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# The Living Church

VOL. XXIV.

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No. 25

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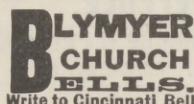
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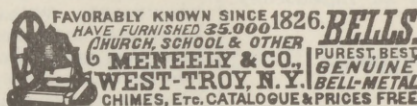
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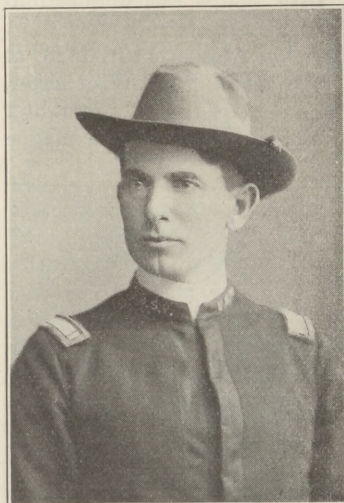
No. 25



## News and Notes



CHURCHMEN will be interested in learning that Captain



CAPT. H. W. NEWTON.

Harry W. Newton, who was one of the four Americans associated with General Funston in the capture of Aguinaldo, is a staunch and intelligent Wisconsin Churchman. He is the eldest son of James Newton, of Superior, who was for many years senior warden of the Church of the Redeemer, and is a brother-in-law of the present rector of that parish, the Rev. F. K. Howard. Captain Newton was born in Superior and was educated at Racine College. He was a chorister at the Redeemer from the inception of the vested choir to the time when he left home for the Spanish War, and latterly was also a vestryman of the parish. At the out-

break of hostilities he went to the front as a Captain in the Third Wisconsin Volunteers, and saw active and hard service in Porto Rico. When his regiment was mustered out, Captain Newton received a similar appointment in the volunteer army sent to the Philippines, and was one of those chosen to accompany General Funston on his perilous but highly successful undertaking to capture Aguinaldo.

AN ATTEMPT is being made by the leading publishers of the United States to put the selling price of books (except fiction and school books) upon a "net" basis, thus doing away with the discount system now in vogue except on those two classes of literature. The list price of books now published is either "regular" or "net." If "regular," a discount is commonly given to the purchaser, so that except in small places the nominal price is seldom asked. "Net" books are commonly sold without discount, the retailer's profit being only a narrow margin. The practice of fixing a nominal price and taking off a discount to the buyer is one that is very perplexing and wholly unnecessary. A book purchased for 75 cents is no cheaper when the nominal or "list" price is \$1.00, than if the nominal price were only 75 cents. Consequently at best the discount system is misleading and inconvenient. This becomes even worse when certain publishers fix wholly fictitious prices on books for the sake of advertising great reductions, and trading upon the susceptibilities of those who wish to buy "dollar-and-a-half books for 69 cents," and the like. The intended reform—it is unfortunate that the publishers deem it impossible to include fiction—would fix a uniform price for each new copyright book, at which that book would be sold to all customers alike, and retailers would be obliged, not only by reason of the narrow margins allowed them, but also by positive agreement, to sell at the list price. The reform is one which was adopted by The Young Churchman Co. at its first entrance into the publishing world, and has been invariably adhered to, so that though the discount system prevails on books from other publishers sold at retail by that company, yet all their own publications are and always have been

listed at strictly net prices, and are thus sold to all purchasers, whether from the publishers direct or through other booksellers. The "net" plan has been wholly successful in the experience of that company, and it is a pleasure to have their experience utilized on so large an extent by other publishers.

CUBA declines the terms for independence offered by the United States in the Platt resolutions. The result is that Cuba loses, at least for some time to come, the hope of being independent; and also, that the United States holds a province which she has promised to set free and which refuses to give the desired safeguards as to her action after independence has become an accomplished fact. We shall not comment upon the situation further than to express regret at the turn of events. If Cuba cannot accept the American terms for independence, it can only result in the indefinite maintenance of present conditions; a conclusion which, at least to us, is most distasteful.

THOSE desiring a plot for a politico-comic opera are respectfully referred to the termination of the international excitement over Manchuria. It will be remembered that the Powers vigorously protested to China against the signing of a secret treaty with Russia giving the latter Power an ascendancy in Manchuria. China was therefore induced to withhold her consent to the practical seizure of her northern province by Russia, and the latter, warned by the active preparations of Japan to go to war as well as by the protests of the Teutonic Powers, was forced to understand that a secret treaty with China pending the settlement of International claims and demands, would be attended with some danger to herself. Russia now politely accedes to the demands of the Powers, giving notice that at their suggestion the secret treaty with China will not be pressed; and adding that while that treaty provided for the eventual evacuation of Manchuria by Russia, the latter will permit the *status quo* to stand. And so the Bear, already in possession of Manchuria, retains her grasp without entering into any agreement with China as to any future relinquishment of what she now holds! Meanwhile, the Powers have gained exactly what they asked for, China has lost her one friend whose active support in most contingencies might be looked for, and Russia—holds Manchuria.

### BRIEF MENTION.

THE ADVANCE of ritualism in the Presbyterian Church at Evanston has been stayed. The excitement was intense, and the peace of the congregation was terribly disturbed. All is quiet now, as the pastor has agreed to discontinue the use of the Episcopal Prayer Book "for the present." Of course ritualism takes its departure with the Prayer Book!

ONE of the numerous writers of the day, furnishes this quotation: "Sometimes, maw sed a Few nites ago when paw and uncle Ramsey were both waiting for Her to get thru with the paper, 'it allmost seems foolish for Us to go on Saving. If they are to be an Empire here in Twenty-five years they would Take the munny away from Us Ennyhow, So we mite as well Have a Good time with it Before the blo Falls.'

"'I s'pose,' paw Told her, 'if some Collidge professor would say they mite be a Flood here some Day you would thro away your umbrella and Think as long as you had to Get soaked enny how they wouldn't be enny use trying to keep from Getting wet

before it happened, wouldn't you?" And "paw" might have added: If some small rector of a big parish would say the Board must stop supplies to Dioceses that won't dance to his penny whistle, the Dioceses aforesaid had better close their churches on the ground of the terrible impecuniosity that isn't going to happen!

MR. D. K. PEARSON, who has given \$3,000,000 to small colleges, takes rather a humble view of himself. He says: "I am not a benevolent man. I am the most economic, close-fisted man you ever put your eyes on. You can tell it by my face. It's there. I never went to a horse race or a football game or a baseball game in my life. What I am doing is done on business principles. After practising rigid economy for seventy years I asked myself what I should do with my money. I couldn't carry it out of the world in my dead hands and coffins were not made to carry money in. For that reason I turned my attention to sixteen different colleges. I did not establish new ones. We have enough. I wanted to provide a place for the poor boys and girls in the colleges and that is the reason I have been giving my money away." O, that the P. E. Church had a few such close-fisted men! There would not be so many wrecks of colleges lying around the country. We always thought we had a good many of that kind of men, until we read Mr. Pearson's definition of a "close-fisted man."

THE EASTER sermons contained some good thoughts. One of them says: "The Church of Jesus Christ is here, the grandest force on the earth to-day. Why spend time to argue about the fact of the Resurrection on which the Christian Church is based, when the splendid, colossal results of the fact are as apparent as the mid-day sun?" And the preacher might have added, the Lord's Day is here, and Easter is here, and all the institutions of Christ. The "institutional" Church is the Catholic Church, and it proves the Resurrection.

Another says: "The joy of Easter is due to the fact that it stands not only for continual life but higher life. Jesus makes a marked distinction between immortal life and eternal life. Immortal life is to live on. Eternal life is to live well, and when we have the latter it is difficult to make us doubt the former."

And another: "One of the greatest of Easter thoughts is that the risen Lord not only overcame death as an evil and an enemy, but He did really convert or transform an enemy into a friend. Death is not only robbed of its terrors, but it is made positively attractive, for the door that once opened on darkness and uncertainty now reveals all the glory of a better world."

Another says: "The significance of the Resurrection is not found in the physical but in the spiritual realm." Sounds strange, does it not? But this preacher is speaking *broadly*, and does not believe that our Lord's crucified Body really rose from the dead at all.

THE MARYLAND diocesan organ announces that Christ Church, Baltimore, is to have a surpliced choir. The editor says: "Most of us can remember the time when a 'boy choir' was considered the mark of extreme ritualism. And we all know that Christ Church has from the first stood for the extreme of evangelical conservatism and anti-ritualism. Now Christ Church is to have a 'boy choir'! Twenty years ago 'Evangelicals' would have held up their hands in holy horror, and 'High Churchmen' would have clapped their hands in unrighteous glee. Now we all recognize the change as one that means absolutely nothing but a desire to get the best possible music for the services of Christ Church. Christ Church stands where it has always stood; it does not forget its traditions; if it has changed, the change has only meant a greater and more self-sacrificing activity in all good works. Essentially, Christ Church stands to-day where it has always stood." It is certainly a beautiful instance of self-sacrifice, is this boy choir! It is a change indeed, but then, adds the editor, "we have all changed. Many things which once gave us great concern, we do not bother about at all. We see now that some things that we used to think 'ritualistic' and Romish are merely matters of convenience, or taste, or propriety. Boy choirs, frequent services, colored stoles—many things that were once considered abominations, are now seen to be matters of absolute indifference, to be regulated according to the needs and preferences of each congregation. We have a larger view now than we used to have of Churchmanship and ritualism. And the new decision of the rector and vestry of Christ Church helps advertise that larger and more liberal and tolerant view of things. And so we say there is cause for congratulation all around." If a voice from the wild West might be permitted to take part in this lovely tribute, we would also congratulate

Christ Church and the Diocese, and the ritualistic churches of the East generally. We also congratulate the world which, evidently, still moves.

SHAQUE.

## LONDON LETTER.

LONDON, April 2, 1901.

THE LATE MISS YONGE.

SURELY it was a striking coincidence that the obsequies of Miss Charlotte Mary Yonge, who departed this life at Otterbourne, Hampshire, at the hour of evensong on Passion Sunday (eve of Lady Day) in her 78th year, should have taken place on March 29th, the 35th anniversary of the death of the Rev. John Keble; for not only was Miss Yonge one of Mr. Keble's most intimate and endeared personal friends nearly the whole time he was both vicar of Hursley and rector of Otterbourne, a period of 31 years, but was also preëminently his daughter in the Catholic Faith, and, save her own father, she was wont to regard him, moreover, as her intellectual mentor. Indeed, the significance of the coincidence is still further increased upon reflecting that, while Mr. Keble was the immortal poet of the Catholic Movement in the Church of England, Miss Yonge was unquestionably the distinguished novelist of the Movement.

Charlotte Mary Yonge was born on August 11th, 1823, at Otterbourne House, Otterbourne, 5½ miles from Winchester, and then a mere hamlet of Hursley, and was the only daughter of the late Mr. William Crawley Yonge, a Hampshire magistrate, though sometime of the 52nd Regiment, whose family belonged in Devonshire. Both her father and mother, by whom she was educated at home, were deeply devout, after the old-fashioned "High Church" type, and were very intimate with the Heathcotes and Kebles of Hursley and the Moberlys of Winchester, with whom Charlotte also mixed a good deal, as her only brother was nine years younger than herself. At the age of 15, as she tells us in a prefatory chapter to the delightful *Musings over the "Christian Year"* and "*Lyra Innocentium*," she



CHARLOTTE M. YONGE.

first came directly under the spell of Mr. Keble's influence as a catechumen for the Confirmation of 1838. Her habit of "story-weaving" began, it seems, well nigh in babyhood, as she once stated in the *Monthly Packet*, though she did not begin offering her literary wares to the public until she was 14, when she translated a French novel. In her 21st year she produced her first published novel, *Abbey Church*, which caused her father to moralize to her about the "responsibility of writing"; she answering him "with tears" that she really hoped she had written with the purpose of "being useful to young girls" like herself. Her grandmother, however, who was perhaps a little bit old-fashioned in her philosophy of girl-life, seems to have been a good deal shocked at her grandchild's literary bent and ambition for authorship. Miss Charlotte, nevertheless, persevered in the pursuit of her self-chosen vocation, and finally achieved, as we know, solid fame as one of the most distinguished literary women of the 19th century, the authoress, perhaps, of as many as 150 volumes of fiction and of all sorts of other works, besides editing the *Monthly Packet* (now out of publication) for 30 years, and latterly the *Mothers in Council*. Out of the profits from *The Heir of Redcliffe*, Miss Yonge's most famous novel, a sufficient sum was set aside to build and equip the first missionary schooner, *The Southern Cross*, for Bishop Selwyn's use in connection with the Melanesian Mission; while out of the proceeds from *The Daisy Chain*, her next most successful novel, she gave no less than £2,000 towards building a missionary college at Auckland, New Zealand. The late Canon Dixon, the historian, in mentioning *The Heir of Redcliffe* as the first book which profoundly influenced William Morris and his ethereal set at Oxford in the fifties, pronounced it, upon mature reflection, as "unquestionably one of the finest books in the world," while, according to Dr. Whewell, the celebrated Master of Trinity College, Cambridge, her *Clever Woman of the Family* was about the "best novel" in the English language. Doubtless,

however, to many of Miss Yonge's adult readers, such valuable works as *The Life of Bishop Patteson* (her cousin), her *Hannah More*, *John Keble's Parishes*, and the above-mentioned *Musings*, are even of more fascinating interest than her tales of fiction.

For upwards of 60 years Miss Yonge taught in the Sunday and day schools of her beloved native village, and from the time of the consecration of the present church in 1839, she never missed daily matins and evensong, much less the frequent Eucharists, unless unavoidably absent, being at church for the last time about a fortnight before she entered into rest. "In this little community," writes a correspondent of the *Hampshire Chronicle*, "the feeling of loss is not a whit less intense than that felt by the whole nation two months ago at the loss of good Queen Victoria. Miss Yonge has been so much part and parcel of village life here that it is difficult to realize Otterbourne without her presence."

On the day before the funeral of Miss Yonge the body was taken into the church and placed on a bier covered with a purple pall at the chancel steps, and vespers of the dead was said. The solemn watch until the next afternoon was kept by relays of the villagers and other friends of the deceased lady. On Friday there was a celebration at 6:30 and a *Requiem* at 9 o'clock. The clergy officiating at the burial service, both church and church-yard being full of people, were the Rev. H. A. Bowles, vicar of Otterbourne, the Dean of Winchester, the Rev. Mr. Brock of Guernsey, the late vicar of Otterbourne, and the Rev. J. G. Yonge, vicar of Hursley. The hymns sung in the church were "How bright those glorious spirits shine," and "The Saints of God! their conflict past," and as the body was borne from the church it was preceded by the choir and clergy chanting the *Nunc Dimittis*, the hymn after the committal prayer being "Now the laborer's task is o'er." Miss Yonge's grave in Otterbourne church-yard is immediately at the foot of the granite memorial cross to Rev. Mr. Keble, whereon was suspended a laurel wreath with a card inscribed: "In reverent memory of John Keble, Master and Inspirer of Charlotte Mary Yonge, whom God called home, March 29th, 1866." The grave had been wholly lined with moss, the sides being decked with early primroses and daffodils, while around both sides and ends there was an upper border of Lent lilies. The grave adjoins that of her brother, who died in 1891, and is also near those of her parents.

On Palm Sunday a special memorial sermon was preached in Otterbourne Church by Canon Moberly of Christ Church, Oxford. The Dean of Winchester wrote on the day of the funeral to the Winchester *Hampshire Chronicle* to propose that some memorial to Miss Yonge should be placed in the Cathedral church of the Diocese, and that it should take the form of a new reredos for the Lady Chapel, "to be carved in wood in Ober-Ammergau, representing some scenes in the Passion of our Lord," the cost of which being about £500. May she rest in peace!

#### THE NEXT BISHOP OF STEPNEY.

Although no formal appointment can be made by the Crown to the vacant Bishopric of Stepney until after the Confirmation of the Bishop-elect of London at Bow Church on April 17th, yet it is now practically a foregone conclusion that the Rev. Cosmo Gordon Lang, Surrogate Vicar of Portsea, who has just been appointed to Residentiary Canonry of St. Paul's, vacant by the elevation of the Bishop of Stepney to the See of London, will be the new Bishop Suffragan over the East End. Canon Lang, whose age is only 36, is the son of Principal Lang, of the University of Aberdeen, formerly Minister of the Barony Church, Glasgow, also at one time Moderator of the Scottish Presbyterian Establishment. From Glasgow University young Lang passed to Balliol College, Oxford, graduating in 1885; soon afterwards being elected to a Fellowship at All Souls' College. His first assistant curacy, begun in 1890 while in Deacon's orders, was at Leeds parish church, then under the vicariate of the present Bishop of Rochester, but in '93 he returned to Oxford as Fellow and Dean of Divinity at Magdalen College, where he notably succeeded in influencing undergraduates. He also held for two years, in connection with his official position at Magdalen, Newman's old vicarage of St. Mary's the Virgin, but in '96 he again left Oxford to succeed the present Bishop of Newcastle (Dr. Jacob) in the incumbency of St. Mary's, Portsea, one of the four towns which go to make up modern Portsmouth; to which church the late Right Hon. W. H. Smith, when First Lord of the Treasury, was such a munificent, and for some time anonymous, benefactor. The vicarage of St. Mary's, Portsea, has been not inaptly described as a "bishopric in miniature," for the population of the parish is upwards of 40,000, and the

vicar has a staff of 16 assistant curates, being also patron of five livings. Her late Majesty the Queen seemed to be much interested in the Vicar of Portsea (perhaps partly on account of his Scottish origin), and often had him at Osborne to preach before her, and latterly made him one of her Honorary Chaplains. He is a preacher of some power, and has recently brought out a work on *Miracles*. It is understood that he is an intimate friend of the Bishop-elect of London. Canon Lang's further promotion to the Bishopric of Stepney would certainly infuriate the Protestant party; for when the Conservative candidates at the late General Election at Portsmouth truckled to the Church Association, the Vicar of Portsea publicly advised his parishioners not to vote for them.

#### THE LATE DEAN BOYLE.

The late Dean of Salisbury, the Very Rev. Dr. Boyle, was a son of the late Lord Justice General of Scotland, and born in Edinburgh in 1828. After taking his academic degrees at Exeter College, Oxford, he was ordained Priest in 1854, and until his appointment, in 1880, to the Deanery of Salisbury, was successively assistant curate of Kidderminster and also of Hagley, perpetual curate of St. Michael's, Handsworth (then considered by Birmingham Evangelicals an "advanced" church), and finally vicar of Kidderminster. Dean Boyle's public reputation was perhaps due chiefly to the fact that he personally knew nearly every ecclesiastical and literary celebrity of his time.

J. G. HALL.

#### NEW YORK LETTER.

GRACE CHURCH broke the record in this city, perhaps in all cities, on Easter offerings. At the principal service the alms basins had upon them a little above \$100,000, and when all additions of the day had been made the amount was \$107,583. No extraordinary effort had been made; simply the statement published in the year book of last January, and widely published in the papers, that extensions to the parish church were needed and would be made as soon as funds were in hand. In announcing these changes the Rev. Dr. Huntington remarked that perhaps, at his age, he was foolish to undertake so much. That which is contemplated has already been described in this correspondence, and it only remains to be said that a part of the large Easter offering only is to be used in the erection of new buildings and in extensions. It is rather to be used as a further endowment, for as the rector has often explained, the extensions make necessary the tearing down of some properties now remunerative, and a larger plant means larger outlays.

But Grace's Easter is only a sample of those made at other churches. Rarely, if ever, has New York seen so much money placed upon offertory basins on Easter morning. For example, St. Andrew's, Harlem, received \$13,980, including \$1,200 for general missions. There were 160 in the Confirmation class on Good Friday night, and 1,421 received at the celebrations on Easter Day. At the Ascension (the Rev. Percy S. Grant), the offering was \$6,300, or \$300 more than was asked for. At Holy Trinity, Harlem (the Rev. H. P. Nichols), there was an offering of \$19,000, of which \$6,000 goes toward the reduction of debt.

St. James' (the Rev. Dr. E. Walpole Warren), received \$14,000, for the new summer home and the work in Holy Trinity on the East Side; at Holy Communion (the Rev. Dr. Mottet), \$3,500, or the largest ever made. The outcome of Lent at this church this year is the continuance of the 15-minute mid-day service, to be held every Wednesday and Friday; St. John's, Yonkers, \$1,576, or more than was asked for. The Confirmation class this year was 85, the largest in the parish's history, and the Baptisms will be double those of the previous year; and other offerings follow: St. Bartholomew's, \$12,000; St. Thomas', \$12,000; St. George's, \$5,000; St. Paul's Chapel, Trinity parish, \$9,400; and St. Matthew's, \$750. The Rev. Dr. Morgan at the Heavenly Rest asked for \$3,500 and received \$4,500, the latter including \$1,000 from Mrs. George Lewis toward the endowment fund. Toward the same fund there is also a legacy from the Shannon estate. The new vestrymen are Messrs. Francis Edgerton Webb and George Gray Ward, the former a brother of the late H. Walter Webb, whom he succeeds in the vestry, and the latter the President of the Commercial Cable Co., who succeeds the late Dr. F. L. Humphreys. The new clock and chimes were not in place by Easter, but the principal bell was up and rung, and the service of benediction was said by the Rev. F. L. Humphreys, a son of the late vestryman. Mrs. Humphreys has also given \$3,000 toward the enlargement of the

Helen Humphreys Home at Copake, which is for the girls of Heavenly Rest Chapel. The Rev. Dr. Morgan says the Easter services were the most satisfactory held in ten years at least. He is preparing to celebrate in the autumn the twentieth anniversary of his rectorate.

At Grace Church, Newark (the Rev. Dr. C. C. Edmunds), the offering was over \$1,300, of which \$1,100 was toward the endowment fund. A triptych reredos for the side altar is about to go into this church. At the Messiah, Brooklyn, the offering was \$3,755; Holy Trinity, \$4,000; St. Ann's, \$4,247; and St. Peter's \$3,200. The last named is more prosperous than ever before, several families being on the waiting list for pews.

At the annual Confirmation in the Cathedral at Garden City on Easter Bishop Littlejohn, who is much improved in health, was presented with a class of 42—11 from St. Paul's School, 8 from St. Mary's, 9 from Mineola, 8 from the Cathedral choir, and 6 from St. Thomas', Farmingdale.

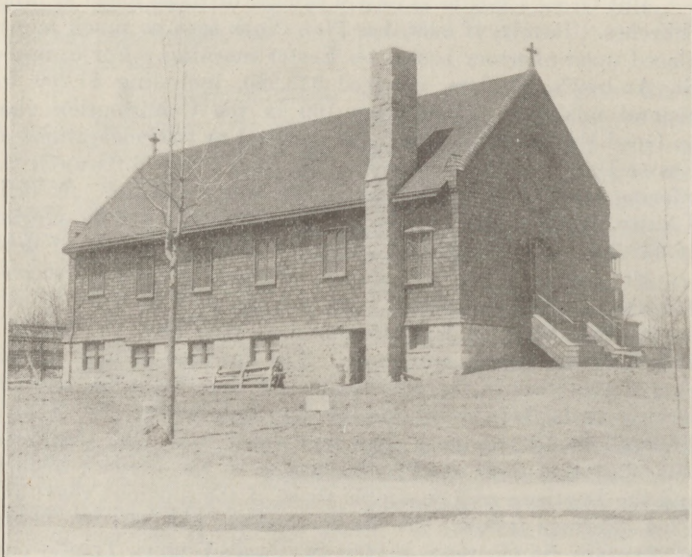
A little more than a year ago the Rev. J. B. Blanchet of Zion Church, Douglaston, Long Island, charged that some of the parish funds were not being properly administered. Since then there has been difficulty, resulting in a hearing before the Bishop of the Diocese, who decided that while in some respects the rector may have been in the right, it was his duty to retire, since he had gone about trying to correct something in the wrong way. He was given five months, and on April 12th gave way.

St. Ignatius' parish, Manhattan, has been granted by the Standing Committee permission to remove from Fortieth Street to the corner of Eighty-seventh Street and West End Avenue, and it is stated that it will begin work upon its new church immediately. Opposition developed from St. Matthew's, All Angels', and Trinity parish, on the ground that the West Side is already over-churched. The fact is, that counting every kind of religious place of worship, Christian Science included, there is a population in that region of 4,500 to each.

#### CHURCH EXTENSION IN NEW YORK CITY.—I.

By EUGENE M. CAMP.

THE residence section of the metropolis of the New World will be, half a century hence, between the Harlem, the East, and the Hudson rivers, and a line drawn from the upper boundary lines of the present cities of Yonkers, Mt. Vernon, and New Rochelle. With all respect for Brooklyn and its usefulness as a sleeping section for New York, it will always be Brooklyn. As for Newark and Jersey City, they will always be Jersey even if a future consolidation were to wipe out the city line, which now follows the middle of the Hudson river. The future metro-



ST. STEPHEN'S CHAPEL, WOODLAWN, NEW YORK CITY.

politan city will have Manhattan Island as its business section; above the Harlem as its residence section.

Church extension in this metropolitan New York has an important bearing upon Church extension in the nation. In two brief articles it is purposed to point out what is being done for the extension of the Church in this metropolitan New York. The first of these two, the subject being large, can deal only with the Diocese of New York, and the adjacent Archdeaconries in New Jersey. On the First Sunday after Easter Archdeacon Tiffany opened the new St. Stephen's Chapel at Woodlawn, in

upper New York City. This mission was started five years since, in a not thickly peopled locality. Services have been held in parlors of private houses, and interest has slowly increased. The new chapel is on a commanding site—the very brow of a hill, and it stands in such position on the plot that there is room for the church of the future. Its material is stone, with an upper structure of wood, and the seating capacity is 400. Many beautiful memorials, including a handsome marble altar, enrich the interior. There are gymnasium and club rooms in the basement. The cost has been, including the site, \$14,000. The priest in charge is the Rev. T. Manley Sharpe, but unfortunately he was ill and unable to take part in the opening services. Very much of the labor of building the chapel has fallen upon him, and great credit is due him.

New tentative missions in the Borough of the Bronx include St. Martha and the Holy Spirit. In St. Simeon's and the



ST. MARK'S CHURCH, NEPERA PARK, N. Y.

Atonement, places that have been open about two years, the Sunday Schools have doubled in number of pupils during the past winter. Land is about to be purchased for the erection of a new chapel for St. George's, Williamsbridge.

In Westchester county there is planning to be erected at Bronxville a new Christ Church. This is a new mission, under charge of the Rev. W. W. Smith, M. D., but its growth has been marked. At Nepera Park on March 18th, Bishop Brown of Arkansas, acting for the Bishop of the Diocese, said the Service of Benediction of the new St. Mark's Chapel, and confirmed a class of 9. St. Mary's, Sherwood Park, in charge of the Rev. G. H. H. Butler, a chapel erected some years since, has just been moved to a large and excellent site, and a basement is to be put under it. Taken as a whole, Church extension in the immediate suburbs of that part of New York that is within the Diocese of that name is in a most healthy condition. Increase in it has grown markedly during the last two years. On Monday, April 15th, a party of busy rectors spent the entire day visiting mission stations and looking over the Bronx field with a view of better and more energetic administration.

Speaking of extension work in the river section of the Diocese, the Rev. Dr. W. R. Thomas, Archdeacon of Orange, says:

"During the last decade, the Church has been extended by the planting of the following missions, in all of which substantial churches have been erected or provided:

"Pine Hill, Ulster Co., in the Catskills—Church of the Transfiguration; Big Indian, Ulster Co., in the Catskills—St. Bartholomew's mission; Mead's Mount, Ulster Co., in the Catskills—Christ Church mission; Rifton Glen, Ulster Co.—St. Thomas' mission; Liberty, Sullivan Co.—Church of the Holy Communion; Chester, Orange Co.—St. Paul's Church; Kingston, Ulster Co.—Holy Cross mission; Chichester, Ulster Co.—St. Paul's mission.

"During that period several missions have become independent of missionary aid and have taken their place among self-supporting parishes. Two of the above enumerated missions have erected their church buildings within the last three years, viz., Chester and Rifton Glen; Mead's Mount within five; Chichester has become a mission within three years."

Typical extension work in the rural districts has been accomplished at All Saints', Rosendale, in Ulster County. Work was begun here in a union chapel many years ago by the Rev. G. W. West, then a student. Slow but steady progress was made. The Rev. Henry Barker took charge in 1892, the parish

being organized the following year. Land adjoining that on which the church stands has been secured, and when it is fully paid for, the erection of rectory and parish house will be undertaken. The parish limits are of wide extent, and the discouraging feature of the work in it is the constant loss of families, and especially of young men in families, who go away in search of employment.

The rector of All Saints' has recently started a Sunday School and week night service at Bloomington, four miles distant. A move is about to be made into a hall. The people appreciate the effort and attend the school and services. Rifton Glen is five miles distant from Rosendale, and the mission there, called St. Thomas', was at one time held in a public hall and at another time in the village school house. A year and a half ago the Rev. Mr. Barker was able to secure a site as a gift, and by great efforts a pretty chapel has been erected upon the same. Its cost was \$2,000, and \$800 still remains on mortgage. Soon there is to be established a Sunday School. This information, secured from the Rev. Mr. Barker by request, shows well the struggle that is going on that the church may be extended in the East as well as in the West. Mr. Barker adds that some help from outside would be most welcome.

As will be seen by a reading of the following from the Rev. Dr. William R. Jenvey, Archdeacon of Jersey City, that part of New Jersey lying adjacent to the metropolis is really a part

of New York. Speaking of conditions there Archdeacon Jenvey says:

"The outlook for Church extension in the Archdeaconry of Jersey City is very bright. Thousands and tens of thousands of people, working in New York City, doing business there, are seeking homes in outlying yet convenient places. Northeastern New Jersey furnishes the very best advantages sought for. The ferry service over the Hudson river is ample. Trolleys on the New Jersey side are running in all directions. Property is reasonable in price. Rents are comparatively low. Villages are fast becoming boroughs, and boroughs, towns. The Church is alive to its advantages, and its responsibilities. Property is being acquired. Foundations are being laid. Buildings are being erected. The Church is avoiding the mistake so often made, that of waiting until the denominations have established themselves, have gathered up the twelve baskets full, and then gathering up the fragments which remain. It is seeking to be first in every place of promise, and to be ready to receive her children when they come. There is no section in the land growing more rapidly in population, and more bright with promise for Church extension."

In the accompanying group illustration of the chapels erected for this work, two not mentioned in this paper will be spoken of next week.



PARISH HOUSE OF ST. PHILIP'S-BY-THE-SEA, DYKER HEIGHTS, BROOKLYN.  
ST. PAUL'S CHURCH, CHESTER, N. Y.

EDWARD FERGUSON MEMORIAL BUILDING, STAMFORD, CONN.

INTERIOR—ST. PHILIP'S PARISH HOUSE, DYKER HEIGHTS, BROOKLYN.  
ALL SAINTS' CHURCH, ROSENDALE, N. Y.

THE PROGRESS OF MISSIONS.

AS SEEN IN THE MONTHLY MEETING OF THE BOARD OF MANAGERS.

THE Board of Managers held its monthly meeting at the Church Missions House on Tuesday, April 9th, with the Bishop of Albany (Vice-President) in the Chair. The Treasurer reported that the contributions to the first of April aggregated \$10,556 less than those received for the same term last year, or a further falling off of about \$5,000 since the report of a month ago. Nevertheless, because of the exigencies of the work, the appropriations are constantly increasing. Information was at hand from the Presiding Bishop that Bishop Sessums was

about proceeding under his appointment to visit certain of the churches in Mexico which Bishop Doane could not reach, and the Board provided for the necessary traveling expenses.

By order of the Board a petition addressed to the President of the United States, prepared for signature of representatives of Missionary Societies and other religious, philanthropic, commercial, and educational institutions, was ordered to be signed in the name of the Society by the Vice-President and the General Secretary. The petition asks that in treating with the Chinese Government the United States Government will use its good offices to assist in bringing to an end the opium traffic.

The Bishop of Albany reported that he had succeeded in

raising the money necessary to relieve the Church of San Jose de Gracia from debts and enable the transfer of the property with a clear and clean title to this Society. The building thus released will be used as heretofore by the congregation as a place of worship, and portions of the structure for a theological school, etc.

## DOMESTIC WORK.

Nine of the Bishops in the Domestic field communicated their wishes with regard to missionary work within their jurisdiction, which the Board met, and various appointments were made.

## ALASKA.

A number of letters were submitted from Bishop Rowe, bearing dates ranging from Tanana, January 5th, to Circle City, March 8th. The Bishop had made the journey from the former to the latter place, hundreds of miles, on snowshoes in the company of the mail-carriers. He underwent great exposure and much suffering, sometimes becoming physically exhausted. He spent four Sundays at Rampart and vicinity, having visited all the Indians *en route*. Upon his arrival there he had traversed 400 miles on foot. He sent in his estimate for the next fiscal year, which was granted by the Board thus early because it is necessary for the supplies to be purchased on the Pacific Coast without delay if they are to reach the various points in the field during the summer. In the heartiest terms he commends Mr. Knapp's voluntary work at Rampart, which has been very successful, and also that of Miss Deane. After reaching Circle City the Bishop wrote: "We are having splendid services in Circle. People seem to appreciate them; have been hungry for some time; pays me for the long journey to get here." By way of Dawson he could have gone to his home in Sitka easier than to return to Tanana, but he felt that the way of duty laid in the direction of Tanana. Says that Mr. Chapman was proposing to leave Anvik for vacation at the end of June and Miss Sabine about September 1st. The Bishop's call for additional priests and women workers is forcefully renewed. The men must be young, hale, and unmarried. They are needed for the following stations: Circle City, Valdez, and Ketchikan, and a deacon for Sitka.

## THE PHILIPPINES.

With regard to the work in the Philippines, Bishop Graves, in charge, reports that Chaplain Walkley (as Trustee for the Society) has deed for the church lot in Manila—bought and paid for. It is in a most desirable locality. The Bishop further states that the Rev. Henry Swift, who used to be a missionary among the Indians in South Dakota, Chaplain in the Army, who is stationed in the interior of Luzon, has been baptizing and marrying the Filipinos and Chinese and doing some educational work among the former. He has asked the Department to allow him to stay for a long time in the Orient. Under medical advice the Rev. James L. Smiley has resigned his appointment as missionary to the Philippines, to take effect May 1st. The resignation was accepted with an expression of appreciation of his faithful service.

## PORTO RICO.

At the suggestion of Bishop Peterkin, in charge, a small appropriation was made for the Rev. J. H. Van Buren's traveling expenses in the Island of Porto Rico in order that the missionaries may become acquainted and confer as to plans of work. Most encouraging letters were received from Mr. Van Buren himself. The services are increasingly well attended and the hall which is in use has not the capacity to accommodate the congregation. By resolution Mr. Van Buren was authorized to procure a suitable site for a church in San Juan without delay. The money for the erection of the building is in hand. This course was recommended by the Governor of the Island and the financial committee of the Church. Mr. Van Buren is now conducting Spanish services on Sunday evenings with good promise of success, and plans to undertake school work among the Porto Ricans at a point about seven miles from San Juan where there is a community, the numerous children of which are two miles from any school. The Board placed at Mr. Van Buren's discretion for mission work a sum equal in amount to that raised by the people in San Juan towards his salary.

## CHINA.

From the Bishop of Shanghai's letters it was learned that a brass memorial tablet has been recently erected in St. Paul's Church, Hankow, in memory of the late Bishop William J. Boone. The tablet was executed in Japan under the direction of

Prof. Gardiner of St. Paul's College, Tokyo, from a drawing made by Prof. Cooper of St. John's College, Shanghai. The Bishop of Shanghai had recently made an extended journey in company with Dr. Pott, Mr. Mosher, Mr. McRae, and Mr. Cooper, through Kiang-su Province. There are four cities of large population therein where missionary work should be opened at once. The Bishop hopes to put at least two foreign missionaries in one of these cities by the autumn, and if the Church will send more men he will be glad to occupy all the places and make them strong centres of work within two years. In connection with this it is pleasing to record the appointment of the Rev. Edmund J. Lee as missionary to China in accordance with the wishes of the Bishop, which appointment will take effect on January 1st, 1902. Mr. Lee is the secretary of the Church Students' Missionary Association for the present year. With an expression of appreciation of her valuable services, but with great regret, the Board accepted the resignation of Dr. Mary Jamieson Gates, to take effect May 1st. Dr. Gates for some years has been in charge of the woman's department of St. Luke's Hospital, Shanghai.

## JAPAN.

The Bishop of Kyoto informed the Board that he has closed up the Nara School. In so doing he acted with the unanimous advice of the Board of Directors. The Bishop wrote that Mrs. F. E. Wood, wife of the missionary at Nara of the Brotherhood of St. Andrew, a woman with the care of a large family on her hands, by giving her spare time and effort, by God's grace and blessing has brought to Holy Baptism recently three students of the Higher Government School in Nara. Under pressure of necessity the Board made an appropriation of \$4,000 for a missionary residence at Sendai, Japan.

## ALAS, POOR BAPTISTS!

The "Old First" Presbyterian church of New York City, says a writer in *The Baptist Outlook*, has recently adopted the Catholic Church custom of throwing open the church doors each day in the week for meditation and prayer. It is reported that the Methodist church of Arcola, Ill., has an "angelus" bell rung every morning at 11 o'clock "as a signal for each member to cease his or her worldly labors and engage in prayer." But, stranger still, we have a prominent Baptist church even closer home, reading prayers at the Sunday services. Here is their printed "Order of Service":

"At every service while the pastor is entering the pulpit, let the congregation rise. Then let all unite in reading or reciting the following invocation: 'May the stranger find his Bethel here. May each one present say before this service ends: I was glad when they said unto me, Let us go into the house of the Lord. Let the brethren dwell together here in unity and love. May the heart that suffereth find comfort here to-day and some sinner find the Saviour. Amen.'" Doxology and Lord's Prayer, all in unison, standing.

Now, omitting several items in the programme, we come to "Offertory Prayer, all in unison, standing": "Almighty God, our Heavenly Father, we thank Thee for the stewardship over thine earthly heritage with which Thou hast entrusted us, Thy servants. We pray Thee keep us so faithful in our love to Thy Son that we shall never say: 'This is the heir; come let us kill Him, and the inheritance shall be ours.' But rather give us hearts to live frugally, yea, even to deny ourselves that a large proportion of the fruits of our labors may be rendered in their season unto Thee. Amen."

What would our Baptist fathers, some of whom even repudiated congregational singing, because they thought it smacked of ritualism, think of this Baptist ritualistic thought? I would suggest to this church that they would find it much cheaper, and, I think, much better, to adopt a prayer book, with the order of service laid out for the whole year, than to have their prayers printed every week. Then think of the variety; for in the prayer book they get prayers from many different and eminent divines, while in the other case they have only those written by their pastor.

IF GOD give me work to do, I will thank Him that He has bestowed upon me a strong arm; if He give me danger to brave, I will bless Him that He has not made me without courage, but I will go down on my knees and beseech Him to fit me for my task, if He tell me it is only to stand and wait.—*Jean Ingelow*.

TRUE CONTENTMENT is not the stagnation of the soul, without aspiration and without want. It is the repose of the soul which is doing its best, and which, above all, trusts in the mercy of heaven to heal wounds and satisfy hope.—*David Schaff*.

LIFE WITHOUT industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet.—*Ruskin*.



# The American Church of The Holy Trinity in Paris

By the Rev. THOS. D. PHILLIPPS.

IS THERE a service of the Episcopal Church in Paris?" is the question addressed to a friend of mine last spring by an American Churchman intending to spend some months in the metropolis of France during the great exposition year just past. Emphatically, "Yes." But the mere fact of such a question arising in America is proof that a brief statement regarding a conspicuous edifice and a summary of the fine services therein regularly held will be interesting to LIVING CHURCH readers.

And first as to the material structure. The Avenue de l'Alma, commemorating the first victory won by the combined Anglo-French armies over the Russians on September 20th, 1854, after the landing in the Crimea, is one of the many pretty thoroughfares running off the famed Avenue Champs Elyseés, in

this was consecrated only in 1886. But we must itemize some of the interior decorations that cannot fail to attract the notice of even the most careless inspector.

Omitting those objects which our illustration represents to the eye, we may state that the 42 stained glass windows (some of them memorials) were made by Mr. T. Beckham of Great Russell Street, London, and are intended to represent the *Te Deum* as a single series. The east triplet, shown in our illustration, as well as the west windows, are very effective; and while the lighting is good, there is enough of the "dim, religious" to satisfy the most æsthetic or fastidious taste. Indeed the aid of electricity has often to be invoked at the lectern during the late afternoon service. The altar, it will be observed, has its orna-

ments complete; and one who has been familiar with the services for over half a year could not fail to notice with what care the ladies of the altar guild discharge their varied obligations, conspicuously in adapting the flowers to the changing colors of the Christian seasons.

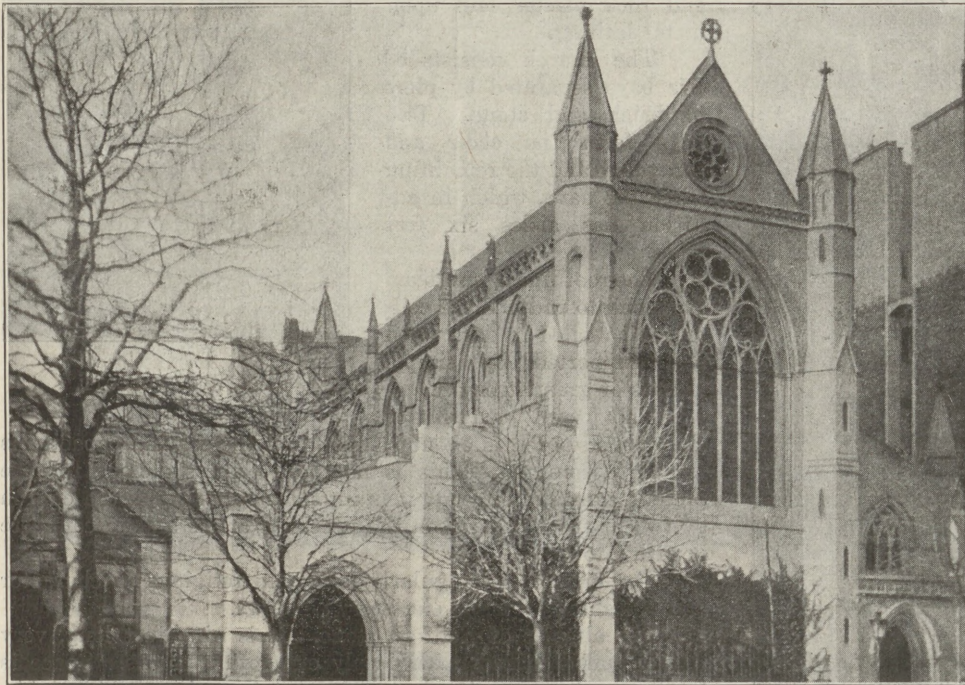
We must not omit to mention another useful adjunct of this noble Church temple. Entered from the west side of the cloistered way, and beneath the floor of the choir room is a well-proportioned and conveniently arranged mortuary chapel, lighted by electricity, and having all the requisite appliances for funeral services, including the neat altar, it yet presents as little as possible of the gloomy aspect usually associated with the receptacles for the dead. The final service over the departed is often used here. On the occasion of my last visit to the place three bodies of Americans who had died in Paris were awaiting the departure of friends, who intended to convey the remains to America for interment in natal soil. And in this way the mortuary chapel often proves a great convenience to

Americans resident in Paris, no less than to the transient visitor who may chance to be called upon to take the last sad farewell of dear ones when far from home.

The church has cost \$600,000, and is far away the handsomest as well as most solid and costly of all the non-Roman churches in Paris. It is a magnificent and speaking memorial of the energy and devotion of Dr. John B. Morgan, who began his rectorate in 1873, and has thus occupied this unique position for nearly 29 years. With unstinted absence of selfishness he is ever at his post, seldom away from the parish for more than a day at a time, though ably supported by a responsible assistant. On the morning of my first service here, April 29th last, the Rev. Richard Hayward, for some years rector of St. Mark's, Evanston, in the Diocese of Chicago, was completing a long term of curacy. From May to October, the Rev. Pedro S. Mesny of Pittsburgh, then recently come from Nice, was assistant; since then, the Rev. J. F. Butterworth, a college contemporary of the rector, has assisted him.

In connection with Holy Trinity is St. Luke's Chapel, nearly three miles away, and in the Latin or Student Quarter, in charge of the Rev. Isaac Van Winkle for the last three or four years. The history of its rise and progress is singular enough to deserve separate recognition.

Reverting to the parent church, it may be said that the vested choir is strong enough to be placed in comparison with the best in the United States. The processional hymn puts the visiting stranger at once at his ease. The singing of the choir does more; it helps materially, in combination with the high tone which is a mark of the other portions of the service, the clearly rendered choral responses, the frequent celebrations, the reverential offering of the alms, the external devotion of the worshippers, with all seats filled, and last but not least, the carefully prepared sermons of the learned and much beloved rector—all these, we say, tend to remove from the casual American vis-



HOLY TRINITY CHURCH, PARIS.

a southwest direction to the Seine. The church lot has a frontage of 125 feet on the avenue, with a depth of 160 feet. The front of the building, even without the projected tower, presents a somewhat imposing appearance, even in a city famous the world over for that solidity of design which has contributed so materially towards making Paris the Mecca of the student class, in painting, architecture, and sculpture. There are two entrances from the avenue; the one by a cloistered way leading also to the ample clergy vesting room and to the spacious choir and guild rooms. The former, which serves also as the rector's study and reception room, is not simply neatly furnished, but elegantly appointed with every conceivable appliance necessary to the performance of their duties by the clergy in a decent and orderly manner. To the left of this passage is an open grass plot, kept in good order and preventing the obstruction of light to the choir room in the rear, and spacious rooms upstairs. Both classes of rooms are utilized every day; the former by reason of the daily service in the church; the latter by the working guilds, through whose agency, in Paris as in America, the women of the congregation accomplish much by the way of general usefulness to the Church, and of charity to the needy deserving.

But if the exterior and surroundings of Holy Trinity are so attractive to look at, and so appropriate to their daily uses, what shall be said of the beautiful interior, so stately in its proportions, so Churchly in its arrangements, so admirable in its appointments, and so conducive to a devotional spirit? As the first of our illustrations will give some idea of the church as it appears when viewed externally from the avenue, so the other may serve to convey in faint measure an impression of the comely and artistic interior; so grand in its attractiveness, and so chaste in its adornment, that it might well pass for some glorious minster of old, but for the transparent newness which must characterize any edifice less than twenty years old; for

itor, for the time at least, all idea of his being thousands of miles distant from the home where his family are using the same language of prayer, hearing the same familiar hymns and tunes, and listening to the same dear old story of God's Word at the mouth of his Church's minister. The vested in the chancel usually number 28 or 30; of whom about 18 are boys. These not only receive, at the expense of the Church, their housing, food, and teaching by their own schoolmaster; but, being English lads, one-half of them are sent to England for vacation in July, the other half in August. It may be questioned whether any other parish of the American Church has better control of its choir boys, or does more for their material and spiritual improvement.

In order to understand how this can be done one has but to see this congregation at a Sunday service, and to bear in mind that, while there is a steady stream of visitors from this side of



HOLY TRINITY CHURCH, PARIS.

the Atlantic to Paris all the year round, there is a resident American colony, whose numbers fluctuate but little from year to year; and by the stability of the Church in her ministry, in her rites and ceremonies, these are naturally attracted.

In conclusion it may be news to some to be informed that the American Churches in Europe, some ten in number, are placed under the jurisdiction, or rather are in charge, of the Bishop of Ohio. In May, however, of last year, a Confirmation was held in Holy Trinity by the Right Rev. T. E. Wilkinson, D.D., the Bishop in charge of English Churches in Europe, who was then in Paris presiding at a two days' conference of some 30 British chaplains of central and southern Europe, over whom he has spiritual oversight. The Church has a communicant list of nearly 600.

We have thus given partial reply to the question, "Is there a service of the American Church in Paris?" The question will be fully answered when the story of St. Luke's Chapel is given.

LITTLE SELF-DENIALS, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life which God approves.—*F. W. Farrar.*

Two good rules for life are: Never be discouraged. Never be a discourager.

#### NEW CHURCH AT HIGHLAND PARK.

TRINITY CHURCH, Highland Park, Ill., which was blessed by the Bishop of Chicago and opened for divine worship on Easter Day, replaces a wooden structure which was built in 1875 and burnt to the ground Dec. 30, 1899.

The cost of the new church with its furniture, not including the organ, is about \$15,000, and in its construction its builders believe that they have solved the problem how to build a Churchly church, of well-nigh imperishable materials, in proper architectural style, at a comparatively small cost.

The whole structure, which is in the style of the English Gothic of the Decorated period, is simple and honest and ought to endure for ages. The material is hard paving brick of a reddish brown color, with courses of red sandstone. The roof is slate and the interior is finished in pressed brick and rock plaster laid upon metal lathing.

The church consists of five bays separated by piers of brick and stone. Two bays form the choir and sanctuary and the remaining three the nave, which in addition has aisles six feet wide.

The roof line is unbroken from end to end and the ceiling is panelled in dark wood and supported by simple trusses of great strength.

The total length of church and porch is about 95 feet, and the seating capacity is for three hundred. This is no more than sufficient for the present congregation, but it is intended to lengthen the church by two or three bays when the necessity arises and to complete it with a tower.

The interior is singularly lofty and religious in character and is lighted by triple clerestory windows.

The altar is of Bedford stone. It is nine feet long, very simple and dignified, with deeply cut gothic panels. Space is left for a stone reredos, but at present there is an oak retable, with two gradines.

All the furniture is of dark oak made from special designs, the rood-beam being specially satisfactory.

The choir-rooms and sacristy are planned with great care and provide every convenience for the work of the church.

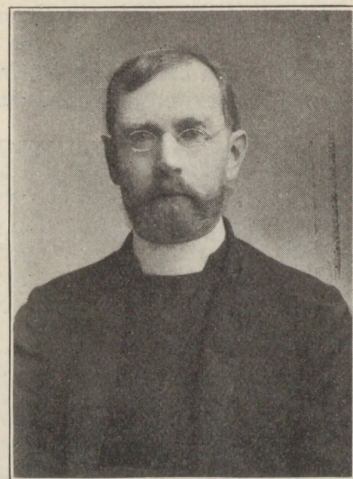
Altogether the new church is a complete success, and in its artistic and acoustic properties exceeds even the anticipations of its builders.

The parish is one of the most active and attractive in the neighborhood of Chicago, and is growing steadily under the leadership of the Rev. P. C. Wolcott, who has entered upon the tenth year of his rectorate.

#### EGYPT.

The London correspondent of the *Manchester Guardian* writes: I am informed that the Coptic Bishop of Khartoum has already collected a sum of £600 towards the re-building of the church in that town, which, together with the schools, was completely wrecked and destroyed by the Dervishes. The Rev. Montague Fowler, a member of the Committee of the Association for the furtherance of Christianity in Egypt, has also secured a grant of £250 towards the reconstruction of the schools. A plot of ground has already been allotted in Khartoum for the erection of both church and schools. During his visit to Cairo Mr. Fowler, in an interview with the Patriarch in the Soudan. The Kalifa not only robbed the church in Khartoum of its possessions, including many priceless manuscripts, but destroyed the sacred buildings and schools and put to death a large number of the Copts. A remnant was spared at the suggestion of a Dervish Emir, amongst them being the Bishop of Khartoum. He, with a small band, escaped and came to Cairo. The rest, who were unable to leave the country, remained behind and earned a precarious livelihood as best they could. As will be well known, this is one of the very ancient churches, and like the Assyrian Christians the latter, though nominally Nestorian, has suffered very much through long ages for Christ's sake.

A MAN may save money, but money never saves a man.



REV. P. C. WOLCOTT.



TRINITY CHURCH, [HIGHLAND PARK, ILL.

## Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT.—The words of the Lord Jesus as found in the Gospels of St. Matthew and St. John.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

### THE LORD JESUS AND THE TWO COMMANDMENTS.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XXII., XXIII. Outward Part. Inward Grace. Text: I. John iv. 21. Scripture: St. Matt. xxii. 34-46.

LET US bear in mind the fact that the incidents chosen for our present study belong, in time, to Holy Week. They are a part of the Evangelist's account of "the wonder-speaking Tuesday." The earthly ministry of our Lord was drawing to a close. His steps were closely watched. His words were seized upon and treasured by His enemies, with hope to ensnare Him, and hasten, if possible, the rapidly approaching hour of His condemnation.

In the Temple, that afternoon of Tuesday, came first the Herodians, seeking to compromise Jesus with the multitude, by means of their questions concerning the lawfulness of paying tribute to Cæsar (St. Matt. xxii. 15-22). Next came the Sadducees, also with evil intent, raising questions which touched upon the resurrection (*Ib.* 23-33). Jesus silenced the Sadducees with the declaration that they erred, "not knowing the Scriptures, nor the power of God" (verse 29).

We do not wonder that this roused the Pharisees to the hopeful expectation that *they* might succeed, though others failed. It was their boast that they *did* know the Scriptures and the power of God. And so, with apparent confidence, they delegated a certain lawyer (that is, one learned in the Jewish law, both scriptural and traditional) to approach Jesus with the question: "Master, which is the great commandment in the law" (verse 36)?

The whole transaction was planned in order to tempt Christ (verse 35); that is, to test the character of His teaching. We are not sure, however, that the lawyer himself shared the malicious purpose of the Pharisees. He seems to have been fair-minded. He accepted Christ's answer heartily (St. Mark xii. 32-34). Possibly he was an earnest seeker of the truth, really anxious to know which was the great commandment in the law, and "the Pharisees made use of his honest longing for the truth, and urged him to put his question: he desiring only to know what was true, and they hoping to entangle Christ in His words."

The enquiry was one which could not be answered without giving offense to some, perhaps to many. Among the Jews, a never-ending debate raged fiercely around the question: "Which is the great commandment in the law" (verse 36)? "Various were the opinions as to the superior importance of this or that precept of the law. Some made the great commandment of the law to be that which relates to free-will offerings; others considered that the rigid observance of the Sabbath fulfilled the most important precept; others regarded the commandment for the payment of tithes as of primary importance; while others made the great commandment of the law to be that which directed the offering of the prescribed sacrifices."

The plot of the Pharisees, then, was this. On a much-debated question they would call out the great Teacher publicly, in the Temple. They would compel Him to take sides, and thus gain inevitably the hatred of all from whose opinion He seemed to differ. So doubtless it would have been, if He had done as the Pharisees expected Him to do. But Christ claimed the right which belonged to Him as the Son of God. He bowed to no one; He gave His own authoritative answer to the question, gathering out of the Scriptures two precepts which lay far apart, one in Deuteronomy (vi. 5) and the other in Leviticus (xix. 18). These He declared to be the first and the second commandments, and together the great commandment: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself."

The Church places this wonderful summary of the law immediately after the Ten Commandments, in the office of the Holy Communion; and there is provision in the rubric that if the Decalogue be read once on each Sunday, at all other Cele-

brations the reading of it may be omitted and the Summary alone used.

Love for God and love for our neighbor are not two loves, but one. The Christian's affection is not to be cut in two, and sent in opposite directions; part toward God, and part toward man. The whole stream of the Christian's love must first be directed in one undivided current toward God; then from Him it will return, in a measure, to bless his fellow men. The two commandments are one and inseparable (I. John iv. 20, 21; verse 2). Archbishop Leighton states the matter thus: "Our love is not to be divided between God and our neighbor, or any creature; but is first to be bestowed wholly upon God; and then He diffuses, by way of reflection, so much upon others as He thinks fit. Being all in His hands, it is at His disposal. That which He disposes elsewhere (as here, 'Thou shalt love thy neighbor as thyself') is not taken away from Him, but abiding still in Him, as in its natural place, flows forth from Him as beams flow forth from the sun and enlighten the air; and yet are not cut off from it."

Our study of this incident will be incomplete unless we read with care the closing verses in St. Mark's account (xii. 32-34). The wisdom of our Lord's answer was perceived and appreciated by him who had asked the question; and Christ commended the fair-mindedness of the lawyer. If he came "tempting" Christ, it is clear that he went away disposed to become His disciple, and "not far from the Kingdom of God" (*Ib.* verse 34).

Jesus now proceeds to question those who have questioned Him (verse 41). It is His last enquiry of the men who with evil intent have besieged His footsteps, and it touches upon the central truth of the Christian revelation: the two-fold nature of the promised Deliverer, His lowly nature as man, and the excellence of His nature as very God. David "in spirit" (that is, under the direction and guidance of the Holy Spirit) calls Him Lord; how is He then David's Son (vv. 43-45; Ps. cx. 1)?

There could be but one answer. As man, Christ was David's son; as God, He was David's Lord. The enemies of Christ would make no such acknowledgment. How could they, except with utter condemnation of themselves? They received His crucial enquiry in silence; they attempted no reply.

"To this profound question, so clearly pointing to the mystery of the divine and human natures of Him who stood before them, no answer was even attempted. By silence they now received that warning recorded by the first Evangelist, which forms the subject of the whole of the twenty-third chapter of his Gospel. There our Lord lays bare the practices of Scribe and Pharisee, concluding with an apostrophe to Jerusalem, which declared in language of the deepest pathos that desolation was nigh at hand, that the hour of mercy had at length passed away, that justice, temporal and eternal, must now be the portion of the city which had poured out the blood of Jehovah's prophets, and was thirsting for the blood of His Son."

### REVIVALS.

BY THE REV. CYRUS MENDENHALL.

**S**PEAKING of revival efforts—well, I believe in revivals with all my heart, but some plans adopted, some methods employed, are harmful. Too much machinery, stereotyped plans, and sensationalism, are poor factors to employ in solving life's great problems. Some Rev. Mr. Stiremp, a converted clown making this thing a specialty, comes with sound of trumpet, counting his converts as an Indian counts his scalps, and a so-called revival is supposed to result.

A revival of what? Not of pure religion such as the humble Nazarene taught; not a working faith, such as He lived; but too often a flood-tide of emotion, followed by driftwood resulting here and there in stagnant pools that reflect no trees, no sunlight, and no stars. A church or an individual who depends on such things for spiritual life, some one has said, is "like a man with intermittent fever—hot one day, and frozen the next."

Snakes and woodchucks hibernate in winter; some churches do the same in summer. Rational revivals—natural awakenings—are desirable. Manufactured, artificial varieties are of little value. In this as in all things else, "hold fast that which is good." "Try the spirits."

IF YOU HAVE done a mean action toward your brother, do not add the sin of hypocrisy to it by protesting that you were animated by correct motives.

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### THE WORDS OF DELIVERY OF THE BLESSED SACRAMENT, AND STRICT CONFORMITY WITH RUBRICS.

To the Editor of The Living Church:

THE communication in your issue of April 6th concerning The Words of Delivery in the Communion opens up one of many questions of rubrical interpretation.

A literal interpretation of more than one rubric will be found in practice, if not impossible, at least inadvisable. In an experience of over twenty years in many Dioceses in parishes of all sorts, I have never known the rubric before the Lord's Prayer following the Communion to be literally obeyed, and while I have no doubt that such obedience would be a great ritual improvement, there are very few parishes in which it would not create a disturbance.

If the priest were to say the invocation alone, and the people were to join in the petitions with the priest, it would conform to the Roman Use; but if each petition beginning with, "Give us this day our daily bread," were said after the priest, the use would be somewhat peculiar; and then, how about the doxology at the end of the prayer?

I mention this to show something of the difficulties of rubrical interpretation, while it is my own opinion that the present uniformity in the matter cited is much more important than literal obedience.

In the matter raised by your correspondent there is such variety of use that it may be that his way is as good as any, even if the rubric is not literally obeyed. But in such things there is always danger of allowing too much personal convenience.

WM. A. HATCH.

Monroe City, Mo., April 9th, 1901.

To the Editor of The Living Church:

MR. R. MICHELL, in your Easter number asks the question: "Was it ever the custom in 'delivering' the Body and Blood of Christ at the Holy Communion to repeat the sentence to each one separately?"

There can be no doubt that it has been at *some time* and is now the custom to do so. If I am correctly informed, the practice of the Roman communion is to say to *each individual* at the delivery (in Latin) "May the Body of our Lord Jesus Christ preserve thy soul to life everlasting"; a short and convenient form for the Roman Church. The Greek Church, I believe, simply uses the words "The Body of our Lord," and "The Blood of our Lord" in communicating the people. The rubric in the English Prayer Book appears to provide for the words of administration to each individual. It directs thus: "And, when he delivereth the Bread to *any one*, he shall say, The Body," etc.; "And the Minister that delivereth the Cup to *any one* shall say, The Blood," etc. There can be no doubt, then, that it has been the custom, and that it is so at present almost universally.

But the American Church altered the rubric so as to read: "And when he delivereth the Bread he shall say" . . . "And the Minister who delivereth the Cup shall say." The question is, What was the motive of the change? Was it not a provision for the exercise of the priest's discretion, especially in case of a large number of communions? Probably the average church in the United States on Easter Day had only one priest to administer the Blessed Sacrament to 200 or more communicants. If he used the complete form for each individual he uttered 15,200 words in the administration alone, which is equal to four lengthy essays.

When we consider that the validity of the Sacrament is not involved in the words of administration, this certainly seems like "vain repetitions." Some priests use the first half of the sentence in administering to each one, and the last half at the end of the rail. Others employ the practice to which Mr. Michell refers, of "gabbling the sentence of delivery to no one in particular," while many use the complete form in every case,

either losing their breaths in their great haste, and actually distracting from the holy inspiration of the occasion, or by a very careful endeavor to utter each sentence to each individual, whole and entire, with devout dignity, adding tremendously to the length of the service.

The Greek form may be made as expeditious as the delivery, while the Roman form is less than a fourth as lengthy as the English. There can be little doubt that the majority of American priests use their *discretion*. Why may we not be shown "a more excellent way"? If communicants have been taught their catechism before Confirmation and have devoutly listened to the words of Consecration, what can possibly be the necessity of a more lengthy form than "The Body of our Lord," and "The Blood of our Lord" to each individual?

Janesville, Wis.

J. A. M. RICHEY.

### THE DIOCESE OF HONOLULU.

To the Editor of The Living Church:

ON FEBRUARY 2nd the New York *Churchman* opened its columns to a personal attack upon myself over the signature of a retired mechanic of this city (whom I do not credit with the authorship of the letter) styling himself "President of the Church Defence and Extension Association of Hawaii," although that paper could have had no difficulty in ascertaining that the said Association had no connection with the Anglican Church in the Islands. I have already sent you a copy of a declaration it has been necessary to issue to expose the true character of an Association, the misleading title of which is made use of by the party who promoted it, for the publication of statements in which there is not one particle of truth. The object of the letter published by the *Churchman* is to create prejudice in the minds of American Churchmen against the Diocese of Honolulu, and, if possible, to prevent any aid being contributed in the States to counterbalance the loss of the S. P. G. grant. To this end the following statement is made: "His lordship has no provision to make for the support of this mission. We feel that in justice to our people this should be known. Every clergyman in this Diocese is now supported by the people and is independent of mission funds, with the exception of one who, owing to physical infirmity, wishes to resign."

The above was written, as well as the rest of the letter, without the slightest regard to truth. Having just completed a tabulation of the financial returns for last year, I find that between July 1, when the S. P. G. grant ceased, and December 31, I paid out for stipends or rent on behalf of English and American clergy \$407.60; and for the support of our Chinese mission (on which we had one priest, one deacon, one lay reader, and two teachers to maintain), \$997.

It remains to show how successfully this publication achieved its purpose. On the appearance of the letter in the *Churchman*, the Secretary of the W. A. in one of your Dioceses, which had already resolved to send aid to the missionary work in this Diocese, wrote to one of your Bishops to inquire if the statements in the letter were reliable. The Bishop referred to knows no more about details here than the man in the moon; nevertheless he sent reply that the statements were reliable, and advised that no remittance be sent to Honolulu.

Whilst our missionary work here on American soil is thus being antagonized by a Church paper and a Christian Bishop in the interest of those who oppose all ecclesiastical authority, let me point out in contrast that the liberality of the *heathen* has enabled our Chinese work to be carried on without curtailment since the loss of the S. P. G. subsidy. In July last I did not know whether I should turn for payment of the next quarter's salaries. I made an appeal to the Chinese merchants, which met with a most liberal response, many expressing regret that in consequence of their heavy losses by the plague fire their subscription was not larger. In a very few days between \$600 and \$700 were raised. Of the subscribers very few were Christians, but they subscribed through appreciation of the Church's work.

I will only add that not long before the *Churchman* printed this tissue of falsehoods about the Church in Hawaii from what is nothing better than a bogus Association, it had refused to publish the letter of an American priest who is personally acquainted with the condition here. Trusting that truth will obtain a hearing in your columns,

I am, yours faithfully, ALFRED WILLIS,  
Honolulu, March 26, 1901. Bishop of Honolulu.

## AN ALBANY FUNCTION.

To the Editor of *The Living Church*:

IN the March number of *The Diocese of Albany* there is an account of the Ordination to the Priesthood of the Rev. A. McGinnis, which took place in Grace Church, Albany, on the 21st of February. After giving the names of the officiating clergy, etc., the account goes on to say:

"After the laying-on-of-hands and the words of ordination, the stole was adjusted about the neck of the new priest, and he was vested with a handsomely embroidered chasuble; while at the delivery of the Bible, a Prayer Book and chalice were also delivered to him. The Bishop celebrated the Holy Communion, having retired to the sacristy to assume the Eucharistic vestments. The Bishop and clergy wore elaborate vestments," etc.

It is to be hoped that this "Albany Function" is not to be held up for criticism and condemnation in some of our Church papers, as was another Function in a Western Diocese recently. It is true there were ceremonies introduced into the services *not provided for in the Form of Ordination in the Prayer Book*, e.g., the adjusting of the stole, the vesting in a handsomely embroidered chasuble, the delivery of a Prayer Book, and the delivery of a chalice. It is true also that the clergy wore elaborate vestments. As there was no accompanying representation of the clergy so vested given in the Albany paper, we do not know just what these vestments were. We only hope this is not another case of "Ritual Anarchy."

J. S. B. HODGES.

Baltimore, April 10, 1901.

## THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

I AM deeply interested in the subject of the *Name* of our Church, which is a true branch of the Catholic Church, and not a denomination or sect as its present title makes it appear to be. Being "Catholic" it is, of course, "Protestant" against all false teaching, not only in the Roman Church, but also in the Unitarian and Universalist and other denominations. Being "Catholic," it is of course "Episcopal," being always governed by Bishops of the Apostolic Succession. Hence to insert these two qualifications into our title is as unnecessary and foolish as it would be to call this nation of ours "a Free, Presidential Republic"! Wherefore, by all means *drop out* these two denominational adjectives, and we have left the only proper name for our Church (as it seems to me), viz., "The Church in the U. S. A." Then it can be commonly called "The American Church," or "the American Catholic Church," in distinction to the *Roman Catholic*. In this connection, let all Churchmen always put the "Roman" on, when they *mean* Roman Catholics, showing that they know we are Catholics, too, though happily not Roman ones.

It is far simpler and easier thus to correct our title by *omitting* its objectionable parts than to construct a *new* one which would surely be defective unless it contained all the four equally important adjectives named in the *two* Creeds, viz., "One, Holy, Catholic, and Apostolic."

The correction of our title is extremely important because we are at present sailing under false colors as a denomination; and this is a great hindrance to Christian Unity. The declaration of our Catholicity implied in the title "The Church in the U. S. A." reveals our true position as the happy mean between the excesses of Romanism and the defects of Protestantism; which makes us the goal for a re-united Christendom. Our "unhappy divisions" are a chief cause of so many non-Church people, as one hears constantly, so that anything that will tend to restore Christian Unity is a vitally practical work. The correction of our misleading title is such a work. I earnestly trust that a majority of the General Convention will agree to the simple dropping of "P. E."

Yours sincerely,

HENRY MARTYN SAVILLE.

Dorchester, Mass., Easter Week, 1901.

## DIVISION OF THE DIOCESE OF NEW YORK.

To the Editor of *The Living Church*:

WITH reference to the suggested division of the Diocese of New York, permit a humble member to inquire if such a division can be legally made without the consent of the parishes, gained by balloting? Can an ordinary diocesan convention divide itself? Will it not be necessary in order to make a division legal to bring the subject before the vestries of the parishes and have them elect representatives to a special convention met

for that particular purpose? It strikes me that the Diocese of New York is the property of the parishes existing within its boundaries. If any annual convention should divide it, its action would be a usurpation. Yours respectfully,  
Newburgh, N. Y., April 11, 1901. F. WASHBURN.

## THE PHYSICAL CAUSE OF THE DEATH OF OUR LORD.

To the Editor of *The Living Church*:

IN your issue of March 23, 1901, a communication appeared from "A Brother of the Guild of Mercy" on the "Physical Causes of the Death of our Saviour." The following is an extract from that paper:

" . . . The earthly mission completed, the Suffering of the Man of Sorrows culminated in one tremendous nervous and muscular action. The loving, tender Heart of the 'Redeemer of Mankind' was rent from apex to base, and at the same moment the veil of the Temple was rent. The rending of the *veil* of the temple of His Life Blood simultaneously with the rending of the veil of the Jewish Temple, was of wonderful majestic import. The precious Blood emptied into the pericardial sac, which encloses the heart. Into the watery fluid of this sac the blood of life poured. Tremendous lessons of eternal truth were being rapidly taught. Fulfilling the Scripture to the letter, the cruel military machine, the Roman soldier, advanced to do his part. The spear pierced His Sacred Left Side and forthwith flowed out the water and the blood. The formula for the Chalice was demonstrated. Tyranny may pierce, but Jesus heals," etc., etc.

I have remained silent with the hope that someone else would notice this letter; for while my heart is not "rent from apex to base," yet a plugged coronary leaves me only one-half of that important organ at work, which often forbids any exertion at all prolonged. But I cannot refrain from expressing my dissent from the view taken by this "Brother" of the piercing of the Side of our Blessed Lord.

It is true that the Gospels do not declare which Side was perforated by the soldier's spear; but they do teach that the Humanity of our Lord was absolutely perfect, and therefore the "physical cause" of His death was not the rupture of His Heart "in one tremendous nervous muscular action." If that is true, there must have been some particle of evil in the Human Body of the Man of Sorrows. Though a sin-offering, He was Himself sinless. It is true there is no tradition on this point, yet there are considerations which negative the view of the "Brother of the Guild of Mercy."

There seems to have been a subliminal consciousness in the mind of the Church that accepted the fact that it was the Right Side of our Lord that was pierced; a silent reception of the fact that there was no rending of that Holy Body other than by the penetration of the nails, and the pricking of the Side with a javelin. The idea that any suffering whatsoever could have produced such an awful thing as the splitting of the Heart of the Lord Christ, raises a doubt of the perfection of His Humanity. As He was absolutely sinless, therefore He could not be killed by any physical means, or human instrumentality. Even the Crucifixion did not kill Him. "I lay down My Life (He saith), that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (St. John x. 17, 18). But if the sufferings which He underwent when He was persecuted by the Jews, produced such a "tremendous nervous [tension] and muscular action" as your correspondent imagines, then the men who "made long furrows on His Back," and dragged Him to the Cross, did indirectly take His Life. They created the cause of the splitting of His Heart "from apex to base." No! no! His Holy Heart was not ruptured, nor any blood emptied into the pericardial sac. That Heart was as whole and complete on the Cross and after, as it is now as He sits on His eternal throne in glorious majesty!

St. John emphasizes the fact that two streams flowed out; not the issuance of bloody water, or watery blood as would have been the case if it flowed from the pericardium. The beloved Disciple refers to what he saw, and describes it in such wise that more than implies two distinct streams. "And forthwith (he saith), came there out water and blood" (*aima kai h'udor*). Referring to it again in his Epistle (I, v. 6), he saith, "This is He that came by water and blood, Jesus Christ (*h'o elthon di' h'udatos kai aimatos*)—not by water only, but by water and blood." Impressively "water and blood."

These are the two Sacraments by which the Church is edified (built up), as was the first woman (*ishshah*) who is also said to have been "built up" (*banah*) out of the bone taken from the side of the first Adam. The Fathers see in that mysterious act of the Deity a prophetic act that predicted the issue of the

blood and water from the Side of the Second Adam, the Catholic Church issuing out of His Side, as did Eve from the side of the first Adam. But we do not read that the heart of the first man was rent from apex to base when the rib was removed. If that of our Lord was, then there is a want of correspondence between the type and antitype to the credit of the first Adam. While, as I have said, there is no distinct tradition on the subject, nevertheless ever since the Crucifixion has been pictured, all artists, even down to Tissot, have put the mark of the spear in the Right Side, perhaps under the influence of the subliminal consciousness before intimated.

The words used by St. John in his Gospel (xix. 34), do not define such a gash as would be required by the statement that the lance penetrated the pericardial sac, whichever Side was pierced. "One of the soldiers, with a spear (*luchne*), pierced (*enuxe*) His Side." The weapon evidently passed between the ribs, since "not a bone of Him shall be broken." So was our Lord's Human Body kept free from any fraction or destruction of osseous or organic parts calculated to mar the perfectness of His Humanity. Moreover, it will answer all the conditions of the narrative if we translate *luchne* by javelin—a weapon more likely to have been in the hands of the soldiers around the Cross than the heavy spear. The javelin is a weapon for throwing at a less or greater distance; while the spear is the arm for the charge, and for violent thrusting on the field. The piercing was in all likelihood, a wanton wounding of the Sacred Body when the soldier found his Victim already dead. Evidently he did not make such a thrust as he would have done if his purpose had been to cause death; hence he only pricked (*nusso*) the Side with the javelin's sharp point. In verse 37, St. John uses as a synonym "*exekentesan*" (*ekkenteo*), to prick, to pierce or stab. He uses the same word in the Revelation i. 7, "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him" (*exekentesan*).

Perhaps it is my fault; but I find myself unable to apprehend the "wonderful majestic import" of the rending of our Lord's Heart, and of the veil of the Jewish Temple at the same instant. I can see the significance of the rending of the veil at the same instant that He bowed His Holy Head and "gave up the ghost"; for thereby was signified unto us that now we might have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us—or made new for us—through the veil, That is HIS FLESH"; not by the way of a riven heart (Heb. x. 19, 20); by His New Humanity, not by a death which ordinary men die, but only by such a death as the Incarnate Son of God willed to die—laying down His Life, with every organ of His Body whole and unimpaired, by simply causing His Human spirit to issue out, and return again when He so decreed. There was no "physical cause of the death of our Saviour."

P. G. ROBERT.

St. Louis, April 12, 1901.

### A MIGHTY FORCE.

BY THE HON. W. H. WHITEHEAD.

**C**O PERSONS who have no interest in the general missionary work of the Church, and who, therefore, take no pains to be informed on the subject, the magnitude of such work cannot better be realized than by the presentation of facts and figures. Indeed even to those who are contributors to mission work, unless they devote some time to the tabulating of figures, the greatness of mission work at the present day is not generally known. We have not before us, while this is being penned, the combined figures for the entire Anglican communion, but a compilation of the work of the Church of England alone, and in its foreign mission work alone, shows a wonderfully virile and comprehensive action.

Three principal societies direct the mission work of the Church of England: the Society for the Promotion of Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society. We will not add the British and Foreign Bible Society, which, while it aids Anglican missions quite substantially, also supports missions belonging to other Christian bodies.

The income of the S. P. G. for 1898 was \$661,000. It has the supervision of 787 missionaries and 2,900 lay catechists, and has charge of 3,200 students in high schools, and 38,000 children in lower schools.

The income of the C. M. S. for 1897-1898 was \$1,657,000. This society supports 520 missions, 1,136 missionaries, and 6,154 native missionaries and their assistants. During the fiscal year mentioned the representatives of the C. M. S. administered

16,000 Baptisms, and were educating 88,000 pupils. This society maintains five missionary colleges in England, and has six active auxiliaries and affiliated societies.

As showing how the press is made to do valuable service, we find that during a recent year the S. P. C. K. distributed 145,000 Bibles, 23,000 New Testaments, 325,000 Prayer Books, and 12,000,000 tracts; while the S. P. G. conducts three periodicals, and the C. M. S. seven. Of the seven last mentioned, those published monthly put forth 760,000 copies each month, and those published quarterly put forth 250,000 copies each quarter.

These are only a portion of the figures that show the extensive character of this branch of the operations of the Church of England. The present (Roman) Cardinal-Archbishop of Westminster says of this work:

"It is impossible to know these men and women belonging to the rank of the simple faithful, and a great number of their clergymen, without being struck with proofs of their fervor, good faith, zeal, spirit of sacrifice, piety, and love of our Lord. If it pleases God that we should work for the conversion of souls that are disfigured and debased by every vice and wickedness, assuredly it must be supremely gratifying to Him that we pray and labor for those who practise so many and such splendid virtues; men and women who often heap confusion on our heads by their fervor and zeal." Continuing, he deprecatingly wonders "what mighty services might they not render to the cause of God, what holiness might they not attain, what exalted throne in heaven might they not win if they but possessed the *Sacramentum unitatis*, which is the key that opens the treasury of sacramental grace, which is the first condition of our incorporation with Christ the Lord?"

The wedge-power of this mighty force of Anglican missions found expression in a recent missionary conference in England, where Bishop Whitehead of Madras declared that the breaking up of the native Indian religions, with 200,000,000 adherents, has already begun; and that it will be a happening so momentous as to challenge comparison with the dissolution of the Roman Empire.

There is one thing more than money back of this world-wide power of Anglican missions, and that is the devout reliance on intercessory prayer. This particular feature of the movement of Anglican missions has arrested the attention of many leading minds in the Roman communion. A recent writer in the (Roman) *Catholic World*, in reviewing the springs and motives of the work, and the great resources of prayer, and men, and money, behind it, says:

"Whether there may not be the suggestion of a lesson for the Catholic laity in the missionary spirit of the Anglican body; whether there may not be hints to the fulfilment of a possibly forgotten duty in the spectacle of 3,000 young Anglican ministers bound together in a society of missionary prayer; these are questions which this article chooses not formally to answer. It contains matter, however, whereon to base an answer for those sufficiently concerned. One consideration alone we would urge as a line of missionary effort likely to stimulate our people to a display of eminent and enthusiastic zeal. Would it trespass on the venerable premises of our seminaries to impress on our coming priests their responsibility—not a slight one, God knows—toward our brethren who are separated from us by the gulf of error; to begin among those who will be the leaders of God's people an apostolate of prayer for the conversion of America which shall spread from them to the faithful of the whole country? Would it not be a thing approved of God to preach now and then on zeal for converts? Could directors propose a diviner object for the prayers of holy souls individually, or for the intercession of their organized confraternities, than God's glory in the winning of souls to Truth? Would it not be well if the whole Church in the United States were begging God for the mighty grace of our country's conversion; if priests and laity, Catholic societies, and sodalities, and reading circles; the Catholic rich and the Catholic poor, were bound fast together in one inspiring union of intercession, in one grand association of active zeal to bring converts to the Church of Christ? If Anglicans are so thrilled with the prospect of converting pagan tribes, may not we be penetrated with the divine desire of bringing the land we love to the faith we worship? May we be solemnly impressed with the zeal displayed by error; may we feel an efficacious reproach at the spectacle if there is need for reproach; may a restlessness for souls possess us, priests and laymen; and may we make at least as many efforts and sacrifices for the gathering of the harvest of God as others do for the increase of the empire of error!"

# Editorials and Comments

## The Living Church

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### THE "GOOD FIGHT", AND OTHER FIGHTS.

THE CHURCH on earth is militant. She is set here to fight the good fight. Her children are sworn at their Baptism to fight manfully under Christ's banner against sin, the world, and the devil. They are to "continue Christ's faithful *soldiers* and servants," until their life's end. They are also "earnestly" to "contend for THE FAITH."

The result of this condition is that the Church frequently presents an outward semblance of warfare, if not of bitterness. There was a time when her warfare was with hosts external to herself. Her Bishops were elected to martyrs' crowns; her children were very apt to make their confession of faith from the arena.

But this mode of warfare, from the standpoint of Satan, did not prove very successful. The blood of the martyr was the seed of the Church. She actually thrived and grew by persecution, while at the same time the fact of the persecution kept worldliness largely out of her. She became a spiritual power.

Thus Satan began a new and altogether different mode of warfare. He instigated men—frequently good men—to change the teaching which had been handed down from the apostles, and to attempt to correct the faith which had once been delivered unto the saints. So arose heresies in the Church. Philosophers divided into rival schools and contended violently over the faith of the Church. The questions at issue were frequently of vital importance; questions as to the very godhead of our adorable Lord, or of His perfect manhood. This insidious mode of warfare failed to commit the Church permanently to heresy; but unhappily it succeeded to some extent in retarding the fruits of the Spirit from their growth in the souls of the faithful. Hatred and all uncharitableness found strange lodging places, not only with heresy, but also with the most accurate definitions of Catholic dogma. Satan succeeded in diverting Churchmen from a united conflict against his own kingdom, to a guerrilla warfare among themselves. Moreover, partly through the human limitation of intellect according to which we see spiritual things, and frequently even temporal affairs, "through a glass darkly," and always with a narrow vision, and partly no doubt through Satan's own ingenious suggestion, men failed quite generally to distinguish between fighting the good fight for the faith, and fighting to vanquish persons with whom they disagreed.

So we might trace Church history from the period of the

Councils, through the Crusades, and through those shameful years when the Church borrowed her enemies' instruments of persecution and used them with relentless fury. The scriptural admonition to the Christian soldier was degraded into a carnal warfare with the sword.

It is not strange that in these latter days there should be those who, tired of this shameful din which has resounded through the history of the Church, would go to the opposite extreme of refusing to fight when the faith is attacked. These persons see truly that the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—are not best promoted by conflict; but they fail to see that the conditions in which they *must* be grown, are conditions of warfare. Possibly a sinless world would produce better results—judging from our limited and narrow point of view—in the characters of its inhabitants, than can generally be found in this world of sin; but the fact remains that in this world of sin and in the midst of its clashing contentions, God has placed us and has bid us develop those fruits of the Spirit, with the help of His own divine grace. We cannot evade the duty of serving as *soldiers* in His army, except by desertion.

THIS, TOO, is a day of controversies within the Church. These are not necessarily evils. Men may differ, even about the most important matters, without in the slightest degree infringing upon the work of the Church. The letter of seven Bishops published last week is an instance of a perfect model of irenicism. A similar model was the encyclical addressed by the Archbishops of Canterbury and York some years ago to the Bishops of the Catholic Church throughout the world in regard to a declaration issued by the Bishop of Rome denying the validity of Anglican orders. The two English prelates, in a paper absolutely devoid of any exhibition of temper, denied both the jurisdiction of the Bishop of Rome to decide on the question at issue, and also discussed in a similar frame, the questions at issue between them. In both these cases, certain individual Bishops had purported to be possessed of some measure of jurisdiction over other Bishops, and these other Bishops were compelled by their loyalty to the Church, to deny the existence of such jurisdiction. In both cases the denial was made so courteously, in so dignified a manner, and so convincingly, that Christian charity was not impaired thereby in the slightest degree. The good faith and conscientiousness of the Bishops who had made the claims was not disputed. This spirit, unhappily, is not always shown in ecclesiastical controversies.

So far as the earlier controversies of the past winter are concerned, we have felt that they are wholly unnecessary. Being ourselves interested in the real work of the Church, we have been surprised that persons not wanting in intellect or even in spirituality, should be able to use harsh language and bitter words over such *minutiae* as styles of vestments, appropriate or inappropriate, desirable or undesirable. True Catholic Churchmen are happily not most liable to this danger, though not wholly free from it. We do not say this in an attitude of boasting, for there are plenty of other sins to which they are liable, and into which they fall quite frequently enough to engender a true humility. But in these days, at least, they do not often attempt to make all other people conform to their ideas of the fitness of things in small matters. We have yet to hear of a Catholic Churchman who abuses his brethren because they do not wear copes, or burn lights on their altars, or use incense. The narrow conception which would use violence, whether in speech or by deed, to those who, in matters not of faith nor required by law, differ from one's own practice, is shown thereby not to be of God. We *must* "contend earnestly for THE FAITH once delivered unto the saints"; but let us think seriously what it would be to stand before the Judgment Seat of Christ, and listen to the indictment that we had sown bitterness in His Church on earth, because, forsooth, we were not pleased with the garments worn by certain of His ministers somewhere within a thousand miles of our domicile. The sad, reproachful eyes of our blessed Lord would certainly pierce through one who, with such a stain, should be ushered into eternity.

It is said our Missions treasury is showing the effect of



the winter's controversy. We are not surprised. It is a serious matter to sow dissension and sedition in the Church of Christ. To bear false witness against one's neighbor is always serious; but to do so in such a way as to reflect not only upon the neighbor but also upon the Church, cannot fail to be reckoned a mortal sin, and one which insidiously stabs the Church of Christ. It is not our part to place the blame; but we do say plainly that those, whoever they may be, who are guilty of unnecessarily arousing bitterness *where the Faith for which we are told to contend is not involved*, have upon their shoulders a responsibility so weighty that it may well lead them to fall prostrate before their Saviour and cry for forgiveness. Meanwhile, the missionary deficit confronts them as the tangible evidence of what they have done. "They have sown the wind, and they shall reap the whirlwind."

IF OUR RELIGION had more *reality* to it, such controversies and such sins would be impossible. Let us try to turn away from petty questions which distract the Church. If absolute uniformity in vestments and ceremonial be deemed necessary, by all means let us have a Congregation of Rites, as in the Roman Communion, to draw up and enforce such uniformity; and then conformity will be a test of loyalty. Meanwhile we must either make the best of conditions as they are, or else give way to petty anger and strife, and show our thirst for the revival of the old-fashioned argument presented by the thumb-screw.

But until such a body is formed, let us of this American Church turn over a new leaf. We have had of late too much confession of other people's sins. Now there are differences of opinion in this American Church on the subject of Confession; but we do not know of any school that maintains that the sins of other people should be confessed through the newspapers. Yet we have seen this practised even if it is not preached. Let it be frankly admitted that many of us—most of us—are not doing our full duty in supporting the missionary work of the Church; it really does not help our spiritual condition to know that somebody else is doing less. And if there be those who do not sin so largely in withholding offerings as do some others, let them beware of sinning by tongue or by pen. "Thy money perish with thee!" was an apostolic rebuke to one who was quite ready to invest money in Church work.

Not failing to "contend earnestly" when THE FAITH is involved—yes, though the contention should require us to withstand an apostle to the face as did St. Paul—let us try to have more charity each to the other in little things. Let us try to be more real in our religion—in our spiritual life. Let us discourage controversies over trifles and seek to do the work of the Church in soberness and in love. Never did our national Church have such glowing opportunities for service as to-day.

Public opinion can do much to silence *unnecessary* conflicts between Churchmen. Let Churchmen generally frown upon attempts to stir up partisanship and division among Churchmen, over trifling things. *Never class matters of Faith as trifles. Contend for these.* But over and above these great things, let public opinion so denounce instigators of strife and those who speak venom with their lips, that these shall be isolated upon a plane by themselves, and shall be made to feel the contempt of loyal Churchmen.

Let us cultivate breadth in intellect, loyalty in Churchmanship, and spirituality and reality in religion. Then, gradually, the harm that has been done by violent language in this American Church shall be undone, and the fruits of the Spirit shall be seen again. Then again will our missionary offerings flow into the treasury.

SEVERAL correspondents inquire why we have not commented on a recent ordination at one of the parish churches in Albany in which there were interpolated ritual acts not laid down in the Prayer Book, and vestments worn which have not the direct sanction of positive legislation by the American Church. We reply, we have not done so because we have every confidence that both the Bishop of Albany and the Bishop of Delaware, who acted in his stead, are loyal to the standards of the American Church and are perfectly trustworthy in their official actions, and we have no desire even to seem to interfere with the arrangements which the former has made in his own Diocese, or to embarrass him by hostile criticism. Moreover, the alleged "interpolations," vestments, etc., strike us as eminently fitting and as perfectly legal. If during the absence of the Bishop of Albany from his see an ordination was held by

another Bishop in his Diocese, it can only have been by his own arrangement and ordering. It is quite true that whatever could justly be said concerning the acts of certain Western Bishops at Fond du Lac applies to identically the same extent to the Bishop of Delaware who acted, and the Bishop of Albany for whom he acted, at that function. But there is one important difference to be noted; and that is that no sentiment approaching malice is harbored by any possible critics against the revered Bishops of Albany and Delaware. Hence no unfriendly comments are likely to be made—and certainly ought not to be made.

We still hear occasional expressions of a belief that the House of Bishops will be invited by resolution to pass upon the legality of the cope and mitre, which would be perfectly legitimate and proper, and in the latter case would only be a re-assertion of an opinion which they have already set forth in years past. We need hardly say, however, that any such inquiry must of necessity be so broadened as to include the use of the academic hood in public worship, since that of course stands upon the same legal ground; while any inquiry into the subject of Liturgical Interpolations, whether in word or in ceremonial, can hardly be narrowed to cover one occasion only, but must certainly embrace other occasions which can easily be grouped together.

But for our part we should suppose that there were weightier questions than these which would require all the time of both Houses when they are brought together in General Convention, and we can hardly think that any consideration is likely to be given to these details. With a new constitution pending, with the work of the Church hampered by her misleading name, with unprecedented claims to a national jurisdiction of some sort made by one of our own Bishops, with missionary deficits and perplexing problems from all sides, we should suppose the work of the approaching General Convention was sufficiently pressing without looking for petty opportunities to indulge in denunciatory and recriminatory utterances that no sane man supposes can either have any result in legislation or do any good to the Church.

AN EDITORIAL in the *Boston Advertiser* suggests, in connection with the report of the committee of the Diocese of Massachusetts recommending the election of a Bishop Coadjutor instead of division of the Diocese, that the consent of the Church at large would not be likely to be forthcoming for such a plan. We hardly think this fear is well grounded. There is undoubtedly a general sentiment favoring division of Dioceses rather than the consecration of Bishops who would be likely in the nature of the case to be subordinate to their Dioceses for a considerable number of years, and who yet would be their successors. Notwithstanding this general sentiment however, it is acknowledged that the equitable division of a Diocese containing one very large city presents great difficulties. It is quite likely that the western two thirds of Massachusetts would be sufficient in every way to form a fairly prosperous Diocese; but if the local decision, rendered by any considerable majority in the diocesan convention, and approved by the Bishop, should favor the election of a Coadjutor, it would hardly seem that permission for such a solution of the undoubted need for episcopal assistance should be refused by the Church at large. The question should, in our opinion, be one for local decision altogether, where the facts and conditions can better be understood than they could be by the Church at large.

Permission has been given in recent years for the consecration of Bishops Coadjutor in Virginia, West Virginia, and Springfield, by reason of extent of territory; and since in the two former instances at least, division of the Diocese would have presented fewer difficulties than in Massachusetts, it is hardly likely that similar permission would be refused to the latter Diocese, if a considerable majority desired it.

The fact is we must before many years face the problem of additional episcopal supervision in our large cities. With four Bishops hard at work in the Diocese of London, in addition to two in that of Rochester, which comprises a part of the metropolis, we can hardly expect one Bishop to suffice in our great American cities.

ONE Leonard Woolsey Bacon, who once took it upon himself to write the *History of American Christianity*, alludes in a recent number of a sectarian paper, to "Episcopalians and Unitarians" as among the "minor sects" of this country. No

doubt the sneer was pleasing to its writer. Somehow we recall similar sneers against the little towns of Bethlehem and Nazareth, names which appear still to be unforgotten.

Such people seem to forget that if numbers are to settle the question, then Anglicanism is itself proved to be true in England, Romanism in Spain, Confucianism in China, Mohammedanism in Turkey, and Paganism in Timbuctoo. But how can these religions all be true, since what God is, or what His Church is, must be absolutely the same, whether in England or in China or in America? Absolute truth is not a matter of latitude. And if we were to poll the whole world, the claims of Jesus Christ would even to-day be voted down by a large majority!

And we cannot forbear to inquire just what portion of the world would vote Dr. Bacon's peculiar form of religion anything but a "minor sect" on any test of mere numbers?

**E**NGLISH CHURCHMEN have expressed the wish that a memorial of some sort should be erected to perpetuate the memory of the late Rev. Samuel J. Stone, whose enduring monument is his immortal hymn, "The Church's One Foundation," and who was also the author of other poetic works that might with profit be more widely known in this country. As American Churchmen have made Mr. Stone's greatest hymn one of their own favorites, it has been suggested that Americans should join with their brethren in England in erecting this memorial. The shape which the latter has assumed is a parish house to be called the Stone Memorial Hall, to be erected in the parish of St. Paul's, Haggerston, of which Mr. Stone's father was the first incumbent and where the poet also lived as curate and afterward vicar, for twenty years.

The Bishop of Springfield, who was personally acquainted with Mr. Stone, has consented to receive and forward any American contributions that may be made.

**A**T the Trinity Methodist Episcopal church in Albany, N. Y., there was held on Good Friday between 2:30 and 5 o'clock, a devotional service on the Seven Last Words, the addresses being delivered by Presbyterian, Methodist, Congregationalist, Baptist, and Reformed ministers, the addresses being interspersed with appropriate music.

In almost amusing contrast to this Churchly tendency among Methodists, is the following notice among the announcements of a Methodist church in New England: "Next Sunday being Easter, the Communion service will be postponed one week."

#### ANSWERS TO CORRESPONDENTS.

F. B. E.—The election of vestrymen in the Diocese of Western Michigan would be guided by (a) the civil law of the State of Michigan, especially sec. 4663 of the Revised Statutes, which provides that "The vestrymen shall be elected by ballot," and that "The wardens when present shall be the judges of the election"; (b) the canons of the Diocese of Western Michigan, especially Canon VI, sec. 2; and (c) the common law of the State which would regulate details not covered by (a) and (b). For a single ballot to be prepared in advance and cast by one person would be regular only in case it had been resolved by the parish meeting that that person be instructed to cast such ballot. Voters certainly could not be compelled to sign their ballots unless possibly by direct vote of the meeting. But since the State law provides distinctly that the Wardens are the judges of election, it would be our opinion that their verdict as to the result of an election would be final, notwithstanding any alleged irregularities, unless it should be set aside by a civil court of competent jurisdiction.

H. D. L.—The more frequent custom, in the absence of rubrical direction, is to stand during the anthem in evening prayer after the third collect.

LUX.—It is not generally customary to celebrate the Holy Communion on Good Friday. The ancient custom was to administer the "Mass of the Pre-Sanctified" (the Reserved Sacrament) on that day, but in the absence of any authority for such a service in this Church the custom is as stated.

THE END of man is an action, and not a thought, though it were the noblest.—*Thomas Carlyle.*

A WELL-BUILT Christian is not a jumble of inconsistencies; to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, to-morrow fluent in polite falsehoods.—*Theodore L. Cuyler.*

THERE is a court to which, sooner or later, every one must carry his own case. Against its rulings we can file no bill of exceptions. From its decision there can be no appeal. Sooner or later we must all be manifested before the judgment seat of Christ,

## Literary

*A Practical Treatise for Christian Perfection.* By William Law, M.A., Author of *A Serious Call to a Devout and Holy Life*; edited by L. H. M. Soulsby. London, New York, and Bombay: Longmans, Green & Co.

This is a beautiful adaptation of a little book by a great man. A scholar, a thinker, a writer, a saint—William Law was all these. He won the grudging admiration of Gibbon and Macaulay. He tore some of Hoadley's finest sentences to pieces. His wit reminds one of Swift, and he avoided the coarseness with which Swift is too often stained. William Law was a greater writer than Thomas á Kempis and not far inferior to Blaise Pascal. The condensed power of Law's illustrations is such that one would like to quote half a dozen pages.

It is hard to write about Law without falling into extravagances; or rather, what people who have never read him will consider extravagances. This book brings out his genius, and will lead a book lover to wish that he had Law's complete works.

ROLAND RINGWALT.

*Jonathan and Other Poems.* By D. W. Whittle. Chicago: Fleming H. Revell Co. Price, 75 cts.

"Good, bad, and indifferent" might be written of almost any collection of hymns by any one writer. Even Faber and Keble are sometimes tedious. While there is nothing in this volume before us at all comparable with the best hymns of these great writers, there is much of it that is fairly good. It is of the Moody type as to theology, mostly subjective, and with very little outgoing of praise. Doubtless some of these hymns have sung themselves into the hearts of men and have done good. They are very strictly copyrighted, and a warning is given against infringement.

*The New Epoch for Faith.* By George A. Gordon, Minister of the Old Church. Boston: Houghton, Mifflin & Co. Price, \$1.50.

A not unsuitable motto for this volume might be procured from that quotation from *The Wonderful Century* by Alfred Russel Wallace, which is supplied in a foot-note at the bottom of page 62:

"True humanity, the determination that the crying social evils of our time shall not continue, the certainty that they shall be abolished, an unwavering faith in human nature, have never been so strong, so vigorous, so rapidly growing as they are to-day. . . . The flowing tide is with us. We have great poets, great writers, great thinkers to cheer and guide us, and an ever-increasing band of earnest workers to spread the light and help on the good time coming."

The temptation to change the old-fashioned faith in God into this new-fashioned "faith in human nature," is strong in these modern times; and there are not a few great issues which wait on the decision. Such is the faith, be it borne in mind, for which the writer prognosticates an epoch.

*The Twentieth Century New Testament.* Part II. Paul's Letters to the Churches. Chicago: Fleming H. Revell Co. Price, 50 cts.

This is a translation of certain books of the New Testament done into modern "racy" English. It seems early to put forward the claim on its behalf that is implied in the words of the title; not to say that it is somewhat hazardous as well.

*About the Bible.* Being a Collection of Extracts from Writings of Eminent Biblical Scholars and of Scientists of Europe and America. Compiled by Charles L. Hammond. New York: Cooke & Fry.

As also about sundry other both persons and things. It contains an assortment of fragments of information, strung together upon some sort of underlying principle not too immediately apparent. Now and then they are more or less interesting, but nevertheless upon the whole it decidedly is not a book to be recommended.

*In Terra Pax; or the Primary Sayings of Our Lord during the Great Forty Days in their relation to the Church.* Sermons preached at St. Mark's, Marylebone Road, by Morris Fuller, B.D., Vicar. New York: Longmans, Green & Co. Price, \$2.00.

These sermons are most seasonable, and they discuss the principal events of the Great Forty Days in a way which cannot fail to be useful to all who read them. Nothing since Bishop

Moberly's volume on this subject has come to our notice which is equal to it.

The sermons are good just as sermons; but their principal value is in that they contain such good teaching. Volumes on the Passion are common; but there are only a few really good popular books on the Resurrection Life of our Lord.

*Pro Patria.* Sermons preached on Special Occasions in England and America. By Charles William Stubbs, D.D., Dean of Ely. New York: Longmans, Green & Co. Price, \$1.50.

Dean Stubbs has sent this volume out in response to requests from friends in America and England. The Sermons were preached partly in Ely Cathedral and partly in other places. One was delivered at the Peace Congress at the Hague, another in the Appleton Chapel at Harvard University.

All the sermons contain the Dean's well known advocacy of Christian Socialism, and are written in his interesting way, combining historical facts and choice poetical selections with the subject matter of the sermons.

Perhaps the most striking of the twelve sermons is the one called The Rosary of St. Michael, preached at Ely before the Diocesan Associates of the Girls' Friendly Society.

The volume is adorned with an excellent picture of the author.

*Spiritual Knowing, or Bible Sunshine.* The Spiritual Gospel of Jesus Christ. By Theodore F. Seward. New York: Funk & Wagnalls Co., 1901.

From the earliest times there has existed along with Christianity a counterfeit of it which has loudly asserted itself to be the true religion of Christ. It has changed form from century to century, but it never dies. As Gnosticism, Manicheism, etc., it is always to be found, offering an irresistible attraction to a certain type of mind. With all its Protean changes of form, its essential qualities remain the same. It contends that the Church has utterly misconceived the Christian faith, and is leading its blinded adherents astray. It boasts of the possession of superior knowledge and a truly spiritual insight. It has an intense dislike of matter, and particularly of the human body. It regards sin as error merely, and teaches that redemption is through knowledge. It can find no place for the Incarnation and the Resurrection, and consequently disposes of them by its peculiar system of exegesis.

The latest expression of this tendency is in the systems of Christian Science, Divine Healing, etc.—as Mr. Seward puts it, Spiritual Knowing. One of its main contentions may be accepted—and if it could be made plain to people, would go far to counteract the evil these theories work—*i. e.*, that the theories in question have nothing in common with historic Christianity. This Mr. Seward makes plain in the course of his advocacy of Spiritual Knowing. Much that he writes is unintelligible; but we are grateful for such plain statements as these: "To worship Jesus as God is to put ourselves in opposition to his own teaching." "Human theories and traditions have done nearly all that could be done to defeat His purpose by leading men to transfer their worship from the Father to the Son." When people who have been brought up in the Christian religion come to see that the new religion means an utter abandonment of the faith of Christendom, they will pause before they step into it.

*Protection of Native Races Against Intoxicants and Opium.* Based on Testimony of One Hundred Missionaries and Travelers. By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret Leitch. Chicago: Fleming H. Revell Co. Price, 75 cts.

If there be any doubt in the mind of any one as to the duty of civilized nations in regard to the commerce with native races in opium and intoxicants, that doubt will surely be removed by the reading of the testimony, gathered from all parts of the world, contained in this volume. The relation of Christian nations to Africa, first in the slave trade and later in the rum traffic, has been utterly disgraceful. It is satisfactory to know that at length something has been done to put an end to the sale of liquors in Equatorial Africa. Surely it is not too much to hope that this policy, begun in Africa, will be extended to all native races subject to Christian Powers.

Our own nation has been backward in the matter, and in view of the recent manifestation of influence in legislation by the liquor interests, the outlook for any intelligent dealing in our new possessions does not seem very bright. We think this volume likely to be useful in extending information, and forming public sentiment.

*Altemus' Young Peoples' Library: Poor Boys' Chances.* By John Haberton. Philadelphia: Henry Altemus Co.

The plan of this work is to present in a series of biographies (there are twenty of them), drawn from American history, illustrations of the methods by which poor boys have attained success. It is not at all a bad idea, and the work is well done. It is inevitable that Franklin should lead off, and Edison is a good closing figure; but it is not plain why Buffalo Bill should be included. No doubt Jay Gould was successful, but—! The standard of success is material. There is no life of a successful scholar; yet that were perhaps as good an ideal to set before a boy as "Commodore" Vanderbilt.

*Victoria—Maid, Matron, Monarch.* By Grapho (J. A. Adams). Chicago: Advance Publishing Co., 1901.

This is quite a readable account of Queen Victoria. It is merely popular, of course, and has no permanent value, but it gives the chief facts of the late Queen's life and reign in an interesting narrative, enlivened by numerous anecdotes—these not always accurate. It perpetuates, *e. g.*, the old myth about Canon Liddon's preaching before the Queen and offending her by direct address.

*The Prairie Schooner.* A Story of the Black Hawk War. By Wm. E. Barton. Illustrated by H. Burgess. Boston and Chicago: W. A. Wilde Co. Price, \$1.50.

This might fittingly be called the Thrilling History of Ned Putnam. Around this life of a brave boy are realistically written many episodes of American history in which the hero acts the major part. The Black Hawk War developed many brave men during its brief, destructive life. The author has written of this period, with no little freshness, a good, descriptive style, a pleasant way of saying things, a grasp of the dramatic situations; and with these he makes a capital story.

*Dog-Watches at Sea.* By Stanton H. King. With Illustrations. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

After all, there is something interesting in the sea tale that stirs the blood of a landsman. From the days of Ballantyne and Captain Marryatt, to those of Dana and Bullen, there was always a little shiver of delight on laying hands on a book about the sea and sailor men.

The days of before-the-mast are gone, but Mr. King has told, and told well, the story of the lad's life, who has gone down to the sea in the great ships of recent years. Every boy will be glad to read this vivid account of the adventures of the twenty-seventh son.

*The Treasury Club.* A Story of the Treasury Department, Illustrating how Important a Factor is Money in our National Life. By William Drysdale. Illustrated by Charles Copeland. Boston and Chicago: W. A. Wilde Co. Price, \$1.50.

A story of interest to most boys and not a few girls. It consists of a careful description of how the National government is conducted from a business standpoint, its resources and its expenses. Leonard Gray is a manly young fellow, whose experiences are woven into what might otherwise be a tedious description of facts. His business ventures, reverses, and successes are told with a good deal of sympathy. The author has written an interesting story of an interesting subject. It is the kind of subject and treatment that all parents would heartily approve.

*The Feeding of Infants; Home Guide for Modifying Milk.* By Joseph E. White, M.D. New York: E. P. Dutton & Co. Price, 50 cts.

This little monograph covers in a simple, clear, and careful manner an important subject. Placed in the hands of intelligent mothers it mostly solves the problem of artificial feeding of infants. It is a safe guide and we can heartily recommend it for general use.

F. D. BROOKS, M.D.

WE HAVE RECEIVED *A Workable Graded System of Sunday School Instruction for the Children of the Church*; prepared by the Rev. Chas. Scadding, La Grange, Illinois. The system has stood the test of use in Mr. Scadding's Sunday School, which is a large one, and looks well on paper. It is endorsed by Bishop McLaren. Copies can be obtained for 5 cents, or \$3.00 per 100.

TRUE religion is the foundation of society, the basis on which all true civil government rests, and from which power derives its authority, laws their efficacy and both their sanction. If it is once shaken by their contempt, the whole fabric cannot be staple or lasting.—*Burke.*

# The Scarlet Thread

By A. M. Barnes

## CHAPTER IX.

### THE DASH FOR THE WALL.

WHAT were they to do? Which course was the best in the face of the terrible odds against them? To go on meant capture. So, too, might it be if they remained where they were. Besides, they could not stay at that place, if for no other reason than that their little stock of provisions had run low. However, there were others, and more serious ones. The Westoes proposed that they go with them to their own camp, where they could remain until some way was found for them to gain the fort. But in this course, too, was danger, for by intimations they had had, they knew that the Spaniards must, by this time, have out scouting parties in every direction.

"I can see but one course," said Antoine.

"And that?" asked René La Chere.

"To wait till night shuts down, and then try to make the fort under its cover."

"But will not that be dangerous?" asked Claud. "Will not our own people fire upon us?"

"I think not. At least, I hope not. We know the password. It will all depend on our making them understand in time."

"And if they should not?"

"We must take the risks," resolutely. "They are the lesser of all that confront us."

So they remained hidden, waiting for the night to come. When it did, and they ventured, not only once, but twice, to put their plans into execution, each time they met defeat and almost disaster. Once they ran right on the Spanish sentinels. There were three of them, and they were stationed close together. The alarm was raised, but fortunately the escape was managed ere detection came. The next time the Spanish dogs set upon them, and it was only by quickly silencing two, that they withdrew in time to save themselves from capture. But they were in a perilous situation. Their presence was at least suspected. All about them were the Spanish lines, while scouts were exploring the forest at every point. Their peril never came to them with greater force than when, attempting to crawl back—it was but little more than this—to their place of late refuge, they heard sounds that gave unmistakable evidence that it was occupied.

It was now near to daybreak. Whither could they fly for refuge? Danger was all about them. Whichever way they turned, they were likely to confront it. But they must find some place of concealment before the light dawned. The Indian guides were equal to the emergency. They thought they knew a place; but in order to reach it, great caution was necessary, as well as haste. They must not only go silently, but swiftly, lest the day dawn upon them while yet away from cover.

They had gone the distance of a mile, or a mile and a half. The day had caught them. Its full light was all about them. At any moment they might be detected; but there was but one course, to go on. Suddenly a sound came to them; then another of similar character. At first they hoped it might be only animals making their way through the woods. But the noises had come in such a manner they felt that no animal without reasoning power could be responsible for them. It was as though some person, or persons, had been caught for the moment unaware, probably precipitated into a surprise, recovering at least a portion of their caution an instant later. They knew afterward that it was the sound of two exclamations in rapid succession from two persons, who had been betrayed into them by the sudden sight of our friends just before them in the woods. The repression had come from the desire of those uttering the exclamations not to be seen just then. But too late! The trained ears of the Westoes located the sounds at once. They stepped back to notify Antoine and the others, who also had heard, and who had stopped in alarm.

"What is it?" asked Antoine.

"Indians!" was the quick reply.

"Are you sure?"

It was such a relief from the dread word he expected to hear. But still there might be some mistake. He wanted the

first answer confirmed. Yet Indians were dangerous, too; at least some of them were, almost as much so as Spaniards. Knowing this, he saw to it at once that each of his party had passed behind cover.

The next words, and signs together, from the Westoes had more of assurance still.

"They are Huspahs. They seem friendly. It appears as though they want to speak with us."

The Indians did wish to speak. They soon made known their desire. They were ten in all, and in their midst was one who seemed to have their special care. It appeared as though he had been wounded. He was evidently weak and had to be partly supported.

One of the Indians now came forward. He had a bit of cloth which he waved to and fro.

A sudden exclamation broke from Louie.

"A piece of my skirt!" she cried. "I am sure of it. Oh, where could they have gotten it?"

"From the bushes, doubtless," replied Antoine. "See! there are many rents in it."

"But nothing large enough to have left a fragment of that size," she declared.

Then her eyes, keener than all the others because of the suspicion that had come to her, she broke forth impulsively:

"It is Combee! What can he want? Ah, now I see; it is he who wishes to speak to us. Oh, let us go nearer that we may hear."

"Stop!" cried Antoine authoritatively.

Then, as he compelled her once more to seek the cover of the tree, he continued:

"Rash girl, wouldst thou expose thyself to that wretch? It is a trap doubtless that he has for us, else why has he come back? But we are not to be caught," he added determinately. "Let them fight openly. We are only one to two, it is true, but those of us are equal to greater odds, especially to such odds as those yonder. I feared," he concluded bitterly, but taking care that it was under his breath, "how it would be when that dog was given his liberty! Would that I had insisted, and that he had been dispatched on the spot!"

Such, doubtless, were the thoughts of at least two others.

But Combee showed plainly that he did not wish to fight. He continued to make earnest entreaty that they would give him audience.

"Art willing to come here?" asked Antoine, "and alone?"

In a moment the answer came. It was to the effect that he was willing if she with the white face and the soft hand could be permitted to stand beside him. It was really to her that he wished to talk. He would interpose his body in such a way that no harm could come to her from any of his party, even were there such a desire. His errand was urgent, he concluded. Would they not hear him at once?

He came unsupported, though it was quite evident with what difficulty. Louie, despite Antoine's gesture of protest, advanced to meet him. To the utter astonishment of all, he threw himself at her feet and burst into tears. Then he poured out his story brokenly.

He had not gone far after his release ere he had fallen in with some of his people who were searching for him. Finding himself safe, for the time at least, he began to be tormented with thoughts of the young girl whom he had so basely betrayed, and who had so freely and beautifully forgiven him. "It was like the One whose story she had told!" he kept saying over and over. He could not rest. He knew that she was in danger. Even with her friends to help her, how was she to reach the fort with the Spaniards all about it?

The beauty of that forgiveness, the young girl's act of mercy to him, who had so foully dealt with her, had dawned upon Combee as nothing had in his life before. It awakened and caused to burst into warm, sweet life such impulses and desires as gave him no rest until they were put into action. He would help her, even if he himself ran into danger. He would seek to serve her, even at the risk of facing again those who were with her. This alone showed how deep, how true was Combee's arousal. So, he had set out in search of the little party. His fear was keen that they had tried to make the fort, and had been already captured. Great was his astonishment, then, as well as satisfaction, to come upon them in the woods.

This was Combee's story, and following it came his entreaties. Would they not permit him and his people to help them try to reach the fort? He could know naught of rest till Louie was again restored to her father's care. He had a

plan. He believed that it could be carried out with safety. Would they not listen to him?

"Do you think he can be in earnest?" asked René La Chere of Antoine; "or is the wily villain only preparing a trap for us?"

"I believe he is in earnest," returned Antoine after a pause, "else would he not have returned to us with no more men than these."

"Perhaps he has others in hiding," suggested Claud.

"It may be, but I think not. His weakness and suffering speak for him. He would hardly have returned in this condition unless under some great pressure."

"We can trust him," Louie declared with kindling eyes. "He is in earnest. Let us go with him. He says that he knows of a place near here, where we will be safe until night. Then he will help us to reach the fort by the side from the river. He knows where there are canoes. He is even willing that you disarm him and his men, if you can not trust them otherwise."

"We will go," declared Antoine at length, and it was clear the others shared this resolution. "It is but death anyhow from the Spaniard if we wander about in this way, not knowing where to find a safe shelter."

They had thought of the river before; but the canoes belonging to the fort were not available. Some had been removed within the garrison for safety, the others were beyond their reach.

Not long after night fell the little party set out. Combee persisted in going with them, although it could be seen how much he was suffering from his wound. But Louie's soft, skilled fingers had bathed and re-banded it. She had also applied the healing oil that he carried. He left all his Indian followers at the hiding place in the yuca hedge with the exception of one. The smaller the party, he had declared, then the less the chances of detection.

The canoes shot out noiselessly. There were two. In the first were Louie, Combee, Antoine, René, and the Huspah; in the second Suzanne, Claud, and the two Westoes. A cloudy sky favored them. Even the stars were hidden, save as now and then one broke forth from behind its curtain of clouds.

The plan was to hug the bank of the river until they were directly opposite the fort. Then they were to proceed silently up the slope, calling cautiously to the sentinel so soon as they were near enough. René and Combee were to lead the way. René was to make the first test of the sentinel's hearing. He had a deep, strong voice, and was more likely to attract the man's attention without raising it to too high a pitch.

Now it so happened that the sentry along the east wall this night was a young man by the name of Jean Doucett. He was a brave, good soldier, but he had one weak point. Under sudden excitement he was apt to lose his head. It was rare that he was set to watch one of the walls alone. Nor was he to do duty for long on this night. In an hour or so he would be relieved by an older soldier. But unfortunately for our friends he was there at the time of their approach.

They had already had two exciting adventures and the same number of close escapes. Thus it is quite probable that René was not so collected as he would otherwise have been. He gave the halloo, but was not quick enough to follow it by the password. There was a sudden exclamation from the wall, then the sharply uttered words, "Who's there?" Ere reply could be given, the report of a musket rang out.

René was quick enough now. He lost all caution, too. He began to run toward the fort, calling loudly, "Idiot! Idiot! it is friends, René, Antoine, and Claud! don't fire again. Get the commandant's ladder and lower it quickly, you hear? Flee, man, as though a very pestilence were after thee. If thou dost not hasten every dastardly Spaniard in the woods will be down upon us."

He called, too, to the others behind him. All were now fleeing precipitately toward the wall of the fort, all except the Huspah who had accompanied Combee and the two Westoes. At the discharge of the musket they had broken away and had gone fleeing back toward the river. As there had come the flash of the gun, Louie, who was near the center of the group, heard a groan. So, too, did Antoine.

"Oh, is anybody hurt?" she asked quickly; but there was no answer. All seemed too closely engaged with the flight toward the wall to note the words.

[To be Continued.]

"SUNDAY is the golden clasp that binds together the volumes of the week."—Longfellow.

## The Family Fireside

### THE WELCOME OF OUR FATHERS HOUSE.

IN DISTANT lands 'mid unfamiliar faces,  
Longing for home, how blessed as we stray,  
To find there as a Star in lonely spaces,  
The House of God, His welcome ours alway.

The door is open and the bell is calling,  
The Cross out-reaches as His mystic sign,  
Harmonious music all the spirit thralling,  
Breathes of the Presence of the Life Divine.

"Enter, my Child!" speak the Angelic voices;  
"Bring here thy grief, o'er which the spirit faints,  
Household of Faith, the Heavenly Hóst rejoices;  
Join in the blest Communion of the Saints."

Comrades of Faith, though deserts wide divide us,  
A blessed thought, ours is the selfsame prayer!  
We clasp your hands, and here you kneel beside us,  
The welcome of our Father's House to share.

LAURA F. HINSDALE.

### FORBEARANCE TOWARDS OTHERS.

By C. H. WETHERBE.

A VERY important part of a Christian's duty is to exercise a gracious forbearance towards those who are weaker and more easily tempted than himself. The strong Christian, having behind him an ancestral inheritance of noble qualities, is not apt to make such allowances for the hereditary tendencies to evil habits in some of his brethren as he ought to make. It is probably impossible for one who is naturally constituted with a vigorous will power, with honest proclivities, with high moral aptitudes, to fairly sympathize with one in whom there are inbred tendencies of a low order, one whose will power is weak, and whose early life has been moulded by bad moral and social influences. And yet the stronger one can, in the exercise of an enlightened Christian judgment, and from the standpoint of Gospel principle, manifest a tenderly forbearing temper toward him whom St. Paul calls "the weak brother." The apostle says: "We that are strong ought to bear the infirmities of the weak." This means that the strong ones ought to consider the natural fact that they are much more likely to yield to evil temptations than are the strong ones, remembering also their secret struggles against the passions which frequently arise in their fury to assert a supremacy over the whole being.

The strong brethren too often fail to consider these perverse infirmities of their weak brethren, and hence the former do not exercise that brotherly forbearance towards the latter which the grace of charity demands. When a weak brother has been swept off his feet by some gust of bad temper, or has fallen into some glaring sin through his infirmity, the stronger ones are quite apt to show no mercy toward him; they unsparingly condemn him, declaring that there was no need of his behaving so badly. But it is just the time for the stronger ones to manifest towards the erring one a great deal of Christian forbearance. It is then that they ought to speak encouraging words to him, giving him the assurance that they still have confidence in him, and that they will do all they can to bring him up to a higher plane of living. In this way we may "save a soul from death," and make glad the heart of our Lord.

### A WRENODY.

By ELIZABETH NUNEMACHER.

I DOUBT if Nature ever succeeded in keeping the Carolina wren out of any of her poems; I know it is hopeless to attempt to exclude him from one's bird-notes. It seems natural to reserve the best for the last. Because he was nearest my heart I tried to hoard him till some future time when I might do him special honor. But it was useless; just as he pops up along the roadside, in the wood and on the hill-top, so he keeps cropping out at every corner of a bird-calendar. He is abashed at nothing. His entrances and exits are made with a witching mockery, as if in some past existence he had solved merrily all the riddles of life. No bird sings a solo in the wren's haunts—

Master Wren hops up with all the airs of a conductor, waving the baton and turning the pages!

I can see him now as we saw him the first time, on the Budd Road; his slender, flesh-hued legs aslant the upright stem of a sycamore sapling, his ashy throat quivering and throbbing, as, with drooped tail and uplifted head, he roused the echoes with his most exquisite melody. It was a marvelous performance—all that storm of music from so tiny a body—and not ten feet away a trio stood awestruck while he seemed challenging us to do anything but admire.

That was years ago; he is an old acquaintance now, yet one whose coming is always joyful. We constantly expect to find him betraying some new and delightful charm; indeed he is apt to lead his admirers into an enthusiasm which sceptical people-in-houses might deem exaggeration. His red-brown coat alone is of such a warm, perfect shade that it would tax an artist's brush to reproduce it. There is a melting of buff and gray into the brown folds, a rare bit of shepherd's plaid for trimming, and a delicate ashen hue about the cheeks. The bright eyes, long bill, and longer, darker eyebrow, give him a world-wise look; with them he has probed every secret of the forest.

A peddler of joy and mirth, he goes here, there, and everywhere, distributing light-hearted ditties. You need not buy—he measures them off to you gratuitously, with as broad a thumb as Bob Jakin's—yet an honest one. "Be doleful if you dare," says he, and doses us with his good, rollicking tonic. He offers one song many times over, as if to give you ample time to appreciate its all-woolness and yard-wideness, then another and yet another—till you would purchase him outright at any cost. In all the dark corners of the world he bursts into song, suddenly lighting them up with melody, as if he had heard what Burdette says about shining on the north side of one's life. Then he pops down into the darkest recess of the dark corner and rewards himself with a juicy insect. After briskly stroking his bill across a twig, away he trills once more, lifting your heart with his soaring strain.

I have never heard Master Wren sing on the wing, as many of our finest songsters, like the brown thrush and both the orioles, do. He seems to find a firm pedestal necessary to his best efforts—and all his efforts are superlative. In fact, his song is such an exhausting achievement there can hardly be sufficient reserve force to flutter those little brown sails! Another secret the wren has—I have never caught him bathing, never! He does bathe; he is often seen shaking out his plumes and arranging them with all the vanity of a girl—but he manages always to keep hidden when and where. While we watch other birds bathe he flits about them with an air of contempt that they should admit us to a rite so sacred.

Like the chickadee, Master Wren is faithful even through the stress of winter. Passing an old lumber-yard which is a favorite haunt with him, I am sure to hear, "Cedarpit! cedarpit! cedarpit!" many times—though I doubt if there is an inch of cedar there. Sometimes it is "Teakettle! teakettle! teakettle!" sometimes, "Preposition! preposition!" or "Etater! etater! etater!" sometimes, "Sweetheart! sweetheart! sweetheart!" all with an ardent appreciation of his own music. He has a repertoire to be proud of, among others an opera song. In winter, however, he sings nothing leisurely; choosing his most gleeful numbers, as if to boast of his stout heart while many of his comrades are luxuriating in sunny climes.

One day at dusk, when it was six degrees below zero, he flew before me with somewhat pathetic plaint, and sought a cold refuge in a vine-clad window. His lament haunted our fireside that bitter night and recurred to me as I passed the window next morning. And just then, as if to reassure me, up spoke Master Wren, in five blithe notes. He and his merry heart had both weathered the cold. With the thermometer eighteen degrees below zero, he sang "Be cheerful! be cheerful! be cheerful!" in most inspiring tones. Nor shall I soon forget peeping one winter twilight into the window of a low shed built about an engine. From the roof a slender roll of matting dangled by a cord tied about the middle. As we made some slight noise, out of either end of the roll fluttered a drowsy brown wren and silently vanished, while the roll swayed gently to and fro, as if to bear witness that our eyes had not deceived us.

In the springtime—like all the world—Master Wren is "hull down upon the trail of rapture" from morn till night. He has hard work excelling himself—when he has always sung his best, what further can he say? With such a voice, he is not long a-winning My Lady, and soon they are housekeeping. Then what a family man he becomes! It is now we discover how very domestic he is; he has adopted us, and covets all our belongings.

It seems almost possible that he would desert Dame Nature for man's contrivances—except, I am sure, that he has nothing but scorn for the inhospitality of barbed-wire fences, which harbor not an insect!

It was in a storehouse, between a bundle of tissue letter-paper and the wall, that I first found Master Wren keeping house. No one would have dreamed of the leafy cave so well concealed! Next he was at home in the bucket of a chain pump, where the first revolution of the wheel would have borne My Lady and all her jewels to a watery grave. Then he tried the topmost rafter of the barn, just over the cows' stalls. This was a broiling spot, and My Lady surely passed many a wakeful night while the cows were being milked—yet she did not desert her post. Then twice in a big tin-cup half full of lime; once in an old paint-bucket which hung from the barn-loft rafters, and to which the paint-brush still adhered; twice under the rafters of the milk-bottle room, where he had to go in at the window and scold everybody who belonged there; twice under the roots of a tree; and lastly in a toy bucket brought by a child from the seashore and hung in the stable.

Master Wren loves human companionship, and will have it at any cost or inconvenience; he counts us an interruption and a nuisance, yet cannot give us up. If you would have him with you, make an untidy thicket of old apple-boughs and stumps in your back garden; there he will reign supreme and barter ditties for bugs! There you will find that for deportment he is a veritable Turveydrop, and has more manners than feathers. To describe such bobbings, bowings, scrapings, and curtsies, I lament the same inability which Esther Summerson declared she suffered towards the deportment of Mr. Turveydrop!

#### KEEPING THE SHOES BRIGHT.

WHEN SHOES are wet remove them as soon as possible, and they may be so treated that no harm will result, but if they are allowed to dry, or even partially dry, upon the feet, they will be injured.

As soon as they are taken off rub them thoroughly with a soft flannel cloth to take off the dirt and to rub out as much of the dampness as possible. Then rub them with a cloth wet in kerosene.

Lace or button them, and fill with dry oats and set away for a few hours; the oats will draw out the moisture, and at the same time keep them in their natural shape. Then apply the kerosene once more, and they will be as soft and pliable as when new.

Much of the ordinary dressing for black shoes often does more harm than good, causing the shoes to crack and roughen so that the outer surface of the leather peels off in spots.

When one can procure an oil dressing it is a fine thing, as the oil softens the shoes, but the trouble is to find one, as most of the so-called ones are not such.

A very good polish for shoes of any color, when they are not badly worn, is to rub them with the white of an egg, and then polish briskly with the hand or chamois. This will not, of course, add color to them, only brighten them, and so it should only be used when the leather has grown dull and wants polishing.

Tan and russet shoes are not nearly so hard to keep in order as was supposed when they came first into vogue. The tan-colored dressing is as easily applied as some of the ordinary shoe dressings, and some of the russet leather shoes can be kept nice by rubbing them occasionally with a piece of banana.

Patent leather shoes are the hardest of all to keep looking nice, the nature of the leather being such that both heat and cold have a bad effect on it.

Many people keep their patent leather shoes wrapped in cotton batting and the inside filled with the same material. It is well to occasionally rub them with sweet oil, and afterward rub them with a chamois to give them the proper polish.

One can readily see how it is that changes of temperature affect this leather so unfavorably when one understands the process of its manufacture. A sort of varnish is made from amber, oil, turpentine and lampblack, and, after the leather is tightly stretched on a frame, three or four coats of this varnish are applied to it. Afterward a thinner coat of this same dressing is put on, and then it is varnished. This is why it cracks so easily.

Vaseline has a softening effect on leather, and an occasional treatment of it will keep shoes soft and pliable. Like the white of egg, it does no good after the shoes are worn and discolored, but a dressing may be made with vaseline as a basis by mixing lampblack with it until it is black enough. It should be thoroughly stirred and mixed, and then applied with a soft flannel, or even a common dauber.

It must be applied evenly and then rubbed a little for the final polish. The polish will not be very brilliant, but it gives a good black to the shoes and keeps them soft, making them wear better.

#### KEEPING HORSES IN DARK STABLES.

TO KEEP a horse in a dark or underground stable is cruel to the animal and dangerous to its owner. The retina becomes deadened and more or less useless and after a time the sight is seriously impaired. The horse starts and shies at objects it sees imperfectly.

## Church Calendar.



- April 7—Sunday. Easter Day. (White.)
- " 8—Monday in Easter. (White.)
- " 9—Tuesday in Easter. (White.)
- " 12—Friday. Fast.
- " 14—First Sunday (Low) after Easter. (White.)
- " 19—Friday. Fast.
- " 21—Second Sunday after Easter. (White.)
- " 24—Wednesday. (Red at Evensong.)
- " 25—Thursday. St. Mark, Evangelist. (Red.)
- " 26—Friday. Fast. (White.)
- " 28—Third Sunday after Easter. (White.)
- " 30—Tuesday. (Red at Evensong.)

### CALENDAR OF COMING EVENTS.

- April 25—Convocation, Arizona.
- May 7—Dioc. Conv., Mississippi, New Jersey, Pennsylvania, South Carolina, West Missouri.
- " 8—Dioc. Conv., Alabama, Arkansas, Georgia, Kentucky, Massachusetts, Tennessee, Texas, Washington.
- " 12—Consecration of Christ Church, Little Rock, Ark.
- " 14—Dioc. Conv., Dallas, Western New York.
- " 15—Dioc. Conv., Maine, Nebraska, Pittsburgh, Southern Ohio, Virginia.
- " 21—Guild of All Souls, Milwaukee; Dioc. Conv., Central Pennsylvania, Iowa, Long Island, Missouri, Newark, Ohio, Quincy.
- " 22—Dioc. Conv., East Carolina, Los Angeles, North Carolina.
- " 28—Dioc. Conv., Chicago.
- " 29—Dioc. Conv., Maryland; Convocation, New Mexico.
- July 24-28—Brotherhood of St. Andrew, Detroit.

## Personal Mention.

THE REV. C. M. BECKWITH has now returned to Galveston after an extended tour on behalf of the Church in Texas.

THE REV. H. E. BOWERS, D.D., has changed his address from Bryan, Texas, to 3608 Morgan Ford Road, St. Louis, Mo.

THE address of the Rev. CLARENCE E. BRANDT has been changed from New Carlisle to Valparaiso, Indiana.

THE Bishop of Maryland has placed St. Philip's Chapel, Annapolis, under the care, as lay reader, of Mr. ROBERT D. BROWN, now a theological student at Lawrence Hall, Cambridge Theological School.

THE REV. F. C. COWPER of Ashland, Pa., has accepted the charge of St. John's Church, Huntingdon, in the Diocese of Central Pennsylvania.

THE REV. E. DEWOLF has resigned his work at South McAlister, I. T., owing to his own poor health and also that of his daughter, and has removed to Boerne, Kendall Co., Texas.

THE REV. RUFUS EMERY has changed his address from Newburgh, N. Y., to Newburyport, Mass.

THE REV. R. E. GRUEBER of Schenevus, N. Y., goes for the summer to Chaseville, Otsego Co., N. Y.

THE REV. ROWLAND HALE of Sewanee has accepted a call to St. Paul's Church, Murfreesboro, Tenn., and has taken up work there, and is also giving monthly services at Shelbyville, Tenn.

THE REV. WILLIAM E. HAYES expected to begin his duties as curate at St. Luke's Church, San Francisco, on Low Sunday.

THE rectorship of St. Andrew's Church, Bridgeton, N. J., is vacant owing to the removal of the Rev. F. A. HEISLEY to a Western field of labor.

THE REV. A. M. HILLIKER, after eight years very acceptable service as first assistant minister at the Church of the Epiphany, Washington, D. C., has accepted a call to Christ Church, Lonsdale, R. I., and will be succeeded by the Rev. J. D. LA MOTHE, of Hamilton, Va.

THE REV. HENRY P. HORTON of Moorhead, Minn., has accepted the charge of Calvary

Church, Columbia, Mo., and has already entered upon his new duties.

THE REV. A. G. E. JENNER has resigned the rectorship of St. Andrew's parish, Ashland, Wis.

THE address of the Rev. JOHN F. MILBANK is now Christ Church Rectory, Eau Claire, Wis.

THE REV. JOHN S. MOODY, of Sedalia, Mo., has gone for a six months' rest to Fayetteville, N. C.

THE REV. WM. C. RODGERS, curate at Christ Church, East Orange, N. J., has accepted a call to Grace Church, Millbrook, N. Y., and will go into residence May 1st.

THE street address of the Rev. JAMES H. SMITH has been changed from 139 Shelton Ave., to 4 Kenilworth Place, Jamaica, L. I., N. Y.

THE REV. DOUGLAS SUTTON, of the District of Olympia, has entered upon his duties as rector of St. Andrew's Church, Livingston, Mont.

THE REV. HENRY THOMAS has been forced by ill-health to resign the rectorship of St. Peter's Church, Smyrna, Del., to accept work in the Jurisdiction of Asheville.

### WANTED.

#### POSITIONS WANTED.

MUSIC TEACHERS.—Experienced Director in Music (teaching Piano, Organ, Harmony, History of Music), and wife, teacher of Voice, desire engagement with Church School east of Mississippi. Successful teachers. Modern methods. Strong references. Address C. H., 228 Newbern Ave., Raleigh, N. C.

ORGANIST AND CHOIRMASTER, English, with a long experience in America, would like to make a change. Churchman with best of references, professional and cleric. Address D., care THE LIVING CHURCH, Milwaukee.

ORGANIST.—Position as Organist and Choirmaster. I thoroughly understand the Episcopal service. Address A. V. H. M., care THE LIVING CHURCH, Milwaukee.

ORGANIST and Choirmaster, English Cathedral trained, with degree, requires good church May 1st. Fine Boy Trainer, Recitalist, good organizer, and hard worker. Splendid results. Fourteen years' experience. Highest references. Address STAINER, LIVING CHURCH, Milwaukee.

PARISH.—A Priest of several years' experience in town mission work, Catholic Churchman, not afraid of work, seeks new engagement; references; good reasons for leaving present charge. Address B. A., THE LIVING CHURCH Office, Milwaukee.

#### POSITIONS OFFERED.

CURATE WANTED.—Good reader and preacher, energetic, prudent, unmarried, under thirty, city mission parish; very liberal stipend. Address with full particulars, "CURATE," care of R. Geissler (Church Furniture), 56 West 8th St., New York City.

PRIEST OR DEACON for pioneer work on Catholic lines among colored people in Tennessee. Stipend for Priest \$500.00. Address, giving references, etc., ARCHDEACON BASSETT, Nashville, Tennessee.

### APPEALS.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. The Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, 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.

#### THE AMERICAN CHURCH MISSIONARY SOCIETY,

GEN. WAGER SWAYNE, U.S.A., *President*.

MR. J. HULL BROWNING, *Treasurer*.

Appeals for the Church's Missions in Brazil and Cuba. Both of these Missions make singularly providential appeals to the Church, and offer rare opportunity for Missionary work in a spiritually desolate land. Contributions should be sent to Rev. W. DUDLEY POWERS, Gen. Secretary, Church Missions House, 281 Fourth Avenue, New York City.

## THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,  
Secretary General,  
Rector, St. Anna's,  
New Orleans,

OR

L. S. RICH,  
Business Manager,  
Church Missions House,  
Fourth Ave. & 22d Street,  
New York

### BOOKS RECEIVED.

HOUGHTON, MIFFLIN & CO. (Through Des Forges Co.).

*The Story of Eva.* A Novel. By Will Payne. Price, \$1.50.

*The French Academy.* By Leon H. Vincent. Price, \$1.00.

*Cornille.* By Leon H. Vincent. Price, \$1.00.

CHARLES SCRIBNER'S SON (Through Des Forges Co.).

*Crucial Instances.* By Edith Wharton, Author of *The Touchstone*, etc. Price, \$1.50.

*Under Tops'ls and Tents.* By Cyrus Townsend Brady, Author of *For Love of Country*, etc. Illustrated. Price, \$1.50.

*The Stage Reminiscences of Mrs. Gilbert.* Edited by Charlotte M. Martin. Illustrated. Price, \$1.50.

THE MACMILLAN COMPANY.

*History, Prophecy, and the Monuments, or Israel and the Nations.* Vol. III. To the end of Exile and the close of the Semitic Regime in Western Asia. By Prof. James Frederic McCurdy, University of Toronto. Price, \$3.00 net.

*The Philosophy of Religion in England and America.* By Alfred Caldecott, D.D., Professor of Logic and Mental Philosophy in King's College, London; formerly Fellow and Dean of St. John's College, Cambridge.

THOMAS WHITTAKER.

*The Facts and the Faith.* A Study in the Rationalism of the Apostles' Creed. By Beverley E. Warner, D.D., rector Trinity Church, New Orleans, La. Whittaker's Library, No. 61. Price, Paper, 50 cents.

GEORGE W. JACOBS & CO.

*Following Christ.* Practical Thoughts for Daily Christian Living. By Floyd W. Tomkins, S.T.D., rector of the Church of the Holy Trinity, Philadelphia, Author of *The Christian Life*, etc. Price, 50 cts.

*The Great Mystery.* Two Studies on the Same Subject. One in the Book of Revelation, the other in the Book of Nature. By Elizabeth Miller Jefferys and William Hamilton Jefferys, A.M., M.D. Price, 75 cts.

## FLEMING H. REVELL COMPANY.

*Studies of the Man Paul.* By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. Price, 75 cts.

*Prayer: Its Nature and Scope.* By H. Clay Trumbull. Price, 60 cts.

*Unused Rainbows.* Prayer Meeting Talks. By Louis Albert Banks, D.D., Author of *Christ and His Friends*, etc. Price, \$1.00.

*Irene Petric.* A Woman's Life for Kashmir. A Biography. By Mrs. Ashley Carus-Wilson, B.A. With an Introduction by Robert E. Speer. With Portraits, Map, and Illustrations.

*An Highway There.* By William Campbell Scofield, Author of *The Holy Spirit in the New Testament*, etc. Price, \$1.25.

*Power for Witnessing.* By Albion F. Ballenger. Price, \$1.00.

## THE CHURCH PUBLISHING CO.

*Wit and Humor of the Parson.* A Book for "Blue Monday." By Rev. Frank J. Mallett, B.D. Price, Cloth, \$1.00; Paper, 50 cts.

## DAMRELL &amp; UPHAM.

*Five Plainsong Settings of the Office of the Holy Eucharist in the American Church.* Together with the Requiem Mass, the *Gloria Tibi*, and the Creed for all occasions, the *Sursum Corda* and the Lord's Prayer for festal and ferial use. Adapted from the Ratisbon Gradual. By J. Wallace Goodrich. Price, \$1.00.

FREDERICK A. STOKES CO. (Through A. C. McClurg & Co.).

*A Maryland Manor.* A Novel of Plantation Aristocracy and its Fall. By Frederic Emory. With a Frontispiece by B. West Cline-dinst. Price, \$1.50.

## JAMES POTT &amp; CO.

*Early Days in the Maple Land.* Stories for Children of Stirring Deeds under Three Flags. By Katherine A. Young. Illustrated by Arthur Heming. Price, 50 cents.

## A. C. McCLURG &amp; CO.

*Garcilaso.* By J. Breckinridge Ellis, Author of *The Dread and Fear of Kings*. Price, \$1.25.

*The Rule and Exercises of Holy Dying.* By Jeremy Taylor. The Temple Classics. Edited by Israel Gollancz, M.A. Price, 50 cts.

## THE ABBEY PRESS.

*What is the Matter with the Church?* By Frederick Stanley Root. Price, \$1.00.

## LONGMANS, GREEN &amp; CO.

*Ballast.* A Novel. By Myra Swan, Author of *The Unattainable*, etc.

## PAMPHLETS.

*Seen of Men.* Printed Paragraphs from the Sermons of Rev. G. Heathcote Hills, M.A., Rector of Christ Church Parish, St. Joseph, Mo. Published by the Altar Guild, 1901.



# Easter Services.



FROM all parts of the land come accounts in addition to those printed last week, of joyous celebrations of Easter. These come so plentifully and so profusely that it is impossible even to mention the accounts, except in cases where some special feature out of the ordinary attracts notice, while in no case can the full reports with which we have been kindly favored be printed without abridgment.

## IN PHILADELPHIA.

In Philadelphia the day was greeted with a celebration at sunrise at the Church of the Nativity, and from 6 o'clock the numerous celebrations in the city churches left no spare intervals of time. A touching incident was witnessed at old St. John's, Northern Liberties, when, just prior to the morning service, a group of children on the church steps sang "Welcome, happy morning." At Grace Chapel, W. P. (Rev. W. G. Ware, vicar), a new vested choir of 48 voices rendered the musical portion of the service for the first time, the chancel having been enlarged to accommodate them. A handsome altar was blessed in the chapel of the Philadelphia Hospital early on Easter morning by the Rev. W. S. Heaton (of the City Mission) who has been chaplain at the hospital since July 1887. Notwithstanding the early hour, there was a large attendance of the convalescents, inmates and nurses. Not only the altar, but beautifully embroidered altar-cloths, and all the several silver vessels, were blessed separately. The new altar is of walnut, surmounted by a handsome brass cross. The altar and its furnishings is the gift of several societies of different parishes, who take a deep interest in Church work at the Philadelphia Hospital. The regular nurses, with those at the Training School, over 300 in number, and the Rev. Mr. Heaton, subsequently visited the grave of Miss Alice Fisher, founder of the Nurse department, which is in the neighboring Woodlands cemetery, where a brief memorial service was held and the grave decorated with flowers. At old Christ Church, the Bishop of Pennsylvania is always present at the Easter matin service. On this occasion, a class of 21, presented by the rector, Rev. Dr. C. Ellis Stevens, was confirmed, the Bishop making a short address. The sermon on "God and the Human Mind" was preached by the rector. Only once each year (at Easter) the silver communion set presented to the parish (1708) by Queen Anne, is used in the service, of which the Bishop is celebrant. At St. Matthew's Church (Rev. R. W. Forsyth, rector),

the organist, A. T. Gardner, completed 25 years of service in the parish, and at morning prayer an anthem, "The strife is o'er," composed specially by Mr. Gardner, was sung by an augmented choir.

Nor was "Poor Jack" forgotten on Easter Day, for full Church services were held on the spar deck of the U. S. receiving ship *Richmond*, by the Rev. W. F. Morrison, chaplain U. S. N., and also on the *Yankee*, which was attended by a battalion of 250 U. S. marines. In the afternoon it was the children who received the Church's especial consideration. Services were arranged for their benefit in all the churches in the city, and glad carols were sung. The children's festival at St. Mark's (Rev. Dr. A. G. Mortimer, rector), was a wondrous sight. The many hundreds of young people from the missions of that parish joined in a great procession, some of them vested in the scarlet cassocks of the acolyte, and others carrying candles and banners, while all sang the Easter hymn, "Jesus Christ is risen to-day," and the sound was re-echoed from the roof of the lofty nave. At the Church of the Saviour (Rev. Dr. W. B. Bodine, rector), a handsome floral cross about twenty feet high, was raised by the Sunday school classes of the parish, to whom the rector made an address. At the close of the service one girl from each of the classes, and the teachers, one after the other, went forward and deposited their floral decorations for the cross. Over 350 pots of azaleas and bouquets of flowers were used. When the cross was raised it almost touched the dome of the sanctuary. Subsequently the flowers were taken down and sent to the various wards of the Philadelphia Hospital.

There was a large congregation present at the Church of the Incarnation, Philadelphia (Rev. Dr. J. D. Newlin, rector) in the evening of Easter Day, when was sung for the first time a "Magnificat" and "Nunc Dimittis," written for the choir, music in D, by E. Cholmeley-Jones, M.A., *Oxon.*, the choir-master. It is a scholarly and meritorious production, and was highly commended. New York Easter services were reported in the New York Letters of last week and this week.

## NEW ENGLAND.

Reports from New England are of the same character. The parishioners of All Saints', Brookline, Mass., were made happy by the cancelling of a mortgage note of \$50,000, the gift of Mr. and Mrs. George H. Champlin. All Saints' is now put upon a solid foundation. Other gifts made include a

new font with cover, the former of Indiana marble, exquisitely wrought, a memorial of Mary Charlotte Sanger; the cover of carved oak in Gothic form, presented as a gift in thanksgiving for the Baptism of Faith Stanwood. Trinity Church, Boston, had a reredos of laurel and hemlock with a cross of Easter lilies six feet high. At Trinity Church, Ware, Mass., the debt was wiped out by the Easter offering, which consisted of pledges and cash to the amount of \$1,200, contributed for that purpose, including the initial gift of Mrs. Addison Sanford of \$500, made on condition that the balance be raised by Easter, which condition was fulfilled. At Epiphany, Winchester, there was a single offering of \$5,000, made for the building fund by Mr. Thos. W. Lawson, and it is hoped within a year to raise \$20,000 for the erection of a new church on land now owned by the parish. At St. James' Church, Somerville, the Easter offerings were \$76.59, of which \$32.59 was given through the Sunday School. A vested and uniformed choir made its initial appearance at the Easter morning service at St. George's, Bridgeport, Conn., much to the surprise of most of the congregation. The choir numbered 16 boys and 6 men, in the usual choir vestments, and 8 girls who were appropriately clothed in a uniform with linen cape and black cap, as recently suggested by the Bishop of Vermont. Services are held in a rented building, but a building fund is being accumulated, and by mid-summer work on a church edifice will be commenced.

## MIDDLE-ATLANTIC STATES.

Passing on to New York State, we have reports from Albany telling of 360 communions made during the four celebrations at the Cathedral, and offerings of \$1,407 made, all for missionary and charitable purposes connected with the Cathedral and the Diocese. The altar lights glistened from out of a mass of palms and Easter lilies. Rain poured incessantly at Saratoga, but notwithstanding, 500 people made their communions at Bethesda Church, while the elaborate music reflected great credit on the choir-master, Mr. A. Styler Houghton. At Trinity Church, Elmira, the floral decorations were very elaborate, and the music, in which the choir was accompanied by violin, viola, cello, and a piano, as well as the organ, was superb. A paschal candle 8 feet tall burned at Grace Church, in addition to the many festal candles on the altar, and the church was crowded at all the services. At the high celebration, there was a solemn procession with processional lights and incense, the



music being, for the most part, from the Service by Eyre. A children's vesper service was sung in the afternoon when the Sunday school Lenten offerings were presented, and medals were awarded. The offerings during the day were about \$1,050, being more than sufficient to wipe out the remainder of a mortgage debt, which the rector had asked to have defrayed at Easter. At Calvary Church, Utica, the offering included a children's offering of \$150, and there were liberal offerings at the other services, for missionary and other purposes. At Grace Church, in the evening, the choir rendered the cantata, *The Daughter of Jairus*, by Stainer, under the direction of the organist, Mr. J. Frank Day. At Christ Church, Oswego, there were offerings of \$2,531, to apply on the church debt, being nearly half of the amount of the encumbrance. The rector has since announced that a member of the parish would contribute \$1,000 toward the payment of this balance if the remainder should be secured within six months. A collection at St. Paul's, Syracuse, in the morning, for parochial needs, was \$3,100, and that at St. Mark's was in excess of \$400.

Passing into the western portion of Pennsylvania, we learn that at Franklin, the Easter services were held in the new church, though it is far from being completed, and some time must yet elapse before its dedication. The church is being erected and adorned with great magnificence. In connection with the services at Christ Church, Greensburg, there were offerings of \$1,738, being by far the largest amount contributed at one time in the history of the parish, and of this, more than \$600 was raised by the Christ Church Woman's Guild. The offerings were for the parish debt, which amounts to about \$4,700, and it is hoped that the full amount may be raised within the next two years. The new vested choir at St. Peter's, Butler, gave the musical rendering of the service at the church, including a children's choral service in the evening.

#### EASTER IN THE SOUTH.

Further to the South, the reports lay stress upon the magnificence of the floral decorations, which frequently consisted of wild flowers, and which, though perhaps not so elaborate and certainly far less costly than in some of the large city parishes, were at any rate generally better adapted to the day, and represented much willing service in placing the flowers.

In Baltimore the weather was not very bright, but the churches everywhere were filled. More than a thousand communicants received the Sacrament at St. Michael and All Angels' during the four celebrations, and the offerings reached nearly \$3,600. Annunciation lilies, white hyacinths, palms, and delicate ferns were massed in great profusion in the chancel and over the altar and around the pulpit. Clusters of white lilies peeped out from between the glowing lights of the altar at Mount Calvary, where there were four early celebrations and a choral celebration later. At St. Mark's, the children had a special service in the evening, and at Emmanuel, the several Sunday schools of the parish, including that at Emmanuel, the mission of the Atonement, and the Chinese Sunday school, together with the three organizations for mothers and one for men, connected with the parish, held a festival service. The chancel was literally a bower of flowers. On the altar was erected a huge cross 16 feet high, made of spirea with Easter lilies interspersed. The base of each window was also decorated with a large bouquet. The Sunday schools of Grace Church and the Chapel of the Advent held their festival in the afternoon at Grace Church.

Within the state the reports are very similar. At St. Anne's, Annapolis, the decorations were white azaleas, wistaria, lilies, and

palms. The Easter offerings in the morning were \$345, and those of the children in the afternoon, \$138. At All Saints', Frederick, the chancel was filled with palms and Easter lilies, and the offerings for the organ fund amounted to \$165, which, with the amount already on hand, makes a fund of about \$2,500. \$1,000 was raised through the offertory at Emmanuel, Hagerstown, and another gift of \$1,750 was reported for the purchase of the lease on the old buildings at the corner of Washington and Water Streets, lately owned by Mr. Philip Roman. A number of townspeople not belonging to the church, contributed this latter sum.

At the Church of the Epiphany, Washington, the chancel was filled with blooming plants offered by the children, which were next day sent to brighten the wards of the city hospitals. The offerings amounted to about \$3,000, and was for the endowment fund, which now amounts to nearly \$25,000.

In Louisville, the offerings at St. Paul's were somewhat in excess of \$2,000; at St. Andrew's, nearly that amount; at Calvary, over \$1,600, and in addition, a sum given a few weeks previously for a new choir room and vestments, making in all nearly \$3,500. At the Cathedral \$1,500 was contributed, and at Grace Church \$750. In all the parishes the number of communicants was very large.

At Pinora, Ga., the first Easter service held in the village for many years according to the Prayer Book, was rendered by the Rev. F. A. Juny, the music being under the management of Miss Alice Gould, a cornet assisting the organ. On the eve of the Feast, a baptismal service was held. At De Land, Fla., in the southern peninsula, there was the largest number of communicants in the history of the parish, being 102, of which nearly half were at the early celebration. The church was said by a Western visitor to be a "dream of beauty," palms and flowers interspersed with the many lights, making brilliant the altar, while the rich vestments of the priests and servers added brilliancy to the scene. St. Barnabas' Church is becoming one of the best known of the Catholic churches in the South, and many visitors come to De Land knowing that they can find Churchly services at the parish church. In Alabama, the offerings at Christ Church, Tuscaloosa, aggregated \$950 in money and other gifts, including a sterling silver communion service, a brass alms basin, a walnut and brass pulpit, an Altar Service and Prayer Book, and several pieces of altar linen. A Bishop's chair, given as a memorial of Bishop Wilmer, will be placed in the church on the Second Sunday after Easter. The offerings at St. John's, Montgomery, exceeded \$1,000, and the purpose of a large part of the offering was for missionary work. The Sunday school of St. Paul's, Greensboro, gave \$400 as a beginning on the new pipe organ. Bishop Barnwell was at the Advent, Birmingham, and confirmed a class of thirty. At the Cathedral in Dallas, Texas, a useful portable altar and private communion service of solid silver were presented to Dean Stuck. At the Incarnation, where 189 communicants are enrolled, 180 made their Easter communions. Three communicants were received from the Roman Communion at an early celebration. At All Saints' mission 45 communions were made.

#### IN THE WEST.

Passing to the West, we have only the same story. At St. Paul's, Steubenville, Ohio, the music was Morley's Service, rendered under the direction of Mr. J. B. Doyle, the faithful choirmaster, and the Sunday school service was held in the afternoon. The new pipe organ, just presented to the Church by Mr. Doyle, was heard to large advantage, and was interpreted during the service by Prof. Paris Myers, Mus. Doc., of Wheeling, W. Va., said to be the youngest recipient of

a musical degree in this country. At Galion, where the parish had been awakened by means of a mission conducted by Archdeacon Webber early in Lent, 97 out of 105 enrolled communicants received, and the new vested choir, organized within less than a year by the rector, the Rev. C. D. Lafferty, sang Stainer's Communion Service in F. The Easter offerings were \$132, in addition to a check for \$100 sent from Manila by Lieutenant Fred W. Altstaetter, of the U. S. Corps of Engineers, as a thankoffering for his recent release by the Filipinos, who had made him a prisoner. The day was saddened at Ypsilanti, Mich., by the thought of several of St. Luke's congregation who had recently entered into rest, and while the rector, the Rev. Wm. Gardam, was communicating the people, word was brought of the death of Amanda S. Post, wife of the senior warden, who had for between forty and fifty years been a faithful communicant of the parish. The offerings amounted to upwards of \$700.

Chicago reports were generally printed last week, though others are received later. St. Mark's, Evanston, had the largest number of communicants at the early celebration it has ever had, about 275 receiving; at 8:30 and 11, about 115 more communicated. The offering was close upon \$1,000; further than this, the gift of a chime of bells and two more memorial windows was made known to the congregation. At Emmanuel, Rockford, the offering was \$400. That at La Grange (Emmanuel) was a noble one, amounting to \$2,200. The little mission at Lake Forest had eighteen communicants and a collection of \$165.00. At St. Mark's 430 received at the celebrations, and besides the \$2,000 on the alms basin, the Woman's Guild presented \$1,600 towards the new church. St. Margaret's also had a gift of \$500 for a lot and a collection of \$250. At St. Philip's, the new organ was used, which cost \$850.00; the whole offertory amounted to \$975.00, so that the organ is practically paid for, and a surplus left for other things. Five years ago St. Barnabas' parish had only 40 communicants; this Easter there were 149, and the offerings in cash and pledges reached \$450.00. Grace, Hinsdale, reports 90 communicants and an offering of \$550.00. St. Thomas', our only colored parish, makes a good showing, 137 having communicated and an offering of \$130.00 made. At St. Peter's the Easter offering was \$2,700, for the enlargement of the church, being just double the largest Easter offering ever contributed at the parish heretofore. At Grace Church, Oak Park, there were three celebrations, at which the number of communicants, respectively, was 237, 91, and 113. The offerings aggregated \$6,500 for the new church building fund. The largest offering made for several years was reported at St. John's, Naperville, and on the day before the feast, a beautiful bronze tablet was placed in the chancel wall in memory of Almira, wife of James G. Wright, and of their daughters, Sarah Etty and Mary Ellen, all of whom were in the past closely identified with the parish. Dr. Gold of the W. T. S. conducted services at Grace Church, Pontiac, the music being rendered by a small vested choir. An oak reredos, given in memory of the Rev. W. M. and Sarah Steel, was unveiled at St. Andrew's, El Paso. Father Steel was long in charge of this mission, which was his last work. The Easter offering at St. Matthias', Fairbury, was nearly \$95. During the past three years, members of the mission have paid off an indebtedness of \$2,000, leaving about \$750 yet to be paid. At Hinsdale, the offering exceeded \$550, and the rector, the Rev. W. R. Cross, will have the pleasure of leaving the parish wholly free from debt when he departs for his new cure at Atchison, Kansas. At Grace Church, Galesburg, there was a Knights Templar service in the afternoon with a sermon by the rector, Rev. E. F. Gee. There was also a

children's service and the first annual award of medals and prizes to the choir boys was made.

A number of Wisconsin services were noted last week, but the services at Oconomowoc should be mentioned. The decorations at Zion Church were most elaborate, consisting of palms and rubber trees which filled the corners of the nave and chancel, while hundreds of Easter lilies and American beauties with violets and daffodils made the scene one of rare splendor. The floral offerings were entirely the gift of Mrs. P. D. Armour, Jr. The indication of the growth of the spiritual life of the parish is shown by the fact that six more communions were made than the total number of communicants reported to the Council last year. The Easter communions at the Cathedral in Fond du Lac reached the largest number ever recorded, and the offering amounted to \$827. A Syrian settlement in Fond du Lac kept Easter in accordance with the Eastern custom on our Low Sunday, and made their Easter communions at the Cathedral. The subscriptions and offerings at Grace Church, Appleton, were over \$1,800. At Christmas time, the ladies of the parish made an offering of \$1,000 which was applied to the mortgage. The Easter subscriptions represent the offerings of the men, and are also for the same purpose, leaving a handsome sum in the treasury. Dr. Dafter, the rector, with his wife, expects to take an extended vacation. At St. Mark's, Oconto, after a daily average of 63 persons present at the Lenten services, there were 135 communions made on Easter, and offerings exceeded \$200. The Easter offerings at St. Paul's, Plymouth, were \$160. At Grace Church, Ishpeming, Mich., in the Diocese of Marquette, the offerings were \$800, and a pleasant incident was the presentation of \$25.00 to the choir mother, Mrs. Crocker. At the morning service a handsome processional cross, the gift of Mrs. M. M. Duncan, was received and blessed.

In Minnesota the day was generally

greeted by ideal weather and everywhere the churches were crowded. A large congregation assembled at St. Peter's Church, St. Paul, where the new rector, Rev. C. Herbert Shutt, whose portrait was printed in these columns last week, preached his initial sermon. The offering amounted to \$150.00. A reception was tendered to Mr. and Mrs. Shutt on the Thursday evening following. A service in the afternoon of Easter Day was conducted by the Rev. Geo. H. Mueller at Masonic Hall, the vested choir of Christ Church assisting. In Minneapolis such vast crowds attempted to secure entrance to Gethsemane Church that hundreds were turned away for lack of even standing room. The Easter sermon preached three years ago by the late rector, Dr. Faude, was read by the curate in charge, the Rev. H. S. Webster. At Holy Trinity a handsome oak and brass memorial pulpit, the gift of the rector, Rev. S. B. Purves, was presented in memory of his mother, who died last year in England, and of Bishop Gilbert. The gift came as a surprise to the parish. The rector was assisted in the services of the day by the Rev. Dr. Wilson of Faribault. Easter offerings of \$3,600 were made at St. Paul's Church, and in the evening \$50.00 was contributed as the Lenten offerings of the children. At Sleepy Eye a vested choir appeared for the first time, and the service was rendered with great proficiency and skill. The choristers are aided also by a number of young ladies, who are uniformed in white capes and flat caps. A handsome processional cross was given as an Easter offering by Miss Herta Weschke of New Ulm. On Low Sunday the members of the choir were severally inducted into office by the rector, the Rev. J. R. Holst. A beautiful set of altar linen was presented to St. Mark's Church, Nashua, Iowa, by the Rev. Father Johnson, a retired priest, and all the communicants received at the celebrations. The offerings at St. Andrew's, Bristow, were double those of last year.

The Bishop of South Dakota confirmed at his Cathedral in Sioux Falls and also preached the Easter sermon. In the afternoon there was a service for the Knights Templar, while the Bishop held service at Canton in the evening. At Christ Church, Yankton, the various Protestant houses of worship in the city were closed to permit the several congregations to attend the regular service at Christ Church conducted by the rector, the Rev. Dr. Doherty. The offerings during the day were \$439.00. There was a Knight Templar service in the afternoon at St. Alban's, McCook, Neb. The phenomenal offerings of over \$4,000 were made at St. Peter's Church, Helena, Mont., to which \$300 has since been added, so that the parish debt is practically cleared. A service of thanksgiving for the offering is being arranged.

In Denver there were 437 communions during the four celebrations at St. Barnabas' Church. In the afternoon there was a children's evensong, at which the choir was aided by an orchestra of 50 pieces, while in the evening the choir and orchestra with soloists rendered portions of Gounod's Redemption. The church was unable to contain the vast crowds who desired entrance. The offerings of the day were nearly \$6,000, contributed almost entirely by the parishioners and city friends, to be applied on the debt of \$30,000. The rector had hoped that the situation would appeal to the missionary spirit of Churchmen in the East so that at least \$10,000 might be paid on this debt, as the church has now less than ten people in it who are responsible for the creation of the debt and is the centre of a unique work in the city. Two glass and silver cruets, valued at \$200 each, were presented as memorials, one of them being the gift of Mrs. Edward Eddy in memory of her husband. These complete a large set of altar silver begun several years ago. At St. Paul's Church, Port Townsend, Wash., out of 67 communicants enrolled, 61 received at Easter.

## The Church at Work

### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

#### Death of Rev. Wm. C. Grubbe—Benediction of an Organ—Gift at Greenwich.

THE DEATH of the Rev. Wm. Chas. Grubbe, rector at Pine Plains, occurred on March 31st. Mr. Grubbe was a graduate of St. Stephen's College, Annandale, and his whole ministry, extending over 25 years, was spent in the Diocese of Albany. He died at the Albany Hospital at the age of 56 years.

THE CATHEDRAL was filled on Easter Even with a large congregation, gathered to assist in the benediction of the new organ, which has been placed in the Cathedral as a tribute to the memory of Mary Parker Corning. Led by the crucifer, the choir, clergy, and Bishop of the Diocese passed through the stately arches of the north aisle, and up the nave into the sanctuary, the black and white of choir vestments being pleasingly relieved by the bright scarlet of the academic hood worn by the Bishop. The Bishop was preceded by Canon Fulcher, bearing his pastoral staff, and at the moment of benediction of the organ, the Bishop held that official emblem in his left hand, as with his right hand he made the sign of the Cross over the organ, and simultaneously pronounced the words of benediction. Choral evensong followed. The organ is erected at a cost of

nearly \$25,000, and is said to be sixth among the largest organs in the United States. It has a capacity for any kind of work, and for richness and sweetness of tone is unexcelled. The instrument fills four great arches, two to the north and two to the south of the immense choir. The organ will be operated by Dr. J. Burton Tipton, who takes front rank among the organists in this country.

IN THE SERVICE on Easter Even at St. Paul's Church, Greenwich, there was presented to the Church a beautiful brass memorial altar cross, the gift of Miss Bertha Reynolds of Middle Falls, N. Y., in memory of her granarther, the late Dr. John R. Preston, a devoted communicant of the Church, one of the first vestry of, and for many years the senior warden in, St. Stephen's parish, in the nearby village of Schuylerville. In his remarks the rector, the Rev. E. Jay Cooke, referred to the peculiar appropriateness of that particular day for the presentation of an empty cross, and in memory of a faithful disciple now in the rest of Paradise.

### CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

THE VESTRY of St. James' Church, Fresno, have agreed to build immediately a larger church to accommodate the growing congregations. They also intend building a new

rectory. The intention is to have the church ready for consecration and the rectory ready for benediction during the time of the General Convention.

### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

STAINER'S "Crucifixion" was sung on the evening of Maundy Thursday by the choir of St. John's School, Manlius, and on Good Friday morning the Bishop preached and confirmed a class of nine.

### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

#### Various Notes.

FROM the Cathedral to every church where the Seven Words from the Cross was preached, this service proved to be but the culmination of a well kept Lent; but in all the parishes and missions, clergymen seemed impressed with the opportunity for good this great season affords and laid themselves out to make the most of it. Consequently Easter Day saw many crowded services, earnest communicants, and larger offerings.

THE NEW brick church at Mount Carmel has been opened and consecrated. The building is worth about \$5,000 complete. This coal town has had many hard times in the

past, but under the rectorship of the Rev. F. A. Lyne it has at last built a House of God worthy of the name.

THE NEW church at Catasauqua to cost about \$7,000 (Rev. Geo. A. Green, rector), will be opened April 23d, when the Arch-deaconry of Reading will meet there.

THE YEARLY Diocesan Retreat assembles at Yeates Institute, near Lancaster, June 24th-28th; the Rev. Dr. J. C. Roper is the conductor.

ARCHDEACON RADCLIFFE, the General Missionary of the Diocese, has had a very busy Lent, holding parochial missions at Bellefonte, the Good Shepherd, Scranton, Lewis-town, and Carlisle.

THE REV. WM. DORWART of Newport has added to his present cure several adjoining towns where at present we have no regular services.

THE REV. J. M. HAYMAN of Germantown, Pa., will be instituted into the important rectorship of St. Mark's, Mauch Chunk, April 18th.

THE BISHOP'S new committee of women of the Auxiliary, as it gets down to work will be of the greatest value to this Diocese, in the extension of our little home work, and at the same time not curtailing any other work at home or abroad.

ST. STEPHEN'S CHURCH, Harrisburg, has spent in enlarging the Sunday school, vestry, etc., almost \$3,000. A beautiful processional cross was used for the first time Easter evening.

THE REV. S. WINTER of Stroudsburg has just returned to his parish after a three months' visit to England. Every one was very glad to see him back.

#### CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. Coadj.

#### Junior Auxiliary—Associates of St. Mary.

THE REGULAR day for the monthly meeting of the diocesan branch of the Woman's Auxiliary, falling as it did on Maundy Thursday, made a change of date necessary. The meeting was therefore held on April 11th and suffered nothing in attendance by a week's postponement or by the numberless events which are crowded into Easter week. The President, Mrs. Hopkins, before placing the programme in the hands of Mrs. E. M. Duncombe, Vice President in charge of Junior Auxiliary work, made the gratifying announcement that the last dollar of the special fund of \$500 for the Sisters of St. Mary had been paid. Mrs. Hopkins also referred to the re-organization of the branch in Aurora.

Mrs. Duncombe, whose zeal is so centered in the interests of the Junior Auxiliary as a whole, had arranged her programme in such a way that the different phases of its far-reaching benefit—to the Woman's Auxiliary, to the Church, and to the children themselves—were clearly presented. Mrs. Duncombe herself spoke of the encouraging outlook of Missions for the future, when the children, with their aptitude, their better training, and wider knowledge, will have taken the places of their elders. The advancement will be largely due to the influence of the Junior Auxiliary. The Rev. E. J. Randall of St. Barnabas' Church considered the benefit of the Junior Auxiliary to the Woman's Auxiliary. He said that if the latter organization in any church looked upon its Junior branch as a "feeder," or as something tributary to itself, its motive had degenerated into a selfish one. A true motive had deeper significance, including the idea of character moulding and the purpose of spreading the spirit of love which is the basis of all missionary effort. He urged that this underly-

ing spirit of love be kept always before the children.

The Rev. J. H. Edwards, rector of the Church of Our Saviour, spoke of the Junior Auxiliary from the Church's standpoint. In his opinion the primary function of a Junior Auxiliary is an educational one. It is a school for fostering the spirit of a sacrificing Christianity. While its external work may be large and valuable, this is nevertheless secondary to the amount of its internal good.

Miss Olive Dickson and Miss Evelyn De Witt, two little girls, members of the Junior Auxiliary of St. Andrew's Church, gave interesting accounts of Miss Sabine's school for girls in Anvik, Alaska, and of Bishop Rowe's hospital in Skaguay. These youthful speakers told of these two Arctic institutions with so much charm and fluency that Mrs. Duncombe's prophecy for the future of Missions was certainly vindicated.

Noon-day prayers were said by the Rev. G. S. Pratt, our returned missionary from Porto Rico. Before adjournment the President announced that through a recent bequest from Miss Shields of Wheaton, the Auxiliary would receive an annuity of \$50.00 or \$75.00.

SIXTEEN MEMBERS of the Associates of St. Mary held their quarterly meeting at the Church Club rooms on April 13th. The memorial fund in "Memory of the Departed Associates of the West" has had a gift of \$100, making the whole sum now on hand, \$1,208. When the full amount desired has been raised, the memorial is to take the form of a scholarship at Kemper Hall, Kenosha, Wis.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

#### Building Fund at Bridgeport.

THE NUCLEUS of a building fund for Calvary Chapel, Bridgeport, has been created, and an endeavor will be made to increase it by September so as to permit the beginning of work of erection before winter. Calvary is a mission of St. George's parish, and is served by the Rev. G. A. Robson, who gives evening services each Sunday and an early celebration on the fourth Sunday in the month. The Bishop will visit the chapel for Confirmation on Whitsunday.

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

#### Holy Week—Notes.

DURING HOLY WEEK the Bishop was "in labors more abundant," perhaps, than any of his brethren, being occupied with a parochial mission at Calvary Church, Wilmington, in addition to his other duties. It is hoped that this effort will be productive of important spiritual results. The mission closed with the confirmation of a class of 36 candidates, and another class is now in preparation by the energetic rector of the parish, the Rev. Dr. W. M. Jefferis.

A DIOCESAN "Easter tea" was held in the parish house of Trinity Church, Wilmington, on Thursday, April 11th, for the benefit of St. Michael's Hospital and Day Nursery. It proved a most enjoyable occasion to all who attended, and besides bringing in a substantial sum to the treasury of the Hospital, it brought together socially Church people from most of the parishes in the northern end of the Diocese and gave them opportunities of learning to know each other better.

THE BISHOP has appointed as his examining chaplains the Ven. Archdeacon Hall, the Rev. Dr. Jefferis, and the Rev. Kensey J. Hammond.

A SUNDAY SCHOOL INSTITUTE will be held at St. Andrew's Church, Wilmington, on Monday, May 6, throughout the day. The appointed speakers are the Rev. H. W. Wells of Wilmington, the Rev. Llewellyn Caley of Phila-

delphia, William R. Butler, Esq., of Mauch Chunk, and the Rev. Wyllys Rede, D.D., of Newport.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, Jr., Bp. Coadj.

#### New Rectory for Plymouth—Grafton Hall.

THE PARISH of St. Paul's, Plymouth, Wis., recently concluded that a new rectory was desirable, the old one being entirely inadequate. A partial canvass of the parish resulted in pledges for \$1,750, while but \$2,000 will be required. The balance will be forthcoming, and an early beginning of the work is now planned.

GRAFTON HALL opened on Easter Tuesday with six new pupils. Rooms are now being engaged for next year. The boarding attendance is limited to fifty.

#### GEORGIA.

C. K. NELSON, D.D., Bishop.

#### Death of Rev. Wm. C. Hunter.

THE DEATH of the Rev. Wm. C. Hunter, rector of Trinity Church, Columbus, occurred on March 27th, at the age of 75 years. Mr. Hunter was a native of North Carolina and had begun his ministry in that state, removing to Georgia in 1868, when he became rector of the parish at Augusta. That parish was resigned in 1871 in order that he might accept a call to Trinity Church, Columbus, of which parish he has ever since been rector. During his rectorship the old church was sold and the present handsome structure erected, and St. Mary's Chapel, an offshoot of the parish, was also built.

#### IOWA.

T. N. MORRISON, D.D., Bishop.

#### Work at Charles City.

NEARLY a quarter of a century ago the Rev. Hale Townsend laid the foundations of a future parish at Charles City. For 22 years the ground lay fallow. One year ago services were begun on alternate Sundays, and on Easter Monday a parish organization was effected and nine vestrymen elected. Later the Sunday school was organized. The Woman's Guild at their first annual meeting reported that over \$500 had passed through their hands during the year, nearly all of which is in bank for a building fund. One year ago there were 13 communicants; this year 49. 125 people are connected with the parish. A neat building has been rented from the Universalist society. A vested choir of 22 has been formed. On Easter Day the church, which was exquisitely decorated with cut flowers and potted plants, was filled to the doors.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

#### Losses by Fire—Gifts at Topeka—Manhattan.

ST. JOHN'S MILITARY SCHOOL at Salina has lost its gymnasium by fire. The trustees, hoping that some philanthropist will come to the rescue, have begun the foundation of another, and enough larger so as to serve for a drill hall. There was some insurance, but not enough to complete the building by several hundred dollars. The Bishop had just paid a debt of \$2,400 on the school through the kindness of friends. The Kansas Theological School at Topeka also had a fire, but the activity of the Topeka fire department saved the building with a loss to the school of not more than will be wholly covered by the insurance. The Easter term began with 15 students.

THE COLLEGE of the Sisters of Bethany, Topeka, has just had a handsome altar cloth presented to its chapel from England. The piece is very handsome and is valued at \$200.

PLANS have just been made for another addition to Christ Hospital, Topeka. The

first \$1,000 was given by Dr. Sheldon, the author of *In His Steps*, which is a part of his receipts from the week's issue of the *Topeka Capital*.

SERVICES in the parish at Manhattan have been kept up through Lent by the Rev. Prof. Weida of the State Agricultural College, and the Bishop confirmed a class of 13 on Maundy Thursday. After Easter the work is placed in charge of the missionary at Wamego, the Rev. W. S. Leete. On Easter the services were conducted by the Rev. J. H. Lee, a retired priest who resides near the city.

#### LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.

##### Forewell Service at St. Mark's.

A FAREWELL service was held on Easter evening in the old St. Mark's Church at Bedford Avenue and South Fifth Street, Williamsburg, which is to be taken down to make way for the new bridge. The members of Calvary Church at Marcy Avenue and South Ninth Street, of which the Rev. Cornelius L. Twing is rector, assisted at the service. There was such a crowd that many persons were unable to gain admission.

The Rev. Dr. Twing, who was ordained in St. Mark's Church, made the closing address.

"Dear old St. Mark's," he said in part, "has ever been a living witness for the truth of God, for the beauty of holiness, and for the sanctity of public worship, by the outward and visible form and by the inward and spiritual services. You may tear down her walls, remove her battlements, but you cannot destroy the work she has done in all the past. It will abide here in the hearts and lives of thousands. It abides and is forever with those who are at rest in Paradise."

After the service there was a general leave-taking. The church will be reerected alongside of Grace Church at Lorimer and Conselyea Streets. St. Mark's Church has a new edifice nearly finished at Brooklyn Avenue and Eastern Parkway.

The Rev. Wm. G. Ivie, with the approval and consent of Bishop Littlejohn, purchased the stone of old St. Mark's, as he felt it almost an act of sacrilege to allow it to be used for secular purposes. With the exception of Calvary Church, Grace is the only church within a reasonable walking distance from old St. Mark's. Grace Church was built nearly 50 years ago, and until the past ten years has been small in numbers; but under the rectorship of Mr. Ivie it has outgrown its seating capacity. The Rev. Wm. T. Fitch who more than 30 years ago was rector of St. Mark's, Brooklyn, has voluntarily given one-half of his time for a year past as assistant to Mr. Ivie.

#### MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

##### New Church for Ishpeming.

AT GRACE CHURCH, Ishpeming, it is likely that a new church will be begun during the summer as the people realize that the present building is not large enough for the needs of the parish. In that case Grace Church will be splendidly equipped with church, parish house, rectory, and organist's house, all well grouped and centrally located, and all modern and convenient in arrangement. The vestry have increased the rector's salary by \$200. The Bishop confirmed a class on Palm Sunday and addressed a gathering of men only in the afternoon. The Lenten services were somewhat interrupted by bad weather, but on Good Friday the church was well filled.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

##### Memorials at St. John's—Death of H. E. Fiddis.

TWO HANDSOME memorials have been erected in St. John's Church, on the Freder-

ick turnpike near Ellicott City, for the late rector of that church, the Rev. Dr. Hall Harrison. One is a bronze tablet and the other a credence table. The first memorial, with a back plate of Tennessee marble 46 by 38 inches, on which the bronze plate, somewhat smaller, is fastened, is embossed with lettering in Latin. The inscription translated is as follows:

To the Beloved Memory of  
HALL HARRISON,  
Doctor of Divinity,

For nearly twenty-one years rector of this church, this tablet is placed by friends who admired and loved him.

He had many excellent gifts, wide and accurate learning, the pen of a ready writer, and an almost divine passion for truth and righteousness. He served the Church with distinguished ability, and his writing and speeches greatly advanced many good causes. He was a true gentleman, a faithful friend, given to hospitality, devout and charitable, abounding in tender affection to his own family and cherishing to the end old friendships and intimacies. He lies in the churchyard close by, awaiting a joyful resurrection and the life of the world to come. Died February 5, 1900, in the 63d year of his age. The memory of the just shall be blessed.

The other memorial was erected by Mrs. Harrison. It is a credence of ornate design, surmounted by a cross, and against the back is a plate with this inscription:

To the Glory of God  
and to Loving Memory of  
THE REV. HALL HARRISON, D.D.  
The Lord Remember All Thy Offerings.

The granite slab beneath which Dr. Harrison lies buried was on Easter Day covered with flowers by members of the congregation of St. John's.

AFTER a short illness from pneumonia, Mr. Hugo E. Fiddis died at the Hotel Westminster, Westminster, Md., on Wednesday afternoon, April 3d, aged 58 years. Mr.

Fiddis was born in Montevideo, Uruguay, while his father was U. S. Consul there, in August 1842. He was connected with the Union National Bank for over 37 years. Mr. Fiddis was a member and at times a vestryman of Ascension Church. His funeral took place on Friday afternoon, April 5th, and the body was interred in the Westminster cemetery.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

##### Marriage of Dean Hodges—Phillips Brooks House—Methuen.

THE MARRIAGE of Miss Shelley to Dean Hodges of the Cambridge Theological Seminary was a great social event in that city last week. The ushers were C. E. Childers of Pittsburgh, Edward Sturgis, a theological student, the Rev. Dr. M. L. Kellner, Professor J. H. Gardiner, Robert A. Woods of South End Settlement, and Henry H. Richards. Dr. and Mrs. Hodges will be at home after May 3, and will spend the summer in Europe. The marriage ceremony was performed in St. John's Chapel by the Rev. Professor Drown.

THE ADDRESS which Mr. Robert Treat Paine delivered at the opening of the Phillips Brooks House, Cambridge, has been printed. It is a valuable testimony to the work and achievements of Bishop Brooks. Among other things, Mr. Paine said:

"But this memorial to Phillips Brooks is not merely for his honor, but chiefly to foster and strengthen among the men of Harvard the same spirit which gave to him his supreme power among men. What was that power, whence its origin, how did he possess it? Who will not answer, It was the power of the Holy Spirit? It came from God. Brooks opened the windows of his soul on the side toward God, and the power of God flowed in. In the moments of his impassioned utter-



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ances, it seemed as if Brooks had seen God face to face and was pouring out inspiration from the Almighty. The impassioned conviction of his speech compelled men to believe he was speaking of what he knew. Brooks knew God.

"Glorious privilege to us, his friends, to create a memorial to Phillips Brooks, to tell men that the methods by which he attained his power are open to all.

"Wise men may not agree on the definition of miracle. Often did Phillips Brooks say that the supreme miracle was the Incarnation, the coming of God into the nature of man; and if we accepted that, other miracles were easy to accept. I love to think that miracle is an essential part of the plan of God, and that a miracle is whatever God does, so far out of the normal course of things as to seem to us mortals a rarely exceptional manifestation of divine power."

IT APPEARS that while the church building of St. Thomas' parish, Methuen, is apparently lost to the parish by a legal decision, as mentioned recently in these columns, the parish is not thereby left entirely destitute, and services are still held in the church edifice, which has not yet been closed. Even after this shall be taken away from them, they have a parish house that is their own, that can be converted into a church until such time as arrangements can be made for the erection of a more suitable church building. Severe as the loss must therefore be to the parish, it does not entirely wipe it out, and the excellent work is still going on.

**MILWAUKEE.**

I. L. NICHOLSON, D.D., Bishop.

**Illness of the Bishop—Improvements at South Milwaukee.**

THE BISHOP has been confined to his room for the past ten days with an attack of the grippe which necessitated giving up all his appointments for the present week and the latter part of last week. He is now improving in health, however.

THROUGH the generosity of friends, the Rev. W. H. H. Ross of St. Mark's Church, South Milwaukee, has been enabled to remodel and re-furnish the chancel of that church. A new floor has been laid in the sanctuary, raising the altar three steps above the floor of the nave. A handsome six-foot altar of oak has been put in place. Two beautifully embroidered silk frontals, one of white the other of violet, have been presented by an Eastern Churchwoman, while the fair linen cloth was given by a member of the parish. The sanctuary now presents a beautiful and Churchly appearance.

**MINNESOTA.**

H. B. WHIPPLE, D.D., LL.D., Bishop.

**Holy Week—Parish Meetings—The Bishop's Visitations.**

THE REV. H. A. CHOUINARD, rector of Holy Communion, St. Peter, has been appointed chaplain to the State Senate for the balance of the term.

AS SO MANY people were turned away during the recital of Gaul's "Passion Service" for the lack of even standing room, at St. Paul's Church, St. Paul, in Passion week, the cantata was repeated on the Wednesday of Holy Week. The church was again completely filled.

PALM SUNDAY was observed in a befitting manner, while mostly all the altars were decorated with palms. The choirs at St. Paul's and St. Philip's carried them in solemn procession with ceremonial lights around the church after they had been blessed.

During Holy Week morning and evening prayer was said in all the churches and a few had celebrations upon Maundy Thursday

evening. The Three Hours service on Good Friday was held in St. Paul at Christ Church, St. Clement's, St. Philip's, Good Shepherd, St. Peter's, and St. Paul's. The attendance was quite large at all the churches. In Minneapolis the Three Hours' service on Good Friday at Gethsemane was conducted by Bishop Francis (Indiana), and fully 500 people were present.

REPORTS from the annual parish meetings evidence growth and prosperity all along the line; finances are in a satisfactory condition, some even reporting a substantial surplus over and above expenses. Seventy-five communicants have been added to the roll at St. John's Church, St. Paul, during the past year. At St. Clement's, \$300 was reported as subscribed towards the Bishop Gilbert Memorial. It was decided to spend this amount upon a brass lectern.

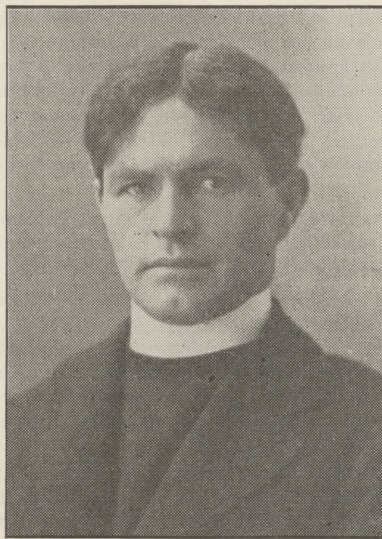
THE BISHOP has made a list of appointments beginning at the Cathedral on Sunday, April 21st, and busily filling every interval up to June 4th. He visits the Minneapolis parishes generally between April 22-28, those in St. Paul April 29-May 5, and points in the state later. The Bishop of Marquette has also arranged to assist him during the spring.

**OHIO.**

WM. A. LEONARD, D.D., Bishop.

**Galion—New Cathedral—Ordination.**

AT THE CHURCH in Galion, the Three Hours service was conducted on Good Friday



THE REV. C. D. LAFFERTY.

by the rector, the Rev. C. D. Lafferty, who read the Meditations prepared by the Rev. Morgan Dix for the purpose, and which have

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been widely used. There was also a daily afternoon service throughout Lent, following a mission held in the parish early in Lent by Archdeacon Webber of the Diocese of Milwaukee. Mr. Lafferty became rector of the parish less than a year ago, and during his administration the vested choir and also the St. Agnes' Guild have been organized, and largely through the efforts of the latter organization, the funds were raised for the erection of the choir stalls and the purchase of the vestments.

IT IS EXPECTED that on May 21st, ground will be broken for the erection of a new Cathedral edifice, on the corner of Euclid Ave. and Perry St., Cleveland. This event will occur at the opening of the Diocesan Convention, and it is expected that it will be an elaborate function. At present the Cathedral House occupies the rear of the lot upon which the new edifice will stand. The plans call for the erection of a very complete and magnificent Cathedral building.

ON TUESDAY, April 23d, the Bishop of Ohio will ordain to the priesthood, the Rev. William F. Peirce, President of Kenyon College. The ordination will take place at the Church of the Holy Spirit, Gambier. The Rev. Ernest M. Stires of Grace Church, Chicago, will be the preacher, and the candidate will be presented by the Rev. Charles S. Aves of Norwalk, Ohio.

**NEW YORK.**

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

**Choir Service at St. Mark's—Improvements at the Archangel.**

A NOTABLE SERVICE held in St. Mark's Church on Saturday in Easter week, was participated in by all the choirs of little girls in New York City including Grace, Ascension, Epiphany, two choirs of St. Mark's, and St. Michael's, Brooklyn. The members of

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**Quartet**

each choir wore the uniform appropriate to their organization. The address was delivered by the Bishop of Delaware.

A NUMBER of changes in the ornaments have been made at the Church of the Archangel, including the placing of a beautiful memorial font, which was given by Mr. Edwin A. Whitfield, into the new guild room, where it was used for a Baptism on Easter Even. In the same room has also been placed a memorial window given by Mrs. Botts, while the furnace and range are placed in the basement also as gifts. The Easter offerings at the church were \$255.

#### NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

A CALL has been issued by the Bishop for the Convocation of the Missionary District, to be held in the Cathedral, Fargo, June 15th to 17th, being on Saturday, Sunday, and Monday.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

**Two Churches Opened—Burial of Dr. King—Anniversary at Calvary Church—Dr. King's Bequests—New Church for Hatboro.**

IN TWO NEW CHURCH edifices services were held for the first time on Easter Day. Out of the decay which had befallen its predecessor, the new Memorial Church of the Atonement, now in West Philadelphia, has risen larger and more prosperous than ever. This new church is the gift of Mr. W. W. Frazier and other friends, as a memorial to the late Rev. Dr. Benjamin Watson, who for a long series of years was the rector of the old Church of the Atonement, Philadelphia. It is one of the finest examples of Gothic architecture in the city. At 7:30 a. m., the rector, Rev. Dr. I. N. Stanger, celebrated the Holy Communion, at which were present many who had worshipped in the old church. There was, at a later hour, a second celebration. The musical feature of the service was especially fine, a choir of 60 voices under the direction of F. H. Bendig, Jr., was assisted by the melodious tones of a new \$6,000 organ. The acoustic properties of the interior cannot be excelled.

The new Church of St. John the Evangelist, Landsdowne, although the exterior is not yet finished, is so far complete that it will be used for services henceforth. The edifice is a type of perpendicular Gothic, is built of stone both inside and out, with oak timbered roof. The design is cruciform, with a tower over the nave and transepts. To the right of the chancel is the organ, and on the left is a morning chapel, from which opens the vestry room, through which is reached the choir rooms in the basement. The seating capacity is 370, which can be increased to 500. The services were in charge of the rector, the Rev. L. S. Powell, who has been very successful in his work since he came into the parish. It is probable that the church will be dedicated in May.

IN THE AFTERNOON of Monday in Easter week, at All Saints' Church, Lower Dublin, Philadelphia (Rev. R. S. Eastman, rector), the burial office was said over the mortal remains of Dr. Charles Ray King, who entered into life eternal on Good Friday, after a short illness, aged 88 years. Dr. King had been for many years a vestryman and accounting warden of the parish, and also one of its three lay delegates to the diocesan convention. Since the adjournment of the last convention, May 1900, two of its lay delegates have passed away, James S. Biddle, Esq., and Dr. Charles R. King.

ON WEDNESDAY, 10th inst., at the new Church of St. John the Evangelist, Landsdowne, Miss Minnie R. Forrest was united in Holy Matrimony to the Rev. Robert Benedict,

assistant minister of St. Paul's Church, Chestnut Hill, Philadelphia. The office was solemnized by Bishop Whitaker.

ON LOW SUNDAY was observed the fiftieth anniversary of the laying of the corner stone of Calvary Church, Philadelphia, which was erected as a monument of Bishop White, the first Bishop of Pennsylvania. The church was built between the years 1851 and 1852 by the aid of the Ladies' Missionary Association of Christ Church, and the corner stone was laid on Bishop White's birthday, April 4th, 1851, the whole of the House of Bishops, which was in session in the city, attending in a body. It was in 1882 that the building was removed to its present site. The nucleus of an endowment fund was received from the will of Miss Mary Cartwright, who died last year. There is a memorial tablet commemorating Bishop White, to the right of the chancel.

IN THE WILL of Dr. Charles R. King, which was probated 11th inst. at Doylestown, are the following bequests: To All Saints' Church, Lower Dublin, \$2,000; to the endowment fund of the Philadelphia Divinity School, \$1,000; to the Diocese of Pennsylvania, to be held in trust, \$5,000, semi-annual payments of income to be paid to All Saints' Church, for the repair of the library in Bensalem.

A BRASS PULPIT, in memory of Henry Clay Boyles and Emma Cecelia Boyles, has been placed in the Church of the Beloved Disciple, Philadelphia (Rev. George R. Savage, rector). Mr. and Mrs. Boyles were two of the oldest parishioners of this church, and had always wished to leave something to their memory. Connoisseurs pronounce this as the handsomest brass pulpit in America. There are seven panels, each representing a saint, with an inscription under each relief. A peculiar feature of this pulpit is that the entrance steps are in front, facing the congregation.

THE CHURCH OF THE ADVENT, Kenneth Square, which has been closed for some time, was re-opened for service on Easter Day, the Rev. Thomas J. Taylor of Philadelphia officiating.

PLANS are being drawn for a handsome church edifice to be built for the mission Church of the Advent, at Hatboro', convocation of Norristown. A one-story and basement stone structure will be erected. All modern church appointments will be provided, including electrical work, stained glass windows, tile and marble work, oak finishing, etc. The mission is steadily increasing in numbers, especially so since the missionary (Rev. Harry F. Auld) took up his residence among the people.

#### QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

#### Improvements at Moline.

AT CHRIST CHURCH, Moline (Rev. Dr. F. H. Burrell, rector), a new pipe organ has

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Two young ladies in a certain city are employed down town and rent a small flat, where they do light housekeeping. Frequently they are invited out evenings, and the subject of meals is a puzzler.

Of late they have solved the problem by keeping some nice rich milk or cream convenient and a package of dry, crisp Grape-Nuts nearby.

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just been erected and a new rectory is in course of construction. The membership of the parish has doubled since last June.

#### RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop  
WM. N. McVICKAR, D.D., Bp. Coadj.

#### Resignation of Dr. Richards.

AFTER more than 31 years of active service, the Rev. C. A. L. Richards, D.D., rector of St. John's Church, Providence, has tendered his resignation on the ground of ill health and advanced age. Dr. Richards has long been one of the foremost figures of the Church in Rhode Island and for many years has been a member of the Standing Committee of the Diocese. He came to Providence from Columbus, Ohio, in 1869, and until 1891 carried on the large and growing work of the parish without an assistant. His resignation brings regret to his congregation, among whom he had won personal friendships of the warmest character.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Charleston Items—Columbia.

ON MAUNDY THURSDAY night, Stainer's "Crucifixion" was sung at St. Michael's Church, Charleston, by a choir of 16 voices. Epiphany Guild of St. Michael's has presented to the Church some beautiful chalice veils of the different colors of the Church's seasons, the work of Messrs. J. & R. Lamb of New York.

THE CHURCH ORPHANAGE ASSOCIATION, which helps in the work of the Church Home Orphanage, is anxious to make an addition to the house in the shape of an infirmary, where sick children, especially any with a contagious disease, might be cared for. The house is so full that it would be impossible, under existing circumstances, to isolate any case of sickness. Plans have been drawn, and an estimate made for the building of such a room, and now it only remains for the necessary funds to be contributed. The room will cost \$400.

THE CHARLESTON CONVOCATION met at St. John's Chapel April 9th and was opened with evening prayer, and a sermon by the Rev. T. T. Walsh of Waterloo. The subject for discussion during the session was "The Religious Training of Children," and interesting papers were read by the Rev. W. L. Githens of Beaufort, Rev. J. S. Hartzell of Mount Pleasant, and Rev. T. T. Walsh. On the 11th a service for children was held and addresses were made by the Rev. W. L. Githens, and the Rev. John Kershaw of St. Michael's.

ON MARCH 24th Bishop Capers confirmed a class of 49 at Grace Church (Rev. J. W. Gresham, rector), being the largest class ever confirmed by him in this Diocese.

AT ST. TIMOTHY'S mission, Columbia, in charge of the Rev. Harold Thomas, a military company, called "The King's Army," has been organized among the younger boys. In obedience to their promise, they attend Sunday School regularly, and service once on Sunday. This mission has made most encouraging progress, and it is hard to realize that it was started only 10 or 12 years ago in the parlor of one of the flock of the Good Shepherd.

#### SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

#### Hurley—Notes.

IN HURLEY, a town of about 500 inhabitants, services have been held more or less regularly for thirty years or more. There is a good, though small, church; also a commodious rectory. The church has been thoroughly repaired on the outside and beautifully finished inside; a bell, and stained glass

for the windows, and a font, and all other needed furniture have been purchased, at a cost of about \$800, and there has been a congregation of about 70 people in regular attendance. To this town the Bishop and five of the clergy came on Friday, March 29th. Evening prayer was said at 4 p. m. In the evening the Bishop consecrated the church, preached, and confirmed two brothers, aged 22 and 13 years. The next morning the Bishop administered Holy Communion, assisted by the Rural Dean. Then the Bishop and the clergy drove ten miles to Parker, where they took trains for the several places at which they were to officiate on Sunday. Hurley is in charge of Dr. Doherty, who visits twice in the month, and a lay reader holds services two Sunday evenings in the month.

ON THE EVENING of Good Friday a union meeting of Christian people was held in the Cathedral. Quite a large congregation was present, and addresses were made by several of the ministers of the city.

WORK has been commenced on the church edifice at De Smet, for which \$1,200 has already been subscribed, and it is hoped that the building will be ready for opening by July 1st.

#### SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

#### New Parish at Newport News.

AT NEWPORT NEWS it is likely that a new parish will be formed in the east end of the city. A lot has been donated on Ivy Avenue, and a number of residents in that vicinity, formerly connected with St. Paul's Church, have arranged to form an organization and to erect a small frame chapel which will be used for services for the present.

#### IT SLUGS HARD.

COFFEE A SURE AND POWERFUL BRUISER.

"Let your coffee slave be denied his grog at its appointed time! Headache—sick stomach—fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says Chas. Worrall of Topeka, Kansas.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system. He would quit coffee and the conditions would slowly disappear, but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

Common sense came to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton-like condition of the body.

It would be hard to tell how highly I value Postum.

My brother, Prof. Harvey Worrall, quit coffee because of its effect on his health and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."



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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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### TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

#### New Church at Alvin.

THE NEW CHURCH at Alvin, erected to take the place of the building destroyed during the hurricane, has now been completed, and was opened on Palm Sunday.

### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

#### House of Mercy Opened.

THE House of Mercy, which has been closed for some time for needed repairs and for changes required for its future work and management, was re-opened with services in the chapel, conducted by the Bishop, on the afternoon of Thursday in Easter week. Later a tea was given in the home by the lady managers, for the purpose of providing funds for the institution.

### CANADA.

#### News of the Dioceses.

##### Diocese of Ontario.

BISHOP MILLS has presented St. George's Cathedral, Kingston, with an Easter gift of \$500. The Bishop will hold a general ordination for the Diocese on Trinity Sunday, in St. George's Cathedral.

##### Diocese of Huron.

BISHOP BALDWIN will hold Confirmation services in the rural deanery of Huron early in May, beginning at Goderich on the 5th. The Bishop held an Ordination in St. Paul's Cathedral, London, March 25th, when one candidate was ordained a deacon, and another (an Indian), a priest. The latter is at work among his own countrymen at Walpole Island.—THE ANNUAL meeting of the W. A. commenced March 26th. The business sessions were held in the Cronyn Hall, London. The Bishop of Moosonee, the Right Rev. Dr. Newnham, gave an address with account of his work, at the general missionary meeting of the W. A. on the 27th. In describing the growth and extent of his Diocese, the Bishop mentioned that it was as large as the ecclesiastical Province of Canada. The Bishop is going, with his wife and children, to spend the summer in England.

##### Diocese of Toronto.

ARCHDEACON MCKAY from the Diocese of Saskatchewan is visiting Ontario, and preached in St. Alban's Cathedral, Toronto, March 24th. He has been engaged in work among the Indians as a missionary for the last 38 years. At one time of his life, for ten years the Archdeacon did not preach once in English. This is the first time he has made an appeal in Canada for aid for this special work.—THE 10TH ANNIVERSARY of the opening of the Church of the Messiah, at Preston, was celebrated by suitable services, March 24th.—OFFERINGS are to be taken up on Good Friday in aid of Bishop Blyth's work among the Jews at Jerusalem. Last year the contributions sent for Jerusalem and the East Mission fund from Toronto, amounted to more than double those sent from any other Diocese in Canada.

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