

The Living Church

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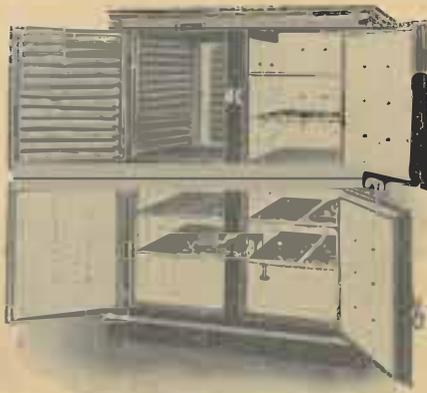
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THE MAGAZINES.

THE *Fortnightly Review* for March mirrors public sentiment in England to-day. Of the sixteen articles mentioned in its index, seven have direct bearing on the subject of war and defense, some of them, as that on the Military Forces of Our Colonies, by Lt. Gen. John T. Owen, R. A., being written by military experts. Of the remaining articles, three are on a subject which, though it has been widely discussed for a score of years, is still one of the burning questions of the age—man's attitude toward and treatment of the lower animals. One of these is a scathing denunciation of the mal-administration of the Cruelty to Animals Act of 1876, and especially of that part of it which refers to the power vested in the Home Secretary, by which the Act may be set aside in special cases and experiments being performed on animals not under the influence of anæsthetics. The Hon. Stephen Coleridge is certainly a would-be reformer, and pleads his case in a manner which must appeal to the lay mind, if not to the scientific. This article, as well as several others in this number, will well repay a careful reading.

THE *Atlantic Monthly* for April has the usual number of varied and suggestive articles which seem calculated to attract readers who are interested in vastly different fields. If one notices any change under the new editorship it is that greater space is given to lighter literature than under the old regime. There are three poems in this issue, and two short stories; and, though missing the usual instalment of the charming story "To Have and to Hold," which was finished last month, we find the fiction of this number enjoyable. The story, "Maud Evelyn," by Mr. Henry James, is especially humorous and the characters well drawn. The descriptive articles, too, are good. The "Cherries of Ueno," by Mr. Cram, is a graceful account of a visit to the famous park in the capital of the much-described but still interesting Japan, and while reading the more serious article on the Forests of the Yosemite Park, one feels that he is gaining information from an expert who well understands his subject. It seems that the best article in this issue is number one of a series on the Consular Service of the United States, by Mr. Parker, a one-time consul, and, if the following chapters compare favorably with those published this month, we predict a treat for the readers of the *Atlantic* who are interested in this department of national affairs.

LITERARY NOTES.

WHEREVER liturgical questions arise, or subjects connected with Ceremonial, one cannot do better than consult a recent book by the Rev. Percy Dearmer, entitled *The Parson's Handbook*, published by The Young Churchman Company at \$1.00 net. In a thoroughly loyal manner, Mr. Dearmer considers the basis of Ritual in the Church of England, and the proper manner in which the ancient Ceremonial shall be used in connection with the Prayer Book of to-day. He does not write with the intention of suggesting the application of the full ritual, so largely as to inculcate right principles in whatever ritual is adopted in any church. He makes the point that though an extremely plain service may be, and no doubt is, advisable in many cases, yet, whatever is done at all, should be to that extent correctly done, and thus the manual is even more useful to churches where the ritual is simple, than to those where it is elaborate. Mr. Dearmer does not make the common mistake of assuming that one must have an elaborate ritual, or else be considered deficient in the principles of Catholicity. He has too much learning to gauge Catholicity by the amount of ceremonial, but considers that it is as important to have simple

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This book was made at the suggestion of the Bishop of Western Michigan, who keenly felt the necessity, as have all other Bishops. We submitted a copy to Bishop Gillespie, and received the following letter:

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DEAR SIRS:

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Yours very truly,

W. H. HARE.

Bishop Vincent writes in *The Church Chronicle*:

AN EXCELLENT PARISH REGISTER: An insufficient or carelessly kept parish register is not only a shame, but a wrong. The Church's law requires a clergyman to be particularly careful in such records for the Church's sake. He ought to have pride enough to do it for his own sake. It may be of the utmost importance for his people's sake. Such a record has legal value in the matter of births, deaths, and marriages. Every clergyman ought to be interested in having the best register of the kind that can be had. One recently issued by The Young Churchman Co., 412 Milwaukee Street, Milwaukee, Wis., is very orderly and complete. It is not unreasonably expensive. The prices are \$2.75, \$5.50, \$8.00, according to the size. If you have no parish register, or an old one, send for a catalogue of prices, etc., and buy one of these. It will give you satisfaction.

Bishop Nicholson calls attention to the Register in *The Church Times*:

Let us gratefully chronicle here, for the benefit of our clergy, the filling of a long time need, and a parochial want. We have so often been asked—where can we get a good, complete, and yet reasonably cheap, Parish Register? It has hitherto been a question not capable of an answer. They could not be had—except at an unreasonable, indeed an extravagant, price, \$5.00 or \$10.00; and quite beyond the limits of our poorer congregations.

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THE study of the matter of the Prayer Book cannot be better pursued than by the use of Mr. E. L. Temple's masterly book from the standpoint of a layman, The Church in the Prayer Book, published by The Young Churchman Company at \$1.25 net. Without in any way approximating the fullness in detail of such a work as that by Father McGarvey, Mr. Temple's book may be said to be the most instructive for lay people in general, who do not require so extensive a work as the former. The book bears an introduction from the pen of that liturgical scholar, the Rev. Samuel Hart, D.D.

To STUDY the Prayer Book in connection with the stormy period of the Reformation, one will find a useful handbook to be The English Reformation and the Book of Common Prayer, by the Rev. Dr. Wirgman, who is probably the most prominent of the English clergy in South Africa. Dr. Wirgman's works have taken a front rank among English theologians, and his little book on the Prayer Book, which we have already mentioned, is the only one of his works which is issued from an American publishing house. The book is published by The Young Churchman Company and is sold at 50 cents net.

IN CONNECTION with the study of the Prayer Book, it is a pleasure to recommend a short and concise work in pamphlet form, by the Rev. A. J. Graham, rector of Christ Church, Indianapolis, entitled Tracing the Prayer Book. The purpose of Mr. Graham's little sketch is to show for busy people how the Prayer Book has been formed, and has come to us, and to make it possible for such as cannot give time for more elaborate studies, to have a working knowledge of the ancestry and purpose of the Book of Common Prayer. The pamphlet is published by The Young Churchman Company at 10 cents net.

FOR the more elaborate question of Ceremonial, as pertaining to the Eucharist, The Ceremonies of a Low Celebration, by the Rev. William McGarvey, of Philadelphia, may be said to be a standard for the American Church. The book takes the Holy Eucharist as a foundation, and gives special directions for the reverent carrying out of a Catholic Ceremonial. The book is published by The Young Churchman Company, in paper at 50 cents net, and in cloth at 75 cents net.

A SUNDAY SCHOOL FLOWER SERVICE has just been issued by The Young Churchman Co. in answer to numerous calls from all parts of the country. The Service is very popular in the Church of England, and in the month of June is a feature of every Sunday School. This present Service is modeled on the English service, and the hymns are such as young children will learn quickly. "O Thou Whose Bounty fills the Earth" is the processional or opening hymn. "Oh, Gather the Flowers Together," "Here, Lord, we Offer Thee," "Buds and Blossoms," closing with "Daily, Daily, Sing the Praises." There is also a short responsive service.

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"The women in the pew stood up and exchanged smiles of greeting with their acquaintances; with those in the pews before and behind they conversed openly; the church was filled with the buzz of conversation. When the service began, a great many, to show their devoutness, repeated everything out aloud, even the absolution and the verses assigned to the clergyman. They even read out loud the lessons of the day and the gospel and epistle. Some of the people continued to talk to each other from one pew to the other. A psalm, not a hymn, was sung, and only one.

"During the singing, most of the people sat down. After the service was over, the congregations renewed their civilities toward each other, and their conversation on things of the most worldly kind. My companion lamented the ill-timed talk of the people and the foolish habit of repeating the whole service out aloud; as for sitting while the psalm was sung, he said it was to be excused on the ground that the version was miserable. Besides, it was a 'custom so inveterate' that there was no hope of getting it altered.

"Yet, when I went to church with Hogarth thirty years later, the people all stood up for the singing. How and when was the custom changed? How long did the people continue reading the service aloud? And when was the practice of conversation and the exchange of civilities before the service discontinued?"

WATCHING DIGESTION WITH X RAYS.

THE use of the fluorescent screen, too, has been greatly extended. Dr. Francis H. Williams, of Boston, has used it as a valuable instrument in medical diagnosis, especially in studying lung diseases. It has been used at Harvard Medical School to follow the processes of digestion. To accomplish this, in one instance a goose was fed with food mixed with subnitrate of Bismuth, a salt which absorbs X rays.

The passage of the dark mass down the long neck of the bird could be traced on the fluorescent screen, and the peculiarities of its motion in the gullet could be studied. A cat was also fed with the same substance, and the movements of its stomach noted. These movements were analogous to those of the heart—in other words, were rythmical when the process of digestion was going on normally and uninterruptedly. When, however, the cat was irritated, it may be by the sight of a dog, these pulsations instantly ceased. As soon as the source of vexation was removed and the purring of the animal showed a contented frame of mind, the stomach resumed its rythmical movements. The dependence of the digestive apparatus on the state of the nervous system was thus clearly shown. The female cat was much more tractable under these experiments than the male.—From Recent Developments with the X Rays, by Prof. JOHN TROWBRIDGE, in *Appletons' Popular Science Monthly*, for April.



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The Living Church

VOL. XXII.

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No. 51

NEWS AND NOTES

THE Duke of Norfolk has abandoned his annual pilgrimage to Rome, which has been an event of many years' repetition, and his course is construed very plausibly as a protest against the anti-English sympathies evinced from the Vatican in the South African War. It will be remembered that the Duke is the recognized head of the English Roman Catholic laity.

IN CONNECTION with the claim made upon the Government by the city of Frederick, Maryland, for damages sustained in that city by its invasion by Confederate troops during the Civil War, it is interesting to observe that the Senate committee vindicates the historical character of Barbara Fritchie. In testimony presented to the committee, Senator McComas of Maryland declared that he had seen the identical flag which Barbara had waved, according to Whittier's historic poem, while Colonel Goldsborough declared that he had seen Barbara, and, to cap the climax, an aged gentleman, bearing the name of Colonel Abbott, declared that his wife was with Barbara when she waved the celebrated flag, and could vouch for the incident. The Senate committee appears to have been satisfied that Barbara actually existed, and that she waved the flag, according to the fashion which every school boy has learned.

ON APRIL 11th the Senate passed the Bill appropriating \$3,000,000 for the construction of a cable line between San Francisco and Honolulu. The Bill was reported unanimously from the Committee on Naval Affairs, and passed the Senate without opposition. It is expected that eventually, if this line proves successful, it will be extended to the Philippines.

BY VIRTUE of an ancient treaty between Great Britain and Portugal, in which the latter agrees to render certain assistance to the former, in return for guarantees of the safety of the Portuguese colonies by Great Britain, a British army is passing through Portuguese East Africa on its way to Rhodesia, by way of the port of Beira. This appears not to interfere with the neutrality of Portugal, for the reason that the forces are proceeding under the treaty mentioned, to British territory, and are not on the way to the invasion of the Transvaal. President Kruger, however, has made a formal protest against the landing, giving the Portuguese government notice that the South African Republic will consider such action hostile to themselves. It is not likely, however, that the covert threat of war against Portugal will be carried into effect, for the reason that the latter would then be under the protection of the British government, and the British wish to obtain the temporary use of the harbor at Delagoa Bay would be at once gratified.

LAST week was one of great activity in South Africa, but the particular excitement consisting of the report of an extensive Boer victory at Meerkatsfontein, proves to have been made out of whole cloth, so far as can be learned. There was not even an engagement at that place, nor near there, nor was there any large Boer victory. Notwithstanding this, there have been engagements in which each wing of the British army has had a part. In the Free State, Lord Roberts' outposts have been obliged to contend almost constantly with parties of Boers, southward from Bloemfontein, while in the vicinity of Ladysmith, there appears to have been an action of such vigor as to force the British to return to their defences in that city. Wepener, in northern Natal, has been the chief seat of war in that vicinity, and the British forces there are under siege. Gen-

eral Gatacre has been recalled to England, and General Chermiside succeeds him. On the whole, the results of the week do not show progress for British arms, but neither do they show any loss of ground.

It is a pleasure to have it reported positively that the statement that Captain Reichmann, of the United States Army, acted in command of Boer forces at Sannas, is absolutely untrue. Captain Reichmann was present at that battle, with military attachés of other nations, merely as a spectator, and under the charge of a Transvaal staff officer.

THE opening of the Paris Exposition on Saturday of last week is an event worthy of record, though the reports from that city declare the unfinished condition of every part of the grounds to be so marked that the opening is little more than a fiction. The American exhibits, however, are said to present a marked contrast to all the rest, being fairly completed. It is a pleasure to know that they were all closed on Sunday. No doubt the summer exodus from America to Europe will exceed the largest travel yet on record, and will be limited only by the capacity of oceanic steamships.

THE Puerto Rico Bill, in the shape in which it came from the Senate, passed the House on Wednesday of last week and was signed by the President the next day, thus being already now completed law. We have already outlined the tariff feature of the bill, but may give a brief outline of the civil government feature, which, known as the Foraker Bill, was added in the Senate to the Tariff Bill. According to these provisions, inhabitants of the Island, except such as shall elect to remain subjects of Spain, are declared to be citizens of Puerto Rico, and are entitled to the protection of the United States. All existing laws and ordinances, including military orders, are continued in force, except that any laws forbidding the marriage of priests or others because of religious vows are repealed, and except further that divorce is allowed for adultery on the part of either husband or wife.

The coins of Puerto Rico are to be retired and exchanged for United States coins at the rate of 60 cents to the dollar. All title acquired by the United States by the treaty of cession, to public property of all kinds, is transferred to the Puerto Rican government. All officials shall take an oath to support the Constitution of the United States and the laws of Puerto Rico. There shall be a Governor appointed by the President, by and with the advice and consent of the Senate, for a term of four years. He is authorized to grant pardons and reprieves, and is designated as the commander-in-chief of the militia, and has the powers of a Governor of a territory of the United States. He is required to report annually to the President through the Secretary of State. The President shall also appoint, with the advice and consent of the Senate, a Secretary, an Attorney General, a Treasurer, an Auditor, a Commissioner of the Interior, and a Commissioner of Education, who shall constitute the Executive Council, at least five of whom shall be native inhabitants of Puerto Rico. This Council is endowed with legislative powers. There shall also be a House of Delegates, consisting of thirty-five members, elected by the people of Puerto Rico, each of the seven districts of the Island electing five.

Suffrage is granted to such citizens of Puerto Rico as now possess the right by military orders in force. No person shall be elected to membership in the House of Delegates who is not

able to write either the Spanish or English language, or who does not possess taxable property in Puerto Rico. Bills may originate in either of the two Houses, and, after passage by both Houses, shall be reported to Congress, which reserves the right to annul the same. The two Houses have authority over all local matters, except that franchises and other concessions shall be made by the Executive Council, with the approval of the Governor and subject again to possible annulment by Congress.

The Judicial power is vested in Courts already established by military orders. There is to be a Supreme Court, the judges and marshal of which are to be appointed by the President by and with the advice and consent of the Senate, and a District Court with Judges appointed by the Governor by and with the advice and consent of the Executive Council. Lower courts are authorized as may be constituted by the Legislative Assembly.

For federal cases, there shall be a District Court of the United States for Puerto Rico, with a Judge, District Attorney, and Marshal, appointed by the President and confirmed by the Senate. The powers of this Court are similar to those of the Circuit Court of the United States, and there is provision for appeal from both the Supreme Court of Puerto Rico and the District Court of the United States for Puerto Rico to the Supreme Court of the United States.

Among other details, the spelling of the name of the Island is changed from *Puerto Rico* to *Porto Rico*, according to which we shall hereafter use the latter rendering. The bill is undoubtedly unpopular in the United States, but from all facts which we have been able to discover in a somewhat careful search, we believe that the objections are based on misunderstandings, and that the new law is, in the main, one for the real benefit of the people of Porto Rico. We sincerely trust that events may prove that we are not mistaken. In the difficult questions which have arisen concerning our new possessions, the only thing of which one may be absolute certain, is that people who know exactly what ought to be done, and are sure that they who disagree with them are self-evident knaves, are altogether wrong. For the rest, our own opinions are tentative, and we shall consider it no dishonor if we have occasion very frequently to change our minds, on receipt of fuller information.

IN CONNECTION with the announced visit of Menelek, Emperor of Abyssinia, to London, where he will be the guest of the Count and Countess de Castellane, it is well to remember that Menelek and the Abyssinians generally, are Christians of the Coptic rite, and, though native Africans, are by no means barbarians. Menelek has the distinguished honor of having defeated the forces of Italy, and compelled that kingdom to sue for peace. He is said to take an interest in modern inventions, and to have telescopes, field glasses, and an X-ray apparatus in connection with his palace. He uses an automobile, and has his various palaces connected by telephone. He also absolutely prohibits the importation of alcohol and tobacco into his kingdom. He represents one of the most ancient national Catholic Churches of Christendom. On the whole, the Dark Continent might in some spots be darker.

It is a happy sign of righteousness, when, as is now the case, a Senate Committee unanimously reports in favor of unseating Senator Clark, elected to the Senate from Montana, by means which are worse than questionable. The Senate Committee took testimony very fully, and it was evident from the first that money had been used very lavishly for securing the election. Unfortunately, the senator's chief competitor for the election appears to have been just as bad, but very rightly the Senate committee did not accept this as sufficient justification for his own conduct. It is a relief to know that the Senate is likely, by accepting the suggestion of their committee, representing both parties, to place on record that one may be a multimillionaire, and yet be turned out in disgrace from the Senate.

IAN MACLAREN ON THE CRUCIFIX.

WHEN one enters the dimness of a foreign cathedral he sees nothing clearly for awhile, save that there is a light from the eastern window and it is shining over a figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the crucifix repeated in every side chapel, and marks that to this Sufferer all kneel in their trouble and are comforted. From age to age the shadow hangs heavy on life, and men walk softly in the holy place; but ever the crucifix faces them, and they are drawn to His feet and goodness by the invitation of the pierced hands.—From *"The Potter's Wheel."*

ENGLISH AND CONTINENTAL.

THE Protestant contingent in the Church of England is worked up over the fact that in the course of a Litany set forth by the Archbishop of Canterbury, for use in connection with the South African war, there was a direct prayer for the repose of the soldiers who had fallen. This petition occurred in one of five litanies that were alike authorized, but no compulsion rests upon any one to use any of these litanies unless he desires to do so. Objection was made to the petition, and the Archbishop has defended himself in several letters, partly on the ground that the English courts have held prayers for the dead to be legal, and partly on other grounds. The Bishop of Worcester has seen fit to condemn this petition in a letter to his clergy, though at the same time, he admits that "Prayers for the sainted dead, as is well known, are ancient and primitive; and if Christians in their private devotions find such prayers soothing to their hearts, as binding them more closely to loved ones gone before, and enabling them to realize the communion of saints, I am not prepared to condemn them. Devout and learned Divines in our own Church, like Bishops Cosin and Overall, have used and defended the use of such prayers, the latter taking the very same ground in defending them which has lately been taken by the Archbishop of Canterbury."

The successor to Bishop Ryle in the See of Liverpool will be the Rev. F. J. Chavasse, now Principal of Wycliffe Hall, Oxford. Mr. Chavasse bears the reputation of being an evangelical Churchman, but one not out of sympathy with the stronger Churchmanship of the English Church. The Consecration is to take place on St. Mark's Day.

At Assouan, in Egypt, the church is being repaired from injury done by the falling of a large dome. There are twenty domes in this church, composed of burnt brick, but plastered inside and outside, and with arches of red brick. The domes are separated by three rows of columns, and the church has therefore a central nave, two aisles on the north, and one on the south. This church is in course of erection by English Churchmen, but in the native Coptic style, in order to impress the Copts with the feeling that the Church of England does not come to Egypt to supersede their Church, but to work with them for the good of the Egyptian people. It is expected that a school for girls will be erected adjoining. Appeals have been made for 400*l* additional, in order to complete the church, and for 1,000*l* for the school house.

There was further disturbance on the part of the notorious Kensit at St. Ethelburga's, Bishopsgate, on Easter. Kensit, with his wife, went to the altar rail to communicate, but refused the wafer offered him, and asked for bread, upon which, when declined by the vicar, Dr. Cobb, the agitator and his wife left the building. Kensit wrote a long letter to the Bishop of London, protesting against the practice, and asking if loyal Churchmen are to be debarred from Holy Communion at the "caprice of such a man as Dr. Cobb."

Another agitator, bearing the name of Ressay, snatched a crucifix from a street procession of the clergy and choir of St. Columba's on Good Friday, and broke the crucifix across his knee. The man was arrested, and his defense was that he broke the crucifix as a protest against Romanizing practices. Apparently, the command, Thou shalt not steal, is taken as decidedly Romish.

NEW YORK LETTER.

UPON invitation of its president, the Duke of Newcastle made an address on Tuesday evening of Holy Week to the Men's Guild of St. Mary the Virgin. About sixty men were present to hear him, and after the address His Grace attended the service of "The Way of the Cross" in the church. Saying that the mere act of getting upon his feet to say anything in public always fills him with alarm, the Duke began by complimenting the earnestness of the Club, and said:

"I must tell you how much I have always valued the privilege of coming to St. Mary's. I knew it first twelve years ago, and have always looked upon it as a spiritual home when in New York. That first acquaintance was, of course, with the old building, and it was not until Sunday last that I had the long-looked-to pleasure of seeing the new church. Let me congratulate you upon it. It is a building in every way worthy of its great object and of its splendid services.

"We in England are passing through a most anxious time. At the moment, the war absorbs public notice, and we are enjoying a temporary lull, but it is only temporary, and I fear we have much trouble ahead. When the Archbishops delivered

their preposterous judgment last July, Catholics were dumb-founded, because most of them thought that at least it would be a compromise, odious as compromise always is when matters of Catholic faith and practice are at stake. But the judgment being what it was, the right course would have been for Catholics to present a united front, and firmly to refuse obedience. That the decision was only an opinion we have the Primates' own authority for stating. Unfortunately, Catholics did not act together, and many of those priests whom we had looked up to as pillars of the faith were the first to yield, some through sheer panic, others through what I think a mistaken sense of duty. Thank God there are some who remain firm. Their positions are very difficult, and in some Dioceses the Bishops are pursuing a course of systematic persecution of those priests who will not betray their people by surrendering their Catholic principles.

"I have maintained throughout that incense must be fought for vigorously, because the real attack is not upon it, but upon the whole doctrine of the Eucharist. It is the Real Presence that Kensit and all the blatant Protestants of England hate, and it is that great Catholic truth that they are determined to root out of England's Church if they can. Incense is only a preliminary object of attack, but it is quite certain that all the rest will follow, and that is why we cannot submit.

"I feel, many Catholics feel, that the only remedy for the evil is disestablishment. In the days when every M. P. was at least nominally a Churchman, the connection between Church and State was possible; but now, when Parliament contains men of all religions, and of no religion, the connection is an anomaly, and if Parliament should attempt to revise the Prayer Book, a contingency by no means impossible, I tremble to think what the result would be. I dislike to see old things disturbed, but my conviction is that we Catholics in England should work for the complete independence of the Church, and you here will, I feel sure, assist us with your prayers."

The noon-hour Lenten services for business men have had attendances this year that have been little short of phenomenal. Old Trinity has been crowded almost every day, and that almost wholly with men. The preachers were the assistant clergy of the parish, and those of parishes in the suburbs, including the Rev. Messrs. Kirkus of Bayonne, Wood of Stapleton, Niles of Sing Sing, Burgess of Brooklyn, Lyons of Yonkers, and others, and the Rev. Drs. Olmsted, Stegle, Grosvenor, Swentzel, and Van de Water.

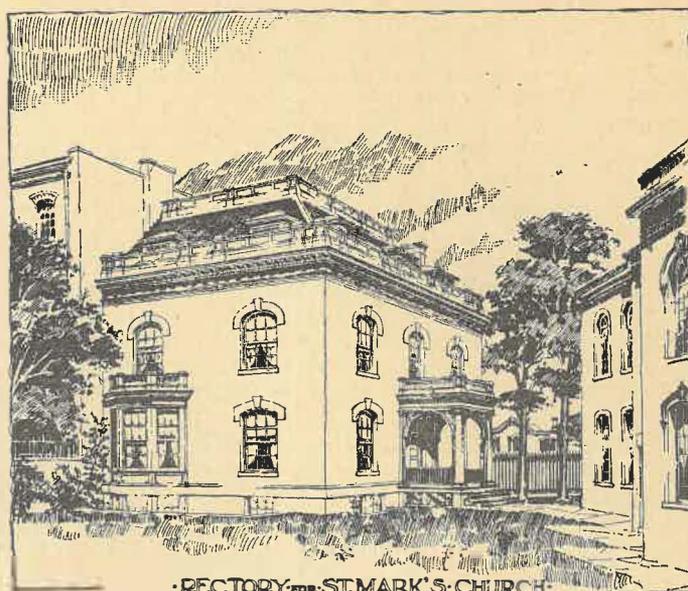
During the first two weeks of Lent, only the body of Grace Church was filled daily, but during the last two, the seats in the transepts were filled at every service. On many days, seats were not to be had. There was a large proportion of men. Only once was the limit of twenty-five minutes exceeded, and then by but two minutes. Dr. Huntington made the addresses on Wednesdays and Fridays, and on other days, Dr. Douglas, Dr. Tiffany, and the Rev. Messrs. Johnston, Binder, Bartlett, Carey, and Kerridge, made them at convenience. No canvassing was done, and "the people came and filled the church because they wanted to," said Dr. Huntington, in giving a report of the gratifying success attained.

Calvary's noon services were better attended even than last year, but the congregations varied more than did those of Trinity and Grace. When Father Huntington was there, the great church was filled daily, and it was almost the same when Mr. Brent of Boston preached. On other days the attendance ran from three to five hundred, a fair proportion of them men. Among the preachers were Dr. Bodine of Philadelphia, Dr. Robbins, and the rector, Dr. Parks.

St. Margaret's mission congregation has asked the Rev. Chas. A. Hamilton, now at St. Clement's, Brooklyn, but formerly curate at St. Agnes' under Dr. Bradley, to become priest-in-charge, and to undertake the organization of a parish as soon as possible. The congregation worships still in the parlors of an old mansion, but the Sunday School marched on Easter afternoon to the new chapel and repeated its carols in the unfurnished building. About 140 children were in the line. The work will be independent from the start, with its chapel, seating four hundred, fully paid for. The field is a most advantageous one, and cannot help becoming, within a few years, a strong up-town parish. Mr. Hamilton has been unusually successful at St. Clement's, and the very great promise of the work at St. Margaret's induced him to consider undertaking it. St. Margaret's is of peculiar interest locally, because it is a splendid example of independent work at Church extension in upper New York, one of the most difficult fields in the world.

Old St. Mark's-in-the-Bowery has been all these years without a rectory. Some months since, plans were drawn for

a substantial brick structure, two stories in height, 34x51 feet, to cover a newly-purchased lot and a small part of the present church plot. The improvement is to cost \$32,000. An appeal was made to the congregation, and sufficient funds are in hand



to warrant the beginning of work on May 1st, or as soon as the site is vacated.

The Bishop of the Diocese has appointed St. Mark's Day as the time, and the crypt of the Cathedral as the place, for a quite unusual service. The Order of Sisters of the Good Shepherd, a local one, is to be given up, and the three remaining Sisters will be ordered Deaconesses. The Order was started some years ago by Sister Ellen in St. Barnabas' House. Later they purchased in West Nineteenth Street, where a small school for girls was conducted, sewing was done by and for the poor, and a fresh air work of not large proportions directed at Asbury Park. A chief part of the labor of the Sisters was, however, parish visiting, different Sisters going to various parishes as desired. Now it has been deemed wise to give up the Order, and to have the remaining three Sisters come into the Order of Deaconesses. Upon so doing they will continue their parish visiting as needed, and the house in Nineteenth Street will be sold.

On Good Friday morning, Bishop Potter preached at St. Matthew's Church to a large congregation, and after the sermon, paid a high tribute to the late rector, the Rev. Dr. Krans, whose funeral occurred on the Monday in Holy Week. There were present at the funeral Mr. Homans, the late curate, Mr. Chamberlaine, who immediately preceded Dr. Krans as rector, Archdeacon Tiffany, and Dr. Shipman. The Bishop was also present. On Easter morning Dr. Gallaudet preached. At the Church of the Transfiguration, the Good Friday morning preacher was Father Huntington, and at a larger number of churches than on any Good Friday before, three-hour services were conducted from 12 to 3 o'clock.

A memorial window, having for its subject St. Elisabeth, has been placed in Christ Church, on the west side, and into the chancel of the Epiphany, in Lexington Avenue, five Gothic lancets have been put, the subjects of which are scenes in the life of our Lord. Very few enrichments have been put into New York churches this year, or for that matter, into any churches in this or near-by Dioceses. Church furnishers say this condition has obtained for the past three years, and that the bulk of the enrichments are going into churches in the South, and to some extent in the West.

A most inspiring scene took place on Palm Sunday in the Armory of the Twenty-third Regiment, Brooklyn. Fully three thousand persons were present to listen to the music and to hear the annual sermon of the Chaplain, the Rev. Dr. Lindsay Parker, of St. Peter's. The processional, "Rejoice ye pure in heart," sung by St. Peter's vested choir to the regimental band accompaniment, was most stirring. Later on in the service, when choir, band, and entire congregation were heard in the hymns, the effect was grand, as may well be imagined. Dr. Parker had a pulpit that was decorated with flags and drums, and preached from the words of Jesus when He said: "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

ABSTRACT OF THE PROCEEDINGS OF THE BOARD OF MANAGERS.

THE stated meeting of the Board of Managers of The Domestic and Foreign Missionary Society was held at the Church Missions House on April 10th; the Bishop of Albany, Vice-President, in the chair. As the meeting fell in Holy Week the attendance was smaller than usual. There were present five Bishops, seven Presbyters, and nine laymen.

The Treasurer reported that the net increase in contributions, as compared with the term which expired April 1st last year, was \$13,402.00, and that it would be necessary that there should be a large further increase in order that the fiscal year might be closed without arrearages.

The full report from the Bishop of Minnesota of his visitation of the Island of Puerto Rico was referred to a Committee to report next month, in order that its suggestions might be brought systematically before the Board.

The Rev. Ellis Bishop laid before the Board, for its approval and coöperation, the particulars of an effort he is making to arouse interest in the work of St. Paul's Associate Mission in Salt Lake City. Whereupon the following preamble and resolution were adopted:

"WHEREAS, The Rev. Ellis Bishop, of Salt Lake City, Utah, has laid before the Board of Managers his plan for arousing interest in the work of St. Paul's Associate Mission, Salt Lake City, and seeking contributions for the same up to the amount of \$2,600 annually, in addition to the amount applied from the appropriation of this Board. And,

"WHEREAS, It appears that the plan has the commendation of the Bishop of the Missionary District and the approval and coöperation of this Board is asked, therefore be it

"Resolved, That the request of the Rev. Ellis Bishop be and is hereby granted and his plan approved and this action published to the Church."

Seventeen of those elected as delegates from this Society to the "Ecumenical Missionary Conference" having for one reason or another found it impossible to serve, the vacancies were filled.

Communications were received from ten Bishops having Domestic Missionary work within their jurisdiction, when appropriation at the rate of \$1,000 a year was made to Asheville from a special fund to enable the Bishop to employ three additional workers at isolated points; another to the Diocese of Lexington at the rate of \$200 a year, to supplement the salary of a mountain evangelist; a number of appointments made by the Bishops were confirmed, and, under the United Offering of the Woman's Auxiliary of 1898, upon the request of the Bishop of Alaska, Miss Hildur Lindstrom was appointed to take charge of the Hospital in Skaguay, Alaska, and, upon the request of the Bishop of Los Angeles, Miss Grebe and Miss Bailey were appointed to work in his Diocese. The Rev. Mr. Prevost, of Rampart, Alaska, wrote that the Bishop had given him leave of absence; so he may be expected home during the summer.

Letters were received from the Foreign Bishops:

The Bishop of Shanghai has employed Mr. James Jackson, for twenty-one years a Methodist missionary in China, as a missionary of this Church, with a view to his taking Holy Orders in due time, and the Board approved the Bishop's action; confirming his temporary arrangement with regard to Mr. Jackson's salary. On St. Matthias' Day, in St. John's Collegiate Memorial Church, Shanghai, the Bishop advanced the Rev. F. E. Lund and the Rev. C. F. Lindstrom to the Priesthood. The candidates were presented by Archdeacon Thomson, and the sermon was delivered by the Rev. Mr. Pott. Under the Woman's Auxiliary United Offering of 1898, Miss Anne Elizabeth Byerly, in accordance with the Bishop's request, was appointed a missionary teacher to China. The Rev. J. Lambert Rees, on furlough, will come to the United States this autumn to succeed the Rev. Mr. Ingle in agency work for the China Mission. Before leaving, he had completed a translation into Chinese of Dr. Gwynne's *Manual of Christian Doctrine*, and a book of private devotions compiled by himself. Miss Gertrude B. Mosher has retired from the China Mission after four years of service. She reached her home in Albany, March 24th. An appropriation was made for the traveling expenses to Japan of the Rev. P. O. Yamagata, who is taking a post-graduate course at the General Seminary.

The Bishop of Kyoto having been heard from upon the subject, the Board adopted the following resolution:

"That the Board of Managers does hereby approve and en-

dorse the plan of the Rev. A. D. Gring to raise by specific contributions the sum of \$20,000 for the parish and diocesan house, Kyoto, and the further sum of \$10,000 for the endowment of St. Agnes' School in the same city, which plan has had the approbation and commendation of the Bishop of Kyoto, who has asked the Rev. Mr. Gring to solicit offerings towards these amounts during the remainder of his stay in the United States."

In order that he may continue in this work, Mr. Gring's furlough was extended until the 1st of September.

The Bishop of Cape Palmas, on Sexagesima Sunday, in St. Mark's Church, Harper, advanced to the Priesthood his son, the Rev. Samuel D. Ferguson, Jr., the Rev. Samuel J. Taylor, and the Rev. Joseph F. Dunbar. Miss Higgins, of Cape Mount, forwarded a very complimentary letter from the English District Commissioner of Sherbro, Sierra Leone, with regard to our Station at Cape Mount. Although he had been on the west coast some thirty years he expressed himself as much interested in and amazed at the magnitude of our work.

By resolution offered by the Bishop of New York, a Special Committee were appointed, consisting of the Bishops of Albany, Pennsylvania, and New York, to put forth on behalf of the Board an expression of confidence in Chaplain C. C. Pierce, and to recognize his work accomplished in Manila as the work of an exceptional man.

By request of the Bishop of Haiti, his son, Arthur Cleveland Coxe Holly, M.D., addressed the Board upon the work of the Church in that Island, especially dwelling upon the need of industrial education.

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 first instant and certified them to be correct.

SOCIABILITY IN THE CHURCH.

PEOPLE often speak of congregations as sociable or unsociable, and figuratively, as warm or cold. They complain of some, in which even members are ignored by the majority, while strangers are hardly noticed. You will hear them say, I have gone to that church for years, and no one speaks to me. Then there are other churches, where people find quite another atmosphere. Everything is warm and pleasant. You meet with a friendly greeting at the door, are shown, politely, to a pew, are welcomed by those already in it, who at once hand you a book, so that you may join in the service, and when the service is over, you are pleasantly invited to come again. You will hear men and women say, that however much they may be attracted to a church by the preaching they hear there, they would really prefer to go to one where there was an atmosphere of warmth, cordiality and sociability, even if the preaching is not as good as in an arctic or antarctic church, in which the nave is full of ice. We have read, even in books written by Englishmen, about what they call "The British Stare," which is enough to turn an ordinary modest individual into stone, but we believe that there are people in America, not of British blood, who are adepts at that cold way of looking.

One of the brethren said that he did not like the word sociability, but preferred the good Scriptural "fellowship," the communion of Saints. Yes, if the saints were really such saints as they ought to be, they would love one another, as brethren, for Christ's sake, and their love would show itself in many friendly and pleasant manifestations.

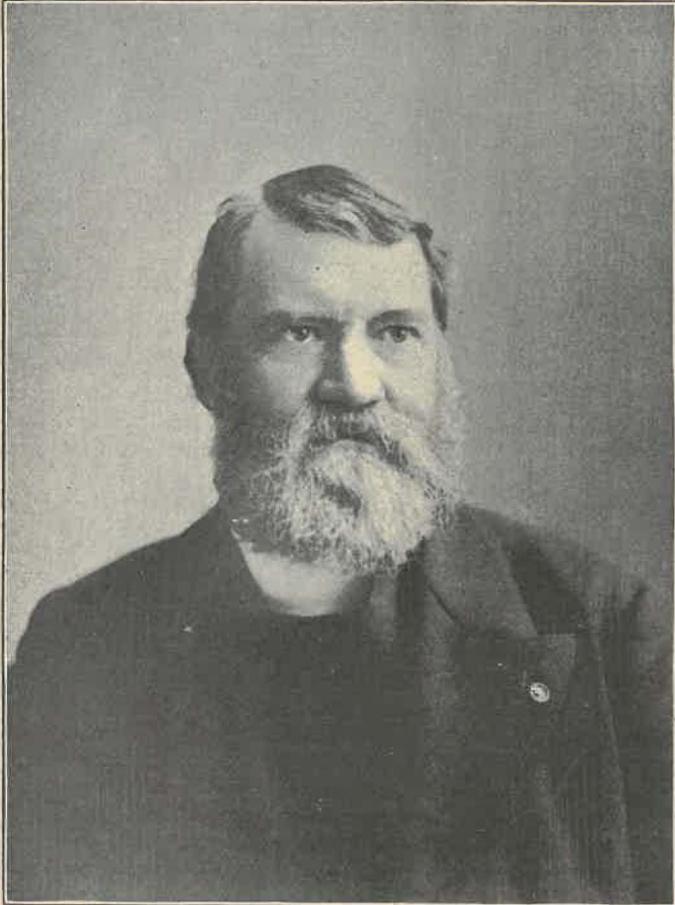
People should not make it a point, in their church connection, to promote their social positions and aims. There is reason to fear that a good many look more to this, than to the preaching of the pure Gospel, the administration of the sacraments, and their own spiritual edification. It is to be feared that there are congregations in which social ambitions, rivalries and jealousies, choke and hinder the growth of the seed of the Word. Unfortunately, as was well said by some one, it is not the rich and highly placed that crave sociability, and are anxious to be on the most friendly terms with their brethren of humble estate, but it is the ambition of those who are not as high in the social scale, to form the acquaintance and to be admitted to the social circles of the brothers and sisters of high degree.

Wherever the spirit of Christ truly animates a congregation, its members will show that fraternal regard for each other, which will be of more value than all forced efforts to bring about a sociability that is merely worldly and superficial, and has a form of godliness, without the power thereof.—*The Lutheran*.

DEATH OF DR. DELAFIELD.

ON WEDNESDAY, April 11th, the Rev. Walter Delafield, D.D., rector of the Church of the Transfiguration, Chicago, died at his residence, from neuralgia of the heart. Dr. Delafield had been for some years prominent in Church work in Chicago, and organized the present parish of the Transfiguration, in 1886. In addition to his parochial work, he has given much attention to charitable work of various kinds, having founded the Church Home for Aged Men and Women, and a Home for Orphans, as well as having been largely instrumental in founding the Chicago Convalescents' Home, and conducted for some time a country home for orphans, at Delafield, Wis. In connection with the Church of the Transfiguration are a bowling hall for boys, and a gymnasium, and there is a successful organization of boys, of which Dr. Delafield was the presiding officer.

Dr. Delafield was born in Poughkeepsie, N. Y., October



THE LATE REV. WALTER DELAFIELD, D.D.

21st, 1837. He graduated at St. Stephen's College, taking the degree of B.A. in 1866, and that of M.A. in 1869, receiving from the same institution the degree of D.D. in 1884. He also graduated at the General Theological Seminary in 1869. His clerical work commenced in New York as assistant at St. Mark's, after which he was connected with the parish of the Ascension and with Grace Chapel, in the same city, and was successively rector of parishes at Haverstraw, Kingston, and Ballston Spa, N. Y., and of St. Stephen's Church, Terre Haute, Ind., before going to Chicago in 1886. He was widely known in connection with his charitable work, and gave liberally of his means for the accomplishment of the purposes of the institution in which he was interested.

TO SCIENCE.

What boon hast Thou, what balm canst bring
To souls that fret the bars of pain and crime,
O Goddess of this poor world's fashioning,
Whose throne is set upon the sands of Time?
How oft do we upon Thy feeble wing
Attempt to scale the pinnacle of Truth
And compass secrets past our fathoming—
Only to fall in dark despair and ruth!
Ah me, that men should laud a finite thing
And lose the Infinite! Nor yet perceive
In Thee a messenger of Heaven's King
To guide His lieges home,—the while to weave
Bright robes of knowledge for their habiting
When they shall drink of Life's eternal spring.

CHARLES MORSE.

SOME METHODS OF WORK IN A NEW YORK EAST SIDE PARISH.

BY THE REV. S. H. WATKINS, VICAR OF CALVARY CHAPEL.

THE work of the Church in New York is essentially the same as the work of the Church everywhere in city and country—"the Cure, the Care of Souls," and all that this means of ministering in things material as well as spiritual. And therefore, to a large extent, the methods, pastoral, and parochial, are the same everywhere. But the conditions under which the work must be done in our great city are special, if not peculiar and unique—conditions due to the marvelous changes of the last thirty or forty years.

A generation ago New York was a city of *homes*. To-day it is (at least below 42nd Street) a city of hotels, boarding houses, apartments, and tenements. A generation ago the people of comparative leisure (from whom comes the supply of Church workers) spent most of the year in town. To-day they spend most of the year out of town, coming in about December 1st, and leaving after Easter. A generation ago the population was more or less settled and permanent. To-day it is as shifting as the shifting sands and as unsettled as our winter weather! New York has long been a metropolis. To-day it is certainly a *cosmopolis*! And if the conditions in the lower city generally have changed within two score years, the changes in certain districts have been not only rapid but radical.

Take, for example, the district about "Calvary Parish," of whose methods I am to speak. When the parish was organized in 1836 it was *up town*—so far up town that it was almost suburban. Very soon, however, the city grew up to and past the church. The rising tide of business has pushed the richer people further and further north. It has overflowed the banks of the old channels of trade, and leaving islands of fine residences like Stuyvesant Square and Gramercy Park, reached more and more toward the barriers of the two rivers. This tide has submerged the poorer people in the dilapidated, abandoned homes of those who have fled from the flood, and has been followed by the flotsam and jetsam of a foreign immigration, which has been gathered and piled into the dismal caverns of the tenements.

So, on its *old up town* site, "Calvary" is a down town church—further down town every year. And, please God, the church will stay down town to minister to the neighborhood. I believe "Calvary" is anchored against all rising, pushing tides of commerce or immigration.

But, under changed conditions, the work calls for different and newly-devised methods. The fact that the majority of the volunteer workers are absent for 6 or 7 months has resulted in a large increase of the clerical and lay staff. "Calvary" has a corps of six priests and two parish visitors, besides other salaried helpers. Even so, much of the regular work has to stop when the volunteers go away in the spring. The services of two or three deacons and as many more lay workers could be profitably used. In my judgment it is only a question of time when the Sunday School teachers will be paid. The east side schools cannot be closed without great loss. The chapel schools are kept open, but we have to "fuss" through the summer.

The good, old-fashioned method of pastoral visiting, continuous and systematic, meets the difficult condition of the shifting of the people.

It is estimated that 25 per cent of the families move within twelve months, so that in spite of the greatest watchfulness and care some are lost sight of, for "they fold their tents like the Arab and silently steal away"—generally from the landlord.

The aggressive pastoral work is done entirely within the parochial limits.

Strictly speaking, there are no such limits. The most of Calvary's congregation reside some distance north of the church, and there are regular worshippers at the chapel who come from 170th Street and from Greenpoint, Brooklyn. It sometimes seems as if the parish extended from the Battery to Harlem. But for aggressive work the rector has accepted the district assigned by the Archdeaconry on its map of 1888, viz., from 19th to 27th Streets, and from Broadway and Madison Avenue to the East River. This district is divided into a Western section under pastoral care of the clergy at the church, and an eastern section, under pastoral care of the curates at the chapel. A complete canvass, in house-to-house visiting, is made during the winter with the object of studying the parish and extending its religious ministrations to those who are without church

homes or are not church-goers. Information is sought concerning every family and individual, and results are reported to the rector and vicar. The families, where there is an opening, are revisited within a week or two. The children are brought to Sunday School and to Baptism, and the parents are often influenced thereby to attend services.

The state of the parish is shown by the statistics gathered in the canvass of last year. It was learned that out of 5529 families 3386 (about 65 per cent) were Roman Catholics, 484 Church families, 214 German Protestants, 631 other Protestants, and 133 Jews—literally, you see, a mingling of races, "all sorts and conditions of men."

There is no one center of worship and work in "Calvary" as in other large East Side parishes—Grace, St. George's, and St. Bartholomew's. But the loss of centralized power is, in a measure, made good by the direct contact and influence at the several points of activity. For example, it would be impossible to carry on rescue work at the chapel. The men would not come there, but many of the lodgers in the "Olive Tree" attend the nightly services at the "Galilee," which is next door.

After carrying on such work for several years, both St. George's and St. Bartholomew's have abandoned it. They learned that the results are meagre and uncertain. The men, in the midst of their own old temptations, cannot be held. And yet our "Galilee" is kept open every night in the year, because it is felt that the parish has a distinct mission to the tens of thousands of men housed in its Inn, some of whom may be saved. Just now an interesting experiment is being tried. Down in New Jersey a reformed man has leased an old farm, started a "Colony of Mercy," and made it a refuge for men who, like himself, are in earnest in their new life. Here is one solution of the chief problem of rescue work. The special difficulty, we find, is in persuading men to leave the city. One is constantly surprised and almost depressed by the tenacity with which the wretched and the miserable and the poor cling to their poverty and wretchedness and misery. The people do not want to go to the country, and they even rebel against city improvements. One old woman strongly objected to a proposed park, because "parks are so drafty." And a mother stoutly refused to send her children to the country a second summer. She did not want them to get "scarlet fever from the rocks." If this attitude of mind were not pathetic it would be ludicrous.

So men cling to their environments of temptation and degradation. The curate of "Galilee" has persuaded one man to go to the farm, and should he remain steadfast the value of the work will be sufficiently proved.

The method of relief in "Calvary" deserves mention. Food, fuel, and clothing are given outright only to the sick and disabled. In all other cases the supplies are purchased by work, and the clothing and shoes are sold for whatever sum the people are able to pay.

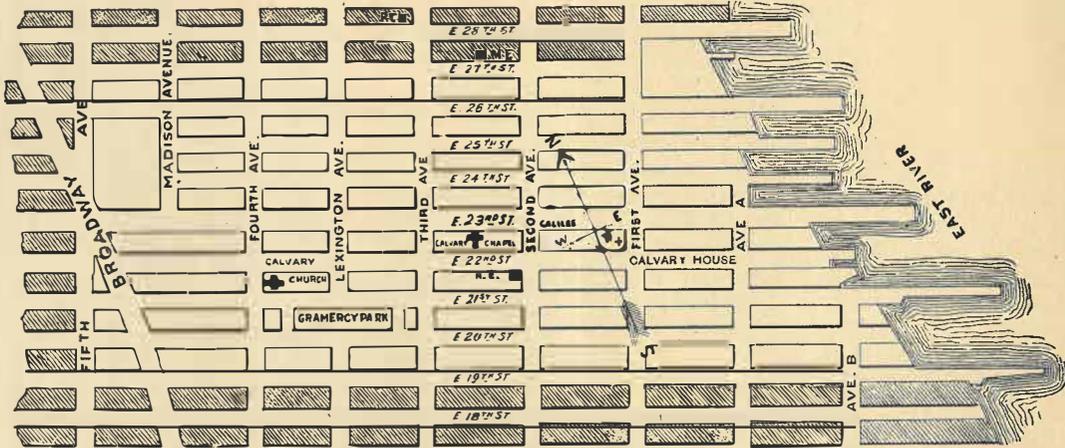
There are a half dozen pensioners who receive from two to five dollars a month. To others in dire distress, money is loaned for periods of three or six months, to be repaid in instalments without interest, or worked out by sewing or cleaning. The homeless men, who apply for meals and lodgings, are sent to the Wood Yard (if unwilling to work they are referred to the charity organization); the homeless women are set the test task of scrubbing. In a word, it is the method of helping people to help themselves—the truest kind of charity, which saves self-respect and prevents the demoralizing effect of getting "something for nothing."

In connection with the Relief Department a plan was devised, about a year ago, for enabling women to buy their household dry goods. A small stock of linen, muslin, and cloths, suitable for children's dresses, was laid in, the announcement was made that mothers could buy at the regular retail prices, paying a little each week, and the whole arrangement was called a "shop."

On this name hangeth a tale worth telling. The daily papers got hold of the news and it spread over the country.

And as the news spread the business grew, until a Western paper had the story that Calvary parish was about to open an establishment as large as Wanamaker's, with as many "bargains" as Siegel-Cooper's. Then the editors solemnly discussed the project. A few commended it most heartily; others as heartily condemned it and accused the church of an attempt to injure the small shops of the neighborhood.

But the climax of absurd misunderstanding was reached when a man of large business experience wrote to me, asking that I use my influence to secure for him the position of "wholesale buyer." I answered him that I could secure the place, but I thought that he ought to know that the capital was \$75.00, the average weekly sales about \$5.00, and the whole concern contained in a good-size closet in the chapel.



He has never thanked me for my offer. As for the store, "the business continues at the old stand," and the satisfactory sales give evidence that it is a great convenience to those women who have to make a few dollars go a long way.

It remains for me to speak of "Calvary House," and I cannot do better than to quote a recent article by the rector, the Rev. Dr. Parks. He writes: "We shall attempt to give some clear idea of the purpose, method and actual condition of the settlement. The work is under the charge of the ladies of the House, with the assistance of parishoners.

The sphere of this work is the neighborhood, and the purpose set before the workers is the exertion of a beneficent influence. It is not felt necessary to pretend to any uncalled-for modesty in the matter. Admitting frankly that the poor have their own virtues, that they in turn can teach their fellows; it is still believed that the workers at the House are more highly blessed in knowledge and experience, and have much to give the neighborhood. Better ideals, however, better aims, juster principles, improved conceptions of civic duties, sound morals, self-control, courteous manner; these things—not silver and gold, of which we have none—are the gifts of the House.

We deal with three or four blocks along 22nd and 21st Streets, and between 2nd Avenue and the river. Religiously, the community, as known to the settlement, is almost wholly Roman. Religious questions are, therefore, ignored, save that the cardinal principles of Christianity can be assumed and illustrated with the lantern at the great feasts of Christmas and Easter. Let us consider the settlement does a distinctly valuable work for Christ in breaking down the prejudices, almost hatred, entertained by the lower class of Romanists for their Protestant brethren.

At present about 140 children come to the House weekly as club members, and probably 100 more as "bankers." These outside 100 will be brought in with little difficulty when there is a force to handle them. As soon as funds are in hand it is proposed to add a carpenter's shop, a room for "iron working," a room for carving, and a permanent kindergarten.

Such are some of the methods of work in old "Calvary." It is not claimed that they are the most novel or the best methods. It is only claimed that they are wise and well-suited to the conditions.

Many and hard problems in East Side work remain to be solved, and "Calvary" is trying to fulfill its mission, to bear its responsibility in the spirit of St. Paul's words, "I am made all things to all men that by all means I might save some."

"The man who wishes to do good in his community must go into active politics."

STUDIES IN THE PRAYER BOOK.

BY THE REV. H. H. OBERLY, D.D.

XIV. THE AMERICAN BOOK [Continued].

THE Prayer Book as adopted in 1789, remained unchanged until 1892, when, after a revision that had lasted twelve years, the Book was adopted in its present form.

The Prayer Book as adopted in 1789, remained unchanged until 1892, when, after a revision that had lasted twelve years, the Book was adopted in its present form.

In the Preface to the Book, the General Convention stated "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." This statement was accepted by the authorities of the English Church, and thus sealed the Concordat between the two Churches. It is a declaration that establishes perfect accord between them, and binds them both to make no changes in "essential points" without mutual consent. Whatever differences, therefore, that exist, must be regarded as required by "local circumstances." Moreover, the best canonists, and among them the late Rev. Dr. Haight of New York, hold that traditional usages, and even canons enacted before 1787, are binding upon the American Church, except in so far as they have been annulled by subsequent American legislation, or are acknowledged as obsolete by both Churches.

Under this interpretation, the Ornaments Rubric, and all that it carries, is binding upon the American Church. This is a sound, logical, and legal position, and must be insisted upon. Any other attitude toward the Church would involve us in hopeless confusion, because it would cut us off from the Church of Antiquity, since we draw our descent, and trace our lineage from the Apostolic Church, through the English Church. The apostolic succession and the text of the Prayer Book are not the only connecting links with the past, essential and indispensable as they are, for the unbroken life of the Church is also to be traced through the standards of the Faith, and their interpretation, through the manner of worship, and through the sacramental life of the people. Even discipline forms a strand in the rope of continuity. It needs but a hasty reading of the Prayer Book, and the American constitutions and canons, general and diocesan, to show that the commonest matters of discipline are scarcely touched upon by these documents. In all such matters we act upon usages that descend from the Primitive or the Mediæval Church, which are not mere traditions that may be observed or neglected, but which are formulated in canons that are centuries old. For instance, it is thought to be an unwritten law that a priest must not celebrate the Eucharist more than once a day, except in cases of necessity, or on Christmas Day or Easter Day. Yet it is not a mere custom that regulates the practice, but a canon of the English Church, enacted in the fourteenth century.

The American revisionists, having settled the "essential points of doctrine, discipline, and worship," say that "they could not but, with gratitude to God, embrace the happy occasion which was offered to them . . . to take a further review of the Public Services, and to establish such other alterations and amendments therein as might be deemed expedient." Some of these "alterations and amendments" are to be deplored, such, for example, as the permissive use of the Nicene Creed in Matins and Evensong. This is the Creed of Communion, and should never be divorced from the Holy Eucharist. Its use in the daily Offices is without precedent, and is unliturgic.

It is an "alteration," but not a commendable "amendment" in the Prayer for all Conditions of Men, to change the phrase "we pray for the good estate of the Catholic Church," into "thy holy Church universal." The loss to the American Church by that change has been, and is, very great. The English Church daily asserts her Catholic position; the American Church loses herself in a vague universality. In the *Te Deum*, too, we have "Thine adorable, true, and only Son," for "Thine honorable," etc. "Adorable" is not a translation of "*venerandum*." In the same great hymn, a spirit of prudery substituted "Thou didst humble Thyself to be born of a Virgin," for "Thou didst not abhor the Virgin's womb." Yet the latter is the true translation of the original Latin, "*non horruisti Virginis uterum*." Our form is a paraphrase, not a translation.

Even the Collect for Aid against Perils was changed into "O Lord, our heavenly Father, by whose Almighty power we have been preserved this day," etc., and the collect stood in this form until 1892, when it was restored to the old form, "Lighten

our darkness," etc. Our forefathers were apparently afraid of light.

The *Benedictus* was mutilated by cutting off all the verses after the fourth; the last verse of the *Benedicite* was taken away; the *Magnificat* and *Nunc Dimittis* were omitted altogether, and psalms were substituted for them. Of the three great hymns of the Incarnation, two were removed from the book, and the third was so abbreviated that its historical and prophetic value was almost entirely destroyed.

Permission was given to omit the *Gloria Patri* after individual psalms, the rubric only requiring it at the end of all the psalms at a given service. And a liturgical solecism was committed in permitting the *Gloria in Excelsis* to be substituted for the final *Gloria Patri*.

It is unnecessary to enumerate more of the changes, most of which were needless, and many of which have been undone by the revision of 1892, when the original forms were restored.

But if we deplore losses in the Book of 1789, we can also count gains. It is a distinct gain that a rubric permits the singing of a hymn after the conclusion of the Eucharistic consecration, and another that allows the substitution of a hymn to the *Gloria in Excelsis*. Under this rubric, the angelic hymn can be omitted in penitential seasons, and an appropriate hymn or anthem can be said or sung in its place.

It is a distinct gain that we have the Office of Institution, for in that service the word "Altar" is used several times, and Lord's Table, or Holy Table not once. We owe this service to the Rev. Dr. William Smith, a brilliant and learned man, who had a prominent part in the work of revision. He was the celebrant at the opening of the General Convention in 1789. It is quite evident that Dr. Smith was a Free Mason, by his use of the terms Senior Warden and Junior Warden, in the Office of Institution, instead of the old names Churchwarden. It is a curious fact that the Masonic names have supplanted the Church names in common usage; and one wonders at this, for the Office of Institution is seldom used.

Despite the differences between the English and American Prayer Books, the doctrinal standards of the two Churches are identical, the forms of worship vary but slightly,* and the differences of discipline are only those which are necessitated by what our compilers called "local circumstances."

The Tractarian Movement began to be felt in this country about 1840, and the Catholic restoration which had begun in England, was taken up here. It has gone on as easily with the American Prayer Book as it has with the English. In fact, it made such strides, that in a dozen years awakened hearts and minds began to make efforts for improvements in the Church's methods of worship and work. Evidence was seen in every grade of Churchmanship, of a larger grasp of Catholicity, and a new sense of the mission of the Church to the American people.

* By the revision of 1892, the American Book was made to conform in many respects to the English, and the differences that still exist are so slight as to attract little attention, except in the prayer of Consecration in the Holy Eucharist. In this matter the American Book is immeasurably above the English Book.

FAST DAY IN NEW HAMPSHIRE.

GOVERNOR ROLLINS of New Hampshire has issued a call to the people to set apart April 19th as a day for fasting and prayer. "When the country was in its infancy," he says, "and dangers surrounded it on every hand, our ancestors felt the need of a protecting and guiding Power. Now that we have attained manhood, now that we are a vigorous, wealthy people, we are apt to forget the strong arm upon which our forefathers leaned." "Instead of abolishing the fast day as a worn out and useless custom, I would call our people to a new observance and a better appreciation of the real significance of the day. I would ask that large body of men who seldom, if ever, cross the threshold of a church, to kneel once more where they knelt as children. I believe that a single honest attempt to cast off the blinding and depressing influences of doubt and materialism, and to look at life once more through the clear, earnest eyes of youth, and in the light of the faith of our fathers, would bring a solace and satisfaction like the benediction that follows after prayer." Such a fast would be productive of the highest good.

To be so intent in prayer that all the voices of the body for food would be either unheard or unheeded is always a stepping stone towards a purer spirituality.—*Rocky Mountain Christian Advocate*.

THE MISUSE OF THE BIBLE AND ITS CONSEQUENCES.

FROM A PAPER READ BEFORE THE NORTHEASTERN DEANERY, CHICAGO, BY THE REV. FRANCIS J. HALL, D.D.

PROTESTANTISM is not peculiar in exalting the Scriptures. Catholic theologians have also insisted that the Bible is the Word of God, and that all saving truth can be found in its pages, so that, as our Articles say, "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." Even the modern Roman theologian continues to assert that all the articles of the Faith can be established by an appeal to Scripture.

The peculiarity of the Protestant's view of Scripture is that he rejects the dogmatic office of the Church, and her authority to teach what is the Faith which the Scriptures are inspired to establish. To him the Scriptures are the sole source of Christian doctrine; and, in the event of dispute concerning its teaching, he permits no appeal save to private judgment. Ecclesiastical authority is nothing more in his eyes than the collective judgment of many individuals—a judgment which is binding only upon those who agree with it upon its merits.

Men are often slow to realize practically the logic of their theories; but the logic of any position, if it is maintained long enough, is sure to be reached. Accordingly this revolutionary theory of the sixteenth century has led to practical consequences of the most serious nature.

(a) The first of these consequences was the growth of dissent, and the appearance of multitudinous sects. The right of private judgment meant ultimately the entire overthrow of ecclesiastical and denominational authority. The Bible is not self-interpreting. Individual thinkers will inevitably disagree, therefore, as to its teaching, if they reject the dogmatic office of the Church; and men will not long walk together in religion unless they are agreed in their religious convictions. The dissidence of dissent has gone on for over three hundred years, and continues to afford some of the saddest phenomena of modern history.

(b) Another logical consequence of the assertion of private judgment is the growth of modern rationalism. Private judgment means that individual thinking and scholarship—as distinguished from authoritative dogmas—shall determine our religious belief and conduct. The fact that this thinking and study is directed upon the Scriptures as the authoritative source of saving truth, does not save the process from becoming thoroughly rationalistic. As has been said already, the Bible is not self-interpreting, and men who rely solely upon their own judgment in the study of its contents come inevitably to conclusions mutually contradictory. The result is that there are in effect as many Bibles as thinkers, and the real basis of belief is not the Bible at all, but individual thinking.

The essence of rationalism lies in an overestimate of the capacity of human reason. It does not lie in the use of reason, but in the abuse. Reason, rightly used, is not opposed to authority. Authority which is really unreasonable—i. e., incapable of rational defense—ceases *ipso facto* to be real authority. It is because there are good reasons for believing in the trustworthiness of the ecumenical testimony of the Church that we accept that testimony as determining the nature of the Faith once for all delivered to the saints. If reason is not opposed to authority, neither is it opposed to faith. Pearson defines faith as an assent to the credible as credible. Such an assent is necessarily a reasonable assent—one justifiable by arguments which appeal to our reason. What constitutes the peculiarity of the assent of faith, as distinguished from other assents, is that it is concerned with truths which our reason cannot appreciate without the aid of Divine grace. Spiritual things are spiritually discerned. This does not mean that reason is abdicated, or that the laws of reason are somehow revolutionized, but that our reason is assisted by grace while still acting according to its own laws—i. e., without ceasing to be reason. The human eye is nowise changed in nature, and is certainly not put out of action, when it is assisted by a telescope and discerns in the heavens what without such assistance it could not have seen. So human reason is neither changed nor left inactive when the spiritually enlightened soul discerns the nature and validity of heavenly truths which lie beyond the capacity of unassisted reason to discover or understand.

No theologian may rightly disparage reason. It is a gift of God, and was given to be exercised and to be trusted. An irrational religion is a false religion. Our fault with rationalism lies in its misuse of reason. It is the function of reason to consider and weigh all apprehensible things, but it must act under proper conditions, with proper tools, and upon data which reason itself does not supply. The proper conditions are summed up by the phrase a right and docile disposition. The proper tools are the means of Divine grace which God has appointed in His Church. The data are the contents of revelation—contents which in the nature of things are received through testimony—i. e., through authority. Reason must weigh the evidences of the trustworthiness of authority. But authority which is once found to be trustworthy must be believed. It is as reasonable to reject the testimony of our senses because they bring us facts which baffle our powers of comprehension, as to reject the authority of the Church, once found to be sufficient, because its teaching contains mysteries which our reason cannot fathom.

Our position, as opposed to rationalism, is in brief this: We believe in the use of reason in religion, because we believe in thinking upon things Divine. But we insist that religious teaching is fallacious when it attempts to evolve out of one's inner consciousness that which must come to us through external testimony, and when it refuses to use the spiritual tools and assistances which are required to clarify and enlarge our powers of discernment. This external testimony is summed up in ecumenical dogmas, and these tools and assistances are available in the sacramental life and atmosphere of the Catholic Church. They can be found nowhere else.

Just now rationalism is claiming a place for unfettered scholarship in the Church. We surely can have no quarrel with unfettered scholarship, if it is the real thing. But it must be unfettered. That is, it must observe the laws of true freedom. No scholarship is really free which rejects the guiding principles and assistances which are needed for the attainment of trustworthy results. A scholarship which repudiates the past, which studies Holy Scriptures as if it were something else than it really is, which neglects all truths that lie beyond the range of unaided mental vision—such scholarship is not free, nor liberal, but is misguided intellectual groping, doomed to failure and oblivion. Unhappily many are deceived by its pretentiousness and become a prey to every wind that blows. This evil is helped on among us by the neglect of our clergy to exhibit the genuine article—a ripe scholarship, developed under the conditions of true freedom and true success.

(c) To treat the Bible as the sole source of saving truth and the only rule of faith, can be justified in practice only on the supposition that it is self-interpreting and capable of securing doctrinal unity among those who accept its authority. But the rise of Protestant dissent has demonstrated the incorrectness of such a supposition; and the logical outcome of this failure is necessarily either a return to ecclesiastical authority in the interpretation of Scripture—a course which would be fatal to Protestantism—or the surrender of faith in the Divine authority, properly speaking, of Scripture. This last result is in strict accord with the logic of private judgment. If my individual judgment determines for me the teaching of Scripture which I must accept, I am not far from determining my faith by my own reasoning simply, and not by the authority of Scripture at all. I shall soon begin to distinguish between what seemed reasonable and what seems unreasonable in Scripture, and govern my faith according to my judgment rather than on the basis of the Bible considered as the Word of God. By imperceptible degrees this logic has been working, and to-day Protestant thinkers are coming more and more to deny that the Bible differs in kind from any other book. Its inspiration differs only in degree from the inspiration of much other literature. It contains the Word of God, but no consistent believer in private judgment may any longer assert that the fact that such and such language is contained in Scripture proves it to be, in its place and context, a part of the Word of God and of Divine authority.

The outcome of all this has been the rise of a new school of biblical criticism. One which not only makes use, rightly enough, of canons of criticism which are applied to other literature, but which refuses in the name of scholarship (save the mark) to take into account the richer meaning and internal unity which biblical literature assumes when its Divine inspiration is allowed for. This meaning often exceeds the apparent understanding of the human writer; and, in certain critical in-

stances at least, accounts on conservative grounds for the phenomena upon which the more radical higher critics base their present so-called results.

These tendencies of Protestant thought—a continual drifting apart and away from ancient landmarks of doctrine—an increasing assertion of the claim of reason and of private scholarship to displace authority, and a tendency to reduce Scripture to the non-authoritative level of other religious literature—these tendencies, I say, account sufficiently for the “down-grade of Protestantism,” and for the more or less pagan chaos in which we find ourselves. There is but one remedy for this chaos, viz., a restored supremacy over religious thought of the Catholic rule of faith, which teaches us to plant ourselves upon those premises of truth which have been held in the Catholic Church, as of faith, everywhere, always, and by all representative Catholic theologians, with the assurance that these truths will be found abundantly confirmed in the Holy Scriptures and will afford premises for such thinking as will never come to grief.

Schisms exist in the Catholic Church, but in spite of these schisms a supernatural agreement in doctrine also exists, which makes it possible to say that, throughout her wide bounds, in every nation under heaven, the entire faith is taught and the sacraments of salvation are administered with their ancient significance. Additions to the faith exist, but no important subtractions or denials except in Protestant Christianity.

LETTERS FROM A PARSON LAID ON THE SHELF

A VERY unexpected and a very much prized opportunity brought me to New York for the greater part of Lent and for Easter. I love New York. I was born there, and there I was trained for Holy Orders. It has grown to be one of the most beautiful cities in the world, and the drive along the Hudson River is unrivalled either in Europe or America.

It is, however, as a Churchman, that I love New York the most. The Church there is a great and well-recognized power. Her splendid churches, her Homes, Asylums, Hospitals, and noble Parish Houses, dot the city over like stars, and I presume that if the principal citizens could be polled on a vote as to who was the first citizen of this great city, the ballot would show the name of Bishop Potter.

The Church is easily foremost in works of charity and the bettering of mankind, and the Gospel of salvation is proclaimed in no hesitating way from her many pulpits. It is only fair to say that it is in the advanced churches you will ordinarily hear the plainest and most evangelical teaching.

Of course, we Westerners, ever cordial and hospitable, find the New York clergy sometimes cold and chary about letting you inside their dining rooms. They say, “We shall be glad to see you in the chancel when you feel like it.” We say, “Come in to-morrow and dine with me.” As we grow more polished we will probably grow more cold, but let us hope not.

Our New York friends ought to remember that not every Western priest wants a list of their rich parishioners.

It is a privilege to spend a Lent in New York. There are so many churches, the services are so varied, so numerous and so adapted to all schools of thought and all religious tastes, that no one need be at a loss. My sense of humor has been touched by witnessing how greatly the service may be varied while sticking to the exact words of the Prayer Book. It has really often interfered with my devotions, the noticing how there is something different in every parish from the one before, and yet the letter of the law is not violated.

I hear the Litany said in splendid procession by a priest gorgeously vested, and then I hear it said from a faldstool on a level with the people, and then I hear it said at the same desk as Morning Prayer. Sometimes it is sung, and sometimes it is read, and sometimes it is gabbled, but it is ever the same unchanging Litany, and I can respond as fervently in one place as another; for long, long ago I became convinced that a struggle for absolute ritual uniformity would be the most useless and the most harmful struggle in which our Church could engage.

I find the Lent congregations at the usual five o'clock service in the parish churches of New York about the same as in Western city churches, largely feminine, and I do not see very well how this could be avoided. It is unreasonable to expect men occupied with affairs to come up town to their parish churches in business hours. It is, however, very different at the daily noon services in some of the larger down-town churches.

Nothing was more inspiring to me than my visit to old Trinity, which holds its own for beauty and dignity amid all

the more modern churches, at noon, the other day. The great church was absolutely filled from end to end with a congregation where men largely predominated, and such reverent men. The responses rolled off like one mighty voice, and the earnest preacher set forth in the plainest words the three old-fashioned duties of reading your Bible, saying your prayers, and going to church. The familiar hymns were led by a strong-voiced precentor, and I enjoyed every moment of the delightful half hour. It is the same in St. Paul's, Calvary, and other churches.

I have heard a good many sermons in New York this Lent, and I do wish that the preachers did not tilt so much at the wind-mills of heresies, and were not so doleful and despairing about the present state of things. An intelligent and influential New York layman said to me, “I would give a great deal, if, when I go to church, I could be sure of hearing a few uplifting, comforting, helpful words, and not be obliged to abstractions about our Lord's nature. I want to hear about His relations to my daily life, and how I am to meet my daily temptations.”

There is something in this, though young men may congratulate themselves on their privileges, for the preaching is ten times more practical now than it was when I was a boy.

Then why should preachers dwell so much on modern materialism? As far as I can see, the world was never more interested in grand ideals than now, and never did I know religious themes to be more in evidence, and to occupy more public attention, than now. It is true that the calf of Aaron is devoutly worshipped, but the eagle of St. John has many a one to watch and glory in his splendid flights.

My general impression of the great majority of the New York parishes is great activity and a great desire to be useful, and on the part of the parish priests, great devotion. They have the fault, not at all peculiar to them, of fussing too much about Christian Science and the other half hundred modern fads so much better not stirred up.

What a grand place the General Seminary is getting to be! Such a contrast to the old jail of my student days. I know nowhere a group of buildings more harmonious and more expressive, and if noble surroundings provoke noble aims, the Church has a right to look for a crowd of influential and devoted priests for the years to come. CLINTON LOCKE.

GOING TO CHURCH.

MANY people think that they need not go to church. They sit at home, and perhaps read a little in their Bibles. This, they tell us, is all that God asks from them.

But it is a great sin. For, you know, we are not saved by going straight to God the Father. Jesus Christ says, “No man cometh unto the Father, but by Me.” We must come to Jesus, or we need not try to come at all. And Jesus has told us how to come to Him. We “must be born again” of water and of the Spirit. It is only as members of His Church that the Lord Jesus Christ receives us. When we are baptized into the Church of Christ, then Christ owns us as His people. It is very plain that we must act like members of Christ's Church, or we lose the blessings we have got by being born into it. Even though there were no special blessings to be got at Church, we should lose our place in the Church of Christ, if we never came to claim it. Keep in mind those words of God—“Not forsaking the assembling of yourselves together, as the manner of some is” (Heb. x. 25). Is that *your* manner?

You will find the Services of the Church in your Prayer Book. Morning Prayer or Matins, Litany, and Evening Prayer or Evensong, are the chief services that are in constant use. Most of the Prayers and portions of Holy Scripture in them have been in the Church Services for many hundred years. It is a very good thing for you to go to Church and join in the prayers, as often as you can—and that not on Sundays only, but on week days too. Take care to join in the service with your heart and lips.

“EPISCOPALIANS” (even if they think they are nothing more) might learn a lesson from their brethren of other names. In the first place, they might learn to become more familiar with the Book of Common Prayer, inasmuch as they have voluntarily accepted it as their guide in the religious life. In the next place, they might learn to be thoroughly loyal to our own institutions, our own beliefs, custom and worship. A great point is gained when we can get a man to say “our,” and to say it with that *esprit de corps* that will lead him not to swerve either to the right hand or to the left.—*Diocese of Tennessee.*

CHAPLAIN PIERCE'S WORKS IN THE PHILIPPINES.

THE *Standard's* (Baptist) special correspondent speaks in the following terms of the work of Chaplain Pierce in the Philippines:

"The Anglo-American Church was organized by Chaplain C. C. Pierce, once a Baptist, now a most ardent High-Church Episcopalian. Though exercising a commission in the regular army he is styled 'rector' of this Church, and his congregation at the *Quartel de Espana* is the most representative 'Prot-estant' body in the islands.

"Upon arrival here, in the autumn of 1898, he addressed himself to the task of acquiring a mastery of Spanish, and he succeeded, and is able to preach fluently in that language. In addition to his numerous duties he sought to reach the Filipino by conducting complete Episcopal services in Spanish and in this way influenced not a few publicly and over their own signatures to renounce Romanism. So far as practicable he conformed to their religious notions and accordingly made his altar gleam with many candles. Episcopalians have themselves expressed surprise at the splendor of ceremonial to be witnessed at the Anglo-American church. Some thousands of dollars now stand to the credit in the bank to this congregation.

"Chaplain Pierce is now in the United States, and is expected to return to Manila with a large sum of money with which to erect an edifice and found a school. Not only does he attract the Filipino, but during his absence Chaplain Marvin has received into that communion several of the wealthiest Chinese in Manila, who have heretofore been at least nominally Roman Catholic. I have only words of commendation for the work that has been done by the Anglo-American Church, though I am too much set in nonconformist ways to fully appreciate the methods adopted in this propaganda. I am so desirous that something shall be done for the good of this great city that I do not find it in my heart to criticise methods. Time will disclose the wisdom or unwisdom of these. Prophecies are not in order."

RECTOR UNCOVERS A MURDER.

WHEN Dr. Donne, afterward dean of St. Paul's, London, was in possession of the first living he had, he took a walk into the churchyard, where the sexton was digging a grave and chanced to throw up a skull. The doctor took it up, and, influenced probably by unconscious recollections of a scene in "Hamlet," indulged in serious reflections on the moldering remnant that once was the dome of thought, the palace of the soul. He perceived a small piece of headless nail sticking in the temple, which instantly excited other thoughts and feelings. He drew it out secretly and wrapped it in the corner of his handkerchief. He then learned from the gravedigger that the skull was that of a man who had kept a spirit store. He was an honest, but a drunken fellow. One night he drank two quarts of the spirit, and the next morning was found dead in his bed.

"He weren't much respected, 'cause he was nearly always tipsy; but the neighbors talked hard about his wife after he was gone. She was always a hard-workin', respectable sort of person, but she married again the day after her husband was buried, an' people didn't like that. It wasn't hardly decent, sir, was it?"

The doctor replied that he did not think marriage so soon after a bereavement was at all decorous, but suggested that the woman must have had some reason for such an uncommon proceeding. He himself had conceived a terrible reason. Going on a round of visits to his parishioners, he called on the woman. Among other questions, he asked what sickness her first husband died of. She told the story he had already heard. The doctor suddenly opened his handkerchief and in a stern voice demanded:

"Woman, do you know that nail?"

She felt as if an accusing voice from heaven suddenly thundered in her ears. Overcome with horror, she uttered a stifled cry. With her gaze fixed on the doctor's face, she sank at his feet helplessly.

"You know all. I did it—I killed him. Have mercy!" she tremblingly gasped.—*Selected.*

Good Friday is now a legal holiday in Alabama, Louisiana, Pennsylvania, Maryland, and Tennessee. An attempt will be made at the next session of the Legislature to make it a legal holiday in Massachusetts. Shades of the Pilgrim Fathers!—*Angelus.*

Correspondence.

THE DECAY OF METHODISM.

To the Editor of *The Living Church*:

READ with much interest, but deep pain, your editorial of April 7th on this subject. Please allow me space to ask you to consider the old proverb, "audi alteram partem."

I fear very much that your deduction is neither generous, nor consistent with the facts. You seem to think that the Methodist loss is our gain. I doubt it. Have you forgotten those damaging statistics brought out, last year, both in *The Churchman* and *The Church Standard*, in regard to our own Church? These showed that while numerically our growth had been apparently more satisfactory than most Protestant Churches; and that while we gave more *per capita* than most of them for religious uses, yet we spent less *per capita* for extra parochial purposes than any of the large bodies in the land. Did not this show that we had less real missionary spirit, which is the true spirit of Christianity, than any of them? Was it not evidence that we were cankered with selfishness, the very seat and source of every sort of sin? Our people have more of God's money *per capita* than perhaps any others in the land, and yet, see how the appeals from Cuba, from Puerto Rico, from the Philippines, go unheeded, though advocated by our most eminent Bishops. They have nothing for those starving souls, because their money is all absorbed in building great Cathedrals, or decorating and redecorating parish churches already so sumptuous that they seem to have written on their doors, "No poor need apply."

Again, those statistics showed that of this growth only 2 per cent were rescued from "the world, the flesh, and the devil"; the rest came by our entering in on other men's lines of work. Others had labored to win these souls from destruction, and we entered them into our fold, by the social prestige, and the respectability they would secure by becoming members of a Church composed almost exclusively of the so-called better classes, having only a few poor lying at our doors "expecting to be fed with the crumbs that fall from the rich man's table." That we did not raise them to a higher spiritual life is manifest from the fact above stated, in regard to missionary offerings. In the face of these facts the wail of these Methodist Bishops is to me, to the last degree, pathetic.

Mr. Editor, did you stop to think what would become of the sinful and the lost in this land, if Methodism should lose its power? What have we to offer in lieu of that magnificent enthusiasm which they have displayed in winning those Western wilds from Satan and keeping them loyal to Christ? What will become of the erring and the fallen, the poor and neglected, and the laboring classes, when Methodism fails? A paltry 2 per cent of sinners rescued is all we have to show as the result of our evangelistic labors. God have mercy on the sinners of this country, when there is no one to care for their souls except the Episcopal Church as at present organized and conducted!

The wail of those earnest men, deeply impressed with a sense of their responsibility, is a solemn warning to the whole country. What other body of Christians is feeling so keenly as they the spiritual indifference and decadence that is going on all around us?

It is just as bad with us, as with others. The men are not going to church. You can scarcely find a man, in these parts, that will help in a Sunday School or any other sort of Church work. It is true with nearly all the Churches as with Rome, those who are leaving the Churches, are going to the devil, and not to other Churches.

We are beginning to feel the effect of a generation or more of Godless education, such as we have been giving in our public schools, from which Christ has been expelled. There is no family religion; no home altar; no mothers who teach their children religion at their knees. Children are sent to Sunday School, where, for twenty minutes a week, they are under the instruction of, mostly, incompetent teachers, who do not know "what are the first principles of the Gospel of Christ."

It is a most serious situation that confronts us. My profoundest sympathies are with those Methodist Bishops, who rec-

ognize the danger, and deplore the conditions which prevail.

I have but two criticisms on their action: one is that they confined their lamentations to the condition of Methodism, instead of taking in all Christians everywhere. The second is that they did not appoint their fast for Holy Week, and ask God's children of every name to join with them in crying mightily to God for help. For unless something is done to stop this fatal drift, we are going over a precipice, not far ahead.

The one bright spot around this dark horizon is, that this deplorable state of things is certain to compel Christian Unity; for only a united Church can successfully deal with such a threatened disaster.

J. S. JOHNSTON.

Bishop of Western Texas.

[Bishop Johnston's letter is considered in the editorial pages. EDITOR L. C.]

IS METHODISM AN "AMERICAN" RELIGION?

To the Editor of The Living Church:

IN THE excellent article in your issue of April 7th, on "English Romanism and American Methodism," are these words: "It (Methodism) is an American religion, distinctively so. . . . Its foundations are strictly democratic and republican. Here we have Bishops whose chief function is to carry out the laws by the ministers and laymen."

Now, it cannot be unknown that the most bitterly-discussed question among the Methodist Episcopalians is the proper representation in legislation of the laity. This matter has been debated for very many years. In legislation, in the General Conference, etc., the clergy have an undue predominant voice and vote. The laity are not equally represented. This grievance led some years ago—I think it was in 1889, but I am not sure of the date—to the formation of the "Protestant Methodist Church," which gave equal power, voice, and vote, to the laity, with the clergy thus following the early constitution of the Church, as is witnessed by the composition of the assembly at Jerusalem, which gave equal voice to the Apostles or Bishops, the elders, and the brethren or laity (see Acts, *in loco*). The American system of equal rights, etc., is not followed in the Methodist Episcopal Church. It is, therefore, un-American, and the words of your critic are not quite correct. There is a widespread and determined feeling among the laity of the M. E. Church, in this matter. As matters now stand, the ministers, the presiding elders, and the Bishops, rule, but especially the presiding elders. The laity have little or no voice in anything. Pastors are appointed without regard to the wishes of the local church. In some respects the M. E. Church is like the Roman Church. In both there is the system of appointing the pastor, or priest, without the voice of the people, and in both the emotional side of religion is emphasized. In both, hell (or purgatory) is pictured forth in the most lurid language. Emotionalism, whether as regard hell, or as to the most sacred matter of personal love to the Blessed Redeemer, is inculcated; as to the latter, the personal element of human love, or affection, is unduly magnified in a way that is shocking to sober minds. We are not to love our Saviour as we love our nearest friends, with a merely human passion, but with a sacred, sober, holy reverence, respect, and awe. Else we will draw near to what I hesitate but dare to call a sensual love, which is to a right mind almost blasphemous.

In considering the similarities between Romanism and Methodism one must consider the autocratic authority at the head of each, from which there is no appeal. In all, both systems are thoroughly un-American, and un-Democratic and un-Republican, and I do not hesitate to join issue with your talented reviewer. The American system takes into account the wishes of the people. Methodism and Romanism are legally authorized to disregard the people. Both are hierarchical. Neither can long survive in their present form in free America.

It is pitiable to see Christian, intellectual people groping in the dark on questions which were settled once for all, in the Apostles' time, and which in our own "American P. E." Catholic Church have never existed. It is not known outside our own Church, that we follow the Apostolic precedent of the Council at Jerusalem in giving our laymen equal will and vote in the legislation and administration of the Church. Ought we not to enlighten the ignorant, by tracts, books, public and private conference, etc.? The Church Unity Society tries to do this work of preaching the (whole) gospel to every creature, whether Methodist, Baptist, Congregationalist, etc.

Detroit, Mich.

WILLIAM S. SAYRES.

THE ANNUNCIATION AND THE FOURTH SUNDAY IN LENT.

To the Editor of The Living Church:

THE question which Dean Sargent raises is one that is not wholly confined to Anglicans. Shortly before Lady Day, when in conversation with a Roman priest, I found that some doubt existed in his mind as to which feast was to be observed. He decided in favor of the Annunciation, but as to the correctness of his ritual I cannot speak. Unquestionably the weight of Anglican authority is entirely on the side of the translation of the Annunciation. In addition to the authorities quoted by your correspondent, I find that *Ritual Conformity* gives the precedence of Mid-Lent Sunday as an ancient and general practice. Blunt tells us that as early as 656 A. D. the Council of Toledo directed that the Annunciation be kept on the 18th of December so as not to interfere with the observance of Lent.

Surely, the appointing of proper psalms does not determine the matter in favor of the Annunciation. In the Church of England there are no proper psalms for that feast. In the Prayer Book calendar of the American Church, the Feast of the Annunciation is rightly given for the 25th of March, but every rule has its exception, and the Church seems to provide for this in appointing that special psalms and lessons be read, *not* on the 25th of March, but on the Feast. Consequently, when the Feast is translated, it does not follow that there is any breach of the Rubric, providing the psalms be said on the Festival. I think this interpretation is a legitimate one, and in the absence of any rubrical direction as to the method of procedure when feasts occur, it would certainly seem "lawful and right" to take for our guidance the practically universal opinion of those who are looked upon as authorities to-day, and who have already been quoted.

P. GAVAN DUFFY.

Oconto, Wis., Holy Saturday, 1900.

AN "EASTER MONDAY DANCE."

To the Editor of The Living Church:

ALARGE number of people from towns surrounding ——— will probably attend the Easter dance which will be given by the ladies of ——— for the benefit of ———'s new armory."

I send you the above clipping from a certain city daily, as a specimen of the growing tendency of the general public, to profane the names of things held sacred by the Church, and as such, in common courtesy, deserving of some decent respect. It is bad enough to have the sacred Easter Feast profaned by being made the express occasion for exploiting the bad taste, the empty vanity, and the cruel indifference of the woman's hat. But what is one to say when we see, as in this case, not only Monday in Easter week—it is in form advertised for "Easter Monday"—but the thing itself styled in blunt phrase an "Easter Dance"? To what is our national fondness for treating everything once sacred and tender, with profane levity, coming to?

But a sadder thing is the fact, that we of the Church have little right to complain of either the sects or the public, for any such profanation of our sacred names, things, or seasons. Church people, so-called and so calling themselves, have made Lent a butt of public ridicule, by their shallow pretences and shifty doings. They have helped turn the Easter Feast into a sort of holy hot-house show and Flora Flimsey display. And as for the dread Good Friday anniversary, how can we expect even Christian people to treat it with any consideration, when so commonly Church people pay no attention to any sober, self-denying observance of the Fridays in their Christian Year, and so universally trample with deliberate coolness on their Prayer Book Rubric requiring on such days, "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion"—not even on Good Friday, fasting in connection with their extra devotion? Verily, the Church's foes are they of her own house.

F. S. JEWELL.

TAKE the non-observance of the Fridays of the year as an example of gross disloyalty to the Church's rules by even some who are far above the average in good feeling and Christian sentiment. How many Church members pay any attention to this greatly to be desired weekly recognition of the sacrifice of our Lord and Saviour Jesus Christ, and of the benefits we receive therefrom? Many who would be shocked at any suggestion that they should desecrate the Lord's Day, on which the Church commemorates the Resurrection of Christ from the dead, openly and constantly ignore—utterly ignore—the Friday observance of Christ's precious Death upon the Cross, notwithstanding the fact that no rule is more explicit than the one which declares all Fridays of the year shall be fast days.—*Church Messenger*.

Editorials and Comments

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THE "ECUMENICAL CONFERENCE ON FOREIGN MISSIONS."

A LARGE and miscellaneous gathering, which bears the above name is on the eve of a ten days' session in New York City. All sorts of religious bodies are to be represented—officially and unofficially—and our Board of Missions has sent a delegation to the Conference. This last fact has confused the minds of a good many, leading them, whether with pleasure or with regret, to attach an ecclesiastical significance to the gathering which it is very far indeed from possessing.

Some have seen in the attendance of Churchmen a sort of ecclesiastical precedent, such as might be urged hereafter to justify some dangerous action by this Church. Unhappily, there are those among us who would gladly make a precedent out of this affair if they could, and for this reason, if for no other, we regard the presence of Churchmen at the Conference as unfortunate. It is confusing. But ecclesiastical precedent it is not. This Church has taken no official action whatever. If our Board of Missions chooses to send representatives to alien gatherings, such action is performed solely on its own responsibility. It is strictly extra-canonical. The Board is not authorized to take even the first step towards a change in the relations existing or not existing between this Church and other religious bodies, and it is altogether unlikely that they have any idea of attempting to do so. Nothing which the gentlemen who are attending the Conference in question may say or do at that gathering has the slightest official or ecclesiastical value. No precedent can be established by their attendance which can lawfully be urged as involving any action whatever by this Church. Whatever may be the merits or demerits of their attendance, it remains, so far as the Church at large is concerned, private action and no more. When the Church desires to be represented officially in any gathering, she has a General Convention by which such representatives can be appointed. These gentlemen have not been thus appointed.

Such considerations help us to deal with another misapprehension. We refer to the desire that, or fear lest, this Church should somehow be involved in an implied recognition of the ecclesiastical status of the other bodies represented in this Conference. Such a consequence would indeed follow, if the Con-

ference were a gathering of "Churches," attended by duly accredited and official representatives of this Church, or were in any other way recognized by this Church as an ecclesiastical gathering. But, fortunately, such is not the case. As we said before, this Church has taken no action whatever, and is not in the slightest degree responsible for any action which the Conference may attempt.

What is more, we feel quite sure that, so long as the Faith and Order of this Church remains what it is—"a sacred trust," committed to her by the Lord Himself, and "incapable of compromise or surrender," as our Bishops expressed it in their Declaration on Unity of 1886—no recognition of the claims of the so-called Churches there represented is possible. Certainly no one is empowered to commit this Church to such recognition.

We may be pardoned, in view of doubtful utterances made by certain Churchmen, if we dwell upon this point. We are ourselves as anxious to secure the restoration of visible unity between the alienated portions of Christ's Church as we very well can be. But Church Unity must necessarily be based upon a common faith and order—upon the Divinely-appointed Faith and Order of the Catholic Church. To enter into pretended ecclesiastical relations with man-made hierarchies is not to promote Church Unity, but is to subvert our own ecclesiastical status and to betray a sacred trust. We seek peace, but always through the truth. The duty before us is not to put this Church on a level with human sects, but to assert the truth and win back wanderers from the fold. This Church has always succeeded best, when she has not been afraid to emphasize her claims, her unlikeness to the sects around her.

ONE more misapprehension, however, needs careful attention. It is feared that a conference like this will seek to take the first step towards the fulfilment of a policy which has been urged in many quarters—*i. e.*, the establishment of some mutual understanding with reference to the fields to be occupied hereafter by our missionaries.

We do not believe that such a result can follow. In the first place, the Churchmen who are in attendance have no power whatever to involve this Church in such an arrangement, if they desired to do so. In the second place, there are enough sound Churchmen among the number of attendants to prevent this Church from being compromised. In the next place, the Board of Missions presumably would not allow itself to be bound by such an understanding. Finally, if such a disaster were to occur, the Church herself would step in, and our missionaries would continue as heretofore to go wherever the Church sent them.

But this is a convenient opportunity to insist upon a broad principle—a principle which some of our brethren are in danger of forgetting. It is this; that the mission to make disciples of all nations was given by Christ to one ministry *only*—the ministry of the Apostles and their successors. We have no quarrel with any who may preach the Gospel—often in sadly imperfect forms—to the heathen. We do not forbid them to labor. But when we are asked to divide the field with them, we are asked to do more than we have a right to do. Their work is not equivalent to ours. We bring not only the knowledge of Christ, but the Church of Christ as well. Christ gave us this mission, and it is our duty to gather all nations into the Church. There can be no compromise here. Wherever Divine providence opens the way, we must go and must fulfil our Lord's parting command to make disciples in His Name.

We have made these remarks, partly to relieve the minds of some who fear the results of this Conference, and partly to warn any who may wish for what loyal Churchmen would regard as disastrous. We do not desire to attack anyone. But if our opinion be asked of this Ecumenical Conference, we give it. We regard the name *Ecumenical*, as used in this connection, as absurd. That word has a definite historical meaning which is utterly inapplicable to this gathering. We are interested in the proceedings of this body. We are glad to have missionary problems discussed, and missionary information disseminated; but we are truly sorry that Churchmen have identified themselves with it, and thus have confused the minds of many. We hope that nothing of the kind will occur again. We say this without doubting for a moment the lofty motives of all con-

cerned. The Conference is an unreality so far as Churchmen are concerned. Our methods are radically different from those of the other religious bodies represented. This difference is due to the Divine arrangements to which we adhere. Our method must be dominated and penetrated through and through by our episcopal polity. It is not in this regard subject to modification. To discuss our methods, therefore, with those who scout at the episcopal office, is surely a vain performance.

HAS THE CHURCH BEEN A FAILURE IN AMERICA?

IT IS with feelings of sadness that we have given space to the letter of the Bishop of Western Texas printed in this issue under the title of The Decay of Methodism; sadness, first that the Bishop should have so misunderstood our own editorial; but greater sadness that the Bishop should seem so greatly to misunderstand the Church itself, or, at least, to have written in such a strain as to confuse in the minds of his readers, the facts concerning the relative positions of the Church and the Methodist body in this country.

And first, as to the questions of fact. A very pains-taking effort to obtain information, on the part of the *Living Church Quarterly* for 1900, shows that a fraction under 10 per cent. of all candidates presented for Confirmation to our Bishops, were from the Methodists. This effectually disposes both of the Bishop's denial that any considerable proportion of the lamentable drift from Methodism comes to the Church, and also of his belief that the decadence of Methodism is into irreligion.

And the second question of fact which we desire to correct, is as to the nature of our own editorial. The whole point of the thoughts which we tried to set down, but evidently failed to make clear, hinges on this sentence: "To the extent that we have been true to our faith, to its divinely established polity, to its great High Priest, and to His divine revelation in His Word, we have gone on conquering and to conquer." All the successes which this American Church has won, all the good for humanity that it has accomplished, has been because to some extent, this Church *has* been true to her faith, her polity, her great High Priest, and His revelation.

Contrariwise, all her failures, all her miserable shortcomings, all those humiliating conditions which the Bishop has so truthfully portrayed, have been the result of the failure of her people to be entirely true to the Church idea. The miserable niggardliness of her missionary offerings, are the direct result of a failure to comprehend that Holy Baptism effects an actual change in the life of the individual, and in his eternal condition. We need hardly say that we are not here maintaining that the unbaptized heathen is consigned at death to eternal damnation; but neither is he translated to the Presence Chamber where is vouchsafed the Vision of God. The *necessity* for bringing the multitudes into covenant relation with Almighty God, has not been so persistently maintained as to have resulted in the missionary enthusiasm which would otherwise have been aroused.

On the other hand, this missionary necessity has not been wholly or entirely overlooked, as every missionary, every church erected, every soul brought into the Church, is a substantial proof. The editor of the *Living Church Quarterly* wrote advisedly when he declared, after a careful analysis of conditions, "We doubt whether in any period of the world's history since the Constantine era, has the Church, where without royal or coercive influence, received so large accessions from outside her own ranks, as is the case here and now."

It is undoubtedly sad that only 2 per cent. of the persons brought to Confirmation; were from the ranks of professing unbelievers. But again it must be remembered that the number of English-speaking people in this country who profess no religion whatever, is very small; and statistics cannot discriminate between those who *practise* their religion, and those who only *profess* it. Out of 283,811 families investigated in Philadelphia recently, only 17,388 declared that they had no religious preference, and only 31 were avowed atheists.

It is not altogether the case that "the men are not going to church." It is true to a vast extent; it is untrue also to a vast extent. Whatever may be the case in Western Texas, the Brotherhood of St. Andrew has proved that, generally speaking, men *can* be found who are willing to do Church work; and the Brotherhood problem has been very frequently to find work that men could do, rather than men willing to do work. It is an actual fact that to-day the Church is embarrassed by the number of laymen who want to do some Church work, and yet

she seems to have no active work for men in their particular positions to do.

We are undoubtedly feeling the effects of a godless education. But was not education godless when St. Paul and St. Peter preached the Gospel? Was it not godless when St. Anselm converted the Northern races? When St. Patrick, St. Ninian, and St. Augustine preached in the British Isles? Education is godless, because the Church shifted the education of her children on to the State, instead of keeping it in her own hands. The Church has no more right to complain that the State does not teach religion, than the State has to complain that the Church does not teach political economy.

The position set down in our editorial is entirely true. "To the extent that we have been true to our faith," we have made stalwart Catholic Christians, who believe *all* the articles of the Christian faith. To the extent that we have not been true to our faith, we have gathered in teachers who preach spurious gospels, "adapted" creeds, and an expurgated Bible, and laymen who have no desire to do aught for the Church beyond providing for their own personal comfort.

To the extent that we have been true to our "divinely established polity," we have made Churchmen who are true to the Church wherever they go. To the extent that we have not been true to it, we have made Churchmen that lapse into sectarianism when they move away from the stone walls of their church. Does not the Bishop of Western Texas know that almost all of the South, east of the Mississippi and north of Florida, was originally settled by Churchmen from Virginia, whose Churchmanship was not *strong* enough to propagate itself away from the home influences? Is it not absolutely demonstrable that the lamentable preponderance of sectarianism through the South to-day, is due directly to the weakness of the Churchmanship of the Virginia pioneers? A century and a half ago, the Church was weak and almost unknown in the East, and relatively strong in the South. Why are those conditions reversed to-day? Surely our point is abundantly proven: To the extent that our Churchmanship has been true to the Church, it has succeeded; to the extent that it has been weak, it has lamentably failed.

THE fact is, if we look only on the dark side of the subject, we have a gloomy enough view. Worldliness rampant, missionary offerings scanty, false teaching in our pulpits, temporising in high places.

But this is only a narrow view. In reality, there is no room for pessimism. The Church *is* moving on, "conquering and to conquer," in spite of all the forces that oppose her, within and without.

Has the Bishop sufficiently remembered that the ministry in which he has part, *and that ministry alone*, is the ministry which holds the divine promise? Has he given sufficient weight to the fact that the excellent work of the Methodists at best brings men to a knowledge of Christ, while the Church of Christ seeks to incorporate them into the Body of Christ? Has he sufficiently remembered that the Church of Christ has a spiritual, sacramental food to give His children, while other bodies are content with an unsacramental supper?

The Bishop writes most discouragingly of his own jurisdiction. But the Church has not failed in Western Texas. *To the extent* that the Church has been true to herself and her divine Head, she has been enormously successful. The Bishop's own labors have been abundantly blessed.

But—might results have been better? Have *all* the divine helps to the Christian life been thoroughly tried in Western Texas? Alone of all the Bishops of the American Church, the Bishop of Western Texas each year reports a number of persons received with "Lutheran Confirmation," and therefore not reconfirmed. Is Lutheran Confirmation by one outside the apostolic ministry identical with the "first principle" of the Laying on of Hands of one whose touch with prayer on the head of an earnest applicant calls down the seven-fold gifts of the Holy Spirit? Has the Holy Spirit been given sufficient opportunity among such converts in Western Texas?

We write this in a very serious frame of mind. We are not seeking to bring censure upon our right reverend father in God. But he has publicly borne witness to the sad state of the Church within the limits in which he is its accredited head, and we believe he will welcome suggestions as to its improvement. We beg to encourage him with the thought that the Church has *not* failed in Western Texas, that alien bodies are *not* necessary to the religious life of the community, that the Church *has* the power to propagate holy lives without outside assistance;

and that *to the extent* that there seems to be failure, to that extent the Church in Western Texas, and wherever else like conditions prevail—only too largely everywhere—has *not* been “true to our faith, to its divinely established polity, to its great High Priest, and to His divine revelation in His Word.”

Yes, the “one bright spot” among all this turmoil of sects, this babel of tongues, is that it must sometime “compel Christian unity.” But the Christian unity must be a unity in the One Church of Christ; not a unity in which Christ is left out. The Church must be one—“as Thou, Father, art in Me, and I in Thee”; the unity of perfect oneness. In trying to effect Christian unity, men fail to see that Jesus Christ has already effected it. He has provided a Church of His own creation which is forever one with Him, because He has, as by holy matrimony, united it into His own mystical Body, so that He and His Church are one and inseparable. To effect unity among Christians, it is necessary that rival organizations cease to hold adherents away from the Family of God; that men be taught clearly, that the Church of Christ is not a Church among churches, a Sect among sects, but a family to which children are born by Holy Baptism. Courtesy must not stand in the way of seeking for a real unity. Christ’s unity is impossible so long as Churchmen do not see that Methodism and sectarianism of every name, is impossible to reconcile with it. If Methodism is needed in this country, it can only be because Christ has failed. These sects must melt away, and their adherents accept the divine institution already waiting for them, before the prayer of our divine Lord can be fully accomplished.

To preach a gospel lacking its practical elements of totally abjuring sectarianism, is to make the Church weak and sickly, and to delay the consummation of her perfect unity.

WE CALL attention with regret to a misprint in the beautiful poem by Mary Ann Thomson which appeared in our issue of last week, page 1270. The poem was entitled “Easter Even,” and the error was in the first word of the fifth stanza, which read *Once*, instead of *One*. The verse should read as follows:

One, repentant and forgiven.
At His side we know is found:
Countless souls, their fetters riven.
Do they not His praise resound?

FOR both Professor McGiffert and Dr. Hillis we are able to feel real sympathy. Both find themselves in a position in which their minds revolt from the standards of Presbyterianism. Both have reverence for the body with which they have so long been associated; and, we can fully appreciate, both find it exceedingly difficult to tear themselves from the environment in which they have conscientiously worked for so many years.

In the case of Dr. Hillis we may even go so far as to express sympathy with his intellectual position. Without being able to indorse the close approach to blasphemy in the terms in which he publicly expressed his repudiation of the doctrine of Predestination as taught by Presbyterians, we are yet able to agree with him that the doctrine as thus held and taught, is contrary to Scripture, to reason, and to the Christian reliance on the Love of God.

But the fact that he is convinced that the Presbyterian position is wrong, does not make it right in good morals for Dr. Hillis to remain in the Presbyterian ministry and teach the opposite of Presbyterian doctrine. It does not make it right for him to violate his ordination vow nor to repudiate the Westminster Confession, without first withdrawing from the Presbyterian ministry. Neither does the intellectual position of Professor McGiffert justify him in remaining in a false position.

We honor both these gentlemen for their recent action in withdrawing from the Presbyteries in which their lot was cast; the one from that of Chicago, and the other from that of New York. They have taken the only step that was possible for a man of honor placed in their position. We only hope that they may sometime find their way to see where lies the whole Truth which has been revealed by God to man, and which is held in trust by the Catholic Church. But most strongly do we hope that neither of them may be tempted to apply for admission to the Church’s ministry, under any false pretence that the Church is too “roomy” to insist on an exact Faith, or that they may ever desire admission to any religious body whose tenets they cannot unqualifiedly accept.

The action of both these gentlemen will remove a decidedly unpleasant question which would otherwise have arisen for solution by the approaching General Assembly. Now let Pres-

byterians ask themselves, Are our standards which we have adopted, right? Do we do well to maintain our separate existence in opposition to the Church of our forefathers?

ANSWERS TO CORRESPONDENTS.

L. G. P. THERE is no book so far as we know, treating of the growth of the English Church during the Nineteenth Century, from a statistical point of view, for the reason that the statistics are not available for purposes of comparison. Much of such matter, however, appears in the *Official Year Book of the Church of England*, issued each year. For an excellent idea of the progress of the Century in the Church of England, read Fowler’s *Church History in Queen Victoria’s Reign*, and also Tucker’s *The English Church in other Lands, or The Spiritual Expansion of England*. Both these are small works, and may be procured of The Young Churchman Company, Milwaukee.

KICKING.

DOES he kick?” We were just passing a blacksmith’s forge when we heard the question asked by the apprentice who was cautiously approaching the horse driven up to the door. He laid his hand upon the flank of the well-fed and well-groomed creature, watching intently the slightest motion of the head or the least deflection of his eye. “Does he kick?” he asked again as he walked around to stroke his muzzle and to examine his nostrils. And as he had yet received no answer he stepped back a pace and scrutinizing the sleek gelding from ears to heels said, “He looks to me like a kicker.”

We passed on wrapped in thought. That lad was unconsciously a philosopher. He had learned that the amount of kicking in this world does not depend upon the kicker’s environment, but upon his disposition. The important question is not whether there is anything to kick about, but only whether it is the nature of the beast to kick. If it be in him to kick he will kick just as quickly at a house-fly as at a bull-dog. If he is “built that way,” he will kick at the groom that feeds him as promptly as at the driver who flogs him. As all horsemen know it becomes at last his one sole amusement even when alone; for while other horses are dozing in their well-bedded stalls, the kicker’s heels can be heard playing a noisy tattoo upon the wall behind him or the partitions at his side. Treat him ever so gently it matters not. If he be a “kicker” he will always and everywhere and under all circumstances find occasion to kick.

And it is just as true of human nature as of horse nature. The rumpus a man makes in his family, his neighborhood or his church, depends very little upon, the kind of treatment he receives, but a great deal upon the disposition that resides in his breast. He will kick at a broiled woodcock as savagely as at a codfishball. His breakfast coffee is too hot or too cold, too weak or too strong, each day in succession. His daily paper, laid beside his plate, is ridiculous in its art criticisms, absurd in its financial theories, and idiotic in its politics. Sundays the choir is “off the key” and the preacher “off his base”; and at the close of the service, through which he has sat with his coat-collar up, he searches out the president of the board of trustees and demands that the sexton be “fired.”

It is the kicker who keeps church and society in a ferment. Theoretically he may believe in popular sovereignty and the rule of the majority, but practically he believes in himself. He never surrenders an opinion and never gives up a policy. Though a minority of one, he carries his point by force of persistent agitation; since in the vain hope of securing peace, men and principles are both sacrificed to his temper or his whim.

It need not be inferred, however, that all kickers are either male or malicious. There is a great deal of kicking in this world which is merely irritable and feminine, just as there are horses that are always lifting their heels, who never strike. The most confirmed shrew is often at heart a gentle creature, and the habitual scold would go miles out of her way to do a kindness. But the disposition to find fault is seldom cured. It grows by what it feeds upon and it feeds upon whatever is near. Many a woman who would die at the stake for a great issue will keep her whole household in torment if there be a nick in a teacup or a stain on the table-linen. Bishop Butler used to say that “Nine-tenths of religion is simply good nature.” It might be truthfully added to that, that nine-tenths of the miseries of this present life are due simply to the impatient and irritable spirit which goes through the world not to see how many things may excite grateful feeling, but how many things may be found at which to launch a spiteful heel; and the mischief wrought is out of all proportion to the real intent, for it is the sensitive souls that most easily succumb to injustice, as Cowper himself has reminded us that

“A kick that scarce would move a horse
May kill a sound divine.”

—The Interior.

LITERARY

The Criminal—His personal Environment. A Scientific Study. By Augus Drähms, Resident Chaplain, State Prison, San Quentin Prison, San Quentin, California. New York: The Macmillan Co. Price, \$2.00.

Here is a book worthy of more than a passing notice. The subject is one that more and more is demanding the attention of the thoughtful, whether he be a student of sociology in general, or of the different phases of criminology and penology.

The author does not work at long range, but has had exceptional opportunities for study, by personal contact and close observation as resident chaplain of the state prison at San Quentin, Cal. The treatment is thorough and scholarly. The arrangement embraces the philosophy of crime in genetical and historical outline. A chapter on identification and type, classification and categories, including the instinctive criminal, the habitual and the single offender. These are treated psychologically and physiologically, and heredity and environment as relating to the origin of the different grades of criminals are considered. There are also the statistics of crime as to recidivation, increase and decrease, juvenile delinquents, hypnotism and crime, a chapter on penology, and last but by no means least, a bibliography alphabetically arranged of works in English upon criminology, with authors, etc.

Mr. Drähms is a disciple of Lombroso, who contributes an introduction, in which he says, "I have not had the good fortune for some time to find an author who so thoroughly understands my ideas, and is able to express them with so much clearness, as the author of this book." The author does not blindly follow the path of any speculative school or single leader, as is evidenced by much that is the result of original thinking and profound research.

To those specially interested, it is refreshing to have something void of sickly sentimentalism, and at the same time rationally sympathetic. It seems to us that no social problem demands greater care and intelligent consideration than the phase herein presented. It really concerns every one directly or indirectly. The value of this and similar works, embracing investigation, speculation, experimentation, lies in the fact of our solidarity. There is presented to us, from various sources, much that is crude. The matter at hand is not yet woven into an exact science. It is in a formative stage, and yet no more so than are many other philosophies and cults. Out of this chaos, cosmos will come.

To those desiring helpful data and intelligent inspiration, the pages under review are a boon. It does not follow that we all may reach the same conclusions as those of the learned author. Here, as elsewhere, our experiences and observations do not trend in one way, and doctors disagree. Some teachers are positive that there is an anthropological criminal type so pronounced that organism would seem to be the only explanation of criminal phenomena. Crime, according to such a theory, is disease, and all wrong-doing the result of physical degeneration or arrested development. Others doubt this, wholly or in part. The ultra type theory seems to have no place for responsibility in its philosophy; nevertheless, there is something, not everything, in it.

To quote Mr. Drähms, p. 38: "Type, as such, transmits itself unerringly. The criminal resemblance, so-called, not so. An Italian, or an Englishman, or a Teuton, may be picked out among a thousand; a criminal, with peril. Not one of its criminological advocates would go to the extent of affirming the persistency of criminal type as an unerring biological fact in its law of transmission."

A great deal has not yet been proven. Much there is in a speculative and experimental stage, and always there are modifications, conditions and other factors to be considered. The same anomalies, peculiarities, idiosyncrasies, which are found among criminals are also found among good men. Theoretic criminologists should not be too dogmatic. The last word has not been said.

One thing seems sure to us, that in most cases, responsibility cannot be wholly shifted on the ground of cerebral, physiological, or other anomalies. When we take up these physical and material elements alone, man appears to be the creature of fate, with a destiny unalterably fixed. To be scientific, we must be

mindful of other facts just as sacred and as real as the mechanical or material. Man has a soul as well as a body, and sometimes rises superior to all hindrances of heredity and environment.

The largest class of delinquents in any category are first offenders, or, as Mr. Drähms designates them, "single offenders." These should be kept from the incorrigibles. The sentence should not be long. The material is hopeful as to restoration of character. The inequalities of law sometimes affect this class seriously. We could illustrate with many cases at Ionia. A young man had been in the habit of borrowing a bicycle from a certain shop. One day he failed to return it on time, was arrested and sentenced to the reformatory for five years. Previously his reputation was not bad, and this was the first offense. About the same time we received a man charged with "burglary and highway robbery," who got six months. When convicted of burglary, he was released on suspended sentence, and in that period of probation committed the highway robbery. Is it any wonder that invidious comparisons are made, and men become bitter? As affecting rich and poor, the man guilty of some petty malfeasance, or the bigger rascal, great difference may be noted. "The higher grade, who sin out of their abundance and therefore have not the excuses of the more impoverished classes, are not unusually treated to a retributory penalty lenient inversely to the gravity of their offense" (p. 213). Of course all this does not relieve the offender of responsibility, but at the same time, it emphasizes the fact that society should assume at least a share of the blame, and be interested in finding a remedy.

The work under review is full of facts and figures. There are 53 tables of great value to the specialist. Chapter X., on the Demography of Crime—subdivided, Recidivism, Increase, Decrease—will bear close study.

The concluding chapters briefly touch on the penological side of the subject, in favor of labor, discipline, education, religious privileges, indeterminate sentences, parole system and other approved reformatory measures. Reading the book has been a pleasant and helpful task, and our hope is that it may contribute its share toward the better understanding of the men and women who, though guilty of wrong-doing, are our brothers and sisters, and by no means beyond hope. There are about 85,000 people "behind the bars" in the United States. There are said to be 720,000 convictions for crime annually in this country. Surely we cannot afford to be indifferent, and the subject is more important and vital than many that occupy more time and attract more attention.

CYRUS MENDENHALL.

Chaplain of the State House of Correction and Reformatory, Ionia, Mich.

Words of Exhortation. Sermons preached at St. Paul's and elsewhere. By Rev. W. C. E. Newbolt, M. A. London, New York and Bombay. 1900.

Canon Newbolt is one of the best masters of a pure and graceful style among English preachers, and is also a sound theologian and a man of unusual spiritual power. These sermons correspond to the reputation of their author, and are to be ranked with those of Liddon, Church, and Newman.

The humblest reader can derive profit from them. The young preacher should saturate himself with them—not in order to imitate, which would be impossible, but—to gain a fuller realization of the devotional atmosphere and spiritual beauty which he should seek to impart to his sermons.

"Poor People." By J. K. Friedman. Boston: Houghton, Mifflin & Co. Price, \$1.50.

Here is one who has walked and talked with them, loved with them, supped off homely fare with them, shivered with the same blasts that chilled them, and worked and laughed and rejoiced with them. A simple tale of simple folk, for which one is the better for the reading. Sudermann's *Dame Care* tells of poor people, but no ray of merest pleasure warms the page, while Mr. Friedman's friends move and are moved by the same emotions, if not tried by the same troubles, that come to all men.

The Campaign of the Jungle. Under Lawton Through Luzon. Being the Fifth Volume of the "Old Glory" series. By Edward Stratmeyer. Cloth, illustrated, medallion cover. Boston: Lee & Shepard. Price, \$1.25.

To those boys who have followed the fortunes of Ben, Walter, and Larry Russell in their previous campaigns, this volume will receive a hearty welcome; for the sterling character of the boys is unchanged. They are always anxious to be on the firing line and ready for any "special" service their chief may require of them; while the facts of the campaign under the gallant Lawton are closely followed. The boys find opportunity for the exhibition of many hair-brained little expeditions on the side, all of which do them final credit, while getting them into some tight boxes. But the glory of the Flag is upheld and promotion comes to the deserving. All boys are sure to like this last of the series.

Men With the Bark On. By Frederic Remington. New York: Harper & Bros. Price, \$1.25.

A collection of short stories of the rough type of manhood which the artist-author knows so well how to portray. "Men with the bark on die like the wild animals, unnaturally, unmourned, and even unthought of, mostly." No one approaches Mr. Remington in his gift of reproducing in illustration and pen pictures, the fighting man of the plains—a type fast disappearing from the world. One is likely to forget, unless frequently reminded, that these tales are not pure fiction, but mostly pure fact, and of such stuff as history is made. For this are we debtors to the author and should preserve for our youth the heritage which is ours. The tales are dramatic and thrilling from cover to cover.

BELMONT. A Tale of the New South.

BY VIRGINIA C. CASTLEMAN.

CHAPTER XI.

A SLEIGH-RIDE.

AN UNUSUAL amount of snow had fallen in Westmoreland, where the winter season is generally short and mild. What was more wonderful still, this snowfall did not melt in the usual rapid fashion peculiar to Virginia climate, but owing to the continued cold had lain a week upon the ground, and the sleighing continued fine. What sleighs the people had in readiness—which were few—were speedily brought out, and the moonlight evenings of this January, 18—, drew many informal visitors to Belmont.

"What sweeter music than sleigh-bells, Ellen Lee?" queried Winifred, as the two descended the stairs together. Their relationship was rather that of attached sisters than of pupil and teacher, for the eldest daughter of the Willoughby household, now nearing her eighteenth birthday, was older than her years in many ways; while the young governess, with her light step and joyous face, looked very girlish for twenty-three.

Ellen Lee gave a smiling assent to the question, but blushed as Winifred asked:

"Are you going sleighing to-night?"

"I think so," the girl replied in a low tone, as they entered the parlor and found a number of young people talking to Mrs. Willoughby; and among others, the familiar face and figure of Walter Rowland.

Scarcely had the bustle and chatter occasioned by the exchange of greetings subsided, when the door-bell rang, and through an opening in the portieres Winifred saw Joel's head bobbing past and heard her name mentioned in rather loud tones. None of the others seemed to notice it, being busily engaged in a conversation in which she was not particularly interested. While she was wondering who the caller might be, she saw Carlton come quickly out of the library. Her curiosity was still further aroused, and she answered at random the remarks addressed to her. Joel's retreating footsteps were followed by a double tread in the hall.

As Carlton repassed he looked at her with an expression which said plainly: "You are wanted." Feigning excuse, Winifred left the room hastily and found him awaiting her in the hall.

"You are wanted, Miss Carey. A visitor in the reception room. I thought you would rather Joel did not take him into the parlor;" and Carlton held out a card upon which, surrounded with a design of flowers intended to impress the eyes of the public generally, was printed in large letters: "Mr. Peter Mills."

"Insufferable impudence!" exclaimed the governess, the hot blood surging over the transparent whiteness of temples and brow betokening her mortification.

"Thank you for sparing me the ordeal of introducing him to the company," she added, looking up to find Carlton regarding her with an amused expression on his usually serious countenance.

"Shall I excuse you?" he asked.

Winifred laughed resignedly:

"I suppose I must see him. He comes from my own neighborhood. By the way, Mr. Carlton, this is the very man who

bought Salisbury; and he has been the bane of my existence for several years with his obsequious conceit."

Carlton's brow darkened.

"If he bothers you, you need only appeal to me, and I will kick him out of the house."

"Oh, there won't be any necessity for violent measures. Well, I must meet my fate heroically;" and suppressing a smile, Winifred entered the reception room, curtained off by portieres from the parlor and dining room on either hand. An awkward figure arose from a shadowy corner and bent itself double by way of salutation; then straightened itself—as much as possible for so angular a specimen—upon its bow legs, with an attempt at dignity.

"Most happy, Miss Winifred, most happy to find you in this beautiful retreat, even though you do not offer me the cordial hand-shake of the South."

"Pray be seated, Mr. Mills," was the reply, in as severe a tone as the young woman could assume. She was struggling to keep back the laughter which the appearance of the gallant Mills never failed to excite, save when his persistency provoked her to anger.

"These chairs are most luxurious to one who has traveled a hundred and fifty miles over rocky roads and frozen rivers to visit the object of his affection—I meant adoration!—admiration!—anything you please, Miss Winifred! Don't, I beg of you, annihilate me with your glance; I am already below zero, I assure you. To proceed with my former observation, Miss; the object of my admiration I find situated in surroundings well suited to her artistic nature."

"How on earth did you get to this part of the world, Mr. Mills?" asked Winifred, no longer able to restrain her curiosity.

"You may well ask, Miss. I wonder myself how I have survived a trip upon a boat furnished with an ice-cutter, but nevertheless imbedded three days and two nights in a mass of frozen water, which retarded her progress effectually! I aimed to arrive in the country of my—my—admiration, if you will have it so—about New Year's Day, when calling is a thing to be looked upon with favor; but I arrived a week after date, owing to the—a—somewhat isolated situation of my—my—beloved!—don't, Miss, if you please, reduce the thermometer lower than it has fallen within the past few days—ten below, I do assure you. I am like a floating iceberg, without a resting place, unless you allow me to sun a little while—but a passing hour or so—in the—a—the warmth of your presence—"

"Mr. Mills!"

"Ten below zero, Miss, and no offense meant!"

"To what, sir, am I to attribute this unexpected call at this somewhat unseasonable hour?" was her chilling interrogative.

The floating iceberg was temporarily arrested in its onward course.

"Unexpected, did you say? Oh—object of my admiration—never unexpected. So long as life lasts in this poor frame, wherever the light leads, though it be to the Polar Regions (as I thought it was in truth when I stranded on the deep a day or two past) there shall Peter Mills follow."

"This is unpardonable, sir. I must ask you to the door—"

"Time! only a few moment's time, Miss. If I have said anything to cause displeasure—to excite emotions—I beg pardon on my knees."

"Get up, and be seated, sir!" and Winifred resumed her own chair with a resigned countenance, as she motioned her grotesque suitor to the farther corner of the small apartment. He obeyed in a cringing manner, and Winifred, who, from past experiences, understood his silly conceit to cover a truly kind heart, was moved to say in gentle tone:

"I hope you left all well. Have you seen my mother lately?"

"From a distant corner of the church, Miss, a few Sundays ago, did I behold her lovely face. What pleasure it gave me, Miss, to remember her kindness when my sister lay ill of fever, and she came to Salisbury with words of sympathy and delicacies for the sick. That day I shall never forget, Miss." As the man forgot *himself*, he grew more unaffected in speech and looked more the honest peasant that he was, and less the puppet whom a surface education had created.

"My mother is a ministering angel!" said Winifred.

"She is, Miss, an angel on earth, and her daughter a heavenly satellite."

A quickly-repressed explosion of laughter from the outer

fold of the portieres, sent a second wave of crimson over the girl's face.

"I had almost forgot, Miss, in the glow and warmth of the presence of my—admiration—the object of my visit. Miss Winifred Carey, will you take a sleigh-ride under the full moon, in a double sleigh, driver and horses hired for the occasion at an unknown stable beside the margin of the frozen river? Do not refuse, I beg of you! Think of the one hundred and fifty miles traveled, including a number of watery leagues!"

"I have a fear of icebergs, Mr. Mills." Winifred's tone was one of suppressed mirth.

"We will steer our course away from the river, at your command, Miss."

"I shall die of hysterics, Sir Dolph, if you don't move away." (This in an aside to the curtain.)

"I see signs of relenting in your eyes, Miss!"

Winifred rose, her eyes flashing with anger.

"Mr. Mills, you have said enough. This is not the first occasion upon which I have refused to sleigh-ride—or, in fact, accompany *you* anywhere; and it is the last time your impudence will be tolerated!"

(At the word *impudence* Mr. Mills started visibly.)

"She does not appreciate the sacrifice," he groaned; "oh, woman! heartless art thou!"

"Stop your affectation, and talk sense, man," she cried, as loud as she dared, not to be heard in the parlor. "If you don't walk out of this house quietly, and take yourself home immediately, there will be trouble. It is *very* foolish of you, Mr. Mills, to act in this way, when you *have* some common sense—"

"Before I leave, Miss, in the abrupt manner indicated, I would beg to make a confession to relieve my conscience."

"Conscience is sometimes overtruthful," she murmured.

"True enough, Miss; but having as a youth dedicated my life, my possessions, to Miss Winifred Carey, I would not turn aside to ask any other woman to be enshrined upon the tablet of my heart without first offering *you* my hand; but since you disdain me, you will not be surprised nor displeased, *first* object of my admiration, if I seek a bride from the lower walks of life? Adieu, my first love—you will not be displeased?—or—"

"Indeed, no, Mr. Mills," she interrupted, hastily, "I shall be delighted to know that you have found a suitable partner in your own station."

They had both risen now from their respective chairs.

"She may not be able to paint a picture—to adorn the walls of Salisbury with portraits of former generations—such as *you*—"

"But she can cook a dinner far better than I, Mr. Mills, and that is much more to the point—"

"Exactly so! Farewell."

"Clock done struck 'leven, Miss Winnie,—lights goin' out in de hall!" interrupted Joel, poking his monkey head through the curtains.

"Impossible! Farewell, dream of my youth—" but Winifred had retreated down the dimly-lighted hall, and her visitor stumbled to the door, escorted by the grinning Joel.

"Whar git dat sleigh, Mister?"

But no answer came from the dazed suitor, who, muffled in the fur robes, was presently speeding away to the sad music of rejected sleigh-bells.

Instantly the light flashed up and Winifred re-appeared in the hall.

"Joel! Joel! Another story on your conscience—but I must be grateful to you, nevertheless."

"It's Mas' Dolph, he done put me up ter it; he done got fidgety—an' clock done strike 'leven *dis mornin'*, Miss Winnie—he! he! he!"

As Joel disappeared, Carlton emerged from the shadow of the stairs.

"You shan't be cheated out of your sleigh-ride. I am waiting for you, and it is only ten, after all. Get on your wraps in two seconds, and come to the door. They won't miss you in the parlor," he added, as she hesitated. "I told them you had a visitor. Come!"

There was no resisting Sir Dolph in such a mood. It was but a moment before they were off. The night was glorious, the moon round and orange-hued; and the air, though frosty, was not too cold.

"Ah! I have waited for this night, Love: it seems the moments I get you alone are few and far between. How would

you like to ride on and on with me, Winifred, and never come back?"

"I am yours to-night, Sir Dolph, and I think I could go on forever where you bid me."

"I am longing for the waiting-time to pass, Love, when I will have the right to defy those jealous eyes which watch you. Well, what care we?"

In after years, whenever she saw the full moon in the winter sky, memory brought back to Winifred that scene; the silent night, the glittering snow, and the soft radiance of light upon the noble face of Randolph Carlton.

"So he offered you Salisbury, did he, little one?"

"Eavesdropper!"

"Have I not the right to know what concerns my Winifred? Strange, is it not? that you should be so closely associated with Salisbury and Belmont, the two homes of my ancestors, which I once thought to inherit!"

"I would rather have Sir Dolph poor, with unstained *honor*, than all the former wealth of both estates."

"And I," he answered, "would rather live in poverty with Winifred, than reign lord and master of Belmont to-night—at such a sacrifice as was once required."

"And what was that?" she asked, timidly.

"To take to my bosom a serpent in disguise," he answered, briefly, knowing she would understand. The clock *had* struck eleven when they reached Belmont again, but light still burned in the hall. As they ascended the steps of the veranda, Winifred noticed that Carlton looked pale and shivered visibly.

"You are cold!" she said quickly. "Let me get you some wine."

"Do you not know I never touch wine? It is poison to the Maynard blood."

"Nevertheless," she replied, steadily gazing at him, "nevertheless, I beg you to-night, to break your resolution—for *my* sake! *You* are no Maynard, Sir Dolph!"

"You are right. I will wait here if you can bring me a glass without disturbing anyone."

Winifred sped to the dining room—she was glad to find no one was about—and, taking a decanter from the sideboard, poured out carefully a small wineglassful of the ruby liquid, and carried it to Carlton. He drank it, handed back the glass, and in another moment was gone.

She turned—to confront Mrs. Willoughby!

"Has your visitor just left?" she asked of Winifred, with a sinister smile.

"Oh, no!" was the cool reply. "He went some time ago."

"I thought I heard a sleigh drive up."

"You did." Winifred was pale now, but defiant. "Mr. Carlton took me out an hour ago, and as he seemed to be chilled, I took the liberty of getting him a glass of wine."

"Ah! Do you not think it was a little imprudent staying out so late in the cold, Miss Carey? If *you* are weather-proof, Randolph is *not*, most decidedly."

"Good night," said the girl, wearily. She did not feel equal to further words; but once in her bedroom, her eyes flashed dangerously at the remembrance of Mrs. Willoughby's surveillance. Perhaps she is right, after all, Winifred. You have been imprudent to-night; but—you are not sorry! No! you cannot regret one happy hour with him you love. But beware! Those words, "You are no Maynard, Sir Dolph!" will not be soon forgotten.

[To be Continued.]

SPEED OF A TROLLY CAR.

THE speed at which the car runs depends upon the force that impels the current through the wire, and which is called electro-motive force. The greater the electro-motive force, the higher the velocity. If the current passes from the wires in the cable through each motor separately, and thence to the rails, each machine will receive the effect of the whole electro-motive force of the current; but if after the current has passed through one motor it is directed through the other, then each machine will be acted upon by only one-half the electro-motive force, and, as can be seen at once, the velocity in the first instance will be twice as great as in the last. This fact is taken advantage of in regulating the speed of the car, and controlling switches arranged so as to direct the current through the motore in this way, are designated as belonging to the series parallel type, the name being from the fact that when the car is running slow, the current passes through the two motors in series—that is, through one after the other; but when the motors are running fast, a separate current passes through each machine.—From "What Makes the Trolley Car Go," by WILLIAM BAXTER, JR., C. E., in *Appletons' Popular Science Monthly* for February.

THE FAMILY FIRESIDE

THE MORNING LIGHT IS BREAKING.

The morning light is breaking
Throughout the Eastern sky,
And glorious beams are flashing
In radiance on high;
The clouds in rolling masses
Are fringed with seven-fold light,
And deepen in their splendor,
As Day succeeds the Night.

Already angel cohorts
Are standing in array,
And waiting for the signal
To mount and speed away;
And soon th' archangel's trumpet
With thrilling blast shall sound
Throughout Death's vast dominions,
And wake from sleep profound.

And while the saints are waking
And mounting up on high,
May we in that blest concourse
Speed onward through the sky;
And upward, ever upward,
At God's commanding word,
We shall ascend in triumph
To meet the coming Lord.

REV. J. R. NEWELL.

MORE FORGOTTEN HEROES.

ABOUT three years ago the public pulse in this country was deeply stirred. An explosion took place in the engine room of the torpedo boat *Thrasher*, then lying in Portsmouth harbor. Lynch, a young stoker, chanced to be just outside the engine room and in perfect safety. Knowing, however, that a chum was inside, he at once plunged into what was graphically described as "a pit of death." Regardless alike of death or agony, he seized his comrade and carried him out. Unhappily, his heroism had been unavailing. The rescued man died almost immediately. Lynch, after weeks of unremitting care, came out of the hospital with his injuries cured to all outward appearances, and it is gratifying to be able to state, received every mark of appreciation for his noble conduct. He was awarded the Albert medal, the highest honor available for such a deed. This was presented to him in the presence of all the troops at Portsmouth by the General in command.

And now, before narrating the end, an interlude in the shape of an incident which will, I feel sure, interest at least some of my readers. Two or three months later, a great temperance meeting took place at Portsmouth under the auspices of Miss Weston, "the sailors' friend," when about three thousand blue-jackets and marines were present, and among the number, Lynch. At the end of the speeches, when the actual results had to be seen, the young stoker came forward, and after remarking that since his "little event" he thought he had had quite as much drink as was good for him, took the "blue ribbon" pledge. The effect of his example was electrical. No one need be ashamed to follow when a hero of heroes led the way; and about one hundred others at once imitated his example. It was a striking and heart-stirring scene.

But Lynch really gave his life in the fruitless endeavor to save his friend. His injuries, though apparently cured, had left their traces. He had to leave the service, and died at his home in Ireland last year. His heroism had not been a nine-days' wonder. The Admiralty—a most unusual departure—ordered a funeral with full naval honors, while a public subscription was utilized, partly as a provision for the hero's aged mother, and partly in a memorial at Portsmouth to himself.

History repeats itself, and in the present case, I think very singularly so. About six months ago, an explosion, exactly similar to that on board the *Thrasher*, took place in a manufactory at Battersea, on the south side of the Thames. A young workman, Tom Carson, was—like Lynch—outside the explosion, and in safety. Believing, erroneously as it turned out, that a fellow-worker, to whom he was much attached, lay dying in the scalding steam, he at once rushed in, exclaiming, "My mate!

My mate!" On discovering his error—his friend chanced to be in another part of the works—he just managed to stagger out, only to die a few hours later at the hospital.

So far as the conditions and the heroism are concerned, the two events seem to be practically identical. It was far otherwise with respect to the leading characters. Poor Tom Carson—he was but twenty, and engaged to be married in three days—received scant recognition for his brave deed. The papers of the day, of course, gave details with appreciative comment, and that was all; by the outside world his name is already forgotten, and these things ought not to be. There *could* be a remedy, only it is to be feared that it will never be forthcoming.

It is not altogether uncommon for people to give voice to their views with respect to the spending of vast wealth, if they should chance to be in the enviable position of possessing the same. Individuals who express themselves to the above effect are usually subject to the shafts of ridicule from a captious and unbelieving world. It is argued, on most inadequate grounds, that the acquisition of the wealth would altogether change heart and aspirations. I see no reason why a man of average brains, common sense, and character, should not have correct views of the responsibility of riches, and carry out such views, if unexpectedly riches should become his portion. Personally I am not ashamed to air my own aspirations in that direction, and am mentally armour-proof against ridicule. If I were a millionaire—in English money, be it noted, since the plan would easily absorb a million dollars—there is one enterprise on which I should embark as soon as the essential preliminaries admitted of a beginning. I should look out for a suitable plot of ground in one of the poorest districts of London, and after ample endowment for clergy, services, and church agencies, such as schools, clubs, etc. I would build a stately and beautiful church. All available space on the walls and elsewhere should be covered with memorial tablets, brass or marble, according to the architect's design. Each of these tablets, and also every stained-glass window, should be a memorial to some hero or heroine of humble birth. A fair proportion should be dedicated to recording the heroic deeds of the past, the rest to be filled up year by year in the future. And when my fane was completed, the first names to be inscribed on the rod of honor should be those of the Scottish fisher lad, and the young Battersea workman, Tom Carson. LONDONIENSIS.

FIGURATIVE WORDS.

BY ABBY S. MARSH.

WAYSIDE flowers are often unnoticed when the beauties of the garden and hothouse are admired and extolled. So the flowers of our daily speech are often unheeded, while those of the poet are pointed out and praised.

Many single words are vivid pictures, full of tenderness and feeling, though by constant use they seem to have been robbed of all poetry; these are aptly called by rhetoricians, faded metaphors. As we use the word *obvious*, we usually fail to remember that we are using it figuratively, not in its original plain meaning of something lying in the way. *Astonished* means in derivation, thundered at; an *astonished man*, one thundered at—strength rather than beauty being found in this expression.

The word *affront* is also clearly a faded metaphor, originally meaning to meet face to face, which surely does not imply anything obnoxious, as the word affront does to-day. *Symbol*, as first used in its present sense, must have presented a strong figure. Symbols, things cast together, or collected. St. Augustine and other early writers applied the word to the creeds, either because all important doctrines were collected therein, or because of the tradition that each Apostle contributed a sentence to the creed bearing their name. Much beauty is thus woven into the word, *symbol*. *Quick*, in the Gothic tongue, was literally life, or anything alive, as opposed to the dead and death. A telling figure it must have seemed when first used in another sense, though the metaphor has nearly faded out, to-day. Words of this class, used figuratively at first, but now considered as plain language through constant use, are more rarely of Anglo-Saxon than of Norman-French origin; still, there is a sufficient number to mark the poetical spirit of our forefathers.

Although alliteration, rather than rhyme, marked the poetry of the early English, we find the word *rhyme* of Anglo-Saxon origin, and meaning *number*. *Pot* and *cup* are forcible examples of figurative words, the first by a direct metonymy, where the thing contained is substituted for the container; the other, *cup*, meaning originally a tub, and possibly receiving its present application from the ample potatoes of the Saxon thanes. One here recalls the long dining hall of Cedric the

Saxon, the stately Rowena, the knightly and clerical guests, the dogs, the jester, the servants below, and among them the disinherited son. Surely, much is contained in the short monosyllable, *cup*.

Faint has a singular origin from an Anglo-Saxon word, a verb meaning *to grow musty, or to decay*. When first applied to its present use, a strong picture it must have seemed. *Wrong* originally was twisted or turned from the direct, the right. *Tide* and *tidy* both originate in a word which meant *time*, and it needs but little imagination to discover that which led to the application of time to both tide and tidy.

If we receive the allegorical explanation of the old story of Beowulf, we find the imaginative mind that would speak in figures, and can easily think that the words were thus applied while the Anglo-Saxon was the common tongue of England.

Coming to words of later use; knowing that the word *plague* is from the Greek, meaning *a blow, a disease* that would decimate towns and strike terror to the City of London, might well be called a plague. Does a *vain* woman remember that the word was probably first applied to a woman, who, besides being what we now call vain, was empty-headed as well? Possibly vanity and much intellect do not, even in the boasted nineteenth century, often exist in the same individual. These are some of the wayside flowers, not all attractive, you will say: true, but flowers of speech still, and even obnoxious weeds grow by the way-side and bloom.

Aggravate, aspire and *absolute*, are all faded metaphors; *aggravate*, to make heavy; *aspire*, to breathe; *absolute*, to free from. One can easily see the pretty conceit that turned each to its present use. *Rivals* originally were those who together owned or used a brook; because of the inevitable quarrels of these joint brook owners, in mediæval times, some imaginative person called them *rivals*, dwellers on opposite sides of the same brook; and the word has come down to us laden with the stories and romances of the robber-knights and their debatable fords.

Figures strengthen speech; and, though this is a prosaic age, and poetry is not in vogue, figures of speech and figurative words are much used; the one to emphasize a point or elucidate a thought; the other, half unconsciously, making use of the poetical instincts of the past. Every spoken language has its own distinctive forms of growth and accretion, of fluctuation and change; and this one, of the constant use of figurative words until the second application of the words becomes the one generally received, is an interesting branch of study, and one in which many wayside treasures can be gleaned.

TO PREPARE FOR PARIS.

WHAT TO READ BEFORE YOU GO, AND WHAT TO DO WHEN YOU GET THERE.

ARE You Going to the Paris Exposition?" asks Margaret E. Caldwell in the April *St. Nicholas*; and assuming that you are, and that you are a girl, she gives you some useful hints.

All over the land, she says, young girls are beginning to plan a trip to the Paris Exposition. By means of tourists' clubs, with their low rates and monthly payments, many girls of small means, girls who earn their own living, will be able to go. To these, and especially to such of them as have traveled a little, a few suggestions may prove helpful.

Do your looking up and reading *now*, while you are at home and have the time. But if not used to solid reading, do not plunge boldly into a French history that goes back beyond the days of Charlemagne, and then feel sad and discouraged when you discover that you cannot remember the names and dates.

Read the story-books of travel. But read them intelligently. When you see in one something about "poor Marie Louise, whose history was one of life's riddles," if you do not know why her history was one of life's riddles, look it up. Find out all that you can about her strange career.

When you read something about "Marie Antoinette's Swiss cottage," and the trouble that it caused, do you not feel interested to know what the trouble was, and why a Swiss cottage caused it? Then, about Marie Antoinette herself. Are you familiar enough with her story to make your visit to the Tuileries a double pleasure because you can, in fancy, people it, as you walk, with the gay throng who once made history there?

Unless you know the story of the people who made the history of these places, you are seeing only wood and stone; you are missing the best—the vital, breathing part, the life. Every girl who has clearly settled in her mind any facts of French his-

tory, who knows anything about the life-stories of France's famous people, or about the places where the history was made or the lives lived, will find that her knowledge has added wonderfully to her enjoyment of the trip.

And now for another suggestion. Cultivate the habit of observation. If you are weak in this, begin to-day to develop your powers. Many persons came back from the World's Fair at Chicago with their minds all a confused jumble. Ask them what they saw, and they would invariably reply, "Oh, I saw so much that I really can't remember any one thing." The objects that they saw made on their brains no more lasting impression than on the retina of their eyes. They knew that they "had a lovely time," and often were "dreadfully tired," and that their "hotel was bad," and, apparently, that was nearly all that they did know. Not being used to observing, they had seen so much that they were not able to assimilate anything. Many people go through picture galleries in the same blind way. They see so many pictures that no single one impresses them sufficiently to take its place on "memory's wall." Make up your mind that you will notice well. Make up your mind that you will remember the best of what you see.

The girl who goes to the Paris Exposition leaving no one behind for whose benefit she is sight-seeing, is poor indeed. Surely each of you has some one to whom you wish to write, to whom you wish to describe your trip so well that it will be her trip, too. If you have such a friend, and if you think of her when you see anything that specially interests you, and if you say, "Now I will tell her about this—she will enjoy it," you have found the best method of cultivating the memory.

THE DINING ROOM.

The air of a dining room must be fresh and not too warm. Furniture must be free from dust. Table cloth must be laid straight and smooth; napkins folded simply and not in fanciful shapes, as fans, etc.; the edge of a knife turned towards the plate; bowls of spoons and tines of forks turned up; knives and spoons must be placed at the right of a plate, forks at the left; place knives and forks in the order in which they are to be used, the first one used on the outside. All glasses must be placed at the right. Napkins and bread and butter plates placed at the left. Carving knives, fish knife and fork, etc., should be laid on a side table until needed, then placed quietly and quickly, the knife at the right of the platter, and the fork at the left. Extra plates, glasses, knives, forks and spoons should be in readiness on the sideboard. Such things as mustard, vinegar, etc., which may be wanted, should be in readiness on the side table or in the pantry.

A meal must not be announced until everything is ready which is or may be needed.

Any dish from which a person at table helps himself should be offered at the left. Any dish which the waitress serves should be placed at the right.

Glasses for water must be kept filled.

In removing a course, food must be first taken, then soiled glass, china, silver and cutlery; then carving cloth; and lastly crumbs. Soiled plates and dishes should be removed from the right.

To remove a carving cloth fold it quickly together and lift to tray. Everything relating only to one course must be removed before serving another course. Plates and dishes must never be piled together so that china rests on pieces of silver.

A waitress should not leave the dining room until she is sure that there is nothing more for her to do.

Before a girl is an "expert" in waiting she must learn: To stand straight; to step lightly and quickly; to dress neatly; to keep tidy hair, clean teeth and clean finger nails; to close a door without noise; to take proper care of a dining room, silver, brass, lamps, and polished wood; to handle dishes and silver in a quiet manner; to carry dishes without having them touch the dress; to treat carvers with as much respect as if they were razors; to sharpen carvers; to cut bread; to make butter-balls; to dress salads; to make sandwiches; to make coffee, tea, and chocolate.

SOMETHING should be done to root out a false condition that is eating into our American manhood like a cancer, and which makes the rich man send to Yale or Harvard to pore over Greek and Latin and the classics, the lad who is of a mechanical turn and naturally fitted to be a mechanic. The result of this nowadays is, that the college keeps turning out useless mechanical doctors and lawyers and clergymen, who, properly trained, would have made good mechanics. This evil is attributable to the absurd notion of the time that there is something degrading in manual labor. When that idea is rooted out, society will be the better for it, and the workman will take more interest in the affairs of those in whose employ he is. Like begets like.—*Builder and Woodworker*.

Church Calendar.

April 1—5th Sunday (Passion) in Lent. (Violet).
 " 6—Friday. Fast.
 " 8—6th Sunday (Palm) in Lent. (Violet).
 " 12—Maundy Thursday. Fast.
 " 13—Good Friday. Fast. (Black).
 " 14—Saturday. Easter Even. Fast. (Violet). (White at H. C. and at Evensong).
 " 15—Sunday. Easter Day. (White).
 " 16—Monday in Easter. (White).
 " 17—Tuesday in Easter. (White).
 " 20—Friday. Fast.
 " 22—1st Sunday after Easter. (White).
 " 24—Tuesday. (Red at Evensong).
 " 25—Wednesday. St. Mark, Evang. (Red)
 " 26—Thursday. (White).
 " 27—Friday. Fast.
 " 29—2d Sunday after Easter. (White).
 " 30—Monday. (Red at Evensong).

Personal Mention.

THE address of the Rev. KEMPER BOCOCK is changed from 331 South Broad St., Philadelphia, Pa., to 2638 Lawrence St., Philadelphia, Pa.

THE Rev. WILLIAM HOWARD FALKNER has resigned the rectorship of St. Philip's Church, West Philadelphia, to accept the rectorship of St. Peter's parish, Baltimore, and will enter on his new duties May 7th.

THE Rev. S. MACPHERSON, curate of St. Mary the Virgin's, New York, has been elected to and has accepted the rectorship of St. John's Church, Roxbury, Mass.

THE Rev. BENJAMIN SUMNER MCKENZIE has resigned the work at Seguin and Lockport, Tex., to accept a call to the rectorship of St. Stephen's parish, Sherman, Tex.

THE Rev. Dr. J. A. O'MEARA should be addressed at San Jose, Calif.

ARCHDEACON RADCLIFFE, of Colorado, after ten years in that Diocese, for five of which he has been Archdeacon of missionary work, has resigned to accept a similar position in the Diocese of Central Pennsylvania. After May 15th, address Harrisburg, Pa.

THE Rev. J. L. TUCKER, D.D., has accepted a call to the rectorship of St. James' Church, Baton Rouge, La. Dr. Tucker was formerly rector of Christ Church, Mobile, Ala.

THE Rev. WILLIAM TUSON has resigned his pastorate at Port Angeles, Wash., to take charge of a church at Jackson, Calif.

THE Rev. JOHN W. H. WEIBEL is to be addressed at Riverhead, L. I., N. Y.

THE address of the Rev. SAMUEL G. WELLES is changed from Peoria, Ill., to 917 Dayton St., Cincinnati, Ohio.

THE address of the Rev. SEARLE M. WREN is changed from 221 East 7th St., Pomona, Calif., to P. O. Box 1669, Anaheim, Calif.

DIED.

ALLEN.—From darkness into light, on the morning of April 4th, at Rochester, N. Y., SARAH, wife of Richard J. ALLEN, aged 61 years.
 "At eventide it shall be light."

RICHARDSON.—Entered into Life Eternal, in Louisville, Kentucky, April 7th, SUSIE MORGAN RICHARDSON, beloved and only daughter of Bettie M. and the late Edmund T. Richardson.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

TEARNE.—At the home of her son-in-law, Charles Gobrect Darrach, Ridley Park, Pa., on April 7th, 1900, SARAH, wife of the late Rev. Walter TEARNE.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

WOOD.—On Palm Sunday, April 8th, 1900, at 11 A. M., in Grenada, Miss., CHARLES THOMAS WOOD, in the 70th year of his age. He was for many years a Warden and Vestryman of All Saints' Parish.

"In the Communion of the Catholic Church."

ORDINATIONS.

DEACON.

QUINCY. On Maundy Thursday, April 12th, ALEXANDER BRUNNER, in Grace Church, Knoxville, by the Bishop of Springfield, acting for the Bishop of Quincy.

PRIESTS.

SHANGHAI, Feb. 24, 1900. At St. John's Memorial Church, Shanghai, the Rev. F. E. LUND and the Rev. C. F. LINDSTROM, by the Bishop of Shanghai.

CAPE PALMAS, Feb. 18, 1900. At St. Mark's Church, Harper, the Rev. SAMUEL D. FERGUSON, Jr., Rev. SAM'L J. TAYLOR, and Rev. JOS. F. DUNBAR, by the Bishop of Cape Palmas.

APEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D.D., *vice-president*; REV. ARTHUR S. LLOYD, D.D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Porto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary Bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official monthly magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth Ave., New York.

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

MISCELLANEOUS.

WANTED.—A young woman to assist in a Rescue Home. Address, E. W. G., care Dr. Brown, 375 Dearborn Ave., Chicago.

WANTED.—Organist and Choirmaster for vested and mixed choir. Salary \$400 to competent man. Splendid opportunity for talented musician and voice trainer to make from \$1,000 to \$2,000 per year. Address, REV. L. D. HOPKINS, Sheboygan, Wis.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George St., New Haven, Conn.

COMMUNION WAFERS 20 cts. per hundred; Priests' 1 ct. each; Marked Sheets 2 cts. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

BOOKS RECEIVED.

THOMAS WHITTAKER.

The Personality of Truth. The Bohlen Lectures for 1900. By the Rt. Rev. Thomas Augustus Jaggard, D.D., Bishop of Southern Ohio. \$1.00.

Personal Religious Life in the Ministry and in Ministering Women. By F. D. Huntington, S.T.D., LL.D., L.H.D., Bishop of Central New York. 75 cts.

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American Inventions and Inventors. By William A. Mowry, A.M., Ph.D., and Arthur May Mowry, A.M. America's Great Men and Their Deeds. Price, \$1.00.

PAMPHLETS RECEIVED.

Eloquence—Its good and evil effects. An Address. By John W. Hinton. Delivered before the Senior Class of the Markham Academy and Milwaukee High School Lyceum, February, 1882. Milwaukee, Wis., 1900.

The Nineteenth Church Congress. Papers, Addresses, and Discussions at the Nineteenth Church-Congress in the United States, held at St. Paul, Minn., October 10, 11, 12, and 13, 1899. New York: Thomas Whittaker. \$1.00.

Proceedings of the Wisconsin Press Association. Papers, etc., read at the Forty-seventh Annual Meeting convened at Green Bay, February 7, 8, and 9, 1900. Jefferson, Wis.

The Church Catechism Explained. An Instruction for Children and Others. Compiled by Two Priests. New York: The Church Publishing Company, Church Missions House. 10 cents.

Seventh Annual Report of the House of the Annunciation for Crippled and Incurable Children, New York.

THERE is a mistaken cry against literary preaching. Skyscraping rhetoric is not literature. Scholastic essay writing, however pure and classical the style, is not literary preaching. There is one literature of the essay and another literature of the sermon. And the glory of the one differs from the glory of the other. By literary preaching is meant just the power, cultivated on its human side, of characteristic utterance. The power to take a thought of God and clothe it with its proper language so that what it means to the speaker may be vividly seen and felt. That is imitation of God. All sacred history is the showing of God's approaches toward full self-expression, retarded not by His lack but by man's lack, rising through theophany, through law, through prophecy, through discipline of exile and broken political structure, till in the fulness of time God sent forth His Son and the Word became flesh, and men beheld His glory, full of grace and truth. Surely it is the duty of a teacher of that truth to take God's thought and brood over it till it permeates his soul, lives with his life, and he becomes able, as far as language makes medium, to give it utterance in words that declare the fulness of its glory, the express image of its being. Therefore, nowhere is comparison so unwarranted and odious as among ministers.—G. N. Luccock, D.D., in *Presbyterian Banner*.

THE CHURCH AT WORK

CALIFORNIA.

New Church of St. Luke's, San Francisco.

THE handsome new edifice of St. Luke's, San Francisco, was opened on Palm Sunday morning. The Rt. Rev. the Bishop of Sacramento was present and took part in the services. The sermon was delivered by the Rev. T. J. Lacey, Ph.D., rector of Christ Church, Alameda, who was at one time an assistant minister in the parish. The absence of the rector, the Rev. D. C. Garrett, who is East on account of ill health, was greatly regretted. The Rev. E. B. Church and the Rev. W. A. M. Breck were in the chancel and assisted.

CENTRAL PENNSYLVANIA.

Easter at Allentown.

BISHOP TALBOT visited Grace Church, Allentown, on the evening of Maundy Thursday for his annual visitation for Confirmation, and confirmed a class of 12, with the men nearly equal to the number of women. The Rev. Mr. Koehler, who has charge of the deaf mute work in this Diocese, was present in the chancel and officiated in the sign language for the benefit of his congregation, who were present to the number of about two dozen. He also interpreted the Bishop's address to the congregation for the benefit of the deaf mutes.

CHICAGO.

Holy Week—Easter at the Several Churches.

GAUL'S Passion music was sung in Grace Church, on Wednesday in Holy Week at 8 p.m. The church was filled to overflowing. There have been organ recitals in this church on every Monday afternoon during Lent. On Maundy Thursday, Stainer's "Crucifixion" was sung in St. Peter's Church. Three-hour services were held in all the city churches on Good Friday, and were very largely attended.

THE St. Martha's Sisterhood of St. Peter's Church held their annual cake and candy sale on Easter even. This guild is composed of girls between 12 and 18, and the proceeds of their sale, amounting to seventy-five dollars, is their Easter offering.

THE address of Miss Groesbeck, president of the G. F. S., is changed to Hotel Metropole, Chicago.

AT THE Church of the Redeemer, Rev. Percival McIntire, rector, there were four services on Easter Day with overflowing congregations at each. Over 300 people received Holy Communion. The offerings for the day amounted to \$2,500. The rector also received a number of personal gifts from his people.

AT THE Epiphany there were celebrations at 7 and 9, and again at the 10:30 service. There were 593 communicants during the day, of which 289 received at seven, 117 at nine, and 187 at the late service. Of the whole number, 190 were men and boys. The music was rendered with the excellence usual to the Epiphany, including Buck's Festival *Te Deum* in C on the Eighth Gregorian tone, and the anthems, "I know that my Redeemer liveth," from "The Messiah," and "Oh, I will exalt Thee!" by H. N. Parker. The Communion service was Moir in D. At the evening service the anthem was Shelley's "Resurrection" as an offertory solo. The offertories were about \$4,000, which amount will be applied to the parish debt. The church was crowded to the very door.

AT THE Church of the Ascension there were low celebrations at 6, 7, and 8 o'clock, at which 215 received the Holy Communion. The children's Eucharist for the Sunday

School was sung at 9:30. Before the 11 o'clock celebration there was a solemn procession around the church. The choir of 40 voices was assisted by an orchestra in rendering the Saint Cecilia Mass of Gounod. The ministers were the Rev. E. A. Larrabee, celebrant, the Rev. G. T. Griffith, deacon, and J. P. Petrie, sub-deacon. The rector preached an Easter sermon in the morning and sung solemn vespers with the above as assistants in the afternoon.

AT ST. ANDREW'S Church (Rev. W. C. DeWitt, rector), there were three celebrations of the Holy Communion, at 6, 8, and 10:30, with about 300 communicants. Offerings, without personal solicitation, realized \$1,000 for ground purchase fund. Three thousand dollars were raised on Feb. 1st in this parish, for clearing the parochial debt.

AT ALL SAINTS' Church, Ravenswood (Rev. C. E. Bowles, rector), the Holy Communion was celebrated at 6, 8, and 10:30. Two hundred communions were made, all at the early services. Cruickshank's service was sung.

AT ST. THOMAS' Church (Rev. A. Lealtad, rector), the attendance this year was larger than last year. One hundred and thirty-eight persons received the Holy Communion.

AT EMMANUEL Church, La Grange (Rev. Chas. Scadding, rector), there was the largest attendance in the history of the parish. Three celebrations at 7:30, 9:30, and 10:30, and offering of \$1,600.

AT ST. CHRYSOSTOM'S Church (Rev. T. A. Snively, rector), 265 received the Holy Communion. The offertory was \$3,000, for the mortgage debt.

AT ST. JAMES' Church the offertory was \$4,300.

AT THE Church of the Transfiguration, the Rev. Dr. Gregg officiated, and there was a large attendance and communions were made by over 200.

AT ST. PETER'S Church, Belmont Ave. (Rev. F. Du Moulin, rector), there were four celebrations, at 6:15, 7:30, 9, and 11 o'clock. The musical services for the day were very beautifully rendered, surpassing anything ever sung before in that church, including Gounod's *Messe Solenne*; Handel's Hallelujah chorus; Maunder's "We declare unto you Glad Tidings," and several other excellent selections. At the evening service, the medals and prizes to the choir boys were distributed, including four gold and three silver medals, five \$5 gold pieces, and several handsome books.

THE many friends of the Rev. T. J. O. Curran will be sorry to learn that he is seriously ill with pneumonia.

DALLAS.

Episcopal Visitations under Difficulties—Texarkana.

ON SATURDAY, April 7th, Bishop Garrett, accompanied by the Rev. Francis Moore, missionary in charge, after a ride of thirty miles over rough roads, reached Graham. Constant rains had so swollen the streams that we felt ourselves fortunate in being able to pass through one of them, for only a few hours before, the mail hack had been washed down this stream; one of the horses was drowned, and the driver narrowly escaped drowning. At Graham, six persons were confirmed, the Bishop afterwards preaching to a very large congregation. Graham is in the northwestern part of Texas, a place of some eleven hundred souls, situated in the midst of an immense coal field, the coal being of a

quality superior to any in the state. The mission at Graham is recovering its life, for it also has suffered from removals. The missionary is here the second Sunday of every month. At one o'clock we left for Jacksboro, reaching there at half past eight, when we immediately robed and entered the Methodist house of worship. The Bishop preached to a large congregation, a most effective sermon. Jacksboro is a live, growing town of some twelve hundred souls. Here we have nine communicants, who, though few in number, are yet of the education and character that promise much for the growth of the Church. The missionary is here also on the second Sunday of every month. FRANCIS MOORE.

A NEW rectory has recently been purchased for St. James' Church, Texarkana (Rev. Percy T. Fenn, D.D., Ph.D., rector), at a cost of nearly \$3,000. On Easter Day a beautiful processional cross of brass was used for the first time. A large receiving alms-basin will be presented within a week or two, and another silver chalice has already been promised. During the past year 79 persons have been confirmed.

INDIANA.

Improvements at Knickerbacker Hall.

KNICKERBACKER HALL, the boarding and day school for girls at Sixteenth street and Central Avenue, will reopen September next with enlarged buildings and increased facilities for work in all departments.

During the summer a substantial three-story brick addition will be erected, which will contain gymnasium, studio, laboratories, primary department, and class rooms. Provision will also be made for a school of domestic science. The present brick building, named in honor of the late Bishop Knickerbacker, will be thoroughly repaired. Among other improvements will be the substitution of an approved hot-water heating system for the present steam heater. Coal will be used as fuel. The plumbing will be new throughout both buildings.

Although the proposed addition will cover more ground than the frame building which it is to replace, the extension will not encroach upon the playgrounds. About 6,000 square feet will be added to the present ground on its south side, thus providing a sunny enclosure much larger than is usually possessed by a city school. There will be ample space for tennis courts, basketball and general playground.

The current school year closes May 31, and the work of enlargement and improvement will begin at once after commencement. It is expected that the buildings will be in complete readiness for the opening of the school at the usual time in September.

The prestige acquired by Knickerbacker Hall since coming under the care of the Misses Yerkes is the best possible eulogy upon the efficiency of these careful educators. The Hall is also a centre of Churchly, as well as of intellectual, life.—*Church Chronicle*, Ind.

IOWA.

Gifts at Ottumwa.

THE fine stone church of Trinity parish, Ottumwa (Rev. J. H. Lynch, rector), has been beautified by the addition of a new pulpit, lectern, and choir rail. The Rev. A. C. Stilson, D.D., rector of the parish from 1876 to 1889, gave the pulpit as a thank-offering for restoration to health. It is of oak and brass, and is a handsome piece of work. The lectern and choir rail were given by Mrs. J. H. Merrill, in loving memory of her children. The lectern is entirely of brass, and the choir rail is oak with brass standards. All the

articles were furnished by Messrs. J. & R. Lamb, of New York. On Palm Sunday morning a service of benediction was said by the rector. The Rev. A. C. Stilson, D.D., was present, and made an address.

MAINE.

Gifts at Eastport.

AT CHRIST CHURCH, Eastport, four stoles of proper liturgical colors, and a surplice of fine linen, have been presented to the Church by St. Margaret's Guild of that parish. They are the work of the altar society at the Cathedral in Portland.

MASSACHUSETTS.

Improvements at Trinity Church, Boston—New Chalice—Memorial Window.

TRINITY CHURCH, Boston, will soon be remodeled. The present wooden floor of the chancel will be exchanged for a pavement of stone and mosaic, laid upon steel beams, and recession of the lower step of the chancel by 3½ feet will provide more space between the front row of pews and the chancel. A low balustrade on either side of the centre steps of the chancel will be made. Stone facings will be substituted for the black walnut sheathings now covering the bases of the great piers. A reredos of dark marble will take the place of the present arrangements. The repairs will cost \$26,000.

STAINER'S "Crucifixion" was sung by a choir of sixty voices in St. Matthew's Church, Boston, the evening of Good Friday.

CHRIST CHURCH, Quincy, has received the gift of a silver chalice, bearing this inscription:

Solomon Fuller, to Christ Church,
Quincy, Mass, in loving remem-
brance of his wife, Almira Cushing.
Easter, 1900.

Drink ye all of this.

The new rectory of this parish will be built in the spring.

THE beautiful window in the Church of the Messiah, Boston, in memory of Mary Louisa Beebe, is now complete, and is a great addition to the interior.

MICHIGAN.

Deaf Mutes Confirmed.

ON PALM SUNDAY, at evening service, at St. John's Church, Detroit, Bishop Davies administered Confirmation to two members of Ephphatha Deaf Mute Mission, with the Rev. A. W. Mann interpreting. Two services were held in the chapel adjoining the Church, at 10:30 a.m. and 3 p.m. The following Monday found Mr. Mann at St. Bede's Mission, Grand Rapids.

MICHIGAN CITY.

The Bishop's Lenten Visitations—The Cathedral.

THE Diocese of Michigan City, which held its second Council (the first annual) last November, is now fully organized and at work. Only one of its twenty-five parishes and missions is unsupplied at the present time, and the diocesan revenues from the upper third of Indiana, included in the new Diocese, are nearly five times greater than before. This surprising and gratifying result has been obtained by a new system of raising diocesan funds. No system of assessment of parishes obtains. With the consent of the Council, the Bishop appointed the Rev. L. W. Applegate financial secretary, and the communicants and people of each parish and mission have been visited for personal subscriptions for the work of the Diocese. Thus the personal interest of individuals is secured, the Diocese as *the unit of organization* is emphasized, and most important financial gains have been made.

THE Lenten season has been a busy one for the Bishop. The Sunday before Lent the Rev. Josiah Otis Ward was advanced to the priesthood at Trinity Cathedral, Dr. Wm. J. Gold being his presenter and Dr. F. J. Hall the preacher. The Bishop was present at New Carlisle the first Sunday in Lent, where the Rev. C. E. Brandt has charge of the newest mission in the Diocese. Bristol, now vacant, was supplied with services the following Sunday. The third was spent with Archdeacon G. P. Torrence at Marion, who has charge of the mission work in the seven southeastern counties of the Diocese. Under his pastoral care the prospects for development are excellent. On the Feast of the Annunciation, the Diocesan made his visitation of Trinity Church, Logansport, and confirmed a class of fifteen. The work here, under the care of the Rev. Walter J. Lockton, is progressing finely. Passion Sunday and four days after were given to Plymouth and surrounding points, where nine were confirmed. Palm Sunday found the Bishop with the Rev. J. H. McKenzie, rector of Home Military School, Lima. This is the only Church school in the Diocese, and in point of numbers and financial success is enjoying the best year of its meritorious history. Twenty-two were confirmed in St. Mark's Church, Lima, including seventeen from the School. On Thursday in Holy Week, the Bishop confirmed a class of 20 in St. Paul's Church, La Porte. There is great activity and splendid progress at La Porte under the devoted leadership of the Rev. E. L. Roland, who became rector of this

important parish six months ago. In addition to these visitations, at which sermons and addresses were delivered, the Bishop has given a course of instructions each Friday evening in Lent at the Cathedral.

THE Cathedral parish at Michigan City has had great reason for rejoicing and thankfulness at the success that has attended the labors of Bishop, Dean, and people, during the last few months. Last December, the Rev. W. S. Howard became Dean of the Cathedral, at Christmas a vested choir of forty men and boys was introduced, with the result of a marked improvement in the services and a three-fold increase of the congregation. On Good Friday the Dean conducted the Three Hours' Service with an attendance of 150. Easter Even a class of 32 were presented for Confirmation. Easter Day found 93 who made their communions at 6 A. M. At the 10:30 service of Morning Prayer and Holy Communion the Dean was celebrant, and preached. The congregation filled the Cathedral and 43 more communicated at this service. A choir of 70 voices rendered the services beautifully both morning and evening, their singing of the Hallelujah Chorus as an anthem being especially effective. The Dean preached at the evening service on the words, "It began to dawn," developing the thought of the dawning through His Resurrection of all that Christ as the ideal man had set forth in His human life, and the dawning of heaven upon us here and hereafter through the same triumphant Resurrection of the Son of God.

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Royal Baking Powder has not its counterpart at home or abroad. Its qualities, which make the bread more healthful and the cake of finer appearance and flavor, are peculiar to itself and are not constituent in other leavening agents.

Great efforts are made to sell alum baking powders under the plea that they are so many cents a pound cheaper than Royal. The admission that they are cheaper made is an admission that they are inferior. But alum powders contain a corrosive poison and should not be used in food, no matter how cheap.

MILWAUKEE.

Memorial to Dr. L. A. Kemper—Easter in Milwaukee—Holy Week—West Bend.

AT ST. PAUL'S, Ashippun, a beautiful brass lectern has been presented as the gift of St. Cecilia's Guild of Zion Church, Oconomowoc, as a memorial to the late Rev. Lewis A. Kemper, D.D., who was for twenty-five years rector of St. Paul's Church, and afterwards rector of the parish at Oconomowoc, being at the same time, during all these years, a professor at Nashotah.

EASTER DAY in Milwaukee dawned cold and foggy, but the fog cleared up before the main services, and the seating capacity of all our churches was taxed to the utmost. At the Cathedral there were three early celebrations, a children's celebration at 9:30, and a high celebration at eleven o'clock, at which the Bishop preached, although his health is unfortunately so bad that he was only barely able to be present. The celebrant was the Rev. F. L. Maryon, chaplain of Kemper Hall. During the day there were 303 communicants, of which 241 received at the early celebrations.

At St. James' and St. Paul's, the floral decorations were extremely elaborate, the chancel rail at St. James' being hidden behind palms, ferns, and lilies, while in front of the organ was a pyramid of bright flowers in variegated colors. At St. James', the rector had asked for Easter offerings to the amount of \$1,500, and the collection aggregated \$1,534.92. At St. Paul's Church the Easter offerings were about \$1,200; at the Cathedral about \$800. At St. Andrew's, a new mission in the northwestern part of the city which has only recently begun its work, the offerings were nearly \$300, including a legacy of \$100 left to the church by the late Mrs. E. Clark. Probably the *per capita* average at St. Andrew's was many times larger than at any of the larger churches. The new vested choir appeared at this church for the first time, and the priest in charge, the Rev. George F. Burroughs, announced that gifts had been presented to the church, including brass altar vases, a processional cross of brass, a marble font, a carpet for the chancel, an altar service book, and three pews of oak. At St. John's Church, the Easter offerings exceeded \$500, which is a large amount for that parish, in which there are few wealthy people. There were two celebrations of the Holy Communion, a class of twenty-seven, confirmed during Holy Week, making their first communion at one of the services. In the evening occurred the annual presentation of medals to the choir boys. There were liberal floral decorations at St. Luke's Church, at the extreme end of the south side, and Easter offerings of about \$150, a liberal amount for that mission.

At St. Edmund's, on the north side, the Holy Eucharist was celebrated at 6, 7, and 11, the number receiving being fairly representative. The altar was specially beautiful with flowers and lights, and the curate, the Rev. B. T. Bensted, preached, morning and evening, sermons appropriate to the day. The congregations were larger than usual, and seemed to enter heartily into the spirit of the day. The Sunday School had their regular Easter service in the afternoon. At the Church of the Nativity, North Milwaukee, the Church people had the blessed privilege of making their Easter communion, and right well did they answer to the opportunity—every one of the small band duly communicating. The curate of St. Edmund's celebrated at 8:30, Mr. F. P. Keicher, the lay reader in charge, acting as server. The Sunday School had a service appropriate to the day, and afterwards evensong was read by Mr. Keicher. This mission shows good signs of renewed life.

St. Mark's, at South Milwaukee, under the Rev. W. H. H. Ross, kept the festival with joy. There were early and late celebrations, at which the full number of communicants received.

DURING Holy Week the Bishop was able to visit most of the city parishes for Confirmation, being at St. Paul's in the morning, and St. James' in the evening, of Palm Sunday. At evening service during the week, classes were confirmed at St. John's and the Cathedral. He preached a sermon at the Cathedral on the morning of Good Friday, the Three Hours' service being taken by Professor Jenks of Nashotah.

AT ST. JAMES' CHURCH, West Bend (Rev. Arthur Goodger, rector), Holy Week was religiously observed, there being one, and sometimes two, services daily, and the Three Hours' service on Good Friday. Several people were baptized, and among the Easter gifts presented to the church was a white hanging for the Litany desk, presented by Mrs. Joseph Ott, in memory of her son, Charles Ott; a white maniple, presented by Miss Katherine Bowen, and a pall and a corporal, presented by Miss Minnie Wilmot, all used for the first time on Easter Day. On Easter Day there were four services. Early Communion was celebrated at 7:30 a.m., Morning Prayer and Holy Communion at 10:30, a special children's service at 3 p.m., and Evening Prayer at 7:30. The mixed choir was further augmented by a soloist, Miss Hedwig Enger, and by four boy violinists. The services were all especially well attended.

MINNESOTA.

Holy Week in St. Paul—Merriam Park—Minneapolis—Bequest for Red Wing—Missions Class.

THE half-hour noon-day Lenten services at St. Paul closed with Holy Saturday. The general attendance has been quite satisfactory, and up to the average of former years.

PALM SUNDAY was commemorated in a most befitting manner with early Celebrations in most of the churches. The Rev. Father Huntington celebrated the Holy Eucharist,

School Girl's Food.

A VERY IMPORTANT QUESTION FOR GROWING GIRLS.

A little girl in Providence, R. I., high school, was badly run down, owing to the fact that she was not properly fed. When her parents discovered the value of Grape-Nuts food, she quickly recovered. Her father's letter is as follows:

"Without any desire whatever for publicity,—in fact, with every desire to avoid it, I yet would like you to know of the following in reference to Grape-Nuts.

"My daughter is in the Providence High School, English department, and working very hard, her studies telling on her severely, partly because of a serious illness she had some two or three years since. She has been accustomed to take meat lunches with her, and to obtain a cup of hot drink, often of milk, at the school building. She came home quite hungry, however, on most occasions, and somewhat exhausted.

"Three months ago, she began to carry Grape-Nuts instead of her meat sandwiches, and now will not forego them. She says she can stand the after study on them better and has no sense of exhaustion on reaching home, although always able to enjoy her meal as her appetite is good.

"We regard this as strong testimony in favor of Grape-Nuts, and if you can use it without publishing our names, we shall be pleased to have you do it, and will further say that we shall be glad to answer questions on the subject through the mails. We have used Grape-Nuts as an article of diet for nearly two years. Yours truly."

The name of this gentleman can be had by application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

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I have had four children, and I always had a great deal of trouble with them with indigestion, and for the first nine months I could not get any rest day or night, although I tried every food that I could mention, but with very little comfort to either the child or myself; and I was advised with my last baby to give Mellin's Food a trial. I am pleased to say I did, and a better baby can not be found; he does nothing but sleep, drink, and laugh. Do not think I am an enthusiast, but I have suffered so much in the bringing up of my other children that I have no other means of expressing my gratitude to Mellin's Food. This is a voluntary statement, and any lady that desires to write me and enclose stamp, I will gladly answer her.

Mrs. J. D. PHELAN

74 Park Ave., St. Henry, Montreal

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gave an address, and blessed the palms at St. Philip's Mission (African) at nine o'clock. At 11 he delivered before a large congregation, at St. Paul's Church, a most powerful sermon. In the afternoon he met the junior members of the B.S.A. at St. John's Church, and delivered an address on "Sacrifice and Suffering." The attendance was quite large, mainly made up of boys and young men. The address made a deep impression upon all present. In the evening he returned to St. Philip's and preached to a large audience of colored people.

ON GOOD FRIDAY the three hours' services were held at St. Clement's, Christ Church, St. Paul's, Good Shepherd, St. Philip's, St. Peter's, and Holy Faith Mission. The attendance was quite large, evidencing the growing popularity of this beautiful service.

THE Bishop of Marquette, Rt. Rev. Dr. Williams, held Confirmation at St. Mary's, Merriam Park, where 13 candidates were presented by the rector, the Rev. G. H. Ten Broeck, on Monday evening of Holy Week. On Tuesday evening he visited St. James' and confirmed a class presented by the Rev. Prof. Camp, priest in charge. At St. Mary's, a quiet but effective work is being carried on in the Park. They possess a beautiful little church, and a vested choir, who are rendering splendid service. Some additional improvements are promised after Easter. The "Bishop Gilbert chapter" Daughters of the King, at St. Mary's, have presented to the church a beautiful brass processional cross as a memorial to the late Bishop Gilbert. It was used for the first time on Easter Day. The Bishop, while living, took a deep interest in this chapter, which bore his name and office.

IN MINNEAPOLIS, Palm Sunday was generally observed with two and three celebrations of the blessed Sacrament at quite a number of the churches. At Gethsemane, there were three Celebrations, at 8, 9, and 10:30 a.m. In the evening the choir rendered in a very acceptable manner Vining's cantata, The Song of the Passion. The events of Holy Week were solemnly commemorated. The church bell and organ remained silent from Palm Sunday until the conclusion of the Three Hours' service on Good Friday.

AT ST. MARK'S Church, Stainer's cantata, The Passion of our Most Holy Redeemer, was well rendered on Palm Sunday afternoon by the choir, assisted by members of St. Paul's Church choir, St. Paul, under the direction of Mr. G. H. Normington, organist and choir-master. The preaching of the cross was held in several of the churches on Good Friday, notably at Holy Trinity and Gethsemane.

THE parish of Red Wing will receive a bequest of \$500 from the estate of T. B. Sheldon, a member of the parish who recently died.

THE Interparochial Missions Class of Minneapolis met at Gethsemane Memorial Hall on Friday, April 6, Mrs. W. C. Kent presiding. Mrs. Holbrook read an interesting letter from Miss Ida A. Roff on the lace-making by the Indian women of the Indian Territory. Miss Borland, House Mother of the Church Deaconess' Home and Training School, of St. Paul, read a most excellent paper giving a history of the Deaconess' movement from the time of the apostles to the present day. Miss Weidensee, a deaconess from the St. Paul Home, gave a graphic talk of the practical work of the deaconess in its three departments—the care of the poor and sick, the religious training of the young and others, and the work of moral reformation. The meeting closed with the reading of a beautiful tribute from the women of the Minnesota Auxiliary in memory of our beloved Bishop Gilbert.

MISSOURI.

Window at St. James', St. Louis.

A MAGNIFICENT stained glass window has just been placed in St. James' Church, St. Louis, and was unveiled on Easter Day. The subject is found in the text, "Peace on earth, good will to men." An angel is seen, alighting on the earth and bringing the message. The earth is represented by a beautiful landscape, including forest trees and flowers, and a bright strip of grassy meadow, while the angel appears in the very midst of the foreground, making the vision more vivid and real. The window is divided into three panels.

NEBRASKA.

Palm Sunday in Omaha—Albion—St. Edward's.

ON PALM SUNDAY, at St. Paul's Church, Omaha, the choir of the parish, assisted by that of All Saints' Church, rendered the Lenten cantata, "The Story of Calvary." The service attracted a congregation that taxed the seating capacity of the church.

ON THE evening of March 25th, Bishop Williams paid a visit to St. John's Church, Albion, to administer the apostolic rite of Confirmation. The Rev. T. G. Losee, minister in charge, had prepared a class of twelve people to receive the rite. Long before the services began, the church was crowded to the doors, and many people had to go away unable to enter. There was not even standing room.

The vested choir of twenty-four mixed voices was assisted by a cornet, played by the leader of the Albion Brass Band, who is a member of the choir, and Mr. W. W. Ladd played the bass viol. The anthem, "How beautiful upon the mountains," was rendered very effectively.

The next morning, the Rev. Mr. Losee drove the Bishop to the town of St. Edwards, 12 miles away, stopping on the way at a farm house, where the Bishop confirmed a candidate whom Mr. Losee had presented. Arriving at St. Edwards, three more people were confirmed.

NEW YORK.

New Church at West Chester—Service for Actors.

CONTRACTS have been awarded for the rebuilding of St. Peter's Church, West Chester,

THE STARVATION PLAN.

OF TREATING DYSPEPSIA AND STOMACH TROUBLES IS USELESS AND UNSCIENTIFIC. . .

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but even now a course of dieting is generally the first thing recommended for a case of indigestion or any stomach trouble.

Many people with weak digestions as well as some physicians, consider the first step to take in attempting to cure indigestion is to restrict the diet, either by selecting certain foods and rejecting others, or to cut down the amount of food eaten to barely enough to keep soul and body together, in other words the starvation plan is by many supposed to be the first essential.

All this is radically wrong. It is foolish and unscientific to recommend dieting to a man already suffering from starvation, because indigestion itself starves every organ, nerve and fibre in the body.

What people with poor digestion most need is abundant nutrition, plenty of good, wholesome, properly cooked food, and something to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia tablets are adapted and the true reason why they cure the worst cases of stomach trouble.

Eat a sufficient amount of wholesome food, and after each meal take one or two of Stuart's Dyspepsia Tablets to promptly digest it.

In this way the system is nourished and the overworked stomach rested, because the tablets will digest the food whether the stomach works or not, one grain of the active digestive principle in Stuart's Dyspepsia Tablets being sufficient to digest 3,000 grains of meat, eggs, or other albuminous food.

Dr. Harlandson and Dr. Redwell recommend these tablets in all cases of defective digestion, because the pepsin and diastase in them are absolutely free from animal matter and other impurities, and being pleasant to the taste are as safe and harmless for the child as for the adult.

All drug stores sell this excellent preparation, and the daily use of them after meals will be of great benefit, not only as an immediate relief, but to permanently build up and invigorate the digestive organs.

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STYLE 550, Heavy Coultille, Sateen strips. Sizes, 22 to 30, \$2.00; 31 to 36, \$2.25; 37 to 43, \$2.50. White, Drab, Black.

STYLE 550, SUMMER NETTING.

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WORCESTER CORSET CO.,

Worcester, Mass.
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at a cost of about \$18,000. The former church was destroyed by fire some eight months ago.

THE Actors' Church Alliance will hold its seventh regular service at All Souls' Church (the Rev. R. Heber Newton, D.D., rector), on Sunday, April 22nd, at 11 a.m. The preacher will be the Rev. Walter E. Bentley, General Secretary, and sometime member of the dramatic profession, and Dr. Newton will deliver an address of welcome. The subject of the sermon is "The Church's Message to the Theatre of To-day." The alliance will hold a reception for its members and friends at the Hall of All Souls' Church, on Friday, April 27th, from 3 to 6 p.m. Full particulars will be given at the service.

NORTH DAKOTA.

Mission at Grand Forks—Fargo.

BISHOP EDSALL spent Passion Week and Palm Sunday in Grand Forks, where he conducted a most helpful six days' mission, at the conclusion of which he administered Confirmation to several adults presented by the rector, the Rev. A. T. Gesner. There were three services held daily in St. Paul's Church, at the hours of 10 a.m., 4 p.m., and 8 p.m. At the first, the Order of Morning Prayer was said, which was followed by a meditation on some phase of the Passion of our Lord. The afternoon service was especially for children, except upon Friday, when at this hour the Bishop addressed the Woman's Auxiliary, about fifty ladies being present, most of whom are members of that organization. At the evening service, the subjects of the Bishop's discourses were, Faith, Repentance and Forgiveness, the Sacramental System, Charity, and Self-sacrifice. Other topics bearing on personal religion and the Christian life were treated with great thoroughness. These services have been of incalculable value to the community. Putting to one side the fact that Bishop Edsall is a preacher of unusual ability and force, and a perfect master of expression, there was such a genuine ring of sincerity and earnestness in all his utterances, that taken together with his ever-increasing popularity, which is the result of faithful and hard labor as a Bishop in a great missionary district, the constantly increasing congregations which came to listen to his definite Church teaching went away very deeply impressed.

The Bishop returned to his home in Fargo on Monday before Easter, and purposed holding a similar mission in Gethsemane parish, that city, during Holy Week, which will be the fourth he has conducted in the state this year.

OHIO.

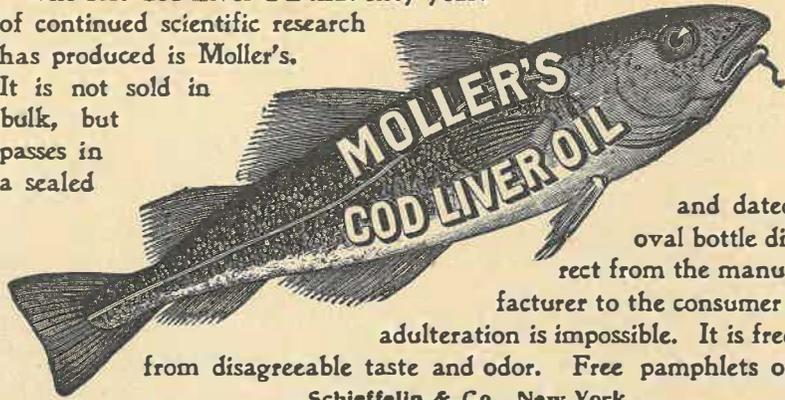
Holy Week—Easter in Cleveland—Sandusky.

ON THE first four days of Holy Week, a noon-day service was held in Trinity Cathedral, with large congregations. It was a brief service, lasting only half an hour. Mrs. S. C. Ford, the soprano soloist of St. Paul's Church, offered to sing at these services, and the gracious gift of her beautiful voice was greatly appreciated. Bishop Leonard made the brief address each day. He is coming to be known more and more as an almost ideal preacher, because of his directness and conciseness of speech, with no touch of self-consciousness; the desire to say the word that shall do good being uppermost in his thought.

GOOD FRIDAY services were held in all the parish churches of Cleveland; and at Trinity Cathedral the Three Hours' Service, conducted by Bishop Leonard, was wonderfully impressive. A large congregation was present during the entire time. At St. Mark's Church the Three Hours' Service was also held, in addition to the other Good Friday services, with a large congregation in attendance.

EASTER in Cleveland was a day of rejoicing. Winter retired, and spring stepped forth

The best Cod Liver Oil that fifty years of continued scientific research has produced is Moller's. It is not sold in bulk, but passes in a sealed



and dated oval bottle direct from the manufacturer to the consumer; adulteration is impossible. It is free from disagreeable taste and odor. Free pamphlets of Schieffelin & Co., New York.

for the first time. Reports from all the parishes tell of large communions, of flowers and Easter music, and churches full of worshippers.

AT TRINITY CATHEDRAL over 300 received at the three celebrations. The decorations were beautiful, and the remarkably fine music was arranged and conducted by Mr. J. B. Hopley, organist and choirmaster, who almost literally arose from the sick-bed to take his place at the organ. At 7 o'clock in the evening was held the choral evensong, and Easter Festival of the two Sunday Schools of Trinity parish.

AT ST. PAUL'S Church, the elaborate and very beautiful Easter music drew large crowds to the church, many going away for lack of seats. Mr. Chas. E. Clemens is organist and choir director, and Mrs. S. C. Ford, soprano soloist. The Rev. Dr. McGrew preached the sermon upon the lessons of the Resurrection Morning.

Coffee Argument

NEW EVIDENCE OF THE EFFECT.

A South Dakota man, W. A. Dawley, Sturgis, explains the condition some men get into from coffee drinking. Let it be understood that coffee seems to agree with some people well enough, but when a person finds it does not agree, it is better to leave it off. He says: "I used coffee about twenty years, and quit it September 30, 1898. I had become almost a complete wreck, thin in flesh and emaciated, dyspepsia and indigestion of the worst order, nerves shattered, no appetite, slept very little, and my blood was so thin that the slightest breeze chilled me through.

"Medicines gave no relief; I had about given up when I finally concluded to investigate and see if it was really true, as I had read in a number of your statements, that coffee acted like a poison to some people. It was an easy matter to leave off coffee when I took Postum Food Coffee, for the food coffee tasted as good as the other, and to my surprise, it set good on my weak stomach.

"I have been buying the Postum through my grocer, Mr. Jas. Meyer, and always have followed directions carefully. I liked it from the first, and have drunk Postum three times a day ever since. Have gained twenty pounds in weight, my appetite is better than ever before, my sleep perfect, dyspepsia is a thing of the past and my nerves are what they should be. I can vouch for the statement that Postum Food Coffee 'makes red blood' and plenty of it. My son, Amos Dawley of this city has been completely cured of dyspepsia in three months by quitting coffee and using Postum Food Coffee. This is given you as an honest testimonial of the priceless value of your (to me) life-saving food drink. You are welcome to use my name if you want." Respectfully.

THE services at Emmanuel Church were conducted by Canon Hall and the Rev. Mr. Stearly, minister-in-charge. One hundred and seventy communicants at the early celebration was an unprecedented thing for this parish, and the number at the later celebration was proportionately large.

EASTER DAY at Calvary Church, Sandusky (Rev. E. V. Shayler, rector), far eclipsed any previous one from every standpoint. The communicants at a 6 o'clock celebration numbered nearly 200, with many others at later celebrations, and the total offerings for the day amounted to \$2,471.33. The present rectorate began five years ago last December, amid the most discouraging circumstances, but the sound Church teaching and training have increased the number of communicants from 70 to 325, and the Easter offering from \$40 to nearly \$2,500. The Easter offering was devoted to the new church fund. The new building is of stone and Gothic design, being now under roof, and it is hoped to dedicate it in about two months. It will seat about 600 people. As far as known, it was the largest offering in any church of any name in this city of 25,000 people, where six years ago the parish was practically dead.

PENNSYLVANIA.

Divinity School—Theatre Services—Marcus Hook—Bequests—Holy Week—Chester.

THE Rev. Dr. John Fulton and the Rev. Lucien M. Robinson have been elected adjunct professors on the Moorehead foundation in the Philadelphia Divinity School, the former to be in charge of the department of Canon Law, and the latter of Liturgics and Ecclesiastical Polity. The resignation of the Rev. Dr. E. T. Bartlett as Dean of the Divinity School has been accepted, to date from the end of the present school year, with expressions of appreciation of the valuable services that he has rendered to the school while serving as its dean. This resignation does not affect Dr. Bartlett's continuance in the school as Professor of Ecclesiastical History. The Committee on Nominations, to fill the chairs now vacant, reported progress, and an early selection from the names under consideration highly probable.

MR. J. P. MUMFORD, treasurer of the nineteenth season of theatre services, has just issued his report, which gives receipts \$870.56, expended, \$685.13. The balance of \$185.43 has been paid to the Rev. J. Edgar Johnson to be used by him on lodging-house and hospital work during the year. The average attendance at the services last winter was over 1,200, of which ninety per cent. at least were non-church-goers. In the nineteen years, fully 150,000 non-church-goers have attended; and the average cost to reach each was but 10 cents.

A NOVEL warfare on vice has been instituted by the Rev. R. M. Doherty, rector of St. Martin's Church, Marcus Hook. The re-

port having reached him that there were several alleged houses of ill-repute in the borough, Rev. Mr. Doherty, accompanied by several of his church workers and members of the choir, held a service in front of one of the houses, on Saturday evening, 7th inst., and again on the following night. The choir sang and the rector offered prayer, the service continuing for one hour; but the inmates did not appear. The townspeople are much interested in the work of the "Rescue Band," and will watch the outcome.

Two wills were probated on the 9th inst. Susanna M. Cahall bequeathed her residuary estate, valued at \$11,000, to the House of Rest for the Aged, Germantown, as a permanent fund. The will of Anne McCoach provided for a contingent reversion of her estate of \$2,000 to the Church of the Holy Apostles.

COMMENCING on Palm Sunday and extending through Holy Week, several Philadelphia city choirs rendered selections of sacred cantatas and oratorios, appropriate to the season. At the various services, Stainer's "Crucifixion" was sung by the combined vested choirs of St. Andrew's Church, West Philadelphia, and the Church of the Ascension, Philadelphia, at the latter church, on Monday evening, 9th inst., and at the former, on the night of Good Friday; while the same choirs rendered Haydn's "Pasion" on Wednesday evening, 11th inst., at St. Andrew's. The combined choirs of the Church of the Holy Apostles and its chapel of the Holy Communion, sang Stainer's "Crucifixion" on Tuesday evening, 10th inst., at the parish church, where the rector, Rev. N. S. Thomas, delivered a short address. The same composition was rendered on Good Friday at St. Asaph's, Bala, old St. Paul's, and St. Matthew's Churches, Philadelphia. On Maundy Thursday evening, Dubois' Pasion service, "The Seven Words of Christ," was sung for the first time by the full choir of St. Paul's Church, Chestnut Hill, assisted by Miss Abbie R. Kelly, soprano, and Charles M. Schmitz, cello.

ON MAUNDY THURSDAY evening, the Holy Communion was celebrated at the churches of the Holy Apostles and Gloria Dei (Old Swedes'), Philadelphia.

THE solemn services of Holy Week were fittingly observed in all the churches of the Diocese. At St. Mark's, Philadelphia, beginning with the Palm Sunday commemoration of Christ's entry into Jerusalem, there was a solemn procession preceding the third and high celebration of the Holy Eucharist, the vested choir rendering St. Theodulf's grand hymn, "All Glory, Laud and Honor." The celebrant was the Rev. W. K. Damuth, assisted by the Rev. Dr. A. G. Mortimer, gospeler, and the Rev. Jesse Higgins, epistoler. The sermon was preached by the rector, from the text, St. Matthew xxi. 1-9. At this church on Good Friday, at 7 a.m., the Rev. N. D. Van Syckel conducted the meditation, which was followed at nine a.m. by the children's service, when the Rev. J. Higgins addressed them. Matins and the ante-Communion service were said at a later hour, and the sermon was preached by the Rev. Mr. Damuth. The Three Hours' service from noon to 3 p.m. was conducted by the Rev. Dr. W. W. Webb, President of Nashotah Seminary, the rector being in New York. Good Friday being a legal holiday as well as a religious holiday, the various churches were well attended.

AT ST. JAMES' Church, a special service of a most interesting character was held on Good Friday night under the auspices of the King's Daughters, for the benefit of those whose work during the day compelled them to be absent from the other services. Dr. Talcott Williams, whose ability and eloquence are well known, spoke on the Lesson of the Cross.

ON WEDNESDAY morning, 11th inst., the Rev. Floyd W. Tomkins addressed the University students in the College chapel.

THE old bell which has been in use by St. Paul's Church, Chester, for over a century and a half, has been hung in the belfry of the new church. It was cast in England in 1743, and cost £30.

PITTSBURGH.

Church Club—Church Army—Laymen's Missionary League—Approaching Celebration at Meadville.

THE third annual banquet of the Church Club of the Diocese will be held at the Hotel Schenley, Oakland, on the evening of Ascension Day, May 24th. The invited speakers from outside the Diocese are the Rt. Rev. T. U. Dudley, D. D., Bishop of Kentucky, the Rev. Thomas E. Green, D.D., of Davenport, Iowa, and Provost Harrison, of the University of Pennsylvania. The Church Club now has a membership of about 120, representative of nearly all the parishes in the city, and several of the larger towns in the Diocese.

THE Church Army of the Diocese has made a new venture in the opening of a house for the training of mission workers, to be known as the House of the Merciful Saviour. The home is situated on Forbes street, adjoining the Carnegie Library, and will be under the immediate supervision of Mrs. S. G. Hammond, one of the officers of the Army. The House is to be opened on Wednesday in Easter week, by the Rt. Rev. the Bishop of the Diocese.

THE eleventh annual report of the Laymen's Missionary League has just been printed, and from it we glean the following items of interest: The League has upon its roll of active workers the Bishop, two clergymen, four lay evangelists and sixteen lay readers. The Church's services are maintained, Sunday Schools carried on, and personal visitations made, in five sections of the city. During the last year, eighty-one services have been held, with an aggregate attendance of 2,068, the sacraments administered, and a number brought to Confirmation. During the last six months, work has been undertaken at two new points outside the city, namely, Duquesne and Coraopolis, with promise of success. The chaplain of the League is the Rev. J. R. Wightman.

CHRIST CHURCH, Meadville, will celebrate the 75th anniversary of the organization of the parish on Trinity Sunday, June 10th, and the day following. The services on the Sunday will include the admission of Mr. Herbert B. Pulsifer to the Diaconate. A historical sketch of the parish will be a feature of the exercises on Monday June 11th. In the list of parishes in union with the Convention, only two take precedence of Christ Church as to date of admission—St. Luke's, Georgetown, admitted to the Diocese of Pennsylvania in 1814, and Trinity, Pittsburgh, admitted in 1818. It is hoped that former rectors of the parish will be present to take part in the services. The present incumbent is the Rev.

PETTILJOHN'S
BEAR IN MIND
TRADE MARK
Breakfast Food
FEEDS THE BODY AND THE BRAIN

Pettijohn's Breakfast Food
ALL THE WHEAT BUT THE OVERCOAT.

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Pettijohn's Breakfast Food is steadily crowding meat off the American breakfast table because it is healthier, cheaper and better than meat. It should be eaten freely as it contains all of the nourishing qualities of the best wheat with no indigestible matter. It stimulates the organs of digestion and elimination.

Besides being an easily and quickly prepared breakfast dish, delicate, appetizing and nourishing, Pettijohn's Breakfast Food makes unequalled **Griddle Cakes, Gems, Muffins and Puddings**. Also an excellent thickening for **Soups**. Cold Pettijohn's Porridge is delicious when fried like corn-meal mush. Write for our Cereal Cook Book, edited by Mrs. Rorer. It tells all about cooking all kinds of cereals all sorts of ways. Sent free, postpaid.

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George S. Richards. A united and strenuous effort is to be made at this anniversary to liquidate all indebtedness upon the parish.

QUINCY.

Visitations by Bishop Seymour—Ordination.

THE Bishop is still at his daughter's home in St. Alban's, Vt., not being able to come to the Diocese in April as he expected. He hopes to return for a short visit in May, and to attend the annual convention. Bishop Seymour has again kindly accepted service in the Diocese, filling several appointments as requested. On Wednesday evening in Holy Week he confirmed fourteen of the students of St. Mary's School, and the same number of young men of St. Alban's Academy, Knoxville, having the two services and making two impressive addresses the same evening. On Maundy Thursday he confirmed seven in St. John's Church (Swedish) and another class in Grace Church, and ordained to the Diaconate Mr. Alexander Brunner, of our Swedish mission in Woodhull. The sermon was preached by the Rev. Dr. Rudd. The Rev. Dr. Lefingwell presented the candidate; the Rev. Carl Nybladh, rector, and the Rev. E. F. Gee, assisting in the service. The Bishop started for Peoria at 5 p.m. to hold another Confirmation in the evening, and to conduct the three hours' service at St. Paul's on Good Friday.

SACRAMENTO.

The "Elks" at Church.

ON PALM SUNDAY, the Sacramento Lodge of Elks attended service at St. Paul's Church in full regalia. Two members of the order assisted the vested choir in rendering an elaborate musical programme. In his sermon, the rector, the Rev. Charles L. Miel, concluded by urging upon the members of the order "not to fall into the too common error of remembering God, the Father, in the lodge room, and forgetting to honor Mother Church, who has taught us all we know of Him, who first taught us to say 'Our Father, who art in heaven, hallowed be Thy Name.'"

SOUTHERN FLORIDA.

Death of Rev. S. C. Hodgman—Munificent Gifts of Leslie Pell-Clarke.

ON PASSION SUNDAY, April 1st, occurred the death of the Rev. S. C. Hodgman, missionary at Haines City. Mr. Hodgman was a young man and a native of Charleston, N. H. He was ordained by Bishop Gray to the Diaconate in 1894, and has spent the whole of his brief ministry in missionary work in that jurisdiction. He seemed perfectly well and strong on the day before his decease, but on Sunday morning was taken suddenly ill and expired in a few minutes. A son and daughter were with him at the time of his death. The burial service occurred on Monday, April 2nd.

MR. LESLIE PELL CLARKE, of the Diocese of Albany, who has made his winter home in Florida for the last ten years, has deeded all his property in Orlando to the Church in the Jurisdiction of Southern Florida. The Fair Grounds, consisting of 80 acres of land and a large building, he gives for the benefit of the Church Home and Hospital. His home, a large and comfortable house, with beautiful grounds, two acres, he leaves for the Bishop to decide to what use it shall be put, his only desire being "the glory of God and the good of Southern Florida." These munificent gifts will not compensate for the loss of this truly generous and devoted man and his equally devoted wife, who have ever been foremost in all good works both for the Church and the community at large.

- ARMSTRONG McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERG Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR Pittsburgh.
- ECKSTEIN Cincinnati.
- ATLANTIC
- BRADLEY
- BROOKLYN New York.
- JEWETT
- ULSTER
- UNION
- SOUTHERN Chicago.
- SHIPMAN
- COLLIER
- MISSOURI St. Louis.
- RED SEAL
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FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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SOUTHERN OHIO.

Cincinnati—London — Chillicothe — The Archdeacon's Work—Christ Church—Deaf Mutes—Norwood—Urbana.

ST. MARY'S, a local guild of Grace Church, Cincinnati, has now a membership of 30. It has a chancel committee, a periodical committee, a visiting committee, a fruit and flower committee, and a committee on work. Three boxes have been sent out, valued at \$71.78. Two special donations were made, to Bishop Vincent \$25, and \$5 toward furnishing a room in the Lawrence Home. In addition to the work mentioned above, the sisterhood has given two entertainments to the poor under its care, and has added a new feature to its work this year—that of sending soups, delicacies and nourishing food to the sick outside of the families under its especial care. This is done through the Associated Charities.

THE choir of Trinity Church, London, has been greatly enlarged, and handsome oak choir stalls have been placed in position to accom-

modate the increase. The music has been vastly improved, especially since the purchase of a sweet-toned pipe organ. Mr. C. L. Oswald, a former Presbyterian minister, who is acting as lay reader in charge of the mission, will shortly be ordained to the diaconate.

ST. ANDREW'S Mission, Chillicothe, under the charge of the Rev. W. P. Downs, has been thoroughly reorganized. There has been started a Girls' Friendly Society, a Boys' Club, and a Sewing School, with 115 pupils. During the past six months the Sunday School has doubled in the number of its pupils. Thirty-five persons have been baptized within two months. A young men's club, called the "Scioto Club," has been organized. A house of five rooms has been secured and equipped for social purposes for the use of the club.

MANCHESTER, a town of about 2,500 inhabitants, was visited by Archdeacon Edwards on the 20th of last month. Service was held by the Archdeacon in the Opera House, and the next morning the Holy Communion was celebrated in a private house, and an adult and an infant were baptized. These were the first services of the Church ever held in Manchester. The Archdeacon has made arrangements to establish a mission there, and will for some time hold monthly services.

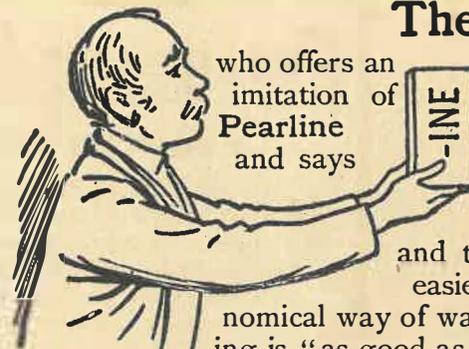
SOME months ago, Archdeacon Edmunds took charge of St. Peter's Mission, Oxford, when there was a debt of \$257 owing, and the members were greatly discouraged. After paying off the debt, he went to work and succeeded in purchasing a church and lot which formerly belonged to the Universalists. This was used by the mission for some time; but the Archdeacon felt that it needed many alterations to give it a Churchly appearance.

ST. LOUIS AND RETURN, \$9.50.

VIA THE WABASH ROAD.

On account of the meeting of the Presbyterian General Assembly, the Wabash Road will sell tickets as above, May 15, 16, 17 and 22, good to return until June 2, 1900, inclusive. Compartment sleepers and free chair cars. City Ticket Office, 97 Adams St.

There is a beauty which is far better than the mere color of the eyes or the shape of the features, and that is, the clean and wholesome look of health on the infant's face, where every line and every curve denote vigorous health and a perfectly working digestive system. Mellin's Food babies have such faces, and their bodies are correspondingly plump and well developed.



The Grocer

who offers an imitation of Pearline and says

it's "the same as," "as good as," etc., gives you a poor imitation of the truth. To get a little more profit he's willing to give you all the dissatisfaction

and the risk. If you want an easier, less wearing, more economical way of washing than with soap, nothing is "as good as" Pearline. Twenty years of use have proved what it will do to save work—and what it won't do in the way of harm.

Don't argue the matter—use Pearline.

Funds for the purpose were raised, and the alterations were made, involving an outlay of \$1,200. Tower, vestry-room, chancel, and an alcove for the organ, were built, a cellar was placed beneath the church, new windows put in, the outside painted, and the interior frescoed. The first services in the re-modeled church were held on Sunday, April 1st. The church is free from debt and will shortly be consecrated by the Bishop.

THE parish house recently built by Christ Church, Cincinnati, is proving a very useful adjunct to the parish. On a recent Sunday, a collection was taken to secure funds to carry on the work of the parish house. Announcement was made that \$1,500 would be needed, and that two collections a year would be taken up for the purpose. The offering amounted to \$1,156.42. Of the amount, \$862 was in pledges, which will be paid twice a year.

THE Rev. A. W. Mann held a service for the deaf mutes of the city and suburbs, in St. Paul's Pro-Cathedral on the evening of March 30th. The next morning, at 11 a. m., in the Sunday School rooms, the Holy Communion was celebrated, and in the afternoon, at 3, there was evening prayer. There was an average attendance in these services of about 60 deaf mutes. On the following Monday, at 7:30 p.m., Mr. Mann held a service for deaf mutes in Christ Church, Springfield.



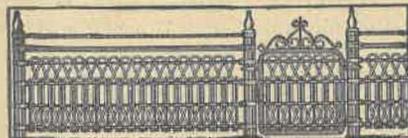
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A MAGNIFICENT quartered oak altar has been given to the Church of the Good Shepherd, Norwood, by Mrs. Mary Trivett Haight, the well-known artist. The carving is most exquisite, and was all done by Mrs. Haight. There are three panels in front, modeled in deep relief. The one on the right represents the beardless wheat and olives; the centre panel has the I.H.S. surrounded by passion flowers in deep relief; the other panel is ornamented with bunches of grapes in relief. The panels at either end are in diaper pattern, with the Alpha and Omega in relief.

THE Church of the Epiphany, Urbana, has been very much beautified by recent improvements. A polished hardwood floor and wainscoting have been placed in the nave, and the walls of the chancel and nave have been frescoed. Handsome oak pews have been presented to the church, "to the honor and glory of God and in loving memory of William and Loretta Marvin, by their children." The rector, the Rev. D. C. Wright, has the spiritual care of the Sunday School at the Children's Home, and expects shortly to have a class of at least fifty children for Baptism.

SPRINGFIELD.

Busy Days for the Bishop—Easter Bequest at Cairo.

BISHOP SEYMOUR is not only bereft of the services of his Coadjutor, so that he is compelled to perform all the work for his large Diocese, but is also performing visitations in the Diocese of Quincy. As an example of how busy he is, we learn that within thirty hours during Holy Week, he traveled over two hundred miles, and held Confirmation six times, in the Diocese of Quincy.

THE bequest to the Church of the Redeemer, Cairo, of \$2,000, from the late Henry Hinsdale Candee, rector's warden, was paid by the estate in the form of a check made payable to the treasurer, the Hon. Miles Frederick Gilbert, and was received in the alms basin on Easter Day, and was reverently brought to the priest, who humbly presented and placed it upon the Holy Table, together with the alms for the poor and other devotions of the people, at the regular offertory of the 7 o'clock service of the Holy Communion. The "fit person" appointed for receiving the alms at that service was the son of Mr. H. H. Candee, Mr. Henry Safford Candee, clerk of the vestry.

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