body of the people, and who, above all, was not under the influence of that horrible oath which he says is the great barrier to the conversion of the clergy. He had never discussed the matter with a layman before, and wrote me because he wished to do so. He wrote me after receiving my last letter, and said that he had read it over, but could not take upon him to reply to it before considering carefully. After a second reading he wrote to the effect mentioned formerly, without any further criticism, that, from my point of view, the argument was conclusive. I took the liberty of giving a small bit of advice, which put him into a little consternation. He made an extraordinary concession respect-

ing the ordination of the Presbyterian clergy. I thought it fair to advise him to make no such concession in a public statement. He saw at once the peril into which an illogical head was carrying him, and wrote me immediately soliciting me to hold it private, as he had never made the concession but once before in private to a friend. This, of course, I agreed to. I was giving him a rap over the fingers in the *Journal* on Wednesday—a gentle one. But had I made use of his concession I would have turned his flank. As for Bishop Ewing, he is an Episcopalian I can't understand. He would go the length of superintendents, as in Knox's days, which, of course, would be a surrender of the Apostolic Succession, unless we were to get a new stream of grace at the hands of some of the Episcopi. There has been no correspondence between me and any of these people for nearly a year. I found it difficult to impress them with my opinion that a precedent to a Union with the Church of England must be a Union of the Presbyterian bodies in Scotland—that the two most necessary things to be done towards it was abolition of Patronage in the Church of Scotland, and the establishment of effectual lay representation in the Church of England. Bishop Wordsworth believes in patronage in the correlation of tithes, which it is in England, but not with us.'

"Mr. Forsyth always contended that the duty of Scotsmen was to preserve their freedom and develop Presbyterianism on its own lines. Though Bishop Wordsworth's faith was staggered as to Union, it was not overthrown. In 1882 he renewed his efforts. He is now ready to make the concession as to orders publicly, which he had before only made privately. But it seems evident that though there was now a more friendly feeling and more readiness to discuss matters, the Churches were in reality not a bit nearer. If Presbyterian orders were to be recognized it was only as a measure of expediency, an irregularity permissible and pardonable in the peculiar circumstances, but carrying no permanent results. It is the same still. The so-called union would not be union, but absorption, and in a generation or two Presbyterianism would be merged and lost in Episcopacy. I venture to plead, as with my dear and honored namesakes, that our highest duty as Scotsmen is to work for the developing and perfecting of Presbyterianism on its own lines, and so preserve the rights and liberties we have inherited from our fathers. With reference to present questions, the advice which Beza gave to Knox is worth remembering. Knox had informed Beza of the government established in the Scottish Church, and in his reply Beza congratulated him on the banishment of orders of Bishops, and admonished him and his colleagues to beware of suffering it to re-enter under the deceitful pretext of preserving unity.—*M'Crie's Life of Knox*.

"WILLIAM FORSYTH, D.D.

"Manse of Abernethy, 10th May, 1902."

### HAS TRINITY CHURCH, BOSTON, AN ALTAR?

To the Editor of *The Living Church*:

IN YOUR issue of June 28th, you quote with approval an article from the *Church Militant* of Massachusetts, which declares that Trinity Church in the city of Boston has no altar. Your comment on said article states that in your opinion Trinity Church has no "proper altar." Now will you kindly inform us what, in your opinion, constitutes an altar? Certainly it cannot be location, for Trinity Church is more nearly in accord with the practice of the primitive Church than the churches which have the altar placed against the east wall of the church or chancel. Is it the *material* of which the altar is composed? or is it the *shape* and *design* of the structure? If the sacrament of the Lord's Supper be duly administered in Trinity Church, or any other church, on what you are pleased to term a mere table, does not that table become an altar in the truest and strictest sense of the word? Sincerely yours,

Omaha, Neb., June 28, 1902.

T. J. MACKAY.

[Certainly it does in effect, but not in architectural terminology. A mantelpiece might serve the purpose of a dining table, and it would thereby amply fulfil the actual necessities of the latter; still, it would hardly be called a *proper* dining table, and to the eye of the uninitiated observer it would be only a mantelpiece.—EDITOR L. C.]

### CHOIR VESTMENTS.

To the Editor of *The Living Church*:

IN SOME of the Church journals and parish magazines there have recently appeared articles in regard to "Mixed Vested Choirs" and "the best mode of dressing female choristers." The word "abomination" as applied by one of our Bishops has been strongly objected to.

I do not intend to enter into any discussion about mixed vested choirs and female choristers, for they may both be safely regarded as very *uncatholic*; but I think there is occasion for a "setting in order" in another direction, where, it may almost be said, that an abomination *does* exist. I refer to the *Cotta* as a vestment of the choir men and boys, the use of which has



become so common in the American Church. It would be very interesting to know upon what authority or precedent its introduction was based.

The *Cotta* is essentially a *Romish* garment, and its use, even in the Church of Rome, is not by any means ancient. It is undignified and unbecoming, while in appearance it is actually slovenly. Its proportions are frequently so scanty as to preclude it from all idea of beauty. I have seen cottas used in churches, so short as to become grotesque, especially when they are crumpled, which is generally the case. The proper and legal choir vestment, used in the primitive Church, in Pre-Reformation times, and down to the present day, recognized by all authorities on Ecclesiastical Vestments, is the short surplice or rochet, which should reach at least to the knees. The only defence that can be urged in favor of any other, is the saving of a few yards of linen. In the service of the sanctuary, the dress of the singers should be a white linen raiment, beautiful, graceful, and of fair dimensions. Such qualifications are not to be found in the *Romish* makeshift, which by assimilation, cannot be compared to the "white robes" mentioned by St. John as being used in the service going on in heaven.

The Rev. Percy Dearmer, in his recent valuable work, *The Parson's Handbook*, refers to the cotta as follows:

"To the mimicry of Rome which has obtained in some quarters we owe the short garment that is now sometimes seen, undignified and ungraceful. To wear a thing of this sort is scarcely to obey the *Ornaments Rubric*; it is as if a boy should wear a bathing-costume at a cricket match when he was told to wear a suit of flannels."

It seems a great pity that those in authority are not content to adopt what is given to us by primitive custom and Catholic usage, rather than to copy one of the fads of the *Romish* Church, and thus add to the mouthful of objections raised by the opponents of Ritual.

FREDERICK TOWNSEND.

#### THE TERM "MOTHER OF GOD."

To the Editor of *The Living Church*:

THE letter of the Bishop-elect of Porto Rico is so misleading and so oblivious to the significance of the action of the Council of Ephesus in adopting the word *Theotokos*, that a reply seems called for.

It is of course true that the phrases *Mater Dei*, *Meter Theou*, and *Mother of God* are not exact equivalents of *Theotokos*, which means *Bearer of God*. But how can a woman bear a child without being truly its mother? The nature of the motherhood is, of course, in this case limited by the nature of the bearing. But the Blessed Virgin is distinctly called the Mother of Christ in the Gospels, and our Lord is there represented as acknowledging her maternal authority.

The expression Mother of God is *not* contradicted by the Creeds and other authorities to which the Bishop-elect refers. The eternal begetting of the Son is predicated of Him as touching His Godhead only, whereas His temporal conception and nativity, which are signified by the use of the terms *Theotokos* and *Mother of God*, alike, is referred by those who use them to the Manhood only.

The purpose of the ancients in calling the Virgin *Theotokos* was to emphasize the truth that the Person whom she bore, as touching His Manhood, is no other Person than He who was begotten of the Father before all worlds, as touching His Godhead. The same purpose and implication attends the use of the term *Mater Dei*. He who had her for His human mother—no one calls her a *Divine* mother—is the same Person who calls God His Divine Father. And her motherhood does not imply a beginning of the Son of God, as the Bishop-elect says, but a beginning of His human nature, which He took of her.

The suspicion which rests against the term *Mother of God* is due perhaps to the *Romish* habit of arguing from it that the Blessed Virgin has certain prerogatives in heaven because of her relationship to Him. But the argument is fallacious. If she is only a human mother—as all acknowledge—her maternal prerogative is as temporary as is the case with other human mothers. She had real authority over the Child, but none over the Man. His being "subject" to her ceased with His attainment in human nature of His majority.

To deny that she was the Mother of God is, in effect, to deny that that Person was Divine of whom she is described in the Gospels to be the mother. It is really to undo the purpose which the ancients sought to achieve in calling her *Theotokos*. The two terms stand or fall together by the same argument, in spite of their slight difference in meaning.

No doubt the term in dispute should be used reservedly be-

fore ordinary folk, and with suitable explanations to guard it from fallacious implications. But to repudiate it is to make the Christ whom we call God another person than the Child who was born of her and treated her as His mother.

Chicago, June 27, 1902.

FRANCIS J. HALL.

#### THE MISSIONARY APPORTIONMENT.

[Continued from Page 322.]

ings of His apostles, contain more numerous or stronger warnings than against "Covetousness, which is idolatry." "The love of money is a root of all kinds of evil," certainly not less in the Western world of the twentieth century than in the Eastern of the first. Among the "many kinds of evil," which spring from this root, along with parsimony in giving, I feel constrained to call attention to two as growing dangers. (i) There has been, I fear, in the last few years a distinct lowering of Vermont's former high standards of political integrity. Recent elections in the State, it is commonly reported, have been influenced in no small degree by money. Gain rather than principle has been in many cases a controlling motive. (ii) Closely connected with this is a laxity of conscience as to obligations to the State. Many who sternly censure bank robberies or business dishonesty, think lightly of defrauding the State by avoiding the payment of a full share of a citizen's contribution to the expenses of the community. The laws concerning taxation, like any other statutes, may be regarded as unreasonable. By all legitimate means let us seek to repeal or revise that which we disapprove. But while a law remains unaltered, it is the part of every loyal citizen, and of every Christian man, honestly to observe its enactments. Need I add that this obligation is enhanced when an evasion involves perjury? Let it be plainly understood that in tax-dodging it is no abstraction which is cheated: the State or community is our neighbor collectively, and our individual neighbors are wronged by an undue share of the public burden being thrown on them by any who refuse to bear their proper proportion. Let it also be plainly understood that the Christian Church stands, or is instituted to stand, for a witness to integrity in morals—civic and commercial as well as personal and domestic—as much as for a witness to belief in the unseen and future world. Almsgiving, systematic and conscientious and liberal, is an ordained remedy for covetousness, just as fasting is a preservative against sensuality. In asking for generous offerings, proportioned to the ability of the givers—not for such as can be spared without any sense of loss, but for such as cost us something and therefore count for something—in asking for these we are not only seeking means for the extension of Christ's Kingdom, we are using means for its more true acknowledgment in the hearts and lives of our own people.

THE EXCAVATIONS OF THE MOUNT OF "KASR" or the palace residence of Nebuchadnezzar the Great, King of Babylonia (who ruled from 604 to 561 B. C.), promise to furnish very rich results. Already much has been done and the preliminary reports of the German Society for Excavation in the Far East are fascinating to the most casual reader.

The throne-room of King Nebuchadnezzar is 60 feet broad and 172 feet long. The walls of the room, especially at the north end of the room near the throne, are decorated with beautifully painted stucco designs which are well preserved and add greatly to our knowledge of the art of that period. The throne is placed at the opposite end of the room from the entrance. To the historian and Biblical student, this room is of the greatest interest, for it is pregnant with historic associations. Nebuchadnezzar's feast celebrating the overthrow of Jerusalem and the destruction of the Temple (B. C. 586), was held here, and also Belshazzar's last feast when Cyrus overthrew the city and the King was slain. Researches have also shown that in all probability the death of Alexander the Great (B. C. 523) occurred in this room.

Outside of the Palace there is a pavement 80 feet wide which has been uncovered for 420 feet and it is thought from the direction it takes that it extends for about a quarter of a mile and terminates in the southeast corner-mound of the ruins now being excavated. Each stone is inscribed with "I am Nebuchadnezzar, King of Babylon, for the Procession of the great Lord Merodach, with blocks of stone of the mountains I have paved the street. May the Lord Merodach with everlasting life endow me." Even the small breccia pieces have a somewhat similar inscription. On this Processional Street is the Temple of Istar called the "Supreme Goddess."—*Records of the Past*.

IT IS THE LAW of Heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and do it.—*Ruskin*.



## The Literature of the First Half of 1902

IT CANNOT be said that the past six months have given to the literary world any works that can be considered monumental. The continual output of new books has indeed continued in even greater measure than usual, and there has been the average number of books readable and useful as well as of those that cannot be so characterized.

Mr. Benjamin Kidd has issued an important work entitled "Principles of Western Civilization," which may perhaps be considered the most important recent work in history. The literary world has perhaps given a smile rather than serious attention to the attempt by Mr. Corvo to whitewash the Borgias;



ILLUSTRATION FROM "A GIRL OF VIRGINIA."  
By Lucy Meacham Thruston. [Little, Brown & Co.]

an attempt which has been made before, and which is not likely to meet with success at any time. The story of the Louisiana Purchase is newly told by Dr. James K. Hosmer in his "History of the Louisiana Purchase," which, with a work by Prof. James Curtis Ballagh on the "History of Slavery in Virginia," and a study in the history of the Gulf States by Prof. William Garrott Brown of Harvard, entitled "The Lower South in American History," comprise the chief progress made in American history.

At the head of works of fiction we may perhaps place Miss Mary Johnston's "Audrey," which fully realizes the expectations suggested by her name and which adds somewhat to her priority among American novelists, though the sadness pervading the work is apt to detract somewhat from its popularity as summer reading. The Sherlock Holmes adventures are continued in Dr. A. Conan Doyle's latest work, "The Hound of the Baskervilles," and we seem to be no nearer than formerly to the finale of the adventurous Holmes. In "The Lady Paramount" by Mr. Henry Harland, who has already given us several pleasing novels, of which "The Cardinal's Snuff Box" is the best known, we have a story whose scene is placed for the most part in Italy. Mr. Charles Major, by his vulgarity and intrusive profanity to a degree as revolting as it is unnecessary, loses in "Dorothy Vernon" much of the prestige he won by "When Knighthood Was in Flower." Many will enjoy the study, partly English, partly American, and partly French, entitled "The Mississippi Bubble," by Emerson Hough.

In distinctively American stories pertaining to the West,

Miss Mary Halleck Foote, who has heretofore done such excellent work and who has never made a complete failure, gives us "The Desert and the Sown." Not dissimilar is the work of Mr. Frank Lewis Nason entitled "To the End of the Trail"; while in the suggestive title "In the Country God Forgot," Frances Charles draws from Arizona plains and heat a story in which hatred plays as strong a part as does love and in which much quaint philosophy is intermingled. Another American story is that by Lucy Meacham Thruston, entitled "A Girl of Virginia," which contains a pleasing description of the old University of Virginia and which is a novel of to-day. The Louisiana Purchase enters into fiction in the entertaining book, "In the Eagle's Talon," by Mr. Sheppard Stevens.

The student of sociology who may enjoy a study in fiction for the problem which is as entrancing as it is perplexing, will enjoy the novel "The Minority," in which the problem is stated if not solved by Mr. Frederick T. Hill. Mr. Brady, one of our own clergy, who made a mark as a missionary before he did as an author, places us under obligation again by reason of his novel entitled "Hohenzollern," in which he pictures the times of Frederick Barbarossa. A pleasing novel of travel is Miss Norma Lorimer's "By the Waters of Sicily," in which not only

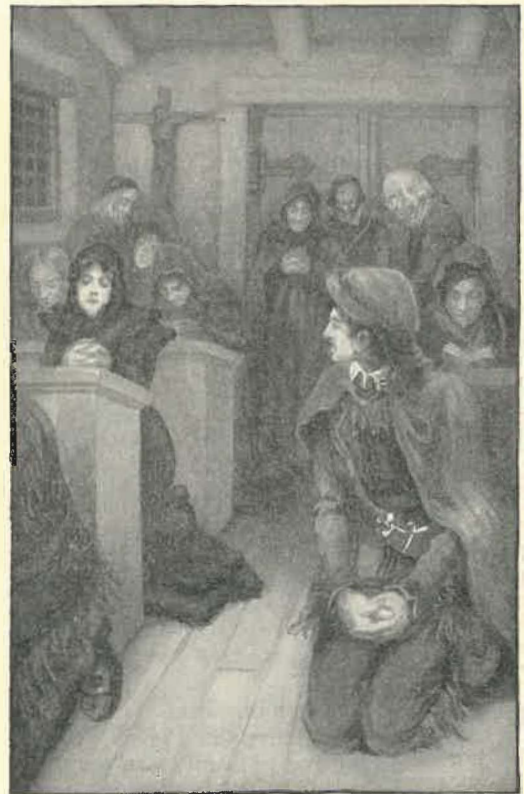


ILLUSTRATION FROM "IN THE EAGLE'S TALON."  
By Sheppard Stevens. [Little, Brown & Co.]

is the plot of interest itself, but the description of the island of the Sea is happily made.

In miscellaneous literature of the lighter variety, there will be interest in the new book entitled "Among the Night People," by Miss Clara D. Pierson, which is written with the charm of the author's earlier books. The series of home descriptions which has been introduced by Messrs. James Pott & Co., and which has met with such eminent success, numbers "Authors of our Day in their Homes," "Eminent Actors in their Homes," and "American Authors and their Homes." The series is edited by Mr. Francis W. Halsey, and the selections are wisely and pleasingly made.

A summer book that is of practical interest is that entitled "Miniature and Window Gardening," in which are given so many practical hints in regard to the care of plants, especially in cities where but little space can be devoted to the subject, that the book, being quite inexpensive, will be welcomed by many. A new edition of Mrs. Gatty's "Parables from Nature," in two





*A Comfortable Corner in Mr. Sothern's Home.*

From "Eminent Actors in Their Homes." [James Pott & Co.]

volumes, from the press of James Pott & Co., is a summer book that should not be forgotten.

In religious and ecclesiastical literature there have been some notable productions. Of these, perhaps the most extensive,

and one difficult to exceed in value, is Father Benson's "War Songs of the Prince of Peace," which comprises a devotional and mystical study in the interpretation of the Psalms. The Bampton Lectures by Dr. Archibald Robinson, entitled "Regnum Dei," can hardly be said to introduce anything of special value in critical study. There has been the usual profusion of works of destructive criticism from authors both within and without the Church; while on the other hand, Prof. James Robertson of Glasgow, in his "Early Religion of Israel," together with other orthodox writers on critical subjects, has shown how absurd is the impression conveyed—by themselves—that Broad Churchmen sum up within their number the whole range of intellectual ability of the day. A useful book is Dr. Gamble's "Sunday and the Sabbath." Valuable as a study in eschatology is Canon Mason's "Purgatory," in which the perplexing subject is lucidly treated. In popular volumes, Bishop Grafton's "Pusey and the Church Revival" has perhaps made the greatest stir, and the good that may be accomplished by a study of its contents can hardly be overstated. Dr. Oberly's "Testimony to the Prayer Book" is another valuable production; and in a purely devotional line, Father Congreve's "Preparatio" should be mentioned. The new edition of "The Parson's Handbook" is practically a new production, and has been carefully reviewed in THE LIVING CHURCH. In ecclesiastical biography, the lives of Bishop Churton and Dean Schuyler of St. Louis are perhaps the most notable. Dr. Ayer's "The Rise and Development of Christian Architecture," reproduced from THE LIVING CHURCH, is a series which aroused much interest in its serial form, and has taken, as it deserves, a high place on its production in book form. There have been two new volumes of sermons by the Rev. A. G. Mortimer, D.D., whose productions are always of the first rank; while a volume of sermons by the late Rev. P. N. Meade is most useful, and Bishop Stubbs' "Ordination Addresses" are of special value.



MARK TWAIN IN HIS STUDY.

From "Authors of Our Day in Their Homes." [James Pott & Co.]

proves to be war-like or is to be waged under the form of commercial competition, is sure to modify profoundly the future of the Asiatic peoples and that of the numerous population of the Pacific islands. After sketching in his introductory chapters the history of the Pacific and tracing the migrations of the peoples that have successively occupied its shores and islands in the past, he begins with the countries whose possessions border upon this ocean and which are the ones most concerned in the future of its waters. Naturally he begins with the United States, and shows us how our nation has been expanding in the past, and must inevitably expand in the future. This leads him to the part which this nation is destined to play in the development of the Pacific and so naturally to the Philippine Islands and their inhabitants. Upon this there follows an account of what we have done and are doing in the Philippines in the way of civilizing them, and particularly in the department of education. He regards it as still in the stage of experiment, inasmuch as we have elected to do our colonizing with but small reference to the accumulated experience of other nations who have had similar work to do. Neither does he believe we can be ultimately successful in our attempt to educate the Filipinos on Western lines. They are

**"The Mastery of the Pacific."**

*The Mastery of the Pacific.* By Archibald R. Colquhoun. New York: The Macmillan Co. Price, \$4.00 net.

No one is better qualified than Mr. Colquhoun to write a book about the Far East. His travels and residence in Asiatic countries and in the islands of the Pacific have given him a wide outlook, and his studies and the interest he feels in the problems that are now arising in that part of the world and the conditions of those lands have alike fitted him to write instructively and entertainingly as well. The present book is alike clear and interesting, and is well fitted to be a help to anyone who desires to look into these questions for himself and inform himself about the wonderfully rapid changes which are taking place in the lands that border on this ocean. A book which deals with world-problems and the relative strength of the empires which touch the Pacific might easily have been crammed with statistics and been difficult to read, but there is not a dull page in this book.

The author takes his theme from the Pacific, that great ocean hitherto so little known, and lifts for us the curtain which conceals from those who have not the leisure to study the subject in its many divisions and various parts, the mighty movements which are taking place in the continents that surround the Pacific and in the fertile islands that abound in it. He sees clearly that the Pacific is destined to be the arena for a tremendous struggle between the greatest nations of the modern world, and this struggle, whether it

proves to be war-like or is to be waged under the form of commercial competition, is sure to modify profoundly the future of the Asiatic peoples and that of the numerous population of the Pacific islands.

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RICHARD HENRY STODDARD AT HOME.

From "American Authors in Their Homes." [James Pott & Co.]



of the Malay race at bottom, and he holds that there is good reason to believe that that race is incapable of assimilating the fruits of Western civilization and Western thought. The position which this country holds in the Philippines seems to him, however, to be a most important and valuable one, in view of the impending changes, a position which will not be a weakness but a cause of strength to us in the future. That the Islands have a great future before them both in a political and a commercial sense, he by no means doubts.

From the United States he passes to Great Britain and treats of her Pacific possessions in Canada, in Australia, in the Straits Settlements and Hong Kong, and in the Islands. Here is a second great Power with strong bases at all these points, and that a Power that has shown itself conspicuously able to colonize and which binds all its colonies together by the ever stronger bond of naval power.

The work of the Dutch in Sumatra and Java comes next under review, and as to this, the author's conclusion is that, while the East India colonies of Holland present many admirable features, they are at the present time behind the age, and must surely be affected by the active competition of the other nations who have interests in the Pacific, and so forced out of their present position of isolation and into the line of progress.

Japan, the active Asiatic Power, with its naval resources and strong base in the colony of Formosa and its rapidly growing mercan-

ever struggles the mastery of the Pacific may entail, we may be sure that Russia will be a large factor in all of them.

Such is a brief account of this interesting and instructive book, and there is no other work at present which will give an American who wishes to get a wide view of these questions, so clear and comprehensive a picture of things as they are. The Pacific is the most interesting part of the world to-day. Cables are being laid to bring the Western world closer to Asia. Steamer lines are being started one after the other to carry its commerce. The greatest nations of the world are meeting there face to face, and one of them is our own United States of America. It is a great drama of history which is opening before our eyes, and one of which no American ought to be ill-informed. *The Mastery of the Pacific* will prove to anyone who reads it the best introduction to the question. F. R. G.

### Dr. Bacon's "Sermon on the Mount."

*The Sermon on the Mount.* By Benjamin W. Bacon, D.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. New York: The Macmillan Co.

We have here the Sermon on the Mount, not according to St. Matthew or St. Mark, or any other of the ancient Apostles and Evangelists, but according to Professor Bacon. St. Matthew is commended to be sure as "our excellent Jewish-Christian first evangelist," but he not seldom "misses the point," is legalistic in his tendencies, "misunderstands" things, and imports "intrusive elements" into his treatise. St. Luke is not much better. He "decapitates" the Sermon. Now enters Higher Criticism. First, we must identify the Sermon on the Mount, of St. Matthew, with that on the Plain, of St. Luke. To distinguish between them would be "harmonistic" and everything under that head must be ruled out. Next, the student settles in his own mind what is the principal theme, and selects from the different accounts what seems to him most closely allied to this. Thus everything which is not germane, or which is considered to injure the sequence of thought, is to be strictly rejected. No parentheses or digressions are to be allowed.

We have no quarrel with "Higher Criticism" as such, nor any desire to "villify" its advocates, which Professor Bacon tells us has been done. On the other hand, we do not feel that "Higher Criticism" has any such sacro-sanct character that because a process or method is so labeled one's mouth is stopped. In this instance the author has stated his method as above. Surely it requires no more than a fair logical training and knowledge of literature as it is, to see that it is subjective from beginning to end, and that there is in it much begging of questions. Very few of the great monuments of literary genius could pass such tests.

Surely few would see in St. Matthew's form of the Beatitudes a "neo-legalistic coloration," because the terms on which the blessings may be had are qualified as they are not in St. Luke. The latter says "Blessed be ye poor," but St. Matthew adds "in spirit." It is hard to see "legalism" in this. Professor Bacon eliminates the verse "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," because he cannot abide the mention of "good works" in such a connection. We have only to recall the fact that he has come out of a Calvinistic and extremely Protestant environment, and however "broad" men become, something of the earlier tradition is sure to stick. We hope that this is not to "villify." We only mean to point out the presence of pre-assumptions peculiar to a school.

The same thing appears in the rejection of the idea that our Lord ever meant anything He said to be taken as the ground of a formal law. An instance given is the ecclesiastical law of divorce, though it is admitted that the Church has here the "bad example" of the evangelist! Modern interpreters may have gone too far in assuming that our Lord "was a casuist and not a preacher; a legislator, not a herald of the glad tidings; that He taught rules of conduct rather than principles of religion"; but the reverse of this would be equally untrue. The attempt to draw such hard and fast lines is always open to question and generally wrong.

The passage on Reconciliation in Chapter V., that on causes of stumbling, that on the Lord's Prayer, and the entire section VI. 19 to the end, are eliminated, together with the passage in VII. 21-23, in which Christ speaks of Himself as judge. The result is a set of antitheses and parallelisms of a strict and inflexible character; but the unsurpassed beauty of the Sermon as presented by St. Matthew is largely missing from the Baconian edition, without any compensating assurance that it is nearer to the original. We do not wish to say of the author of this book anything more severe than he has said of the blessed evangelists. No doubt he, as well as his friends Holtzmann and Wendt, are sincere in their conviction that by the application of certain canons they can, through a process of analysis and reconstruction, give us the exact words of Christ. But the result can never be more than a gospel according to Bacon, Holtzmann, or Wendt, as the case may be. There is no safety in going outside the records which we have. The ideal which we seek must be looked for in those records. We shall never attain to any settled goal by bringing an ideal of our own and endeavoring to adapt the records to that instead of pursuing the reverse method.

Professor Bacon thinks it is a pity that any method of Bible study should be an object of suspicion to Godly people, and he won-



FROM "AMONG THE NIGHT PEOPLE."  
[E. P. Dutton & Co.]

tile marine, is not left out of view. Here is the one Asiatic nation which is progressing, and which is in a position seriously to affect the solution of the question of the mastery of the Pacific. Here Japan will have a word to say.

The position of Germany, France, and Russia is treated in a single chapter. Ten years ago China would have held an important place, but it is significant of the times that she is now left out of account altogether. France's colonial policy seems to be a failure, Germany is described as pushing both her commerce and her political interests in the Pacific and as destined to play no small part in the struggle of the future.

Mr. Colquhoun has perhaps made too little of Russia in his treatment of the future of the Pacific. It is true that Russia has no colonies there which can compare in importance with those of other nations, but her Siberian provinces border upon it; she has, to all intents and purposes, annexed Manchuria, and her threatening attitude to China may bring her at any time to the Yellow Sea by the absorption of the northern provinces of the Middle Kingdom. What-



ers why there should be such a profound distrust of "higher criticism." While we are free to say that the rationalistic basis of his work does not allay mistrust, we accept unreservedly his statement as to his own motives. But it is not right that he should ignore the fact that some of those whose names have been most prominently associated with the criticism of the New Testament have very frankly expressed quite different motives. David Strauss declared that it was impossible to come to the study of the New Testament with an unbiased mind, and if it were possible it would not be commendable. Christianity is too living a force for this, and "one would have to regard as struck with stupidity the investigator who only brought to the study of this question a historical interest." He concludes with these words: "No, those scholars ought to recognize with me that our aim is not to reconstruct a past history, but really to labor to deliver for the future the human mind from the spiritual yoke which has hitherto oppressed it," in other words, the yoke of the Christian religion. In view of expressions like these, it is somewhat childlike to express wonder at the suspicion which has attended this particular kind of criticism. WM. J. GOLD.

### Dr. Duff's "Hebrews."

*The Theology and Ethics of the Hebrews.* By Archibald Duff, M.A., LL.D., B.D., Professor of Old Testament Theology in the Yorkshire United Independent College, Bradford, England. New York: Chas. Scribner's Sons.

Now that a certain class of critics have decided that the Old Testament as a whole is historically untrustworthy and that the entire narrative must be reconstructed on the basis of fragments which the learned are able to single out here and there as having the stamp of veracity, it is to be expected that a series of attempts at this reconstruction should be made. Of course, what we have been accustomed to call "Supernatural Religion" is scattered to the four winds. The present volume is an instructive sample of what we may look for. It shows what kind of results can be achieved through a free use of trained or "scientific" imagination. It is like constructing a primitive history out of Grimm's Tales, or the old Greek mythology. About 15 or 16 centuries before Christ, we are told, certain nomads came into Palestine out of Arabia and made more or less trouble there. They came at last as far west as Goshen in Egypt, and after a stay of uncertain duration, moved eastward again. At this time they were under the leadership of a young Egyptian named Moses, a camp-follower, one of a large number who accompanied the Hebrews when they left Goshen. As a lad he had kept flocks in the Sinaitic Peninsula. He was a boy of visions, and once he thought he saw God amid a blaze of burning thorns. It was really only "the level sunlight" gleaming across the low growth causing "each spire to glisten against the rising sun," but it was enough for his poetic soul. "A theology was nascent in him." He cast his ideas from this hour into "a very creed of purposes and expectations" etc. etc.

The occasion of the departure of the Hebrews from Goshen was the sudden death of the son of the King of Egypt, followed by an order of the government that there should be a general slaying of first-born sons. This, Dr. Duff tells us, was common among semi-barbarous people. The Hebrews fled to escape this edict. How very simple! Only one thing could be simpler, and that is to follow the example of some of our German scholars and reject the whole Egyptian story. That process saves space. The history then begins with the invasion of Joshua (if there was any Joshua), with a body of unknown nomads out of the Arabian desert. But Dr. Duff's plan gives greater scope for the play of ingenious fancy.

It is impossible, of course, to follow the author's really entertaining story of the development of the Theology and Ethics of the Hebrews. The idea is to trace the history of a nomadic tribe which gradually exchanged their nomadic habits for a fixed residence in Palestine, and, bringing in their tribal "God of Storms," little by little exalted Him until in the course of ages they became pure monotheists, and with equal step, achieved an ideal of morality which was really quite commendable.

We pass to the conclusion of the book which presents the very latest view of Prophecy and its fulfilment, and dissipates forever (if only we accept it), the New Testament idea that Isaiah and others foretold the coming of the Messiah and the establishment of His Kingdom. In the first place there was no return from exile. The Books of Ezra and Nehemiah may be set aside as pure fiction. And the unvarying tradition of the Jews does not count. Some of the greatest of the Prophets, such as Ezekiel and the "Isaiah-singers" wrote in Babylon. It is a mistake to interpret them as caring about a return to Jerusalem. Their great ideals were not concerned with the land of their fathers or the coming of the Christ of history and the spread of His Kingdom into all lands. Their teachings had quite a different fruition and, from the author's point of view, one far more grand. In some strange way their spiritual view of religion penetrated with great rapidity to China where it produced a Confucius in 550 B. C.; to India, where it found a mouthpiece in Buddha in 480 B. C.; to Persia, where it effected the reform of Zoroastrianism in 500 B. C.; and to Greece, where it inspired the Greek tragedians and philosophers of the fifth century B. C. "To such a final climax did Hebrew religious thought, theology, ethics rise." So concludes Dr. Duff. *Credat Judaeus, non Christianus!* W. J. G.

### Prof. James on "Religious Experience."

*The Varieties of Religious Experience.* A Study of Human Nature. Being the Gifford Lectures on Natural Religion. Delivered in Edinburgh in 1901-1902. By William James, LL.D., etc., Corresponding Member of the Institute of France and of the Royal Prussian Academy of Sciences, Professor of Philosophy at Harvard University. New York: Longmans, Green & Co. Price, \$3.20.

These lectures are worthy of especial notice for various reasons. They are interesting as the utterances of an American scholar before the University of Edinburgh, and their subject matter is absorbingly interesting in itself. Moreover, the author's literary style is attractive. But the point of view of this notice is none of these. We will look at the book rather as Catholic Christians, reading what a fair minded outsider has to say about personal religious experiences.

The author says quite frankly: "Whether my treatment of mystical states will shed more light or darkness I do not know, for my own constitution shuts me out from their enjoyment almost entirely, and I can speak of them only at second hand."

He seems to be entirely free from any bias in favor of Christianity in any form. In fact he is considering religion from its subjective side, as it affects individuals, and not at all as an historical fact. He has nothing to say about Churches or religious organizations; nor does he consider the subject of divine revelation at all. He simply investigates in a candid and fair way the phenomena of personal religion.

The first lecture is on Religion and Neurology. The author distinguishes between two quite distinct questions: "What are the religious propensities? and What is their philosophic significance?" He only discusses "the existential point of view." He shows quite clearly the error in the medical materialism, and demonstrates the value of a psychopathic temperament when a superior intellect goes with it. The second lecture is occupied with the Circumscription of the Topic. The third treats of the Reality of the Unseen. Lectures 4 and 5 discuss the religion of Healthy-mindedness, and shows how grand a being is the natural man, or, as he calls him, "the once born." The sixth and seventh lectures are on the Sick Soul. They discuss the subject of repentance and longing for union with a being higher than man. It is evident that the introduction of this condition of mind must be looked upon as a disease if we consider it from the standpoint of human nature alone; for it is a disquieting interruption of natural happiness.

The eighth lecture discusses The Divided Self and the Process of Unification, which leads up to Lectures 9 and 10, on Conversion. The author's definition is noteworthy:

"To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities. This, at least, is what conversion signifies in general terms, whether or not we believe that a direct divine operation is needed to bring such a moral change about."

Prof. James gives a good many very interesting accounts of conversion, and then sums up the characteristics of the affective experience which, he says, "Can be easily enumerated, though it is probably difficult to realize their intensity, unless one have been through the experience one's self."

He gives three characteristics of conversion: "The central one is the loss of all the worry, the sense that all is ultimately well with one, the peace, the harmony, the *willingness to be*, even though the outer conditions should remain the same. . . . A passion of willingness, of acquiescence, of admiration, is the glowing centre of this state of mind. The second feature is the sense of perceiving truths not known before. A third peculiarity of the assurance state is the objective change which the world often appears to undergo."

He says: "Starbuck's conclusion is that the effect of conversion is to bring with it a changed attitude towards life, which is fairly constant and permanent, although the feelings fluctuate."

In other words, the persons who have passed through conversion, having once taken a stand for the religious life, tend to feel themselves identified with it, no matter how much their religious enthusiasm declines."

It is a matter for serious consideration among us, whether conversion is not absolutely necessary before we can really secure union with God, and a saving faith which will carry us through all the difficulties and trials of life to the heavenly goal.

The three chapters on Saintliness and the two on the Value of Saintliness are of absorbing interest, and the illustrative selections are most suitable and valuable.

The author says: "The collective name for the ripe fruits of religion in a character is saintliness. The saintly character is the character for which spiritual emotions are the habitual centre of the personal energy; and there is a certain composite photograph of universal saintliness, the same in all religions, of which the features can easily be traced. He considers the constituent elements of this characteristic, and concludes that they have characteristic practical consequences which include asceticism, strength of soul, purity, and charity, each of which is severally defined."

Lectures 16 and 17 are on Mysticism. The author gives four marks which distinguish mystical states of consciousness: Ineffa-



bility, Noetic quality, Transiency, and Passivity, and then proceeds to give copious illustrations of each.

Prof. James' conclusions as to the "warrant for the truth of the twice-bornness and supernaturality which it favors," are as follows:

"(1) Mystical states, when well developed, usually are, and have the right to be, absolutely authoritative over the individuals to whom they come.

"(2) No authority emanates from them which should make it a duty for those who stand outside of them to accept their revelations uncritically.

"(3) They break down the authority of the non-mystical or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us vitally responds to them, we may freely continue to have faith."

Lecture 18 is on Philosophy, and 19 is about Other Characteristics, and the twentieth gives the lecturer's conclusions.

As our review is only from a Catholic standpoint we will conclude this notice with a quotation from Lecture 19, which shows us what a clear view the author has of Catholicity, although he sees it only from without:

"Although some persons aim most at intellectual purity and simplification, for others *richness* is the supreme imaginative requirement. When one's mind is strongly of this type, an individual religion will hardly serve the purpose. The inner need is rather of something institutional and complex, majestic in the hierarchic interrelatedness of its parts, with authority descending from stage to stage, and at every stage objects for adjectives of mystery and splendor, derived in the last resort from the Godhead who is the fountain and culmination of the system. One feels then as if in the presence of some vast incrustated work of jewelry or architecture; one hears the multitudinous liturgical appeal; one gets the honorific vibration coming from every quarter. Compared with such a noble complexity, in which ascending and descending movements seem in no way to jar upon stability, in which no single item, however humble, is insignificant, how flat does evangelical Protestantism appear, how bare the atmosphere of those isolated religious lives whose boast it is that 'man in the bush with God may meet.' What a pulverization and leveling of what a gloriously piled up structure! To an imagination used to the perspectives of dignity and glory, the naked 'gospel scheme' seems to open an almshouse for a palace."

These lectures are of profound interest, and must be carefully read to be appreciated. It is a hopeless task even to indicate their contents in a book notice of this length.

FRANK ALBION SANBORN.

### "The Spenders."

*The Spenders.* A Tale of the Third Generation. By Harry Leon Wilson. Illustrated by Latham. 512 pages. Boston: Lothrop Publishing Co. Price, \$1.50.

We venture an opinion at this early day in the life of this new story, *The Spenders*, that it will be read by a large number of people, that the book will receive the best and most profitable advertisement from those who are reading, and will read it, and will be talked about as few of the season's books will be discussed; and solely on its merits.

It is so remarkable for its up-to-dateness, for its vigorous style, for its intensely humorous passages and situations, for its boldness in treating present conditions, for its humanness, sympathy, and underlying philosophy.

It deals with present social conditions in an enlightened and informing way, a most powerful society drama, strong in contrast of individuals and groups—startlingly so at times. The author shows little mercy for some of the most conventional fashions, and good-naturedly uncovers their thin glazing of correctness to disclose obvious wretchedness beneath.

The story of the book cannot be told in any notice which our space permits. There are more than the usual number of important characters even in the 500 pages the author has written of them. The most striking, the most vivid, the most endearing and humorous, the altogether lovable character of Uncle Peter Bines will be sure to win the reader's regard and affection, and retain it to the end. It is difficult to recall in any book a more enduring, capable, splendid type of uncle or friend or grandfather than Peter Bines, who was all three to those who fell within the list. It was Uncle Peter Bines who said: "A rich man ain't really got any more excuse for being mis'able than a poor man has." He was a rich man himself, worth many millions; but when June came, the mountains called him and he loitered through them, resting here, climbing there, making always a shrewd, close reading of the rocks.

It was there Billy Brue found him at the end of his second day's search. A little off the trail, at the entrance to a pocket of the cañon, he towered erect to peer down when he heard the noise of the messenger's ascent. "Standing beside a boulder of gray granite, before a background of the gnarled dwarf-cedars, his hat off, his blue shirt open at the neck, his bare forearms, brown, hairy, and muscular, a hammer in his right hand, his left resting lightly on his

hip, he might have been the Titan that had forged the boulder at his side, pausing now for breath, before another mighty task." "He had his faults, but they didn't hurt him none," Uncle Peter Bines said both of his son Dan'l J. and his grandson Peter Percival.

The girl is here. "The fair and somewhat uncertain daughter of the house of Milbry." The romance of the book is unusual for cleverness and imagination. There are two things alone about the book, a beginning that catches the reader at once, and a most dramatic and artistic close. There are many quotable sentences, some side-splitting comments from one German philosopher, who is a looker-on. There is not a dull page from cover to cover, and there are 572 pages.

F. D. B.

### THE NEW BOYS' BOOKS.

BY ROLAND RINGWALT.

WHILE the historical novel is being torn to pieces by critics its younger brother is growing in favor. Not many years ago a typical "boys' book" was almost sure to be a story, and many of the stories were highly improbable. During the last few years popular writers have taken up striking historical incidents and have based on them fictions not distant from the facts. Twenty years ago most boys were wholly ignorant of the French war, barring perhaps the bare fact that the *Constellation* took *L'Insurgente*. Excepting the capture and destruction of the *Philadelphia*, the Tripolitan war was practically unknown. The events leading up to the great victory at New Orleans were not in the school books, and the average school teacher, however accurate in grammar or quick at figures, was not gifted with the power of making the dry bones of history live.

The story-writers have done what the schools failed to do. Picking up forgotten facts, dimly outlined shapes, all sorts of odd fragments, they have made good, wholesome books which boys can read with profit. A boy who reads a dozen or so of these volumes is likely to enjoy sharp, clear biographies. In some cases the fictitious element is so slight that the book might almost be placed on the biographical shelves. There is no need to mention titles, for people who like boys, and care to know what kind of food boys are devouring, have observed the tendency of the story-tellers to choose the great deeds of our pioneers, soldiers, and sailors. Verily, they are in good company, for the great novelist who wrote *Ivanhoe* and *Old Mortality* chose the stirring times of Scotland for the ground-work of his *Tales of a Grandfather*.

No writer of books need be ashamed of following Scott. A long interval separates "the Wizard of the North" from Mayne Reid, and yet Mayne Reid ought not to be forgotten. He was a gentleman, a traveler, a man of experience, a Briton who loved America and fought under our flag. In his hands the boy's book was something that might arouse a grown person's ridicule, and yet something that no man regrets having read in his boyhood. Reid's wanderers and hunters charmed many a boy who now laughs at them, but the laugh is ungrateful. Probably the man has enjoyed the real travels of Baker, Burton, Stanley, and Lewis and Clark with more zest because he once pored over Mayne Reid, and forgot the advice of sarcastic aunts and patronizing uncles. Men who write for boys have learned a great deal from Marryat, but Marryat was a man who wrote for old and young, not a boy's author like Ballantyne, Kingston, or Henty.

The newspapers have done their part in raising the level of boys' books. Long ago they began to ridicule the morbidly sentimental volumes too often found in Sunday Schools, and the lurid fiction of the sensational weeklies. The persistent attack on these extremes was one of the best things yet recorded to the credit of American journalism. A caricaturist drew three boys: a sickly juvenile reading about an unnaturally good child who died at the age of seven; a young ruffian, poring over a tale of train robbers; and a healthy boy with *Tom Brown at Rugby* in his hands. The picture was true, and it was needed. It is less needful to-day, for the good books have multiplied. Thousands of boys are reading historical tales which will fit them to enjoy Fiske's account of Benedict Arnold's treason, Macaulay's description of Glencoe, or Mahan's noble sketches, when they are a few years older.

A VESSEL WILL SINK whether filled with heavy stones or with sand. Fine grains of sand will bury travelers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift, they will bury whole houses and their dwellers. Fine, delicate sins, as people think them, will chill the soul and take away its life.—*Dr. Pusey.*



# Literary

## Religious.

*Cross-Bench Views of Current Church Questions.* By H. Hensley Henson, B.D., Canon of Westminster. London: Edward Arnold. 1902.

Canon Henson has collected here sixteen papers delivered or written on various occasions during the past few years. They cover a wide range of topics. Among the more notable are three on Church Reform, one on the Archbishop of Canterbury's Charge touching the Crisis, so-called, an open letter to Lord Halifax—*Cui Bono?*—on the ritual crisis, two lectures on Dissent in England, and one entitled *Our Unhappy Divisions: A Plea for the Recognition of Non-Episcopal Churches.*

The Canon is fond of rushing into print during the first warmth of his thoughts, and naturally says many things which more deliberate thought would perhaps modify. But his general position, which reappears constantly, seems to be that of a thoroughgoing but unconscious Erastian. He looks upon the English Church as primarily a State Church; and believes that its denominational interests, as he terms them, must be subordinated to the national or governmental interest. He does not seem to realize that if the Church of England is indeed a true portion of Christ's Church, its right to govern itself in accordance with its own ancient principles must be maintained at all hazards, whatever may be the effect of this upon its relation to the State. His cardinal principle seems to be that the establishment must be maintained, which means that the control of Parliament in all the Church's vital concerns must be frankly allowed.

This point of view dominates all the papers which we have mentioned above. Thus he looks upon the movement to secure greater ecclesiastical autonomy with reference to the reforms now needed as altogether at fault. Parliament must do the work, and the clergy must practise self-suppression for the sake of national interests. The clergy are exhorted to acquiesce in the Archbishop of Canterbury's rulings on ritual and Lord Halifax is remonstrated with for his attitude, on the plea that resistance imperils the establishment.

But his erastianism appears most clearly in his treatment of "Our Unhappy Divisions." A national Church must not shut out a large part of the nation on grounds of denominational discipline. Dissenters should be conceded their rights to the privileges of the national Church, etc., etc.

The Canon is a vigorous writer, and says many plausible things; but until English Churchmen come to regard the Faith and Order of Christ's Church as capable of compromise or surrender, he will plead in vain for the erastian national-comprehension idea.

FRANCIS J. HALL.

*Encyclopædia Biblica.* A Critical Dictionary of Literary, Political, and Religious History, the Archaeology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, M.A., D.D., and J. Sutherland Black, M.A., LL.D. Volume III., L. to P. New York: The Macmillan Co. 1902. \$5.00.

In noticing the first two volumes of this work we pointed out that, although it represents much profound learning and contains many valuable articles, its rationalistic point of view and speculative vagaries destroy its value for ordinary students as a work of reference to be consulted for the established results of sound scholarship.

This volume is no better than its predecessors in this respect. The same wealth of learning is displayed as in the earlier volumes, and the same perverse readiness to substitute precarious hypothesis and unverified conjecture for established facts.

We are given to understand that our Lord was not born of a virgin, but in a natural manner, of Joseph and Mary. Melchizedech "is a purely fictitious personage." The pastoral Epistles were not written by St. Paul, but represent a later phase in the development of the Ignatian idea of the ministry. The Moses of biblical narratives becomes, we hardly know what. The life of St. Paul, as given in the Acts and elsewhere, is pulled to pieces. The Davidic authorship of the Psalms ascribed to David is bowed out. But why go on?

If such a work came from the hands of anti-Christian writers we should understand its animus, although unable to accept its critical arguments. The sadness of it all lies in the fact that the chief editor is a priest of the Church of England.

FRANCIS J. HALL.

*The Blind Spot; and other Sermons.* By Rev. W. L. Watkinson. Chicago: F. H. Revell Co. Price, \$1.00.

Eighteen excellent sermons, not too long, learned but not tiresome, full of evangelical truth and piety. These sermons are delightful reading, and would be a help to clergymen who are getting into a rut in preaching. The author's knowledge of natural history makes his illustrations fresh and attractive.

*The Evolution of the English Bible.* A Historical Sketch of the Successive Versions from 1382 to 1885. By H. W. Hoare, late of Balliol College, Oxford. Second Edition. New York: E. P. Dutton & Co. Price, \$2.50.

It is a matter for sincere congratulation that a book like this should come to a second edition in one year. The second edition does not differ materially from the first, except that there is added a Bibliography which will be useful for those students who wish to continue the subject further. For those who have not seen the book we will say that it is a popular treatise on the different English versions of the Bible from Wycliffe's to the Westminster Revision. The book is written in an attractive style and conveys a good deal of information which is interesting to all readers. The biographical sketches of Wycliffe and Tyndale are particularly good. There are several good portraits and some engravings of pages from the old Bibles.

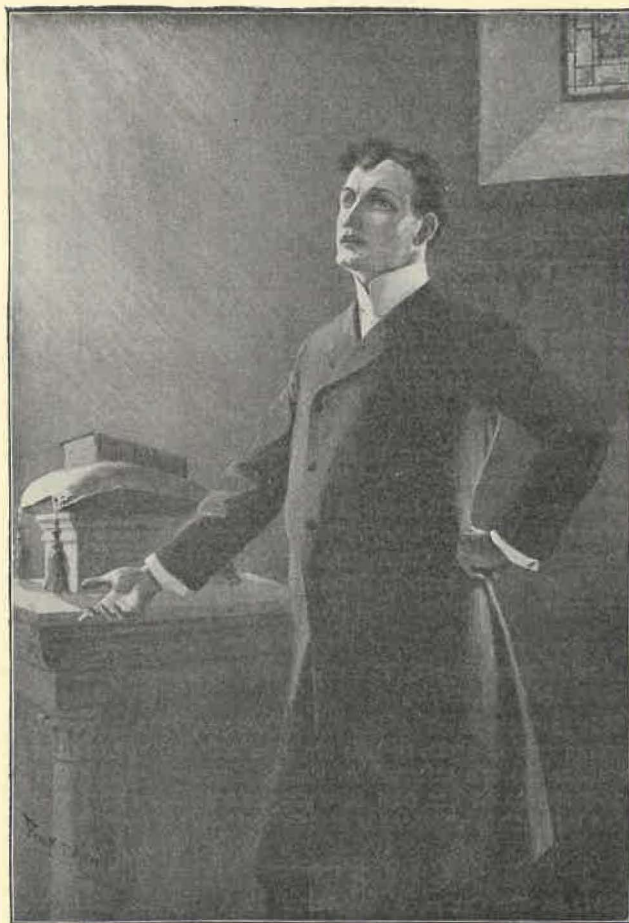
## Fiction.

*Those Black Diamond Men.* A Tale of the Anthrax Valley. By William Futhey Gibbons. Chicago: Fleming H. Revell Co.

Mr. Gibbons has given to the reader of his book not so much a novel or story as a series of pictures of the life in the coal regions of Pennsylvania. The life is squalid and rough there; but the Rev. Henry Martin Warne and Bishop Vaux of Anthrax seem to have found that the Church could reach the souls which had to live the life there, and do something to sweeten it and to make it more endurable. The book is interesting, and may be useful in placing the subject of strikes among the miners in a new light.

*Stephen Holton.* A Story of Life as It Is in Town and Country. By Charles Felton Pidgin, author of *Quincy Adams Sawyer* and *Blennerhasset*. With a frontispiece by Frank T. Merrill. Boston: L. C. Page & Co. Price, \$1.50.

This is a "story with a purpose." It tells the adventures of a young preacher who began his ministry in a slum neighborhood and was brought into contact with the rich people of New York by being engaged as a *locum tenens* in a church on Riverside avenue. He received \$500 for four sermons, and the collections, amounting to over



FRONTISPIECE OF "STEPHEN HOLTON."  
[L. C. Page & Co.]

\$600. He gives up his mission and goes on a temperance lecturing tour with a servant girl from the house of one of the trustees of the Riverside avenue church as singer. He marries her in the end. The purpose of the story is to show the horrible results of drinking; but the colors are laid on so thick that one is obliged to doubt the truth of the sub-title. It is extremely unlikely that the son of a gentleman in New York should be a thief and a murderer and continue to live outwardly as a respectable citizen. The purpose of the story is largely



defeated by the extreme statements made in it, and the melodramatic incidents which abound.

The large salary which Stephen received for four sermons, which is certainly ten times what one would receive, is a type of the exaggeration all through the book.

*The Gate of the Kiss.* A Romance in the Days of Hezekiah, King of Judah. By John W. Harding. Illustrated by George Varian. Boston: Lothrop Publishing Co. Price, \$1.50.

Novels which have Bible characters in them are rather dangerous experiments; but the persons in this story are not offensive, although they include Hezekiah the King and Isaiah the Prophet. The tale is a gloomy one and on the whole rather repulsive. Naphtali, a musician of Judah, falls in love with Miraone, a priestess of Ash-taroth, and marries her under the delusion that she is a virtuous woman. Through her treachery, the secrets of the army of Jerusalem are communicated to the Assyrians and Jerusalem falls into the hands of Sennacherib. Naphtali vows vengeance, and aided by Vashti, a slave, disguised as his attendant, he pursues Miraone to Nineveh and kills her on the throne.

As Naphtali and Vashti are driven out of one of the gates of the city to execution, he kisses her, and by breaking a phial of poison, which is between her lips, both escape the executioner and die together.

The story is well told, and is, in a way, powerful, but it is not a pleasant tale, nor does it seem to fulfil any good purpose. There is enough pain in the world without fictitious woe.

*In the Eagle's Talons.* A Romance of the Louisiana Purchase. By Shepard Stevens. Illustrated by A. Russell. Boston: Little, Brown & Co. Price, \$1.50.

Old St. Louis forms the stage of this new romance of Mr. Stevens, and the beginning of the nineteenth century the period in which he sets his actors. The Eagle is none other than the "First Consul," whose desire has reached out for the pretty cousin of Louis Lafrenière, then in Paris to bring back the motherless girl to her father, an emigré under the old régime. Mr. Stevens has mastered the dramatic art. His figures are very much alive, and each has sufficient motive for his being.

The love scene between Louis and his sweetheart when the test throws pretty Félicité before an awful suspicion; the encounter of Louis with the Little Corporal; the tableau in which Madame Murat and Adrienne make a vivid picture, pathetic and tragic combined, are chapters the reader's fancy will enjoy and appreciate. Robert Livingstone and Mr. Monroe are introduced at the time of the conclusion of the contract between France and America for the purchase of Louisiana and sign for us, while Napoleon and his Secretary of Finance sign for France. It is here, perhaps, just as the First Consul signs away to America, that great Southland, for the increase of his sadly depleted treasury, that at the moment following his signature our hero Louis makes his *coup*. Mr. Stevens has made an unusually powerful drawing. The word duel between the two is short, sharp, and decisive. The illustrations are good, and reproduce what words mostly fail to do, a picture of the period.

*Judith's Garden.* By Mary E. Stone Bassett. Illustrations by George Wright. Boston: Lothrop Publishing Co.

This is a delightful book, full of the love of nature, and redolent with flowers. It is the story of how a woman had a happy summer in the country, caring for a garden, with an Irishman to help her.

The book is handsomely printed with a nice, cool, green, flower-border around each page. The pictures, too, are very good.

*The Time of Roses.* By L. T. Meade. New York: E. P. Dutton & Co. Price, \$1.50.

This is a sequel of *A Bunch of Cherries*. The same principal characters appear again in this story—Florence Aylmer comes once more under the evil influence of Bertha Keys and prints the latter woman's stories as her own in a magazine. She also has a complicated love affair which ends satisfactorily after much tribulation.

*Old Gold; or, The Cruise of the "Jason" Brig.* By Geo. Manville Fenn. Illustrated by Stanley L. Ward. New York: E. P. Dutton & Co. Price, \$1.50.

This is a capital story of adventure in South America. The author gets vividly before us the network of great rivers, with the swarming life of the region—beasts and fishes and reptiles, hideous or beautiful. Life in such surroundings leads naturally to adventure; and therefore we are prepared to accept with faith, stories of great serpents, of savages armed with poisoned arrows, boats sucked down by currents, and even of temples filled with statues of solid gold. It is satisfactory to know that the adventurers did not get much of the gold, and that most of it is still waiting in the big temple to be found. One would think some boy reader of these pages might be enterprising enough to start after it.

*Unto the End.* By Pansy (Mrs. G. R. Alden). Boston: Lothrop Publishing Co.

Mrs. Alden has written a book of intense moral earnestness, describing the development of an ill-assorted marriage. Under very trying circumstances the wife not only succeeds in preserving her own self-respect, but in great measure protects a weak and foolish husband from the results of his own conduct. The book will not appeal to any one as literature, but as morals it is a powerful portrayal of a life-struggle of, unfortunately, a not infrequent type.

*A Pasteboard Crown.* A Story of the New York Stage. By Clara Morris. New York: Charles Scribner's Sons. Price, \$1.50.



CLARA MORRIS.

Mrs. Harriott has shown herself to be a good novelist as well as a good actress. This story relates the experience of Sybil Lawton, who became stage-struck, and through the advice and help of a professional and a young actor-manager, makes a successful début as Juliet. She falls desperately in love with Stewart Thrall, her manager, under the impression that he is unmarried. When she finds she cannot be his wife she contents herself with an illegal connection. The ending of the story is tragic, of necessity.

The novel is well written, and is of sustained interest, though the plot is unpleasant. The characters of Mr. and Mrs. Lawton and Dorothy the sister of the heroine

are well drawn. The two "character parts" are not so agreeable.



FROM "A PASTEBOARD CROWN."  
By Clara Morris. [Charles Scribner's Sons.]

*A Girl of Virginia.* By Lucy Meacham Thruston. Boston: Little, Brown & Co. Price, \$1.50.

The author of *Mistress Brent* will find all the old friends of that stately dame anxious to read whatever new story comes from the same pen. This time the present day and the University of Virginia are the time and place in which the very pleasant characters move.



It is a simple tale for an idle hour. There are pleasant people who interest one by their little experiences. The romance is unusual. There is the one woman and two men, which is conventional, but the author's handling of their experiences is unconventional. We are somewhat disappointed in the heroine's choice; but it may have been the best for her; still, for us, she chose the second best man.

The dialogue is bright and the descriptions of college life, with its recreations and petty class vanities, just the thing for young people to enjoy.

*The Little Chief.* A Story of the Pilgrim Fathers. By Eliza F. Pollard. New York: E. P. Dutton & Co. Price, \$1.25.

This is the history of the Pilgrim Fathers, who left England in order to avoid conformity to the English Church, and who, passing through Holland, went to Plymouth Bay Colony in Massachusetts. The little chief is John Bradford, who became a missionary to the American Indians. The story of William Bradford, Miles Standish, John Carver, and Humphrey Wade, is told in an interesting manner. The love stories of Governor Bradford, and his marriages to Dorothy Wade and Mercy Carrol give the spice of love to the tale.

This is a good book for children, and would be a welcome addition to the library of a Sunday School.

*Belshazzar.* A Tale of the Fall of Babylon. By William Stearns Davis. With illustrations by Lee Woodward Zigler. Decorations by J. E. Laub. New York: Doubleday, Page & Co. Price, \$1.50.

Bible novels, except *Ben Hur*, are not especially interesting, and there is always a danger that in introducing Bible characters into novels, there should be some irreverence. This special story has Daniel the Prophet as an important character, and "the Second Isaiah," as our higher critics call him, in the character of a lover of Ruth, Daniel's daughter.

We must frankly acknowledge that *Belshazzar* does not prove very attractive, although it avoids actual irreverence.

*The Diary of a Goose Girl.* By Kate Douglas Wiggin. With illustrations by Claude A. Shepperson. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

The latest book by Kate Douglas Wiggin, dedicated to "the hens, ducks, and geese who so kindly gave me sittings for these sketches," is characterized by a quaint humor and charm most delightful. The Goose Girl, a young English woman, suddenly leaves the tippy cart in which she is jolting over the Sussex roads, with the instructions to the stable-boy to drive back to the Hydropathic, taking a message with the warning not to pursue as she will not be taken alive. Then she proceeds to settle herself as "paying guest" at Thornycroft Farm, and Mr. and Mrs. Heaven, with their Cockney dialect, the Square Baby, and Phœbe, are rewarded for taking into their "ome" this would-be poultry maid, by being written down, along with other products of the farm, in the interesting diary. But the Goose Girl is pursued, and is taken alive, while on a marketing trip for the Heavens; and the bit of love story is brought out quaintly in the dialogue between True Love and Bailiff's Daughter, to be found in the closing chapter of the book.

*Sarita, the Carlist.* By Arthur W. Marchmont. New York: Frederick A. Stokes Co. Price, \$1.50.

This is a novel whose scene is laid in Madrid just before the Cuban War. It relates the adventures of a young Englishman and his cousin, Sarita Castelar, who was a Carlist, and deeply involved in conspiracies.

The book is full of exciting scenes and melodramatic episodes which certainly fail to hold the mirror up to nature, to put it mildly.

It is rather a bold thing to introduce the King and the Queen Regent into a novel of this sort; but the author has succeeded in making an interesting story, howbeit extremely improbable.

*Love Never Fails.* An Emotion touched by Moralities. By Carnegie Simpson. Chicago: Fleming H. Revell Co. Price, \$1.25.

Although the title of this book is rather transcendental and abstruse in appearance, the story is just a little love tale of Arnold Hamilton and Margaret Crothers, who met at the Hôtel Splendid at Rosenwald in Switzerland, fell in love with each other, parted, and in due time were reunited, and all ends happily. It is in no sense a great book; but it is a nice little love-story, which serves to pass pleasantly a summer afternoon.

*The Hinderers.* A Story of the Present Time. By Edna Lyall. New York: Longmans, Green & Co.

A young Englishman, dying of heart disease, a young orphan girl of twenty-six, a guardian, aged sixty, in love with the orphan girl, a lot of society people, and a dog, are the *dramatis personæ* in this story. The chief topic is the evils of the war in South Africa, and the shameful cruelty imputed to the English in dealing with the Boers. The book is like most of Miss Lyall's stories—sentimental, didactic, and a little melancholy; but clean and pure and on the side of faith and true religion.

### Miscellaneous.

*A History of English Literature.* By William Vaughn Moody, and Robert Morse Lovett. New York: Chas. Scribner's Sons. Price, \$1.25.

What the makers of this book happily call "The impulse of escape from the here and now into the world of Play," or the triumph of Romanticism in the literature of the Nineteenth Century, has been wisely given a generous place. The History of English Literature, from the earliest times to the present day, is accurately and thoroughly presented, with a clearness and simpleness, however, which, while never condescending, is yet adapted to the needs of the young student for whom the volume is especially prepared. The relative significance of the leading figures in each period has been suggested by grouping the minor writers about them. As a help to later studies, there has been added a full work of bibliography, including text, biography, and criticism.

*'Tween You and I.* By Max O'Rell. Boston: Lothrop Publishing Co. Price, \$1.20.

Max O'Rell, at the suggestion of a friend utterly devoid of humor, as he relates, makes explanation, not apology, for his ungrammatical title. The very title assures one of pleasant things in the little book. It might aptly have been called "A Gospel of Cheerfulness; or, Things Good for One to Read." Epigram and new-made maxims with serio-humorous sides make up the genial philosophies of this twentieth century French-Saxon; for he combines all the flexibility of expression of the Frenchman with the sound sense of the Englishman.

The author has conveniently divided his book into two parts. The first he labels Some Little Problems Concerning Men; while the second contains Some Other Little Problems Concerning Women, implying at least that the problems differ according to the point of view of the man and the woman.

The book is full of quotable things, but our space permits only one of a kind. While dozens as good or better can be found in any chapter.

To man he says: "Avoid perfect people and angels of all sorts—this side the grave. Man will never be perfect; love him with all his imperfections. Never resist impulses of generosity; they will make you cheerful, nay, healthy. They will give color to your cheeks, and prevent your flesh, in old age, from turning into yellow dried-parchment."

To the wife in a chapter headed, How to be Happy Though Married, this philosopher advises: "Let her constantly watch the mood, the frame of mind, of the man. Let her discreetly attend the management of her house without consulting him, except in important affairs. Let her respect the little clouds that appear on his brow now and then; they are generally due to cares of business or profession, and not caused by a diminution of his love for her. Let her be a cheerful companion when he wants company, and a diplomatic adviser when he wants counsel; a piquant mistress when he shows himself an enterprising lover, an attentive nurse, a devoted comforter when health or high spirits desert him, in turn a child and a serious partner."

In a little final chapter, termed "Cupidiana," appear many things better than this: "Matrimony is an inclosure into which a man and a woman are introduced by Cupid. The little fellow generally remains outside." Or this: "Respect and esteem are the daily bread of matrimony; a little jam or honey on it now and then will do no harm." Or this: "The heart of a good woman is a well of love. She has a smile for all joys, a tear for all sorrows, a consolation for all miseries, an excuse for all faults, a prayer for all misfortunes, and a word of encouragement for all hopes." "Most epigrams on women have been written by admirers and lovers of women, modestly including your humble servant."

*In Tuscany.* Tuscan towns, Tuscan types, and the Tuscan tongue. By Montgomery Carmichael. New York: E. P. Dutton & Co. Price, \$2.00 net.

In this delightful book the author has endeavored to place before his readers those parts of Tuscany which have been but little written about and which usually escape unvisited by the average tourist. In the highways and byways sought out are found the most interesting people, and charming little character sketches give to the book the attraction of a work of fiction. Five of the less familiar Tuscan towns are visited, there is a pilgrimage to the old Tuscan convent at Mount la Verna, and seasons spent at a charming summer resort and a quaint old watering place. The playing of the national game, palloni, and the public drawing of the state lottery, are watched with interest, after one has remained for a period in some of the strongholds of Tuscany.

As to illustrations, there are cunning little photographs showing typical street scenes, then there are full-page pictures of places and people and things, with half-tone reproductions of paintings and with designs of the coats of arms of cities and religious orders, the author here, also, carrying out his idea of presenting that which has been but little pictured before. In the back of the book may be found a good-sized map giving every topographical detail of Tuscany.



## The Family Fireside

### JEHOVAH—JIREH.

Upon the mount Jehovah chose  
Where Abraham should slay his son,  
In after days a Temple rose  
Of gold, and gems, and precious stone,—  
A glorious house, where once again  
Truth, Honor, Virtue, paid the price  
Of Fortitude, and taught us men  
True manhood stands on sacrifice.

And we as builders, taught to found  
The edifice of character,  
Do build on sacrificial ground,  
And day by day the fabric rear,  
Which grows into a holy fane,  
A Temple of Divine abode,  
Wherein is manifest again  
The cloud-girt radiancy of God.

Markdale, Ontario. (Rev.) J. R. NEWELL.

### WASTE PLACES.

By MARGARET H. WENTWORTH.

THE Bishop sat re-reading a letter, his brows contracted in a thoughtful frown. He did not hear Harold Stanford enter the room, and looked up with a start at his cheery greeting. The Rev. Mr. Stanford of Riverdale was his guest during the diocesan convention.

"Hope I'm not late for luncheon," he said. "It was an uncommonly interesting meeting and I couldn't get away before."

"No, you're not late," said the Bishop absently. Then handing the young man the letter, he said:

"Read that, Harold; you may think of some one I could send."

It was an appeal to the Bishop to send a rector to Hardenville, or at least to recommend some one. The interregnum had continued for months; the parish was falling behind in every sense of the word. The letter, which was from the senior warden, breathed discouragement in every line. Mr. Stanford read it twice, then spoke:

"Here am I, send me."

"If I only could!"

"I mean it. I will go if they want me, and you think I can be of use."

"Can Riverdale spare you?"

"No one is indispensable."

"Will Riverdale spare you?"

"It must, if Hardenville needs me more."

There was opposition in Riverdale, changing to deep regret as it was recognized that Mr. Stanford's purpose was firm. Those who loved him most understood him best; and the treasurer, waiting on him at the vestry's request to offer an increase of salary, was not surprised at the answer he received.

"Good!" said Mr. Stanford, cordially. "I thought the parish was able to do more than it has in the past. If you call a poor man—"

The treasurer laughed outright.

"The offer was made to you."

"Not to God's work?"

And when a new rector was called, it was at the new rate of salary.

In the meantime the discouraged vestry of Hardenville received with amazement the Bishop's intimation that Mr. Stanford of Riverdale would accept a call if it were extended to him, as it thereupon was. Much fault was found by the constitutional grumblers in the parish that he had not come "candidating," but a committee of the vestry visited Riverdale and were satisfied.

He kept Easter and its octave with his old parish, and the Bishop arranged to visit it Easter week that the class might be confirmed under the rector who had prepared them. The Baptisms on Easter Even were unusually numerous; people who had long hesitated came, and brought their children, while Mr. Stanford was still with them. On that last Sunday his appeal to the class and to the parish was for loyalty; loyalty to the Church rather than to the parish; to God rather than to man.

He thanked them for the happy years he had spent among them, and bespoke for his successor the same love and sympathy that had been given him in abundant measure.

The next morning he took the first train to Hardenville, arriving before noon. It was a manufacturing town of fair size and importance. The rectory was pleasant and the little church charming. Harold lost no time in becoming acquainted with his vestry and met with them that very week.

"One needs to know just where one is standing before one moves," he said.

The treasurer presented a full report, of which Mr. Stanford took a copy. He studied long over the neat array of figures that night. Finance does not create the weather of a parish, but it is a fair barometer. Since the preceding Advent the parish had not given one cent outside its own boundaries. Even the Lenten mite boxes had provided the Easter flowers.

Mr. Stanford asked very quietly what had been done about the different diocesan assessments. The treasurer had said that—well, most of it was raised—oh, yes, it was raised—but the convention was still months away. They had been behindhand sometimes, but doubtless Mr. Stanford would raise it. The parish had no floating debt but—the pledges had not been paid so well—they had had supplies and people didn't like it and didn't come out—and anyhow—this with a burst of confidence—of course a certain per cent. of pledges was never paid anyhow.

"Then the parish cannot meet its present running expenses, with or without a rector?"

Oh, yes. The pledges did not cover them, but there was the Christmas collection, the Easter one, too, if necessary, and there was a society of the ladies which raised money if desired. Besides this society there was a moribund altar guild, *voilà tout*. The children were supposed to have the Sunday School, but the Sunday School did not have the children, as an inspection of the attendance book showed.

It was plain enough to Mr. Stanford's trained eye. The cancer of selfishness was eating the life of the parish away to the core.

Mr. Stanford's first sermon in his new parish was on the text: "And of all that Thou givest me I will surely give the tenth unto Thee"; and its dominant thought was self-consecration. Of all; not merely money, or time, or talent, but all three. The note of appeal was not struck; he spoke as one having authority. He did not narrow it by any immediate application, but drove the general principle home by well-directed strokes, and stopped when he was through.

Sunday School followed the service at once. There was no music, and the handful of children present was positively pitiful. Mr. Stanford flashed a resolve which was also a prayer, that if he did nothing else in Hardenville he would change that. He had them learn the great missionary command, "Go ye therefore into all the world and preach the Gospel to every creature"; telling them that they were members of the Church's missionary society, and these words were spoken to them. Each child was to try to bring one other child the following Sunday.

At the next vestry meeting Mr. Stanford said pleasantly and frankly that he did not like the idea of the parish expenses being allowed to fall behind until a special collection was necessary, and proposed that they be reduced so as to come within the receipts, if possible. The vestry consented, though they did not see how less could be spent. Mr. Stanford then said that for the summer, at any rate, the services of a sexton might be dispensed with. He was sure the boys could do the work. Doubtfully they permitted him to try the boys. Months afterward, the Junior Brotherhood of St. Andrew blossomed from the boys' labors at mowing, sweeping, bell-ringing, and the like—from their labors and the snatches of talk with their rector as he identified himself with them. The altar guild had a new lease of life, when all the younger girls joined it, gathering flowers, cleaning brasses, and dusting chancel and vestry; while the fact that only those who had been confirmed were allowed to work in the sanctuary, prepare for the Holy Communion, and wash the linen, made it a distinction and a privilege which they were ashamed to forfeit by lack of reverence.

This active Sunday School began to grow. Whatever is alive must. Mr. Stanford met his teachers every week at first; then the parents of the children were asked to come; still later, those who had not time to take classes regularly but could supply from time to time. Very interesting were their talks as to what grading was practicable with their small numbers, how far prizes and other rewards should be used, what modern methods



might be adapted from those in use in the public school, and the like.

Sometimes all prepared a certain lesson and each had a few minutes to bring out its most important points. Thus the interplay of thought helped them all, the rector not the least; and often he learned the needs of the teachers themselves from just these talks. Throughout the parish Mr. Stanford worked hard to get others to work, for he knew that was a double gain; for every worker the more, there was a grumbler and a pessimist the less.

Daily services had been part of the order of things at Riverdale; they were a surprise to Hardenville, and at first some people went out of their way to make them a stone of stumbling. Through the summer, matins at nine, or the Litany on Wednesday and Friday, and the noon-day prayers for missions were said in the church; on Saints' days the Holy Communion was celebrated instead. When the weather grew cold the vestry spoke of the expense, and the services went on in the rectory. People had become accustomed to them, and "Some come all the time and almost everyone comes some of the time," Mr. Stanford said.

The sexton's work grew harder as the snow came, and some of the boys who had been very faithful through the summer were getting tired. Mr. Stanford had anticipated this, and had cultivated the friendship of the older lads all summer. He was fond of all outdoor sports and good at most of them. Those who criticised him for the amount of time he spent in tennis, golf, rowing, ball, and the like, were the most surprised at the interest shown by the boys, who now took up the work and who had most of them never done any Church work before. A little incident increased his hold on them—how much he never knew, for it is not when we are trying to gain influence that we exert it most.

There had been a heavy snowstorm and Dan Patterson had found his bed too comfortable to leave it before 9 o'clock, although he was acting as sexton that week. A little conscience-smitten, he hurried to the church to find its walks neatly shoveled. He almost ceased to blame himself, and after service said to Mr. Stanford, jauntily:

"I'm sorry I overslept this morning, but you got it shoveled, I see. I'll pay for it."

Mr. Stanford smiled.

"I came over early and had just time to finish it before the service," he said, "so you see it was all right."

Dan thought the joke on himself too good to keep, and from that day never gave his word to do anything for his rector without performing it punctually and to the letter.

There was no public library in Hardenville, and in the fall Mr. Stanford threw open the parlors of the rectory as a reading room. All were welcome, and here he came in touch with many who had never darkened the church doors. Monthly receptions for the entire parish were given here, and committees of the ladies provided refreshments and entertainment.

The first Sunday in the month, when there was usually a larger congregation on account of the late celebration, the sermon was always on Missions—their history, their extent, their authority, their necessity, the aspect of the work in different fields—always something definite. At Christmas, he announced that all alms not otherwise designated should go to Missions. Several marked their disapproval by contributing for parochial objects, and the vestry lamented that the Christmas offering had not been so small for years. But that struck fire.

"More shame for us," was the indignant answer. "Please God another year will tell a different story."

The treasurer had worked hard during that half year. The expenses had been met, and enough pledged to cover those of the coming year, including the salary of a sexton. "And they shall be collected if it can be done," he said; "now that we have a business man to work for, I for one will work in a business way."

At the Advent election one or two vestrymen resigned to mark their disapproval of the rector's "new-fangled ways," and others more in sympathy were chosen. On Christmas Day the vestry made a corporate communion—a thing few people in the parish had ever seen before. If Harold had ever felt discouraged before that, he had never let anyone know it; he could not feel discouraged after it, he told the Bishop; yet there had only been a small class for Confirmation, and the Bishop found him looking thin.

"You are overworking."

Harold laughed.

"I have a fairly representative vestry, Bishop; they number doctor, lawyer, teacher, merchant, banker, employer, and employe of factories. The shortest day's work any one of them knows is six hours, and ten would not be a high average. My senior warden has retired from business, but when he was my age he was busy all day and half the night."

"But they have Sunday, which is your hardest day."

"Some of them, owing to the terrible pressure of our modern life, do not even have that. Besides, I am free to take to myself a whole day in the open air at any time without anyone's misjudging me. Pity our old and frail clergymen, Bishop, our missionaries, and the men who are raising families on starvation salaries; don't pity me."

It is needless to chronicle further the details of one man's earnest, incessant, unflinching, consecrated work. It may be thought that such a work is not always successful; yet it is rare that a man throws himself heart and soul into any profession and fails; and have we not the promise, "He that beareth good seed shall *doubtless* come again with joy bringing his sheaves with him"?

Some years later the Bishop was called upon to come to Hardenville to bless the new parish house. He chose for the text of his sermon on that occasion Isaiah lviii. 12: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

#### HOUSEHOLD HINTS.

POTATOES done on a wire broiler are said to excel the fried.

A LITTLE soda water will relieve sick headache caused by indigestion.

FRESH milk boiled with loaf sugar will soothe a cough when other things fail.

THERE is no economy in a cheap trunk, for it will hardly survive a second journey.

CAMPBOR MENTHOL is an excellent inhalent if one is suffering from catarrh or hay fever.

THE juice of a pineapple has been recommended as a specific for diphtheria, also indigestion.

NEVER let boiling water touch japanned tin trays, etc. It will cause the varnish to crack and peel off.

WHEN whitewashing your cellar add an ounce of carbolic acid to each gallon of wash before applying.

A TABLESPOONFUL of kerosene, well mixed in a copper full of water will cleanse the clothes very rapidly.

SILVER can be kept bright for months by being placed in an airtight case with a good-sized piece of camphor.

TO PAPER a wall that has been whitewashed, wipe the walls down first with a cloth wet in strong vinegar or salaratus.

IF FAT be put away while it contains water it will spoil quickly, and besides it will not be in condition for use when frying.

FOR STARCHING muslins, gingham, and calicoes, dissolve a piece of alum the size of a hickory nut for every pint of starch. This will keep the colors bright for a long time.

TO MAKE an ironing mat cut old cotton cloth into strips and sew them together as if for carpet rags. When a quantity is prepared, braid the strips lightly and sew the braid into an oval mat about ten inches long and six wide.

INSECTS may be destroyed with hot alum. Pour it in hot water and let it boil until the alum is dissolved. Apply hot, with a brush, and all creeping things are instantly destroyed without danger to human life or injury to property.

A PLEASANT perfume and moth preventive is made of cloves, caraway seeds, nutmeg, mace, cinnamon, and Tonquin beans, of each one ounce. Add as much Florentine orrisroot as will equal the other ingredients. Put together, grind all to a powder, and put in little bags among your clothes.

A SIMPLE cure for the hoarse colds which are general in an open season consists of the white of an egg beaten with the juice of a lemon and sweetened with sufficient sugar to make it palatable. While such a mild prescription as this has no remedial effect in the case of a violent cold, it does cure hoarseness and is a great relief to the sufferer. It should be taken by the teaspoonful every half hour.

WHEN a child receives a cut with a knife or any sharp object, such as glass, or from a fall, wash the cut well with warm water to remove any dirt which may have got in, and then put a piece of clean, soft linen round the part and fasten it on by winding cotton round it or by means of a handkerchief or bandage. Should there be much bleeding, or the wound be large, a doctor should be sent for, as a stitch may be required to prevent a very ugly mark, which would be left if the cut were allowed to gape open.



## Church Kalendar.



- July 4—Friday. Fast.  
 " 6—Sixth Sunday after Trinity.  
 " 11—Friday. Fast.  
 " 13—Seventh Sunday after Trinity.  
 " 18—Friday. Fast.  
 " 20—Eighth Sunday after Trinity.  
 " 25—Friday. St. James, Apostle. Fast.  
 " 27—Ninth Sunday after Trinity.

## Personal Mention.

THE Rev. F. B. AVERY of Painesville has accepted a call to the rectorship of St. Paul's Church, East Cleveland, Ohio.

THE address of the Rev. JOHN BARRETT is Oconto, Wisconsin.

THE Rev. Dr. JOSEPH N. BLANCHARD is in charge of St. Luke's, Montclair, N. J., for July and August. Address accordingly.

THE address of the Rev. F. H. BUSHNELL is changed to 4300 Sansom St., Philadelphia, Pa.

THE address of Rev. W. J. CUTIBERT will be 49 Winfield Ave., Jersey City, N. J., until July 26th, and after that will be Bishop's House, Kyoto, Japan.

THE Rev. OWEN J. DAVIES has accepted the rectorship of the Church of the Holy Spirit, Lake Forest, Ill.

THE Rev. SELDEN P. DELANY has received a call to Grace Church, Appleton, Wis., Diocese of Fond du Lac.

THE address of the Rev. HORACE R. FELL is changed to 47 Downing St., Brooklyn, N. Y.

THE Rev. CHARLES FYSKE of the Church of the Transfiguration, Philadelphia, will be in charge of St. Mary's Church, Wayne, Pa., during July and August.

THE Rev. BERRYMAN GREEN has accepted his election as Professor in the English Bible at the Virginia Theological Seminary, and has resigned as rector of Christ Church, Alexandria, Va.

THE Rev. A. H. GRANT, JR., has resigned the rectorship of St. Peter's Church, Bainbridge, N. Y., after a devoted and efficient tenure of several years, and accepted a call to Zion Church, Fulton, to take effect Aug. 1st.

THE Rev. NORMAND B. HARRIS will be in charge of Trinity Church, Natchez, Miss., in the absence of the rector, the Rev. Chas. L. Hoffmann, during the summer, and should be addressed accordingly.

THE Rev. JAMES HULME, rector of St. Andrew's Church, West Oakland, has been appointed assistant at St. Paul's Church, Oakland, Calif., of which the Rev. Robert Ritchie is rector.

THE address of the BISHOP OF KENTUCKY will be, until further notice, Bay Shore, N. Y.

THE Rev. EDWARD MORLEY HUSON KNAPP has been placed in charge of St. Stephen's Church, Buffalo, succeeding the Rev. John C. Ward. Address, 257 Sumner Place, Buffalo, N. Y.

THE Rev. BARR GIFFORD LEE is now vicar of All Saints', San Diego, Calif. His address is 3833 Fourth St.

THE Rev. FREDERICK A. LYNE of Steelton has been appointed rector of St. Matthew's Church, Homestead, Pa., where he will assume charge on July 5th.

THE Rev. THOMAS I. MACGOVERN has removed to Chilton, Wis.

THE address of the Rev. W. D. MANROSS is St. Michael's rectory, 203 S. Adams St., Wilmington, Del.

THE summer address of the BISHOP OF MASSACHUSETTS is Bar Harbor, Maine.

DURING July and August the address of the BISHOP OF MISSOURI will be Wequetonsing, Mich.

BY APPOINTMENT of the Bishop of Duluth, the Rev. RODRICK J. MOONEY has entered on his duties as general missionary of the five counties, Traverse, Bigstone, Grant, Stevens, and Pope, with residence and headquarters at Glenwood, Minn., to which place all communications for Mr. Mooney should be addressed.

THE Rev. W. M. REILLY, rector of St. Paul's Church, San Francisco, Calif., is spending July at Lake Tahoe in the Sierra Nevada Mountains. His address for the month is, Whitney House, Truckee, Calif.

THE address of the Rev. W. B. SAMS is changed to 1624 Pendleton St., Columbia, S. C.

THE Rev. W. T. SNEAD, rector of St. Luke's Church, Richmond, Va., has accepted a call to Trinity Church, Baltimore, Md., where he will enter upon his duties the second Sunday in July. He succeeds the late Dr. Grammer.

THE address of BISHOP STARKEY is, until further notice, Avon, Livingston Co., N. Y.

THE Rev. REGINALD H. STARR, D.D., has gone for a month's vacation to his summer home in Canada. His address during July will be, Port Rowan, Ontario, Canada.

THE Rev. MORTON STONE returned from abroad June 19th, and has resumed his duties as rector of St. Thomas' Church, Taunton, Mass.

THE Rev. EDGAR MORRIS THOMPSON of Goshen, Ind., has sailed for Europe, and until further notice his address will be, The American Express Company, 3 Waterloo Place, Pall Mall, London, England.

THE address of the Rev. E. J. H. VAN DEERLIN is 1823 Broadway, San Francisco, Calif.

## ORDINATIONS.

### DEACONS.

INDIANA.—On Trinity Sunday, at the Pro-Cathedral, Indianapolis, by the Bishop of the Diocese, Mr. JOHN MITCHELL HARPER. The sermon was preached by the Rev. John E. Sulger. Mr. Harper will have charge of the Pro-Cathedral during the summer months.

NORTH DAKOTA.—At Grace Church, Kansas City, Mo., on Sunday, June 15th, the Bishop of North Dakota ordered deacon Mr. PHILIP COOK, of that city, one of the recent graduates of the General Theological Seminary. Mr. Cook will take missionary work in North Dakota.

OHIO.—On Sunday, June 22, in the Church of the Holy Spirit, Gambier, the Bishop of Ohio ordained to the diaconate the following candidates, being this year's graduating class from Bexley Hall, the theological department of Kenyon College: Mr. CHARLES CLINCH BUBB, JR., A.B., of the Diocese of Ohio, who goes to Keble College, Oxford, for post-graduate work; Mr. CHARLES PERCY BURNETT, for the Missionary Bishop of Spokane, to be connected with the staff of All Saints' Cathedral, Spokane; Mr. LOUIS EUGENE DANIELS of the Diocese of Ohio, who will be minister in charge of Calvary Church, Toledo; and Mr. FRANK ROUDENBUSH, A. B., for the Bishop of Western Michigan, to be minister in charge of Trinity Church, New Philadelphia, Ohio. The Ordination sermon was preached by the Rev. Frederic E. J. Lloyd, D.D., rector of St. Mark's Church, Cleveland, who took for his text: "And they chose Stephen, a man full of faith and of the Holy Ghost" (Acts vi. 5). The candidates were presented by the Rev. Hosea W. Jones, D.D., Dean of the seminary, and the Bishops of Southern Ohio, Oklahoma and Indian Territory, and Iowa, were also present and took part in the service.

RHODE ISLAND.—On June 10th, at Newport, by the Bishop Coadjutor, KINSLEY P. BLODGETT, presented by the Rev. E. H. Porter; HUGH McCULLOUGH BIRCKHEAD, presented by the Rev. E. J. Dennen; and ROBERT J. KELLEMAN, presented by the Rev. H. C. Dana. Mr. Blodgett becomes a curate at Grace Church, New York, and Mr. Birckhead at St. George's, New York.

### DEACONS AND PRIESTS.

TENNESSEE.—On St. John Baptist's Day, at the University chapel, Sewanee, by the Bishop of Tennessee, WALTER MITCHELL to the diaconate, for the Bishop of Missouri, and the Rev. HOMER WORTHINGTON STARR, B.A. *Harv.*, M.A. *Un. So.*, to the priesthood, for the Bishop of Western Texas. The Bishop was assisted by the Bishop of Louisiana. The candidates were presented by the Rev. W. A. Guerry, Chaplain of the University, and the sermon was preached by the Rev. W. P. DuBose, D.D. A large number of priests were present at the service. The newly ordained deacon will go to the Philippines, and the Rev. Mr. Starr takes up work at the West Texas Military Academy.

DULUTH.—On the Feast of St. John Baptist, in St. Luke's Church, Detroit, Minn., the Bishop

of Duluth advanced to the priesthood the Rev. JAMES CHARLES MUNSON. The candidate was presented by the Rev. H. M. Green, Dean of the Red River Valley, and the sermon was preached by the Rev. H. S. Webster, rector of St. John's Church, Moorhead. The Ven. T. H. M. V. Appleby, D.D., LL.D., Archdeacon of Duluth, the Very Rev. Hugh L. Burseson, Dean of the Cathedral, Fargo, and the Rev. E. Spencer Murphy of Wadena were also present and assisted in the service. Mr. Munson has for some time served at the mission of Detroit, and will continue in his present work, where his faithfulness and zeal have accomplished good results.

RHODE ISLAND.—The Rev. E. M. WATERHOUSE, assistant at Grace Church, Providence, was advanced to the priesthood at St. John's Church, Providence, on St. Barnabas' Day, by the Bishop Coadjutor.

## DEGREES CONFERRED.

YALE.—D.D. upon the Rev. WILLIAM R. HUNTINGTON, rector of Grace Church, New York, and the Rev. SAMUEL HART, Vice Dean of the Berkeley Divinity School, Middletown, Conn. LL.D. upon ROSWELL PARK, HENRY CABOT LODGE, CHARLES ROCKWELL LANMAN, NICHOLAS MURRAY BUTLER, and ELIPHALET WHITTLESEY. M.A. upon the Rev. ENDICOTT PRABODY, headmaster of Groton School.

HARVARD.—D.D. upon the Rev. MORGAN DIX, rector of Trinity Church, New York. LL.D. upon THOMAS JEFFERSON COOLIDGE, ex-minister to France; ADDISON BROWN, of the U. S. Court; JOHN HAY, Secretary of State; and THEODORE ROOSEVELT, President of the United States.

HOBBART COLLEGE.—M.A. upon the Rev. THOMAS B. BERRY, rector Church of the Good Shepherd, Buffalo. D.D. upon the Rev. CHAS. A. BRAGDON, class of '73, Archdeacon of Buffalo, and upon the Rev. ALEXANDER MANN, class of '81, rector of Grace Church, Orange, N. J.

TRINITY COLLEGE, Hartford.—D.D. upon the Rev. ALFRED HARDING, Rev. FREDERICK WILLIAM HARRIMAN, and Rev. FRANCIS GOODWIN.

UNIVERSITY OF THE SOUTH.—D.C.L. upon the Rt. Rev. ALFRED MAGILL RANDOLPH, D.D., Bishop of Southern Virginia.

ALLEGHENY COLLEGE.—D.D. upon the Rev. J. ALEXANDER VANCE of Brooklyn.

KENYON.—M.A. upon the Rev. JOHN HUGH ELY, Cincinnati. L.H.D. upon the Rev. ERNEST MILLMORE STILES, rector of St. Thomas' Church, New York.

## RESTORATION.

EASTON, Talbot Co., Md.  
 June 27th, 1902.

NOTICE is hereby given to the Church that the sentence of deposition pronounced in the case of the Rev. GEO. W. BOWNE, M.A., is terminated, and he is hereby restored to the ranks of the ministry, all of the conditions of Title II., Canon 11, Sec. ii., having been fully met.

WILLIAM FORBES ADAMS,  
 Bishop of Easton.

## DIED.

BARKER.—Passed into Paradise on the morning of June 3, 1902, from the residence of Mrs. A. A. Barker, Chicago, WILLIE DuBOSE BARKER, wife of Ralph Barker, granddaughter of the late Rev. Wm. Johnson of Rolla, Mo.; and daughter of Mrs. M. L. DuBose.

"Forever with the Lord.  
 Amen! So let it be."

HARRADEN.—JABEZ RICHARDS HARRADEN, Born St. Peter's Day. Died Easter-tide. Aged 88 years.

"Make him to be numbered with  
 Thy saints in glory everlasting."

LANE.—Entered into rest on Wednesday, June 25, at Freeport, Ill., the Rev. MARCUS LANE, in the 68th year of his age. He was buried from his former parish, St. Paul's Church, Flint, Mich., June 27.

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

MCGUINNESS.—At the rectory, Chester, N. Y., on June 26th, 1902, HELEN, infant daughter of the Rev. J. Holmes and Amy Chamberlain MCGUINNESS.

OSBORNE.—Entered into rest at South Orange, N. J., on June 19th, 1902, MARY JANE, daughter of the late Charles F. and Mary F. OSBORNE, formerly of Richmond, Va.

*Requiescat in pace!*



**MEMORIAL.**

**EUGENE AUGUSTUS HOFFMAN, D.D.**  
ACTION OF THE BOARD OF MANAGERS.

Among the places that are made most empty by the death of EUGENE AUGUSTUS HOFFMAN, none is emptier than the place which he has filled so full, so faithfully, and so long, in the Board of Managers of the Missionary Society. It was of course apart from the place of splendid service which he has held for many years, at the head of the General Theological Seminary, with a masterliness and a munificence of administration which has left marks and a monument there of unthought and unrivalled success. Beside this, his membership of the Board of Managers was but one of many positions, to which the Church and his fellow citizens in New York had called him; so that we are only one of a great company, who mourn him and miss him. But when the tributes are all written which testify to the rare value of his life and work, none will tell more tenderly and more truly than the minute of the Board of Managers, the deep realization of the power of his personal presence, and the affectionate appreciation of his untiring and invaluable devotion to every phase of its manifold and varied duties. The picture of his constant attendance at the Board meetings, when he was struggling against physical weakness and suffering to which most men would have yielded, is indelibly engraved upon the minds of all who saw it, as the representation of the servant literally "faithful unto death."

First of all, Dr. Hoffman brought to this work the deep and devout conviction, which lay at the foundation of his faith and his life, that Missions are the elementary essence of Christianity. He had no other conception of the Church or of the individual believer, than that their place and purpose in the world are to win the world to Christ. His strong Churchmanship came to the enforcing of this conviction; because it constrained him to realize that his consciousness of the Church's possession of the ancient Faith, the Apostolic Order, and the Catholic Liturgy, only became the sin of selfish exclusiveness and empty pride, unless it compelled those who are stewards of these gifts, to spread abroad the knowledge of them, and to make all men partakers of their grace.

We remember him in certain lines of special service in our Board, as giving close and accurate study to the problems of our Foreign missionary work. China and Japan and their long and varied story of trials and triumphs were as familiar to him, as though he had been a worker in the foreign field. And when the record is made up of the men to whom is due the evangelization of these people, slowly and steadily advancing, his name will be written on it for men to read, where it stands now in God's "Book of Remembrance," along with the names of the missionaries and martyrs, who have given their lives to extend the Master's Kingdom to the "utmost parts of the earth." We remember him also in his clear and capable dealing with the details of the important financial concerns of the Board. Charged by the responsibility of inheritance with the care of great wealth, of which he always felt himself steward and trustee, and blessed with the instinct and training of "a man of affairs," he consecrated this, as he did every other of his many gifts, to the service of his Master. The Trust Funds of the Society were very largely under his direction and control; and their administration, never without his guidance and counsel, was wise, honorable, and to the best advantage of those, whose just and faithful steward he was. We, to whom the writing of this minute has been assigned, as a sad but grateful duty, holding back the expression of deep personal sorrow in the loss out of our lives of a very dear, and to some of us a lifelong friend, but not withholding the word of sympathy to his bereaved family, and not failing to recognize how the Church, in so many other phases of her work, shares in our loss and sorrow, put on record our gratitude to the Father and Master of us all for the gift of EUGENE AUGUSTUS HOFFMAN'S life to the service of the Church, in the highest and holiest of "the causes of God."

WM. CROSWELL DOANE,  
GEO. WILLIAMSON SMITH,  
ALFRED MILLS,

*Special Committee.*

New York, N. Y., June 20th, 1902.

ACTION OF THE CLERGY AND OTHERS GATHERED AT THE FUNERAL.

In the decease of the Very Rev. Dr. EUGENE A. HOFFMAN, late Dean of the General Theolog-

ical Seminary, the clergy and representative laity of New York City and its vicinity, assembled on the occasion of his funeral, recognize a loss to the Church on earth of no ordinary magnitude. To give expression to their estimate and appreciation of the late Dean's worth and usefulness is beyond the limits of a necessarily brief obituary minute. This they do not attempt to do. They desire simply to make public record of their sense of bereavement, their admiration for a noble consecrated life, their thankfulness for his princely gifts, culminating in the magnificent endowments and buildings of our General Theological Seminary, and their profound veneration for his eminent usefulness in devoting his more than three score years and ten to *personal* labors in the cause of Christ. With great expectations of wealth, young Hoffman's soul was inflamed with a loftier and grander enthusiasm than earth's objects of ambition can inspire. He placed before himself the sacred ministry as his vocation, and patient unremitting toil in his Master's service with heart, and head, and hand, as his *personal duty*. And here comes in the great value of his rare example, the example of personal service apart from and beyond noble benefactions of money.

It is a great and grand thing to give largely of one's wealth for worthy objects, but it is a greater, and grander, and rarer thing to enter the harvest field, and plow, and sow, and reap with one's own hands, and the sweat of one's brow to earn spiritual increase for the garnerers of Christ. This our late Dean did from first to last through a period of over fifty years.

The humble, unattractive mission in Elizabethport, N. J., presents him as a deacon hard at work in 1851, and the General Theological Seminary, with its splendid endowments and massive buildings in Chelsea Square, New York, largely his own creation, exhibits him as its Dean, aged and worn, as he falls asleep, exhausted with patient toil in 1902. Between these dates, fifty years apart, lie his fields of direct usefulness in College and rural and city parishes, and his indirect and side duties, so to speak, in Societies and Guilds and Clubs. The jubilee is fairly rounded out for our beloved brother, his ministry of full fifty years is crowned with the rest of Paradise and the everlasting joy of heaven, when at the day of the general resurrection the Master shall take account of His servants, and render to every one according to his due. It is pathetic to close this brief and inadequate testimonial to our late Dean's great worth in life, and character, and example, conspicuous to all, and pass behind the scene, and draw the curtain, and give a glimpse of things hidden from the public eye on purpose, that the "left hand may not know what the right hand doeth."

Hundreds of hearts have been made glad by the late Dean's deeds of charity, done in secret. The widow and the orphan have found grateful relief coming from an unknown source. The clergy in distress have been released from the chains of debt, and later in his Seminary days, students have had again and again a friend, whose identity they could not fix, come to their assistance in the hour of need. It is a precious privilege to refer by obscure hint to such pearls of beauty as these, which our dear brother departed has plenteously scattered along his pathway through life.

God gave us a rare blessing in the life and example of the late Dean Hoffman. We are unspeakably thankful for the gift, and we bow in humble and reverential submission to its withdrawal from earth, and we desire to hold it in possession still, as far as we may, in cherishing his memory, and holding up his example for imitation. Our sympathies go out in tender and respectful expression to the widow and family of the late Dean.

GEORGE F. SEYMOUR,  
MORGAN DIX,  
J. H. VAN AMRINGE.

Trinity chapel, N. Y., June 20, 1902.

**OFFICIAL.**  
**MEXICO.**

As the opposition to the consecration of the three Bishops for Mexico has become very extensive, and as several of the Bishops had withdrawn their consent, I did not feel at liberty to take steps for the immediate consecrations until I had learned whether there was still a majority in favor of such action.

In order to ascertain how the case stood, I wrote to each Bishop in the Church, asking if he considered it expedient to proceed at once

with the consecrations, and I have already received answers from thirty-seven. As soon as I have heard from the other Bishops, I shall know what course is to be pursued.

THOMAS M. CLARK,  
*Presiding Bishop.*

Newport, R. I., June 27, 1902.

**WANTED.**

POSITIONS OFFERED.

**I**NSTRUCTOR.—By a Church School (Military) an instructor for gymnasium classes, and to direct field sports. Schooling included as part pay, or salary given. Address K. S., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

**W**ANTED—By a clergyman and teacher of experience, a position as Minister and Teacher. Parish and school work. School work alone preferred. Address, JANEWAY, care LIVING CHURCH, Milwaukee.

**C**OMPANION.—A young lady, best references, desires position as companion to a lady. Address M. McLEAN, 44 Lancaster St., Albany, N. Y.

**Y**OUNG LADY, well qualified, best references, desires position to teach art, privately or school; also primary English branches. Address, A. R. R., Pennsylvania Academy of the Fine Arts, Philadelphia.

MISCELLANEOUS.

**W**ANTED.—Help financially by a Churchman. Can give best of references and good security. Address W. L., care THE LIVING CHURCH, Milwaukee.

**MUSICAL INSTRUCTION.**

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

**CHOIR EXCHANGE.**

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

**SUMMER RESORTS.**

**I**N THE WHITE MOUNTAINS, JACKSON, N. H.—Modern cottages containing all conveniences, bath rooms, open fireplaces, spacious piazzas, etc., with every room furnished to let for the season. Sure cure for hay fever. Location and scenery unsurpassed. Only \$75 to \$300 for the season. If you are interested, write to ISAAC L. GOFF Co., 171 Westminster Street, Providence, R. I.

**F**OR BOARDING AND ROOMS, please address Miss ARVILLA DUNN, Chautauqua, N. Y.

**T**HE PITNEY, New York Ave., Atlantic City, N. J., 200 yards from Beach. Rebuilt and newly furnished throughout; 50 new rooms; large porches. Capacity, 225. Rates, \$10 per week, up. New management. W. J. IMEL.

**MISCELLANEOUS.**

**C**AN ANY READER OR GUILD HELP A poor mission (Catholic) in Maine, starting surpliced choir, with cassocks (any color) and surplices (new or second hand), or money? Address, Rev. W. H. BOWERS, Eastport, Maine.

**A**N INSTRUCTOR in a Church School can receive into the school for the summer, pupils desiring to prepare for College or to make up deficient work. Latin, Greek, French, English, Mathematics taught. Address A 2, THE LIVING CHURCH, Milwaukee.

**C**OMMUNION WAFERS AND SHEETS. Send for samples, MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

**CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.**

**B**URIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut street.



## NOTICE.

## THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,  
General Secretary.

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

## BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

*Human Nature a Revelation of the Divine.* A Sequel to *Studies in the Character of Christ.* By Charles Henry Robinson, M.A., Canon Missioner of Ripon. Price, \$2.00.

*Christ the Way.* Four Addresses given at Haileybury, Jan. 11 and 12, 1902. By Francis Paget, D.D., Bishop of Oxford, Honorary Student of Christ Church. Price, 75 cts.

E. P. DUTTON & CO. New York.

*Rossetti.* A critical essay on his Art by Ford Madox Hueffer, author of *The Life of Madox Brown*, *The Cinque Ports*, etc. Price, 75 cts. net.

RURAL ENGLAND:—*Lake Counties.* By W. G. Collingwood. With special Articles on Birds, Butterflies and Moths, Flora, Geology, Fox-Hunting, Mountaineering, Yachting, etc. Illustrated by Cuthbert Rigby. Price, \$1.50 net.

*Mother Holda Stories.* By Edith H. Scott. Illustrated by Alice M. Horton and Harrison R. Fowler. Price, \$1.25.

*Careless Jane; and other Tales.* By Katherine Pyle. Price, 75 cts. net.

*The Argonauts of the Amazon.* By C. R. Kenyon, author of *The Young Ranchman*. With six illustrations by Arthur Rackham. Price, \$1.50.

VEDANTA PUBLICATION SOCIETY. New York. *Vedānta Philosophy.* Lectures by the Swāmi Vivekānanda on *Juāna Yoga*.

## PAMPHLETS.

Thirty-third Annual Report of *The Children's Hospital.* Boston, Mass.

*Training School for Nurses.*

*Greek in Medicine.* By Achilles Rose, M.D., New York.

Diocese of Vermont:—*Ninth Annual Address* of the Rt. Rev. A. C. A. Hall, D.D., to the Convention.

*Simmons College,* Boston. Announcement of Courses.

*Prayer of Consecration* in the American Liturgy. An Exposition by the Rev. Henry Riley Gumme, B.D., Rector of the Church of St. John the Baptist, Germantown, Philadelphia, Pa.

## CALENDARS.

*St. Cecilia Calendar.* Trinity, 1902-03. By E. T. Elphinstone, Elizabeth, N. J. Price, 50 cts.



## The Church at Work



## ALABAMA.

R. W. BARNWELL, D.D., Bishop.

## Dr. Spalding's Condition.

THE CONDITION of the Rev. Dr. Spalding, who is seriously ill at the Church Home in Baltimore, is said to be such that nothing more can be done for him and that the end cannot be far off. His many friends will be interested to know that he is receiving the best medical and surgical care that can be given him.

## ALBANY.

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

## Semi-Centennial at Kinderhook — Convocation.

AT ST. PAUL'S CHURCH, Kinderhook (Rev. J. W. Smith, rector), the semi-centennial of the parish was celebrated with a golden jubilee which began with an early celebration Sunday, June 22, and ended late Tuesday, the 24th. The Rev. Dr. Theodore M. Riley of the General Theological Seminary, New York, preached on Sunday to a congregation which crowded the church. His subject was, "Man a Spiritual Being." The rector was celebrant. A handsome new dossal of valour, the gift of Mr. F. G. Guion, brought out the beauties of the superb altar. At the evening service, read by the rector and the Rev. Henry Blacklock and the Rev. Dr. George Silliman, the Ven. Dr. Sheldon M. Griswold of Hudson preached on "Man in His Corporate Relation." There was an early celebration of the Holy Eucharist Monday, followed by morning prayer, said by the Rev. Mr. Blacklock, and evening prayer at 4 o'clock, when the rector read an historical sketch with personal reminiscences received from the senior warden, Mr. Henry S. Wynkoop, now in Europe. At 7:30 P. M. the clergy of the Archdeaconry of Albany joined in the anniversary festival and held their missionary meeting under the presidency of the Archdeacon, Dr. Griswold. After a short office, missionary work in the Diocese was discussed by the Rev. John N. Marvin of Albany, and in the domestic field

by the Rev. Dr. F. S. Sill of Cohoes. The Rev. Elmer P. Miller of Catskill followed on the work among heathen nations. Next morning a goodly number attended the early Eucharist, the Archdeacon being the celebrant and the rector server. The Rev. Dr. W. W. Battershall of Albany preached a powerful sermon on "The World's Need of Christ." The church was well filled. At a business meeting the Rev. Dr. Battershall, rector of St. Peter's Church, Albany, was elected Archdeacon, the Rev. Mr. Hegeman, Secretary, and the Rev. Mr. Bold, Treasurer. A message of sympathy was sent to the Bishop, with prayers for his full recovery. The clergy, being about twenty in number, and a dozen others, were entertained at a sumptuous luncheon in the rectory by Mrs. Smith and the ladies of the parish, at the close of which felicitous remarks were made by the outgoing and incoming Archdeacons, and by the guest of honor, M. Franklin G. Guion, who though a man of 78 years, yet in vigor of mind and body, had come from New Haven for this occasion, he being the organizer and first warden of St. Paul's, which he left in 1868. Addresses were also made by the Messrs. Franklin B. Van Alstyne and J. Kingsley Martin of the vestry. An hour of social intercourse ensued, followed by the last meeting in the church when an essay on "Christianity and Art," by the Rev. Mr. Blacklock, elicited an animated discussion by the Rev. Messrs. Sill, McLane, Bold, and Smith.

## CENTRAL NEW YORK.

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

## Death of Rev. Dr. Murray—St. John's School

—Onondaga Valley—Convocation in Utica  
—Dr. Olmsted Accepts.

THE REV. JAMES BYRON MURRAY, D.D., rector of St. Paul's, Constableville, was found dead at his home on Thursday afternoon, June 19. He had been in attendance at the diocesan convention, the previous week, taking part in one of the services, and signing

the testimonial for the Bishop Coadjutor. He had not been well for some days, but was about as usual the day before. His cure included St. Mark's, Port Leyden, and Trinity mission, Greig. He had been in charge for about three years, and was held in high esteem. A memorial office was held on Friday, at St. Paul's, the Rev. Robert Fletcher and the Rev. William E. Hooker, two of the former rectors, officiating. The remains were taken to Auburn, where the funeral was held in St. Peter's Church, on the afternoon of the Fourth Sunday after Trinity, the rector, the Rev. John Brainard, D.D., officiating, assisted by the curate, the Rev. Leonard J. Christler. The services at the grave in Fort Hill cemetery were in charge of the Sir Knights of Salem Town Commandery No. 16, K. T., of which the deceased was a member. Dr. Murray was an enthusiastic member of the Masonic fraternity and for many years had held the position of Grand Chaplain of the Grand Chapter of Royal Arch Masons of the State of New York. He was formerly rector of St. John's, Auburn. He had also served the Church at Rondout, Johnstown, Hamilton, Waverly, and Moravia. He was a preacher of marked ability and power. An address delivered in Constableville on Memorial Day, made a deep impression upon the community. His death came as a great shock to all.

AT ST. JOHN'S Military School, Manlius, ten boys were graduated this year. Thoughtful and inspiring addresses were made by the Bishop and the Rev. Wm. Harman Van Allen. The main building—to replace the one destroyed by fire, April 8th—has been started, and will be completed before the school reopens, Sept. 25th. Col. Verbeck reports the prospects of the next school year as very bright.

ON SUNDAY afternoon, June 15th, a new mission was opened at Onondaga Valley, a suburb of Syracuse, by the Rev. David C. Huntington, rector of All Saints' Church in that city, with the assistance of a number of his parishioners. A Sunday School was



held at 3 P. M., with 20 or more pupils in attendance. Fifty-nine persons were present at the service which was held at 4 o'clock. The mission is located in a building formerly used for a store, and most of the furniture is that which was used at the beginning of All Saints' Church itself five years ago.

THE 98TH MEETING of the Convocation of the Second District was held June 24th in the parish house of St. George's Church, Utica, the Rev. W. B. Coleman, rector. After luncheon, served by the ladies of the parish, devotions were led by the Secretary, the Rev. J. W. Clarke, in the absence of the Dean, the Rev. E. H. Coley. The Rev. William Cooke was elected chairman.

The following officers were elected for the ensuing year: Rev. J. W. Clarke, Secretary; J. Francis Day, Treasurer; Rev. W. W. Belling, D.D., and J. T. A. Doolittle, members of the Board of Missions for Diocesan Missions.

It was resolved that the Convocation extend to the Rev. Charles Tyler Olmsted, D.D., the former Dean of this District, our sincere congratulations on his election to the office of Bishop Coadjutor of this Diocese; added to this expression of our good wishes is the hope that our friend and brother may see his way clear, with the consent of the Church, to accept this work to which he has been unanimously and heartily called.

THE PRESS of Syracuse publish a dispatch from Bishop Huntington, stating that Dr. Olmsted will accept the office of Bishop Coadjutor of this Diocese, subject to the canonical assent of the Bishops and the Standing Committees.

### CHICAGO.

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

#### Dr. Fawcett's Vacation—Death of Rev. Marcus Lane—Church Opened at Lake Forest.

THE REV. DR. M. EDWARD FAWCETT, rector of the Church of St. Bartholomew, sailed June 28th for a vacation abroad. Taking advantage of his timely visit, the Columbia Yacht Club, of which he is a member, made him the bearer of a message of thanks to Sir Thomas Lipton for the magnificent cup recently presented to the Club. After some weeks in England and Scotland, Dr. Fawcett plans to visit the Continental centres and hopes to return to his charge with renewed vigor of body and mind. His services are taken by the Rev. Frederick Thompson, chaplain of St. Alban's School, with the assistance of Mr. Granville Sherwood, lay reader.

THE REV. MARCUS LANE, a retired priest of the Diocese, who has resided for some years past at Freeport, died on Wednesday, June 25th, and was buried two days later from St. Paul's Church, Flint, Mich. Mr. Lane was a native of Ypsilanti, Mich., and a graduate of the University of Michigan, from which he received the degrees of B.A. in 1855 and M.A. in 1859. He was ordered deacon in 1860 by Bishop Whittingham of Maryland, and was advanced to the priesthood in 1864 by Bishop McCoskry of Michigan. The earlier years of his ministry were spent in Michigan in charge of parishes successively at Albion, Muskegon, and Flint. From 1880 to 1889 he was rector of Grace Church, Madison, Wis., in the latter year becoming rector of Zion Church, Freeport, Ill. The latter charge he held for a few years, and, after resigning, never resumed the active work of the ministry.

THE NEW Church of the Holy Spirit, Lake Forest, was opened on June 28th, and is a fine building. Many of the furnishings have been given as memorial and other gifts, including the handsome stone altar, altar cross, and Communion vessels, the gift of Mr. George S. McReynolds; the stone font and brass candlesticks, the gift of the Sunday

School children; the lectern and a large memorial window to be erected during the summer, the gift of Mrs. J. H. Dwight; and the architectural work, given by Messrs. Frost & Granger. Bishop Anderson preached at the opening service, and some thirty of the clergy were gathered with him. A complimentary luncheon was given to these and other visitors at a local club house.

The church building, which has cost \$20,000 with the furnishings, is of the old English type of parish church. It is a typical country church, in which simplicity has been made a feature of every detail. The building is of stone and is finished inside with brick and rough plaster. There is a brick wainscoting twelve feet high with the plaster above. The pipes of the organ are exposed in a semi-circle above the two doors at either side of the altar, and beside them are two mural paintings. These are long panels, each representing an angel of heroic size with a musical instrument. The paintings are the gift of the artist, Frederick C. Bartlett, who has won a reputation for work of this character.

The work, originally started by the Rev. P. C. Wolcott, has been in charge of the Rev. E. S. Barkdull. The Rev. Owen J. Davies, chaplain of Kenyon College, Gambier, Ohio, enters this week upon the rectorship.

### CONNECTICUT.

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

#### Trinity Commencement—Episcopal Academy.

THE FESTIVITIES of Commencement Week at Trinity College, Hartford, were opened on Thursday, June 19th, with a reception by the Beta Beta Chapter if Psi Upsilon in the afternoon, and with a German given by the Delta Psi Fraternity in the evening. On Friday the Board of Fellows met at the residence of Professor McCook and considered the reports of Professors in regard to courses, equipments, and the state of the buildings. They prepared a report for the Trustees. The representation of an English Court of Justice, presenting the famous *Bardell vs. Pickwick* trial, was given in Alumni Hall Saturday evening by the Seniors. The play was ably presented, and, notwithstanding the stormy weather, the hall was completely filled.

On Sunday, June 22nd, the baccalaureate sermon was delivered in Christ Church, by the Rev. John S. Lindsay, D.D., LL.D., rector of St. Paul's Church, Boston. The graduating class wore their gowns, and the church was filled with the friends of the College.

The Class Day exercises were held on Monday afternoon on the lawn in front of Northam Towers. The weather was perfect and the attendance was unusually large. The exercises were opened by the address of James Henderson of Somerville, Mass., the president of the class. Thomas McBlain Steele of Geneva, N. Y., delivered the oration, his subject being Cecil Rhodes and his Work for England and Education. Alfred Burnett Quail of New York read the class poem. The history of the class was given by Harry L. Howe of Connecticut. Jewett Cole of Chester, Ill., was particularly happy in his presentations to his class-mates. The class statistics were compiled by Edmund Sawyer Merriam of Hartford.

The meeting of the Trustees was held Monday evening at the Allyn House. The report of the Fellows was presented by President Smith. Professor F. S. Luther asked for an assistant in mathematics and astronomy. Professor Henry Ferguson suggested the division of his department into one of history and another of economics. Professor Charles F. Johnson recommended the introduction of Anglo-Saxon. Two new courses were established in Greek and Latin. Professor Charles L. Edwards gave a list of the additions to the museum. President Smith recommended a Professorial Endowment Fund, and reported that he had received a

sum of money to meet the expenses of select preachers for the following year. In addition, \$3,000 was received from Alexander E. Orr, executor of the will of the late George A. Jarvis of Brooklyn. The sum of \$2,500 has been presented by the Alumni, to be known as the Samuel Hart Library Fund.

The Senior promenade was given at Alumni Hall, Monday evening. On Tuesday the Alumni Association met in the Latin Room. President C. L. Cooke presided. W. S. Schutz, '94, assistant treasurer, read a report on the condition of the College grounds. The Rev. Thomas Gallaudet, '42, offered a resolution of regret at the resignation of Dr. Thomas Ruggles Pynchon, who has been for so many years connected with the College. F. L. Willcox, class of '90, pledged \$500 toward the new athletic field, and within a short time the sum of \$10,000 was raised. The Rt. Rev. William W. Niles, D.D., '57, addressed the meeting.

The annual meeting of the Board of Trustees was held in the Moral Philosophy room. The following Faculty appointments were made: Karl Wilhelm Genthe, Ph.D., was reappointed Instructor in Natural History; Wilbur M. Urban, Ph.D., of Philadelphia was elected to the Chair of Philosophy. He is at present Professor in Ursinus College. In place of Dr. Robb, Dr. Henry A. Perkins of Hartford, was elected Professor of Physics. Dr. Perkins is a graduate of Yale and also of the Columbia School of Mines. He is at present a member of the Yale Faculty. Dr. Herbert Hopkins, Instructor in charge of the Department of Latin, was made Professor. Robert Thorne of New York, class of '85, was elected Alumni Trustee. The following Senior Fellows were elected: Alexander Taylor Mason, '81, New York, and Charles Shiras Morris, '96, of Hartford. Percy Shelley Bryant, '70, and Frank Elisha Johnson, '84, were elected Junior Fellows. Professor Henry Ferguson was voted a leave of absence for one year. After the meeting the Trustees and Alumni took luncheon in the College dining hall. The reception of President and Mrs. Smith was given at the President's residence from five to eight. The D. K. E. also gave a reception on Tuesday afternoon.

The 76th Commencement occurred in Alumni Hall on Wednesday morning. The Latin Salutatory was delivered by Karl Philip Morba of Hartford. Edmund James Cleveland, Jr., of Hartford, delivered the Honor Oration, his subject being *Rotten Boroughs—Past and Present*. The Commencement Oration was delivered by Marshall Boyer Stewart of Maryland. His subject was *The History of Political Satire in English Literature*. Anson Theodore McCook of Hartford gave the Valedictory Address. A number of prizes and scholarships were awarded.

Degrees were awarded to the graduating class by President Smith; and twelve candidates received the degree of Master of Arts, as follows: Gilbert P. Coleman, '96; the Rev. Reginald Pearce, '93; the Rev. Herbert Pulsifer, '97; the Rev. George F. Langdon, '96; Daniel H. Verder, '99; Lloyd R. Benson, '99; Reginald N. Wilcox, '99; Allen R. Van Meter, '99; Frank A. McElwain, '99; Curtis Smith, '99; Charles W. Henry, '99; Henry R. Thompson, '80.

The Masters of Science were Henry J. Blakeslee, '98; the Rev. Cranston Brenton, '99; and Victor F. Morgan, '99.

The honorary degrees were as follows: Master of Arts, *honoris causa*: William Newnham Carleton, librarian of Trinity College. Doctor of Letters: Clarence Griffin Child, M.A., Ph.D., of the class of '86, now Professor of English at the University of Pennsylvania; Richard Eugene Burton, Ph.D., of the class of '83, Professor of English at the University of Minnesota. Doctor of Laws: William Edmund Curtis, M.A., LL.B., of the class of '75 of New York City, now a trustee



of Trinity College; Luke Adolphus Lockwood, M.A., of the class of '55, of Stamford, now a trustee of Trinity College; William Lispenard Robb, M.A., Ph.D., for seventeen years Professor of Physics at Trinity College; James Russell Parsons, M.A., of the class of '81, of Albany, N. Y., chairman of the Board of Regents of the State of New York. Doctor in Divinity: The Rev. Alfred Harding, M.A., of the class of '79, of Washington, D. C.; the Rev. Frederick William Harriman, M.A., of the class of '72, of Windsor; the Rev. Francis Goodwin, M.A., of Hartford, now a member of the Board of Trustees of Trinity College. When the conferring of degrees had been concluded, the audience arose and sang the Doxology, after which the Benediction was pronounced by President George Williamson Smith.

The annual Alumni dinner, which took place at the Allyn House in the afternoon was the most largely attended of any in the history of the College. Over 300 graduates and *honorary* were present. President Smith announced that the new Athletic Field was assured. Mr. George L. Cook, President of the Alumni, officiated as toastmaster, and called upon President Smith to respond to the toast of Trinity College. President Smith in his remarks called attention to the fact that the class of 1902 had graduated five optimates. Dr. Pynchon spoke next in response to the toast, The Faculty in Retirement. President Smith then spoke of the seventeen years of service which Professor Robb had given to the College, and the Professor responded to the toast, The Faculty in Transition. Professor Robb spoke of the changes that had occurred at Trinity during his term of service. Professor Flavel S. Luther responded to the toast, The Faculty in Action, and paid tributes to Professors Pynchon, Robb, and Hayes. He also welcomed to the Faculty the new Professors. Other speeches were made by Professor Hayes, Dr. Gallaudet, '42, and by Luke A. Lockwood for the Trustees. Dr. Mears, '54, spoke for the graduates. During the dinner the songs, Beneath the Elms, Trinity True, and The Old Gold and the Blue were sung by all present, and the exercises closed with the singing of Auld Lang Syne.

On Tuesday morning the following cablegram was sent by George L. Cooke, President of the Alumni Association:

"To the King, London, England.

"The Alumni of Trinity College send sympathy and best wishes.

"(Signed) COOKE, President."

The reply received by Professor J. J. McCook read as follows:

"Many thanks for your kind telegram which will be laid before the King. His Majesty is progressing satisfactorily.

"(Signed) KNOLLYS."

THE 108TH ANNUAL Commencement of the Episcopal Academy of Connecticut, at Cheshire, was held on Thursday, June 19. Many distinguished graduates assembled for the interesting occasion. Morning prayer was said at 9:15. An hour later the graduating exercises took place in the town hall.

The military drill, which is a marked feature of every commencement, was necessarily omitted, owing to the rain. The Bishop of the Diocese presented the diplomas to the graduates. A meeting of the Trustees was held, after which a banquet was served by Professor Woodbury, the Principal. A brilliant reception was given on Wednesday evening, with large attendance.

The year has been one of marked prosperity, and the promise is bright for the future.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

#### Prayers for the King—New Chapels.

THE BISHOP has issued a circular to the clergy recommending prayers for the King

and the British people. As the Fourth of July falls this year on Friday, he has granted a dispensation from the customary abstinence commended in the Prayer Book for that Day.

PLANS have been prepared for chapels in the new stations opened at Westboro and New London.

#### IOWA.

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

#### Parish House for Clinton.

STEPS have been taken in Clinton to erect a new parish house for St. John's parish (Rev. Dr. J. E. Reilly, rector). The new structure will be of brick and stone, situated between the church and the rectory. It is hoped that work may be commenced early in the summer, and a committee of the vestry are now soliciting subscriptions and preparing the necessary arrangements.

#### MASSACHUSETTS.

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

#### Cornerstone at Newtonville—Walpole.

BISHOP LAWRENCE laid the corner stone of St. John's, Newtonville, June 26. A large representation of the clergy and Church people from adjoining places were present. The Church property is located at the corner of Lowell Avenue and Otis Street. The Bishop made an address of congratulation, and said the people of all faiths in Newton "may rejoice with you this day at the building of this church, as it represents the up-building of the spiritual community." The Rev. Richard T. Loring, the rector, made a reference to the history of the parish, and gave out the contents of the box to be deposited in the stone. The church will be constructed of granite and, exclusive of the stone, material, and furnishings, it will cost \$10,000. The interior will be finished in hardwood, and several memorial windows

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"Some time ago I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum Food Coffee. I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal; the whole family were so well pleased with it, that we discontinued coffee and used Postum entirely.

"I had been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing."

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via Lake Shore & Michigan Southern Ry., to Chautauqua and return, July 4th and 25th. \$14.00 for the round trip. Portland, Maine, and return, July 5th to 9th; one fare for the round trip; return limit may be extended to Aug. 15th. Providence, R. I., and return, July 7th, 8th, and 9th, one fare for the round trip; return limit may be extended to Aug. 15th. Full information on application at City Ticket Office, 180 Clark St., or by addressing C. F. Daly, Chief A. G. P. A., Chicago.

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

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





have already been given. The parish rooms have been arranged for in the basement where there will be a large room divided by folding doors, and space given for the various organizations of the parish. Nearly all the cost of construction has been met.

THE REV. GEORGE A. STRONG of Quincy has accepted the rectorship of Christ Church, New York. Mr. Strong has accomplished a good work in Quincy and Brockton, where he took the church in an enfeebled condition and has made it one of the strongest missionary parishes in the Archdeaconry of New Bedford. He is an able preacher and organizer, and will be greatly missed in the Diocese.

EPIPHANY CHURCH, Walpole, will be enlarged by the addition of 28 feet, making provision for a large chancel, in which will be Cathedral stalls for 25 choristers, and a large wing will be added to the nave of the church, affording a room, which will be used for purposes of the guilds.

BISHOP LAWRENCE was busy on Sunday, June 22, in preaching two baccalaureate sermons, the one for Radcliffe College, and the other for Wellesley.

#### MILWAUKEE.

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

**Mission at the Cathedral—Church Consecrated at Star Prairie.**

A PRE-LENTEN mission, beginning just before Septuagesima, will be conducted at All Saints' Cathedral by Father Huntington, O.H.C., as chief missionary.

THE BISHOP consecrated St. John Baptist Church, Star Prairie (Rev. W. A. Howard, Jr., curate), on St. John Baptist Day. Several of the clergy assisted him in the function. This is the culmination of an old work upon which a debt has been standing for many years and which finally, by the exertions of the priest in charge and others, has been removed. A rectory was recently purchased for \$1,500, of which \$500 was paid at once.

#### MISSOURI.

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

**New Church for the Ascension.**

A LOT has been purchased for a new church for the parish of the Ascension, St. Louis (Rev. Dr. Winchester, rector), adjoining the present property of the parish. The present edifice is overcrowded, and it becomes evident that a larger structure must be erected. The vestry is now raising money for the new building, the cost of which will depend on how successful are their efforts. It is quite likely that work will be commenced within the next year. A new edifice is also contemplated for the mission of the Advent.

#### MONTANA.

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

**Annual Convocation.**

THE ANNUAL Convocation of the Missionary District gathered at Missoula, June 15th, the most notable event being the consecration of the Church of the Holy Spirit (Rev. C. B. K. Weed, rector), in that city. The procession formed at the rectory adjoining and moved to the church. The sermon was preached by the Rev. Alfred H. Brown of Anaconda. The Bishop was celebrant at the Holy Communion, the Epistle being read by the Rev. George Stewart, the veteran priest of the jurisdiction. The sentence of consecration was pronounced by the Rev. C. E. Dobson of Great Falls. The church was again crowded at an evening service, at which the Bishop delivered his annual address. The subject of Missions was the leading theme.

There were several sessions of the Convocation on the second day, when a sermon was

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preached by the Rev. A. T. Gesner. A report of the committee on the State of the Church showed general advance except in the attendance at Sunday Schools. A reception was held in the evening.

On the 18th the Woman's Auxiliary was in session, opening with the Holy Communion celebrated by the Bishop, assisted by the Rev. T. E. Dickey. Mrs. Brewer presided at the business meeting, and the reports showed the organization to be in excellent condition. Other reports told of the work of the Daughters of the King, of which there are five branches in Montana, and of other phases of women's work within the State. A paper was read by Mrs. Charles Quinney of Virginia City, on "Our New Missionary Districts and their Bishops." Mrs. Cooney of Great Falls spoke on "How to Increase Interest in Auxiliary meetings." Mrs. Gesner read a paper, and Miss Carl of Deer Lodge an original poem, while Mrs. E. R. Corbin spoke on "A Trip through China."

#### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, Bp. Coadj.

**Mr. Williams' Anniversary—Church Consecrated at Decatur—New Rectory at Blair.**

ON ST. JOHN BAPTIST'S DAY the Rev. John Williams of St. Barnabas' parish, Omaha, celebrated the 25th anniversary of his rectorate. There was a well attended celebration of the Holy Eucharist at 7 o'clock, and a later one at 10, at which latter the Bishop Coadjutor was celebrant, and a large congregation of parishioners and friends participated. The Bishop spoke briefly, felicitating them upon the long and happy pastorate of their rector, which so well exemplified the Church's intention that the pastoral relation and the life of the priest should be co-extensive, and that what God has joined together no man should put asunder. A purse containing upwards of \$700 was presented to him, in addition to \$500 which was raised towards the liquidation of the debt on the

rectory. There was a crowded reception at the rectory in the evening, when his brethren of the clergy and many friends came in to congratulate him—and his people.

ON WEDNESDAY, June 25, Bishop Williams, accompanied by Mrs. Williams and the Rev. A. E. Marsh of Blair, went to Tekamah, where two persons were baptized and confirmed and the Holy Communion was administered. The party then drove to Decatur, accompanied by Dr. Palmer, who ministers in these stations, and Mrs. Palmer. A reception was held in the evening at the residence of Mrs. Fuller; and the next morning, with the Rev. Messrs. Young, Moor, and Smith of Omaha and Holmes of Santee Agency, in addition, the Bishop Coadjutor consecrated the new Church of the Incarnation, the Rev. A. E. Marsh, their last rector, preaching the sermon. This pretty frame church, standing on a stone foundation which gives it a full-sized basement, takes the place of one consecrated 40 years ago by Bishop Talbot. It is wonderful what these faithful people have accomplished in a small village, 16 miles from the railroad, and without a resident clergyman for over 13 years.

ON THURSDAY evening, June 26, the beautiful new rectory of St. Mary's Church, Blair, which has been built by Mrs. A. Castetter, was duly opened and blessed by the Bishop Coadjutor, who was led by a procession of clergy through the rooms, in each of which prayer was offered. This impressive service was witnessed by a large number of people who were present. A reception was given by the rector and his wife in honor of the generous donor.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

**Memorial Services for Dean Hoffman.**

THE Life and Work of the late Dean Hoffman were treated of on Sunday, June 22nd, by the rector of Christ Church, Elizabeth, the Rev. H. H. Oberly, D.D., in his sermon, and in the same church a requiem



celebration was held on the 26th, when Merbecke's music was sung and a part of the burial service was chanted. Dr. Hoffman was the first rector of the parish, his incumbency dating from 1853 to 1863. He built the nave of the church, the rectory, and a schoolhouse, since removed. He established the weekly Eucharist and daily services in 1854, and made the church free, from the foundation of the parish.

#### NEW YORK.

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

##### Church Opened at Millbrook.

THE NEW Grace Church, Millbrook (Rev. W. C. Rodgers, rector), the foundation stone of which was laid last fall, was opened for Divine worship on Sunday, June 8th. At 7 A. M. the rector celebrated the Holy Communion at the new memorial altar with 32 communicants. After matins at 11 A. M., the Holy Eucharist was celebrated by the Ven. A. T. Ashton, Archdeacon of Dutchess, who also preached, and evensong was sung at 7:30 P. M. Large congregations were present, consisting of nearly all the New York clergy and a large proportion of the home people. A new vested choir of men and boys, trained by the rector, appeared for the first time and gained much approbation. A new organ was a gift. The altar candlesticks, books, the lectern, faldstool, lectern Bible, and other articles are memorials.

The opening services were brought to a close on the 17th by a "Quiet Day," conducted by the Rev. Dr. Geo. M. Christian, rector of St. Mary the Virgin, New York. On Monday evening, the 16th, there was a festal service at which Dr. Christian preached. On Tuesday and Wednesday mornings the Holy Sacrifice was offered early for the spiritual welfare of the parish. On Tuesday at 10 A. M., 4 P. M., and 8 P. M., Dr. Christian gave most valuable addresses.

The Church in this rural district is being presented in the fulness of her teaching, and in the beauty of worship, with a wise recognition of the limitations of a country parish, in a community where the ways of the Church are strange. The land for the new church was given by Mr. John D. Wing of Millbrook and New York. The cost of the building (about \$12,000) was raised by subscription.

#### OHIO.

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

##### Prayer Cross—Kenyon Commencement—The Cathedral.

AT THE CLOSING of Bexley Hall, Kenyon College, Gambier, the Ordination, elsewhere described, occurred on Sunday morning, June 22nd. In the afternoon an event of great historical importance occurred in the unveiling and dedication of the "Prayer Cross," erected through the efforts of the graduating class of the seminary, to mark the spot upon which the prayers of the Church were first said in Gambier, on the Third Sunday after Trinity, 1826. The memorial is a Celtic cross of Indiana limestone, twelve feet in height, and stands upon a slight mound midway between the ends of "Old Kenyon" and Hanna Hall. The procession formed at Ascension Hall at 4:30 P. M., and moved to the Cross, reciting antiphonally Psalms cxxi., cxxii., cxxiii., and cxxxii., and was composed of the students of the college and of the seminary, the faculty and the trustees, following whom came the clergy, headed by the crucifer. Arriving at the Cross, "Eling Out the Banner" was sung, after which came the ceremony of dedication. The Cross was formally presented to the College by the Rev. L. E. Daniels, for the class, and was officially received by the Rev. Dr. Peirce, President of the College. Bishop Leonard blessed the memorial and the Rev. Dr. Jones, Dean of Bexley Hall, delivered an historical oration in which he rehearsed the story of the found-

ing of the Church institutions on Gambier Hill. The Benediction was pronounced by Bishop Vincent, after which the procession returned to Ascension Hall, singing "For all the Saints who from their Labors Rest." Bishops Brooke and Morrison also assisted in the service. The day was beautiful and a large assemblage witnessed the ceremony. An illustration of the Cross, with a summary of Dr. Jones' eloquent address, will be published in these columns next week.

In the evening the baccalaureate sermon was preached to the graduating classes of the College and Seminary by Bishop Morrison of Iowa, whose son is a member of the College class and will enter the Seminary in the fall. Four members of the class of '02 and three of '03 were, in the evening, initiated into the Phi Beta Kappa, and on the same evening was held the Senior Debate, the judges being the Governor of Ohio, the Bishop of Iowa, the Hon. James Denton Hancock of Pennsylvania, the Rev. E. M. Stires, D.D., of New York, and Joseph Larwell, Esq., '55, of Kansas City. The 74th annual commencement occurred on Wednesday, and, with other events of the week, will be reported in next week's issue.

THE LAST SERVICES in old Trinity Cathedral, Cleveland, were held on the last Sunday in June, St. Peter's Day, when the formal act of secularization was made, and the building will be torn down at once. There was an address at this service by the Bishop and an historic sermon by the Very Rev. Dean Williams. The new Cathedral is in course of construction at the corner of Euclid Ave. and Perry St., and will be a structure worthy of the Diocese. Until that is ready, services will be held in the chapel.

#### PENNSYLVANIA.

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

##### Improvements at Ridley Park and at Pottstown—Brotherhood Work.

AT CHRIST CHURCH, Ridley Park, a transept and chancel is being added, the Bishop of Delaware, the Rt. Rev. Dr. Coleman, laying the foundation stone on St. John Baptist's Day. A form of service usual upon such occasions, was followed, the Bishop giving one of his strong, encouraging addresses. The Bishop was assisted by the Rev. Francis C. Steinmetz, rector of the parish, and the Rev. Messrs. Jacob LeRoy and Francis M. Taitt, Deans of the Germantown and Chester Con-

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#### The Fish are Biting

Unusually good fishing conditions exist in the lakes and rivers of Wisconsin and Northern Michigan this season.

Reports indicate that owing to low water, the weed beds and bars can be found readily, and that fishing conditions are the best known in several years.

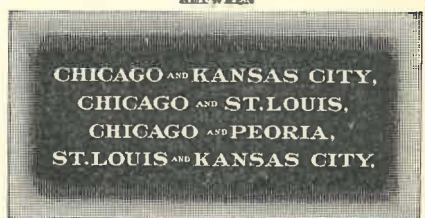
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vocations, respectively. Some fifteen other-clergy were present at the service. In the box in the stone, the following documents and articles were placed: Journal of Convention, 1902; Canons of the Diocese; Charter of the parish; Prayer Book, Hymnal, and Bible; list of vestrymen; photographs of the Bishop and Bishop Coadjutor of the Diocese, and of the Bishop of Delaware; also photograph of the church before enlargement; sermon by the Bishop Coadjutor; nails from old Christ Church, Philadelphia; gavel made of wood from old Christ Church; coins of current date; several recent periodicals. After the service, the congregation and visitors were entertained at luncheon in the parish house by the ladies of the parish. The addition will cost about \$4,000. A new cellar will also be built; and it is planned to repaint the old church. A new chancel rail of oak, with brass standards, will be placed by Mr. and Mrs. L. P. Clark, as a memorial to their son and to Mr. Clark's mother. The old building was erected in 1878.

IMPROVEMENTS in the buildings at Christ Church, Pottstown (the Rev. Frederic C. Jewell, rector), have been completed, and add greatly to the working convenience of the parish organizations. The new and spacious guild room is well lighted, finished in oil, thoroughly furnished, including a new piano, and lockers for choir vestments, and a private ante-room for the vesting of the girls of the choir. The sacristy is enlarged. A small indebtedness remains of the cost of these improvements, which the ladies of the parish are providing for. To the church furniture has been added a litany desk of polished walnut, conformable with the chancel fixings, and with a Greek cross of brass, inscribed, "In loving memory of Charlotte Neiman Altenderfer. Entered into life eternal, July 22, 1901. Jesu Mercei." Bishop Coleman of Delaware recently visited the parish for Confirmation, acting for the Bishop of the Diocese.

MENTION was recently made in this correspondence of an effort on the part of the people of St. Jude's parish Philadelphia (the Rev. Charles Logan, rector), to raise the sum of \$2,000 for much needed improvements. Word now comes that the greater part of that sum has been pledged, and that the remainder is in sight, and that contracts for the several pieces of work have been let. The church will be closed after the last Sunday in June, and it is expected that two months or more will be required for the completing of the work undertaken. In this connection is an item of more than parochial interest, and which has a lesson worthy of pondering. A lad in the Sunday School, ten years of age, wrote to the rector of his desire to help with the Church improvements, and planned a lecture at his home, on "Old Philadelphia." The plan succeeded, and \$11.50 was added to the Church Improvement fund.

THE SUNDAY SCHOOL room of St. Paul's Church, Chestnut Hill (the Rev. J. Andrews Harris, D.D., rector), has been much improved by painting and varnishing, and the addition of four pictures. Subscriptions to the amount of \$4,500 for a new organ, have been secured, and this sum, with that which can be realized from the sale of the present instrument, makes but a comparatively small amount needed for the purchase of such an instrument as will fulfil the needs of the parish. The altar society asks for funds with which to provide green and red pulpit falls, green markers for the Lectern Bible, and new covers for the church cushions.

MR. FRANCIS T. H. FINN, a member of Christ Church Chapel, Philadelphia, Chapter, Brotherhood of St. Andrew, has undertaken to conduct a Sunday School, during the summer, at Cape May Point, New Jersey. The outlook for a successful work, is reported as very encouraging.

THE PHILADELPHIA Local Assembly, Brotherhood of St. Andrew, has been endeavoring to raise \$500 towards paying off the deficit of the general organization. Dr. Ewing L. Miller, Treasurer, sent out requests for personal contributions, hoping the full sum sought for would be raised by June 30. Present indications point to the accomplishment of that desired end.

A SUMMER meeting of the Philadelphia Junior Local Assembly, Brotherhood of St. Andrew, was held on Saturday, June 21, at St. Barnabas' Church, Haddington (the Rev. Samuel P. Kelly, rector). The afternoon sports and entertainments were followed by supper, after which a short service was held in the church, when addresses were made by Mr. Henry D'Olier, Jr., director of St. Matthew's Junior Chapter, and the Rev. W. Bernard Gilpin of the Church of the Ascension, Philadelphia; the subjects being, "Thoroughness," and "Humility," respectively. Addresses were also made by Messrs. Wilbur F. Saylor, and Ellis Jackson of the Baltimore Junior Local Assembly.

Although the weather was most inclement, an unusually large attendance was in evidence.

IT IS ANNOUNCED that the guild house and library of Holy Trinity Memorial chapel, Philadelphia (the Rev. R. Marshall Harrison, D.D., vicar), will be open on Monday, Wednesday, and Friday evenings.

A RATHER unique event, commonly reported as being peculiar to the 21st Ward section of Philadelphia, is the patriotic observance of July 4, each year, by a parish or Sunday School picnic. This is common to all schools of religious thought, and much expense is gone to in the hiring of bands of music, etc. Processions are formed, and armed with flags and banners, the participants proceed to the several places of sojourn for the day, in spite of the almost traditional shower, which generally drives them to a hasty retreat before the day's festivities are completed. The Church gatherings assemble for a brief service, in the several parishes before starting out; while some of the processions pause a few moments in front of St. Timothy's Hospital, and sing, for the benefit of the patients, patriotic songs.

#### SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

St. Agatha's—Gifts at Pekin—Rectory for Champaign.

DIPLOMAS were granted to four graduates of St. Agatha's School, Springfield, on June 19th, the commencement day, the Bishop of Quincy making the presentation. Bishop Taylor also delivered an address.

A CIBORIUM of silver will shortly be presented to St. Paul's Church, Pekin, by a recent Confirmation class, consisting of eight adults, as a thank offering for their Confirmation. St. Mary's Guild of the parish have ordered choir stalls of oak to be placed in the church, and it is hoped that a rood screen may soon be erected. The work of the parish, which had seemed to be dormant, has now revived, and the Rev. A. A. Benton, D.D., of Albion, will shortly assume charge.

RECENTLY a generous member of Emmanuel parish, Champaign, authorized the rector, the Rev. Dr. J. E. Wilkinson, to make the following proposition to the vestry. He will furnish the money to the amount of \$6,500, to build or buy a new rectory, on condition that the parish pay him five per cent. interest for a specified term. The principal will never be required, and the rectory will be the property of the parish. At a parish meeting held on the 17th inst., the liberal offer was accepted, and suitable resolutions adopted. A committee of three was appointed, and the matter is being pushed. A new rectory is



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greatly needed, and it is hoped that it may be ready for autumn. The parishioners are elated at the offer, as it makes the new rectory possible. The donor's name will be made known when the property is ready to be transferred.

### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

#### Commencement at Sewanee.

THE UNIVERSITY OF THE SOUTH held its commencement on the 26th day of June and at the same time celebrated its 34th anniversary. The commencement sermon, preached on the preceding Sunday, was by the Rt. Rev. Alfred Magill Randolph, D.D., LL.D., Bishop of Southern Virginia. At the exercises on Commencement Day, in the absence of Bishop Dudley of Kentucky, the Bishop of Louisiana, the Rt. Rev. Dr. Sessums, was acting Chancellor. The baccalaureate address was delivered by Chancellor James Hampton Kirkland, LL.D., Ph.D., of Vanderbilt University. There were four graduates from the Academic department of the University with the degree of Bachelor of Arts; two from the Law department with the degree of Bachelor of Laws; and four from the Theological department, two of whom received the degree of Bachelor of Divinity. The same degree *honoris causa* was conferred upon the Rt. Rev. James Bowen Funsten, Bishop of Boise, and upon the Rev. Charles M. Beckwith of Texas. The degree of Doctor of Civil Law *honoris causa* was conferred upon the Rt. Rev. Dr. Randolph, Bishop of Southern Virginia, and upon Chancellor Kirkland.

The Board of Trustees of the University of the South, at its meeting this year, under the presidency of Bishop Weed of Florida, elected the Rev. William S. Bishop to the Chair of Dogmatic Theology.

An important event of Commencement week at Sewanee was the ordination in the chapel of the University, on St. John Baptist's Day, which is elsewhere described.

A beautiful window was recently unveiled in the Chapter House of the Alpha Tau Omega Fraternity, at Sewanee, to the memory of the late Joseph Mansfield Lovell, M.D., an alumnus of the University of the South, who heroically sacrificed his life and died of yellow fever in New Orleans in October, 1897. The appropriate subject of the window is Sir Galahad. The window was unveiled by Bishop Gailor, who conducted a brief service and made an address. Other addresses were made by Bishop Sessums and the Rev. Dr. DuBose.

### CANADA.

#### Intercessory Services—News of the Dioceses.

##### Coronation Services.

AS SOON as the sad news of the King's illness reached Montreal, June 24th, the following notice was published by the Clerk of the Synod: "In view of the cables from England regarding the King's health and announcing the indefinite postponement of the Coronation, the Archbishop instructs me to inform you that the services arranged for June 26th are canceled." In many places a service of intercessory prayer for the King's recovery took the place of the Coronation service which had been expected.

##### Diocese of Montreal.

IN SPITE of the rain, large congregations were the rule in the city churches of Montreal June 8th, when thanksgiving services for the conclusion of the war in South Africa were held.

A VERY successful choir festival was held in St. Mark's Church, Longuenil, June 11th. The organist and some of the choir of the Church of St. James the Apostle, Montreal, assisted.

##### Diocese of Quebec.

A JUBILEE in commemoration of the completion of the Ven. Archdeacon Roe's 50th year in Holy Orders will be held by the clergy of the Diocese at Richmond on July 4th. Bishop Dunn has prepared a service which he will conduct himself. Archdeacon Roe was ordained at Sherbrooke, then a small village, in 1852.

##### Diocese of Ontario.

THE SIXTEENTH annual meeting of the diocesan W. A. commenced in St. Thomas' Church, Belleville, June 4th. There were a large number of delegates present. Archbishop Bond of Montreal gave an address, as did Miss Carter, of the Missions House, New York.—SERVICES to celebrate the 25th anniversary of Trinity Church, Brockville, were held on Trinity Sunday.—AT THE meeting of the Executive Committee of the Diocese, in Kingston, May 23d, the report of the commission on the division of funds with the Diocese of Ottawa, was presented, and a committee appointed to adjust the final settlement.

THE DIOCESAN Synod opened June 17th. The summary of accounts presented by Dr. E. H. Smythe was satisfactory. The Diocese of Ontario now has a capital of \$55,752, after paying \$19,111 to the Diocese of Ottawa. Bishop Mills, in his charge, spoke of the great prosperity of the Diocese and the many changes that had taken place in the year. In referring to the Boer War, he said that the peace which has now come was based upon those principles of mercy and magnanimity which have characterized England's dealings with the enemy. The Synod was held in Kingston.

IN A VIGOROUS sermon given by Archdeacon Carey, June 18th, to the delegates to the diocesan Synod, meeting in Kingston, he dwelt on the lack of interest in the Church; said men absented themselves because of a growing lack of proper Sunday observance, and remarked that the financial side of the clergyman's life kept workers from entering fields of labor. He said that Anglican Churchmen did not spend enough time upon their knees in prayer, and he called upon them to join hands with other denominations in fighting the demon of Sunday desecration. He urged the laymen of Kingston to discountenance Sunday excursions and keep the people from patronizing them.

##### Diocese of Ottawa.

IN THE special sermon addressed to the members of the diocesan Synod, in Ottawa, June 2nd, the Rev. Canon Low made an urgent plea for the consolidation of the Church under a strong central government. The General Synod, to meet in Montreal this year, should be, he said, nursed into vigorous manhood. The financial reports from the various departments, given to the Synod, were very satisfactory. Bishop Hamilton presided. There was a large attendance of delegates.

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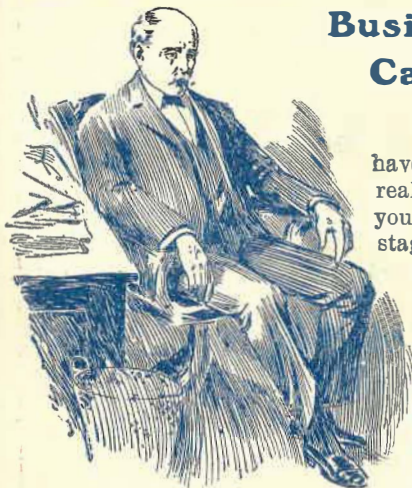
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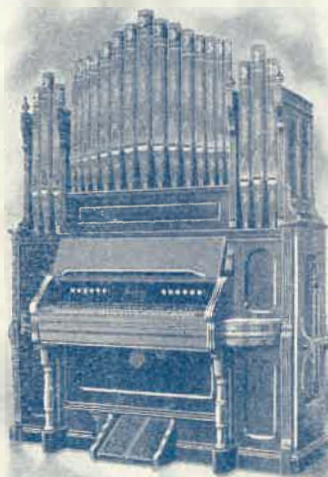
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