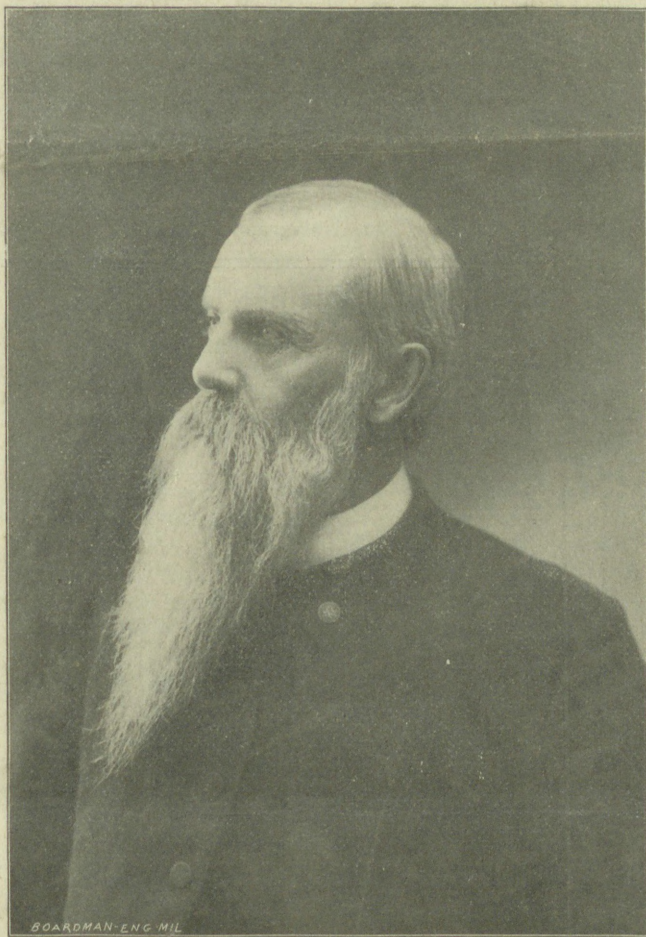
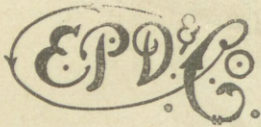


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# The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, MAY 1, 1897

## News and Notes

THE Roman Catholic paper called *The Tablet*, said to be the organ of Cardinal Vaughan, sneers at the idea of calling the letter of the two Archbishops an "encyclical." It evidently thinks, says *The Church Times*, that this word is the peculiar property of the Roman Pontiff. In reality it means simply a "circular letter," and this is a correct description of a document addressed to all the bishops of the Catholic Church throughout the world. The English Primate, says this paper, is not in the habit of addressing letters *Orbi* to the bishops of the whole world, because he has the excellent habit of minding his own business; but when an exigency calls for such a letter, it is, by virtue of its character, an encyclical. *The Tablet* is also amused because the letter has been designated, by its opening words in Latin, *Saeptus Officio*, which it evidently regards as peculiar to documents emanating from Rome. The writer "is obviously ignorant of the fact that all the constitutions of the English Primates are usually recited in this manner." Such criticisms simply have the effect of illustrating the way in which the Pope has absorbed the rights and functions of the episcopate until they are supposed by the vulgar to be his original and peculiar privileges.

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A REMARKABLE clergyman, the Rev. Charles Ashfield Joy, for over thirty years curate of Hanney, near Wantage, has just died at the age of seventy-three. He lived in monastic seclusion, performed all his household duties, and, though very lame, trudged daily in all weathers to East Hanney for Morning Prayer, and to West Hanney for Evening Prayer. He would be beating his door-mats one minute, and hurrying off to see a sick parishioner the next. He was a beautiful reader and an excellent preacher. Bishop Wilberforce once offered him the post of sub-librarian of the Bodleian Library, but he declined to leave the parish he so dearly loved. His income was \$420 per year.

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THE electric influence of the war in Greece has aroused unbounded enthusiasm among the Greeks residing in America. In Chicago and New York especially, many meetings have been held and numbers of volunteers have been enlisted. Nearly 500 sailed from New York on the 24th, and many more are preparing for the journey. They have not forgotten, after so many centuries, the glories of Marathon and Thermopylae. It is a matter of course that they have the sympathy of the American people. At this distance the issue seems plain. It is disentangled from all the embarrassing questions which keep Europe in a state of perplexity. To people here it seems simply atrocious that Christian nations should sit idly by while the brutal Turk proceeds to re-conquer a part of Europe wrenched from him seventy years ago by the heroism of its inhabitants. It seems to them nothing less than the depth

of infamy when any Christian power, for whatever selfish ends and base fears, aids and abets the Turk. The "Concert of the Powers" has become, on this side of the water, a scorn and a byword.

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A NEW LAW in the State of New York forbids the employment of convicts at any productive labor. This is directly in the face of all the progress along the lines of prison reform. No possible good can be done for men who are forced to live in idleness. It is fatal to good morals, and puts an end to any possibility of reforming men and converting them into useful members of society at the expiration of their sentences. Every sensible man knows this. Physicians and experts know also that there are still further dangers—that mental deterioration is likely to set in, often ending in insanity. As has been said, the confinement of human beings in idleness is a more cruel punishment than scourging, branding, or ear-cropping. The anticipated results are beginning already to appear. Not only is discipline more difficult, but madness and death are becoming sadly common. In King's County penitentiary four prisoners have become insane in one week, and numbers of others are reported as bordering upon the same condition. This state of things is a strange sequel to the efforts of philanthropists for the last century, and the advances which were supposed to have been made in humane and Christian methods of treating criminals. The New York system is worse than the old rigorous plan of hanging men out of hand for every crime, however petty, without regard to circumstances. It is one of many instances in which our boasted advance in civilization will not bear the test of impartial investigation.

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THE Bishop of Durham, Dr. Westcott, has written a letter on the higher education of women, a subject just now under discussion in England, in its bearing upon the great universities. At Cambridge it has been proposed to grant "titular" degrees, without conferring the rights which usually go with degrees, of membership and government. Hitherto the students from the colleges for women who were able to pass the university examinations have received certificates, but not degrees. Now it is urged that this causes misunderstanding, and that it is commonly assumed that a certificate of this character represents an inferior intellectual status, whereas it may be the case that the woman who holds it has really passed with a higher standing than her male competitors. To meet this difficulty the Cambridge University Syndicate has made this suggestion with reference to titular degrees. The old universities are not yet ready for the radical change in their constitutions which the admission of women to a share in the government would involve. Nevertheless, there is some ground for apprehending that, having gained this much, "progressive women" will not rest content until they have obtained all the rights of full membership. The Bishop of Durham

thinks the time has come for dealing comprehensively with the whole subject of the higher education of women. He proposes the establishment of a separate university for them, with power to confer degrees upon the members of all the women's colleges in the kingdom. We observe in the course of the discussion that there are some who still maintain what many consider the antiquated idea that the differences between man and woman, inherent in the natural constitution of each, points to some necessary difference in the type of education which each should receive.

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GOOD FRIDAY observances in Athens were made more impressive than usual by the dark shadow of war. Processions were formed after midnight which, at about two o'clock, converged on Constitution Square. The metropolitan, in full vestments, headed a procession of clergy and choristers. Amid an intense silence he offered prayer in a loud, clear voice for those who "had gone forth to defend the national honor and fight for the glory of the Cross." Then, while all heads were bared and eyes streaming with tears, he gave his benediction to the multitude. After this the divine Liturgy was celebrated by the metropolitan in the cathedral. The king and queen were present with the cabinet and chief officials. The prayer for the soldiers was repeated and a petition for those "whose homes are shadowed by the angel of death."

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THE death is announced of Johannes Brahms, one of the greatest musicians of the present century. Schumann declared him to be the composer for whom all Germany was waiting, and this when he was only twenty years of age. He fully justified the hopes entertained of his ability. — The two hundredth anniversary of Trinity church (New York) founding, May 6, will be celebrated by an eight days' festival, extending from May 2 to 9. William III. of England gave Trinity its charter May 6, 1697, and the descendants of men who worshiped under that charter are making arrangements to celebrate the anniversary in a manner worthy of such an occasion. — An English Church paper is authority for the statement that the Lapps are not Christians. Such religion as they originally had was a relic of Northern devil worship. The opinion is expressed that the race will be extinct in about half a century, owing largely to the increasing difficulty to maintain their reindeer and to their addiction to ardent liquors since civilization brought them within their reach. — The Rev. W. D. Williams, one of the most prominent Congregationalist ministers on the Pacific coast for the past ten years, and until a month ago pastor of Plymouth church, San Francisco, where he had a large and influential following, has entered the Episcopal Church. — When the Roman Catholic church in Portsmouth, Va., burned down the other day the Baptist and the Methodist Churches of the city offered the homeless congregation the free use of their chapels

until it could provide itself with another edifice, and three Methodist and one Episcopal clergymen called personally on the priest to express their sympathy with him and his people.

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### New York City

At All Saints' church, the Rev. Dr. Dunnell, rector, a class of 50 persons has just been confirmed.

At the church of the Incarnation, the Rev. Mr. Grosvenor, rector, the Easter Confirmation class numbered 20 persons.

At Christ church, New Rochelle, in the suburbs, the Easter offering was over \$1,100, the handsomest sum ever given at this festival in the parish.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, about 2,500 growing plants were given to the children at the Easter festival, at a cost of about \$300.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, an anniversary service for the Old Guard was held in the afternoon of Wednesday in Easter Week.

Mr. George J. Gould, of this city, has given \$1,000 towards removing the mortgage debt of All Saints' church, Lakewood, N. J. The gift was part of the Easter offering at that church.

The Rev. Dr. Geo. H. Houghton issued an appeal for the increase of the endowment of the church of the Transfiguration, by the offerings of Easter Day. The endowment now reaches \$101,310.60.

At the annual parish meeting of St. Ann's church, the agreement of consolidation with St. Matthew's church was passed with but one dissenting vote, and the vestry was requested to ratify the same, and take the necessary steps to carry it into effect.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, a special effort has been making to pay off the debt on the new buildings of Grace chapel. On Easter Day, \$50,775 was contributed for this object—the entire Easter offering amounting to \$52,000.41.

At St. Bartholomew's church, the Rev. Dr. Greer, rector, an effort is being made to aid the building of the cathedral of St. John the Divine. On Easter Day, the offerings were devoted to this object, and reached the handsome sum of \$2,000. It is hoped to make this up to \$25,000.

At Calvary church, the Rev. Dr. J. Lewis Parks, rector, the Easter offering reached \$20,000. This parish has discontinued the Te-To-Tum in its present form—its administration ceased to be satisfactory on the principle of self-government. Probably it will be re-organized on a more satisfactory basis.

At St. Luke's Hospital, a plan is under consideration for the building of a new wing to accommodate private patients. The managers at all times have a considerable number of such patients, scattered throughout the various wards, and it is desired to provide for them more suitable quarters.

Trinity school is soon to have an alumni association. As the institution is one of the oldest in America, having been established in 1709 by the Venerable Society for the Propagation of the Gospel in Foreign Parts, its graduates have been very numerous. The effort is to get these together in a co-operative relation. Preliminary arrangements have been entered into by a number of recent graduates, and a meeting for perfecting organization will be held Saturday evening, May 1st.

A notable occurrence of Easter-tide has been the culmination of an effort of the ladies of the city to contribute a sum for the building of the cathedral of St. John the Divine. For some time there has been a distribution of subscription cards asking for offerings in small amounts under \$100. The Ven. Archdeacon Tiffany, D.D., has presented the result to the Bishop in the shape of nearly 1,000 cards, representing every

class in the community, many of the pledges being for only a few cents. The total reaches more than \$5,000.

At the 111th annual dinner of St. George's Society at Delmonico's, on Friday evening in Easter week, there was a fine display of American and English flags, and a portrait of the Queen was displayed behind the president's seat. An orchestra played English and American patriotic airs. The toast to Her Majesty, in honor of her diamond jubilee, was received with unparalled enthusiasm. The toast to the President was also received with great cordiality by the Englishmen present, who rose in a body and joined in singing the "Star spangled banner." Addresses were made by the Rev. Dr. E. Walpole Warren, of St. James' church, on "The day and all who honor it;" the Rev. Dr. Thomas P. Hughes, of the church of the Holy Sepulchre, on "The colonies," and Mr. Frederick J. De Peyster, of Trinity parish, governor general of the Society of Colonial Wars, on "The land we live in." The British consul general responded to a toast to "Her Majesty's representatives."

### Philadelphia

Bishop Whitaker is taking a week's rest at Atlantic City, N. J. He will leave for Europe June 19th.

The new organ in the church of St. Martin-in-the-fields, the Rev. Jacob LeRoy, rector, has proved to be a very satisfactory instrument.

Grace church, the Rev. H. Richard Harris, rector, has now an endowment fund of over \$60,000. At the Easter Day services nearly \$5,000 were contributed for various purposes.

On the evening of Tuesday in Easter Week, at the church of the Beloved Disciple, the Rev. George R. Savage, rector, the Rt. Rev. Dr. Brooke dedicated the handsome new memorial lecturn presented to that parish by Miss Adelaide L. Albright.

The boys' surpliced choir of St. Timothy's, Roxboro, the Rev. R. E. Dennison, rector, after the conclusion of the morning service on Easter Day, marched to St. Timothy's Hospital and sang a number of selections for the benefit of the patients and the corps of nurses.

A reception was tendered on Thursday evening, 22nd ult., to the male members of the parish, at the parish house of St. Andrew's church West Philadelphia, the Rev. C. M. Armstrong, rector. Addresses were made by Messrs. John A. Weidersheim, H. C. Watson, and Washington J. Peale.

On the afternoon of the 21st ult., the Northwest convocation met at the Church House, when reports of the secretary, treasurer, and standing committee were presented and accepted. Routine business was transacted, and the various appropriations and allotments for the ensuing year were discussed.

The Stevens' memorial window at Calvary church, Germantown, described in THE LIVING CHURCH of April 10th, was duly unveiled on Easter Day by the rector, the Rev. Dr. J. DeW. Perry, who also made an address. The handsome window, also a memorial, at the church of the Saviour, which was referred to in the same item, is not yet complete, and the dedication and unveiling will take place later on.

The anniversary re-union of Mrs. Welsh's Bible class took place on the afternoon of Easter Day at her residence on Powdermill lane. There was a good attendance of present and past members. This class is the pioneer of its kind in the north-eastern part of the city, and was organized in St. Mark's church, Frankford, the Rev. J. B. Harding, rector, over 40 years ago, by the present teacher. For several years, owing to the infirmities of age, the meetings of this class have taken place at the residence of the teacher.

At the 125th annual banquet of the Society of the Sons of St. George, which was served in St. George's hall on the 23rd ult., the Rev. H. Richard Harris, rector of Grace church, responded to the toast, "England," and very eloquently

referred to the staunch Englishmen who were the founders of this venerable and useful society. He paid a glowing tribute to the good queen, now approaching the 60th year of her reign, and briefly touched upon the brilliant achievements in every line of progress during those years.

Late on Easter Monday night, at the residence of her daughter on Mermaid ave., Chestnut Hill, Mrs. Anna Murray Diehl entered into rest, in the 94th year of her age. She was the widow of the Rev. William N. Diehl who was rector of one of the Germantown churches, and who died about 20 years ago. Mrs. Diehl was always active in Church and charitable work, until a few years ago. Her faculties were unimpaired and her memory was very good; she could recall incidents of the return of soldiers in the war of 1812, and of La Fayette's second visit to this country. One of her daughters survives, as do two children of a deceased daughter. The Burial Office was said at St. Luke's church, Germantown, on Thursday, 22nd ult.

A meeting of the convocation of Germantown was held in Calvary church in that suburb, on the afternoon of Tuesday in Easter Week, the Rev. Dr. J. DeW. Perry, dean, and who is also rector of the parish, presiding. After a brief devotional service, a discussion on the re-appointment of a general missionary in Bucks Co. was had, after which an animated debate ensued on the question of the ability of the various parishes represented in the convocation to raise an increased sum for the support of foreign missions, which, it was stated, were in urgent need of money. An invitation was received from the parish of the Holy Innocents, at Tacony, to hold the next session of convocation in that church, on the third Tuesday in May, and to participate in the ceremonies attending the laying of the corner-stone of the new church edifice to be erected there.

A special course of sermons is to be delivered at St. Barnabas' church, Haddington, at 8 o'clock on each Friday evening during "The Great Forty Days." The first of the series was preached on Friday evening, 23rd ult., by the Rev. R. S. Eastman, his subject being "The Resurrection life," to be followed, April 30th, by the Rev. G. Woolsey Hodge, on "The power;" May 7th, "The commission," by the Rev. Charles E. Cooder; May 14th, "The observance," by the Rev. E. A. Gernant; May 21, "The Presence," by the Rev. Dr. Charles S. Olmstead; May 27th, Ascension Day, "The Kingdom," by Bishop Whitaker who will also administer Confirmation at this service. The Rev. Samuel P. Kelly, priest-in-charge of St. Barnabas', will speak on the above topics on each of the Sunday evenings preceding the above dates. It is stated that this is the only service of its kind in any parish in the diocese; and while the Rev. Mr. Kelly was rector of the Free church of St. John, Frankford road, a similar arrangement was made, and the services there were very acceptable.

Both in the afternoon and evening of Easter Day, there were Sunday school anniversaries and celebrations in very many of our churches. The 29th anniversary of the Bible classes and Sunday schools of the church of the Holy Apostles, the Rev. H. S. Getz, rector, was observed in the evening. After a choral service, came the reception of the Lenten offerings from the infant schools, Bible classes, choir, Brotherhood of St. Andrew, Sisterhood of St. Mary, Young Ladies' Literary Association, and Mothers' meeting; the total amount received was \$4,573.36, the greater portion of which is for mission work. Addresses were made by the Rt. Rev. Dr. Talbot and the Rev. Wm. S. Langford, general secretary of the Board of Missions. At old Christ church, the children's festival was celebrated in the afternoon. A number of new and pretty Easter carols were sung. The service was in charge of the curate, the Rev. F. C. Steinmetz, who also made an address. St. David's, Manayunk, celebrated the 60th anniversary of its Sunday school by appropriate services. At St. James' church, the children brought

flowering plants, which they deposited in front of the chancel, and which were sent to various hospitals.

The regular quarterly meeting of the south-east convocation was held on the 23rd ult., in the church of the Crucifixion, where the Holy Eucharist was offered at 9 a. m. Reports were made by the Rev. M. Zara for the Italian mission; Mr. Max Green for the Jewish mission; the Rev. S. H. Boyer for the Snyder avenue mission; and by the Rev. H. L. Phillips for the two colored missions at 9th and McKean sts., and at 1830 Ellsworth st. The dean was authorized to ask from the Board of Missions \$400 for the church of the Crucifixion, \$500 for the Italian work, \$1,200 for the Snyder avenue mission and \$1,000 for work among the Jews for the convocation year. The treasurer reported that the parishes of convocation had contributed \$1,510, or \$10 in excess of the amount asked from the convocation by the Board of Missions. The Rev. Leverett Bradley who has been dean since 1889, was nominated for a third term of four years. The Rev. H. L. Phillips invited the convocation to attend the semi-centennial anniversary of the founding of the church of the Crucifixion, to be held from May 16th to May 23rd. Memorial resolutions were adopted on the death of the Rev. Isaac Martin, M. D., late assistant to the rector of Gloria Dei church. Convocation adjourned to meet June 8th in the church of St. John the Evangelist. In the evening, a public missionary meeting was held, at which Lucius S. Landreth, Esq., spoke on "Missions from the point of view of a layman;" and Major Moses Veale made an address, in which he laid particular stress on the necessity of greater liberality in giving for missionary work, and centralization in the direction of the movement.

It was an ideal Easter Day, and as a result, the religious observance of the great Feast was very marked. As has been the custom for a number of years, carols and songs of praise were rendered at the dawn of day by 16 choristers, accompanied by a cornetist, who stood in the belfry of the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, while the street below was crowded with eager listeners. Early celebrations of the Holy Eucharist were general in all our churches. As usual, that at St. John the Evangelist, the Rev. John Moncure, rector, commenced at 5 a. m., while at Zion, the Rev. C. C. Walker, rector, it began at 5:17, sunrise. At St. Clement's, there were five Celebrations, the last being a solemn High Celebration, when portions of Weber's Mass in Eb and part of Mozart's 7th Mass were sung by the large vested choir, assisted by a full orchestra, and the grand organ. At the night service there was a grand *Te Deum* before the altar. At the fifth Celebration at St. Mark's church, Gounod's "St. Cecilia" was given with extraordinary precision by the vested choir, under the director of Minton Pyne, organist. Here, as at St. Clement's, the floral display was very elaborate. At the fourth and solemn High Celebration at the church of the Annunciation, there was a procession. The music was Schubert's Mass in G. At the third and solemn High Celebration at the church of the Evangelists, Garret's service in F, and the sequence "O *Venia Syon*" were sung by the vested choir; and at solemn Vespers, at 4 p. m. the *Magnificat* was MacFarren in G. At St. Elizabeth's, the Rev. Wm. McGarvey, rector, Agutter's "Missa de S. Amphibals" in G was sung; while a service in Bb by the same composer was given at the Holy Comforter, West Philadelphia. At the church of the Saviour, there were two full choral Celebrations at 7 and 11 a. m. At each of these Dr. H. M. W. Moore's Communion Service in Eb was sung by the noted vested choir. In St. James' church, the Rev. Dr. J. N. Blanchard, rector, at the third Celebration, the choir was assisted by an orchestra of strings and harps, and combined with the organ, the effect was superb. The silver-toned bells of old Christ church chimed out "Nearer, my God, to Thee," the choir taking up the refrain as they entered the choir balcony. The Rt. Rev. Dr. Brooke

acting for Bishop Whitaker, administered Confirmation to a class of 21, presented by the rector, the Rev. Dr. C. Ellis Stevens; included among these were three from Holy Trinity and one from St. Mark's. In the office of Holy Communion the ancient silver service, the gift of Queen Anne, was used. At the close of the service, the rector announced the gift of a handsome white satin pulpit pendant, richly embroidered in gold, from a communicant member who desired her name withheld. The Easter offering was larger than for many years. At St. Luke's, Germantown, the office sung was Matin in A. High in the dome over the chancel of Holy Trinity church a large white floral cross was suspended, while the chancel itself was a mass of flowers and plants. In St. Stephen's church, the Easter music was very fine, several of the selections rendered being the composition of Prof. David D. Wood, the noted blind organist. Erie in Eb was sung at Christ church chapel and Holy Comforter memorial. Tours in F was given at the fourth Celebration at St. Timothy's, Roxboro, the full service being sung. Arndt's service in Ab was sung at the church of the Nativity, where the Rev. H. L. Duhring officiated in place of the rector, the Rev. L. N. Caley who mourns the loss of a beloved infant daughter of 3 years, who entered Paradise on Maundy Thursday, and whose mortal remains were laid to rest on Easter Monday.

#### Chicago

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

At St. Augustine's mission, Wilmette, with a communicant list of only 40, the Easter offering was \$550. On that day the first service was held in a larger hall, at which many members of the denominations were present. Dr. Rush-ton celebrated Holy Communion. For the last seven months the services have been conducted by a lay-reader, Mr. C. N. Lathrop, of the Western Seminary. A priest will soon be placed in charge and a new church will be built as soon as \$1,000 is raised.

CITY.—At St. Luke's church, the Rev. A. W. Doran, deacon-in-charge, on Sunday evening, April 25th, Bishop McLaren confirmed a class of 12, and preached the sermon.

On Low Sunday, at the church of the Ascension, there was a solemn Celebration and processional at 11 o'clock. Gounod's *St. Cecilia* was sung. The choir of 33 voices, assisted by an orchestra of eight pieces, has never done better work.

Some of the larger Easter offerings which were not mentioned in our last issue were at the church of the Redeemer, \$2,248; at the church of the Epiphany, \$2,300; at St. Mark's, \$1,450; at St. Andrew's, \$1,100, and at Emmanuel church, La Grange, \$2,800.

At St. Chrysostom's, the Rev. T. A. Snively, rector, the Easter offering was \$3,800. The church was crowded on Low Sunday as well as on Easter. The floral decorations were beautiful, and the music of very high excellence. The church met with a great loss during Holy Week, in the death of Edward J. Martyn, who was a member of the original vestry.

At St. Anne's mission, an effort is being made to build a parish house for the accommodation of the Sunday school and guilds. Mr. J. Mark Ericson, the lay-reader in charge, has offered to raise from sources outside of Chicago, \$2 for every \$1 contributed for this purpose before July 1st.

At Christ church, Woodlawn, the Rev. A. L. Williams, rector, the Easter offering amounted to \$1,000; 389 Communions were made. A class of 49 was confirmed two weeks ago by the Bishop of Indiana. A new reredos, lectern, credence table, and processional cross have recently been secured. The Sunday school enjoys the unique distinction of having more boys than girls in attendance.

At Grace church, on Sunday evening, April 25th, Mr. Henry B. Roney ended his services as choirmaster, in which capacity he has worked diligently for the last ten years. The church was crowded and the beautiful music of Easter

evening was repeated. The requiem, "Beyond the smiling and the weeping," composed by Mr. Roney, was rendered with great pathos by both men and boys, influenced by the thought that loving ties were about to be severed. During his connection with Grace church Mr. Roney has developed a number of boy singers of renown. The most famous of these was Blatchford Kavanaugh, whose wonderful soprano voice is well remembered throughout the Northwest. Grace church is fortunate in having so able a successor to Mr. Roney as Mr. Harrison Wild.

WESTERN THEOLOGICAL SEMINARY.—The last term began Wednesday, April 21st, and will close about the end of May. On Wednesday evening the Rev. J. G. H. Barry, professor of Church history, delivered before the students a very scholarly and finished *critique* on the "Life and writings of Hawthorne." This is only one of the many similar lectures that have been given for purposes of general cultivation during the seminary year. The intellectual tone of the seminary has been higher than in any previous year. This is perhaps due to the fact that a larger proportion of the students are men of college education than ever before. A flourishing debating society has been conducted during the winter, with meetings once a week. Subjects of vital interest to Churchmen have been enthusiastically debated, and the result has been a general stimulation in all lines of thought and a marked improvement in the style and manner of speaking.

#### Michigan

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

A bronze tablet has been presented to St. Paul's church, Detroit, by the vestrymen, recording the gift by the senior warden to the parish in its new field of work of a memorial chapel, and it was unveiled in its position in that building on Easter Day. The chapel was erected and presented to the parish by Mr. Theo. H. Eaton, in memory of his mother, Mrs. Ann Eliza Eaton who died in November, 1879.

In Grace church, Detroit, on Easter Even, the Bishop unveiled and dedicated the new chancel window, a very notable addition, in the sphere of ecclesiastical art, to the Church in Michigan. The window is the work of Meyer & Co., of Munich. The subject which fills the three lower openings, is "The adoration of the Magi," and is taken from an original fresco by Ghirlandaio. The opening above represents the angel of the Incarnation. The window is given in memory of certain members of the family of W. H. Tefft and Edwin S. Barbour. The preacher of two noteworthy sermons on Easter Day in Grace church, was the Rev. Dr. William Clark, of Trinity College, Toronto. Grace church also received on Easter Day the gift of a jeweled altar cross and vases, in memory of Frank Harrison Tefft Barbour.

#### New Jersey

John Scarborough, D.D., Bishop

THE BISHOP'S APPOINTMENTS

MAY

2. Plainfield: A. M., Grace church; P. M., the church of the Redeemer; evening, church of the Holy Cross.
4. Annual convention, Grace church, Plainfield.
9. Elizabeth: A. M., Grace church; P. M., Trinity church; evening, Christ church.
16. A. M., St. John's, Sewaren; Perth Amboy: P. M., Holy Cross; evening, St. Peter's.
23. A. M., St. George's, Helmetta; P. M., Holy Trinity, South River; evening, St. Peter's, Spottswood.
27. A. M., Trinity, Matawan; evening, St. Mary's, Keyport.
30. A. M., Christ church, South Amboy; P. M., Good Shepherd, Ernston; evening, Doane memorial, South Amboy.

"Cottage services" have been started by the curate of Christ church, Trenton, at Broad st. Park, and it is hoped to make this the nucleus of another mission. There are now in Trenton five parishes: St. Michael's, St. Paul's, Grace, Christ, and Trinity, with five missions, one from Grace church, one from Christ church, one at Wilber, another at Cadwalader place, and a fifth at Trenton Junction.

On Easter Day, the music at St. Luke's church, Metuchen, the Rev. C. M. Dunham, rector, was sung by a vested choir of 26 voices, men and boys. The choir has been in training by Miss Schureman for months, and sang with much spirit and understanding. At the same time, a new processional cross was used.

On Palm Sunday, at St. Paul's church, Rahway, the Rev. R. P. Cobb, rector, the Bishop confirmed a class of 25 candidates, four of them being from the mission church of the Holy Comforter, and one from St. Luke's church, Metuchen, where the Bishop recently confirmed a class of 33. On Easter Day a beautiful solid silver Communion service was presented to St. Paul's as a memorial of the late Miss Mertin who was for many years one of the most faithful members of the altar guild.

The rectory of the church of the Holy Cross, Perth Amboy, was destroyed by fire recently. It was, perhaps, the handsomest rectory in the diocese, and had but just been completed, the rector having occupied it but two weeks.

At a special children's service at Trinity church, Matawan, on Easter Day, a beautiful pair of Eucharistic candlesticks was presented by the members of the Sunday school. The children themselves received a very elaborately embroidered processional banner from a former pastor, the Rev. C. M. Dunham, of Metuchen.

MILLVILLE.—The Three Hours' service was held in Christ church, the Rev. H. M. Johnson, rector, on Good Friday. The service, though new to most of those present, deeply impressed them. The attendance throughout was good. Not one person left the church during the entire service. The services on Easter Day were very bright and beautiful, and consisted of early celebration of the Holy Eucharist, 5 A. M.; Morning Prayer, sermon, and second celebration of the Holy Eucharist at 10:30.; Sunday school at 2:30 P. M.; children's service, 7:30 P. M. The offering at the morning service for missions was good.

### Minnesota

Henry B. Whipple, D.D., LL.D., Bishop  
Mahlon N. Gilbert, D.D., Bishop Coadjutor

ST. PAUL.—Holy Week was religiously observed by the faithful, if large attendance at the various services is any indication.

On Passion Sunday, the Rev. Dr. Wright, rector of St. Paul's church, presented the largest class for Confirmation ever witnessed in St. Paul's. Among the number confirmed were three from the Roman Communion who had never received the rite, eight Presbyterians, four Methodists, and one Baptist. On Palm Sunday, the rector blessed, with appropriate prayers and ceremonies, a handsome and beautiful white silk altar cloth, presented by the ladies of the Altar Guild. In the centre of the cloth, artistically embroidered, is an English cross with golden threads emerging from the centre, in imitation of the rising sun; the orphreys are of old-gold. The cloth was used for the first time on Easter Day.

Wednesday evening in Holy Week, Bishop Gilbert confirmed a class of some 30 candidates at the church of the Messiah. Thursday evening he visited St. James' church and confirmed a large class and preached an eloquent discourse.

Maundy Thursday evening, celebrations of the Blessed Sacrament were administered at the church of the Messiah, Christ church, and St. Clement's.

On Good Friday, the Three Hours' service was held at St. Clement's, St. Philips' (colored), St. Peter's, and St. Peter's mission, Post Sid-ing. The latter was conducted by members of St. Peter's chapter of the Brotherhood of St. Andrew. The attendance at all these churches was much larger than in previous years, and the number of men quite remarkable. In the evening, Stainer's "Crucifixion" was well rendered at Christ church and St. Paul's by the vested choirs, augmented by local talent.

Easter Eve, the Bishop visited St. Peter's and confirmed a class of 17; among this number were two adults from the Congregational body, and one Lutheran, and several with no denomi-

national affiliation. The Bishop also unveiled and blessed a pair of beautiful brass vases, presented by the Altar Light Guild. The Bishop congratulated the parish upon its steady and permanent growth, and saw a bright future for St. Peter's under the wise administrator of its newly appointed rector.

Easter Day, in spite of the disagreeable and unpleasant weather, large congregations and liberal offerings are reported. Two Celebrations were the rule at all the churches. At Christ church, Bishop Gilbert officiated and confirmed a class of 29 candidates. The offertory amounted to over \$1,000.

In the afternoon, according to his annual custom, Bishop Gilbert visited the State's prison, at Stillwater, and left a word of hope and comfort with the inmates. In the evening he visited Ascension church and administered Confirmation.

In the afternoon Paladin and Damascus commanderies, Knight Templars, visited St. Paul's church. Dr. Wright delivered an eloquent and appropriate sermon. The Knights presented a beautiful floral cross, six feet in height, of Easter lilies and lilies of the valley, entwined with evergreens. In the evening the Knights of Malta, some 800 strong, attended for Evensong. They presented a beautiful Maltese cross of flowers. Dr. Wright was the special preacher also upon this occasion. The total offering from all the services of the day was large.

At St. Peter's church, at the Early Celebration at 7 A. M., over 50 communicated, and nearly treble that number at the High Celebration. The offertory amounted to \$215.

At St. Mary's, Merriam Park, nearly the whole number of communicants received. The offerings amounted to over \$150. The Daughters of the King presented \$25 and the children \$30. For the first time in the history of the parish, the church stands free from debt. The vested choir rendered some excellent music.

The diocesan council of the Daughters of the King will meet this year in Faribault, May 7th.

The Brotherhood rally was held at St. Clement's church, when Mr. C. A. McMaster, of New York, gave a very interesting talk upon "Is the Church doing her work?" An informal reception was tendered him at the close. All the other city chapters were well represented.

FARIBAULT.—The Three Hours' service was conducted by Bishop Gilbert in the chapel of St. Mary's Hall, and was most impressive. Easter Even choral service was sung with the *Agnus Dei*, and \$100 in gold placed upon the altar (the mission Lenten offering), of which \$40 were for St. Mary's Hall, China, \$25 for a Japanese orphanage for girls, and the rest, with \$15 added making \$50—for re-building St. Elizabeth's school for the Dakotas. Easter morning, at 6:30, the scholars attended the carol service at the cathedral, and the Holy Communion at 7:15. They were present again at 11 o'clock, and in the evening. The Very Rev. Dean Slattery preached at both services.

Bishop and Mrs. Whipple reached home April 23rd from Florida. The Bishop was expected to preach at the cathedral on Sunday and administer Confirmation.

### Kansas

Frank R. Millsbaugh, D.D., Bishop

LAWRENCE.—Bishop Millsbaugh confirmed a class of 26 in Trinity church on Palm Sunday; 18 of the candidates were Indians, pupils at Haskell Institute, the government Indian school situated in this city. He also received one from the Roman Church. These young people are from Oklohomia, Indian Ty., So. Dakota, Wisconsin, Missouri, and Kansas, and represent the following tribes: Senecas, Shawnee, Sac and Fox, Pottawatomie, Sioux, Wyandotte, Peoria, Oneida, Pawnee, and Chippewa. They were remarkably well instructed and trained in the Church's ways. The school has about 500 people from the different reservations and communities all over the West, and gives them an excellent education. The parish is enabled, through a competent and skillful lay-reader, to give regu-

lar services to the Indians who belong to the Church, and bring others under her instruction and influence. The congregations at these services now number from 75 to 100. The responses are full and hearty, and the music and singing excellent. Through the courtesy of the superintendent, Mr. J. A. Swett, the Bishop, the rector of the parish, and the lay-reader, held a full service of Evening Prayer at the school on Palm Sunday. The chapel was crowded, and the pupils listened attentively to the Bishop's excellent address and words of counsel. This work among the Indians is full of promise of great results. Those of the pupils who belong to the Church are identified with the parish in all its offices and attend our services whenever they can. There are 35 communicants among them.

### Southern Florida

Rt. Rev. Wm. Crane Gray, D.D., Bishop  
EPISCOPAL APPOINTMENTS

MAY.

- |  |               |
|--|---------------|
| 2. Leesburg.   | 10. Sanibel.  |
| 5. Gainesville, attending the council of the diocese of Florida. | 13. Arcadia.  |
| 9. Myers.  | 16. Longwood. |
| 12. Punta Gorda.   |               |

ORLANDO.—April 9th, the Bishop made his visitation to St. Luke's parish, the Rev. J. J. Andrew, rector, preached on "Fasting and praying," and confirmed 8. On Good Friday, Morning Prayer was conducted by the Bishop and the Rev. H. W. Greetham. The sermon was preached by the rector. The 'Three Hours' service was conducted by the Bishop.

### Western New York

Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop

JAMESTOWN.—Easter Day at St. Luke's church was marked by unusually large congregations at all the services. The day began with a celebration of the Holy Communion at 7:30 A. M. At 10:45 Morning Prayer was said, and the rector, the Rev. A. Sidney Dealey, preached from Romans viii: 10, 11, on the resurrection of the body. A second celebration of the Holy Communion followed, at which, as at the first, there was a large number of communicants. At the children's service at 4 P. M. carols were sung and Easter eggs and cards were given. The children's Lenten offering for missions amounted to \$43.77. At the evening service at 7:30 the Jamestown commandery of Knights Templar, about 70 in number, attended in a body. The offerings at the Easter service, amounted to about \$500. The musical service under the direction of Organist E. V. Clarke, with the surpliced choir, was of a high order of excellence.

BUFFALO.—With the beginning of Lent the congregation of St. James' church, the Rev. Dr. C. H. Smith, rector, began to hold all services in the Sunday school room of the church, while the church proper was undergoing a much needed renovation after the constant usage of 13 years. The young women of one of the church societies, under the direction of the rector's wife, have for some time past been working to raise money for the interior improvement of the church. The ceiling was paneled in Georgia pine, and the side walls decorated in water color in terra cotta and blue, with an appropriate stenciled border about the windows and over the wainscoting. The supporting columns of the roof have also been decorated in two shades of terra cotta. Over each column, between the arches, is painted a lily entwined about a cross, and over the chancel arch is the text: "The Lord is in His holy temple; let all the earth keep silence before Him." The church furniture has been newly finished; the vestry have provided new chandeliers with Welsbach burners, and a new carpet for the chancel to harmonize with the coloring of the church. The Altar Guild has contributed a new dossal curtain. The result is most satisfactory, and the church was thronged on Easter Day from the sunrise Celebration to the evening service, when the Bishop preached and administered the

Apostolic rite of Confirmation to 70 persons, this being the largest class, with one exception, that has been confirmed in this city this year.

In the afternoon of Easter Day, Bishop Walker administered Confirmation in All Saints' church, the Rev. G. H. Gaviller, rector.

At the church of the Good Shepherd (Ingersoll memorial), the Rev. Thomas B. Berry, rector, were used for the first time handsome oak choir stalls, properly inscribed and romanesque in design, like the wood work of the church. They were presented by the family of the late Isaac Taylor who was for several years a vestryman of this parish. A beautiful pulpit of polished brass, made by the Gorham Mfg. Co., was placed in loving memory of Charlotte W. Northrup, by her husband. The pulpit is octagonal in form, only four sides of the octagon being inclosed. At each corner is a twisted column of brass, and the spaces between are partly filled in with arches and tracery. Above the centre panel of the pulpit, which is enriched with a Latin cross, is the inscription, and over the hand rail is a plain brass manuscript deck, with adjustable attachment for raising and lowering. The whole structure stands upon a wooden base, which was built into the chancel in connection with the steps and other wood work. The effect of the finished work is open and graceful rather than massive. The vested choir of men and boys were presented with a complete set of new Hymnals by a member of the congregation, and the altar step and chancel floor had new Oriental rugs, the result of the efforts of some of the women of the parish who earned a dollar each during Lent for the purpose. The missionary chapter placed in the offertory the sum necessary to pay the incumbrance on the church property.

#### Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

Easter Day in Washington was a perfect spring day, and the bright sunshine, flowers, and budding trees without, accorded with the glory and beauty within the churches, where with scarcely an exception the day began with an Early Celebration. In many churches, the music at the late services was of a high degree of excellence, and in all it showed an earnest effort to offer the very best that was attainable. At the pro-cathedral, there were two Early Celebrations, and at the 11 o'clock service, when the Bishop of Washington officiated, and preached, there was a choral Celebration, for the first time in this parish.

At St. Paul's, there was a large number of communicants at the 6 o'clock service; there were two other services before the 11 o'clock Celebration, which was choral, with orchestral accompaniment. One of the pleasant features of the day in this parish, was the success of an effort to pay off a debt incurred two years ago for repairs and improvements. The offertory, with some previous gifts, amounted to \$2,200, which very nearly extinguishes the debt.

At the church of St. Michael and All Angels, a delightful surprise was given the congregation on Easter evening, when the Rev. Dr. Mackay-Smith, rector of St. John's, announced his intention of enabling them to build a parish house, which is much needed. During Holy Week, Confirmation was administered in this parish, which is prospering under its new rector, the Rev. W. R. Turner.

Easter Day was a happy anniversary to St. Margaret's, one of the new churches on the outskirts of the city. Just one year ago, the congregation took possession of its temporary chapel, with 400 sittings, and it has already so increased that there were 140 communicants at the early Easter service, and rector and people are looking forward to the building of the permanent church. The site is a very beautiful one at the head of Connecticut ave., in the direction of the cathedral grounds, and here it is proposed to erect a Gothic building of pure ecclesiastical design.

On Easter Even, Confirmation was administered in the morning at the pro-cathedral, and in the evening at St. Thomas' church.

#### Alabama

Richard H. Wilmer, DD., LL.D., Bishop  
Henry Melville Jackson, D.D., Coadjutor Bishop

BIRMINGHAM.—At the church of the Advent, on Easter Day, a beautiful font cover was placed in position. It was the work of R. Geissler, handsomely executed in brass and oak from special designs, and was in memory of two former parishioners—Frederic C. Shepard and his daughter, Louie Shepard Wharton, who was recently called to her rest. The font itself is a memorial of the wife and mother of the above, Eliza Sandes Ritchie, and was given by her devoted brothers and sisters. It is handsomely executed in white and gray marble, from Rutland, Vt.

#### Virginia

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

No more beautiful weather could have been desired than that of Easter Day in Richmond. Everywhere throughout the city the churches were crowded. Beautiful music and profusion of flowers added to the solemnity of the occasion. At St. Paul's, there were three Celebrations, and at Holy Trinity and Epiphany (Barton Heights), two. The offertories at nearly all the churches were large, that at All Saints' reaching \$6,000; at Holy Trinity, \$3,000; at St. Mark's, \$700, and St. James' gave over \$400 to diocesan missions alone. Christ church and Epiphany entirely canceled the debt on their churches, and the latter will be consecrated May 4th. The number of communicants at the various Celebrations was unusually large. At Epiphany, every communicant on the register, excepting one out of the city, received on Easter Day. It has not been the custom in Richmond to decorate the churches with flowers on Easter Day, the Bishop objecting, but this year the chancels were fairly a-bloom with the most beautiful that could be procured.

On Good Friday night, the church of the Holy Trinity, Richmond, was filled to its utmost capacity, the occasion being the rendition of Stainer's "Crucifixion." The usual choir of the church was augmented by a number of the best voices of the "Wednesday Club"—all in vestments—making a chorus of about 60 voices. The solos were taken by Mr. E. A. Coulter, tenor, and Mr. Arthur Scrivener, baritone, both members of Holy Trinity choir, and the latter its director, as well as director of the Wednesday Club. This is the fourth time the cantata has been sung in Richmond. The chorus work was wonderfully well done. The whole work has been under the direction of Mr. Scrivener. Mr. H. M. Phillips, the organist, presided at the great organ.

On Easter morning, Bishop Newton visited All Saints' church, Richmond, preached and confirmed a class of 15 persons.

On Good Friday night, during Evening Prayer, portions of the "Messiah" were rendered by the choir of St. Paul's church, Richmond. The solos were taken by Mrs. Reinhardt, soprano; Miss Meade, contralto; Mr. Tribbett, tenor; and Signor Campobello, baritone. The recitatives were most effectively sung, and the work of the chorus was strong and exceedingly beautiful.

Easter Even, the Rev. Preston Nash, of Christ church, Richmond, baptized 11 children at St. Andrew's church, which is without a rector since the death of Dr. Powers. There were to have been 17, but six were prevented from being present.

Easter Even, at the church of the Epiphany, Barton Heights, Richmond, occurred the institution of the "Edythe Groser Memorial Chapter" of the Daughters of the King; 12 ladies of the church became charter members. Previously the rector, the Rev. W. P. Chrisman, baptized six children and two adults.

On Sunday, April 18th, Bishop Newton visited Christ church, Millwood, and confirmed a class of nine, all of whom were young men.

The diocesan council is to meet in St. George's church, Fredericksburg, May 19-22

On Friday night, April 23rd, Dr. Newton, the Bishop coadjutor, visited the church of the Epiphany, Barton Heights—a suburb of Richmond—preached and confirmed a class of 15 persons, afterward addressing them. Less than a year ago this suburban church was a mission and was admitted into union with the council in the face of much opposition, on the ground that it was too weak. It called a rector at once and began with 50 communicants. By the rector's efforts 10 or 12 more were added, living in the neighborhood, and now 15 by Confirmation. During the past year the congregation has increased 50 per cent. The entire remaining debt on the building has been paid, amounting to some \$600. All the expenses have been met, and considerable expended on repairs and improvements. The church is indebted to Mr. P. H. Mayo, of Richmond, for a very generous check toward the debt. On Friday, May 7th, the church is to be consecrated by Bishop Newton.

#### New Hampshire

William Woodruff Niles, D.D., Bishop.

During the latter part of last summer a successful attempt was made to hold the services of the Church in the old Melville Academy at Jaffrey. Beginning with the first Sunday in July of this year, services will be held at 10.30 A. M. The Rev. Charles H. Perry, of St. Peter's church, Cambridge, Mass., will be in charge.

#### South Carolina

Ellison Capers, D.D., Bishop

The Easter offerings at Christ church, Greenville, amounted to \$620.65; \$51.45 of this having come from the vested choir, that amount will be devoted to the needs of the choir; the balance will be used in part toward the new rectory which is to be built soon in the rear of the Sunday school building. The old rectory is to be sold with the small lot it stands on. This, it is thought, will bring at least \$1,500. The new rectory is to cost \$2,000.

#### Rhode Island

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

The King family, of New York City, has put a fine memorial window in old Trinity church, Newport, at which town is their summer home. The new window is in the chancel, and represents the Resurrection of the Lord. It was designed by Miss Helen Maitland Armstrong, and executed in American opalescent glass at the workshop of Maitland Armstrong, in New York City. In the centre of the group is a life-size figure of the Saviour, with outstretched hands, looking down upon two adoring angels who kneel on either side below. Above are cherubs with interlaced wings, forming an arch over the head of the figure of Christ. In the background an opening in the clouds reveals at a distance the celestial city, the towers, domes, and hills shining in varying tints of opal and silver. Below the figures is the memorial inscription, with the words, "I am the Resurrection and the Life," in a wreath at the centre. Mr. LeRoy King, in whose memory the window is erected, was a graduate of Columbia College, and long a lawyer of New York City. Mr. George Gordon King has put in the church a new altar, and Mrs. Edward King has presented a complete set of beautiful altar and pulpit hangings, which were executed by the Sisters of St. John the Baptist, New York City.

#### Olympia

Wm. Morris Barker, D.D., Bishop

SEATTLE.—On Palm Sunday the new church of St. Mark's parish, the Rev. D. C. Garrett, rector, was occupied for service for the first time. It was a glad day that rewarded the patience and faith of a congregation that has in 18 months past bought and paid for a handsome site and erected a beautiful building, one that elicits the admiration of all. The seating capacity is over 600, while 200 more may be accommodated by chairs. Easter Sunday was observed with services of great dignity and fervor. The music was especially fine. Schubert's Communion service in G was given at the early

service, and the *Messe Sollenelle*, St. Cecilia, at 11:00. An orchestra accompanied the organ. The rector asked for a voluntary offering of \$1,000, and the congregation responded with over \$1,300, and besides this there were numerous beautiful and costly gifts.

PORT TOWNSEND.—The seven services of Easter Day at St. Paul's church began with the consecration of the new altar and its furniture by the rector, the Rev. B. O. Baker, immediately before the Early Communion at 7:30. The altar is made of native cedar, as are also the reredos, altar rail, and lattice work above it, the pulpit and reading desk, all the work of Mr. O. E. Andrews, of this city. The retable bears a Greek monogram of "Jesus Christ, God's Son, the Saviour." The first panel on the altar front has the Alpha; the second, I.H.S., with circle and Greek cross; and the third, Omega. The dossel is the gift of a lady of Port Townsend, and is of white broadcloth with cross of gold braid; the altar cloth is of the same material, with heavy gold fringe. The white silk book-mark, with embroidered trefoil and cross, and Latin cross with rays, are the gifts of a lady in California. The attendance during the day was very large, and there were a great number of communicants.

### Albany

Wm. Crowell Doane, D.D., LL.D., Bishop

Trox.—The first Easter in the new church of St. Barnabas', the Rev. Geo. A. Holbrook, rector, was made especially joyous by the rector's announcement of the gift, by two of the communicants, of the parish house. It is to be built after plans by Mr. H. M. Congdon, of New York, architect of the church, of brick and stone, corresponding with the church. It will contain spacious guild and choir rooms, and apartments for curate and janitor. The cost will be \$9,500. Another Easter gift was a marble statue of St. Barnabas, of great dignity and beauty, presented by the architect for the exterior niche of the east wall. The Bishop of the diocese, at his visitation of the parish, Thursday in Easter week confirmed 11 persons.

### Southern Virginia

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

Some very marked improvements are to be made in Grace church, Petersburg. The choir gallery, which was in the right transept, is to be taken away and space made for the organ. The instrument is to be enlarged by the addition of several more pipes. Improvements are also to be made in the chancel. On April 21st, a beautiful tablet, a memorial to the late Dr. Gibson, who had been rector of the church for over 50 years, was unveiled. It is of white marble and was the gift of Mrs. Marie Dunlap. A pulpit will soon be placed in the church as a memorial of Mrs. Gibson.

At the Sunday school celebration of St. John's church, Bedford City, each scholar brought a small bouquet which was placed in a hole in a large cross of wood, until the latter was entirely covered, and at the top a crown of flowers was placed. At the close of the service this cross of flowers was taken in procession to the cemetery and placed on the grave of the late Mr. Laurie Sale, who was the beloved superintendent of the Sunday school at the time of his death. The offerings were for diocesan missions.

The Rev. Floyd L. Kurtz, of Norfolk, has given notice to the Baltimore Presbytery of his intention to withdraw from the ministry of the Presbyterian body and enter that of the Anglican communion.

The Easter offerings at Trinity church, Staunton, amounted to \$750, and those of the Sunday school to \$120. The offerings at Emmanuel church in the same city were \$1,250.

There was a large gathering to witness the laying of the corner stone of the new church at Phoebas, on April 19th. The Masonic fraternity of Phoebas and of Hampton, took part in the ceremonies.

At all the churches in Norfolk on Easter Day

were large numbers of communicants and generous offerings. At St. Luke's there were two Celebrations, and the offerings were \$2,300.

At Trinity, Portsmouth, \$1,000 were given and a debt cancelled. Similar reports from Petersburg, every church being resplendent with flowers and filled with happy people. At St. John's the offertory was \$3,200, to be devoted to the new church about to be erected. One person gave \$1,000, and another 100,000 bricks for the building. At Trinity, Staunton, the offerings were nearly \$900. At St. Paul's church, Lynchburg, the new stained glass window that has just been put in by J. R. Lamb, was unveiled. It is one of a group of five in the transept and has for its subject "St. John the Divine." It is a memorial to the late General Garland, and has the inscription:

In memory Brig. Gen. Samuel Garland, Jr. obit. Sept. 14, 1862.

It is a beautiful piece of work. The music in St. Paul's, Easter Day, was elaborate, and the flower decorations exquisite.

### Long Island

Abram N. Littlejohn, D.D., LL. D., Bishop

The movement among the colored residents of Long Island City to erect a church of their own is meeting with the hearty support of the clergy and Church people throughout the city. Under the auspices of the Church people of Astoria, a concert and reception was held Easter Tuesday evening at Homestead Hall for this object, at which Archdeacon Edmund D. Cooper, D.D., presided. Addresses were made by several clergymen and city officials.

The Rev. Chas. W. Turner, rector of St. John's church, Huntington, is very ill, and has been ordered away for a complete rest by his physician.

BROOKLYN.—Easter Day was bright and warm, the decorations and music in all of the churches were very beautiful, the congregations were overflowing, and the offerings in many cases, despite the financial hard times, were above the average of former years, and in two, at least, of the parishes, were extraordinary. At Holy Trinity church, the Rev. Dr. Samuel D. McConnell, rector, the total amount placed upon the altar exceeded \$23,000, \$1,200 being offered at the early Celebration, at 6 A. M. The parish house which it is desired to build in memory of Dr. Chas. Henry Hall, the late rector, and for which the Easter offering of the parish is to be devoted, is now an assured fact, and work upon it will soon be begun.

At St. Mark's church, Adelphi st., the Rev. Spencer S. Roche, rector, the Easter offering was sufficient to liquidate the debt of \$12,500, and on the alms basons were found 25 and 50 cent gold pieces, octagonal in shape, and exceedingly rare, which were in use in California in 1849; fractional paper currency, such as circulated during war times, some necklaces, and a bracelet. This church now will be consecrated soon.

At St. John's church, the Rev. Geo. F. Breed, rector, the offering at the 11 o'clock service amounted to more than \$1,500; and at Christ church, Bedford ave., the Rev. Jas. H. Darlington, rector, more than \$1,000 was upon the altar at the morning service.

The Rev. Geo. Calvert Carter officiated in the church of the Redeemer Easter Day, for the first time since his recent serious illness.

The church of the Good Shepherd, the Rev. A. F. Underhill, rector, has been presented with an unusually handsome altar cloth by Miss Florence E. Brady.

An Easter tea and sale for St. John's Hospital was opened on the afternoon of the 21st, at the Pierpont assembly rooms, under the patronage of representative society women. The tables were beautifully arranged in tints of pink, yellow, red, and blue, trimmed with smilax, and one table was given over to the sale of articles made by the inmates of the Home for the Blind at Maspeth, L. I. The book table presented for sale, among other volumes, autograph copies of works by Brooklyn authors.

On Tuesday evening a *musical* was given by

Miss Grace E. Cunningham at her home, in aid of the Easter offering of her Sunday school class to St. Bartholomew's church, the Rev. T. B. Oliver, rector. The programme was excellent.

On the evening of Wednesday in Holy Week, Bishop Littlejohn confirmed in St. Mary's church, the Rev. W. W. Bellinger, rector, a class of 102 persons, the largest class ever presented to him in the diocese.

Two very fine concerts have been given this week for the support of the work of the Order of Christian Helpers, one on the evening of the 21st at the Pouch mansion, by some of the most prominent women of Brooklyn, and the other the night following, at the memorial hall of the Young Women's Christian Association, by the choir of the cathedral of the Incarnation, Garden City, the members of which have taken upon themselves the support of one Sister for work among the sick poor. Both of these entertainments were brilliant and successful.

### Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

Trinity church, Chambersburg, the Rev. James B. Mead, rector, is exceptional in the interest manifested in its Easter parish meetings, and in having a loyal, energetic and business-like vestry. With a communicant list of between 50 and 60, the Easter meeting is never less than 25; with a congregation averaging below 60, none of them of wealth, the parish for the last four years, under the management of the present vestry, have vested the choir at a cost of \$100, put in a furnace for \$180, moved and renovated the Sunday-school room for \$150, improved the organ at an expense of \$250, and, at the Easter meeting just held, voted an effort to paint the church within the next six months—when the four years will expire—at a cost of \$150. It is a people loyal and ready to "stand by," of whom the rector never has to complain in preaching, of inattentive listeners. Easter was a glad day, with crowded congregations, carefully prepared and effective music by an unpretentious choir of 18 voices, and an offering in sum total of \$130. Eighteen months ago some sacriligious thief or vandal despoiled the altar of cross, candlesticks, altar desk, and recently given Communion vessels, amounting in value to \$175. The shaft of the cross has been replaced; but the people grieve at each Eucharist for the other articles, particularly the sacred vessels. Perhaps some devoted member of the Communion of Saints will put them in the way of obtaining them.

### Maryland

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

BALTIMORE.—By the will of Miss Rosamond M. Whitridge, which was filed for probate April 22nd, is bequeathed \$2,500 to Christ church Orphan Asylum, Baltimore; \$5,000 to the Theological Seminary, at Alexandria, Va., and \$5,000 to superannuated clergy of the diocese of Maryland. Laura J. Hard, of Chester, Pa., is to have the income of \$5,000 for life; at her death the principal is to go to the superannuated clergy of the diocese of Maryland, unless she designates otherwise by her will. The Rev. Walter W. Williams is also to have the income from \$5,000 for life; at his death the principal is to go to the Church Home and Infirmary, of Baltimore, as a memorial of Miss Whitridge's father, the late Dr. John Whitridge. The residue of the estate is bequeathed to Miss Whitridge's brothers and sisters.

At the Easter services at the church of the Holy Comforter, on Easter Day, several memorial gifts were used for the first time. Among them was a brass altar cross in memory of Albert A. Johnson, late of Catonsville, and an oak pulpit in memory of Frank I. Hance, late of Rossville.

On Monday, April 19th, Bishop Paret visited the church of the Messiah, the Rev. Peregrine Wroth, rector, and administered the rite of Confirmation to a class of 30 persons.

The sixth and last of a series of six organ re-



citals, four of which were given by Mr. Loraine Holloway, one by Mr. G. A. A. West, and one by the eminent New York organist, Dr. Gerrit Smith, was given at the church of St. Michael and All Angels', April 20th.

Easter Day at St. Peter's church was of more than usual interest this year, from the fact that it was the 82nd anniversary of the Sunday school. A special musical programme was rendered. The rector, the Rev. Frederick W. Clampett, made an address. A carnival of seasons was held April 20th, the proceeds of which will be devoted to founding a mothers' mission. Booths, representing the different seasons, had been erected around the room and gaily decorated with products of spring, summer, autumn, and winter.

MAYO.—The chapel of St. Andrew the Fisherman was consecrated recently. The rector, the Rev. C. J. Curtis, was assisted in the services by Archdeacon Theodore C. Gambrall, D.D., and the Rev. W. Levering Devries, rector of St. Mark's cathedral, Washington, D. C. The new chapel is in All Hallow's parish, and was built by contributions from Bishop Paret and other friends.

### Western Michigan

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

GRAND RAPIDS.—At the Easter service at St. Mark's church, the sermon was preached by the Rev. Charles R. Hodge, and was written by him in original verse, on the text: "Why seek ye the living among the dead?" St. Luke xxiv: 5. and aroused much interest in the crowded congregation.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

CHELTENHAM.—On Easter Day at St. Paul's church, the memorial window, erected by George D. Widener, in memory of his mother who died suddenly on board her husband's yacht, was unveiled.

CHESTER.—On Easter Monday night, Bishop Whittaker was tendered a reception at St. Paul's church, the Rev. F. M. Taitt, rector. The arrangements were in charge of the Dorcas Society, and the Sunday-school room, where the reception was held, was handsomely decorated with plants and Easter lilies. The Bishop was entertained at dinner by Mr. Richard Wetheim, and was driven to St. Paul's, where he met the congregation and spent a social hour.

CYNWYD.—A new chapel is to be built at this village, under the auspices of St. John's church. The Easter offerings will be devoted partly to this object. Ground is to be broken May 1st.

LANSDOWNE.—On the 22nd ult., a very creditable performance of J. K. Bangs' comedy, "A proposal under difficulties," was given in Central Hall by amateur talent. The proceeds were for the benefit of the library of St. John's church. The hall was crowded, and the really fine work of the performers was appreciated.

### Massachusetts

William Lawrence, S. T. D., Bishop

The celebration of the 100th anniversary of the consecration of the Rt. Rev. Edward Bass, D.D., first Bishop of Massachusetts, will take place in Trinity church, Boston, on Friday, May 7th, at 10:30 A. M. The service will be a celebration of the Holy Communion, and an historical address will be given by the Bishop of the diocese.

St. Andrew's church, Wellesley, erased its indebtedness of \$9,000 on Easter Day.

SOMERVILLE.—The Rev. Dr. Andrew Gray, rector of St. Thomas' church, officiated at all the Easter services. There were Celebrations at 7:30 and 10:30 A. M., with large numbers of communicants. The children's service was interesting, devotional, and instructive. Miss Emma Clarke presided at the organ and the children sang most sweetly. The rector's address to the children, in plain and simple language, proved the literal Resurrection of our Lord from the dead, and then showed that our resurrection bodies are to be like His. This

parish is growing under Dr. Gray's ministrations. The congregations have more than doubled in little more than a year, and there is a large increase in the number of Communion since he introduced the ancient custom of weekly Celebrations.

BOSTON.—Easter Day saw thronged churches in this city. Trinity church could not accommodate the crowds, although there were additional services. At the church of the Advent, it was necessary to close the doors. The singing at this church was exceptionally fine. The processional was "Hail festal day," Mass in C, by E. Silas, and an anthem, "He is risen," by Gadsby. St. Paul's church was beautifully decorated with flowers. Old Christ church had the same music which has been used annually at Easter since 1774. In the absence of the rector, the Rev. Robert Murray officiated. The altar of Emmanuel church was covered with white roses and above was an arch of white carnations against a ground of green, and at each side a mass of calla lilies. The Rev. Dr. Parks preached upon the text, "Death hath no more dominion over Him."

The new parish house of St. Stephen's church will be on the site now occupied by the Sunday school building. It will have a basement and five stories. In the basement will be the heating apparatus and children's laundry. The first floor will have rooms for the choir and boys' club. The Sunday school will occupy the second floor. Meetings for guilds and organizations will be held on the third floor, and a place will be reserved for a chapel; the other floors will be for the use of the clergy, and for a dining room, kitchen, and apartments for housekeeper and servant. The exterior will be plain red brick, finished with white freestone. The cost of this building will be \$20,000.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

April 20th a number of the laymen of Pittsburgh and vicinity assembled in the parish rooms of St. Andrew's church, and organized the Church Club of the diocese of Pittsburgh, adopting a constitution drawn up by a committee appointed at a previous meeting, and electing officers as follows: President, William McConway, of the church of the Ascension; vice-president, Stephen C. McCandless, Trinity; secretary, C. E. E. Childers, Calvary; treasurer, L. H. Wheeler, St. Andrew's. Trustees, for one year: A. M. Imbrie, Calvary; H. DuPuy, St. Andrew's; C. M. Goamley, Trinity; for two years: J. K. Bakewell, Emmanuel; W. D. Slack, St. Peter's; Wilson Miller, Christ church; for three years: G. C. Burgwin, Good Shepherd; E. S. Craig, Christ church, Allegheny; H. S. Paul, St. Thomas', Oakmont. The annual dues are to be \$5, and any baptized layman of the Church is eligible for membership. Addresses were made by the Messrs. Reuben and J. J. Miller. The purpose of the Church Club is twofold—educational and social. It is intended to meet monthly for social intercourse, and at these meetings a paper on Church history, or other appropriate subject, will be read. The meetings will be held only during the six months including the winter season, consequently the first regular meeting of the club will not be held until the autumn. A banquet will close the season, and it is hoped that the club will result in a more general intercourse among Church people.

CITY.—The 32nd annual convention will be held in Trinity church, on Wednesday, May 12th.

The monthly meeting of the Pittsburgh branch of the Guild of St. Barnabas for Nurses was held April 20th, at the church of the Ascension. The guild service was read by the chaplain, the Rev. T. J. Danner, and the address was delivered by the Bishop who chose as his theme the Resurrection, emphasizing its relation to the life and work of the trained nurse. At the conclusion of the service, a reception was held at the Bishop's house for the members and associates of the guild.

Easter being an unusually bright and beautiful day, the attendance at all the churches was more than ordinarily large. Special musical programmes had been prepared, and the floral decorations in many of the churches were handsome, and in some most elaborate. Large offerings were made, and large numbers of communicants thronged the altar. Among the Easter gifts noted were a prayer desk and clergy stall, of handsome design and workmanship, to Trinity parish, and a new sterling silver Communion service for St. Matthew's, Oakland.

GREENSBURG.—The Easter offering for the debt of Christ church, the Rev. A. J. Fidler, rector, amounted to almost \$700.

### Fond du Lac

Charles C. Grafton, S.T.D., Bishop

On Good Friday the Bishop made a special effort to bring non-church goers to a recognition of the day. After the regular offices of the Church had been recited and the Three Hours' service held, the story of the Passion was told by the Rev. F. W. Merrill, and illustrated with a stereopticon. The great cathedral was crowded by a congregation largely composed of outsiders, but the reverent behavior and the hearty singing of familiar hymns showed the deep impression being made.

On Easter Day at the cathedral the Bishop was the preacher. The music of the High Celebration was Gounod's "St. Cecilia Mass," rendered by a boy choir augmented by ladies and accompanied by organ and orchestra. The Communion were more than for a number of years, and the collections amounted to nearly \$1,000.

At St. Paul's church, Marinette, at the early Celebration Easter Day, 6 A. M., 41 Communion services were made, and at the 10:30 A. M. service, 26. The large surpliced choir rendered the services, which were entirely choral. The altar and the chancel were beautifully decorated. A large Easter offering was received from the faithful. The church has made and is making good progress under the direction of the Rev. Dr. Schepeler.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

In the evening of Maundy Thursday, Bishop Leonard confirmed two members of St. Agnes' Deaf-Mute mission, at Grace church, Cleveland. The Rev. Mr. Mann interpreted the service.

PAINESVILLE.—The Easter offering of St. James' parish, the Rev. F. B. Avery, rector, amounted to \$1,200. This, added to the subscriptions previously pledged, and a special gift of \$500 as a thank offering for the recovery of a child, made a total of \$6,700 raised within 30 days, and is more than sufficient to pay the indebtedness—\$6,000. The entire amount collected in the parish during the past year is over \$10,000. Resolutions expressing "most sincere and heartfelt thanks for the zealous efforts" of the rector were adopted.

WARREN.—In Christ church parish, the Rev. A. A. Abbott, rector, there was a well observed Lent, a Three Hours' service on Good Friday, 15 Baptisms on Easter Even, and a splendid Easter. At the morning service on Easter Day, the rector announced the following gifts made to the church as Easter offerings: A pair of altar vases of brass; three alms basins, one of brass and two of wood, engraved and carved; a cut glass cruet for Communion purposes; a large and expensive lecturn Bible, and a new pulpit hanging exquisitely embroidered. This parish has just added to its church building a steam-heating plant, at a cost of \$800. Significant among the signs of the times, the Methodist minister of this town and his people observed Lent this year with special service and instructions.

YOUNGSTOWN.—At the suggestion of the Rev. A. L. Frazer, Jr., rector of St. John's, the Y.M.C.A. observed Holy Week, commencing on Palm Sunday and ending with a special service on Easter Day. There was a daily service at noon, with a meditation on one of the "Seven Words" by the various ministers of the place.

## The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

THE Archbishop of York has addressed an important letter to the clergy, in which he pays his respects to Cardinal Vaughan's recent discourse on the Anglican Encyclical, upon which we commented last week. The Cardinal, it will be remembered, narrowed the issue to belief or non-belief in the doctrine of Transubstantiation, and said that this was "the root and the very heart of the discussion on Anglican Orders." Dr. MacLagan remarks, as we have done, on the fact that this is an entirely new departure. There is no allusion to it in the Papal Encyclical. The arguments of that document have been before the world for many months and have been elaborately dealt with from the Anglican side. Now they are all thrown aside, and this completely new issue is substituted for them. This, the Archbishop remarks, renders both needless and valueless at once the arguments of the Papal Bull and the replies which have been made to them. We should add that this movement is a silent acknowledgment that the replies have done their work. The Bull is so punctured that the Cardinal, at least, does not think it capable of defense. On the new issue the Anglican Church is prepared to meet criticism without fear. "We are content to make our appeal to the Holy Scriptures, the Apostolic Fathers, to the early Councils, and to the ordinals of the whole Christian Church, for more than one thousand years." The recent controversy with Rome, in the opinion of the Archbishop, has not been without its great gains for the Church of England. Its whole position has been strengthened by searching investigation, and throughout Christendom a spirit of inquiry has been developed with respect both to our history as a Church and our theological standpoint; an inquiry from which we have everything to gain and nothing to lose. The Anglican Church makes no claim to infallibility, but is satisfied to contend for the faith once for all delivered to the saints; neither adding anything to it nor taking anything from it.

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THE Archbishop of York and Mr. Birbeck went to Russia during the latter part of Lent, and were expecting to spend Easter in Moscow. Recent occurrences have drawn the attention of Russian ecclesiastics to the Anglican Church and her claims, to an extent unknown heretofore. The establishment of intercommunion between the two Churches is not an impossible event, unless the complications arising out of the war which seems to be impending should put an end to all peaceful intercourse. Until a short time ago, the Russians derived their knowledge of the Anglican Communion from Roman Catholic and especially from German sources. We believe our own Bishop Hale was instrumental in bringing to the attention of the leading Russian authorities the Anglican case as stated and defended by its own writers. A leading Russian Church newspaper, *The Church Messenger*, printed at St. Petersburg, has recently contained an article showing a very intelligent appreciation of the situation. In this, the various "high-sounding Encyclicals" of Pope Leo are alluded to. They at first aroused general interest, followed by disenchantment as the true purpose began to be understood. Then

has followed, finally, the discussion of Anglican Orders and the Pope's attempt to close the subject by a formal declaration of their invalidity. This is characterized as an entire failure from the Roman point of view. The Russian paper assumes that there was a considerable body of influential persons in England who were eager for immediate union with Rome. This is, on the solemn assurances of the persons chiefly concerned, an entire mistake. The Pope is supposed to have had the same belief, and to have been convinced that his condemnation of English Orders would throw this body of people immediately into the arms of the Papacy as their only resource. The result was precisely the opposite. The national pride of Englishmen was deeply wounded, and the conscience of the whole of English society was roused to indignation at the attitude of the Papacy. It is realized as never before that nothing is to be looked for from Rome, and that any union which it is either possible or necessary for the English Church to effect with a Church based on strong organic principles, can only be a union with the orthodox East, which has never definitely declared against the validity of Anglican ordinations, and with which the English Church has always found it easier to confer than with Rome in the insolence and self-conceit of her own infallibility. The article winds up by saying that by this time Rome ought to be convinced that in spite of the Vatican decrees the Pope "is far from infallible in respect to his ecclesiastico-political calculations and plans."

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### The Arrogance of the Episcopal Church

A DISTINGUISHED and scholarly clergyman of the Church in an Eastern city had as a friend an equally distinguished Presbyterian minister, with whom he used often to have amicable theological discussions. Upon one occasion, it is reported, the Presbyterian spoke of his regard for the Episcopal Church: "There are many things in your Church," he said, "which I greatly admire and honor; but there is one thing I cannot stand, and that is to be told that my orders are not valid. I cannot help feeling indignant at the arrogance which insinuates that I have no legitimate right to preach." "My friend," responded the Churchman, "what you say illustrates in the clearest manner the difference between us. Now, if you and your whole denomination should tell me that my orders are invalid, it would not disturb my equanimity in the least."

We suspect that we have in this conversation the clew to the charge which has been made against the Church, of arrogance and superciliousness. It all comes to this: that if the claims of the Church are true, the consequences are not satisfactory to those who are outside her boundaries, and that there is a half conscious fear or suspicion that those claims are true. It is not simply the first of these; that is, the exclusive character of the claims, for more exclusive claims have been and are made by one or another denomination, without exciting any particular feeling on the part of the rest. The Baptists claim, for instance, that no one has been really baptized unless he has been baptized in their particular style, but nobody has felt injured; nobody shows any irritation. It is not called arrogance or "superciliousness." In short, nobody cares about

it at all. For a long time it was the common charge that "Episcopalians" were not Christians. In order to be a Christian it was necessary to be converted in a particular way, and as Churchmen did not generally profess to be converted after that fashion, it followed, of course, that they were not really Christians—they had no religion. This kind of thing is still common in many regions of the West, though it may have gone out in the East. But we have never met any member of the Church who felt in the least disturbed on account of it, or thought it worthy of serious attention.

Such claims are as exclusive as any which the Church makes. Considering that they are claims which have had their origin very late in the history of Christendom, and are traceable to the teachings of men who made no claim to apostolic authority, it might not seem far out of the way to describe it as "superciliousness" when they are set up as lines of division among Christians. Yet they are not commonly made the subject of criticism.

What, then, is the reason why the Episcopal Church is the object of dislike, and its claims are especially intolerable? We believe it is because there is a certain feeling that they may be true. This is strengthened by a fact of experience well known to most people; namely, that while it is the rarest thing in the world for a priest of this Church of any repute to leave the Church in order to become the minister of a Protestant denomination, it is an exceedingly common thing for ministers of the highest standing in those denominations to seek the priesthood. Two such instances have been reported within the last few weeks. This condition of things, in which the tracks are all one way, cannot be without meaning. Nor can the explanation be found in the attraction of a better living or higher social position. To those who know anything of the facts, such an explanation is ludicrously wide of the mark. The true solution lies in the inherent strength of the peculiar claims which the Church asserts, and which are the sole justification for her existence.

We hold that here, and here alone, is the reason to be found for the dislike which the Church has to encounter from many quarters. We have little patience with the charge that our clergy are in the habit of adopting an arrogant tone towards these denominations and their ministers. No doubt we have controversial preachers. One here and there may be more zealous than wise. But wide knowledge of the facts enables us to assert that the line usually taken by our parish priests is that of quiet insistence upon positive truth; the careful exposition of Church principles, without attacks upon those who do not accept them.

But there is abundant evidence that the Church meets with no such forbearance. The Church missionaries in the smaller towns and villages of the West could many "a tale unfold" of sectarian bitterness. In many of these places the Church is the object of constant attack. In an instance well known to us, a village priest was assailed from the pulpits of his "brethren" as fostering intemperance because he used wine in the Holy Eucharist, and as immoral because he would not prefer "Copenhagen" and other "kissing games," to dancing, under proper safeguards. He was "supercilious" because he did not see his way to join a local "ministers' association"—all this, besides the usual charges of Popery, formalism, and lack

of vital piety. The worst offense of all was his courteous refusal to take part in a union revival and a "prayer crusade." Yet he never preached a polemical sermon or made, during ten years, an offensive allusion to other Christian bodies. Probably his resolute ignoring of their existence and his settled principle of regarding himself as entrusted with the cure of all the souls within his reach, was more irritating than if he had met violence with violence.

A missionary writes of some recent experiences in a certain region of the middle West. When the rector of the parish went forth to place notices of the coming Mission in available spots about the town, boys were sent after him by the "brethren" to tear them down. From more than one pulpit warnings were uttered against the Church. The various societies devised entertainments for every night of the week to head off attendance at the Mission. Young people who were known to have been affected were visited at their homes and told of the enormities of the Episcopal Church, and assured that they were periling their souls by having anything to do with it. In another town, where a successful Mission was held, sermons were preached denouncing the missionaries and their teachings.

In short, many illustrations of the same character might be given, all going to show the absurdity of charging the Church and her ministers with "sectarian arrogance." It is a strange misuse of words. There is no lack of that kind of arrogance, but it is not to be laid at the door of the Episcopal Church. So far as our observation goes, the intolerance is on the other side. It is true, of course, that it is more apparent in the smaller places. It is in the small town that the Episcopal merchant is compelled to close his store in honor of some revivalist, on pain of loss of custom. It is in such a place that any of the smaller business men find it difficult to make a living unless they make a liberal donation to the dominant religious society. Churchmen, on the contrary, have little turn for these methods, and can rarely be induced to give their trade to a man on the ground that he is a fellow-Churchman.

This is plain speaking. We have made use of concrete examples, which might be multiplied to any extent. We have no doubt our next mail will bring us many new instances. Throughout the West the Church has had to struggle with these evidences of sectarian dislike. We do not complain of it, but, on the other hand, we think it intolerable that it should be charged to the superciliousness of the clergy or of the members of the Church.

It is what the Church stands for which excites this opposition, and will continue to excite it unless the Church shall consent to sink her distinctive principles out of sight, disparage her divine constitution, and make light of her peculiar mission. When this is accomplished, she will no longer be the object of attack, or of anything but contempt. If to insist upon the fact that "from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, and deacons," and that none can be suffered to execute the functions belonging to those orders, except he have had episcopal consecration or ordination—if to insist upon this—be arrogance, then arrogance let it be. As loyal members of the Church we can do no otherwise. And we must also act in accordance with these assertions. We

cannot adopt these fundamental claims of the Church in word, and then go on to admit the validity of any and every kind of ministry besides that which has had "episcopal consecration or ordination."

It does not follow that a Churchman is justified in thinking himself better than his neighbors. But in the fact that he is a conscious member of the Catholic Church he has an exalted privilege, an inestimable advantage; and if he is worse than his neighbors, the judgment which awaits him will be proportionately greater than theirs. It is a position to give every reason for thankfulness, but the responsibility of it is a call to humility, not to pride or arrogance. Still more is this the case with the priest. He is bound to magnify his office, for it is divine. But the very transcendent nature of the gifts entrusted to him must be a constant reminder of personal unworthiness. Only the divine power which has conferred such gifts can maintain their possessor in the exercise of them.

But the Church as such is a divine institution, and it carries precious gifts for men. Shall we ignore or conceal this? Is it not a paramount duty to proclaim it, and to make it clear to men that the Church has that which no voluntary religious society can possibly have? If this carries with it the plain, logical consequence that no such society, whatever may be its providential mission, can ever for a moment claim equality with the Holy Catholic and Apostolic Church of Christ, is that our fault? If we believe in this Church we simply cannot accept modern man-made organizations as standing upon the same plane. To pretend that we do, in order to escape the charge of "superciliousness," is neither consistent with truth nor with genuine charity. If we take the lowest and most worldly point of view, namely, that of expediency, such a course is not even expedient, for all the world acknowledges that "honesty is the best policy."

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### Very Short Sermons

BY CLINTON LOCKE

IX.

St. Mark xvi: 7. "Tell His disciples and Peter."

THIS is what the angels said to the women in the early Easter morning. Why did they particularly mention Peter? Why not John? I assume that your common-sense will not allow you to adopt the explanation of some Romanists that Peter was higher in rank than the others and therefore separately mentioned. This is childish. It is not hard to find a reason more to the point. You all know St. Peter's sad history, his lying, his swearing, his cowardice. How it shows the curious mixture of humanity. You know men with whom you would trust your last dollar, whose mercantile reputation is without a spot, who could not possibly deceive you in business; and yet those very men will lie, deceive, do everything to get the better of a woman. Think of Lord Nelson, noble by nature, as heroic as any paladin, and then of his miserably sinful career with Lady Hamilton. Ah me, we can rise to such splendid heights, sing and say such wonderful things, achieve such marvelous deeds, make such grand discoveries, and we can wallow in the filthiest mud of animalism, and the same man can do both. Is not human nature a deep and awful thing? God help us! St. Peter then, like others, a brave man and a coward, and

both at once, had sunk himself very low by this contemptible denial, and now the wild horses of remorse and reproach and bitter sorrow were dragging him along. Our dear Lord knew this, and so out of His own dear loving heart, and to comfort and console His heart-broken disciple, commissioned the angels to send a message particularly to Peter, so that the poor, sorrowing, penitent man might feel himself still within the circle of his Master's love. You may say this is a good deal to make two little words, "and Peter," bear; but, without holding any narrow theory of verbal inspiration, we must know that there are little words and particles and prepositions even in the Holy Bible, full of the most wonderful instructions.

But what is the lesson for us in these words "and Peter?" Is it not this, that in the heart and in the memory of the Lord Jesus, each individual is separately thought of, separately considered, his case or her case entirely distinct from all the rest, just as if there were no others in the world? Here in all the tremendous workings of Easter morning, in all the mysterious duties which thronged about, the risen Lord remembers the case of one particular man who had fallen into sin and sends a special message to him. It is hard to get men to realize that Jesus can think separately of them, but there are even men—for example, the pastors of large parishes—who can carry thousands of separate cases in their minds, and remember about each man. To be able to do this is one great element of success. Carry on that thought to the Lord Christ whose memory is perfect, and rest assured that every one of the sons of men is present to Him in all his individuality. He sees every one as if He had no other man to see, and is interested in every woman as if she were all on this vast earth in whom He could be interested.

It used to fret me when I was a preacher, that I had to preach generalities. I "told the disciples" but I often wanted to "tell Peter," and felt that I would like to say after some sentence, "This is a message to you, John, Elizabeth, Mary," but my common-sense told me such a course would do far more harm than good. It was in private only that I could strive to bring home the truths to the individual heart.

Let me mention a few classes to whom this text should be dear: There are lonely people in this Church, people who have been knocked about the world and gotten some pretty hard blows, and circumstances have separated them from their fellow-men. So that they have come to think no one cares for them. They come and go here unnoticed, perhaps even the rector hardly knows them, or forgets them often, but is there not One who does care? If He remembered Peter will He not you? Have you not a soul? Is He not speaking to you, when He says "My son"? Then there are sorrowful people in this Church, embittered by their sorrow, who say, "God does not care for me. My sorrow does not touch Him." Do not reason that way. He is there. He knows every step you take and His heart beats for you as for all His children. And there are despairing sinners in this Church who think they cannot possibly be forgiven. Think of the words, "Tell Peter." Tell him just because he had been such a frightful sinner and had felt such despair. It is the strayed sheep after whom He goes and so, after you. Let us never forget that while there are

hundreds of millions on the earth, yet our Divine Master bears us in His mind as if there were but one. He knows me by name and He sends me messages by the Bible, by sermon, by conscience, by sacrament, by all the crises of life, just as He sent messages to Peter.

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### Rural Parish Studies

BY THE REV. M. H. MILL

THAT the outlook of the Church is bright and encouraging, and that she is steadily growing and becoming more influential in the aggregate, are veritable facts known to all intelligent Churchmen. Yet, at the same time, they are also fully cognizant that quite a considerable proportion of the rural parishes are, apparently at least, making but very slow progress, and some even growing weaker from year to year. This latter state of affairs is looked upon on the part of some with a good deal of discouragement, while to the more pessimistic and emotional it has become a matter of serious alarm. If there is any reasonable warrant for all this, and the oft-repeated assertion is true; viz., that our rural parishes are on a decline, it becomes a paramount duty of the Church to investigate carefully this subject, sift out the fundamental causes, and, if possible, speedily bring about an effective remedy.

Some time since we came across the following editorial in one of our Church papers: "We say to ourselves, and sometimes we speak it openly, that the exalted ritual of the Church is above the culture of the masses; that her modes of expressing emotion are too restrained for them; that the gentle exercise of discipline by her pastors, producing as it seems, little more than the observance of certain courtesies among us, is not strong enough for them; that they demand something more demonstrative, more striking, more easily participated in." Being the rural population is composed very largely of people who have enjoyed but limited social and intellectual advantages, it most naturally would follow that the Church is not adapted to country people, and consequently can not reasonably expect to prosper in their midst. If we admit this statement as a fact, two other concessions necessarily must follow; viz., that the Church is not Catholic, and that she has been devoting entirely too much money and energy where the different denominations, as some would have us to believe, are decidedly better adapted to carry forward the religious work of the people.

That the Church is Catholic and broad enough to appeal to mankind universally, both to the masses as well as to the intelligent, is a fact so well established by history that no one should stop to question it. And just so soon as we are beginning to circumscribe her boundary lines, fix her scope of usefulness only among certain classes of society and concede that other religious bodies are better adapted to make Christians out of certain grades of society than the Church is, we are saying that Jesus Christ, her founder, did not lay her foundations broad enough, and blame him for having made a serious mistake. To entertain a theory like this for a single moment should require no more of an argument to explode it than the simple statement that such a thought would be sacrilegious. Christ did found the Church, not for the rich or the poor, not for the learned or for the unlearned, but for all

peoples and all time, and adapted it so as to include all conditions in life. As there is hardly a phase of human feeling that cannot find a tender touch of harmony and sympathy somewhere in the Psalms, so the beautiful, historic, and cosmopolitan service of the Church appeals to the human heart universally. The Roman Church offers no wider scope for the emotional than ours does. She is more ritualistic, but would you credit her with more culture? And, unless you do, how do you account for her strong adherence? Does not this plainly disprove the argument that the Church is not adapted to rural parish work?

In the next place, is it really a fact that the country parishes are on a standstill, and in some instances becoming less from year to year? No doubt parishes are to be found throughout the rural communities which are not only making no progress, but virtually are dying by inches. But, on the other hand, are there not to be found similar examples in our cities, and churches, too, that at one time were flourishing and strong? Why is it that some of our city rectors are laying so much stress upon the fact of having their churches endowed, claiming that this is the only guarantee for future usefulness? Is it because they see that the people are becoming less intelligent, and consequently in course of time no longer will be able to appreciate the ritualistic service of the Church? Not a bit of it, but much rather the same local influences that are conditioning the prosperity or retrogression of a city or town are also manifested in the life and progress of the Church. Let a town, or a certain portion of a town, be growing and a healthy and enterprising business be carried on by the people—let a church be in this same community and a live and suitable man in it as pastor, and that parish will grow, and the same law holds good in the country. If there are no business encouragements in a place, no matter where it may be—if the young people have to go elsewhere in order to find employment, and everything is at a standstill, no matter who may happen to be the minister of the Church in that place, no matter whether it is in the city or the country, it would be unnatural to expect Church growth, since in our present state the material and the immaterial necessarily go hand in hand.

On the other hand, neither is it only the parish which, year after year, makes large accessions to its membership, multiplies its offering and branches out in various kinds of mission work, that is a live and flourishing church, since there are hundreds of parishes, and especially throughout the rural communities, that are doing a most excellent work; yet they never grow any stronger, and, by a superficial investigation, might readily be deemed as failures in the community, and simply because every year a large proportion of the younger members are obliged to go elsewhere in order to find employment. The larger and more enterprising cities and towns offer them work, while the loss to the churches where they come from is the gain to those which they are going to. Just in this way many a country parish has already for years been a steady feeder to the larger city churches. Taking this fact into consideration, as it highly deserves to be, it no doubt often throws an entirely different light upon the seemingly small amount of work accomplished in the rural parish, and thus it be-

comes a source of sweet satisfaction to the isolated and self-sacrificing country rector to learn that his sowing, after all, has not been in vain, only that it is bearing fruit in some adjacent field, yet helping to enrich the same harvest at last.

That there are extinct country parishes and that there are others becoming less and less, is an established fact. But to say that this is brought about because the Church is not adapted to people of only ordinary intelligence, and especially rural neighborhoods, is a statement which is entirely unwarranted, both by history and the Bible. The growth of the Church, very much as the prosperity in business, is dependent largely upon local environments. And being there is more concentrated wealth—a thousandfold more opportunities—in the cities, it is here where the churches naturally ought to develop into great centres of strength. In the rural parish this is entirely different; very often the best church location is but a poor one, the building a plain, inadequate, and uninviting structure, and the support of the rector insufficient to hold a man even of ordinary ability. Under just such disadvantages many a country parish has been struggling on for years, while the same conditions in the city would not have brought about different results.

In all fairness, be it also said, that there are to be found rural parishes in almost every diocese which have been established fifteen or twenty years, and which have been pensioners on the Mission Board during all this time, and, in all probability, will always continue to be so. This sad state of affairs may be owing either to the very nature of the place itself where the mission is located, or, as is sometimes the case, to the nature of the people composing the mission. But be it either the one or the other, or both, the condition is always an unfortunate one. It shows that confidence and the very best of intentions have been misplaced, and that a great deal of money and the same amount of self-sacrificing efforts would have yielded vastly more for the upbuilding of Christ's Church elsewhere. Right here is where we are confronted with a very important question—one that is not so easily answered, but certainly is of vital interest to every loyal Churchman.

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### Letters to the Editor

"THE SACRED HEART REVIEW" (R.C.)

To the Editor of *The Living Church*:

My attention has been called to an editorial in *The Sacred Heart Review* (R.C.) of recent date, entitled "The Unsatisfactory Anglican Answer," in which an Archdeacon Taylor is quoted as declaring, in *The Churchman*: "In common with many, I have read the reply with profound regret. With all due respect for the eminent prelates who have sent it forth, I cannot but regard it as altogether unsatisfactory and unworthy of the occasion. Far better to have left the Bull unanswered altogether." "The Archdeacon, commenting in another place on the fact that the authors of the Anglican letter address it to 'The Bishops of the Catholic Church,' says, 'I doubt if there is a single bishop in the world outside the Churches of England and Ireland, save, perhaps, one of the Old Catholics, who would agree with its statements or admit the validity of Anglican ordinations.'"

Now I desire to say, most emphatically, that if I am the "Archdeacon Taylor" referred to in the above statements, I never published any such opinions, either in *The Churchman* or in any other paper. On the contrary, my sentiments in regard to the Archbishops' Encyclical are

diametrically opposed to those attributed to me in the columns of *The Sacred Heart Review*. I regard the Encyclical as the most weighty pronouncement against the Roman view of Anglican Orders that has been issued since the final breach with Rome in Queen Elizabeth's reign. It is learned, judicious in defense and in aggression, calm, temperate, and eminently fair, and altogether a document for which every Anglican—and many others, besides—may well be profoundly grateful, as I certainly am.

I do not know of any other clergyman in the American Church besides myself who would be referred to as Archdeacon Taylor, hence this disclaimer and denial.

I may venture to add that I have never seen any such communication in the columns of *The Churchman* as the editor of *The Sacred Heart Review* claims he found there.

FREDERICK W. TAYLOR,  
Archdeacon of Springfield.

Springfield, Ill., April 19th, 1897.

#### A BIOGRAPHY OF DR. TUCKER

To the Editor of *The Living Church*:

This is a book for every priest who reverences a saintly man and loves the services,—Knouff's biographical sketch of the late lamented Dr. John Ireland Tucker, *Clarum et venerabile nomen!* It is curious to note how many interesting facts, not too commonly known, are here brought to light. Here is the sudden transformation of young Tucker from the brilliant and everywhere courted society man, into the simple, unostentatious, self-sacrificing, and devoted minister. It reminds us of the lamented Henry Martyn, between whom and young Tucker there are many striking and lovely points of resemblance. Here is dear old evangelical Dr. Muhlenberg, showing up as the father of Ritualism in the American Church. Naturally, too, for what is true ritual in the Church services but the outward bloom of sincere evangelical piety, striving to put on its beautiful garments as symbolizing its inward loveliness? Here is young Tucker unconsciously growing up as a reformer; a builder of the waste-places in the services of the Church; the founder of the choral service and of true Church music in America,—a reformer, not a revolutionist. Here, also, is a most interesting sketch of the fluctuations and growth of our Church hymnology. Here, also, is a most striking picture of a real apostle of truth, beauty, and goodness, carrying on a new beginning to a marvelous and most influential success, through the simple power of patient, tireless, high-principled working in his own quiet field.

Occasionally, we see the rise of epoch-making men: A. J. Downing, in giving rise to a new domestic architecture and to proper landscape gardening; Richard Upjohn, in lifting American Church architecture out of the dreary slough of Puritan barn-building and bastard classicism; Erickson, in revolutionizing ocean steam navigation; and Theodore Thomas in creating a public taste for classic music. Now comes Dr. Tucker, a true epoch-making man in the Church, in lifting Church hymnology and music out of the superficiality and barrenness of the old Psalm-tune singing, and creating the choral service. Such a man deserves a statue. Unless we say, *Siquaris monumentum, circumspice!*

FREDERICK S. JEWELL.

#### CLERGY RELIEF FUND

To the Editor of *The Living Church*:

Towards the close of the 8th Triennial Report of the Trustees of the General Clergy Relief Fund, occur these words: "It is not in the power of man to estimate the relief and comfort that this fund has given to those whose lots in life are shadowed by many trials; the relief and comfort are not indeed all that they might and should be, but the grateful words that from time to time come back to the trustees are such that, could they properly or possibly be presented to the Church, they would arouse to exertion our interest that is in too many cases dormant." What encouraging language! Reading these words by themselves one would

think the Church had at last aroused herself to do at least almost her full duty in this matter; that at last, after so much has been said and written on this subject, this very important and much-needed fund had nearly reached the proportions required by the actual wants of the persons to be aided. But there are a few words in this report not so encouraging, and then the figures are given of amounts received and disbursed. Reader, look at these figures: "The whole amount of receipts for the past three years has been \$81,494.31. In this sum are included balances from previous account, contributions from parishes and individuals, royalty on the Hymnal, and legacies. Of this sum there has been paid to 59 clergymen, 166 widows of clergymen, and 24 orphans, in 55 dioceses and missionary districts, \$48,295. Besides these appropriations, the trustees have invested in the three years, \$27,673.54; they have paid for copyrights and legal services, \$283.83, and have on deposit and on hand, \$5,241.94." And this is all this great American Church, of which we are so proud, does for her aged and infirm clergy and for the widows and orphans of her deceased clergy! She gives to the 249 clergymen, widows, and orphans, an average of \$64 apiece per annum! Oh, what a burning shame! These figures should be published in every paper and proclaimed from every pulpit. Contributions from parishes and individuals, royalty on Hymnal, and legacies, enable the trustees of the fund to pay an average of \$64 per annum to the 249 beneficiaries scattered over 55 dioceses and missionary districts. In the light of these figures, should not the trustees, instead of the above, have written: "The comfort and relief are very far indeed from what they might and should be." "Our interest in this matter is almost universally dormant, and must be aroused to exertion." If "the grateful words that from time to time come back to the trustees are such that they would arouse this exertion," why should they not be proclaimed far and wide? Where would be the impropriety, the impossibility, of such a course, this writer does not see.

Lincolnton, N. C.

#### A Bit of History

*Our Church Work* (W. N. Y.) says: "The diocese of Indiana, following the example of the five dioceses of New York, has changed the time of parish elections from Easter to Advent. The adoption by the diocesan convention of Massachusetts of the fiscal year from January 1 to December 31 as the period to be covered by the parochial reports, is a step in the same direction and has already resulted in the adoption by some parishes of a date early in January for the annual parish meeting. It is probable that in a few years "Easter elections of wardens and vestrymen" will be a thing of the past in the American Church. Now, while we are in the midst of Lenten Fast, what a comfort it is to know that our most serious prayers and meditations are to be followed by the joys of Easter, and that only—no jarring scenes connected with parochial politics."

This paragraph shows how difficult it is to get at the facts of contemporary history. We rise to remark, though we do so with becoming humility, that the diocese of Indiana is following the example of her next neighbor, the diocese of Springfield, and by the same token, the five dioceses of New York are doing the same, though it may be unconscious imitation in the latter case. The changing of the parochial year to conform to the ecclesiastical year, throwing the parish elections into Advent, is the idea of the Bishop of Springfield, and was adopted by this diocese some ten years ago. We have no patent on this or any other good ideas that our Bishop may originate, and are glad to see them taken up and put in force elsewhere. But honor to whom honor is due.—*The Diocese of Springfield.*

#### Personal Mention

The Rev. William Harman Van Allen entered upon his duties as priest of Grace church, Elmira, N. Y.,

on April 22nd, and is henceforth to be addressed at 358 Main st., Elmira.

The Rev. Herbert E. Bowers has been elected assistant minister of Trinity church, Newport, R. I., and will begin his duties April 26th.

The Rev. Robert E. Campbell, of the church of the Epiphany, Bellevue, Pa., has resigned his rectorship to accept that of Christ church, Bordentown, N. J.; he will leave the diocese of Pittsburgh in May.

The Rev. H. H. Chapman has resigned the charge of St. James' church, San Francisco, Cal., and accepted that of Trinity church, Tacoma, Washington.

The Rev. Robert E. Campbell has accepted the rectorship of Christ church, Bordentown, N. J.

The Rev. M. F. Duty has accepted charge of St. Augustine's church, Savannah, Ga.

The Rev. C. D. Frankel has accepted the curacy of St. Luke's, Atlanta, Ga.

Bishop Gray's appointments close with May 16th. On May 28th he and Mrs. Gray will sail for Europe, to be absent several months.

The Rev. H. R. Gumme has accepted the rectorship of St. John Baptist's church, Germantown, Philadelphia, Pa.

The Rev. Dr. Willis Hall has accepted charge of St. Matthew's church, San Mateo, Cal.

The Rev. I. N. Phelps has resigned from the rectorship of the church at Babylon, L. I.

The Bishop of Pennsylvania sails for Europe June 19th.

The Rev. Augustus Prine sailed for England in the S. S. "Canada," on the 24th inst, The Rev. W. George Read will be in charge of St. Margaret's parish, Brighton, Boston, during his absence.

The Rev. M. Stone, rector of St. Thomas', Taunton, Mass., will spend the summer in Europe.

The Rev. Dr. W. D. Wilson and the Rev. W. De Lancey Wilson should be addressed after May 1st at St. Mark's rectory, 1612 W. Genesee st., Syracuse N. Y.

#### Official

##### A WARNING

A young Englishman, perhaps twenty-five years old, almost a dwarf in stature, smooth face, with scar on cheek, is wanted in South Bend, Ind., for larceny. He claims to have come from England recently, to be a Churchman, and to have been a houseman, and gives evidence of ability in that line. He gives, or gave here, the Christian name of George. He will probably seek the aid of the clergy in obtaining work in his line, which includes housecleaning, etc. Should he appear anywhere, please notify myself or the police department here at once, and oblige

DE LON BURKE.

Rector of St. James' church, South Bend, Ind.

#### Appeal

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

Domestic missions in nineteen missionary jurisdictions and thirty-five 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 twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

*Spirit of Missions*, official monthly magazine \$1.00 a year.

#### Church and Parish

FOR SALE—At a great bargain, a three-manual pipe organ, in good condition. Can be seen and heard. For particulars, apply to GEORGE S. HUTCHINGS, organ builder, 23 and 37 Irvington st., Boston, Mass.

WANTED.—Back numbers of THE LIVING CHURCH as follows: Nov. 28, 1896, 3 copies; March 13, 1897, 3 copies. Any one having such back numbers in a good state of preservation, please notify "A," care this office, and stamps will be sent for same.

WANTED.—Vols. I.-III. of THE LIVING CHURCH Also the following issues of *The Living Church Quarterly*: Aug., '85; Feb., May, '86; March, June, '87; March, Sept., '88; March, June, Sept., '89; March, June, Sept., '90; June, '91; March, '92; March, Sep '93. Unbound copies preferred. Will purchase or change. Address, LIBRARIAN, General Theological Seminary, Chelsea Square, New York City.

## The Editor's Table

Kalendar, May, 1897

1. SS. PHILIP AND JAMES.	Red.
2. 2nd Sunday after Easter.	White.
3. 3rd Sunday after Easter.	White.
4. 4th Sunday after Easter.	White.
23. 5th Sunday after Easter.	White.
24. ROGATION DAY.	Violet.
25. ROGATION DAY.	Violet.
26. ROGATION DAY.	Violet. White at Evensong.
27. ASCENSION DAY.	White.
30. Sunday after Ascension.	White.

### New Birth

BY ANNA SWAN REYNOLDS

New birth, new life, new love to earth has come;  
New birth, new life from earth to heav'n has sprung;

The robin sings from out the copse near by;  
The white clouds softly float in yon blue sky,  
Thro' three sad days the earth was wrapped in gloom;

To-day our risen Lord forsakes the tomb.  
New birth, new life to earth this Easter Day,  
When watching angels rolled the stone away.

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THE Rev. Ebenezer Steele Peake, chaplain of St. Mary's Hall, Faribault, Minn., was born in Delaware County, New York, Jan. 15th, 1830, and after a course of studies in Delhi and Kingsboro, entered Nashotah Theological Seminary in 1849, from whence he was graduated in 1852 with the degree of B.D., and receiving the honorary degree of M.A. from Racine College. After his ordination as deacon, he was elected tutor at Nashotah June 6th, 1852, which office he filled most acceptably for three years, officiating Sundays at Milwaukee, Waukesha, and Oconomowoc. In 1854 he was admitted to priest's orders, and, at the request of Bishop Kemper, went to Minnesota as frontier missionary to the valley of the Minnesota river. His charge included the towns, forts, and settlements in Minnesota north-west of St. Paul. His work was most arduous, the territory being such that he was the more frequently compelled to travel on foot, but he penetrated to the Indian reservation.

Becoming deeply interested in the work of Indian schools and missions, he expressed his views and desires to Bishop Kemper, and was appointed in the fall of 1856 to the charge of the Indian mission of St. Columbia, among the Chippewas of the Mississippi bands, a station founded four years previously by Dr. James Lloyd Breck. The location on Gull Lake, a body of water twenty-two miles west of Ft. Ripley, on the upper Mississippi, was most picturesque. It was provided with a church, school, and mission house, and supplied with Testaments, Prayer and Hymn Books printed in the Chippewa language. It is now known as the White Earth mission, one of the most successful in the West.

Mr. Peake was married to Miss Mary Augusta Parker, of Delhi, New York, who subsequently shared with him all the perils and privations of frontier life. For six years they continued this mission work, but were driven back to the settlement in 1862 by the great massacre of whites by the Sioux, and the war which followed. When the War of the Rebellion broke out in 1862 Mr. Peake accepted the chaplaincy of the 28th Wisconsin Regiment, and during the ensuing two years was stationed at the headquarters of the Trans-Mississippi Department, at Little Rock, Ark., holding services at Columbus, Helena, Little Rock, and Pine Bluff, looking after the sick and wounded, visiting refugees, and serving continuously until Lee had surrendered.

Soon after his return to Minnesota at the close of the war, he was called to the rectorship of Trinity church, San Jose, California, and, after a successful ministration of four years, to St. Luke's church, San Francisco, where he remained until 1878. Since then he has filled rectorates in Minnesota and North Dakota. He is now serving as chaplain of St. Mary's, Faribault, beloved and honored by all who know him and his noble record.

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MOST people are familiar with the beautiful Oxford Bibles printed on India paper, marvels of lightness and compression as well as durability, but it is not so well-known that the process of manufacturing this paper is a secret. In 1841, an Oxford graduate brought home from India a small fold of extremely thin paper, more opaque and tough for its substance than any paper then made in Europe. It was used by the University Press to print twenty-four Bibles of the smallest size, which were presented to the Queen and other persons of note. Attempts to trace the paper to its source proved unsuccessful. In 1874, however, after numerous experiments, it was found possible to manufacture similar papers and the first edition of the Diamond 24mo Bible issued from the Oxford University Press in 1875, of which a quarter of a million were sold in a short time. The paper has become very celebrated and is used for nearly 200 various works and editions. The secret of its manufacture is said to be known to three persons only.

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### An Apostle of The Wilderness

BY THE REV. THEO. HOLCOMBE, B.D.

XI.

THE PROVIDENTIAL MAN

BEFORE closing these personal reminiscences, I wish to go back a little and explain more fully the beginnings of this Indian Mission, and in so doing, I shall be able to give the credit to that providential man, Enmegahbowh; for, after all, it was to him and through him that our first Indian mission in the far West came to be thought of and finally undertaken. It must have been in the fall of 1851 that Enmegahbowh attended the annual payment of his tribe, at Fort Snelling, and it was here that he met for the first time a clergyman of our Church.

Enmegahbowh had learned to speak English in Canada. At the age of sixteen he came to the Chipeways, in the Territory of Minnesota. For a time he acted as interpreter to a Methodist minister, but he was not satisfied with their methods for the Indian. After conversation with him, Dr. Geer, our chaplain at the Fort, gave him a Prayer Book. The Prayer Book made him a Churchman, and he at once, through Dr. Geer, opened a correspondence with Dr. Breck, and earnestly represented the great opportunity there was for a mission of the Church to the Indians.

The result of Enmegahbowh's efforts was that arrangements were soon made for Dr. Breck to visit Gull Lake and confer with Hole-in-the-day—the traditional war chief of the Chipeways. The last and pressing argument for the visit was that Hole-in-the-day was very ill and likely to die of dangerous wounds he had received, and that it was all important that Dr. Breck should

meet him and consult about the proposed mission while there was an opportunity. Upon receipt of this letter from Enmegahbowh, Dr. Breck arranged to start at once for Gull Lake.

It was about the 10th of February, 1852, that Dr. Breck, with Stephen Green Hayward, the other divinity student, as his traveling companion, set out on this journey of one hundred and thirty-two miles in the wilderness. In a letter written to his brother at this time, Dr. Breck says: "Think of this, my brother! The Romish bishop but a short time since spent two hours in his wigwam (*i. e.*, Hole-in-the-day's) trying to persuade him to be baptized, and the brave warrior refuses; not for unbelief in Christianity, for Hole-in-the-day desires to be taught, but by reason of the *system*, which his father, a noble chief before him, refused. The head chief rejects the plausible system of Rome, and asks for the Catholic system of the Church. Such is the nature of the door that is opening to us, and is it possible for us to refuse to enter? The knock is given, we must open." And then he adds: "I have just walked one hundred and fifteen miles through a country but little inhabited, in order to gratify the wishes of this influential chief." He closes the letter by saying: "I think the teaching of the Gospel to a pagan people must be the most interesting of all fields of labor in the vineyard of the Lord. If I should be permitted to enter it, then adieu to white folks, I think, for the remainder of my life."

Dr. Breck regarded every new field as a finality. With him, Nashotah and St. Paul and Faribault were all finalities. "Man proposes, but God disposes." He imagined, also, at this time that Hole-in-the-day—who was repentant because he was sick—was to be the man through whom the door was to be held open by which he could safely enter this new field of labor for the Indian. But, as we have seen, Hole-in-the-day proved only a broken reed when the day of trial came. "When the devil was sick, the devil a monk would be; when the devil was well, the devil a monk was he." Hole-in-the-day's life proved him both treacherous and cruel. With his own hand he had killed two Indians in drunken brawls, and he himself, some years later, was shot and killed, while riding in his buggy from Crow Wing to the farm, and by a relative of one of these men whom he had murdered.

I think I said once before that Hole-in-the-day, by traffic with the whites had become a man of some considerable means, but I did not say that he had a winter house near Gull Lake, built of hewn logs, and that it was in this palace, as Dr. Breck called it, that Hole-in-the-day lay sick at the time when Dr. Breck first visited him, in February, 1852.

This account of the beginning of things makes it clear that Enmegahbowh, the good Indian, was the providential man who had been raised up for initiatory work. In 1859, Sunday, July 3rd, at Faribault, Minn., after five years of preparation and in the 36th year of his life, Enmegahbowh was ordained, with two others, to the diaconate by Bishop Whipple. This was the first ordination after his consecration to the episcopate, and this was also the first Indian deacon of our Church, so far as I am informed at the present writing, and it is certainly true of all the tribes west of the great river. Enmegahbowh was a tower of strength to the Indian mission in all its years of trial and danger, and it was through his courage and

bravery in warning the white settlers that a terrible massacre was averted in 1862. Even to this day he is the most conspicuous of our Indian clergymen, and at the advanced age of 75 years he remains the faithful priest of his little flock, in meekness and constancy ministering to their souls' needs. I should like to speak of his faithful wife who learned to read and write that she might become an efficient helpmate to her husband. She was a woman full of faith and good works, and the sick and afflicted ever found in her a helpful friend. Enmegahbowh was the herald of all our Indian work; the man who cried from the wilderness, "Come over and help us;" the man who first opened the door for all that has since followed of God's work for the Indians, even to the Pacific coast. Let honor be given where honor is due, and may a sense of appreciation warm his heart before the shadows fall or the sun sets upon his earthly pathway.

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### The Month of May

MAY has been apostrophized under innumerable titles, and poets have delighted in describing it as a beautiful maiden clothed in sunshine and scattering flowers on the earth while she dances to the music of birds and brooks. Macarthy declares that

"The summer is returning,  
Golden mornings, purple evenings,  
Come to glad the earth once more.  
Nature from her long sojourning  
In the winter house of mourning,  
With the light of hope outpeeping  
From the eyes that late were weeping,  
Cometh dancing o'er the waters  
To our distant shore."

This, however, was before May became as fickle as the proverbial maiden, and, instead of gladdening our lives with sunshine, dampened our spirits, and our feet at the same time, with sodden snow and slush. It is not necessary that the month should be particularly warm, for, if weather saws go for anything, a cold May is beneficial to agriculturists:

"A cold May and windy  
Makes a full barn and a findy."

On the other hand, a hot May is as an epidemic of fever, seeing that it makes a fat churchyard. "A windy May makes a fair year," while

"A dry May, and a dripping June,  
Brings all things into tune."

"A May flood," it is further said, "never did good;" and we are warned seriously to "never cast a clout till May be out," and as a further word of advice, "Don't put off your great coat in May." "A swarm of bees in May" is said to be worth a load of hay, and

"Mists in May, heat in June,  
Makes the harvest come right soon."

May twenty-third, this year, is Rogation Sunday, a name derived from the Latin *rogare*, to beseech, and the Rogation Days are those immediately preceding Ascension Day. Regarding this period, Blount says: "Rogation Week is always the next but one before Whitsunday, and is so called because on Monday, Tuesday, and Wednesday of that week rogations and litanies were used; and fasting, or at least abstinence, then enjoined by the Church on all persons, not only for a devout preparation to the feast of Christ's glorious Ascension, and the descent of the Holy Ghost shortly after, but also to request and supplicate the blessing of God upon the fruits of the earth." The Dutch call it Cruys Week (Cross Week), and it is so called in some parts of England, because

of old when the priests went in procession this week the cross was carried before them. In the Inns of Court it is called Grass Week, because the commons that week consist much of salads, hard eggs, and green sauce, upon some of the days. In the third century extraordinary prayers and supplications and fastings were appointed, and continued without intermission until the Reformation, when they were abolished. In the year 469, the Archbishop of Vienne ordered litanies and supplications to be said for deliverance from earthquakes, by which his city had been much injured.

In the town of Shaftesbury, on Rogation Monday, there used to be a custom known as the "Procession of the Bezant." This was continued down to the year 1830, when it ceased. It is supposed that originally the bezant was a coin of the value of nine shillings, paid annually to the lord of the manor of Mitcombe, for a supply of water provided by him. When this ceased, a trophy, composed of ribbons, flowers, feathers, and the like, and decorated with articles of value lent for the occasion, was substituted, and instead of proceeding to the house of the lord of the manor, the holiday makers perambulated the parish.

The first of May is a double Saints' Day, dedicated to Saints Philip and James the Less. Wither tells us that "this day is celebrated to the honor of God and the Christian memorial of the two blessed Apostles, Philip and James, at which time the Church taketh occasion to offer to our remembrance such mysteries as Christ delivered unto them, that we might the oftener consider them, receive further instruction concerning them, and praise God, both for such His favors and for those instruments of His glory."

May twenty-seventh is this year Ascension Day, or Holy Thursday, when the ancient custom of "beating the bounds" was formerly observed with much ceremony, and is still kept up, though shorn of all its importance. This beating was originally established to secure the rights of the vicar of the parish, and was held to be a proof of the extent of the district over which he held spiritual control. On such occasions the boys attending the National School, headed by the beadle and churchwardens, and sometimes accompanied by the vicar and schoolmaster, were drawn up in processional order and supplied with willow canes. When all was ready, they started off and beat the ground dividing the several parishes one from another. In some cases it was necessary to pass through shops and private houses, the walls of which they beat under direction from their leader. At certain points boys were "bumped" to impress upon their minds, as long as they lived, that such a spot was in a particular parish. Afterwards they were regaled with milk and buns as a reward for their exertions. The introduction of fences and boundary walls rendered this custom superfluous, though it is still kept up in places. A writer in the *Gentleman's Magazine* says: "I think the day before Holy Thursday all the clergy, attended by the singing men and boys of the choir, perambulate the town (Ripon) in their canonicals, singing hymns, and the blue-coat charity boys follow, singing, with green boughs in their hands." Wither, in his "Emblems" (1667), says:

"That every man might keep his own possessions,  
Our fathers used, in reverent processions,  
With zealous prayers, and such a praiseful cheer.

To walke the parish limits once a year;  
And well-known markes (which sacrilegious hands  
Now cut or breake) so bordered out their lands,  
That every one distinctly knew his owne;  
And many brawls, now rife, were then unknowne."

On this day, at Newcastle-on-Tyne, the municipal authorities had a custom of sailing up the river in barges, from a place known as Sparrow Hawk to Hedwin streams, above Newcastle, in order to assert their right to the river and of the soil thereof. The procession on the water was very gay, and the day known as "Barge Day" was observed as a general holiday.

It is stated that Welsh quarrymen will not work on Ascension Day, on the ground that a fatal accident will inevitably cut off those who go to their daily labor as usual.

May the nineteenth brings St. Dunstan's Day. St. Dunstan was born somewhere about the year 924 A.D., at Glastonbury, where, it is supposed, the remains of King Arthur, Joseph of Arimathea, and St. Patrick lie buried, within the sacred precincts of the abbey.

From an early age Dunstan betrayed extraordinary mental capabilities. Through the influence of his uncle, Elphage the Bald, Bishop of Winchester, he was inclined to take Holy Orders. He joined the Order of St. Benedict, and returned to his native village, where he built a small cell, and lived the life of an anchorite. It was while living and praying here that St. Dunstan was greatly annoyed by the constant visits of the Evil One, till one day he heated a pair of pincers red hot, and nipped the nose of his disagreeable visitor until he had extorted from him a promise never to come again. The neighbors of the holy man are said to have been greatly startled by the terrible cries of Satan. In 1749, there was at Mayfield, where the holy man subsequently lived, a pair of tongs which were said to be those which were applied to the devil's nose.

Dunstan rose, until eventually he became Archbishop of Canterbury and minister of Edward, for whom he really ruled.

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### Where Spring Came Early

BY FRANK H. SWEET

THE snow and ice had gradually disappeared from the fields and rivers, and now there were only occasional small patches in the deep recesses of the woods and under overhanging ledges where the sun never shone. But the wind was still cold, and its breath was a sharp reminder of the winter which had scarcely yet released its grasp. Ramblers were glad to seek southern exposures, and to linger along the sheltered sides of the woods and valleys. Around the house snowdrops were in the full height of delicate beauty, and here and there a crocus was beginning to show its golden face above the slowly awakening grass.

I was out in the hardy border examining some choice scillas I had planted the fall before, and which were now beginning to send inquiring shoots through the half-frozen surface of the ground, when I heard a clear, peculiar note from somewhere in the direction of the woods. Surely I recognized that sweet, tremulous note, and I turned eagerly and waited for a repetition of the call. But the wind was keen and whistled around the corner of the house, and from between the barn and fir hedge, and at last I turned back, convinced that it was only the wind I had heard.

But as I again bent toward the scillas the

clear, inquiring call was repeated; and this time there was no mistake. The owner of that voice was at least ten days earlier than usual, and with his notes ringing in my ears and promising an early summer, I hurried toward the woods, wondering if he were alone, or if others of my migratory friends had responded to the warm invitation of the April sun.

The woods crept toward my house from all directions, but a certain part, which lay on the southern declivity of a sharp range of hills, seemed to belong more particularly to early spring and late fall. Here I knew of a tiny glen where flowers could be occasionally found all through the winter. High ledges rose protectingly to the north and west, and across the lower side a small brook ran musically. Dogtooth violets and cowslips grew along the banks of the brook, and the half acre or so of land which the glen contained was thickly carpeted with winter-green and partridge clover.

The glen was the trysting place of the first arrivals in spring. Birds lingered here for a week or ten days, discussing plans and making short excursions into the surrounding woods and fields in search of suitable places for summer homes. And it was the last point of departure in the fall. Tempted by the partridge berries, and the sweet, succulent buds and shoots, they tarried longer than usual; and, occasionally, some of the more venturesome ones even remained all winter. I was in the habit of visiting the glen from time to time, and it was seldom that I found it entirely deserted.

This morning I heard the sounds of hilarity long before I crossed the brook and started up the narrow path which led to the open glade. Evidently the warm sunshine pleased them, and they were holding high carnival over it and the good things which the little glen contained. I counted at least five distinct voices, and each of them was raised in joyous outbursts of pleasure and expectancy.

As I paused beneath the spreading branches of a tree which stood in the edge of the glade, I was challenged by a quick note of inquiry, and a bluebird flew directly in front of me and looked me over sharply. Apparently the scrutiny was satisfactory, for he presently flew back to his position in a walnut tree and began a rollicking conversation with his mate who had been watching him. In a neighboring tree several robins were in a state of high elation. First one would chirp and trill, and then another would hop to a higher branch and try to outdo him, and then they would all burst forth and chirp and trill together. Occasionally their notes would be lost in a wild chorus from the other birds; then the robins' voices would come out again, clear and distinct.

Every tree in the glen seemed to have its quota of birds, and I could distinguish among them bluejays and robins and soldier blackbirds and several of the small warblers. As I listened I could almost imagine that summer had already come. There was no wind here; only a low murmur from the topmost branches of the trees. And the ground was thickly gemmed with dandelions and cinquefoils, and with bright scarlet patches of wintergreen and partridge berries.

I took out my notebook, and as I did so a small piece of tissue paper fluttered to the ground. I did not notice it until I saw a gray squirrel regarding it covetously. As I stepped aside he caught it eagerly in his

mouth, and scurried up the rough bark of an oak tree. Far up among the branches I could see what appeared to be a round mass of brown leaves, and I knew that my tissue paper was destined to help decorate the interior of the squirrel's home.

I remained in the glen nearly an hour, and during that time, except for certain brief notes of inquiry, my presence seemed in no way to disconcert the jovial inhabitants. They sang and chirped and chattered as openly as though I belonged to their number—as indeed I did. Overhead, I could hear the distant caw, caw, of crows, and from the undergrowth came the peculiar whirr of flying quail. And before I left I received the cheerful greeting of the chickadee, and the soft, modulated salutation of the wood thrush.



### Book Notices

**Women of Colonial and Revolutionary Times—Mercy Warren.** By Alice Brown. With Portrait. New York: Charles Scribner's Sons. Price, \$1.25.

Childhood in Colonial times, life in the early days of Plymouth, with many a side-light on the history of Revolutionary times, are entertainingly set forth in this interesting sketch. It is a memorial of a woman "of rich domestic life and public effort," and, as such, will be read by more than the descendants of Mercy Warren, to whom it is dedicated.

**Words for the Church.** By the Rev. Edgar Gardner Murphy. With an Introduction by the Rt. Rev. Thomas Gallor, D.D.

This is a valuable addition to the growing list of good books on the Church and her distinctive teachings. Mr. Murphy having a well-developed faculty of stating things clearly and in an attractive manner, has also obtained so good a grasp of truth for himself that he is able to manifest it to others. There are six lectures in this small book, all of them appealing in a popular way to those who either do not know or are prejudiced against the Church. It is a good book for the Churchman to own that he may lend it to a friend as a justification for his conception of a historic Church.

**Cricket at the Seashore.** By Elizabeth Westyn Timlow. Illustrated by Harriet Roosevelt Richards. Boston: Estes and Lauriat.

An interesting story of a funny, merry little girl and her mishaps, during a summer spent at her grandmother's home in the country. In spite of the blunders and complications brought about by her impulsive, heedless ways, we like her very much, because she is strong enough to refrain from doing anything she is told not to do, and brave enough always to tell the truth.

**The Open Secret.** By a Priest. New York: Thomas Whittaker. Pp. 162. Price, 50c.

A mystic speculation in parable form, which for some part may be rightly entitled an "open secret," because the hints toward it look out from many a page of St. Paul, particularly in the great Burial Lesson.

**Archbishop Benson in Ireland.** New York: The Macmillan Co. Price \$1.25.

This book contains an account of the late Archbishop of Canterbury's memorable visit to Ireland last fall, with the sermons and addresses delivered at that time and now edited by the Rev. J. H. Bernard, D.D., of Dublin. A pathetic interest attaches itself to this volume, for it contains the last sermons and official acts of a peaceful and peace-making prelate. Dr. Benson was on an errand of peace and good will to the Irish Church, and it will be remembered that the day after his return to England, whilst spending the Sunday quietly with his friend, Mr. Gladstone, death came suddenly on the Archbishop during the morning service. In addition to the full text of the sermon preached at Kildare cathedral on the occasion of the reopening of that venerable fabric, and other sermons and addresses, there are illustrations, and

a frontispiece—a group of the Archbishops of Canterbury, Dublin, and Armagh. The introductory chapter on Kildare cathedral is interesting, as also are the details of the journey and the excursions and sociable events. The sermons and addresses were worthy of the man, and his mission of peace and unity, and his almost tragic end.

**The Church and the Bible.** By Wm. B. Bolmer. New York: E. & J. B. Young & Co. Price, \$1.

This book is divided into fourteen chapters, in which the inspiration of Holy Scripture is explained and vindicated. The relation of the Church and Bible, and the unique position of the Bible among the religious literature of the world, are clearly and admirably set forth. The spirit and purpose of the book may be summed up in Mr. Bolmer's own words—"If the Bible is the veritable word of God, to know why we believe it to be so is hardly less important, either to ourselves or to others, than the belief itself." "Believing without Reason," "Unsound Reasons," are chapters in which it is pointed out how we may assist doubters—and there are many nowadays—and protect ourselves from doubt in the Scriptures by setting aside inadequate and illogical reasons, and seeking adequate and reasonable grounds for receiving the Bible as the word of God. The statement "that the Bible itself puts forth no definite claim to be inspired" needs more modification than is given to it by the words "no definite claim." It is easy, however, to catch the author's real meaning. A great deal of unwarranted inference has been drawn from the facts (1) that the Anglican Churches demand from the lay people no profession of belief in the Bible; (2) that the Universal Church has never defined inspiration. Mr. Bolmer frankly admits these facts, but vigorously denies the destructive theories that are claimed to flow from these negative statements. He says: "Belief in inspiration has been so constant through all the Christian centuries that denial and proof are equally idle," and again, "We believe that the Bible is inspired, because the book, as we now have it, has been in the possession of the Church for fifteen centuries, during all which time it has been constantly read and received as the word of God." The Church is the "pillar and ground of truth," and her "voice can be heard without the decree of any council to give it formal utterance." The Church, it is pointed out, only took synodal action in order to allay controversy. That the use of tradition in interpreting the Bible is as reasonable and necessary as grammar, geography, history, etc., is well maintained, as against the Roman excesses on the one hand and the Protestant denial of the validity of tradition on the other. The chapter on the Higher Criticism, with its good common-sense, is well calculated to dispel the fog and seeming profundity of some of the popular destructive writings. We commend this work to the clergy who will be able to draw from it many useful hints as to the way of putting before their people such subjects as are treated by Mr. Bolmer. We also commend it to the lay-people, as it is calculated to strengthen and make more reasonable their belief in the Bible as the word of God.

**God and Prayer.** By Boyd Vincent, S.T.D. New York: James Pott & Co.

Under the above title are published the Bedell lectures for 1895, delivered in the collegiate church of the Holy Spirit, Gambier, by the Bishop-coadjutor of Southern Ohio. The "Discussion of the Reasonableness of Prayer"—this is the sub-title of the volume—in these three lectures is academic, hence the method is scientific and philosophic rather than popular. Clergymen and educated readers will be glad of this, for the problems raised are treated with method, clearness, and brevity. The first lecture takes up the question, "How can God hear Prayer?" It is argued that as God is a Person, Our Father, and the universal, and indwelling Spirit, He is able to hear our petitions. In the second lecture the more difficult question is raised, "How can God answer Prayer?" After



treating of Providence and our duty of submitting ourselves to God who careth for us, Dr. Vincent proceeds to deal with the subject of direct petition to God for things material and spiritual. He points out the grave difficulty of reconciling prayer and its answers with divine foreordination. This is the part met by the theory so ably expressed in the quotation from the late Canon Liddon: "Prayer is only a foreseen action which, together with its results, is embraced in the eternal predestination of God. . . . God works out His plans not merely in us, but by us." The objection raised in view of the invariability of laws of nature is well answered. In the concluding portion of this lecture the subjective effects of prayer are well summed up. By prayer the soul is kept dependent, open, receptive, and excited to action and united effort. "Why does God not answer my prayers?" is discussed in lecture three. It is replied in St. James' words, "Because ye ask amiss," and further, that we do not fulfill the conditions laid down in Holy Writ. In concluding, the lecturer points out that this whole subject "belongs distinctly to the realm of faith, not that of knowledge, at least to that kind of knowledge which comes by faith." We commend Dr. Vincent's work to the notice of the clergy, and venture to think that if prayer and other religious subjects were handled in this clear, philosophic manner, we should hear less of doubts and unbelief.

**Tom Sawyer Abroad; Tom Sawyer Detective, and Other Stories.** By Mark Twain. Illustrated. New York: Harper & Brothers. Price, \$1.75.

The inimitable Tom Sawyer needs no formal introduction to young American readers. His marvelous adventures abroad, and his unique career as a detective, are the theme of the larger part of Mark Twain's new volume. There are also included the story of "The Stolen White Elephant," "Paris Notes," some after-dinner speeches, with various amusing sketches that have made their appearance in print before. The good paper, clear type, and excellent illustrations are commendable features of this edition.

**In the Land of Tolstoi; Experiences of Famine and Misrule in Russia.** By Jonas Stadling and Will Reason. New York: Thomas Whittaker. Octavo. Pp. 285. Price, \$2.

It is the experiences and gleanings of Herr Stadling in the land of Tolstoi, as he recorded them in his Swedish work on the subject, that are here set forth in English dress, the original work having been entirely re-written, with a general change of form, and many additions as well as omissions, by his friend, Mr. Will Reason. In *The Century Magazine*, two years ago, there was found, in other shape, a good deal of the matter contained in this book, but differently written. In its present form it will be found vastly interesting by all those who are drawn to the sad Russian problem. The illustrations are abundant, about fifty, some of them full-paged, and are drawn by one of Sweden's best artists (Tiren) from Herr Stadling's own photographs. In quality of paper, press-work, and binder's art the volume is a very handsome one.

"THE HALF CASTE; An Old Governess's Tale," by Miss Mulock, author of "John Halifax Gentleman," will be published in a few days by Mr. Thomas Whittaker. The story first appeared in Chambers' Journal and is now for the first time issued in book form.

## Magazines and Reviews

*The Nineteenth Century* for April opens with a rather aggressive article by Henry M. Stanley, M.P., on "The Boer Indictments of British Policy." It is evident that matters between England and the Transvaal are rapidly coming to a conclusion, and certainly Mr. Stanley's arguments do not make for peace. An interesting paper on "Some changes in Social Life during the Queen's Reign," by the Rt. Hon. Sir Algeron West, K.C.B., is full of information, and will be enjoyed by those whose memories run not very far back. Two papers on "The Integ-

riety of the Ottoman Empire," by Sir Wemyss Reid and the Rev. Dr. Guinness Rogers, inform us that this famous phrase or formula is to be taken in a strictly diplomatic sense, not to say in a Pickwickian sense.

*The Fortnightly Review* for April leads off with a biting arraignment of England's policy in the far East, by Olga Novikoff (O. K.). If Englishmen want to see themselves as others see them, and those others the nations with which they are liable to be in fierce contention, this article furnishes the opportunity. This number of *The Fortnightly* is full of war and politics. "After Khartoum," by Major A. Griffiths, deals with the Soudan campaign. Canon Malcolm MacColl has a trenchant article on "Crete, an Object Lesson," and Sir George Baden-Powell, M. P., treats of the same subject in an able paper. "South Africa" is the theme of the Rev. W. Greswell, under the heading of "Federalism in South Africa," and of C. D. Baynes, of Johannesburg, under that of "Cecil Rhodes."

*The Westminster Review* for April contains eleven articles, besides the extensive notices of contemporary literature which are always valuable. R. D. Melville considers "The Prospects of International Arbitration." Mr. Samuel Holmes defends Wellhausen's position against his latest opponent, Dr. Baxter, the author of "Sanctuary and Sacrifice." "An Appeal" is a one-page poem, by M. B., full of fire and passion for liberty on behalf of those nations in the East who just at present appear to be appealing to England in vain for help and sympathy in their struggle for freedom.

## Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOMAS WHITTAKER, New York  
Lectures on Ecclesiastical History. Delivered in Norwich Cathedral. With Preface by the Dean of Norwich. \$2.25.

THE CENTURY COMPANY  
Prisoners of Conscience. By Amelia E. Barr. \$1.50.  
One Man Who Was Content. By Mrs. Schuyler Van Rensselaer. \$1.

D. APPLETON & COMPANY  
Pioneers of Evolution from Thales to Huxley. By Edw. Clodd. \$1.50.  
The Plant World. By Frank Vincent, M. A. 60c.  
A History of Ancient Greek Literature. By Gilbert Murray, M. A. \$1.50.

HENRY ALTEMUS, Philadelphia  
Paul a Herald of the Cross. By Florence Morse Kingsley. \$1.50.

DODD, MEAD & COMPANY  
The House of Dreams. \$1.25.

THE CASSELL PUBLISHING COMPANY  
Ruth Farmer. By Agnes Marchbank. 25c.  
Phyllis of Philistia. By Frankfort Moore. 25c.

AMERICAN TRACT SOCIETY  
The Inspiration of History. By James Mulcahey, S. T. D. 25c.  
Tw Noble Women. By Susan Parkman. 75c.

JAMES POTT & COMPANY  
Pott's Library. March. "How to Read the Bible," by J. Paterson Smyth, B.D.; "Church and Bible Truths," by W. S. Simpson-Atmore.

GIBSON BROTHERS, Washington, D. C.  
Leo XIII at the Bar of History. By Randolph Harrison McKim, D.D.

## Opinions of the Press

*The Observer* (Presb.)

THE ANIMUS OF "CRITICISM."—Much of Biblical criticism of the form at present popular is really in spirit and method the secret foe of supernaturalism. Of the critical mode of banishing the supernatural from the Bible, Prof. Green, of Princeton, has well remarked that it is the most plausible, as well as the most effective, method of accomplishing this result, because the animus of the movement is concealed, and the desired end is reached, not by aiming at it directly and avowedly, but as the apparently incidental consequence of investigations pursued professedly for a different purpose. It is in view of such facts as these that the gravity of the situation, which even amounts to a theological crisis, appears. That here and there a

teacher, perhaps a clergyman, should stand forth as the exponent of radical views of Biblical criticism might not be so alarming a circumstance, but when we perceive that such utterances are excused or even applauded by multitudes, that they delude Christians and delight infidels, we are forced to recognize that this radicalism is symptomatic of a wide-spread decadence of belief in the supernatural. A single miracle might supposedly be denied by some individual who reverently accepted others, but it is not to be supposed that when even a single miracle is denied in a rationalizing spirit any miracles at all will long remain credible and accepted. It is the tendency of the thing that makes it to be so full of menace. It is not so much that a few bold speculators deny these signs and wonders which God showed in the days of old, as that multitudes are languidly indifferent to the whole destructive process or are even arousing themselves to apologize for the ruthless iconoclasm.

*The Church Standard*

WANTED: A PARISH.—We are not concerned, at present, with the questions of general policy raised by this state of facts. The particular question is, What is an unemployed clergyman to do in order to obtain employment? He applies to his bishop, and fails. He applies to other bishops, and fails. He asks his friends to use their influence in his behalf, and they fail. He hears of a vacancy occurring somewhere, and asks some one to recommend him, but the application fails; and so on. As a general rule, the very fact that the man is seeking a position is a bar to his success. Now, suppose that he should say: "There are many vacancies of which I do not know. Why should I not insert an advertisement in some Church paper, briefly stating my capacities, experience, general Church position, and giving references to persons who know me and my work?" Why should he not? Clergymen in England do so constantly; why should not an American clergyman do it? We should say that a self-respecting man would very much prefer an open and straightforward advertisement to any of the indirect means of reaching vestries that are commonly used; and we should think that vestries would prefer to inquire concerning such a man rather than to investigate the value of "recommendations," volunteered by persons of whom the vestry know as little as of the person recommended.

*The Times-Herald* (Chicago)

THE SENATE AND THE TREATY.—The Senate has at last fixed upon May 5th as the day on which it will vote on the Arbitration Treaty, but the announcement has excited little comment and no interest in any quarter. So thoroughly disgusted have the people become with the methods of the Senate and the treatment of this great compact by certain senators, that they do not now care what the Senate does about it. As it now stands, with the Senate amendments, it means but little and stands for nothing enduring. The best that can be said for it is that the Senate is willing that questions of difference arising hereafter between Great Britain and the United States may, with its consent, be submitted to arbitration. Never was a great pact of peace, an epoch-marking event in history, so mangled by malicious caprice, so eviscerated and made naught as this has been. It is but an empty shell, a worthless form, and it would be far better it should sleep the sleep of death and lie quietly inurned in the secret recesses of the Senate than that it should be revived simply to be scorned by all right-thinking people. But if we are not to have the treaty as it came from the hands of Secretary Olney and Ambassador Pauncefote, its negotiation has not been in vain. The people, through the misfeasance of their Senate, have not obtained the treaty, but they have, nevertheless, ratified it by popular acclaim. The highest and most influential citizenship, the best and most intelligent thought of the country, have expressed their approbation of its terms, and no backward step will ever be taken from the advanced mark it has made.

## The Household

### "According to Your Works"

BY F. BURGE GRISWOLD

O God! I am afraid!  
Let Thy sweet pity be  
The measure of Thy heart  
In judging me.

My works imperfect stand  
Against the light;  
They can but be condemned  
In Thy pure sight.

If Justice only, reign,  
Thy sure decree  
Were everlasting death,  
*Miserere!*

According to Thy love  
My trust shall be,  
By Thy redeeming Cross  
Deliver me!

### Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER XIV.

THE old doctor drew a long sigh of relief and turned from the bed.

"He is sleeping at last, thank God! a quiet, natural sleep. When he wakens he will be himself." And he grasped the minister's hands in his, his kind old face beaming with joy.

It had been a hard day for the watchers, and they had waited with tearful, prayerful anxiety as the long hours dragged themselves slowly by. But now the watching and waiting were over; the crisis successfully passed; the battle won, the precious life spared.

"Keep the house absolutely quiet," the doctor said as he left the room; "everything now depends upon this sleep. When he wakens give him nourishment and do not allow him to talk; he will very soon drop off again. Every hour of such sleep as this is precious beyond words."

It seemed to Fanny Raymond, as she sat alone in that quiet room during the hours which followed, that never before had she realized what silence meant. For the first time in weeks no sound came from the quiet sleeper. The restless, pleading voice was hushed; the head and hands lay motionless; only his gentle breathing and the ticking of the clock in the hall broke the stillness; and the faint sounds from the outer world seemed vague and far away.

She had drawn a low chair close to the bedside that she might catch the first sign of returning consciousness, and she now sat, her head resting back against the cushion of the chair, her heart filled with deep gratitude, watching the sleeping face upon the pillow, so pale and wan, now that the flush of fever had passed away. And as she watched, more than once a half-tender, half-pitying smile flitted across her face.

Poor Oliver! how little did he imagine that his carefully hidden secrets had been poured into the very ears of all others from which he had guarded them with such watchful vigilance. When most restless Margaret had been able always to quiet him by the simple touch of her hand. But though, while she sat beside him, the constant calling for her would cease, he frequently continued to talk in more or less connected sentences, occasionally addressing his remarks directly to her.

"She called you my enemy, Margaret," he said to her one day. "But we are told to

love our enemies, and so of course I had to love you, dear. It was cruel, cruel of him to ask me to take your money from you. You must never know of that, Margaret; never guess the wrong he would have done you. No, sir; I cannot have her told! It would be a contemptible, unmanly thing to allow her to hear of it! Why, I must not even tell you that I love you, Margaret! I cannot, in honor, tell you yet. But when these debts are paid, and I am free—free! ah, then you shall see how I will strive to win you, dear. But the water is very cold! and how the river rushes! Prince, where are you, dear old friend? Were you thinking of me, Parson, when you preached that sermon reminding us that He will give strength for the burden of each day? Why are they pounding my head with those hot irons? If Margaret were only here she would ask them not to, I am sure." And so he rambled on and on.

The beautiful April day was drawing to a close. Between the slats of the closed blinds the setting sun sent one long ray into the darkened room. It fell across the bed and was the first object upon which the sick man's eyes rested when finally the white lids rolled slowly up. He tried to move his hand and touch it, but had not the strength for even so slight an exertion, and with a perplexed, puzzled expression, lay gazing down at those helpless hands of his. But Mrs. Raymond, seeing that he was awake, leaned forward, and at the motion he lifted his eyes to her face, looked questioningly at her for a moment, then smiled a sweet, drowsy smile, such as one has seen a sleepy baby give before it drops back into dreamland. She smiled back at him, and without a word, brought milk and, lifting his head slightly, held it to his lips. He drank it; then sinking back upon his pillows, closed his eyes, and in another instant was fast asleep.

When he awoke again it was night, and the minister was sitting at his side.

"What makes me feel so oddly, Paul? and why are you here, old fellow?" he asked.

"You have been ill, Oliver," his friend replied, taking the thin hand in both of his with a warm, close pressure; "but you are all right now. So take this food and go to sleep again."

"I feel as though I could never do anything but sleep, again. How ridiculously

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weak I am! What has been the trouble? I cannot seem to remember." And his brow contracted with the effort.

"Never mind that now; I'll tell you everything to-morrow. Shut up your eyes again, there's a good fellow."

"Any one would think to hear you that I was a baby; and I do feel mighty like it. Was that Fanny who went out of the room just now, Parson?"

"Yes."

"I thought—somehow it seemed to me as though,—it wasn't Fanny. Has—any one else been here since I have been ill, Paul?"

"Half a dozen," replied his friend. "But, Oliver, if you do not keep quiet and stop talking I shall go out of the room and leave you alone."

"All right, I will; so don't be grumpy, old man. But I certainly thought"—

Paul's hand came down over his mouth, and with a low laugh he turned on his side and fell asleep, like the baby to which he had compared himself.

From that hour Oliver made rapid strides toward health and strength, and at the end of ten days was able to sit up. But there the improvement seemed suddenly to cease. There was no relapse, but he simply stood still at that point in his convalescence; and his friends would often find him gazing dejectedly from the window, up to which his couch was drawn, with such an expression of hopeless misery on his face.

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"Any excitement will harm him less than this wearing anxiety, Fanny," Paul Raymond said to his wife on coming over home after seeing Oliver to bed, one evening. "Of course, were he in his normal condition he would never allow himself to brood as he is doing. Martha says that he has eaten simply nothing all day, and he is so restless and excited that I am going to Doctor Simpson's for something to make him sleep; and I shall inform him that, unless he objects very decidedly, I am going to tell Oliver in the morning."

"Well, I'm thankful for that!" she exclaimed with a sigh of relief; "but I do wish that you would do it to-night, Paul. I have seen for several days that the thought of those horrible debts, and all that his illness has cost and lost him in one way and another, has been wearing on him terribly. Do go to Doctor Simpson at once, and if Oliver is still awake when you get back, I beg that you will relieve his mind of these worries. It will help him more than a dozen powders."

"There's no danger of not finding him awake; I only wish there was. He will be back where he was two weeks ago if something is not done."

Fanny Raymond was right when she said that Oliver was worrying over the expenses consequent upon his illness. For the first few days after his return to consciousness he lay in his bed too weak to move or even to think connectedly. But he appeared very happy; and often a tender smile played over his face, and he seemed full of a sweet content. Even after he was able to be moved to his couch for a little time this quiet, peaceful state continued. But gradually as he grew stronger the beautiful visions which had lingered with him began to fade away, and as thoughts and memories came crowding back, the realization of all that this illness meant dawned upon him with an overwhelming force which served, in his enfeebled state, to check entirely all further improvement, and finally so wrought upon him as to bring him far closer to a relapse than his friend at all imagined. Oliver himself, however, had some conception of his condition, and after the minister left him that night, lay tossing from side to side, his head throbbing and every nerve in his body tingling with suppressed excitement. He was disgusted beyond measure to discover, for the first time in his life, that he possessed nerves. He knew that he was feverish, and realized that unless this terrible restlessness was overcome the worst results might follow. But what could he do? how could he rest with all this burden of anxiety and apprehension. The room was in darkness save for the light from a low fire which burned upon the hearth, and Oliver's wandering glance was caught by the flickering, fantastic shadows which it cast upon the ceiling; and as he lay there striving to fix his thoughts on them, or anything but the one subject that was preying upon him, suddenly, as though spoken in his very ear, he seemed to hear these words, following each other in quick succession:

"Why are ye so fearful? how is it that ye have no faith?" "What time I am afraid, I will trust in Thee."

When the minister returned and went softly to his friend's bedside, to his surprise and delight he found him sleeping quietly with his cheek resting in his hand, and with an expression of such utter peace upon his face that involuntarily, as he stood looking down upon him with eyes full of deep affec-

tion, he murmured softly: "For so He giveth His beloved sleep."

"Oliver," the minister said the next morning, when, with his assistance, he had been dressed and was resting on the couch beside the window, "do you know that you have never asked about your mail? Of course I was obliged to open it, and though I was able to manage most of it, there were one or two matters which had to lie over till you could attend to them yourself. Do you feel up to a little business this morning?"

"Yes," he replied, though perhaps a little wearily. "I am sorry that you had to bother," he added a moment later, smiling up at him gratefully; "though I need not specify this particular bother that I have been to you during these weeks. Well, I won't," with a little laugh at his friend's "Oliver, how can you!" "But I only wish that my mail might have proved a little more interesting. A few bills, I presume; fewer requests for medical articles, and perhaps a stray check or two of meagre proportions. Is that about it?"

"These were certainly included; but there is a matter of slightly greater interest than any you have mentioned. Oliver," laying his hand affectionately upon his shoulder as he

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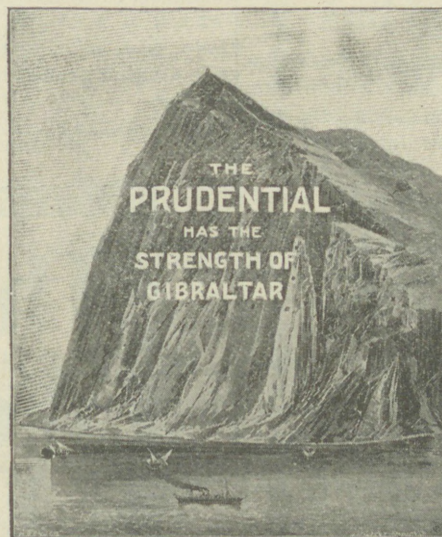
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stood beside him, "do you happen to have any associations with this name?" And he laid in his hand an open envelope, stamped in one corner with the name of a certain firm.

"Trent? why, surely! He was my cousin's lawyer.—is Miss Lea's."

"Is that all, dear old fellow?" Paul Raymond asked. Then, as Doctor Preston looked with surprise into his face, stirred with some unusual emotion, "Will you not read your letter, Oliver?" he said.

Very slowly, very thoughtfully, Oliver Preston drew the letter from its envelope. But when it lay open in his hands he did not at once glance down upon the sheet. He had turned his eyes to the window, and his thoughts were wandering back over all that had occurred since he last saw that name. How little had he imagined, as he stood in the lawyer's office on that glorious winter morning, his heart sick with sudden disappointment, what that girl of whose interest he had made himself custodian, would grow to be to him! and once again there rose up before him that picture of the tall, graceful figure standing beneath the snow-laden trees, her sweet face turned up to him, and the frank, true eyes looking into his. Had he loved her even then? he wondered vaguely, as he watched a bluebird flitting about in a tree just outside his window. A bluebird! Once Margaret Lea had told him that of all birds she loved this brave little "harbinger of spring" who did not fear the sudden snow, and would sing with the flakes falling about him. But there were no flakes to-day. The sky was a deep, glorious blue and matched exactly the bird's bright plumage; and never from that day could Oliver Preston see one of these without hearing in his ears the very tones of his friend's voice as he repeated his request:

"Will you not read your letter, Oliver?"

And so, with a deep, deep sigh, Oliver turned him from the bird and the sunshine and the tender spring sky, and let his eyes fall to the letter in his hand.

Slowly, and with little interest he began the perusal, but almost instantly a deep color flashed into the pale face, an eager light into the blue eyes, and when he finished it was but to read it all again. Then he glanced up to where his friend had stood, and found that he had gone and left him alone to pour out his thankful heart; to bring his grateful praise where already he had laid down his anxiety and fears.

This was the letter:

MY DEAR DOCTOR PRESTON:—Some months ago you left in my hands for disposal, what you termed—though perhaps not in just these words—a worthless piece of Western land. Since that time I have received several offers for the property, but judging it wise, from various bits of information which I have picked up here and there regarding that particular district in which your land lay, I refused them all till yesterday, when what I had hoped for came, and I was able to sell out your interest for \$50,000. Inside of two months the land will be the centre of a flourishing city. Trusting that my action in the matter will meet with your approval, I have the honor to sign myself,

Yours, etc.

(To be continued.)

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Neal Dow's Heroic Character

NEAL DOW was once passing down one of the streets of Portland, Me., when he noticed a crowd of people, among whom was the mayor of the city. In the centre of the group was a country lad, crying. The lad had been imposed upon by a noted horse jockey of the town, who had got the boy drunk, and then induced him to swap the horse he had driven into town for an old plug.

Upon hearing his story, telling the boy to follow him, and lead the jockey's horse, Mr. Dow led the way to the latter's stable, nearly a mile distant. Not finding the jockey in, the old horse was turned into the stable, and Mr. Dow, with the country lad still following, turned to go down-town again. On the way they met the jockey driving in a wagon to which the lad's horse was attached.

"That is my horse," said the boy.

Mr. Dow stepped into the road, took the horse by the bridle, and calling to one of his employees who happened to be passing at the time, told him to unharness the horse, which he did, the irate jockey swearing like a trooper, and threatening to take the law on Mr. Dow, who replied: "You will always know where to find me." Then telling the boy to take the horse, he started to lead the way down-town where the lad's wagon had been left.

"Look a-here," said the jockey, as they went, "what am I to do with my wagon?"

"Do what you like," said Mr. Dow. "It is nothing to me."

As may be expected, the country lad was full of joy and profuse with thanks. When he had harnessed his horse, he said to Mr. Dow: "Now, what can I do for you?"

"Promise me not to drink any more." And the boy did so.

Some three years afterwards Neal Dow was stopped by a countryman in the streets who, with a mouth stretched on a broad grin, said, pointing to a horse, "There he is. I hain't drunk no more."—*The Christian Herald.*

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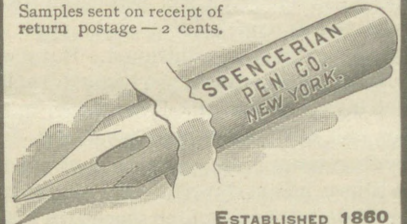
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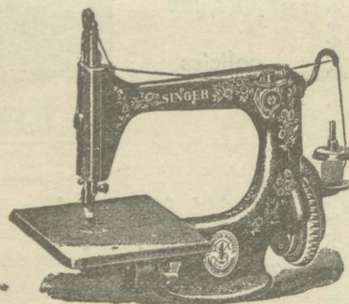


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## Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
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That is known as the Children's Hour

### The Beautiful Spring

"I was here first," said the snowdrop;—"look!"  
"Not before me!" sang the silver brook.  
"Why, cried the grass, "I've been here a week!"  
"So have I, dear," sighed a violet meek.  
"Well," piped a bluebird, "don't leave me out!  
I saw the snow that lay round about."  
"Yes," chirped a snowbird, "that may be true,  
But I've seen it all the bleak winter through."  
"I came betimes," sang the south wind, "I!"  
"After me, love," spake the deep blue sky,  
"Who is it cares?" chimed the crickets gay:  
"Now you are here, let us hope you'll stay."  
Whispered the sun: "Lo! the winter's past;  
"What does it matter who's first or last?  
Sky, brooks, and flowers, and birdies that sing,  
All help to make up the beautiful spring."  
—The Lutheran.

### Tad Lincoln and the Iron Horse

I HAD enlisted in 1861 at Rochester, N. Y., and was firing on a New York Central engine when I quit to be a soldier for Uncle Sam. My enlistment papers showing what my occupation had been, I was detailed to run an engine on a little road reaching from Washington down into Virginia, that was being operated by the government as far down as the boys in blue commanded the situation. At this time I made a round trip each day, leaving Washington at 10 A. M., and arriving in Washington on my return at 4 P. M.

One morning, while I sat in the cab of my engine reading a newspaper to pass the hour or more that would bring us to our starting time, I became conscious, without paying any particular attention to them, that a gentleman and a youth were examining my engine, walking slowly around it. At length my attention was attracted by a question the boy put to the man:

"Papa can't we get upon it? Ask the gentleman, please."

Before he could comply with the boy's request I laid aside my paper and invited the two to step up. When they did so I noticed that the gentleman was quite tall. He had to remove his high silk hat and then stand in a stooping position while in the cab. I noticed from his answers to the questions which the boy plied to him and his explanations of different parts of the machine, that he knew something of the principle upon which locomotives are built.

"Oh, papa, I do wish I could take a ride on it."

"Not now, my son. Maybe someday we may have a chance, then I shall be glad to let you ride on one of these great machines in which you take such an interest."

I said: "If you and your son will have a seat over there on the fireman's box I will be glad to give the young man a ride. I want to pump her up, anyway." He thanked

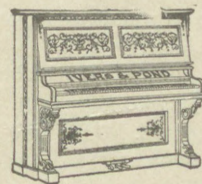
me as he and the boy seated themselves. I set the lever, opened the throttle slightly, and we moved slowly down the yard, and out to the Washington end of the long bridge across the Potomac.

The gentleman explained to the boy all of my acts in controlling the machine and its movements, in a manner that showed he knew the locomotive very well.

"Oh, papa, I do wish I could take a long ride on this engine out in the country, where it goes fast. It must be grand to be carried away by such a big strong horse."

As the engine slowly backed once more into the sheds the gentleman again thanked me, and as I caught the wistful look in the boy's face I was prompted to say:

"My run is only three hours out and three back, sir. I leave here at 10 A. M. and return at 4:30 P. M. If you are willing to trust the boy to me, I will take him for the trip here in front of me on my seat. The road is safe. We do not go into the enemy's country. I think I can safely promise to



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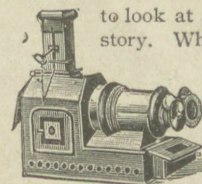
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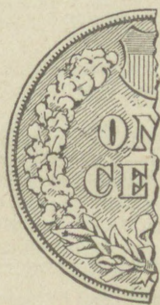


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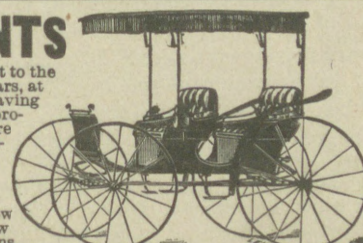
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The gentleman could not withstand his son's pleading. He let him go.

Words fail to tell the delight of that boy as we sped over the hills and valleys of Virginia. From the questions he asked I soon discovered he was a Western boy from the prairie land.

As the engine puffed and groaned up a long grade on the return trip, suddenly the boy, who sat between my knees, looked up into my face and said:

"I have got the very best papa that ever lived. Do you know my papa?"

"No, my boy, I do not; but there was something so familiar to me in his appearance that ever since you climbed into this cab I have been trying to think where I have seen your father before. What is his name, anyway?"

"Why, he is Abraham Lincoln," replied my fellow-traveler.

For a moment I reeled on my seat in surprise, but soon it flashed on me that the tall man who had placed the child in my charge could be no other than the President, whom I had only seen as pictured in the newspapers.

You may be sure I made a doubly careful run into Washington when I found that Tad Lincoln, son of the President, was the little guest I had in my cab.

Another man, I suppose a White House servant, met the train on its arrival and took the boy away.

The next and last time I saw Abraham Lincoln after he entrusted me with his boy for a six hours' ride in Virginia, was when he lay in state in Washington, before the sad funeral cortege started for the prairies of Illinois to lay the martyred President to rest at Springfield.—*New York Sun.*

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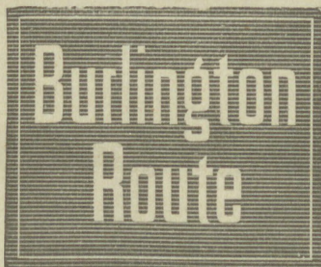
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The menu for daily use may be varied by many an inexpensive addition or substitute, if the mother will but think. Notice how children crave pickles; give them half a dozen thin slices of lemon, powdered thick with sugar, every morning for a while; and in lieu of the everlasting oatmeal, which, because it forms the staple food of the lusty Sandy who seldom sleeps beneath a roof, must needs be the daily portion of our nervous, excitable little ones, offer pieplant, another of Nature's favorite spring antidotes for the superabundant caloric stored by winter's greasy foods. By the way, bake the rhubarb instead of stewing it, and note how much richer it is. Strip off the skin and fibres with a silver knife, cut into inch bits, allow pound for pound of sugar, put all into a baking dish, and set in moderate oven for half an hour, or until the fruit is perfectly soft and tender. A rich syrup forms, and it must not brown; serve cold. As a *bonne bouche* for a spring luncheon, line a dish with macaroons and fill with the pieplant.

Any simple bread, made from Indian meal quickly stirred into a batter and thoroughly baked, split open, and generously buttered, is usually relished by the children, and is better for them than the average white bread, which is so rarely sweet and too often clammy. Unbolted flour is good if one knows how to prepare it properly, but its action is usually much too laxative, because it needs such thorough cooking and doesn't get it. Pork should be tabooed entirely, and veal is extremely indigestible. For the mid-day meal when children come home from school, nothing is more satisfactory than the cup of well-made *bouillon*, with perhaps a broiled chop, or a bit of chicken; one or two simple vegetables and a simple pudding may be included. In the evening plenty of bread and butter and sweet, rich milk, with rice or grits, berries, if the supper be early—but they are really far better for breakfast—will insure sound sleep and a morning appetite.

The sterilizing of milk is always to be recommended, but where this seems impracticable, the milk may be heated to almost boiling, then set aside to cool. The mother should surely, for the sake of her helpless little ones who are to drink it, keep milk from contact with any sort of provisions, as nothing that we use is so easily impregnated with odors.

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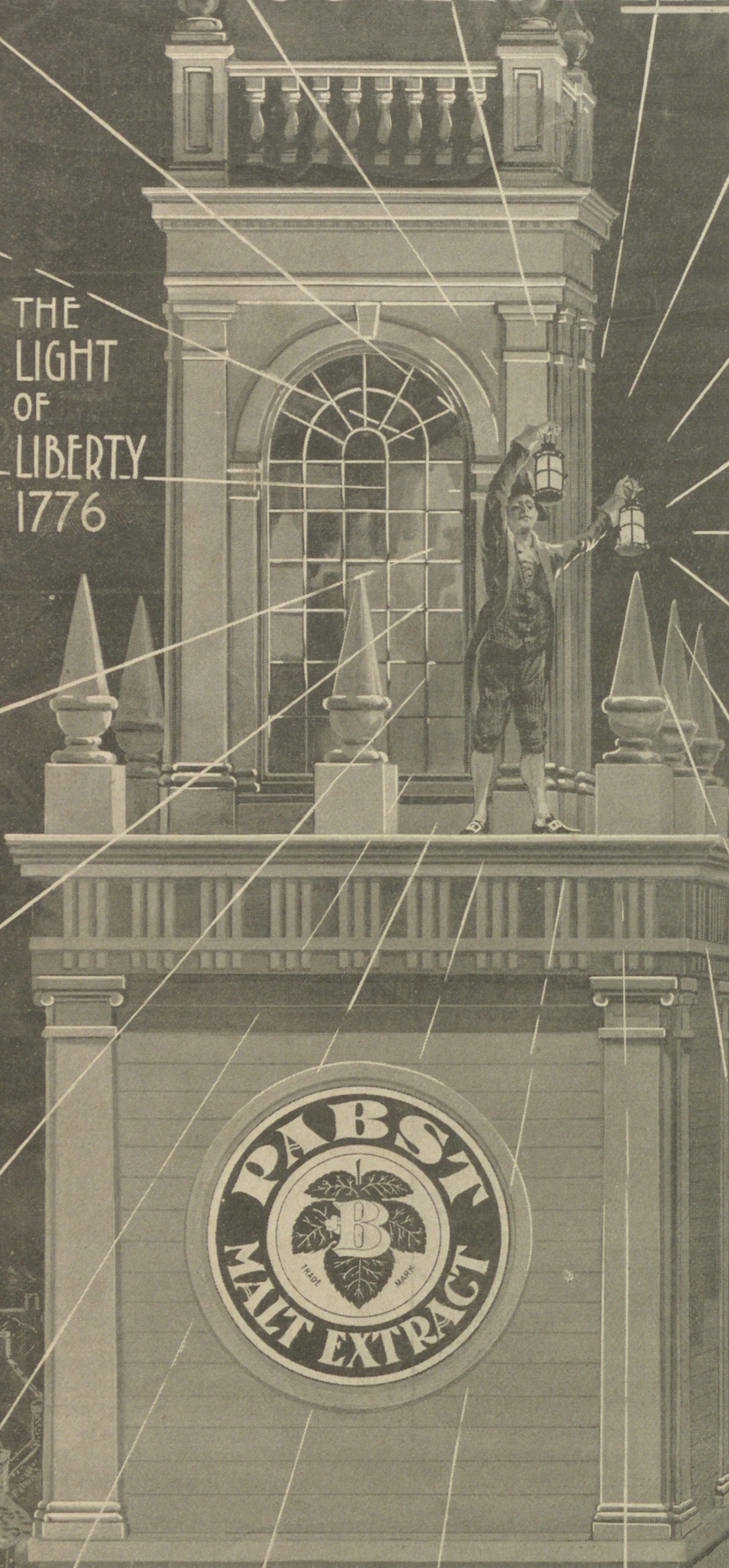
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