

The Living Church

When I Think About the Heather

BY MARGARET DOORIS

When I think about the heather, the vision of a dawn
Gleams through the mists that shadow the years that since have gone.
I pass along a highway, hemmed by a hawthorn hedge,
With ferny banks where primroses star all the mossy edge;
And again I hear the thrushes, I see the blackbirds throng;
I pause to watch a skylark soar, and listen to its song;
I listen, listen, listen—Oh! the music as a voice
Is sweetly calling downward; "Rejoice, rejoice, rejoice!"

In the clouds the lark is singing,
Silvery the notes are ringing,
"In your downy nest together,
Birdies, sleep amidst the heather."

I see the splendid radiance break through the morning fogs,
As the sun pours out its glory upon the brae and bogs;
Then I bend above the heather and fill my hands with bloom.
'Till for the feathery, purple sprays no longer I have room.
Down, down among the heather I see a little nest,
Oh! heart, my heart, what rapture to be a skylark's guest!
I listen, listen, listen, there is music everywhere—
The heather bells are swinging and filling all the air.

The heather bells are ringing,
Up and up the lark is singing,
"Love with love nest close together,
Hidden in the purple heather."

Then I turn and look around me across the pleasant land,
Where loveliness unstinted is seen on every hand.
Whose were the broad, broad acres, the castle and the cot,
In those olden days I dream of?—to-day it matters not,
For memory gives to me the right to claim them now as mine;
Within my heart I treasure all—the title is divine.

I listen, listen, listen—oh! the music as a voice
Is wafting down the years to me and bidding me rejoice.

Purple heather bells are ringing—
Sweet and sweet the lark is singing—
Love with love blends now together,
As I think about the heather.

London, Ohio.

The Living Church

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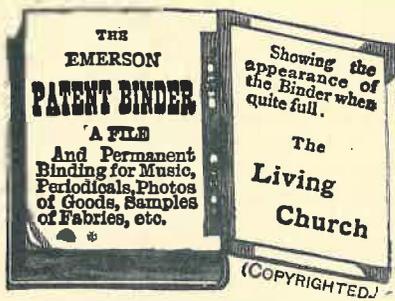
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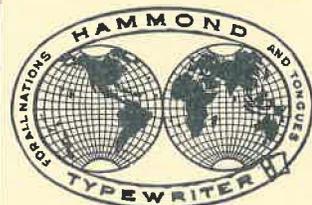
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The Living Church

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

CHICAGO, APRIL 23, 1898

News and Notes

AFTER the forms of the last issue of THE LIVING CHURCH were closed, a message was received from the Bible House by wire, stating the urgent need for funds to meet an emergency in Alaska, where there is great suffering among penniless, hungry men. We regret that the message arrived too late for publication, but this week a letter from Bishop Rowe, in another column, gives full details. May it receive a prompt and generous response. While many of our brave men are offering their lives in the cause of humanity and their country, let us see that none shall perish from disease and destitution whom we may possibly rescue by quick and cheerful giving.

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IT is well known that the great country palaces and parks attached to some of the principal English sees are very like a "white elephant" on the hands of the bishops, since their maintenance absorbs a large part of the episcopal income. The Archbishop of Canterbury in his own case has proved equal to the situation, and is in a fair way to rid himself and his successors of Addington Park. An order in council has been obtained authorizing its sale, on the ground that it is "expensive to maintain, and otherwise undesirable as an archiepiscopal residence." With the proceeds it is proposed to provide a house for the Archbishop in or near the city of Canterbury, and to apply the balance to such purposes as may be agreed on by the Archbishop of Canterbury and the Ecclesiastical Commissioners. As a project for the establishment of a new see for South London is under discussion, it is hinted that a part of this sum might well be devoted to the endowment of such a diocese.

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THE English papers gave accounts of an unusually severe storm a few weeks ago, which one of them described as a "blizzard." After an unusually mild winter, it came as a surprise to have Christmas weather at the Annunciation, with all the accompaniments of high winds, hail, and snow. An extraordinary incident was the burning of the Woolton windmill, an historical landmark. The friction caused by the sails revolving at a high rate, set the mill on fire, and the burning sails whirling around with frightful rapidity made a remarkable spectacle.

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AN appeal is to be made for the extension of the Church House, London, the building in which the Lambeth Conference was held last summer. It is, as it was designed to be, the great centre of Church activities of every description. Its success has been greatly owing to the cautious way in which the work has been carried on. One result of this has been that the existing buildings are entirely free from debt, and the enlargement on the west front seems to have a very fair chance of starting under the

same satisfactory conditions. This extension will consist of nineteen rooms, with a hall for the assembly of the House of Laymen, to be associated with the memory of the late Mr. Henry Hoare who so greatly interested himself in the revival of convocation. This hall will also be available for the meetings of other Church bodies. The new work is already completely planned, and is to cost £18,000; of this sum, £7,000 have been subscribed.

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IT can no longer be alleged against the English bishops that they are men who enjoy large incomes and fine estates, but do no work. The modern bishop is called upon to fulfill an amazing multiplicity of labors, and is constantly liable to suffer the penalties of overwork. The Archbishop of Canterbury was on the verge of a breakdown during the past winter, in spite of an uncommonly vigorous constitution for a man of his age. The Archbishop of York has just been warned by his physicians to take a prolonged rest. The Bishop of London has a life of incessant toil. Under the act providing for suffragan bishops, something is done by way of relief, and the Bishop of London has two of these, besides one assistant bishop (Dr. Berry), working in his populous diocese, and is about to add another suffragan. It is proposed to open the way for the employment of resigned colonial bishops in such capacities. But there are sufficient reasons why the multiplication of this class of bishops does not seem wise. It would appear that the subdivision of the larger dioceses is the only true solution of the difficulty, but this requires large sums of money for endowments, and can only be accomplished by the generous liberality of the laity.

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SO far as human foresight goes, war between the United States and Spain is now inevitable; even before these words meet the eyes of our readers the actual conflict may already have begun. There are still those who think that all that can be effected by war might have been attained without it. It would have been a matter of time, but the gradually increasing pressure which the President was applying to the government of Spain, with the enlargement of our navy and the perfecting of our military preparations generally, must in the end have compelled Spain to find some way of evacuating Cuba. But the public mind has been wrought up to a high pitch of impatience by a succession of exciting events, of which the horrible explosion of the "Maine" was the culmination. It must be confessed that the desire to take summary vengeance upon a nation which can be guilty of such cruelties as those which lie at the door of Spain, is not without its influence in forming public sentiment. People forget that the vast majority of the sufferers in war are the rank and file, and the non-combatants, who are in no way responsible for the evils which have brought on the conflict. Vengeance ought to have no place among the motives which impel an

enlightened people to enter upon war. We rejoice to believe that the great body of American people are entering upon the present contest under the conviction that this nation has a mission to down-trodden and suffering humanity so near its own doors. We are convinced that but for this human appeal, it would hardly have been possible to arouse the present war spirit amongst our people. When Gen. Weyler adopted his policy of concentration, with its inevitable consequences to the forlorn non-combatants, the gradual starvation of thousands of women and children, the seeds of war were sown. Though wedded to the things that make for peace, we take what comfort we can in the thought that the American people are acting under the chivalrous impulse to succor the oppressed, rather than with the selfish desire of self-aggrandizement. Christian people will pray that the conflict may be brief, the suffering which is its inevitable accompaniment as restricted as possible, and the issue a real benefit to Cuba and its inhabitants.

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THE death of the Rev. G. T. Stokes, D.D., professor of Ecclesiastical History in the University of Dublin, deprives the Irish Church of one of her most eminent scholars. He was the author of several notable works, especially "Ireland and the Celtic Church," "Ireland and the Anglo-Norman Church," and a commentary on the Acts of the Apostles in the Expositors' Series. He had a wide reputation as an antiquary, and probably for this reason was made keeper of Primate Marsh's library, a rare collection of old books. He was also a constant contributor to magazines and reviews. He appeared at more than one Church Congress in England, where he showed himself a vigorous controversialist, and did not hesitate to cross swords with such men as Prof. Lias and Dean Church. He was made vicar of All Saints', Blackrock, in 1870, four years after his ordination, and was buried from the vicarage of the same quiet country church, twenty-eight years later. He introduced the choral service, floral decorations, and the harvest home festival, when such things were decided novelties in the Church of Ireland. *The Irish Ecclesiastical Gazette* describes him as "a true Irishman, a warm-hearted friend, a keen theologian, a dramatic historian, a laborious *litterateur*, and an earnest pastor."

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WE must remind our readers that the pressure on our space will not permit of room for detailed notice of Easter services. Only points of special interest can be noted.—It does not appear that the prospects of temperance reform in England are particularly cheering. The National Drink Bill for 1897, the Jubilee year, amounted to one hundred and fifty-two millions sterling, or about \$760,000,000, exceeding that of 1896 by over \$16,000,000. The English drink most, and the Irish, least, per head, while the Scotch come about halfway between.—It is a wise saying of *The Church Times* that "nothing is so dangerous as answering ques-

tions abstracted from all their circumstances." Teachers and others whose counsel is often sought have had frequent occasion to realize the truth of this statement.

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The Church Abroad

The Bishop of Bristol has issued a commission to 15 clergy and 46 laymen, requiring them to make a thorough investigation into the spiritual requirements of the city of Bristol and some of its suburbs. They are to ascertain what new churches or mission buildings are needed, what sub-divisions of existing parishes and creations of new districts are advisable; to consider whether benefices should be grouped together or partly handed over to incumbents of less populous parishes; and to state what additions should be made to the ranks of living agents, and what capital sum is requisite for carrying out suggested changes. This seems to mean "business."

The memorial to the late Archbishop of Canterbury, for which between £4,000 and £5,000 were subscribed, is making good progress, so far, at least, as regards the primary object, which is the erection of a monument bearing a recumbent effigy of the deceased Primate, in the cathedral. Mr. Jackson, R. A., is doing the main structure, and Mr. Brock, R. A., the figure, and the designs of both sculptors have been accepted. In accordance with a desire once expressed by the late Archbishop, the figure will represent him in an attitude of prayer. The Canterbury part of the memorial will absorb about £3,000, and the balance of the money is to be devoted to the completion of some definite portion of Truro cathedral.

Fifth Conference of Theological Seminaries

The meeting of the Seminary Conference for 1898 was held at the Berkeley Divinity School, Middletown, from April 12th to 14th. The conference is composed of such members of the faculties of the 19 incorporated theological seminaries of our Church as may be able to attend. On this occasion 13 members only were present; yet the meeting was acknowledged by all as the most helpful of the five which have been held.

On Tuesday afternoon, Prof. Roper's paper, entitled, "A sketch of recent literature upon the doctrine of the Atonement," was listened to with great interest. It was a thorough and valuable survey of the principal discussions of that subject which have appeared in America, Great Britain, Germany, and France, since 1890.

On Wednesday morning a paper upon "The qualifications of those desiring to enter the theological seminaries of our Church," was read by the Rev. Prof. Webb, acting president of Nashotah House; and in the afternoon a paper upon "The spiritual preparation of seminary students," by the Rev. Dr. Hodges, dean of the Episcopal Theological Seminary at Cambridge. A harmonious and helpful discussion followed. It is worth noting, in passing, that both these writers are graduates of the school where the conference was held. On Wednesday evening a social gathering of the members of the conference and the clergy of the neighborhood was held in the library.

The Thursday session was devoted to the consideration of committee reports and miscellaneous business. The Rev. Dr. Body presented the report of the committee on degrees in divinity; and it was voted that the conference submit the following recommendations to the heads of the various seminaries, with the request that they take such steps as in their judgment are necessary for their favorable consideration and adoption:

"As to the degree of B. D.—1. That it should be recognized everywhere that the degree of B. D. amongst us represents a scholarly acquaintance with the three languages, Hebrew, Greek, and Latin. 2. That the degree of B. D. should only be given to candidates who have completed their seminary course, and have at-
tended on the whole course a grade of at least

85 per cent. 3. That such candidates should be required also to show their capacity for original theological work by the composition of a satisfactory thesis.

For the degree of D. D. in course—1. The candidate should be in all cases a B. D. 2. That the theological requirements for the degree of D. D. should include advanced study in several departments of theology, covering a major and two minor subjects, with a satisfactory thesis showing original work.

The deans of the General Seminary and the Cambridge School were appointed to lay before the next General Convention certain amendments to the Canons, proposing (1) that an applicant for admission as a postulant shall be examined in the English Bible, and (2) that a candidate for Orders who has been studying at a seminary shall lay before the Standing Committee a testimonial from such seminary.

The following minute, presented by Dr. Riley, was adopted by a rising vote:

The Conference cannot adjourn without transmitting to the venerable Bishop of the diocese its most reverent respects, with the sincere regret that his indisposition has deprived them of the advantage of his wisdom and experience. They beg to offer also their best wishes for his comfort and happiness while God shall spare him to the Church.

The next meeting of the conference will be held at the General Theological Seminary, in the Easter week of 1899. Among the matters to come before that meeting will be (1) a paper upon the present position, method of teaching, new literature, and other matters of interest affecting some special branch of theological study; (2) a paper on the spiritual preparation of seminary students; (3) the subject of pecuniary aid to students; (4) the subject of honorary degrees in divinity; (5) the proposed new canon on the examination of candidates for Deacons' and Priests' Orders.

The Board of Missions

At its stated meeting in the Church Missions House, on Tuesday, April 12th, there were present five bishops, 11 presbyters, and 10 laymen.

A letter was at hand from the Bishop of Kentucky, under date of March 15th, in response to the resolution of the Board of Managers adopted at the meeting on the 8th of that month, in which he wrote:

"I have to say that, as you perhaps know, I have already written to every bishop of our Church asking him to make personal effort to secure an offering for missions from every congregation in his diocese before Sept. 1st. I have kind reply from a number. I will certainly do anything that I can do to aid you during the vacancy in the office of general secretary, but I cannot be away from my diocese before June.

The committee appointed last month upon the nomination of a general secretary, reported as follows:

The committee to whom was referred the matter of the vacancy at present existing in the office of secretary and general agent of the Board of Managers, beg leave to report that, after mature deliberation, they have united in recommending the adoption of the following preamble and resolution:

WHEREAS, The vacancy in the office of secretary and general agent of the Board of Managers has suggested

(a) Whether these offices might not wisely be divided, or some other re-arrangement of the conduct of the work be made;

(b) Whether in connection with such re-arrangement some amendment of the Canon Law of the Church governing this matter may not be called for, and therefore,

(c) Whether the Board may not wisely delay the consideration of these questions until the meeting of the general missionary council, in view especially of the fact that the triennial meeting of the Board of Missions is now close at hand; therefore,

Resolved: That the committee be continued, with instructions to report a nomination, or nominations, at the regular meeting of the Board of Managers in November next.

The preamble and resolution recommended by the special committee were adopted.

Five of the bishops having domestic missionary work under their jurisdiction conferred with the Board on the subject of appointments,

etc., and their action was approved. Letters were received upon the eve of the Board meeting, from the Bishop of Alaska, written from Juneau, just as he was starting for the interior, asking for the appointment of a clergyman at Dyea and Skaguay, another at Fort Adams, a third for Prince of Wales Island, for work among the Hydahs, a fourth at Fort Wrangel, and a fifth at Point Hope. There are several applications pending, but (if all should be appointed) not enough to fill these places. Mr. Welles Mortimer Partridge, of the senior class of the Berkeley Divinity School, was appointed to serve for one year at Sitka, from the date of his ordination, in June. The Bishop also calls for a lay missionary for Circle City, another as superintendent for the work at Anvik, and a matron for the same station. Mr. Selden, appointed last month, had arrived. Just before leaving, the Bishop had baptized an adult, and confirmed nine at Juneau and Sitka. The Board resolved that the telegram from Bishop Barker, asking for funds to enable the Bishop of Alaska to take over the hospital at Skaguay, be referred to the associated secretary for such action as is best calculated to meet the demands of the situation.

At the request of a number of the western bishops having Swedish work in their dioceses, the Rev. G. Hammarskold, general missionary, was authorized to make a tour of those dioceses with a view to strengthening such work. After 10 years' service, Mr. Hammarskold was granted a leave of absence to visit his native country, Sweden, during July and August.

From the foreign field, letters were submitted from the Bishops of Haiti, Cape Palmas, Tokyo, and Shanghai, and from several of their missionaries. Bishop Holly reported at length upon his visitation, accompanied by two of his presbyters, of the church at San Pedro de Macoris, San Domingo, which he consecrated on Feb. 20th, and on the 27th therein ordained the Rev. Benjamin I. Wilson to the priesthood. On the earlier date, nine were confirmed. The Bishop's letter will be published. Three of the mission stations in Liberia forwarded offerings to the Board. The Woman's Auxiliary of St. Andrew's church, Bassa, had completed a clay-walled house of worship for the heathen in their neighborhood. The Rev. Mr. Cooper, the pastor, writes: "You cannot imagine how they appreciate our effort to make them enjoy the outcome of our Lord's advent to the world. A bell is greatly needed. I hope you will succeed in getting one for us to be used there." The thought was expressed in the Board that some one would gladly contribute a bell, perhaps as a memorial. Owing to the great necessity of the case, no building being available for the purpose after November, \$1,000 was put at the discretion of Bishop Ferguson to erect a dwelling for the missionary at this point, and provision was made for his traveling expenses between his stations at Upper and Lower Buchanan. Mr. S. J. Taylor, headmaster of the schools in Epiphany Hall—the Hoffman Institute and Training School and the High School for Boys—wrote:

Our work is really encouraging, and I must labor hard to get the schools to that pitch I wish, under God, to reach. I do not want the Board to make its appropriation and see no tangible result from its expenditure, and besides there is need for education in all its branches in this country of ours.

The Rev. R. W. Plant, of Gardiner, Me., was offered the superintendency of Cape Mount station, in response to the Bishop's often-expressed desire for such an officer to be sent out. It is earnestly hoped that Mr. Plant will accept the appointment.

A copy of the revised Prayer Book in Wen-li, received from Bishop Graves, has been placed in the Church Missions House library. The Bishop remarks that the basis of the work is the translation of Bishop Schereschewsky, but in the present volume various offices have been added, not contained in the former book. A new theological class of four has been started at Wuchang, in the neighborhood of which city 650 persons are now under instruction for Baptism. The church of the Holy Trinity, Ky-

oto, Japan, built by Holy Trinity church, Philadelphia, was to be consecrated on April 20th. The convocations of our missions and of the Japan Church will both meet then and there, and participate. The Rev. A. D. Gring, missionary in that city, reports that the work is moving on finely.

It was stated on behalf of the auditing committee that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

The Rev. James De Wolfe Perry, D. D., of Philadelphia, was elected to membership in the Board in the room of Dr. McVickar, now the Bishop-coadjutor of Rhode Island. Dr. Perry has since accepted this election.

New York

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

CITY.—At the church of Zion and St. Timothy, Bishop Potter administered Confirmation on Wednesday before Easter, to a class presented by the Rev. Dr. Lubeck.

A Retreat for the Associates of the Sisterhood of St. Mary was conducted Tuesday of Holy Week, in the chapel of Trinity Hospital, by the Rev. J. C. Roper.

At the guild rooms of St. Matthew's church, the Rev. Dr. Krans, rector, a re-union in the interests of the Gallaudet Home for Aged and Infirm Deaf-Mutes was held on Tuesday and Wednesday in Easter week.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the offertory on Easter Day amounted to \$24,145.24, which was devoted to the paying off of the debt upon the new buildings of Grace church chapel.

St. Mary's Free Hospital for Children, under the care of the Sisters of the Order of St. Mary, has become heir to a conditional legacy by the will of the late Charles E. Strong. The condition depends, however, on future action by his daughter.

At St. Bartholomew's parish house, the Girls' Afternoon Club gave a very successful entertainment on April 12th, partly musical and partly literary. It ended with a sketch by Mrs. Heloise Durant Rose, entitled "A Klondike nugget."

The local assembly of the Brotherhood of St. Andrew met at St. Luke's church, on April 18th. Addresses were made by Mr. John W. Wood, on "A Brotherhood man's temptations," and Mr. Silas McBee, on "Do we comprehend the Brotherhood ideal?"

At St. Andrew's church, Harlem, the Rev. Dr. Van DeWater, rector, Bishop Potter confirmed on Good Friday a class numbering 144—males, 61; females, 83; adults, 54; children, 90. On Easter Day the chimes rang in the festival. The offering was large.

At the church of the Ascension, the Rev. Percy S. Grant, rector, a new memorial window has just been placed in position in the north-east corner of the church, and is a design by the artist, J. Alden Weir, in memory of Annie Dwight Weir and Julian Alden Weir.

St. Paul's School Alumni Association held its annual dinner at the rooms of the Uptown Association, on the evening of April 11th. Mr. Sherman Evarts presided. About 40 members and guests were present, including a number of men prominent in the city. The speeches were impromptu.

At St. Matthew's church, the Rev. Dr. Krans, rector, the children's Lenten offering for the general missionary work of the Church exceeded \$100. There were also gifts of flowering plants from the children for distribution to the hospitals of the city. At the Early Celebration there were 300 communicants.

At Calvary church, the Rev. Dr. J. Lewis Parks, rector, was held on Easter Even the annual service for communicants, in special preparation for the Easter Day celebrations of the Blessed Sacrament. A large number of the

communicants of the parish church, and also of Calvary chapel, were in attendance.

St. Augustine's League for Colored Mission Work held its April meeting in St. Bartholomew's parish house last week. Very interesting reports were presented; showing the aid given in money and boxes to a number of localities in the Southern States. An address on the Babies' Branch of the Junior Department of the Woman's Auxiliary was made by Miss Church.

The Church Periodical Club held a meeting at the Church Missions House April 20th, at which were present many friends of the work. The club has appealed to the Woman's Auxiliary of the Board of Missions for Domestic Mission work, to aid in this important undertaking to supply Church literature to clergy and others, mostly in the mission field.

On Easter Day, Bishop Potter celebrated the early Eucharist at Grace church, which is near his house. He administered Confirmation at All Saints' church at 10:30 o'clock, and reached the pro-cathedral in time to preach and take part in the High Celebration. At night he administered Confirmation to a class presented by the Rev. Dr. Bridgman, at the church of the Holy Trinity, Harlem.

At the church of the Transfiguration, the Rev. Geo. C. Houghton, D. D., rector, there were three Eucharistic celebrations on Low Sunday, the music at the High Celebration being from Mozart's Mass in B flat, with orchestral accompaniment. At choral Evensong was rendered Gounod's *Magnificat* and Martin's cantata, "Daughter of Jairus," with orchestral accompaniment.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, the Easter offering was devoted to the support of the mission work of the parish chapel on the East Side," which has been most successful, and now exceeds 700 communicants, and has nearly 1,000 children in Sunday school. The rector and his wife have just left the city for a tour of some six weeks' duration in the South, in California, and Mexico, as guests of their parishioner, Dr. Frederick Humphreys, in his private car.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, the number of actual communicants at the early celebration of the Blessed Sacrament on Easter Day was about 1,200. The offerings were devoted to the rector's poor fund, and the seaside work. It is understood that over \$3,000 was contributed. The total number of guests taken to the seaside cottage for a week at a time was 532, and for a day's outing, 11,407. A body of junior cadets, which was established last autumn, has grown to be a thoroughly drilled company with a drum and fife corps of its own. All the boys are from the Sunday school, and under 16 years of age.

At the French church of St. Esprit, the Rev. Alfred V. Whittmeyer, rector, a service in commemoration of the 300th anniversary of the promulgation of the Edict of Nantes, was celebrated on Wednesday in Easter week, under the auspices of the New York Huguenot Society. That afternoon and Thursday, sessions were held at the church, at which papers on the historical incidents commemorated were read. Thursday night a dinner was given at Delmonico's, at which a number of distinguished persons attended, some of them representing Huguenot societies of Europe. A feature was the singing of anthems of the various national Huguenot societies, by choristers of Grace church, under the leadership of Mr. J. Morris Helfenstein, the organist and choirmaster of that parish. Mr. J. Frederick DePeyster, of Trinity parish, presided on the occasion.

Mr. Stacey Gardner Potts, one of the editors of *The Churchman*, its musical critic, and the organist of one of the metropolitan churches, died April 11th. He was a native of New Jersey, a graduate of Newark Academy, and of the law department of Columbia University. He practiced law for a time, but in 1880 devoted himself to musical and literary work. Among his ap-

pointments in the Church were the parishes of St. Thomas', Mamaroneck, and St. Peter's, West Chester, in this diocese. For some years he was American correspondent of the *London Musical Times*, and was a contributor to *THE LIVING CHURCH*. Since 1893 he had been connected with *The Churchman*. In addition to being a musical director, he was to some extent a musical composer. A widow and four children survive him. The interment was at Coopers-towd, N. Y.

The Church Association for Promoting the Interests of Labor met Tuesday in Easter week at St. Clement's church. After reports had been considered, an address was made by Mrs. E. Marie Douglas, of London, in which she discussed the sweating system and the conditions of toil in England. Request has just been publicly issued that clergy generally throughout the country preach on some phase of the problem of labor on Sunday, May 10th. As this association makes no socialistic claims, but seeks rather to adjust in a reasonable spirit the mutual relations of capital and labor, by ameliorating from time to time evils that can be practically reached, it hopes for support of its principles by the clergy especially, and with a view to bringing the Church more in touch with the laboring as well as the favored classes of the nation.

The Brotherhood of St. Andrew has introduced in New York the methods of the London Lay Helpers Association, which seeks to supplement the labors of the clergy by aid from qualified laymen at mission points. The committee in charge held a meeting at the see house, Thursday in Easter week, at which an address was made by the Rev. Dr. Nelson, superintendent of the City Mission. Such a movement begun by the Rev. Dr. C. Ellis Steevens proved of practical value in the Brooklyn portion of Greater New York some while ago, and it is easily adaptable in large cities, so that there is hope that it may spread throughout the country. The objects are to secure definite kinds of helpers in stronger parishes to serve voluntarily, but under systematic arrangement, in weaker parishes or in new fields. The lay helpers are instructed lay-readers, or Sunday school superintendents and workers, or organists and musical aids, or guild directors, or parish visitors—at all times working under clerical direction.

GENERAL THEOLOGICAL SEMINARY.—The following have just been elected officers of the missionary society: Executive, Franklin Emerson Smith; vice executive, Mark H. Mibre; recording secretary, Henry L. Bland; corresponding secretary, Francis Yarnall; treasurer, Howard Key Bartow. The Easter vacation terminated on April 18th. On Easter Day a memorial of the late Rev. Prof. Oliver, D. D., in the shape of a couple of elegant candelabra of brass, the gift of his daughter, Mrs. Crane, were placed in the chapel of the Good Shepherd, on the steps on either end of the altar. The examinations for the McVickar prizes offered by the alumni association of the seminary were held April 16th in the library. The names of the successful candidates have not yet been announced. About 30 of the students assembled on the roof of the tower of the chapel on Easter morning, and sang Easter carols for half an hour, carrying out an old usage of the seminary.

Pennsylvania

Ozti W. Whitaker, D.D., Bishop

PHILADELPHIA.—The offerings on Easter Day were very large; that at Grace church, the Rev. H. R. Harris, rector, amounted to \$4,476.16.

A mission in charge of the Rev. E. K. Tullidge has been started at 58th st. and Baltimore ave., West Philadelphia.

At a largely attended meeting of the Evangelical Education Society, on the 14th inst., the Rev. W. S. Baer, rector of St. Martin's church, Radnor, was elected secretary, to fill the vacancy caused by the death of the Rev. Dr. Matlack.

The 30th anniversary of the Bible classes and Sunday school of the church of the Holy Apos-

bles, the Rev. H. S. Getz, rector, was observed on the evening of Easter Day. Addresses were made by the Rev. Joshua Kimber and the Ven. Archdeacon Brady.

The Sunday school festival at the French church of St. Sauveur was particularly interesting, and was honored by the presence of Bishop Whitaker. A beautiful cross, 8 ft. high, formed of potted plants, had been provided, from which each scholar was given a brilliant growing flower. The carols in both French and English were sung with taste and spirit, the Bishop joining heartily in them.

The North-east convocation held a meeting at the Church House on the 14th inst., the Rev. Dr. H. Richard Harris, dean, in the chair. The Rev. C. L. Fulforth reported an increase in attendance at the church of the Messiah, and that all outstanding bills have been paid. The amount of \$4,650 is still due on the parish house. The Rev. J. P. Tyler reported upon the work of the deaconesses at the church of the Advent.

Accepting the invitation of Bishop Whitaker, the late rector of Holy Trinity, the Rt. Rev. Dr. McVickar, Coadjutor-Bishop of Rhode Island, on the 12th inst. administered the rite of Confirmation to a class of about 40 persons at Holy Trinity church. On the 13th he confirmed a large class presented by the Rev. R. A. Mayo, priest-in-charge of Holy Trinity memorial chapel, and on the 14th performed the same office at the mission chapel of the Prince of Peace of Holy Trinity parish.

One of the most elaborate Easter Day services in West Philadelphia was that at the church of the Saviour on the occasion of the Sunday school anniversary. A handsome cross, 20 feet high, was decorated by the children with white azaleas. The rector, the Rev. Dr. W. B. Bodine, made a short address. At St. Andrew's church, West Philadelphia, the full vested choir of 70 men and boys rendered King Hall's service in C. In the evening, the 47th anniversary of the Bible classes and Sunday school was celebrated.

The celebration of the "diamond jubilee," or 75th anniversary, of old St. Andrew's church, began on Easter Day and will continue until Low Sunday. The rector, the Rev. W. F. Paddock, preached in the forenoon, while his assistant, the Rev. Dr. Bawn, was the preacher at the evening service. In the afternoon the 75th anniversary of the Sunday schools was observed, and addresses were made by the rector and his assistant. The decorations of the chancel were superb, and the music both morning and evening was exceptionally fine.

When the midnight bells announced that the solemn fast of Lent was over, there was a burst of melody from the high tower of the church of the Saviour, West Philadelphia, where 14 members of the parish chapter of the Brotherhood of St. Andrew, led by W. Smith, cornetist, rendered a number of hymns, among which were "Christ the Lord is risen to-day;" "Angels, roll the rock away!" and the St. Andrew's hymn, "Jesus calls us, o'er the tumult." For one hour the singing continued, and crowds of people stood on the sidewalks and joined in the choruses. The programme was closed with the national hymn.

On the evening of Easter Monday, an entertainment was held in the Henry J. Morton guild house of St. James' church, under the auspices of the Civic Club, for the messenger boys of the Western Union Telegraph Company, 78 of whom were present. The Rev. Dr. J. N. Blanchard, rector of St. James', welcomed the boys, and the Lord's Prayer was recited in concert. William B. Gill, the superintendent of this district, made an address, and John Thompson, of the Free Library, also spoke. Mr. Beatty, of St. James' choir, and two ladies from the Second Presbyterian congregation sang some delightful ballads. Mr. Meredith Bailey explained the city flag; Mr. Stone gave a sleight-of-hand performance, and the girls of the Foulke and Long Institute sang several choruses.

The recent efforts to complete the improvements at Gloria Dei (Old Swedes') church,

begun some three years ago, have been crowned with success, the old church and Sunday school buildings having been thoroughly restored at a cost of over \$5,000. The rector, the Rev. S. B. Simes, much desired to have a substantial brick wall built around the historic graveyard before the 200th anniversary, in 1900. To cover the cost, about \$1,200, it was proposed that an effort be made, at the beginning of Lent, to raise \$600 for the purpose, and the balance by Easter, 1899; but to the surprise and gratification of rector and people, the offerings on Easter Day amounted to \$1,306.43 for the wall and \$190 for the Langford memorial. The proposed improvement will be begun without delay.

Mr. John P. Hood, for the past five years a member of the editorial staff of *The Philadelphia Inquirer*, was suddenly called to his eternal rest on the morning of the 14th inst., by a stroke of apoplexy. He was born in Wells, England, in 1840, came to this country in 1870, and for several years did newspaper work in Chicago, removing thence to Baltimore, where he did important editorial work on *The Sun* and *The American*. About 1885 he came to this city, and was for a time on *The Record*, and still later on *The Inquirer*. Mr. Hood was a vestryman of St. Elizabeth's church, where the Burial Office was said early on Saturday morning, followed by a requiem celebration of the Holy Eucharist. The remains were subsequently removed to Baltimore for interment.

For some time past the corporation of St. Stephen's church, the Rev. Dr. Elwood Worcester, rector, have indulged the hope of acquiring by purchase a property suitable for a summer retreat for the poor children of the parish; and the Emlen Institute Farm has been selected. It contains 100 acres, a stone house of 21 rooms, and other improvements. The price is \$13,000, and the vestry agreed to assume a mortgage for one half this sum, provided the congregation would contribute the other half. The offertory on Easter Day was to be devoted to this object, and as a result over \$5,000 were placed on the alms basons. This, with sundry amounts heretofore contributed, assures the enterprise. Included in the farm is "a vineyard of one acre, and eight acres are woodland, which will make an ideal camping ground." By placing a good farmer in charge, at least \$3,000 a year can be realized, which will pay a portion of the running expenses. It is hoped that during the winter months the house can be utilized as a sanitarium. The Rev. J. Edgar Johnson and his wife will have charge of the house both in summer and winter.

On Easter Day, many houses of worship belonging to the denominations were elaborately decorated with flowers, and lessons suggested by the great event which Easter commemorates, were the theme of many sermons. In all our own city churches, there were early celebrations of the Holy Eucharist, some commencing at sunrise—the majority, at 7:30 A. M. The strains of music were joyous in the extreme; it may be noted, however, that in 50 Matin services, there were only eight renditions of the morning hymn of the Incarnation, while in the remaining 42, the noisy *Subilate* was sung. Handel's "Messiah" was largely drawn upon, the "Hallelujah Chorus" figuring in many instances, while other selections appropriate to the day, were given. Schubert's "Mass in G" was given at St. Mark's church, at the fifth—a solemn High—Celebration. To the regular choir was added a corps of tympanists. At St. Clement's, after a solemn procession, the fifth celebration of the Blessed Sacrament was begun, Gounod's "Third Mass" being sung by the vested choir of 50 voices, with orchestra accompaniment. At old St. Peter's and old St. Paul's, Cruickshank's "Communion Service in Eb" was sung by the vested choir. At the Annunciation, Gounod's "St. Cecilia" was rendered. At Holy Trinity church, in addition to the regular vested mixed chancel choir, a volunteer choir of women of the parish occupied the organ loft. The music rendered by 60 men

and boys, had, in addition to the organ, an orchestral accompaniment of strings and brass. At all three celebrations of the Holy Eucharist, the number of Communions made were extraordinarily large. In every church there was the beauty of flowers, in lavish profusion.

On Easter Even, and at the conclusion of Evensong, at St. Timothy's church, Roxboro, the two magnificent credos panels, erected as companions to a central one placed in position nearly two years ago, were unveiled. The central panel, which is the largest of the three, represents the adoration of the angels, our Saviour being surrounded by cherubim and seraphim in attitudes of worship. Those blessed on Saturday represent the adoration of earthly saints of the Old and New Dispensations, the figures in the north panel being Moses with the Law, Abraham with the sacrificial knife, and Noah with the ark; while below are David with the harp, and St. John Baptist with the Cross. Upon the south panel are the figures of St. Paul with the sword, St. Peter with the keys, and St. John the Divine with the Gospel; and beneath these, St. Joseph with the Annunciation lily, and St. Stephen with the stones, emblematic of his martyrdom. The figures are half-life size and are composed of numerous pieces of glass and vitrified material, in appropriate colors, inlaid after the mosaic style in cement. The new panels are each 4 ft. 8 in. wide, and 6 ft. high; they are set in the wall over bases of red sandstone bearing the inscription:

Erected to the glory of God in loving memory of Mrs. Mary Sophia Merrick, entered into rest August 31, 1897.

They are the gift of J. Vaughan Merrick, rector's warden of St. Timothy's, in memory of his deceased wife. All the panels were made in Birmingham, England.

On Easter Day a superb altar cloth was used for the first time in St. Stephen's church, the Rev. Dr. E. Worcester, rector. White silk of the finest quality, manufactured at Spittalsfield, England, solely for altar use, is the material, and the designs were mostly embroidered by Churchwomen, members of the parish, and were therefore a labor of love. Much of the embroidery is done in gold bullion, and the effect is extremely rich. The frontal appropriately represents the vision of St. Stephen, the patron saint of the church, in such a way as to be strictly symbolical, and yet to partake almost of the character of a painting. In the central one of the three compartments is the figure of the Risen Saviour in the midst of the ineffable glory, with adoring angels and cherubs on either side. In the other compartments are the figures of St. Stephen and St. Paul. On a scroll wreathed around the dividing pillars, are the words of the sainted deacon, "I see the heavens opened, and the Son of Man standing on the right hand of God." The glory surrounding the central figure has actually the effect of light, so skillfully has the work been executed. St. Stephen is kneeling in an attitude of wonderment, with his clasped hands stretched out and upwards, towards the Christ; while in the other compartment, in the posture of a penitent, is the kneeling figure of Saul of Tarsus, at whose feet those who stoned Stephen laid down their clothes. The superfrontal shows in gold bullion the name of Jesus in the monogram I.H.S. with the vine and grapes of Christian symbolism. The pulpit fall displays a large cross with the same accessories, and the fall at the litany desk shows similar designs, with the addition of ears of wheat, typical of the resurrection harvest, when the Lord in glory shall gather the wheat into His garner. Since 1890 the ladies composing the embroidery class have labored to gather the funds necessary to begin and complete the work. In 1892, the silk was presented by the Misses Magee, and since that date the class, under the instructions of Miss Ross, directress, have assiduously worked on the various designs, assisted by a Baltimore Sisterhood. The valuation of the altar cloth alone is placed at \$1,500.

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

The Rev. Fr. Huntington, superior of the Order of the Holy Cross, will hold a conference at the cathedral, Chicago, beginning about May 18th, and continuing for a week or more.

Services have been begun by the Rev. P. C. Wolcott at Lake Forest. There are a good number of our people there who refuse to affiliate with the dominating religious body. The time seems ripe for this new effort.

CITY.—On Sunday morning, April 17th, Bishop McLaren confirmed at St. Paul's church, the Rev. C. H. Bixby, rector, a class of 32 candidates. In the evening, at Trinity church, the Rev. Harold Morse, rector, he confirmed a class of 56. The number of Easter communicants at Trinity, which we were unable to give last week, was 470.

The Rev. William F. Peirce, L. H. D., president of Kenyon College, was in Chicago to attend the Kenyon alumni banquet at the Grand Pacific Hotel, Tuesday evening, April 19th. Bishop McLaren, the Rev. Dr. Morrison, and several other clergy were expected to speak on the occasion.

On Maundy Thursday, Bishop McLaren consecrated Holy Oil at the cathedral. The first use of it has been made by the Rev. C. E. Bowles, in the case of the Rev. J. B. Williams, of Irving Park, who is seriously ill.

The Executive Committee of the Sunday School Association has received the Bishop's hearty approval of the adoption of an annual Sunday for corporate communion for all Sunday school workers and pupils who are communicants. The committee has suggested to the clergy to use the early celebration of the Holy Communion on Sunday, April 24th, for this purpose. A meeting of the association will be held in Grace church, Monday afternoon and evening, April 25th, to which all Sunday school teachers and officers are cordially invited. Addresses will be made by the Bishop of Chicago, the Rev. Dr. Stone, the Rev. E. M. Stires, and the Question Box will be conducted by the Rev. Dr. Morrison. From 6 to 7:30 a supper will be served.

Edward Forman, one of the oldest vestrymen and most prominent parishioners of Trinity church, died Thursday, April 14th, of pneumonia. He was buried from the church Saturday afternoon. Mr. Forman was born in New York 58 years ago. He was secretary of the firm of Spalding & Co., jewelers, and had been identified with the jewelry business in Chicago since 1863. He was prominent in affairs tending to the enhancement of the public interests. He had long been a vestryman of Trinity, as well as an active member of the Church Club.

Bishop McLaren visited St. Bartholomew's church, the Rev. B. F. Matrau, rector, Thursday evening, April 14th, and confirmed a class of 60 candidates.

At St. Paul's church, the Rev. C. H. Bixby, rector, a new processional cross was used for the first time on Easter Sunday. The cross is a memorial to Mr. W. C. Ritchie, presented to the church by his widow and daughter.

At St. Mark's church, the Rev. Dr. W. W. Wilson, rector, a unique feature of the Easter Sunday school festival was a representation of the "seven churches" of the Apocalypse, by seven large candles placed in the chancel; 14 boys marched up to the chancel by twos, and as one boy lighted a candle, his companion recited the promise to the angel of that church which the candle represented. Then a carol was sung by the infant class, to the effect that the Gospel is the light of the world.

The work of the city missionaries was continued on Easter Sunday at the jail, the hospital, and the Home for Incurables. The work has suffered of late, owing to the illness of the Rev. Father Chatin and his absence in California. His many friends and the many people to whom he ministers will be glad to learn that he returned to Chicago Easter morning, much im-

proved in health, and will soon enter upon his old labors with renewed energy.

At the Stock Yards during the past three years, the Salvation Army, the American Volunteers, the Seventh Day Medical Association, and "the Church of Christ" have established missions within two blocks of Holy Trinity church, and have all disappeared, leaving our church going on as usual, and Mr. Kinney doing his faithful work with 125 communicants.

At the church of the Redeemer, the Rev. Percival McIntire, rector, a beautiful Easter was enjoyed. The four services were very largely attended, and over 300 made their communion. There were two Celebrations. The floral decorations were particularly attractive. The rector was presented with a number of gifts by his parishioners. The contributions amounted to a grand total of a little over \$1,900.

Indiana**John Hazen White, D.D., Bishop**

VALPARAISO.—The first Easter service of the Church here was well attended, and 10 received the Holy Communion. St. Andrew's mission is a new one, and the few Church people, with the students from the Normal College, deserve a great deal of credit for this work. Mr. L. S. Crane, from Michigan, attending the college, made a nice Churchly lecturn, and extemporized an altar and reredos; the ladies made an altar cloth, and trimmed the room beautifully. Mr. Paul Titus, a student, made the letters for the appropriate sentences for the season. Mr. Crane also made the chancel rail. The choir did well; two of the young ladies from the college sang the grand missionary hymn, "Tell it out." The Dodd family furnished the brass candlesticks. The church is in the house of Mr. Wilcox. There was a large attendance, all that the house could hold, and the offerings were generous. The priest-in-charge, the Rev. George Moore, went to Hammond in the afternoon, and there addressed the Knights Templars.

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

At Matins on Easter Day at St. Paul's, Harlan, a vested choir of 24 voices, trained by the rector, the Rev. George Benson Hewetson, was introduced, and rendered the service in a praiseworthy manner. The splendid rendition of Chipple's "Christ, our Passover," resulted in a request that it be repeated at Vespers, which was done. The offertory at Matins amounted to \$115, and at Vespers, when the children's missionary pyramids were given, to about \$20, for the memorial offering to Dr. Langford. St. Paul's, Harlan, is one of the youngest parishes in the diocese. Mr. Hewetson who has been in charge for the past six months, is doing good work. The parish expects soon to commence the erection of a handsome church building upon the desirable lots recently secured.

Delaware**Leighton Coleman, D.D., LL.D., Bishop**

WILMINGTON.—St. Michael's parish has been blessed with a helpful Lent. A special course of Sunday evening instruction on Church doctrine has been given, which has been greatly appreciated. The Bishop opened the course, taking as his topic, "Christ, the chief cornerstone"; he was followed by the rector, who spoke upon the "Divine powers of the priesthood." The other speakers were the Rev. W. C. Clapp, "The Church vs. sectarianism"; the Rev. Father Sargent, O. H. C., "The Church the guardian and interpreter of the Bible"; the Rev. D. I. Odell, "The Church, the guide in faith and morals." On Wednesday, in Holy Week, the Bishop made a visitation to the parish and administered Confirmation to nine persons. On Good Friday the rector took the Three Hours' service commemorative of the Passion and Agony of our Divine Redeemer on the cross, and at night the Way of the Cross was said. Easter Day found many communicants gathered around the altar in the quiet morning hours,

and at the second, choral, celebration of the Holy Eucharist, the church was well filled with a devout congregation. The members of St. Michael's church are now busily engaged raising a fund to put an iron railing round their church, and pay off part of their heavy mortgage. Upon Easter morning, the rector had the pleasure of announcing to the congregation that the Sunday school of St. John's church, Trinity parish, New York city, had promised to assist them with \$50. The Bishop also has contributed \$10 to the general fund. St. Michael's is a struggling church which has had a more or less disastrous past.

Massachusetts**William Lawrence, S. T. D., Bishop**

The Rev. J. S. Ellis will hold services in Trinity church, Van Deusen, which is distant about two miles from Great Barrington.

Fifteen thousand dollars are spent annually in the diocese for missions.

BOSTON.—There was an unusually bright Easter in all the churches. Trinity was crowded with people, and many were turned away on account of the lack of room. The Rev. Dr. Donald preached, and was assisted in the services by three clergymen. At the Advent, there were hourly celebrations of the Holy Eucharist from 7 to 10:30, and solemn Evensong, with the *Te Deum*, at 7:30. During the afternoon there was the children's service. St. Paul's church had an offering of over \$1,000, and the church of the Messiah, \$1,110. Emmanuel church was artistically decorated with flowers, and the rector, Dr. Parks, preached. Father Benson preached at the late Celebration in St. John the Evangelist, and the Rev. C. W. Duane at the historic Christ church.

The Rev. Father Field's Easter play was given on April 14th, to the children of St. Ignatius church, on Phillips st.

Trinity Club had its annual meeting in Easter week, and elected Dr. J. C. Blake, president; Dr. Robert Amory and W. V. Kellen, vice-presidents; recording secretary, C. H. Parker, Jr.; corresponding secretary, Charles Hawn; treasurer, B. H. Tucker. The club afterwards discussed this resolution:

"That such legislation be enacted as will prevent the publication of news items not substantiated by facts, also the displaying in headlines of statements not corroborated in the text."

The collation was served at the Brunswick.

The wardens of Emmanuel church entertained at dinner, at the University Club, 40 members of the Emmanuel Club, on Tuesday evening. General Blackman gave an account of the closing campaign of Sherman's Cavalry.

The Easter meeting of the Episcopalian Club discussed the topic "Marriage and divorce from the standpoint of the Church," at the Brunswick, April 14th. Chairman Charles G. Saunders considered the subject a vital one, as the family lay at the foundation of society, and he felt that divorce was becoming too prevalent. A history of the various canons since 1876 was then entered upon; he thought that the present law was in the highest degree unsatisfactory.

Bishop Doane, in a carefully prepared paper, proceeded to define marriage as a divine institution which signified the mystical relation of Christ and His Church. No amount of legal juggling can alter the standpoint of the Church, that death is the only thing which severs the marriage relation. He was absolutely opposed to the present canon, and also to some canons which it was proposed to substitute therefor. He claimed that it was impossible for the Church to legislate in the interest of the innocent party, on the ground that marriage is dissolved by unfaithfulness. The mystery of marriage and the matter of discipline, he thought the Church should consider.

The Rev. Hall Harrison brought the 19th chapter of St. Matthew as distinctly giving permission for remarriage when divorce was obtained for unfaithfulness. He thought the Church had no right to go beyond Christ's words,

and for proof of this he quoted the remark of the Duke of Argyle who said in the House of Lords, that he could not understand how any rational man could read the passage in St. Matthew without concluding that permission was given to marry again after such a divorce.

Bishop Hall, of Vermont, declared: "I argue against the theory that adultery should be a cause for remarriage. Does adultery dissolve the marriage bond, or does it simply afford grounds on which to dissolve the bond? Those who have experience in the divorce courts, assure us that there is nearly always collusion in such cases. I want to repudiate for myself the ground that bishops are capable of passing on such a matter, especially without the persons being present at the hearing—it is preposterous. It is absurd to take an affidavit from one party in regard to the guilt of the other. The wrong is as great in the man as in the woman. The Church should exercise penitential discipline for the guilty. Why should adultery stand alone as the one cause for divorce? If there should be divorce and remarriage for adultery, it seems to me there should be for several other things. If we would do our part to maintain the standard of Jesus Christ, we should stand by the principle that the marriage of one man to one woman should last till death, without reservation."

Mr. Frederick J. Stimson, the last speaker, said that in 1886, in this country, there were 21 general causes for divorce in the secular courts. In no two of the 50 or more court districts of the country are these causes alike. He then explained the various secular causes for divorce.

CHELSEA.—A reception was tendered the Rev. C. S. Hutchinson, the new rector of St. Luke's, by his parishioners, on Tuesday in Easter week. About 250 were present.

LEE.—A vested choir was introduced on Easter Day in St. George's church.

WINTHROP.—On Easter Day, in St. John's, the vested choir was supplemented by an orchestra of seven pieces. The offering was the largest in the history of the parish. The rector is raising money for a new pipe organ, and already \$650 of the needed \$1,200 is pledged. The south transept will soon be erected, and will provide for a choir room and organ chamber. The large increase in the congregation makes this necessary. The present rector has been in charge over three years, and has accomplished a great work for the interests of the Church in this seaport town.

BEACHMONT.—Bishop Lawrence recently confirmed 16 candidates in St. Paul's. This is the largest class in the history of the parish. Over \$175 were raised at Easter for the remainder of the church debt. The edifice will soon be consecrated.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

Joyful services in all our churches, with fair flowers telling of the Resurrection, ushered in the glorious Easter festival. There was scarcely an exception to the early Celebration, and at the pro-cathedral, St. Paul's, St. James', St. Andrew's, and perhaps others, there were two or three before the 11 o'clock service. The music everywhere was as excellent as care and faithful work could make it. On the morning of Easter Day the Bishop preached, and confirmed 10 persons at St. Thomas' church, the Rev. J. A. Aspinwall, rector, and in the evening at the Epiphany mission chapel he confirmed a class presented by the Rev. Mr. Hilliker.

The handsome new church edifice for St. Thomas' parish, which has been slowly going up for several years, under the wise plan of building only as funds are provided, is now approaching completion. The spire is finished, except the windows, which will be provided by the Sunday school, and workmen are now engaged on the main roof.

On Easter Monday the first annual Communion service of the Bishop's Guild, recently formed by Churchwomen, was held at St.

Alban's church, near the site of the proposed cathedral. After the service the Bishop gave to all present a small pamphlet, entitled, "The cathedral as a house of prayer for all people," and spoke of his hopes for this great undertaking, saying that the hindrance is not lack of lands, or of funds, but of a true appreciation among the people of what a cathedral really is. The Bishop also spoke of the dark cloud hanging over the nation, and asked those present to join with him in earnest prayer for the country and its rulers. The next day he addressed a pastoral letter to the clergy and laity of the diocese, and set forth petitions for use at all services.

Ohio

Wm. Andrew Leonard, D.D., Bishop

LIMA.—The Lenten services were well attended at Christ church, the Rev. C. B. Crawford, rector, and much interest was shown in the spiritual growth of the church; as a result, the Easter festival was the more enjoyable with an offering from the congregation of over \$320; this does not include the offering from the Sunday school. A movement is on foot to raise \$100 to procure a library for the Sunday school, which will add much to the interest and attendance. The rector was presented by the Woman's Working Guild of the parish with a silk cassock and red stole. The Knights Templar attended the Easter sermon in a body. Christ church has no debt.

SANDUSKY.—At Calvary church, the Rev. E. V. Shaylor, rector, on Easter Day, at the six o'clock Celebration, a vested choir of 32 voices, led by a crucifer carrying a beautiful (memorial) processional cross, was introduced. The number of communions made was much the largest in the parochial history, and the offering was \$547, as against \$40 four years ago. Fifteen persons were baptized on Easter Even, making a total of 53 since last Easter. A handsome private Communion service of solid silver was presented to the rector by Miss Stella Hall Knight, a devoted Churchwoman of Columbus, Ohio.

Michigan

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

There are scattered outside of New York, Boston, and other Eastern cities, many parishes in our land that are able to sustain and appreciate musical services of the highest order. One of these parishes is St. John's, of Detroit, which has some 1,300 communicants, and a rector, the Rev. Dr. Prall, whose energy has made it a leading parish of the "City of the Straits," and the instrument of accomplishing much good for the Church at large. The Easter services were worshipful and uplifting, and the music, under the direction of Mr. Frank Frattchey, organist and choirmaster, who has been trained in the methods of "Old Trinity," New York, was of a high character. The early Celebrations were at 6:30 and 8:30, followed by Morning Prayer, sermon, and High Celebration at 10:30. The choir consists of some 40 voices, well balanced. The *Te Deum* was by Dudley Buck, the *Jubilate Deo*, by Shelley, the *Kyrie* and Nicene Creed, by Von Webber. The music at the High Celebration was impressively rendered, especially the *Benedictus* and *Agnus Dei*, by Gounod, the *Gloria in Excelsis*, by Schubert, and the ablation anthem (Ps. cxvii.), by Dr. A. H. Messiter.

ADRIAN.—The celebration this year of the holy festival of Easter at Christ church was one of unusual joy and significance because of the entrance of its parishioners into a new and beautiful home, and the observance of the 60th anniversary of the organization of the parish. The day was inaugurated with a Matin service at 8 o'clock, which was largely attended. The 10 o'clock service opened with a processional hymn, "Christ is risen." The service was conducted by the rector, the Rev. Mr. Channer, and the sermon was delivered by the Bishop. He made an earnest appeal for the raising of the debt of \$2,000, reminding the congregation that the church could not be consecrated until it was entirely free from indebtedness. The

Bishop recalled, in speaking of the work which others had done, the organization of Christ church in 1838. The celebration of the Holy Communion followed. At the children's service in the afternoon, there were 10 Baptisms, and the Bishop gave a short address. In the evening, 10 were confirmed, and a fine discourse was delivered by the Bishop.

Long Island

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

BROOKLYN.—One of the noticeable features of the Easter Day services was the very large attendance at the early celebration of the Holy Eucharist. The Sacrament was administered twice at many of the churches—at 6:30 and 7:30—and the great number receiving showed that the practice of fasting communion is gaining in favor. At the different churches the congregations were very large, and the floral decorations exceedingly beautiful. In St. George's, the Rev. St. Clair Hester, rector, the offerings amounted to about \$3,000. At the church of the Holy Trinity the decorations were very elaborate, and above all was a cross outlined in fire. The music, under the direction of Dudley Buck, was very fine. The *Te Deum* by Lassen was rendered for the first time in America, and is said to have been composed for the King of the Belgians.

At the church of Our Saviour, the Rev. Sherwood Roosevelt, rector, the Easter offering was the largest in the history of the parish. A notable was presented by Mr. John Reilley as a memorial of Miss Elizabeth Carron. The pupils of the Sunday school received gold medals as rewards of merit.

In the church of the Messiah, the Rev. Dr. Charles R. Baker, rector, the service began with Mendelssohn's "War March of the Priests," with accompaniment of four brass horns and two kettle-drums. Dr. Cyril Bowden's complete "Mass in C" was rendered by the large vested choir of men and boys, as well as "The Resurrection Morning" hymn, by Baring-Gould.

In the Sunday school hall of the church of the Messiah, on the evening of the 19th, Will Carleton gave some of his original readings, for the benefit of the Camp memorial kindergarten of Manhattan, of which Miss Knox, a parishioner of the church of the Messiah, is teacher. The Fresh Air mission at Chapel Hill, N. J., has given Miss Knox the use of the buildings at Chapel Hill for a month, beginning about the middle of May. The reading was to defray the expenses of the outing.

The offering of the Sunday school of the church of the Incarnation amounted to \$244.18 at the Easter festival.

At Christ church, E. D., the Rev. James H. Darlington, rector, there were five services on Easter Day. A new window was added to the memorials a day or two before Easter. The subject is "The Baptism of Christ." The offertory at the morning service amounted to \$2,500. Amongst the pledges for special objects was one of \$200, and others for lesser amounts, for the work of the Christian Helpers amongst the sick poor. In the evening Gounod's "Redemption" was rendered, as has been the custom in Christ church for a number of years. The Rev. Edward Heim, who has acted as curate at Christ church for a year and a half, took charge, on Sunday, the 17th, of St. Andrew's church, as rector.

At St. Luke's church, the Rev. Henry C. Swenzel, rector, there were six services on Easter Day. A memorial tablet to the late ex-city treasurer, William Fleeman, was placed in the church on Easter Even. The inscription reads:

In loving memory of William Henry Fleeman, 1818-1897, for many years warden and treasurer of this parish, a devoted and loyal Churchman, and an earnest Christian.

The lower edge bears St. Paul's words: "I have kept the faith." The tablet is of gold bronze, richly and ornately carved. Across the border at the top is the symbol of the palm, with

a massive Greek cross in the centre. The bronze is fixed by bosses to a large slab of Irish green veined marble.

At Grace church, Jamaica, the Easter festival of the Sunday school was unusually interesting. The infant class was presented with a handsome white satin banner, inscribed "Little Gleaners," with sprays of wheat in gold, and the pupils received books from five ladies of the church.

GARDEN CITY.—At the cathedral of the Incarnation, on the afternoon of Easter Day, occurred Confirmation of the largest class ever presented in the cathedral. The rite was administered by Bishop Littlejohn who also delivered an address. The class numbered 39, and consisted of students from the cathedral schools of St. Paul and St. Mary, members of the cathedral choir, and a few candidates from the village of Garden City.

Minnesota

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

ST. PAUL.—Easter Day two and three Celebrations were the rule, floral decorations not over elaborate, and artistically arranged; festal music of a high order was excellently rendered; there were large congregations at all the services, and liberal offerings.

At Christ church, on Holy Saturday, the rector, the Rev. C. D. Andrews, administered Holy Baptism to seven, mostly adults. Easter Day, Bishop Gilbert confirmed a class of 28, celebrated the Holy Eucharist, and preached. At 4 p. m. he went to Stillwater, and left a word of hope and comfort with the inmates of the State's Prison, according to his annual custom. In the evening he confirmed a large class at the church of the Ascension.

A pair of beautiful Eucharistic lights was presented to Christ church by Mr. Reuben Warner, and used for the first time at the first Celebration. The offertory amounted to \$660.

At St. Paul's church, in addition to the regular services, a Vesper service was held at 4 p. m. for the Knights Templars, Palladin Commandery. The Easter offering liquidates every cent of indebtedness upon the church. The evening services were given over to the children, when Easter carols were sung, and the Lenten offerings presented.

The Monday parish meetings show all the city churches to be in a flourishing condition, financially and numerically.

MINNEAPOLIS.—Reports from this city of Easter Day services, and the annual parish meetings on Monday evening, are similar to those of St. Paul. Crowded churches, liberal offerings, finances in a flourishing condition, increased membership, and advancement all along the line. Vested choirs for the first time made their appearance, and acquitted themselves in an excellent manner, at St. Mark's church—40 voices—St. Paul's, and St. Andrew's.

The Rev. Fr. Dolling preached at Holy Trinity church on Low Sunday to a very large congregation.

Pittsburgh

Cortiant Whitehead, D.D., Bishop

The services at Christ church, Meadville, on Easter Day, were largely attended; 345 made their Communion. The offertory was the largest ever taken up at one time; it was \$1,773.67. During the last year 98 have been confirmed under the rectorship of the Rev. G. S. Richards.

CITY.—The monthly meeting of the Woman's Auxiliary was held April 7th, at which time an address was made by Dr. Merrins, concerning the work of the Church in China. It was also the occasion for the ingathering of receipts for the United Offering, and a considerable sum was added to the amount already in hand for that object.

The Prayer Book Society of the diocese held its quarterly meeting at the Church Rooms, April 15th, and made various grants of books to needy missions.

Easter Day was observed most joyfully in all the churches throughout the city. There were early Celebrations in nearly all of them, very well attended. At the later services the churches were thronged with people, and there were many communicants, and large offerings received.

On Tuesday evening in Easter Week, the Church Club held its first annual meeting and banquet at the Hotel Henry. The officers elected were as follows: President, Mr. Reuben Miller; vice-President, Mr. E. B. Alsop; secretary, Mr. C. E. E. Childers; treasurer, Mr. L. H. Wheeler. At the banquet, under the presidency of Mr. Reuben Miller, there were present about 70, including the Bishop, Archdeacon Cole, many of the clergy of the city and vicinity, and the Hon. Judge Buffington. The first toast was to the President of the United States, and was spoken to by Mr. James W. Brown, and at its close a telegram pledging the sympathy and support of the organization was forwarded to President McKinley. The Church was responded to most happily by Bishop Whitehead; the clergy, by Judge Buffington; the laity, by the Rev. Mr. Grange, and the Church Club, by Mr. George C. Burgwin. The meeting closed with the bringing of the national flag into the banquet hall, when the whole assembly, led by the orchestra, united in the singing of the national anthem. This closes the first year of the Club's existence, which has been in many ways most encouraging and successful.

The Rev. Dr. Coster, of Grace church, has completed the 30th year of his rectorship. The occasion was observed by a reception held in the Sunday school room of the parish, April 14th, when the Bishop and many of the clergy of the city and neighborhood, as well as large numbers of his parishioners, were present to extend their congratulations.

CARNEGIE.—On Easter Day, the church of the Atonement had added to its adornments, a brass altar cross, given in memory of John and Sarah Hardy, by their children, and a pair of vases to correspond, donated by Mrs. Weston, to commemorate her mother, Mrs. Sarah Fletcher Swallow. Many memorial gifts in the shape of flowers were presented, and a large offering was received for the enlargement of the chapel. This mission seems to have taken on new life under the pastoral care of the Rev. Mr. Steed, of the church of the Nativity, Crafton, assisted by the lay-reader, Mr. G. P. Hance.

Marquette

G. Mott Williams, D.D., Bishop

The Rev. William Macaulay Tooke, B. A., died at Iron River, Mich., April 14th, aged 46, after an illness of nearly two and half years. He had been in Northern Michigan during 10 years, and had previously held charges in Ontario. The burial was at Iron River, April 16th, the Bishop, with the Rev. Messrs. Wm. Cash and H. J. Pendue officiating.

Kentucky

Thos. U. Dudley, D.D., LL.D., D. C. L., Bishop

LOUISVILLE.—The services on Easter Day were all well attended in the churches of the city. Early Celebrations were held at the cathedral, the Advent, and Grace. At Calvary the offertory amounted to \$8,000; it will go for indebtedness on the building. At the cathedral, beside the offertory of over \$800, two beautiful memorials were given, one a window in memory of Wm. Chambers and Miss Mary Rose Hite. The subject is the Angel of the Resurrection. This completes the windows of the cathedral in stained glass. The other memorial consists of a peal of bells in memory of Mr. Andrew Jackson and Miss Fanny Thurston Ballard. The notes are G. A. B. and D., and the peal was given by Chas. Thurston, Sam'l Thurston, and R. C. Ballard Thurston. A silver flagon and chalice were also presented at the church of the Advent at the first Celebration. There were over 100 communicants. A white burse and veil, and new white stole were used for the first time. They are the gifts of St. Catherine's Guild. The offerings of the day were \$217. At

Grace church there were two early Celebrations at 6:30 and 7:30, and High Celebration at 11. The offertory for current expenses amounted to \$462. At Trinity the offertory amounted to over \$135.

The spring meeting of the convocation of Louisville, was held at the church of the Advent on April 12th, 13th, and 14th. On Tuesday evening the sermon was preached by the Rev. Lloyd E. Johnston, on "The morn of His Resurrection." Wednesday morning the Bishop celebrated the Holy Communion and preached a sermon on the text, "Simon, son of Jonas, lovest thou Me! Feed my lambs." A business session followed, at which the Rev. Dr. Estill, rector of St. Paul's church, was nominated as dean to the Bishop; the Rev. George Grant Smith re-elected as secretary and treasurer. The convocation was entertained at luncheon at the Church House by the ladies of the Advent. After recess the subject of methods of Church extension was presented by the Rev. W. W. Benton, archdeacon of the diocese. An animated discussion followed. The Rev. F. B. Nash, rector of Trinity church, Newark, Ohio, gave the convocation the benefit of his 15 years' experience as missionary and rector in North Dakota. At 4 p. m., "Woman's work in the Church" was taken up; Sister Susan, of the diaconal community of St. Martha, read a paper on "The office of deaconess in the Church." She recommended the founding of a training school for the diocese. "District visiting" was discussed by Miss Mary Landreau, of St. Andrew's church; "Corporate work in the Sunday school" was treated by Miss L. L. Robinson, of St. Andrew's, and the Woman's Auxiliary received its just tribute of praise at the hands of Miss Susette Stewart, of the cathedral congregation. At 8 in the evening, "Man's work in the Church" was taken up; "Individual work: 1st, in the Brotherhood of St. Andrew" by Chas. B. Casner, of the cathedral congregation, and 2nd, "Lay reading," in an able paper by Geo. I. Boniface, of Trinity church, Louisville. "Corporate work: '1st, in the vestry,'" the Rev. Dr. Powers, rector of St. John's church, Montgomery, Ala.; 2nd, "In the Sunday school," the Rev. J. J. Cornish. On Thursday, the Rev. James Kirkpatrick handled the subject of "The institutional parish" in an interesting manner. After discussion, the Rev. Dr. Estill opened the topic of preaching, and a general discussion followed. The subject of "The Lord's Day" was delegated to the Rev. Dr. Powers. In the discussion following, it was pretty clearly shown that indiscriminate and all-day bicycling as practiced by thousands of people nowadays on Sunday, and many of them communicants of our own Church, is not a right observance of the Lord's Day. At 4 p. m., the Rev. Dr. Estill gave a thoughtful and well-considered address on "Christian socialism." The Rev. Dr. Craik followed, with some very apt remarks. He said the officials of corporations, such as railroads, ought to have the same conscientious scruples as they had as private individuals. At 8 o'clock in the evening the convocation closed with a missionary meeting. A report on the "Needs of the work" was made by the Rev. Dr. Minnigerode, secretary of Board of Missions. He argued that no restriction be made in this most important work, and quoted the words of Stonewall Jackson when dying: "You must hold the lines, General." The Bishop made a stirring appeal, on "How to interest the people." He said there were two reasons why people were not interested in missions: First, the misconception of what the Church really is, and secondly, their ignorance on the subject. He charged the clergy to instruct their people about missions. A man who has no interest in missions has no interest in our Lord Jesus Christ. Thus closed the meeting of convocation, replete with interest to all who were privileged to attend it.

The time of diocesan convention has been postponed by the Bishop from May 15th to May 29th, on account of the commercial convention to be held in Louisville on the first date. It will be held in Grace church, Paducah.

The Living Church

Chicago

Rev. C. W. Lemnigwell, Editor and Proprietor

IN *Blackwood's* for March, "The Looker on" undertakes to account for the rising tide of hostility to the Jews throughout Europe. Much has been written on this subject, and various theories propounded to explain a phenomenon which in any case appears remarkable at this stage of the world's history. At first sight, it seems a mere outbreak of madness, hardly explainable on natural grounds; sometimes it is thought of as "a mysterious manifestation of the doom that has dispersed a yet indivisible people throughout the world." Of course the Jews themselves are inclined to attribute their persecutions chiefly to religious hatred. The magazine writer finds a simpler and more modern explanation, in which there is nothing very mysterious, and nothing distinctively religious. In every European State, the Jews are looked upon as foreigners; and in almost every city they secure a very large proportion of the trade. Here, then, is the key to the puzzle: race jealousy, intensified in the highest degree by trade competition. Add to this the tendency, rather marked on the part of continental Jews, to draw special attention to themselves by making a display of their success. The writer acutely says that the English would be as much detested as the Jews if they had colonies in every European city and took up a large and profitable part of the city's business, especially when dislike on those substantial grounds is enhanced by certain British peculiarities, such as, says *Blackwood*, "an exasperating unconscious swagger of earth-and-sea lordliness when they move amongst foreigners." It affords a certain relief to the mind to be able to accept an explanation of the present Jewish tribulations, without the old element of religious hatred, and we do not doubt that, with the possible exception of Russian anti-Judaism, this explanation is correct.

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THE Confirmation of Dr. Shields, of Princeton, has been announced, and we have received from him a printed statement of his reasons for withdrawing from the Presbyterians and the various steps which attended it. He acknowledges that his quarrel with that denomination did not turn upon any "vital doctrine or principle worth fighting for, but a mere detail of policy which had been perversely associated with his name." He could not contemplate with patience the long, harassing, fruitless controversy in which he was likely to be involved, and in which he had no expectation of justice, for the tribunals to which he must submit had already defamed him without a hearing. He, therefore, took the steps provided by the Book of Discipline for withdrawal to an independent position. In his letter of withdrawal, he declared an intention to "enter some other portion of the visible Catholic Church, to which the good hand of God may guide [him] in due time." At the time of his leaving the Presbyterian Church, it is evident from these words that he still regarded that organization as a portion of "the visible Catholic Church." In his printed circular, now before us, he refers to his published writings in which he has maintained that "the historic Churches

of the Reformation, such as the Lutheran, the Reformed, the Presbyterian, and the Protestant Episcopal, are severally more or less normal portions of the Catholic and Apostolic Church." This appears to be his present position, but he is drawn to the last-named Communion "by his studies, tastes, affinities, and most characteristic opinions." Lastly, he gives an interpretation of Confirmation which is new to us, and which we cannot profess to understand, viz.: That his former Church membership (Presbyterian) "is recognized and reaffirmed in the office of Confirmation as devoutly received and interpreted." All this leaves something to desire in the way of positive conviction. It is impossible to feel enthusiastic over an occasion of this character, and we confess to a feeling of considerable anxiety over the addition to the Church of a body of men, however learned and eminent, who follow the lines of Drs. Briggs and Shields. It is now reported that President Patton and his colleagues at Princeton are unsettled in their Presbyterian allegiance, and that they intend to absent themselves from the coming General Assembly.

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IT appears that in St. John's church, Elkhart, Indiana, recently, a series of lay sermons or addresses was delivered at the invitation of the rector. One of these was printed in the daily paper of the town, and, if at all correctly reported, was of a sufficiently startling character, being nothing less than an attack upon the Old Testament and upon revealed religion, "in the technical and dogmatic sense." We have withheld comment, in deference to the rector who promised to send the full facts, asserting that nothing would be found in them "otherwise than loyal to the full Catholic Faith once for all delivered to the saints." We have not yet received the promised explanation; but there are other relations of this affair besides those connected with the rector and parish. An extremely disagreeable phase of the matter is the way in which the name of the Bishop of Indiana has been connected with it. Reports emanating from the parish, and lately published in *The Angelus*, asserted that this peculiar sort of lay preaching had the endorsement of Bishop White. It was also alleged that a complaint was duly made to him concerning this particular sermon, which he ignored, and that subsequently the rector read a letter from the Bishop sanctioning such lay discourses. Those who know Bishop White and are familiar with the good fight for the Faith which he carried on in other years, could not but feel that such reports would prove to be founded on some strange mistake, if they were not malicious fabrications. We are now enabled to assert, on the highest authority, that such is the case, and whatever explanations the rector may make on his own behalf, it is due to the Bishop, in view of the wide publicity this case has obtained, that the facts, as they affect himself, should no longer be withheld. The facts are these: No complaint was ever made from the parish to the Bishop, either by letter or upon his late visit to Elkhart where he spent two days. He had not, previous to these recent reports, any knowledge of what the addresses contained, nor had he given an opinion about any of them. Finally, the letter from him, said to have been publicly read by the rector in January, after the objectionable

address was delivered, was written in November, and had reference to the general subject of lay addresses.

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DURING the agitation and excitement which preceded the present crisis of war, the clergy and the Church press rightly counseled a conservative course, and urged that all honorable means be employed for a peaceful remedy of intolerable wrongs. Now that the sword is drawn, it should be a great comfort to the nation, and redound to its praise throughout the world, that every step has been taken with the utmost deliberation, as prompted by duty and not incited by passion. Nor do those who have urged the use of all peaceful means tremble when the thunderbolt of war is launched. They are thrice armed in knowing that the cause is just, and that God will approve the raising of the great arm of the Republic to deliver the starving thousands in Cuba. There is nothing in this inconsistent with the gospel of peace, for peace must sometimes come by power. The gospel greeting of peace was only "to men of good will"; with the brutality and barbarism that have wrought worse horrors in Cuba than Armenia ever experienced, Christian civilization can have no truce. The powers that be are commissioned to bear the sword, if only they do not bear it "in vain," if only they use it to enforce the law of God and to repress the inhumanity of man to man.

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WHILE the Church may not approve of all the motives that have of late been urged for war, she will not withhold her benediction from her sons who take their lives in their hands to rescue the oppressed. She cannot close her ears to the wails of women and children, nor shut her eyes to the hundreds of thousands of new graves in the fair land of the near Southern sea. Love of country is second only to the love of God. Loyalty to the flag must be held dearer than even life itself, and when that flag is unfurled in a righteous cause, it will be upheld by Christian hands, and its honor will be maintained, if need be, by the sacrifice of Christian lives.

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The Revision of the Constitution

THE House of Deputies of the General Convention of 1895 appointed a committee of its own on the revision of the Constitution of the "Protestant Episcopal Church in the United States of America." That a single House should by itself appoint a committee of this kind, seems at first sight an unusual proceeding. The explanation, however, is simple, and whether the course taken was the preferable one or not, it does not necessarily imply any disrespect to the House of Bishops. An elaborate report was presented to the Convention by a Joint Commission, the whole of which was accepted by the House of Bishops, with certain amendments, and embodied in a number of messages to the House of Deputies. This House, however, acted only upon a few of these messages, and even these were not accepted without amendment. The result was that only one Article, comprising seven sections, was passed through both Houses and sent down to the dioceses. This left a considerable amount of matter which had been acted upon by the Bishops, but for lack of time was not considered by the Deputies. Under the provisions of the present Constitution

all acts of the Convention require the concurrence of both Houses, and therefore the amendments proposed in these messages failed for lack of such concurrence.

Two courses were open, if the amendment of the Constitution was to be carried further. Since the Joint Commission was to be continued in order to perfect their work upon the Canons, the unfinished portion of the Constitution might also have been remitted to them. This, perhaps, was the more natural and obvious course, and a considerable minority were inclined to regard it as the only proper course, in accordance with the interior relations of the two Houses, though it might be difficult to cite convincing precedents. The House of Deputies, however, preferred the other alternative; namely, to appoint a committee from its own body and refer to it the messages from the Bishops which had not been acted upon. It was urged that the Bishops had finished their work, and that it only remained for the House of Deputies to act upon it. As a matter of fact, that position can hardly be maintained. Messages from either House cannot be postponed by the other to another General Convention. Action not completed in one Convention must be taken up *de novo* by the next, and have the concurrence of both Houses during the same session, before it can become law. Neither is the action of one House which failed of ratification by the other, in any manner binding upon the House in which it originated. The House of Bishops, therefore, if it should think fit, might at the coming Convention ignore its messages of 1895, and formulate an entirely new set of propositions on the same subjects. In any case, they must act again upon any measures now proposed, precisely as if they had never done so before.

But though this particular argument, implying that the Bishops had nothing further to do with the matter, has no weight, it remains true that the House of Deputies had an unquestionable right to appoint a committee of their own body, if they chose to adopt that course, and to refer to it whatever material they thought best upon which to base their report. It will apparently have this effect, that at the coming Convention the amendments to the Constitution will originate in the House of Deputies instead of the House of Bishops.

The explanation of all this is to be found in the conservatism of the House of Deputies. It is an interesting fact that of late years that House has been the more conservative branch of the General Convention, and among the Deputies, the laity in this respect exceed the clergy. It is an admirable characteristic in such a body, and it is to be hoped that it is an abiding one. Many a brilliant scheme has found in this an invincible barrier, and, however ably supported, has failed at last. This conservative spirit was aroused by certain features of the proposed amendments as embodied in the messages of the Bishops. These were chiefly matters of terminology, such as the substitution of "synod" for "convention," "primate," for "senior bishop," or "presiding bishop," and the appearance of the term "archbishop" in connection with the Constitution on the provincial system. It was undoubtedly under the influence of a feeling that the reverend Fathers of the "Upper House" were proceeding rather rapidly in the way of innovation, that the deputies took measures to secure for themselves the initiation of action upon amendments of the

Constitution in the Convention of 1898. We may be inclined to regret the persistence of a conservatism which opposes the old Catholic terminology, so closely related to the wholesome readjustment of our unwieldy organization, but it remains true that it is better to make no change than to accept blindly innovations, the character of which is not understood. "Make haste slowly," is a safe motto, and nowhere more so than in ecclesiastical legislation.

The report of the committee is now before us. The wise precedent established during the course of the revision of the Prayer Book has been followed, and thus by the publication of the report some months in advance, the members of the Convention, and all others who are interested in such matters, will have ample opportunity to study the proposed amendments, and those who feel called upon to do so may discuss them in the Church press. The report is certainly conservative enough to suit the most cautious. It goes little further than seemed necessary in order to cast in better form what was already contained in the old Constitution, and to clear up ambiguities. The terms hitherto in use have not been changed, and there is nothing so far as we can see which is likely to stir the latent forces either of "Romo-phobia" or of "Anglo-phobia."

In Constitution I., already adopted in 1895, and coming up for ratification next October, everything relating to the General Convention has been brought together out of the first three articles of the present Constitution, and carefully digested under seven heads. Here the qualifications for a seat and vote in the House of Bishops, and the requisites for a quorum in that House, are more carefully defined. The senior Bishop in order of consecration is declared to be the "Presiding Bishop of the House of Bishops." The "Presiding Bishop" has already had a place in the Constitution, but it had never been stated how he attained to this position. In the 4th and 5th sections there is a careful statement of the Constitution of the House of Deputies, its method of voting, and the exigencies which may arise through lack of a quorum. All this, the result of a prolonged and searching criticism of the propositions contained in the report of the Joint Commission, and in the messages of the House of Bishops, seems to be clearly expressed, without verbosity or ambiguity. It embraces precisely what the present position of things, as illustrated by experience, seems to require.

The most significant feature of the work of the last Convention is the new title to be prefixed to the Constitutions and Canons, which reads as follows: "Constitutions and Canons for the Government of that Portion of the Catholic Church Known in Law as the Protestant Episcopal Church in the United States of America." Here only is there an approach to anything like a change of terminology. As such it is very mild indeed, but it is all that has so far come out of twenty years of agitation to free the Church of the misnomer under which it labors in its legal title.

The present report begins with "Constitution II." The committee has followed the cautious lines of the last Convention. Those who looked for anything startling will be disappointed. Nevertheless, in one or two respects it proposes new legislation of importance. Under "Constitution II." is embraced all that relates to the election, con-

secration, jurisdiction, and resignation of bishops, so far as it seems necessary to define these things in the permanent form of a Constitution. Some of these provisions have heretofore been embodied in canons, but it is very properly recognized that they belong to a sphere in which changes are not easily admitted. We do not observe anything in this connection which has not already had place in our legislation.

"Constitution III." is on the consecration of bishops for churches in foreign lands. This is not new, but considering our experience in the past, it might seem "more honored in the breach than in the observance." Constitution IV. introduces the Standing Committee into this division of our Church law. Constitution V. treats of the organization of new dioceses. While somewhat longer than the article of the present Constitution, it contains nothing superfluous, and in fact remits to canonical legislation some points now expressed in the Constitution.

Constitution VI. is concerned with missionary districts or jurisdictions, a subject which has hitherto been dealt with by canon. It provides for the cession of the territorial jurisdiction of a part of a diocese and the acceptance of such cession by the General Convention, a course of things which has already been carried out in several instances.

In Constitution VII. we have an instance of the kind referred to above as "important." For many years the agitation for some kind of provincial grouping of the dioceses has gone on without any further result than the ineffective canon on "Federate Councils." In 1895, however, the ice was broken, first, in the report of the Joint Commission, and afterwards in Message 19 of the House of Bishops. In this message, rules were made for the formation of provinces, their legislative and their judicial powers. The term "synod" was employed to denote the legislative body, and in the final section, the "archbishop of the province" emerges, who was to hold that position, however, not as connected with the principal or original see, but by virtue of election by the other bishops of the province. It was too much to expect that such a body as the House of Deputies would at once accept such a programme as this. To those who are familiar with canon law and with the history of Church organization, the plan may seem simple enough, and to those who think first of what is ancient, the terms employed may seem quite a matter of course. But the majority are inclined to look at such matters from a practical point of view. Many, also, are more or less suspicious that some hidden design lies under words which have not hitherto been employed to describe our own officers and legislative bodies. Thus they will continue to prefer such a designation as "presiding officer of the House of Bishops," to "primate," and "convention," notwithstanding its political associations, to "council" or "synod."

It appears to us that the committee has provided an admirable solution of the difficulty, so far as the Constitution is concerned. Their recommendation is as follows: "Dioceses and missionary districts may be united into provinces by the General Convention, in such manner and under such conditions as shall be provided by canon." Only this, and nothing more. It may be asked, To what purpose such a provision, since it puts nothing into practical effect? The answer

is, that to embody this proposition in the Constitution is the acceptance by the Church of the principle of the provincial system. Further than this, it claims for the General Convention the power to put this system into practical effect. It is far better that in the earlier stages of such an undertaking, which must necessarily be largely experimental, the Church should not be hampered by an ironclad scheme mapped out in advance. If this Constitution should be adopted, and there is no reason why it should not be, it would be a distinct step in advance, though it remains to consider whether the Joint Commission have succeeded in presenting a working scheme in their report on the canons.

Constitutions VIII. and IX., on the requisites for ordination, including the declaration of conformity, and on ecclesiastical trials, cover a little more fully ground already included in Articles 7 and 6, respectively, of the present Constitution. In the declaration, to be signed by the candidate before ordination, is added to "doctrines and worship," "discipline," so that in this portion it will read: "I do solemnly engage to conform to the doctrines, discipline, and worship of the Protestant Episcopal Church in the United States of America." This seems to be simply in line with the requirements of the Ordinal. The new word had previously been inserted in the report of the Joint Commission, and in Message 36 of the House of Bishops, in 1895.

Constitutions X. and XI., which complete the list, are concerned, respectively, with the authority of the Book of Common Prayer and the method of its alteration or addition, and the method of altering or amending the Constitutions. A point of first importance comes to the front here in the restrictions laid down in connection with alterations in the Prayer Book. The committee, in accordance with the recommendations of Message 37 of the House of Bishops, propose to make it no less difficult to change or amend the Prayer Book than it has been hitherto to amend the Constitution. Of this proposal, which we regard as a matter of the highest importance, and which has been under discussion since 1889, we shall speak more fully at another time.

The committee is to be congratulated upon this admirable report. While, on the one hand, it preserves the happy medium between too much change and rock-rooted conservatism, and, while indulging in no startling innovations, does not hesitate to face things as they are; on the other hand, in point of logical and business-like arrangement of the various subjects dealt with, it leaves little to be desired, and is expressed, moreover, in language which, for lucidity and freedom from ambiguity, is not common in such documents.

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BISHOP GRAFTON says: "We ought to make more use than we do of the secular newspapers; knowing the editors and those on the newspaper staff, giving them information which they are glad to receive about Church events; writing short communications, always in an uncontroversial way, about the Church's custom and progress, and her missionary worthies and their work. Self-advertisement is a hateful thing, but we may give out notices through the press as well as from our pulpits, if our object is the furtherance of the Master's cause and the preaching of His Kingdom."

Five-Minute Talks

BY CLINTON LOCKE
CLI.

IN an old number of *Punch* I saw the following "squib": The wife of the rector is asked how her husband's parish is getting on. She replies that she does not know, for she does not attend her husband's church, as she does not believe in married clergymen. This delightful idiot does not stand alone. She has always had a band of brother idiots, and every now and then they lift up their voices and wail against the marriage of priests. Just now they are wailing, and what they say, if it were not such nonsense, is enough to disgust every right-minded man. They insinuate that sin of some kind attaches to the married clergy, and above all, that a priest marrying after ordination, is really immoral. Now our Church some centuries ago, when she threw off the supremacy of the Bishop of Rome, legislated plainly on this very question, and one of her Articles of Religion contains these unmistakable words: "Bishops, priests, and deacons are not commanded by God's law either to vow the estate of single life or to abstain from marriage; therefore it is lawful for them as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better unto godliness." It would seem as if this were enough to settle the question; but no words, no matter how plain, settle questions for those who are determined not to have them settled.

When one has read and investigated the history of the enforced celibacy of the clergy, he feels like going down on his knees and thanking God that a discipline so fraught with dreadful consequences was not laid upon the reformed Catholic Church of England and America. I might with justice speak of the testimony of many travelers to the condition of many South American Roman dioceses in this respect, but we are not concerned with the Church of Rome. We have made a law that a clergyman, if he chooses, can marry, and he generally chooses so to do. Even among the little band of protesters against clerical matrimony, every now and then one falls away. He finds a nice girl who, he thinks, will help him in his life and work; whom, in fine, he loves. He marries her. The Church blesses their union, and his former companions weep and wring their hands and cry: "How are the mighty fallen!"

"But," say these "unco guid," "a single priest can rise to far greater heights of spirituality than a married one." I know very well the secret dwelling place of high spirituality, and that it is not a thing paraded in the eyes of men, still there will be evidences of it in the outward life and in the daily work of the one who possesses it, and the question is: "Are those evidences less manifest in the married than in the unmarried clergy?" Now, I can only give my own observation and that of many others with whom I have talked about this. I have a very large acquaintance with both married and single priests, and though a keen observer, I fail to notice any great difference between the two classes. Both contain most devoted men, the very salt of the earth, given up heart, and soul and strength, to the following of the Master, but I cannot say that in all these glorious traits the unmarried priests at all excel the married ones. I shall be told that I am not a fair judge, being myself married. Yes, and I thank God

every day that I am. It was one of the sacredest things I ever did, and increased my usefulness a hundredfold.

But because in one branch of the Catholic Church all priests can marry, it does not follow that they must marry. The rule of the Russian Church which obliges a parish priest to have a wife is quite as offensive as the rule of the Roman Church which obliges him to do without one. A hundred reasons might decide a priest not to marry. He might, as the Article says, determine that for him it would not "serve better unto godliness." He might have relatives dependent on him who would make marriage highly undesirable. He might choose to be a "Religious" and obey the rule of the order about celibacy. He might see a field open before him to which a wife could not be taken. His temperament might make him averse to matrimony. Certainly it is not a state which commends itself to all men or all women. In all these things he has full liberty. Let him exercise it, but let him not judge his brother who has seen fit to act differently. It would be a sad thing if all the clergy should rush into matrimony, and it would be less sad for many if they had been more careful in their marriages. There are many posts in the work of the Church, especially in missionary fields, where unmarried priests are invaluable, and it is to be hoped they may always be found. Very often, in chaplaincies, etc., the services of a priest could not be had if he were married, and the Lord's work would take damage. We need single priests as much as we do married ones. It is in the clerical profession as in every other; single men are needed for some places, married men for others, and both are equally acceptable. All honor to the priest who, while he would like to marry, feels he can do God better service by remaining single. Never let him fault his equally earnest and devoted brethren who feel that they can do God better service in the married state.

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The Spiritual Life

ADDENDUM FOR THE PEOPLE

BY THE REV. FRED'K S. JEWELL, D.D.

X.

SO much has been said about the spiritual life of the priest alone. That is certainly well. The priest stands as a "leader and commander for the people," though too often anything but the commander. But is there not such a thing as a spiritual life for the people? Does not the spiritually minded priest need the countenance, the encouragement, the added strength, of those like-minded among his people? There may be but a few such, yet the mere knowledge that there are some who ponder on his earnest words, who pray for him in secret, who defend him against the strictures of the indelicate and censorious, and who are earnestly striving to follow in his footsteps—the passing thought that there are such will, like the sound of the distant pipes of the approaching Campbells in the ears of the desperately beleaguered garrison of Lucknow, stir his soul with new hope and courage. Is there, then, no obligation resting upon the people of God to put themselves in that spiritual condition which will enable them thus to hold up the hands of the burdened priest? It does seem as though there were room in this direction for great "searchings of heart" among the communi-

cant members of many of our parishes. There was of old a Reuben who, for his divided interests and disloyal apathy, incurred the divine displeasure; and a Meroz which fell under a just curse, because it refused to come up 'to the help of the Lord against the mighty.'

But beyond all this, the attainment of some just measure of the spiritual life is a matter of no small moment to the people for their own sake. Priest and people are correlative terms. The divine commonwealth is not complete without both. The spiritual needs of both are, in a measure, common. What is consistent in the religious life of the one, is no less becoming in that of the other. What is promotive of the spiritual welfare of the one, is no less desirable for the life of the soul in the other. The call to a holy life is one and the same for both. The grace needed for the support of that life is as free to one as the other. The promises of blessing are not parted in kind nor made diverse in measure, where there is like fidelity and devotion in the two. To both alike are open the gates of the eternal and heavenly kingdom and the entrancing vision of the glory within. Why, then, should the people treat the spiritual life, which all these divine gifts concern, which they are all intended to promote, and the blessedness of which they foreshadow, as well enough for the priest, but no special concern of their own? Why should they, in a matter so fundamental to all true Christianity, put so great a distance between themselves and the priest? Did not pilgrim Christian, in his progress towards the heavenly city, strive to keep pace with his Great Heart guide? O, member of Holy Church; O, wearer of the Father's seal of adoption; O, recipient of the gift of the Holy Ghost; O, partaker of the divine feast upon the altar; O, honored assistant in the offering of the mystical Sacrifice, why let your heavenly birthright in the spiritual life, which is the only proper outcome and accompaniment of all these gracious gifts and privileges, lapse or languish because you are not a priest! Or what is worse—and, alas, what many seem to do—why sell it, like a wild and wayward Esau, for a self-indulgent mess of the world's pottage?

Questions like these are especially pertinent at the Lenten season. The Holy Fast of Lent is itself the Church's call to you to break away from your worldly pleasures and indulgences, and to give yourselves earnestly to the work of building up yourselves in "a godly, righteous, and sober life"—in other words, in that spiritual life which is the crystallized whole of those three elements of a living Christianity. And in calling you to the faithful use and observance of the Lenten Fast, it is her design that it shall be a season of permanent spiritual up-building; not at all one aiming at, and contented with, mere temporary surface repairs, lasting only through the season itself. She contemplates no mere "lodge in a garden of cucumbers," supplying shelter only while the season's fruit is ripening; no house built upon the sand of the changeful impulses, destined, and perhaps by its builder designed, to be swept away by the renewed rush of worldly pursuits and pleasures after the Easter Feast. Utterly abhorrent to her is the too-common mockery of the Lenten Fast, which makes it only a period of rest and recovery from the effects of the winter's dissipation, or a sort of religious clearing-house for the adjustment of the yearly bal-

ance due against the delinquent soul. Do not, then, let yourselves appear among the evil-doers who, by these practices, bring scandal on the Church and convict themselves either of blind self-delusion or thinly masked hypocrisy. On the contrary, as you prize the purity and honor of our holy religion, and your own soul's spiritual and eternal welfare, make your Lenten Fast a season for giving all diligence to "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." And these, not for mere Lenten life and satisfaction, but for honest use and culture throughout the whole round of the Christian Year. "For," says St. Peter, "if these things be in you and abound, they make you to be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ."

(To be continued.)



Boston Correspondence

III.

It is a pleasant thing to look back, at times, upon the past doings of the Episcopal Church in this city and adjoining places, and to remind the younger generation of the clergy of what their brethren did in the diocesan conventions of sixty or more years ago. The holding of services for prayer and exhortation at six o'clock in the morning, comes with a surprise to this generation, especially when it is a difficult matter to get a respectable attendance of the clergy and laity at the 9 o'clock Morning Prayer before the regular sessions of the diocesan convention. Bishop Griswold was the great and shining light of those days. He lived in Salem, and that too, in a house which had recently been the scene of a dreadful tragedy. The former occupant, an aged man, was cruelly murdered by some young men of the town for the sake of his property. In consequence of this the property had much depreciated in value, and the Bishop obtained possession of it at a small expense. He occupied the very room where the fatal act had been committed. It is reported that the murdered man was an infidel, and a few days before his death, ordered his servant to throw away the Bible which he had detected her in reading.

Bishop Griswold always took great interest in pointing out to strangers in Salem the old house covered with ivy, and its gable end turned towards the thoroughfare, where lived a woman who was punished for witchcraft.

An English clergyman of those days visited Newton, which is ten miles, he said, away from Boston. He was much carried away with the neat Episcopal church surrounded by a burial ground. "The comfort of the rector's residence," he says, "the taste displayed in the garden, and the well worn pathway leading to the church, remind me strongly of another country."

This same clergyman, in 1833, happened to be passing down the Connecticut river in a boat, having for his fellow-passenger a Unitarian from Massachusetts, and as they were both looking at the Episcopal churches dotted here and there on the shore, remarked: "Ah! if those churches had been in Massachusetts there would have been few Unitarians."

Probably that "Ah" is still heard on the banks of the Connecticut, as it deserves to be, for the Unitarians of those days called it a "soul-damning sin" to be present at a worship which offers ascriptions of glory and praise to the Father, the Son, and the Holy Ghost. (Churchman's repository, p. 62.)

During Lent there has been a series of sermons by different clergymen of the Church, at the Advent on Thursday evenings. All of these have been well attended, and the services themselves have been unusually impressive. The subjects treated have been "The Incarnation," "The Priesthood," "Confession," "Fasting Com-

munion," "The Real Presence," and "The Holy Sacrifice." While many of these topics were considered in a frank, and even positive manner, I believe they were more acceptable in this shape than if they were treated in a compromising way. It seems to be a most natural inclination in the sermons of this city to treat subjects for the pulpit in a diplomatic style. By this I mean, the preacher is more regulated by the tastes and inclinations of his congregation than he need be. A short time ago I happened to be conversing with an Unitarian minister who jokingly asked me, "what he should preach about next Sunday." "Give them the severity of eternal punishment," I replied. "Oh," said he, "they would think I had gone mad."

So they would, I thought, because the Boston pulpit is thoroughly enslaved to the demands of the people. Just as soon as Minot Savage became a little enthusiastic over Spiritualism, as he did, the people grew cold and walked no more with him.

There is a vast difference between living in your opinions, and having your opinions live in you. The latter phrase expressed the character of the sermons preached in the Advent this Lent; the former attitude shows that many preachers in Boston use their opinions, as I do my home and furnishings, for mere shelter and convenience.

This is not harsh criticism, but it is the general opinion going around. I picked it up only a short time ago at a literary club somewhat infidel in its tendencies, but where not a few of its members seemed to pride themselves upon this discovery. Of course there are notable exceptions to it, but the general impression is that the High Churchman preaches his convictions, and consequently his bitterest opponent is willing to hear them, though unwilling to believe them.

It is strange how freaky our theology is. Boston is laden down with heathenish symbols. On the Granary burial ground fronting the thoroughfare, appear the symbols of burnt torches. What has a Christian nation or city to do with these? They appear with such equal regularity and in a public way upon other things. As one enters Mt. Hope Cemetery there is the same symbol, and worst of all, the marriage licenses issued are decorated with a ring, through which passes a lifted and fallen burnt torch.

The symbols of the "cod-fish," or the "grass-hopper" on Faneuil Hall have a respectable meaning, but burnt torches are anything but Christian. I would rather hear the old bell on the South Ferry ring, though it has on its surface the words, "Maria, Mater Dei, orapronobis."

There is no better missionary work being done in this city than by the Cowley Brotherhood. No public document announcing its details ever reaches the eyes of the interested, but it gets to be known in quiet and effective ways. These priests labor incessantly day and night with a degraded class, and go all over this city in response to calls. They make no concessions in their theological views. The penitent soul knows after a while what he must do to be restored to the mercy and love of God. Their goodness, their self-sacrifice, and their poverty impress themselves everywhere. One poor woman in the congested districts of this city, remonstrated in a kind way with one of these mission priests, because he was unremitting in his attention to help and to benefit her. "Why do you come here?" she said, "I can give you nothing, I'm poor." "I would go a good way to save a soul," responded the devoted priest. Those words lingered long in the mind of that woman, and awakened her to a deep responsibility to God. She and her whole household are now serving the Lord in the mission church in a devoted way, and many others have been touched with the same influence. A few years ago there was some feeling expressed against this Brotherhood, because of an occurrence that offended the broad-mindedness of Bostonian theology. It was hasty and ill-advised. The Brotherhood was criticised, and held their peace. They returned the answer to their opponents: "Their fruits ye shall know."

Many, too, are seeing the wisdom of Professor Momerie's remark, the English Broad Churchman. "There cannot be anything more un-Christian in a biretta than in a college cap." Probably when this statement is more firmly believed among reasonable Churchmen, the Cowley Brotherhood will be adjudged for what they do, not for what they wear.

The Church Congress will build its nest, after many flights, upon the city that is set on a hill. Beautiful Pittsfield, great among the hills of Berkshire, will shine in all its vernal splendor during the month of June. It is located about 50 miles east of Albany, and about 160 west of Boston, and about 150 from New York city. No place can equal it in beauty. There are four or five good hotels, and plenty of hospitable people. Genial Dr. Newton, the rector of St. Stephen's, commands the city, and he will have it thoroughly Episcopalized for the three days of the Congress. No clergyman has a wider influence than he, and none will find the people more responsive to his demands.

Besides the feast of reasoning which the Congress will afford, there are many places of interest around for a jaunt and a sight of the country. An attractive lake lies north of the city, which is approached by the electric cars. The little steamer there may or may not have awakened from its winter's sleep, but if it has, it is worth boarding for the sail. One can then see the sleepy town of Lanesboro in the far distance, and the hills in and around Williamstown and the Adameses. To the south of the city may be visited the dignified Lenox, with its elegant mansions and unapproachable scenery, and then over a few miles of well-kept fields, resting quietly among them, is Stockbridge bowl, where Hawthorne once lived, and farther south, with Lee on the right, is Stockbridge, the loveliest village of the country lying in a nook of all this beauty, and still clinging to its monument of Jonathan Edwards. Following the winding Housatonic, with varied light and shade towards Great Barrington, through small villages, one reaches this historic spot where the first armed resistance to King George III. was made, and here too is the spacious mansion of the late Mrs. Mark Hopkins.

But enough has been said to persuade Churchmen that the Church Congress this year has peculiar advantages, and the tired clergyman or overtaxed layman would feel stronger for this short whiff of Berkshire air, and go home charmed with nature, if he could not endorse all the theological disquisitions of the Congress.

It is worthy of note to consider the growth of Roman Catholics and Jews in this city. There are about 530,000 people in Boston, of these 260,000 are Roman Catholics, and 30,000 are Jews. The city is rapidly changing as to Puritanical make up. The prophecy of Hamlin Garland, in "Crumbling Idols," is yearly becoming true, and westward everything is going. There are no great writers in this community. When Holmes passed away, he buried the last of the remnant. The "Old Corner Book Store," the rendezvous of the literary men of the past, is now flooded with good Church literature, and gratitude is here extended to its proprietor who is a consistent and loyal Churchman.

Around City Hall lingers a new race, not born here, and it is no longer primary praise to be a Yankee. The new features creeping into the organic life of this commonwealth make not a few turn their eyes towards the golden West. Dear old Boston is fast dying, and the new Boston is so cosmopolitan that the old Hub has not spoke holes enough to accommodate the new demands.

The Roman Catholic Church and our own Church are growing. This is an acknowledged fact. But the new conditions afford much to reflect upon, and may our Church seize and appropriate her new opportunity by keeping true to the Apostolic Faith. "BOSTONIAN."

FROM MICHIGAN: "Your paper should be taken here by a hundred families, at least. Thank you for its faithful and fearless adherence to the truth."

Letters to the Editor

LAY-READERS OFFICIATING AT MARRIAGES

To the Editor of *The Living Church*:

I would like to know if it is generally understood that lay-readers have a right to solemnize marriage? If so, by what law of the Church? It is possible that in some States the civil law might be stretched to include a lay-reader of our Church, licensed by the Bishop, but even then, would that make it lawful? A lay-reader lately solemnized a marriage in a neighboring diocese, claiming he had the Bishop's permission.

G.

"THE GIFT OF THE HOLY GHOST"

To the Editor of *The Living Church*:

From several private letters which I have received, I judge that the disputed point is more of a logomachy than an actual heresy. Every Catholic Churchman will admit that the "Sevenfold Gifts" of the Holy Ghost are first given in Confirmation. But it does not thence follow that He is not given in Baptism. I fully agree with the quotation from Bishop Seabury, on page 35: "In Baptism He is given for the purpose of regeneration. . . . In Baptism we are created anew in Christ Jesus by the operation of the Holy Ghost." The western delay of Confirmation has led to such dangerous confusion of dogmas.

J. ANKETELL.

Easter, 1898.

TRANSUBSTANTIATION

To the Editor of *The Living Church*:

I notice the so-called defense of the Pope's Bull, by Cardinal Vaughan. In speaking of "Transubstantiation," it might be well to inquire the Roman interpretation of the word. I think it will be found that R. Cs. differ widely. I had the privilege of hearing Fr. Judge, of St. Paul, and Frs. Jones and Michael at St. Cloud, lecture at different times on the "Blessed Sacrament." All agreed in saying the "glorified mystical Body of Christ is really and truly present after the consecration," and that they called "Transubstantiation." To my mind it looks like the Anglican position. It is certainly not that held by Romans at the time of the Council of Trent, if I am rightly informed. They held then to a literal change in the elements. I have an R. C. catechism at home, but it is ambiguous on the subject; it can be understood both ways if a person should desire, as I find on speaking with R. Cs.

H. J. S.

St. Cloud, Minn.

SUNDAY SCHOOL LESSONS

To the Editor of *The Living Church*:

May I be permitted, through the columns of your paper, to say to the subscribers of my Primary Lessons for Church Sunday Schools, to answer inquiries, that all the work connected with their publication, including the preparation of drawings and plates, has been done in Columbus under my supervision, with the exception of the printing. This alone has been done in New York. The Teachers' Manual, Part One, was completed here, and sent at their request to the publishers whose imprint appears on its title page. From this date no one is longer authorized by me either to print or to sell any part of my lesson series. All communications in regard to the same should in the future be sent directly to me.

I have furnished no lesson material for my Picture Lesson Leaf Course to the former publishers, beyond that of Lesson 19. The lessons which they are now furnishing to subscribers to complete the course are not my lessons and, consequently, form no part of my lesson series. Lessons 20-28 of my Picture Leaf Course, the text card for the same lessons, and the Teacher's Manual, Part Two can only be obtained from me. I shall be glad to explain to any subscriber who may wish to know, why this change in the place of their publication was made necessary.

MARY E. HUTCHESON.

142 N. Garfield ave., Columbus, Ohio, Apr. 11, 1898.

Personal Mention

The Rev. John F. Carter has accepted a call to Grace church, Medford, Mass.

The address of the Rev. Edgar Cope is changed to St. Simeon's rectory, s.w. corner Lehigh ave. and 9th st., Philadelphia, Pa.

The Rev. W. A. Holbrook has resigned the charge of St. Philip's, Easthampton, Mass.

The address of the Rev. Francis J. Hall, instructor of theology in the Western Seminary, has been changed to 654 Park ave., Chicago, Ill.

The Rev. C. W. Kirkby has accepted the rectorship of the church of the Atonement, Tenafly, N. J.

Bishop McLaren's address, after April 23d, will be 510 Masonic Temple, Chicago. No longer 64 Astor st.

The Rev. S. B. Moore has accepted charge of St. Anne's church, Calais, Me.

The Rev. M. M. Moore has resigned St. John's church, Springfield, Mo. His address from this date will be Carpinteria, Santa Barbara Co., Cal.

The Rev. J. S. Moody has accepted appointment as archdeacon of the diocese of West Missouri.

The Very Rev. F. J. Mallett has resigned the deanship of St. Matthew's cathedral, Laramie, Wyo., and accepted the rectorship of St. Paul's church, Beloit, Wis., where his address will be St. Paul's rectory.

To Correspondents

F. S. L.—"For thou shalt be recompensed at the resurrection of the just." St. Luke xiv: 14.

C. P. S.—There is no written law on the subject, so far as we know, but the restriction is ancient and universal, that no one shall receive the Holy Communion more than once on the same day. Canon Law forbade a priest to celebrate more than once a day, except under pressure of necessity. The regulation is probably based upon considerations of reverence, that the Sacrament may not be treated as a common thing.

Official

WARNING

The clergy and members of the Episcopal Church are hereby warned to beware of a man traveling under the name of H. G. Clafetter, and victimizing the public with the "Year Book" fake. He is a fraud.

REV. J. W. BLEKER,

Rector church of the Holy Cross, Paris, Tex.

Ordinations

In St. Stephen's church, Escanaba, Mich., on Tuesday in Easter Week, the Bishop of Marquette admitted John Edward Reilly, D. D., to the sacred order of deacons. The sermon was preached by the Bishop, and the candidate presented by the Rev. J. E. Curzon. The Rev. Jos. McConnell, of Menominee, assisted in the services. The Rev. Dr. Reilly has lately come to the Church from the Congregationalists, and, for the past four months, has been acting as lay-reader in St. Stephen's parish. One of the many good results of his work in Escanaba is a class of 26 persons for Confirmation, the largest in the history of the parish. Dr. Reilly is to remain in Escanaba.

Died

MIZE.—On Good Friday, Caroline Silliman Mize, wife of E. A. Mize, of Atchison, Kan., and mother of the Rev. R. H. Mize, in her 56th year.

POTTS.—On April 11th, entered into rest, Stacy Gardner Potts. Interment at Cooperstown, N. Y.

TOOKE.—At Iron River, Michigan, April 14th, the Rev. William Macaulay Tooke, aged 46 years.

Appeals

(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 districts and forty-one 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-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA Kimber, Associate Secretary.

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

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed.

The Editor's Table

Kalendar, April, 1898

3. Sunday (Palm) before Easter.	Violet.
4. Monday before Easter.	
5. Tuesday	
6. Wednesday before Easter.	
7. Maundy Thursday.	Violet (White at H. C.)
8. GOOD FRIDAY.	Black.
9. Easter Even.	Violet (White at H. C. and at Evensong)
10. EASTER DAY	White.
11. Monday in Easter.	White.
12. Tuesday in Easter.	White.
17. 1st Sunday (Low) after Easter.	White.
24. 2nd Sunday after Easter.	White (Red at Evensong).
25. ST. MARK, the Evangelist.	Red.

The Commemoration of the Arrival in England of Augustine

BY THE REV. C. ERNEST SMITH, D. D.

On the return of the British bishops from the Conference with Augustine, and their report to the anchorite who had advised them as to their course at the Conference. Bede, Book II. Chapter 2.

Sadly, say you, Augustine went his way?
It augurs well that he thus bore himself,
For he to that stern Roman race belongs
Which ill endures the form that will not bend
Submissive to what they with lordly voice
Decree. Fierce anger might have burned instead.
Yet it is well for us and for himself
That he the truth has heard, for now, forsooth,
Beyond all further doubt he knows that here
He cannot rule. Our brother only he.
Well, too, did you that greater truth declare,
That our free Church has not in bondage lain
Since apostolic men five hundred years
Ago first came and preach'd the Word to us,
Yea, going where Rome's soldiers dared not go,
To found in faith a kingdom for their Lord.
Would he, forgetful of the sacred rule,
Reap that whereon no labor he bestowed?
Or build upon foundations others laid?
It cannot be. Rome's elder sister we;
Since Linus forth to her primatial chair,
A true and faithful Pastor in the Lord,
We sent; he who in this our ancient Church
First learned the truth that there in Rome he taught.

But could the stranger see what I do see,
With joyful heart and calm, undaunted brow,
Would he return. His name in song shall live,
Forerunner of a line so richly blest
That never once in long revolving years
A man, before our God to stand for aye
Shall it e'er want in vain.
This and much more did I in vision see.
For God hath shown me much since last we met,
So fain would I, ere ends my pilgrimage,
Have all draw nigh that I to each may tell
This vision that I saw of coming time.
Nor at this hour dare I at all delay,
For who can tell when I the Master's call
Shall hear. And should it come all suddenly
Then would the vision be forever lost.

The Saxon foe our homes and lands have seized
And laid our temples low. Yet God's sons they
Whom even now He all his own would make.
These have we sought not as we should have done;
Yea, slothful have we been, content apart
To dwell among these hills, forgiving not
Our foe.

So God hath summoned others to the work,
Still not of these does this man stand the first;
For from whence Roman foot hath never trod,
The heather of the rugged North, come men
Of apostolic line and Christ-like life,
A Christian band, who here shall labor well
Until this land wherein the Saxons dwell
Shall all from darkness unto light be turn'd,
And Woden fall as Dagon fell of old.
Yea, even now upon the mountain tops
Are seen the feet of them that preach our Faith,
Led on by Aidan from Iona's shores,
That sacred isle, where, even as we speak,
They mourn their lost Columba, famous prince,
He who for conscience and the Master's sake,
A temporal crown resigned.

In Aidan doth Columba's spirit live,
Aidan, from whose blest seat at Lindisfarne
The rays of Gospel truth shall so shine forth

Across our land that in far distant time
Men will be bold to claim it was by him
That this our land was won at length for God.
Yet Rome shall here a wide dominion gain,
For she will raise a patriarchal throne,
Where primates of all England shall bear rule,
And in our midst a noble sceptre wield.
Nor will this be, where saintly Aidan dwells
In far Northumbria; but it will be
Hard by the palace of Kent's Bretwalda,
Where for his Lord this man from mighty Rome
Shall prove himself a faithful husbandman,
So toiling on among the Jutes of Kent
That ere he sleep full harvest will he reap
Of souls of heathen men that will not die.
Aye faithful unto death will he remain,
A life-long exile from his native clime
Of Italy. Here will he die; here rest
Amid the flock he leadeth unto God,
A shepherd worthy of his Master's love.
He first upon that patriarchal throne
Shall sit as Bishop of the Kentish men,
Then others claiming wider rule shall rise
To fill the vacant chair. Nor shall that chair
Be martyrless. First Alphege slain by Danes,
Then Becket for the rights of Holy Church
Contending earns the martyr's crown. But these
Are murders foul--the acts of lawless men.
Then Cranmer burns, condemned by law to die,
His death decreed by that same Roman power
Which sent Augustine. Then the saintly Laud
Through panic fear is slain by fearful men,
Who think, like Saul of Tarsus, that they show
Their love to God and yield Him service true,
When fiercest they His own do persecute.
Yea, many names there are that will not die.
In this long line unbroken from the first,
A goodly host--rever'd and well beloved--
Such pontiffs they of all this Western land,
Ruling for Christ in England with such grace
That Christendom will learn at length to call
These men Chief Primates of our Church. Of these
Augustine is the first. Nor only this,
E'en honors greater still shall yet be his;
The workman passes, but the work abides,
And when have gone full thirteen hundred years
Men shall acknowledge and rejoice in this.
For then a sight, most beautiful and fair,
Shall backwards cast the thoughts of those who live
In that dim distant age to this our time,
When in a temple set apart to God
Which fitly shall the spot hereafter crown
Whereon Augustine's work doth now begin,
Right reverend men in solemn service joined,
Convened from lands which lie still more remote
Than that from which hath come this Roman monk,
Shall render unto God all holy thanks,
Not for themselves alone, but for vast hosts
Of faithful Christians scattered o'er the earth,
For that he gave this man for England's good.

Alas, first called, we have cast off the crown
Of our high calling. For we might have done
Still greater things. But now the time has sped.
And so, alas! alas, our names henceforth
Shall here no more be heard amid these hills,
And we shall be unknown, unhonored, and unsung.



Thoughts for St. Mark's Day

ST. MARK'S Day commemorates the life and labors of St. Mark, the Evangelist. More than one Mark is mentioned in the Gospels. In Keble's beautiful poem on the day, he identifies the Evangelist with John Mark, the nephew of St. Barnabas whose course at Pamphylia was so strongly disapproved by St. Paul that it afterward became occasion of a sharp difference between Paul and Barnabas. It is of this variance that Keble says so beautifully:—

"Oh! who shall dare in this frail scene
On holiest, happiest thoughts to lean,
On friendship, kindred, or on love?
Since not Apostles' hands can clasp
Each other in so firm a grasp
But they shall change and variance prove.

"Yet deem not, on such parting sad
Shall dawn no welcome dear and glad;
Divided in their earthly race,
Together at the glorious goal,
Each leading many a rescued soul,
The faithful champions shall embrace."

It seems clear, however, that Keble mistakenly identified St. Mark the Evangelist with the John Mark who was the cause of

the unhappy difference between St. Paul and St. Barnabas. There is every reason to think that St. Mark, the Evangelist, was the Mark of whom St. Peter speaks as "Marcus, my son," whose salutation he sent to the saints in concluding his first general Epistle. The ancient and apparently well-founded tradition is that it was the Evangelist's association with St. Peter which led him to write the Gospel which goes by his name, and which was almost invariably connected with the name of St. Peter as well, by all the ancient annalists.

Tradition tells us that the later years of the Evangelist's ministry were passed at Alexandria, where he firmly founded the Faith among the scholarly men of that great and brilliant city, and, indeed, laid the foundation of the famous catechetical school of Alexandria that so profoundly influenced Christian theology from the times of Clement and Origen to this day. The tradition is that St. Mark was martyred by the Alexandrians who were wrought into a frenzy against Christianity when observing the heathen feast of Serapis, which fell about the very time the Christians of Alexandria were joyfully keeping the feast of the Resurrection. Be all this, however, as it may, we know that St. Mark, the Evangelist, was a man of such note and influence in the Church of the first days, that he gave his name to one of the great apostolic liturgies, and that his festival was formerly the day on which the greater litanies or processions were said. Almost all that we can be absolutely certain of in regard to the Evangelist, is the little that is told us of him in the New Testament. He ran his course and did his work. If not a work of the very highest order, still it was a great work. And what can it matter to him whether the world knows much or little of him, now that he walks in the light of the Living Lord with the "noble army of martyrs." If of God's mercy it will ever be our happy portion to share with them in the beatific vision, what will it matter to us whether it was our part here to occupy a chief place as did St. Peter, or a subordinate place, as did the blessed Evangelist whom St. Peter calls "Marcus, my son." Whatever our portion here, or however hard our lot, we know that it is only for a little while. In view of all that we hope for and look forward to through Christ our Lord, we can say with the Apostle: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen, are eternal." S.



BY his will, the late Sir William Fraser has made munificent bequests to the University of Edinburgh, and also for the establishment of homes for the poor. A sum of £25,000 is left for the foundation of a Chair to be called "The Sir William Fraser Professorship of Ancient History and Paleography"; £10,000 is provided for the purposes of the university library, its librarian and officers; and one-half of the residue of the estate (probably £9,000 or £10,000) is assigned to the university for its general requirements, bursaries, research, publica-

tions, etc. The other half of the residue is to be devoted to the establishment of homes for the poor, especially for authors and artists who may, from no fault of their own, have fallen into distress.

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THE father of John Wesley seems to have been a staunch and somewhat combative Churchman. He was rector of Epworth from 1696 to his death in 1735. In the year of John Wesley's birth, a pamphlet of his on Dissenting academies was published surreptitiously, by a man to whom he had written it as a private letter. This, and his siding in politics against the Dissenting interest, brought him much tribulation. A contemporary record says: "He was, in the first place, removed from being a chaplain to a regiment, which is worth about £100 per annum, etc. In the next place, after a thousand insults in his house and streets, of Jacobite, Perkinite, etc., he was arrested and carried to Lincoln gaol in a violent manner, for some debts contracted by the smallness of his income, the numerousness of his family [he had nineteen children], and the accidents of Providence; but it seems he would not retract his book (being fact), otherwise he might fare better." This is from "Peter Lombard," in *The Church Times*.

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DURING a meeting gotten up by working-men, a blatant individual, replying to a remark of a previous speaker that God would help those who help themselves, arose in his seat and denied the power of God to help anybody. To illustrate his position, he pointed to one of the gas-jets in the room, and said: "The man who first discovered gas has done more for the world than all the preachers who ever lived." When he resumed his seat a cadaverous-looking individual, way back near the door, got up and took issue with the speaker. Said he: "You may talk about God and the Bible as much as you like, and nobody can deny that you have a right to express your opinion as much as you like, and nobody can deny that you have a right to express your opinion at any time and any where. When you are about to die, perhaps you'll send for a gas-fitter to help you over the river; but I tell you, my friends, when my time comes, I propose to secure the services of a man of God."

— ❧ —

A FRENCH scientist has a theory that music has an effect upon the growth of the hair; that various musical instruments have a tendency to increase the growth of hair on the heads of players, while other instruments tend to make the musicians bald, which is held to account for the fact, if it be a fact, that pianists and violinists usually have hair in plenty, while those who play on brass horns are usually deficient in hirsute adornment. *The Music Trade Review*, commenting on the matter, observes that "music has long been known to have therapeutic qualities, and is useful in many nervous diseases, and now it seems that it may be useful as a hair tonic."

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BISHOP GILBERT, in his lecture upon "The Bishop Abroad," tells some funny experiences while at the Lambeth Conference. Preaching one evening, he was astonished at the large congregation, made up especially of men, thinking that they of course turned out to hear an American

bishop. Upon reaching the vestry, he remarked to the rector his great surprise at the large gathering. The rector assured him that the congregation was not up to the average! Upon another occasion he came in contact with an American woman from Arkansas, a Presbyterian. She related to the Bishop her great delight at hearing Canon Gore at Westminster. The Bishop asked her if the "minster" was very full. "Why, no, sir, I saw nothing wrong with him!"

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WHILE Chicago is the youngest of the great cities of the world, it has numbered among its citizens one of the oldest men in the world, Adam Adamcek, born in Poland in 1783. He recently died, aged 115 years. A daughter, aged 92, was living with him. It was "old Adam's" hand that was selected to ring the first note on the Liberty bell in Chicago, at the World's Fair. He was addicted to smoking for nearly a hundred years, and it is thought his constitution was injured by this means, or he might have lived several years longer!

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A Diocesan Coat of Arms

FROM *The Church Militant*

As questions have been asked from time to time regarding the coat of arms of the diocese of Washington, it may be of interest to some of our readers to have an explanation of its symbolic meaning.



At the first cursory glance it will be seen that the shield is in two parts. On the right ("dexter")* side is a cross, representing the religious or spiritual life, while on the left ("sinister") side are the stars and stripes, representing secular life. In the ordinary language of heraldry such a division or "impaling" signifies a union or marriage; and when, in the arms of the diocese of Washington, the spiritual and material are thus united together, the whole doctrine of the Incarnation is symbolized; and the shield thus stands as a witness for the belief that heaven and earth were brought together when "the Word was made flesh"; for the truth set forth in those words of the Risen Christ, "All power is given to Me in heaven and on earth."

We pass now to the symbolism of the two sides of the escutcheon. The armorial bearings on the spiritual or right side, it will be observed, are those of the ancient kingdom of Jerusalem, emblazoned with that very peculiar symbol which, from time immemorial, has been known as "the Jerusalem cross."

Looking backward into the past, the use of this fivefold cross signifies that our Church does not trace her lineage from Rome or England, but from Jerusalem—where Christ was crucified, where He rose again from the dead, where the Church herself was born at Pentecost, and where the Spirit of Truth was sent down to be the vicar of Christ on earth until His coming again.

Looking at the present, the symbol signifies that the Church of the present is one with the Church of New Testament days, and that

*The seal is reverse of course, in making the impression

her members will be satisfied with nothing lower than New Testament Churchmanship.

Looking forward to the future, the Jerusalem cross is also a reminder of the "Jerusalem from above, which is the mother of us all," the "Holy City, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband" (Rev. xxi: 2); a reminder, also, that as inheritors of that city, as members of Christ, children of God, and citizens of the Kingdom of Heaven, Christians should ever live as men in advance of their day.

Turning now to the secular, or left side of the shield, we behold there, not the blue stars and red stripes of the American flag and the arms of the United States; but the red stars and stripes of the arms of General Washington. The symbolism here is to be carefully noted.

One of the fundamental principles of our Constitution and American government is their irrevocable separation of Church and State. That this separation ministers to the welfare not only of the State, but of the Church, also, is shown by the experience of the first century of this free government, and the lasting freedom that has been secured to the Church herself as she witnesses for Gospel truth and morality. Moving in a parallel line with the State, her only point of connection with the State is through each individual Christian who is, at once, a citizen of the State and a citizen of the kingdom of heaven. The better Christian, therefore, that the Church can influence every individual man to be, the better citizen he will become of the country in which he dwells.

To emphasize this truth, our diocese has emblazoned on her escutcheon the arms of General Washington who was, at once, a communitant of the Episcopal Church and the revered patriot who has been named "the Father of his Country." The "mural crown" with which the upper red bar is charged, is in later heraldic language, the symbol of a city, and signifies the city of Washington.

The Latin words beneath the shield, *Scriptura, Symbolum, Mysterium, Ordo*, have been adopted as the motto of the diocese because they sound the four notes of the Church which the whole Anglican Communion, in her "Chicago-Lambeth Quadrilateral" has set forth as a basis for the reunion of Christendom.

It is somewhat of a novelty in heraldry for a diocese to adopt a motto, yet there are not a few precedents for such a course; but, even if there were not, what could be more fitting than for a diocese to blazon on her standard those four great principles of the Faith once delivered to the saints, "Scripture, Creed, Sacrament, Apostolic Order," or to be herself a herald in announcing the terms of the Anglican Communion for the reunion of divided Christians?

A Letter from Bishop Rowe

SKAGWAY, ALASKA, April 5th, 1898.

MY DEAR MISS EMERY:—Here I am at Skagway. I have been here nearly a week—must remain here two weeks longer, though the delay is going to make my journey to the interior much more difficult. The conveniences here are few and far between. I am living in a room 8 x 10. I have no table, and am writing to you with this pad on my knees. I have much to tell you, and how to begin I hardly know. Pardon therefore, abruptness. This is a wonderful place. This time last year there was but one hut here, now there is a population of 10,000. It is a mushroom town. The sound of the fax and hammer and saw is everywhere. Lodging houses, cheap (and nasty) restaurants, saloons, etc., predominate. The rush through it is abating, and there is a business dullness. Yet, ploughing through the sea of mud, which is the condition of the streets, I look out on a moving mass of humanity. There go oxen hitched to wagons; now the poor creatures are struggling in front of outfits, then they are wallowing, lying down in the mud. Dead horses, mules, dogs, oxen, and men, are seen everywhere. Last night in a room adjoining mine lay a young man, but a few days ago the picture of health, dying. I

was with him. From his lips I heard the story of a father, mother, sisters, and sweetheart left behind in far off New Brunswick. Hand in hand I comforted him with the Words of Life. As I prayed, stillness came over him, and scarcely had I commended his soul to a faithful Creator ere the spirit passed away. Oh, so touching, pathetic! The mortality here is awful.

You know I called Dr. Campbell, and sent him here. He has been a treasure, and the work he has done for the Church and the souls of men is beyond words of praise. He has taken, religiously, possession of the whole community. We are the only missionaries on the ground. The people had built a union church. We are occupying it. We must have our own, and a little cabin for the missionary to live in. I must leave Dr. Campbell here when I go away. None can hold the place, so far as I know, as he can. The people, in the great sickness that has prevailed here, bought a log house 30 ft. x 18 ft., turned it into a hospital—Union Hospital; have cared for the sick to their best ability. But their best was very crude and poor. Eagerly they have taken advantage of my advent. They have begged me to take charge of the hospital work. I have done so. They have transferred to us, to our Church, this hospital building, its work, everything, etc., with no debt. I have taken the great trust, the wonderful opportunity thrust into our hands. By God's help I have done it. I don't know whether I am sufficient for it, but God is. It is a work of faith. I lean back in faith upon the Father and His children of the Church for help. They will not fail me.

I visited the hospital, 11 strong men, helpless, friendless, lying on cots, all in one long room, in every stage of pneumonia, meningitis. We are with them always. To-day while I stood consulting with a doctor, a young man, tied to a sled, dragged eighteen miles from the summit, unconscious, without a friend, was brought to the only place where he could get the care of humanity, and laid without any questions in this sacred refuge. He will be nursed, cared for, all will be. This is the work God has put upon us, and now to you I cry, for God's sake, for help, and for help at once. I am going to build an addition at once. The present building is not suitable. Fancy 12 serious cases in such a building, kitchen also in it, heat and ventilation bad, very bad. Sickness is going to increase with the warm weather, and many more cases will be on our hands. At present we have a nurse at \$60 a month; two men at \$1.50 per day; one cook at \$1.25 per day; six doctors visit the hospital, week by week. The money collected, over and above expenses, is divided among them, and they are satisfied.

What we want, and want at once, are the following: Money for this work, a nurse sent on immediately, provision for cots [asked from selected auxiliaries], a consignment of drugs for the hospital. Some doctors may make this up. So immediate are these needs that I have asked Bishop Barker to telegraph you. Act through him. I am giving him power of attorney, to pay out for expenses. Dr. Campbell will be in charge; Captain Wise, of Skaguay, will act as secretary until I can later systematize and appoint a board of managers. From all I know, this may grow into a permanent camp, and if so, these emergency affairs must give place to others. I have not time to write to others. I must ask you to tell others. Get all this before men whom God has made able to help. I do not know how long I will be here, but you may write to me or Dr. Campbell.

A terrible calamity has overtaken many poor creatures on the Dyea trail. Near Sheep Camp upwards of one hundred have been buried under a snowslide. Forty dead have already been recovered. Had I gone on, I might have been among them. My outfit is. I may be called there. Mr. Selden is at work in Dyea. No more. God help us. In much haste,

Sincerely yours,
(Signed) P. T. ROWE.

I am well, but constantly among the sick and dying. Pray for me.

Confessions of a Hindu

FROM *The Literary Digest*

THE Swami Vivekananda, after his sojourn in America and Europe, has returned to India, and has been telling his people some very unpleasant truths about themselves. Comparisons are invidious, but the knowledge of that fact does not seem to have deterred him from telling his Hindu brethren how lazy, selfish, and faithless they seem to him, after seeing other peoples. *The Indian Mirror* publishes his speech, and *The Independent* copies portions of it. After telling how the old Vedic religion was defiled by the low races that accepted Buddhism until it became "one degraded mass of superstition," with "the most hideous ceremonies, the most horrible, the most obscene, books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion," Vivekananda went on as follows:

Compared to many other races, I must tell you in plain words we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause at least of one-third of our miseries. We are lazy; we cannot work; we cannot combine; we do not love each other; we are immensely selfish; we are what the women of Europe are; not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are, hopelessly disorganized mobs, immensely selfish; fighting each other for centuries, whether a certain mark is to be put this way or a certain that way; writing volumes and volumes upon such momentous questions as whether the look of a man spoils my food or not. These we have been doing for the last few centuries. We cannot expect anything more, except what we have just now, of a race whose whole brain energy has been occupied in such wonderfully beautiful problems and researches. And we are not ashamed. Ay, sometimes we are; but we cannot do what we think. Think we many things and never do; till, parrot-like, thinking has become a habit and never doing. . . . We have lost faith. Would you believe me, we have less faith than the English men and women, thousand times less faith! These are plain words, but I say them; cannot help it. . . . Your blood is only a pint of tar, your brain is sloughing, your body is weak. You talk of reforms, of ideals, and all these for the last one hundred years; and when it comes to practice, you are not to be found anywhere; so that you have disgusted the whole world, and the very name of reform is a thing of ridicule to the whole world. The only cause is, you are weak, weak, weak; your body is weak, your mind is weak! You have no faith in yourselves. Like the down-trodden and broken-back-boneless worms you are!

The brief, but caustic, comment made by *The Independent* is as follows:

This is plain talk. And here in this country are mannish women and womanish men looking to India for light, where this man, who knows India from Hardwar to Cape Comorin, sees only, in his own capitals, "THE MOST ROTTEN SUPERSTITIONS IN THE WORLD."



Book Reviews and Notices

Ribstone Pippins: A Country Tale. By Maxwell Gray. New York: Harper & Bros. Price, \$1.

As this is a new book by the author of "The Silence of Dean Maitland," many may be inclined to read it for the sake of its popular predecessor. It is a story of the poor of a countryside in the south of England. The selection of the title is partly explained in the motto at the head of the first chapter: "My heart is like an apple tree whose boughs are hung with thick-set fruit." The humble hero, Jacob Hardinge, is an especial lover of Ribstone pip-

pins, and of a certain red-cheeked maid who resembles them; so Ribstone pippins form the "courting present"; and, after some trials, down the path, under the blossoms of a Ribstone pippin tree, walk a happy pair, to begin their new life together. An obscure dialect hampers an impatient reader, but, aside from that, the story attracts by its simplicity and directness. It is, moreover, prettily bound.

An Epitome of the History of Medicine. By Roswell Park, A. M., M. D., Professor of Surgery in the Medical Department of the University of Buffalo, etc. Illustrated with portraits and other engravings. Philadelphia: The F. A. Davis Company, 1914-1916 Cherry St. One volume, royal octavo. Pp. xiv-348. Price, \$2 net.

Anything coming from the pen of Professor Park is always worthy of a careful reading, especially by physicians. This "Epitome" is written in a style that should commend it to the other learned professions, and to the laity. Without the information therein contained a liberal education is incomplete. To the lawyer who knows nothing of medicine, it affords data of incalculable value to himself and client. To the minister and editor it affords an agency for good. Renouard's classical work on the same subject is too voluminous for general use; this is within the golden mean. To the lawyer, minister, and editor, its careful reading would suggest some good they might do, and the harm they do do, when presuming to speak *ex cathedra* on subjects beyond their knowledge. To the laity it is commended as containing much that is entertaining, and of as great value to them as to the profession.

John Gilbert, Yeoman. A Romance of the Commonwealth. By R. G. Soans. London and New York: Frederic Warne & Co. Price, \$1.50.

This is a real, good, old-fashioned novel, and there is no new man or new woman in it. There is plenty of healthy love-making and adventure and clubbing and shooting, and mingled with it all is a very delightful hatred of Oliver Cromwell and all his crew. John Gilbert is a staunch Churchman and Royalist, and in the very beginning of the book he lets us know his sentiments as follows: "'Twas a sad day for Amberly when good Master Newton was turned out of his vicarage and church to make way for the snuffing, thumping, loud-mouthed, brawling sectary, Presbyterian, Independent, Anabaptist, Antinomian, and Millinarian, it skilleth not to remember which." Oliver Cromwell gets no better names throughout the book than renegade and hypocrite, and he certainly deserved the latter title, Carlyle to the contrary notwithstanding. John Gilbert, yeoman, is a very outspoken and worthy fellow, even if he does get off "marry" and "i'faith" and "look hither, knave," a little too often, and is a little long-winded (488 pages). We can thoroughly recommend him to conservative readers.

The Ten Commandments. By George Jackson, B. A. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.

The author is the minister of a Nonconformist church in Edinburgh, Scotland. The Commandments are treated in a course of sermons which do not commend themselves to us as being remarkable either for learning or oratory. His attacks on the Church, and the deliberate way in which he in one passage robs the two great Sacraments of their spiritual meaning, forbids us to commend the book to Churchmen.

Jesus and the Resurrection. Thirty addresses for Good Friday and Easter. By the Rev. A. G. Mortimer, D. D., rector of St. Mark's, Philadelphia. New York: Longmans, Green & Co. Pp. 298. Price, \$1.25.

Dr. Mortimer is one of the most gifted preachers of the present day, and an almost unrivaled writer of devotional literature. We find this, his most recent book, quite up to the high level which we have learned to expect from him. The keynote of the book is *love*, and it is followed through many varied themes. Most books which have to do with Lent let one down suddenly when Easter comes, and leave one devotionally unprovided for. This, on the contrary, carries the reader on through the great forty

days, dealing with all the recorded appearances of our Lord's risen life. It is therefore of especial value and interest. It contains a new and singularly helpful treatment of the Seven Sayings from the Cross, followed by a series of twenty-two addresses especially adapted for Eastertide. All these are marked by sound scholarship, illuminated by fervent devotion, and expressed in an almost faultless literary style. We warmly commend the book as one likely to stimulate and enrich the spiritual life. It will be found very useful by both clergy and laity.

From the Other Side. Stories of Transatlantic Travel. By Henry B. Fuller. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

There are four sketches in this book which are at once essays, pictures of travel, and character delineations. They are all clever, with a touch of artistic dreamland over them all, through which is constantly peeping a humorous spirit of plain common-sense. The first tells us how grievously we may be mistaken in our estimate of fellow-travelers; the second, how with youth nothing seems impossible; the third is an amusing and cheerful satire upon a fashionable foible, and the fourth is a real tragedy, turning upon an incident so simple and commonplace that it adds by its very triviality an added note of misery to a touching story.

Napoleon III and His Court. By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin. With Portraits. New York: Charles Scribner's Sons. 1898. Price, \$1.50.

This story of real life is more attractive than any romance. The author is in evident sympathy with his hero, and takes us through the strange, eventful career which reaches through all the splendid years of the Empire, until the final downfall after Sedan. It is a most readable book, clear and graphic in its groupings, lucid in its arrangements, and vibrating with philosophic reflections, charming retrospections, and a *spirituel* sort of moralizing that is exquisitely piquant and interesting. It seems like a fairy tale, but is real history, well told.

Sermons to Young Men. A new and enlarged edition of "Straight Sermons." By Henry Van Dyke, D. D. New York: Charles Scribner's Sons. 1898. Price, \$1.25.

These sermons are the work of a master. They are written in good English, direct, simple, and well chosen, and present the results of wide reading, correct taste, and earnest purpose. They are dedicated to the memory of Phillips Brooks, and this gives hint of their trend. They are good specimens of that spirit which deals more with practical duty than with dogma. On this plane they are of real value, and will be found well worth reading. They have been delivered at Harvard, Princeton, and Yale, and have a true manly ring about them which makes them valuable for the persons for whom they were written.

The Barn Stormers, a Novel. By Mrs. Harcourt Williamson. New York: Frederick A. Stokes Company. Price, 75cts.

We saw once in a German comic paper, a picture of a lady rebuking her little son for something he had said: "It was not only improper, Adolph, it was far worse, it was common." That is just the criticism on this novel. Every thing about it is common, the people, the talk, the *mise en scene*. The heroine, an actress in a strolling company, is an underbred English girl, and every body else is hopeless.

Sermons on the Apostles' Creed. By A. St. John Chabre, D. D. New York: Thomas Whittaker. Price, 75 cts.

The volume contains fourteen popular and lucid instructions on the earliest *regula fidei* for the baptized, and will be read by the laity to their sure advantage in a right knowledge of the first Christian symbol of the apostolic Faith, which must be confessed by any Christian man. The opening thirteen pages, of introduction to the general subject of the expository part, on the nature, intent, and value of a creed positive, are remarkably well conceived.

The following books will be added during the present month to Mr. Thomas Whittaker's list of spring publications: "Faith and Doubt in the Poets of the Century," by R. A. Armstrong, of Liverpool; "Henry VIII. and the Reformation of the Church of England," by the Rev. Wm. Frederick Faber; "The Conquered World," by the Rev. Robert F. Horton, D. D., and "The Construction of the Bible," by Prof. Walter F. Adeney, the latter work being a companion to the author's useful manual, "How to Read the Bible."

"THE CHARLOTTE WOOD SLOCUM LECTURES," delivered last year in the University of Michigan by Bishop Doane, have been published in book form. We gave a summary of the lectures at the time, and trust that many of our readers may be interested to have the full text. We note that the book is printed at the University Press, London. Price, 50 cents.

Periodicals

Under the auspices of Bishop Barker, "The Olympia Series of Pamphlets" is appearing monthly, being published in Tacoma. It is designed to furnish information on Church principles in convenient form and at small cost. Each pamphlet contains a single address by some well-known writer, three having already been given by Bishop Hall; viz., "The Unity of the Christian Church," "The Bible," "The Sacraments." Dr. Hart has supplied one paper, entitled, "Where Did We Get the Prayer Book?" Price, 35 cents a year. Address *The Olympia Churchman*, Tacoma, Wash.

The Sanitarian, April, 1898, is largely taken up with discussions as to the disposition of city sewage, a problem of more and more importance from year to year. If this journal could find numerous intelligent readers besides physicians (whose influence does not count as against a board of aldermen made up largely of saloon-keepers and ward-healers) it might do an immense amount of good. As it is, its usefulness is small, as compared with the gravity of the subjects discussed.

The April issue of *Harper's Young People* gives us a magnificent poem by Rowan Stevens, "A Ballad of Apia Bay," a thrilling description of the wreck of the "Trenton" in Samoa. There are also stirring sketches in prose, notes on various sports and pastimes, a most enjoyable feast for the young people.

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.

ESTES & LAURIAT, Boston

The Slopes of Helicon. By Lloyd Mifflin. \$1.25.

THOMAS WHITTAKER, New York

The Spring of the Day. By Hugh Macmillan, D. D., LL. D., F. R. S. E., etc. \$1.50.

The Construction of the Bible. By Walter F. Adeney, M. A., Professor of New Testament Exegesis, History, and Criticism, New College, London, 50c.

LONGMANS, GREEN & CO.

Sermons on Some Words of St. Paul. By the late Canon Liddon. \$2.

Thoughts on the Lord's Prayer. By Elizabeth Wordsworth, Principal of Lady Margaret Hall, Oxford. \$1.25.

THE BAKER & TAYLOR COMPANY

The Twentieth Century City. By the Rev. Josiah Strong. 50c.

THE CHURCH PRESS, Chicago

Malcom Kirk. By Charles M. Sheldon.

DOUBLEDAY & MCCLURE COMPANY

Selections from the Writings of Daniel Webster. 30c.

A Minister of the Word. By Caroline Atwater Mason. 50c.

THE MACMILLAN COMPANY

The Meaning of Education, and Other Essays and Addresses. By Nicholas Murray Butler. \$1.

The Cathedral Church of Hereford. By A. Hugh Fisher. 60c.

Guesses at the Riddle of Existence. By Goldwin Smith, D. C. L. \$1.25.

Dictionary of National Biography. Vol. LIV. \$3.75.

FUNK & WAGNALLS COMPANY

The Christian Gentleman. By Louis Albert Banks D. D. 75c.

Opinions of the Press

The Church

REACTION.—That there is a certain danger in the supremacy of Easter and Holy Week as an annual observance ought, doubtless, to be frankly acknowledged. Easter is so much of a culmination in the year's work and life that a reaction is almost inevitable in many parishes. Multiplied services then come to a climax. The choir, after laborious work at rehearsals, brings out its finest music. The societies of the parish reach their highest activity. The offerings are made as large as possible, through united effort and sacrifice, and for the purpose of carrying out some cherished plan of parish extension, or for making the parish's annual accounts come out square. The climax in all the lines of effort, the highest point of spiritual enthusiasm, is Easter Day. And after that, what? And yet there are months ahead of regular work and worship that are too often met by a collapsed condition, rather than by an increase of spiritual insight and energy. To recognize the danger is the first step towards finding means to impress those opportunities for the fullest life of the Church in thought and action that Ascensiontide and Whitsuntide afford.

The Observer (Presbyterian)

SALVATION THROUGH CHRIST.—Superficial views as to the character and mission of Jesus Christ in particular have always been circulated by interested parties since Christ came to earth. Many of the Jews of His own time would not allow that Jesus was even a prophet, and some of the radical preachers of the present day, who obtain a notoriety greater than they deserve, blindly fail to see that He is more than a prophet. "I believe God was in Christ," remarks one of these false teachers, "reconciling the world unto Himself. I believe God was in Socrates, reconciling the world; in the Buddha. I believe He was in Confucius reconciling the world unto Himself. I believe He has been in all the great line of witnesses and martyrs, the true, faithful men in every age of the world, in any religion, under every sky, who have consecrated themselves to the truth and given themselves to the love and service of their fellow-men." These words have a false ring. If Jesus were no more than this, He would not be a Christ who could save us, and if He could not save us, it would not be worth our while to know Him. For deep down in our inmost souls we know, men generally know, that humanity is not right with God as it is, and that a salvation, adequate and sure, is a need. To deny this is to fail to penetrate beneath the mere surface of human life. And, in the effort to solve this problem, to lump in Christianity with all other faiths that have anywhere been taught at any time, is the mark, not of a clear, but of a confused, intellect.

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER VII.

A LESSON FROM "DELIVER US FROM EVIL"

THE body of little Rudolph was never found, and the sorrow in the dwelling of Nells Anderson was past expression. It would have been a consolation could they have had his grave to visit in the churchyard of Schafhausen. But this was not to be; they knew not in what spot he had found a resting-place, and the wild waves of the North Sea kept the secret well.

As soon as the news of the boy's disappearance reached the island, Leopold hurried

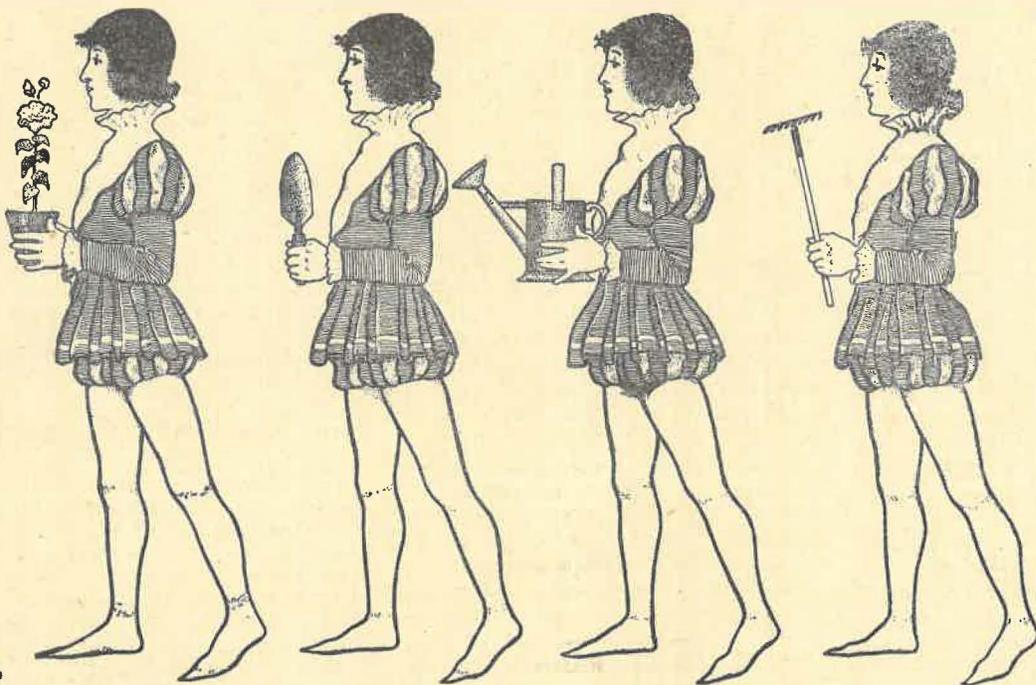
to the boat and rowed over to Schafhausen to see if he could be of any assistance. Thilo could not find strength to go, for which Leopold was truly thankful. He resolved to use all his efforts to keep him away until the excitement subsided, fearing that in some moment of grief he would make a confession, which would place Leopold in a different light than he wished to be viewed by Esther and her parents.

The Andersens did not feel surprise at his absence; they knew him to be very tender-hearted and deeply attached to the lost boy; so when Leopold explained that nothing but his grief kept him away, they believed it, and the reason given was confirmed by Mother Anna who came to be all the help and comfort possible to the afflicted family.

In this time of trouble, the lessons in navigation were suspended, and as the boys would set sail in less than two weeks for a three years' voyage to China and India, Leopold made up his mind to prevent a

disclosure. He managed that Thilo should never, during that time, visit Schafhausen without him, and by threats, taunts, and constant watchfulness prevented him from telling Mother Anna; so no one knew by themselves for long years that Rudolph had not fallen into the sea while gathering pebbles.

The day came when they were to sail, and again Mother Anna and Esther stood upon the shore and saw them rowed to the mainland, from whence they were to go to Hamburg, and with tears and hopes for a safe return, bade them farewell, and again watched them out of sight. It was a great happiness to Mother Anna that the captain of the "Maëdarin" was an earnest, God-fearing man, beloved by the sailors; she rejoiced that the boys would be under the influence of a Christian man when from under the home roof. As upon the former voyage, the difference in the dispositions of Thilo and Leopold was soon discovered, and



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while the former was praised for his skill, it was Thilo who won the good-will of the men.

Nearly three years had passed. The "Mandarin" had made a successful voyage, had parted with its cargo, and had collected from its various stopping places a return cargo of spices from India, and other foreign products, and was upon its return trip. During all the time spent upon the sea and in the different ports, the conscience of Thilo had been burdened by the secret in regard to little Rudolph, and at times when alone with Leopold, he could not avoid speaking of it. Now, that they were homeward bound, his longing grew greater to gain the consent of Leopold to allow him to divulge the secret, and the stronger grew Leopold's determination to prevent it.

The journey had been prosperous, but at length there came up a terrible storm, which raged without intermission for two days and a night. The second night the blackness of darkness descended upon the sea, and there was a lull in the storm which did not give encouragement to those who were battling with the elements. The captain stood by the compass, his immovable features giving no evidence of what was passing in his mind. The sails were all reefed, and the vessel was alternately upon the waves and down in the trough of the sea. It was so dark that it was only by sounding that they could keep aloof from the shore, which they knew was not far away. At length the vessel became unmanageable, they were at the mercy of the waves, were driven ashore, and striking upon rocks, the vessel parted in twain, the stern sinking immediately.

Thilo and Leopold were thrown into the sea, and in their peril, their thoughts flew to their island home and the loved ones in Schafhausen. A prayer arose to the lips of Thilo; he gave up all as lost, while Leopold, with his imperious, determined will, resolved to save his life in spite of the overwhelming waves. They were skillful and experienced swimmers, but Thilo was not so enduring as Leopold; and when a large plank from the wreck came near them, though able to grasp it, he had not strength to lift himself out of the water into a place of comparative security upon it, as Leopold had done.

"Help me, brother," he said; "I cannot lift myself to the plank."

Leopold looked upon the ashy face lifted to him, and then at the hand holding to the plank, and upon the finger was a ring with the ruby set around with pearls. He had been present when Esther offered it to whichever of the two wished to wear it upon this voyage, and, unaccountably to himself, he had declined it, thus allowing Thilo to accept. The sight of it now called up thoughts of Schafhausen, and the tempter, always at hand, whispered: "If Thilo dies, the secret of Rudolph's death dies with him; and the world will not know that you could have helped him and did not"; Leopold listened to the tempter, and offered no helping hand.

Thilo was almost exhausted; a moment later the hand upon which was the ruby ring let go its hold upon the plank, and Thilo sank from sight. Leopold turned his gaze to the other side; he was alone upon the angry sea; no eye upon him save that of his Maker.

Mother Anna, in the three years' absence of her boys, had passed some lonely hours. In the early part of the time she had not

the heart to send for Esther who was needed at home to comfort her parents and her aged grandfather. But as time passed on and their grief grew less poignant, she ventured to send Andrew to Schafhausen, asking her to come, and she gladly returned in the boat with him, to remain several days.

One evening they were sitting by the fire, talking, as ever, of the absent ones, when Herr Deikman, from one of the neighboring cottages, came in, and instantly they felt that he was the bearer of sad news. He spoke of the weather and of other subjects, in a desultory and absent-minded way, until Esther could bear suspense no longer.

"Herr Deikman, you have come to tell Mother some Anna ill news; what is it?" she asked.

"I was in Hamburg yesterday," he said, relieved that the way was opened for his communication, "and in the counting-house of a shipping merchant heard that the "Mandarin" was shipwrecked, and all on board were lost."

Mother Anna gave a cry of despair, and broke into bitter weeping; while Esther, pale, but composed, tried to comfort her by saying that the first reports of a catastrophe were always exaggerated; that no doubt some of the men were saved, and who more likely than Thilo and Leopold, both expert swimmers?

The neighbor, after a few words of sympathy and encouragement to hope for the best, left the cottage, and all night long Mother Anna and Esther sat by the embers and talked of the loved ones.

The next morning, at the earnest solicitation of Mother Anna, Esther went to Schafhausen to see if any more information had been received, and Neils Andersen went immediately to Hamburg to get what particulars could be obtained. It was not only on Mother Anna's account, but Esther's, that Neils was anxious to go, for she was the promised wife of Leopold, and her parents sympathized in her anxiety. She endured great suspense during his absence, and when he returned it gave place to despair, for he could give no hope. He had seen and conversed with several sailors who were on the "Mandarin," and it was their belief that no one but themselves were saved. Esther returned to the island and remained with Mother Anna several weeks,

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to comfort and console the afflicted woman for the loss of her all; she, too, mourning deeply for the loss of the two dear friends of her childhood and youth, one of whom was to pass through life at her side.

One evening after her return to Schafhausen, she was sitting in the arbor at the foot of the garden. The sun was just setting, and its beams cast a rosy glow over tree and shrub, causing the pale face of Esther to wear its former look of health and happiness. She was weary in body and mind; weary of watching and hoping, of thinking and weeping; she longed for comfort and rest. A shadow darkened the door, and glancing up she saw Leopold; pale and worn, but joy of joys, it was her loved Leopold! With a cry of surprise and happiness, she sprang to meet him, then her strength forsook her, and she would have fallen had he not prevented. Without a word, he took her in his arms and bore her into the dwelling and placed her in a large chair.

"Where is Thilo?" she asked in a whisper; "his mother longs and weeps for him."

Leopold strove to reply; his gaze rested upon the mural painting of Cain and Abel, and with his face blanched by some sudden remembrance, he arose and went with averted face from the room, while Esther and her parents looked in mute astonishment after him. When he returned, Esther

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had risen from her place and was looking from the window.

"If you can bear it now, I will tell you the story of the shipwreck," said he.

Esther nodded in the affirmative, and resumed her seat, while the parents and grandfather listened with sad interest to the story.

He described the terrible storm, the striking of the vessel against the rock, the wreck, and the jumping of the sailors into the sea; of his swimming about until almost exhausted; of his finding the plank, and his great difficulty in getting a foothold upon it, and in retaining his place amid the rush and roar of the waves; of his sufferings from hunger, thirst, and exposure; of his calling to a passing vessel when daylight came, and his distress of mind when it passed by unobserved; then of his joy when the next day he saw another vessel, he waved his coat and shouted until they sighted him, when they put out a boat and took him in. It was a barque bound for a foreign port, and he had to work his passage, but that was a light matter to one whose life was saved as if by almost a miracle.

Leopold told the story in a tone of deep depression, and his listeners were moved to tears. In truth, his whole manner seemed changed, the old, self-sustaining arbitrary ways were gone. He appeared like one who had not only seen much suffering, but was a prey to some great mental trouble; but throughout, he made no allusion to Thilo, and they refrained from questioning.

"You will surely stay with Mother Anna, now," suggested Esther, "you will not try the sea again?"

"Yes, I made up my mind while on the homeward journey to go to Hamburg to study for an examination and diploma in seamanship."

Neils Andersen's family had almost to suggest that he should go immediately to the island to see Mother Anna, he appeared so loath to go; the family crediting him with a natural reluctance to revive her grief by seeing him return without Thilo.

"You can take my boat," remarked Neils, giving him the key of the boat house; "stay as long as you wish, I shall not need it to-day."

"Will you go with me, Esther?" he asked, almost in a tone of supplication.

"Surely she will," said her mother; "she will be welcomed by Mother Anna in this pleasure and grief."

Esther was soon ready, and in a few moments they had reached the sea, and their light boat was bounding toward the island. To the surprise and relief of both, the sight of Leopold gave unmingled joy to Mother Anna.

"If you were saved, so also is my Thilo," she said, raising her eyes in gratitude to the Master in whom she trusted, "Yes, he is saved, and I have firm faith that I shall see him before I am called hence."

Leopold told her the same story that he had told Neils Andersen's family, and, like them, she did not question him in regard to Thilo, for the reason that he had added that the plank floated to him and that he was alone upon it, and remained alone until picked up by the barque.

On their way back to Schafhausen, it was decided that when he had finished his

studies in Hamburg, they would be married, if Esther's parents agreed; and as they reached the old home he asked them, and they gave full and free consent.

He remained a week upon the island, passing much of his time with Neils Andersen, at Schafhausen, to whom he was like a loving and helpful son. He attended the Schafhausen church services faithfully, and Esther rejoiced in the change for the better in him.

This was not hypocritical in Leopold; he was truly repentant of his crime in regard to Thilo, and in the solemn, quiet night watches, the question would come to him: "Where is thy brother?" and he would try to still the voice of conscience by covenanting with himself that his whole life should, by good deeds, atone for his sin against his foster-brother, and against Mother Anna whose care and devotion to him from childhood had been so illy rewarded.

He was changed, but it could not be considered true repentance. His heart was as yet untouched by the personal love one should have for his Saviour, that loving and pitying Friend who would have given him peace had he in sincerity of soul asked for pardon.

But his thoughts were principally set upon trying to keep his misdeeds from the knowledge of his fellow-men. He dreaded that by some miracle the knowledge of them might reach Esther, for whose sake he had dared so much, and she would refuse to become his wife.

He went to Hamburg, carrying his secret with him, and studied faithfully, not allowing himself to think of the past more than he could help; passed a highly satisfactory examination, and was granted a diploma.

A few weeks after his return to Schafhausen, he and Esther were united in marriage by the pastor of the church in the village, where the grandfather, the parents, and Esther were among the most faithful and consistent of the humble congregation.

(To be continued.)

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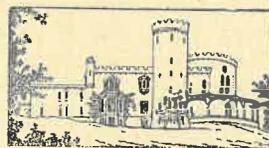
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Children's Hour

Letters from Children

DEAR DR. LEFFINGWELL: As I was reading your paper yesterday, my eyes fell upon your letter about the verses, and also that you would take stories or verses from other boys and girls. I had just written a little one myself, so I thought I would send it on.

My father is a clergyman, and we do not take THE LIVING CHURCH, because for three or four years some one has sent it to us. We do not know who it is, but I do not think we *could* do without it. Now I look forward with joy to the day it comes, and love to read it through and through.

Hoping you will like my simple little verses, I am, yours very sincerely,

MAY BENNETT.

Narragansett Pier, March 21st, 1898.

I am pleased to receive this nice letter, and the verses following, and must apologize for the delay in publication. Experienced writers often have to wait several weeks for the appearance of their articles, so it will be well, perhaps, for young contributors to learn to wait patiently as this little girl has. She did not tell me her age, so she may not be so "little" as I fancy.

As one object I have in view in this department is the improvement of my young readers, I will offer a few suggestions. In giving the date and place do not omit the State, unless your home is in a large city. Write only on one side of the paper. The compositor never looks on the back of the copy on his case, but hangs it on the hook as soon as he has set the last line, assuming that another compositor has the next page. I had to write the word "over" at the bottom of the first page of the above letter, to make sure of getting it all in. I am greatly pleased to hear that May reads THE LIVING CHURCH "through and through." It is rather dry reading, some of it, I fear; I should not like to be obliged to read it all myself! As to the verses, I think they are very pretty. "Spring" has been such a favorite theme with poets, especially young poets, that it is worn out, and editors have their joke about "spring poetry," as though it should be classed with the green things that appear at this season. But never mind! "Spring" is a good subject to begin with. I notice two words misspelled in this copy; "vall(e)y" and "me(a)dow." There was also a slip of the pen in the last line, where "basking" was written "basting." I laughed when I read that. It was very funny. The first word of every line of poetry should begin with a capital. Take care, too, if you begin with a two-syllable ending in the first and third lines, that you keep the same in every verse. I hope my young friend will not be discouraged by these criticisms. They are kindly meant, and may be a help to her. It is all "in the family," you know. The old folks never read this column, though perhaps they might learn something if they did!

C. W. L.

The Springtime

BY MAY BENNETT

Oh, the days are growing longer,
And the sky is bright and fair,
And the fresh, sweet smell of springtime
Is filling all the air.

Oh, the birds are singing sweetly,
For the spring has come again,
Spreading all its sunshine over
Valley, hill, and plain.

And soon the violet will be found
In her little shady bed,
And the wild flower in the meadow
Will show her pretty head.

Oh, the lambkins love the springtime,
How they skip and how they run,
Romping in the green, green grass,
And basking in the sun.

When Ruth Was Hero

BY ANNIE L. HANNAH

MOTHER, may I go up and stay all night at grandma's?" Ruthie's mother laid down her work and thought for a moment. It was what Ruth called one of her "nice, comfortable ways." She never said "no" without being very sure that there was some good reason for doing so; so that when it was "no," Ruthie understood perfectly that that ended the matter.

"Why, yes, dear," she replied presently. "I think it will be a very good plan. You can carry up the yarn she asked me to get for her when I was there yesterday, and you might take her a loaf of my fresh, sweet bread. Grandma always thinks that things taste better that have not been made in the house. It is pretty cold, but you can wrap up and walk fast. You will have plenty of time to get there before sunset."

So Ruth put on her warmest coat and her gay little hood, which made her look for all the world like another Little Red Riding-hood, particularly when she had hung her basket over her arm, and kissing her mother good-by, started off on her two-mile walk. "I'll come down to church with them in the morning," she said, turning back as she reached the door. And then waving her hand, she ran gaily down the path, and went skipping off up the road toward the village.

"How I do love unexpected things!" she exclaimed, giving herself a little hug of satisfaction. "It's lots more fun than knowing long beforehand. Grandma will be glad to see me," she went on musing as she trudged over the frozen snow, "and that will be nice. Then grandma's things always taste so good, and Aunt Clara will be sure to let me choose the preserves I like best, and after supper I will get Uncle Charley to crack nuts. He does know how to crack nuts better than anybody I ever saw. I'm real glad that Aunt Clara married him! Dear me, it is cold!" And she thrust her hands deeper into her muff, and ran all the way down the hill and through the village and half way up the next hill before pausing again. She had reached the church by that time, and as she stood there in the biting wind to regain her breath, she heard the sound of the organ from within.

"Why, there's Mr. Mace, practicing!" she exclaimed. "I must slip in and listen just a moment and warm my toes a bit at the same time. I hadn't any idea it was so cold!" And opening the door she stepped quietly in, and curled up in one of the first pews, closing her eyes as she often did while listening to music, which she dearly loved. The church was perched half way up the hill, and some little distance from the nearest house in the village below. People used to laugh about its being hung up there, and would give strangers who asked the reason, all sorts of funny answers; but the real reason was that the queer old gentleman who had given most of the money to build it with, long ago, when Ruth's grandma was a little girl, insisted that it should be in just that spot, because he liked the

view, and said that the air was better up there, which perhaps it was.

To Ruth, curled up in the pew, with closed eyes, a funny thing happened; she fell asleep. Coming from the cold and wind into the warm, comfortable church, and listening to the low, soothing music, had sent her off into dreamland before she was even conscious of being sleepy. The music rose and fell and died away. Mr. Mace closed the organ and, leaving the church, locked the door behind him, never guessing that he had left a little prisoner fast asleep within. Half an hour, an hour, two hours passed, and still Ruth slept on. The sexton came and tended the fire, and went away for the night, and she never moved, then, nor for long after. The sun was still shining when she went into the church; something, not the sun, was shining when she finally opened her eyes—something big and red, and it glowed at her through the surrounding darkness. What was it? What could it mean, where was she? Not at home, not in her bed! and yet it was dark save for that great glowing eye! Surely the sun must have set!

Ruth sat up and looked about her, bewildered. What was that high thing yonder? It looked like a pulpit—it was a pulpit! Ah, yes, she remembered it all now! She must have fallen asleep while listening to the music, and the red light was the glow from the great stove. But she must get out and go on to grandma's at once! And jumping to her feet she walked as quickly as possible, for she was stiff from

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her cramped position, down to the door, and tried the knob. It was locked fast! and running back into the church, the startled little girl glanced up at the clock, which hung within the light from the fire. Ten o'clock! Then she must stay there all night alone!

To say that Ruth was frightened hardly expresses her condition. She was terrified. The great silent church seemed suddenly filled with strange and startling sounds; and the huge, glowing eye, staring at her through the darkness, cast the corners into deeper gloom, and invested them with imaginary horrors.

But suddenly, as she stood there in the long aisle, a thought occurred to her. She could ring the bell, as she had often seen the sexton do, and that would certainly bring some one to release her. Springing back into the vestibule, she pulled open the door of the closet beneath the stairs, and grasped the dangling rope. But before she had pulled it once, there came a second thought. If that bell sounded it would rouse the neighborhood for miles around, for it was understood that the ringing of the church bell meant fire. Should she, for a little discomfort to herself, disturb and worry so many persons on this wild winter night? For a moment she stood there, fighting with herself against herself as she had never fought before. Then, dropping the rope, Ruthie turned and went slowly back into the church. If she could only have convinced herself that it was her duty to let someone know where she was! But her mother thought her safe with her grandmother who, in her turn, had no other idea than that she was snugly tucked up in her bed at home. No, there was no one to worry about her. But what should she do? How could she endure it? Why had God let this dreadful thing happen? She had flung herself down again on the cushion of one of the pews, and with her face buried in her folded arms, lay there, shaking with terror as she listened to the wind howling about the church and flinging the bare branches of the trees against the window panes, with a weird, unearthly sound. But with that last exclamation came another thought; a beautiful, comforting, soothing thought: She was not alone; God was there with her as surely as though she had been in her bed at home, and she breathed a little prayer that he would take the fear and loneliness away; and almost instantly the answer came. For a few moments she lay there wondering at the sweet peace which had come into her little heart. Never in all her life before had God seemed so near. She sat up and glanced about her, astonished to find that she could look even into those dark corners without shrinking. Then presently she made another discovery, which was that she was very hungry, and that reminded her of the sweet bread in her basket. Eating some of it would help pass the time.

As she sat breaking off little bits and eating them, she remembered that she had said the afternoon before—how long ago it seemed—that she liked unexpected things. "I am sure I ought not to complain," she said with a little laugh, "for this is the very most unexpected thing that ever happened to me! How glad I am that I did not ring that bell! If I had, by this time there would have been a hundred people hurrying here out of their warm beds into that dreadful cold. How nice and warm it is, and how pretty the shadows on the ceiling

are!" She had laid her head back against the top of the pew, and was gazing up at the roof, where the glow from the fire cast a bright reflection. And sitting thus, little by little she drifted away again into dream-land.

An hour, two hours passed. The wind howled, rising higher and higher; but still Ruthie slept. It shook the church; it blew down the chimney, and presently a wilder gust loosened the imperfectly fastened door of the stove and flung it open, allowing some of the red hot coals to fall to the floor and roll beyond the zinc. Ruth slept on, but no longer quietly. She dreamed that she was Mary, Queen of Scots, and that her head was being cut off; and how terrible the pain was in her neck! Then she was Joan of Arc, bound to the stake, with the cruel flames creeping up about her feet. They had not touched her yet, but the smoke stifled her. She turned and coughed, then started up choking, with a wild cry, wide awake now, to find the church full of smoke.

Quickly as the stiffened limbs would allow, the little girl made her way into the vestibule, seized the bell rope, and pulled with all her strength. Ding! dong! ding! dong! Out upon the wild winter wind was flung the sound; faster and faster fell the strokes. "Fire! Fire! Fire!" One after another took up the cry, but still the bell kept up its quick, loud call; still Ruth pulled and tugged. And so, tugging and pulling, pale and exhausted, but plucky still, they finally found her.

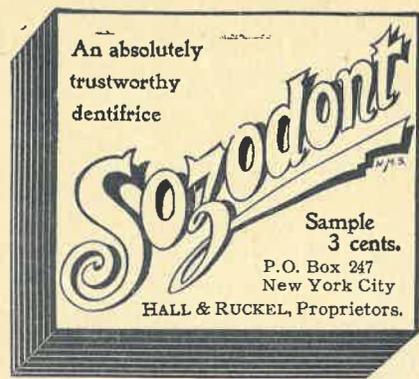
Yes, she had saved the church; there was no doubt about that. On such a wild night there would have been no possible chance for it by the time the fire had been discovered from without.

"It was a mighty lucky thing for us that I locked you in, Miss Ruth," said Mr. Mace when he met her next day coming out of church. "I think that the village owes me a debt of gratitude, and that I ought to be the hero instead of you, my dear."

But only Ruthie and her mother knew that but for the brave resisting of a sore temptation, the dear old church would have been lying at that moment a mass of ruins; that the real heroism lay, not in the ringing of the bell when she did, but in unselfishly refraining from ringing it when she did not.

"I am glad and thankful that my girl was the means of saving our dear church for us, but I am far more proud of her victory over self. We two know that therein lay the hardest fight and the truest conquest," said Ruth's mother, as she stooped to kiss her after tucking her up the next night. And Ruth did know it, and the knowledge made her very humble and very thankful to God who had given her the victory.

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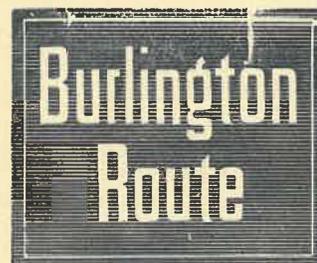
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Hints for the Household

WHERE space is valuable, the space beneath the bed may be utilized by having a long, low box made to fit into it. This should have a tight cover, of course, to keep out the dust, and should be provided with handles or straps at the sides with which to draw it out. A young man who occupies a small hall bedroom in New York has such an arrangement under his bed, in which he keeps his dress suit and his frock coat. Pains should be taken in having such a bed-box made that the wood is light and thin, so that it can be easily moved in and out.

If the ticking put over down or feather pillows is well coated with beeswax on the wrong side, the fluff will not come through. Coat the wrong side of the fabric by rubbing the wax in with a hot iron. This is a better way for down pillows than to re-cover the muslin with Canton flannel before putting on the ornamented cover; but in making feather pillows for bedroom use, the latter is worth doing.

THE importance of the footrest is not widely understood, nor is it sufficiently dwelt upon even by the advocates of various sorts of rest cures. Every woman should know that it is essential to her physical well-being that she have a footstool as well as a chair, that a reclining-chair, because it removes the weight of the body entirely from the feet, is more restful than even that very American institution, a "rocker," and that in every kitchen a high office-stool should form part of the furniture. The maids should be encouraged to sit, so far as is possible, at their work. The stool gives a support to the feet by its rounds.

THE best silk for an umbrella is one of even warp and woof without a twill. The twill in silk does not make it more durable, but is a slight strain on that portion of the weave between the twills. In a plain weave there is equal strain on all parts. An invisible green or dark blue silk often wears better than plain black, because it cannot grow rusty, as a dead black is likely to do. Fancy silver handles have been so much used on cheap, showy umbrellas, that fastidious people frequently prefer an umbrella handle of fine natural wood, simply banded with silver, and engraved in small script round the band with the owner's name. Some of the gnarled pieces of wood grown by those who make a business of growing umbrella handles in eccentric shapes are exceedingly picturesque, and bring a special price because of their quaintness. The common grapevine allows itself to be knotted into very picturesque forms.

ONE of the most durable woods for a woman's umbrella is the wood of the Bavarian cherry, or weichsel. The wood of this tree has a delicate fragrance after it is cured, similar to that of violets. Our common cherry possesses this fragrance, but not in so marked a degree as this German forest wood, and it soon loses it, while genuine weichsel wood retains its fragrance.

THERE are few people who understand how to take care of an umbrella. It should never be allowed to stand on its tip to drip dry, but the umbrella should be placed on its handle and allowed to drip from the cover. It will then dry rapidly.

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