



IFE of
JAMES
de KOVEN

•BY•
•WILLIAM•C•POPE•

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~~William G.~~ Pope Wm. C

AUTHOR

Life of James de Koven

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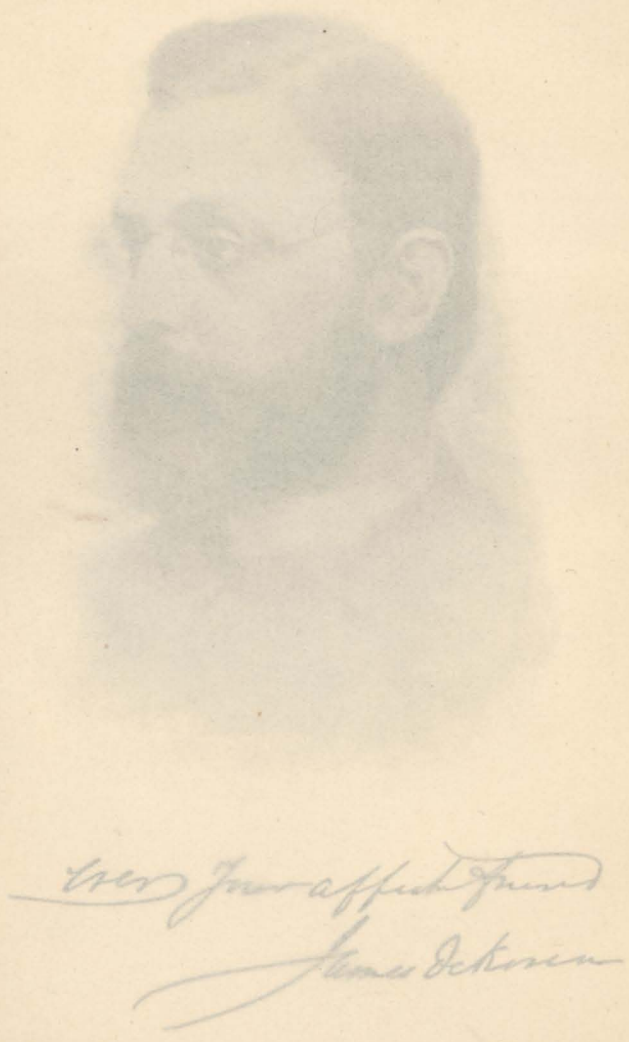
*Ever your affectionate friend
James DeKoven*

LIFE OF THE REVEREND
JAMES DE KOVEN D.D.

BY
WILLIAM C. POTT, M.A.

NEW YORK

WILLIAM C. POTT & COMPANY



LIFE OF THE REVEREND
JAMES DE KOVEN, D.D.

SOMETIME WARDEN
OF
RACINE COLLEGE

BY
WILLIAM C. POPE, M.A.



NEW YORK 1899
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LIFE OF THE REVEREND
JAMES DE KOVEN POPE

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TO MY SON
JAMES DE KOVEN POPE

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March 19, 1899.

W. C. P.

From all that has passed in these sad days, from a bitterness I have not deserved, nay, even from these warm hearts whose human sympathy has sustained me in this, my time of trial, I turn myself away. I lift my heart to Him on Whose Almighty Arm I lean, and in Whose mighty power even my weakness is strong, and louder than the din of angry words, nay, because of the prayers that so many have lovingly prayed, I hear the gracious promise:

“Commit thy way unto the Lord; and He will bring it to pass.”

“He will make thy righteousness as clear as the light, and thy just dealing as the noonday.”

Concluding words of the Defence made in the Wisconsin convention.

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I.

Birth to Ordination.

JAMES DE KOVEN was born in Middletown, Conn., September 19, 1831. By his father's side, he was of German origin. His maternal grandmother was Elizabeth Winthrop, a lineal descendant of the great governor.

When twelve years of age, he wrote an Epiphany hymn, which was sung by the children of Grace Church, Brooklyn Heights. At fifteen he published a small book of poems. An unpublished poem made satirical reference to a certain old gentleman, who on hearing of it, requested the author to read it to him. This was done, the offensive verse being suppressed. The old gentleman saw nothing amiss, and the matter might have ended there, had not the author's sense of truth required him to acknowledge the omission, and to read, much to the wrath of the subject of his poesy, what he had omitted.

After reaching manhood's years he retained his youthful appearance for a long time. He used to tell a story of himself, as being introduced at Dr. Shelton's, in Buffalo, as "Mr. de Koven, of Racine College." At parting, he was wished success in his studies, the person whose acquaintance he had made mistaking the warden for an undergraduate. Beneath his fragile form, there was the soul of a lion, and his lips, when compressed, revealed an iron determination. "I have never seen," wrote Dr. Ashley, "feminine tenderness and gentleness so sweetly compounded with masculine strength and force and courage as they were in him."

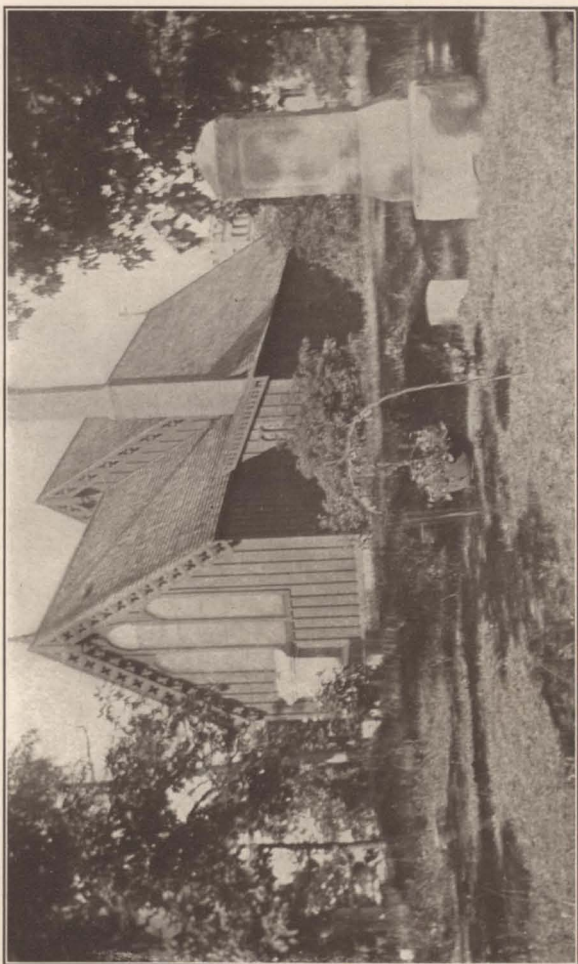
At his graduation at Columbia College, July 30, 1851, he delivered a poem on "The Inner Life."

At the General Theological Seminary he was a classmate of Bishops Seymour, Brown, and Knight, of Dr. Hodges, of Baltimore, Dr. Parker, his successor at Racine, and Dr. Richey, now professor at the General Theological Seminary. "From the day of his

entering the Seminary (wrote Dr. Dix) to the hour of his death the work of teaching was always in his thoughts. With him it was a controlling desire, a passion, to inculcate that fear of the Lord which is the beginning of wisdom, and without which mere intellectual culture must prove a failure. While yet a student in the Seminary, he aided in establishing what was known as a 'Ragged School,' and in that school no teacher was more zealous or successful than he. I well remember it, for I was in the Seminary with him; and a more unpromising set of boys could hardly have been collected from the streets of New York. Among us seminary graduates there are traditions of that school and of the dreadful time the men had with the swarm of uncouth ragamuffins whom they gathered together on Sunday, in the 'Long Room.' But how lovingly did James de Koven work with those poor outcasts! Nor, indeed without result; for years afterward, at one of our General Conventions, a clergyman requested to be presented to him, and told him that he

was one of the very boys whom he had taught in that Ragged School! What a reward for the great heart, the loving soul!"

He was ordained deacon at Middletown, August 6, 1854, by the Right Rev. John Williams. He declined a call to a charming parish in Brooklyn, and another to an attractive work at Lower Red Hook, on the Hudson, and accepted the Chair of Ecclesiastical History, at Nashotah. He arrived there September 15, 1854.



CHURCH OF ST. JOHN CHRYSOSTOM.

II.

Church of St. John Chrysostom.

IN connection with his professorship at Nashotah, he was rector of the Church of St. John Chrysostom, Delafield, two miles distant. In this church he was ordered priest by Bishop Kemper. It was built by Robert Ralston Cox, a nephew of Robert Ralston, who built St. James the Less, Philadelphia. Both churches exhibit the spirit of the ecclesiastical renaissance in its first bloom. The church at Delafield is guiltless of plastering, the walls, ceiling, seats, rood screen, being of oak. The font and altar are of stone. The altar-cloths were imported from England at a cost of \$500, the communion vessels are silver gilt. The church and rector were well fitted to each other. After he had left the parish he was on one occasion invited to officiate there. He found the vestry had removed the Litany desk. Nevertheless he said the Litany

in his accustomed place. Whether he took his Prayer Book with him is not known, but he could say the Litany as well without the book as without the desk. He subsequently wrote to the vestry that as the church had been consecrated with the Litany desk, it should be restored to its place. This was done.

The ritual was considered Puseyite, but the eucharistic vestments were not used, nor eucharistic lights or colored stoles.

It is not often that a little village church is so well off for preachers as was that of Delafield. In 1859, on the second Sunday after Epiphany, Dr. Cole preached in the morning, and Mr. de Koven lectured in the evening on "The Holy Catholic Church." The next Sunday, Dr. Adams preached in the morning, Mr. de Koven lecturing on the "Distinctive Doctrines of the Church." The fifth Sunday after Epiphany, Mr. Kemper preached in the morning, and Mr. Hodges lectured in the evening on "The Liturgy." Lectures followed on the "Sacramental System of the Church," "Bap-

tism of Infants," "Confirmation," and the "Feasts of the Church." They were attended by crowded congregations, in part composed of Nashotah students.

The first rector, the Rev. William Markoe, had built a schoolhouse. Two months after Mr. de Koven's arrival at Nashotah this entry is found in his diary:

"NOVEMBER 15.

"My Parish School opened to-day. Thank God! May He bless it and make it succeed!"

He was an adept in catechising the whole school. The highest class recited to him on Friday the collect and the whole or part of the Gospel for the following Sunday, and upon them, he asked questions and gave instructions. Musical ability was not one of his many talents, but determination was his compensative gift. On one occasion, in the absence of Miss Cox, who taught singing, he undertook to drill the children in a chant. They knew the tune, so that the only difficulty was the pointing which was surmounted

under his direction. At a later period at Racine College, he determined to sing his part of the Litany, but when the time came, he thought it best to intone it as usual. At the second petition he dropped into the inflections he had been practicing, and found himself singing a solo, without even the support of the organ. In spiritual matters he dealt very tenderly with the scholars, so that to be told to come to the vestry, perhaps for a misdemeanor, was a pleasure, rather than something to be dreaded.

In 1868, in the General Convention, as chairman of the committee on Christian Education, he obtained the passage of a resolution recommending "the establishment of Christian schools, in every parish where it may be practicable."

On the evening of St. Peter's Day, 1879, the Bishop of Wisconsin, with the Bishops of Missouri and Western Michigan attended service at St. John Chrysostom. A memorial altar cross was presented to the church. Dr. Adams, at that time rector, received it. In view of

subsequent events, special attention is called to the gracious words of this dear, good man: "We receive gratefully this beautiful cross as a memorial of Dr. de Koven. He was for five years rector of this parish, and during that time conducted a school in connection with this church. Here first were those talents trained that afterward made him so renowned through the Christian world as a Christian educator. Here he prepared and made himself ready, and conceived those first thoughts and plans that elsewhere had such wonderful success. In this village there are now many consistent Christians in the maturity of life who received their first impressions in their childhood from him, in his school—many persons there are in Delafield and Pine Lake, baptized and confirmed during his rectorship—many persons aged now who were his parishioners in their maturity, admired his powers and loved him as their pastor. In the hearts of all these the fragrance of his memory dwells as a blessing to their souls."

III.

St. John's Hall.

THIS institution is described in a letter of Mr. de Koven's, dated June 5, 1858. "St. John's Hall is now a chartered institution, under a board of trustees, who have placed it under the charge of a warden (myself) a sub-warden (Mr. Hodges) and a Board of Fellows, the first of whom is Mr. Shaw. Hereafter all preparatory students, who come to Nashotah, are to be placed under our care. They will board and lodge on the grounds of Nashotah, and have St. John Chrysostom's for their parish church, and their recitation-rooms will be on the land near the church, which was bought for the purpose. The course will be a full one, embracing, I think, for those who know no Latin or Greek, at least six years, and on those who are really worthy of it a degree will probably be conferred."

During the summer of 1858 he visited Eng-

land, with his Seminary room-mate, the Rev. George F. Seymour, for the purpose of acquiring an insight into the educational system of that country. They went to Paris. On the day of their arrival Mr. de Koven came to Mr. Seymour, saying, "George, we will eat our last dinner on the continent to-day." "How is that?" enquired Mr. Seymour. Mr. de Koven explained that his knowledge of French language and customs was limited, so that in reply to the questions of the keeper of the *pension*, as to what he would have, he had answered to everything, *Oui Madame*. The result was they were to have so grand a dinner they would in future be obliged to economize and lunch at restaurants. They were agreeably surprised to find that the cost of the meal was no greater than a lunch at an English chop house.

St. John's Hall was opened September 30, 1858, the Rev. Messrs. Hodges and Shaw in charge, as Mr. de Koven had not returned. St. Peter College, Radley, was the school in England after which St. John's Hall was chiefly to

be modelled. One idea he brought back with him was that the students should sit at meals on "forms" that is benches without backs. The students were quick to perceive that this was a piece of primitive mediævalism, not proper to be transplanted to America. Consequently, one morning the forms were not to be found. Here was an act of open rebellion which must be punished. But who were the culprits? The whole school was placed under punishment, which was to last until the perpetrators of the deed confessed. The outcome was an act of contemptible meanness, and one of admirable heroism. He who did the act allowed another to suffer in his stead. George Vernor went to Mr. de Koven, and while asserting his innocence, offered himself to bear the penalty to be inflicted on the offender. The offer was accepted.

The students thought another mistake had been made, by a plan for the government of students in part by certain ones of their own number. There was no overt act of protest, other than taking their revenge on the person

of the senior prefect, for sundry tardy marks he had given them for lateness to Chapel. The system has since proved itself useful at Racine.

The chief amusement was boating. There were two six oared boats, the Minne Wa-Wa and the Winona. Many a distinguished ecclesiastic and fair damsel graced the boats, and honored the crew with their presence. These boats and the Nashotah barge, manned by Nashotah students, would meet in the middle of the lake, where the time would be whiled away, by the light of the moon, with song and jest and laughter, and then each boat would pull away on its own course.

During the year Mr. de Koven frequently rang the changes on loyalty. He would place the long index finger of his right in the palm of his left and begin: "Now young gentlemen," and before he finished, the students were apt to have a dose of loyalty. Little did he imagine his own loyalty was ever to be impugned, but in his letter to the Diocese of Illinois in 1875, he speaks of his own character

"being assailed in that which is dearest to me, my loyalty to the Church of God." That the Church should affix on him the stigma of disloyalty with voice sufficiently powerful to three times defeat his election to the episcopate, undoubtedly hastened his death. "It is known," writes Dr. Dix, "that by the manipulation of a peculiar machinery, easily rendered subservient to political and partisan ends, James de Koven was pronounced unfit to be a Bishop in the Church of God. It is not so well known with what supreme disgust, with what deep indignation, great numbers recoiled from the sound of that lie and rued a decision so disgraceful. But since that day, reverence for his life and character has been deepening among us, and many have sought an opportunity to clear themselves of complicity with the unhappy transaction to which I refer. Wisdom is certain to be justified of her children, and the voice gathers strength from year to year, which reverses the decision of the series of petty tribunals before which the glorious servant of the Most High God, that

peerless orator, that deeply read theologian, that saintly confessor of the faith was unhappily arraigned. The time is coming when men will wish that the thing were forgotten, and when it will be held infamous to asperse his memory with the old accusations, and dastardly to pursue him, as they did in his lifetime with epithets drawn from the vocabulary of partisan malice. Holy, just, wise, learned, eloquent; a 'LOYAL soul and true'; true to God, true to the church of his baptism, true to his sacred calling, he lived and died."

St. John's Hall lasted a year. In a letter dated August 27, 1859, Mr. de Koven writes: . . . While we were in this uncertainty, there comes a proposition which seemed to be of God's sending and a providential opening. Dr. Park of Racine College, makes to us a noble offer, noble for St. John's Hall and for each one of its students, and for the church in Wisconsin. He offers to place Racine College in our hands, to be made a thorough Church College, and to be forever the Preparatory Department of Nashotah House. The faculty

will join with our faculty, with myself as rector, making a stronger faculty than we have had before. Dr. Park, with the honorary title of Chancellor, will fill the professorship of Chemistry and Natural Philosophy, for which he is admirably fitted. . . . I feel that if my students will go there to *work with me* in this great work of Christian education, which God's providence opens, while procuring great advantages and blessings for themselves, they will be doing also a good work for the Church of God, by doing their part in building up a thorough Church College.



THE COLLEGE QUADRANGLE.

IV.

Racine College.

RACINE COLLEGE was founded in 1852, under the auspices of the Diocese of Wisconsin. The first president was the Rev. Roswell Park, D. D., a graduate of West Point and Union College, and for some time a professor in the University of Pennsylvania. Until Mr. de Koven became Warden, students were allowed to select their own places of public worship. Thirty students went with Mr. de Koven to Racine, the last of Nashotah's postulants graduating in 1871.

In 1863 the first set of Statutes was passed by the trustees, indicating the ideal they had in view. The first was: "Racine College shall be a Christian home for the training of the youth committed to its care in Christian virtue and sound learning."

While Mr. de Koven yielded a cheerful obedience to the Trustees, he found in the

administration of the College an environment completely dominated by his own individuality. It was *par excellence* a Church Institution. The Prayer Book system was literally carried out, Daily Evening Prayer being choral. A Kenyon professor was reported to have said, he would like to see his institution like Racine except its religion. Mr. de Koven's comment on the remark was that it would be like the play of Hamlet with Hamlet left out.

Sunday was a delightful day. Did ever college chapel have such preaching? The writer was accustomed, when the sermon began, to bow his head and close his eyes and surrender himself to the ecstasy produced by the preacher. Of his preaching Dr. Dix has said: "Who can convey an idea to one who never saw or heard him, of the effect produced by that impassioned manner and that wonderful voice, which, now ringing like a clarion, and anon sinking to the lowest, gentlest tones, thrilled the soul and sounded depths within men which perhaps in their case may never be touched by mortal speech?"

On each Sunday afternoon he told a chapter of a story which began the first Sunday of the term and ended the last. He thought his stories did more good than his sermons. One of them, "The Dorchester Polytechnic Academy" was published. In the evening was "The Warden's Reception," attended by the professors and ladies and students. Although he once gave privately as a reason for not going to a party that he was not proficient in small talk, yet in congenial society he was a social lion. The following letter addressed to a wax doll, a little girl had named after him, gives an idea of his humor:

"RACINE, WIS., Jan. 5, 1876.

"MY DEAR WAX:

"I am glad to hear of your birth, and that you are named after me, and that you are of wax. You could be made of better stuff for a minister. You will look sweet; this will please the young; you cannot talk too much; this will please the old. You can wink at things you will have to do. You will eat little, you will need but small pay. When you are bruised, you can be put on a shelf

without a word, and a doll, new, fresh, and with red cheeks will take your place. If you have to be a martyr by fire, you will melt easy and save pain to those who put you in; but if you do good to even one little girl like C. your life will be worth a great deal. So good-bye, from your affectionate friend, J. DE K."

Dr. Ashley describes the Warden as endowed with more winning and beautiful gifts and graces than any man with whom he had ever been intimate. With such a centre of attraction, the Warden's Reception completed a day in which holiness and happiness were combined to make an ideal Sunday.

In 1867, the new chapel was built, and therein the daily service was chorally rendered by a vested choir of thirty-two students, this being at the time the only vested choir west of the Alleghany Mountains.

The staff of College professors was augmented by the presence of some very distinguished educators among Church Clergymen. The Rev. Dr. Falk of encyclopedic attainments; the Rev. Dr. Elmendorf, the theolo-

gian and scholar; the Rev. Dr. Dean, a favorite pupil of Dr. Anthon, and who was afterward the first to fill the Alumni Lecture-ship on Christian Evidences in the General Theological Seminary; the Rev. Dr. Hinsdale, afterward the President of Hobart College, and others of equal fame and ability. All of these men were attracted to Racine College by the lofty ideals and character of Dr. de Koven, and readily relinquished more remunerative positions elsewhere that they might consecrate themselves to the cause of Christian education under the auspices of the Church as illustrated by the methods in vogue at Racine College.

So great had the reputation of the institution grown to be, that students were attracted thither from New York, San Francisco, New Orleans, St. Paul, and intermediate places. It is to be noted also that there was a continual coming and going as visitors, of a large number of distinguished Bishops, priests and laymen, many of whom journeyed miles out of their way to see with their own eyes the work

and the man of whom they had heard so much and so favorably. They were not confined to one type of Churchmanship, but included men as widely apart as the Evangelical Bishop Lee of Iowa, Quintard, of Tennessee, and Cummins, the assistant Bishop of Kentucky. All earnest souls were irresistibly attracted thither as to a magnet.

Dr. de Koven's influence with his boys is illustrated in the case of Charles Oakes who went from St. Paul, and while at Racine was confirmed. On leaving the College he went to the mines where he forgot his religion. He fell through the ice, and was brought home paralyzed in his lower extremities. For a long time, he manifested no signs of penitence, but finally expressed a desire to see Dr. de Koven. He came, and when he and the sick man met, they clasped one another in each other's arms, with so strong and long embrace, that it was thought the young man would die, then and there. Dr. de Koven remained several days and administered to him the Holy Communion. On Sunday, as the

Doctor was preaching at the Church of the Good Shepherd, the young man passed away in peace.

In 1875, the Bishops of Michigan, Indiana, Nebraska, Missouri, Colorado, Wisconsin, Western Michigan, Illinois and Fond du Lac adopted Racine College as the collegiate Institution of their respective dioceses, and determined, with the help of God, to make it a Church University for the West and Northwest. The Statutes of the College give the Bishops the Presidency of the Board of Trustees, according to their Seniority; the nomination of the Warden; a veto power in the regulations in regard to the worship of the Collegiate Church; and visitorial power.

In 1878 the Law Faculty consisted of eleven members.

At Faculty meeting, where personal cases of students were canvassed, Dr. de Koven manifested a careful and solicitous interest, always striving to keep the due proportion between allowance for individual shortcomings and the general collegiate tone. On Com-

mencement day, becomingly invested in the academic purple, and presiding with unequaled blending of sober dignity and genial humor, he pronounced in his singularly clear and resonant tones the Latin formula, conferring upon the expectant candidates the Bachelors' degree. No spectator ever felt that it was mere ritual, for there was an undercurrent of earnest reality, pervading his whole bearing, which produced a corresponding conviction on every auditor.

During the later years of his life, there was ever present to his mind the problem of making the College independent of himself. It was not only on account of his personal regard for the graduates, but also for the good of the College, that he kept in touch with the "old boys," in making them always welcome, in keeping their various pursuits and localities in mind, and cultivating in them persistently and successfully a feeling of loving regard for the work of which they had been a part. He never felt that he was either to see or know the last of one of his boys when he left the

College. Rather did that day seal and sign a new and more binding covenant for the future. This feature of the Doctor's régime it was that has endeared him, more than aught else to those who survive of Racine Graduates, and which causes his memory to grow ever brighter as they grow older.

On Reunion Day, 1877, he preached on "Twenty-five years of the work of Racine College." Referring to the lack of endowments, he said:

"I hope I shall not be thought satirical, if I say that the members of our Church are prevented from giving the large gifts which one hears of elsewhere by the fact that it costs more to support the average Episcopalian, and to keep him and his in that 'station of life unto which it has pleased God to call him,' than it has done any other kind of Christian since the time when the Divine Master declared 'that the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.' Perhaps I may add that, owing it may be to the

generally comfortable tone which prevails, the sort of well-to-do, refined, cultivated, worldly Christianity, nothing which does not reflect the average tone of thought, feeling, doctrine, and idea that is prevalent, can expect to be aided by what liberality there is. Anything beyond this can only look for an amiable toleration, with the permission to succeed if it be able to do so, and may be most thankful if it can avoid actual misrepresentation, and that species of persecution which is popular in an age tolerant of everything excepting the Faith."

In after years Dr. Holland thus spoke of Dr. de Koven and his College:

"More than sixteen years ago, a candidate for Holy Orders, sitting almost in reach of his arm, I heard an unknown man from an 'out-west diocese' speak 'adjudicated' words that have been speaking ever since. No one who heard that speech will ever forget it—the courage of it, the earnestness of it, the thrill of its power which changed the thought of a General Convention that was about to legis-

late life out of the American Church and mummify it into seethood. The speech began an epoch; it was the breath of a new being; in it the American Church came to the consciousness of her true self, of her identity with the one Church of all ages, the Church of the Living God Who did not die with the Apostles, nor with King James, nor with Bishop White, but is still alive to quicken, to develop, and so keep ever fair His Body. No spiritual movement within this generation has been so swift, mighty, prophetic of great things, as that which in de Koven then stood for the first time firmly on its feet and dared the world to stop its progress. And de Koven meant Racine; the college was his larger personality; he lived in and for it; and by it he expected to live on when his body slept in the sacred ground which has taken a holier sanctity from his dust. . . . Racine still holds by de Koven's idea that Religion is the supreme attitude of the intellect, and that this attitude is the most intelligent in the Catholic faith. She knows no abstract Christianity,

no metaphysical Christ. To her Christianity means the Church, and the Church means the undismembered, unmutilated Body of Christ, wherein He exists among men as their Saviour, saving their whole manhood, sense and spirit, individual and society, by manners, by laws, by letters, by philosophy, by art—all working sacramentally together, and together incorporated in one Christian polity and one Christian worship. Racine is established, has a past with traditions that form a notable part of the history of the American Church. In commerce, in law, in university chairs, and in chairs of state, her sons celebrate her by their deeds."

At his death Dr. de Koven left to the college \$38,600, and his library valued at \$6,000, to which his sister, Mrs. Casey, added his furniture and pictures.

V.

Eucharistic Adoration.

THE Catholic Church, as the outgrowth of the Jewish, observes three chief festivals, corresponding to the three great Jewish feasts. The feast of Tabernacles was kept after the manner of its successor Christmas, with great joy, and adorning with branches of evergreens. Why was it not rather kept as a fast, inasmuch as it commemorated the forty years, in which God was grieved with the Children of Israel, and caused them to wander in the great and terrible wilderness? It was because during those forty years the whole nation of Israel dwelt in the Presence of God, in the glory-cloud. Israel's chief blessing in its prime was God's Presence in the Holy of holies of the Temple. The same blessing was continued to Catholic Church, with the difference, that as Christians are more spiritually minded than Jews, they are to walk by faith, not by sight,

and the Divine Presence is invisible, and sacramental. The Lord pledged His Presence to those gathered together in His Name. The assembly to which He referred is not any haphazard meeting of a few good people, as the context shows. Matthew xviii. 17 speaks of the church in its corporate capacity, verse eighteen speaks of Absolution, verse nineteen of Common Prayer, verse twenty of the Presence. It is vouchsafed to the assembly of the faithful, summoned by the authority of a priest of apostolic line, for the highest act of Christian worship, such as is spoken of in the Acts and Epistles. When two or three are gathered together to Break Bread, there is Christ in the midst of them.

Bishop Andrews lays it down as an axiom: "Christ Himself, the substance of the Sacrament, in and with the Sacrament, out and without the Sacrament, is, wherever He is, to be adored." Such was the faith of the primitive church. Thus St. Ambrose: "The flesh of Christ, which now too, we in mysteries, adore, and which the Apostles adore in the

Lord Jesus." St. Gregory Nanzianzen says of his sister: "She falls in faith before the altar, and calls upon Him who is honored thereupon." "What is the Altar," says Optatus, "but the throne of the Body and Christ?" "When thou receivest the Bread," says St. Cyril, "cross thy right over thy left, and make it a throne to receive thy King." "Here too," says St. Chrysostom, "will the Lord's Body lie; not wrapped in swaddling clothes, as then, but encircled all around by the Holy Ghost." He tells of a vision of an old man who saw "a multitude of Angels clothed in white robes, and encircling the Altar, and bowing down, as one might see soldiers standing in the presence of the king, and (adds Chrysostom) I believe it."

This doctrine of the Presence was that which de Koven preached. It was received as the doctrine of marriage first promulgated in the Garden of Eden was received, when re-announced by the Saviour to His disciples; as the Gospel was heard by the Jews, trained in rabbinical learning.

In a sermon preached in 1861 in Berkley Chapel, he says: "There is Christ present, not visible to the eye, not to be appreciated by the senses, not in any carnal or material fashion, but truly, really there, Priest and Sacrifice, ready to forgive, ready to pardon, ready to help. To come to the Holy Communion beloved, in faith and penitence is to come to Christ. It is to kneel at His feet, to have His hand laid upon you, to be sprinkled with His Blood, to be fed with Himself. Oh! did we believe this, could we turn away from it so readily, could we come to it so carelessly, could we desire it so seldom, could we esteem it so lightly?"

From 1868 to the end of his life Dr. de Koven was a deputy to the General Convention. In 1871 he made what has been called his great speech, in opposition to a proposed canon forbidding certain outward observances. In 1874 he made another speech against a canon on ritual, which canon was passed after being amended, and omitted at the last revision of the canons.

In the course of this speech he said, "It will be remembered in this House that at the last General Convention, under peculiar circumstances, I stated a phrase which I hardly need to repeat, because it has been so often rung in my ears and in the ears of others, that I myself adore and would, if it were necessary or my duty, teach my people to adore, Christ present in the elements under the form of bread and wine. I then expressed what was my conviction on this subject, but I did not express it because it was my conviction. The object which I had in expressing it has clearly been lost sight of. Woe be to that man, I say, who in this age of ours attempts to force down the throats of churchmen any particular formula upon a given doctrine! The doctrine is eternal; the words in which we may express it may change and alter. I only used these words, not because they were my conviction, but because they were words which a court of law—the second to the highest in England—had adjudicated upon and decided that they were words which could be used in

the Church of England, and that the man who did use them was not liable to penal prosecution."

He quoted a sermon of Dr. Samuel Farmer Jarvis, preached before the Board of Missions in 1836, and at the request of the Bishops and Clergy published the following year. The quotation reads: "As, on the one hand, we have no right to banish from our communion those whose notions of the real presence of Christ in the Sacrament rise to a mysterious change, by which the very elements, though they retain their original properties, are corporally united with or transformed into Christ; so on the other, they are not to be excluded who consider that real presence as altogether spiritual, but productive of the same blessed results, namely the Privileges of the Gospel resulting from the death of Christ."

Dr. de Koven continued and presently, referring to the quotation, said: "Let me say, my dear brethren, that I never in my life said anything as strong as that. Whatever I have said does not at all come up to Connecticut

Churchmanship. If, perchance, I have imbibed some feeble idea of that which the Reverend Father from Connecticut taught, having been catechised by him when I was a boy, I trust that this house will pardon the succession, in that I have received it from him."

Dr. Fulton, who was at the General Convention at the time, once asked him the question: "What do you believe to be the specific difference between the spiritual attitude of a devout Low Churchman drawing near to our Blessed Lord in the Sacrament of the Lord's Supper, and your own spiritual attitude in the practice of Eucharistic adoration?" After a moment's thought, Dr. de Koven's face was lighted up with a smile and he answered: "I do not believe there is any difference."

VI.

Episcopal Nominations.

IN 1873, Dr. de Koven was nominated to the bishopric of Massachusetts, by Dr. Burgess, now Bishop of Quincy. He was defeated by a small majority.

The year following, 1874, a convention was called to elect a successor to Bishop Armitage, of Wisconsin. The day and date were Thursday, February 12, the place Milwaukee. Before recounting the events of that convention, let us weigh the character of him who was to be its central figure.

Dr. S. H. Tyng, Jr., said of him: "In these days of timidity for truth, as God gives us to see it, the career of such a man is both a rebuke and a stimulus. His skill in all the learning of the ancients did not divert him from the simplicity of the truth as it is in Jesus."

Dr. Locke, who had been on terms of inti-

macy with him for twenty years, thus describes him:

"Dr. de Koven was not only one of the most brilliant orators, one of the finest scholars, one of the most clear debaters in the Church, but he was one of the holiest, one of the saintliest of all her sons. His life was lived upon a very lofty plain, far above the ordinary level. He was not an ascetic; he was not gloomy, but he conveyed to even the chance observer the impression of great personal holiness. He spent hours upon his knees, and from his childhood to his grave he was singularly free, as far as the keenest observer could know from even what are called venial sins. But with this very holy and pure life there was no spiritual pride, no assumption of superior worthiness. When you add to all this a thoroughly charming manner, a perfect culture, an intimate knowledge of all the graces of polite society, and a personal magnetism which gave him wonderful power over the young men under his care, who without exception idolized him, the greatness of the loss is overpowering."

A part of Bishop McLaren's tribute to him, is:

"For Lycidas is dead, dead ere his prime,
Young Lycidas, and hath not left his peer.

"His beautiful character, manifestly governed by the highest motives that can influence human action, was the fruitage of grace early received and never neglected. With an ardor like that of the virgins who watched the burning altars of Vesta, he devoted himself to preserving the purity with which he came from the waters of baptism, not without conflict, not without grievous trials, but with exemplary triumphs of faith. He was wise, pure and holy. He did not live unto himself, but unto God."

With what spirit de Koven went to Milwaukee to the council, we discern in a sermon he preached the night before the convention. When A'Becket went to England, the last time, he said he went to his death. He knew his own heart, for though he battled for the Church's liberties, it was not in saintly spirit.

From a monastery in France, where he had been living, he had repeatedly anathematized his enemies, and spoken of the king as a malicious tyrant. On his arrival in England he excommunicated the archbishop of York and the bishops of London and Salisbury for officiating at the coronation of the king's son.

Mark the difference of spirit between A'Becket and de Koven, as shown in the sermon he preached in the Milwaukee Cathedral, the night before the convention, in loving memory of Bishop Armitage, against whom there had been bitter feeling, on account of his efforts to introduce the cathedral system.

"I see a vision stately fair, of the one Church of God. Built on the foundation of the apostles and prophets, with Jesus Christ for its chief corner-stone, I see it rise before me. Built in its walls as living stones are the martyrs of God, the bishops and doctors, the poor and unknown, little children and virgin souls. With many a blow and biting sculpture each stone is laid. Now one and now another

is called to take his place, the Bishop who has gone to his rest, and you and I. As I gaze, the mists of earth, or else the tears that blind my eyes, or murky clouds that gather I know not whence, shut out the view. But as I strain my weary sight, lo! the clouds are rifted, and from heaven descending comes the New Jerusalem, like bride adorned for her husband. The two are blended into one. The gates are pearl; the streets are gold; the crystal waters shine; the tree of life is full of healing leaves. There is no weary controversy, or bitter words, or cruel misunderstandings, or mistaken divisions. There *are* hymns that do not discord, worship that never ceases, praise that never ends, and the LAMB OF GOD to be our joy and peace forever and ever!"

The morning following the sermon the convention met at 9 A. M., to adjourn in confusion late at night. The next morning it met to continue the strife of the previous day. The battle raged around a newspaper article entitled "Principles not Men," which had ap-

peared in two Milwaukee papers on Saturday, January 31.

"The great interest felt in the Wisconsin election," says the article, "is due entirely to the fact, that it is to be a question between the high church and ritualistic parties. . . . Dr. de Koven is not so remarkable a man personally, that his candidacy, apart from other considerations, would attract the attention that is being given to one of the poorest dioceses in the Church." To this article the following was appended and sent over the diocese as a campaign document:

"A systematic attempt has been made to give the impression that in the approaching election of a Bishop of this Diocese, the question to be settled is simply one of men, not of doctrines and principles. The undersigned do not so regard it. They have seen an article in the Milwaukee papers of January 31, which they think sets forth correctly the points to be decided in the coming election. They have reprinted it for general circulation in the Diocese, as a document well calculated to give a

right view of the issues involved in the present contest."

Signed :

LEWIS A. KEMPER, D. D.—Professor of Hebrew and Biblical Literature at Nashotah, and Rector of St. Paul's Church, Ashippun.

WILLIAM ADAMS, D. D.—Professor of Systematic Divinity at Nashotah.

JOHN H. EGAR, D. D.—Professor of Ecclesiastical History, Nashotah.

ROBERT N. PARKE.—Rector of Trinity Church, Oshkosh.

JOHN WILKINSON.—Rector of Trinity Church, Madison.

MARISON BYLLESBY.—Rector of St. James' Church, Milwaukee.

February 2, 1874.

Three of the signers lived at Nashotah, one in Oshkosh, one in Madison, one in Milwaukee. Between Saturday, January 31, when it appeared in the newspapers, and Monday, February 2, when it was signed, only one day, and that a Sunday, had intervened.

Of these signers, one, the Rev. R. N. Parke, during the convention, withdrew his name from the document, and apologized to Dr. de Koven for the injury done him.

Another signer, the Rev. John Wilkinson, asked permission to read a letter he had recently received from Dr. de Koven. The Doctor said it was too late to ask that question, as Mr. Wilkinson had already, without permission, published a portion of the letter in the Milwaukee papers. He asked to read the entire letter instead of Mr. Wilkinson's extracts. With seemingly great reluctance Mr. Wilkinson handed the letter to Dr. de Koven who read it. This is the letter copied verbatim :

"RACINE COLLEGE, Jan. 14th, 1874.

"MY DEAR MR. WILKINSON :

"I have just received your noble letter, and sit down at once to answer while the impression of its frankness and brotherly spirit is fresh upon me.

"I thank you for it, and entirely appreciate the spirit in which it was written.

"When I met you in Chicago on the occa-

sion you mentioned, I welcomed you back to the Diocese in a spirit of sincere admiration for your earnest labors for the Church, and because I knew that however much we might differ in view, we were both working for the same end, and at least in general agreement on all great principles. I knew, too, that we were at one in an honestly loyal endeavor to assist Bishop Armitage in the good work he was planning. Bishop Armitage's death has only deepened the opinion I had formed, that in spite of certain points in which we were not quite at one, the main purpose of his life was one which demanded my prayer and my efforts and my full coöperation.

"That God should have called him away as He did, seems something inscrutable.

"Will you allow me to say, however, that I am sure that doctrinally, you and I do not differ so materially as you suppose.

"You and I, so far as I recall, have never discussed any one of the doctrinal questions of the day. You only knew my views from the popular interpretation of my second speech in General Convention.

"I find that I am generally misunderstood, sometimes misrepresented, and without any opportunity of defending myself.

"I am accused in newspapers, and even by Bishops, of holding doctrines I detest, and practicing things I do not approve of. I had intended publishing shortly an explanation of my Eucharistic views; and when a distinguished lawyer in Boston spoke to me about the publication of a sermon I had preached in the Church of the Advent upon the subject, I told him of this intention as a reason for not desiring such a thing.

"Then came the death of Bishop Armitage, and the talk about the election, and I felt that to do so now, would only expose me to a reproach I do not deserve.

"Amid many kindnesses, I am sure more than I deserve, and a better opinion of me by some, than I can at all feel is properly my due, I have had to bear of late many reproaches.

"With regard to the Eucharist I only hold what Bishop Andrews held, and Overall, who wrote the Church Catechism; and in our day the saintly Bishop Hamilton of Salisbury, who died a few years since; and Bishop Forbes, still Bishop of Brechin, and John Keble, the author of the 'Christian Year.'

"It seems to me that the views of such men *ought to be tolerated* in the Church.

"I utterly deny Transubstantiation. I do not hold to any corporal or material Presence of the Lord's Body and Blood in the Holy Elements. I worship Him, not them. I do not worship even His Holy Body and Blood as apart from Him—only the Divine Person of the Lord Christ, in the Holy Elements, because His Body and Blood are spiritually there; yet not (because His Person is Divine) *confined* to the Holy Elements.

"Again, and while you may think these views erroneous, in this I am sure you will agree with me; I do not hold this view as though it were the only view the Church permits, and as condemning others who may differ from me.

"In this mysterious subject I believe the Church most wisely tolerates a wide difference of opinion. She allows every view between Transubstantiation on the one hand, and Zwinglianism on the other.

"All I claim for my view is, that I have as good a right to hold and to teach it, as my Brethren theirs, and also that because of holding it, it is not right to hold me unfit for any place, office or duty for which I am otherwise qualified.

"I hold this view, too, in the interests of the

broadest toleration of allowed differences, believing that within certain limits, our unity is to be found, not in necessarily exact agreement on doubtful points, but in joint work for souls and for our common Lord.

"So about Confession. I think the Church permits and encourages it under certain *specified circumstances*. Considering the steady practice of it by the most noble men of the Church of England, from the Reformation down, I cannot draw the deduction, which seems to me most illogical, which many draw, that because she allows it in certain cases she *therefore forbids it in all others*.

"But here is where I am misrepresented. I do not regard it as either *necessary to the forgiveness of sins*, or a *necessary preliminary* to Communion, or to be enforced upon any one. Indeed I think its voluntariness to be an essential element in its benefit to any sin-burdened soul.

"So, too, about ritual. I think every one should obey the law of the Church, and above all I believe in no ritual which symbolizes false doctrine. I think a simple ritual and a lofty ceremonial ought both to be tolerated, according to the needs of people, the place, and their varying circumstances. But char-

ity for souls is beyond all ritual; and what will do most good, that ought to be aimed at.

"Excuse my writing so fully, your own kind frankness encourages me.

"With respect to the coming election, I pray to God that He may guide it for the good of His Church and do this, I believe, *with an honest and true heart.*

"Of what you write about the Diocese, I cannot tell—you may be right, of one thing only I am sure, and in this I think I am especially misunderstood—I *could not be the Bishop of a party.* I love my brethren too well, and sympathize too keenly with all the necessary differences of view, and those differences seem to me too so petty in comparison *with the work* that lies before the Church, and which must be done if this land is to be saved, to make that possible.

"And now, my dear Mr. Wilkinson, I thank you again for your letter. You will vote and act as your conscience dictates, and I would wish you to do no other way. However that may be, your letter cannot fail to make me honor and respect you in the days to come.

"Should you think proper, I should be glad

if you would show this letter to Mr. Worthington, whose good opinion I greatly value,

"And beg you to believe me,

"Truly your friend,

"JAMES DE KOVEN.

"The Rev. John Wilkinson."

A third signer was Dr. Egar. The Rev. E. B. Spalding said he had learned since coming to the convention that the newspaper article, "Principles not Men," "had been written by Dr. Egar for political effect," in proof of which he produced four documents, which the next morning were put into the form of affidavits, and duly sworn to before a Notary Public. They were signed by four Nashotah Students, namely, Frank O. Osborne, Frank B. Gilbert, F. W. McLean, G. B. Morgan.

The reading of these papers produced a profound impression. Dr. Egar said in effect "I deny the statement as a whole, and entirely the purport that is intended to attach to them."

On the afternoon of the second day Dr. de Koven advanced to answer for himself. As he took his stand in the front of the church,

the confusion of the crowded cathedral subsided into eager silence. His calm, clear eye, and the mellow tones of his loving words were to his friends as sunshine and the song of birds after a tempest. He spoke for an hour and a half, at the conclusion of which he sat down in the midst of an ovation of loving enthusiasm from the dense multitude.

The core of the speech is found in a single statement concerning Christ's presence in the Eucharist. "I cannot say how it is present. I deny that it is by Transubstantiation, Consubstantiation, or any other device of human reason. As to what is present, I say it is the body and blood of Christ; and as to where it is present, I assert that it is in sacramental union with the consecrated elements to be the spiritual food of the faithful."

The power of his oratory is described by Dr. Locke, as follows: "The General Convention of this Church is not a body easily moved by flights of oratory or bursts of rhetoric. Cold, hard, dry argumentation is much more likely to move it. But to this man it

listened spellbound. When he began to speak, a hush came over the scene; the reading, the notebook, the whispering, the coming and going all ceased; and every one, whether friend or foe gave mute attention. The gavel of the president would fall again and again, to mark the time allotted to each speaker; but the cry would go up, 'Let him go on.' And on in that resistless tide of eloquence he went. Again and again has this been witnessed. Who that heard him can ever forget his brilliant defence of his position in the Wisconsin convention, when carried away by the magic power of his words, the whole assembly burst out into a tumultuous shout of praise, and many ministers of other religious bodies, who were standing there exclaimed, 'With such a man to choose, how can it be possible to hesitate?'"

The convention adjourned till 7:30 P. M., at which time Dr. Adams completed his written speech, occupying an hour, during which he reiterated charges against Dr. de Koven, to which the latter was not allowed to reply.

The vote being ordered, Dr. de Koven was elected by the Clergy, and rejected by the Laity. The convention then adjourned *sine die*.

When it assembled in June, he refused to allow his name to be used as a candidate.

Of this defeat, Bishop Nicholson, eighteen years afterward, thus spoke: "One James de Koven was thought in the judgment of a certain council of this diocese, not fit to be a Bishop in the Church of God. Perhaps no more painful wound was ever inflicted upon a great and wonderful and almost majestic soul. All the more remarkable was that action, when since that day, three men, all of lesser light and smaller influence, but all following in the same theological lines of de Koven, have been elected and have been accounted as fit! One of them speaks to you this moment, feeling himself to be so infinitely beneath the standard of that great master in Israel—one who feels himself as not fit even to unloose the latchet of de Koven's

shoes! Yet—it seems almost a marvel—you now call him fit, and welcome him to your midst as your leader and Bishop! Surely, the less longs to be blessed of the greater! And I do not know of any higher privilege, any loftier pleasure, that can fall to me in my future work in this diocese of Milwaukee, than to speak again, and speak aloud for Racine College; and plead for its restoration, even for its permanent endowment. Let us work for this end, and make our reparations around de Koven's tomb, for the deed that once was wrongly done. I doubt not, some blight came upon the diocese, because of that madly partisan deed—and the blight is only now recovering. We will together make our reparations, and hope and pray some day to see de Koven's great Memorial where it should be, where his large soul and great prophetic eye saw it to be, the great Church University in our teeming Northwest."

On February 4, 1875, Dr. de Koven was elected to be Bishop of the Diocese of Illinois. The election was not confirmed by the Stand-

ing Committees. A correspondent of the *Church Standard*, in the issue of March 11, 1893, states that the election was uncanonical, and on that account was not confirmed by the Standing Committees; and that Dr. de Koven acknowledged to the correspondent that he regarded certain votes as "wrongfully cast, and that the election was consequently of doubtful validity."

It is true, objection had been raised in the convention to three clerical votes. The Committee on Privilege overruled the objection, and their ruling was sustained by a concurrence of both orders. On the ballot, by which he was elected, there were thirty-nine clerical votes cast, thirty-four being necessary to a choice. (Convention Journal, pp. 28-21.) He was elected therefore, without the votes objected to, and with two votes to spare. As to what he thought the reason the Standing Committees failed to confirm the election, there can be no doubt. In a letter dated August 31, 1875, to the Convention of Illinois, he said: "I am well aware from the resolu-

tions of one Standing Committee, and from rumor that the reason of this failure was that I am believed to hold unsound doctrine as to the Holy Eucharist."

VII.

Reminiscences.

"MY most delightful recollections of him were in the early years, when I visited the College, and when he visited my Grandmother de Koven (his mother) at the 'old Homestead' in Middletown, Connecticut. Then he was at his best, being free from care, for the nonce. I especially recall one visit, when Grandmother was an invalid upstairs, and he and I had our meals together alone. We used to entertain imaginary visitors, the Archbishop of Canterbury, Tennyson, various Cardinals of note, Thackeray, Dickens, etc., etc., and the conversation was always adapted according to the rank or profession of the guest of honor. When 'the Laureate' was with us, we talked entirely in rhyme. I remember, one day, Uncle James came hurrying in, and said he had 'just met Queen Victoria and the Pope at the station, and had asked them up to take a bite.' I shall never forget the horrified look

of a new domestic, who heard him make this announcement to me with a perfectly grave face, and saw me receive it as a matter of course, and state that I would 'have two extra chops put on to broil at once!' We had great amusement out of all this, as you—who know Uncle James' keen sense of humor—may easily imagine, but it came to an abrupt end, when one day we returned to the house, to find the parlor filled with curious neighbors, who wanted to hear Uncle James 'talk to the celebrities.'

"Speaking again of that particular Christmas Eve, I remember our all going in procession (tiptoeing and with our shoes off) to visit the dormitories of the Grammar School boys, professors, visitors, each one armed with a basket of apples, or oranges, or nuts, candy, etc., and our filling the boys' stockings. Some of the boys, I recall, snored preternaturally loud, (being very obviously wide awake) but one little fellow was genuinely asleep, with his mouth wide open, and Uncle James—who brought up the rear of the procession—took a long

stick of candy, and put it securely between the little fellow's teeth, where it was said to have remained safely until he found it, to his delight, the next morning! Then the Christmas tree, with all the amusing gifts—each one accompanied with a witty speech from the warden to the lucky recipient—and the Christmas dinner, when I, as 'the warden's niece,' occupied a post of honor at the Faculty table!—Can it be that so many years have passed since then."

Dr. de Koven wrote to his niece under date Oct. 23, 1870.

"Our imaginations at Middletown about distinguished people, I find rivalled here, by the daughter of one of our Professors, who, having to beat something a good deal, to make pie-crust, amused herself by calling it, now, the King of Prussia, and now, the Pope, and thus kept up her courage for her arduous labors."

"Easter Even, 1874.

"MY DEAR MARY:

"I have only time to write a line to thank you and H., both, for your kind letters.

The 'Defence' can be had at Pott and Young's. I am receiving kind letters from all sides. Dr. Dix, Dr. Haight, Bp. Doane, Bp. Clarkson, and others, have written. Before 'the Defence' appeared, Bp. Potter wrote me a most kind letter.

Yours affect.,

"J. DE KOVEN."

"March 20, 1875.

"MY DEAR MARY:

"I feel very sorry for all the family and especially for my nieces, that they should have lost a family mitre and the privilege of contributing to my lawn sleeves! For myself, I do not suffer, and am quite good-natured. It will all come right, somehow, and Illinois might not have been a bed of roses! But I am far too busy, except to beg you to assure every one that I am peaceful and content with what is God's will, and only fearful that the popular notion that somehow 'doctrines' have been condemned, may disturb some tender hearts.

"Your affect. Uncle,

"JAMES DE KOVEN."

"He dearly loved a joke upon himself, and always enjoyed telling it to his students. One

day, when his library was being swept and cleansed, he told the char-woman if any one called, to say that he had 'Gone to the Observatory.' A clerical friend who called shortly afterward was somewhat aghast at being told that—'Dr. de Koven had gone to Purgatory!'"

When Dr. Locke was young, he once asked for a second piece of pie, at the College table. The boys were allowed only one piece. The Warden tapped the bell, which called the boys to order, and said: "Boys, what is to be done? Mr. Locke has asked for a second piece of pie." There was a dead silence for a moment, and then a small boy piped out, "Let him have it." A shout of laughter followed, which aided the College digestion, and obtained for Mr. Locke the coveted dainty. If it was Racine College lemon pie, he was not reprehensible in wanting a second piece.

The moral standard of the students was high. Of one of them the Doctor wrote: "He has done more for the College than

money can repay, by the example he has set, and the high standard he has enabled me to maintain among the students." That does not mean that there were not bad boys, or that they were always punished for their misdeeds. One night a dozen of them invaded his garden and stole a lot of melons. The next morning the students were bidden to remain in chapel after service. He said: "Last night some students entered my garden and stole some of my melons. I ask a good price for those melons. I have learned the names of five of the students in question. Unless they come and apologize before noon, I shall take measures against them." The students were in a quandary. Who were the five men? They made a merit of necessity, and all went in a body to beg his pardon. The Warden smilingly reminded them he only knew of five of them, and let them off.

If any one does not see the fun in the following, let him ask some one to explain the joke.

"D., have you been smoking?" D. re-

plied: "Now, Doctor, do you ask this as a Priest, or as head of the school?" The Doctor smiled grimly, and said, "As the head of this school." D. replied, "No, sir." The Doctor said, "Now I ask you as a Priest, have you been smoking?" D. said, "Yes, Doctor; but you cannot punish me for saying so." The Doctor said, "No, but I can give you penance, (twinkle in his eye). You may deny yourself of pie for six weeks." Exit.

Speaking seriously, it was an immense assistance in maintaining a high moral standard, to have a number of young men and boys, who considered breaking rules as an offence against God, and sought His forgiveness by confession to the Reverend Warden, and absolution from God, through him. The Doctor was very careful not to hear Confessions without the willingness of parents being known to him. A certain student, soon after beginning his course, went to Confession, but the Doctor would not hear it until he had asked him a series of close questions touching the matter. "Had he been to Confession before? Did his

parents know and approve? Was he sure of this?" etc., etc.

He insisted upon punctuality on the part of those who would receive at the week-day Celebrations. His words were, "Never presume to take the Lord's Body into your mouth, when you have been too late to make your general confession and receive the general absolution."

By a gradual process of elimination, accretion and training, a body of men had been brought together and fitted for their respective spheres of work of much more than average efficiency. The discipline of the institution both on the side of the students and instructors was so thorough that every one knowing his place and loyally fulfilling his duties, the college, at the time of his death was, as he had striven to make it, in a condition to go on independent of him. The harmony existing was not due to his administrative ability alone, but to his greatness of soul. He seemed incapable of animosity.

The fierceness with which he had been at-

tacked seemed to those near him, as almost too great to be passed by unnoticed, but it was an interesting sight to witness him meet an enemy, making the first advances to the evident confusion of the other party, though he, with apparent unconsciousness, omitted nothing which might set him at ease. One person who had sharply opposed him in the public press was afterward provided with a position in the college, and comforted in his sorrow. A person living in the college precincts wrote a treatise to refute his defence of the Real Presence, which he read to the Doctor chapter by chapter, and which was amicably discussed by them. A year or so before his death an attempt was made at conciliating factions in the diocese, one feature of which was the election of certain men to official positions. Some of them were men whom he had no reason to love, but he was warmly in favor of the measure and probably its author. He strongly urged it upon the clergy of the college, but it is thought that not a single one of them voted for his ticket. Yet

it used to be said that he brought to the Diocesan Convention a train of followers who would vote at his dictation. That was not the stamp of men who coöperated with him to make Racine great.

His graceful reception of visitors was very marked. Many a lady has felt an honest glow of pride at the distinguished way in which he escorted her to the dining-hall.

A poor, lonely old woman was accustomed to come several miles to the chapel services. He had a cottage fitted up for her near the laundry, and himself supported her during the remainder of her days. Woe to any one who made fun of her eccentricities; and if any sickness troubled her, every one had to stand around and minister to her needs. She naturally worshipped the ground on which he walked.

Easter, 1874.

"Taking the 5 o'clock train from Chicago on Easter-Even, I found myself, at half-past seven o'clock, at Racine Junction, where a carriage awaited my arrival. A short drive

brought me to the entrance of the College grounds, and the carriage drew up before Kemper Hall. The hall-door was open. As I entered, the Rev. Doctor stood inside the doors of the reception rooms, and, stepping forward, greeted me in the most kind and cordial manner. A good supper, a few pleasant words exchanged with my host, and the announcement that a servant would awaken me at six o'clock for the early service, were the only incidents of the evening.

"The next morning I needed not the summons to awaken from slumber, being ready before the appointed hour.

"Leaving Kemper Hall, I walked across the grounds to the chapel. The new-fallen and still untrodden snow covered the earth like a bridal veil, giving to all without a look of exceeding freshness and purity; while within, on entering, I was forcibly struck by the simplicity and beauty of the floral decorations.

I have been in many foreign churches on this joyous Easter morn, and I do not remember ever to have been so impressed by their

fitting preparations for that holy Eucharistic feast, in which, with loving hearts, we were so soon to commemorate the sacrifice and death of Him who, as on this day, 'rose again for us,' and to receive Him with adoring reverence. If, therefore, these outward symbols seemed to me so expressive, what shall I say of the service which followed? Two by two entered first the students, in the Oxford cap and gown; then the younger boys composing the grammar school; and, when all were seated, a solemn silence pervaded this assemblage of 200 youths, until the Easter processional hymn was heard, commencing low in the distance, and growing louder and louder, until the choristers, in white surplices, appeared, followed by the different clergymen belonging to the institution,—each wearing the 'hood' which is always worn by the priests of the Church of England.

"Dr. de Koven being the celebrant, took his place before the altar, and read in a very impressive manner the Ten Commandments, Epistle and Gospel for Easter-Day. The Easter

hymns were sung by one and all. Such a chorus of song, and such a burst of melody when the 'Hallelujahs' and the Easter anthem, 'Christ is Risen,' were rendered, would bring forth a response in any save a heart of stone.

"As the Communion service proceeded, the priests waiting to administer 'the body and blood of our Lord Jesus Christ,' and I saw kneeling before the altar, in continual succession, such numbers of young men in the first blush of youth, many of them not more than fifteen or sixteen years of age, and noticed their solemn, reverential manner, as, with bowed heads, they received the loving tokens of a Saviour's passion and 'forgiveness of all their sins,' the great solemnity and dignity of their bearing,—I felt my heart rise in earnest prayer to the Great Father of us all to implore His blessing upon these, His children, who thus early in the first freshness of their youth welcomed their risen Lord.

"At the close of the services in the Chapel, we all proceeded to the large dining-hall,

where Dr. de Koven presided at the Easter breakfast, which is a meal of intense excitement to the juveniles. To each one of the boys is given six colored Easter eggs. The Doctor calls for the youngest boy in the school to come forward and break the first Easter egg with him. A fine-looking little fellow advances, followed by several others. Then ensues a very merry scene, in which none join with more enthusiasm than the Rev. Doctor himself. Herein, I think, lies one of his greatest charms, and one among many other reasons for his deserved success. It is in the perfectly genial and even caressing manner toward his pupils. It really seems to be the love of a parent for a child and a child for a parent.

"The Easter breakfast concluded, a short service—consisting of the Morning Prayer and Litany—was read at ten o'clock. At eleven o'clock there was the full choral Communion Service, with a most eloquent discourse delivered by Dr. de Koven on this text: 'Why seek ye the living among the dead? He is not here, but is risen.' At two o'clock the

Easter dinner was partaken of by 200 youths, whose fair, manly appearance does full justice to the régime of the College. Dr. de Koven again presided at this repast.

"In the afternoon there was no service until half-past five o'clock, and, by invitation, I paid the Doctor a visit at his own private suite of rooms. This consists of a large and commodious study, with full and valuable library, a small and unostentatious bedroom, a reception-room, and very pretty dining-room. Here I partook with him of his evening meal. At eight o'clock I entered the large public library belonging to the College. This, as well as the Doctor's suite of rooms, is in Taylor Hall,—a very handsome building, where the Doctor holds his Sunday evening receptions, at which every boy and student and Professor is expected to be present. The Doctor stood in the centre of the room, which is a very large one, and each pupil, as he passed before him, stopped and shook hands. Here I again remarked the close intimacy and confidence existing between them. No fear, no awkwardness; but affec-

tionate and kind inquiries from one, and gentleness and manly politeness from the other; a mutual confidence so rarely found to exist. The reception lasted one hour, when the Doctor read a hymn,—the last verse of which, by changing a word, absolves the erring boys from their merited tasks,—being the closing scene of Easter-Day. This is received with loud acclamations by the delighted children, and, with a fond good-night, 'the Warden of Racine College' retires to his study to seek his well-earned repose. Here I, too, bade him farewell."

VIII.

The Valley of the Shadow of Death.

As an introduction to an account of the last four years of Dr. de Koven's life, Dr. Locke's Memorial sermon will once more be quoted.

"I know that an all pure God sees folly in His very angels. I know how full of self-will and sin the holiest heart is. I know that James de Koven felt a terrible sense of sin, and lamented his shortcomings before God. I know how hidden may be the evil tenants of the heart; but with all that, I feel that if ever man could be held up to his fellows as an example of the power of the Gospel, this man could. He had a strong nature, a man's nature, with all a man's feelings and passions. Sin attacked him as it does every child of Adam, and that he was enabled to trample upon it and subdue it to the will of Christ was no triumph of unaided nature, but the miracle of redeeming grace. He said so. He felt so.

'Not unto us, but unto Thy name be the glory.' The first trait of his Christian character, suggested first by the festival of to-day in honor of the Virgin Mother of Jesus, is his purity. His life was like some beautiful block of snowy marble, or rather (for that is too cold and lifeless) like some stainless flower which throws its perfume on the air. No man ever dared breathe before him an allusion that was not chaste. You felt that his holy purity was to be respected like that of a young girl. It was the purity that sprang from the soil of deep principle, of a nearness to the life of Christ. Then there was the most perfect submission to the will of God. 'Do you not feel anxious?' I said on the eve of his election to the episcopate. 'Not at all,' he said. 'I have tried to submit every act of my life since I was a conscious agent to the will of God, and thanks to His holy name, I am able to do so, and it is a wonderful relief in any time of trial. I accept every turn of fortune as the will of God.' These were his express words, and when a man can say them as he did, be-

yond suspicion of hypocrisy, they betoken a very far advancement along the road to holiness. Several times a day, it was his wont to retire and commune in prayer with his God. Devotional reading, holy meditation, occupied him greatly. Then we must remember his great charity of soul. He had to bear in his life, many unjust accusations, many unwarranted attacks; but no one ever heard him use uncharitable language against his adversaries. And some of them going to him were humiliated beyond measure to see how he took the blame, how he more than met their advances, how thoroughly he accepted their reparation. Then there was ever in his life the exhibition of the deepest spirituality. As the light behind a statue seems to struggle through the marble and inflame it with life, so the light of holiness within him seemed to struggle through the veil of flesh and blood, and illumine his whole frame. He convinced you without a word of his living with God. And lastly, his humility. Who ever heard him boast of his honors, his acquirements, his influence?

All was offered on the altar of his God, and buried under his sense of the measureless humility of Jesus."

In General Convention, 1877, he offered in behalf of the diocese of Wisconsin, a resolution requesting the appointment of a commission on change of name of the Church. Only two persons voted with him for the change. Nine years later two-thirds of the clergy voted to have the words Protestant Episcopal omitted on the title-page of the Prayer Book. Few, if any, love the present name of the Church, and the change is sure to come.

"Remember," wrote the Rev. Fayette Durbin, "we did not know him, never should have known him, excepting for his defeat, and defeat, and defeat." He was a leader because he went before. Those might follow who chose. If few accepted his teaching during his lifetime, the number now is rapidly on the increase who acknowledge him as the preacher of forgotten truths.

He was one of a brilliant and devout set of men. Another of the clique was Dr. John

Henry Hopkins. At the time of the Convention of 1877 these two men walked together from their hospitable quarters to its meetings. "He would take my arm (says Dr. Hopkins) and now and then, notwithstanding his smiling face and cheerful talk, I felt an uncontrollable nervous twitch in his arm. On speaking to him about it he said he could not help it; and then, in language I can never forget, he said that no one could realize the weight of the burden that was perpetually on his mind and conscience. The entire work of Racine College rested upon him—educational, religious, disciplinary and financial. And besides this was the share he had been driven to take in the affairs of the diocese and the general controversies of the Church. 'God alone knows how long I shall be able to stand it.' It was not long; this was his last General Convention."

He was called to Trinity Parish, New York, to fill a position of honor, made particularly for him. He declined the call, as also one to the Church of the Advent, Boston, and also to the first parish in Cincinnati. For several

years he had known that he was threatened with apoplexy. The question he then discussed with his most intimate friends, wrote Bishop Clarkson, was, "Whether it was not a man's duty to stand in the lot where God had placed him, *even though he might soon and suddenly fall.*" The conclusion at which he had arrived appears from what he wrote to Dr. Dix, after declining the call to Trinity: "I have no doubt as to my duty in this matter, nor do I write thus, as if regretting what I felt I must do."

To his sister, Mrs. Casey, who had her home with him, and who was rehearsing to him the benefits that would accrue to him—in health and strength—by accepting the call to Trinity Church, New York, he said, "I am not thinking so much of what is good for myself, as I am as to what is my duty in the eyes of Him, with whom nothing is small—nothing is great, but to do His will," and then, later, he said to her, "Much as I should like to accept, I shall never leave Racine. My duty is *here.*"

In his conversation with Dr. Hopkins, he

had referred to the affairs of the Diocese of Wisconsin. Bishop Kemper had been elected in 1835, to be bishop of Missouri and Indiana, his jurisdiction including the present states of Iowa, Wisconsin and Minnesota. In spirit he was a missionary bishop to the end of his days. He lived in a little frame house half a mile from Nashotah, far away from any city. Meanwhile his son-in-law, Dr. Adams, the great scholar, was teaching the students of Nashotah about the See System of the primitive Church, according to which, there was a bishop in every city, whose cathedral was the centre of his work. The Wisconsin clergy consequently, as a body, looked forward with longing anticipation to the time when a bishop in Milwaukee would restore the customs of the church in the days of her pristine purity.

Bishop Armitage was consecrated the assistant of Bishop Kemper, and in his first convention address said: "It was not the least attraction to your diocese to know that the 'See principle' in regard to Episcopal work was expected to be put in operation."

"It may be," wrote Dr. de Koven, "that he did not realize all the difficulties of that which he undertook; he did not understand that against him was arrayed the weary tradition of over 250 years. It mattered not that the primitive Church had practiced it; that the Church of England had approved it; that the heart of the Church in this country had begun to demand it; he was called to stand forth and fight against an abuse of immemorial age and rooted far down in the system of the Church. God, who called him, mercifully suffered him not to see it all, and in the strength of God he strove to accomplish the work." He died, and Bishop Welles inherited the quarrel in which he had become involved.

The city rectors imagined that their prerogatives were endangered, and that an attempt would be made to reduce them to the state of the presbyters of the primitive church who were simply the Bishop's lieutenants. The Rectors of three parishes issued a pamphlet entitled "The See Principle and the Ca-

thedral Church in the Diocese of Wisconsin," arraiguing the Cathedral movement and its supporters, chief of whom was the Bishop. A letter received from Dr. Adams, in 1890, says, "de Koven, myself and four more worked for four months over the Cathedral Canon." (How joyful a thing it is for brethren to work together in unity.) It fell to Dr. de Koven to defend the Canon and the Bishop, but in so doing he was laying down his life. In his speech he maintained the principle that a Cathedral must be diocesan in character, and not merely urban. The next morning early he knocked at the Bishop's chamber door, and on being told to come in, said, "Bishop, I did not close my eyes last night. The strain and worry is more than I am able to bear. I must go home. I do not believe that I shall come to the council again." He was expecting the coming of the time of which he had preached: "Then shall they who have sought Him and found Him in His Eucharists, rest forever in that presence, where the provoking of all men comes no

longer, and where there is rest for the weary from the strife of tongues."

His health during the winter improved so that he was able to go to Fond du Lac, where in Bishop Brown's Cathedral he preached his last sermon. His subject was the Victory of Faith, from the text "This is the victory which overcometh the world, even our faith."

"Do you ask me, my brethren," questioned he, "what will be the attitude of such a faith as this toward our complicated civilization, toward this marvelous result of time and Providence which is found in our modern life? I cannot answer. I have no rules which can specifically meet the varying responsibilities of different stations, and apparently conflicting duties. But there are certain things which I am confident, if they do not already, will soon make the dividing line between the life of faith and the life of the world more distinct than it is now. I believe the time is soon to come when Christian people will have to practice a plainer mode of living, a simpler style of dress, a sterner rule,

a more austere life, a greater curbing of what they accept in amusements, in fashion, in attire, in equipage, in tone of thought.

"To amass a huge fortune, and then hoard it meanly or spend it coarsely, can scarcely be regarded as the end and aim of an immortal soul. There are mutterings in the air; there are signs and portents, if men will only heed them. Why are the intellectual and the high-minded, the grave gentlemen and true patriots of a generation scarcely gone, so rarely to be found in the halls of Legislation? What meant those mutterings of communism which only the other day burst forth in what had seemed to be a time of unexampled prosperity? What mean these stories of sin and shame which we scarcely dreamed that we could ever hear of in this land of freedom and education? Are not our children, my brethren—our children, fair and gentle, brave and innocent—are they not inheriting too often enfeebled bodies and weakened wills and irresolute purposes, and, guided by the poorest examples, sent forth to fight a battle, never so

terrible as it is to-day, with the curse of our guilt added to their own frail weakness?

"Ah, beloved, as the battle still rages around us, I call you not so much to a contest with this or that evil, this or that fault of character. This indeed is a part of each man's necessary and daily struggle, but in the midst of it we sometimes forget the divine method of gaining the victory. Many a man goes toiling and failing all his life, working at everything else save in the appointed path of conquest. To surrender the will, to humble the pride, to become like a little child; to believe in the unseen; to know that there is another world than that about us, to enter it by Baptism, to live in it by the Holy Communion; to be guided by the voice and hand of an invisible Master; to be drawn nearer and nearer to that blessed Home of which death is only the portal; to see the solemn pageant of the world's great activities go marching by as in a spectacle; to be in it, yet far above it; to despise none of its beauty or goodness or excellence, and yet to have the life hid with

Christ in God; above its din and noise, to hear celestial harmonies; in the midst of its hurry and bustle, to be at peace; to care neither for its honors nor its persecutions; sober in prosperity, patient and resigned in adversity, at rest in life, at rest in death, one with Christ forever—this is the Victory that overcometh the world, even our faith!"

Late in the winter he went to Milwaukee to a Diocesan meeting, and slipped on the icy sidewalk, breaking his leg. On returning to Racine, he was confined to his room for the remainder of his days. When bidding his sister, Mrs. D., good-bye, the last time she ever saw him; and when she expressed her grief at parting from him, he said, "Partings, my dear sister, make up the sum of life; they are a part of our daily existence. It is God's will for us. Should we meet again, we must be grateful to God for the blessing; should it be His divine will that we should never meet again on earth, then we must look forward to the joyful reunion in the Paradise of God." These were his last words to her, as they

never met again. In speaking to this same sister of the illness of her son, Robert, he said, "You have always wished that your dear son should serve God in His Temple on earth, but should He see fit to take him, in his early youth, to serve Him in His Temple on High, you must not murmur, but go forth from your own sorrow, to comfort others."

He was wont to open his Friday lecture with a review of the students' shortcomings, which had been reported to him on the previous week. On Friday, March 14th, he said: "My dear boys, for the first time that I can recall, I have no reports against any of you. Oh, that I might never be obliged to present such reports to you again!" He never did.

Bishop Seymour's Episcopal ring was given to him by Dr. de Koven. In his address to his Diocesan Council, 1879, the Bishop dwells on it at length, describing it as worthy of the munificence of the donor,—a large amethyst heavily set in gold.

Dr. de Koven wrote of the ring as follows:

"DEAR MARY :

"The ring has arrived, and is beautiful. I have sent it to-day to Bp. Seymour. I thank you for the trouble. Please thank Mrs. W. for her message. I can sympathize with her. It is slow work, and when I can use my foot, rheumatism stands ready to seize hold of every muscle. With love to your sisters and to your mother.

"I am affectly. yours

"J. DE K——."

In one and the same hour Bishop Seymour received the ring and the announcement of the death of the giver.

On Tuesday, March 18th, he wrote the following letter :

"March 18th, 1879.

"RACINE COLLEGE,

"RACINE, WIS.

"GENTLEMEN :

"The call extended to me by the parish of St. Mark's Church, Philadelphia, through you, was duly received by me. I cannot, in

words, adequately express the gratitude I feel for the confidence reposed in me, in calling me to such an important post. I think I appreciate the influence for good possessed by St. Mark's parish,—the opportunity it affords to its Rector for working earnestly and successfully for the good of the Church and the salvation of souls. The condition of matters in the Diocese, no doubt affords to the right person, an especial opportunity, which, wisely used, would result in great good. All this weighs with me. I feel it to be a grievous thing to refuse such a call. I should feel, equally, the deep responsibility of accepting it. Yet, were it possible for me to do the latter, how gladly would I endeavor to do, all that God would give me grace and power to do, in such a field. But, I cannot even ask for fuller information, or allow myself even any delay in informing you of what is a grief to me—that I cannot accept the call. It is due to you that I should state the reasons which actuate me, and which place both honor and duty on the side of declining. It is less than a year, since I refused a call to Trinity Parish,—not, as is commonly stated—to succeed Dr. Ogilby—but in a place especially made for me. There were reasons—into which it is

needless that I should enter—some personal, some connected with dearest friendship, some of family ties and connections, and, chiefly, some especial and peculiar opportunities of influence and of doing good,—that made me anxious to accept it. I could not, however, do so. The ties that bound me here, the responsibilities gathered during twenty-five years of labor—the especial needs of the College—my associations with the Bishop of the Diocese, and other matters equally imperative, compelled me to decline the call. I did it with much sorrow, and only from a sense of gravest duty. Perhaps these reasons are not quite as imperative, to-day, as a year ago, but they are not materially altered, and both my regard for the enforced nature of my refusal then, and the sorrow it caused to some whose love is very dear to me—and the character of my duty and position here—make me feel that both honor and duty would compel me to refuse (and not even to weary you with delay and consideration), the important call you have extended to me. If it causes disappointment, I shall indeed be grieved—that I cannot help in so great a work is a source of profound regret to me—and that, in spite of this, I may retain the confidence and regard you

have shown me—is my sincere hope. I am, gentlemen, with profound respect, most truly
your

“friend & servant,

“JAMES DE KOVEN.

“To Messrs. MORO PHILLIPS,
GEORGE MCALLEN,
W. A. M. FULLER,
SAMUEL WAGNER, Jr.,
Wardens & Vestrymen.”

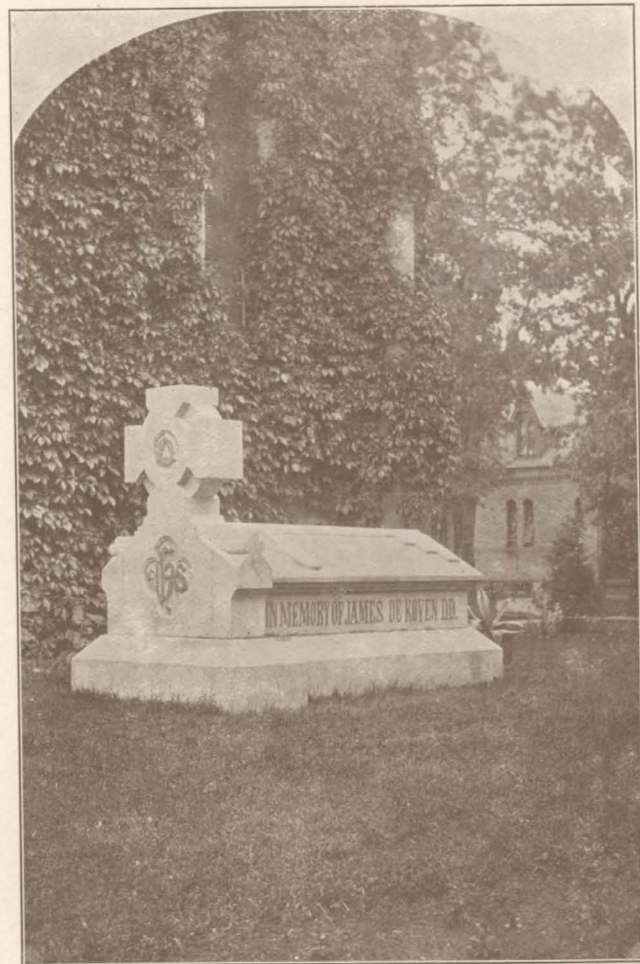
Higher honors and more important duties than St. Mark's had to offer, awaited him.

On Wednesday, March 19, 1879, a little while after the work of the day had commenced, a whisper passed through the halls and class-rooms that the Warden was dead. It seemed incredible and to none more so than to those who a few moments before had left him in good spirits. That morning, as his sister, Mrs. Casey, who was with him at the time of his death says, he had called Charles his coachman to push his wheeled chair into the Library: “Bring me my Chariot.” He little thought the angels, God's chariot, were waiting to carry him to Paradise.

After going into the Library he combined exercise, assisted by Charles, with instruction for Confirmation given to that faithful man.

Afterward, while talking with Du Pont Parker, he threw back his head, and became unconscious. He revived after a few minutes, put his hand to his heart and again relapsed into unconsciousness. He was dead from apoplexy of the heart in twenty minutes from the time when he was first attacked.

The funeral took place March 22, on which day there were three celebrations of the Holy Eucharist. During the interval between the third celebration and the burial service, those who loved him—young men and boys, sobbing as if they had lost a father, older men and priests weeping as if a brother were gone from them, were allowed a last glance at those loved and venerated features, as he lay vested with alb and chasuble and white stole, with a rarely beautiful crucifix upon his breast. Among the flowers was a cross of roses intertwined with large thorns, with the legend: "Such sorrows come to teach one patience



and penitence; and very sharp thorns always have roses of a celestial bloom somewhere behind them." He had written the words a few days before to a friend, injured by a fall. Sorrows and pain, patience and penitence had been his, and now he had the celestial roses. Eight bishops attended the funeral. A committee of the Senate of Illinois bore the unanimous resolutions of that body passed in his honor. The Legislature of Wisconsin passed similar resolutions. The Mayor and City Council of Racine attended the funeral in a body, the day being made one of mourning, and the stores closed by proclamation of the Mayor. The pallbearers were Dr. de Koven's seminary classmates, Bishop Browne, Doctors Hodges, Locke, Parker, Richey and Rev. C. L. Lance. At the conclusion of the funeral they lingered at the grave and sang "Brief life is here our portion," "Jesus lover of my Soul," "Jerusalem the golden," and other hymns. The hymn "For all Thy Saints" sung at the funeral, could not afterward be sung, so long as the students of that time re-

mained at the college, because they were unable to control their emotions. His grave is on the south side of the chapel, as near as possible to the stall he occupied during his life. Here on the 19th of March in each year, a Memorial Eucharist having been offered in the morning, after Evensong, the hymns sung at his funeral are sung over again.

In 1886 the General Convention met in Chicago. On the 16th of October, eighteen bishops and a large number of others visited Racine College. In welcoming them, Dr. Gray, the warden, said: "And lastly there is another welcome—let me speak it with bowed head and reverent breath. I welcome you in the name of him, beneath whose portrait I stand; in the name of one who loved you all, and the dear Church which you represent; in the name of one who labored with you, as he labored for us, and died in the holy cause of Catholic education; in the name of one whose remains sleep in peace beneath the shadow of our chancel; in the sainted name of James de Koven, I welcome you to his loved Racine."

Bishop Scarborough in replying, said: "There are two shrines—one on this side, one on the other side of the water—which always appeal to the hearts of churchmen. One is the shrine of John Keble in England; and the other is the shrine of James de Koven in America."

The story of a saintly and heroic life has been told. In the name of those who have contributed to it, as well as in his own name, the present writer concludes with an expression of his affection for

JAMES DE KOVEN.

O excellent master, honored father, thou incarnation of wit and eloquence; clothed with elegance and dignity; prince of story-tellers; so true, so pure, so brave; rich and yet ascetic, using thy abundance for the glory of God and mankind's good; with heart devoted to the person of the Lord Jesus Christ, and receiving from the Eucharistic Presence, in which thou delightest, a spiritual glory, like that of Moses descended from the mount; thee whom in

the days of thy flesh, I obeyed, now in paradise, I revere ; to have been loved by thee is a joy of my inmost soul, and I praise God, for the legacy of love, which in thy last will and testament thou hast left us: "To my old boys and students, and to all my beloved professors and teachers, I leave the assurance of my love and prayers, and ask of them the same."

Requiescat in pace.

Says the "American Church Almanac" of *The Genesis of the American Church*, by William C. Pope: "Out and out the most satisfactory tractate on the subject. Within twenty-eight pages, by a careful mastery of his subject, joined to a sober and concise style, nothing of importance in the presentation of the subject has been left out. For schools, Bible classes, parochial distribution, it is unrivalled. It ought to be taken up by the Brotherhood of St. Andrew for discussion in chapter and for distribution." 15 cents. James Pott & Co., New York.

Affiliation of Swedish and American Churchman, by the same author. The Young Churchman Company, Milwaukee. Contents: The Swedish Reformation, Swedish Churchman in America, High Mass of the Church of Sweden. 25 cents.