

The Living Church

The State Historical Society

VOL. XXXI.

MILWAUKEE, WIS.—JULY 16, 1904.

No. 11

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 June 27, 1904



RAC. L. JH

Gentlemen:

1. The Bureau returns, under separate cover, the copies of "Our Nation's Flag in History and Incident" and "Stories of Great National Songs," mentioned in your letter of the 22d instant, and states that orders have been given to the Commandant, Navy Yard, Brooklyn, N. Y., to include these books in all crews' libraries that may be assembled at that station for U. S. naval vessels hereafter.

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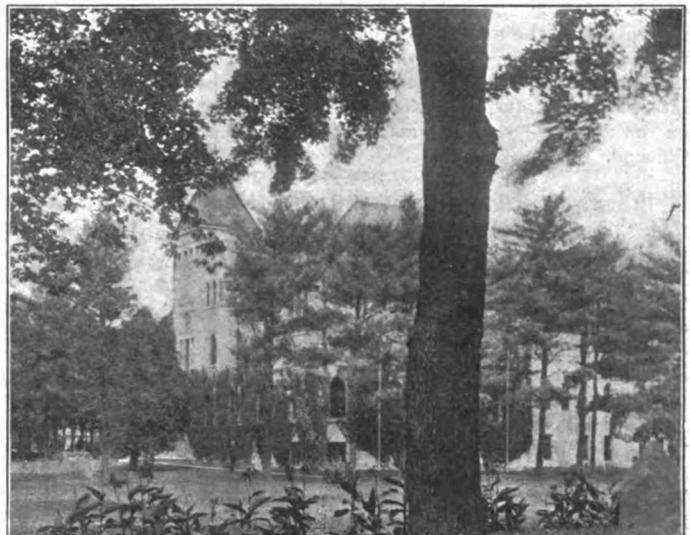
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The Magazines

THE April number of *Revue Catholique des Eglises* opens with a very interesting article from the pen of Lord Halifax, on The Religious Life of Gladstone. It is very appreciative and supplements the information supplied by Morley's *Life*. Gladstone demonstrated what we are so often told is impossible, the feasibility of carrying religious motives into public life and governing it by them. M. Alfred Baudrillart discusses the old question of the effect of Catholicism on material progress, and tries to show that the backwardness of certain Catholic countries is in no wise due to their religion. The English letter gives a pretty full account of St. Alban's, Holborn.

The May number opens with an instructive account of The Ecclesiastical Reviews of the Russian Church. The English correspondent discusses *Ritualism*, which appears to be the one living movement in the Church of England and to be certain of future success. The article is encouraging and optimistic. M. Tavernier in *The Religious Crisis in France* sees less of immediate encouragement. There is, however, hope for the future because religion is making gains in the world of intelligence, "To which all other influences end by submitting."

THE *Architectural Record* for July is sarcastically critical of modern reconstructed business house fronts. It says that as business sections are continually changing we are often confronted with an apparition of what was an orderly and well-designed dwelling house now supported on stilts in the form of iron columns, and these surmounted by a galvanized cornice, the upper part of the building being apparently held up by the plate glass show windows. How a city may be redeemed in a large measure if the right kind of effort is used in these reconstruction proceedings, is described and illustrated with fulness. "Hill-air," the country house of Paul Gilbert Thebaud, at White Plains, N. Y., is the subject of a number of plates and an article by William Heming. The new fashion or taste for ornamental iron and bronze is recognized in the article by Charles de Kay, with illustrations. Herbert Croly answers the question "What is Civic Art?" in an interesting chapter, and there is a critique on the new Schlesinger & Mayer Building in Chicago.

BLACKWOODS for May contains two stories: "The Second Class Passenger," who passes a thrilling evening of adventure in Mozambique; and a continuation of John Chilcote, M.P. Chilcote is a victim of the opium habit who employs another person closely resembling himself to take his place at times—even in his home. Domestic complications seem to be developing. Mr. John Lane writes entertainingly on the value of "Soft-Soap" in smoothing life's pathway. E. John Solano treats of "Great Britain and Thibet: the Asian Crisis"; and the concluding article treats of "Siam's Place in the Anglo-French Agreement." Three poems: "A Trip up the Uganda Railway and Across Lake Victoria Nyanza"; "The Story of Cowpore"; "A Pioneer in Military Education"; "Reminiscences of the Duke of Wellington"; and the usual "Musings Without Method"; complete what is quite a varied list of contents.

BLACKWOODS for June opens with "The Past in the Present," by Sir Herbert Maxwell; a fascinating review of some ancient Scottish customs suggested by a recent attempt in Parliament to repeal a large number of obsolete Scottish laws. "The Idealist"

NEW PUBLICATIONS

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The clergy and other frequent speakers are recommended to procure the three books above-named, by Dr. Ford.

The Bible and the Church

An Essay towards Faith. By the Rev. WILLARD G. DAVENPORT, rector of Emmanuel Church, Anacostia, D. C. 24mo, cloth, 50 cts. net; postage 4 cts.

This essay treats briefly of the relation of the Bible to the Church, the latter having been employed by the Holy Spirit as the instrumentality for the formation of the written word: the Scripture Canon as having been established by the same authority and instrumentality (the Church) that originally produced the books; the necessity of the Scriptures in their integrity for the vindication of the Christian Faith, and the Church's constant use of them to that end; her reverent incorporation of them into all her services, the Old Testament being thus honored as well as the New; the justification of the Church's practice in this matter, as shown by the example of our Lord and His Apostles; the testimony of New Testament writers concerning Moses and the Prophets, and the bearing of that testimony upon the claims of the modern schools of Criticism.

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follows, a strange story of conflicting passions in the Kaffir country. "A Scotch Philosopher's Autobiography" is a review of Alexander Fraser's career and his *Biographia Philosophica*. Ian Malcolm contributes "A Spring Song," which has a dancing sweetness. The morphine story of "John Chilcote, M.P." is continued and contains original situations. "Boy in the Home Circle" is a humorous survey of characteristics of the mother's pride from the standpoint of one of his victims. "Sheep-droving" and its hardships are described, as by a drover, by J. Stanley Hughes. Ethel Clifford sings to "The Passing Singer," as to one who must fling wide the doors of vision for others. "A Remarque in the Margin"—a somewhat blind title—tells of affairs in Formosa during the war between China and Japan. "The Witch-Woman and the Bridge of Fear" is a ghost story with the ghost left out at the end. What is a rich number is completed by the usual "Musings Without Method" and "A Great Proconsul," a review of Lord Dalhousie's Indian administration of fifty years since.

"A PECULIAR CELEBRATION," by Sheldon C. Stoddard, and "The 'Cruelty Man's' Adventure," by C. A. Stephens, in the Fourth of July number of *The Youth's Companion*, are Fourth of July stories with the racket left out. The hero of Mr. Stoddard's story lost his holiday, but it was made good to him in generous measure. The more personal, intimate side of Benjamin Harrison's character is revealed in the recollections contributed to the same number by his private secretary in the presidency, Maj. E. W. Halford, U. S. A.

THE AUGUST number of *Scribner's* will be the fifteenth of the annual Fiction numbers that have been published. In these numbers has appeared some of the best work of the most famous writers of fiction, and also some of the best work of writers that have afterwards become famous. A list of the writers for these Fiction Numbers, if printed, would present an array of the most prominent novelists and short story writers of the world. The present Fiction Number will be an altogether remarkable issue, rich alike in text and in illustrations, and including what is claimed to be the best fiction ever collected in a single magazine. The short stories are by Rudyard Kipling, Thomas Nelson Page, Edith Wharton, Josephine Dakam, Robert W. Chambers, Philip L. Allen, Katharine Holland Brown, and Guy Wetmore Carryl; while other contributors are Henry van Dyke, Robert Grant, Nelson Lloyd, John Finley, and E. S. Martin.

THE JULY number of *The Century* is termed a Fiction Number, and it is very entertaining in its various papers of that character. There is also an interesting article on "The Most Popular Book in the World," which of course is the Bible, by Henry Rutherford Elliott, who tells the story of the enormous circulation constantly being given to the Bible in its many and varying editions and languages. Another interesting paper comes from the pen of Andrew D. White and treats of "Russia in War Time," the war in question being, however, that of the Crimea and not of the present war. Mr. White was, during that period, a member of the American legation in St. Petersburg. Jas. W. Davidson, United States Consul at Antung, writes entertainingly of "Manchuria."

THE *Review of Reviews* continues to be indispensable, especially for its excellent summaries of each month's news, domestic and foreign, covering all branches of the world's happenings. Beyond this department, its special papers are always of a high order, and its reviews of magazine literature very satisfactory.

Educational

HOOSAC SCHOOL.—The twelfth Commencement exercises of Hoosac School, Hoosac, N. Y., were held on the afternoon of Thursday, June 23d, and were perhaps among the most enjoyable and successful in the history of that institution. The day was perfect and seldom have the buildings and beautiful grounds of the School presented a prettier sight. There was a large gathering of the relatives of the boys from New York and elsewhere, and also an assemblage of friends and visitors from the neighboring towns of Troy, Albany, Williamstown, Mass., and Bennington, Va. The exercises began with choral Evensong in All Saints' chapel, conducted by the rector, the Rev. E. D. Tibbits, assisted by the Rev. Henry Lubeck, LL.D., rector of the Church of Zion and St. Timothy, New York City, who was also the orator of the day. At the conclusion of the service, the closing exercises of the school year took place in the gymnasium, to which the boys and Masters of the School, with the Trustees and distinguished guests, marched in procession from the school house. After presentation of the athletic trophies and the declamations, Dr. Lubeck gave the address of the afternoon, a most interesting and appreciative account of the School and its work, which delighted his hearers and filled Masters and boys alike with enthusiasm. He spoke particularly of the distinctive characteristics of Hoosac School, namely: the home influence, the training of manly character, and the union of religious with secular education. His remarks were followed by addresses from the Rev. Leonard Woods Richardson, LL.D., of Albany, and from the rector of the School.

The collation, on the rectory lawn, was served on tables prettily decorated and scattered about the grounds, while selections were rendered by Thompson's Orchestra. The day's entertainment was concluded by a dance in the gymnasium from 8 to 11 P. M.

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"When the doctor came he said the drum was split, and asked how I did it.

"I only blew my nose," I told the doctor.

"Well, had you opened your mouth when you blew your nose you would not now have a damaged ear-drum," was the medico's reply."

"You see, my friend had lived seventy years and had never been shown how to blow his nose," continued President Eliot. The application was appreciated with a great burst of laughter.—*Boston Journal*.

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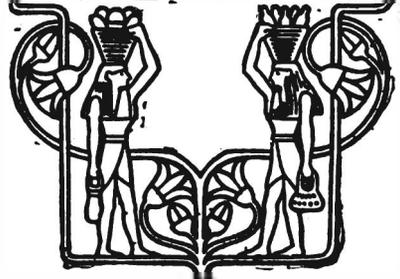
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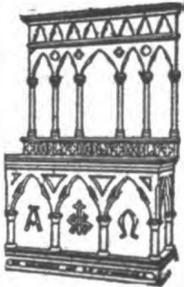
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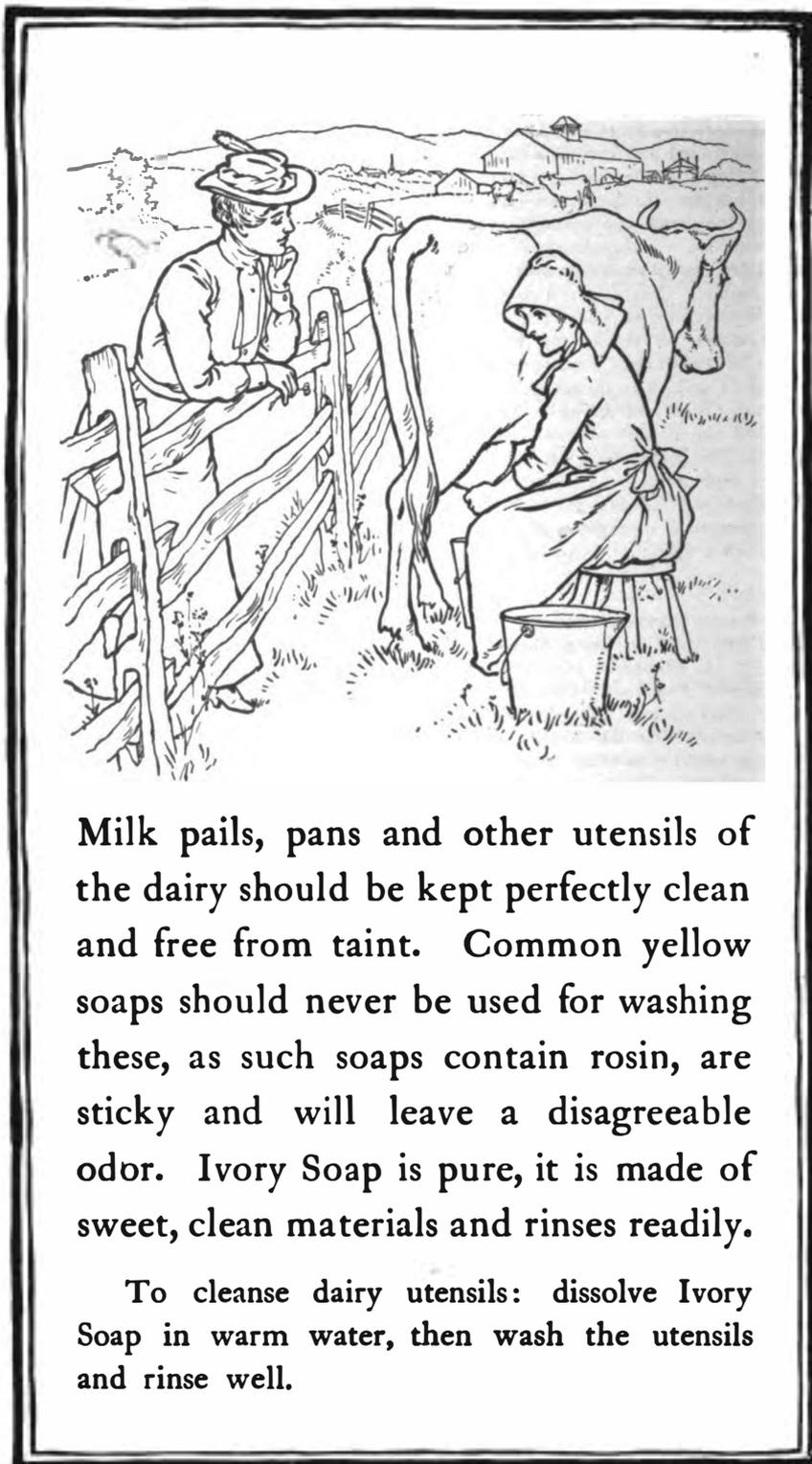
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The Living Church

Vol. XXXI.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 16, 1904.

No 11

Editorials and Comments

The Living Church

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

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AD CLERUM.

"Benedicite sacerdotes Domini Domino. Expressio demum in generali nomine Israel, in speciali sacerdotes nominantur, quibus majora dona erant concessa, et ratione officii sui, specialiter ad spiritalia exercitia, laudesque Dei fuerant obligati; de quibus Dominus dixit, 'Inebriabo animas sacerdotum pinguedine.' Quibus ait Ezekias, 'Filii mei nolite negligere, vos elegit Dominus, ut stetis coram eo, et ministretis ei, colatis eum, et cremitis ei incensum.' Si autem tam spiritaliter continenter et sobrie vivere tenebantur sacerdotes illi legales, quorum sacerdotium typicum erat, puta figura sacerdotii Christi atque ecclesiae, quam spiritaliter caste ac temperate vivere obligantur sacerdotes ecclesiae: Nonne tanto perfectius quo spiritalius atque divinus eorum est sacerdotium et quo praestantiorum Deo hostiam offerunt ac praestantiora sacramenta contractant?"—*Dionys. Carthus., Expos. Cant. iii. Puerorum.*

LIBERTY, Life, Love.

The Epistle for next Sunday tells of the false liberty, and of the true. To follow our selfish inclinations gives a feeling of freedom, but actually it is yielding our "members servants . . . to iniquity unto iniquity." True freedom is found in doing, not what we like, but what we ought, in giving our wills to God, in yielding our "members servants to righteousness unto holiness."

To be "free from righteousness," to be "servants of sin" is to have no development of life, no fruitfulness in the quickening of other souls. "The end of those things is death." But to be "made free from sin," to "become servants to God," is to have "fruit unto holiness, and the end everlasting life." We can earn death by our sins. "But the gift of God is eternal life."

Thus the Epistle sends us back to the Collect that God, "the Author and Giver of all good things" may grant us the Gift of His own Life, may "nourish us with all goodness."

In the Gospel our Incarnate God nourishes the multitude with the seven loaves that we may see Him to be the Bread of Life, and eat and live for ever.

Only Love for God makes us choose His Will for ours and to die to self that we may live in Him. Therefore, we pray, "Graft in our hearts the Love of Thy Name, increase in us true religion."

Is love bearing fruit in our lives? †

THOSE who are always good-humored are very useful persons in this world, by diffusing a generous cheerfulness among all who approach them. Habitual vivacity has the recommendation of not only its pleasurable feelings, but it has a sanitary benefit, for it keeps the blood in proper circulation, quickens the understanding, and even helps digestion. Indeed, it conduces to long life; while on the other hand, the habit of yielding to and fostering sadness of heart embitters and shortens the days of the young. It is well said by Solomon that "a merry heart doeth good like a medicine; but a broken spirit drieth the bones."—*Great Thoughts.*

EDUCATION IN AMERICA.

IF IT is always helpful for an individual or a people to see himself or themselves as others see them, it is also as well that both should bear in mind the possibility that appearances may be deceptive, and that the rose-colored view which may sometimes be presented to others may in fact be somewhat beyond the real value of that which is seen.

American education is placed in a very brilliant light by the English members of the Mosely Commission. The gentlemen of that commission, having travelled somewhat extensively through the United States, have been pleased, on their return, to speak most kindly of the general demand among the American people for the education of their children, of the general results of our system of popular education, and of the liberality which has been shown, both by public grants and by individual benefactions, to our educational institutions. This, with other commendations which the American school system has received from these eminent authorities, has undoubtedly pleased us in the States who, in spite of the loyalty with which we support our public school and state university system, have sometimes had vague misgivings that possibly the older educational systems, at least of England and Germany, were possessed of advantages which as yet were wanting generally in our institutions of higher learning at home. Certainly we shall continue to pay great and well deserved respect to English and German degrees.

Moreover, while it is exceedingly pleasant to us to learn from these English authorities that the American common schools in their administration and capacity for work are far in advance of the so-called board schools of England, we are yet unable to forget that the English system, at least until very recent years, has been one in which the Church was charged with the duty of educating her children, and that that duty was adequately performed by the Church up to the time when the increase of an urban population, that was generally out of communion with the Church, made it economically impossible for the Church to increase the facilities of her schools with the increasing demands, both for quantity and for quality, resulting from this increase of the city population. The problem which both the Church and the State have to face in England with relation to secondary education is one that is wholly different from the problem in America. In the former, the Church has facilities for giving instruction to perhaps half the children of the nation, and she rightly demands that she be permitted to give this instruction on her own terms and with the inclusion of such instruction in Churchmanship as is necessary to give a broad unity to the total education of the child. The English problem, then, results from the necessity of adjusting two kinds of schools to each other, and further, to some extent, of adjusting education paid for by two separate classes of the community in the Church schools.

In America the Church has no such opportunity for the education even of her own children. Bearing no such relation to the State or to past history as the English Church bears to the English nation, we in America, as Churchmen, have little opportunity to do more in secular education than to utilize what is provided for all the children by the State, and to find other opportunities for adding to their education the instruction in religion and in Churchmanship that ought to be given them. The American Church is not in position to offer American children, on any considerable scale, the facilities in complete education—by which we mean an education which comprises both secular and religious instruction and culture—which the English Church supplies.

The result is that the public school system in America rests, with relation to the Church, upon a wholly different basis from that which the board schools occupy in England. The latter are of necessity placed to some extent in apposition with the private and the Church school. In the latter, the contest, which has been waged so fiercely within the past few years, is one of adjusting the rights of the Church, which owns the school property, and in part pays for the education, with the rights of the State, which also in part pays for the education extended within the Church's buildings. The adjustment of these two factors has, as every student of contemporary English history is aware, proven a great source of vexation.

But when the English commissioners have reported in such roseate terms upon the American public school system, it is fair that we should ourselves place upon record the limitations to that system of which we who are in intimate contact with it are painfully aware. Our public school system is no doubt the best that could be devised, in view of the disordered religious

condition of the United States. The Church has here no right to demand, as the English Church demands with justification in that country, that it shall have any voice in the administration of the schools, or that Churchmanship or religion of any kind shall be taught within them. English Churchmen rightly protest against the teaching of what in popular parlance is termed "our common Christianity" in the English schools, as being vastly less than that which the Church has a right to teach in her own schools, and as in effect setting up a new denominationalism founded on vague generalities in place of Church doctrine. American Churchmen would probably be glad to get even this little which is indignantly repudiated by their brethren in England. We are not ready to say that the American public school is godless, and we do not forget the recent luminous discussion on that subject which ran through several issues of *The Outlook*, and in which secular educators very largely repudiated the charge that had been made against their work as either godless or irreligious. Yet the fact remains that in their relation, not only to the Church but to Christianity, the American public schools are at least negative toward the things of the higher life, and the negative relation is perilously near to godlessness.

IT IS FOR THAT REASON that in the Church we cherish with particular insistence, the few opportunities for combining secular with religious instruction which the Church has been able to provide. Unlike the case in England, these, whether institutions for secondary or for higher education, are not provided as a factor in the public school or university systems. The Church does not and cannot hope to compete with the State in either domain, nor to share in the appropriations of the State for educational purposes. The public school must be charged with the instruction of the great bulk of our children. When we pass beyond the district school, we find that the high school, also provided by the State, is to some extent in competition with private secondary schools, religious and secular, which latter maintain their place in a somewhat anomalous fashion in our educational system, by reason of the advantages which the common life of students under rule give to the culture of the child in its 'teens, and which the public high school is unable to supply. It is for that reason that while, except in isolated instances at home and to some extent in the mission field, the Church has failed altogether to provide primary instruction even for her own children, she is yet able to some slight extent to supply the demand for boarding schools that shall be sufficiently far advanced to compete with the public high schools.

Even here the facilities which the Church is able to give are vastly less than the demand which would be made upon her if our people appreciated in any degree the importance of Christian education. Unhappily, both for them and for the Church schools, they do not. The intellectual superiority to, or at least equality with, every other form of secondary education, public or private, which our Church institutions possess, is clearly shown by the fact that in most of them the pupils received are very largely from families outside the Church, who recognize the high intellectual tone and the broad culture with the other facilities which the Church school is able to extend, even where they have no appreciation of the religious tone which is and ought to be a characteristic of the Church school. From the secular standpoint, the latter is vindicated by the large patronage which it receives upon its merits purely in the educational field, from persons outside the Church.

But it is also obvious that if Church people would view education as including spiritual culture quite as truly as intellectual and physical development, they would turn to the Church school for the education of their children in far greater degree than they do. In doing so they would sacrifice nothing that other schools can give, and would add also that religious culture which is lacking in the others. The high class private school under Churchly administration, has in every way the advantage of the public high school.

When we come to higher education, the Church is again, though not quite to so complete a degree, dependent upon the State. This, however, is a matter of shame to us. Other philanthropists have founded and endowed immense institutions of learning, which are able successfully to compete with the state universities, while if the Church has philanthropists of means among her children, as undoubtedly she has, they have been singularly negligent in providing for higher education under Churchly auspices. In spite of the enormous wealth of which not a few Churchmen in our Eastern cities are possessed,

none of them have been known as large benefactors to such institutions.

For young men, we have five colleges of higher education, none of which have been able to extend beyond the category of small colleges; though at Sewanee the university feature is so well developed that there are independent faculties in law, medicine, and theology, as well as in arts. Indeed the Sewanee plan is probably the most perfect educational system that the Church has devised, though the institution is not sufficiently supplied with funds to carry it out on the scale that is to be desired. Kenyon never has done such good work as at the present time; St. Stephen's has of late years sustained a happy renaissance and has just recently passed into the hands of a new president. Trinity and Hobart as well have recently been subjected to changes in the presidential management, and each has entered upon a new régime.

We regret to observe that in connection with one or two of these colleges, the Churchmanship, which obviously should be the factor most to be dwelt upon in pressing the claims of the institution as compared with many other small colleges, is, instead, minimized. This has a twofold effect. It weakens the claim of the institution upon the Church, and of the Church upon the institution, thereby on the one hand giving little or no valid reason why Churchmen should support the institution, and on the other hand weakening the influence that the Church ought to have upon the students actually enrolled within it. Nor do the colleges gain even temporarily by this unaccountable failure to press forward their Churchmanship as their chief reason for existence. To our certain knowledge, one of these colleges has within the last year lost a very considerable bequest that had been made in the will of a Churchman now deceased, who, having observed with the same regret we have expressed that the Churchmanship of the institution in question was of a diminishing and compromising character, changed his will only a few weeks before his death, and made another disposition of money that had been intended for his *alma mater*. Thus again is illustrated what is so often maintained, that compromise of principle is not only sadly destructive to principle itself, but also fails even to pay temporarily. We may add that the college authorities themselves are probably ignorant of this incident, for which, however, they have only themselves to blame. The Church has not done her duty in supporting her educational institutions, but it is inevitable that she never will grant them support unless the institutions support the Church. Happily we have colleges that do not merit these criticisms.

Our educational institutions for girls, both secondary and for higher instruction, have been eminently successful; more generally so, indeed, than those for boys. Almost invariably these schools are full, and the air of refinement and culture which pervades them has rightly given the Church school for girls an éclat which, indeed, is shared by some of those under private auspices apart from the Church, but which yet distinguishes the Church schools to an exceptional degree. This phase of our educational work has passed beyond the experimental stage and has attained to large success.

The Church cannot indeed supply in this country the entire education of her children, and must depend very largely upon the State for the greater part of it; yet, to the extent that she has been able to found institutions of learning, she has done so excellent a work through their auspices as to make it eminently worth while for their facilities to be extended.

THE death of Bishop Huntington removes from the Church militant one of its most notable figures. His earlier experience as a Unitarian was closed when, from conviction, he came into the Church. He saw, as many "to the manner born" in the Church have not seen, the total incompatibility of the two systems. Unitarian Churchmanship was to him, not an anomaly, but an impossibility. The two systems mutually and of necessity exclude each other, and he was impatient with any attempted reconciliation of them.

Becoming a Churchman from conviction, he was of necessity a High Churchman. He had no sympathy with aught that lowered the Church to the level of a sect. He had tried sectarianism and found it wanting, and he had no sympathy with any compromise with it.

There was a tinge of pessimism in the Bishop's nature, and a tendency to look upon the dark side of questions presented to him. He was alienated, from his earlier ministry, from the Catholic Movement. Perceiving frailties and limitations in

many of its exponents, he never saw how truly that movement presented, in its ideals and in its goal, the realization of what the Bishop himself desired to see accomplished. It was Bishop Huntington's fearfulness of the future, voicing itself in an appeal to know the *terminus ad quem* of the Catholic Movement, that led to the production of Dr. Ewer's famous Open Letter, laying down the principles upon which Catholic Churchmen were and are working. Yet the Bishop was not reassured, and throughout his episcopate there were often misunderstandings and sometimes friction, between the Bishop and the more Catholic-minded of his clergy. Coupled with this pessimistic foreboding was, however, so keen a sense of justice, that the Bishop repeatedly recalled and made atonement for harsh expressions, as he found them to have been unwarranted. His humility and his desire to be just were beautiful traits in a singularly sweet character, and the very clergy who most felt the sadness of their Bishop's misunderstanding of themselves and of their motives, were oftentimes among those who were most attached to him. Indeed it was difficult to reconcile seemingly contradictory traits in his character.

He was keenly alive to all questions pertaining to social reform, to the elevation of the masses, and to the conflict between labor and capital. He was a friend of the laboring man, and a relentless foe to everything snobbish and unreal. He was quick to see through everything that savored of self-aggrandizement under the form of popular speech-making. Indeed he had little use for conventions and conferences and discussions and talking in general about religious questions and religious work.

Perhaps his most enduring, because his most constructive, work was in the realm of letters, particularly in his lectures on Preaching and in his concrete examples of the art of sermon construction. He always deplored the desire of the younger clergy to preach without notes, and urged upon them the most careful and painstaking preparation for the awfully responsible duty, as he saw it to be, of teaching in the name and by the authority of Jesus Christ.

All the petty contradictions and limitations which, because he was too great a figure in the Church to remain obscure, men perceived, will now be forgotten. He was a great and a lovable man, and a terribly earnest ambassador for Christ. May the love of the eternal Fount of love envelop and enclose him, washing away all imperfections and developing all the sweetness of his noble nature, that so he may repose forever in an eternity of rest and of service in the Presence of his God and his Saviour.

IN THE list of Deputies and Alternates to General Convention printed last week, the Diocese of Florida was omitted, the list not having come to our hands. The deputies elected were as follows:

CLERICAL.	LAY.
Rev. P. H. Whaley, D.D., Pensacola.	Mr. G. R. Fairbanks, Fernandina.
Rev. V. W. Shields, D.D., Jacksonville.	Mr. R. D. Knight, Jacksonville.
Rev. W. H. Carter, D.D., Tallahassee.	Mr. W. W. Hampton, Gainesville.
Rev. C. M. Sturges, St. Augustine.	Mr. J. C. Avery.

ALTERNATES :	
Rev. G. H. Ward, Crescent City.	Mr. W. R. Hyer
Rev. M. C. Stryker, Jacksonville.	Mr. C. B. Rogers.
Rev. L. F. Hindry.	Mr. W. M. Corry, Quincy.
Rev. Curtis Grubb, Lake City.	Mr. F. P. Fleming, Jacksonville.

It should also have been noted that Mr. John Hatch, a lay deputy chosen from New Hampshire, is deceased; and Mr. James M. Lamberton of Central Pennsylvania advises us that he (Mr. Lamberton) is not entitled to the degree of LL.D. which was credited to him upon that list. With respect to the latter correction, we can only say that if Mr. Lamberton is not a Doctor of Laws, at least he ought to be. For Henry Russell, alternate chosen from Central Pennsylvania, read Henry Z. Russell.

No attempt was made to give the names from the several Dioceses in their ranking order, except as they may have been reported to us locally in that order. A correspondent points out that, if that order had been followed, the name of Col. Clement would have been at the head of the list of lay deputies in Central Pennsylvania, while the order of the alternates from that Diocese chosen would be as follows: Clerical, Rev. Messrs. Tolman, Breed, Wood, Baker; lay, Messrs. Reynolds, Stratton, Russell, North.

It is interesting to note that the nestor of General Convention is the Bishop of East Carolina, who first sat as a cler-

ical deputy from North Carolina in 1850. Two lay deputies-elect—Major Fairbanks of Florida and Mr. S. M. Curtis of Delaware—have been deputies, possibly omitting an occasional session, for a full half century, both of them having first taken their seats in General Convention in 1853. In that year the roll of the House of Deputies included Dr. Wm. Cooper Mead and Dr. A. Cleveland Coxe from Connecticut; Dr. Horatio Potter from New York; Drs. William Bacon Stevens and M. A. DeWolfe Howe from Pennsylvania; Dr. William E. Wyatt and Rev. Thomas Atkinson from Maryland; Dr. Sparrow from Virginia; Henry C. Lay from Alabama; Dr. Meyer Lewin from Mississippi; Henry N. Pierce from Texas; James Craik and John N. Norton from Kentucky; Dr. Samuel Chase from Illinois; Joseph C. Talbot from Indiana; and William Adams from Wisconsin. These were men notable in the Church a half century ago, many of them afterward Bishops, and all of them makers of history. That three present members of General Convention still bridge the long lapse of time between their day and ours, reminds us how few really are the generations whose succession carries us back to the mother Church in Jerusalem, and to the days of the beginnings of the Church.

APROPOS of the criticism of a correspondent in this issue upon varying interpretations of the phrase "Unlawful Ministrations in the Congregation," we quote from the *Presbyterian Standard* this remark:

"But then we shall never forget that we ourselves preached in an Episcopal church in North Carolina by invitation. The church was at Southern Pines, and it was afterward explained to us that we did not do any damage, as the church had not then been consecrated. We presume it is different now."

This bears out what we have more than once observed: that a sectarian minister can only view it as an insult when he is invited to officiate in one of our churches, and afterward discovers the grounds upon which his ministration is justified. So far from showing "breadth" or "charity," the person who gave the invitation in question to the Presbyterian minister, and believed his act to be justifiable under the canon because "the church had not then been consecrated," offered a gratuitous insult to his guest, and we are not surprised that the memory of it is still fresh with the Presbyterian minister.

How much better would both the "breadth" and the "charity" of the North Carolina Churchman have been illustrated, if he had shown his Presbyterian friend that the canons of the Church, according to their evident intent, made it impossible for a minister of another body to be invited to minister in one of our churches, without a subterfuge of interpretation of which, when it was brought too late to his knowledge, the Presbyterian minister was ashamed, and of which the Episcopalian rector or other parish official ought to have been.

WE TRUST it may not be deemed an unwarrantable invasion of the realm of politics, if we express, as sincerely we do, the congratulations of Churchmen as such to Judge Parker on the honor accorded him in his nomination for the Presidency. Judge Parker is a Churchman, and his record as such is quite as honorable as those in the law and in politics, which have been more widely published. He was for many years senior warden of the Church of the Holy Cross at Kingston, N. Y., has been one of its chief benefactors, and has frequently been chosen as the deputy of the parish—one of the leading Catholic parishes of the Diocese—to the diocesan Convention. His only daughter is married to the present rector of the parish, the Rev. Charles Mercer Hall.

We shall not divulge what are our own political sympathies in the contest for the Presidency which is now upon us. One must, of course, vote rather for principles than for men, particularly when, as in the present contest, both the leading candidates are men of sterling integrity and uprightness of life. It would be a pleasure to see the long line of Churchman-Presidents restored, and those who vote the Democratic ticket will be glad to feel that he whose name heads their ticket is one who has done much both for the Church and for the Catholic movement within it.

PERHAPS there is more than merely an Indian significance in the fact that the Bishop of Western New York, when initiated recently into an Indian tribe, received an Indian name, signifying "Hunter-for-Names." The Indians at least have the good sense to give names that fittingly describe the objects

named, and they do not deem it "inexpedient at this time" to name them aright.

We trust the Bishop will amply vindicate the wisdom of his name.

ANSWERS TO CORRESPONDENTS.

NOTTINGHAM.—(1) English historians who write Reformation history from an unchurchly point of view, do not do so from examination of documents, but from the distorted conception that has been given to the era by the writers of the eighteenth and early nineteenth centuries, when erastianism pervaded all forms of English literature.

(2) The term Protestant has been applied in Acts of Parliament in such wise as to include members of the Church of England; but never as a title applicable to the Church itself, so far as we know, unless the title to the Act of Union between the Churches of England and Ireland be an exception. Whether the term is accurate when used as descriptive rather than as a title depends wholly upon the interpretation given to it. Unfortunate and misleading though it is, it is susceptible of an orthodox interpretation.

(3) We do not gather the import of your question: "In English histories are their writers consistent in their remarks about the English Church?" Some of them are.

(4) There are plenty of accurate English Church histories published, though we recall none that specially reviews and corrects the errors of other historians.

(5) Green's History gives generally a correct view of the Church, except that it uses the Proto-Roman terminology in speaking of the ecclesiastical parties as Catholics, Protestants, etc.

(6) The use of the term Protestant in the English Coronation office rests only on Act of Parliament; and in the same office the King is sworn to uphold the "Catholic Faith."

(7) Orders of the Reformed Episcopal Church are not recognized as valid, and may not be assumed as such, though we should not be ready to say that in all instances they are certainly invalid.

(8) We cannot answer your question as to how ultra-Protestants can reconcile the authority bestowed upon priests at their Ordination to remit and to retain sins, with a denial of the priestly power of absolution.

H. M. S.—(1) A priest pronouncing general absolution may probably be assumed to include himself with those absolved, if he meets the prior conditions of repentance.

(2) We dissent from the statement quoted. The Church teaches authoritatively that Almighty God "pardoneth and absolveth all those who truly repent and unfeignedly believe his holy Gospel." The judicial pronouncement of remission of sins by a priest, though eminently desirable, is not an essential to forgiveness. The reason for the earnest recommendation of private confession and absolution, where it is recommended, is that true repentance may be assured, so that efficacious absolution may be given.

V. W.—It is, unhappily, true that there are clergymen of the Church in England, possibly also in America, who "practically give up the dogma of the Incarnation as stated in the Apostles' Creed," as charged by the *New York Sun*; though we cannot verify their charge that includes the Bishop of Ripon or any other Bishop in that category. But the *Sun* ought to have added that men who teach such doctrines are acting in direct opposition to their ordination vows and to the plain teaching of the Church, which latter is beyond question. The Church assumes that her clergy are honest; and when, unhappily, they prove themselves otherwise, her machinery does not easily adjust itself to the enforcement of discipline, particularly in England.

IT WOULD be exceedingly difficult to calculate what have been the indirect effects of the Gospel of Christ in our world. I believe that a right state of heart is so essential to the highest actings of the mind—or, in other words, that the grace of God in the soul is so necessary to the development of the understanding—that, intellectually, Christ has been in the most literal sense the world's "light." And if it be answered that the highest state of art and science has been reached by nations who yet did not know Christ, I answer that that state of art and science was attended with so much moral degradation, with so much sheer ignorance respecting the chief concerns of man, with so much grossness of credulity, superstition, and idolatry, that we must hesitate, notwithstanding all its literature and all its tastes, to call it "light." And certain it is, that whenever the attempt has been made to civilize any nation, before that nation is evangelized, the enterprise has failed. Whereas there is not a country in the whole world which has been brought under the power of the Gospel of Christ but invariably, by a necessary law of cause and effect, civilization has sprung up in its steps and kept pace with its increase. Therefore Christ is "light" to the whole world.—*James Vaughan*.

INABILITY to fear is of service in some animals, but not in men. Kipling vividly contrasts the dull stolidity of the bullocks who, in their ignorance, could be made to draw field-pieces nearer to the enemy's fire than could any other animals, with the high-strung, sensitive intelligence of the magnificent war-horses who showed true heroism in moving up only half the distance covered by the bullocks. The one knew fear, but conquered it. The other knew it not, and was of service only as a machine. The glory of heroism lies in conquering the fear which makes cowards only when it is unconquered.—*Selected*.

LONDON HOUSE OF THE COWLEY FATHERS

Corner Stone Laid by the Bishop of Stepney

GRAND DEMONSTRATION OF THE E. C. U. AGAINST TAMPERING WITH THE ATHANASIAN CREED

The Approaching American Visit of the Archbishop of Canterbury

The Living Church News Bureau, London, Vigil of St. Peter. A.M., 1904.

THE principal stone of the conventual House and Chapel now being erected in London for the Society of St. John the Evangelist, Cowley St. John, Oxford, the site of which is at the corner of Great College Street and Tufton Street, Westminster, was laid by the Bishop of Stepney on Friday, the 17th inst., at 12 noon. In preparation for the ceremony, there was a sung Mass at St. Matthew's Church, Westminster, the celebrant being Father Pearse, S.S.J.E.; and the sermon being preached by the venerable founder and first Superior of the Society, Father Benson. The special service in connection with the laying of the stone took place in the presence of a small but specially notable gathering of Church people. The Bishop of London, who as a private priest was one of the seventy London clergy who, eight years ago, invited the Society to the Diocese, was prevented only by earlier engagements from laying the stone himself. Together with Father Benson and the present Superior, Father Page, eight other members of the Society were present. Among others present of the London clergy were the Dean of Westminster, the Archdeacon of Westminster (who had cordially welcomed the Society to reside in his parish), Canon Newbolt, and Father Adderley. The Rev. Messrs H. F. B. Mackay and R. Rackham represented respectively the Pusey House and the Community of the Resurrection. Of members of the Building Committee and other friends may be named Sir Theodore Hope, Mr. F. Rivington, Mr. Birkbeck, Mr. A. Riley, and Mr. G. W. E. Russell. There were present also, among other ladies, the Duchess of Bedford, the Duchess of Westminster, Countess Grosvenor, and Lady Hope. The service opened with Psalm lxxxiv., sung to ancient Sarum Plain-song à la methode de Solcsmes; after which Lord Halifax, in asking the Bishop to lay the stone of this House—the first conventual house for men, he observed, which will have been built for many a long year in connection with the London Diocese—said he approached his lordship, first, on behalf of the London clergy, who have invited the St. John Evangelist Fathers to open this House; and, next, on behalf of the Fathers themselves, who have undertaken the burden of securing the site; and, then, on behalf of the donors, who have made a substantial effort to raise the funds with which the House is to be built. And here also is a passage from the address of Lord Halifax, which is well worth quoting *verbatim*:

"It is said that Elizabeth wished to retain Abbot Feckenham and the Benedictines in their ancient abbey and ancient house close by [Westminster Abbey]. It would have been well if the illustrious family of St. Benedict had remained in their ancient abbey and ancient house, but, if that was not to be, we must all thank God that the spirit which in old days peopled England with so many followers of the Cross should have been rekindled again in our midst, and that men should be found who are giving up all to follow Christ in the observation of those evangelical precepts and counsels of perfection which are realized in their completeness in the Religious Life."

The Bishop of Stepney, who was vested in cope and mitre, said he deemed it a very great privilege to assent to the request which had been made:

"I feel sure that everyone present feels with me the debt of gratitude which we owe to the Society of St. John the Evangelist, in the name of the whole English Church not only in England, but abroad. . . . They have, in a singular degree, exhibited all that was felt to be truest and best in the recovery by our English Church of its ancient heritage." After paying then a just as well as graceful tribute of praise to Father Benson, for his spiritual example and teaching, the Bishop mentioned two reasons why they specially welcomed this House of the Society in London. In the first place, he welcomed, more than he could say, the prospect of having in this house one or two "who will be able to think out the Faith in its relation to all those manifold activities of mind and spirit with which we are surrounded in London, and who, above all, will be able to think out this great problem under the only conditions in which it can really attain success—the condition of deep prayer, constant spiritual meditation, and insight into the realities of spiritual things." Then, secondly, and to his mind, one of the strongest reasons for welcoming this House, it is when we speak of the cure of souls in the Diocese of London "we are so apt to leave

out the souls of the clergy themselves." He felt sure that many of the clergy will value the opportunity of being able to come to a house where their presence and purpose is sympathetically understood, "and where everything will be done to enable them by prayer and meditation to recover the strength of their own spiritual life."

The service was then resumed, the Bishop first hallowing the stone and then laying it in the Name of the Ever Blessed Trinity.

The site of the Society's new House in Westminster, obtained on lease for 999 years, is opposite the southern gate of Dean Yard, and has on the west the Church House, and on three other sides buildings connected with the parish (St. John the Evangelist's!) and Westminster School.

The current number of the *Cowley Evangelist* (S.S.J.E.) states that for the site of the Westminster House the financial responsibility has been in the first instance incurred by the Society. The whole cost of the building must from the first be met by the gifts of those who believe the establishment of the new House will be of true advantage to religion and to London. The cost of the whole building, including a large chapel for spiritual instructions and retreats, is estimated at £12,170. The House without the chapel will cost £9,170; of this, in gifts and promises, they have now something like £4,438. Without touching the work of the General Committee, some very earnest friends of London and of the Society have joined themselves together to collect the sum of £3,000, which is urgently needed at once as a first instalment of this special sum. With this number of the *Evangelist* has been sent out a leaf showing plans



LONDON HOUSE OF S.S.J.E., WESTMINSTER.

of the various floors of the new House, four in number, and a reduced copy (herewith reproduced) which suggests, without doing justice to it, the architect's sketch of the House.

The June number of *The Evangelist* also contains an announcement of the formation of a new association of the friends of the Society under the name of the "Fellowship of St. John." The object of the Fellowship is more closely to unite all those who help the Society by their prayers and alms in its missions at Bombay, Capetown, St. Cuthbert's, Kaffraria, and the Society's Houses at Cowley St. John and Westminster. The obligations of the members are: (1) To say daily one or more of the prayers for the Society and its work; (2) to help forward the Society's work by annual contributions and in other ways as they are able; (3) to communicate with intention for the Society and its work on the feast of St. John before the Latin Gate (May 6th), or during the octave.

And now we will come to the great evening meeting of the English Church Union, held on Thursday, the 16th inst., in defence of the position of the Athanasian Creed in the public worship of the Church of England; a meeting the like of which, both as to size and enthusiasm, had certainly never been seen before at the Church House. The Great Hall was literally packed, from end to end, from top to bottom, it being calculated (according to the *Guardian*) that 2,200 people were present—all of whom, mind you, were heart and soul for the Creed. Lord Halifax again presided, and after making a brief introductory speech, called upon the Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's, to move the following resolution: "That the English Church Union in annual meeting assembled earnestly deprecates, as fraught with danger to the preservation of Christian truth throughout the world, any mutilation of the Athanasian Creed, or any alteration of its status in the Book of Common Prayer." Canon Newbolt then began his remarkable speech (one which is likely to do much to checkmate the present rationalizing agitation against the Creed) by saying that it is now nearly forty years since he became a member of the E. C. U., and during that period he had addressed

many meetings of that body, and he had preached many sermons on subjects connected with its aims and objects; but he never at any previous time had felt such a keen sense of responsibility in addressing them as he did that evening.

There are three things, he pointed out, which make the present attack on the Athanasian Creed particularly disquieting. The first is, the "extraordinary moment" chosen for the proposed alterations: "We were looking anxiously for some words of comfort and consolation from our spiritual fathers at a moment of keen distress to many of us, when the Holy Scriptures were being made the object of scorn, and many fundamental articles of the Faith, as it seemed to us, were the objects of disparagement and suspicion; and what is the answer we have received in our distress? A proposal to silence or mutilate the one Creed of the Church which more than any other says that a right faith is necessary to salvation." Secondly, the course proposed "seemed to some of us to be a deliberate adoption of what Dr. Bright so well called the spirit of 'concessionism.'" "The outsiders are to be brought in *quocunque modo*," which, as he says, so often ends in "the insiders going out to them." Thirdly, they felt with sorrow that many whom they most loved, and whose opinions they most esteemed, were opposed to them on this particular subject: "They, however, I feel confident, would be the first to tell us that 'Socrates is dear, and Plato is dear, but dearest of all is truth.' . . . The world, we know, profoundly believes that Providence is on the side of big battalions; but we have also heard of another proverb which is also unpopular and very trite, which once, at all events, was prevalent—*Athanasius contra mundum*—and we feel it safer to be on the side of Athanasius." (Laughter and applause.) We are told that incense is Scriptural and beautiful, but we must not use it in our services: "Now we are told that the Athanasian Creed is a splendid statement of vital truth, only we must on no account recite it. Gentlemen, the old, simple-minded Churchmen have feelings and likes and dislikes, and even prejudices if you will, quite as much as the man in the street, and we with our whole heart love that venerable Symbol . . . and we are determined not to part with it." (Prolonged cheers.)

After here quoting the Rev. John Keble, in those classic lines of his on the "Creed of the Saints," the Canon proceeded to deal with the various objections to this Creed—sweeping them all away with both crushing logic and cutting satire. It is alleged that the words give offense. So did our Lord's words in His discourse at Capernaum on the mystery of Himself being the Bread of Life. But its origin is obscure, and it cannot be proved to have been written by St. Athanasius. We remember, however, that the origin of the Apostles' Creed is also obscure, and that its title bears as little relation to the facts of its composition as does the title "Athanasian" to the Creed to which it is prefixed. Again, it is alleged that it is not a Creed at all, but merely a psalm (a statement which, by the bye, is strenuously disputed): "Gentlemen, one is tempted to ask whether it is unnecessary to believe what we sing, as for instance, the creed-like *Te Deum*, or whether soft music acts as a sort of disinfectant which does away with the pernicious elements or the sternness of dogmatic fact?" Coming now to a further allegation—that the English Church is the only part of the Catholic Church in which this Creed is recited in public: "We are sometimes apt to pride ourselves somewhat unduly on our insular self-sufficiency, and here again I am bound to wonder at this argument coming from the quarter whence it does, a quarter which does not generally attach undue weight to the authority of the rest of Christendom." But are the facts quite as they are represented to be? Whatever may be the varying practice of the Roman Church as to its public recitation, the Office of Prime, including of course this Creed, is found (as the Canon showed) in the parochial Prayer Book, for the use of the people, of many Dioceses of France and also of Germany, translated into the vernacular of the people. As to the Eastern Church—here, again, it is quite touching to notice how fond our friends are of the Eastern Church when it can be quoted, as they suppose, against an unpopular position; when it is a question of incense or things of that kind, they are not quite so fond of it." (Laughter.) This Creed, however, he believed—omitting the *Filioque* clause—is found in the Eastern service books authorized by the Church, as, for instance, in the Horologion, "where it remains as a treatise on the Faith for the guidance of the faithful in an honorable place, not banished into an ecclesiastical dust-bin." The fact of the matter is, so far as the Latin Church is concerned, it is the people "who have fallen away from Prime, and not Prime which has withdrawn the Creed from the people."

But the main objections to this Creed are these two: the alleged obscurity of the Creed, and the monitory clauses. As to the first, some of the phraseology must necessarily be inadequate, and difficult. But to the ordinary man, he was bound to say, he did not think it is the obscurity of the Creed, but it is its too great plainness which is objectionable. As to the second objection, he insisted that there is nothing in these clauses which is not asserted equally strongly in Holy Scripture, sometimes in the very same words: "Whatever Christ meant by 'perish,' the Church means also. Whatever Christ meant by 'everlasting,' the Church means also." In the second place, we are not cursing our neighbor, nor indeed anyone, but only uttering the solemn warnings of God: "The Church—as Dr. Pusey reminded us long ago (would he were here to-day!)

(Applause.)—has her long roll of saints in Paradise, but no black-list of souls in hell." Medicine has her monitory clauses, and so too has Science. Why then should they be silenced in religion? "Gentlemen, I may be a hopeless Philistine, but I think that our congregations who assemble at the 11 o'clock services on Sunday mornings are generally the very people, *par excellence*, who ought to hear these warnings. Do you say they are opposed to the spirit of the age? I grant you that from the bottom of my heart; but are you satisfied with the spirit of the age? I am not. 'Do as you like,' 'Think as you like'; 'Go as you like'; 'Scoff as you like'—that is the spirit of the age, because the age has lost the spirit of Godly fear which we so much want. Gentlemen, we clergy are miserable cowards—I am obliged to own it—in proclaiming the wrath of God. Is it not well, then, that, whether we like it or not, we should be constrained by our duty to proclaim that side of Christ's teaching?" One does feel that severed Christendom is "a grim warning" against meddling with Catholic Creeds in even the simplest way. The Church of England certainly seems to be "plunging with a reckless levity" into a question which must seriously, in one way or another, affect her position.

The Dean of Chester, though not a member of the E. C. U., seconded the resolution with some impressive remarks, and it was supported by the following exceptionally strong force of speakers: Dr. James Gairdner, the historian, the Rev. Berdmore Compton, the Earl of Shaftesbury, and Canon Knox Little. The resolution was adopted.

The Royal Commission met on Thursday and Friday last, and the Rev. Messrs. Percy Dearmer (London) and W. H. Frere, C.R. (Mirfield), gave evidence.

In the *Times* of last Friday there appeared, under the heading "The Primate and the American Episcopal Church," the following announcement:

"The Archbishop of Canterbury has now definitely accepted the invitation of the Episcopal Church in the United States to be present at the General Convention in Boston in October next. The Archbishop hopes to leave England before the end of August, and to visit, if possible, some of the chief centres in the United States and in Canada, but the formal arrangements are not as yet definitely made. The Archbishop hopes to return to England about the middle of October."

In the same impression of the *Times* there was a report of the Primate's address at the reception of the United Boards of Missions of the Provinces of Canterbury and York, which took place at the Church House the day before, wherein a reference was made to his proposed Trans-Atlantic visit. His Grace hoped this year to make an exception for part of his time, and to spend a few weeks in the United States, in addition to a short time in Canada: "That had been a cherished hope of his for many years, and he little dreamed that its accomplishment was likely to be brought about by the splendid official invitation which had come to him to join those who were this year meeting in the Convention at Boston." It seemed to him that such an interchange of communication as that might have an effectiveness far beyond what they saw at the moment in the spreading of the life of the Church throughout the world. J. G. HALL.

PLUTARCH tells us that Alexander, King of Macedon, used to say that he loved and revered his teacher, Aristotle, as much as if he had been his own father, because, if to the one he owed his life, to the other he owed his power of living well. What is it that we do not owe in this second respect to our Saviour? No Solomon has answered as He has the hard question, "What shall we do?" This is admitted even by those who do not accept the full measure of Christ's teaching. John Stuart Mill, for instance, has observed that it would not be easy, even for an unbeliever, to find a better translation of virtue from the abstract to the concrete than to endeavor so to live that Christ would approve our life. In any moral difficulty we can and we should ask ourselves, "What would Christ have me do in this matter?" But Christ does more than enable us to perceive and know what things we ought to do. He gives us grace and power faithfully to fulfil the same. In this He differs from merely earthly teachers. They are like a man standing on the shore, showing a drowning man how the arms should be moved in swimming. Jesus Christ rescues the drowning person, or at least gives him a helping hand, as He did to St. Peter when that apostle began to sink.—*Rev. E. J. Hardy, M.A.*

CHEERFULNESS is a duty we owe to others. There is an old tradition, that a cup of gold is to be found wherever a rainbow touches the earth; and there are some people whose smile, the sound of whose voice, whose very presence, seems like a ray of sunshine, to turn everything they touch into gold. Men never break down as long as they can keep cheerful. "A merry heart is a continual feast, to others besides itself." The shadow of Florence Nightingale cured more than her medicines; and if we share the burdens of others, we lighten our own.—*Lord Avebury.*

AN ENGLISH MISSIONARY COLLEGE.

By H. C. RICHARDS, K.C., M.P.,

ST. PAUL'S COLLEGE, Burgh, R.S.O., Lincolnshire.

SO MANY Americans naturally visit Boston, and many more Episcopalians will probably do so to see the church upon whose lines the Boston Cathedral is to be built, that this must be my reason for asking those who are interested in the training of young men for missionary work, to come on to this quaint little market town of Burgh (pronounced Boro'), some fifteen miles or more from the town of Boston on the Great Northern Ry., amid the Lincolnshire fens, and see for themselves a college which has just celebrated its Silver Jubilee and where there are 19



ST. BOTOLPH'S CHURCH, BOSTON, ENGLAND.
[Which has been suggested as the model for a Cathedral in Boston, Mass.]

students pursuing a course of three to five years to prepare them for the priesthood in the mission field of the Anglican Church.

The life here is healthy, simple, and active. The chapel is a beautiful specimen of simplicity and beauty. The services are in strict accord with the English Rite, and the teaching is in strict conformity with Anglican traditions. Although a quarter of a century ago the Principal had only fifteen students, he is able now to pick and choose the most suitable candidates, who range in years from seventeen to thirty. There is no doubt that the renewed life of the S. P. G., the more popular meetings, the more readable literature, and the magnificent energy of Bishop Montgomery, have led to a missionary upheaval, and you have only to talk to these young men individually, as I have done, to find how many and how eager are the possessors of a consecrated life which they are anxious to give to God and His Church.

In every bedroom is to be found the rules for the residents. There is the daily time table of Collegiate Life: 6:15, Calling Bell; 7 o'clock, Matins; 8 o'clock, breakfast; 9:12, Lecture; 12, Sext; 12:15-1, Manual Work; 1 o'clock to 1:15, Dormitories; 1:15, Dinner. Then Recreation; 4:30 to 5:30, Study; Tea; 6:45 to 8:45, Study; 8:45, Supper and Recreation; 9:45, Compline; 10:30, Lights out. The time after Matins until 8 is to be spent solely in private devotion and is much valued by all, and silence is always strictly maintained after Compline until 8 A. M. the following morning, and most loyally are these rules kept by men who have not as a rule enjoyed the benefit of the disciplined life of a public school.

The Principal is an old Oxford man and an S. P. G. worker for many years at the head of the College in Trichonopoly, the venerable Principal is from Oxford and Ely Theological College, and the tutor from Keble. They give their lives to the work, which is constant and arduous in building up the education of men who have come to them at every disadvantage. But if the mission field is to be encouraged and developed, there must be qualified teachers as well as men willing and anxious to be taught. The College is in the Diocese and County of Lincoln, and the bracing air of the North Sea sweeps across the fens from Skegness about four miles distant. It is of course the inner life of the College which will interest the young Churchmen of America. Each student has his cubicle, and in the past few terms has had to take his share in keeping them well swept and clean and in learning the Benedictine principle: *Laborare est orare.*

The grass is mown, the pump is worked by the students themselves, the expense of the course is made as light as possible, and the whole College is supported by voluntary contributions of under £50 per annum.

Where there is definite Churchmanship, there is always, alas, with us in England, inuendo and opposition, secret and active, though not always honest and generous. But the men are in earnest and they are reverent; and to hear the difficulties they have gone through to get to College is very interesting.

I am becoming more and more tired of the statements that we cannot fit candidates for Holy Orders. I am sure that both in England and in the States, you can get them if the Church will give them the necessary training, and will remember that "the Sons of the Prophets" are part and parcel of the living organization of the Living Church. I have already described the life at St. Augustine's College, Canterbury, where amid the most unique historic surroundings between 30 and 40 young men are preparing to follow the steps of St. Augustine. Here, amid the Lincoln fens and with no historic surroundings, but in a life of apostolic simplicity, with twentieth century sanitary conditions, far away from the seductive temptations of town life, these score of men are to be found working hard to qualify for life in the Universities Mission to Africa, for our new possessions in the South, and for the hundred and one open doors that are unfolded to the Anglican Church; and I am sure any priest or layman who comes to Boston on a pilgrimage, should arrange to journey another twenty miles to inspect this College.



ST. PAUL'S MISSIONARY COLLEGE, BURGH, ENGLAND.

SUMMER ARRANGEMENT OF NEW YORK CLERGY

Few or None of the Churches to be Closed

MEMORIAL WINDOWS FOR NEW BRIGHTON AND RYE

The Living Church News Bureau,
New York, July 11, 1904.

WITH the beginning of July, summer schedules went into effect at practically all of the New York churches, and most of them are having fewer services than during the cooler months of the year. With a few exceptions the rectors have gone or are about to go on their vacations, and the parish work is maintained by the assistants. It is worthy of note that practically all the rectors, except those that take European trips, spend their summers near enough to New York to be within call when emergencies arise. The Rev. Dr. Morgan Dix, rector of Trinity parish, for instance, spends his summer at Lawrence, Long Island, from which place he can reach the city in a little over an hour. The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, has a summer home on Lake George, and can reach the city in a few hours. The Rev. Dr. S. De Lancey Townsend, rector of All Angel's Church, spends his vacation at Sharon, Connecticut, and will frequently come to New York to look after the details of the building of the new parish house. The Rev. Dr. Loring W. Batten, rector of St. Mark's Church, is about four hours distant from the city at Mount Pocono, Pennsylvania, and the Rev. Dr. William T. Manning, vicar of St. Agnes' Chapel, is about the same distance away at Stockbridge, Massachusetts, in the Berkshire Hills.

The Rev. Dr. George C. Houghton, rector of the Church of the Transfiguration, is not to spend any summer vacation away from his parish but will be in constant charge of the work and the services. The Rev. Milo H. Gates, rector of the Church of the Intercession, will also be in close touch with his parish through the summer, and the Rev. Dr. John P. Peters, rector of St. Michael's Church, although summering at Greenwood Lake, New York, about fifty miles from the city, will come in for most of the services and to direct the summer work of the parish.

Both the Bishop and the Bishop Coadjutor are near enough to the city to keep in touch with the affairs of the Diocese, Bishop Potter summering at Cooperstown, New York, in the country where the August Conference of Church Workers is to be held, and Bishop Greer being at his summer home at East Hampton, Long Island. When the latter returns to the city in October he will find his new home on Grammercy Park ready for him.

A number of city rectors are spending all or part of the summer abroad. Those who will be in Europe all summer include Bishop Frederick Courtney, rector of St. James' Church; the Rev. Arthur H. Judge, rector of St. Matthew's Church, who summers in southern Italy; the Rev. Dr. William S. Rainsford, rector of St. George's Church; the Rev. Dr. Henry Mottet, rector of the church of the Holy Communion; the Rev. Sidney R. Cross, one of the assistants at All Angels' parish; and the Rev. Dr. A. V. Wittmeyer, rector of the French Church of the Holy Spirit. The last named is not to devote all his time to recreation, as he has undertaken a mission in the interest of French immigration. He is to speak at a number of places in France, Belgium, and Switzerland, and will tell the French speaking people of the requirements for success in this country, the purpose being to deter those without the elements of success from emigration, and to encourage those who are likely to make good and successful American citizens. The Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, takes a short trip to Europe, as does the Rev. Dr. William M. Grosvenor, rector of the Church of the Incarnation. After his return from abroad, the latter will spend his vacation at New Canaan, Connecticut, which is not far from New York.

On July 10th, at Christ Church, New Brighton, Staten Island (Rev. Frank Warfield Crowder, rector), a window was unveiled in memory of the late Mary Elizabeth Van Vredenburg and the late Mary Isabel Burns. The subject is "Christ in the House of Mary and Martha." It was designed by Frederick Wilson, and executed by the Tiffany Studios. This is the third window placed in this beautiful new church, which was opened for worship in January. The fifty-fifth anniversary of the parish was recently observed. Rev. Wm. R. Huntington, D.D., rector of Grace Church, New York, preached a sermon, and the Ven. Geo. D. Johnson, D.D., the Rev. J. C. Eccleston, D.D., and the Rev. Alonzo L. Wood made addresses.

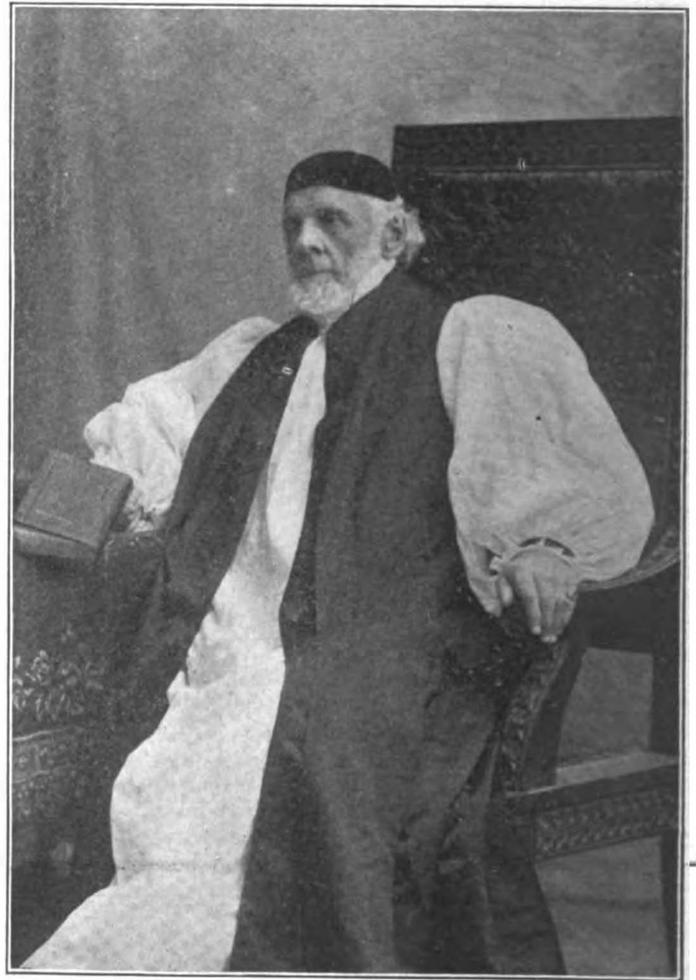
At the parish meeting, held last month, the rector announced that more than \$10,000 had been given during the year for parochial support, and that \$70,000 had been expended for all purposes.

Christ Church, Rye (Rev. W. W. Kirkby, D.D., rector), has just received a legacy of \$500 from the estate of the late Mrs. Susan W. Center. A handsome memorial window is to follow in September, and will be put in place on the first anniversary of her entrance into the Paradise of God.

DEATH OF BISHOP HUNTINGTON, AND OF HIS ELDER SON.

THE venerable Bishop of Central New York, one of the foremost figures in the American Episcopate, passed to his rest at Hadley, Mass., in the same room in which he was born 85 years earlier, on the afternoon of July 11th. He had been in failing health for several months from a complication of diseases, clustering about a chronic bladder trouble. His wife and three daughters were at the bed-side, at the last.

Singularly enough, on the same day there died also the Rev. Geo. P. Huntington, D.D., elder son of the Bishop, at his home in Hanover, N. H. Dr. Huntington was a professor at Dartmouth College, and also rector of St. Thomas' Church,



THE RT. REV. F. D. HUNTINGTON, D.D., LL.D., L.H.D.,
Late Bishop of Central New York.

Hanover. His death occurred from an attack of fever, which had prevented his being at his father's side in his last days, but his speedy demise had not been anticipated.

Bishop Huntington was born in Hadley, Mass., May 28th, 1819. He was the son of the Rev. Dan Huntington, who was first a Congregational and then a Unitarian minister, and the late Bishop was brought up as a Unitarian. He was graduated at Amherst College in 1839, being the valedictorian of his class, and at the Divinity School of Harvard University in 1842. He was then admitted as a Unitarian minister and served as such for 18 years, being for the first 13 years minister of a Unitarian congregation in Boston; and from 1885 until 1860 professor of Christian Morals at Harvard and preacher to the University. He had also served as chaplain and preacher at the Massachusetts State Legislature. He married Miss Hannah D. Sargent of Boston, a sister of the distinguished poet, and two of their

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The Private School.*

By the Rev. GEORGE HODGES, D.D., Dean of the Episcopal Theological School, Cambridge, Mass.

I HAVE in mind such private schools as are intended for boys, and are surrounded by the green fields of the country. That such institutions are serving a practical purpose is evident from their notable increase. The number of such schools has grown from year to year, and in most instances the number of pupils in each school has grown to meet its full capacity. It was once the theory at Groton that fifty boys are enough, but it was found almost impossible to keep the maximum limit at that figure; now they have a hundred and fifty. That is, the boys' school commends itself to the practical minds of the boys' parents. It has been found by actual experience to be a good thing. It serves a practical purpose.

This, however, while it accounts in some measure for the growth of such an institution, does not sufficiently account for the character of the men who are serving as masters; unless we give the word "practical" a very wide and deep definition. Many of these men are in holy orders and have a high ideal of their sacred calling. They find in the private school not only an occupation but a parish. They feel that it gives them an unusual opportunity for the exercise of the duties of the Christian minister. That is, the school serves not only a practical but a sacred purpose. It is a place in which to train boys to be influential men. Moreover, in the nature of things, these boys are a selected lot. The considerable fee which must be paid indicates that their fathers are persons of large means, and that implies that the sons will start in life in good positions, with every chance. These boys are likely to be men of importance. They will be men of influence. In ministering to them, one ministers to the leaders of the next generation. The master of the private school appreciates this fact. He is undertaking the task of helping the leaders of the next generation to have right ideals, to be men not only of culture but of character.

In the fulfilment of these purposes, the school meets, in the first place, a *physical* need.

We are beginning to realize the moral value of the physical life. This is the significance of the action of various cities in providing open spaces and playgrounds in the districts where the houses are crowded together. Twenty years ago, any alderman would have smiled derisively at the proposition that the city should give the boys a place in which to play. But the most foolish alderman in these days knows more about boys than did the sagest twenty years ago. It has been discovered that boys have stored up in them a great stock of energy, which they are bound to use. They may use it in the exercise of good sports, in running and jumping, and batting or kicking a ball, or they may use it in the exciting but expensive game which consists in playing hide-and-seek with the police. The aldermen are coming to see that nothing is so important for the good of the town as that the boys of the street shall grow up into good men, and they perceive that for this end the playground is as important as the school-room.

But the city boy, under even the best conditions, plays in sight of a fence. The ground is small, and the boys are many. No public school has a yard big enough for four bases. And this limit confines not only the boy who lives in a tenement, but the boy who lives in a detached residence. After all is done, whether for the poor or for the rich, the city boy has no fair chance to play. He cannot get a long run; he cannot bat the ball without being in danger of batting it into the paved street.

Accordingly, the city boy's father, when he can afford it, sends him to a private school, in order that he may have a chance to play. He goes for the sake of his body, to get a stout arm, and a clear eye, and the breath of the fields in his lungs, and red and tan in his cheeks; that, by reason of these normal conditions, he may be a sounder and better man.

The private school meets, in the second place, a *social* need.

The theory of education in such schools in England has been frankly stated in terms of residence. Boys are sent to Eaton and Rugby that they may toil there, that they may spend the critical and formative years of their lives in the kind of companionship which such places offer. The boys are to grow

up with the boys. That is the great thing. If, at the same time, they learn a bit of arithmetic and history and Latin, very good; but the school is of more account than the studies. It is what Emerson said: "Send your son to school, and the boys will teach him."

Of course, there is the democratic ideal of the public school. Living as we do in a republic, let us make our citizens acquainted one with another while they are boys. Let Reginald and Patrick meet in the school yard, that they may understand each other better when they shall meet afterward at the polls, and elsewhere. It is an admirable theory. It is of eminent importance that it be applied to the public school. Any separation of classes is a national peril. At the least, it is a hindrance to social progress. We can have no bread while all the yeast is in one pan and all the dough in another. However it may be with the "great gulf" of the life to come, our present business is to bridge all gulfs, or fill them up.

But from the point of view of the anxious parent there is one serious flaw in this democratic theory. That is the fact that it is not goodness but badness which is contagious. It would be a blessed thing if health were catching—and, in a very mild way, it is—but it is disease which spreads. It is not necessary to infer that Reginald's father and mother are exclusive or haughty or snobbish persons, when they hesitate to send Reginald to play in the school yard with Patrick. It is most unlikely that in consequence of this association Patrick will go home and introduce the manners of Beacon Street. It is pretty sure that Reginald will be found speaking in the dialect of Harrison Avenue. It is all very well to talk about filling up the gulf which yawns between the privileged and the unprivileged; but Reginald's parents have an objection to filling it up with Reginald.

So Reginald goes to a private school, for social reasons. He goes to live with boys of his kind. There is danger in it; danger of emphasizing the sense of class, and of losing that understanding of others which men have who were brought up in the public schools of country towns. There is imminent peril that the private school shall graduate companies of young aristocrats, who think of themselves more highly than they ought to think. They know this well in all the private schools, and are doing what they can about it. In the main, they are succeeding. The boys come out with simple minds and simple manners, with good social ideals. They also come from most such schools clean and wholesome, bringing with them a refinement which is greatly needed in our common life. They are "nice" fellows, as we say, likely to make strong, helpful men.

A third characteristic of the private school is that it meets an *intellectual* need.

The intellectual disadvantage of the public school is in the size of the classes. This is at present inevitable, for the public is not as yet sufficiently aware of the difficulty of wholesome education. We are not ready to double our taxes in order to divide the classes. But the truth is that human beings cannot be adequately educated in regiments. A general treatment in education is like a general treatment in medicine. In come fifty patients with bad colds. One has this kind of cold, one has another, but they all have colds. Very well, then, eight pellets of aconite to each patient! It is like the lessons in arithmetic in the public school. In the private school the classes are small. Each boy is known to his masters and is dealt with according to his individual needs.

To this disadvantage of a large number of pupils must be added the disadvantage of a small number of teachers; small, I mean, in proportion to the variety of subjects to be taught. The result is that in some of these subjects, the teacher keeps a lesson or two ahead of the class. The private school has a long roll of instructors, and each instructor is thus able to apply himself with enthusiasm to a few subjects. He does not teach history and geology and algebra and chemistry in four successive hours.

Moreover, in the private school, the masters are chosen with immediate reference to the success of the school. Their character and attainments and competence must be such as to improve the output. Other influences, some of them political,

* Substance of an address delivered at the twenty-fifth anniversary of the founding of Holderness School, Holderness, N. H.

enter into the selection of teachers in the public school.

Besides these three needs, physical, social, and intellectual, the private school meets a *religious* need.

In the public school we are punished for our disputatious disposition. We are made to suffer for our denominational divisions. We ourselves, by our various wranglings, have driven the teaching of religion from these nurseries of citizenship. The result is that the public school tends toward the secularization of our common life. Children come from homes where there are no prayers, into schools where there is no consciousness of God, and go out with no religion. What we need from the public as from the private school is character. It is well that these young citizens shall know something about vulgar fractions, but it is essential that they know and detest vulgar manners and vulgar ideals. The public school, however, is leaving out the one influence which upbuilds and maintains character.

The private school is conserving that influence. It is making much of religion. It is true that an English schoolmaster said the other day, in a review, that in his opinion there was not the slightest connection between the chapel and the playground. The school-boy, he said, is totally untouched by all the daily prayers and by all the Sunday sermons. But other schoolmasters did not agree with him. Arnold's lines written in Rugby Chapel tell the truth about it. The school boy says little, especially about religion, but he feels much. When he comes back in after years, the chapel is the place in which he sits to think. In the good school the chapel is the heart of the whole life.

This is one reason why most of the boys' schools are in charge of clergymen of the Church. The Churchman is not of necessity a better teacher or a better master, but he contributes to the school an idea of worship, and a form wherein that idea is enshrined, such as no other good man brings. The fair chapel, with saints in the windows, where chants are sung to appealing music, and prayers are said in memorable words, where the choir marches in white gowns and the priest kneels at the altar—all this improves a boy greatly. It improves anybody, but a boy in school especially.

I would not for a moment disparage the public school. I believe in it with all my heart. It is essential to the well-being of the nation. But it is still imperfect. In certain respects, such as I have indicated, the private school is better.

DEATH OF BISHOP HUNTINGTON, AND OF HIS ELDER SON.

[Continued from Page 376.]

sons, one the priest just deceased, and the other the Superior of the Order of the Holy Cross, followed their father into the Church's ministry. The Bishop received his degree of D.D. from Amherst in 1856. Studying Unitarianism and other religious systems, as he did, he found his way to the Church, and being convinced of the impregnable position maintained by her, he resigned his Unitarian ministry and was confirmed in Christ Church, Cambridge, on the Feast of the Annunciation in 1860. In September of the same year, he was ordered deacon and was advanced to the priesthood on March 19th, 1861, and his first work as priest of the Church was to organize Emmanuel parish, Boston, of which he became its first rector, and which parish was his only cure until his elevation to the episcopate in 1869.

It was in the latter year that he was elected Bishop of Central New York, immediately after the formation of that Diocese, and he was consecrated in Emmanuel Church, Boston, April 8th, 1869, by Bishop Smith of Kentucky, with seven other Bishops. On the day following his consecration he ordained his son George to the priesthood, and the latter enters into rest with his father.

Bishop Huntington's Churchmanship was born of conviction. He set his face rigidly against all manner of destructive criticism, and his own earlier life in the Unitarian denomination taught him the suicidal folly of playing with Unitarianism in the Church. He had no sympathy with those who were guilty of such practical disloyalty. His sermons, of which several volumes have been published, some of them delivered during his ministry as a Unitarian, are models of terseness and of literary finish without pyrotechnics of any kind. Indeed his constant counsel to the clergy was to avoid such literary niceties, and he constantly urged the preparation of carefully written sermons and their delivery in an intelligible manner. He was author also of several books of devotional reading, especially for Lent; of a series of lectures delivered in Philadelphia on the Bohlen Foundation on the subject of *The Fitness of Christianity to*

Man; as well as of other series of lectures, one of which was on *Preaching*. He was a poet of no mean ability and had, in his earlier ministry in the Church, achieved a wide reputation as editor successively of several Church periodicals. Indeed few men have shone in so many spheres of letters as did Bishop Huntington.

His son, Dr. George Putnam Huntington, was 65 years of age at the time of his death. He was ordained deacon in 1868 by Bishop Eastburn, and was advanced to the priesthood by his own father, as stated, on the day after the consecration of the latter, in 1869. He served from the time of his ordination until 1884 as rector of St. Paul's Church, Malden, Mass., after which, until 1891, he was rector of St. John's, Ashfield, Mass., and in the latter year accepted his last charge at Hanover, N. H. He was joint author with the Rev. Henry A. Metcalf of *The Treasury of the Psalter*.

THE UNPOPULAR LAWYER.

By ROLAND RINGWALT.

MORE than half a century ago a negro was released from a state prison, and was only a short time at large before he murdered a whole family. The victims were highly respected, there was no doubt as to who committed the crime, and there was serious risk that the negro would be lynched. It was a horrible murder, and the public indignation was so great that most people thought that no lawyer would dare to defend the accused.

There was a lawyer, however, who had already given offence to the pro-slavery element, and this man made new enemies by offering his services to the negro. It seemed unwise and even foolhardy to take up the cause of a brute-like creature who had undoubtedly taken several lives, but the bold lawyer insisted that his client was mentally irresponsible. This plea was ridiculed by the majority of the citizens, who demanded that blood should be shed in vengeance for the blood that had been shed. Scarcely a neighbor would speak to the stubborn counsel, who seemed, to the angry critics of the hour, to be arguing against justice, humanity, and decency. It was true that the defendant did not answer when asked if he was guilty or not guilty, and that he said that he did not know who was his counsel. But these silly replies were looked on as tricks, public opinion insisted that the wretch ought to hang, and every corner had its eager voices, all condemning the lawyer who defended such a brute. There was practically no hope of winning the case, the negro had no money to pay counsel fees, to defend him might mean life-long unpopularity, nevertheless the counsel for the defence argued and pleaded and did his utmost for a client who sat in the court-room more like a gorilla than a human being. The lawyer addressed the jury in a speech which Mr. Gladstone termed "the greatest forensic effort in the English language," but all the eloquence and logic in the world would have failed to move those jurymen, and their verdict was "guilty." Next came the defendant's appeal to the Governor for a pardon, which was denied, and then came a motion for a new trial. The Supreme Court of the State granted this motion; but the trial never came off, for the defendant died in prison. At last the lawyer won his case, for the post-mortem examination showed a brain diseased beyond all possibility of what we call moral sense. Such questions as "guilty" or "not guilty" were as vain as questions about Kant's metaphysics addressed to an idiot. The counsel saw from the first what everybody saw at last, and by degrees his neighbors forgave him for having been in the right, a determined minority of one.

The lawyer who had the backbone to stand out against a whole community became one of the famous men of the nation. He came very near being nominated for the Presidency, and was the foremost adviser of the man who got the nomination. His good sense did much to save us from a third war with England, which might have caused war with France also. If we count up the distinguished Americans who did not reach the Presidency, the most prominent names are Webster, Clay, and Calhoun. The unpopular lawyer's name is mentioned quite as often as that of Chase, Douglas, Blaine, or almost any public man of the last fifty years would have counted him as one of the ablest statesmen of his day. Who was he?

SANCTIFIED afflictions are an evidence of our adoption; we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden, and possess life.—*Arrowsmith*.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Church of the Apostolic Days."—Part II.

By the Rev. ELMER E. LOFSTROM

ST. PAUL BEFORE THE SANHEDRIM.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: Third and Fourth Commandments. Text: Acts xxiii. 11.
Scripture: Acts xxiii. 1-11.

CLAUDIUS LYSIAS had delivered St. Paul from the Jewish mob, but he was willing that the Jews should have a chance to convict him legally, if they could, of any offense against their law which would be recognized by the Romans. Lysias was not a partisan. It was a matter of little concern to him whether St. Paul or his Jewish enemies were in the right. But one thing was his concern, and he gave himself faithfully to the carrying out of that duty: The peace must be kept. He would allow no mob violence. Nor would he allow the voice and will of the majority to commit an injustice. As a representative of the majesty of the Roman Law, he stands in favorable contrast to Pontius Pilate. He was not misled by the lying maxim "*Vox populi, vox Dei.*" The voice of the people would have given St. Paul to death by stoning as it had given St. Stephen. Lysias rescued him from the violence of the mob, but on the morrow he sent him to be examined by the Sanhedrim, "because he would have known the certainty wherefore he was accused of the Jews." He was fair to the Jews as he was fair to St. Paul. He would not release his prisoner on his own unsupported statement.

The Sanhedrim, thus summoned by the chief captain (Acts xxii. 30) to sit in judgment on St. Paul, was composed of 24 chief priests, being the heads of the 24 courses, and of 24 elders, representing the laity, and 24 scribes or doctors, the "lawyers" of the assembly—72 in all; and the council was commonly called "the seventy." Until about 28 years before this examination of St. Paul, they had always held their sessions in an apartment of the inner Temple. As the Romans were not allowed to enter there, the government forbade the continued deliberations of the Sanhedrim where they could not have oversight of them, and so the sessions were now held in the council room just outside the Temple, near to the cloister leading to the castle of Antonia where the Roman garrison was stationed. It was fortunate for St. Paul in this instance that the council was under the direct eye of the Roman authorities, for once again did Roman soldiers take him by force from the excited Jews.

The account of the trial as given in the lesson is probably much abbreviated. We have the beginning and the end only. St. Paul had himself once been a member of that council and had given his vote against many of the first Christian martyrs (Acts xxvi. 10). Now he stood as they had stood, and as his Master had stood, to be judged by them. But St. Paul's training gave him an advantage which is apparent. He was familiar with the inner workings of the council and could measure and understand their feelings and their prejudices. Having left the old for a new and better Way, there was no uncertainty or temerity when he faced the highest representatives of that old way.

The brutal command of Ananias that the mouth which protested its innocence should be smitten, was one of the grossest insults which could be offered an oriental. Manners and customs change but little in the far East, and one of the greatest insults which can be offered in Persia or India is to smite a man on the mouth with a shoe. St. Paul shows his deep resentment of the insult by the severe language of his rebuke. He likens the High Priest to the whitened wall of a tomb which, though pure to look upon, is filled with corruption. We know from Josephus that Ananias was richly deserving of the rebuke, and if taken as a prophecy, it was fulfilled about six years later when, during a sedition raised by his sons, he was drawn from his hiding place in a sewer and killed by "Sicarii." When St. Paul was told or reminded that it was against God's High Priest that he had spoken, he made an humble apology. Either his imperfect vision made it impossible for him to distinguish who it was that had given the command, or, as seems more likely, his apology is an admission of an hasty transgression, and his words then may be better translated, "I did not consider

that he was the high priest." Wicked as the latter was and richly deserving of his condemnation, St. Paul admits that because he was in a holy office, he ought not to have spoken as he did of him. Perhaps the most practical lessons of the day may be drawn from this incident. It serves to show us first *a contrast between the apostle and his Master.* Jesus, too, was struck on the head and insulted; but when He was reviled, He reviled not again. In the majestic consciousness of His own innocence and rectitude He meekly submitted to the indignities thrust upon Him. St. Paul was not perfect, and while we can sympathize with his resentment, we may still learn from his Master the better way.

The second lesson is that *it is wrong to speak evil of anyone, but more especially of those in holy offices.* One of the most far reaching of petty sins is that of gossip. I suppose no one ever yet admitted to being a gossip, which shows what a seductive sin it is. It is well to make it a rule therefore never to repeat anything evil of another person, even if we think we have good reason to believe it to be true, unless it is necessary in order to protect someone from the result of evil. By far the largest part of the stories of the misdoings of others is slander, which may have grown from a flimsy foundation. No story should be listened to or handed on by a Christian brother merely for the sake of making an interesting story. And when it comes to a discussion of the failures and the shortcomings of the minister of Christ, it is disloyalty to Christ Himself so to dwell upon them and bring them into prominence as to do harm to the work of the Kingdom. The priest is human, as was St. Paul; and you must expect to see faults, you must expect to see him make mistakes. He himself would be the first to admit them. But you do no good and may do much harm when you point them out to others, for you may say the word which will close a heart against the message which it would otherwise have received.

From the contention of the lawyers on the Pharisees' side (v. 9), that perhaps an angel or a spirit *had* spoken to him, it is evident that St. Paul had said something about his vision of the Lord Jesus on the road to Damascus. It seems very probable, therefore that he was making an argument similar to the one he had made on the stair the day before, but that when he spoke of a vision and hearing the voice of One who had been dead, he plainly saw that the Sadducees were incredulous because prejudiced by their creed. As they made up the majority of the council, he saw that there was no hope of an acquittal; and so he made the shrewd move which resulted in the "great dissension" from which he was rescued by Lysias. In a case where it was evident that a majority would make a wrong decision, this was a wise move, and as the Lord had promised that His Spirit should especially guide His apostles at such times (St. Mark xiii. 9-11), we may rest assured that it was not only wise but right.

The *vision of cheer* which came to him that night, and assured him that although he seemed to be in the complete power of his enemies, yet God's plan for him and St. Paul's own plan to bear witness at Rome would still be carried out, came at an opportune time. It comforted him in his present danger and again when the new plot was revealed on the morrow. It was to comfort him long afterwards during his confinement in prison at Cæsarea, and on his perilous journey to Rome. The lesson which is taught by the spectacle of the power which held him prisoner, actually made so to work God's will as to carry out St. Paul's most cherished plan and conduct him to Rome and give him a hearing in the very palace of the Cæsars, is evident. Nor is the arm of the Lord yet shortened. He is still able to make all things, even seeming evil, work out for good to those who love and trust Him.

WHEN the poet Carpani inquired of his friend Haydn how it happened that his church music was always so cheerful, the great composer made a beautiful reply. "I cannot," he said, "make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me if I serve Him with a cheerful voice."—*Selected.*

JOY is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into Heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—*H. Bushnell.*

Correspondence

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

NEEDED LEGISLATION.

To the Editor of *The Living Church*:

MUCH time is being consumed in discussing the changing of the Name of the Church and the revising of the Canon on Marriage and Divorce. These great questions will continue to force themselves upon the mind of the Church until the one has been made to conform to the plain wording of the historic Creeds, and the other with the equally plain meaning of the Marriage Service of the Prayer Book, our only recognized and authorized interpretation of God's Holy Word. But however important these two questions may be, I believe there is another which is of still greater importance, if the Church is to exist at all, viz.:

We need some radical and timely legislation on the mode and means of inducting and sustaining our entire force of clergy into cures.

No question to-day is of such vital importance to the well-being of the Church. The present vestry system, after a century of experimenting, is a demonstrated failure. Historically, it is a plain usurpation of the power of mission which the Catholic Church has always held as an inherent right of the episcopate. As such it has proved a most incongruous absurdity.

Let us look at the results brought about by this vestry system within the last twenty years.

First. We know that there is no recognized inherent power given to a priest at his ordination by which he may demand or set himself to work. He must first be "called" by a vestry and inducted by it into a cure before he can assume the charge of a parish. Until that is done, the priest and the Bishop are both legally and canonically helpless. There is no power to make a vestry act or to remove it when incompetent. With a vestry system which may call whom it wills, when it wills, and from wheresoever it wills, be he a prospective deacon or an English Bishop (!), and which virtually has also the power to remove from life-tenure whomsoever it pleases, we have, as a result, an increasing army of unemployed clergy, and a stationary condition of thousands of weak parishes and missions which is simply alarming.

Secondly. We report to-day, from a possible 5,000 clergy, 1,100 non-parochial; from 7,075 parishes and missions, 2,914 without resident priests; and 1,800 clerical changes a year. These are not only alarming conditions, but are suicidal to the growth and welfare of the Church.

Thirdly. Last year (1903) the net increase of communicants over the increase in 1902, was 1,480, or, one for every five parishes and missions, or, sixteen for every Diocese and Missionary Jurisdiction. According to that, four-fifths of the parishes and missions did not report any net increase at all over that of the previous year. In fact, the increase of communicants has fallen off in a single year from 4 per cent. to less than 2 per cent.

Fourthly. It appears that there has also been a steady decrease in infant and adult baptisms for many years. 765,556 communicants in 1902 reported 501 less infant baptisms than 485,921 communicants did in 1890, and 4,477 less than in 1898. In 1903 we find a still larger decrease. In other words, we had for the year just past one infant baptism to every 16.81 communicants, while in 1889 there was one for every 10.32; i.e., our spiritual birth rate has decreased more than 50 per cent. in fourteen years. When we consider, in addition to this, that last year the number of candidates from Church families brought to Confirmation was 2,854 less than the deaths of communicants, which is 260 more than the net increase (2,594) in Confirmations, it goes without saying that there is no growth within the Episcopal Church.

Fifthly. Now, with the present method of inducting and sustaining the clergy into cures, we have 1,100 non-parochial clergy who ought to be set to work, and this large number could be doubled from among those at work in small fields on reduced and half salaries, while the expense of living has increased 20 per cent.

The non-parochial clergy in the States of New York and Pennsylvania alone exceed by 55, double the number of clergy actively engaged in the entire foreign mission field, and is equal to the whole number of clergy now actively engaged in the twenty domestic Missionary Jurisdictions.

With such results it is not difficult to understand that the number of candidates for Holy Orders is decreasing. We have now one candidate for every 1,700 communicants, a loss from last year of 6 per cent.

Sixthly. Next, we note a general decrease in ordinations of deacons from 221 in 1893 to 164 in 1903, or, a decrease of over 25 per cent. in ten years.

Against that, we have a list of 25 depositions, and 13 transfers to foreign Dioceses.

These figures, like nothing else, force the fact upon our attention that we need some wise and timely legislation which will adjust and set to work our entire parochial machinery upon a more practical, intelligent, and equal footing. Every clergyman must be set to work and sustained in his field of labor. But this cannot be done with the present vestry system which is both impractical and unhistoric, and oftentimes, selfishly overbearing. Unless this is done our present alarming condition will only grow worse and worse.

As a counter proof of this, let us look at the Roman Catholic Church in this country, where the inherent power of mission is wisely exercised by a capable episcopate, where the laity are even excluded from her councils, a step which the Church of England is now considering (note late London Conference), and where the trustees of every parish are appointed by the Bishop upon the priest's nomination, thus wiping out the disgraceful wrangles of vestry elections so destructive to real piety and good works; there is no discord, no frequent changes, no decrease in baptisms, communicants, or ordinations, no army of unemployed clergy, no thousands of vacant parishes and missions, no lack of funds. But we find unity, harmony, power, work, progress, and a large and bountiful increase all along the line.

Why should not we? We could, with the same practical, workable system.

Or, if we look at our Methodist brethren, whom our own stupidity and lack of proper forethought drove from the Church, but whose system of inducting and sustaining their ministers into cures is more practical and Catholic than our own, and whom, with our present vestry system and life tenure, we now surpass in ministerial itineracy (!), there again, we find a church for every preacher and a preacher for every church, carefully graded and rated according to ability, work, and stipend upon a most businesslike and equitable basis, and with this unity of system, good works, progress, and the best of results are to be found.

We also find something in these two Churches which is so shamefully lacking in our own without just cause, namely, we find ample provision made for their infirm and aged clergy. The one retires its aged priests on an annual income of \$600, the other has a capital fund of over \$20,000,000.

But the question is, how long shall we wait before we learn this important lesson? If not learned now, what will be the results at this present rate of decrease in the next twenty years? Can the Church afford to delay this needful legislation?

1. Every Bishop should have the right of his office restored. According to primitive practice the power of mission belongs to him, and he ought to exercise it.

2. Every priest, at his ordination, should be pledged by the Church and by his Bishop who ordains him and who knows best where to set him to work, the right to labor upon an adequate support, for life.

3. The laity, having resigned this power into higher hands, ought to rise to the privileged duty of providing the necessary funds to sustain a consecrated priesthood in every avenue of Church work.

Can it be done? Yes; and it ought to be done. Both the Romanists and the Methodists are doing it, and the needed legislation hinted above would do much to set us right to hasten it.

DEANE SHERLEIGH.

175 W. 102nd St., N. Y., June 24, 1904.

[With reference to the number of non-parochial clergy referred to in the foregoing letter, we ought to explain that these clergy, whom our correspondent numbers as 1,100, are not to be understood as though they were necessarily idle clergy or not engaged in clerical work. The list includes the many professors, teachers, chaplains, clergy belonging to one Diocese and working in another, general missionaries, etc., as well as the clergy retired by reason of age or disability. The number from this list who are involuntarily out of clerical work is very much less than the

number mentioned by our correspondent, and cannot exactly be stated. The plan under discussion in England, also, is not to exclude the laity from her councils, but to admit them, according to the scheme for the "Representative Church Council" recently adopted.

We note these corrections, that the serious issues discussed by our correspondent may not seem to be vitiated by unintentional errors in details. EDITOR L. C.]

THE NECESSITY FOR SCHOLARSHIP.

To the Editor of *The Living Church*:

DR. HALL has voiced what is apparent to many others, the lack of accurate scientific training in theological thought and in modern learning among American Churchmen. Even the Broads lack this; their scholarship is to a very great extent superficial, while among many Catholics the test of Catholicity has become a mere repetition of a party shibboleth.

Scholarship is not the growth of a day. To be a scholar, one must have the aptitude born in him; this aptitude must be fostered by education. American education to-day is not of the kind to produce scholarship; there are exceptions, but it is acknowledged that however many the results of our scholastic training may be, scholarship is not one. Nevertheless, a boy with a desire for learning will achieve learning of some kind in spite of his training, if not by means of it.

Granted an aptitude for learning and an education which has trained that intellect to be scholarly: to bring forth fruit worthy of that seed and that culture requires time for research and for production. To write well and accurately implies leisure as much as, if not more than, training. Then the necessary books and documents are expensive, *very* expensive, as one finds when one comes to buy them. There are, Mr. Editor, many priests of scholarly attainments in the Church to-day who could and would give their energies to the cause of confuting the heresies and attacks of modern rationalists, if the necessity of living did not compel them to work in places where, if they succeed, they have no time for study, research, and production, or else where, if they have time, their stipend is so small that they can scarcely keep body and soul together. Vestries care nothing for scholars; they want success which is apparent on the outside. We have so many guilds and societies, the parish priest has so much running around to do, that he has little or no time for study. There was some merit in the old way of having services on Sunday only. If we are to have Christian apologetics written from a Catholic standpoint, as things are to-day, they must come from the seminaries. There, Christian scholarship must be revived; there, men of learning have leisure for study and writing; there, by coöperation, can material for thought be gathered and stored; there, in the libraries, can be placed the books and documents necessary for a knowledge of modern rationalism.

Suppose, however, that one has the ability and the knowledge to do the work, and has written; where can he get this published? The publishers are not engaged in a work of charity; to them the issuance of a book is business; they wish at least a return for the money expended. Hence they hesitate before undertaking the publication of a volume, at their expense. They are perfectly willing to give the prestige of their name to a book which will be worthy of that name, but they know, as most know, that books of theology seldom pay for the publication. What is this hypothetical author to do? Publish at his own expense? Few can afford it. A few years ago, some historians, perceiving the lack of accurate scientific knowledge of history among Americans, and more, the need of some vehicle through which this lack might be supplied, began the *American Historical Review*. To this they gave their time, their knowledge, and their energy. For a time the *Review* did not pay expenses; at no time did it do more; but in a few years it did pay its way; never did the editors get any remuneration for their labor. Why cannot our seminary professors do likewise? Could they not form an association and issue a quarterly in which and by which Christian scholarship could be encouraged and trained? Reputation causes many a book to be accepted by publishers, and reputation can only be gained by means of some vehicle of publication. Such a magazine would never be profitable; it might be made to pay expenses. It must be produced by the seminaries; *there* is knowledge; there is leisure, if not money; there are libraries; and more, there is knowledge of the priests trained within their walls. Many of these priests are scholarly inclined, and only need encouragement to write. In such a quarterly will be gained the knowledge and the skill necessary for the conflict outside in the arena of the world.

Newark, N. J.

H. P. SCRATCHLEY.

THE REVISION OF THE CANONS.

To the Editor of *The Living Church*:

THE synopsis of the changes in the canons proposed by the Joint Committee on Revision of the Canons from the pen of Bishop Hall, was very interesting; and your editorial comments have made it all the more so.

As one who hopes to have the privilege of voting on the proposed changes of the Joint Commission on Revision, may I be permitted to say a practical word as to Canon 19, "Of Unlawful Ministrations in the Congregation"?

First of all, what is here meant by "Congregation"? The term is variously construed all over the Church. Some say that the term comprehends a consecrated church building; others say that it has nothing to do with the church building; that it is quite lawful for a Bishop or priest to tender the use of one of our consecrated churches to the Presbyterians, Baptists, Christian Scientists, or Unitarians, for their religious services. I, for one, would like to know the *Church's* ruling, in her corporate capacity, on this point; not the individual interpretation of this Bishop or that, of the canon.

In the second place, how shall we avoid a man's performing ministerial acts in our congregations, who is not duly authorized, if we allow these Protestant ministers to use our churches, the spiritual homes of our people? Shall we attempt to keep our congregations from attending these services conducted by the various Protestant ministers in our churches? If they do attend these services, with or without the advice and consent of their rector, then they make the officiating Protestant minister violate the canon of the Church, for he would then be performing ministerial acts in our congregation without being fully authorized so to do, according to the standard of the Book of Common Prayer. It may be urged that this is sticking too close to the literal interpretation of the canon. But for what do canons exist, if they are not to be literally obeyed?

And in the third place, one of the old stumbling-blocks of the canon is not at all removed by the suggested changes of the commission. It is claimed by some, among whom is the learned editor of *The Church Standard*, that a license from the Bishop of the Diocese in which the sectarian minister may wish to officiate, gives him due authority to perform ministerial acts in our congregations. Again we ask, What is the plain intention of the *canon* on this point? Does it mean that such license does give a sectarian minister full authority to perform ministerial acts in our congregations? Or does it mean that no man shall perform such ministerial acts in our churches who has not been ordained by a Bishop of this Church, or by a Bishop in a religious body that is in communion with this Church? We want uniformity of action in this matter. Then we will not hear the cry that this Bishop is broad minded and charitable, that, narrow and bigoted. No Bishop, no priest, should be a law unto himself in this important matter. The Church's law should be made plain, and obedience to that law should be required of all.

There is one other matter which the Revision Commission seems to have passed over, and which I had hoped they would consider and act on. I refer to the question of organizing Missionary Jurisdiction into a Diocese. What should be the mode of procedure in this undertaking? I find that there is no common agreement about the matter among the leading canonists of the Church. Some say that the proper course to pursue is, first to obtain permission of the General Convention to organize, then proceed to organize. Others say, organize first, then seek to be admitted to the General Convention as a fully organized Diocese. Still others say, that either course is proper and legal.

But should there not be a canon on the subject by which all might be guided? Precedent is not altogether satisfactory. We have precedent for both courses. But which is the right course to follow? Let us adopt one course or the other, and stick to it.

It seems passing strange that the Church has never enacted any canon on the subject. Provision is made in Canon 4 for the organization of new out of part or parts of one or more old Dioceses; but on the question of the organization of a Missionary Jurisdiction into a Diocese the Church is silent. And yet it is the hope of perhaps every Missionary Jurisdiction in the Church some day to organize into an independent Diocese. It is claimed by some that Article V. of the Constitution gives guidance enough in the matter. But it is not sufficient. If the Church directs how a few Dioceses may be formed out of a part

of an old one, then it should also direct how a Missionary Jurisdiction may be organized into an independent Diocese. The silence of the canons on the subject is an injustice to the Missionary Districts of the Church, and subjects them to needless trouble and worry, when the time comes for diocesan organization.

Let us hope that the Commission on Revision will yet take up this matter and offer a new canon to cover the point, or else so revise Canon 4 as to embrace it.

San Marcos, Texas.

M. A. BARBER.

AUXILIARY EPISCOPAL ADMINISTRATION.

To the Editor of *The Living Church*:

I SUPPOSE no one will quarrel with the proposition that every Diocese should have efficient Episcopal administration, and that our legislation should, as far as possible, provide for securing it.

A Bishop Coadjutor may now be elected under two conditions:

1. If the Bishop is unable by reason of age or other permanent cause of infirmity to discharge his Episcopal duties.

2. If by reason of extent of his Diocese, he cannot discharge the duties.

The Joint Commission on the Revision of the Canons proposes to drop No. 2 and to insert the word "fully" before the words "to discharge" in No. 1. I respectfully submit that this proposition is inadequate. I will take a concrete case. The Diocese of Pennsylvania has to-day efficient Episcopal administration: Why? Simply because two Bishops are giving their whole time and attention to it. So long as it had one Bishop, it did not have efficient Episcopal administration: Why? Not because the Diocese was large territorially; it is one of the smallest in the country; not because the Bishop was old or infirm—he was neither; not because he did not work, for he did nothing else; but just for the simple, homely reason that one man cannot do the work of two men.

Suppose the Bishop of Pennsylvania were to die to-morrow—one of two things would happen; either another Coadjutor would have to be elected or the Diocese would cease to be efficiently administered. Nobody desires the latter to be the case, but now, legally, are you going to get the former? The new Bishop would be neither old nor infirm, but he could not do the work of two men any more than his predecessor could. Why, then, should there not be some provision by canon by which, as you lately suggested, a Bishop Coadjutor may be elected by reason of extent of work, irrespective of the question of old age or infirmity?

I think we can afford to be wisely generous in this matter of Episcopal increase. I have known cases of Bishops having so little to do at home that they became rather a nuisance, wandering around in other Dioceses; but such cases are rare. The American Bishops are, as a rule, greatly overworked, and proper provision should be made by which, if the Bishop and the Diocese desire another Bishop, one can be elected and the good of the Church be thereby subserved. This could readily be accomplished by striking out all reference to "age or other permanent cause of infirmity."

While I am on this subject, I will call attention to the need of some provision for the relief of Domestic Missionary Bishops. Up to this time, the question has not been a pressing one, but it is likely soon to become so. A Missionary Bishop can do one of two things in his old age:

1. Resign and starve.

2. Continue to hold his office and, metaphorically, let the Missionary District starve for lack of full Episcopal oversight.

Will it not be possible to provide by canon for the retirement on full pay of Missionary Bishops when they have reached a certain age? I hope so.

FRANCIS A. LEWIS.

INDIAN WORK IN OKLAHOMA.

To the Editor of *The Living Church*:

IN THE past two and three years, especially, the obstacles to our Indian work in Oklahoma have been very great. As Bishop Brooke has said: "The bad policy and mistaken indulgence of those in authority have made the conditions so unfavorable as to make effective work very hard."

A ray of hope is now seen in the action of certain Cheyenne Indians in asking for a mission day school for their children. At the recent visit of the Bishop to our Whirlwind station, where our Indian deacon resides, the Indians earnestly peti-

tioned the Bishop to establish a mission day school there. We have secured their confidence. They are ready to entrust their children to our care. The Bishop approved the matter, and told these Indians, that if nothing hindered him, he would endeavor to have the school in working order in September.

This is an effort to help Indians to help themselves. These Indians should have settled homes. It is far better that these Indians should care for their children in their own homes, sending them to a day school, than that they should be entirely cared for in a boarding school. The influence for good of the mission day school is upon both parents and children. The mission schools in South Dakota have been a great power for good among the Sioux Indians. The conditions in Oklahoma are very different. We need now the mission day school. The attention of those interested in Indian missions is called to the work begun under the Rev. J. B. Wicks twenty-three years ago, among Cheyenne Indians. Our Indian deacon, who returned with him then, still remains faithful. To make this work among Cheyenne Indians more effective is the purpose of this mission day school.

D. A. SANFORD.

Bridgeport, Okla., July, 1904.

WHO IS THE AUTHOR?

To the Editor of *The Living Church*:

CAN any of your readers give the name of the writer of the poem—

"The Lord preserve thy going out,
The Lord preserve thy coming in.
God send His angels round about
To keep thy soul from every sin." etc.

I give away many copies of it, and am so often asked who is the author of the beautiful lines that I would like to answer the question.

M. M. MOORE.

MORE CONGREGATIONALIST "CATHOLICS."

To the Editor of *The Living Church*:

AN INSTANCE of the use of the name "Catholic" similar to that mentioned in the editorial note in *THE LIVING CHURCH* for July 2nd, occurs to me. There was in existence in Vermont, in 1794, "The Independent Catholick Society in Woodstock." Israel Richardson, the Moderator, was my ancestor; and the organization is recorded several years previously as the "Universalist Society in Woodstock." What was its later history, I cannot say.

J. DANGERFIELD, JR.

New York, July 7, 1904.

"THE CENTURY BOOK OF FACTS."

To the Editor of *The Living Church*:

IN YOUR issue of June 18th you published a letter of mine regarding the *Century Book of Facts*. I now wish to say that I have received a letter from the president of the King-Richardson Company, the publishers, in which he says that a new edition is now on the press and is being held for the correction of the article relating to the Church of England, and I am credibly informed that the correction will be made by a Bishop of the Church and one who will put the matter in its true light.

W. M. PURCE.

Cambridge, Ill., July 8, 1904. R. F. D. 3.

To HAVE just enough, and to know that it is enough, and to be thankful for it—this is the secret which the Gospel long ago proclaimed to mankind, but which the wisdom of the world rejects with scorn. Yet to suppose that a modest competence, such as modern times would call utter poverty, has no real charm or vivid enjoyment of its own, is a profound mistake. It is full of joy, though of the simplest and purest kind. Let some of us middle-aged people who, after twenty or thirty years' hard work, have a little more to live upon than when we first started (though, indeed, we have very much happier now, when every half-crown does not want such a tiny house, and with simple furniture, and the whole world in front of us, domestic love sweetened every care of life. Are we so much happier now, when every half-crown does not want such a sharp looking after, than when we had seriously to consider if we could afford a week's holiday, or invite the visit of a friend? How rich, too, we thought ourselves then if we had, once in three months, a five-pound note to spare and spend! How we talked over this way and that of doing the best with it, and at last picked up something to make the little drawing-room brighter, or perhaps bought some second-hand books for the study shelves. The enjoyment was so keen, because the pleasure was so rare.

Right Rev. Dr. Thorold.

Literary

History.

Reformation and Renaissance. (Circa 1377-1610.) By J. M. Stone. New York: E. P. Dutton & Co. Price, \$4.00 net.

There are no subjects that fascinate the historical student so much to-day as these that Miss Stone has chosen for her book. We wish she had shown a more comprehensive knowledge of facts and a greater power of generalization. It is not too much to say that if she knows all, she has not always given us a good selection, and that she is quite lacking in the philosophical quality of the mind called fairness. In her introduction, the authoress says: "I have attempted . . . to represent the various aspects of the Reformation and the Renaissance in their relation to the Catholic Church and to the world at large." As a member of the Catholic Church (which we assume that she is) she has said some obvious things in the praise and in the defense of some individual members of that Church in reference to their actions circa 1377-1610; but she has not said all that can be said in fairness or in unfairness. She has not, with all her bias, been able to show that the great actors belonging to the Roman communion, in the period she has undertaken to describe, were of their time, and no better and no worse than their fellows of the Protestant communions. As for representing the relations of the two great movements of the Reformation and of the Renaissance to one another and to the world at large, she has undertaken a task too great for her powers. What the authoress has done is to take up a thread of history in England, and then to run it along through various countries or parts of countries of Europe, cutting it off at St. Bartholomew's day. She has brought to our attention many interesting facts, and described many godly and ungodly people, and the reader of her book will not lose his time, but he will observe that what he has as regards the work of the authoress is not a measured judgment as to events and men, but Miss Stone's prejudices concerning them. Some of her statements are right enough, but the greater part is tinged by her lack of historical accuracy.

We have no great admiration for Martin Luther, and agree with the authoress that he was coarse, and that in his repudiation of the doctrine of good works he laid too much stress upon his antidote of "justification by faith." We think he would have done far more for the welfare of men and the good of the Church if he had remained within the pale of her communion, even if, like Savonarola, he had gone to the stake. And so, likewise, we cannot admire the hard, stern character of John Calvin, and think his burning of Servetus a horrid blot upon his fame; but we do not think him one whit less humane than thousand and one other professed Catholic princes and officials. We recognize that, so constituted was human nature in these times, that all men when they got the upper hand oppressed those opposed to them.

We believe, too, that many adherents of the Huguenot party in France were actuated by political ambitions, and that the leaders on both sides were playing a game; but war, even unrighteous war, is one thing, and murder is another. We cannot conceive, in this day of better appreciation of the claims of humanity, of any writer saying in reference to the condition of things in France in the year 1572: "At sight of the Huguenot cannon, intended to strike terror into their hearts, the Parisians conceived a frantic hope of deliverance. It was the eve of the massacre of St. Bartholomew."

According to Miss Stone the Reformation and its works proceeded from the writings and deeds of the English Reformer, Wyclif; and she endeavors to trace their development in every land wherein opposition was made to the established order of things. Of course she abuses Wyclif and Lollardy roundly, and can see no good in the man and in his work. She evidently has never heard of Peter Waldo, and the cruel wars that were waged against the Poor Men of Lyons. Nor has she any conception that, granted that man is what he is, like conditions are wont to produce similar men. We are astonished at her utter lack of understanding of the conditions of life that came about through the Renaissance of art and literature in Italy, that as knowledge in the courts of the Italian princes became pagan, and the Popes took on some of the color of their environment, there arose a natural protest against this state of things in the unenlightened countries of the North. The grave question that now came forth, irrespective of the designs of ambitious men, was: Would Italy modify her way of thought and life in time to meet the criticism of the men of the less cultured countries, or would she treat their qualms of conscience with contempt? It is evident that she did the last, for the Renaissance Popes, as grasping as they were of power and wealth, as weak as some were in their relations to the fair sex, as addicted as all seem to have been to nepotism, were not the monsters of cruelty and lust that many have depicted them to be, with the exception of Alexander VI. They were greatly superior to Francis I of France, to Henry VIII of England, and to many others of the self-seeking princes that harried the Church and distressed their peoples in these

times; but the Popes could not believe that the peoples behind the Kings and Princes were really aroused, *i.e.*, that they were so much in earnest that they would, in their uneasiness, force the hands of their rulers, or, if not force them, support them in their designs to break with the Church in order to secure its wealth. If the Roman curia could have understood the trend of things it would undoubtedly have yielded in many ways, and have saved the evils attendant upon a divided Christendom of the West.

And so it comes about that the Renaissance, though utterly unrelated to the Reformation in its origin and in the channel it formed for itself, had a commanding influence upon it. It was to the misfortune of Christendom that the Reformation came before the Renaissance had spent its force, otherwise a Counter Reformation might have come from the heart of the Church sooner, and have saved the garment of our Lord from ruin and the peoples of Christ from untold miseries.

There is much to say in behalf of the Counter Reformation which the authoress has not said in her short concluding chapter: much for the self-sacrificing labors of the Jesuits and of the members of other religious orders, much for the surpassing loveliness of the lives of St. Philip Neri, St. Francis de Sales, and others. What we deplore is the fact that so much of the efforts of the men and women engaged in the Counter Reformation and Roman Catholic Revival should have been directed to the building up of the Roman curia, instead of Catholicity and of the Saviour in the hearts of men. If no Counter Reformation had been necessary, and the Church had been one, what mighty works might these modern saints not have wrought for the advancement of the Kingdom of God and the salvation of the souls of men!

WILLIAM PRALL.

History of the United States of America. By Henry William Elson. New York: The Macmillan Co., 1904.

We cannot conceive of any task more difficult than that which Dr. Elson set himself when he undertook "the writing of a History of the United States in a single volume"; not because the story of the American Colonies and States is a long one; indeed it is short in comparison with that of France, or of England, or of any other of the great States of Europe, whether we regard those States severally in their origin or in their progress and development. The reason why we think that the task that the author set himself to be difficult, is precisely because the history of the American nation is short as regards duration, and time has not culled out the essential from the non-essential things. It is only the mountains that are far off that we see in outline.

But Dr. Elson has given us an outline that is distinct, and has, in our judgment, laid the right stress upon the events of our national life with admirable judgment, so that the whole range of American history looms up before us with all its peaks brought prominently to view. Nor has he simply given us an outline based upon a table, such as he has set forth in the beginning of his book, but here and there he has presented a picture of the past that lives in our memory as it illustrates and adorns simple facts. Take, *e.g.*, the brief account of "The Voyage" of Columbus, or of the "Struggle for the Hudson Valley," or yet again of "Gettysburg"; here we find great condensation and yet everything necessary by which even the uneducated can understand the event as it progressed, its relation to other events, and its full significance and meaning. We have taken these accounts at random, but the same qualities of condensation, and yet of clear description of things, is perceived throughout the book.

We have long been of the opinion that general history must be written, to be read, in the way wherein Dr. Elson has travelled. We are acquainted with the Student Histories, but these are only so many tables of facts, and tables are wont to be dry and uninteresting. But facts in themselves have always power to charm. If they become dry it is because they are either robbed of their reason for being and their proper relationships, or because they are so obscured by a multiplicity of little matters that they are not clearly perceived and understood. It is well that long and minute histories should be written of States, and of men, wherein the author shall undertake to relate every incident of national life however trivial, and describe the man (whoever he may be) even with his warts; but these histories must be for the especial student, and not for the mass of educated men and women. The history of the State that will be read, and that will live with the reader, is the one that enumerates the events that are really important, and that speaks only of the men who represented their age, and truly did its work. We commend the conclusion of the author not to treat the subject of American Literature in his history, for literature has no place in a narrative of "the origin and growth of a country and its institutions," except as it may have aided or retarded them; it can be better described in a separate treatise. We also approve Dr. Elson's plan of supplemental notes at the end of many of the chapters of his book, containing descriptions of men and of things necessary to the perfect comprehension of many events in the history of the United States, but somewhat foreign to the outline of the same as laid out in the preface to the volume.

The style of the author is simple and direct. There is but little use of rhetoric, but here and there a phrase or a word is used that lights up a text, which might otherwise be considered to be too terse.

Religious.

Sermonettes. Selected and Translated from the French of Félicité Robert de Lamennais. Chicago: A. C. McClurg & Co.

The author, who departed this life just fifty years ago, left three published works, *Words of a Believer*, *A Voice from Prison*, and *The Book of the People*, from which have been chosen the brief selections brought together in this attractive volume. A calm spirit of faith and devotion will be stimulated by the reading of these words of a deeply religious man. The following incident, from the translator's introductory note, is worth reproducing: When the first of the three books mentioned above ("*Paroles d'un Croquant*") was in the printer's hands, "Sainte-Beuve tells us how he found the compositors gathered around while one of their number read the manuscript aloud, his voice trembling with emotion. The reading over, they fell upon each other's necks, kissing one another, and giving it as their conviction that the time would be soon at hand when an era of universal brotherhood would dawn upon the world."

E. W. W.

Positive Christianity. An Answer to Christian Science. By E. F. H. Frere. Preface by Rev. J. R. Illingworth, D.D. Oxford: A. R. Mowbray & Co. Price, 50 cts. net.

For a calm consideration in popular form of "the Christian teaching with regard to such questions as are raised by Christian Science," we recommend the above-named pamphlet. The gist of Mr. Frere's treatment of the subject is set forth in Dr. Illingworth's introductory words: "The Incarnation not only reveals that the reason of man's creation and the goal of his destiny is union with God; but that the body, by whose agency he thinks and acts and lives and suffers, has an essential part to play in the discipline through which that union is effected, as well as in the subsequent glory by which it is expressed."

The Churchman will do well to keep by him, and to lend to bewildered souls (not bereft of reason), Mr. Frere's pamphlet, together with an article on Christian Science as a Philosophy in the *Atlantic Monthly* for April of this present year. E. W. W.

Miscellaneous.

The Brownings and America. By Elizabeth Porter Gould. Boston: The Poet-Lore Company, 1904.

That the authoress had been at pains in gathering much information of the relationships of Mr. and Mrs. Browning to America is apparent; but we are not sure that her work has value in helping us to form estimates of their characters. We learn that the Brownings were favorably impressed by our compatriots, and we perceive many good reasons why they should have been kind in their intercourse with Americans. We appreciated them sooner than did the English, and our publishers treated them ever generously. That Mrs. Browning should have been sympathetically moved by the sacrifices that the northern States made to secure the blessing of freedom for the Negroes does not surprise us. The woman whose heart had been set on fire by a desire for the liberty of Italy could not help but feel for the sufferings of the loyal North. It seems to us, therefore, absurd to say that the fact "that Mrs. Browning could feel this deep interest in a far-off nation while so fully laboring for the progress of her loved and suffering Italy, reveals the magnitude of her intelligence and sympathies."

As for Mr. Browning, we know where his heart was. Though a man of the world, and therefore of his age, in his personal intercourse with his friends, he turned generally from the present to the past, and wrote more of things that were, than of those that are, or that are to be.

We should say in reading the little book before us that its chief merit is to demonstrate the fact that kindness begets kindness, and that the Brownings were always kind and receive the rewards due to their gentle words and deeds. W. P.

G. F. Watts. By G. K. Chesterton. London: Duckworth & Co. New York: E. P. Dutton & Co. Price, 75 cts. net.

This little book is one of the Popular Library of Art, of which about a dozen volumes have been issued, and others are in preparation. They are richly illustrated, the volume before us containing more than thirty small-page half-tones from the works of the artist. Mr. Chesterton has given us a very readable paper on the venerable painter, the typical figure, as he esteems Watts, of the art of the nineteenth century. The courtly old man, now an octogenarian, still lives at Limmerslease, modest as to himself, but loftily confident as to his message. He painted ideas, great spiritual realities, not in a conventional way, but with unique originality. His portraits of some of the great men of his time are striking, full of life-power. Who could ever forget the face of William Morris, for instance, after looking on it as presented in the photograph made from the portrait by Watts!

Some Longer Elizabethan Poems. With an Introduction by A. H. Bullen. An English Garner Series. New York: E. P. Dutton & Co. Price, \$1.25 net.

Shorter Elizabethan Poems. With an Introduction by A. H. Bullen. An English Garner Series. New York: E. P. Dutton & Co. Price, \$1.25 net.

These volumes continue the re-issue of Professor Arber's "In-gatherings from English History and Literature," the entire series to be completed in twelve volumes. One wonders what can be the elusive standard according to which men's literary works live or die. Some of the matter contained in these volumes is of as fine diction and rhythm as is the work of the recognized masters of English poetry, yet not only are most of the collected poems practically forgotten, but the names of the authors are but dimly remembered. Elizabethan literature was of a brilliant order and ought not to be permitted to lapse into oblivion. The contemporaries of Shakespeare were not always men unworthy of standing near to the pedestal upon which the bard is still enthroned while they are forgotten.

Fiction.

Daughters of Nijo. A Romance of Japan. By Onoto Watonna, author of *The Wooing of Wistaria*, etc. With Illustrations and Decorations by Kiyokichi Sano. New York: The Macmillan Co. Price, \$1.50 net.

Romance in Japan seems much like romance in America. If the author is telling her tale of home through her Americanized vision, she may be influenced more than she knows by absorption of English readings. Certainly the side play in the chapter before the story begins, sounds not unusual, and the logical and prettily told tale which follows is quite conventional. There the semblance disappears, for the very atmosphere of Japan pervades the book after this. The flowers and daintiness of the quaint kingdom allure and entice the reader from page to page, just for sweetness' sake. The tender passion is as artless, and the little god of love as bewitching in Japan as in America. The style of this new aspirant for English readers in Oriental romance is wholly delightful. She writes as pure speech as if born and bred here.

The Wood-Carver of 'Lympus. By M. E. Waller. Boston: Little, Brown & Co., Price, \$1.50.

One can say without any modification that this is a good story, although it has an unpleasant ending. One of the canons of the good story premises a good ending; but the ending in *The Wood-Carver* occupies only a few pages while the preceding are fine and strong. Mrs. Waller comes near being a novelist of the first order, and her work in the development of the two characters, Hugh Armstrong and Lwiddie, comes no great distance from being excellent. The story is unconventional but wholly sane and sound. There are some stirring passages in the correspondence between the friends of Hugh, the crippled wood-carver, which are worthy the hand of a master. The greatest lapse from art lies in the last unnecessary chapter, when Lwiddie emerges from her glorified widowhood to marry Waldort.

The Flame Gatherers. By Margaret Horton Potter. New York: The Macmillan Co. Price, \$1.50.

In this book Mrs. Potter has turned her attention to India in the thirteenth century.

Fidá Ibn-Mahmud Ibn-Ilassan el-Asra, a Mohammedan prince, is taken prisoner of war by Rai-Khizar-Pál, Rajah of Mandu. He falls in love with the Rajah's favorite wife, Ahalya, and to accomplish his sin he bribes the eunuch Churi to give him entrance into the harem by giving him a beautiful and very precious ruby.

The Rajah is killed in battle, Fidá and Ahalya drown themselves, and Bhavani reigns over Mandu.

The second part of the book is the account of the re-incarnation of Fidá and Ahalya in the person of Oman Ramasarman.

The book is weird and unwholesome in tone and rather tedious in its working out. Indian religions are not very interesting subjects for a story book, and adultery is by no means a novel topic, especially in stories written by women.

How a Little Girl Went to Africa. Told by Herself. By Leona Mildred Bicknell. Illustrated from Photographs. Boston: Lee & Shepard, 1904.

We think children will give a warm welcome to a book written by a child; and a piece of work as well done as this by a girl of twelve certainly merits a warm welcome. It is a very entertaining travel-book, and to the adult it is interesting to note what are the things which strike a child on her travel.

The Sunset Rock. A Story for Girls. By May Baldwin. Illustrated by Harold Copping. New York: E. P. Dutton & Co. Price, \$1.50.

Sunset Rock is the story of a girl who, because of a morbid pride, is sent away to try the effect of a change of environment. We are thereby introduced to a primitive Welsh community as a background for the story. The background is the interesting part of the book, the story itself being commonplace enough. The total effect is pleasing, however.

GOD-GIVEN REST.

BY MARY JOHNSON SHEPPERSON, Deaconess.

HOW often, when weary about house-work, or fretted by care, we long for just a short respite. God promises us fuller rest: "There remaineth a rest for the people of God" (Heb. iv. 9). The only question is, are you one of God's people? The choice is yours, for He says: "Whosoever cometh unto Me, I will in no wise cast out." He especially invites you, if *heavy laden* (St. Matt. xi. 28), and His rest is *glorious* (Isa. xi. 10). Did not the Samaritan woman want this never-ceasing rest, when she asked for living water to last forever?

How can we have this blessed rest? "My presence," God says, "shall go with thee, and I will give thee rest" (Ex. xxxiii. 4). Again we read, that as we try to lead our horses down a steep path, so God leads us (Isa. lxiii. 14). *Two secrets* of securing rest—*listening to God's words* and *obeying Him* (II. Chron. xxxii. 8, and Jer. vi. 16) are the basis upon which Jesus places His promise of His Father's and His own abiding presence with us. Jesus says: "If any man love Me he will keep My words, and My Father will love him and we will come unto him and make our abode with him." Spare moments spent in idle talk might store up many of His words, for the Holy Spirit to later "bring to our remembrance," in some trial.

Do you know the story of the woman who, thus knowing God's presence in daily duties, prayed while making bread that Jesus the Living Bread would feed her; while sewing, that she might be clothed with humility? Her cleaning and "tidying," she knew kept things "decently in order." Whether she ate or drank, or whatsoever she did, it was all for His glory. On the other hand, discontent or temper may be shown by thumping or noisily dragging a chair, quite as much as by an angry word. Someone has called this "wooden swearing."

Upon God's presence, which comes to us because of our listening to His words and obeying them, we see that our rest depends. It is also our claim to answered prayer. "If ye abide in Me, and I in you, ye shall ask what ye will, and it shall be done unto you." Do you not make the same promise to your children? "Now you have listened to me and obeyed me," you say, "now I will hear what you want. You shall certainly have it, unless it will do you harm."

He promises rest, too, from sorrow and fear (Isa. xiv. 3). Our sorrows! Perhaps the way seems long until the morn "when angel faces smile, that we have loved long since and lost awhile." We love them now! Perhaps some member of the home is disgracing us, or some dear one suffering pain, which we would bear, oh, so gladly! These living sorrows are often harder to bear than death. Our dear Saviour took on Him our nature, for the very purpose of sympathizing with us. He suffered as do we, but with Him it was unto death.

Our fears! Are they not the biggest part of our troubles? How purely imaginary and how foolish, too, they often are. They remind me of some children I know, who were much worried for fear bears would come from the woods to eat them. There were no woods anywhere near them. If God with His Son freely gives us all good things richly to enjoy, why take anxious thought for the morrow—its clothes, shelter, or food?

As we enter into rest we cease from our own works (Heb. iv. 10). We say with truth, "Lord, Thou has wrought all our works in us." We walk in the works which He has prepared for us. Jesus knew what exhaustion was, and yet He always had strength enough for His great works. He found rest in His work because He was meek and lowly in heart. To such to-day, God promises His rest-giving presence. "Our rights," our "necessary clothes" (Isa. lvii. 15), and style in business and in home, how much they really worry us! Ah, hear and obey—they are the same word in the Greek, I have been told—pray, let Jesus work, not Self, and be meek and lowly. "Consider Him, lest ye be wearied and faint in your minds." Then shall you rest in the Lord in your labor, sorrow, or fear, and "wait patiently for Him." He, too, will "rest in His love" toward you, and "rejoice over you with singing," just as you often sing your tired little child to rest. Surely, His rest is glorious. Amen and Amen.

A CLERGYMAN was one day going to make out a will for a millionaire who was dying. The clergyman, on reaching the bedside of the millionaire, said: "You have gathered a good deal of this world's goods together?" "Yes, sir," he said. "I am a millionaire this side of the world, but I am a bankrupt so far as the other world is concerned."—Selected.

The Family Fireside

ON THE WASTE.

Above me arched the sky, with soft gray clouds;
The dusty highway 'neath my feet was edged
With walk of narrow boards, o'er beaten clay:
On either side, a waste of dull brown earth
Was covered, here and there, with living green,
Though all too scantily to charm the eye.
In the near distance stretched the dreary lines
Of city houses, sunless, weather-worn,
Whose tenants bear the seal of poverty—
And, towering above them, rose the dome
Of that vast building,* in whose halls is found
Healing for rich and poor, or death's last peace;
Behind me lay again the city streets,
And I, alone, between the rushing tides
Of human life, mused on the destiny
Of those who lived on either side, and knew
No fairer outlook than this bleak expanse.
Is living worth life's pain?
Shall toil and woe
Man's destiny make vain?
Shall they who know
Life's mean and sordid care
Have naught on earth
To vanquish earth's despair?

I turned me toward a patch of green that lay
Beside my path—and lo, before mine eyes
Fair, delicate, in silken mesh, uprose
The grass fruits: when sweet Zephyrs softly play
O'er meadows where the wealth of summer lies,
None fairer bend to own their gentle sway.

Still further on, a daisy gold and white
Rose pure and true, as though a star should gleam
All luminous, with snow-white edge of mist;
And, turning tiny blossoms toward the light,
The yellow clover sought the sun's bright beam—
While, pink and white, its sister near might seem
A blushing maid, by her first lover kissed.
Are lives obscure and plain?
Shall nearer view
Some beauty not attain,
Illumined, true?
Do blinded human eyes
All carelessly
Miss Heaven's blue?

I met my friend within a peaceful home:
"How beautiful the flowers in your hand!"
"Ah, yes—they grew where lies the desert's sand,
Which, nearer, blossomed as though touched by Spring;
They lived their day—" "Full well I understand,
Each human heart some flower to life shall bring!"

ELIZABETH MINOT.

* The Boston City Hospital.

GRANDMOTHER BURTON'S PREMONITION.

BY FRANCES MARGARET FOX.

GRANDMOTHER BURTON was unusually busy the morning a stranger stopped at the door and asked for a glass of milk. He was a kindly-faced man, well-dressed, and fine appearing. It was a pleasure to grant his request, though Grandmother Burton would have served a ragged beggar with equal grace.

"Won't you sit down?" she asked, "and rest? You look tired."

"Thank you, madam," was the reply. "I will gladly do so. My name is Brown, and I am staying for a few days at the hotel in the village. This morning, tempted by the fresh air, I have wandered on foot through the country until I am ready to say I have walked all I care to. Is there a man on your farm at liberty to drive me back to town?"

"Well, now, that's too bad," said Grandmother Burton. "Father would so gladly accommodate you, but we are expecting company this morning. Father is going after him just as soon as he gets his chores done up."

"Can't you spare the hired man?" the stranger suggested. "I shall certainly pay you well for his time."

"Father is his own hired man," was the reply, "though this is a holiday for us all."

Grandmother Burton smiled so pleasantly, the stranger half envied the expected guest.

"Well, then," he observed, "I suppose I must walk on until

I find someone who will take me to the hotel."

A new idea took possession of Grandmother Burton's mind, and she immediately asked a question.

"Are you from the city, sir?"

The stranger smiled, as he answered:

"Yes, madam. I hail from New York."

"Oh," exclaimed Grandmother Burton. "Does it make any particular difference to you when you go back to the village? I do so wish you might spend the day with us and meet Grandfather Mudge. He is one of the finest old gentlemen I ever knew, and we are so anxious to please him. Now I know it would give him great pleasure to meet and talk with you. Father will drive you back to town early in the evening. You won't mind, I suppose, if he takes Grandfather Mudge home first."

"Oh, certainly not, madam, but I—really—"

"Now don't say No," entreated Grandmother Burton, "because I have set my heart on having you stay. Maybe I'm silly, but I have a premonition that it will be a great benefit to dear old Grandfather Mudge to spend the day with you. Out here in this Western country we seldom see anyone from the outside world."

"I have important business here," interrupted the stranger, "and although I should be attending to it, I am delighted to accept your invitation. Indeed, I am more than pleased to share your holiday."

Thus it happened that Nathan Brown, millionaire, dined with Grandfather Mudge, most respected inmate of the poorhouse.

From behind the newspaper that he pretended to be reading, Mr. Brown watched Grandmother Burton make ready for her guest. He sat on the porch, but the windows and doors were open and he could easily see the little lady at work. Soon her husband came to the house, and the stranger was introduced.

"Glad to see you, sir, glad to see you," was the greeting extended by the man whose only name seemed to be "Father." "You'll have to excuse me for a spell. I have set out to wash the buggy, and it's getting on time to go after Grandfather Mudge. I suppose he's sitting on the porch waiting for me, but I can't have a speck of mud on the wheels when I drive in after the old gentleman. He's a proud old fellow—likes to have everything ship-shape. Well, sir, I'll see you later. Just make yourself at home."

Grandmother Burton went on with her preparations, singing as she worked. The stranger's curiosity grew deeper every minute as he watched her dusting the furniture, straightening rugs, and filling the vases with flowers. He saw Grandmother Burton change the tablecloth and put on one that was evidently reserved for guests she wished to honor. Then she set the table with old china, the pride of her heart: and she scoured solid silver spoons that had not been used for many a day.

Nathan Brown believed he was about to meet a famous man, and repeated under his breath, "Mudge, Mudge, Mudge!" and wondered why he couldn't recall something connected with the name.

Nor was he less mystified when the expected guest was introduced. He was evidently a gentleman, though in curious garb. After a few moments conversation with Grandfather Mudge, Mr. Burton decided that the fashion of his garments was of no consequence: he was doubtless an eccentric old gentleman who dressed exactly as he chose.

"Father" Burton, Grandfather Mudge, and Nathan Brown passed the time pleasantly upon the farm until Grandmother Burton called them to dinner. And such a dinner! Small wonder that the face of Grandfather Mudge beamed with joy, and that Nathan Brown did his best to be entertaining. In the afternoon the stranger found an opportunity to ask his hostess who Grandfather Mudge was and where he lived.

"He's a good old soul," was the reply, "who lives at the poorhouse."

A look that Grandmother Burton didn't in the least understand flashed across the stranger's face, as he begged her to tell him the history of Grandfather Mudge. In tones somewhat indignant the story was told.

"And I say," concluded Grandmother Burton, "that none of us can be sure that we won't end our own days in the poorhouse. It doesn't pay, sir, to be snippy."

"I agree with you, perfectly, madam," and Mr. Brown's smile almost ended in a laugh, "but if we do go to the poorhouse, may we find friends like yourself and your good husband to brighten our last days.

There was a tone of genuine sympathy in Mr. Brown's voice

which led Grandmother Burton to explain how gladly she and "Father" would give Grandfather Mudge a home if they were able to.

"You see," she added with a sigh, "Father has been so ready to help his friends and neighbors all his life long that we are not so well provided for as we used to be, and our own old age is not secure from care and worry."

Noticing the stranger's deep interest in what she was saying, Grandmother Burton spoke more cheerfully as she added:

"But we do all we can to make Grandfather Mudge forget weeks at a time. There are a great many old folks worse off than he is, to be sure, but it does seem a pity that such a nice man should end his days in such a place. Father and I often speak of it and wish some forgotten relative might happen along to take him away. Indeed, I have a premonition that there are brighter days ahead of Grandfather Mudge this side of the grave, though Father laughs at my notion."

Days passed, and the stranger was all but forgotten, when the lawyer called one evening to have a talk with Father and Grandmother Burton.

"You remember that man," said he, "who took dinner with you, some time ago?"

"Yes, indeed," replied Grandmother Burton. "He behaved so nicely toward Grandfather Mudge—left a five-dollar gold-piece for me to give him. He must have plenty of money."

"Better than that," declared the lawyer, "he knows how to use it. The man has a peculiar hobby. He hunts up poor old folks all over the country and takes care of the ones he chooses to befriend, until they die. He says that is what his money is for. When he was here he took a great fancy to Grandfather Mudge, and has sent him a big check for the purchase of new clothes. Every month, as long as he lives, Grandfather Mudge is to receive a sum of money that will be to him a fortune. Aside from all this, Mr. Brown intends to pay five dollars a week for his board the rest of his life. It is my business to secure a pleasant boarding place for him, and I was sent here first by Mr. Brown. Will you take Grandfather Mudge into your home?"

"Will we?" echoed Grandmother Burton. "Now, father, what do you think of premonitions? Or don't you believe in them, yet?"

"I believe," remarked "Father" Burton, "I believe—that I'll hitch up and bring Grandfather Mudge straight home."

CHILDREN'S VISITING.

IT IS GOOD for a child to make visits even in its own neighborhood, writes E. S. Martin, in *Good Housekeeping*. The last time Bettina had a bad cold that would not break up, her grown-up cousin came one day and carried her off to spend a week. She only went a mile away. She kept on with her school and all her other lessons. But she got into a new atmosphere, where the indoors air was a trifle different, where the touch of a new cook gave variety to the food, where new topics prevailed in the talk, and where there was no sister Katherine who felt qualified by three years' longer experience of life to usurp the authority of an older person, and irritate her by suggestions about her conduct. She came back cured of her cold and revived in her spirits.

I have known of western cities where this sort of neighborhood visiting is very common, especially among girls. It is really a sensible plan. When you can get most of the sensations and benefits of paying a visit without buying a railroad ticket or leaving town, it is often very well worth doing.

If the East and the West, the North and the South, in our big country could swap children as the Danes do it would be much to the advantage of American cohesion. Distance makes that difficult, but as it is there is much flitting back and forth. Western youth still come East to school and college in greater actual numbers than ever, though in proportion to the present western population the number is far less. But Eastern lads and girls do not go West yet in search of schooling. That may come in time. The might of the Western spirit is recognized in the East, and we may some day see Boston parents sending their boys to the great Western Universities in order that they may imbibe the feelings that are to govern in this country and catch the dominant Western point of view. To know the West has come to be a mighty important branch of Eastern education. To know the South is an important branch of Northern education, and vice versa.

COVETING this world's riches is reprehensible, for it makes us of the earth earthy. But against coveting earnestly the best gifts Divine grace has made it possible for us to acquire—real riches—there is no moral restriction, but encouragement rather, because that makes us heavenly minded.—*Selected*.

Church Kalendar.



July 1—Friday. Fast.
 * 3—Fifth Sunday after Trinity.
 * 8—Friday. Fast.
 " 10—Sixth Sunday after Trinity.
 " 15—Friday. Fast.
 " 17—Seventh Sunday after Trinity.
 " 22—Friday. Fast.
 " 24—Eighth Sunday after Trinity.
 " 25—Monday. St. James, Apostle.
 " 29—Friday. Fast.
 " 31—Ninth Sunday after Trinity.

CALENDAR OF COMING EVENTS.

Aug. 1-27—Summer School of Theology, Se-
 wanee, Tenn.
 " 2—Special Synod, Springfield.
 " 4-14—A. C. M. S. Summer Conference,
 Richfield Springs and Cooperstown,
 N. Y.
 Sept. 29-Oct. 2—B. S. A. Nat'l Convention, Phil-
 adelphia.
 Oct. 5—Opening of General Convention, Bos-
 ton.

Personal Mention.

THE Rev. I. O. ADAMS has resigned St. James' Church, Eufaula, Ala., and accepted Trinity Church, Bessemer, Ala.

THE Rev. W. P. BROWNE has resigned Christ Church, Holly Springs, Miss., but remains in charge of the missions that have been worked in connection with this parish for the past year, including Iuka, Corinth, Booneville, Baldwin, Tupelo, Okolona, Ripley, New Albany, Pontotoc, and Houston. His address, after August 1st, will be Iuka, Miss.

THE Rev. J. S. BUDLONG has resigned the charge of All Saints' mission, Portland, Ore., in consequence of protracted ill health, and may be addressed for the summer at East Sound, Orcas Island, Washington.

THE Rev. THOMAS A. HAUGHTON BURKE, rector of Christ Church, Moberly, Mo., will be, during July and August, on the clergy staff of St. Paul's Chapel, Trinity parish, New York City. Address, 29 Vesey St., New York.

THE Rev. ROBERT C. CASWALL, M.A. has been appointed by Bishop Burton to be the Archdeacon for Colored Work in the Diocese of Lexington, with special charge of St. Andrew's mission, Lexington.

THE Rev. WM. B. GUION, rector of St. Mary's Church, Pocomoke City, Md., is Secretary and Treasurer of the Southern Convocation of the Diocese of Easton.

THE Rev. F. R. HOLEMAN, having resumed charge of his former mission, his post office address will again be Starke, Bradford Co., Florida.

DURING the summer months, the address of the Rev. WILLIAM M. JEFFERIS, D.D., Archdeacon of Little Rock, will be 1811 Market St., Philadelphia, Pa.

THE Rev. FREDERICK A. MACMILLEN, in charge of the Chapel of the Prince of Peace, under the rector of Holy Trinity Memorial Chapel, Philadelphia, has accepted the rectorship of Trinity Church, Covington, Ky., Diocese of Lexington, and will enter upon his duties there on September 18th.

THE Rev. W. K. MARSHALL, rector of Trinity Church, Owensboro, has received a call to the rectorship of Christ Church, Bowling Green, Ky.

THE Rev. PAUL MATTHEWS has accepted his appointment as Dean of St. Paul's Cathedral, Cincinnati, and will enter upon that office September 1st.

THE Rev. T. G. MCGONIGLE has resigned the rectorship of St. James' Church, Oneonta, N. Y.

THE Rev. J. ORSON MILLER, who for a number of years has been priest in charge of St. Peter's, McKinney, and St. Paul's, Greenville, has entered upon his duties as curate of Trinity parish, New Orleans, La.

THE Rev. H. H. OBERLY, D.D., sailed for Europe on June 23d, returning about September

20th. Address: care of Brown, Shipley & Co., 123 Pall Mall, London, England.

THE Rev. HENRY C. PARKMAN, for four years rector of St. Michael's parish (Dio. of Easton), has entered upon the rectorship of St. Thomas' parish, Prince George Co., Md. (Dio. of Washington). P. O. address: Croome, Md.

THE Rev. BERNARD SCHULTE, D.D., for many years in charge of St. Peter's House and one of the clergy of St. Peter's Church, Philadelphia, has resigned and will reside in New York.

THE Rev. and Mrs. HERBERT STANLEY SMITH sail, by the *Cedric*, July 22nd, for a protracted trip abroad, the Rev. S. B. Pond being in charge of St. Andrew's during the rector's absence. Communications marked "For the Secretary of the Diocese, Lambertville, N. J.," will receive prompt attention.

THE Rev. MARCUS ALDEN TOLMAN, President of the Standing Committee of Central Pennsylvania, may be addressed at Salem, Mass., where he has charge of St. Peter's Church for the remainder of July.

THE Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop Coadjutor of Nebraska, should be addressed, until September 10th, at Richards' Landing, St. Joseph's Island, Ont., Canada.

THE Rev. JAMES YEAMES, rector of St. John's, Arlington, Mass., will take charge of St. Matthew's Church, Sugar Hill, N. H., during the month of July.

DEGREES CONFERRED.

NEW YORK UNIVERSITY.—Ph.D. upon the Rev. ORROK COLLOQUE, Sewaren, N. J.

UNIVERSITY OF VERMONT.—LL.D. upon the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. D.D. upon the Rev. GEORGE Y. BLISS, rector of St. Paul's Church, Burlington, Vt.

ORDINATIONS.

DEACONS.

INDIANAPOLIS.—On the Fifth Sunday after Trinity, July 3d, in Christ Church, Shelbyville, the Bishop of the Diocese admitted Mr. ERNEST DOUGLAS MARTIN to the Sacred Order of Deacons. The Bishop was the preacher and the Rev. Harry S. Musson the presenter. Mr. Martin was formerly a Presbyterian minister and was for several years a missionary in India.

MINNESOTA.—At Gethsemane Church, Minneapolis, on July 3d, by the Bishop of the Diocese, PAUL FAUDE, son of the late Rev. J. J. Faude, D.D., sometime rector of the parish. Mr. Faude preached at Gethsemane Church in the evening, and has been placed in charge of work at Wells, Minn.

WANTED.

POSITIONS OFFERED.

NURSE—For All Saints' School, Sioux Falls, S. D., middle-aged Churchwoman; strong, experienced, sympathetic, sensible. Address, for ten days, Miss HELEN PEABODY, Pennoyer Sanitarium, Kenosha, Wis.

PRIESTS WANTED (young men preferred) for positions at \$600, \$700, and \$800, and one at an equivalent of \$900, in Eastern and Middle Western Dioceses. Apply to the JOHN E. WEBSTER Co., Clerical Agency, 5 East 14th Street, New York.

POSITIONS WANTED.

YOUNG PRIEST, with collegiate and graduate degrees, and skilled in music, is open to a call to parish work. Highest references. Address "C. O.," in care of THE LIVING CHURCH, Milwaukee.

PRIEST—Age 38, desires supply duty, month September. City church. Musical. Good preacher. Address, "RECTOR," LIVING CHURCH, Milwaukee.

POSITION as companion, nurse, or private secretary, by an educated, refined Churchwoman. References. Address, M. G., LIVING CHURCH Office, Milwaukee, Wis.

THE ORGANIST AND CHOIRMASTER of St. Paul's Church, Macon, desires change of position; disengaged August 1st. Fine solo player, accompanist, and successful choirmaster. Highly recommended by present rector and vestry. Splendid testimonials, and two musical

degrees. Address, "ORGANIST," 421 Orange St., Macon, Georgia.

TEACHER—A lady of long experience as teacher, both as assistant and as principal, desires an engagement for fall session; six years in last position. Best testimonials. Address, Miss E. H. CLARKE, Weldon, N. C.

ORGANIST-CHOIRMASTER, 11 years' experience in England, wishes position in Oregon or any Western State. Address C, care THE LIVING CHURCH, Milwaukee.

PRIEST wishes a change of work by September. Catholic parish, near Philadelphia or New York desired. Can give references. Address "PARISH PRIEST," care THE LIVING CHURCH, Milwaukee.

CLERICAL AGENCY.

ESTABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER Co., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th Street, New York.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

EMINENT ENGLISH CATHEDRAL trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write THE JOHN E. WEBSTER Co., Choir Exchange, 5 East 14th Street., New York.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

SISTERHOOD OF THE GOOD SHEPHERD, 1607 South Compton Avenue. Ladies especially. Small room, one person, or larger room, two persons, \$15.00 per week. Large room, three or more persons, \$12.00 per week. Without dinner.

THE DOCTOR'S.—A large private residence, open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McELWEE, 1221 North Grand Avenue. [NOTE:—The Editor of THE LIVING CHURCH spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, \$1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. BRANNAN, 4152 Washington Boul.

ROOM, all conveniences, with breakfast, \$1.00. Rev. J. H. CLOUD, 2606 Virginia Ave., Compton Heights.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

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 Ave., 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.

MISSIONARY LANTERN LECTURES.

THE LIME LIGHT LECTURE, "The Church in America," is that recently given by the Rev. Charles Scadding, five nights per week for three months in various large parishes in England, under the auspices of the Society for the Propagation of the Gospel. It is a stirring and beautiful presentation of the Missionary Work of the Church, and wherever given has stimulated missionary interest and enthusiasm. Having received many invitations, Mr. Scadding is prepared to give the lecture occasionally during next season, for the benefit of branches of the Woman's Auxiliary or other missionary societies, but, being a busy parish priest and not a pro-

fessional lecturer, he is obliged to fix his few dates some time in advance. No remuneration is asked other than travelling expenses and a fair interest on the cost of procuring the lantern slides. Speaking of the value of the use of the stereopticon in missionary lectures, Bishop McLaren thus endorses the method:

"The pictorial lecture is a new departure of evident value. It conveys, through the medium of the eye and the ear, what the people much need to know, and what many of them greatly desire to know. Mr. Scadding appreciated its value in his remarkable missionary lecture tour in England. I heartily commend this lecture and the method."

Clergymen and missionary societies desiring to have this lecture in their parishes next autumn or winter, should secure a date as early as possible, by writing to Mr. JOHN W. WOOD, Church Missions House, 281 Fourth Ave., New York.

APPEALS.

Ephphatha Sunday, Twelfth Trinity, August 21st, offerings needed for mission work among the deaf in the Western and Northwestern field. Address the General Missionary, Rev. J. H. CLOUD, 2606 Virginia Ave., St. Louis, Mo.

BUREAU OF INFORMATION.

READERS OF THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Principia of Oratory, or Vocal Delivery on a Scientific Basis and its relation to "Clerical Sore Throat." By Harold Ford, M.A., LL.D., D.C.L., rector of Taddington, Buxton, England, author of *The Art of Extempore Speaking*, etc. Third Edition.

The Decadence of Preaching. An Indictment, and a Remedy. By Harold Ford, M.A., LL.D., D.C.L. (Rector of Taddington), author of *The Art of Extempore Speaking* (4th Edition), &c. With Preface by the Archdeacon of London. Price, 75 cts. net.

The Missioner's Handbook. A Guide for Missioners, Evangelists, and Parish Priests. By the Rev. Paul B. Bull, M.A., of the Community of the Resurrection, Mirfield. The Parson's Handbook Series. Price, \$1.20 net.

The Catechist's Handbook. By the Rev. J. N. Newland-Smith, M.A., Assistant Diocesan Inspector of Schools for the Diocese of London. The Parson's Handbook Series. Price, \$1.20 net.

THOMAS WHITTAKER. New York.

The Unity of the Faith as Influenced by Speculative Philosophy and Logical Inference. Considered in Six Lectures Delivered before the General Theological Seminary, in Lent, 1895, by Robert B. Fairbairn, D.D., LL.D., Warden of St. Stephen's College, Annandale, N. Y. The Bishop Paddock Lectures for 1895. Price, \$1.00.

FUNK & WAGNALLS CO. New York.

Connectives of English Speech. The correct usage of Prepositions, Conjunctions, Relative Pronouns, and Adverbs explained and illustrated. By James C. Fernald, editor of *The Students' Standard Dictionary, English Synonyms and Antonyms*, etc. Price, \$1.50 net.

SKEFFINGTON & SON. London.

The Unity of the Spirit, its Seven Articles. By W. H. Holden, Vicar of North Grimston, York, author of *Justification by Faith and other Sacred Truths in Harmony and Correlation; Guidance for Men*, etc. Price, 2 shillings.

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

Selected Sermons of Jonathan Edwards. Edited with Introduction and Notes by H. Norman Gardiner, Professor of Philosophy in Smith College.

Dux Christus. An Outline Study of Japan. By William Elliot Griffis. Price, 30 cts.

The Pride of Jennico. By Agnes and Egerton Castle, authors of *The Comedy, The Star Dreamer*, etc. Price, 25 cts.

The Woman Errant. Being some chapters from the Wonder Book of Barbara, The Commuter's Wife. With illustrations by Will Greffé. By the Author of *People of the Whirlpool*. Price, \$1.50.

MUSIC.

OXFORD UNIVERSITY PRESS (American Branch). New York.

Selections from the Works of Palestrina. Transcribed by Eleanor C. Gregory. No. 9, Men of Galilee. Price, 1 shilling net.

PAMPHLETS.

Confirmation Necessary for Every Christian. By Rev. Charles H. Smith, D.D., rector of St. James' Church, Buffalo. Thomas Whitaker, New York.

In Memoriam Rev. Lewis R. Dalrymple. Resolutions adopted by the Vestry of St. Barnabas' Church, Los Angeles, Calif.

The Church at Work

CALIFORNIA.

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

Death of Rev. C. M. Hoge—Possibility of a Religious Community on the Coast—Anniversary at Santa Cruz.

IT IS REPORTED that the Rev. C. M. Hoge, missionary at King City but resident at Monterey, shot and killed himself on the morning of June 26th, the cause assigned being temporary aberration of mind caused by long continued pain and fever. He had been ill for some time with a complication of diseases which had caused intense suffering. Mr. Hoge was originally a Methodist minister, but was ordained deacon in the Church in 1866 by Bishop Kip, and was advanced to the priesthood by Bishop Pierce of Arkansas in 1869. His ministry had been spent in missionary work in Arkansas, Colorado, Texas, and California, where he had invariably done good work and made many friends. "His charity," says the San Fran-

cisco *Chronicle*, "was wide and uncalculating. Only recently he had picked up a crippled boy in Monterey and took him to a hospital in San Francisco to be cured. Many similar characteristic acts endeared him to a very extensive and appreciative circle of friends."

THE REV. HERBERT PARRISH has resigned the rectorship of the Church of the Advent, San Francisco, with the intention of entering the Religious life. It has been suggested that he should attempt to found a Religious community on the Pacific coast for the preaching of missions and the maintenance of a home for the aged and infirm clergy. Whether he will make this attempt or enter one of the Orders in the East is uncertain. He is at present in retreat in the Santa Cruz Mountains.

The work at the Advent has been placed upon a solid foundation, and is in charge of the Rev. C. N. Lathrop.

THE PARISH of Calvary, Santa Cruz (Rev. C. O. Tillotson, rector), kept the fortieth anniversary of the laying of its corner stone on St. Peter's day, the Bishop officiating. A pleasant incident was the assistance in the choir of Mrs. Eliza C. Boston and Mrs. H. M. Tidball, both of whom sang at the laying of the corner stone forty years ago.

CENTRAL NEW YORK.

CHARLES T. OLMSTED, D.D., Bishop.

Two Convocations—Notes.

THE FIRST meeting of the Fourth District Convocation this conventional year took place in the chapel of the Good Shepherd, Onondaga Castle, July 6th. The missionary, the Rev. W. S. Hayward, also entertained the Syracuse Clericus at the same time. The Dean, Rev. W. DeL. Wilson, presided at the meetings, where routine business was transacted. The Rev. David C. Huntington pre-

sented, as the topic for discussion, "The Ministration of Holy Baptism."

THE CONVOCATION of the Fourth District met in Trinity parish house Utica (Rev. J. R. Harding, rector), the last Tuesday in June, and transacted the customary business, making assessments, etc., for the year. The Rev. Wm. Cooke was unanimously chosen for nomination to the Bishop for Dean of this district. Rev. J. W. Clarke was reelected Secretary, and Mr. J. Francis Day, Treasurer. Earlville was chosen as the place for the next meeting in the fall.

BISHOP OLMSTED will not take any regular vacation this summer. His address will remain the same, as he will not be absent from home any length of time.

THE REPORT of Convention should have included mention of the messages of sympathy which the Secretary was directed to send to the Rev. Drs. Babcock and Lockwood, and Rev. Wm. B. Coleman, in their ill health. We understand that all three clergymen are much improved at this time.

CENTRAL PENNSYLVANIA.

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

Memorial Tablet at Reading—Archdeacon Baker's Anniversary.

ON THE evening of Sunday, June 19th there was unveiled in St. Barnabas' Church, Reading, a tablet in memory of the Rev. Lewis Redner Dalrymple, a former and much loved rector, who died at Los Angeles, California, last January. Addresses were made by Archdeacon Thompson of Birdsboro; the Rev. Wm. P. Orrick, D.D., of Christ Church, Reading; Mr. Lewis Redner of Philadelphia, and the rector of St. Barnabas'. The latter spoke of the loving regard in which Mr. Dalrymple is held by his former friends and parishioners; Archdeacon Thompson, of his admiration for him; Mr. Redner, who was his godfather, of his early life; and Dr. Orrick, of his ten years' association with him in the work in Reading.

The tablet is of bronze, and was designed by Mr. Raymond Siegel, a member of St. Barnabas', and bears the following inscription:

"Lord, Now Lettest Thou Thy Servant Depart in Peace."

"To the Glory of God and In Loving Memory of Lewis Redner Dalrymple. Born 1861. Died 1904. For Ten years Rector of St. Barnabas' Parish. This Tablet is Erected By His People. In Self-abnegation the Love of God Shone Through His Life."

The Rev. Mr. Dalrymple, the son of a clergyman, was born at Honesdale, Pa. He was graduated at Lafayette College, and from the Philadelphia Divinity School. He was ordained to the diaconate in St. James' Church, Lancaster, and advanced to the priesthood in St. Barnabas' Church, of which he was the rector from 1886 to 1896. The present beautiful church was erected during his rectorship. Breaking down in health, he went to Europe, and while there his physician advised him to go home, resign his parish, and go to Colorado. During the last two years of his life he was in charge of the Church of the Ascension, Sierra Madre, Diocese of Los Angeles. He was loved, admired, and respected by all who knew him. The Church of St. Barnabas and the tablet are his memorials, but he has left a deeper memorial in the hearts of his people. A few hours before his death he wrote the following beautiful lines, entitled "At Eventide":

"AT EVEN-TIDE.

"At even-tide, O Lord, I bring Thee back
Tired hands and weary feet;
Attempts that failed—of these, alas! no lack,
And efforts incomplete.

"No sheaves of ripened grain my garners fill,
No barns with bursting store;
No happy herds contented roam at will
My empty pastures o'er.

"And yet, O Lord, I have not shirked Thy task,
Nor path of daillance trod;
A life set free from pain I did not ask,
Nor shrink beneath Thy rod.

"Too well, alas! I know I have not gained
The ends for which I toiled;
I bring Thee nothing but a life unstained,
Hands empty, tho' unsoiled.

"Not mine, perchance, to join the conquering
song
Of Thy white-robed host;
Not mine to move amid the happy throng
Who won where I have lost.

"But is there not some lowly nook, I pray,
Where I, unseen of them,
As Thou dost pass on Thy triumphal way
May kiss Thy garment's hem?"

ON JULY 10th, Archdeacon Baker of St. Paul's, Harrisburg, had been rector of that parish for 25 years. The congregation, at first an offshoot of St. Stephen's, has become a self-supporting parish with a mission of its own. The last year has proved the largest and best in the history of the parish.

CHICAGO.

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

Death of Miss Leavenworth - Notes.

A LOYAL Churchwoman, Miss Alida C. Leavenworth, a parishioner for the past sixteen years of the Church of the Ascension, Chicago, and, prior to that, of All Saints' Cathedral, Milwaukee, was found dead in her bed on the morning of Saturday, July 9th, at the home of her sister, Mrs. William Dunn, in Chicago. Miss Leavenworth was born in 1844, the daughter of Colonel J. H. Leavenworth, U.S.A., and grand-daughter of General Leavenworth, after whom Fort Leavenworth was named. Her home was in Milwaukee until 1888, and after the burial service at the Church of the Ascension, interment was in Forest Home Cemetery, Milwaukee, on Monday.

A NEW CHURCH is in course of erection at Chicago Heights, a growing city about 25 miles south of Chicago.

THE DIOCESAN Sunday School Commission are preparing plans for the establishment of Sunday School Institutes on the north and south sides similar to the one already in existence on the west side.

THE REV. Z. B. T. PHILLIPS, rector of Trinity, is spending a few weeks in England.

THE CHAPTER of the Brotherhood at the Church of the Good Shepherd was revived last week with an enrollment of 12 active members.

PLANS for a beautiful Gothic stone church for Christ Church, Winnetka, are already in hand and it is hoped that work may begin soon.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Cathedral Chapter House Opened—Berkeley.

A YEAR AGO last May our beautiful Cathedral was destroyed by fire, and the ruins were still smoking when the Cathedral people met the Bishop and Dean and together they decided that they would build upon a plan that would require probably some years for its completion, but when completed, there should be a Cathedral that would be an adornment and an honor to the city of Denver and to the State of Colorado. It was therefore determined to adopt plans much too elaborate for a single congregation to accomplish, in the hope that when it became evident that a really magnificent Cathedral was in prospect, the public spirit of the citizens of Denver and of Colorado would combine to complete it. In the competitions, the plans of Messrs. Tracy and Swartout of New York were selected. The style is a very beautiful Gothic. It will be 280 feet long with transepts and aisles, with a central

dignified tower and two "west" towers of smaller size.

The chapter house, designed by the architects, has been completed. It seats comfortably in the old English "Abbey" chairs, a congregation of over 500, with convenient rooms for the large Sunday School and for the accommodation of the many societies which help to carry on the work of a vigorous and living parish. Here, for the present, the Cathedral congregation will meet for worship. Its twelve beautiful stained glass windows, its fine old oak reredos surmounted by the delicately carved figures of the heroes of the Old Testament, the Master of the New, and the three figures completing the set, Cranmer, Tyndale, and Erasmus, done by the erstwhile Christus of Oberammergau, Josef Mayr, in his artistic and reverent manner; the grand pipe organ with its 25 fine stops, its full, rich volume filling the chapter house—all these blended together in one harmonious whole, made the great congregation seem perfectly at home and very happy within their own sanctuary after having worshipped in the Jewish synagogue for over a year. The early Eucharist was at 7, the Dean celebrating. The services of the dedication were at 11 o'clock, the Bishop being the celebrant and preacher. He pointed out that already the chapter house was too small for the congregation, and made a great appeal for the Cathedral proper. It was a marvel, the Bishop said, to see a congregation stay together so rigidly, not one going away or forsaking the parish, which had not only changed its building, but its location. They owed the Church much for their *bringing up*, for their Christian *environment*, for their Christian *nourishment*, for their Christian *life*, and for their Christian *maturity*.

In the evening the services were fully choral. Professor Houseley's magnificent choir showing evidence of careful training. Archdeacon Bywater intoned the service and Dean Hart preached a forcible sermon on The Priesthood.

IN THE AFTERNOON the Bishop dedicated St. James' Church, in Berkeley, a rapidly growing suburb of Denver. Evensong was said by the Rev. Frederick F. Kramer, Ph.D., rector of All Saints' parish, Denver, out of which parish this mission has grown. The building of the unique and pretty little church has been a great pleasure to Dr. Kramer, who has watched it daily from the foundation to finish. The Bishop has assigned Dr. Hazlett to assist Dr. Kramer at St. James', Berkeley, and to officiate at St. Matthew's Arvada.

CONNECTICUT.

C. B. BRAWSTER, D.D., Bishop.

Parish House for Portland—Records to be Published—Anniversary in New Haven.

THE CORNER STONE of a new parish house for Trinity Church, Portland, was laid on Wednesday, June 22nd, by the rector, the Rev. Oliver H. Raftery. This is to be erected in memory of Mr. John Henry Hall, who died two years ago. It is done as a loving memorial, by Mrs. Hall. The building is of cut brown stone to correspond with the beautiful church and chapel.

AT THE RECENT Convention of the Diocese, advance copies were presented of the "Records of Convocation." This has been the work of the "Commission on Parochial Archives," notably of the Rev. Joseph Hooper. The Rev. Samuel Hart, D.D., contributes to the Hartford *Courant* a valuable paper concerning the new publication. It appears that, beginning with 1792 there has been an annual convention of the Diocese, but there was also in existence a volume of manuscript records of the meetings of a "convocation" of the clergy with their Bishop, to which reference had been often made, and which had been consulted and used by Dr. Beardsley and others, but had

never been published. It begins with 1790 and contains the records of meetings (often two in a year) with almost no gaps until 1830, with occasional meetings afterward and eight before.

"The publication of these records," says Dr. Hart, "has been too long delayed, and it is a great satisfaction that they are now in the hands of the students of the history of Connecticut."

THE 60TH ANNIVERSARY of the foundation of St. Luke's (colored) Church, New Haven (the Rev. Eugene L. Henderson, rector), has been duly commemorated. The observance began on the evening of Trinity Sunday, when the Bishop was present and administered Confirmation. During the anniversary days the following of the clergy of the Diocese were in attendance, bringing greetings and making addresses: Rev. Dr. F. Woods Baker, rector of Trinity Church; Rev. Dr. G. B. Morgan, rector of Christ Church; Rev. A. J. Gammack, rector of Christ Church at West Haven; Rev. G. H. Buck, rector of St. James' Church, Derby, and Archdeacon of New Haven; Rev. Wm. A. Beardsley, rector of St. Thomas', and secretary and treasurer of the Archdeaconry of New Haven; Rev. Stewart Means, rector of St. John's; Rev. Ernest DeF. Miel, rector of Trinity Church, Hartford, and chairman of the committee on Work among Colored People of Connecticut; Rev. Anson Phelps Stokes, A.M., of St. Paul's Church, and secretary of the Yale Corporation, and Rev. Dr. J. B. Thomas, Rev. C. O. Scoville and Rev. W. P. Downes, curates of Trinity Church.

On Monday evening, a sixtieth birthday entertainment was held at Warner's Hall, and a fine programme rendered. At the parish reunion the speakers were the Rev. H. C. Bishop of New York, Rev. Dr. G. F. Bragg, Jr., of Baltimore, Md., Rev. George F. Miller of Brooklyn, and Rev. A. Clayton Powell of the Immanuel Church, and Rev. Le Roy Ferguson of Arkansas. A pleasant feature of the anniversary was the presentation to the rector, by the congregation, of a Bachelor's Hood, in recognition of the degree of Bachelor of Divinity, conferred upon him by the Divinity School of Yale University. Mr. Henderson entered the senior class in the fall of 1901, graduating in the class of 1902. He has, since that time been taking a course in Economics, Sociology, Church History, and New Testament Theology.

A valuable lot has been purchased on Whalley Ave., near Sperry Street, where it is proposed to locate the new church, which is in contemplation. The situation is one most desirable, and more accessible to the majority of the people than the present location.

DALLAS.

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

The Bishop's Golden Wedding—St. Matthew's School.

THE GOLDEN WEDDING of Bishop and Mrs. Garrett was very happily celebrated on the evening of June 28th, at their residence in Dallas. By a mere accident, it was discovered by a few friends that the Bishop had been called away from home and would be absent on the anniversary day; so it was determined to anticipate the event. Accordingly, on the evening mentioned, about 200 friends had gathered on the Bishop's spacious lawn before their presence was known by any of the occupants of the episcopal residence. After the guests had been cordially welcomed by the Bishop and Mrs. Garrett, the Hon. Richard Morgan, Chancellor of the Diocese, explained the purpose of the gathering, and in fitting words, and with evident emotion, presented the Bishop with a purse of gold, as a small token of the affectionate esteem in which he is held by his countless friends, explaining, at the same time, that had the event been known sooner and by a larger number, the testimonial would have

represented other friends from other places. Then, turning to Mrs. Garrett, the speaker felicitated her on becoming a citizen of Texas, rather than remaining a subject of Great Britain, since in Texas a wife is allowed to hold property in her own name. A purse of gold was then presented to Mrs. Garrett amid much applause and merriment. The Bishop responded for both, and it needed not his words to show how deeply he appreciated the purses and what they denoted of appreciation, good cheer, esteem, and devotion. The Bishop spoke of his thirty years' residence in the sea city, and declared that each one had been a happy one, and from the friendly faces around him, he felt sure the remaining days for him would be of the same kind. He spoke of his early labors in the holy ministry spent among the Indians of British Columbia, of the hardships he endured, and of the unwavering courage and devotion shown by Mrs. Garrett from the beginning until now. His words were most tender, graceful, and impressive, and the evening served to add another tie to the bond of affection which unites the Bishop and his people.

ARTICLES of incorporation have been issued to St. Matthew's Grammar School of Dallas, capital stock \$10,000, for establishing and maintaining a school for boys. The school has been very successful ever since its organization six years ago, and now, with larger buildings and grounds, and greater facilities for work, it is hoped that its usefulness will be greatly enlarged. Mr. F. E. Shoup, headmaster, favors the cottage plan, rather than dormitories, and is trying to secure cottages in the vicinity of the school site where fifteen or twenty boys, under a master of the school, may reside. The cadets of the school are planning a visit to the St. Louis Fair. It is proposed to take forty or fifty of them there for a few weeks' visit, where they will be under strict discipline and regular military rule.

ARRANGEMENTS are being discussed in the Diocese by which it is hoped that sufficient numbers will go to the General Convention to enable the visitors to secure a through sleeper. One of the railroads has offered to send a representative to take charge of the passengers, provided the plan is successful.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.

Work Revived at Reno.

ON THE Sixth Sunday after Trinity, July 10th, Zion Church, Reno, was reopened for divine service, after having been closed for about three years. Evening Prayer was said at three o'clock and a sermon was preached by the Rev. Geo. W. Barnes, rector of Emmanuel Church, Alexandria, and priest-in-charge of St. Paul's, Glenwood. This church was built about twenty years ago, and has always been served from adjacent parishes; owing to the removal of most of the Church families from the neighborhood and to breaks in the pastoral care, interest in the work gradually died out. The congregation which assembled at this reopening service was large enough and the enthusiasm displayed by them appeared to be real enough to warrant the belief that in time the former spirit may be revived and that the Church's influence may be brought to bear on the community once more.

INDIANAPOLIS.

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

Rector-elect of Evansville.

THE RECTOR-ELECT of St. Paul's Church, Evansville, is the Rev. William Reid Cross, who is at present rector of Trinity Church, Atchison, Kansas. Mr. Cross was graduated at Nashotah in 1890, in which year he was ordered deacon by Bishop Knight of Milwaukee, and in 1892 was advanced to

the priesthood by Bishop Davies of Michigan. He was rector of Trinity Church, Houghton, Mich., until 1895; of Grace Church, Hinsdale, Ill., from 1895 till 1901;



REV. WM. REID CROSS.

and since the latter date has been rector of Trinity Church, Atchison, as stated. Mr. Cross is Dean of the Northeast Convocation in Kansas and a deputy to the coming General Convention from that Diocese. His wife is a daughter of Mr. Horace S. Weeks, an active and leading Churchman, formerly of Oconomowoc, Wis., now of Hinsdale, Ill. Mr. Cross will prove a valuable addition to the Indiana clergy.

KENTUCKY.

Council to be Held in September—Marriage of a Priest.

IN RESPONSE to a request from the Standing Committee, a majority of the members of the diocesan Council have expressed a desire to have the special Council for the election of a Bishop to meet on September 21st, St. Matthew's day, and an ember day, as originally called, and the Council will therefore assemble on that date in the Cathedral.

THE REV. THOMAS J. BROWN, priest in charge of the Church of Our Merciful Saviour (for colored people), Louisville, was married on St. Peter's day, the Very Rev. Dean Craik officiating. A very large congregation was present.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Vacations of the Clergy.

THE USUAL summer vacations are now in force, and while the services of the different parishes will be maintained, the clergy will have the benefit derived from the change. The rectors of parishes have received invaluable assistance from the genial clerk of the Diocesan House, Mr. Harrold, who has established a bureau where the clergy who need and those who desire to act as supply may register. This centralization of the demand and supply eliminates the trade idea from such service. Many of the clergy have gone to Europe, among whom are the Rev. Dr. Alsop, Rev. Dr. Bacchus, and Rev. Dr. Crockett. The Rev. Dr. Rogers, secretary of the Diocese, is at his own country-seat on Long Island. The Rev. Dr. Darlington at Setauket, the Rev. Canon Bryan expects to go to Maine, the Rev. W. J. Stecher to the mountains of Sullivan County, N. Y.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

THE REV. WM. C. McCracken, rector of Church of the Transfiguration, Ironwood, is slowly convalescing from pneumonia, having been sick since the middle of May. He hopes to be able to take part of his services by August. The Bishop and some of the dioc-

esan clergy have kindly taken such services as they could.

MARYLAND.

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

An Unfortunate Episode.

IT HAS BEEN brought to the notice of the Bishop of Maryland that a marriage was performed a few weeks ago by one of the diocesan clergy, in which one of the parties was a divorced man, the wife from whom he was divorced still living. The Bishop at once brought the matter to the attention of the clergyman who performed the ceremony, as involving a serious offence against the Rule and Canons of the Church, asking an explanation, if the facts were as stated to him. The rector replied, admitting that he had performed the ceremony, but that he had done so in entire ignorance that the man had been divorced; he had not made, as he should have done, and as has always been his practice, the proper enquiry before consenting to perform the ceremony. He expressed his regret at having been inadvertently led to bring reproach upon the Church, and his profound sorrow for what he had done. He explained the fact that he had failed to make due enquiry, by stating that the lady was one of high standing in the community, and had long been one of his parishioners; and it never occurred to him that there could be any necessity for such enquiry. He humbly confessed his wrongdoing, and submitted himself entirely to the action and judgment of his Bishop.

The priest in question is one of the most respected clergymen of Maryland, thoroughly conscientious in carrying out the Rules of the Church. Considering these circumstances, the Bishop has not thought it necessary to take further formal action in the case, after administering a fatherly admonition, with the direction that any fee received be returned.

MASSACHUSETTS.

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

Greek Service at Peabody — Death of Mrs. George Burgess — Provincetown — Appointments during General Convention.

ON FOURTH OF JULY morning, St. Paul's Church, Peabody, was the scene of the first Greek Catholic service ever held in Peabody, if not, indeed, in this part of Massachusetts. The officiating priest was the Rev. Peter Phiambolis of Boston, who was assisted in the service by the Rev. W. M. Partridge, rector of St. Paul's. Only two Americans were present, the church being crowded with Greeks. The congregation was composed almost entirely of men, with only three Greek women. The weird chanting of the people, unaccompanied by any musical instruments, for the Greeks use none in their churches, together with the full, deep chanting of the venerable, gray-bearded priest, as he stood before the altar, clothed in his oriental vestments and swinging his silver censer, made an impression not soon to be forgotten. The service consisted of the "Divine Liturgy," or the office of the Holy Communion, prefaced by minor offices, and took about two and one-half hours.

MRS. SOPHIA KIP BURGESS, widow of Bishop George Burgess, the first Bishop of Maine, died at her home in Brookline, July 7th. She was a native of New York City, and the daughter of the late Leonard Kip. For twenty-five years, since the death of the Bishop, she has resided in Brookline, and is survived by one brother who resides in Albany, N. Y. Her other brother, William Ingraham Kip, was the first Bishop of California, and her nephew, the Rev. L. K. Storrs, D.D., is the present rector of St. Paul's, Brookline. Mrs. Burgess was 88 years of age. The interment was in the churchyard at Gardiner, Maine, beside the remains of her husband.

THE SERVICES of the Church were held in Provincetown on Sunday, July 3d. This is the quaintest town on Cape Cod, and was the first landing place of the Pilgrims. A large number of Church people spend the

Evening—Bishop Whitehead, St. John's, Roxbury; Bishop Coleman, St. Mary's, Dorchester; Bishop Weller, Church of the Advent; Bishop Francis, Church of Our Saviour, Middleboro; Bishop Griswold, St. Thomas',



SCENE AT PROVINCETOWN, MASS.

summer here, and the services are in charge of the Rev. Albert E. George.

A SPECIAL committee of clergy and laity have been appointed by the Bishop of the Diocese to assign the Bishops and clerical delegates of the conventions on Sundays to the various parishes of the Diocese. The following is their report:

Sunday, October 9: Morning—Bishop Seymour, Church of the Advent; Bishop Fawcett, St. Mary's, Dorchester; Bishop Coleman, Christ Church, Cambridge; Bishop Francis, St. Thomas', Taunton; Bishop Grafton, St. John's, Roxbury; Bishop White, St. Mark's, Dorchester; Bishop Weller, All Saints', Ashmont; the Rev. H. H. Oberly, D.D., of Elizabeth, N. J., St. Luke's, Chelsea; Bishop Griswold, Emmanuel, Somerville; the Rev. John Williams of Omaha, Neb., Hanover, Mass.; the Rev. B. Talbot Rogers, Canon of Fond du Lac, St. Margaret's, Brighton.

Taunton; Bishop Charles Sanford Olmsted of Colorado, St. Luke's, Chelsea; the Rev. John H. McKenzie of Lima, Ind., Emmanuel, Somerville; the Rev. G. B. Nicholson of Waterville, Me., St. Margaret's, Brighton; Bishop White, All Saints', Ashmont.

October 16: Morning—Bishop Coleman, Church of the Advent; Bishop Fawcett, St. John's, Roxbury; Bishop White, St. Thomas', Taunton; Bishop Weller, Emmanuel, Somerville; Bishop Grafton, Trinity, Haverhill; Bishop Johnson of Los Angeles, St. Margaret's, Brighton; Bishop Griswold, St. Philip's, Cambridge; Bishop Francis, St. John the Evangelist, Boston.

Evening—Bishop Coleman, St. Thomas', Taunton; Bishop White, Church of Our Saviour, Middleboro; the Rev. Dr. Oberly, Christ Church, Cambridge (4 p. m.); the Rev. J. H. McKenzie, St. John's, Roxbury; Bishop Griswold, St. Luke's, Chelsea;

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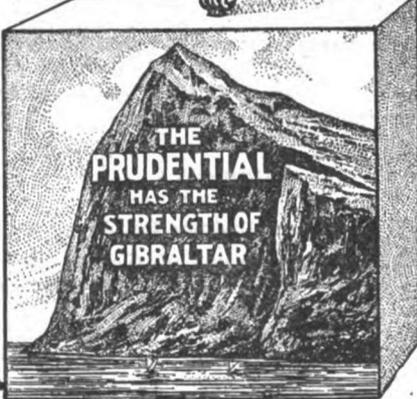
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Bishop Johnson, All Saints', Ashmont; the Rev. Dr. Oberly, Emmanuel, Somerville; Bishop Francis, Trinity, Haverhill; the Rev. Dr. Alfred Harding of Washington, D. C., St. Margaret's, Brighton.

October 23: Morning—Bishop Fawcett, St. Thomas', Taunton; Bishop Francis, St. John's, Roxbury; Bishop Weller, Grace Church, Lawrence; Bishop Williams of Nebraska, Church of the Advent; Bishop White, Emmanuel, Somerville; Bishop Seymour, All Saints', Ashmont; Bishop Grafton, St. Luke's, Chelsea; Bishop Williams of Marquette, St. Margaret's, Brighton; the Rev. Dr. Harding, Hanover, Mass.

Evening—Bishop Weller, Church of Our Saviour Middleboro; Bishop White, St. John's, Roxbury; Bishop Francis, St. Luke's, Chelsea; Bishop Williams of Marquette, All Saints', Ashmont; Bishop Williams of Nebraska, Emmanuel, Somerville; the Rev. Dr. Oberly, Trinity, Haverhill; the Rev. John Williams of Omaha, Neb., St. Margaret's, Brighton; Bishop Hall, Church of the Advent.

Sunday, October, 30: Bishop Grafton, Church of the Advent.

On Sunday, October 9th, there will be a mass meeting in the Church of the Advent to enter a protest against the laxity of the divorce laws.

On Sunday, October 16th, there will be a second mass meeting at the Church of the Advent in the interests of the relation of the Church to labor, the specific topic for consideration being "Christianity and the Industrial Problems." Bishop Potter will preside.

MILWAUKEE.

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

Summer Arrangements of the City Clergy— Woman's Auxiliary.

OF THE Cathedral clergy, the Rev. J. F. Kieb will spend the greater part of July at Belmar, N. J.; the Rev. Dr. C. B. B. Wright will be in Toronto through August; and the Rev. Frank A. Sanborn will, during September, be in the East, visiting Philadelphia and Atlantic City, and spending a week at the Holy Cross House at West Park, N. Y. The rector of St. Paul's Church, the Rev. William Austin Smith, is in the East during July and August. Through July the services are in charge of the Rev. C. A. Poole, D.D., professor at Seabury Divinity School, Faribault, Minn., and during August there will be only plain service on Sunday mornings at 9:30, conducted by the assistant, the Rev. A. L. Bumpus. St. James' Church is in charge during the summer of the Rev. R. G. Noland, and the vacancy in the rectorship will probably not be filled until fall. The rector of St. John's, the Rev. James Slidell, is taking a vacation, his services being taken by Frank E. Wood, recently B. S. A. missionary in Japan. The Rev. John Oliphant of St. Edmund's will spend a vacation in the East. The Bishop, as usual, remains in the Diocese through the summer.

AT A MEETING of the Woman's Auxiliary of the Diocese at South Milwaukee on the 12th inst., Mr. Frank E. Wood spoke on Conditions in Japan.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Seabury Divinity School.

THE RECENT account of the commencement at Seabury omitted to state that the baccalaureate preacher was the Rev. Charles C. Rollit, rector of Red Wing, and an alumnus of the school, class of 1889.

At the annual meeting of the Board of Trustees, the Rev. Dr. Butler announced that he had completed nine years in the wardenship, a period not exceeded by any predecessor, and asked for a year's absence

which was granted, with many expressions of good will. The Rev. Prof. C. C. Camp was asked to take the duties of the wardenship for the coming year. Warden Butler expects to spend the larger part of the year abroad.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Universalist Minister Confirmed.

THE BISHOP visited Christ Church, Portsmouth (Rev. C. LeV. Brine, rector), on July 2nd, and confirmed the Rev. Curtis Hoyt Dickens, chaplain U.S.N., at present stationed at the Portsmouth Navy Yard. Mr. Dickens was a prominent Universalist minister, and previous to his appointment as chaplain in the U. S. Navy, was pastor of that denomination in Portsmouth. His work at that time bore the marks of seriousness and energy. We understand that Mr. Dickens desires to receive Holy Orders in the Church. We predict for him a ministry of great usefulness.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Corner Stone at Peapack—Institutional Work in Elizabeth—B. S. A.—Point Pleasant.

THE LAYING of the corner stone of St. Luke's chapel at Peapack attracted a large congregation on Sunday afternoon, July 3d. The mission at Peapack is one of many in which rural work is conducted under the care of the rector of St. Bernard's Church, Bernardsville. The parish church itself was erected only six years ago, and with the growing popularity of Bernardsville as a place of country homes for wealthy New Yorkers, the progress of the work has been remarkable. The rector, the Rev. T. A. Conover, has not been content simply to serve his large summer congregation, or even to develop the work in Bernardsville village, but, with the aid of two and sometimes three curates, has established mission stations in many directions. This work has met with generous support from the members of the congregation, and the results already secured have been marvellous. A farm school for boys has been started near Gladstone, where \$12,000 or more has been invested in land and buildings; and regular services are maintained at Basking Ridge, Millington, Stirling, Mine Mount, Union Grove, Mount Pleasant, Far Hills, Peapack, and Gladstone, with occasional services at half a dozen other points, sometimes in school houses and sometimes in buildings on some of the larger estates. At Bernardsville, work will soon commence on a rectory, and plans are under consideration for eventually enlarging the church and building a parish house. While all this home missionary work has been faithfully supported, generous offerings largely in excess of the apportionment have not been lacking for the general missions of the Church.

The building for which the corner stone was laid at Peapack is to be used in part for the services and in part for institutional work among the people of the village; so that there will be not only the chapel itself, but a reading room, gymnasium, bowling alley, etc. Half a dozen clergy took part in the ceremony of laying the stone, among them the Rev. T. A. Conover, the rector, the Rev. J. H. Chapman, curate in charge of the mission, the Rev. G. F. Mosher of the Diocese of Shanghai, China, who afterward held a missionary service in the parish church, and the Rev. Charles Fiske of St. John's, Somerville, who made the address of the day. The afternoon was perfect, and besides the entire population of the village, there were present scores of visitors from the mountain colony, who had driven over to show their interest in the work. The building, exclusive of all furnishings, is to cost \$7,200, nearly half

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- Whittier. (Biographical Introduction.)
- Wordsworth. (Complete, with Notes.)

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of which is already in hand in cash. It will be of stone.

THE INSTITUTIONAL work at the Edward Clark Club House, in Grace parish, Elizabeth, has done great things for the Church there. There are now more than 600 members enrolled in the club. Through the generosity of Mrs. Kean and her daughters, the salary of a curate has been provided for the year, and the Rev. F. P. Willes will assist the rector, the Rev. H. H. Sleeper, Ph.D.

FROM THE BEGINNING of the formation of the Philadelphia Local Assembly B. S. A., on October 4, 1887, that portion of the Diocese of New Jersey within twenty miles of Camden has been under the care of the executive committee of the Philadelphia Local Assembly. On St. Peter's day, June 29, 1904, a separation was brought about at a meeting of delegates from the various chapters in this district, so that another assembly was formed to be called the New Jersey Local Assembly. This took place in St. Paul's Church, Camden, when officers were elected and an aggressive campaign mapped out. The Philadelphia Local Assembly now includes the Diocese of Pennsylvania, both Central Pennsylvania and Delaware having become independent some years ago.

OF A CLASS of eighteen persons confirmed on the 7th inst. at the Church of St. Mary's-by-the-Sea, Point Pleasant (Rev. Harry Howe Bogert, rector), seven were formerly Presbyterians, three Lutherans, and one a Baptist. This class is largely the result of Thursday evening readings at the rectory last winter, when the rector read aloud Little's *Reasons for Being a Churchman*. Among the converts, are the widow of the late Presbyterian pastor of Point Pleasant, the mother and wife of one of their former "elders," and a former leader of their choir, with his son and daughter.

OHIO.

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

Tablet at Mt. Vernon—Death of Daniel Decatur Emmett.

ON SUNDAY morning, June 26th, a bronze tablet, mounted on oak and set in the north wall to the left of the chancel, was unveiled and dedicated in St. Paul's Church, Mt. Vernon (Rev. Wm. E. Hull, rector), to the memory of the late Hon. Columbus Delano, and Elizabeth Delano, his wife, who in their life time were devoted members of the parish. In 1894 they built and presented the beautiful rectory, now possessed by St. Paul's, and about the same time gave \$2,000 toward the erection of the parish house.

Bishop Leonard gave a brief sketch of the lives of Mr. and Mrs. Delano, and pronounced an eloquent eulogy. He spoke of Mr. Delano's eminent services in public life, extending back to the period of the Mexican War, and embracing service in Congress, in the Cabinet, etc., and also of his activity and usefulness in Church work and his zeal for the welfare of Kenyon College, of which institution he was an ardent supporter and friend. The Bishop also spoke of Mrs. Delano as a fitting life companion for such a man, whom she supported and encouraged in all his undertakings, and whose life was a model for every matron.

The tablet, built by Gorham & Co., New York, is inscribed as follows:

TO THE DEAR AND HONORED MEMORY OF
COLUMBUS DELANO
1809 1896
DISTINGUISHED AS A JURIST
EMINENT IN THE COUNCILS OF CHURCH
AND STATE
AND OF ELIZABETH HIS WIFE
1812 1897
WHO WERE FOR MORE THAN SIXTY YEARS
FAITHFUL AND DEVOTED MEMBERS OF
THIS CHURCH.
THIS TABLET IS ERECTED BY THEIR ONLY
DAUGHTER.

"They rest from their labors and their works do follow them."

The tablet was erected by Mrs. John G. Ames of Washington, D. C., only daughter of Mr. and Mrs. Delano.

ON FRIDAY, July 1st, from St. Paul's, Mt. Vernon, was buried Daniel Decatur Emmett, the father of minstrelsy and author of words and music of the famous song "Dixie." He had led a retired life for the past sixteen years in this the place of his birth, after fifty-five years' connection with the stage. He was in his 89th year of age.

PENNSYLVANIA.

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

Philadelphia Notes.

AFTER extensive improvements, the seaside home connected with St. Clement's Church, Philadelphia (the Rev. George H. Moffett, rector), at Sea Isle City, N. J., was blessed on St. Alban's day, June 22nd. Here a daily Eucharist is celebrated during the summer months. A small cottage has been acquired which will be used for the priest who may take duty.

THERE HAS recently been begun in St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), a Red Cross Corps which meets every Thursday. There are 20 members. The purpose of the organization is to give men the rudiments for the best treatment of the sick and injured. Several talks have been given by local physicians. It is hoped to extend the corps to other parishes in the vicinity.

JULY 29th

the Nickel Plate Road will run an excursion to Chautauqua Lake, N. Y., and return at one fare for the round trip (\$14.00) from Chicago, with return limit of August 30th, by depositing ticket. No excess fare charged on any train on Nickel Plate Road. Cheap rates to other Eastern points. Three daily trains, with vestibuled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00; also service *a la carte*, and Mid-day Luncheon 50c, in Nickel Plate dining cars. Write JOHN Y. CALAHAN, General Agent, 113 Adams St., Room 298, Chicago, for particulars. Chicago city ticket offices, 111 Adams Street, and Auditorium Annex. 'Phones, Central 2057 and Harrison 2208. No. 14.

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THE VESTRY of St. Matthias' Church (the Rev. C. Rowland Hill, rector), has granted permission to Mr. Hill for an extended vacation. During the month of August the church will be closed for repairs and a thorough cleaning. It is hoped to re-carpet the nave of the church. The Mrs. Hopkins' Memorial, in the shape of additions to the font, will be commenced early in July. A memorial tablet will be placed in the primary room of the Sunday School in loving memory of the late Mrs. Volkmar, who had charge of that department from 1862 to 1882.

ON SUNDAY, July 3, while the largest of the fourteen bells in the tower of the Church of St. Simeon, Philadelphia, was being rung, the clapper became detached and fell to the roof of the parish house, whilst the bolt fell into the street. It was remarkable that no more serious result ensued.

THE USUAL summer meeting of the Philadelphia Junior Local Assembly B. S. A. was held on Saturday afternoon and evening, July 9th, at Calvary Church, Conshohocken (the Rev. Herbert J. Cook, rector). Over 100 Juniors were in attendance. The topic for discussion was "Convention Plans." The chief address was made by Prof. Houston, formerly of the Central High School of Philadelphia. After luncheon provided by the ladies of the parish, Evensong was held and a helpful address made by the Rev. J. Poyntz Tyler, rector of the Church of the Advent, Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Uniontown—New Church for Ridgway.

THE REV. DR. FREDERICK E. J. LLOYD has gone to Nottingham, Ohio, for his vacation. Before leaving Uniontown he presented to the Bishop a class of 45 persons for Confirmation, which makes 76 during the past nine months. St. Peter's will be in charge of various clergymen during the rector's absence. Work on the new rectory is progressing rapidly and it is expected to be ready for occupancy by the early winter.

THE REV. CHARLES E. SNAVELY, lately of the Diocese of South Dakota, where he has been serving for more than a decade among the Sioux Indians, has been given charge of St. Peter's Church, Blairsville, and St. Luke's, Latrobe, during the months of July, August, and September; postoffice address, Blairsville.

GRACE CHURCH, Ridgway, which was consecrated in 1873 by Bishop Kerfoot, and has been used continuously since that date, is about to be replaced by a handsome stone edifice, the gift to the parish of two parishioners, Mr. and Mrs. J. K. P. Hall. The last service was held in the old church on Sunday evening, June 26th, and work was begun the following week upon the demolition of the building. It will be taken to pieces carefully, and be transported to the town of St. Mary's, Elk County, where Grace Church parish has maintained a mission called St. Agnes'. Here it will be erected in a more compact form at the expense of Mrs. Hall, upon a lot supplied for the purpose by Mr. Hall. The new Grace Church will have almost entirely new furnishings, so the parish has given to the mission at St. Mary's the furniture lately made use of. The work in both places is under the charge of the Rev. George A. Harvey, and the prospects in each are most encouraging.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Tablet at St. James'.

AT ST. JAMES' CHURCH, Providence, on the evening of June 26th, was unveiled a tablet to the memory of the Rev. William D. U. Shearman. While the processional was being sung the tablet was unveiled by the

present rector of the parish, the Rev. Robert B. Parker. The sermon was by the Rev. Samuel H. Webb, rector emeritus of Christ Church, Providence. The tablet bears the following inscription.

"IN GRATEFUL MEMORY OF
REV. WILLIAM D. U. SHEARMAN,
THE FIRST RECTOR OF THIS PARISH
FROM MARCH 1869 TO SEPTEMBER 1879
A DEVOUT AND FAITHFUL MINISTER
"Blessed is the man that maketh the Lord
his trust."

SALT LAKE.

Visitation by the Bishop of Kansas—Notes.

BISHOP MILLSPAUGH of Kansas makes a visitation in western Colorado for this District, as follows: Breckenridge, Thursday, August 4th, P. M.; Aspen, Sunday, August 7th, A. M. and P. M.; Meeker, Wednesday, August 10th, P. M.; Glenwood, Sunday, August 14th, A. M. and P. M.; Delta, Monday, August 15th, P. M.; Lake City, Wednesday, August 17th, P. M.; Gunnison, Thursday, August 18th, P. M.; Montrose, Sunday, August 21st, A. M.; Ouray, Sunday, August 21st, P. M.; Telluride, Monday, August 22nd, P. M.; Rico, Tuesday, August 23d, P. M.; Mancos, Wednesday, August 24th, P. M.; Silverton, Friday, August 26th, P. M.; Durango, Sunday, August 28th, A. M. and P. M.

THE REV. D. GALWEY, who for the past three years has been in charge of St. James' mission, Meeker, Colo., has been called to Ireland on account of the serious illness of his mother, and the Rev. A. C. George has been assigned to duty at that point. Mr. L. B. Johnson, formerly a minister of the

WRONG TRACK.

HAD TO SWITCH.

Even the most careful person is apt to get on the wrong track regarding food sometimes and has to switch over.

When the right food is selected the host of ails that come from improper food and drink disappear, even where the trouble has been of lifelong standing.

"From a child I was never strong and had a capricious appetite and I was allowed to eat whatever I fancied—rich cake, highly seasoned food, hot biscuit, etc.—so it was not surprising that my digestion was soon out of order and at the age of twenty-three I was on the verge of nervous prostration. I had no appetite and as I had been losing strength (because I didn't get nourishment in my daily food to repair the wear and tear on body and brain) I had no reserve force to fall back on, lost flesh rapidly and no medicine helped me.

"Then it was a wise physician ordered Grape-Nuts and cream and saw to it that I gave this food (new to me) a proper trial and it showed he knew what he was about because I got better by bounds from the very first. That was in the summer and by winter I was in better health than ever before in my life, had gained in flesh and weight and felt like a new person altogether in mind as well as body, all due to nourishing and completely digestible food, Grape-Nuts.

"This happened three years ago and never since then have I had any but perfect health, for I stick to my Grape-Nuts food and cream and still think it delicious. I eat it every day. I never tire of this food and can enjoy a saucer of Grape-Nuts and cream when nothing else satisfies my appetite, and it's surprising how sustained and strong a small saucerful will make one feel for hours." Name given by Postum Co., Battle Creek, Mich.

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Methodist denomination, and recently serving as lay reader at Provo and Springville, Utah, has removed to the Diocese of Newark, and has been succeeded in the work at those places by Mr. George Townsend, a postulant for Orders.

DURING June and July, at Sunday evening services, Dean Eddie is giving a course of addresses on "Lessons from the Legends of the Holy Grail," as follows:

I. *The Holy Grail*—"For my flesh is meat indeed and my blood is drink indeed."

II. *The Quest*—"All men seek for Thee."

III. *Christian Chivalry*—"Thou therefore endure hardness, as a good soldier of Jesus Christ."

IV. *The Inevitable Conflict*—"The same conflict which ye saw in me."

V. *The Power of Purity*—"Every man that bath this hope in him purifieth himself, even as he is pure."

VI. *The Grandeur of Service*—"I am among you as he that serveth."

VII. *Final Triumph*—"He that overcometh."

VIII. *The Vision Glorious*—"And I saw heaven opened."

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Porter Academy—Notes.

THE TRUSTEES of the Porter Military Academy, Charleston, have elected Captain David G. Dwight, commandant, as acting rector for one year. To him is committed the control and discipline of the school. Prof. C. J. Colcock continues as headmaster, being assisted by a corps of able teachers.

ON JUNE 29th, in Grace Church, Charleston (Rev. William Way, rector), Rev. W. P. Witsell, rector of the Church of the Good Shepherd, Columbia, preached the baccalaureate sermon to the graduating class of the South Carolina Military Academy, of which he is a graduate.

SEVERAL MEMORIALS have been recently placed in Grace Church, Camden (Rev. W. B. Gordon, rector), among which is a beautiful chancel window presented by the Ladies' Guild. This is in memory of the late Bishop Davis of South Carolina and his two sons. The central light represents the Good Shepherd with a little lamb in His arms, and others about His feet. This is the Bishop's memorial. The opening on the right is to the memory of the Rev. T. F. Davis, Jr., and bears the symbols of the Holy Eucharist, while that on the left has the symbols of the Sacrament of Holy Baptism, and is to the memory of the Rev. F. B. Davis. Near the font there has been placed a window to the memory of the Rev. J. M. Stoney, late rector. It represents St. John with the Chalice. The money for this window was raised by a society of girls, most of whom had been baptized by Mr. Stoney. On the south side of the church is another window, erected by two of the congregation, Mr. and Mrs. H. G. Carrison, in memory of their mother, Mrs. Emily Jordan, long a faithful communicant of the parish.

THE CONGREGATION of the Church of the Good Shepherd, Columbia (Rev. W. P. Witsell, rector), is having a comfortable modern rectory built on the lot adjoining the church.

THE REV. MCNEELY DU BOSE, rector of St. Mary's School, Raleigh, is visiting the Diocese in the interest of the school. He has already been to Columbia and Charleston, and is to visit other places in the state.

THE WHOLE Diocese is pleased and gratified at the election of its beloved Bishop as Chancellor of the University of the South.

THE REV. H. C. MAZYCK, having recovered from his recent illness, has resumed his work at St. Timothy's Chapel, Columbia. The Rev. Charles H. H. Bloor has just arrived from England to take charge of Trinity Chapel,

Olympia Mills, Columbia. Mr. Bloor is an Englishman by birth; but was educated at St. Stephen's College, Annandale, N. Y., and is a graduate of Nashotah. His last charge in this country was at Nome City, Alaska, where he was rector of St. Mary's Church, and Archdeacon under Bishop Rowe. The Rev. Royal Shannonhouse of Statesville, N. C., has accepted the rectorship of the Church of the Nativity, Union, and Calvary Church, Glenn Springs; the Rev. J. C. Jeter of Auburn, Alabama, that of Grace Church, Anderson; and Rev. Henry Thomas of the Missionary Diocese of Asheville, the rectorship of the Church of the Epiphany, Laurens, and St. Luke's Church, Newberry.

VERMONT.

A. C. A. HALL, D.D., Bishop.

The Clergy—Death of Mrs. Clement—Shoreham.

BISHOP HALL left the Diocese on July 1st for a trip of some three months, voted by the diocesan convention, to France, Italy, Switzerland, and England. He will be expected back before the meeting of the General Convention. His expenses have been generously provided for by friends.

THE REV. J. REYNOLDS, rector of Rutland, is holding Sunday services, during his vacation, at "Red Oaks," and at Union Church, Grand Isle, Lake Champlain. The Rev. Geo. B. Clarke, of Alliance, Nebraska, is now at Dr. Prime's Sanitarium, Burlington, resting and recuperating from much overwork in his extensive missionary field of over 200 miles in length. In ten years, he has built 7 churches and 2 rectories, his present charge

TUNING A PHYSICIAN

HE GOT OUT, AND THEN IN TUNE.

If coffee has you where your nerves demand it each morning, you have a wreck ahead sure.

Think back for a year and notice how the sick spells grow on you instead of getting less.

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A physician of Cornwall, Ont., says of himself, "For years coffee was to me what rum is to the toper, but I kept getting worse and worse in health.

"I suffered from continuous nervous twitching, insomnia, restless, miserable nights, nerves all gone. Craving for coffee was intense but it put me lower and lower in health. Something must be done, so I tried leaving off the coffee and using Postum Food Coffee. The first trial wife and I were both disgusted, for we were careless in brewing it, but we went carefully into the subject of preparing Postum and found we had only allowed it to brew about five minutes, and that won't make good Postum. So next time it was boiled full fifteen minutes after boiling began, then served with good cream and it was toothsome and delicious. That marked the beginning of my return to health. Now I sleep well, the old twitching has disappeared, and in short I am well again. My good wife has also been much benefitted by leaving off coffee and using Postum Food Coffee. We have abandoned the old coffee for all time." Name given by Postum Co., Battle Creek, Mich.

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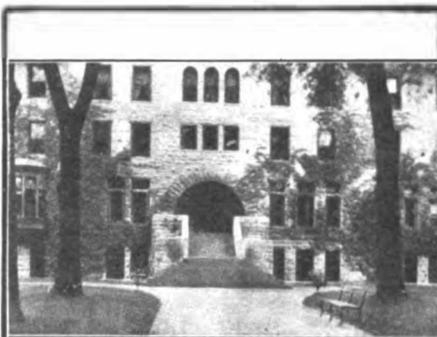
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THE RECENT DEATH, in her 97th year, of Mrs. Elizabeth W. Clement, of Rutland (widow of Mr. Charles Clement) is especially noteworthy from the prominence of herself and her husband in Church affairs...

IN ALL SAINTS CHAPEL, Cream Hill, Shoreham, the Holy Communion was celebrated last Sunday by a former rector of Middlebury, who visited the town some 37 years ago also when on trips to Ticoaderoga, N. Y.

On the above Sunday (the distance comprising a muddy travel of some 31 miles), he found there a fine, commodious church, which, with the new St. Barnabas' Chapel, East Middlebury, is in a very satisfactory state, in charge of the present hard-working and successful rector of Middlebury.

This same rector (the Rev. Mr. Forsythe) has, for his vacation, marked out an extensive programme for missionary services and effort in Lamoille and Caledonia Counties.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Appointment of an Archdeacon.

THE REV. J. POYNTZ TYLER, rector of the Church of the Advent, Philadelphia, has received notification of an election as Archdeacon of the Diocese of Virginia. No decision has been made as yet. In his earlier ministry Mr. Tyler was for seven years engaged in missionary work in Virginia, serving three parishes in Charles City County and also at Millwood.

ginia, and now has charge of the work among the colored congregations in Virginia.

WASHINGTON.

H. Y. SATTEMBER, D.D., LL.D., Bishop.
The Bishop Improves - Notes.

THE BISHOP is steadily progressing towards complete recovery. At the close of the first week in July he was sitting up, and taking a small amount of solid food.

ON THE EVENING of Sunday, July 3d, there was a festival patriotic service at St. Mark's Church (the Rev. Dr. Devries, rector), when specially selected music suitable to the occasion, was rendered by the senior and junior choirs.

THE REV. DR. DAVIES of Kenyon College, Ohio, will have charge of St. John's Church, Georgetown, during the four months' leave of absence of the rector, the Rev. F. B. Howden.

SUNDAY services in almost all the city churches are continued during the summer, as at other seasons; in some cases those on week-days are less frequent. At the Pro-Cathedral, St. John's, St. James', and the Church of the Incarnation, daily Evensong continues.

THE FIRST CHAPTER of the Brotherhood of St. Andrew organized in Washington was that of Emmanuel Church, Anacostia. On its fifteenth anniversary, July 20th, the Local Assembly of the Brotherhood will hold a meeting at Emmanuel Church.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

St. Andrew's Cadets—The Bishop becomes a Beaver among the Indians.

THE ANNUAL competitive drill of the St. Andrew's Cadets was held in Convention Hall, Wednesday evening, June 22nd. The reviewing stand was occupied by Bishop Walker and the Rev. Messrs. G. B. Richards and Nathan W. Stanton of the Executive Committee of the Cadet Corps Association, General Auman, U. S. A. retired, Major Bell, General Welch, Lieutenant-Colonel Bowen, Major Babcock, Major Turgeon, and Lieutenant Fales. The twelve companies having formed on the floor of the hall were inspected by General Auman and staff, escorted by Colonel Bull and Lieutenant-Colonel De Munn of the Cadets.

Bishop Walker then announced that the preliminary competition held on the 26th had resulted in the selection of Companies F, G, and K to compete for the regimental prize, a silk banner bearing a red St. Andrew's Cross on a white field. In the order named, the companies gave exhibitions of proficiency in the manual of arms and the school of the soldier. Bishop Walker then introduced General Welsh, in command of the 65th Regiment, N. G. N. Y., who made an address to the Cadets, 135 of whom received faithful service medals, and six of whom received honorable mention certificates.

After Regimental parade, Bishop Walker announced a number of cash prizes for excellence in records and reports, and then the assembly rose while the 65th Regiment Band, which furnished the music for the evening, played The Star Spangled Banner, when the companies were dismissed.

BISHOP WALKER visited St. Luke's Church, Attica, on St. John Baptist's day and administered the holy rite of Confirmation to 21 persons, fourteen of whom had been baptized previously by Archdeacon Ayres. The Bishop was assisted in the service by Archdeacon Ayres and the Rev. Messrs. N. W. Stanton, A. S. Beatty, H. S. Gatley, and G. E. Knollmeyer, the last named being appointed to the charge of this parish and introduced after the service by the Bishop to the people. Mr. Knollmeyer enters upon his work under very favorable conditions.

ON TUESDAY, June 28th, Bishop Walker visited Newtown, a part of the Cattaraugus Reservation for the Seneca Indians, where the services of the Church have been introduced subsequently to the work being carried on so successfully at the Irving end of the Reservation, seven miles distant, and where the completed church of the Good Shepherd is now being used by the Indians. At Newtown the services are held in a log-house, where the heat of summer and the storms of winter found access between the unchinked logs. The Indians, thinking the Church deserved a better reception than this, first covered the interior with old newspapers, and finding this rather unsightly, improved

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upon their first inspiration by covering the newspaper lining with a cheap wall-paper.

On the day above named, the Bishop arrived in the morning, accompanied by Archdeacon Ayres, the Rev. A. S. Beatty, and Mr. Thomas Clough, the lay missionary. The programme for the day began with a gathering of the Indians for social purposes followed by a collation, *al fresco*, served by the Indian women.

After this several of the chief men asked the Bishop if he felt willing to be adopted into the Nation of the Senecas and presented arguments in favor of such a step on his part. The Bishop having expressed his willingness, the ceremonies of initiation were begun, on a platform erected in a grove, with a selection played by the Indian band of fifteen pieces. Then Chief "Joe King" made a speech in the Seneca tongue, in which he recited what the Bishop had done for their nation in procuring for it education and religious training, and how he had pleaded for them at Washington and opposed, before the President, the Secretary of the Interior, and the Senate and House Committees, the passage of a bill which had for its purpose the taking from a fund of \$2,000,000 in the treasury of the United States belonging to the Indians, \$200,000 in order to pay a fictitious claim of a so-called land company. Further provisions of this bill were that the Indians should be compelled to sell town lots now occupied by white people to the occupants at a price one-fifth or one-sixth their value, in the towns of Salamanca, W. Salamanca, Vandalia, and Carrolton, every inch of which is the property of the Indians. A still further provision of the bill which the Bishop opposed was that when the distribution of the land in severalty comes to be made and the funds for the same are paid over to the Indians, those portions due minors, were in part to be handled by trust companies composed of white men, without any arrangement of paying a dollar of interest to them. In addition to this another bill was opposed by the Bishop and the passage of it prevented, which had for its purpose the giving of authority to a certain white man to sink wells in search of gas and oil anywhere on the Cattaraugus Reservation. For this privilege he was to pay the contemptible sum of \$500, and a very meagre royalty in case he opened any wells. In connection with this bill it is to be said that the fact was evolved at a hearing before the Senate Committee, just before the session of the last Congress closed, that this individual was endeavoring to secure this privilege either as the representative of a great Trust, which need not be named, or for the purpose of selling it to that oil company and securing a great personal profit.

At the close of this speech another prominent member of the Nation came forward at the request of all, to carry on the rites of initiation. Before he proceeded, different orators presented the claims of the different clans in the Nation, into one of which the Bishop was to be adopted. One of these clans bears the name of the Wolf, the orator for which urged its claims on the ground that the wolf was a strong, energetic animal and ranged over a large territory. Another spoke for the turtle clan on the ground that it was at the foundation of things and the world rested on its back. A third urged the Beaver clan on the Bishop's acceptance, asserting that the Beaver is one of the most industrious of animals and builds upon a large scale. The orators all enlarged upon these points, the orations consuming considerable time. The Bishop was then asked to elect to which clan he would belong. The Bishop in turn, asked if membership in the clan limited the privileges of membership in the nation. The universal reply was that it did not, any more than citizenship in a state of the Union limited the privileges of citizenship in the United States. Then, the Bishop having chosen

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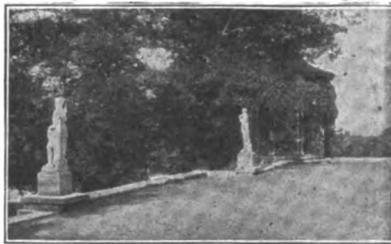
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to become a "Beaver," one of the orators, whose name was "Dave George," addressed the assembled members of the Nation, some four or five hundred in number, stating that it was their duty always to show friendship and good-will to the Bishop and to listen to his voice when he speaks. This address was elaborate and prolonged. When he had concluded, "Dave George" marched to and fro on the platform, singing a weird song which has been in use among the Senecas for centuries. While in the midst of this song; he took hold of the Bishop's hand and walked with him twice up and down the platform, then introduced him to the people and announced that his name was to be "*Hau-si-ne-sauce*," the meaning of which is, Hunter-for-names; the significance being The-person-seeking-the-names-of-the-people-to-be-registered-as-his flock. After this the members of the Beaver clan, men, women, and children, of whom there were a great many, came forward and, in silence, clasped the Bishop's hand. The Indian Band then played a selection. In the afternoon shortened Evensong was said in the open air, the organ being played by an Indian woman. Many joined heartily in the singing. The Bishop at this service baptized four young women, the Archdeacon reading part of the Baptismal Office. The Bishop made an address and closed with the Benediction. Confirmation will soon be administered here to a number of Indians now being prepared for that solemn rite.

CANADA.

Nova Scotia Anniversary—News of the Dioceses.

Diocese of Nova Scotia.

A VERY INTERESTING series of services was held in the old, historic parish of St. John's Church, Lunenburg, which were concluded June 19th. A large number of clergy from the neighboring parishes were present, and special services were given at each service, which showed that much study had been given to the past history of the parish. These services were held to celebrate the 150th anniversary of the parish, and one was held in the open air on June 12th, on the Church parade, which was the exact spot where the first religious assembly of the people in Lunenburg was held, in 1753. The handsome church which now occupies the ground, is well fitted up in every particular, and is a great contrast to the first one built by the British government in 1754. A reception was held during celebration week in the rectory grounds, under the auspices of the Chancel Guild, and the rector gave a luncheon to the visiting clergy the same day.

Diocese of Keewatin.

IT WAS EXPECTED that the new church at Fort Frances would be ready for occupation by the end of June, when it was to be dedicated. Bishop Lofthouse left on a Northern visitation early in June expecting to get as far as Fort Churchill. He will not be at home again till September.

Diocese of Montreal.

ARCHBISHOP BOND held an ordination in St. Stephen's Church, Montreal, July 3d.—THE REV. DR. SYMONDS, vicar of Christ Cathedral, began a course of short sermons in the Cathedral on Old Testament subjects, July 3d.—THE PARISH of the Church of the Ascension, which comprises Outremont and Montreal Annex, is to have a new church, the present edifice which was built for a mission church being found quite unsuitable for the needs of the population now. The new building is to be pressed brick and is to have a large school-room. It is expected to be ready for use in the early autumn.

Diocese of Toronto.

AT THE JUNE meeting of the diocesan board W. A., which was held at Mimico, the extra-cent-a-day fund was voted to the missionaries who have suffered so seriously from the recent floods at Athabasca Landing, from the loss of their stores, food, and clothing.

A new pledge has been undertaken by the board in the education of another missionary's son in the Northwest. The Board will not meet again till September, when they will do so in St. John's parish, Toronto Junction.—THE MEN of the newly formed branch of St. Andrew's Brotherhood at Trinity, East Toronto, were admitted to membership June 26th, at evensong. There are ten active chapters of the Junior Brotherhood in Toronto. The Sunday services under the auspices of the Brotherhood at Hanlan's Point began for the summer season in the middle of June and have been very successful.

Diocese of Rupert's Land.

IT IS HOPED that the new Church of St. Philip, at Norwood will be ready to use for public worship by the winter. A service was held when the first sod was turned in the middle of June.

Diocese of Ottawa.

THREE PARISHES in the deanery of Lanark, having been canvassed by the Rural Dean, have increased the stipends of their clergy. A number of other parishes are taking part in the movement to raise the scale of clerical remuneration.

Diocese of Ontario.

EFFORTS are being made at Joyceville to build a new church, and some money has been raised for the purpose.—AT THE closing Sunday for the year of the Military College Cadets, they were present in St. George's Church, Kingston, at morning service and gave the flowers for the adornment of the altar pulpit and reading desks. The Cadets were allowed to choose the hymns for the day. The service was choral.

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