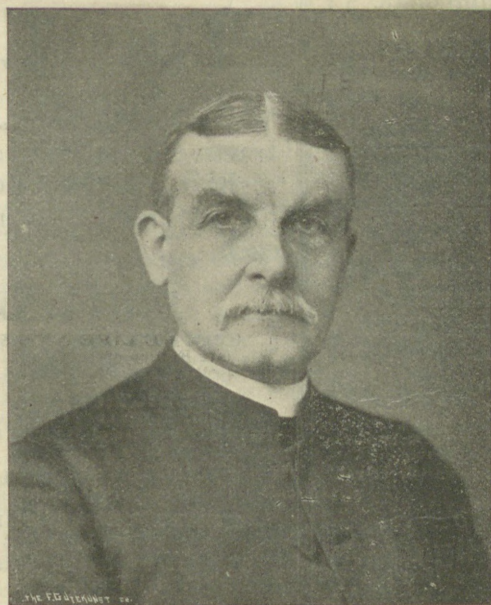


The Living Church

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THE REV. Wm. H. VIBBERT, S.T.D.,
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The Living Church

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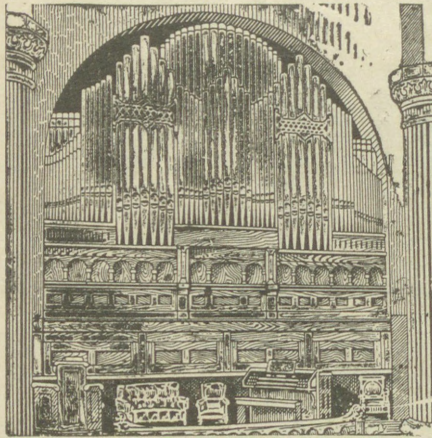
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The Living Church

A Weekly Record of its News its Work and its Thought

VOL. XIX. No. 5

CHICAGO, SATURDAY, MAY 2, 1896

WHOLE NO. 914

News and Notes

At the Easter vestry meeting of the parish of Hawarden, the seat of Mr. Gladstone, the Rev. Stephen Gladstone presiding, a resolution was unanimously carried, accepting a memorial window from several Armenian gentlemen in commemoration of the sufferings and death of 30,000 of the Armenian people. The rector said it was originally proposed to erect the window in St. Paul's cathedral or Westminster Abbey, but the Armenians had decided to offer it to Hawarden on account of the great interest Mr. Gladstone had taken in their case.

THE secretary of the Central Unemployed Organization, which is evidently, notwithstanding its peculiar designation, an association to aid those who are out of work to obtain employment, in a letter to the Archbishop of Canterbury, asked him to use his influence with the clergy to put in motion at once, wherever practicable, work in connection with the renovation of church buildings. To this the Archbishop replied that the secretary could hardly be aware how hard the clergy are working in all directions to ameliorate the condition of the unemployed, and also that an important move was about to be made in Parliament, by the re-appointment of a committee to deal with the subject.

It is stated that the Christian Brothers' French College (R. C.) in Dublin receives \$25,000 a year from the English government, yet St. Bee's College, a Church of England institution, has been closed for want of funds, and recently the yearly grant to King's College, London, another Church of England institution, was withdrawn. It is a strange condition of affairs that, whenever the Church commonly described "as by law established" needs anything to aid in her great work of education, she is met by the outcry of "sectarianism;" while Roman Catholic colleges, on the one hand, and secular schools on the other, have no difficulty in obtaining government aid. It becomes more and more difficult to understand precisely what it is in which the advantage of being "established" consists.

THE Christian Union for Social Service, of which the Earl of Meath is president, is about to start a "Social Service Colony," at Lingfield, in Surrey. A farm of 260 acres has been secured there, with the object of helping decent and able-bodied men who are out of work, and whom various Churches may desire to help. It is estimated that forty men can be placed on the farm, with a leader—to be called a house-father—and six "Christian brothers" also to guide and assist in work. It is not supposed that at first the enterprise will be self-supporting, since

it will take some time to train the men, and to meet the probable deficit, subsidies have been promised by certain boards of guardians, and an appeal has been made to the Churches to assist in raising the funds necessary to set the movement on foot.

THE discovery is announced of another very early manuscript of the Gospels. It was found at a village named Sarumsahly, about fifty miles north of Cæsarea. It has been purchased by the Russian government for about \$4 500. The manuscript is said to be a very beautiful one, on the finest of thin vellum of a deep red purple color, the letters being in silver with abbreviations of the sacred name in gold. It is written in double columns and with uncial letters. It may be as early as the fifth century, but the details necessary to determine its date, and the character of the text, have not yet come to hand. The accounts so far given do not even state whether or not it is complete, and the suggestion has been made that it is the missing portion of the purple codex, denominated N, of which four leaves are in the British Museum, six in the Vatican, two at Vienna, and thirty-three at Patmos. But the facts will soon be known.

At a meeting of the East London Church Fund, the Bishop of Stepney said that "more than any other agency, or all other agencies put together, the Church of England was transforming the east and north of London, morally and intellectually, spiritually, and physically." Professor Jebb asserted that it is due to the efforts of Christian philanthropy in East London and elsewhere that the fiercely aggressive forms which Socialism has taken in other countries had not presented themselves in England. That the social and religious condition of the people should be raised, and political contentment promoted, no one would deny. It was strange, therefore, that English Churchmen should be satisfied with the miserable support given to the East London Fund, the most useful and successful of the societies at work in the Bishop of Stepney's district. One hundred thousand dollars a year is the very smallest sum required to carry out the work on its present lines.

At Westminster Abbey the Three Hours' Service was held on Good Friday of the present year, for the first time. Only a year ago, Dr. Farrar, in his usual intemperate and exaggerated style, uttered a vigorous protest against this service as tending to encourage a too realistic presentation of the details of the Crucifixion. Now that he has been transferred to the tranquil old-fashioned atmosphere of the cathedral of Canterbury, no breath of change or progress is likely to disturb him. There the dust of generations still lies deep, perhaps too deep even for Dr. Farrar. The addresses at Westminster

were delivered by Canon Gore, who has to some extent recovered from his recent ill-health. The last few months have witnessed a number of innovations at the venerable abbey. A variety of usages, common enough at other churches, have been announced as taking place there for "the first time since the Reformation." Recent appointments have made it a centre of what is beginning to be called the "liberal Catholic" school, and though one may have misgivings as to the developments of this school as represented, for instance, in some of Canon Gore's own writings, there is no doubt that the present state of things is a great advance upon the era of Dean Stanley.

EASTER Even the last canvas sheet was removed from the choir ceiling of St. Paul's cathedral and the magnificent mosaic work was exposed to view for the first time. At Evensong a large congregation assembled for the solemn dedication of the new work. The Lord Mayor, Sheriff of London, and other civic dignitaries attended in state. The choir and clergy met the Lord Mayor at the west end of the cathedral, and the procession moved to the east end to the singing of the hymn, "Blessed city, heavenly Salem." The Lord Mayor occupied his own proper stall, while the choir and clergy stood grouped before the altar. Proper collects were recited by Dean Gregory, and Gounod's *Te Deum* was sung to the accompaniment of two organs and also of harps, the harpists, in surplices, being stationed on both sides of the sanctuary. Then followed an anthem written for the occasion by Dr. Martin, the cathedral organist and conductor, a composition described as remarkable for its brevity and for some exceedingly happy and descriptive harmonic progressions (which accompany the queen, "Upon Thy right hand did stand the queen in a vesture of gold"). After this grand ceremony of dedication, the clergy and choir returned to the stalls for the first Evensong of Easter.

THE recent case in England in which a physician was compelled to pay heavy damages for violating professional confidence, leads an English secular paper to comment upon the salutary lesson of this trial. It says that one of the great safeguards of society is that physicians should receive and deserve absolute confidence from those who consult them. "Our doctors are deep in the secrets of life." "It is very much to be desired that some authoritative assurance on their part that they realize the sacredness—for there is no other word that fitly describes it—of the relation between physician and patient, should be given to an alarmed public." It proceeds to say that the profession must now see that the British people will never pardon any betrayal on any pretext whatever of what is communi-

cated to them "under the seal." Even if the law undertook to oblige doctors to betray patients in the cause of justice, the doctor who defied the law would be supported by public opinion, and raised to the dignity of a hero and martyr. Upon this *The Church Times* remarks that if we substitute "priest" for "physician," and "penitent" for "patient," we have precisely the position of the Catholic Church in regard to confession "under the seal." What applies to the physician of the body, applies with at least equal force to the physician of the soul.

In New Zealand the government has very nearly reached a socialistic basis, but according to *The New Zealand Church Times*, the outcome has not been as yet of an Utopian character. There has been loss rather than gain in political morality. The old phenomena so familiar to us, present themselves in an increasing degree, "the heaping of abuse on rival candidates," "recourse to questionable strategy," "degradation of elections to a mere selfish struggle for place and power" and the like. The following words, while they express most exemplary sentiments, have a somewhat naive sound as coming from those who have had any experience of representative government: "Political power is too eagerly sought to promulgate some pet craze, and not to promote the common weal. Statesmanship is overlooked as a first principle in political life, for it is now so easy to make an opening for the faddist or the charlatan, who knows nothing of political economy; and thus the real interests of the colony at large are sacrificed, first to personal ambition and next to party prejudice. It is time, therefore, that the process of election to parliament were elevated to a dignity and honor which should command the respect of all men, and encourage the most able of them to enter public life." A consummation devoutly to be wished; but how is it to be attained?

The Church in England

At St. Paul's cathedral in Holy Week, Canon Newbolt delivered noon-day addresses every day. On Tuesday evening, the Passion of Sebastian Bach was sung for the twentieth time. The congregation numbered many thousands, who listened with devout attention to this great master-piece. On Good Friday, Canon Newbolt conducted the Three Hours' service. At all the services, morning, afternoon, and evening, the dome was filled with worshippers, in spite of a London fog. On Saturday, the new mosaics with which Mr. Richmond and his assistants have been engaged for many months, were unveiled to view for the first Evensong of Easter. There were four celebrations of the Holy Eucharist, at the last of which, the high service, the congregation was very large. This is the service which Gounod once declared to be unequalled in Europe. The Easter hymn was sung as an introit, and the Mass music was Stainer's masterpiece, the service in A. Dean Gregory was the preacher, from the text: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." Canon Newbolt preached in the afternoon, and Berdmore Compton in the evening. A change has come over the spirit of the great cathedral since the time, not yet forty years ago, when the dean and canons were thrown into nervous spasms at the proposal that an afternoon service to the people should be added to the perfunctory offices recited to the vast empty spaces of a structure which seemed to have degenerated irredeemably into a great monument of extinct piety.

The example set by the great London cathedral could hardly fail to have an effect upon other cathedrals throughout England, and even deans and canons, the most conservative of mankind, are gradually being stirred up to some degree of activity. The observance of the Three Hours' Devotion is beginning to be the rule rather than the exception. At Chester cathedral, the service was conducted by the Rev. Canon Temple of York. At the choral Eucharist on Easter Day, the Bishop of Chester was the celebrant, vested in cope and mitre, and attended by his chaplains, Archdeacon Gore acting as mitre bearer. As usual, the four lights were burning, and the "eastward position" was maintained throughout, even this apparently being such a rarity at the cathedrals as to be thought worthy of special mention.

A massive and handsome jeweled altar cross, candlesticks, and vases, which have been presented to Ripon cathedral in memory of the late Mrs. Bickersteth, were blessed at the first Vespers of Easter. During the singing of a hymn, the clergy and choir passed up the centre of the cathedral to the high altar, where the dean said the prayers of benediction. The hymn, "Holy offerings rich and rare," was sung kneeling. The regular Evensong then followed. The cross bears at the front a shield, upon which is the *Agnus Dei*. At the back is the memorial inscription to Mrs. Bickersteth.

New York City

St. Luke's hospital is benefited by a bequest of \$3,000 in the will of the late Miss C. A. Hamilton.

At the Church of the Epiphany, the new rector, the Rev. Joseph Hutcheson, officiated on Sunday, April 19th.

The Church Periodical club held a meeting at the guild room of St. Bartholomew's church on Wednesday afternoon, April 29th.

There arrived in the city, Saturday, April 18th, by the steamship "Niagara," of the Ward Line, the Rt. Rev. Edward Townsend Churton, D.D., Lord Bishop of Nassau.

At the church of the Incarnation, on the 3rd Sunday after Easter, the Bishop confirmed a class presented by the rector, the Rev. Wm. Grosvenor.

Calvary church has just received a legacy of \$5,000, by the will of the late Elfrida de Wally. The amount represents the entire estate of the deceased.

At Calvary church, the vestry, it is announced, have elected the Rev. J. Lewis Parks, D.D., rector of St. Peter's church, Philadelphia, to succeed Bishop Satterlee in the vacant rectorship.

The rector of All Angels' church, the Rev. Dr. Charles F. Hoffman, has been appointed to be the preacher at the commencement of the University of the South, Sewanee, in the coming summer.

The assistant chaplain of St. Luke's hospital, the Rev. Geo. F. Clover has, just been married to Miss Laura Brand, of Louisville, Ky., the wedding taking place in St. Andrew's church in that city.

All Angels' church, the Rev. Dr. Hoffman, rector, is to be much enlarged by the lengthening of the nave, and the increase of the size of the chancel. A window of large dimensions will be added, and will be filled with clustered figures in a design of much richness.

The Churchman's Association contemplates celebrating the holding of its 200th regular session by a social dinner for members and invited guests. The fortnightly gatherings, which are partly social, and partly literary, end in May for the present season.

The Archdeaconry of New York is giving attention to mission openings in the upper part of the city, where there is a rapid growth of new population. Among the points of special interest and promise is St. George's chapel in that part of the city.

The Stanton Street Helping Hand Association, of which Mrs. Frederick W. Vanderbilt is the first directress, held its anniversary on the afternoon of Monday, April 21st. There was music, and an address by the Rev. Dr. John W. Brown, rector of St. Thomas' church.

At the funeral service of the late Rev. Dr. James R. Davenport, at the Church of the Transfiguration, the Venerable Archdeacon Tiffany, D.D., officiated, acting for the Bishop of New York. The burial service was read by the Rev. Dr. Houghton. Many of the clergy were present.

The trustees of the cathedral of St. John the Divine have received information that the late Miss Charlotte A. Hamilton, granddaughter of Alexander Hamilton, whose death was noted recently in these columns, has left a legacy to the cathedral of \$3,000.

At the dinner of the St. George Society, at Delmonico's, to celebrate St. George's Day, Thursday, April 23d, the Rev. Dr. D. Parker Morgan, rector of the Church of the Heavenly Rest, responded to the toast, "The Day and all who honor it."

It has become necessary to raise a large sum in a short time, in order to secure a gift of \$100,000, which has been offered to Barnard College. Two anonymous persons have given \$10,000 each. Four friends of the college have given \$5,000 each, and one, \$1,000. There remains to be secured \$59,000.

Bishop Potter, having abolished the office of port chaplain for emigrants, of which the Rev. Dr. Drum was the incumbent, until his resignation recently, the Brotherhood of St. Andrew has offered to fill the vacant post, and Mr. George B. Burns has been chosen to represent the brotherhood at Ellis Island.

At a meeting held in the interest of the persecuted Christians of Armenia on Tuesday, April 21st, at Chickering Hall, a number of the clergy of the church were vice-presidents. Bishop Potter sent a letter of sympathy. Earnest addresses were made.

Under the auspices of the Church Parochial Missions Society, a Quiet Hour was conducted by the Rt. Rev. John H. White, D.D., Bishop of Indiana, on the morning of Monday, April 27th, in the chapel of the Church Missions House. The Bishop gave a meditation on the text, St. Matthew x: 24.

On Thursday evening, April 23rd, Bishop Potter confirmed a class presented by the Rev. Dr. Pott, at St. Thomas' chapel. The next night he administered the rite to a class presented by the Rev. Dr. Edward A. Bradley, at St. Agnes' chapel, and on Sunday morning confirmed candidates presented by the Rev. Dr. Arthur C. Kimber, at St. Augustine's chapel.

The annual meeting of the Girls' Friendly Society was held in St. Paul's chapel, of Trinity parish, on Sunday afternoon, April 19th. The preacher was the Rev. Dr. Morgan Dix, and the officiating clergy were the vicar, the Rev. W. M. Geer, the vicar *emeritus*, the Rev. Dr. Mulchahy, the Rev. Dr. Peters, and the Rev. Messrs. Kemp, Smith, and Bateman. Delegations of the society were present from many parishes, and completely filled the chapel.

At the church of the Transfiguration, the third of the series of lectures under the auspices of the Church Club, was delivered on Sunday evening, April 26th. The lecturer was the Rt. Rev. John Hazen White, D.D., Bishop of Indiana. The lecture was a plain, practical, Churchly statement of points of interest relating to "The Hymns of the Daily Offices," and gave a fund of information regarding the *Te Deum* and the canticles of the old hour services, as incorporated in the morning and evening services of the Book of Common Prayer.

At the Church of the Incarnation, the Rev. William M. Grosvenor, rector, the new vested choir will begin work on next Sunday, May 3d. There will be a new organist and choirmaster. During the summer changes will be made in the chancel, at a cost of \$20,000, to better accommodate the new choir. During these alterations the church will necessarily be closed. Of late

a considerable sum has been expended in alterations and improvements to the rectory adjoining the church.

A reception was given on the evening of Wednesday, April 22nd, in St. Joseph's Hall, adjoining the church of St. Mary the Virgin, to Mr. Geo. B. Prentice, who for 25 years has been musical director of the church. There was an interesting programme of vocal and instrumental music, and the rector, the Rev. Thomas McK. Brown, presented Mr. Prentice with a loving cup of massive silver. Mr. Prentice, in accepting the gift, spoke of the many happy years he had spent in the service of the parish.

The "Old Guard" of this city celebrated the 70th anniversary of its foundation by a parade to St. Thomas' church, Wednesday, April 22d. The services at the church were impressive, and all seats in the great edifice were filled. The choir of St. Thomas' rendered the music, and the rector, the Rev. Dr. John W. Brown, who is chaplain of the Old Guard, preached. The Old Guard band played inspiringly, "The Star Spangled Banner," during which the entire congregation rose to their feet.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Canon Mason will complete the Bishop Paddock course of lectures on April 30th. The devotional meetings held each week will consist of practical talks to the outgoing students by the Rev. Prof. Body, D.D. There are now only three weeks to examinations. The baccalaureate sermon will be preached by Bishop Neely, of Maine.

Philadelphia

The Rev. Dr. W. N. McVickar has been invited to deliver the baccalaureate sermon to the graduating classes of the University of Pennsylvania on the morning of Sunday, June 7th.

At Evensong on the 2nd Sunday after Easter, Bishop Whitaker administered the rite of Confirmation at the church of the Good Shepherd, Kensington, to a class of 40 candidates, presented by the rector, the Rev. John A. Goodfellow.

On Monday evening, 20th ult., the Rev. Dr. J. Lewis Parks delivered an address before the Church club in the assembly room of the Church House on "The Legislative Rights of the Laity in the American Church."

A new choral society was organized on the evening of the 22nd ult. at Grace church, Rev. H. R. Harris, rector. Professor W. B. Barnes, musical director at old St. Andrew's church, has been named as conductor, and instructor in sight reading.

The plans for the parish building of St. Mark's church, Frankford, are nearly finished, and will be estimated upon early this month. The building will measure 64 by 100 feet, 2½ stories high and be built of stone and brick. F. R. Watson is the architect.

The Paint and Powder club, of Baltimore, an association of young gentlemen amateurs, gave an entertainment at the Academy of music on Saturday evening, 21st ult. for the benefit of the Church Home for children at Angora. The extravaganza presented—"Bluff King Hal"—was very creditably performed.

At the 124th anniversary dinner of the Society of the Sons of St. George, held on Thursday evening, 23rd ult., in St. George's Hall, the Rev. H. R. Harris, rector of Grace church, said grace, and subsequently responded to the toast, "The United States of America; in the family of nations, may she be as peaceful as she is strong."

The last of the popular free choral recitals at the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, was given on Wednesday evening, 22nd ult., by the large vested choir of men, women, and boys, under the direction of P. Darlington De Costa, assisted by Signor Gianinni, tenor; Signor Cortesi, harpist; and Dr. E. L. Kellner, violinist. The program included the first public rendition of De Costa's new

Easter meditation, "Come, see the place," a portion of which was sung at the offertory on Easter Day.

On the eve of its diamond jubilee, there was laid to rest the oldest communicant member, and for many years a vestryman, of Trinity church, Southwork, Mr. Henry Shriver, who departed this life on the 22nd ult., of general debility due to old age, having been born in 1806. He was of Quaker lineage and education, and when 16 years of age was admitted to the business of his father, a prominent victualler, in which he continued until he reached the advanced age of 85 years, and was never known to have missed a single day from market in that long period of 69 years.

The families of a number of U. S. navy officers, stationed in this city, gave an entertainment for the benefit of the Church Home for Seamen, at the New Century drawing room, on Tuesday evening, 21st ult. It was under the patronage of a number of prominent Churchwomen, including Mrs. S. D. McConnell and Mrs. O. W. Whitaker, the latter being also president of the board of managers. The program consisted of tableaux and music; the arrangement of the former being under the direction of Mr. Collin Cooper, and the latter furnished by a quartette of male voices from the Orpheus Club, and the Phrenad Mandolin Club of the University of Pennsylvania.

The closing evangelistic service at St. Andrew's church was held on Sunday evening, 26th ult., when a chorus of selected voices rendered "The Heavens are telling" from Haydn's "Creation;" the "Hallelujah chorus," from Handel's "Messiah;" Mozart's *Gloria*, from the 12th Mass, and Smart's duet, "The Lord is my Shepherd." Among the well-known soloists were Mesdames W. K. Johnson and Minnie Leaby-Baer, contraltos; Miss M. Adele Knepley and Mrs. J. E. Faussett, sopranos. Mr. Wm. Delmar, a fine tenor soloist from Chester cathedral, England, gave Mendelssohn's beautiful recitative, "Sing ye praise, all ye redeemed of the Lord," and the aria "He counteth all your sorrows." The sermon was preached by the rector, the Rev. Dr. W. F. Paddock.

The 4th annual meeting of the Junior Auxiliary of the diocese was held on Saturday afternoon, 18th ult., at St. Luke's church. There were present a large number of representatives from the many Sunday schools of the city and country, whose voices were heard not only in the Creed and responses, but also in the singing, which was in charge of Mr. George F. Bishop, choirmaster of the church of the Holy Apostles. Addresses were made by Bishop Whitaker and Archdeacon Brady, and as the Bishop called upon each Sunday school, its representatives came forward bearing the amounts each had contributed, gathered from the Lenten savings and the Easter special gifts. Nearly all responded, and with a few yet to report, it is estimated that over \$9,000 will be the contributions to the missionary cause. Mrs. Whitaker is the president of the Junior Auxiliary, to whose zealous efforts must be attributed the continued success of these Easter anniversaries of the schools of the Church.

The 3d missionary "mass meeting" under the direction of Archdeacon Brady was held on Sunday afternoon, 19th ult., in St. James' church, the archdeacon presiding. The Rev. H. F. Fuller made the first address, which especially referred to work among the Jews, and stated that at the Emmanuel House, No. 737 South 9th st., which is in charge of Mr. Max Greene, a converted Jew, some 50 or 60 young men and women meet daily to study both the English language and the Holy Bible, and the reading-room is open all day. The Rev. Dr. J. DeW. Perry made an address on mission work among the Italians, and gave an interesting account of what has been done at the mission church of L'Emmanuel during the past 14 years. The Rev. L. Caley spoke concerning the proposed work among the Chinese, his remarks chiefly relating to what he saw on his excursion through

"Chinatown" as given in THE LIVING CHURCH of March 21st and 28th last.

William Churchill Houston, retired merchant, capitalist, and philanthropist, expired very suddenly on Sunday morning, 19th ult., at Atlantic City, where he arrived only the evening previous, intending to take up his residence on the Monday following at his summer cottage, which he had occupied for the past 20 years. Mr. Houston, about 18 months ago, suffered a first stroke of paralysis, from which he apparently recovered; death was due to disease of the heart. Mr. Houston was a prominent Churchman; until recently he had been treasurer of the Evangelical Education Society, and at various times vestryman and warden of St. James', the Ascension, and the Atonement. A special train brought the remains to this city on Thursday, 23rd ult. and the funeral, which took place at the church of the Atonement in the afternoon of that day, was numerously attended. The Burial Office was said by Bishop Whitaker, assisted by the Rev. Dr. B. Watson, rector *emeritus*, and the Rev. Dr. I. N. Stanger, rector. The interment was at South Laurel Hill cemetery. Mr. Houston was in his 79th year, and a distant relative of Henry H. Houston, who also died very suddenly in June, 1895.

The 75th anniversary of the laying of the corner-stone of Trinity church, Southwork, was duly observed by a week of services, commencing on St. Mark's day with a celebration of the Holy Communion at the morning service, and Evensong at 4 p. m. On Sunday, 26th ult., there was an early celebration of the Holy Eucharist, and at the High Celebration at a later hour, the sermon was preached by the rector, the Rev. Horace F. Fuller; after evening prayer, Mr. Charles M. Paterson, who has been accounting warden for the past 26 years, read an historical paper. There were daily celebrations of the Holy Communion at 8:30 a. m., until and including Friday, 4th inst. On Monday, Tuesday, and Wednesday evenings, the Rev. Francis M. Taitt, the Rev. Andrew D. Heffern, and the Rev. Dr. John W. Brown, all former rectors, preached; on Thursday evening, at the parish tea, a historical address was made by Wm. S. Price, Esq.; and on Friday evening, the Rt. Rev. Dr. Coleman, son of the Rev. John Coleman, also former rector, delivered the sermon. Trinity church is the 6th church in the order of the foundation of city churches. The first steps towards its establishment were taken in 1819, when the Rev. Wm. Richmond was appointed by the "Society for the Advancement of Christianity in Pennsylvania," as its missionary in the old district of Southwork. In 1821, ground having been secured for a church and cemetery the corner-stone was laid on St. Mark's Day, April 25th, 1821, by Bishop White, who also consecrated the church, January 17th, 1822. In 1847, a new font was added, the chancel altered, and the church re-dedicated by Bishop Alonzo Potter, Nov. 22nd, 1847. During the 80's, the old Sunday school building was enlarged, for the better accommodation of the schools and guilds. The entire second floor is occupied by a neat chapel, with altar, lectern, etc., and cabinet organ. The rectorship of the Rev. Dr. John Coleman covered the period from 1836 to 1858, when the parish reached its highest point of prosperity. Since that time it has suffered by reason of many of its members removing to other parts of the city; and within recent years many thousands of Jews and Italians have taken up their residence in the territorial limits of the parish. There are about 325 communicant members, and the total number of officers, teachers, and scholars in the Bible class and Sunday school, May 1st, 1895, was 399. The greater part of the offerings for domestic missions last year was given towards the purchase of a boat for the Rev. Jules A. Prevost, in Alaska.

A farewell dinner and reception was given on Thursday evening, 23rd ult., at the Hotel Lorraine, to the Rev. Dr. S. D. McConnell, by the Northeast Convocation, of which organization he has been the prime mover, and its president

since its formation 11 years ago. The Rev. Edgar Cope presided. There were some 20 priests present, and about 30 prominent laymen. The speeches began with "Our honored guest," and Mr. Cope said that "to no man did the entire diocese owe so much as to Dr. McConnell." Bishop Whitaker spoke to "The Diocese," and said the occasion bore a shade of sadness. He referred to a dinner given to Dr. McConnell on the eve of his embarking on an European tour, when all bade him God-speed and a safe return; but this time all are oppressed by his leaving not to return. "I am not," he continued, "ready to stand sponsor for all his theology, but I am ready to stand sponsor for him as a man. The diocese owes him a large debt for his convocational system." Mr. Cope read a number of letters from various clergymen and laymen, regretting their inability to attend. The Rev. Joseph R. Moore spoke on the topic, "The Northeast Convocation." He said that to the names of Bishop White, Bishop Potter, and Phillips Brooks, could be added that of Dr. McConnell. His success is due not alone to his missionary zeal, but also to his sound practical common sense. The Rev. Leverett Bradley in speaking to "The Missionary Board," said that "a better scheme than the one devised by Dr. McConnell could not be imagined." As a former resident of Brooklyn, the subject "Brooklyn's gain" was to the Rev. H. Richard Harris, a congenial one. Mr. L. C. Cleeman responded to "St. Stephen's parish," and Mr. Francis A. Lewis speaking of "Philadelphia's loss," said that Dr. McConnell's private teaching had done as great good as his pulpit utterances. The response made by Dr. McConnell was mainly confined to a practical talk on the Christian work being done and yet to be done, in the city. He remarked that it would be churlishness not to express his sincere gratitude for the kind words that had been said of him. He was not unmindful of their goodness to him, but with all sincerity he could say he was not leaving them without good reason. Dr. McConnell is the father of the convocational system of the diocese. Under the old system, the diocese raised about \$10,000 annually for missionary work; this amount is more than doubled under present methods.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The annual service of the order of the Sons of St. George was held at the cathedral, on Sunday, April 26th. The order turned out in full force, to the number of about 600. The service was sung by the Rev. Messrs. Joseph Rushton and J. Wynne-Jones. The music was rendered by the choir of the cathedral, with its usual excellence. The Rev. Joseph Rushton preached the sermon, setting forth the duty of loyalty and honor to parents, native and adopted land, and the Church. The offering amounted to over \$40, and was devoted to the cathedral poor fund.

The annual festival of the Guild of All Souls (American Branch) was held at the church of the Ascension on Saturday, April 18th. High Celebration was sung at 11 o'clock, Father Larrabee, the superior of the Guild, being celebrant. A solemn procession preceded the Celebration. Immediately afterward the annual meeting was held; the secretary's report showed an increase of 160 members and the establishment of three new branches in the past year, All Saints, and St. Luke's, Chicago, and St. Mary the Virgin, New York. The council was re-elected with the names of the Rev. T. McKee Brown and the Rev. F. W. Davis added. The following officers were chosen: Superior, the Rev. E. A. Larrabee; warden, the Rev. C. E. Bowles; secretary, E. O. Hubbard, and assistant secretary, T. E. Smith, jr. The Rev. Dr. Jewell, of Portage, preached an able sermon on the reasonableness of the Catholic Church and the failure of the Protestant idea. There were 125 present.

The 6th anniversary of the birth of the rector of St. Luke's, Evanston, April 25th, was made the occasion by his parishioners of presenting him with a new silk cassock and gold-headed, ebony cane. The Rev. D. F. Smith's work at St. Luke's during the ten years of his rectorate has resulted in making the parish one of the most prosperous of our suburban parishes, and one of the best models in all its working details. The fire which occurred in the vestry Easter evening destroyed the Communion vessels. To replace these the parishioners have contributed gold and silver ornaments, amounting to about three pounds of silver and 7 ounces of gold. These are being made into a new Communion set of two chalices and one paten.

The Rev. Dr. Arthur W. Little delivered a lecture on Sunday evening, April 26th, at St. Michael and All Angels' mission, Berwyn; subject, "John Wesley, an Anglican zealot of the 18th century." The lecture proved of great interest to the large congregation present.

Bishop McLaren visited Waterman Hall, Sycamore, April 21st, and confirmed a class of pupils presented by the rector, the Rev. Dr. Fleetwood.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

Mr. Edmund A. Neville, the lay evangelist in charge of St. Philip's, Beeville, reports a daily service during Lent at 4 P. M., also every Wednesday and Friday nights at 8 o'clock. The services have been remarkably well attended, and the spiritual life of the people strengthened. On Good Friday the Three Hours' Service was observed. On Easter Day, the first service was at 7 A. M., consisting of carols, prayers, and short addresses; at 11 A. M. full choral matins, a *Te Deum* in B flat by Millard and two anthems were finely executed; children's festival at 3 P. M. and Choral Evensong at 8 P. M. closed the day.

Newark

Thomas Alfred Starkey, D.D., Bishop

BLOOMFIELD.—Bishop Starkey administered Confirmation on the afternoon of the 2nd Sunday after Easter, to a class of 12 at Christ church.

SHORT HILLS.—A handsome oak litany desk, made by Geissler, and in memory of Mrs. Francis Cornelia Bayard, was placed in Christ church on the Feast of the Annunciation. The offerings in this parish on Easter Day amounted to over \$600, of which \$58 was the children's Lenten collection for missions.

TOWN OF UNION.—The Bishop administered the rite of Confirmation to a class at Grace church, presented by the rector, the Rev. Horatio W. P. Hodson. It numbered 33 persons; five were from the Lutheran Church, and three from the Roman communion; there were 14 males and 19 females; 11 were adults. Three persons who also were to be presented, were detained at their homes by sickness. Two of those confirmed were married by the rector, on Sunday evening. This class is more than one-half larger than any hitherto presented from Grace parish.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Coadjutor Bishop

On Sunday morning, March 29th, Bishop Whittle visited All Saints' church, Richmond, and confirmed a class of nine, and in the afternoon he visited St. John's church, and confirmed a class of 36, preaching sermons of great vigor on both occasions.

The Easter Day offerings at St. James' church, Leesburg, amounted to about \$1,000, to be devoted to the new church. The Sunday school contributions amounted to \$115, part of which goes for the education for the ministry of a Chinese boy, and part to diocesan missions.

In the years gone by, flowers in the Richmond churches have been conspicuous by their absence; this year they were present in great abun-

dance, but in nearly all cases beautiful Easter lilies, smilax, and roses in pots, were grouped about the chancel steps, fonts, pulpits, and lecturns, but kept well away from the altar.

In the beautiful suburb of Barton Heights, the mission of the Epiphany, on Easter morning, cancelled the last of the debt remaining on its church. This mission was begun some five years since, and shortly after, a beautiful frame church was erected, with a seating capacity of 200, at a cost of about \$3,500. By degrees most of this was liquidated. A few months since, one of the Richmond clergy having offered to contribute \$100, provided the balance was raised, the matter was again taken in hand, and on Easter Day the offertory amounted to nearly \$300, which cancelled the debt. The mission will apply to the next council to be erected into a parish, provision having been made for the adequate support of a rector.

On Good Friday night, at St. Paul's church, Richmond, at the evening service, selections from Handel's "Messiah" were rendered by the vested choir, under the direction of Professor Rinehardt, the organist. The beautiful mosaic over the altar, a memorial to the late General Anderson, was unveiled Easter Even. It is a copy of da Vinci's Last Supper, and is the work of the Tiffany Co., of New York. Three new windows of stained glass are soon to be placed in St. Paul's church. One in memory of Mr. Adolphus Blair, for many years the superintendent of the Sunday school, one in memory of Jefferson Davis who was a communicant of this church during his residence in Richmond, and one in memory of Mr. Rosenburg, of Galveston, Tex., where he recently erected a magnificent church, at his own entire cost.

At Grace church, Richmond, a window of stained glass, erected by Mr. James H. Griffith, in memory of his wife, was unveiled on Easter Day. It is a beautiful design, representing the Madonna and Child.

On the evening of Good Friday, Stainer's cantata of the "Crucifixion" was sung at the evening service at the church of the Holy Trinity, Richmond. For the last two years this work has been rendered by the "Wednesday Club," but this year it was decided that only the choir of the church, augmented by a few of the members of the Wednesday Club, should take part in the singing. The music was under the direction of Mr. Arthur Screvenor, choirmaster of Holy Trinity, who was the bass soloist, Mr. Robert J. Hughes, of New York, taking the tenor solos.

Confirmations by Bishop Newton since March 22: St. James', Warrenton, 15; St. Stephen's, Fauquier, 1; Grace, Casanova, 1; St. Mary's, Goochland, 2; St. John's, 5 young men; St. Paul's, near the Potomac, 5; Alexandria, St. Paul's, 15; Christ, 11.

The Easter offerings at All Saints' church, Richmond, amounting to \$3,550, entirely cancelled the debt on the church. A committee of the vestry has been appointed to consider the matter of enlarging the church, and to report at an early day what improvements to the church should be made.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

ROCHESTER.—The main portion of N. St. Paul st. is in appearance the most business-like thoroughfare of Rochester. It is built up of solid structures devoted to the wholesale trade. The old Armstrong homestead, the Wolf homestead, and St. Paul's church, are about the only reminders that here was one of Rochester's fashionable neighborhoods. Of these old buildings the church which has long looked strangely out of place, will be the first to go. The vestry has accepted an offer of \$55,000 for the property, and the Bishop has given consent to the sale. The vestry has also obtained an option on one of the finest sites for a new structure, on the corner of East ave. and Vick Park, Avenue B., with a frontage of 200 feet on the avenue, and a depth of 250 feet. This property will cost the parish \$35,000, and as it already has a building fund of \$40,000, it can begin work at once with

\$60,000 in hand and the assurance of as much more as may be necessary to erect a handsome, substantial structure, with rectory, chapel, and parish house to correspond. "Old St. Paul's," as it has been known for nearly 70 years—or, to give it its legal name, Grace church (for the other is only a courtesy title)—is the second oldest church in Rochester, being organized in 1828 under the name, St. Paul's church, the presbyter presiding at the organization being the Rev. Chas. P. McIlvaine, afterwards Bishop of Ohio. The present site was conveyed to the vestry by Mr. and Mrs. Jared N. Stebbins, July 1st, 1828, and the year following the church was erected. It was destroyed by fire, July, 1847, but with \$10,000 insurance and no debt, the vestry at once proceeded to rebuild. The completed edifice was consecrated as Grace church, Dec. 17th, 1848. On April 1st, 1867, during the rectorship of the Rev. Israel Foote, D.D., the property was extended by the purchase of a lot 66x159 ft., adjoining. On this a parish building costing \$12,000 was erected; the church edifice was also enlarged, improved, and beautified at an expense of \$27,000. It was a matter of considerable pride to the congregation at the time that, of the sums thus expended, "not one dollar was raised by fairs, or by any means other than direct subscription, bequest, or contribution."

Maryland

William Paret, D.D., LL.D., Bishop

The Rev. Frank B. Randall has been appointed by the Bishop to assist the rector of Christ church parish, Calvert Co., and has entered upon his duties. He will live at Solomon's Island and radiate from that point as a centre working under the direction of the rector, the Rev. R. Heber Murphy. It is hoped by those interested that this is the beginning of a new era of prosperity for the parish.

On Tuesday afternoon, April 21st, the Bishop visited Ascension church, Westminster, the Rev. Jesse Wiggins, rector, and confirmed 9 white and 12 colored persons. At an earlier hour he confirmed three old men at the alms house, two white and one colored, making 24 in all. A majority of the above candidates were from the two Sunday-schools of the parish. The Rev. Father Allan, O. H. C., visits the alms house and jail regularly, and ministers privately to the inmates.

BALTIMORE.—The Convocation of Baltimore held its 25th annual meeting in St. Paul's parish house, April 15th. The Rev. Edward A. Colburn was re-elected secretary and treasurer. Bishop Paret delivered his annual charge to the clergy at old St. Paul's church, his subject being Baptism. The first subject for discussion was "The souls we do not reach," opened by the Rev. Messrs. Peregrine Wroth and Henry T. Sharp. "Books, tracts, the press, as means of teaching," was another subject discussed by the Rev. Messrs. Julius E. Grammer, D.D., and William D. Morgan. A general discussion followed, the clergy relating their experiences in the use of books and tracts among their congregations, and suggesting works to be used. The members of the convocation were entertained at luncheon at Hazzer's Hall as the guests of St. Paul's congregation.

On Sunday, April 12th, Mr. Frederick W. Wolf, organist and choirmaster at Grace church began a series of organ recitals, to continue every Sunday after Evening Prayer for several weeks.

The Rev. Francis H. Stubbs, rector of St. John's church, Waverly, was married to Mrs. Edwina R. Adams, at the church, on Tuesday, April 14th. The ceremony was performed by the Rev. Robert H. Paine, of Mt. Calvary church.

WEST ARLINGTON.—Mrs. William P. Webb has had placed in the church of the Transfiguration, of which her son, the Rev. William R. Webb, is rector, a handsome altar in memory of her husband, Mr. William P. Webb. The altar, which is of massive quarter-cut oak, highly polished,

was made by Geissler, of New York. The font is divided into three panels. The letters I. H. S. stand out in relief, while on each side, also in relief, are *fleurs de lis*. The table is of the same material, bearing on its face the words "Holy, Holy, Holy," separated by Maltese crosses. The altar rests upon a specially constructed platform of oak. Accompanying it is a dosset of white plush, with gold plush orphreys suspended from a brass rod, terminating in solid brass *fleurs de lis*.

FRANKLINTOWN.—Mrs. L. B. Calwell has presented St. Mary's church, the Rev. William R. Webb, rector, with a new belfry and a peal of bells, in memory of her daughter, the late Miss Mary Calwell. The bells were manufactured by the Henry McShane Foundry, Baltimore, and their notes are B, D, and F sharp.

CATONVILLE.—The Woman's Auxiliary Missionary Society of St. Timothy's church, the Rev. Percy F. Hall, rector, held a large meeting in the parish hall on Thursday, April 16th, in behalf of Missions for Colored People. Addresses were made by Miss S. R. Carter, Mrs. Micks, Mrs. O. Wittichen, Miss Hilda Berger, Miss Gundry, and Mrs. Gibbs.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

On the occasion of the Bishop's recent visitation to Trinity parish, Columbus, he also consecrated St. Mary's church in that city which has been erected by Mr. J. R. Brown, as a memorial of his wife, the corner stone bearing the following inscription: "To the glory of God, in honor of St. Mary the Virgin, and in loving memory of Mary Wood Burns Brown, who entered into rest on the 7th of October, 1855." From foundation to ridge the structure is an example of faithful oversight and careful workmanship. The church is of brick with stone trimmings. In the interior the roof is open ceiled in yellow pine. The altar is of quartered oak finely finished, the entire front consisting of an exquisite stone mosaic. The credence, altar rail, clergy and choir stalls, are also of oak. The pulpit and lectern are of brass. On the altar are a handsome brass cross and vases. On the south side is placed a pipe organ of two manuals. Mr. Brown also provided a communion service of silver. The church has a seating capacity of about 300.

On the occasion of the anniversary of the consecration of Bishop Nelson, which was held recently, he was the recipient of a large number of gratifying letters from both clergy and laity, both in and out of the diocese. At the luncheon which followed the service at St. Luke's, the Rev. Mr. McCormick in a very happy address presented the Bishop with a purse of \$250 in behalf of friends, to assist in defraying expenses to the next Lambeth Conference. In one of the congratulatory letters there was also a check for \$300 for diocesan missions.

A few years ago the people at West End, Atlanta, feeling the need of a church in that part of the city, organized the mission of the Incarnation, the services being held by a lay reader in a hired room. In 1892 the mission had grown so much that it was put under the archdeaconry of Atlanta. In 1895 the Rev. W. J. Page took charge and the edifice now in course of construction was begun. The lot was given by Mrs. Vandyke and her children. The church will be of stone.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

At the cathedral of St. John, on Easter Day, there was exceptionally large attendance at the Holy Communion, at 6 P. M. The second Celebration was at 7 A. M., and was followed by five other services during the day. A beautiful and appropriate gift for the day was a pair of large and handsome brass candlesticks, which were dedicated for use on the altar as a fitting memorial of Helen Mary Williamson, who entered into the rest of Paradise nearly two years ago. The Easter offerings were very liberal, and the

cathedral commences the new year with renewed assurances of prosperity.

On Monday evening, April 13, the Rev. W. F. Mayo, general missionary of the diocese, conducted an Eastertide service in a hall rented for the monthly services of the Galva mission. Until the winter no services had been held here for about 15 years, and the people interested, though very few in number, are grateful indeed for what the missionary is able to give them. At the Easter festival the hall was filled with people, most of whom were strangers to the Church's ways. The vested choir of St. John's, Kewanee, about 30 in number, by their excellent singing of the Easter music, added much to the beauty of the service. They were accompanied by their rector, the Rev. R. W. Hewett, his wife, and other members of St. John's.

Missouri

Daniel S. Tuttle, D.D., Bishop
BISHOP'S APPOINTMENTS

MAY

1. Detroit, Mich. Consecration of the Bishop-elect of Marquette.
3. A. M., Liberty church; evening, Vandalia.
14. Ascension, St. Louis.
17. A. M., Cathedral, "Flower Sermon" by the Bishop of South Carolina; evening, Good Shepherd, St. Louis.
24. Kirkwood.
26. Diocesan convention.
28. St. Luke's chapel, annual meeting of St. Luke's Hospital Association.
29. 9:30 A. M., Cathedral; meeting of Woman's Auxiliary.
31. A. M., St. Philip's, St. Louis; P. M., Missionary Host.

JUNE

1. Portland.
2. Bishop Robertson Hall.
4. Cape Girardeau.
7. A. M., Old Orchard; P. M., Shrewsbury.
14. Ferguson.
17. Mammoth Springs, Ark.
18. Thayer. 21. Jefferson Barracks.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

On March 8, the Bishop made a visitation of the church of the Redeemer, Biloxi, and confirmed 21. A week later he visited St. James', Greenville, preached at evening prayer, and confirmed 22. This parish is making steady progress, under the guidance of its able rector, the Rev. Quincy Ewing.

The Bishop preached at Trinity church Yazoo City, Easter, at both morning and evening service, confirmed seven, and baptized four infants. This parish is vacant at present, but hopes soon to secure a rector, and also to build a new and more elegant church.

A memorial tablet to Bishop Green has been set up by the Woman's Auxiliary of the diocese, in St. Columb's chapel, Battle Hill. It is of fine brass on a marble background, with appropriate Latin inscription. The work was done by R. Geissler of New York. At a special unveiling service, to be held later, Bishop Thompson will deliver an address in memory of his beloved predecessor.

One of the Easter offerings at Trinity church, Natchez, was an altar cross, surmounted by a brass crown, containing 36 gas tips—a very handsome piece of work. It is a memorial to a member of the congregation, deceased.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop
BISHOP'S APPOINTMENTS

MAY

3. Williamsport: Christ's church, St. John's church, Trinity church.
4. St. Mary's church, Williamsport.
5. St. Paul's church, Troy.
6. Christ church, Milton.
7. St. Matthew's church, Sunbury.
8. St. Luke's church, Altoona.
10. St. John's church, Bellefonte.
12. Board of Managers, New York.
17. Christ church, Leacock; Grace church, Nickel Mine; All Saints' church, Paradise.

New York

Henry C. Potter, D.D., LL.D., Bishop

CORNWALL.—The work of the choir of St. John's (Canterbury), during the rectorship of the Rev. P. C. Creveling, has greatly improved, and it is doubtful if any choir in the rural districts of this diocese has manifested a greater degree of faithfulness or attained a higher standard of excellence. A similar improvement is noticeable in all things connected with the church. The Sunday school has more than doubled in numbers, and besides becoming self-supporting, contributes a liberal sum each year for missions. The rector is a firm believer in the proverb, "There is that scattereth and yet increaseth." The congregations are threefold greater than at the beginning of this rectorship. Instead of being a mission station, as it was at that time, this is now an independent parish, contributing largely to the funds of its arch-deaconry.

NEW ROCHELLE.—The daughters of Mr. and Mrs. Adrian Iseleine have put a fine stained glass window in St. Gabriel's church, to commemorate the golden wedding anniversary of their parents. The window is in three lights, the central theme being the marriage of St. Joseph and the Blessed Virgin Mary. In the side lights are armorial bearings of the family. Above is the date commemorated, Dec. 11, 1845-1895. The tone is in brilliant contrasts of color, and the design German renaissance. The window with its setting is nearly square, measuring 7 feet $2\frac{1}{2}$ inches in height, by $6\frac{1}{2}$ in width.

YONKERS.—The energetic rector of St. Andrew's memorial church, the Rev. James C. Freeman, has become much interested in a project to erect here a large institution for workingmen. He sailed for Europe Saturday, April 11th, on the steamship "Lucania," and will spend two months in studying such institutions abroad.

Iowa

Wm. Stevens Perry, LL.D., D.D., Bishop

During Lent the Rev. Dr. W. T. Jackson, of Emmetsburg, R. M. Doherty, of Spencer, and T. F. Bowen, of Estherville, assisted each other in holding Missions in their respective congregations. Every afternoon there was a Bible-reading by one of the clergy, on some fundamental truth, such as repentance, faith, the Sacraments, the nature and function of the Church, the work of the Holy Spirit. Every evening a short devotional service was held, followed by an *extempore* sermon and exhortation. The attendance at each place increased, until the churches were filled with reverent and interested congregations. A number of persons will be baptized and confirmed as a result.

The Rev. A. A. Muller, M. A., pastor of the Presbyterian church at Hartley, Iowa, has resigned his position, and will enter the ministry of our Church. Mr. Muller is a graduate of Heidelberg University, and until recently was professor of Hebrew and Old Testament Exegesis at the Presbyterian Seminary at Xenia, Ohio. He has commenced work as lay-reader at St. Thomas' church, Algona.

Since the opening of the new church at Spirit Lake, the work in that interesting and popular summer resort is making very substantial progress. The rector, the Rev. T. F. Bowen, of Estherville, is assisted by Mr. R. A. Crickmer, a lay-reader and a son of the Rev. W. Burton Crickmer, of Beverly minister, Yorkshire, England; he is a candidate for Holy orders. Eight persons were baptized on the 3rd of this month, and a good class is awaiting the next visitation of the Bishop for Confirmation. The gift of a Communion service has just been received from 'the Golden Circle of King's Daughters,' The Presidio, San Francisco, Cal., through the kindness of the Rev. T. J. Lacey.

MASON CITY.—St. John's church has received a handsome brass altar cross from Mr. C. A. Cosgrave, in memory of his deceased wife, who was for many years an active and zealous worker in the parish, and a leader in all parochial ac-

tivities. St. John's has 52 families and 86 communicants enrolled. The Rev. Dr. Quinn also looks after Church interests in Charles City, Clear Lake, Garner, and Britt.

MUSCATINE.—On Low Sunday morning, the large congregation joined in a short service specially compiled by the rector, the Rev. E. C. Paget, for the dedication of six fine stained-glass windows, which have just been presented by a parishioner to the church. The windows, which are of the finest glass, have been admirably executed by the firm of J. C. Spence & Sons, of Montreal, Can. The Nativity, the Youth (in the Temple), the Manhood (blessing the children), the Divine Power (stilling the tempest), the Victory over Death, the Resurrection, form the series in the transepts, and the sixth window, in the end at the nave, is a magnificent Ascension.

FORT MADISON.—At Hope church, the Rev. Wm. K. Berry, rector, there were five services; viz., at 6, 8:30, and 11 A. M., 3, and 7:30 P. M. The service at 6 A. M. was a full choral celebration of the Holy Communion, sung by the vested choir of upwards of 50 voices, and assisted by the ladies auxiliary choir of 12 voices. Simper's Mass in C was sung. A new bell of fine tone had just been placed in the tower, and was rung for the first time at this service. The offerings for the day were something in excess of \$350. Since the coming of the Rev. W. K. Berry to Hope church, about three years ago, the parish has greatly prospered, and its present excellent condition is due principally to his untiring efforts.

Wyoming

Ethelbert Talbot, D.D., LL.D., Bishop

At St. Paul's church, Evanston, on Good Friday, at the Three Hours' service over 50 persons were in attendance and many were present during the whole time. On Easter Eve an interesting service of presentation of gifts was held. Never before in the history of the mission were as many valuable and useful gifts presented at one time. On Easter Day five services were held, and all well attended. The children had been asked to double their offering of last year (which was \$23), and a medal was given as a prize to each child having over a certain sum. Every one worked earnestly, and the result was \$65, which was a surprise to everybody. This did not interfere with the regular Easter offering, which was also in advance of last year, being over \$80. Could people in the East have looked in upon the happy, eager congregation, they would rejoice in the work of domestic missions.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Notwithstanding their recent "Baptism of sorrow," the members of St. James' mission, Pentwater, are resolved to struggle on, and pay up indebtedness, in the hopes that sometime they may have a resident minister. The Rev. W. P. Law, general missionary, presented for Confirmation a class of 11 at the Bishop's last visitation.

The Sunday school Lenten offering of the mission of the Nativity, Mancelona, having only 12 pupils and two teachers, was \$13 47.

The 44th semi-annual meeting of the clergy took place in St. John's church, Ionia, April 14-16th. About 20 clergymen were present, including Bishop Gillespie. Tuesday evening the general subject of "Church work among the young" was ably discussed. Those who read papers on different phases of the subject were the Rev. Messrs. J. B. Hubbs, Lewis Brown, and Carl Reed Taylor. The sermon *ad clerum* was preached Wednesday morning by the Rev. Sydney Beckwith, and was a strong plea for the "Faith once delivered." The Rev. W. P. Law read a paper in the afternoon, on the "Life and work of Bishop Hannington." The paper of the Rev. M. S. Woodruff, on "Secularizing the Church, was an able presentation of the true idea of Christian giving and Christian living,

and elicited much discussion. The Bishop made the statement that about \$1,500 had been contributed by the congregations of this diocese to the general missionary work of the Church; a gain of some \$200 over the preceding year. A visit to the State House of Correction proved of interest to the clergy, Warden Fuller and Chaplain Mendenhall doing their best to explain the workings of the institution to the visitors. The Rev. Mr. Mendenhall, recently ordained by the Bishop, uses for his Sunday morning congregation of 600 men, a card service taken from the Prayer Book. The service includes the General Confession, versicles, and usual chants, Apostles' Creed, and the Ten Commandments, with responses. Admission to the Sunday school and week-day services can only be obtained through good behavior. On Wednesday evening, a paper written by the Rev. Dr. Van Antwerp on "Some summer work in the slums of New York, was read by the Rev. Lewis Brown. The rector, the Rev. Dr. Thomas, made an eloquent address on "Pulpit topics related to the times." Thursday was taken up with a visit to the high school, a conference of the clergy with the Bishop, and Sunday school institute, and a children's service. The Rev. L. C. Rogers read a paper on "How to make a good teacher," and Mrs. W. H. Thomas gave an object lesson, of interest to all, with her infant class. The sermon to children was preached by the Rev. H. Sow-erby on "Wise, though little."

Bishop Gillespie administered Confirmation in St. Paul's deaf-mute mission, St. Mark's church, Grand Rapids, on Easter Monday, at 7 P. M. Three candidates were presented by the rector, the Rev. Mr. Mann, who also baptized two children. After the service, the members of the mission spent two hours socially at the episcopal residence.

GRAND RAPIDS.—On Low Sunday evening, Bishop Gillespie visited St. Paul's memorial church, the Rev. Edward Macomb Duff, rector, and confirmed 16 candidates, making a total of 24 confirmed during the convention year; eight having been presented at a special visitation last fall. The parish shows every sign of progress; the Easter offering was the largest in its history, as is also the present number of its communicants, and its Sunday school.

Southern Florida

Wm. Crane Gray, D.D., Bishop

The Rev. Mr. Warren whose ordination to the diaconate is recorded elsewhere, made a vigorous beginning of his work on the 2nd Sunday after Easter, by reading Morning Prayer in All Saints', Winter Park, and by inaugurating a mission among the colored people of Orlando in the afternoon, in connection with St. Luke's parish. Bishop Gray has recently procured a lot, very favorably situated, for this work, containing a "cabin," which has been renovated and made serviceable for temporary use as a place for worship and instruction. The Bishop means to follow this work earnestly, and it is hoped that means may be provided for the erection of a suitable church building in the near future.

Dallas

Rt. Rev. A. C. Garrett, D.D., LL. D., Bishop

On the 3rd Sunday in Lent, the Bishop formally installed the Rev. Hudson Stuck as dean of St. Matthew's cathedral, and rector of the cathedral parish. On Palm Sunday, the local custom of a sermon to the Sunday school children was observed. The children entered the church in procession after the choir, all bearing palm branches. The first Easter in the new cathedral was the occasion of a special effort for a beautiful service. The decorations were elaborate, and the music, under the direction of the Rev. J. C. Morris, assistant minister, was especially good; 36 candidates for Confirmation were presented, amongst them nine choristers—eight boys and a man; all were well and carefully prepared. It is worthy of note that every man and boy of the 34 choristers, and

four servers of the cathedral, is now a communicant, save those boys who have not yet reached due age. The mission work of the cathedral is being developed and extended, and new ground in the city is being occupied. The Rev. Edwin Wickens, priest in charge of the mission of the Incarnation, has recently built a new mission church—All Saints'—in North Dallas, without debt, and the cathedral clergy are starting another mission church in East Dallas. At Oak Cliff, the large and populous transpontine suburb of Dallas, the Rev. Mr. Cotton is doing most efficient service in building up the Church.

Connecticut

John Williams, D.D., LL.D., Bishop

HARTFORD.—The Society for the Increase of the University is to come into the possession, under certain conditions, of a bequest of \$3,000 left by a lady of Philadelphia.

Washington, (D. C.)

Henry Yates Satterlee, D.D., Bishop

On the evening of Wednesday, April 15th, the Bishop visited St. Matthew's mission chapel, in the southeastern part of the city, and confirmed 14 persons. This is a mission of Christ church, East Washington. The chapel, built of blue Potomac stone and brick, is very attractive in appearance. It was opened about two years ago, and, though situated in what might seem rather an unpromising field, the work has been eminently successful. Two classes, numbering 29 persons, have been confirmed. There is a growing Sunday school, which held a very bright and interesting Easter festival on Low Sunday. There are also chapters of St. Andrew's Brotherhood, and the Cadets of St. Andrew, a chancel chapter of ladies, a St. Cecilia's chapter for the care of the music of the church, and a branch of the children's Friendly League. A spirit of earnest enthusiasm pervades the entire work, and there are gratifying indications of its good influence on the people of the neighborhood. The Rev. J. M. E. McKee has been in charge since the opening of the chapel.

On the 2nd Sunday after Easter, the Bishop visited St. John's church, Georgetown, the Rev. Charles E. Buck, rector, in the afternoon. Twenty persons were confirmed, two of whom were youths from the Home for Incurables, near Georgetown. Being cripples, they were placed in chairs at the choir steps, and the Bishop went down to them to administer the holy rite. He addressed the class, and afterwards spoke, without a text, upon "The Good Shepherd." At the conclusion of the service the congregation had the pleasure of greeting Bishop Satterlee in the parish house.

On the same day, Confirmation was administered in the morning at St. Thomas' church, the Rev. Dr. Aspinwall, rector, and in the evening at Emmanuel church, Anacostia, across the eastern branch of the Potomac.

During the week following Easter Sunday eight persons were presented for Confirmation, by the Rev. Dr. Townsend, of the church of the Incarnation.

Texas

Geo. H. Kinsolving, D.D., Bishop

HOUSTON.—The Bishop visited St. Mary's church, the Rev. W. K. Lloyd, rector, on Passion Sunday, and confirmed a class of 20 candidates, who had been under instruction for the last seven months. The vested choir sang for the first time on this occasion. On the following day the Bishop confirmed one person in private, who was too ill to attend church. This congregation is one of the few that can boast of more men than women. St. Mary's parish is composed wholly of working men, chiefly employed by the various railroads. During the last eight months the church has been repainted, a new sidewalk laid, chancel furniture has been revarnished, kneeling-stools made, hymnals for the choir and smaller ones for the congregation bought, also new Prayer Books for the congrega-

tion, electric lights put in, vestments for the choir made, and a reading-room for young men added, with a piano almost paid for. The various guilds and societies are flourishing. All energies are now on the erection of a new church, the present one being too small for the Sunday school and congregation.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

There was a large attendance at the Churchmen's Club, April 14, when it met at the Trocadero, Providence. Preceding the banquet, the annual business meeting was held. A proposition was submitted, to be considered at the next meeting, for enlarging the membership limit from 150 to 175. There is at present a considerable waiting list. Mr. Rathbone Gardner, for the nominating committee, suggested for reelection the names of the present officers, and the club unanimously assented. The officers for the ensuing year, therefore, are: D.L.D. Grauger, president; John H. Stiness, J. N. Brown, vice-presidents; George T. Hart, secretary; Charles C. Mumford, treasurer; E. D. Bassett, Louis T. Foster, Albert Babcock, additional members of the council. At a few minutes after 7 the company sat down to dinner, grace having been said by the Rev. J. W. Atwood, formerly of St. James's, in Providence, but now settled in Cincinnati. The speeches were unusually entertaining, and were received with great applause. The subject was "The Ideal Church," and the speakers were the Rev. Chas. H. Brent, of St. Stephen's church, Boston; the Rev. Wm. B. Hale, of Middleboro, Mass.; Mr. John W. Wood, general secretary of the Brotherhood of St. Andrew, and Bishop Talbot.

AUBURN.—Under the care of the new rector, the Rev. Walter C. Stewart, the outlook for the parish of the church of the Ascension is promising. Following his suggestions, made early in Lent, special offerings were made at Easter by the societies and individuals in the parish, and a generous sum was presented, including \$100 from the Ladies' Aid Society, and \$500 from the King's Daughters. The following gifts were also received and blessed: Two handsome brass eucharistic lights, given by St. Agnes' Guild; a pair of five-branched vesper lights, by Mr. and Mrs. Edwin Chandler; a brass altar-desk, by Mrs. Emma Hull and Mrs. E. E. White; and a pair of glass cruets, by Mrs. D. O. King and Mrs. G. A. Spink. Eucharistic vestments were worn for the first time; and in the evening full choral service was rendered, also for the first time in the history of the parish. The altar has been raised two steps, a credence table put in position, and a litany desk supplied. The Willing Helpers Guild will give a handsome stand for the large brass eagle lectern, which it presented last Easter, while Mr. F. O. Jennison has donated a most serviceable notice-board. Six adults and two children have been baptized, and a class for Confirmation is undergoing instruction.

Southern Ohio

Boyd Vincent, D.D., Bishop

CINCINNATI.—On Easter the following offerings were made: Calvary church, \$640; St. Paul's church, \$1,100; Christ church, \$2,200; St. Luke's church, \$225.

Bishop Vincent made his second visitation in three months to St. Andrew's mission for colored people, and confirmed a class of 20, presented by the Rev. G. Alex. McGuire. The mission was started 18 months ago, but the congregations have become so large that the hall in which the services are held is entirely too small.

A chaplain for the Children's Hospital has been secured in the person of the Rev. Agostine J. Smith, rector of St. Stephen's church, Winton Place. Mr. Smith will officiate at the hospital every Sunday afternoon.

HAMILTON.—The Rev. Frederic E. J. Lloyd, has opened a mission in the 1st ward of this city. A Sunday school has been organized, and already the outlook is most encouraging. As a

mark of appreciation, the vestry of Trinity church has given Mr. Lloyd an increase of \$300 in salary. The parish expects soon to commence the building of a parish house on the lot next to the church. It will be of stone, and is to cost \$12,000. It is to be known as the "Bishop Chase memorial."

SPRINGFIELD.—The music on Easter Day was the finest ever heard in Christ church, and was rendered by a vested choir of 55 voices. A mid-Lent mission was held in Christ church, from March 22 to 27 inclusive. The following clergy officiated: March 22, Rev. S. W. Garrett; March 23, Rev. Robert A. Gibson; March 24, Rev. C. M. Roberts, and Rev. Edgar G. Murphy; March 25, Rev. Frank W. Baker; March 26, Rev. John P. Tyler; March 27, Rev. J. W. Atwood.

PRICE HILL.—The 15th convocation of the Cincinnati deanery met in the church of the Nativity. There were 20 clergymen present. Dean Tinsley celebrated Holy Communion at 10 A. M. This was followed by a business session, with the Bishop in the chair. Reports were made of missionary work, by the Rev. J. H. Young, Wyoming, who stated that the mission expected soon to begin the erection of a stone church; Rev. G. Alex. McGuire who said that since last meeting of convocation there had been 27 confirmed at St. Andrew's mission for colored people, and 17 baptized. Mrs. Drant, deaconess, spoke very encouragingly of the Kindergarten, sewing school, and free talks at St. John's mission, Fair View Heights. On motion, a committee of three was appointed to make arrangements for holding regularly the services of the church at the Workhouse, Home of the Friendless, City Hospital, and House of Refuge. At 12 M Bishop Vincent conducted the devotional half hour. In the afternoon, the Rev. Wm. C. Otte read an excellent paper, on "Convocation assessments and missionary apportionments—how to meet them," followed by an essay on the "Six Points of Ritualism," by the Rev. Dwight S. Manfield. The Rev. T. J. Welsh also read a paper on the same subject. The convocation adjourned to meet next in Grace church, College Hill.

MECHANICSBURGH.—A handsome and sweet-toned pipe-organ has been placed in the church of Our Saviour. It was used for the first time on Easter, and was greatly enjoyed by all who heard it. It was purchased by a few members and presented to the church.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The archdeaconry of Boston held its regular meeting at the diocesan house April 22nd. Bishop Lawrence made the announcement that he had appointed the Rev. Dr. Leighton Parks as archdeacon in the place of the late Dr. Converse. The nomination was afterwards confirmed by the clergy and laity. The Rev. W. D. Roberts gave a description of St. John's church, East Boston, its past history, and present needs. He referred to the poor condition of the church edifice, and considered the building of a new church in a more central location of that part of the city a most desirable project for the future. Grove Hall mission was described by the Rev. Charles E. Barnes who showed the possibilities of work in that locality, and what has already been accomplished by Church people there. The committee to examine the growing sections of Dorchester, where there is no church building, and the necessity of meeting the religious demands therein, were given extended time to make their report.

On Patriot's Day, Christ church was opened for its celebration. The old colonial flags decorated the interior of the historic edifice. Addresses were made by the Rev. Dr. Horton, Unitarian, Dr. Berle, Congregationalist, and others.

GREENFIELD.—The Rev. P. V. Finch, rector of St. James', officiated at the laying of the corner stone of the new Masonic building in this city.

Central New York**Frederic D. Huntington, S.T.D., LL.D., Bishop**

MAY

5. Evening, Van Etten.
6. Waverly and Smithboro.
7. Owego (?).
11. Evening, New Berlin.
12. A. M., Guilford; evening, Norwich.
13. A. M., Greene; evening, Sherburne (?).
16. Evening, Watertown, Redeemer.
17. Watertown: A. M., Trinity; evening, Grace.
18. A. M., Pierpont Manor.
19. P. M., Moravia; evening, Auburn, St. John's.
24. Syracuse.

Albany**Wm. Croswell Doane, D.D., LL.D., Bishop**

SIDNEY.—On Easter Monday evening, after versicles and collects, a recital of Easter music was given in St. Paul's church—"The Resurrection," Shelley; "Love Divine," Smart; and "Turn Thee unto me," from Costa's Eli. The latter, sung by Mrs. Melville, the wife of the incumbent, was especially effective.

ALBANY.—On Sunday, April 19th, the 121st anniversary of the battle of Lexington, a special service commemorative of that battle was held in St. Peter's church, under the auspices of Philip Livingston Chapter of the Sons of the Revolution. The service was conducted by the rector, the Rev. Walton W. Battershall, D.D., assisted by the Very Rev. Frederick S. Sill, D.D., Archdeacon of Albany, and the Rev. Paul H. Birdsall, assistant minister of St. Peter's church. The sermon was largely of a historical nature, and ended with an appeal for righteousness in politics. "The men in charge of the government," he declared, "are not like the men who punished the British lion on the Lexington road." Representatives were present of the Daughters of the Revolution, and Daughters of the American Revolution, the Society of the Cincinnati, the Colonial Dames, the Society of Colonial Wars, the Holland Society, the Military Order of the Loyal Legion of the United States, and members of various patriotic societies of the neighborhood. The decorations were tastefully arranged, and the music was exceptionally fine, the splendid choir being aided by an orchestra. The building was crowded, and all joined heartily in singing the patriotic hymns.

CLOVERSVILLE.—On Easter Day there were 98 communicants at Christ church at the Early Eucharist, and 34 at the High Celebration. The offerings were \$135. The priest in charge was the recipient of a handsome white stole, presented by the ladies of the parish. On Low Sunday the children's festival was held in the afternoon, and an offering of \$38 made for missions and other works of mercy. Since the present rector took charge in Jan. 7, 1895, a floating indebtedness of \$1,000 has been almost paid off, and the Ladies' Aid Society now contemplates having the sanctuary and chancel painted and frescoed, and the men will provide a carved retdos for the altar. The mission would appear to be emerging from its long period of struggling existence, and in the way of becoming a self-supporting parish. A branch of the Woman's Auxiliary has just been formed.

South Carolina**Ellison Capers, D.D., Bishop**

Easter services at St. Timothy's chapel, Columbia, which was recently erected as a memorial of Bishop Howe, were well attended by the poor, for whom it was principally built. A memorial altar from St. Philip's church, Charleston, to their late bishop, was used for the first time, also memorials from St. Helena's church, Beaufort, and Grace and St. Michael's churches in Charleston.

Miss Cole's Tuesday Missionary Bible Class, of Philadelphia, has offered to erect, as a memorial of Miss Anna Dulles Stille, of Philadelphia, a chapel for St. Gabriel's mission, Columbia, a mission among the colored people on the east side of the city. Miss Stille took the deepest interest in the welfare of these people, and, though an invalid, she was the means of many

hundreds of dollars being raised in their interest. The chapel will be known as St. Anna's.

The report from St. Andrew's mission, near Charleston, is very gratifying. There are 150 children in the school, which taxes to the utmost the time and care of the three excellent teachers; 80 children are in the industrial department.

West Virginia**Geo. Wm. Peterkin, D.D., LL.D., Bishop**

The chancel of Trinity church, Martinsburg, has been enlarged in order to accommodate the increased choir, and the new pipe organ was ready for use on Easter Day.

The Mission that was to have been held in St. Luke's church, Wheeling, by the Rev. Dr. Barrett, was conducted by the Rev. Mr. Spurr, of Moundsville, Dr. Barrett, owing to his illness, being unable to be present. The congregations were good throughout.

The cantata of the Crucifixion was sung Good Friday night in Zion church, Charlestown, and in Trinity church, Parkerstown, by their respective choirs.

The Rev. Wm. K. Marshall who has been for some time in charge of the Methodist congregation at Lewisburg, has announced to his conference his withdrawal from their ministry, and intention to enter the ministry of the Episcopal Church. He was confirmed on Easter Day by Bishop Peterkin, and, after passing the canonical probation, will be ordained to the diaconate.

Ohio**Wm. Andrew Leonard, D.D., Bishop**

The Northwestern convocation, Dean Sykes (presiding) met in St. Paul's church, Fremont, 17 clergy being present. The opening sermon, by the Rev. C. S. Aves, was a manly protest against many weak things in church management. The missionary reports showed progress. The Rev. W. N. G. Lewis of St. Andrew, Toledo, has 10 confirmed, and his people have bought a church carpet and commenced work for cushions; have more than paid their mission assessment; and the Easter Sunday-school collection was \$7. The Rev. J. W. Thompson, of Bellefontaine, reports \$800 raised for a new lot, 6 confirmed and a good prospect for Sydney. The Rev. G. S. May, of Defiance, reported that service will soon be resumed by him in a church built years ago by Mr. Edgerton, but which has been long vacant. Napoleon, 10, and Port Clinton, 38 confirmed. In Port Clinton also \$1,400 raised for a new church. Bryan also has a new chapel. Mrs. Boalt, of Norwalk, read a paper on the Woman's Auxiliary. The Rev. C. Scadding read an instructive paper on Medical Missions. The annual election being held, the Rev. C. S. Aves, of Norwalk, was elected dean; the Rev. Harold Morse, secretary and treasurer, and the Rev. J. W. Sykes was nominated to the convention as member of the missionary committee. The Rev. C. G. Adams moved that the convention be requested to appoint a committee to canvass for \$30,000 for the support of a new diocese for Northwestern Ohio, and that the Bishop and convention be requested to consent to the organization of such a diocese if the \$30,000 is raised. A very interesting debate followed. It brought out the point that this convocation has 3,370 square miles; population, 369,000; communicants, 2,500; 9 counties without Church services among 250,000 people. Inasmuch as the Bishop has volunteered to take the initiative in this matter whenever he thinks the time has come for division of the diocese, the convocation voted again to lay the subject on the table for the present.

An encouraging feature of the services held April 21st, at St. Mary's church, Youngstown, was the presence of deaf-mute farmers who came by team and rail from 5 to 40 miles. The Rev. A. W. Mann gave them two services, with the Holy Communion at the first; 20 deaf-mutes were present at both occasions.

RAVENNA.—At Grace church on Easter Day the pipe organ was used for the first time, and

gave satisfaction to all. It cost \$900, and is all paid for. It was presented by the Daughters of the King of Grace church. Now the Daughters of the King, and the Ladies' Guild are beginning work for a rectory, and the Sons of the King are working for a bell. There is much to encourage this faithful parish, and the interesting mission of St. Luke, at Niles, whose building committee and soliciting committee are at work for a new church there, for which they will soon break ground.

Minnesota**Henry B. Whipple, DD., LL.D., Bishop**
Mahn N. Gilbert, DD., Coadjutor Bishop

ST. PAUL.—A beautiful window has just been placed in St. Clement's church near the baptistry, by Mr. and Mrs. Whitehead, in memory of their only child. The design is Christ holding a crown over the kneeling figure of a little child.

The Church Club held their Easter banquet at the Metropolitan Hotel. A paper on "How best to meet the obligations of the parish," was read by the Rev. F. T. Webb, rector of St. Paul's church, Minneapolis. A general discussion followed, after which the members sat down to the usual banquet. The affair throughout was pleasant and profitable to the large number in attendance. Sister Annette is working faithfully and single-handed, trying to establish a home for aged women and children. She was the founder of the Sheltering Arms in Minneapolis. Bishop Gilbert says such a home is very much needed, and bids her God-speed in the good work.

The Rev. Dr. Wright, rector of St. Paul's contemplates taking a European trip early in June, a well-earned respite from active and faithful work.

Formal receptions were tendered the Rev. J. O. Ferris, the newly appointed rector of St. James, and the Rev. Dudley Rhodes, rector of St. John the Evangelist. Mr. Rhodes has recovered sufficiently from his recent illness to assume parochial work.

Long Island**Abram N. Littlejohn, D.D., LL.D., Bishop**

BROOKLYN.—At St. Luke's church, the Rev. Henry C. Swentzel, rector, the offerings on Easter Day amounted to over \$6,000. Of this sum, \$4,603 will be appropriated to reduction of the church debt, \$1,266.50 to missions, and \$197.05 to parish uses. A year ago the church debt, incurred by the erection of the present beautiful building, was reduced from \$35,000 to \$17,000. Plans were then instituted looking to its entire cancellation by St. Luke's Day, in October of this year. That work has so far advanced that \$5,900 only remains to be raised.

There is great rejoicing in the parish of the church of the Redeemer, the Rev. G. Calvert Carter, rector, over the extinguishment of the mortgage debt which has so long weighed it down. The offering at Easter of over \$10,000 left less than \$1,000 to be raised, and this has now been provided for, so that arrangements have been made for the consecration. The Bishop has appointed the morning of Ascension Day for the service. The men's guild, on Tuesday in Easter week, presented the rector with a "Victor" bicycle.

St. Mary's church, the Rev. W. W. Beltinger, rector, is one of the leading free churches of the city. In the season before Easter a large attendance and devout spirit marked the multiplied services. At the three Celebrations on Easter Day, 700 in all received. The offerings were \$2,571.72. On the evening of April 16th an entertainment was held in the parish hall, in aid of the funds for the summer work among the poor. The young people of the parish rendered several musical selections, after which the Rev. Dr. Darlington, archdeacon, gave an illustrated lecture on the "Docks and slums of Brooklyn," the Rev. Floyd E. West, of St. Michael's church, managing the stereopticon.

The offerings of the Easter Day services at St. John's church, the Rev. George F. Breed

rector, amounted to \$2,025. The gift was received of a very handsomely carved altar of oak, designed by Geissler, a memorial of Mr. and Mrs. Warren Sneden, by their daughter. A richly wrought super-frontal of real lace accompanied it. On the central panel of the altar is a carved representation of the Last Supper. Mr. E. J. Horstman, Jr., had the reredos covered with a mass of flowers as a memorial. The total amount contributed by St. John's during the year, as appears by the report of the treasurer, was \$12,952.32.

On Easter Day the offerings at Christ church, Bedford ave., were nearly \$1,700. The rector, the Rev. Dr. James H. Darlington, received for use on the lecturn a very handsome edition of the Holy Scriptures, a memorial of John A. Peterkin, presented by his widow. A full set of service books, five in number, elegantly made, came from an anonymous donor, as a thank-offering for recovery from illness. Christ church is also to have a very artistic memorial tablet, which will be set up at Whitsun-tide. It will commemorate Dr. Berry, who was the first mayor of Williamsburg, one of the founders of Christ church, and long a vestryman. It is the gift of his daughter, Mrs. John Sloane, of New York. This was one of the last artistic labors of Mr. E. J. Neville Stent, lately deceased.

The offerings at St. Ann's at Easter were \$4,503.60. To increase the Sunday school library, a series of three lectures, illustrated, are in progress during April.

A fair was held in the Y. M. C. A. hall in the East New York section of the city, April 15-17, in aid of the church of the Transfiguration, a recently organized mission, of which the Rev. James S. Matthews is in charge. The site of this new parish will soon be changed, bringing it into Queens Co., and under the care of the cathedral.

By permission of the Church Club of New York, the following lectures, originally given under the auspices of that club, will be delivered under the auspices of the Church Club of this diocese, at St. Ann's church, Clinton st., Brooklyn, on the dates mentioned: Sunday, April 26th, 8 P. M., "The Hymns of the Daily Office," lecturer, the Rt. Rev. John Hazen White, D.D.; Sunday, May 3rd, 8 P. M., "The Hymns of the Ordinal," lecturer, the Rt. Rev. Henry C. Potter, D.D.; Whitsunday, May 24th, 8 P. M., "The Psalms," lecturer, the Rev. John P. Peters, D.D.; Trinity Sunday, May 31st, 8 P. M., *Te Deum Laudamus*, lecturer, the Rev. William R. Huntington, D.D.

Pittsburgh

Cortlandt Whitehead, O.D., Bishop

BISHOP'S APPOINTMENTS

MAY

3. St. John the Divine, Sharon; Christ church, New Brighton.
4. Trinity, Conneautville.
5. Church of the Holy Cross, North East.
10. Christ church, Allegheny; Anniversary Prayer Book Society, Calvary, Pittsburgh.
13. Church Home, Pittsburgh.
14. Ascension, Pittsburgh; Ascension, Washington.
15. Christ church, Brownsville.
17. St. Paul's, Monongahela City; St. Mary's Charleroi.
20. All Saints', Johnstown.
23. Sunday School Institute, Pittsburgh.
24. Church of the Atonement, Carnegie; Nativity, Crafton.
25. Trinity, Myersdale.
26. Trinity, New Haven.
27. St. Bartholomew's, Scottdale.
29. St. Philip's, Homewood.
30. St. Luke's, Georgetown.
31. St. Paul's, Fairview.

JUNE

5. St. Michael's, Wayne; St. Thomas', Smicksburg.
7. Christ church, Oil City; St. John's, Franklin.
9. Ordination, St. John's, Franklin.
10. Annual convention, St. John's, Franklin.

CITY.—A handsome brass altar desk was presented to St. Luke's church on Easter Day, upon which date the offerings of the congregation were received for the reduction of the mortgage, and amounted to \$1,200.

The offerings at Trinity church at Easter aggregated \$5,000, to be used for the redecoration of the interior of the church. The contract for the work has been let, and it is expected that operations will be begun early in June.

Four members of St. Margaret's Deaf-mute mission were confirmed by Bishop Whitehead, at Trinity church, on Sunday morning, April 19th; 21 silent communicants received at the Celebration which followed. The Rev. A. W. Mann who began this mission 20 years ago, was present as interpreter of the services and Bishop's sermon. He afterwards officiated in the afternoon in the chapel. On the following Monday, in the evening, he assisted the Rev. Mr. Fidler in a combined service at Christ church, Galesburg.

ERIE.—The new parish of St. Alban, which was founded just 13 months ago, under the rectorship of the Rev. Wm. Wirt Mills, has had a most encouraging Easter. The rooms in which the services are held are fitted up in Churchly style, and accommodate a congregation of 125 comfortably. On Easter there were 65 Communion, against 29 last year, and the offerings amounted to \$223. The growth of the parish is chiefly from outside the Church. The daily Eucharist and choir offices have been maintained from the start, and on Sundays there are two Eucharists, Catechisms, and Evensong.

The Rev. Charles H. Remington, of the diocese of Minnesota, has taken temporary charge of St. Paul's church, until such time as a rector shall be procured. The Rev. J. H. Barnard who has for four years been general missionary of the diocese, has accepted a call to the rectorship of St. Mark's, the new parish formed by the union of St. John's and St. Vincent's congregations, and will enter upon the work on the 4th Sunday after Easter.

LATROBE.—St. Luke's church has lately been the recipient of many gifts, among them an Oxford edition of the Lecturn Bible, a brass altar cross and book rest, and an oak Baptismal font and hymn tablet.

INDIANA.—In Christ church, on Good Friday, there was used for the first time, a handsome litany desk, presented to the church in memory of Mr. William S. Stewart, for many years an honored member of the vestry of the parish.

CLEARFIELD.—On Thursday evening, April 16th, the new St. Andrew's church was set apart for the worship of God, by a service of benediction, conducted by the Bishop. The church is very attractive in appearance, and is made of cream-colored brick, manufactured in Clearfield. There is a square tower, which adds to the impressiveness of its appearance. The ceiling is of Georgia pine, beautifully panelled. The windows are chiefly memorials of deceased members of the congregation, contributed by their friends. A memorial altar and reredos, which are not yet in place, will be given by the wife and children of the late Rev. Dr. MacLeod who was the rector of the first parish. After the service of benediction, evening prayer was read by the Rev. Messrs. Cann and Stephens, and the lessons by the Rev. Dr. Clerc, of Phillipsburg, and his assistant, the Rev. Mr. McLaughlin. Dr. Clerc brought over with him his organist and vested choir, and their music added much to the attractiveness of the service. Addresses of congratulation were made by the Bishop, the Rev. Dr. Clerc, and the Rev. Mr. Cann who has just taken charge of the parish. The sermon was preached by the Bishop.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

In the large class confirmed at St. John's church, Detroit, on Palm Sunday, were three deaf-mute members of Ephphatha mission. The general missionary, the Rev. Mr. Mann, held two services on that day, administering adult Baptism and the Holy Communion. He also lectured on the Apostolic rite of Confirmation, the Saturday evening before. On Easter Day he was present at Confirmation at St. Paul's church,

Jackson. Two deaf-mute candidates were presented. At the preceding service, at 4 P. M., Baptism was administered to two children of deaf-mute parents, who live a considerable distance from the city.

Olympia

Wm. Morris Barker, D. D., Bishop

At St. Paul's church, the Rev. Brookes O. Baker, rector, Port Townsend, March 25, Bishop Baker confirmed 14 persons. The regular choir was supplemented on the occasion by a chorus of young girls. The offertory and recessional were ably rendered by a violin quartette; out of 115 communicants living in and near the town 95 received on Easter Day. In a Sunday-school of 51 children, 11 are communicants.

SEATTLE.—Bishop Barker visited St. Mark's church, Sunday morning, April 19th, and confirmed a class of 38, the second Confirmation in this parish within three months, with a total of 47. Easter was celebrated in this church with unusual interest; 270 communicated at the early service and 120 at the second Celebration. The total Easter offering aggregated \$650.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

Confirmations by Bishop Randolph since March 21: Emmanuel, Madison, 3; Lynchburg; Grace, 15; St. Paul's, 21; St. Thomas', Bedford City, 6; Montvale, 2; St. Paul's, Salem, 20, one being a native of Korea studying at Roanoke College; St. Paul's, Norfolk, 17; St. Paul's, Suffolk, 11.

Dr. Barten, the rector of St. Paul's church, Norfolk, has so far recovered from his long illness that he was able to take part in the service at his church on Sunday, March 29th, and to be present at the clericus meeting the next morning.

The Church Congress, which is to meet this year in Norfolk, is already becoming an event of unusual interest. This will be the second time it has met in the South, having done so about 14 years ago in Richmond. Bishop Randolph, at whose request the Congress convenes in Norfolk, has called the clergy of that vicinity together, and appointed such committees as are locally necessary for the successful reception and entertainment of this large number of strangers.

Grace church, Petersburg, on Easter night had the first vested choir ever seen in Petersburg. The choir, which is composed of 40 men and boys, acquitted itself exceedingly well, and created a very favorable impression.

At St. Peter's church, Norfolk, a vested choir was instituted on Easter Day, and so favorable was the impression made, that the congregation congratulates itself on the change. The music in all the Norfolk churches was of a special character, and exceptionally good. The congregations were all large, and the offerings all that could be hoped for. In St. John's, Portsmouth, which recently called the Rev. G. A. Farland to be rector, the offering amounted to a little over \$10,000, and, considering the smallness of the church, is something very remarkable.

The magnificent organ recently erected in St. Paul's church, Lynchburg, was used for the first time on Easter Day. The instrument is a superb one, and is attracting much attention for the sweetness and richness of its tones, as well as for its workmanship. The builder is M. P. Moller, of Hagerstown Md.

Bishop Randolph has been made the recipient of new and very handsome vestments, the gift of the ladies of Christ church, Norfolk. They were made in England.

On Tuesday, April 14, Bishop Randolph visited St. Paul's church, Suffolk, the Rev. W. A. Barr, rector, preached and confirmed a class of 11 candidates.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop

NEWPORT.—St. James' church has received a bequest of \$500 from the late Mrs. Elizabeth M. Graff.

The Living Church

Chicago, May 2, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

A MOVEMENT has been set on foot in England which may, if pushed with energy and carried out on the lines on which it has begun, become of vast importance for the future of the Church. It has in view the establishment of a sustentation fund for the beneficed clergy. The decline of income in a very large number of parishes has reduced many of the clergy to serious straits. Without any adverse action on the part of the government in the line of disendowment, circumstances beyond ordinary control have produced effects not unlike those which would follow hostile legislation. A large proportion of the "beneficed clergy," or parish priests, are barely able to make ends meet. It is to meet this exigency that the present scheme has been proposed, but if successful it may have a relation to the probable developments of the future, the importance of which can hardly be overestimated. The design of the promoters of the plan is to establish in each diocese a fund of this character, and in London a central fund for the same purpose, to which the diocesan funds shall be invited to affiliate themselves. The terms upon which the benefits of the central fund shall be distributed are broad and liberal. It is easily seen that such a movement as this, if it meet with the success it deserves, may come to be of incalculable benefit to the Church in case of Disestablishment. A deeply interesting feature of the scheme is the fact that it has emanated entirely from the laity. It is backed by the names of a large number of eminent men, many of whom possess considerable wealth. The plan has been submitted to the archbishops of Canterbury and York, and has received their unqualified endorsement. This is one of several ways in which, under the providence of God, the Church of England is gradually preparing itself for the changes which the future may have in store.

Episcopal Ordination in the Reign of Elizabeth

In an editorial article contained in our issue of Feb. 15th, entitled "A Persistent Mistake," we endeavored to meet the statement which has recently been revived in certain denominational papers, and asserted as an unquestionable historical fact; namely, that men who had not been episcopally ordained were admitted as a matter of course to the cure of souls in English churches after the Reformation.

In treating of such a subject, it is necessary, in order to arrive at substantial

results, to have a clear conception of the point at issue, and also of the relative value of different kinds of proof. With regard to the first point, then, the allegation which we desired to refute was as follows: that in the reign of Elizabeth, if not later, Presbyterian ministers were admitted to the cure of souls in England without re-ordination, and that this practice was based upon a law of Elizabeth, admitting persons who had been ordained by some other form than that set forth in the established Ordinal.

One of these points touches practice, the other, law. As regards the latter, we showed that the law referred to, namely, the Act of 1571, requiring subscription, had no reference to persons not episcopally ordained, but was meant to apply to the large number of priests still remaining who had been ordained under the old Latin Ordinal used in England in Queen Mary's time, or before the reign of Edward VI., or else in the Roman Church on the continent. That this was the intention of the law, we considered to be clear from the agreement of all the legislative and disciplinary Acts of which we have any knowledge. Several examples of this kind we proceeded to quote.

As to the practice of the Church during the same period, we showed that in every clear instance that has been cited, where persons, by the connivance or carelessness of those in authority, received ecclesiastical appointments without episcopal ordination, such persons were thrust out when the facts became known. It is true the instances are few, but they are not off-set by any of a contrary character. There may very well have been cases in that confused period which were never brought to a judicial test. An easy going bishop, or one who was only half-hearted in his allegiance to the Church of England, might neglect to exact the conditions required under the law, where he had to deal with an influential patron. One or two such cases of a somewhat later date have been brought to light through the study of ancient parochial archives. The English papers a few years ago noticed an instance of the kind. A gentleman in Presbyterian Orders was, by the influence of a puritanizing patron, appointed vicar of a country parish, but some years later, upon the facts coming to light, he was deprived of his preferment on the ground that he had no valid ordination.

So far then as specific facts have come to light, they all tell the same story. We have freely admitted that cases may have existed which never came to light, or were never brought to the test of a judicial investigation. But to argue from such instances that the English Church recognized non-episcopal orders, is much the same as if the same conclusion should be drawn from the fact that American bishops, through an amiable carelessness, have now and then accepted persons from England not validly ordained, and have appointed them to the cure of souls

or as if an interchange of pulpits, carelessly winked at in some obscure region, should be alleged as proof that the Episcopal Church did not absolutely require ordination at the hands of a bishop.

The points upon which we based our conclusions have not been refuted; they have hardly been noticed, but another class of evidence has been brought forward, consisting, first, of opinions of theologians; secondly, of the statements of certain historical writers.

The only reference under the former head is to a celebrated passage in Hooker's "Ecclesiastical Polity," Book VII, Chap. xiv, wherein he gives two cases under which he considers that it may be lawful to "decline from the ordinary ways." The first of these is when God raises up any "whose labor He useth without requiring that men should authorize them." In this case, he says God "doth ratify their calling by manifest signs and tokens Himself from heaven." The other case is "when the exigence of necessity doth constrain to leave the usual ways of the Church which otherwise we would willingly keep." This concession he hedges about with very emphatic expressions, such as that this liberty can only be taken where it is not possible to have a bishop, "necessity," "inevitable necessity," and the like. The passage concludes as follows: "These cases of inevitable necessity excepted, none may ordain but only bishops. By the imposition of their hands it is that the Church giveth power of Order both unto presbyters and deacons." Without dwelling upon the apparent inconsistency of this with Hooker's extended remarks elsewhere on the same subject, or the doubts which have been associated with the last three Books of the "Ecclesiastical Polity" as to their genuine form, this may be taken as expressing his opinion upon a question which was very much discussed at that period. This was the question as to the status of the great religious bodies on the continent which were the off-shoots of the Reformation. It is evident that no such necessity as he refers to ever existed in England. Nor could foreign Protestant ministers coming to England plead that necessity any longer, since it was now possible for them to obtain episcopal ordination. Still less do his words apply to those who, like Travers, expressly objected to episcopal ordination. The question was, therefore, purely theoretical, and has no relation whatever to the law or the practice of the Church of England.

Great stress is laid upon the statements of historians. None of the testimonies cited, however, are contemporaneous. The earliest such testimony alleged is that of Bishop Hall, author of "Episcopacy by Divine Right Asserted," from whom the following quotation is made: "Our brethren returning from foreign reformed Churches, were acknowledged to be ministers of Christ

without any other hands laid on them." Large numbers of those who fled abroad in Queen Mary's reign, returned to England on the accession of Elizabeth, and received appointments without question of their Orders, for the very good reason that they had received ordination in England before they went to the continent. Some of them having become ardent followers of Calvin and believers in the Presbyterian polity, were very naturally assumed to be in Presbyterian Orders. Bishop Hall and others, writing long afterwards (1640 is the date of "Episcopacy by Divine Right"), easily fell into this error. Strype, the Puritan historian, writing in 1643, asserts that the Act of Elizabeth already referred to made valid the ordinations of foreign reformed Churches. It was natural he should make that assertion, since it was the position his party had at various times maintained. As to Burnet and Stillingfleet, they speak rather as partisans than historians; and for writers of the eighteenth and nineteenth centuries, obviously they have had no other sources of information except such as are accessible in any historical and theological library. Every reader may test their statements for himself. It is, moreover, probable that the opinions of our various historians will not be found to be entirely harmonious on this any more than on any other disputed point. Sir James Mackintosh, for example, whose animus does not in this case detract from whatever value his conclusions may be supposed to possess, expresses himself as follows in regard to the accession of Elizabeth: "The Church then adopted, and has not yet renounced, the inconsistent and absurd opinion that the Church of Rome, though idolatrous, is the only channel through which all lawful power of ordaining priests, of consecrating bishops, and validly performing any religious rite, flowed from Christ through a succession of prelates down to the latest ages of the world" ("History of England", vol. III, p. 16).

We submit that, in the first place, a theological opinion as to the status of the continental reformed bodies and their ministry, has no real bearing upon the question whether the Church of England at any time admitted by her law and practice the ministrations of those not episcopally ordained; and further, that the statements of writers who lived and wrote in later generations are to be tested by appeal to the facts which are probably as accessible to us as to them. Finally, we think that fair-minded persons will admit that the true mode of ascertaining the position of the Church as an organized and constitutional body is to examine the character of her laws, her official declarations of principle, and her judicial decisions in cases of contention. No amount of lax practice on the part of individuals in or out of office can refute the results of such examination.

Five-Minute Talks

BY CLINTON LOCKE

LXII.

Let us talk a little about *Esprit de corps*. I wish I could use an English word for it, since I think it very bad taste to mix either your speech or your writing with foreign words; but there is no exact English equivalent. The meaning we all know. It is being devoted to any organization to which you belong, the honor of every one of its members being your honor, the adversity or prosperity of the body being part of your adversity and prosperity. The phrase belongs originally to military life, and referred to that devotion which a soldier is expected to feel for his regiment, for his company, for his captain, for his flag. It was, and is, thought a soldier's duty to stand up for his comrades under all circumstances, whether wise or unwise, whether involving gain or loss for himself; nay, he is expected to face danger and death rather than desert the corps of which he is a member, or leave one of his fellows in the lurch. I know well that this duty has often been carried to excess. Officers who had no personal cause of quarrel have felt bound, when the honor of a comrade or the fair fame of the regiment was attacked, to challenge the assailant, fight a bloody duel, and often lose their lives. I do not uphold this, but I can not help admiring it.

I want, now, to apply the spirit of the phrase to our life and our surroundings. Have we *esprit de corps*? Do we cultivate it as we should? Does it make any difference to us what others say of men, and bodies of men, with which we either voluntarily or involuntarily are associated? For example: You are an American, and by that I do not mean an American in the foreign sense, for on the continent of Europe, Venezuelans, Brazilians, and Mexicans are all Americans, but I mean a child of the United States. Now, do you form one of that degenerate crowd who spend their breath in decrying their own country, running down its institutions, drawing comparisons to its discredit with English, French, or even Italian, ways? There are such people. I have met them here and abroad, and they are as irritating to me as red peppers. I do not ask whether you play a good hand in the great game of "brag," with which all Americans are said to be so familiar, but I ask whether you always stand ready to break a lance for the honor of your country, and believe her to be the noblest and grandest country in the world? She has faults. There are spots on the sun. But do you cover them up, or do you exaggerate and publish them?

There are other things, however, beside country which call for *esprit de corps*. You belong to an order. You are a carpenter, or a merchant, or a farmer, or a priest. I will take a priest, as illustration, and I do it because for almost all other orders there are "unions" and so much *esprit de corps*, that thousands of men will lay down their tools and walk out of their shops if the most insignificant and most worthless of their union, or whatever it may be called, is suffering anything they consider to be unjust. We may blame the extremes to which this is carried, but we cannot help admiring the self-sacrifice it often entails.

Now, there are no "unions" for priests,

and very little *esprit de corps*. Do not imagine that I want such unions, or advocate priests going on strike, and all the other priests refusing to do anything till the brother on whom they thought the bishop or the vestry were jumping, got his rights. That would not only be absurd, but wicked; but I do advocate a strong class and caste feeling among those who are in Holy Orders, that they should stand by each other, defend each other, hide each other's weaknesses, and only when strong duty commands it, bring to the bar of justice their erring brethren. The Emperor Constantine, at the Council of Nice, said: "If I should see a bishop committing mortal sin, I would not cry out. I would hide him in the folds of my purple." This, of course, was Oriental hyperbole, but I wish that we priests had something of the same feeling; that we felt more deeply our "Order," and that the *corps* feeling was more evident in the ranks than it is. It does not seem to me that I could, unless forced by the sternest sense of duty, ever become the persecutor of one of my brother priests. This feeling may appear blamable, but I think will meet with the approval of every manly heart. There are enough people to find fault with us, to misunderstand our motives, to belittle our calling, to pick out our flaws, to twist our mistakes into formidable offenses. Let us stand by each other, protect each other, and keep up a weak brother as long as we can do so without dishonor to our priestly vows.

But not only priests need to think of "*esprit de corps*," but laymen. What is your Church to you, my lay friends? Is it like the precinct where you live, something whose common honor does not lie very near your heart, or is it what you sing it is in hymns, and spout it is at Church Club banquets—your mother? If the Church be your mother, then ought not a mother's honor, a mother's fair fame, to be the very dearest thing you know? Ought you not to respect that mother's commands, even if they do not always chime in with your views? Let our Church be for us not simply a moral club, not simply a conventionality, but something for which we are willing to peril our ease, our fortunes, and, if need be, our lives.

The Record of It

BY THE REV. A. W. SNYDER

XI.

The record of the revelation, the special revelation made to the Chosen People of old, is found in the Old Testament. Herein chiefly consists its inestimable value. It is of course, valuable in many ways. It is a great storehouse of Oriental antiquities. It is of great value as history, the record of the rise and progress of a people, the story of the making of a nation. It is rich in ethical instruction, in law and literature, in poetry, and in politics, but all this is secondary and incidental. Speaking of these Scriptures, an inspired writer said: " whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope;" and, again, [tells of them as "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" not that these Scriptures are not profitable in many ways, but that herein lies their great worth. The Saviour said: "Search the Scriptures; they are they which testify of Me." In this consists their greatest value. Their great pur-

pose is to testify of Christ. In remembering this we are saved from endless perplexities.

It is certainly a great mistake for a man to suppose that Christianity is anchored fast to the whole body of Judaism. It is a great mistake to suppose that a Christian is pledged to the acceptance or defense of Judaic opinions, methods, or morals. It is a mistake to lose sight of the fact that revelation has been educational, gradual, progressive, and necessarily suited to the intellectual and moral condition of the successive generations to whom it has been given. The late Frederic Myer, of Keswick, has well described this characteristic of the Old Testament Scriptures. He says: "Not only is there progression in the revelation of the Bible, but also accommodation. By accommodation is meant not merely the use of sensible images and purely human expressions in the conveyance of spiritual ideas, or of types and symbols, and parables and allegories, in the explanation of invisible realities; but more than this; namely, the temporary permission and sanction of existing modes of thought and feeling with regard to religious truth and duty, which were not merely inadequate, but partially untrue, and which it was intended subsequently to supersede by fuller revelations. The earlier anthropomorphic representations of Deity are of this kind; and, indeed, throughout the whole law of Moses, God is spoken of in terms which require a translation into other language with which the later revelations have furnished us before we can heartily accept them as divine. It is only, indeed, on this principle of accommodation that we can learn willingly to associate some portion of the Hebrew Scriptures with the revelation of the Gospel of Christ.

"And when we turn from the region of truth to that of morality, we find this assumption still more necessary. We find the polygamy of the patriarchs, and of David and of Solomon, and the warrior spirit of the judges, and many acts of treachery and of cruelty, from Jael to Jehu, sanctioned rather than rebuked by prophetic communications. * * So long as the principle of progression and accommodation in God's revelations is not recognized but rejected, there will always seem to some a certain measure of reasonableness and healthy mor-

instinct in the distaste which is felt towards much of the spirit of the Hebrew Scriptures. In such case no explanations or expositions will fail to remove the first impressions conveyed by the fact of the slaughter of the Canaanites being said to be in its details the command of the Most High; nor will enable us to reconcile with the later revelations of Deity the other suggestions and approvals which we find ascribed to God in the histories of several of the judges; or the commands which were given, and the spirit which was exhibited, by several of the most conspicuous of the prophets. The execrations of several of the Psalms ever have appeared, and ever will appear, incongruous with that peculiar spirit which the Christian is to be of, while many of the habits and practices and views of the most approved of old time will obviously not bear to be transferred to our conception of any New Testament saint. So long as we are not permitted to believe that God gave precepts of duty and revelations of truth to His people of old only as they could bear them, and tolerated the co-existence and commingling of much darkness of the nat-

ural man with the special illuminations of His spirit, so long we cannot but contrast, and contrasting pronounce in many parts as contradictory, the spirit of the kingdom which was of this world, and the spirit of that kingdom which was not of this world; the spirit of a Joshua, a Samson, or an Elisha, with the spirit of a Peter, a John, or a Paul."

There are many questions that may be raised as to these Old Testament Scriptures, but it has seemed enough, here, only to tell of their one great purpose, and warn men against burdening Christianity with endless questions which really have no necessary relation to Christian believing and living. The inestimable value of these Old Testament Scriptures in no way depends on their supposed errancy or inerrancy in matters not vital to their one great purpose.

"Church Unity"

BY W. L. CULLEN

As the "Historic Episcopate" seems to be the greatest obstacle towards corporate reunion, for the benefit of those who may not have access to the writings of the late Bishop of Durham, Dr. Lightfoot, permit me to offer a few extracts from MacColl's able work on "Christianity in its Relation to Science and Morals." The Bishop, writing to the Rev. Mr. MacColl, after reading the above-named work, says: "I am very pleased to see that you have not mistaken the purport of my essay on the Christian ministry, as so many have done."

Unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly established. Thus during the last three decades of the first century, and consequently during the life time of the latest surviving Apostle, this change must have been brought about. The evidence for the early and widespread extension of episcopacy throughout pro-consular Asia, the scene of St. John's latest labors, may be considered irrefragable. But these notices, besides establishing the general prevalence of episcopacy, also throw considerable light on its origin; above all, they establish this result clearly: That its maturer forms are seen first in those regions where the latest surviving Apostles (more especially St. John) fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction. It has been seen that the institution of an episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissociated from the name of St. John. If the preceding investigation be substantially correct, the threefold ministry can be traced to Apostolic direction, and short of an express statement we can possess no better assurance of a divine appointment, or at least a divine sanction. If the facts do not allow us to unchurch other Christian communities differently organized, they may at least justify our jealous adherence to a polity derived from this source.

In a sermon preached before the Church Congress at Wolverhampton, Oct. 3rd, 1887, the Bishop delivered the following:

But if this charge fails, what shall we say of her isolation? Is not this isolation, so far as it is true, much more her misfortune than her fault? Is she to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from the apostolic times, and thus a line was drawn between her and the reformed Churches of other countries? Is it a reproach to her that she asserted her liberty to cast off the accretions

which had gathered about the Apostolic doctrine and practice through long ages, and for this act was repudiated by the Roman Church? But this very position—call it isolation if you will—which was her reproach in the past, is her hope for the future. She was isolated because she could not consort with either extreme. She was isolated because she stood midway between the two. This central position is her vantage ground, which fits her to be a mediator where-soever an occasion of mediation may arise.

Shortly before the Bishop's death, Mr. MacColl spent some days with him at Auckland Castle. The Bishop told the reverend gentlemen then that the study of the early records of Christianity had left no doubt whatever in his mind as to the Apostolic Succession. With that large charity and gentleness which characterized him, he would not presume to pass judgment on any Christian communities differently organized. "To their own Master," he said, "they stand or fall. Our plain duty is to guard faithfully what has been committed to us, and leave others to Him who judgeth righteously."

This weighty judgment, coming from one who had made a life-long study of this burning question, should be dwelt upon seriously by every advocate for Church unity. Those who think they see in the past writings of Bishop Lightfoot a leaning towards a "parity" of ministers, will find poor consolation in the above; while in it the wavering Churchman will find strength and comfort, coming as it does from the greatest champion for episcopacy the Anglican Church has ever produced.

The Rev. Malcolm MacColl, in his work, on page 281, referring to "Episcopacy and History," says:

I am convinced, on historical grounds, that episcopacy is the original form of Church government. I cannot find in the records of primitive Christianity a trace of non-episcopal Churchmanship. At the first Ecumenical Council, representing the Church scattered throughout the world, we find the Church under the government of bishops; and although some questions bearing on the constitution of the Church came under discussion, there was not a whisper of complaint that a revolution had silently taken place; namely, the substitution of episcopacy for presbyterianism, or any other form of ecclesiastical polity. Surely, that is a conclusive proof that episcopacy was down to that time the universally recognized form of the Christian ministry. The Council of Nicæa had evidently never heard of presbyterianism, congregationalism, or papalism.

I believe THE LIVING CHURCH uttered the sentiments of all loyal Churchmen when it made the statement, in a previous issue, to the effect that before we can discuss this matter reasonably we must go back to our respective beginnings—sectarianism to its human founders, the Catholic Church to its divine Author and Founder.

Letters to the Editor

CHURCH LAW REGARDING MARRIAGE
To the Editor of the Living Church:

In the "Table of Kindred and Affinity" of the English Prayer Book, it is said: "A man may not marry his wife's sister's daughter." Now, in New York city a marriage recently took place in very high life between a man and his wife's sister's daughter, and the ceremony was performed by a priest of the American Church.

What I want to know is this: Does the American Church repudiate the "Table of Kindred and Affinity" of the English Prayer Book? and if so, is it not a serious matter to permit such a divergence from the Mother Church?

GOOD WILL.

AN EXPLANATION

To the Editor of *The Living Church*:

Your issue of April 18th contains a letter by John B. Williams, criticising a recent paper of mine on "How God is Known." If he had read what I did say more attentively, he might have spared himself the trouble of writing. I neither said nor assumed that "God is known only by inference," or that "God and men we know only by inference." The truth is, God is known in various ways. In papers designedly very brief, no one can say all that might be said. In the article criticised I was dwelling on a way of knowing God. I did not say or imply that "God is known only by inference;" but stating briefly "the rational process of knowing, as distinguished from sense perception," or "experimental" knowledge of God. In saying that a man says this or that, it is well to quote his very words; not assume that he said something that he neither said or implied, and then proceed to discuss questions which Mr. Williams admits "cannot be discussed in a newspaper."

A. W. SNYDER.

THE NAME AND NATURE OF THE CHURCH

To the Editor of *The Living Church*:

The Church has an official name, stated in the Apostles' Creed as "The Holy Catholic Church," and in the Nicene Creed as "One Holy Catholic and Apostolic Church." The Church is the Body of Christ, and is heavenly in its nature; its members are made so by an act of God; by Baptism with water and regeneration by the Holy Spirit. Then its life is nourished with heavenly food, the Body and Blood of Christ.

Seeing then that the Church is heavenly in its nature, its Head is in the heavens, its members are new-born of the Spirit, and it is nourished by heavenly food, it should not call itself by earthly names, as the Roman, the Greek, or the English Church, or by any other name connecting it with the world. If it is thought necessary to use the names of the different parts of the world where the Church is found, why not say the Church *in* Italy, or the Church *in* England, etc. The Church is *in* the world but not of it. Lastly, the Church should not be satisfied with her earthly condition, but should look for and hasten the day of her Lord's appearing, when she shall be presented on Mount Zion without spot and blameless before the throne of God.

These thoughts have been suggested by frequently seeing in the Church papers such expressions as "Our Church," and "The American Church." Christ has a Church of which we are members, but it does not belong to us. The Church should know no sectionalism; all are brethren in Christ. So would it not be better to rise above all sectional feeling and use the name given in the Creed, or simply "The Church?"

BENJAMIN SHOEMAKER.

Philadelphia, April, 1896.

A SUNDAY IN BOSTON

To the Editor of *The Living Church*:

I send a "clip" from *Zion's Herald*, by a correspondent who lately visited Boston and made the rounds to hear the famous preachers. Here is a part of his experience and thoughts on a Sunday in Boston:

"Where shall we go?" was the question. From the way people were passing, one might suppose there was a church around every corner. And, indeed, such a supposition would not be far wrong. There is no need of any one's staying away from church in Boston, for this city is as liberally supplied with churches as any of our land. Nor can any one excuse himself on the ground that his particular faith is not represented here. If there is a creed that has been discovered during the past month, which has no following in Boston, you may rest assured that it will either appear on the Common in a few days or is already awaiting burial. Boston runs to fancy breeds of doctrine. It has everything on earth that can be had in the way of religion—Swedenborgianism, Esoteric Buddhism, Christian Scienceism in endless shades, Psychic Phenomenalism, all varieties of Spiritualisms, Theosophies, and denominations, etc., etc., *ad infinitum*

This is his experience at the new Old South:

There was little congregational singing—a mistake, we believe—no collection taken, and the only thing to mar the smoothness and solemnity of the service were the notices, over which the pastor stumbled with the result on the spirit of the congregation like that of frost on a bed of June flowers. There is nothing worshipful or sacramental about notices, and no amount of care and rhetoric can switch in the announcement of the "young ladies' sewing circle" and the "Wednesday night bean supper," between the Scripture lesson and the sermon with any other effect than that of a rear-end collision. May the day come when this secular bulletin shall be driven forever from the pulpit, and the sacred desk and the hour of worship no more be profaned with parish gossip!

A Methodist, "doing" New York City, on a Sunday, attended what he calls a "Sacrament service," at Dr. John Hall's, and he reports the doctor as saying: "As abuses crept into the early Church, there came the habit of kneeling at the reception of the elements. We do not kneel. We believe we should avoid the very appearance of evil. We are guests at our Master's table; and as we cannot sit around the table with Him, we receive the elements in our seats, as the nearest approach to the original method."

I should like to hear THE LIVING CHURCH'S opinion on notices given from the chancel or elsewhere in our own Church, and also on the "original method" of receiving the Holy Communion.

SILAS B. DUFFIELD.

Quincy, Mass.

THE BOY CHOIR AS A MISSIONARY FIELD

To the Editor of *The Living Church*:

Amid all the weighty discussions which of late have claimed the attention of the Church, comparatively little thought seems to have been given to that one great problem of the Anglican communion, namely, how to induce men to attend her services. Let a tenement, house district of any of our great Eastern cities be canvassed; many of the men who attend no place of worship on Sundays will confess that they grew up in the Sunday-school of the Episcopal Church. This does not show that the Sunday-school is a failure, but it does show that the Sunday school has not done the work it was intended to do. The mistake has been in substituting the Sunday-school for the Church.

Now, we believe that the Anglican Church has in her possession a most efficient corrective for this evil. We refer to the surpliced choir of boys and men. Ever since the sacrifice of Calvary, women have ever shamed men by their devotion to the Master. It has always been so, and probably always will be so. In all our Confirmation classes the number of girls is generally in excess to that of boys and young men. At the early celebrations of the Holy Communion is not the attendance of women greater than that of men? In consideration of such facts, common-sense should influence us to adopt some special means of reaching and holding the men. I insist that the most effective agency for this end is the surpliced choir of men and boys. The boys are drilled in the best possible manner in the incomparable liturgy of our Church. It is, indeed, "line upon line, precept upon precept." Sunday after Sunday they sing that same beautiful service. It is almost certain that the boys will have until their life's end a love and veneration for the services and worship of their own Church. Many a devout priest will confess that his love for the things of the altar dates from his life as a chorister. Many a good soldier of Christ in the pew will tell how he was brought to Baptism and Confirmation by his associations with the choir.

We are far from saying that the Church has done all she can do in this direction. We all know of too many instances where unbaptized boys of irreligious parents have sung for several years in Church choirs; and yet have gone out of the choir in the same sad condition. Some rectors know absolutely nothing of the spiritual condition of the solo boys who may sit beside them Sunday after Sunday. Yet in spite of all

these sad neglects, we feel justified in saying that the Church has a grand missionary field in her boy choirs. Let those who are endeavoring to substitute the female surpliced choir for the more troublesome boy choir, pause and reflect upon the ultimate results of their endeavors. We are not at all desirous to minimize and overlook the petty annoyances and trials of maintaining a well-disciplined boy choir. The Church has ever done her grandest missionary work in the most unpromising fields. "Behold, I have set before thee an open door."

EDWARD A. NORTHALL.

TEMPLE AND CHURCH ARCHITECTURE

To the Editor of *The Living Church*:

It seems a pity that the interesting articles lately appearing in THE LIVING CHURCH on Church Architecture, are liable to leave an erroneous impression as to the exceeding grandeur and greatness of the Temple built by Solomon. The sweeping assertion quoted from the writings of Sir James Fergusson, "that as compared with Sta. Sophia, it was only equal to a small church with a wooden roof, supported on wooden posts, and covering some 7,200 square feet," is unfortunate. The Temple did possess a structure within itself of such dimensions, and it was called the "House of God." But the Temple, with its courts, covered something like 30 acres of ground, or 1,306,800 square feet! and as a whole, in vastness of cost and material, and in beauty, by the *Divine standard*, exceeded that of Sta. Sophia in every particular. As a matter of fact, Sir Jas. Fergusson does not state in "The Temples of the Jews," that the roof was supported by wooden or any other columns, but, page 28, he argues "that the existence of these pillars rises almost to a certainty." On page 29, he adds: "Their existence consequently appears to me as certain a fact as that of the two tall pillars in the Tabernacle, to support the ridge, though there is not a hint of this in any work we have access to." As a matter of fact, having before me a model of the Tabernacle, and of Herod's restoration of the Temple, both constructed by myself after many years of careful study of many authors, and particularly the writings and drawings of Sir Jas. Fergusson, there appears no necessity in construction for the conjectural pillars, but the more important sanctity of the interior of both structures most pointedly prohibits them.

To my mind, the views of Sir Jas. Fergusson are more correct than those of any one writer that has come under my observation, and his famous book on the "Temples of the Jews" contains a challenge to the world to refute them. Nevertheless, in a restoration of either the Tabernacle or the Temple in model, the combining of all that may be gathered respecting either one requires the reconciling of many difficulties, and the consensus of opinion in this manner, produces a representation which upon inspection never fails to arouse and convey the most profound impression of the meaning of Divine revelation regarding the beauty and holiness of worship conducted in either.

Permit a suggestion or two here, which the study of the subject indispensably involves.

1st. The Divine idea of worship and the human idea are at variance. We should consider a house to worship in necessary in all the ages. But God did not provide for his own any central or other edifice, till long after the deluge, nor till long after the most eminent of saints, Enoch, Abraham, Isaac, and the uncalendared host of such, had demonstrated what true godliness was, and had passed away. Men had worshiped God acceptably without church or temple by the very means which are to-day the core and essence of true worship, and for which churches are built. And every church ever built for Christian worship must possess, and does possess, as central, the altar, and the approach to it; and its sanctuary is provided, whether recognized or not, practically upon the same ground plan as that of the Tabernacle and the House of the Lord in Solomon's Temple and

in Herod's restoration—and undoubtedly this is true of Sta. Sophia.

The first "House of God"—in the wilderness, which was the Tabernacle—was not erected till about the year of the world 2514. This marvelous tent and house, after a revealed Divine plan, was transported from place to place, and served the purpose of a temple for 500 years, and was succeeded by Solomon's Temple. As to whether Sta. Sophia is more "artistic" than was the Temple, depends upon the standard by which the comparison is made, but the Divine estimate of beauty and glory is evidently on the side of the Temple.

2d. We must understand that the Temple worship was quite different from modern Christian worship. In the Holiest Place only one priest, and he but once a year, could ever enter. In the adjoining room, or Holy Place, only one priest and he absolutely alone and after all attendants had departed, could burn incense morning and evening. The adjacent corridors and extensive courts were for the people, where they worshiped in open air, and where the worshiping throng often amounted to 200,000 souls and more, within the enclosures, a congregation which no modern church or cathedral could begin to accommodate. The vain boast of Justinian that Sta. Sophia exceeded Solomon's Temple in grandeur and glory is to the student of the Temple and its divine worship as preposterous as that of a manufacturer of artificial limbs who should claim for his product a symmetry, contour, and beauty, superior to those created by omniscience. The Temple of Solomon in its perfection of design was wonderful.

In conclusion, again referring to Sir Jas. Fergusson's book, one is all along captivated with his illustration of architecture, but impressed with the absence of influences pervading his mind as to the uses intended, and which throw great light upon the difficulties of construction, so apparent to the mind of any architect without such enlightenment. CARLOS A. BUTLER.

Opinions of the Press

The Outlook

CHURCH ENTERTAINMENTS—We suspect that the "Study of Church Entertainments," presented by Mr. W. B. Hale in the current *Forum*, is rather vividly colored, and has a touch of the exaggeration common to aggressive argument. But no one can doubt that there is need of a sound conservatism in maintaining the reverence and dignity due to churches, from their very object and character. It is not exactly an argument against a stereopticon lecture (as Mr. Hale seems to think) that St. Paul never gave one, nor is it a fatal objection to a church fair that the church of Ephesus is not known to have advertised such a thing. As is the case with the ethics of many other social questions, there is room for discrimination and taste in these matters. But the church which transforms itself into a manager of "sacred negro minstrels, dances, light opera, and vaudeville," is certainly in great need of a spiritual vision and a higher sense of duty. Mr. Hale has kept a list of money-raising devices used by churches the past year. He finds the lottery in use only in some Roman Catholic fairs—in one of which he avers that barrels of beer were raffled for; but he charges Protestant churches with sensational advertising not to be distinguished from that of variety shows, with comic opera performances, with "living picture shows," "female minstrel shows," irreverent and vulgar jokes, and in one case with "song and dance turns, impersonation of the Bowery Girl, and a skirt dance!" We do not need to take with too great gravity much that is evidently intended as harmless humor by the purveyors of these entertainments, nor to thunder *ex cathedra* at petty absurdities; yet there is plenty of evidence that in too many cases the Churches are wandering altogether too far from their true function.

Chicago Record

WAR TALK—What is war then? Is it buncombe? Is it something to be transacted by word of mouth in legislative chambers? When a member of Congress carelessly proposes to plunge two nations into warfare, what does he mean? Does he mean a "war" of flag-waving and blank cartridges? Either this is the idea of some of the men in Congress, or else they simply have not paused to reflect what is the full significance of this careless playing with international peace. War is the most hideous and terrible of the enterprises in which men and nations engage. It is a matter of death and agony, rapine and murder, devastation and sorrow. It is a matter of thousands of deformed lives, of ghastly wounds, and sufferings which pass description. It is the agony of men, and the life-long desolation and suffering of women. Starvation and famine follow in its train. Years after its passage it leaves its mark in the poverty of homes and the mutilation of mankind. While it lasts it curses the people upon whom it is visited with horrors which all written history is unable to record. And yet the people are becoming accustomed to hear members of Congress treat this question with an almost jocular flippancy. It is time to call for an abatement of this puerile enthusiasm. No man who realizes what war means has a right to invite this affliction upon the people. It is not to be invited at all, but to be avoided up to the last point consistent with the maintenance of national honor and a cause high and just. If the United States is to keep its dignity before the world as a responsible nation, its Legislature must stop alluding to war with the devil-may-care of a Western frontiersman brandishing a "gun." The congressional talk is fixing upon this government a name for irresponsibility.

Personal Mention

The Rev. Samuel H. Bishop has resigned the rectorship of St. Andrew's church, Orange, N. J.

The Rev. Sidney Corbett, D.D., has returned from Europe in improved health.

The Rev. Robert W. Hudgell, rector of St. Thomas' church, Methuen, should be addressed at 12 Center st., Methuen, Mass.

The Rev. W. F. Hubbard, chaplain, U. S. A., has been granted sick leave for six months. Until further notice, his address will be 1145 Seventeenth st., San Diego, Cal.

The Rev. T. Poole Hutchinson has resigned the rectorship of Calvary church, Philadelphia.

The Rev. D. C. Pattee has accepted a call to the rectorship of Holy Trinity, Schuyler, Neb. Address accordingly.

The Rev. Chester M. Smith has become rector of St. Philip's church, Laurel, Del.

The Rev. C. M. Skagen has been appointed vicar of St. Matthew's, Wilmington, Del.

After May 1st the address of the Rev. Stanley F. W. Symonds who has for several months been assisting at the memorial church of the Holy Comforter, will be as formerly, St. Mark's Clergy House, 1625 Locust st., Philadelphia, Pa.

The Rev. Herbert Shipman, curate at Christ church, has accepted an appointment as chaplain of the Military Academy at West Point, and will shortly enter upon his duties.

The Rev. C. P. Wilson has accepted the rectorship of the church of the Holy Comforter, Southfield, N. Y.

Ordinations

At St. Luke's, Orlando, Fla., on the 16th ult, Mr. James D. Warren was made deacon by the Rt. Rev. William Crane Gray, D.D., Bishop of the jurisdiction. The candidate was presented by the Rev. John J. Andrew, rector of the parish, and the Rev. Charles M. Gray was preacher.

On April 16th, at St. Luke's church, Orlando, Fla. Mr. James D. Warren was ordered deacon by the Rt. Rev. Wm. Crane Gray, D.D. The sermon was preached by the Rev. C. M. Gray, and the candidate was presented by the Rev. S. S. Andrew, rector of the parish.

To Correspondents

NOTE.—A correspondent desires the address of a society pledged to the principle of "Tithing;" or in-

formation as to leaflets or other literature on the subject. Address N. B. W., correspondence column, this office.

AN OLD COMMUNICANT.—If your clergyman says or sings the *Gloria in Excelsis* with his back to the altar, facing the people, we do not know that there is any written law against it. It is hardly consistent with the common ideas of reverence for priest, choir, or people to do this.

Official

The sixty-fourth convention of the Church in the diocese of Tennessee will convene in Christ church, on Wednesday, May 6th, 1896.

CHARLES T. WRIGHT,
Secretary.

Died

PARKMAN.—Entered into rest at his home, Elizabeth, N. J., on Tuesday, April 21, 1896, the Rev. Charles McDonogh Parkman, aged 69 years.

EURING.—At Central City, Neb., April 18th, 1896, Albert Euring, senior warden and treasurer of the parish for 15 years; aged 57.

ELDER.—Entered into rest, in Philadelphia, April 18th, 1896, Elizabeth Richards, daughter of the late Wm. T. Elder, and granddaughter of Dr. Thomas Elder, of Greenwich, England, surgeon in the English navy.

"May Christ, who has called thee, receive thee into His Everlasting Kingdom. Amen."

RODNEY.—Entered into life eternal, at Portland, Ore., on Wednesday, April 15th, 1896, Mary Burton Rodney, principal of St. Helen's Hall, daughter of Henry Fisher Rodney and Mary Rodney, born in Lewes, Delaware, Nov. 30th, 1833. Miss Rodney was a graduate of St. Mary's Hall, Burlington, New Jersey, where she was called to her vocation of teacher, by the great-hearted Bishop George Washington Doane; and where she remained many years. She came to Oregon with Bishop Morris, in 1869, when St. Helen's Hall was founded, in charge of which she continued from that time until the day of her death; but one day intervening between her active duties, and the close of her useful and beautiful life.

"Be thou faithful unto death, and I will give thee a crown of life."

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses.

Missions among the colored people.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends for some 1,300 missionaries, besides the support of schools, orphanages, and hospitals, all requiring \$315,000 between April 1st and September 1st.

Remittance should be made to GEORGE C. THOMAS, Treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Church and Parish

WANTED.—Two unmarried priests for mission work in the archdeanry of Buffalo. Salary not to exceed \$800. Address, Rev. Charles A. Braydon, Sec'y.

SITUATION WANTED.—Wishing to become a chore boy or servant in some pleasant family, I herewith make application. I am fifteen years old, and would endeavor to please whomever I serve. My charges are one dollar a week. Apply to W. L. Plunkett, Farley, Iowa.

WANTED.—Several clergymen having missions to serve some miles apart, with no means of conveyance, would be greatly aided in their work by the gift of a bicycle. Those that have been discarded for more recent models, if in good order, would be accepted with thanks. Addresses will be given on application to the editor.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

The Editor's Table

Kalendar, May, 1896

7. SS. PHILIP AND JAMES.	Red.
3. 4th Sunday after Easter.	White.
10. 5th Sunday (Rog.) after Easter.	White.
11. Rogation Day.	Violet.
12. Rogation Day.	Violet.
13. Rogation Day.	Violet (White at Evensong).
14. ASCENSION DAY.	White.
17. Sunday after Ascension.	White.
24. WHITSUNDAY.	Red.
25. Monday in Whitsun week.	Red.
26. Tuesday in Whitsun week.	Red.
29. Ember Day.	Violet.
30. Ember Day.	Violet (White at Evensong).
31. TRINITY SUNDAY.	White.

Until!

BY EVA GORDON TAYLOR

Let there be storm, until Thy touch divine
Calm; all the pain and passion of the heart;
Let there be storm—I would not seek to lull
One throb of grief, or bid one wave depart;
No Lethe for the soul but Thy blest calms;
When Thou dost smile, griefs die away in psalms.

Let there be darkness—gloom profound, intense—
Until the weighted heart sinks in dismay;
I crave no phosphorescent glow to make less dense
The strange, deep mystery of my dark way;
Nought but Thy blessed smile can turn my night
To radiant day. Thou only art my Light!

Quincy, Ill.

A preacher in Massachusetts, taking a bicycle into the pulpit, recently preached upon Job xxx: 22, "Thou caustest me to ride upon the wind." The climax of his sermon is reported as follows: "Somehow I seem to see ourselves at the gate of the Celestial City now, a dust-covered company. I see their battered wheels. I hear their sighs of relief. But I see the gate open, and a Shining One welcomes them and leads them to the fountain of Living Waters. Along the shining streets of gold I seem to see a company clad in white and riding on golden wheels." That preacher evidently had a wheel in his head!

William H Vibbert, whose portrait we present in this issue, was born in New Haven, Conn. He is a son of the Rev. W. E. Vibbert, D. D., who for nearly fifty years was rector of St. James' church, Fair Haven, Conn. Dr. Vibbert was educated at the Episcopal Academy of Connecticut, and at Trinity College, from which he was graduated in 1858, at the early age of nineteen. He studied for Holy Orders at the Berkeley Divinity School, and was ordained deacon, June 4th, 1862; being advanced to the priesthood in October of the following year, when he became rector of Christ church, Middle Haddam at the same time assuming the duties of professor of Hebrew in the Berkeley Divinity School, where he remained for ten years. He removed to Germantown, Pa., to take charge of St. Luke's. His next parish was in Chicago, where for seven years he was rector of St. James' church. He was for about two years rector of St. Peter's church, Philadelphia, when he removed to New York, in 1891, and commenced his present work as vicar of Trinity chapel, Racine College, of which Dr. Vibbert was at one time a trustee, conferred the degree of S.T.D., in 1884. Trinity chapel has over 800 communicants, and many of them are among the most influential people in the city. The congregation is a wealthy one, and gives generously of its abundance to others less blessed with this world's goods.

The Trinity Chapel Home is one of its most important missions, being a home for the care of aged women communicants of the Church. There is also a parish school supported by Trinity chapel, and a singing school where boys with good voices are trained. The Young Churchman's Guild, St. Alban's Guild, and St. Agnes' Guild, are important organizations connected with the Church work. The object of St. Alban's and St. Agnes' guilds is to promote among its members—the one for men, the other for women—holiness of life, to unite them in the fellowship of the Church, and to encourage them frequently and reverently to receive the Holy Communion. It will perhaps be of interest to the readers of THE LIVING CHURCH to know that Dr. Vibbert has been a frequent contributor to its columns.

Monographs of Church History

(Second Series)

ROBERT GROSSETETE, BISHOP OF LINCOLN—(Continued)

BY K. F. J.

In 1245 was held the Council of Lyons, when the Pope was to decide the dispute between the Bishop of Lincoln and his chapter. Before leaving his diocese, the Bishop made a most beautiful and solemn charge to his archdeacons, confiding to them the care of the diocese in his absence:

"In going to foreign lands, I am in body far separated from the family over which I am placed, but ye are placed over the household, to give them their meat in due season. I beseech you, by the sprinkling of the Blood of Jesus Christ, 'Occupy till I come.' Do not lay up the ministry of salvation entrusted to you in the napkin of idleness, but observe the prophet's words, 'Cry aloud. Spare not, lift up thy voice like a trumpet.' The Son of God, equal to the Father, being in the form of God, in order to save souls, made Himself of no reputation, and took on Himself the form of a servant, and endured all things, even to the death upon the cross. Do you who stand in His place for this work, follow in His footsteps, undeterred by earthly terror, and uninfluenced by earthly love."*

The Pope was just then residing at Lyons, because Rome was not safe for him, and there the council was held. Grossetete was well received by the Pope, and the cause was in the main decided in his favor. The dean, who had been sent to represent the canons, was promoted to the diocese of Lichfield. The interior history of this transaction is not quite clear, but Canon Perry, the historian and admirer of Grossetete, is inclined to fear that the Bishop had a share in some doubtful dealings with the dean.* A full account of the quarrels between Grossetete and his chapter is given in Canon Perry's most interesting book, "The Life and Times of Grossetete." We may hope that a clearer knowledge than is possible to us, of all these transactions, might remove all shadow of such reproach from so noble a name. It is also too sure that Grossetete, with the other English bishops at Lyons, signed a disgraceful paper which the Pope extorted from them. With a burst of indignation, Matthew Paris thus denounces this:

"The Pope sent a message to each of the English bishops, charging them most urgently that each of them should set his seal to that detestable document which John of wretched memory, king of the English, in spite of the protests of Stephen, Archbishop of Canterbury, unfortunately drew up on the subject of paying tribute to Rome, in order that being the more strengthened, it might be perpetuated. And this the bishops, being most inexcusably demoralized by fear, did, to the enormous injury, alas! both of the king and the kingdom." The first paper had been destroyed by fire.

We can hardly believe that this is the same man who, in the discharge of his duty to his diocese, feared neither king, noble, nor monk. But the men with whom he was then associated were the most worldly and unworthy of the English bishops, and he seemed for the time unable to act or think independently. He also further injured his mother Church by consenting to assist in raising an enormous tax demanded by the Pope. But on his return, a council of nobles and clergy held at Westminster indignantly and entirely refused to lay this burden on the land, and after enumerating in a letter their reasons for refusing, they concluded with these bold and threatening words:

"On these grounds, the Church of England solemnly refuses it, and appeals to a general council."

Matthew Paris, however, declares that eventually "the gapings of Roman avarice were satisfied."

On Grossetete's return to his diocese he pushed his reforms with great earnestness. From 1246 to 1250, he was in hot water with the monks of his diocese, the king, and the archbishops. A gradual change came over his views on the papal question. Still owning the Pope's supreme spiritual authority, and fulfilling his engagement of collecting the tax for him, he yet could not forget the bribery and corruption which he had witnessed at the Council of Lyons, and he had daily evidence in his own diocese of the evils of non-resident clergy forced on the Church by the Pope's selfish policy. He grew to see more and more clearly that the Church of England was being destroyed by those who should have been her guardians. He withstood the king, who only desired to force all the money he could from his unhappy people, and the legate, who could not satisfy the avarice of Rome, though sending English money across the sea till the chronicles say there was not left as much money in all England as he took away with him when he returned to Italy.

Appeal after appeal went to Rome from nobles and clergy, but no relief came. Even the worldly Archbishop Boniface tried to extort money, ostensibly for his see, from his suffragans.

What must have been the bitterness of spirit with which the Bishop of Lincoln saw the fading away of his vision of a tender father in God—the head of the Church—the vicar of Christ on earth—from his throne at Rome ruling the nations of the earth, protecting and guarding the spirits of each national Church. What must have been his remorse at the part he had taken himself in upholding the unrighteous exercise of that sovereignty, even, it is said, staining his own character by conniving at, if not actually giving, bribes to obtain justice from Rome. With indignation he even withstood two of his favorite order of friars when they came to gather a fresh tax for the Pope

*Life of Grossetete, by Canon Perry. Page 165.

*The Life and Time of Grossetete Page 169.

Henceforth we see him one with the barons and the best of the clergy in the awakening desire for liberty for Church and State;—leading their counsels, and throwing all the strength and vigor of his character into the national struggle.

His eyes were further opened on his arrival at Lyons for the second council, held there in 1250.

He came partly to endeavor to obtain from the Pope relief from the iniquitous exemptions which he had granted the Cistercian order, by which they could evade their rule, and also do all sorts of harm in his diocese. The Cistercians, however, were beforehand with him, and had paid so heavily for their privileges that he could obtain no redress. The poor Bishop, with a deep sigh, exclaimed: "Oh money, money! how infinite is thy power, most of all in this court of Rome!"

The Pope turned upon him in violent anger, accusing him of enriching himself on the spoils of his diocese, a most absurd and impossible accusation against such a man as Grossetete. Overwhelmed with sorrow, and the scorn of the sycophants about the Pope, he retired, but before leaving the court of Rome he made a tremendous protest against her worldliness, greed, and corruption; and freed his soul forever from any compliance with her base practices.

It was through some misunderstanding that Gossetete was allowed to have his sermon read in the presence of the Pope and cardinals before leaving Lyons. I would that space would permit the giving of the whole of this noble and fearless exposure of the injustice of the papal court, but a few extracts must suffice.

"In the year of our Lord, 1250, on the third of the Ides of May, the venerable father, Robert, Bishop of Lincoln, being in the presence of the lord Pope Innocent III. and the venerable fathers, the cardinals, no one standing by his side save me, Richard, archdeacon of Oxford, having first asked permission, and awakened attention to what was about to be put forth by him, handed that which here follows, firstly to the lord Pope; secondly, in another copy to the lord William, Bishop of Sabina and cardinal thirdly, in another copy, to the lord Hugo, presbyter, Cardinal of St. Sabina; fourthly, to the lord John, cardinal-deacon of St. Nicholas in the Tullian prison, saying that in each of these copies was contained that which he wished to put forth to them, which writing was, in the hearing of the lord Pope and cardinals, almost without interruption, read through by the said John, cardinal-deacon, as follows:" After setting forth in beautiful and touching words, "Our Lord's love for the world as shown in His most wonderful Incarnation and bitter suffering upon the cross—His care for His Church by providing fit pastors for it—and showing how pure and devoted were the lives of the first clergy and their care for the souls committed to them, he says: "And though all pastors in common are but one in the first Pastor, Christ, and all represent Him and occupy His place, yet, by a special prerogative, these who preside in this most sacred see, the most holy popes, are peculiarly representatives and vicars of Christ; as the cardinals represent the Apostles and other pastors, those first fathers.

He then shows how unbelief, schism, and wickedness have been allowed to lay waste the vineyard of the Church.

"Now the cause of this trouble is evident.

It is the want of those good pastors of whom I have spoken, and the multiplication of evil pastors, and the restraining of the pastoral power; for as these things were the means of spreading the religion of Christ throughout the world, so their opposites are the cause of unbelief, schism, heresy, and vice. Nor is this to be wondered at, for they do not preach Christ by their lives, but are dead, and so are the slayers of souls, rather than the givers to them of life. They are, by not preaching Christ, anti-Christ, and as Satan transformed into an angel of light."

(To be continued.)

Churches and Endowments

BY THE REV. W. F. BIELBY

An endowment for a church is not always a blessing. There are parishes which seem to feel that an endowment is a personal gift to themselves, and excuse themselves from making liberal contributions because their vested funds are ample. They think it is not necessary for them to give, because without any apparent effort they have in hand \$800 or \$1,000, and a rectory. In cases like this it is the parish itself and its individual members that suffer. They lose the grace and blessedness that comes from almsgiving. They fall short of the standard Christ has given us, and will be judged accordingly. In all such cases when the endowment is not really needed, it is a hindrance rather than a help. Such should give of their superabundance to outside work, but generally they are the most meagre of givers, and are often put to shame by much poorer parishes.

Beside these, however, there is another kind of mistaken generosity prevalent in all parts of the country, which works even greater harm, and causes much murmuring within the halls of Zion. It is the habit of building beautiful churches, and not only beautiful, but very expensive ones to keep in order, where they are not really needed. A beautiful church is without doubt a splendid memorial, and one of the most sensible ways of remembering the holy dead; but it misses its aim if it is handed over to a poor congregation to take care of without any endowment to make sure that it will not become a burden. Generous laymen should bear in mind the fact that poor people cannot light, heat, and insure a very costly edifice, or repair it, as it should be, when time begins to work its ravages. They can enjoy a fine church as well as any one else, and are willing to make many sacrifices in order to keep it so. But it is asking too much of them, and by and by they will break down under the strain. Why not then with the church, give to a competent authority a sum sufficient to yield an income that will forever keep it in repair, and provide for lighting, heating and other accessories? Many donors, fearing alienation or mortgages, give such buildings and the lands they stand on, to the diocese. Why not leave an endowment to the same authority? Surely, if the parish finds itself in trouble it will appeal to that authority, as many have already done. In some quarters efforts are being made to carry out this plan, notably in the diocese of Connecticut. Why not make it general?

Perhaps experience will teach men the lesson, but experience teaches dead men no lessons, so we urge all who are interested in building, and wish their work to stand

and become a blessing instead of a burden, to provide for the future as well as the present. Nothing will keep a saints' memory green more effectually than a wise provision before death overtakes him. If we leave nothing to care for our graves after we are gone, they will become overgrown and forgotten, and even our tombstones and other memorials, if they are left to others to care for, will soon crumble away, if we do not see to it that they are constantly paid for their work.

By all means, I say, give us beautiful churches, but the most beautiful of churches soon makes a sorry ruin if not cared for and properly tended. We in the United States, with our thrift and energy, have not as yet any use for ruins, especially if they are to mark what was once the site of the house of God.

Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

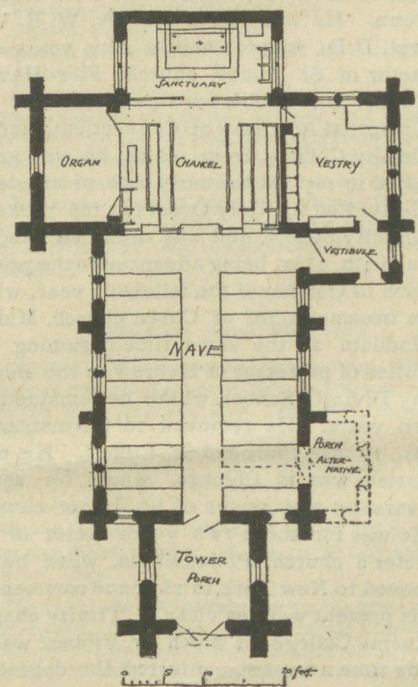
VIII.

The plan of church given in the last article of this series; that is, with one side aisle, is not suited for a larger church than there stated, and when more seating accommodation than this is wanted, the most usual requirement is for about 120 sittings, or double of the one there considered.

For a church of this size, then, another arrangement is necessary, and it is found that the most economical is one with a central aisle, and having seats extending to the outer walls on each side.

This church can have a side entrance with porch, as in the former plans; the seats to be 9½ feet long, which will each accommodate six persons; the aisle should be 4½ or 5 feet wide, making the total width of nave of the church 24 feet; there are 11 rows of seats on one side, and 9 rows on the other side, on account of the passage from the entrance to the central aisle, affording a total seating capacity of 120.

It is preferable, however, with a central aisle, to have an end or front entrance with



porch, which can be developed into a tower, and this allows the church to be a little shorter, since 10 seats on each side give the same seating capacity as the former plan; or the same length, 11 seats on each side, give a seating capacity of 132. The central aisle

and front entrance arrangement is better, because it allows of ceremonies of a processional character taking place with a better effect than does a side entrance. With either of these arrangements of entrance, the chancel can well be 19 or 20 feet wide, and this, with a depth from back of chancel

feet in length, and extending across the whole width of nave, as a narthex or vestibule, from out of which all the aisles are entered. This provides a space for ushers to greet strangers without distracting the attention of the seated worshippers; this space also serves as a place for greeting and conversation, after services, for the members of the congregation. It is divided from the body of the nave by a wooden screen, or a more solid wall, and has swing doors at the aisles. It is well to have a seat along the wall, in the narthex, so that persons coming late may wait with comfort, and avoid entering the nave during prayers.

Accommodation for about 120 more can be got by the addition of transepts to this plan of church, which would contain 10 seats on each side of nave, for six persons each, entered from the side aisles. If a church is built upon this plan, with transepts at once, or if the intention is to add transepts afterwards, the side aisles should be made not less than 3½ feet wide. This arrangement is shown on the plan last discussed, by dotted lines, with a total of 480 sittings.

This gives a maximum plan of 580 seating capacity, which amount of accommodation may perhaps be better got by another arrangement of plan, having central and intermediate aisles; the central aisle should be 6 feet, and the intermediate aisles 3½ feet wide; the two central blocks of seats may have 11 sittings in each row,

and the aisle seats 6 persons, making 34 in each row across the full width of the church. With 18 rows this would give 612 sittings, and with 24 rows, 816 sittings.

This is as large as any parish church should be built. When the congregation outgrows such a building, it is better to build another and divide the parish than to increase the size of the existing church, and make the congregation unwieldy. The reasons for this are beyond the scope of these articles.

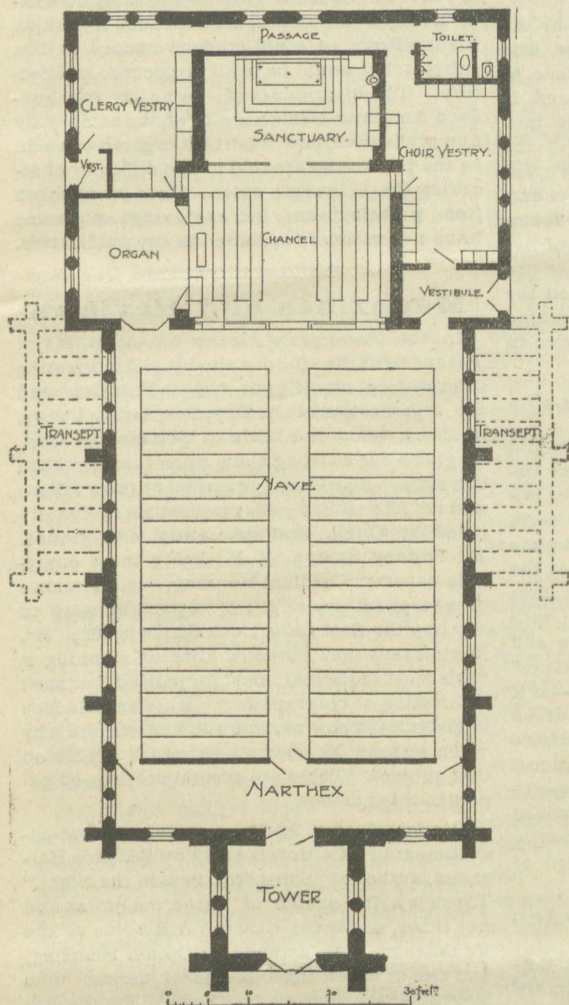
This objection to the large size of parish churches should be understood as only applying to their primary use by the congregation as places for seeing and hearing the services of the Church. It is eminently proper, whenever possible, to make the church and its adjuncts as large, rich, and impressive as skill can furnish—ca-

thedral and wealthy city churches, for instance, on a far more liberal basis than the mere utilitarian purpose of providing shelter for the worshippers.

With this seating capacity and arrangement, however, the total width of seating space would be, including aisles, about 66 feet. This is too wide to be covered by a roof of a single span, with any hope of producing a "Churchly" church. Some other treatment of roof must be adopted then, and this problem is best solved by making what is called a "nave and aisles" church; that is, placing a row of columns on the inner side of each intermediate aisle, from which spring arches sustaining the nave, which is covered by a roof placed somewhat higher than would be the upper part of a roof of a single span over the entire church, and then dropping down the remainder of the roof at the sides to a somewhat lower height than it would otherwise be placed; making a portion of the nave walls appear above the roof of the aisles, and permitting the use of windows, called clerestory windows, in this wall for the purpose of lighting the nave; the pitch of the nave roof is often higher than those of the aisles.

These roofs are generally of wooden construction, but in many of the old Gothic and Romanesque churches there are, under the roofs, ceilings of vaulted arches of stone. Where these occur, there must be adopted various mechanical contrivances for withstanding the enormous thrusts of these vaults, which need not be treated of now.

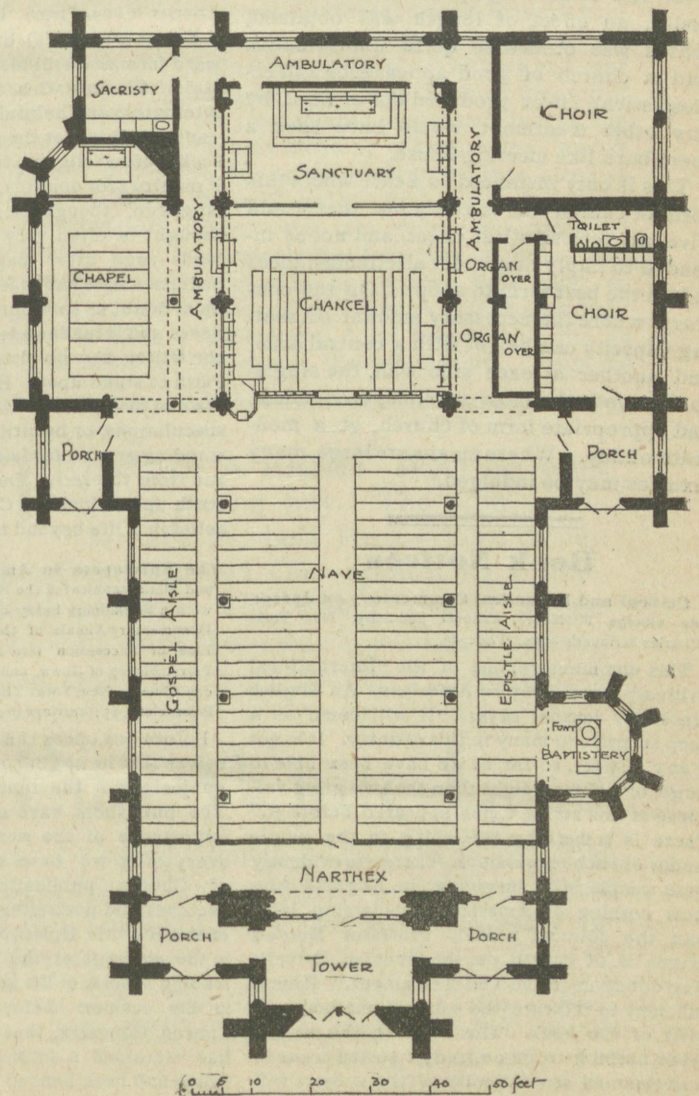
This form of church is deprecated by some, on account of the obstruction to sight and hearing by the columns of the nave arcades, but there is little question that this is the most impressive and monumental form a



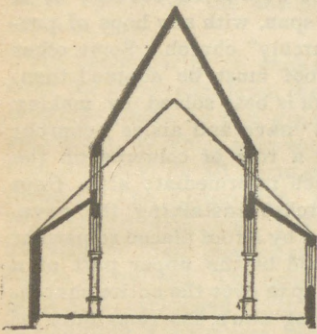
arch to the communicant's step of sanctuary, will accommodate a choir of about 25, which can be increased or decreased by shortening or lengthening the chancel; this number is, however, about the usual one for a church of this size. A plan of this type should never have more than 15 rows of seats, and these would accommodate 180 people; anything beyond this calls for another kind of plan. It is found that seats entered from one end only are not convenient, when designed for more than six persons, so that to make a church wider necessitates an aisle at each side, by the wall, which ought to be about three feet wide. By this arrangement, the seats can be made to accommodate 10 persons each, so that a church as here shown, with 12 rows of seats, will seat 240 persons; or 18 rows, 360 persons. The nave then will be 43 feet wide, and the chancel should be about 25 feet wide and 18 feet long, with seats for 40 to 50 choristers; the sanctuary should be about 21 feet wide and 15 feet long.

This is about the limit of capacity for a church, on this plan, although under special circumstances, in cities where a church must often be built upon a narrow lot, the length of nave may be greater; the seats should never exceed 24 rows, which will accommodate 480 persons; and here, as the last seat is about 70 feet from the front of chancel, and 100 feet from the altar, the seeing and hearing at the extreme end of nave is liable to be defective.

In all plans with central and side aisles, it is very desirable to have a space, 6 to 10



church can take; and when, as in many good modern instances, the aisles (or portions on each side of church beyond the nave arcades) are used merely as aisles, and not to contain seats, this objection loses all the weight it had; and the æsthetic advantage



of such a form is only to be weighed against the financial disadvantage of its cost. If the means at disposal will permit the use of such a form of construction, it is the most beautiful and ecclesiastical that can be adopted.

There are cases occurring sometimes that compel the use of such a type; as, for instance, the writer was called upon to design a church to occupy a site 60 feet wide and 80 feet deep. A little consideration will show that, after allowing sufficient space for the sanctuary and chancel, together with organ chamber, choir, vestry, and sacristy, and since the front wall was to be set back five feet from the lot line, the space left was about 50 feet by 55 feet, inside, with the latter dimension for the width.

Of course, such a space could be roofed over in one span, but by adopting the nave and aisles form, and placing the columns so as to line with the walls of the sanctuary and chancel, which latter were thus made the same width as the nave, then roofing over the remaining space, at each side, as aisles, an effect of length was obtained, which was otherwise quite unattainable, and a church of good appearance and ecclesiastical effect produced out of what, by any other treatment, would have been a mere barn like meeting-house.

This is only instanced as a case where this form of church was the only one that would give an ecclesiastical effect, and not as intended to imply that under all circumstances this is the best form to adopt. On the contrary, where the necessary amount of seating capacity can be got with a central aisle, and another at each side wall, the single-span nave is the most sensible, economical, and appropriate form of church, at a moderate outlay. Where means are large, many luxuries may be indulged.

Book Notices

A Critical and Exegetical Commentary on Judges. By George F. Moore, Andover Seminary. New York: Charles Scribner's Sons. Price, \$3.

This commentary, one of the "International Critical" series, is by an American. An English expository journal says: "It will come as a deep surprise to many in this country. It is not in any respect, so far as we have been able to judge, of lighter weight than the two great volumes of this series which appeared before it." There is something refreshing in the simple candor of such expressions. There are evidently some people still surviving in England who know nothing of American scholarship later than the colonial period. Professor Moore's volume is, of course, on the lines of Driver's "Introduction to the Old Testament." This is sufficient to indicate the general method and spirit of the book. The style of the author leaves nothing to be desired; it seems to us to be as clear as the difficulty of the subject will allow. For those who wish to know the kind of

results achieved by scholars who, while they profess to believe in the supernatural and in revelation, think it "scientific" to ignore all that in dealing with the Scriptures, no book could better serve their purpose than this.

A Few Memories. By Mary Anderson (Mme. de Navarro). Cloth, illustrated. New York: Harper & Bros. Price, \$2.50.

In this volume Mme. de Navarro gives an account of her life from the time she can first remember, until the date of her marriage, in 1889. The story is full of anecdote, and is chiefly interesting from the personal and intimate view it gives the reader, not only of the life of the writer, but also of those of the great personages with whom she came in contact during her public career. Mme. de Navarro seems perfectly frank in her writing, and tells of her reverses and disappointments as freely as she does of her successes. She has intended the book less as a biography for the general reading public, than as a source of aid and advice to young women with stage aspirations.

The Jewish Scriptures. By Amos Kidder Fiske. New York: Charles Scribner's Sons. Price \$1.50.

To criticise this book in outline even, would be to go over the dreary wastes of recent destructive Old Testament criticism, since it is a professed attempt to sum up in popular form "the results of the studies of the great scholars of Europe" on the history and literature of the ancient Hebrews. In his book the author cites no authorities, and foregoes all discussion; with implicit faith he accepts the most ruthless and destructive *dicta* of the German "higher critics"—these are the "great scholars of Europe"—as if they were so well established as to admit of no question. "Back ground of legends," "out of the fables," "primitive legend," "later production," and many like expressions, abound from cover to cover. After the perusal of this work, or indeed of any portion of it, the question necessarily arises—but what about the inspired Word of God?

A Study of Death. By Henry Mills Alden. New York: Harper & Bros. Pp. 336. Price, \$1.50.

This is a beautiful book, beautiful in its outward form, and still more beautiful in its literary style. We only wish we might pronounce it as intelligible and helpful as it is beautiful, but we cannot. It is not the sort of book to which a seeker after religious truth would turn for light, a mourner for comfort, or a penitent for help. Its language, though elegant, is vague, and its thought is often very difficult to grasp. One reads page after page without gaining any definite ideas, and is left at the end in the utmost doubt as to what the author actually believes and intends to teach. The truth is, that the writer has no firm foundation of Catholic Faith to stand upon. He is at sea. His views of life and death, while they may be very clever speculations, or beautiful as rhapsodies, offer no standing ground for faith. They are very different from the *terra firma* of divinely revealed truth upon which the Catholic Church bases her belief in a life beyond the grave.

The Episcopate in America. Sketches, Biographical and Bibliographical of the Bishops of the American Church, with a Preliminary Essay on the Historic Episcopate and Documentary Annals of the Introduction of the Anglican Line of Succession into America. By William Stevens Perry, Bishop of Iowa, and Historiographer of the American Church. New York: The Christian Literature Company, Price, cloth, \$5; carriage prepaid.

Before one opens this splendid volume he perceives that he has in hand a book worthy of the subject and the reputation of the author. The publishers have appreciated the enduring importance of the work, and have surpassed everything we have seen lately in the line of Church publications. The biographical sketches and portraits are preceded by a sketch of the Historic Episcopate, especially as shown in the writings of the late Dr. Lightfoot, the leading scholar of his generation, who declared, in his sermon before the Wolverhampton Church Congress, that the Church of England has "retained a form of Church government which had been handed down in unbroken continuity from the Apostles' time." The origin,

extension, and continuance of the episcopal polity in the Church, are illustrated by quotations from the Fathers, and maintained by reference also to other authorities. The early history of the episcopate in the United States forms a chapter of great importance, and is made unusually interesting by *fac simile* documents reproduced from the originals. Probably no writer living is so well prepared for such a work as Bishop Perry, or could produce a paper on this subject that would be in all respects so satisfactory. The biographies of the nearly two hundred American bishops are brief and sufficiently comprehensive, and a portrait is given of each. In the preface we are told of the difficulty of securing these, in some cases. Many were taken from paintings and old engravings, and some have never before appeared in any publication.

Magazines and Reviews

In the *Fortnightly Review* for April, Major Arthur Griffiths affords valuable and interesting information on "Egypt and its Frontier," and the organization of the Egyptian Army. Verily, if doing good is a title to possess the land, England has a strong claim upon that wretched country. The Crispi government (now fallen) and its Abyssinian policy is most savagely criticised by Ouida, and apparently with justice. Mr. Sydney Buxton, M. P., has a most enjoyable paper on Cardinal Manning, a reminiscence of the great ecclesiastical's successful work in settling the East India Dock Strike in 1889. Mr. Buxton says that Purcell's Life of Manning is "this most indiscreet, most prejudiced, but most interesting of biographies." Russian influence in Bulgaria is now paramount, and we see why when we read Mr. Dicey's excellent article on that subject. There are several other good papers in this number.

Blackwood's for April contains the first installment of a California story by Beatrice Haraden, author of "Ships that Pass in the Night." There is a fine sketch of Catherine Sforza and her times, under the title of "A Heroine of the Renaissance," an article on Opium Smoking, and two or three short pieces of fiction. The biographical article on Sir Samuel Ferguson is very bright. The political number, with which the magazine closes, is on "Recent Home-Politics in Germany."

We confess that we are hardly competent to follow Mr. J. F. Hewitt in his mythological resolution of all the certainties of the historic past, which forms the leading article in *The Westminster Review* for April. Perhaps everything that ever was may be considered a myth, but then so are we, and so is the writer himself, and probably that is the best conclusion after all. The Hon. Coralie Glyn writes a charming paper on "The Spirit of the Northland," a poetic (prose) description of her trip to the north. Mr. T. A. LeMesurier tells us about "The Boer Problem," with much information about that peculiar people, who are just now so much in evidence. The book notices are particularly good this month.

"The Burden of Egypt" is the subject of a couple of articles in the April *Nineteenth Century*, on the difficulties of withdrawal, by H. D. Trail, and "Our Promise to Withdraw," by Sir Wemyss Reid, from which we infer that withdrawal from Egypt is furthest from the English mind. The Hon. George Peel gives us a good sketch of Sir Robert Peel as a statesman, and the founder of the Conservative party. Mr. Augustine Birrel, Q. C., M. P., has a thoughtful article, entitled "What Then did Happen at the Reformation?" which demonstrates that he is a better lawyer than theologian; but the article is worthy of careful study, as stating some considerations that have a practical bearing upon Catholic Reunion. Cav. W. L. Alden, late American Consul General at Rome, contributes a brief but rather drastic paper on "King and Pretender at Rome," in which he exposes the dangers menacing King Humbert's government by the pretensions of the Pope to temporal sovereignty.

The Household

A Penitent Refrain

BY THE REV. ROBERT SCOTT

Father, thine erring child accept,
Mine eyes enlighten, and my steps direct,
My heart inflame to run the narrow way,
Fight the good fight, and press to endless day.

The past my memory crowds with ill,
The weak endeavor and the vagrant will,
The potent power that swept me on to sin,
When self and selfish ends prevailed within.

I see my soul, wild, tempest tossed,
A bark, wave-beaten, and with rudder lost,
Darkness around, no chart aboard to guide,
Furies let loose, and hell itself deride.

I see it all, but One is there,
Forgot amid my anguish and despair;
To Him I turn, at last, and to His hand
Outstretched, I cling, and lo! am safe at land.

For this may gratitude abound,
My acts, my thoughts, my life, with it be crowned;
May love and gratitude to Thee ascend,
The matchless Saviour, and the sinner's friend.

And oh! when sin again assails;
When Satan tempts and dastard fear prevails,
To this blessed succor let me quickly flee,
And glory in fresh triumphs wrought by Thee.

'As True Steel as Ripon Rowels'

BY MARY E. FLETCHER

Over and over again, in my waking dreams, I tread the streets of a quiet old cathedral town in the north of England. Years have passed since I walked its actual ways and stood by the market cross to wait for the coming of the watchman in his picturesque dress, and to hear him wind his enormous horn, which he does promptly every night in the year, at exactly half-past nine o'clock. From the cross he goes to the house of the mayor of the city, in front of which he blows three mighty blasts, and then his duties are over.

And when I think of this ancient city of Ripon, I think also of a certain hero whose story I learned there, and who once walked through those quaint streets and worshipped in the gray cathedral.

In my wanderings I was often joined by an old man. He must certainly have been nearly eighty years of age, yet he would walk for miles without showing any sign of fatigue. He spoke little, and often the "good day," with which he greeted me, and the parting "good-night" were the only words which passed between us.

One bright afternoon, early in September, we left the town and walked out to the famous ruins of Fountain's Abbey. It was late when we started, and by the time we reached the Abbey, the sun was far in the west, and the crimson and gold of his setting flooded the ivy-covered walls and glowed through the great empty window spaces.

For a while we lingered in the cloisters, which are as perfect now as on the day they were finished, centuries ago. Under the floor at one end, runs a little river, the same stream, by the way, over which Robin Hood compelled the fat friar to carry him. It seemed as though the stones in that river bed had been purposely arranged, so musically did the water flow, and it was not a far flight to fancy that the gray brothers still paced

the cloisters at even-tide, singing their vester hymn.

Leaving the place and its mystical shadows, we wandered up what had evidently been the great aisle of the church, and I noticed several tombs half covered by earth and grass. Upon one was carved the figure of a knight, resting as he might have done on the eve of battle, lance in hand and armour girt about him.

"Ah," I said, half to myself and half to my silent companion, "in those days men were heroes indeed. Surely, it would be well for us, could we but turn back to that golden time when the doing of a noble deed was reckoned a grander thing than the getting of riches."

"You are wrong," cried the old man, and I was startled at the strength and passion in his voice. "There are heroes every day and in every land. Why will you always look so far for what is close at hand? I will tell you of a hero who lived and died in my time. To-morrow I will show you where he lived, a laughing, merry child, and where he grew to sturdy manhood.

"Many years ago, I went as house steward to My Lady. She had several sons; bright, bonnie boys, and they grew to be men, but she lost them all, poor soul, years ago. The one I would tell you of is Captain George, or Master George, as we called him long after he was a grown man. He was the favorite at home as well as abroad, perhaps because he looked so much like his dead father. He was not a mild-tempered boy. I have seen him grow white and speechless with anger when a story of cruelty or injustice came to his ears, and if it was within his power, punishment, swift and severe, was meted out to the offender, yet a tenderer and more pitiful heart never beat in the breast of any man.

"Well, one fine morning, in the early spring, when Master George was a boy no longer, but a very handsome man, with captain to his name, he sat opposite his mother at the breakfast table.

"Now, Lady Elizabeth" he began in his laughing, half-mocking way, "Lady Elizabeth, this noble captain of yours, having a long leave, is of a mind to

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travel once more in foreign parts, and to increase thereby his knowledge and understanding.

"Well, my son, it is a good thing to travel sometimes, for 'tis well-known that home-keeping youths have ever homely wits.' She laughed right merrily as she spoke, and Captain George laughed back again for very pleasure of seeing her so gay.

"They understood each other so well, those two. I know they seldom or never spoke of the great love which lay between them, but it showed itself in every word and glance. Master George had stayed at home much longer than his elder brothers, and, from Lady Elizabeth, he learned to value those things which she believed in most, bravery, honor, and truth. When he was yet a very little lad she pointed to the horn and spur hanging high above them on the top of the great market cross, and taught him the true meaning of that saying, famous in this north country, 'As true steel as Ripon Rowels.' And the first text he lisped was that which has protected our people for hundreds of years, and which runs, as you may have seen, in letters of gold, across the old town hall; 'Except ye Lord keepe ye citie ye Watchman Waketh in Vain.' From the

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first days, against all armies and all enemies, the text has been our shield, and none have prevailed against us.

"Well, Lady Elizabeth and Master George talked for a long time that morning, planning the journey, and speaking of the friends he was likely to meet in Italy. A few days later he left us, our bonnie lad; he shook hands with us all, and went out from the beautiful home, which he was never to enter again.

"It was a perfect summer. I cannot remember such another for flowers. The hawthorn hedges looked like great banks of snow, the ditches were yellow with primroses, and there did not seem to be a yard of pasture free from the blue harebell. As for the moors and the heather, why even yet it is spoken of among the old folks as the heather summer, and the honey scent was blown for miles over the country side.

"Letters from abroad were few, and came at long intervals. The captain was enjoying himself, we were told, and would be home again late in the autumn. Then we heard that he was on his way to Greece. There were three gentlemen in the party besides Master George, and one of them, a Mr. Turner, had his wife and little girl with him. I do not think the master had met this gentleman before, but they were soon fast friends. Captain George was always fond of little ones, and the child Mazie soon became a prime favorite with him. A willful lassie she must have been, for the Captain wrote that she was the first young lady, of her age, who had refused to give him a kiss, and that neither by bribes nor coaxings could he win one from her rosy lips, although she insisted that she loved him dearly.

"The party remained in Athens for a few days, and then the gentlemen started for the plains of Marathon. They intended to take a trip up the mountains beyond, and the journey being rough and the lady not very strong, it was thought best to leave her at Athens with the child. Her husband wished to give up the trip when it was found that she could not accompany them, but of this she would not hear, and insisted that he should go with the others.

"The first part of the journey was carried out as they had planned. They explored the plain, made famous forever

Tired

All the time; weak, nervous, out of sorts. This is the condition of thousands in the spring. The cause is found in the blood. It is loaded with impurities. It is depleted in quality. It is thin and poor, and it fails to carry sufficient nourishment to the nerves, muscles, and organs of the body. Therefore the nerves are weak, appetite is poor, and the person is "all played out." Enrich and purify the blood with Hood's Sarsaparilla, and health, vigor, and vitality will return.

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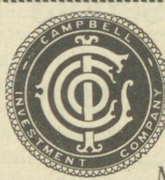
by the bravery of a handful of men, and, I dare say, they, too, decided that valor belonged to past ages and that heroism must be sought among the vanished glories. They started up the mountains as gay as a lot of school-boys, singing snatches of songs, and shouting that they might hear their voices echo back. As the way became steeper they required more strength for climbing and became quieter. Captain George walked behind with Turner who spoke often of his wife, hoping that she would not find the waiting lonely, and they laughed together over the quaint sayings of the little maid, 'You should get married, old fellow,' said Turner, 'a man lives but half a life who misses such happiness as mine.'

"The way became still narrower and more difficult, and so it happened that they walked in single file with some little distance between them. The sun shone as brightly as ever, but the wildness and solitariness of the place seemed to cast a chill upon them, and they proceeded in silence. Suddenly, and so quickly that not one could give a warning cry to another, they were surrounded by brigands, overpowered, and securely bound. The suddenness of the attack, and the distance between the climbers, made resistance useless, and indeed impossible. After being blindfolded they were led for several miles over a rough track. When at last their eyes were unbandaged, they found themselves in a little open space, in what appeared to be the very heart of the mountains; several rough shelters showed that this was a regular halting place of their captors.

"There was nothing picturesque in the dress or manner of these brigands. They were simply a set of coarse, ruffianly villains, from whom it was vain to look for mercy. After a consultation among the leaders of the band, the prisoners were informed that three of them would be held as hostages, and the fourth set free to go back to Athens, where he must raise a ransom, and also secure for the brigands a free pardon from the government. The sum demanded was enormous, and the time allowed very short.

"'This is a farce, friends' said the elder of the four; 'the ransom cannot be arranged in anything like that time, and the government will not grant the pardon. Several fellows belonging to this band were captured and executed just a few months ago, so it is not the ransom they are after this time, but revenge. The man they set free is the only one who will live to see England again.'

"It was decided that they should draw lots. Four pieces of paper, one marked, and three blank, were placed in a cap. Master George drew the marked slip. He almost shouted for joy. Life to the young is very sweet, and under that clear sky, in the warmth and glow of the sunlight, death, at the hands of those cowards, seemed a strange and horrible thing; and, I know, too, that his thoughts flew beyond that evil country to this quiet home of his, and to the gentle lady who was more to him than all the world. He looked again at the scrap of paper, and then at his companions. The two elder men stood with bowed heads, but Turner was staring straight before him, and his face was white with agony.



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Then Master George remembered the young wife and the little one. In an instant, unperceived by the watchers, he had thrust his lot into Turner's hand.

"No, no," said Turner, hoarsely, 'I cannot, do not tempt me.'

"You must, man, you must, for the wife's sake, you cannot let her wait in vain.'

"There was no chance for further remonstrance. They were given a few minutes in which to write to their friends, naming the terms of the ransom, but sending no other word. The messenger was assured that he would be watched step by step, and if he attempted to betray or disclose the hiding place, instant death would be the fate of the hostages. The three men shook hands with Turner, and in quiet voices wished him God speed. As Master George shook hands, he said: 'If you should not succeed, my friend, and aught should happen me, tell my mother that I send her my loving greeting, and that I have striven to remember in death as well as life, that old saying which she taught me so long ago. She will know what I mean. And, if she

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will take it, give the little maid a kiss from me.'

"The messenger hurried as a man can only hurry when life and death are waiting on his speed. Night and day he strove, losing no hour in sleep, journeying from one place to another, wherever there was the smallest promise of help; commanding, imploring, appealing, bringing the strongest possible influence to bear on the slow-moving authorities. But almost from the first he felt that he was fighting in a hopeless cause. As the time approached the limit, having tried and failed in all other ways, with the utmost secrecy, and under cover of the night, he led a force of soldiers up the mountains. Speech among them was forbidden, and they traveled in absolute silence. Whether the guide betrayed them, or warning was given by some watcher, will never be known, but when within a few hundred yards of the place cries were heard. The rescuing party rushed forward, headed by Turner, who shouted the names of his friends as he ran. They were too late.

"In the little open space, lit by the faint moonbeams, lay the bodies of the murdered men. Two had fallen forward on the earth, but Master George, our bonnie Master George, was lying with his brave, fair English face turned toward the sky. They told us that he looked as if he had but just fallen asleep. They buried him in that far country. The little maid kissed him many times, and placed a posy in his folded hands. They say she grieved most bitterly, and that for years afterwards the mention of his name brought tears to her pretty eyes. May that memory never leave her, the memory of a brave and fearless English gentleman, faithful in death as in life: 'As true steel as Ripon Rowels.'"

The sunlight had long since died away, and the great harvest moon shone red as blood. In silence we took our way along the pleasant road between the hedges, and when we parted my friend forget even his "good night."

Later, when all the city was asleep, I stood alone in the quiet square. The moon was no longer visible, but I could see the golden letters glittering across the town hall, and from the top of the high cross the faint gleam of the Ripon horn and spur.

At the inn door I still lingered, murmuring to myself the old, old words, older even than this city itself: "Greater love hath no man than this that he lay down his life for his friend."

Oddities of the Parish Clerk.

The old-fashioned parish clerk is becoming a thing of the past, and it was natural, therefore, that a satirical society paper should precede the inevitable Chambers in collecting scraps of his rare wisdom and broad wit. To say sooth, many of the tales told of parish clerks will hardly stand the test of cross-examination; but no one perceives the incongruity of anecdotes like the following—some of which, it must be observed, have just a flavor of profanity. "You should come to our church, man," said a parish clerk of a proselytising turn,

"when me and the parson does the cursing of a Hash Wednesday. Lor, 'ow we does give it to 'em." A strange clergyman doing duty for an absent friend inquired of the parish clerk in the vestry how (in some small particulars) the service was conducted. The information was given, and the clerk concluded by observing, "And, you, sir, must please to say the 'Glories be's' and I will say the 'Asetwasses.'" Such was the euphonious description of the *Gloria* common to parish clerks.

Some of the anecdotes, again, have a vein of cynicism if not of shrewdness. In a remote village in Gloucestershire, notice had been given of a wedding; and the lady and her friends duly arrived, but the bridegroom did not put in an appearance. After waiting until the clock struck twelve, the bride left the church, when the clerk, a cross grained old bachelor, remarked: "There be always three people ready for a wedding—the parson, the clerk, and the 'ooman." He is not often a sound Scripturist. A parish clerk who was showing a visitor over the church directed his attention to a two-light stained-glass window that had recently been placed there in memory of a deceased couple. The figures were those of Moses and Aaron. "There they be, sir; but they don't much 'fature' the ole couple," said the clerk, who regarded the figures as likenesses of the deceased lady and gentleman. But he always had a sense of the democratic necessities of public worship. The officious wife of a rector thus addressed a clerk of the old style. "I wish, Mr. Jones, you would not shout the responses, and that you would read your verses of the Psalms a little more quietly, like the rector does. And, oh, please, in the litany, do not say, 'Spear us, good Lord.' It does make the people laugh." "Never you trouble yourself about the litany, ma'am," replied Jones. "If I reads like the rector every soul in the church would be asleep long afore we gets there." Some years ago, at a village church in Wilts, the barrel organ which led the choir on Sundays made some fearful and ghastly sounds during morning service, by reason of the damp having affected some of its interior economy. The squire sent for the organist (who was also the village carpenter), and expressed his fear that the afternoon service must be got through without the aid of the organ. "No, squire, don't be afeered; there's them three big girls, Keziah Hawkins, Julia Lumage, and Agatha Coles, they'll follow him, go where a wull."

Of mere mistakes there is, of course, a plentiful crop. The parish clerk of a village in the south of England was in great request as an empire at cricket matches. One hot Sunday he fell asleep at the commencement of a long prayer. He woke up at the conclusion, and, instead of saying "Amen," shouted at the top of his voice "over!" Tableau. A parish clerk had to give out the notice, "A man has gone to sea, his wife, therefore, asks the prayers of the congregation." He left out the comma, and read: "A man has gone to see his wife, therefore asks the," etc. Being present at a country village church in Somerset, where the clerk was elderly, and the church somewhat dark, during the Psalms he, after commencing a verse

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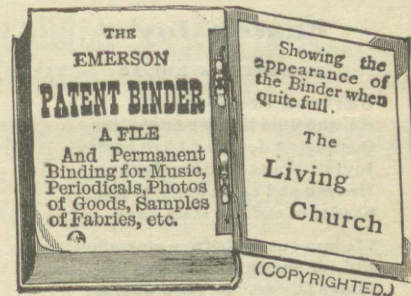
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and reading it half through twice, eventually gave it up as a bad job, and turning to the congregation, in broad Somersetshire dialect said: "Goo on, goo on, I can't zee; doan't ee wait for I." And of mere eccentricities—not always amiable—the number is not fewer; the following dialogue explains itself: *Rector*.—"I didn't see you in church this afternoon, Jasper." *Sexton*.—"Why, bless you, sir, I was there sure enough." *Rector*.—"No, you were not. I looked all around the church for you, and when I came out I saw you leaving the Star and Garter." *Sexton*.—"Well, sir, if I wasn't there myself, my religious principles was there."

An old sexton had lately been a porter at an important junction station and was well known to many travelers by the stentorian tones in which he announced that all were to change carriages. Happening to fall asleep in church, his neighbor roused him just as the benediction was pronounced. He awoke with a start, and to the consternation of the congregation, shouted: "All change here."

A parish clerk was assisting a clergyman to robe before the service commenced, and said to him: "Please, sir, I am deaf." "Indeed! my good man," says the curate; "then how do you manage to follow me during the service?" "Why, sir," says the clerk, "I look up, and when you shuts your mouth, I opens mine."

Easter Joy

BY MARTHA A. KIDDER

Glory to the Saviour give!
He who died that we might live,
Conquered death and hell to-day!
Joyful chimes glad carols ring,
Heaven and earth unite to sing,
Shades of sadness steal away.

Cleanse our souls from sins alloy,
Fill our hearts with sacred joy;
"Love Divine," to Thee we sing;
Humble, earnest, at the Feast,
Of Thy servants e'en the least
Brings a tribute to his King.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

A Sensible Humming-Bird

Mountain Billy—my little California mustang—and I were watching birds; that is to say, he was gazing under an oak in sight of a wren's nest, while I sat on his back with my opera-glass bent on the birds. Billy was an ornithologist only by courtesy and necessity.

Suddenly there came a buzz—whirr; a humming-bird flew to her nest among leaves of one of the low-hanging oak sprays not ten feet away. In my surprise and interest I quite forgot about the wrens, and stared with all my eyes at the small household in front of Billy's nose.

The young were out of the eggs, though not much more, and their mother

sat on the edge of the nest feeding them. She curved over her neck till her long bill stood up perpendicularly, and then dropped it gently into the gaping bills of her young—the smallest bills I had ever seen, not more than an eighth of an inch long, I should judge. I never saw birds fed so gently. Probably the small throats were so delicate that she was afraid they would not bear the usual jabbing and pumping.

When the little ones were fed, the old bird got down in the nest, fluffing her feathers about her in a pretty, motherly way, and settling herself comfortably to rest, apparently ignoring the fact that Billy was grazing close beside her. She may have had her fears, but no mother-bird would leave her tender young uncovered on such a cold morning.

While she was on the nest, I heard an approaching whirr, followed by a retreating buzz. Had the father-bird started to come to the nest and fled at sight of me? I remembered that Bradford Torrey says the male bird is rarely seen at the nest, and wondered if his absence might be explained by his usually noisy flight, which would attract the attention of man or beast.

Two days later I carefully touched the tip of my finger to the back of one of the tiny humming-birds. It was very skinny, I regret to state, and at my touch the little thing opened its wee bill for food. That day the mother fed the birds when we were only four feet away, and in the regular way. I was so near I could see all the horrors of the performance. She thrust her bill down their throats till I felt like crying out, "For mercy's sake, forbear!" She plunged it in up to the very hilt; it seemed as if she must puncture their alimentary canals.

The humming-bird family was getting on nicely, when one morning I went there and found to my dismay that the delicate little nest hung torn and dangling from its twig, with nothing to tell how or when the disaster occurred. I gathered the tattered pieces and sadly tied them up in the corner of my handkerchief—all that was left of the little home built with such exquisite care and brooded over so tenderly.

The mother hummer had been so indifferent to Billy and me that I had taken no pains to keep at a distance or disguise the fact that I was watching her. When her nest was destroyed, if she was not at home when it happened, she may have thought that Billy and I had done it, and repented having trusted us.

Not long after the first nest was broken up, I found a second one being built only a few feet away—was it by the same little hummer? I imagined so. The nest was only just begun, and as I was especially interested to see how such buildings were started, I rode close up to watch the work. A roll of yellow sycamore down was wound around a twig, and the bottom of the nest—the floor—was attached to the twig as a beam; on

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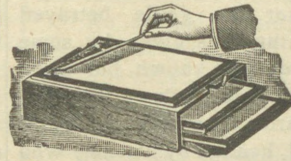
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so solid a foundation the walls could easily be supported.

The small builder came while Billy and I were there. She did not welcome us as old friends, but sat down on her floor and looked at us—and I never saw her there again. Worse than that, she took up her house and flew—to put it down out of my sight, I suppose. I was disappointed and grieved. I had already planned to have her picture taken when she was feeding the young on the nest.

At first I thought this suspicion reflected upon the good sense of the humming-birds, but after thinking it over, concluded that it spoke better for humming birds than for Billy and me. If this were, as I supposed, the same bird that had allowed me to see her feed her young with Billy grazing almost at the end of her bill, and if she had been present at the unlucky moment when he got the oak branches tangled in the saddle—though her branch was not among them—I can but admire her for moving when she found the Philistines were again upon her, for her new house was hung at the tip of a limb which Billy might have swept in passing.—*Our Animal Friends.*

The Two Knives

Harry and Leo Farley had the same birthday, though there was a difference of five years in their ages. Their uncle Stanton, who was very fond of both the boys, never forgot them on the twenty-fifth of May. They were always sure of some trifle in the way of a gift from him.

So, on the morning of the twenty-fifth, when Harry was twelve and Leo seven, they were both eager to go to the post-office to see what the mail had brought. But, as it was a mile to the village, and the weather was quite warm, Mrs. Farley decided that it was too long a walk for Leo, and Harry went alone.

"I'll walk fast, and get back just as soon as ever I can, Leo," said Harry, "and you can go as far as the big oak, and wait for me."

All the way to the village Harry was wondering what his uncle had sent, and felt very much excited when the post-

master handed through the delivery window a small box directed to "Harry and Leo Farley."

It had been agreed that he should open it without waiting for Leo to share that pleasure with him; and so he tore off the paper cover to the box at once, pulled off the lid, and found two knives. On one was a slip of paper bearing his own name; on the other a slip with the name of his little brother.

Harry looked puzzled and surprised as he examined his knife. It was an old knife, though it had once been handsome, and bore unmistakable evidence of having been used a great many years. What did uncle Stanton mean by sending him an old, worn-out knife? He opened the one sent to Leo. That was a knife any boy might be proud to own. It had four blades, and was handsomely mounted in pearl. Harry's heart rebelled against the distinction which had been made. He told himself that surely there was some mistake, and the old knife had been intended for Leo, who was so little that he really ought not to be trusted with a handsome knife having four sharp blades.

"I can change the slips of paper, and he will never know anything about it," thought Harry. "He will be pleased enough to have any sort of a knife at all."

He stopped under a tree to think about it; and as he stood there debating whether to give Leo the old or the new knife, some still, small voice seemed to whisper to him: "Do what is right; you are on your honor."

His face flushed.

"But Leo would never know," he muttered, in answer to that silent voice; and at once the voice seemed to say: "That has nothing to do with it. You are on your honor."

He recollected how often his father had said to him that he must do right for right's sake, let the consequences be what they may; and that his mother had warned him against yielding to temptation. "Weakness brings it own misery," she had said. "Be strong, however much it may seem to your interest to yield to

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Santa Fe Route

FROM BALTIMORE.—“Your paper has been a great comfort to me. After I read it, two other families have it, who are not able to pay for it; then I send it to a poor mission in Florida, where 30 people read it. So, you see, it does a good work.”

the voice of the tempter.” The debate with his conscience ended as Harry remembered his mother's tender advice. He set off down the road as fast as he could go, and in a few minutes saw Leo standing under the old oak, waving his handkerchief.

The little boy gave a whoop of delight when Harry handed him the new knife.

“What a beauty!” he said, “and just what I wanted, too. I hope mamma won't take it away from me—it's pretty sharp.” Then he held out his hand for the other knife. “Is yours like mine?” he asked.

As Harry, rather reluctantly, let him take the knife, and the little brother saw that it was old and worn, his eyes filled with sudden tears.

“Uncle Stanton made a mistake,” he said, at once. “He meant the old knife for me, Harry. He was afraid I might cut myself with a new knife. You must let me have the old one.”

But Harry refused to take advantage of his little brother's generous offer, and was deaf to all Leo's pleadings.

“I would be ashamed to take the new one,” he said, remembering the debate with his conscience. “It was sent to you, Leo, and you must keep it.”

“And I don't want it,” said Leo, “I know I would cut myself. My fingers are all scratched and cut up now, just using the butcher knife to whittle.”

Again Harry was tempted, but again he was strong; and he shook his head resolutely.

“You can't make me take what was meant for you,” he said; and he had never felt happier than he did all the rest of that day.

“It's just because I didn't give in about that knife,” he thought, as, on going to bed he reviewed the events of the day. “Whata mean sneak I would have felt if I'd taken it, and changed those papers!”

The next morning came another package and a letter. Uncle Stanton wrote that he had bought the knives on his way down town to his office, and, on arriving there, had used his own knife to cut off the price tags, carelessly leaving it upon his office table on being called away suddenly, and putting one of the new ones by mistake into his own pocket. He had directed his office boy to label the knives, and mail them at once, and had not discovered for twenty-four hours the exchange that had been made. “As my knife is one given me by my old grandfather twenty years ago,” ran the letter, “I value it very highly, and will ask that it be returned to me.”

The package contained a pearl-mounted knife similar to the one Harry had so desired.

A few hours later Harry had to go to the village on an errand, and he went to the mirror in his mother's room to brush his hair. His pleasant, honest face was reflected there, and he smiled as he noticed it.

“I guess I'd have been ashamed to look at myself in a glass if I'd exchanged those knives,” he thought. “How glad I am I stuck to the right! Its going to help me next time, too.”

Then he ran whistling down the stairway, his heart as light as a feather.—*Young Christian Soldier.*

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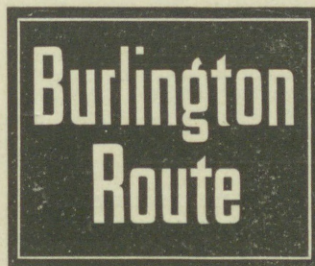
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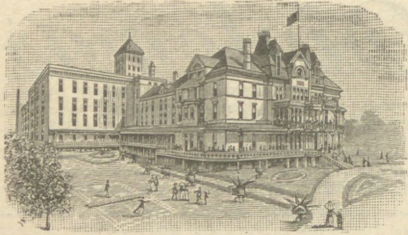
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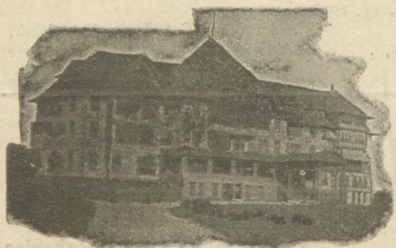


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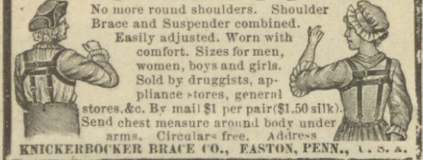
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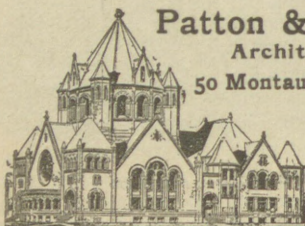
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"The trouble with many of those who are perfectly willing to take physical rest is they do not know how to go about it. Our household furniture was fashioned to suit the notions of our ancestors, who were not in the habit of resting. Chairs were merely benches or stools with backs to them, while sofas were simply longer benches with shorter backs. As many know from experience, the old-fashioned chair had a straight back. It was thought that this would in some measure counteract the tendency of men and women to become humpbacked. It did not occur to them that this deformity was due to the exhaustion of physical energy, and not to carelessness on the part of the individual. Round shoulders and hollow chests are due to the relaxation of the muscles of the back, and no amount of straightening up will remove the cause. When the muscles of the back become weak from loss of energy, the muscles of the chest naturally pull the shoulders forward. To restore the body to a perpendicular position, the muscles of the back must have their energy restored. Lying flat down and stretched out at full length is the most restful position the human body can take, because it requires no effort whatever to maintain this pose.

"The Japanese understand this, and they make good use of their knowledge. Instead of having their houses full of stiff-backed chairs, they spread soft rugs, skins, or cushions on the floor or low platforms, upon which they recline when resting, reading, or whiling away the time. In this way they stop the waste of the energy necessary to keep one in a bolt upright position. The blood circulates more freely, because there is no tension on the limbs. This reduces the labor of the heart to a minimum. The energy thus saved goes to restore tired or weakened organs, or to the invigoration of the brain. We must rid ourselves of the notion that it is a sign of laziness to lie down or lounge about on the floor, or cot, or bed; also that it is not proper for women to lie down when tired. Were our women in the habit of taking more rest, and taking it properly, they would not be compelled to wear stays in order to keep them straight. Having to wear these constantly, the muscles of the chest and back do not develop normally, and are, therefore, weaker than other muscles of the body."—*Good Housekeeping.*

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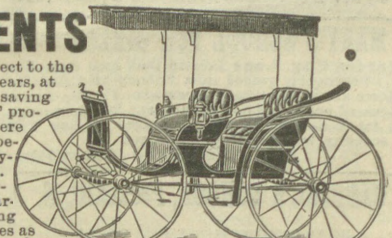
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