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# The Living Church

VOL. XXIV.

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No. 26

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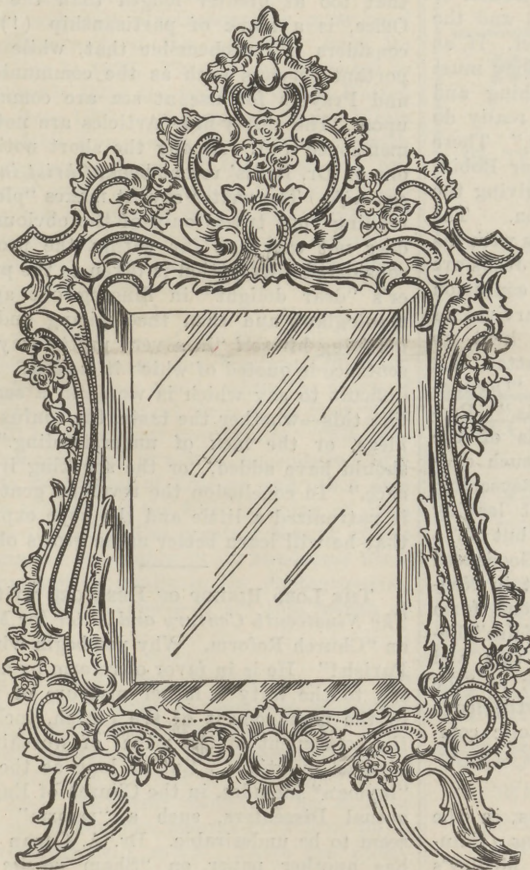
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## The Magazines

THE *Biblical World* for April has an editorial article on "The Decrease in the Number of Theological Students," from which it appears that there has been a general falling off in all the Protestant denominations. We emphatically agree with the writer when he characterizes the common saying that an earnest, educated, Christian young man can serve the Church best as "a layman making money for the Lord," as "a pious fraud." He may be correct also in saying that it is not "Higher Criticism" that keeps men back, but we venture to think that the current secularizing of Religion and the rejection of the distinction between the natural and the supernatural, is not without its effect. If, as one eminent preacher tells us, theology must no longer be preached, but anything and everything else under the sun, we really do not see the necessity of a "ministry." There is an instructive article by Professor Robinson on "The Wells of Beersheba," giving the results of personal investigation. The learned pundit, Dr. Abbott, favors us with his mature conviction that the ethics of Jesus are practical. He exhibits a common confusion of ideas on the subject of "the survival of the fittest"—evidently he has not kept up with "advanced thought" on this matter. An interesting and useful paper is on "Occupations and Industries in Bible Lands." Professor Terry gives a new exegesis of the "Great Kenotic Text" founded on such eminent authorities as De Wett and Beyschlog. It has the merit certainly of not leaving "Kenoticism" a peg to stand on, but at a rather expensive price. Professor Goodspeed continues his papers on "Atonement in Non-Christian Religions." It is not good form any more to speak of "Pagan" or "false" Religions. We notice a fashion in this and other religious periodicals to speak of "the church," with a small "c." They still leave the capital, at least, to the Catholic communions.

SOME of the interesting papers, in the March number of the *Critical Review* (Edinburgh) are on Kant's *Cosmogony*; Medley's *Christ, the Truth*; Herrmann's *Ethik*; Eck's *Strauss*; Hühn's *Quotations and Reminiscences of the Old Testament in the New*; and

several other recent German works; but one of the most notable is by the editor himself, Dr. Salmond, on the *Encyclopedia Biblica* of Dr. Cheyne. He speaks of the columns of this work as having been used "as windows for the display of conjectures and speculations peculiar to the individual," of "the tone of condescension and patronage"; "not a little that is put forward with much assurance and with a lofty claim to be 'scientific,' is not science, but such a caricature of scientific method and scientific caution as can only lead to reaction." A review of Pullan's *History of the Book of Common Prayer* has fallen into the hands of a writer who is too ill-informed to deal adequately with such a work. He thinks that the fact that the Eucharist is the first subject to be treated, and that too at greater length than the Daily Office, is a mark of partisanship (!), and considers it reprehensible that, while unimportant services such as the communication and Prayers for use at sea are commented upon, "The thirty-nine Articles are not even mentioned" (!). Among the short notices is one on Dr. Hillis' recent book, *Christ in Modern Life*. The writer says it makes "pleasant reading" but treats only of the obvious, and does not carry us far within the problems considered. Exception is taken to the preacher's "dear delight" in flinging out against theologians and then theologizing and dogmatizing himself "in a very pretty way." A sentence is quoted of which it is said: "It is difficult to say which is worst in a sentence like this—whether the taste, the confusion of ideas, or the lack of understanding." We should have added, "or the shocking irreverence." In conclusion the reverend gentleman is patronized a little and the hope expressed that he will learn better as he grows older.

THE LORD BISHOP OF HEREFORD writes, in *The Nineteenth Century and After* for March, on "Church Reform. Why not begin with the Parish?" He is in favor of reform by according to the laity a larger measure of power in the management of the parish, including the settlement of the ritual of worship and kindred questions. But as long as the term "layman" includes, in the Church of England, actual Dissenters, such a "reform" would seem to be undesirable. Dr. A. Conan Doyle has another paper on "Sham versus Real Home Defence" in reply to some strictures on his previous article on the same subject. He proves that he and his critic are in substan-



tial agreement, and so there will be peace. One of the most delightful papers in this number is a brief appreciation of the late composer Verdi, by the well known composer Edward Greig. The individuality of Verdi's work, and its high character, are very clearly shown by the writer. "The British Workman and his Competitors," by William Woodward, A.R.I.B.A., is a scathing arraignment of the impractical methods of the British Trades Unions, as putting a premium upon laziness and incompetency, and militating against the best interests of the real laborer and the skilled artisan. A good article on the archæology of Rome, "Strata in the Roman Forum," by Giacomo Boni, follows, from which it appears that remains of the earliest period of the city's history have been discovered. "Monarchy in the Nineteenth Century" is a remarkable article by Sidney Low. He observes the facts that whereas, at the beginning of the century, Monarchy as an institution was universally discredited, at its close it is found to be the strongest and most influential factor in the governments of the nations of Europe. The various causes which have contributed to this result are not fully investigated, but are worthy of careful study. There are several other articles, and the March number is quite up to the high level of this magazine.

ONLY a brief summary of Mr. Cleveland's two recent lectures on the Venezuela Affair was given to the public—the lectures having been especially copyrighted for appearance in the June and July numbers of *The Century Magazine*. Few except special students are aware of the long history of the connection of the United States with the subject. Among the interesting points brought out in the lectures, and not reported, may be mentioned Mr. Cleveland's scathing remarks on the relation of the Senate to treaties formulated by the executive branch of the government. The lectures constitute Mr. Cleveland's most important contribution to history.

THE *Youth's Companion* entered upon its 75th year of continuous publication with a presentation of a double number commemorating the notable event. Also a richly printed souvenir illustrating the growth of the nation and of the magazine since its foundation in 1827. Three maps presented in the souvenir show the progress of the United States from 1827 to the present time. While the *Youth's Companion* has kept pace with the progressive spirit of the time and has welcomed every improvement that really improves, yet it remains true to the purpose of its founder, and the words of the announcement printed in 1827 would be equally appropriate to the volume for 1901.

IN THE *Magazine of Art* for April there is a paper on Gems of the Wallace Collection which will interest many; while the story of the National (English) Tribute to Prof. Ruskin will be of interest everywhere. This tribute took the form, it will be remembered, of a notable expression of literary and other men on the occasion of the 80th birthday of John Ruskin in 1899. The greatest beauty of the magazine is invariably in its handsome illustrations and especially in the photogravures, which are masterpieces of art this month as always.

THE AVERAGE WOMAN who is a wife and mother, with a home to take care of, cannot engage in profitable work outside of her home without detriment to her domestic interest. If she attempts it either the machinery of the home itself, the wisest training of her child or children, or her own mental growth or physical strength will suffer. There are exceptions, but superlatively clever women are rare—about as rare as superlatively clever men.—EDWARD BOK, in the *March Ladies' Home Journal*.

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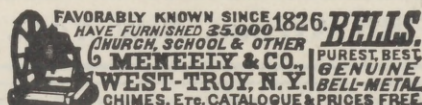
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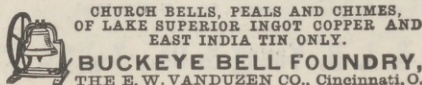
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# The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, APRIL 27, 1901.

No. 26



## News and Notes



QUITE sensational reports were given out early last week in regard to a decision of the Supreme Court, which was said to annul a large number of divorces granted in the Dakotas, and other states in which the laws are so lax as to invite litigants in the divorce courts to their borders. These sensational reports appear to have very much exaggerated the scope of the decision. The latter merely confirms the general tendency of the courts of late years to compel that a legal residence for the purpose of instituting suit for divorce shall be actual and not merely nominal. The particular case in which a divorce was annulled, was one in which a New Jersey husband passed three weeks in North Dakota in May, 1897, thereafter returning to his home in New Jersey, and in August of the same year returned to North Dakota and instituted suit for divorce three days after his second arrival. The Supreme Court held, as indeed ought to be clear to anybody, that such residence was not actual, and that the plaintiff had not acquired such standing in North Dakota as to entitle him to sue in the courts of that state, wherein a legal residence of 90 days is a pre-requisite in a case for divorce. In the other cases adjudicated by the Supreme Court at the same time, the same position was maintained, and divorces invalidated were in cases where the laws of states requiring previous residence had been evaded or ignored.

A RECENT ARTICLE in *The Spectator* gives three reasons why Europe (the Continent) would unite against the United States, as Admiral Count Canevaro, formerly Italian Minister of Foreign Affairs, declared at Toulon would eventually be the case. These three reasons are that America is, and is bound to remain, the most active commercial competitor of Europe; that America is "in the way" in Asia; and because of "America's attitude in South America"; she will neither take it nor let anybody else take it. This latter objection, in which the Monroe Doctrine is paraphrased, is one that may in the order of things some day make serious trouble for the United States. In maintaining that Doctrine, we do not always remember how unsatisfactory are the political and social conditions in South America which we protect from European interference. We both refuse to guarantee good government and political stability to the republics south of us, and also refuse to permit European intervention for that end. Our own present relations with Venezuela show how annoying must be the position of a European government with respect to a South American republic, when the latter has no hesitation in confiscating the property of subjects or citizens of a foreign Power, or in offering indignities to them. The United States refuses to interpose to secure justice to the foreigner, and yet refuses also to permit the foreign Power to adopt any coercive measures toward such government. Some day a collision must result from this attitude of the United States. In the meantime our national security may easily be threatened by the misdeeds of the Latin-American republics to the south of us. That is why, in ecclesiastical matters, we have not always agreed with those who believe that we in North America are devoid of responsibility in South America.

BRITISH VOTERS are alleged, and in the magazines and the press generally are assumed, to be in the last stages of despair over the enormous cost of the Boer war and the consequent taxation. Sir Michael Hicks-Beach, the Chancellor of the Exchequer, is warmly commended for his great courage in facing the whole financial problem and grappling with its necessities. Sir William Vernon Harcourt, a leader of the opposition, ten-

ders him warm congratulations on his honesty in dealing with the country, and his courage in the face of the disclosures made. Sir Michael himself is alleged to have declared that "the war has brought the country to the verge of ruin." Now all this is a gross exaggeration, whether the Chancellor of the Exchequer be correctly reported or not. The cost of the present war to Great Britain is less than one-tenth the total cost of the American Civil War. The cost is indeed enormous, being up to date something in excess of half a billion dollars; but this is an age in which war means at best a colossal cost in treasure as well as a frightful sacrifice of lives. And that it should be so is the world's best guaranty of peace. The Englishman went lightly into the war, as we did into the Spanish war, without dreaming what would be its ultimate cost and results. The reverses and difficulties, as well as the length of the South African war, have plunged England into an opposite extreme in which there appears only gloom and in which the cost and losses are as largely exaggerated as they were underestimated in advance. The fact is that the newspaper and magazine writers who are dolefully pronouncing requiems over England's fallen greatness, are making absurd spectacles of themselves—even though the English magazines themselves contain the worst examples of the kind. England is to-day in a far less critical condition than she was after the loss of her American colonies, or, particularly, toward the close of the French war. She has troubles enough—and so have we. But the croaker who chants over her fall, and the croaker who is looking for an Emperor in America, are two forlorn misanthropes who look too persistently on the dark side of things. English and American pessimists need to remember that God still reigns.

THE SITUATION in the Philippines appears to have cleared very much with the manifesto issued by Aguinaldo to his fellow-insurgents, calling them to lay down their arms and to accept the sovereignty of the United States. One cannot of course tell how much weight to give to this proclamation, or how much reliance to place in the good faith of its writer. At least, however, its good faith must be assumed, and it is, temporarily at least, a decided help to the establishment of peace and civil government in the Islands. The problem of the restoration of the friars also appears to be in the way toward a happy solution, by the statement on the part of Mgr. Chappelle, the papal delegate to the Philippine Islands, that the friars are not to be returned to the provinces. The main problem now will be the suppression of the brigands, who not only have assumed a large degree of activity during the insurrection, but who for some centuries past have kept up a more or less intermittent highway robbery, as opportunities presented themselves. Gradually, as the ring leaders in such expeditions can be brought to capital punishment, this problem may also be solved.

IN CHINA there were reports early last week of an approaching expedition of French and Germans against General Liu, who was alleged to be in command of a hostile Chinese army in the Province of Chili. Active preparations appear to have been made to send out such an expedition, but the Chinese army was withdrawn by imperial edict, and at the request of the Chinese Emperor through Li Hung Chang to Count von Waldersee, the expedition was abandoned. It is quite likely that the intention of the preparations was rather to overawe the Chinese and compel General Liu to abandon his threatening position rather than actually to commence hostilities.



## BRIEF MENTION.

THE LATEST CABLEGRAMS from England inform us that the new Bishop of London's "reputation as a practical worker in the East End has silenced criticism of his advanced Churchmanship"!

A PIECE of "loot" brought by a thief of a soldier from China is greatly admired in London; but one of our daily papers speaks of it as an "exquisite bit of jewelry stolen from heathen by Christians." All of which goes to show, not that Christians steal or love to steal, but that some of the press people do lie and love to lie.

THE ROMAN Catholic Archbishop of Dubuque has denounced the liquor traffic, and says the traffickers will be denied the sacrament. Addressing 400 children whom he had just confirmed, he declared that nearly all the misery of mankind is traceable to the dramshop and that the saloon evil is the greatest evil of the time.

A DISCIPLE of Mrs. Eddy says in a daily paper that if this writer would read the Bible literally or without giving it a spiritual interpretation, etc. Of course this good person means Mrs. Eddy's interpretation, and that is just the point. We accept the historical spiritual interpretation of the Bible on the authority of the Catholic Church in its ancient undivided state as exemplified in the Creeds. The world did not have to wait for a spiritual interpretation of the Bible until a woman in Boston appeared in the nineteenth century. Montanus and his prophetesses, Maximilla and Priscilla, tried to set up a new way in the fourth century; and where is Montanism to-day?

ONE WHO has long been connected with choirs very justly censures the turbulent behavior of many American choirboys. He compares it with the quiet and admirable behavior of the English choirboys, much to our discredit. The true cause of the difficulty which nearly every American choirmaster finds in keeping the boys quiet and orderly on all occasions when they are together (for the exceptional good boys are quickly spoiled by the others), he unmistakably expresses in the following words, with which every man or woman in charge of American boys will agree: "The secret, we believe, may be found in the beautifully-ordered training of children in English homes, where obedience, deference, and fine behavior seem to prevail universally. The corollary is painfully evident that American chorister boys are lawless and 'obstreperous' at festival gatherings because they are mostly so at their homes, and such fatal neglect is beyond the correction of rectors and choirmasters."

WE READ that "the Associated Press representative in San Juan appears to be one of those men who always find fault with American officials." This is the censorious age. Nobody is right but the critics, and every critic thinks he is the only one who is infallible. The scold is omnipresent in Church and in State, and we who write feel that we must scold the scold. As soon as a poor unfortunate is elected President of the United States, or Mayor of a city, or anything, he at once becomes the doubly dyed villain, entitled to the scorn of the scold. In Church life, we all have our little lump of mud to throw at the clergyman, and as for those wardens and vestrymen, unmerchable eggs hardly meet the necessities of the case—of course we mean the eggs that are hatched in the vocal organs of the scold. Those eggs are never fresh, from the first. Well, we suppose it was always so since Cain began to scold. But it is a little tiresome, and makes us long for a dispensation of that charity which covers a multitude of sins. Tongue-bridles are as much needed now as in the days of St. James (St. James i. 26).

BISHOP WALKER, of Western New York, gives this interesting information about the late Queen Victoria:

"One who was an attendant of Her Majesty for seven years or more related to me this pathetic and exquisite story, which lifts the veil that conceals royalty within its sacred seclusion.

"It was the custom of Her Majesty, when at Windsor, each night after parting with her guests to retire to an apartment where for hours she usually was engaged in signing commissions, acts of Parliament, messages, writs, summonses and the like. Often it was two o'clock in the morning when her labors were ended. Then, before retiring, she always passed out into a corridor which led to a quiet room. This she entered and in it remained for a considerable time. It was the chamber in which Prince Albert fell asleep in Christ. There she engaged in her night devotions. On her knees, with her dead husband's Prayer Book and Bible in hand, she sought help and peace from the Father of light. She, the Sovereign that reigned over

nearly 400,000,000 human beings was there, humbly, at the foot of God's throne confessing sin and need with the spirit of the lowliest of her subjects. What more august scene than this! The lonely handmaid of the Lord, in the solitude with Him, acknowledging herself, though ruler of the largest empire the world has ever known, as a pensioner upon the bounty of the King of all kings equally with the poorest peasant in all her vast realm."

WE READ of a disturbance among the Christian Scientists of New York over the marriage of one of their leaders and a young woman, his pupil. It is added that this very natural proceeding has disturbed the peace of the Scientists because of doubts about marriage. This was to be looked for; but has it come already? A New York telegram says: "In her book, *Science and Health*, Mrs. Eddy, the head of the Christian Science faith, discusses marriage rather vaguely. She hints that in time there may be found a substitute, and that in the course of the years the present ideas as to the way the race is to be perpetuated will be looked upon as antiquated. In her writings she speaks of marriage in a rather deprecatory manner. She advises wives who are converted to Christian Science to continue to live with their husbands, because the quarreling and bitterness that would be engendered by separation is abhorrent to the divine mind. Celibacy, on the other hand, is commended by Mrs. Eddy. She herself has had several husbands. So far as could be learned to-day there is only one marriage between Christian Scientists that has been performed by an officer of a Christian Science church as such. This particular marriage was performed in Chicago by Judge Ewing, and the students of the faith were then informed by their teachers that the marriage had been made necessary because there might at some future time be a demand for a record that the ministers of the church were authorized to perform marriages." SHAQUE.

## LONDON LETTER.

LONDON, Tuesday in Easter Week, 1901.

SIR JOHN STAINER, the celebrated Church musician and organist, while sojourning abroad for the winter, as he was wont to do for several years past, died suddenly on Palm Sunday at Verona in his 61st year—hardly two years older than his almost life-long friend the late Sir Arthur Sullivan. He was the son of a schoolmaster in Southwark (South London), and at the age of 7, even then evincing remarkable talent for organ playing, became a chorister at St. Paul's, and when only 14 years old assumed his first post, as an organist and choirmaster, at the Church of St. Benet, Paul's Wharf, while two years later becoming organist of Sir Frederick G. Ouseley's College at Tenbury. At the age of 19, being of the opinion that a musician should have a liberal education, he matriculated at Christ Church, Oxford, and while still pursuing the academic studies held the post of organist in connection with both Magdalen College and the University. Under his skilful training the chapel choir of Magdalen became one of the very finest choirs in England. In 1872 he returned to St. Paul's (then under Dean Church) to succeed Sir John Goss as the organist and Vicar choral, and while there, for 16 years created, according to Gounod, the best musical service in Europe. It was Sir John who introduced at St. Paul's such wonderfully fine performances in Advent and Holy Week as Spohr's *Last Judgment* and Bach's setting of the Passion according to St. Matthew; while it was also due to his initiative that such a bold arrangement as having at the Cathedral a Sunday evening service was set on foot. The boys of the Choir School sing at that service, as at the Chapter services, but the tenor and bass parts are taken by duly enrolled voluntary singers. In 1888, when only 49 years old, being also knighted that year, Sir John Stainer was compelled to resign his post at St. Paul's on account of failing eyesight, partly the result of an accident. When bidding farewell to his voluntary singing men he stated that he had always prided himself on being able to play through the service at St. Paul's without a mistake, but after making three mistakes in one service he thought it was high time for him to resign. Upon his retirement he held until 1899 the Professorship of Music at Oxford, where he went to reside. His cantata, *The Crucifixion*, and some of his Eucharistic services, anthems, and hymn tunes have deservedly an appreciative public, but it is not at all improbable that his *Miserere* and *Magnificat*, based on Plainsong tones (for Sir John was a real lover of the Church's ancient and only orthodox Chant music), also the Sevenfold Amen, will remain the most popular of all his compositions. It is announced that



just before his death he completed a very fine new service for the Holy Eucharist, written in the ancient style, to be sung without accompaniment, which is now in the press. At the request of Lady Stainer and the members of the family the funeral took place at Holywell, Oxford, where Sir John had been Church warden, on Easter Even, the body arriving from Verona on Good Friday. The service was choral, the choir of Magdalen College Chapel attending, and also representatives from numerous musical societies. May he rest in peace!

The Royal Maundy money to certain poor men and women was distributed, as usual, on Maundy Thursday at the Abbey by the King's Lord High Almoner, the Bishop of Ely, the service beginning at 1 p. m. The picturesque procession, moving from the west cloister walk, consisted of the beadle of the Abbey, with his mace, children of the Chapel Royal, St. James' Palace, the Abbey Choristers, Gentlemen of the Chapel Royal, the Clergy, both Sub-Almoner and Lord High Almoner, the Dean of the Abbey, Children of the Royal Almoner, Wardsmen and the Yeomen of the Guard. The poor folk being ranged in a line in the Choir, in the middle of the service an officer of the Yeomen of the Guard passed between them carrying a dish containing the two distributions of money; the first of £1 15s to each woman and £2 5s to each man "in lieu of clothing," and the second consisting of purses; each red one containing £1 in gold, also an allowance of £1 10s "in lieu of provisions," and each white purse containing as many pence (silver pennies from one to four) as King Edward's years of age—the total amount distributed being about £3 10s for the women and £4 for the men.

During Holy Week the churches of St. Augustine, Kilburn, St. Mary Magdalene, Paddington, and St. Alban, Holborn, were amongst those where the *Tenebrae* was sung and on Good Friday the Reproaches. The Devotion of the Three Hours' Agony was preached this year at an increased number of churches, even at such a prominent Evangelical church as St. Jude's, South Kensington. The preacher at St. Mary Abbots, the parish church of Kensington, was the Bishop-Elect of London; at Holy Trinity Church, Sloane Square, the Bishop of Kensington; at St. Paul's, where there was an enormous congregation, Father Waggett, S.S.J.E.; at the Abbey the Precentor, Canon Daniell-Bainbridge; and at St. Alban's the Rev. Arthur H. Stanton. At the Cathedral Gounod's *Daughters of Jerusalem*, a composition in the style of Palestine, was rendered. "You could not make a round of London churches," observed a representative of *The Daily Chronicle*, "and not be impressed by the size of the congregations. The evident lesson of them was that the observance of Good Friday, in a religious sense, gets more marked every year."

The offense of the Cross, however, has not yet died out of England, at least not at Portsmouth. During Holy Week the clergy, choir, and parishioners of St. Agatha's, Landport (formerly a mission under the Rev. R. R. Dolling), while devoutly making one of their street processions, were pelted by Protestant hooligans with rotten eggs, bags of soot and flour besides more dangerous missiles, the route being also strewn with scurrilous Protestant literature.

The Rev. William Scannell Lean, M.A., who has recently been made Deacon at the age of 68—the oldest candidate for Deacon's Orders ever known in the Diocese of Ripon—and licensed to an assistant curacy in Leeds, is a convert from the Society of Friends, having been Principal of the Flounders Institute, a college for the training of schoolmasters near Pontefract. His secession from the Friends was due, it is understood, to his change of mind about the Sacraments. Having private means he has voluntarily given his services to the parish.

Sometime during Lent Canon Gore delivered an address on "The Virgin-Birth of Christ: Its Religious Significance and Historical Evidence," at Wesley's Chapel, City Road (North London), before the London Wesleyan Ministers' meeting, the attendance being "larger than had ever been known" in connection with the meeting in that building. In the course of his address Canon Gore stated that he once put this question to one of the most eminent living scientific men: "Supposing you believed that Christ was morally sinless; could you doubt that that must have involved something miraculous about His physical origin?" And the scientist replied that if he could believe in "an actually sinless manhood," he would also "feel bound to acknowledge that there was something miraculous about the moral nature." As to St. Paul's alleged silence about the Virgin-Birth, as evidence against it, Canon Gore said that when they considered "the extraordinarily strong way in which St. Paul started the principle that in the old Adam we are all *ipso*

*facto* in sin, and the equally strong statements he made regarding the newness of the manhood in Christ, it seemed almost ridiculous to suggest that Paul did not believe our Lord to have been born other than in the ordinary way." His answer, moreover, to the objection that the Virgin-Birth was on an analogy with the legends in natural religions about Divine births, was that they really could "conceive nothing so unlikely as that kind of confusion on the part of the Jews," while the comparison of the birth of Buddha with the Virgin-Birth of Christ "struck him as grotesque."

The name of the donor of the £10,000 towards building the Central Tower of Truro Cathedral has been officially announced to be that of Mr. J. H. Dennis, a native of Cornwall, now a retired Liverpool merchant residing in Cheshire; who has further offered, it is also stated, to bear the entire cost of the Tower (£13,000), which he especially requests should be called the "Victoria Tower." The erection of the Tower will, therefore, go on simultaneously with that of the nave, to be completed by January, 1903. Mr. Dennis has offered, moreover, at a cost of £8,000, a peal of bells, a set of chimes, and an organ to the fine old Collegiate Church of St. Buryan, West Cornwall, of which the rector is his brother-in-law.

It is very satisfying to know that an appeal in the so-called Brighton Ritual case has been lodged against the decision of the Divisional Court of the King's Bench. J. G. HALL.

[BY CABLE.]

The death of the Bishop of Oxford, the Rt. Rev. Wm. Stubbs, D.D., LL.D., D.C.L., occurred on the morning of April 22nd in his 76th year. Bishop Stubbs was one of the most learned of the English episcopate and one of the first historians in England. Dying so soon after Canon Bright, the only Englishman, probably, who can be considered his peer in that field, his loss will be doubly felt. His first important historical work was a careful examination of the course of the episcopal succession in England from the records and chronicles of the Church, bearing the title of *Registrum Sacrum Anglicanum*, in which the record of the consecration of every Bishop who had ever held a see in England was, so far as possible, stated, and which has been of the largest value in tracing the succession of the Anglican episcopate. The book was followed by a much more elaborate work on the *Constitutional History of England*, of which the first volume was published in 1874, and since that time there has been a continual succession of historical studies from original documents and papers, the value of which are beyond computation. Dr. Stubbs was consecrated Bishop of Chester in 1884 and was translated to Oxford in 1888. He was a member of historical and learned societies in pretty much every country of the civilized world, including the American Philosophical Society of Philadelphia and the Historical Society of Massachusetts.

## NEW YORK LETTER.

THE last service was held on Sunday evening in old Incarnation Chapel, in East Thirty-first Street. On Monday workmen began tearing chapel and parish house to pieces, for on the site there is to be erected a splendid new foundation, some details of which have already been given in this correspondence. The old buildings have for years been the home of a devoted band of workers, who have ministered to the poor by the thousands. In the tearing out process there is a Sunday School of 600 left homeless for a time, but there seemed no other way. At the final service the rector, the Rev. Dr. Grosvenor, assisted the vicar, the Rev. H. R. Wadleigh. The new foundation, which is to cost about \$80,000, is to supply the need of the East Side between Calvary and St. Bartholomew's, and its ownership and conduct will place the Incarnation, long one of the prominent parishes, in the famous list of working New York parishes in which already are Grace, St. George's, and others. It happened that St. George's, Williamsbridge, had just purchased, at a cost of \$2,750, a fine new site, and so much of the material from the old Incarnation Chapel was ready to be transferred this week to the upper part of the city, there to be used in the new St. George's Church, the Rev. R. J. Walker, priest in charge. Hence two important developments are affected.

For several years St. Andrew's, Harlem, has had an East Side work housed in a frame building just east of Third Avenue. Late building operations interfere with a longer occupancy, and this week the mission moved one block farther north, and into better quarters. Under former administrations the King's Daughters have carried on a week-day work in the



chapel, taking charge of the mothers' meetings, the kindergarten, etc., and bearing a part of the rent. The same arrangement is to be continued. It is expected that the King's Daughters will be able, soon, to erect a building, the field being large, in which case St. Andrew's will continue with the spiritual work. The movement for a chapel there, and much of the burden of maintenance of services, depends upon members of St. Andrew's chapter of the Brotherhood. These members have been assisted to some extent by the Rev. Henry G. Taylor, permanent deacon. Mr. Taylor has now accepted an invitation from Bishop Funston

the worst part of the smoke district. Nothing can be done, and that it is decaying as a building and suffering as a parish is not to be wondered at. Archdeacon Johnson, who is in none too good health, has tried several times to resign, but in so high esteem is he held that the people do not wish him to do so. The church was once the spiritual home of the leading people of the island.

When the Hall Memorial House was completed as part of the foundation of Holy Trinity Church, Brooklyn, there was formed a Trinity Club for young men. Recently it was dis-



## Christ Church Cathedral, Montreal.

**C**HRISt CHURCH CATHEDRAL, the Cathedral church of the Diocese of Montreal, whose Bishop is now Metropolitan of Canada, is a beautiful building built of Montreal limestone, faced with white sandstone brought from Caen in Normandy. Its total length is 212 feet, length of transept 100 feet, height of spire, 224 feet. The church is built in the form of a Latin cross in the Early English style of Architecture. The height of the nave is 67 feet. The western window is very beautiful as well as those in the transept and some of those in the nave. The capitals of the columns are carved in imita-

tion of different Canadian plants. A passage leads to the Chapter House, an octagonal building, harmonious in style. The election of the Metropolitan took place in the Chapter House. The beautiful memorial to Bishop Fulford, first resident Bishop of Montreal, is conspicuous at the side, and farther back the residence of the Bishops of Montreal, Bishopscourt. The Fulford memorial resembles the much-admired Martyrs' memorial at Oxford, and was erected by public subscription in honor of a man much beloved.

In the rear of the Cathedral on the western side is the rectory, and beyond that again, the Synod Hall.

of Boise to take charge of the missionary work carried on in Boise City, and he is to enter upon his work there in May.

Christ Church, New Brighton, the Rev. Dr. G. D. Johnson for many years its rector, is suffering from the general decline of the part of Staten Island in which it is located. Opposite, across the Kill, the Standard Oil refineries are located, and the smoke from them is something fearful to bear. Resort has been had to the courts, to the Legislature, and even to Congress, but all to no avail. Splendid properties lining the shore, once the residences of the well-to-do, are now going to ruin. Indeed, the whole north shore of the island suffers. Since its incorporation into New York City, economic changes have been going on, and they have been for the worse. Christ Church stands in almost

banded, after three years of effort to make it of real use, either to the men or to the church. The rector, the Rev. Dr. McConnell, gives three reasons for the failure of the Club:

"That it did not succeed in bringing its members to church, that it was impossible to develop among the men any sense of responsibility in using the clubhouse, and that they could not extemporize even their own amusements.

"What then did our effort resolve itself into? Merely this: Soliciting young men to join an organization who failed to see that they were being favored rather than doing the Church a favor; and soliciting them to assume obligations which they almost invariably failed to take seriously.

"How then could they be, even if not elevated, at least entertained? We tried two ways—planning things for them and letting



them plan for themselves. The second always fell through. The first was always successful in that they did furnish entertainment; but these attempts can never tend to self-development. To keep this up continuously the church must compete with places of amusement. This she cannot hope to do successfully."

The reasons given by the rector of Holy Trinity have created some discussion. Speaking of them and of clubs for young men in general, the Rev. Dr. Darlington, of Christ Church, Bedford Avenue, said he felt that Dr. McConnell was quite right in his diagnosis. He had, however, no disposition to criticize the act of the distinguished rector, and yet he said he could not help feeling that a Club must do some good, if no more than that of bringing the Church to the attention of men who might not notice it otherwise.

Christ Church, Bedford Avenue, Brooklyn, received four memorials at Easter. A tablet was erected in memory of J. Douglas Dayton, for sixteen years member of the choir, and three chancel panels in memory of Christopher P. Knowland, Charles Smith, and Guthrie M. Widner. The Rev. Joseph P. Smythe, Jr., late priest in charge of Holy Trinity mission, Hicksville, has accepted the position of curate, to succeed the Rev. C. E. Cragg. The Easter offering at this church was \$2,000.

Christ Church, Clinton Avenue, Brooklyn, had an Easter offering that was the largest in its history. It amounted to \$10,136. At the recent visitation of the Bishop 70 persons were confirmed at parish church and mission. This church's large mission work at Red Hook is in a flourishing condition. The new chapel built last year cost \$31,000 and is wholly paid for.

There is a movement to found in the Adirondacks an institution for girls suffering from incipient pulmonary troubles. At a recent meeting Bishop Potter and the Rev. Dr. Huntington of Grace Church, commended the enterprise. Various Auxiliaries are at work, and the amount in hand is considerably more than one-half of the \$50,000 that is needed. The Association has an option on 1,250 acres of land and water about twenty-nine miles south of Malone, in Franklin county, for which \$20,000 is asked. The water referred to includes the whole of Lake Kushagua, three miles wide and seven miles long, a beautiful mountain lake which will afford the facilities for recreation which are deemed so essential to tuberculosis patients.

The plan is to erect a central administration building and a number of sanitariums at different points on the tract. There are a hotel and fine, well-equipped camps on the tract, with a power house, electric light plant, and a quantity of good furniture that can be used and that will be included in the \$20,000 purchase.

Mrs. Elizabeth R. Grafton has left by will \$10,000 to the Sheltering Arms, an up-town institution which the late Rev. Dr. Peters of St. Michael's Church founded, and the same sum to St. Luke's Home for Indigent Christian Females.

The Transfiguration, the Rev. Dr. George C. Houghton, is to undergo many changes during the summer. A new window is to be placed in the nave, the subject being St. John the Divine. The rector appealed during Lent for funds for twelve windows as memorials of his uncle, the founder of the parish. The subjects are the twelve Catholic doctors of the Church. The offerings at the services on Maundy Thursday are to be used in the purchase of a plain processional cross, to be in memory of the late Dr. Houghton, and to be carried only on Foundation Day in October, commemorative of the first service held in October, 1848. A cadet corps and a boys' club are new features of parish work. Through the courtesy of Mr. F. W. Sayre the use of a room has been given to the boys and Adjutant Greene of the Seventh Regiments acts as instructor. The boys' club has been given a room in the parish house.

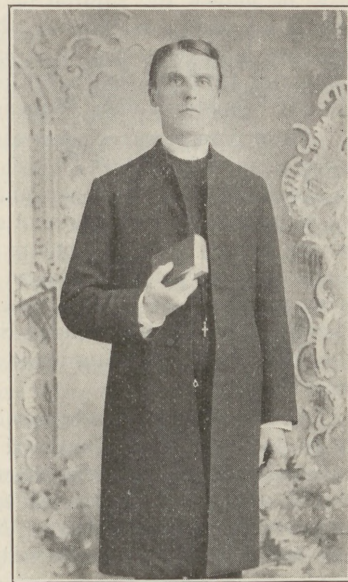
#### CHURCH EXTENSION IN NEW YORK CITY.—II.

By EUGENE M. CAMP.

TWO years ago the property of the Archdeaconry of Queens and Nassau was \$8,000. To-day it is \$30,000, with an indebtedness of \$9,100. New properties have been acquired at Hicksville, Brooklyn Manor, Steinway, and Greenwich Point, and the rest of the increase is represented in a steady enrichment of existing properties. The Archdeaconry has 24 mission stations. Besides, St. George's, Flushing, already the mother parish of All Saints', Bayside, and St. Joseph's, Queens, has three missions, one at College Point, another at Black Stump, and a third, where it has recently erected a chapel, at Murray Hill. The well-to-do residents of Port Washington have recently or-

ganized St. Stephen's, which is a mission of Christ Church, Manhasset. It was begun under the care of the Rev. C. L. Newbold. Grace Church, Jamaica, has a Grace Chapel at Springfield. Services are held in a parlor, but a lady has given three lots for a chapel.

During Lent a friend of Church extension offered \$100 to any mission itself contributing as much as \$100 on Easter Day. Four won the extra \$100. They were Morris Park, Hicksville, Brooklyn Manor, and Steinway. This new work at Steinway is in a neighborhood destitute of religious privileges. It is a factory town of six thousand. A mission has been in existence, but was closed. It was re-opened last November, and the other day the Archdeaconry purchased a large two-story frame building, for \$2,500. It cost \$8,100. The lower floor will be used for home of priest in charge, and the second floor for auditorium. There is a Sunday School of 175, and a congregation of 40 to 50. At present the work is carried on by Eugene Zwinger, a former Lutheran minister, who is now candidate for holy orders in the Church.



REV. EUGENE ZWINGER.

Greenwich Point, which was obtained by deed from the Congregationalists, and about which a good deal of trouble was had, is now prosperous, and is getting the people of the place to its services. The building is to be repaired and re-furnished, and a lay-reader will be placed on duty. Brooklyn Manor is a large suburb. St. Matthew's mission there is only a little more than a year old, and its chapel only recently opened. Yet it is already a question of room for people and scholars. The Easter



ST. MATTHEW'S, BROOKLYN MANOR.

offering amounted to \$137. The priest in charge is the Rev. R. B. Kimber. All Saints', Morris Park, has a chapel similar in plan to the one at Mineola, described some time since in this correspondence. It has a beautiful altar, a vested choir, and a Sunday School of nearly 100. The priest in charge is the Rev. John Graham.

While there are sections of Long Island where the Church might well plant herself, it is nevertheless true that progress in Church extension was never more rapid and vigorous. Details have just been given because they are details, and because they show the inner working of Archdeaconry and parochial machinery, if one may so call it, that is active in the planting of missions, and that feels upon it the burden of getting into new settlements as soon as the public school.

Quite as active in progress is the Southern Archdeaconry of Brooklyn. The work at Dyker Heights, already described, and pictured last week, has been phenomenal. Here the Church has really captured almost the entire community by making a vigor-



ous forward movement in the nick of time. The priest in charge is the Rev. J. H. Sattig. Speaking of the other work Archdeacon Kinsolving says: "Our most interesting recent work is that at Vanderveer Park. It is not yet two years since the first service was held. Since then they have been held continuously in a storehouse on Flatbush Avenue, for the most of this time by the Rev. C. M. Allen, a deacon, and since Dec. 1st by the Rev. Andrew Fleming who is now priest in charge. The new church is to be named the Church of the Nativity. At present they have a lot costing \$3,000, two-thirds of which is paid for. On this they hope to erect a building to cost about \$4,500 or \$5,000. There are already between 80 and 90 families enrolled and the Sunday School has about 60 members.

"Added importance must attach in future to the work centering around St. John's Church, Fort Hamilton, which, though an organized parish, is dependent in part upon the Archdeaconry for counsel as well as financial aid. The army post there is to be very greatly increased before long and it will be necessary to have a resident priest in charge. The Rev. Wm. Hyde has been doing excellent work for a year past as temporary incumbent. There is a flourishing Sunday School and an earnest congregation, but efforts are being made to inaugurate a new and better order."

As New York grows bigger it more and more expresses contempt for state lines. A good part of Connecticut is really metropolitan, even if Archdeacon Booth does refer to some of its Church work as among the hill towns. Speaking of the work in the part of that state nearest to New York, and built up in great part by New Yorkers, especially in summer, the Archdeacon says:

"In the 'hill towns' of Fairfield Archdeaconry our aim is to keep alive the parishes that are not growing in population, but still about hold their own. Along the line of N. Y., N. H. & H. R. R. we have, very naturally in the growing cities, something in the way of Church extension. An excellent illustration of this is the work that has been done in Stamford by the parochial missions of St. John's parish. In East Norwalk there is also a parochial mission sustained by St. Paul's Church. In Bridgeport we have a diocesan mission—St. Luke's. The plant consists of a church, parish house, and rectory. We expect some day that this will be a parish. It is in the east end of the city, in the heart of a residence district. Many families connected with the mission are of English or German birth. The Sunday School is the largest that our Church has in Bridgeport. The present incumbent, the Rev. Eaton W. Maxey, D.D., is a man of much experience and practical wisdom, and his work has been most successful.

"In the extreme west end of Bridgeport we have another fairly successful diocesan mission—St. George's. It is somewhat handicapped by unattractive quarters and meagre financial support, although the missionary there has worked hard. And there is also a small mission in the north end conducted by the same clergyman. We hope that these two will grow stronger, be housed in suitable buildings, and be better supported by the people. Just now it is the day of small things.

"Such is the condition of Church extension in Fairfield Archdeaconry. Every city and town is occupied by the Church. The only exception is one small town, an out-of-the-way place with scanty population. No further extension is likely to be needed for some time to come."

The Ferguson Memorial building, to which Archdeacon Booth refers, is a part of the parish foundation of St. John's, Stamford. It forms the parish house of St. Luke's Chapel, in South Stamford, and was built by Mr. and Mrs. Walter Ferguson in memory of their son. Its cost was \$25,000, and it is thoroughly equipped for the work of an institutional church.

#### LOUISIANA DIOCESAN COUNCIL.

THE sixty-third annual council of the Church in Louisiana convened in Christ Church Cathedral on Wednesday, April 17th, at 11 a. m. There was a large and gratifying number of clerical and lay representatives present and the opening service was attended by a fine congregation. A procession of vested choristers and clergy began the service, which consisted of a celebration of the Holy Eucharist. The procession formed in the chapel and marched down the side aisle and up the nave of the church. The Bishop acted as celebrant, the Rev. Dr. Percival reading the Epistle and the Rev. J. Philson the Gospel. The sermon, which was exceedingly practical and was very forcibly delivered, was on the text, "Will a man rob God?" It was preached by the Rev. Byron Holly of Grace Church, New Orleans. The reverend speaker dwelt upon the law and the gospel as these relate to man's duty towards God and towards his fellow men, in the matter of the recognition of rights. He contended that God was robbed by men, inasmuch as God was the owner of all and that man did not pay a just amount to the support of the

Church. Salaries of clergy were small in proportion to what is paid men of least consequence in other professions, and even these salaries were not always paid. Missions languished by reason of failure to give. A review of the state of the Church was made and attention was directed to the fact of this being the sixty-third annual council and what had been accomplished during all these years.

Immediately after the service, the Council was organized. In the evening the Bishop delivered his Council address. It was lengthy, but exceedingly interesting and helpful. A general review of events of importance was made and special attention was called to the Church Endowment Society, the Church school at Alexandria, St. Andrew's mission, and Foreign and Domestic Missions. In speaking of the Church Endowment Society, the Bishop commended it to the clergy and laity and expressed the hope that they would embrace the opportunity it offered.

The usual elections followed, chief among which were: Secretary, Ven. H. C. Duncan, D.D.; Assistant, Rev. U. B. Bowden; Chancellor, Hon. James McConnell; Treasurer, Mr. E. Belknap. Standing Committee: Ven. John Percival, D.D., Rev. H. H. Waters, D.D., Very Rev. C. L. Wells, Ph.D.; Messrs G. R. Westfeldt, James McConnell, T. L. Mason. Deputies to the General Convention, Rev. Messrs. J. Percival, D.D., H. H. Waters, D.D., H. C. Duncan, D.D., J. H. Spearing; Messrs. W. S. Parkerson, James McConnell, G. R. Westfeldt, Dr. W. M. McGuilliard; Alternates, Rev. Messrs. C. C. Kramer, E. W. Hunter, B. Holly, R. H. Carson; Messrs. A. A. Bachelior, M.D., N. C. Blanchard, George Law, Dr. W. M. McGuilliard.

Addresses were delivered on Missionary topics by the Rev. Dr. Tucker of Baton Rouge, Rev. Dr. Waters of New Orleans, and Mr. John W. Wood, Corresponding Secretary of the Domestic and Foreign Missionary Society. These addresses produced profound impressions and the general opinion was that they would be productive of good results. The Rev. U. B. Bowden made a short address on Diocesan Missions and read a report, in which he said receipts for the past year were \$3,026.95, and disbursements \$1,559.07, leaving a balance on hand of \$1,467.88. He said this year \$2,500 more was needed.

June 24, 1901, is to be the tenth anniversary of Bishop Sessums' consecration to the Episcopate, and it was unanimously decided to prepare suitable services to commemorate the same.

The committee on the State of the Church made a gratifying report, noting a marked improvement in services, communions, admissions, Sunday Schools, church buildings, and finances, this latter item being an excess of receipts over last year of \$16,819.55. The donation of lots for church buildings at Lafayette, Abbeville, Bunkie, and Marksville, came in for mention. The prospect of a rectory for Shreveport, the Church school at Alexandria, and the work at Lake Providence, Crowley, Lecompte, and Lake Charles, were favorably noted. The Church Endowment Society, of which Bishop Adams is President and the Rev. E. W. Hunter is Secretary-General, was commended, and the fact that one of the city parishes, through this Society, has already received a prospective endowment of \$5,000, was specially mentioned as an evidence of what might be done through this Society for the endowment of the episcopate, as well as for parochial and Church enterprises. The committee on Neurology read loving tributes to the memories of the Rev. Dr. W. A. Snively, Rev. C. D. Mack, Rev. T. R. B. Trader, and Mr. Cartwright Eustis.

The following finance committee was appointed by the Bishop: Messrs. E. Belknap, W. J. Montgomery, T. C. Nicholls, J. M. Barnett, and J. H. Dillard. After the usual resolutions of thanks, etc., and a very sympathetic, encouraging, and congratulatory address from Bishop Sessums, the Council adjourned *sine die*.

#### THE WOMAN'S AUXILIARY.

During the session of the council the Woman's and Junior Auxiliary held their annual meetings. Mr. John W. Wood and the Rev. Dr. Tucker addressed the members. The following officers were elected for the Woman's Auxiliary: Mrs. Ida Richardson, President; Mrs. C. L. Wells, Vice President; Mrs. C. C. Robertson, Recording Secretary; Miss C. Babcock, Corresponding Secretary; Miss Eliza Greenwood, Treasurer; Mrs. W. T. Cluverius, Custodian; and for the Junior Auxiliary, Miss Cora Pritchard, President. Many interesting things were said and done at these meetings. Mrs. Richardson made an excellent address, and letters from Miss G. Suthon, missionary to Japan, and from Miss Leila Bull about the little Japanese girl named Hatsumiko Takikava, adopted by the Auxiliary, produced much enthusiasm. The financial report of Miss Eliza Greenwood showed receipts, \$770.11; disbursements, \$730.11; balance on hand, \$40.00. The United Offerings, of which Mrs. W. T. Cluverius is Custodian, amounted to \$356.54. Miss C. L. Babcock reported the work and offerings of the several parishes during the conciliar year to be \$1,807.67. Miss Cora Pritchard reported the receipts from the Junior Auxiliary to be \$217.94, and that the organizations were in a flourishing condition.

#### MISSIONARY SERVICES.

At Christ Church Cathedral, on Sunday following the Council, a very enthusiastic missionary service was held. Addresses were made by several members of the Council, in which the work of the missionaries in the Diocese of Louisiana was dwelt upon and an appeal made for greater liberality and encouragement. There was a large congregation present and great interest was manifested.



THE FINANCIAL OUTLOOK.

BY GEORGE C. THOMAS,

Treasurer of the D. and F. Missionary Society.

**T**BEG to call attention to the financial outlook. In my report to the Board at its meeting on April 9th, bringing the accounts as usual up to April 1st, and after reporting the balances of cash in hand, etc., I presented the following comparison of contributions with the previous year:

	To April 1st, 1900.	To April 1st, 1901.	Increase.	Decrease.
Rec'd for Domestic Missions...	\$86,415.76	\$87,637.68	\$1,221.92	
Rec'd for Foreign Missions...	85,786.88	65,339.77		\$20,447.11
Rec'd for General Missions...	19,707.50	28,376.69	8,669.19	
Total .....	\$191,910.14	181,354.14		\$10,556.00

The appropriations from September, 1900, to September, 1901, covering the current year, are as follows:

Domestic .....	\$328,608.15
Foreign .....	267,497.69
	\$596,105.84

The contributions received since September 1st, 1900 (excluding Legacies and Specials), were:

Domestic (including one-half of General Offerings).....	\$101,826.03
Foreign (including one-half of General Offerings).....	79,528.11
	\$181,354.14

Total contributions necessary from April 1st, 1901, to September 1st, 1901, to meet the requirements:

For Domestic Missions.....	\$226,782.12
For Foreign Missions.....	187,969.58
	\$414,751.70

How is this sum of \$415,000 to be met during the remaining five months of the fiscal year, is a question largely for the Church to answer. It is hoped that the Sunday School offerings may reach the sum of \$100,000, and it is possible that we may receive from legacies, say \$50,000; while the income from Trust Funds will amount to \$23,000. This would leave, therefore, something in the neighborhood of \$242,000 to be supplied by offerings, contributions, etc.

In May it becomes necessary for the Board to arrange its appropriations for the following year, and the question must then be most carefully considered, in the light of what may have been contributed up to that time, as to the obligations it should assume for the next twelve months.

We were able to pay all our obligations last year and to repair our surplus account only by reason of unexpected sums received from legacies.

As the chief financial officer of the Board, I appeal to the Church to conscientiously consider this whole subject. I have recently had the privilege of showing at what a small percentage of expense the missionary work of the Church has been conducted, and I have received many letters commending this. It would seem to me that this is another strong reason why the work should be supported.

THE OBSERVANCE OF ASCENSION DAY.

BY MRS. J. D. MORRISON.

**I**T is scarcely needful to draw attention to the fact, so deplorable to all good Churchmen, that while Christmas and Easter are observed with solemnity and joy throughout the Church, and indeed throughout all Christendom, the equally important festival of Ascension Day is almost overlooked by most of our people. One reason of this no doubt is that "the Cloud" which "received Him out of their sight" still limits our vision, and faith is too weak to realize what is not material.

Another reason is surely that ancient custom had no festivities of a social nature connected with the Day. Christmas had, and has, its carols, its games, and its gifts, which have appealed even to the careless. This it is which has brought many sectarians to keep as we do the festival of Christmas; and now Easter is coming to be generally observed, owing largely, no doubt, to the custom of sending Easter Cards and booklets. The texts and illustrations have spread their message abroad; and although these souvenirs have of late deteriorated in style, and have even become irreverent in some cases, yet they have accomplished their mission in the past.

Would it not be possible by the same instrumentality to effect for Ascension Day what has been done for Easter, and by sending to our friends cards or souvenirs with suitable texts

or sentiments, call attention to the precious teaching and the importance of the Day?

If there were sufficient demand for such cards, some publisher would no doubt take up the idea, and issue cards with appropriate designs. Until that time, however, a written note of "Greeting" or cards of home design and manufacture would carry a message of spiritual import to the recipient, and perhaps might create a desire to participate in the celebration of the Festival.

It may seem to some like taking hold of the matter at the wrong end; but is not progress always from the material to the spiritual? Certainly God has in the ages past taught every spiritual truth by means of a type of a material nature.

The children of our Sunday Schools should be educated more thoroughly in regard to Ascension Day. It is not a public holiday; and our Church services are mostly held at an hour when the schools are in session; teachers and scholars alike, being thus debarred from attending church.

Why not have a special service for the children at half-past four? The necessary preparation for this, in the way of practising hymns and carols, would impress upon the children the importance of the festival, which might take the form of a flower service; each child or class bringing an offering of flowers, to be given afterwards to the sick, or the afflicted. The address would of course point to the teaching of Holy Thursday, and could not fail to make the memory of the day a happy one.

As a matter of detail in such a service, a crown made of wire or light wood might be used to hold the floral offerings as presented; each bouquet being inserted in a perforation made for that purpose. Then, as the finished crown is hung above the altar, the hymn "Crown Him with many Crowns" would make clear the meaning of the symbol.

Other ideas will no doubt suggest themselves to those who may try to carry out the idea of a Children's Service; but whatever the plan or outline adopted, let it show forth the spiritual significance of our festival, and make it seem what it really is, the *climax* of our Creed.

Bishop's House, Duluth, Minn.

BISHOP WILMER OF ALABAMA.

BY THE REV. JAMES R. WINCHESTER, D.D.

**T**HE Bishop was grieved because his friend, a prominent lawyer by the name of Lyon, absented himself from the worship of the Church. Mr. Lyon, in response to the Bishop's enquiry, excused himself upon the ground of his family, that he had to do work on Sunday, urging, "he that provideth not for his own household hath denied the faith." The Bishop quietly answered: "The young lions do lack and suffer hunger; but they who wait on the Lord shall lack no manner of thing that is good."

When an egotistical man said to him one day, "Bishop, I would like to join your Church, but I can't swallow the Creed," Bishop Wilmer, reading him through and through, replied: "My friend, as there is nothing wrong with the Creed, the trouble must be in your swallow."

The Bishop having expressed himself as so fond of confirming colored people, I asked him, why? He replied, "When I put my hands on their heads, their hair reminds me that they are sheep," and he was their faithful shepherd.

When the Rev. Robert Elliott was elected Bishop of Western Texas, some one objected on account of his youth. Bishop Wilmer ended all questioning by saying, "He is older than any of us."

He likened the skeptic to a man with cork and line, saying, when his line has run out, "I have struck bottom," whereas he should say, "I have come to the end of my line."

The Bishop enjoyed the joke upon his beloved priest, Dr. Horace Stringfellow, whose commanding height of six feet and nearly six inches for years graced our General Convention House of Deputies. A parishioner said "we don't want Dr. Stringfellow any longer." The Bishop thought the parish and Diocese could not have *him long enough*.

EVERY DUTY which is bidden to wait returns with seven duties at its back.—Charles Kingsley.



## A FOOL'S REBUKE.

The royal feast was on. A courtly throng  
 Passed the gay hours with wine, and jest, and song.  
 The wide-arched halls resounded with the mirth,  
 Till night had died, and morning had its birth.  
 It was a scene of revelry unchecked,  
 Enjoyed by Knights and ladies, gem-bedecked.  
 This was the time, in all the circling year,  
 When Knight and lady tasted Kingly cheer,  
 The day when King laid Kingly duties down,  
 Bacchus was King, and Bacchus wore the crown.  
 The waning night its course had well-nigh run;  
 The golden east had heralded the sun;  
 The King arose, unsteady, flushed with wine,  
 And said, "Oh vassals, courtiers, slaves of mine,  
 Ye have been free with song and wine and jest,  
 But I have saved until the last, the best.  
 Summon the Fool, the Jester of the Court,  
 And I will close the feast with rarest sport."  
 A page retired and ushered in the Fool,  
 Clad in his cap and cape, he took the stool,  
 And sat, with downcast eyes, and bells in hand,  
 Waiting in silence for the King's command.  
 With condescension feigned, the King stood up  
 And bade him drain with him the closing cup.  
 "I have prepared this cap of scarlet hue.  
 Take it," he said, "and I command to you,  
 That shouldst thou find a greater fool than thou,  
 Give him the cap! Dost thou accept the vow?"  
 Laughter and plaudits hailed the Kingly jest,  
 The Fool applauding loudly with the rest.  
 The mirth made all the vaulted arches ring.  
 "A royal jest! Long live our gifted King!"  
 The Fool, with look which only the King saw,  
 Replied, "Thy will hath ever been my law.  
 I will accept the vow, and if I find,  
 Among the Fools who curse our human kind,  
 A greater Fool, that Fool the cap shall wear."  
 And bowing low, he shuffled down the stair.

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The King was ill, the Court Physician, wise,  
 Moved with averted face, and downcast eyes.  
 Long years of feasting, banqueting and wine,  
 Had sapped his life, as biting frost the vine,  
 And all the Kingly power and Kingly gold,  
 Could not restore the man, by lust made old;  
 And one dark day, with sad and tearful eye,  
 He told the King, "I fear, Sire, thou must die."  
 The court assembled round the royal bed,  
 And noble, page, and courtier, farewell said,  
 As on the bended knee, they kissed the hand  
 Now weak in death, once strong to rule the land.  
 When they had passed, the monarch cried aloud,  
 "Where is the Fool in all this courtly crowd?"  
 The Fool was summoned, calm and dry of eye,  
 He scorned the Kingly flatterers standing by.  
 Then spake the King, "Sir Jester, I must go,  
 On a long journey, where, I do not know,  
 An unknown country, far beyond the sky,  
 Awaits your King, Sir Jester, I must die."  
 Then spake the Fool, with face and accent cold,  
 Full of a message he had never told:  
 "Oh, King, even I, a Jester, Fool, did learn  
 Much of this land, from which none e'er return.  
 Hast thou, in all thy Kingly life, prepared  
 Thyself for this dread journey? Art attired  
 In fitting garments? Thou shalt see the King  
 Who ruleth all. What canst thou to Him bring?  
 What of the talents He hath given thee,  
 Canst thou return, when thou thy King shalt see?"  
 The King in anguish wept. His bitter tears  
 Flowed from the fountains sealed for many years.  
 "I have no preparation made, oh, friend,  
 I thought this life of pleasure ne'er would end.  
 Only the husks of wasted, useless life,  
 Only the chaff of earth, its follies, strife.  
 My sins are scarlet, could I now atone,  
 Fain would I give my Kingdom, and my throne."  
 The Fool made answer, "Sir, recallest thou,  
 When, filled with wine, thou laidst on me the vow  
 To give this cap to him whom I should find  
 To be a greater Fool than I 'mongst human kind?  
 Here is the cap, for surely I have found  
 The greatest Fool in all the world around.  
 Thy life hath been one long and sinful jest,  
 Folly and sloth were each a welcome guest,  
 Empty and unforgiven, thou takest thy place  
 Among the throng that dare not see His face,  
 I place the King-Fool cap upon thy head."  
 A hush fell on the Court—the King was dead.

Binghamton, N. Y.

E. C. D.

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GREAT BATTLES are really won before they are actually fought. To control our passions, we must govern our habits, and keep watch over ourselves in the small details of every-day life.—*Sir John Lubbock.*

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IT IS BETTER to go to bed hungry sometimes than to get up every morning hopelessly involved in debt.

## THE CHURCH ENDOWMENT SOCIETY.

BY THE RT. REV. WILLIAM CRANE GRAY, D.D.,  
 Bishop of Southern Florida.

AT last a society has been organized, which gives promise of great things on the *material* side of the Church of God, with all the practical interests, closely allied, as they are, to her true spiritual growth and healthful progress.

The Church Endowment Society has taken hold of the situation, not merely with a fine-spun and plausible *theory*, but plunging at once, *in medias res*, and grasping the plain common sense of actual conditions as they really exist, has opened up to every lover of Christ and His Kingdom, whether he be rich or poor, the opportunity of showing his faith by his works, and giving a practical demonstration of his devotion to our dear mother, the Church, by deeds as well as words.

In what a wide range has the principle of life insurance given expression to the natural affections of the human heart! Even the day laborer can save some portion of his hard earned wages to pay the premium on a policy, which in the event of his death, will provide support for the beloved wife, or father, or mother, or sister, or child. Indeed all classes and conditions of both men and women eagerly avail themselves of this means of providing for loved ones.

The flourishing condition of the great Life Insurance companies, constitutes a sufficient demonstration of the almost unlimited extent to which they are used, in order to provide for possible contingencies, which might arise, to involve the loved ones in the calamities of poverty, distress, and want. And also on the other hand, to wisely make provision, that when the sustainer and protector shall be taken away, the beloved ones shall even find themselves better provided for, than when the breadwinner was here, himself planning and toiling and laboring in every way for the advantage of those dearer to him than was life itself.

Charitable societies have helped to emphasize the immense practical benefits to be derived by such forethought as takes advantage of insurance possibilities. Masons, Odd Fellows, Knights of Honor, Knights of Labor, Knights of Pythias, and a host of other fraternal orders, have strengthened, increased, and bound together, as with links of steel, their members, by the deep feeling of satisfaction conveyed, that when death shall remove the brother, the other brothers will see to it that the wife and children remaining shall not be destitute, nor left as dependents upon the uncertain fluctuations of a cold and intermittent charity. This sphere of influence has for a long time been steadily increasing and widening, reaching out from individuals, to societies, to institutions, and to agencies of various kinds, which may be the objects of love, and the love demonstrated by this vigorous helping on towards full and complete success and permanence.

How simply, naturally, and easily, may this same principle be used, to show our love for the Church, and our earnest and active desire for her prosperity.

Here is a Missionary Jurisdiction, a kind of infant! needing, for a time perhaps, "milk," but surely, afterward, "strong meat," and pressing forward in due time toward full maturity, so as to become recognized as a Diocese, entitled to the privileges and advantages of a fully organized and equipped Diocese of this Church. But the actual conditions are more or less unfavorable. The different missions are weak, and widely separated. Many individuals are widely scattered and isolated. Most of them are poor in this world's goods, and a great effort is required to even have occasional services of the Church, and indeed in the strongest parishes and missions, very little can be done beyond meeting the constantly pressing demands to keep things going on in ordinary course. It may even be impossible to find *one* who could give as much as \$1,000 towards the Endowment necessary to be raised, before the General Convention will admit the petition to the coveted privilege. In such a case, how beautifully comes into view the province and the power of the Church Endowment Society! Many a man who cannot give the thousand, can agree to pay the small annual sum which will secure to that object the full sum of \$1,000 at his death, or at the expiration of the term of an endowment policy. Indeed many may be found who, by the practice of a little extra Christian economy and self-denial, could thus, for the love of the Church, take out a *ten year*, or a *twenty year* endowment policy for five thousand, or even *ten thousand* dollars, in order to hasten the day when the Church that he loves may see another full-grown Diocese received into the swelling number of those



that assemble, triennially, by their representatives, at the meeting of the General Convention of the whole Church in the United States of America.

A Church hospital is doing a wonderful work for Christ and the Church. Christ's poor sick and afflicted ones are received, irrespective of Creed or condition, from all parts of the country. They are nursed, and served, and tended, with loving Christian care and skillful attention "for His sake." The number of applicants increases and multiplies. Many people and widely separated communities become interested in the work, and contribute their mites, their sympathies, and their prayers to help along this real charity, so manifestly doing the work of the Master. But patients must eat, and even nurses must live, and medicines cost money, and from time to time, in spite of all that is done by loving friends, the "daily bread fund" gets low, and numbers of needy and suffering applicants must be turned away from the doors, even though it be with tearful and regretful eyes, and with sorrowing and sympathizing hearts.

Why should not a helpful endowment be built up for such an institution? Why should we not thus provide for increased operations, when there is evidently so much need? Why not hasten the day when the modest wood cottages shall be replaced by more commodious and more permanent buildings, to bless and to continue to bless the inmates, even many, many years after the loving friends who paid the premiums have crossed the dark river, and are waiting to hear the blessed words of Jesus the King, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me"?

Diocesan schools must be established, that our children may have the advantages of Christian education; "that our sons may be as plants grown up in their youth; that our daughters may be as the corner-stones, polished after the similitude of a palace." What better work can be done for the rising generation, than to endow and strengthen such schools, where the whole and entire being is considered, and "trained up in the nurture and admonition of the Lord"? Where the growing child is developed as a miniature likeness of God Himself—a Trinity in character and development, physically, intellectually, and spiritually.

By a little wise and generous forethought and the use of such a simple potentiality as life insurance, how might such powers for good be strengthened and perpetuated, for the benefit of those now living, and for the benefit of generations yet unborn.

A Cathedral is needed in a Diocese or Missionary District. Not merely a fine, large church building, but an ample and commodious House of God, with the true Cathedral *idea*, as a centre of Christian power, education, and leavening influence; a large *free* church, where rich and poor may meet together, to worship God who is the Maker of them all, and to worship Him with a high type of worship; with vested-choirs, trained thoroughly, and consecrated to their high vocation. Daily services, constant communions, and unfailing instruction, should be within those walls. It should be the place, too, for councils, for ordinations, and divers and sundry meetings and assemblies for high and holy functions drawing men's minds more and more towards God and lofty aspirations; a place near which a staff of missionary clergy could live economically, and by united and organized effort reach out in every direction, accomplishing twice or thrice what men can do working singly; a centre, too, in other respects around which should cluster all works of charity and mercy—schools, houses, hospitals, orphan asylums, and other agencies for good.

Large means are needed for such movements; means which can scarcely be expected from the ordinary sources of supply, and yet if such means could be secured, there would be almost untold possibilities for the expansion and enlargement of Christ's Kingdom, in work upon these lines.

Why then should not the Cathedral, with all that it means, with its staff of consecrated missionaries of the Cross, with all its accompanying works of charity and mercy, with all its great strains of worship and of praise, an earthly reflection of the Heavenly Choir which, poised in mid-air, sang for the poor shepherds "Glory to God in the Highest and on earth peace, good will towards men"?

Here surely is an object worthy of united effort, worthy of accumulated self-denials and offerings, to secure, even if slowly, by the agency of life insurance, an endowment for a cause pregnant with honor towards God, and abounding blessings for mankind.

The crowning argument for the Church Endowment So-

ciety is, its practical simplicity of operation. Suppose persons are found willing to pay, annually, towards one of these great objects \$20.00, \$40.00, or \$100.00. Here, ready to receive and take care of the same, is the largest and safest company in the whole country, agents already provided. All that is necessary on the part of the donor is to name the beneficiary, submit to the medical examination, and pay the premium annually. Others take all the rest of the care and trouble, and God's work is blessed and prospered.

I do not hesitate for one moment to commend in the most earnest way to every lover of our Lord Jesus Christ, this simple, practical, and effective agency, the Church Endowment Society, as a means of aiding greatly God's work on earth, and the extension of His Kingdom.

#### A UNITARIAN TRIBUTE TO THE LATE DR. FAUDE.

THE following tribute from a Unitarian minister in Minneapolis, the Rev. Marion D. Shutter, appeared in one of the secular papers of that city:

"I should not be true to myself if I allowed this occasion to pass without expressing my deep regard for Dr. Faude and my appreciation of his work. Devoted to his own parish, he was yet the friend of every good enterprise in the city; holding his own convictions of truth most clearly and firmly, he was yet broad in his sympathies and brotherly towards all. It gives me great satisfaction to recall that when last autumn I invited the leading denominations of the city to be represented in my pulpit, the first response came from Dr. Faude, and the invitation I gave was most cordially accepted in a letter whose spirit was so kind and beautiful that I shall keep it always. It is one of the finest illustrations of the fact that the world has been slow to recognize that, however our heads may differ, our hearts need not be far apart. The address of Dr. Faude on the "Episcopal Church," in the course referred to, was admirable in every way. He stated his own ground so clearly that all could understand; so positively that none could doubt his loyalty to the noble Church he represented; so kindly that all could love the man, even though they did not share his views. Now that he is gone it will be no easy thing to fill his place, for he was a rare combination of preacher and organizer. His death is a loss to the whole community. On all sides I hear only words of sorrow. No one could have been taken whose loss will be more generally felt. The men who stand for the highest and holiest things in thought and life, although their careers may lack the outward dash and brilliancy of other pursuits, are the ones whose loss the world mourns most profoundly and whose influence lasts longest. To the bereaved church and the stricken household I extend my deepest sympathy."

OUR BESETTING SIN is the breaking of the Lord's Day, or *neglect of the public worship of Almighty God*. This is a three-fold evil. It is a *symptom* of spiritual disease; it is itself a *grievous sin*, and it is a *sure cause* of religious decay and death.

This terrible impiety is wide-spread among us—in the case of *fathers* who are looked up to for an example in godliness; in the case of *young men* who, above all others, do most need all the help that comes of worship, instruction, sacramental grace, church fellowship, pastoral friendship and spiritual guidance; in the case of *women* from whom we have a right to expect better things; and in the case of *little children*, for whose sin, however, parents and god-parents are chiefly responsible.

Of all these—old or young, men, women, or children—who on a given Sunday or other Holy Day of obligation, neglect divine service, it is safe to say that not one in ten ever has any excuse which he or she would dare to allege to God as an excuse. It is true that during the closing years of the past century a wave of irreligion—not at first in faith, but in living up to the faith—has been sweeping over this community. Some who used always to be "in the Spirit on the Lord's Day," began to spend that most holy and blessed Day in mere idleness and sloth, then in purely physical exercises and amusements or in domestic and social festivities—*forgetting God*. But such waves of popular corruption and folly ought no more to move a *Churchman* and "child of God" than the passing clouds move a granite hill.—*Rev. Dr. A. W. Little*.

PEOPLE who attend services on stormy and rainy days should have the very best sermon the pastor is capable of preaching,—even though the absent ones need it tenfold more than they.

IN THE LIFE of obedience God leads us by many chains. There is the iron chain of duty, the silver chain of hope, the golden chain of love. It is ours to choose the chain. Most of us mix the links.



## 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 TEACHES WATCHFULNESS.

FOR THE FOURTH SUNDAY AFTER EASTER.

Catechism: XXIV. Benefits. Text: St. Matt. xxv. 13. Scripture: St. Matt. xxv. 1-13.

THE key-note of this lesson is the word "watch."

On the Tuesday in Holy Week, our Blessed Lord, having finished His fruitless contest with the Scribes and Pharisees (St. Matt. xxii. 15-46; xxiii.), gathered His disciples about Him and left the Temple. The little company seem to have lingered about the porch, where Jesus spoke His wondrous discourse concerning "the last things" and impending judgment (St. Matt. xxiv.), through which rang clear the warning cry, "Watch ye."

Continuing the solemn train of exhortation with which the preceding chapter concludes, Jesus now proceeds to enforce the duty of watchfulness and of faithfulness, with striking parables, the first of which is appointed for our present study. In the Parable of the Ten Virgins, the Lord's servants are represented as called to watch; while in the Parable of the Talents, the servants are represented as called to work. The foolish virgins failed because they thought their task too easy. The one-talented man failed because he thought his task too hard.

The first step toward understanding the Parable of the Ten Virgins, is that we shall seek to know the method of performing the marriage rite among the Jews. "The bride was conducted at evening by the bridegroom from her father's house to his own, where a feast awaited their arrival; and this act of bringing the bride home was the completion of the marriage. She was attended by a company of virgins, as in the allusion of the 45th Psalm (vv. 14-15); and it is plain according to the course of the present narrative, that it was the office of at least some of these to wait for the approach of the bridal procession, even though its arrival might be delayed till midnight. It was at least dark, so that the virgins were furnished with lamps."

Of the ten, thus called to be bridesmaids and to watch, "five were wise, and five were foolish" (verse 2). All were provided with lamps; in which respect there was no apparent difference between the outfit of the wise and the outfit of the foolish. The five who were wise, in addition to their lamps, "took oil in their vessels" (verse 4). There was long delay. In utter weariness, "they all slumbered and slept" (verse 5): on the one hand, the sleep of the ready; on the other hand, the sleep of the unready.

At midnight the cry, "Behold, the bridegroom cometh; go ye out to meet him" (verse 6). We can imagine the excitement, the rush, the hurry: the wise virgins, with their well-filled lamps brightly burning; the foolish five, trimming their smouldering lamps to no purpose, with no oil to feed the expiring flame, crying in vain for help, "Give us of your oil; for our lamps are going out" (verse 8, Revised Version).

"If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it" (Prov. ix. 12). The unready try to make ready. They hurry off to buy what they have neglected to bring (verse 10), and return to find themselves too late. The bridegroom, the bride, and "the ready" have gone in to the marriage; the door is shut (verse 10). Foolish, neglectful bridesmaids, "crying for mercy, when now it is the time for judgment" (St. Augustine): "Lord, Lord, open to us" (verse 11). How terrible, and yet how just, the answer of the bridegroom: "Verily, I say unto you, I know you not" (verse 12).

We do not need to guess, for our Lord tells us plainly, "the sum of the matter," the lesson of this parable: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (verse 13). St. Paul, too, thinking doubtless of this wondrous story of ten, points the same moral: "The day of the Lord cometh as a thief in the night. Therefore let us not sleep, as do others; but let us watch and be sober" (I. Thes. v. 2, 6).

The bridegroom is Christ. The bride is the Church. The coming of the Bridegroom, with His bride, is the Second Advent of our Lord. The separation of the wise from the foolish is the judgment. The marriage-feast is eternal life.

The attendants, set to watch, are the baptized, into whose hands lamps were placed when they were new-born into the

kingdom. The oil, needing to be treasured and replenished, is divine grace (heavenly help, to do right), freely given to all who maintain strictly their baptismal union with God, in prayer, in sacrament, in worship, in service, and in joyful bending of their will to the divine will. The ready are they who believe in the promised coming of the Bridegroom, expect it, and wait for it; if at times in sleep, nevertheless always with "oil in their vessels."

The unready are the half-believing, careless Christians, baptized (having lamps therefore), but with no "oil in their vessels," sleeping in unconcern on the very eve of judgment. Their lamps are "going out," though they seem not to know it. Having ceased to care, they sleep a deep and untroubled sleep. Who shall awake them? Who shall convince them that there is "no place in the marriage-feast for empty lamps and foolish virgins?" Who shall persuade them to trim their lamps and to secure again the oil of divine grace, while yet there is time, and before "the Bridegroom cometh"?

Children of the Church, boys and girls of the Sunday School, be true to your Baptism. Stand not in this dark world, holding empty lamps. Seek ever the heavenly help, the divine grace, which belongs of right to you who have been baptized into Christ. "Let your loins be girded about, and your lights burning; and ye yourself like unto men that wait for their Lord" (St. Luke xii. 35-36).

"See that your lamps are burning,  
Replenish them with oil;  
Look now for your salvation,  
The end of sin and toil.

"The marriage-feast is waiting,  
The gates wide open stand;  
Up, up, ye heirs of glory!  
The Bridegroom is at hand."

### FELIX R. BRUNOT—PHILANTHROPIST.

BY THE RT. REV. CORTLANDT WHITEHEAD, D.D.,  
Bishop of Pittsburgh.

*Felix Reville Brunot.* 1820-1898: A Civilian in the War for the Union; President of the first Board of Indian Commissioners. By the Rev. Charles L. Slattery, Dean of the Cathedral at Faribault. New York: Longmans, Green & Co.

HERE we have a picture, drawn in most attractive lines, by a loving hand. It freshens one's faith in the power of the grace of God to read the sweet story of lives consecrated as were the lives of Felix Brunot and his wife, adorned with genuine Christian virtues. Our Lord has told us "by their fruits ye shall know them," and when one tests the lives of these two disciples by the fruits of the Spirit enumerated by the great Apostle, there is no inconsistency discovered. If ever those blessed fruits were manifested, they were conspicuous in the subjects of this volume; "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The story is well told, without wearisome expansion, and without undue and fulsome adulation. It is a book well printed and sufficiently illustrated, pleasing to the eye and hand. For a year the author had "the gracious help of Mrs. Brunot at whose request the task was undertaken," and after her death others who had known her well gave their testimony to her character and influence.

The volume is divided into four books, the first entitled "The Preparation," which brings the story through boyhood and youth to Mr. Brunot's marriage and business life. He was born at Newport, Kentucky, on February 7th, 1820, and as a civil engineer was employed in surveys on the Monongahela River, and later at Rock Island, where immediately after his marriage in 1846 he took his bride; very shortly, however, returning to Pittsburgh. There began that long career of philanthropy and abundant hospitality which continued for fifty years.

As a business man he was full of enterprises, started the Mercantile Library Association, and a railway from Pittsburgh up the Allegheny Valley, the mining of iron at Pilot Knob, etc. He was interested in everything that had to do with the development of Pittsburgh, and, indeed, of the country. He advocated a National Armory and Foundry, discussed the Duty on Steel, published a series of letters on the Tonnage Tax, gave Tariff Talks to Farmers, and spoke to the Cincinnati Board of Trade on matters connected with the improvement of the Ohio River. "All these business enterprises, and many more, won his enthusiastic support; and yet the silent partner in the steel works seemed to the men who ordinarily met him only a philanthropist."

Book second, entitled "Loyalty to Church and State," tells the intensely interesting story of Mr. Brunot's arduous and



greatly extended labors in behalf of the soldiers during the late Civil War. He himself originated the movement for their relief, visited the region of conflict, endured many privations, and was paroled by the Confederate General, and exchanged as a prisoner of war. Years afterward he told what was the best dinner he ever ate. "It was that day at Savage Station, when after I had been working for thirty-six hours with the surgeon, someone put a bit of mutton into my tin cup as I went to my tent, and I cooked it over the fire. I never ate anything half so good as that." It is hard to connect Mr. Brunot's dignified appearance with the many personal experiences recounted in this most interesting chapter.

Even more interesting to the Churchman is the account of his attendance upon the General Convention of 1862, when Mr. Brunot took the lead in suggesting action which should express the patriotism of the Church. There was fierce debate, the result of which can best be known by reading the admirable description of it.

Full of interest also is the chapter concerning St. James' Church, in the founding of which in the Iron City Mr. Brunot had chief share, and over whose Sunday School he was superintendent. Here also he gave evidence of his versatility by writing carols for the Christmas and Easter festivals, as he also in other circumstances indited other verses, patriotic, sentimental, and humorous. But the world was his parish, and a fascinating chapter is that which tells of his widespread interest in the Diocese of Pennsylvania, the setting off of the Diocese of Pittsburgh, his connection with the Philadelphia Divinity School, and with the American Church Missionary Society. But though a prominent "Evangelical," he was not backward in bearing his witness against schism when requested by Bishop Cummins and those associated with him to withdraw from the Church and form a new denomination. His letter to Bishop Cummins is given in full, and is especially delightful as coming from one who in so many ways was in sympathy with the school of Churchmanship represented by the separatists. He says, "I can only express my sorrow on account of the course which you have felt impelled to take, and which does not commend itself to my conscience or my judgment. I still find that in our Protestant Episcopal Church I am free to hold what I believe to be the truth of the Gospel, to worship in accordance therewith, to protest against error, and to work and pray for its banishment, as I would be outside her organization."

The third book deals with Mr. Brunot's friendship for the Indians; a romantic story somewhat akin to that with which we are familiar in the career of Bishop Whipple. As President of the Board of Indian Commissioners he spent four summers among the Utes, Sioux, Shoshones, and other Indians, often in company with Mrs. Brunot and Thomas K. Cree, Esq., Secretary of the Board. The author gives honor to Mr. Cree for valuable assistance rendered in preparing the chapters which recount Mr. Brunot's work. The results of that work are given in chapter seven; and a long letter from Mr. Brunot to his friend and colleague, William E. Dodge, of New York, written in 1876, tells what had been accomplished, and what were the hopes and counsels of Mr. Brunot concerning this most important matter. "But whatever we may think of the estimate which a quarter century ago friends and strangers put upon his work for the Indians, it is clear to-day that it was the great work of Mr. Brunot's life." "He first brought the Government to the point where the treaty with the Indians was respected. He first brought the Indians to the point where they began to become individual owners of their lands, and to have homes. He first effectively uncovered the devices by which money assigned to the Indians went to thieves who called themselves agents or statesmen; . . . He defended the peace policy against all protestors; . . . Finally, we may trace to his great influence the beginning of the conviction that the Indian's place in the world is established."

In book four, "The Afternoon and the Evening," we have an affectionate and touching record of the more domestic and intimate incidents of his closing years, the long shadow that fell upon him by the gradual abatement of his powers. There is a most appreciative description of his hospitable country home at Verona, and a list of the innumerable works of charity and beneficence with which Mrs. Brunot was connected. A glimpse is given of the devout home life, and of the quiet and peaceful death, and of the passing away soon after of the loving wife who had shared so constantly in all his benevolent deeds. We do not know of any Christian people who have so widely made their influence felt in life and in death.

Lives characterized by generous gifts for all sorts and conditions of men, were crowned by legacies in behalf of almost every department of the Church's work. The General Board of Missions was generously remembered (\$60,000) in Mr. Brunot's will, and aided both in its Domestic work, and in its educational efforts for the Indians and colored people of this country and among the heathen of Japan, China, and Africa. The American Church Missionary Society was assisted in the line of Christian education, and also by a generous amount for missionary work in Brazil. The Evangelical Education Society received a bequest of \$20,000; St. James' Church, Pittsburgh, \$10,000; our Church Home, \$5,000; the Philadelphia Divinity School, \$30,000; and eight girls' schools of the Church in the western jurisdiction were made beneficiaries under certain conditions, each receiving over \$33,000. In all, well nigh \$420,000 were given to institutions of the Church, in addition to large bequests to Hospitals and Societies of various kinds, undenominational, educational, and reformatory, many of them in Pittsburgh, aggregating almost three-quarters of a million of dollars. We may well thank God for such conspicuous examples of stewardship worthily exercised; and should pray that such an example may not fail of wide imitation. At the last Day of Account innumerable will be the testimonies from the four quarters of the globe and from the islands of the sea to the elevating and ennobling influence of these lives. In all parts of the world, and in many tongues, they being dead yet speak and shall speak; always "testifying the Gospel of the Grace of God."

The story is well told, and we think that the author, chosen by Mrs. Brunot because of his association with Mr. Brunot when rector of St. James' Church, Pittsburgh, in the sixties, has most graciously and efficiently performed his loving task. Many can appreciate his closing words in speaking of the translation of these two servants of God: "For some of us the shadows of the evening seemed suddenly to have grown very dark, till we remembered that a little further on there had dawned a beautiful new day."

COULD LOVE BUT RULE.

"MAN'S inhumanity to man  
Makes countless thousands mourn."  
How true these words have proved to be,  
How many made forlorn.  
How lack of love and charity  
Have filled the world with woe.  
Oh! would that men could ever learn,  
Christ's mercy, sweet, to know.

How souls, so innocent of crime,  
Have such injustice known,  
And those who held controlling hand  
So little mercy shown.  
'Tis sad how avarice and greed  
Have so much sorrow brought,  
When all might be such happiness,  
Were Christ's sweet lessons taught.

Oh! when shall love e'er rule the world,  
And make life sweet indeed,  
And fill our lives with peace and joy  
And blessings that we need?  
When shall man's inhumanity,  
To kindness, e'er be changed,  
So that for love and happiness  
Our lives may be arranged?

Moorestown, N. J.

MARTHA SHEPARD LIPPINCOTT.

ST. MATT. IX. 9—"FOLLOW ME."

FOLLOW Thee, Master?  
Aye, where'er Thou wilt!  
Along the path Thy blessed footsteps tread,  
Without one thought of fear, one thought of dread,  
I'll follow Thee.

Follow Thee, Master?  
Aye, where'er Thou wilt!  
No matter where Thy hand may point the way,  
Though dark as night, or clear as the noonday,  
I'll follow Thee.

Follow Thee, Master?  
Aye, where'er Thou wilt!  
Though friends may leave me desolate and lone,  
Though earthly ties be loosened, one by one,  
I'll follow Thee.

Follow Thee, Master?  
Aye, where'er Thou wilt!  
E'en to the very portals of the tomb,  
Through the dark valley, fearing not its gloom,  
I'll follow Thee.

KATHARINE SARGENT OLDS.



## 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.

### ABSENT SIGN BOARDS.

To the Editor of *The Living Church*:

CAN you say why the churches in New York City have no sign boards to indicate their name to strangers? I was there one Sunday recently and was at a loss to find a "church" which I could attend. The Directory gives no information as to hours of service, and the edifices furnish no information except the name and address of "sexton and undertaker." I went into three or four wrong buildings in my search:—a German Lutheran, a Presbyterian (where a "brother" endeavored to find "St. Ignatius" in his "C. E." list); and the "Holy Cross" (R. C., where the boys pelted me when I asked if it was an Episcopal church). St. Mary the Virgin's was shut tight at about 5 p. m. and no information as to services was available (beyond sexton's address), and the door-bell at clergy house was apparently resting, for it produced no response.

There was no difficulty in learning the hour of "sacred concerts" in near-by theaters; why not have some information for strangers who seek a Church service? Or, are strangers not welcome at the churches in the East? Yours truly,

Willow River, Minn., April 14, 1901. F. B. WILLARD.

### THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

WILL you kindly let the following proposition run the gauntlet of criticism in your valuable columns?

Have the General Convention substitute for the words "Protestant Episcopal," wherever they occur in the Prayer Book, the words "One, Holy, Catholic, and Apostolic"; *except*, where the words *Protestant Episcopal Church* are unqualified by *in the United States of America*; in which instances the condensed form, "American Catholic," shall be substituted for "Protestant Episcopal."

The Title Page of the Prayer Book will then read, ". . . Rites and Ceremonies of the Church—according to the use of the—ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH IN THE UNITED STATES OF AMERICA."

On page 525 of the Prayer Book, *Consecration of Bishops*, the P. E. view of the Church, the Bride of Christ, is obtruded three times in six lines. Would not our position as non-sectarian Churchmen be quite as clearly indicated by omitting the apparently sectarian P. E. in each case, so that the six lines would read ". . . Worship of the [ ] Church. In the Name of God, Amen. I, N., chosen Bishop of the American Catholic Church in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the One, Holy, Catholic, and Apostolic Church in the United States of America. So help me God, through Jesus Christ."

The objection to HOLY CATHOLIC CHURCH IN THE U. S. A., is the "We're Catholics, too," argument of somewhat High Church denominationalists. As a matter of fact, not one person in a score, denominational or Roman, uses "Holy Catholic Church" in the ecclesiastical sense of the words. The use of this common name would create the very maximum of ill-feeling and be too colloquially loose to have one tithe the descriptive force of the fuller Nicene title. Both Roman schism and Protestant denomination will be ill pleased to have us discard our apparently sectarian title, no matter how *via media* the new legal name may be. So we shall prudently avoid invented or Erastian titles and stick to the explicit Nicene Faith of the undivided Church. The objection to calling Americans *Anglicans* is obvious to any one who hopes to win all the German and Irish Americans to the Catholic Faith, as opposed to either a Roman or Canterbury Papacy.

The objection to CHURCH of THE UNITED STATES, or of America, is that it is *unscriptural* and Erastian. (I do not remember whether the Church of Ephesus is an exception to the other seven in Asia or no; but it was the very one, like all Erastian or State Churches, in which the angelic Bishop and candlestick were in trouble, and where St. Paul says that wild

"beasts" made a modern Kensit row over idolatry in the established religion.) No one wants, for instance, to belong to the Church of Holland, or of Scotland, or of England; but to the Church of God in Scotland or wheresoever.

The objections to CHURCH IN THE UNITED STATES OF AMERICA, with "American Church" or "United States Church" for short, are many. "I am a Baptist. What are you?" "Oh, I am a United States Churchman!" or "Oh, I am an American Churchman!" Both terms are *inexact*, geographically and legally, besides being disparaging and cumbersome for colloquialism. "Is St. Andrew's Church, Harlem, Methodist or Presbyterian?" "Neither, it is American or THE Church." There must be a convenient adjective to describe the Church colloquially, unless we are to be forever popularly regarded as the "Episcopal denomination!" The Nicene name is absolutely true for the Title Page of the Prayer Book. AMERICAN CATHOLIC for colloquial use is fully descriptive. "I am a Baptist. What are you?" "I am a Catholic." "Which kind—Romanist?" "No, I am an American Catholic."

In recapitulation, the words, One, Holy Catholic, and Apostolic Church in the U. S. A., on the Title Page of our Prayer Book, would not be misunderstood in any part of the world, nor in any age of the world. It would tell Greeks, Romans, Coptics, Armenians, and the denominations, exactly what we are. With, as it were, our Sunday-go-to-meetin' dress on the Title Page of the Prayer Book, the condensed term AMERICAN CATHOLIC would well serve for week-day legal and corporate purposes. In popular phrase we should, one day, be Catholics, and our R. C. brethren would be simply Romans, as the properly condensed form of their official "Holy Roman Church." Let it be engraved with an iron pen and lead in the rock, that if we adopt a new, tactful, or *via media* title, which does not crowd Rome clear off the boardwalk in her present ignorant popular monopoly of the exclusive Catholic title, it is, from the standpoint of defeat, *immaterial* whether we call ourselves the Church in the U. S. A., with "Piscopals" for interdenominational nomenclature, or The Reformed, Protestant, Anglican, Episcopal, Prayer Book Church Zion, in the U. S. A. If we are cowardly and un-Nicene in our Title Page, and ashamed to be legally known as American Catholics, then by all means let us be fittingly denominated Anglican 'Piscopals to the end of our career, while Italian schismatics win America, under our birthright banner, which we with poltroon spirit forever betray for a mess of "expedient" pottage!

Baptism by a priest made me a member of the Holy Catholic Church. No matter how Original Sin in my infant feet kicked and protested, "the Church of my Baptism" was the Catholic, and I was pledged to believe "all the Articles of the Christian Faith, as contained in the Apostles' Creed" in condensed form. Catholics, Protestants, and Romans are all baptized into the same Church. Blest be the tie that binds! Let us, as we grow up, continue in baptismal Catholic Unity, by relegating all re-formed, Roman and Anglican estrangements and schismatic badges into the limbo of innocuous desuetude.

The American people like courage. That is why Father Huntington will win the applause of ultra Protestants, where they would not even attend the services of "safe" Churchmen. A 'vert once said to me: "One gets about equally enthusiastic over a moderately High Churchman, and a moderately fresh egg!" If the Rough Riders had been afflicted with the chocolate back-bones of the General Convention, it is safe to say San Juan Hill would never have been taken. Let us imagine the enthusiasm of the American people over a "safe" speech by a supposed Bishop Roosevelt in General Convention, on Change of Name. "Courage! We are to take that Protestant blockhouse by charge, and attack along the whole line. If there should be opposition on the right, overcome it. If there should be opposition on the left, overcome it. But if the Spaniards—Protestants—charge us, let us march to the rear as fast as we can run. And as I am a little lame, I guess I'll start now!"

The American people will forgive the General Convention for almost anything except timidity. U. S. Senator Daniel Voorhees, the "Tall Sycamore of the Wabash," was once appealing to his farmer constituents against a Prohibition amendment: "What will you do with your corn, fellow citizens? What will you do with your *corn*? What will you do with your *corn*?" "Dan," said an old lady, "Dan, we could use a pile of it for starch to put in the back-bones of the Temperance people of Illinois."

Mr. Editor of THE LIVING CHURCH, thank you for your generous wisdom in allowing all sides of this very interesting question, to be thrashed out in your columns. But finally, why



should we not be patriots to the death, in Church matters as well as in civil? Are we *afraid* to fly our One, Holy, Catholic, and Apostolic Flag at the Church's mainmast? While Rome and Geneva are united in befouling our holy Mother's Catholic birthright, shall we not nail our Catholic flag, where Rome can never usurp it, even in popular imagination? A flag may be no better than any other rag, and *Catholic* no better than any other word. But when a foreign foe is claiming possession of the same, is it American to surrender, contenting ourselves with "more primitive and merely geographical" verbiage? "I would rather be a dog and bay the moon than such a *Roman!*"

We Catholics do not play into the hands of Rome by giving up lawful heritage. We do not want a change of name. We want to USE our Name. We want to discard our Old Nick-name, unknown for eighteen-nineteenths of our history. Expediency is cowardice, and unbelief in God and the right. As we are American Catholics, let us legislate accordingly at this General Convention. Three years intervening before the canonical ratification will, by very enthusiastic discussion, educate the American people to admire the Church—not for timid compromising of the truth, but for having the courage of our convictions.

REV. J. M. RICH.

Easter Tide, 1901.

### "THE PRESIDING BISHOP OF THE CHURCH" OFFICIALLY REPUDIATED BY GENERAL CONVENTION.

To the Editor of *The Living Church*:

IT is pertinent to the letter of the seven Bishops to the Presiding Bishop to observe that the title "Presiding Bishop of this (or the) Church," was used in the Canons of the General Convention for a period of twelve years, from 1856 to 1868.

In the General Convention of 1856, the Canon "Of the Trial of a Bishop" was the subject of both a majority and a minority report of a Joint Committee appointed in 1853. Both reports, together with many amendments, were referred to the Committee on Canons. This Committee, having "with great care and labor considered the various suggestions and propositions laid before them," submitted a Canon which was adopted by the Convention.

Section III. of this Report (page 83 of the Journal 1856, page 73 of the Canons appended to the Journal) provides that:

"The charges having been prepared in either of the modes first above mentioned, shall then be delivered to the presiding Bishop of the Church," etc.

No comment seems to have been made on the phrase at the time, nor later, in 1859, when the Rev. Dr. Hawks and Dr. Murray Hoffman, in superintending the publication of our present Digest, changed "the Church" into "this Church." But in the Convention of 1868, the Rev. Dr. Wm. Adams, of Nashotah, Wis., by a pointed resolution of inquiry, brought the matter to the attention of the House of Deputies:

"Resolved, The House of Bishops concurring, That the phrase "Presiding Bishop of this Church," in Section III, of Canon 9, of Title II. (line 31) be referred to the joint Committee of the House of Bishops and of this House, to sit during the interval between this General Convention and the next, and to report to the same as to the meaning of the phrase; and whether the meaning be that which stands upon the face of it, and is the literal sense; and if we have actually and legally a presiding Bishop in the sense of Primus, Metropolitan, or Patriarch, that this Committee do report a canon defining his powers, bringing the present phraseology into harmony with itself, and prescribing the mode of his election."

A motion of Mr. Claudius B. Farnsworth of Rhode Island to lay this resolution on the table, was lost; and, on motion of Mr. Hamilton Fish, LL.D., of the Diocese of New York, the Committee on Canons was directed to enquire into the expediency of striking out the words "of this Church" (pages 60 and 61, Journal of 1868).

The Committee on Canons, reporting by the Rev. Benj. I. Haight, D.D., recommended the change, and the General Convention struck out the words (Journal of 1868, p. 91), "of this Church."

It is interesting to note that the report of 1853 as well as of 1868 is signed by the Rev. Wm. Cooper Mead, D.D., as chairman of the Committee on Canons.

P. H. HICKMAN.

Evergreen, Colo., April 18th, A. D. 1901.

WE HAVE PASSED the age of feeling, when people waited to be moved with some great forcing power. We are in an age when people are required to act calmly and with thought.

### RETRIBUTION.

BY ROLAND RINGWALT.

MANY people who have studied the leading incidents in the book of Genesis have never bestowed much time upon the speeches contained therein. Here and there are short utterances showing the feelings and thoughts of men, who, though living in distant ages, were of like passions as we are. Taking one speech in particular, let us notice how the same deep sense of retribution, the dread of divine vengeance, the fear that consequences would march upon the heels of crime, existed in the days of the patriarchs.

Joseph's brethren had come to buy corn in Egypt and had been arrested as spies. Innocent of the charge as they were, still their innocence was of little value from a temporal standpoint. A few strangers with little money and no influence dared not dispute or argue with the Prime Minister. Joseph pretended to doubt their word, and declared that unless they should send one of their number to bring down the youngest brother, of whom they spoke, the whole band should be treated as spies. We are simply told that the travelers were in prison for three days, but we may infer that three days gave them sufficient time for a great deal of hard, remorseful thinking over the past. This is practically certain, for we read that they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

It is scarcely possible to exaggerate the importance of this speech. Joseph's brethren were not spiritually minded men, and certainly not people of tender consciences. They had nourished the spirit of hatred towards their younger brother, and had magnified his boyish vanity through the glass of malice; they had plotted his murder, and only spared him because they saw a chance to make a bargain with some slave traders. Deaf to the boy's cries, without mercy, and without natural affection, they had sold their brother into bondage and had gone home to deceive their father by an acted lie. Years had past and the slave boy had grown into a stately, powerful man. His brothers did not recognize Joseph in the royal favorite, and he must have been startled at the contrast between the men who had threatened his life, and the men who were now begging their lives from him.

The more one reflects on the greatness of the sins of the captives, the more striking is their deep faith in divine justice. Instead of moaning or complaining, they seem to recognize that their fate is just: "Therefore," they say, "is this distress come upon us." In the day of their power, they had been cruel; in the day when they were banded together, they had dealt mercilessly with one helpless lad; in the day when Joseph was far from his father's protection, they had refused to show brotherly compassion. Now, the tables were turned indeed. Far from their home, surrounded by strangers, looked on as spies, they felt themselves helpless. Signs pointed to a dreary imprisonment or a speedy death, and the captives, knowing their sin, recalled the shameful memories of long ago. "We are verily guilty concerning our brother."

Arabs say, "Curses, like chickens, come home to roost." From the Eastern deserts to the Rocky mountains, we find this stern sense of retribution. Among men who seem to be spiritually dead, among the most careless and godless, this old confession re-asserts itself from time to time. Some terrible misfortune befalls a man, and his neighbors point out how it followed some crime of his own. Many neighborhoods have some legend as vivid as the story of the dogs licking up the blood of Ahab, or Haman swinging on the gallows he had built for Mordecai. Dickens understood the deep feeling of humanity when he caused Steerforth to meet his end on the very coast where he had played the traitor and the scoundrel. In fact, many have repeated the thought and almost the very words of Joseph's brethren. People will say, "It has come home to me," or "I have got my dose now." Offences long past and long forgotten come to mind and the sufferer cries out like Pharaoh's butler, "I do remember my faults this day."

Few have lived twenty years without noticing that a faith in divine retribution is often held by those who rarely enter a church or open a Bible. It is worth noting that this faith is expressed by culprits whose deeds are recorded in Genesis, the Book of Beginnings.

BEWARE of dissipating your powers; strive constantly to concentrate them.—Goethe.



# Editorials and Comments

## The Living Church

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### THE MISSIONARY DEFICIT.

THE paper printed on another page from the pen of Mr. George C. Thomas, Treasurer of the Domestic and Foreign Missionary Society, presents food for serious reflection. It would be a most alarming premonition of evil to this Church if it should be deemed necessary to curtail her official missionary work when the schedule of appropriations for the ensuing year is adopted. It behooves us as Churchmen to give serious consideration to the problem of what is to be done. Certainly there must be receipts sent in before there can be appropriations paid out.

It is especially perplexing to find that the deficit in receipts as compared with last year is in offerings for foreign instead of for domestic missions. Generally speaking, it is easier to arouse the enthusiasm for foreign than for home work. There is a glamour thrown over the work and the workers in heathen lands that cannot by any stretch of eloquence be extended to the humdrum work among stolid farmers of foreign extraction at home. "If I had money, it would go for such work as that of Bishop Rowe," said a devout and godly woman after reading of the hardships and heroisms of work in Alaska, which, while technically Domestic, is more like our Foreign work; and well it might; but right here at home, in our settled states, in New Hampshire and North Carolina and Wisconsin and Oregon there is work equally heroic and even more dreary and depressing, because of its very prosaic and unpoetical character. It does not sound so brilliant told in print; but it is of equal importance in the work of God's Church. Gradually, too, as the annual increase in the numbers reported show, that hard, conscientious, uphill, often misunderstood work, bears its effect.

There is therefore a slight gleam of relief in the fact that the prosaic mission work of the Church has held its own in the support of the Church, while the more striking work in foreign lands is that which is more than \$20,000 behind as compared with last year. To what can this deficit be due? Have the attacks on missionaries in China borne this fruit? If so, it is most illogical. Whatever truth there may be in the reports of "looting" and other misdemeanors in northern China—and certainly it would be strange if among so large a number of missionary workers from all lands and of all classes, all were unexceptionable in their diplomacy and tact—it ought to be thoroughly understood that our own mission is in no sense involved,

directly or indirectly. There is no part of the missionary world in which Anglican Christianity is more adequately—we may even say, more brilliantly—represented, than in China. Our Bishop of Shanghai has the most thorough control of all his workers, and there is no man in China who can be more implicitly trusted to do not only what is righteous, but also what is wise, in an emergency than Bishop Graves. Now his own view of the missionary situation is that the opportunity presented to-day in China, and particularly in the Yang-tsze valley, is unparalleled. He believes there is a pressing need for another Bishop in that land, and that it would be disastrous to defer such an arrangement. This means additional expense; and we have a treasury in which last year's inadequate receipts for foreign missions are lessened by \$20,000 this year.

In addition to this additional Bishopric in China, it is probably necessary that a Bishop be sent to the Philippines, and that the work in Honolulu shall be taken over, while we do not see any escape from the conclusion that a Bishop should be sent to Porto Rico with supervision also over Cuba. To offset the cost of these four new sees which ought to be created, with the other workers which the fields would require, we may be able to effect a saving, and ought to do so, by uniting the Olympia and Spokane missions, in case the former is not formed into a Diocese; and there is a possibility that diocesan organization in Western Texas may effect a saving to the Board—though in such an event, at least a part of the saving ought to go for the work of the newly formed Diocese. Certainly therefore our expenses must be increased rather than diminished next year, or our work must be ignominiously retrenched in the face of the opportunities of a century.

AND THE GROWING deficit in our general missionary receipts must be a warning to Churchmen to view ecclesiastical questions in their true relations each to the other. There are several conditions requisite to a successful administration of missionary affairs. To enumerate only two of these, we may specify—confidence in the intelligent and disprejudiced distribution of funds contributed, and confidence in the intelligent, economical, and judicious use of those funds in the field itself. Whatever other conditions to success there may be, there can be no doubt of these.

And both these conditions ought to be recognized. Now whatever suggestions may have been made—and even unofficial suggestions do have weight in affecting public confidence—it cannot be said that the central administration of funds contributed for our general missionary work has, of late years at least, been other than efficient, unprejudiced, and intelligent. Our Board of Managers has to deal with some very vexatious problems. The very adjustment between the relative demands of domestic and foreign missions is of itself a perplexity. Without the slightest difficulty, every cent raised for missions through our Board, could be judiciously spent in our foreign work. On the other hand, our domestic work could, in perfectly legitimate ways, absorb the whole amount of missionary receipts, and much more. Consequently, the question of relative needs between these two fields of work, must always be perplexing. And so with every detail of both branches. China, Japan, Africa, must each give way to the requirements of the other, and that without any absolute rule whereby the needs of each can be fixed. And in our home work, every part of the vast field could absorb, but must not be allowed to absorb, funds largely in excess of what can be appropriated to it. On the whole, our Board has exhibited singular skill in meeting these trying problems. Its members have devoted very much time to its work, and a very fair working equilibrium between fields has been established.

Has similar success attended the local use of the funds thus contributed? It is perfectly legitimate to ask this question. It must be remembered that the Board is responsible only for deciding what amount shall be given to the several fields. The local use of those amounts is a matter of local responsibility. Moreover, the Bishops, who are directly responsible for the use of such appropriations, are not amenable to the Board for their



actions. The responsibility of the Board ceases with the decision as to the amount to be expended in any given field. The Board cannot take cognizance of the disposition of such funds in the field. There are of course provisions for definite statements of the use to which such funds are put, and any fraud or peculation would be at once detected, and our judicial machinery is ample for its punishment. Such cases, happily, have never arisen among our Bishops. In saying that the Bishop, with or without the assistance of his local Board of Missions, is not subject to the guidance of outside parties as to the use of missionary funds, we refer only to such uses as do not constitute misappropriation of funds. The Bishop—not the Board—is charged with the local responsibility for their disposition. Consequently, confidence in the local administration of funds by those in the field, is as essential to the welfare of our missionary work, as is confidence in the Board which has the initial division of funds between fields.

IF WE ARE to inquire as to results—always an elusive test—we must take into account the fact that conditions differ so widely in different places that we cannot easily make just comparisons. For instance, we spend in Indian work, over \$31,000 annually in South Dakota where there are 25,000 Indians, \$5,100 in Duluth where there are 9,000, and \$800 in Oklahoma and Indian Territory where there are 70,000. With such an unequal division it is absurd to make comparison as to results. But does this prove bad administration? By no means. It only shows that years ago, through the efforts of Bishop Hare in South Dakota and Bishop Whipple in Minnesota, we obtained an influence among the Indians in those states that we did not obtain in the Indian Territory. We are simply pursuing in that work a policy of concentration of efforts whereby, though not nearly reaching the whole Indian population, we are yet magnificently developing our work in certain places. If we had taken the same amount of money annually and spread it with mathematical precision over the entire Indian population, we should have had practically nothing to show for it. As it is, our concentrated work has been a powerful influence among the Indians in those two states.

There is a similar disparity in work among the whites. We spent last year (of general funds) in the Diocese of Minnesota, for such work, \$5,111.46—a larger amount than the total divided among the Dioceses of Marquette, Quincy, and Springfield. The amount appropriated for work among white people in the State of Minnesota last year was \$11,333.46; while to the whole of the states of Michigan, Wisconsin, Indiana, and Nebraska combined, there was allowed only \$10,404.00, none being included for the Dioceses of Michigan and Milwaukee, which receive no outside assistance. It is not strange therefore, that in the last ten years the increase of communicants has been somewhat greater in Minnesota than elsewhere throughout the West; but it shows the caution that ought to be given to comparative statistics, if we would seek for "results" to vindicate our work; and it also shows that additional funds judiciously expended for missionary work would produce additional results. Otherwise the greater proportion of increase in communicants in Minnesota would be meaningless.\*

A LIKE CAUTION must be observed with respect to comparisons between contributions from various parishes, as also from various Dioceses. Two different congregations, in which the number of communicants may be substantially the same, and even in which there may not be a large disparity in the financial ability of the people, will show very great differences as to contributions through the general Missionary Society. For instance, one of the largest contributors to the general Board, is Trinity Church, Newark, N. J., which last year gave \$925 to general missions. This was indeed a very large and generous amount to give, and the rector has rightly been looked upon as one of the prime supporters of our missionary work. No Western parishes come up to that standard. There are 835 communicants registered at the parish.

From the Journal of the Diocese of Newark, we observe that Trinity Church is assessed \$150 annually for the episcopal fund and convention expenses of that Diocese, and \$150 for diocesan missions. Let us now compare those amounts with what is required of the leading parishes in weaker Dioceses. We

find that Grace Church, Kansas City, is assessed \$800 for the diocesan fund, and pays \$500 for diocesan missions. Christ Church, St. Joseph, Mo., pays \$850 on diocesan assessment, and \$555 for diocesan missions. The number of communicants in these two parishes combined, is but little larger than that of Trinity Church alone. The diocesan assessment of Trinity Church, Portland, Oregon, is \$350, and the parish also gave last year nearly \$600 to diocesan missions and other diocesan funds. St. Mark's Church, Grand Rapids, Mich., paid last year a diocesan assessment of \$485 for episcopal support, \$500 for diocesan missions, and nearly \$500 for other diocesan purposes. The parish reports fewer communicants than does Trinity Church, Newark. The pro-Cathedral at Springfield, Ill., contributes more than \$700 for diocesan and provincial purposes, and \$111 for general purposes. These various figures—and many more could be cited to the same effect—show that the parishes in Eastern states, which have the reputation of being most generous, and which do, indeed, make a better showing upon the balance sheet of the Domestic and Foreign Missionary Society (and we have taken one of the foremost of such parishes as an example), are by no means exceptional in their generosity, but that smaller parishes in the weaker Dioceses, where the support of the episcopate and the diocesan expenses must be divided among very few instead of very many, really do far more, in proportion to their ability, than such Eastern parishes. We do not at all say this in a way of boasting. Many of them might, and ought to do better than they do; and some do scandalously little, whether for their own Diocese or for general work. We make the statement simply to show that it is impossible for parishes that are assessed \$800 for the support of their Bishop, and \$500 for diocesan missions, to give as largely to general missions as larger and wealthier parishes that are assessed \$150 for the support of their Bishop, and \$150 for diocesan missions. It is absurd to make a comparison without taking into consideration all the circumstances. We have chosen our examples from the West haphazard, but not from Dioceses which for any reason have lately been especially before the public mind, so that we might not seem to be writing for any partisan purpose. It is sufficient to say that similar demands for diocesan purposes are made upon all the larger parishes in the weaker Dioceses; and these demands must be locally met.

So we see that those who would fix a hard and fast test, either of results in the mission field, or of comparative liberality in giving through our general Board, are asking that which is impossible. The differences in circumstances which we have mentioned, could be added to very largely. A church that is in debt is of necessity able to be less generous than a church that is out of debt. A parish that has ample facilities in church, rectory, and guild house, is better prepared to give for outside purposes than one which is obliged to lay aside funds to accumulate such necessities of parochial life. A parish in a Diocese having a partial or complete endowment of the episcopate, is able to do more than a parish which is assessed largely for the support of the episcopate. A parish located in a Diocese which has large internal work to be done, and few large parishes upon which the burden of its support must fall, is able to do very much less for the general work of the Church than a parish of similar size in a Diocese where there is less local missionary work and more large parishes to support that work.

It has sometimes been evident that these considerations are not sufficiently taken into account by those who view the mission field. It is assumed that all our missionary work in this Church is done through our one Society and its "recognized auxiliaries," and that the balance sheets of that Society are conclusive tests as to the extra-parochial liberality of the parishes of the Church. Such is farthest from the truth.

It might indeed be advantageous for one general Society to handle all the missionary funds of the American Church, and to apportion them at its discretion. In that case it could hardly be expected that \$12,000 would be spent for diocesan missions in Connecticut and less than \$1,000 in Oregon (in addition to the appropriation of \$2,500 from the general Board to the latter) as is now the case. It would undoubtedly be the weaker Dioceses that would be the gainers thereby.

But in the absence of any such centralization of funds it is simply absurd and hopelessly unjust to make a comparison of contributions through the D. and F. Missionary Society alone, any test of whether a parish does or does not do its duty in missionary work.

But the test of the value of the missionary work of the

\* The proportion of increase in neighboring states for ten years, 1890-1900 is: Minnesota, 69 per cent.; Wisconsin, 50 per cent.; Michigan, 39 per cent.; Ohio, 53 per cent.; Indiana, 7 per cent.; Illinois, 49 per cent.; Kentucky, 13 per cent.; Iowa, 12 per cent.; Missouri, 29 per cent.



Church is whether we are doing the best we can with the resources at our disposal. Numbers cannot be used to give the answer. Fifty thousand Poles or Russian Jews cannot be expected to yield as large numerical results in our work as fifty thousand English speaking immigrants. The statistics published in *The Living Church Quarterly* show a very gratifying gain in our missionary Dioceses generally during the past ten years. But the statistics alone do not tell the whole story.

The test is not in what we reap, but in what we are sowing. The work of the Church is only to sow; the reaping is God's work. If any of our Bishops sow spurious Churchmanship, as some have taken the responsibility of declaring, the remedy is to be found in disciplining the Bishops through our canonical judicial system; not in cutting off the supplies from poor missionaries in the field who are already living on starvation incomes, nor in closing up churches in the mission field where some little headway is being made against sin, the world, and the devil. Even if it were true that any Bishops were disloyal to the Church it would be manifestly unjust to strike at the poor missionaries and the handfuls of people in their flocks, who would be the sufferers if a foolish policy of making partisan tests of Churchmanship should ever be applied to missionary appropriations. Happily, there is not the remotest probability that such narrowness and partisanship will ever prevail.

Confidence in the missionary work of the Church will follow any just investigation of that work. No doubt some have greater missionary powers and capabilities than others, and some are more active than others. But from a somewhat extended knowledge of the whole domestic field of this American Church—East, South, and West—and from the personal acquaintance with a number of our leading workers in the foreign field, as well as with our efficient secretaries in New York, it is our own positive conviction that the missionary work of this Church is being well done, that there is singularly little waste of funds—there will always be *some* until men both infallible and ubiquitous can be placed in each Diocese, if not in each mission—and that there is every reason why the Church should have the fullest confidence in our missionary organization.

IT is a pleasure to print on another page, a tribute paid by a Unitarian minister of Minneapolis to the late Dr. Faude's memory. It is another of those frequent intimations that it is not by minimizing the doctrines and position of the Church that respect is won from outside her fold, but by loving, earnest, consistent setting forth of the Church as *different from the sects*, and not as one of them. Dr. Faude was not one who attempted to win sectarians by paring down the Church's claims, but by exalting them and showing wherein they were higher and grander than those of any sects of human institution. Herein was his success; for he did bring the Church to the people, and his ministry, viewed even from the narrow viewpoint of numbers, was clothed with large success.

PROFESSOR MCGIFFERT is laboring at Cambridge to prove "The Validity of Non-Episcopal Ordination." He rightly says that "the issue is between two opposite and mutually exclusive conceptions." That is a good starting point, for that is a proposition upon which we are both agreed. The Apostolic Succession is either a fundamental necessity for the being of the Church of God, or it is an absurd fiction. It cannot be midway between these two. If true, it follows that only where the Apostolic Succession is found, can be realized the life of the family of Christ. If false, then the existence of the Episcopal Church is an anomaly in the Christian world, and its claims to intrinsic difference from other bodies are too illogical to be worthy of serious notice.

To some extent Dr. McGiffert has therefore taught distinct Church doctrine. The weak platitude that the Apostolic Succession is a useful, if somewhat cumbersome, appendage to a Church system which would be equally complete without it, is far more injurious as well as untenable, than Dr. McGiffert's bold assertion that "the claim is stupendous." That it is.

At any rate, we congratulate Dr. McGiffert that, believing as he does, he did not intrude his beliefs into this "roomy Church," as was once feared he might do. Outside, he is at perfect liberty to teach what he pleases, without let or hindrance from us. We could not welcome him into the Church of Christ except as an earnest learner from the teacher sent from God.

"THE POOREST man may give as much as the richest, if he will give all he can."

## Literary

*The Divinity of Christ.* An Argument. Translated from the French of Mgr. Emile Bougard, by C. L. Currie. New York: Wm. H. Young & Co., 1901.

The translator tells us that this is part of a five volume work designed "to exhibit Christianity in a point of view suited to the present time." We should be glad to see the whole work in English; for, if we may judge from this portion, it must be an exceedingly valuable contribution to apologetics.

The author is highly rhetorical in his style, as French writers often are, but one soon accommodates himself to this, and is rewarded by the enjoyment of an argument which is exceedingly eloquent, clear, and convincing, as well as eminently suited to modern conditions.

The translator describes the opening chapters as dealing with the physiognomy of Jesus Christ, by which is meant—not His countenance, but—the characteristics of His human mind and heart. Thus is introduced a skilful presentation of the argument so finely elaborated by the late Canon Liddon, based upon a comparison of the human perfection and holiness of Christ with His stupendous claims, and issuing in the dilemma that Christ is *Deus aut non bonus*.

Incidentally our Lord's miracles are treated, but not in the older fashion, as proving Christ's divinity because of the *power* wielded in performing them, but as revealing His Person in the *manner* of their working—*i.e.*, the ethical and sovereign manner.

One of the most telling portions of the argument is based upon the ever continuing hatred, as well as love, which has pursued the memory of Christ. It is pointed out that all other men have ceased to be hated after their immediate contemporaries have passed away. No one thinks of hating Nero, for example, in any active sense. The reason that Christ continues to have deadly enemies, is because He is still a living force in the world, with which men who reject His teaching are compelled against their will to reckon.

We commend the book most earnestly to our readers. It is very nicely gotten up, the type is remarkably clear, and there are but 159 12mo pages to read. FRANCIS J. HALL.

*Birth; A New Chance.* By Columbus Bradford, A.M. Chicago: A. C. McClurg & Co. Price, \$1.50.

Whether to treat this volume as an extended joke, or as a serious argument, is a hard question to decide. Look at the chapter headings wherein the author asks and purports to answer these questions: "Man dies, why?" "Where and what is he while dead?" "Man lives again, how?" "When?" "Where?" The publishers say that "the conclusions of the work resemble in one essential respect the doctrines of Theosophy, but the course of reasoning by which they are reached is entirely free from mysticism." This would be true enough if there were any "conclusions," or any "reasoning"; as it is, it is simply the vaporings of one who thinks he is thinking, but instead is putting forth a strange conglomeration of the old idea of re-incarnation and what he calls orthodoxy—that is Methodism, Presbyterianism, and other isms, while very ignorant of the great truths of the Church.

The idea around which he forces his facts to fit his theory is that "human personality, whether called the soul or the spirit, does not go out of the body at death, but retreats within the body, back into the germ, and from which, provided 'the deeds done in the body' were not such as to destroy its vitality, there is ground to infer that another body will grow" (page 6).

Then, on page 112, "it (the soul) does not need a given amount of space in order to retain its subjective consciousness. It can retain that as well in an atom as in the body of a giant. It is probable that even in a living body, large or small, this soul, the sentient ego, has its seat in a very minute molecule near the base of the brain." We are glad to learn this, though on page 154 the writer says he is "not a specialist in biology."

When we come to what we call death the soul retreats to its germ, or seed cell, and after a time is re-born, and so on, until it has been educated by its objective surroundings to such a state that it can live without any more deaths and re-births, a sort of individual Nirvana.

How it is re-born he tells on page 147. An apple-tree grew on the grave of Roger Williams. When the tree was taken up



it was found that the roots had completely filled the grave. So those who had eaten the apples had eaten Roger Williams. "This, I say, suggests at least a possible way for the homo-seed to pass from a dead and decaying body, through the medium of the vegetable kingdom into a living body of its own species."

The writer is either a great humorist, or else he is entirely devoid of the sense of the ridiculous, for the many absurdities are very evident.

We have not space to show these and the twisting and contradictions in his "proofs"—nor how he stumbles about in the crass materialisms of denominational speculation, nor his lamentable ignorance of the teachings of the Church which only can truly tell us how "shall the dust return to the earth as it was, and the spirit unto God who gave it."

CHESTER WOOD.

*The Classical Heritage of the Middle Ages.* By Henry Osborn Taylor. New York: The Macmillan Co. Price, \$1.75.

This book is the work of a scholarly gentleman who looks fondly on the grander features of the old classic world and who has studied the literary side of the great Latin fathers. Parts of it suggest some of the most beautiful language in Bishop Berkeley's *Alciphron*, and elsewhere one is reminded of Dr. Garrison's noble lecture on the North African Church. In fact the author's wide reading and his warm sympathy with the best things he has read cannot be hidden. To illustrate, when Mr. Taylor speaks of the Christian poets he says: "The classic *μηδὲν ἄγαν* was abandoned; the Christian heart could not hold too much love of God. There was no bound to the passion with which the soul should cast itself down before Him."

A man who can write so well on poetry, oratory, and architecture will do good work. People who have never thought about the intellectual life of the monasteries, and who have never considered what sort of men Ambrose and Augustine were, will find this book helpful. It is certainly free from the heat that spoils many polemical works, and it has not the dryness that pervades many manuals.

*Rhymes from Time to Time.* By Wm. Crowell Doane. Albany: Riggs Printing & Pub. Co. Price, \$1.50.

"They do not pretend to be poetry," is the author's verdict of his own volume. And the mere fact that they do not *pretend* anything gives the collection of "Rhymes" a variety which is seldom found in a single book of verses. We have serious poems which, without "pretending," show the true poetic soul of the author, and which include gems of poetry of the first rank. A rendering of St. Francis Xaxier's hymn *O Deus Meus Amo Te*, for instance, is so far in advance of the common version perpetuated in our Hymnal and generally known, that there can be no comparison between them. That alone shows a master hand. We have then a section of the book devoted to Personal subjects; while under the head of Miscellaneous, and afterward the suggestive head of "*Nugae Albanenses*," we have a carnival of wit, humor, fun, pathos, idylls, and what not, in a general salad of verse. Here is the genial Bishop off duty, showing the many sidedness of his well-rounded character, and his adaptability to many occasions and many moods.

The book is tastefully made and will be gladly welcomed as a pleasing souvenir of its author.

*Under Tops'ls and Tents.* By Cyrus Townsend Brady. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

So far, anything from the pen of this author has been interesting, and thus far his stories continue to be fresh, vigorous, and intensely dramatic. He is a welcome story-teller for the young and old alike, and these push each other around the evening lamp for possession of his latest book.

*Under Tops'ls and Tents* is just as young, fresh, and wholesome as its predecessors. Its dedication "to the graduates of the Naval Academy" is an honor to these and no presumptuousness. All who love action, honorable striving, soldierly ambitions and successes, will enjoy and approve this volume. Here are the records of many heroic actions and much fearless daring.

The parts I. and II. are given to the Navy and Volunteer Army. There is history written here in the author's best vein, for Mr. Brady does not sacrifice fact for fiction. The short stories in Part III. are records of army and navy life in which some striking incident or episode is chosen for its dramatic quality or its historical or suggestive importance. The illustrations are unusually good, and the book worth preserving.

*A Carolina Cavalier.* By George Carew Eggleston. Boston: Lothrop & Co. Price, \$1.50.

Colonial novels are as numerous as Colonial Dames, and like these dames, some are grand, some middling, some miserable. The quality seems to vary, from grave to gay, from the purely chivalric to the deeply sentimental. The *Carolina Cavalier* and his sweetheart—for of course there is a sweetheart—frightfully young and simple, is neither better nor worse than the average. We do seriously suggest, however, for the benefit of future romancers of this period, that they make the heroine *physically* grown and of years which correspond to the mental development alleged to belong to the fifteen-year young girl, who is made to go through her various sensational paces with the mind and judgment of a woman of thirty. Barring these defects, this *Cavalier* is an interesting story, and a good sample of the kind.

*The French Academy.* By Leon Vincent.

*Corneille.* By Leon Vincent.

Cambridge: Houghton, Mifflin & Co. Price, each, \$1.00.

The series of essays, by Leon Vincent, now enlarged by the addition of these two volumes, is a remarkably able and interesting one, from a literary standpoint. This accomplished French critic has given us in *The Biblioph*, in *Brief Studies in French Society*, examples of classical methods applied with fine discrimination to the subjects he has chosen for his pen. *The Corneille* and *The French Academy*, differing in theme as must necessarily obtain, furnish further opportunity for this artist's graceful and scholarly pen to express itself. He has the power of delineating character, of perceiving the hidden beauties of language, and expressing these in delightful English. We shall look with pleasure to the *Moliere*, which we are promised soon from the same author and publisher. The little books are artistically bound and a delight to the hand and eye.

*An American With Lord Roberts.* By Julian Ralph. New York: Frederick A. Stokes Co. Price, \$1.50.

This volume by Mr. Julian Ralph is the result of his experience as war correspondent in Africa during the campaign of Lord Roberts. These notes and dispatches have been carefully revised and emended. The book makes another volume on the Boer War from the standpoint of an acute observer and clever writer.

*King's End.* By Alice Brown. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Primitive New England manners, early colonial customs, Yankeeisms, dialect in plenty, humorous things of the early village days—these Miss Brown has used, with more or less skill, and has made a pleasant narrative.

*Crucial Instances.* By Edith Wharton. New York: Charles Scribner's Sons, 1901. Price, \$1.50.

Mrs. Wharton has the art of depicting a single situation or crisis with surpassing skill. Her climaxes are superb, her imagination runs in veins of the tragic; the uncanny, the pathetic, with each she deals with equal strength and vigor. She reminds one of Poe in *The Duchess at Prayer* in her last volume, and we fancy she may have drunk of Nepenthe from the same fount, when she writes "The Angel at the Grave." The collection is the best of Mrs. Wharton's works, and shows her in the fullness of great powers. The publishers have made an appropriate binding for these seven tales.

*The Stage Reminiscences of Mrs. Gilbert.* Edited by Charlotte M. Martin. Illustrated. New York: Chas. Scribner's Sons. Price, \$1.50.

Here is a slender volume of delightful gossip from that well remembered friend, Mrs. Gilbert. Convinced, against her modest will, that such recollections would be of interest to thousands of old friends, Mrs. Gilbert consented to talk for her friend and editor, Charlotte Martin. These settings we imagine can never be fully reproduced; but the editor has pleasantly set forth the material thus mined, and we are fortunate in having preserved for us thus much from one of the best loved characters that the stage has preserved from taint or blemish. Fine reproductions of old friend faces and an appropriate cover, help to make a volume worth possessing and preserving.

OUR GOD is a jealous God, He wants the "whole man." And why not? Has He not created us for His own pleasure, and that only to be realized in the existence of a holy race, happy in their willingness to honor their Maker?—*J. Walker.*



*The*  
**Scarlet Thread**

By A. M. Barnes

CHAPTER X.

THE CRIMSON STAIN.

ANTOINE caught Louie by the arm and began to assist her. But she noticed that one form was making but poor progress. It seemed spent and was almost staggering. In a moment or so she recognized it as Combee's.

"Poor thing!" she exclaimed, "he has tried to do too much. Let us help him. He must not fall into the hands of those wretched Spaniards. Come, Antoine, help! do help!"

They almost dragged him along.

But now there were unmistakable sounds from the forests about the fort. The Spaniards had been aroused. No doubt a sentry had overheard René and had acquainted them with the true state of affairs. Just then, as though to add to the anguish of the little band gathered at the foot of the wall, the moon came out. They could plainly see the forms of soldiers hastening toward them. In a little while they would themselves be seen. Two columns of the Spaniards had wheeled into ranks.

"Oh," cried René in an agony of suspense, "will the man never return?"

But at last the rope ladder was dangling over the wall.

"Up!" he said to Louie.

"No," she cried. "Poor Combee! he is weak and faint. We must help him first."

He caught her almost roughly and pushed her up. Strong hands reached downward and grasped her from above. Then Suzanné followed, and Claud and Antoine. Only René and Combee remained. But how close the forms were upon them now! It seemed that one or both must surely fall into the Spaniards' hands. But brave René proved himself a giant in the emergency. With almost superhuman strength he pushed Combee up the ladder before him, following him step by step. He was none too soon. While his knee had but firmly grasped the wall, he felt the ladder jerked beneath him. In an instant he had balanced himself, and, pulling his knife from his belt, severed the ropes just below him.

"The wretches are welcome to it!" he cried, springing to his feet and unslinging his musket.

There were wild words now from the soldiers below, then cries and shots, the latter of which were returned by the little group on the wall. Louie, Suzanné, and the wounded Combee reached the shelter of the tower not a moment too soon, for the bullets had begun to fall all about them. The soldiers on the wall continued to fire, crouching along the raised edge. But not until the gun in the northeast bastion, turned downward, began to belch forth, were the Spaniards driven off.

Almost at the entrance of the turret Louie was received into her father's arms. She lay against his breast for a moment, sobbing with joy. Then she thought of Combee. She was sure he was suffering greatly. His manner just before reaching the wall and after they were on the parapet had given her serious alarm. He seemed almost unable to stand. She remembered, too, that he had not come with them willingly. They had had to almost force him along. It was doubtless that he dreaded his reception, even after his noble reparation, by those at the fort.

Now as she glanced at him in the faint light of her father's apartment, she gave expression to a sharp cry. He was leaning against one of the soldiers. He had been about to fall when the man caught him. The bosom of his hunting shirt was smeared with blood, fresh blood. It was dripping from him to the floor. In a little while Louie knew all. The bullet discharged from the musket of Jean Doucett had torn afresh the wound of poor Combee.

They spread blankets upon the floor and placed him there. The experienced eyes of the soldiers could see how it was with him.

"We think he is dying," said Antoine to Louie after a moment or so. "Poor wretch! it seems too bad after the noble way in which he has redeemed himself."

As he spoke, there was a mist in his eyes, which he did not seem to care to hide.

The Huspah made a brave effort to smile as Louie bent over him, though her tears seemed to trouble him.

"Cry not," he entreated her. "It is not so bad for Combee. Once it might have been, but not now, not now!"

"I must speak to thee," she said in low tones, turning again to her father. "I must tell thee all. Oh, there must be no bitterness in thy heart, when thou hast heard; naught of anger, because of this noble thing he has done."

In wonder the commandant looked at her.

She drew him aside. Her arm was about his neck, her cheek close to his. Those who stood near could hear the low murmur of her voice. All could see, even in the dim light, the supplicating attitude as she pleaded with the stern figure that seemed at one moment about to start away from her, but finally stood as though subdued, yet quivering with emotion.

Antoine also approached. He, too, joined words to Louie's.

A soldier, standing in the doorway, spoke the commandant's name, saluted, and then advanced with hands extended.

It was Monsieur Nicholas Gaillard.

"I have come, my commandant," he said, "to rejoice with thee in the restoration of thy dear one. We have just heard down in the barracks the meaning of the sudden engagement on the wall!"

He grasped both hands of René La Pierre, while his old face beamed with the beautiful light of sympathy.

"God has been gracious to thee, commandant," he continued, "yea, He hath been gracious to us all to restore to us our sweet girl."

He turned then to speak to Louie, to grasp her hand also, to tell her in even more glowing words how joy filled all hearts at her return. But he paused, noting the wounded Indian.

"Combee, the Huspah," said René La Pierre in low tones, and in answer to the enquiring look. "He was trying to help our little party reach the fort. Jean Doucett lost his head, and fired on them. The bullet struck the Huspah, tearing open afresh a wound received two days ago. The shock will doubtless prove fatal," he added in lower tones.

This was as much as he could say now, for, despite his daughter's pleadings, the fierce old soldier could not bring himself, as yet, to the point of forgiveness. The best he could do now was to speak in gentle tones of the dying.

It is doubtful if Monsieur Gaillard heard much of this explanation. He had grasped Louie's hand, but after the first moment he had ceased to look at her, although his lips were speaking to her. His gaze was fixed upon one who stood just beyond her: upon Suzanné. At first it was but a look of curiosity. But it quickly changed to one of interest, then to one having in it the appearance of perplexity.

Suzanné, too, was looking at him in a steady way. The expression of her eyes clearly asked a question, as clearly as words could have done. It said plainly, "Do I not know thee?"

"Who is it?" asked Monsieur Gaillard suddenly. "The daughter or the wife of the Indian? But no," he added emphatically, "that will not do. She is not an Indian. Those features do not go with an Indian face."

"You are right," answered Louie quickly. "She is not an Indian. But she has been among the Indians. It was there that we met, and oh, she has been good, so good to me! She has risked her life for me."

Here eyes were shining with gratitude. She looked toward Suzanné, then motioned her to approach.

But Suzanné did not see her. Her eyes were still fastened upon the face of Monsieur Gaillard, a strangely troubled light glowing now within their depths.

"Come nearer, please, Suzanné," said Louie, and, as Suzanné still did not obey, she placed her hand upon her shoulder and with gentle insistence drew her nearer.

"It is a sad, sad story," continued Louie, and, turning again to Monsieur Gaillard. "After a while we will tell it all to thee. Can you not see," she asked quickly, and softly caressing the shoulder of Suzanné as she spoke. "Yes, I am sure that you can! She is of the same blood as ourselves. She was living with the Indians who captured me, and she, too, had been captured, but a long time ago, more than ten years."

"Oh," she broke off suddenly and impetuously, "perhaps you, too, can help her. We are all going to try. She wants to find if there is any one of her family living, any one of those loved ones from whom she was separated on the awful day. It was after the ship—one of Monsieur Laudonniere's ships—which was taken away from the fort by the robbers, had put them



ashore, and the Indians had set upon them, killing a part, and carrying others into captivity."

"What!" cried Nicholas Gaillard, "What! Do I hear aright?"

He had grown very pale. He was trembling, too. Strange thoughts began to fill the minds of those about him. The commandant had even given vent to an exclamation, then moved a step or two nearer to his daughter, waiting anxiously for her next words.

"Yes," continued Louie, and wondering somewhat at the emotion her recital had aroused; "Suzanné will tell you all when she feels that she can. There are some things she hasn't yet told, even to me."

"Suzanné!" exclaimed Monsieur Gaillard, a catch in his voice, which must have come from the huskiness in his throat. "Didst thou say Suzanné?"

Louie looked at him in even more wonder, for he was now deeply agitated.

"Yes, Suzanné," she repeated. "It is the name by which she was known in those happy days before the awful sorrow came, and she was torn from her loved ones by the Indians."

Louie was not more than midway of these words when the commandant grasped the hand of his old friend, his face aglow with a sudden radiance.

"Monsieur Gaillard," he began.

But for that moment, at least, he said no more. A sharp cry startled him into a sudden cessation of words. It came from Suzanné.

"The name!" she cried, "it is the same! The very one you have just said! It was thus that I, too, was called in those days. Suzanné Gaillard. How plain it all is now!"

Various exclamations greeted this announcement. The others began to crowd nearer. Excitement and curiosity were both plainly pictured upon their countenances.

The commandant gave expression to his feelings in a loud outburst.

"I suspected it!" he cried joyfully. "Old friend, is she not thy long-lost child?"

Monsieur Gaillard did not reply in words, but with a quivering cry he opened his arms, extending them to Suzanné. Then, almost as quickly, he dropped them again, while an ashen pallor overspread his face. He had the appearance of one upon whom the weight of a great doubt had fallen even in the midst of an awakening joy. It was as though he feared to accept the joy, looking for it to be speedily dispelled.

"I do not know," he faltered, speaking to René La Pierre. "If she is my child, she will remember certain events of that day. She was old enough. She will recall how the robber captain himself flung her into the boat—"

"With fierce oaths," continued Suzanné, "because I was the child of a man too brave a soldier and too true a gentleman to become one of his band, as the robber had hoped. He waved the flag of France in thy face, taunting thee with it, hoping in this way to arouse thee to some desperate deed whereby he might have the excuse to keep thee on the ship separated from thy loved ones. I heard thee and my mother talking about this later. And I recall, too, how when one of the children, that had been tossed to the men in our boat, fell into the waves instead, he refused to let it be rescued, although the poor mother shrieked frantically and tore our hearts with the distress of it!"

"It is enough!" cried Nicholas Gaillard, his arms once more extended, the tears streaming from his eyes. "I see that thou dost well remember."

Then, as he clasped her against his breast, and gently pressed her head backward that he might look into her eyes, he asked:

"But thy mother? Dost remember her?"

"Could my heart forget the sweetest picture of all that time?" she questioned reproachfully. "Nay; through all the years it has remained. Other things have grown dim, have faded away, but never that. I see the face now with its beautiful eyes. And the soft, gentle voice. I recall it as it did pronounce thy name and mine. 'My little Suzé,' she called me. The name was on her lips as the Indian dragged me from her."

"And on her lips, too," added Nicholas Gaillard, his voice choking, "as she fell by the way, exhaustion and starvation proving too much for her. But enough," he continued, and with kindling eyes. "There is no longer any doubt. My child is restored to me."

They crowded about him with congratulations. Their joy was deep in his joy.

In the midst of the gladness a voice suddenly spake Louie's name. It was Antoine's.

"The Huspah is dying," he said, "and he has called for thee."

A look of the deepest content overspread Combee's face as Louie bent above him.

"Once all was blackness for Combee," he murmured. "The heart of Combee, too, was black. But one came to him who showed him how it might be white. He had wronged her; but she pitied, she forgave; she showed him what One could be like of whom she told him. The voices went to Combee's heart. The night fled; the sunlight came. Yes, there is light now for Combee to follow; a light! a light!"

He repeated this again and again.

Then, with a look of inexpressible happiness upon his face, he reached out feebly for her hand, pressed it a moment, then murmured:

"Bless thee! bless thee!"

In a little while he had gone forth, but with the light before him.

The thread of scarlet, man's emblem of revenge, would have sent poor Combee's soul to grope in the darkness of eternity; but the crimson stain of a Saviour's redeeming blood, borne in the heart of one who had learned the divine lesson of forgiveness, had led him safely home.

[THE END.]

[Next week will be commenced a serial story in nine chapters entitled "The Romance of Kate Winthrop," by M. E. R.]

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## Family Fireside

MORE THAN TWO HUNDRED AND FIFTY BRETHREN.

BY THE REV. ROLAND RINGWALT.

IN THE spring of 57 A. D., a little before the Easter season, St. Paul, it is probable, wrote his first letter to the Corinthians. The fifteenth chapter of that letter may be called a familiar chapter, because a large part of it is read in the Burial Service. But in the early part of the same chapter there occurs an important statement, a statement of the very first importance, which is often read carelessly and without comment. One may well consider the positive declaration of the sixth verse: "After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep."

Nearly a generation had passed since the Crucifixion; a three-year-old infant of the day of the Passion would have grown into the prime of manhood, and St. Peter and St. John were showing the traces of age. But St. Paul asserts, as a fact, that then were living more than two hundred and fifty persons, all of whom had seen Jesus Christ after the Resurrection. "The greater part" of more than five hundred cannot be given, as no x or y can find the exact number of witnesses. But more than two hundred and fifty persons were still living, and each of these witnesses had gazed on One who had risen from the tomb guarded by Roman soldiers and sealed with the seal of the empire. It is probable that many of them had seen the wound prints, and possible that all had heard Him speak. During the years between the Ascension and the writing of the First Epistle to the Corinthians, thousands of people must have listened to the story of the Resurrection from the lips of eye witnesses.

The significance of such a fact does not yield itself on the first reading. But as Eastertide follows Eastertide, and one strives to read, mark, learn, and inwardly digest the testimony of Holy Writ to the great fact of the Resurrection; the appearance to "above five hundred brethren" takes up a larger and larger share of one's thought. St. Paul tells us, what we would naturally have inferred, that "some are fallen asleep." In the period between the Resurrection and the Epistle, taking the ordinary chances of life, many of these witnesses must have passed away. As each of them breathed his last, new Easter thoughts would rise among those who had known him. Suppose that the man was unable to do the active work of a missionary, and wholly unfit to preach a sermon. Nevertheless, he had seen the risen



Lord; he had told his wife, his children, his friends; and his plain narrative, repeated over and over again, dwelt in the hearts of those who stood by his grave. Our newspapers have told us how the little band of survivors of Balaklava, or the crew from the Arctic expedition, or the veterans of some famous regiment, have dwindled away, each death reviving interest in the great events in which the deceased had borne his part. Allowing for the ordinary chances, the second century was well begun before the last of the "above five hundred brethren" had been gathered to his fathers. The writer knew an old man who distinctly remembered seeing George Washington. It is possible that, at the end of the second century, there were many people who in their early childhood had seen witnesses of the Resurrection. There are always a few clear-headed old people, whose memories go back to the long past. Remember the noble old dame who said to Sir Walter Scott: "I am proud to give the author of *Marmion* reminiscences of the author of the *Essay on Man*."

One of the noblest utterances of Holy Scripture is St. Paul's outburst: "But if there be no resurrection of the dead, then is Christ not risen." He does not argue for the Resurrection of our Lord, but he treats it as a fact of common knowledge. He was, in time, about as far from the Resurrection as we are from the panic of 1873, and he refers to the surviving witnesses of the Resurrection as we might do in referring to the panic. The sorrowing women, the penitent Cephas, the Apostolic College, the persecutor of Tarsus; yea, above five hundred persons had seen the divine Victor, and more than half were living when St. Paul wrote. Danger and death menaced the first Christians, but there were moments of sacred joy, when the convert on whose brow the drops of Baptism gleamed, or who had just received his first communion, heard survivors tell of the day when "above five hundred brethren" had gazed on the risen Redeemer.

#### SOME OBSERVATIONS.

By MARY A. BACON.

UNINTENTIONALLY FRANK.

MRS. HARPER was returning her bridal calls. "I was so sorry to miss you and Miss Lucia when you came," she said to the elder Miss Wayne, who hated social obligations. And Miss Amelia, who usually thinks twice after she has spoken once, replied: "Yes, Lucia and I were real lucky that morning. Half the people we went to see were out, and we paid every call we owed."

KINDLY INTENDED.

Mrs. Lewis is noted for her consideration towards others. She was making calls one cold day in February and was invited into a north parlor in which a fire was lighted after she came in. After a rather short visit, she rose to go. "Oh, can't you stay longer, Mrs. Lewis?" Mrs. Green exclaimed in regretful surprise. "I wish I could, dear," said Mrs. Lewis in her gentle, deprecating way, "but I am so afraid you might get sick from sitting in this cold parlor." And then suddenly a rosy flush spread over her sweet face.

FAMILY PRIDE.

Socrates, who drives the carriage for my friend Mrs. Moultrie, disapproves strongly of his mistress' interest in a certain Sunday school in a very unfashionable part of the town. Early in May I went to Hartley to visit Mrs. Moultrie, and was somewhat surprised to find only Socrates with the empty carriage at the station to meet me. "Miss Emma couldn't come to the depot to meet you herse'f," he explained as he took my satchel, "'cause she's out in Baxter's woods at a picnic whut de Farrow Street Sunday School is a havin'. I do' reckon you keer 'bout my takin' you out dere; dey ain't no nice white folks dere but we-all."

A GENTLE SUGGESTION.

Lulie Ray is such a remarkably sweet-tempered child that she often becomes the victim of rather undesirable playmates. One of these, a little girl whose parents had only recently moved into the neighborhood, would join Lulie in the front yard every morning just after breakfast, and, whatever other occupations were devised for her little hostess, would remain till dinner.

"Lulie, this thing absolutely must stop," Mrs. Ray said at last, in despair of protecting her little daughter without giving offense to her near neighbors. "I cannot let you play so much with Ida Boggs."

"But what can I do, mamma?" Lulie inquired innocently. "I can't help her coming here so often."

"You will just have to give her a gentle suggestion, my dear, not to stay so long," replied her mother, without any very clear idea of what "the gentle suggestion" should be, nor of what Lulie might understand her to mean.

The next morning Ida arrived as usual the minute Lulie had got settled with her dolls under the magnolia tree. But she tarried only a few moments, and pretty soon Lulie appeared in the sitting-room door swinging her pink sun-bonnet virtuously.

"Where is Ida, Lulie?" Mrs. Ray asked a trifle anxiously. "What made her leave so suddenly?"

"Nothing, only I just gave her a gentle suggestion like you told me," the little girl said, in modest satisfaction at her success.

"What did you tell her, Lulie?"

"Why, nothing much, mamma. I just said to her: 'Ida Boggs, if you don't put your bonnet back on and go straight home, I will take this rake and push you right over.'"

And from that time "one of Lulie's gentle suggestions" has been a proverb in the Ray family.

#### FOOD FOR DYSPEPTICS.

THERE has been some danger that dyspepsia would become known as the national American disease, it has been so prevalent, especially among the men who work with their brains, and lead a somewhat sedentary life.

The idea of suiting the diet to the occupation has only recently been at all seriously considered, and even now people are just learning the alphabet.

Intestinal health would stand to-day as the synonym of happiness to a host of people, so great a blight does the lack of it cast upon their lives.

Carlyle would not, could not, have been the world's master of satire had his stomach worked right. There is not a dyspeptic line in Emerson, and yet these two souls felt themselves akin, only the difference in their philosophies marked the difference in digestion.

The many avenues through which digestive disorders enter and seize upon the individual are too numerous to consider, but granted the impaired function, what is to be done?

When the stomach will tolerate milk and eggs the battle should be easy, for these two articles will furnish a sufficient nourishing basic diet while the stomach is learning the art of exercise anew by experimenting with other articles.

In cases where eggs and milk cannot be taken buttermilk, beef juice and mutton juice with a bit of thoroughly dried and toasted bread will make a good basic diet for beginning. No one need say: "Oh, buttermilk will not digest in my case," because it will digest in all cases, being, indeed, a naturally predigested aliment. It is given in gastritis and acute dyspepsia as a part of hospital treatment.

As soon as the stomach is accustomed to the change from artificial to the just mentioned simple foods, experiments should begin.

As a first progressive step take barley soup, to make which cover two pounds of lean mutton with two quarts of cold water; add one-half cup of pearl barley, and simmer six hours, seasoning when half done with salt and a trifle of pepper. Strain before serving. This is a most delightful soup to the invalid tired with "essence" soups.

For the next step try raw beef sandwiches. Let the bread be stale, cut in thin slices with the crusts trimmed off. Scrape from the round of beef with a spoon some fine pulp, spread on the bread, season with salt, and cover with more bread.

Cooked "scraped beef" is a stronger point as an upward diet. Buy a steak from the round, an inch and a half thick, cut at the point where the surface is one solid piece of lean meat—not divided into forms or sections by fat. There will be three forms in the solid piece, a long one and two smaller ones, but they are compact, and will scrape easily. Draw the spoon easily and firmly across the surface, not digging in nor bearing on hard enough to get off any chunks. The rejected parts remaining when the meat has been scraped may be utilized for a broth. Make a little cake of the scraped meat, and pan broil it. Season with a little salt, pepper and butter, and the result will be a savory and easily-digested dish.—*Boston Herald*.

#### IN LOVING HOPE—CHARLOTTE MARY YONGE.

THE ready writer's pen is laid aside;

Her course of labor in the world is done;

Age, cheered by her; youth strengthened, purified,

Are saddened at the setting of her sun;

But fair and bright, upon the other shore,

Her light shall rise, and we shall know her then,

At home among the saints passed on before;

And bless her for the service of her pen—

Maiden and youth and matron, yea, and learned men

Whom her brave words have led to trust and courage here,—

Praise Him who her hath raised to joy beyond our ken

To wait with us until His perfect Day appear.

Princeton, New Jersey.

RICHARD ARNOLD GREENE.



PAN-AMERICAN EXPOSITION.

BUFFALO, MAY 1 TO NOVEMBER 1.

THE close of one hundred years of brilliant achievements and the beginning of a new century filled with bright possibilities, is being fittingly celebrated by the people of the Western Hemisphere, at Buffalo, upon the Niagara Frontier, where a city of unexampled beauty has been built for the purpose.

The many good results of this international gathering can hardly be foretold. It is certain, however, that the bringing

Fountains, the many handsome designs in staff on the Exposition buildings where the decorative lighting is brought out with translucent effects or outlined with points of light, and the numerous towers, turrets, and domes where a starry effect is produced.

Sculpture is used in the adornment of the Court of Fountains, the Triumphal Bridge, the Esplanade, the Plaza, the Electric Tower, the Bridge of the Three Americas, entrances to buildings and in many other ways, there being upward of 125 original groups of statuary, by Karl Bitter and other sculptors

of world repute. Over 500 pieces are used.

The plastic ornamentation of the buildings is very intricate and beautiful. All the buildings are covered with staff, which is moulded into thousands of beautiful and fanciful shapes.

The display of original sculpture is the most magnificent ever used for decorative purposes at an exposition.

Never before at any exposition has an effort succeeded to produce a harmonious



New Bridge on the Approach  
PAN-AMERICAN EXPOSITION

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together the people of the various nations of the New World will strengthen the social and commercial ties between them. Here during the summer will be gathered together not alone the peoples of the different countries, but all the many wonderful inventions and the diversified products.

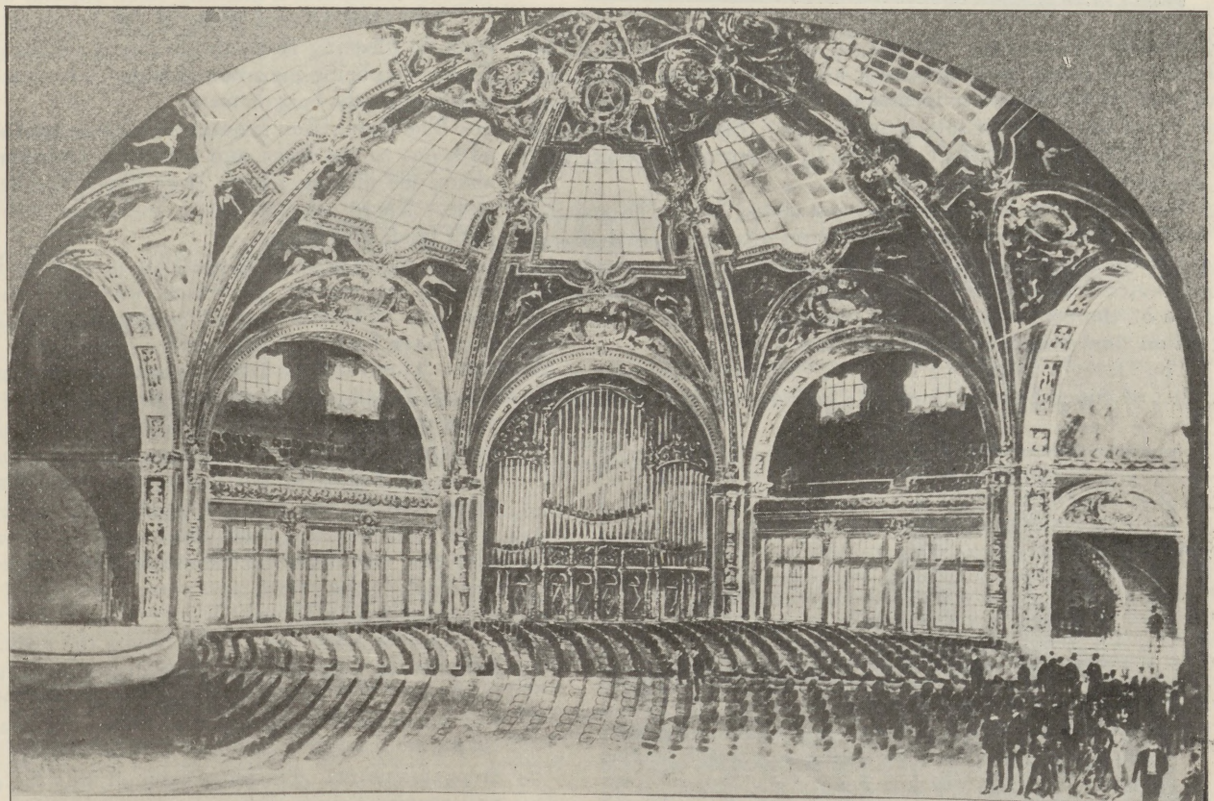
The Pan-American Exposition will educate, uplift, and amuse the millions who attend it. In many respects this Exposition outrivals all former enterprises of its character. The artistic color decorations of the buildings, the electrical effects, the original sculpture, the hydraulic and fountain effects, the horticultural and floral effects, and the court settings, are beautiful beyond description.

The electrical display will be the most complete ever made. The nearness to the Exposition grounds of the great plants which have harnessed Niagara and put its tremendous power to commercial use, made this possible. Opportunities for extraordinary outdoor displays of electricity are furnished in a steel Electric Tower in the center of the Exposition, an Electric Fountain in the beautiful Delaware Park Lake, the Court of

color scheme. All of the great buildings are decorated in harmonious tints and the effect is very beautiful.

Crowning the achievements of the hydraulic engineer will be the work of the electrician. It is he who completes the magnificent picture when at night he imparts the exquisite radiance of wonderful electric lighting effects to the marvelous picture.

The centerpieces of the Exposition is an Electric Tower 409 feet high, upon and about which is an electrical display surpassing any ever yet attempted. More than 40,000 lamps and a searchlight with a 30-inch projector, capable of casting rays for



INTERIOR TEMPLE OF MUSIC

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a distance of 50 miles, are used in the illumination of this tower.

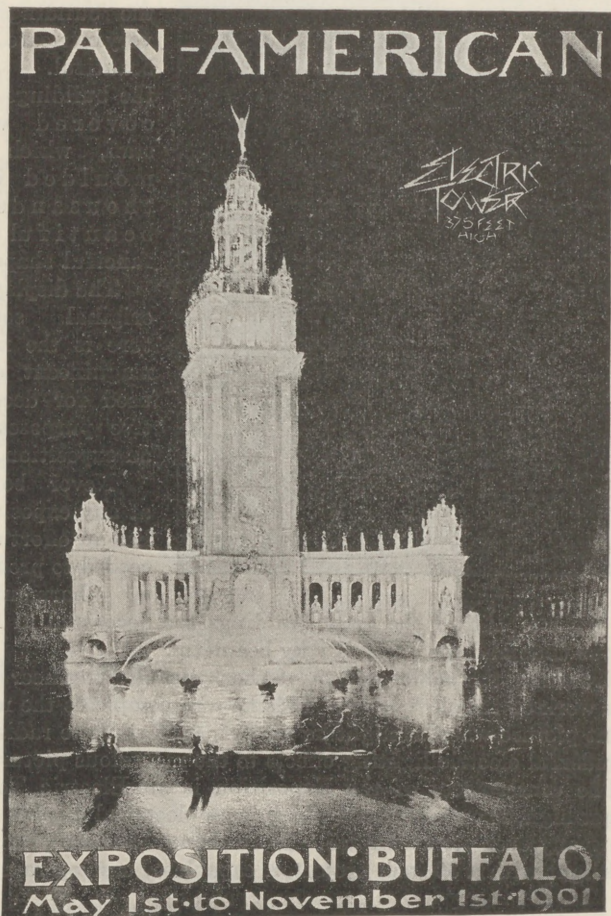
There are more than thirty-three acres of beautiful courts. There are in all the courts large pools of water into which hundreds of fountains will throw their sparkling streams.

In all the courts and upon the grounds outside the buildings is a very elaborate decorative arrangement of beautiful lawns and gardens. Never before has such a work been undertaken upon so grand a scale.

The united efforts of the builders of the Exposition have produced a harmonious, artistic, and brilliant ensemble, and the Exposition presents a most beautiful spectacle.

In all the exhibit divisions the Pan-American Exposition is very complete. It is the aim of the Exposition to show the pro-

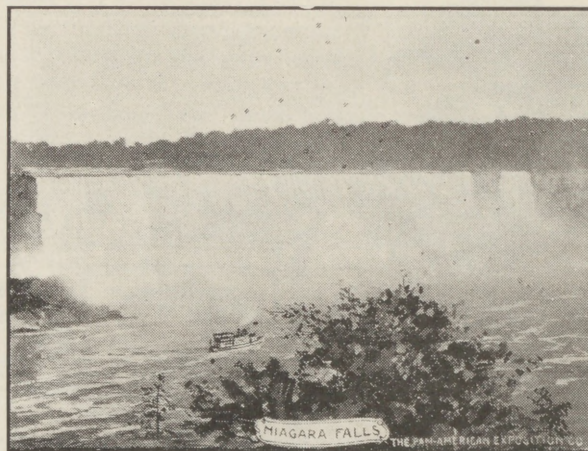
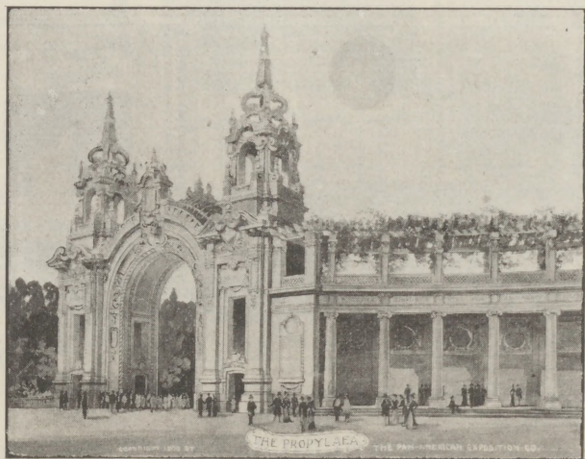
metallurgical, and manufactured products, building and ornamental stone, petroleum, salt, gypsum, talc, actinolite, mica, graphite, corundum, apatite, marl, and limestone used in the cement industry, with various brands of Portland Cement. From the series of ornamental products such as pottery, glass, etc., the finer ones will be fittingly represented. In this section there will be shown gold ores from the various mining regions of eastern and northeastern Ontario, as well as the more remote regions only recently located, such as the Sturgeon Lake District. This will show the extent to which the industry has developed in recent years as well as a hint of the resources now lying dormant. In other divisions of the Exposition Canadian products will be very much in evidence. There is a very complete exhibit of machinery from the Dominion.



gress of the Nineteenth Century in the Western World. The exhibits are being gathered from all the principal states and countries of the Western Hemisphere and the new island possessions of the United States government. Special efforts have been made to bring together exhibits of exceptional novelty and of the highest educational value.

The Dominion of Canada is represented at the Exposition in a very creditable manner. Its mineral display is particularly fine. Great pains and labor have been expended to make it the most comprehensive exhibit of the mineral production and possibilities of the country ever made, so that they will attract the attention they deserve at the Exposition.

The Ontario section of Canada's exhibit comprises a very long list of mineral productions. It includes the more economic,



The machinery exhibit at the Pan-American is the finest ever made at an exposition. A special effort has been made to gather together all the latest up-to-date inventions in this line.

Canada is also making a very extensive display of livestock and agricultural products, for which it is famous the world over.

The Dominion has a handsome building at the Exposition. It is in the northeastern part of the grounds between the Hall and the Stadium. It is a handsome structure, 60 by 108 feet in dimensions and two stories high. The style of architecture is Elizabethan, staff work representing stone in the first and timber in the second story. The shingled roof is stained with creosote. There are two wings extending from the front at the sides of the main entrance to the building and between these are a veranda and a balcony. Over the north wing is an octagonal tower. In this corner are the ladies' reception room, the gentlemen's reception room, and a meeting room for the Canadian exhibitors.

The staff-covered walls of the building are beautified with color in pleasing tints, the harmony of the color scheme of the Exposition being maintained here. The interior decorations are rich and in the best of taste.

The Exposition grounds are in the northern part of Buffalo, adjacent to the large and beautiful Delaware Park. They are about one mile in length from north to south, and half a mile wide. There are 350 acres, including 133 acres of improved park lands and lakes.

A pleasing first impression is sure to be obtained by the visitor, no matter by which way he enters the Exposition grounds. The situation of the grounds and the manner in which they have been laid out, render possible the attainment of this end. There will be little opportunity for anyone to come into the grounds by the back way, so to speak. If the visitor enters from the south, where the principal formal entrance is situated, he passes through a fine boulevard called Lincoln Parkway, into the most beautiful portion of Delaware Park. The pathway takes him by the noble Albright Art Gallery and the stately New York building, both marble in the classic style, and leads him over the imposing Triumphal Bridge, which is the formal approach to the grand transverse court about which are grouped the principal buildings.

On the other hand, if he enters the grounds from the north he finds the scope equally imposing, though altogether different in aspect. It is on the north side of the grounds that the Exposition station for the steam and electric railways is situated, and therefore a large proportion of the visitors enter the grounds from this point. The gates open on May 1st, and the Exposition will continue six months.

It is estimated that the total cost of the Exposition, exclusive of exhibits, but including the Midway, will be about \$10,000,000.



## Church Calendar.



- Apr. 28—Third Sunday after Easter. (White.)  
 " 30—Tuesday. (Red at Evensong.)  
 May 1—Wednesday. SS. Philip and James. (Red.)  
 " 2—Thursday. (White.)  
 " 3—Friday. Fast.  
 " 5—Fourth Sunday after Easter. (White.)  
 " 10—Friday. Fast.  
 " 12—Fifth Sunday (Rogation) after Easter. (White.)  
 " 13—Monday. Rogation Day. Fast. (Violet.)  
 " 14—Tuesday. Rogation Day. Fast. (Violet.)  
 " 15—Wednesday. Rogation Day. Fast. (Violet.) (White at Evensong.)  
 " 16—Thursday. Ascension Day. (White.)  
 " 17—Friday. Fast.  
 " 19—Sunday after Ascension. (White.)  
 " 24—Friday. Fast.  
 " 26—Whitsunday. (Red.)  
 " 27—Whitsun Monday. (Red.)  
 " 28—Whitsun Tuesday. (Red.)  
 " 29—Wednesday. Ember Day. (Red.) Fast.  
 " 30—Thursday. (Red.)  
 " 31—Friday. Ember Day. (Red.) Fast.

### CALENDAR OF COMING EVENTS.

- 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. EDWARD W. BABCOCK, rector of the Church of the Holy Cross, Troy, N. Y., expects to sail for England April 27, to make a fuller study of the Cathedral choral service; and he may be addressed there, till August 11: Care of Messrs. Brown, Shipley & Co., 123 Pall Mall, London, S. W.

THE Rev. GEORGE C. BETTS leaves for England on May 4th, in search of health. The Rev. J. N. Starr, curate, will have charge of St. James' Parish, Goshen, N. Y., during the rector's absence.

THE address of the BISHOP OF CHICAGO is changed, until further notice, to The Victoria Hotel, Chicago.

THE Bishop and Standing Committee of the Diocese of Ohio have, acting under the canon, appointed the Rev. JAMES H. W. BLAKE, rector of St. Paul's Church, Akron, as Secretary of the Diocese in the place of the Rev. E. W. Worthington, resigned. All letters and papers for the Secretary of the Diocese should now be sent to him at the above address.

THE address of the Rev. H. L. CLODE BRADY, who has recently been in charge of Trinity Church, Bristol, R. I., will, after May 1st, be 39 Webster St., Haverhill, Mass.

THE address of the Rev. W. R. CROSS of Hinsdale, Ill., has been changed to Atchison, Kansas.

THE institution of the Rev. CAMERON J. DAVIS, as rector of Trinity Church, Buffalo, N. Y., took place on Low Sunday.

THE Rev. J. M. HAYMAN, late assistant at St. Peter's Church, Germantown, has entered upon his duties as rector of St. Mark's Church, Mauch Chunk, Pa.

THE Rev. C. J. KETCHUM has entered upon the rectorship of the Church of Our Saviour, Middleboro, Mass. Address 11 Peirce St.

THE Rev. W. K. LLOYD of Paris, Texas, has received a call to the rectorate of St. John's parish, St. Louis, Mo.

THE Rev. ROBERT A. MAYO, of Philadelphia, has accepted a call to Christ Church, West River, Md., and expects to take charge of his new parish in May.

THE address of the Rev. S. A. W. PRAY is changed from Priory Farm, Verbank, N. Y., to Oxford Valley, Pa.

THE Rev. JAMES M. RAKER, late of Oakfield, Wis., has received a call to Trinity Church, Berlin, Wis.

THE Rev. W. H. TOMLINS has had charge of St. Paul's Church, Wilmington, Del., during the month of April. His address is still Fayetteville, N. C.

THE Rev. H. NELSON TRAGITT, of Webster, S. D., who received a call to Trinity Church, Everett, Wash., has, on account of pressure brought to bear upon him by his Bishop, declined the same.

THE Rev. W. WALTON has returned from an extended trip in Europe, and resumed charge of the Church of Our Saviour, Little Falls, Minn.

THE street address of the Rev. W. G. WEBB has been changed from 113 Sussex St., to 222 Washington St., Jersey City, N. J.

BISHOP WORTHINGTON'S address is changed from Hotel Manhattan, New York, to Pittsfield, Mass.

THE Rev. A. T. YOUNG, having accepted work in the Diocese of Indiana, should, after May 1st, be addressed at Holy Innocents' Rectory, Fletcher and Cedar Sts., Indianapolis, Ind.

### ORDINATIONS.

#### DEACONS.

SPRINGFIELD.—At Holy Trinity Church, Danville, Ill., by the Bishop of the Diocese, on Low Sunday, April 14th, J. A. SCHAAD was ordered Deacon.

### MARRIAGES.

BROWN-BEARDSLEY.—On Thursday, April 11, 1901, at Epiphany Church, Washington, D. C., by the Rt. Rev. Henry Y. Satterlee, D.D., Bishop of Washington, JOSEPHINE RICHARDSON BEARDSLEY, youngest daughter of the late W. C. Beardsley of Auburn, N. Y., and the Rev. C. N. CLEMENT BROWN, of Washington, D. C.

### DIED.

BURTON.—Fell asleep peacefully in Jesus, at the home of her daughter, Mrs. E. J. Backus, Cleveland, Ohio, April 15th, 1901, Mrs. JANE WALLACE BURTON, widow of the late Rev. Dr. Lewis Burton, in her 80th year.

Interment at Lake View, Cleveland, April 17th.

"The memory of the just is blessed."

SISTER ELIZA.—At Denver, Colo., April 12th, 1901, SISTER ELIZA, formerly a member of the Sisterhood of the Bishop Potter Memorial House, in Philadelphia, aged 79 years 11 months.

"Thy work shall be rewarded, saith the Lord." Jer. xxxi. 16.

### OFFICIAL.

THE MISERICORDIA (Guild of Mercy and Pity) desire to extend the thanks of the Fraternity to those priests and others who remembered them in their prayers and intercessions during Holy Week and Good Friday.

### WANTED.

#### POSITIONS WANTED.

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. Four-

teen 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.

ORGANIST AND CHOIRMASTER wanted. Mixed vested choir. Fine organ. New England parish. Salary \$600. Opportunity for pupils. Address, M. V. C., LIVING CHURCH Office, Milwaukee.

## 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

### APPEALS.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This 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.

### HORSES REQUIRED.

WHO WILL HELP to provide a team of horses (say \$150) to enable a missionary to keep on at the work he has been doing for the past fifteen years on an income that averages no more than \$450 a year, during which time he has averaged 25 miles driving for each Sunday, besides weekday calling, and for greater part of the time three services a day? Address Rev. C. B. FOSBROKE, Box 125, Rice Lake, Barron Co., Wis.

Acknowledgment of all receipts will be made in this paper.

This appeal is commended by the Bishop of Milwaukee, who well knows the facts, and also the needs, and who will gladly receive and acknowledge donations toward this fund.

216 Martin St., Milwaukee, April 18, 1901.



### APPEAL FOR LITTLE CHILDREN IN THE FAR WEST.

THE RIO GRANDE MISSION here consists of three little Adobe churches, Sunday School being held in each. Home influence in the West is indifferent, and if the Church is not able to reach the children, they drift from all godly restraint. Here public libraries are few and far between, and we have 100 little children at Sunday School who would gladly read good books, and cannot get them. Who will send (postage paid) a suitable book, for Sunday School library?

"Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

Address Rev. JOSEPH MCCONNELL, San Marcial, N. M. (missionary in charge).

### BOOKS RECEIVED.

#### LONGMANS, GREEN & CO.

*The Age of Decision.* Being Five Sermons to Young Men preached at Cambridge in St. Giles' Church, with an Introductory Essay, and a Sermon preached at Charterhouse on Founders' Day, 1900. By P. N. Waggett, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford.

*A History of the Church of Christ.* By Herbert Kelley, Director of the Society of the Sacred Mission. Vol. I. (From 28 to 324 A. D.).

#### THE CENTURY CO.

*East London.* By Walter Besant, Author of *London*, etc. With Illustrations by Phil May, Joseph Pennell, and L. Raven-Hill. Price, \$3.50.

#### E. B. TREAT & CO.

*The Changing View-point in Religious Thought.* And other Short Studies in Present Religious Problems. By Henry Thomas Colestock, A.M., B.D., Pastor of the First Baptist Church, Madison, Wis., sometime Fellow in the University of Chicago. Price. \$1.00.

#### PAMPHLETS.

*The Kingdom of God.* The Gospel according to Jesus Christ. Clinton, Mich.: Rev. C. C. Kemp.

*The Education of the Negro in the South.* An Address before the Southern Educational Association in Richmond, Va., December 29, 1900, by Julius D. Dreher, President of Roanoke College. Published by the Author.

## The Church at Work

### ALBANY.

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

#### Cambridge—Deposit—Ballston Spa.

IN CONNECTION with the Easter services at St. Luke's Church, Cambridge, reports of which came to us somewhat belated, we learn that a large portion of the Easter communions were made at the early celebration, while at the high celebration the altar was beautifully decorated with vases filled with Easter lilies placed between the altar lights. The cope worn by the priest at evensong was notable as having been embroidered for the rector especially, at Constantinople. The offerings for various missionary and extra-parochial purposes amounted to \$217.00.

AT GRACE CHURCH, Albany, at the early celebration the newly organized choir of young women, wearing their uniform of capes and hoods of dark red cloth, made their initial appearance. This choir is for various additional services at which the vested choir is not present.

AT CHRIST CHURCH, Deposit, a handsome new altar, prayer desk, and lectern, were blessed on Easter Day, these being the gifts from the family of Judge Nelson Wheeler and the Misses Jones.

IN AUGUST LAST the rector of Christ Church, Ballston Spa (Rev. Dr. Pelletreau) called a special meeting of his parishioners, and submitted a plan for the complete renovation and beautifying of the church, stating that he had conferred with the vestry, who cordially approved of his proposition. He said that he would take the direction and oversight of the work and raise the funds necessary for the accomplishment of a long-cherished wish. On Easter the Rev. Dr. Pelletreau completed his seventeenth year as rector of this parish, and his report to the congregation shows that during his incumbency, more than \$26,000 have been raised and expended on the increase and improvement of the parish property, \$16,000 of which have been spent inside and outside of the church building. The edifice is now one of the most artistic and impressive of the village churches in New York state and has been greatly admired by hundreds who have visited it since Easter morning. In spite of the rain and prevailing gloom, the four services held on the feast of the Resurrection were all largely attended, the building at night being crowded to the doors. On the morning of Wednesday, April 10th, the Rt. Rev. the Bishop of the Diocese visited the parish and held a special service of benediction, assisted by the Rev. George F. Breed of St. John's Church, Brooklyn, the Rev. F. S. Sill, D.D., rector of St. John's Church, Cohoes, the Rev. Canon Fulcher of all Saints' Cathedral, Al-

bany, and the rector. In addition, a number of clergymen were present in the chancel from other parishes in the Diocese. The Bishop in his sermon, and afterwards at the luncheon, spoke in generous words of appreciation of the rector's work, and congratulated the congregation upon the completion of an undertaking which had involved the expenditure of much time, labor, and money. The vestry of the church has always been in cordial agreement with the rector in the improvements which he has been enabled to make, which explains in a large measure the success which has attended his efforts. The following will indicate how extensive these improvements have been. The exterior of the building has been put in perfect repair by the re-slating of the roof, the re-slating of the spire, the re-gilding of the crosses, the painting of the entire church, the re-setting of the buttresses, and the grading of the lawns. The chancel has been extended ten and a half feet, a new vestry room, 21 by 15 feet, built and handsomely furnished, a water-motor for the organ furnished, a larger steam-heating plant introduced, the whole building re-tubed and re-piped for combination gas and electric lights, beautiful chandeliers and fixtures put in place of the old ones, a polished quartered oak floor laid in the body of the church and the vestry room, the nave and vestibule wainscoted in paneled quartered oak, strips of delicate green carpet stretched along the aisles, the font reset and the chancel furniture enriched. The side walls and ceilings are handsomely frescoed, the sanctuary and chancel being notably striking and elaborate. The decoration was planned and executed by Mr. David Lithgow and his assistants, of Albany and Troy, a young artist of great skill and much promise, and a graduate of the London school of arts. Among the memorials are three fine stained glass windows, a reredos in five Gothic arches with pillars, finials, and pleasing ornamentation. This is finished off with shaded buffs and gold. In the near future the spaces on the east and west sides of the sanctuary are to be filled with oil paintings on canvas representing incidents in our Lord's ministry. A very effective treatment here is a broad panel of clusters of grapes and grape leaves running the length of the altar, and as a background for the handsomely carved reredos. An arch of original and graceful design rises from intricately wrought piers and double columns and reaches to the ceiling. It divides the sanctuary from the choir and lends a tone and dignity to this part of the church. It is finished in shaded buffs and gold. From the centre depends an exquisite cluster of seven electric lights with cut glass bulbs. The chancel and altar steps are broad and are of Tennessee marble of a light gray. The sanctuary and chancel floors are treated in fan-shaped mosaics. In the centre of the

chancel, a large circle in red contains in blended colors the monogram I. H. S. Pretty borders run along the base of the wainscoting, while equally spaced are seen *fleur de lis* in cream and red. This treatment is carried into the sanctuary from the chancel gate to the base of the altar. On the Gospel side is the emblem *Chi-Rho*, while on the Epistle side the *Alpha* and *Omega*. The wainscoting in this part of the church is done in plaster Gothic panels with double columns in the centre, and highly ornamental caps. The color scheme here is citron and gold. The additional furnishings for the altar are six office lights, a pair of massive brass vases, and a frontal in white satin and gold.

Christ Church, Ballston Spa, in the date of its organization is contemporaneous with St. Peter's Church, Albany, and in July will have reached the 114th year of its corporate existence. The present rector has been, with one exception, in the pastorate for the longest term of years during this period.

### CHICAGO.

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

#### All Saints'—Trinity—St. James'—Death of Gen. McClurg—Girls' Friendly Society.

A few more interesting Easter facts have come to hand. All Saints', Ravenswood, had its first celebration at 5 a. m., followed by three others during the morning. Two hundred communions were made at the early services. The offerings in money and gifts amounted to \$600.00. Three hundred dollars have recently been expended in improvements of the parish property. A large brass paschal candlestick and gold ciborium—memorials—were blessed on Easter Even. A little over a year ago, the rector of All Saints', seeing an opening for the Church at Cuyler, with the approval of the Bishop rented a small store near the railroad track and started a mission Sunday School. This work has been carried on since that time by the rector, Rev. Chas. E. Bowles, and members of the Brotherhood of St. Andrew and Daughters of the King, with an average attendance of forty. This mission has been entirely self-supporting and has now a fund of about \$100.00 in the bank.

FOR MANY YEARS past, a large part of the annual expenses of Trinity Church has been borne by the vestry and a few others. This year a special effort was made at Easter to interest the people, with the result that every account was met by a response from the mass, such as has never been known before in the history of the parish. In addition to this, a generous Easter offering started the year well. On Low Sunday Bishop Anderson confirmed an interesting class of 32. A meet-



ing of the local assembly of the Brotherhood of St. Andrew was held here on the evening of the 16th, at which over 100 members, seniors and juniors, were present. Supper was served by the ladies of the parish in the assembly room of the parish house at 6:30, and at 8 o'clock a short service was held, the rector, Rev. W. C. Richardson, officiating, after which the business meeting convened in the chapel. All the addresses made were short, but very earnest and encouraging in tone. Bishop Anderson urged the men to renewed vigor in work and attendance at services, and counselled that they return to the observance of the two simple rules of Prayer and Service, if any had strayed therefrom. The Rev. Herman Page (St. Paul's, Kenwood) called attention to the fact that if there had been decay in the Brotherhood, the men themselves were the ones who were discussing it, and this was one of the most encouraging signs, for it gave promise of the remedy being applied within the organization. The Rev. E. V. Shayler (Grace, Oak Park), pointed out that there are three stages of Brotherhood work; the enthusiastic stage; next, the testing stage; and lastly, the success or failure stage; the latter being what the (Brotherhood) man himself makes it in his individual work. He drew an original word picture of the very first Brotherhood chapter, composed of twelve men, "a poor lot before they had been tested: one betrayed the Director, another denied Him, another doubted Him, and all at first were looking for thrones, but in the subsequent testing-stage, they proved themselves more worthy of the Director." Mr. J. L. Houghteling, former President of the Brotherhood, in summing up the addresses, dwelt on the concentration which is necessary to bring about good results and especially urged the juniors to concentrating their efforts, as they could so much more easily do than the older men who had many more duties demanding their attention and time. The presence of quite a number of juniors was an encouraging feature, and all the speakers laid stress upon the importance of enlisting the boys in the junior work, in order that the senior chapters may be recruited from their ranks. It was also urged that Chicago should send an unusually large delegation to the mid-summer convention, for from such gatherings delegates return bringing inspiration and encouragement to all other members of their chapter. The earnestness of those present and the interest displayed were strong indications that the work of the Brotherhood in Chicago will not be allowed to lapse into a state of lethargy, but will be taken up with renewed energy and vigor.

MRS. POTTER PALMER has given to the St. James' Church endowment fund, \$1,000. On Easter, Dr. Stone was able to announce the fact that, with this gift, the amount then in hand was about \$6,000. It has been the fate of some of the old parishes in Chicago, and doubtless in many other large cities, to find the surroundings so changed as the years went by, that a once prosperous parish was left to struggle for existence. To guard against any such contingency, those who love St. James' for what was and is, are determined to insure its future well-being, in so far as human endeavor can accomplish such an end, by providing a fund for its endowment.

MANY SAD HEARTS gathered at St. James' on Friday afternoon to do honor to General Alexander C. McClurg, who died at St. Augustine, Florida, on the 16th of this month. He was a parishioner of the church, and before his health gave way, was one of the vestrymen and active in its interests, giving liberally of his means. The church was filled with friends of the deceased, and three hundred employes of the A. C. McClurg & Co. firm were present, as were also members of the Loyal Legion and of the numerous

commercial and historical societies with which General McClurg had been identified. Dr. C. C. Tiffany, Archdeacon of the Diocese of New York, brother-in-law of the deceased, was able to be present. The service at the church was read by Dr. Stone.

General McClurg was a man intimately connected with the history of Chicago, having lived here since 1859, at which time he connected himself with the book firm of S. C. Griggs & Co., later taking a small partnership in the concern and eventually buying out the publishing interests of the firm. From that time, "Jansen, McClurg & Co." was the publishing house of the West. Early in 1887 Mr. Jansen withdrew and General McClurg took full control of this far-reaching business. His services to his country during the War of the Rebellion were such that one promotion followed rapidly upon another, so that when he left the army, he left as "General." A noted book lover, identified with all the literary interests of our city, it will be long before another is found to fill his place.

THE ANNUAL MEETING of the Girls' Friendly Society was held in St. James' on Tuesday the 16th inst., beginning with a celebration at 11 o'clock, when the Rev. W. G. Blossom officiated. During the business meeting which followed, the Summer Home fund was reported growing most satisfactorily and a scheme—the "Horarium of the G. F. S."—was set on foot by which more money could be gathered in. It was decided to change the time of the annual meetings to the second week in November. At the election of officers for the ensuing year, Miss Groesbeck was reelected President; Miss Wood, made Honorary Vice President; Miss Prophet, 1st Vice President; and Mrs. E. J. Randall, 2nd Vice President; Mrs. Williams was reelected Secretary and Treasurer, a position she has filled most faithfully for several years. The "Talks" were four in number. Mrs. Wernwag of the Cathedral spoke upon the "Spiritual Side of the G. F. S.," Miss Hutchinson of St. James' upon "Missionary Work of the G. F. S.," Miss Porter of Trinity upon "Work Among the Candidates," and Miss Prophet, our city missionary, upon her city work. Before the close of the meeting a pledge of \$100.00 was made by the different branches, \$50.00 to go to the Children's Home, and \$50.00 to the City Missionary in Miss Prophet's charge.

#### COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

#### Death of Sister Eliza.

THE DEATH of Sister Eliza, who was formerly a member of the Bishop Potter Memorial House in Philadelphia, occurred in Denver, April 12th, at the age of nearly 80 years. Sister Eliza had been engaged for many years in charitable and mission work, and had been for some years past engaged in such services in Denver, until her advancing age reduced the scope of her activities. She was a native of Syracuse, N. Y.

#### CONNECTICUT.

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

#### Clerical Association—Notes.

THE FAIRFIELD County Clerical Association met on the 15th of April at St. Paul's Chapel, Norwalk. The Holy Eucharist was celebrated by the rector, Rev. J. Morris Coerr, and the essay was read by the Rev. Ralph T. Jefferson of Lyon's Plain. The theme "Parish Membership versus Canon I. of the Diocesan Canons" proved to be of more than usual interest and gave rise to an animated and practical discussion.

THE REV. EDMUND ROWLAND, D.D., who became rector of St. John's, Waterbury, in 1884, and who has served the parish since that time most ably and faithfully, has resigned. The vestry unanimously elected him rector emeritus, with an annual pension of

\$500. The Rev. John N. Lewis, who has been acting as assistant minister, has been elected to the vacant rectorship, the same to take effect July 1st.

THE REV. FRANK B. DRAPER, who has been the efficient and beloved rector of All Saints', New Milford, for the past 12 years, has resigned in order to devote himself more fully to educational work in behalf of the Church. He will preside over a boys' school of high grade located in the same village.

THE REV. FRANK WOODS BAKER, rector of Trinity Church, New Haven, has succumbed to a serious attack of nervous prostration, and will be compelled to give up active duty for some months to come.

BISHOP BREWSTER has been actively engaged in visiting the parishes in and adjacent to New Haven. In the latter city he recently confirmed at St. Paul's 42; Trinity Church, 37; St. Andrew's, 18; St. Thomas', 15; Grace, 15; Christ, 12; St. John's, 12; All Saints', 10; Ascension, 3; at South Manchester, 45; Westville, 27; Wallinsford, 25; Southington, 16; Farmington, 9; Newington, 9.

THE NINTH Diocesan Assembly of the Daughters of the King will be held in Christ Church, West Haven, Thursday, May 2nd. There will be a celebration of the Holy Eucharist at 10 o'clock by the Bishop, assisted by the rector. This service will be followed by a business meeting in the parish house. In the afternoon there will be addresses by the clergy.

#### EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

#### Parish House for Havre de Grace.

A MEETING of the vestry of St. John's Church, Havre de Grace, was held Wednesday evening, April 10th, to consider the erection of a parish house on the church's beautiful lot lying between the church and the residence of the Hon. J. W. Foster. The rector reported the amount of money in hand and pledges available as, \$1,907.38, with conditional pledges of \$125, and also promises from other kind and liberal friends. The building committee were authorized to engage a builder and erect a brick parish house, 34x54 feet, on the vacant lot. The committee have asked for plans and propose to build the house at once.

THE WILL of Mrs. Mary A. Wright, admitted to probate in the Orphan's Court of Baltimore city, on Monday, April 8th, leaves all her estate to her husband, Solomon Wright, for life, and then to St. Paul's Church, Kent county, Maryland.

MR. GEORGE W. JACOBY, one of the most prominent and highly esteemed citizens of his section, died suddenly while plowing at his home in Galena, Monday, April 1st, aged 67 years. He was a devoted member and vestryman of the Church at Galena. A widow survives him. His funeral took place on Wednesday, April 3d. Service was conducted by the Rev. Samuel Edson.

#### GEORGIA.

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

#### Easter at Brunswick.

EASTER GIFTS to St. Mark's Church, Brunswick (Rev. W. L. Reaney, rector), consisted of a very handsome dossal and anti-pendants, and as a recognition of the esteem in which the rector is held, a stole was presented to him by some members of the congregation. The congregations at both the morning and evening services are gratifying to all the members of the church, and especially to the rector, who has labored under many difficulties during the past year, with that zeal and steadfast purpose which can only come from one who is consecrated to the work of his Master.



## IOWA.

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

## Parish House for Burlington—Iowa City.

AT THE EASTER meeting of the congregation of Christ Church, Burlington (Rev. H. W. Perkins, rector), the announcement was made that an anonymous offer had been received to contribute \$2,500 toward the erection of a parish house if a like amount could be raised by the parish to put with this. Plans have been drawn for such a building and an energetic canvass for funds will be made at once. Eight hundred dollars was subscribed at the meeting at which the announcement was made. In the first story of the new building there will be a gathering room with chancel and altar suitable for week-day services, while the upper story will contain choir and rector's rooms, etc.

IT WAS REPORTED at the parish meeting of Trinity Church, Iowa City (Rev. Geo. B. Hewetson, rector), in Easter week, that the finances of the parish were never in better condition; and it was resolved to increase the rector's salary by \$200 annually. During the year, additions and improvements made to the property of the parish include new pews and a hard-wood floor, with carpet for sanctuary, chancel, nave, and vestry room, brass altar cross, new stop for the organ, ciborium and cruets, the exterior of the church painted, and the interior renovated.

## KANSAS.

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

## Hutchinson—Atchison.

THERE has been a revival of interest in Grace Church, Hutchinson, where five months ago the people were discouraged and thought they could not support a rector. They have since received a rector, however, and at Easter made a slight increase in his salary, having already raised sufficient to pay all current expenses and about \$150 of old debts.

A MISSION for colored people in Atchison was organized three months ago, under the Rev. Joseph Livingston, a colored clergyman, and was given the name of St. Andrew's. The work is advancing rapidly, and the Bishop made a visitation on the First Sunday after Easter, when he confirmed a class of nine, the first fruits of the work of the missionary. The congregation is granted the use of St. Andrew's chapel by the vestry of Trinity parish.

## KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

## Death of Miss Benton.

THE ONLY daughter of the Ven. M. M. Benton, Archdeacon of the Diocese, died last Saturday, 20th inst., in California, where she had been taken in hope that consumption might be stayed.

## MAINE.

ROBT. CODMAN, D.D., Bishop.

## Easter at Lewiston.

THE EASTER offerings at Trinity Church, Lewiston (Rev. I. C. Fortin, rector) amounted to \$550, and at the parish meeting it was resolved to add \$200 annually to the rector's salary. A very appreciative paragraph concerning the rector appeared in the next day's issue of the *Lewiston Journal*, in which Mr. Fortin was rightly spoken of as "one of the most popular of our clergy, a man of the highest character, an invigorating and helpful preacher, and a pastor in the fullest and best sense of the word." A notable improvement in the church property is a new organ, which was lately erected.

## MARYLAND.

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

## The Bishop Visits Westminster—Death of Prof. Rowland.

THE BISHOP visited Westminster, on

Tuesday, April 16th, and confirmed a class of seven girls and four youths. Four of the girls and two of the youths were colored.

THE NEGOTIATIONS which have been pending for the sale of the church property of the St. James' (colored) Church, Baltimore, were culminated April 15th. The property was purchased by the Russian congregation (Orthodox), on Exeter Street near Fayette Street. The price paid was \$7,000.

PROF. HENRY A. ROWLAND, the renowned physicist of the Johns Hopkins University, died Tuesday morning, April 16th, at 3 o'clock, at his home in Baltimore, aged 52 years. As an investigator Prof. Rowland was considered one of the foremost men the world has ever produced. He was an inventor and also honorary member of numerous scientific societies, both local and foreign. His funeral took place Thursday, April 18th, services being held at old St. Paul's Church. The Rev. Dr. J. S. B. Hodges preached the sermon.

THE FIRST tri-Diocesan Convention of the Brotherhood of St. Andrew, men and juniors, in the Dioceses of Maryland, Washington, and Easton, will be held in Baltimore Saturday and Sunday, May 18 and 19. The Baltimore chapters will entertain all who attend.

## MASSACHUSETTS.

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

## Improvements at the Messiah—Gifts at Springfield—Missionary Work—Notes.

THROUGH the zeal and faithful devotion to his Church and parish, Mr. J. Wallace Goodrich, organist and choirmaster of the Church of the Messiah, Boston, has raised enough money (one thousand dollars) to enable the parish to have the manual of the organ brought from its present position to the chancel floor, and to have electrical connection with the organ. It is expected that the alterations will be completed in time so that it will be used for the first time on St. Philip and St. James' Day, and will therefore be ready for the choir festival to be held in the church May 7th.

THE ALTAR of St. Peter's Church, Springfield, presented by the daughters in memory of their parents, Mr. and Mrs. John B. Stebins, is being rebuilt. A beautiful credence table is being placed on the same sanctuary by the parents in memory of their son, the late William Thornton Parker, Jr. A bronze pulpit crucifix and a handsome sanctuary lamp have also been placed by the parents, in memory of the bright and noble young life. "He being made perfect in a short time, fulfilled a long time" (Wisdom iv. 13).

MISSIONARY work spreads itself into new fields constantly through the Diocese. The Rev. G. A. Strong of Quincy holds afternoon services at Mayflower Park on Sundays. A church building is being planned at Whitman, which is under the charge of the Rev. F. B. White of Brockton. East Taunton has been placed under the care of the Rev. Morton Stone of Taunton.

GRACE CHURCH, Vineyard Haven, has been remodelled. The old building has become the nave, and a deeper chancel has been added with transepts. A memorial altar, together with a font and chancel rail have been given by parishioners. A window in memory of Mrs. Richardson is the gift of her daughter, Mrs. Cook. The mortgage has been cancelled.

AN ALTAR and reheros have been placed in Grace Church, Amherst, by friends in memory of the Rev. Samuel P. Parker, D.D., the first rector of the parish. Bishop Huntington consecrated the altar.

PATRIOTIC SERVICES were held on Patriots' Day in old Christ Church, Boston. The interior was tastefully decorated with buff and

blue. The Paul Revere Chapter D. A. R., had charge of the service and many of its members renewed the old historic events in addresses and in the singing of songs. The rector, the Rev. C. H. Duane, announced that a fair for the repair fund would be held on May 22nd and following days.

THE PAUL REVERE BELL was dedicated for a new era of usefulness in St. James' Church, North Cambridge, on April 19th. The Rev. Dr. Edward Abbott gave an historical address.

THE WILL of the late George L. Thorndike leaves \$500 to St. John's, East Boston.

GILBERT STUART's portrait of George Washington has been presented to the Phillips Brooks School. The Rev. Dr. Storrs, rector of St. Paul's Church, Brookline, made the presentation on behalf of the Massachusetts Society of the Sons of the Revolution.

ST. BARTHOLOMEW'S CHURCH, Cambridge, has a new altar. It is in memory of James and Agnes Henderson Stewart of Avonfield, Linlithgam, Scotland, and is the gift of Albert C. Stewart.

THESE SUBJECTS will be discussed by the forthcoming Diocesan Convention, May 8th: (1.) The Division of the Diocese; (2.) Forms for Parish Records; (3.) Amendments to Article XII. of the Constitution; (4.) The Revised Version of the Scriptures; (5.) Canon 7, Retiring Allowances of Clergy; (6.) Lay Representation. The Rev. William B. Frisby, D.D., will preach the sermon.

BISHOP SATTERLEE has been in Boston a short time ago in the interests of the National Cathedral at Washington. He asks \$1,000 from the Boston people and 200 persons will be asked to contribute \$5.00 each every year for three years. The treasurer of the committee is Dr. Robert M. Lawrence, 321 Dartmouth Street, Boston.

CHURCH WORK at Wrentham continues to be encouraging. The church building will be painted, and the parish has raised since last Easter, \$527.

THE ARCHDEACONRY of New Bedford will meet in North Attleborough, the first week in June. There are thirty missions in this Archdeaconry.

BISHOP LAWRENCE has been in Rome, Italy, holding a Confirmation service in St. Paul's Church. He left the continent for America April 17th.

## MILWAUKEE.

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

## The Bishop—Illness of Rev. E. G. Richardson—La Crosse.

THE BISHOP had so far recovered his health, after being confined to his room for nearly two weeks, as to be able to make a visitation at Racine on the Second Sunday after Easter, confirming classes in the morning at St. Luke's, in the afternoon at Immanuel, and in the evening at Holy Innocents'. He was much fatigued in returning to his home on Monday, but hoped to be able to resume his visitations.

THE REV. EDWIN G. RICHARDSON, rector of St. James' Church, Milwaukee, has been granted leave of absence for six months, which he will spend in traveling in Europe, passing the summer in the mountains of Switzerland, going by way of a slow vessel through the North Sea to northern Germany and thence to Switzerland. Mr. Richardson's health has been very precarious during the past year, so that it had been necessary for him to give up the Lenten services for rest, from which he returned shortly before Easter.

AT CHRIST CHURCH, La Crosse, the Easter offerings amounted to nearly \$7,000, including \$3,500 from the family of Mrs. Hixon. This amount is about one-third of the debt of the parish, for which purpose the amount was raised.



## NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

AT THE PARISH meeting of St. Luke's Church, Roselle (Rev. H. E. Gilchrist, rector), held during Easter week, it was resolved to increase the rector's salary to an extent nearly doubling what he is now receiving, and plans were also adopted looking toward the acquisition of additional property and the erection of a worthy church and rectory for the parish.

## NEW YORK.

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

## Gifts at Walden—Growth at Yonkers.

AT ST. ANDREW'S CHURCH, Walden, a handsome font ewer was presented to the parish by the officers, teachers, and children of the Sunday School, at the festival service on the afternoon of Easter Day.

THE EXTENT of the influence of little things is shown in the building and growth of St. Andrew's Church, Yonkers, which now reports nearly 500 communicants, and which is altogether the outgrowth of a gathering of two Sunday School teachers and eighteen scholars, on the last night in the year 1893, at which a collection of 65 cents was taken up. This was the nucleus of St. Andrew's parish, which now owns a magnificent church building, capable of seating 800 persons, and also a parish house, and has a Sunday School numbering 500 teachers and scholars.

## OHIO.

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

## Toledo Convocation—Parish House for Calvary.

THE SPRING SESSION of the Toledo Convocation was held in Trinity Church, Findlay (Rev. J. L. P. Clarke, rector), on Tuesday and Wednesday, April 16th and 17th, the Dean, Rev. Alsop Leffingwell, presiding. The first service was, as usual, devoted to Sunday School subjects. Mr. J. H. T. Mackenzie of St. John's, Toledo, read a paper on The Aim of the Sunday School; Rev. C. W. Baker, one on The Sulpician Method of S. S. Instruction; and the papers were discussed by those present. On Wednesday, all attended the Holy Communion at 7:30 a. m., and then had breakfast together in the parish house. The Rev. Dr. McDonald, as chairman of the tract committee, reported and a number of helpful suggestions were made as to various tracts most desirable for parish use. The Dean, Rev. Alsop Leffingwell, and the Secretary-Treasurer, Rev. W. C. Clapp, were re-elected. Written reports were read from all the missions except two, showing usual progress. That at Sidney (Rev. T. R. Hazzard, rector), has just finished a new \$4,000 church, the rector having been architect and done much of the carpenter and mason work with his own hands. The church is to be paid for in full by June next, and the next Convocation is to assemble within its walls some time in November. Archdeacon Abbott reported that all the parishes and missions except 12 had together pledged \$1,000 per year more than had previously been asked through the suggestive assessment plan, and that so far, \$200 more had been received than at the same date last year. At New Philadelphia also, some \$8,000 for a new church is in prospect. At the closing service the Rev. T. N. Barkdull read a paper recommending the circuit system for covering more ground and reaching weak points and scattered Church people. The last subject was Religion in the Family. Rev. C. W. Dubois read a paper, which was afterward discussed.

PLANS have been completed for the erection of a parish house for Calvary Church, Toledo. The structure will consist of two stories, to be erected on the lot immediately adjoining the church, and will have ample accommodations for Sunday School and other parish purposes, as well as for choir and

robing rooms. Pledges to the amount of \$1,000 were made at the Easter meeting of the congregation, which, added to the amounts previously in hand, provides for nearly two-thirds of the expense of the parish building.

## OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

BY UNANIMOUS vote of the vestry of St. Andrew's mission, Lehigh, Indian Territory, the offering at Easter was given to the Bishop of the Jurisdiction for the "Bishop's Purse," a fund which corresponds to that in Dioceses for "Diocesan Missions." Accompanying the offering, which amounted to over \$50.00, was a congratulatory letter showing the position of the Bishop and his work in the hearts of the few local Churchmen.

## OREGON.

B. W. MORRIS, D.D., Bishop.

## Gifts at Portland.

A NUMBER of gifts of value have been presented to St. Mark's Church, Portland, and a service of dedication was held on Easter Even. These include a richly carved reredos, a pulpit, and a lectern. These gifts are of oak, the reredos being surmounted by a Gothic cross, and all the pieces were made locally in the city. The nucleus for the fund was given in a bequest by the late Dr. Clarence Glisan to the rector, who in turn gave it to the parish, and various other subscriptions were made to increase the amount available so that these handsome gifts might be purchased.

## PENNSYLVANIA.

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

## Bishop Adams—Death of Dr. Appleton—Germantown Convocation—Anniversary at Calvary—Missionary Service—Northwest Convocation—Episcopal Academy.

BISHOP ADAMS of Easton has been assisting Bishop Whitaker in his annual visitations of the diocesan parishes. On Sunday, 14th inst., he confirmed a class presented by the Rev. Dr. L. P. Bissell at Trinity Church, Oxford; and in the afternoon at Trinity chapel, Crescentville, and in the evening at St. Alban's Church, Roxboro'.

THE CLERICAL BROTHERHOOD resumed their meetings, after the Easter vacation, on Monday, 15th inst. The Rev. H. M. G. Huff read a paper on "The Ministry—A Personal View."

FRIENDS of Mr. A. T. Gardner, who has just completed 25 years of service as organist and choirmaster of St. Matthew's Church, Philadelphia (Rev. R. W. Forsyth, rector), tendered him a reception and musicale on Monday evening, 15th inst., in the parish hall adjoining the church. On the same evening, Mr. Minton Pyne, organist of St. Mark's Church, gave a brilliant recital, being assisted by some of his pupils.

THE REV. DR. EDWARD W. APPLETON, rector emeritus of St. Paul's Church, Cheltenham, entered into life eternal on Monday, 15th inst., at his residence in Ogontz Park. His death was not unexpected, as his condition has been regarded as quite serious for several weeks. Four years ago he suffered a stroke of paralysis, and ever since had been obliged to use crutches; this, however, did not prevent him from preaching at intervals.

Dr. Appleton was born near Bedford Springs, Pa., March 30, 1834. After receiving his preparatory education at the Dutchess county Academy, N. Y., and the Rutgers Grammar school, his parents having, in 1849, removed to Philadelphia, he matriculated as a freshman in the college department of the University of Pennsylvania. Thence, in 1851, he went to Rutgers College, N. J., from which

he graduated as B.A. in 1852. From the same institution he received the degree of M.A. in 1855, and of D.D. in 1873. After graduating he spent a year abroad, traveling under the care of Sir Benjamin Brodie of England, and on his return entered the Theological Seminary of Virginia, at Alexandria, from which he received the degree of B.D. in 1857. In May of that year he was ordered deacon at St. Luke's Church, Philadelphia, with his twin brother, the Rev. Dr. Samuel E. Appleton, the present rector of the Church of the Mediator, Philadelphia, and the Rt. Rev. Dr. Potter, now Bishop of New York. In the year following he was advanced to the priesthood. From 1857 to 1859 he was an assistant minister of St. John's Church, Lancaster, Pa., where he was married to his first wife, Miss Sarah Mayer of that city. From 1862 to 1867 he was rector of St. Michael's Church, Trenton, N. J.

But it is chiefly with St. Michael's Church, Cheltenham, that his name and life work are inseparably interwoven. He entered upon his duties there, June 30, 1867, and continued as rector over 32 years, resigning in October 1899, when he was made rector emeritus. Early in his rectorate the church was enlarged and beautified at a cost of \$1,000. In 1868 a spacious rectory, which with the grounds cost \$17,000, was completed and presented to the parish by two generous members, and other improvements in and additions to the parish fabric have been frequently made ever since. From 1885 to 1899, Dr. Appleton was Dean of the Convocation of Norristown, besides holding a number of other important offices. Four years ago, Dr. Appleton, being a widower, was married by Bishop Potter of New York, in Measham vicarage, England, to Miss Mary Hewetson, who survives him.

On Thursday morning, 18th inst., there was a service for the family, conducted by the Rev. J. Thompson Cole, rector of St. Paul's, at "Ellergill," and at its conclusion, the body was removed to the church, accompanied by the rector and vestrymen. From 10 a. m. until noon, a very large number of parishioners and citizens of Ogontz took their last look at the face of the deceased clergyman. The remains were vested in cassock, surplice, and stole, the surplice being the one he wore when ordered deacon 44 years ago. Throughout the two hours the vestrymen guarded the casket, and subsequently acted as pallbearers. At noon the church was closed. At 1 p. m. the burial service was said by the rector, the choir chanting the anthem, and rendering the hymns. Interment was at Laurel Hill Cemetery.

THE APRIL MEETING of the Convocation of Germantown was held on Tuesday afternoon, 16th inst., at the Church House, the Rev. Dr. J. De W. Perry, Dean, in the chair. The missionary report of the presiding officer for the year stated that St. Paul's mission, Bristol, which had been added to the Convocation during the year, is self-supporting; the property is worth \$8,000. Emmanuel mission, Quakertown, is raising funds for a parish building. The appropriation committee recommended that the amount appropriated be \$2,840, and the amount asked be \$3,000; which was adopted. On motion of the Rev. R. S. Eastman, a minute was adopted relative to the death of Dr. Charles R. King.

IT WAS donation day at the country home of the Midnight mission, Germantown, on Tuesday, 16th inst., which was open to receive visitors for several hours. At 3 p. m. a short service was held, and an address made by the Rev. Dr. F. W. Tomkins of Holy Trinity Church, Philadelphia.

AT THE 8th annual commencement exercises of the Training School for Nurses, connected with the Hahnemann Medical College



and Hospital, Philadelphia, on Tuesday evening, 16th inst., which was held in the New Century Drawing Room, the Rev. N. S. Thomas, rector of the Church of the Holy Apostles, made the address to the graduates.

JERUSALEM MOSES, ex-rabbi of a Hebrew synagogue in Kingston, N. Y., who was recently baptized and confirmed in New York City, and who had been attending lectures at the Philadelphia Divinity School, has announced his intention of returning to the Jewish Faith.

THE 50TH ANNIVERSARY of the laying of the corner-stone of Calvary Monumental Church (Rev. Walter Biddle Lowry, rector), was fittingly observed on Low Sunday. An early celebration of the Holy Communion was followed at a later hour by a second celebration, when the sermon was preached by the Rev. G. Woolsey Hodge (rector, 1870-1874), in which he said that in the half century which has elapsed since the Rt. Rev. Dr. Alonzo Potter laid the corner stone on the original site, we have cause to be thankful. It was laid on the 103d anniversary of the birth of Bishop White, April 4, 1851, is the monument to that venerable Bishop, and this parish is blest in having such a monument. Another cause of thankfulness is that the church edifice was among the first to be erected in the ancient Christian style of architecture; and still another reason to be thankful is that this church was among the first to have the free pew system, first inaugurated by old St. John's, and Calvary followed in its footsteps. At evensong, the sermon was preached by the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh.

THE GRADUATING class of the Philadelphia College of Pharmacy, 110 students, including four women, marched from the college on Sunday afternoon, 14th inst., all gowned and capped, to old Christ Church, Philadelphia, where the rector, Rev. Dr. C. Ellis Stevens, delivered the baccalaureate sermon, it being the first event of the kind in the history of the college. Taking as his text (St. Luke xii. 15), "Man's life consisteth not in the abundance of the things which he possesses," Dr. Stevens treated of the general subject of life from practical and scientific standpoints, and its associations with young men. He talked of life in its relation to the home, society, and the country; of the care of the body and the soul. Life was associated with God and religion.

A MISSIONARY SERVICE will be held in Christ Church, Germantown (Rev. Charles Henry Arndt, rector), Sunday morning, April 28th. The Rev. Arthur S. Lloyd, D.D., Secretary of the Board of Missions, will preside and give an address. Addresses will also be delivered by the Rev. W. Cabell Brown, D.D., missionary to Brazil, and the Rev. Jules Prevost, missionary to Alaska. The offerings will be for Missions.

THE NORTHWEST CONVOCATION met on Thursday afternoon, 18th inst., in Epiphany Chapel, Philadelphia, Rev. Dr. Henry Anstice presiding. The Treasurer reported that the receipts in the general fund—including balance of \$29.86 from last year—were \$1,827.16; present balance \$224.16; balance in Missionary fund, \$358.24; receipts of Building fund (St. Bartholomew's mission) were \$7,890.47; present balance, \$9,191. It was agreed to ask the Board of Missions for \$1,400 to carry on the work of the year. At a missionary service in the evening, an address was made by the Rev. Robt. L. Paddock of New York, on "Missionary Work in a Great City."

COMMENDATION DAY exercises were held on Friday morning, 19th inst., by the Episco-

pal Academy in the New Century Drawing Room, Philadelphia. The auditorium was filled with a fashionable audience, composed mostly of relatives and friends of the pupils. The Head Master, Dr. Wm. H. Klapp, was director of the entertainment. Among others were Bishop Whitaker, President of the Academy, members of the Board and the Faculty of the school, who occupied prominent seats. Bishop Whitaker presented the certificates to those commended with the highest honor, 62 in number. Class of '77 prize was awarded to Howard L. Waterall. The Latin hymn, "De Resurrectione Domine," was sung, and then the Rev. Professor Groton delivered the address. The exercises closed with singing the doxology and the benediction. In the evening the annual meeting of the alumni was held at the Academy, the Rev. Dr. J. Andrews Harris in the chair. The Treasurer reported a balance of \$600; and J. Douglass Brown reported that the endowment fund amounts to \$16,000. It was agreed to place on one of the stalls the name of Harold Humphries, a devoted *alumnus*, who was drowned in the Nile while on his wedding trip. It was also voted to place in the building a permanent memorial to the students who perished in the Civil War. Officers were elected as follows: President, the Rev. Dr. J. Andrews Harris; Vice President, George C. Thomas; Secretary, Dr. Wm. H. Klapp; Treasurer, R. Francis Wood; and a board of seven managers. The membership of the Society is about 500.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Consecrated at Bradford—Woman's Auxiliary.

ON WEDNESDAY MORNING, April 17th, the Church of the Ascension, Bradford, was consecrated by the Bishop of the Diocese. The request to consecrate was read by one of the wardens, Mr. Charles Whitney, and the sentence of Consecration by the rector of the parish, the Rev. A. R. Kieffer. The consecration sermon was preached by the Rev. F. S. Spalding, rector of St. Paul's Church, Erie. There were present a number of the clergy of the Diocese, with the Bishop. On Tuesday evening preceding the consecration, there was a service, at which time Bishop Whitehead preached and confirmed a class of 17 candidates, and immediately following the service a reception was given for the Bishop and visiting clergy in the Sunday school room adjoining. Steps are being taken and plans made for the erection of a rectory, and already a good part of the cost of the same is in hand.

ON THURSDAY, April 11th, the April meeting of the Woman's Auxiliary was held at Trinity parish house, Pittsburgh. Special efforts are being made at present by this branch to increase the amount of contributions from the Diocese of Pittsburgh for the United Offering to be made in San Francisco, and a committee has been appointed to prepare a handsome envelope for the presentation of the offering, and also to contribute pictures of old churches and of the line of Bishops who have presided over this portion of the state when it was part of the Diocese of Pennsylvania, and also since its independent career as the Diocese of Pittsburgh. A talk was given concerning the Industrial School at Raleigh, N. C., by Mrs. G. A. Gormly of Sewickley, who has lately visited the institution in company with another member of the branch. A joint box for the clothing bureau maintained in connection with the work of Mrs. Hunted, is the outcome of the visit and report of the same. The semi-annual meeting of the Auxiliary will be held on the evening of May 8th, in connection with the meeting of the Annual Convention.

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with brief statements regarding the Vestments, Ornaments, etc., are contained in

## Why and Wherefore:

By the Rev. H. Wilson, M. A., Vicar of St. Augustine's, Stepney. Adapted to the use and Customs of the American Church. Price, 25 cts. net, post-paid.

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**RHODE ISLAND.**

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

**Resignation of Dr. Richards.**

THE RESIGNATION by the Rev. Dr. Richards of the rectorship of St. John's Church, Providence, which was reported in these columns last week, has brought profound grief throughout that city. A series of most appreciative resolutions on the event have been passed by the wardens and vestry of that parish, from which the following is extracted:

"We recall that the interior of the church, when Dr. Richards came to us, was cold and colorless, and did not encourage the stranger to enter. It was speedily, through his influence, beautified by warm and attractive decorations, which served their purpose for more than a quarter of a century. Then followed the erection of an ample and admirable parish house which, at a cost of \$35,000, was turned over to the Church without a dollar of indebtedness, and with an endowment of \$15,000 for its maintenance. Subsequently the old organ, whose unusual sweetness had delighted a generation of worshippers, was rebuilt by general subscription, and the Church, through the generosity of one of its members, was made the possessor of a fine, new organ that was placed in the north transept and electrically connected with the gallery organ. A most important accomplishment under the rector's leadership was the extinguishment of the church debt, which had been an ever-recurring anxiety and burden.

"The last two years of the rector's incumbency have been signalized by alterations in the entrance of the church and changes in the interior, which have added greatly to the comfort of its worshippers, as well as to the comeliness of its appearance. These changes were accompanied by a successful and pleasing re-decoration and re-furnishing of the interior. All of this work was completed and fully paid for by the liberal and widely distributed gifts of St. John's people."

**SACRAMENTO.**

W. H. MORELAND, D.D., Miss. Bp.

**Missionary Work.**

BAIRD SPUR is only a flag station, without even a platform, in the Sacramento Cañon, a few miles south of Mount Shasta. There is not a house within half a mile of the little school-house which stands on the mountain side near the track, but on the morning of March 28th a service was held by the Bishop with a congregation of over fifty persons present, some of them coming fifteen or twenty miles. A Class of nine was confirmed and the Holy Communion administered. The monthly service of the Church held here is the only religious service of any kind within many miles, and is greatly appreciated by the people.

AT THE OLD mining town of Shasta, Sunday afternoon services are now held twice a month by the missionary. Congregations of 75 to 100 assemble in the old "Union Church," and eight children have been baptized within the last two weeks. There is a good promise of forming a permanent organization at this point.

REDDING is the centre of work for Shasta county, which is as large as the state of Connecticut and contains only one Church clergyman. The congregation at this point use an old, abandoned school-house for services, but are making an earnest effort to build a church, and now have nearly \$1,200 in sight for the purpose, of which nearly \$700 is in the bank. The undesirable lots owned by the mission have just been sold for \$800, and a prominent lot, 100 by 170 feet, fronting

the court house square, has been purchased for \$1,250 cash. The exchange has been effected without cost to the mission, and will give the proposed new church the most central and desirable location in the town.

**SOUTH CAROLINA.**

ELLISON CAPERS, D.D., Bishop.

**Gifts to St. Mark's—Goosecreek—Church Consecrated at North Santee.**

AN INTERESTING feature of the services at St. Mark's Church (colored), Charleston, on Easter Day, was the use, for the first time, of a new silver chalice and paten, given by a friend whose name is, by request, withheld. The chalice is ten inches high, and round the upper edge is engraved: "The Communion of the Blood of Christ." Below this, round the stem, is engraved the vine with clusters of grapes. The paten is eight inches in diameter, with stalks of wheat on it; and on each piece is inscribed: "To the Glory of God. Easter, 1901." The parish has also received a memorial brass altar book rest of beautiful design, on which is inscribed: "To the Glory of God, and in memory of Miss Rebecca De Reef, died May 12, 1898."

OLD St. James' Church, Goose Creek, about 20 miles from Charleston, was opened for service (as is the custom once a year), April 14. Bishop Capers was to have officiated on the occasion; but his train was delayed, and so morning prayer was read by a layman, the Bishop arriving in time only to say a few words to the congregation and give the benediction. The offering at the service was, at the Bishop's request, given for the needs of the Church Home Orphanage, Charleston. The parish was organized April 14, 1707, so that Sunday was its 194th anniversary. Not a line in the building has been changed, though the ravages of the earthquake of 1886 have been repaired.

THE NEW Church of the Messiah, North Santee, was consecrated April 17. Besides the Bishop, there were six of the clergy present. The Rev. H. J. Mikell preached from the text Gen. xxvii. 17. There was a large congregation, and about 50 communicants. The offering was given towards the purchase of a font. After the services, the clergy partook of a collation at Annandale, the beautiful country house of Mr. Miles Hazzard, a member of the parish. The new church is on almost the exact site of the old one which was burned a few years ago in a forest fire.

**SOUTH DAKOTA.**

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

A RECTORY is to be constructed at Madison to cost about \$2,000.

**SOUTHERN OHIO.**

THOS. A. JAGGAR, D.D., Bishop.  
BOYD VINCENT, D.D., Bp. Coadj.

**Window at Hillsboro—Improvements at Troy and Hartwell—Columbus—Piqua.**

A BEAUTIFUL window in the front of St. Mary's Church, Hillsboro, in size about 12 by 25 feet, has been presented by St. Mary's Guild. The interior of the church has been frescoed and new choir stalls of black walnut have been placed in position. The porch on the right side of the church has been converted into a baptistry by wainscoting in oak, closing up the inner door, and laying a tile floor. The font is placed on a raised platform, with a rail in front. A beautiful set of white hangings was used for the first time on Easter. The rector, the Rev. Z. B. Phillips, has resigned the rectorship and accepted a call to the Church of Our Saviour, Cincinnati, which he will take charge of on the first Sunday in June.

**M**ACBETH'S "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

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Address MACBETH, Pittsburgh, Pa.

NEW CHOIR STALLS have been placed in Trinity Church, Troy, and the vested choir enlarged by the addition of fifteen voices. Great improvements, for which the money is in hand, are soon to be made in the church building.

A MAGNIFICENT elevated pulpit of oak and brass has been given to the Church at Hartwell in memory of Mrs. Rachel Marsh, a former communicant. The sum of \$800 has been raised towards the liquidation of the debt on the church.

THE REPORT of the Treasurer shows that St. Paul's Church, Columbus, has closed the year with a balance of over \$1,000 in the treasury, after all expenses are paid. It was the most satisfactory year in the history of the church. The attendance on the services has greatly increased. It has been decided to do away with all forms of church entertainments for raising money. There has been increase of weekly pledges for the coming year of over \$10.00 a week, besides \$750 pledged for the choir and \$500 pledged by the Ladies' Aid Society for such special objects as shall from time to time be determined. A sinking fund has been created looking towards the payment of the debt on the church lot and the building of a new church.

ABOUT ten days before Easter an effort was made to raise the amount of \$4,500, being the indebtedness still remaining on St. James' Church, Piqua. An offer of \$500 was made by J. G. Battelle on condition that the whole amount was raised by Easter. The vestry appointed a special committee to raise the \$4,000, and in four days the whole amount was secured, thus freeing the church from debt. On Sunday evening, April 14th,

**A PIANO PROPOSITION.**

By our unique plan you can buy a piano of the very highest quality at a fair price, on Easy Payments, avoiding all risk of being imposed upon. Our catalogue for the asking, and if no dealer sells them near you, a personal letter containing lowest prices and explaining how easy it is to buy of us (on monthly payments if you wish), even if you live in the most remote city or village in the United States, guaranteeing satisfaction, or it may be returned to us at our expense for railway freights both ways. Your old piano as part payment if you wish. Let us explain.

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a praise service was held in commemoration of the happy event.

#### SOUTHERN VIRGINIA.

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

##### Death of Mrs. Stires.

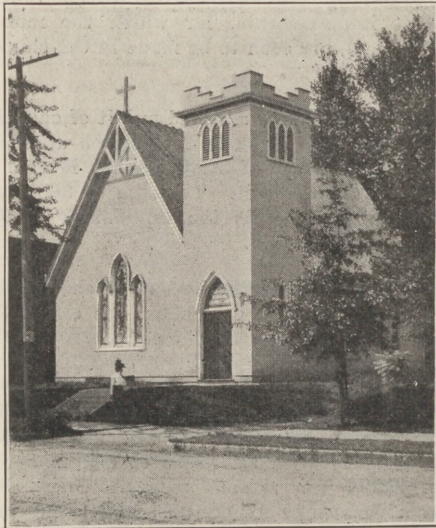
THE DEATH of Mrs. Van Rensselaer W. Stires of Norfolk occurred at her home in that city on the 19th inst. Mrs. Stires was born in New York in 1849, removing with her husband to Virginia in 1869, shortly after her marriage. Her husband survives her, as well as two sons in Chicago, one of them being the Rev. Ernest M. Stires, rector of Grace Church; and one daughter. Both the Messrs. Stires left Chicago at once to be present at her burial on April 22nd.

#### SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

##### Improvements at Danville—Mattoon.

A NUMBER of improvements have been made in the Church of the Holy Trinity, Danville, including a complete renovation of the exterior and the interior, and the building of a commodious choir room. Several memorial windows, the last of which was un-



HOLY TRINITY CHURCH, DANVILLE, ILL.

veiled on Easter Day, greatly enhance the beauty of the structure. The parish, under the care of the Rev. Johannes Rockstroh, is in excellent condition, and at the visitation of the Bishop on Low Sunday, a class of nine was confirmed, eight of whom were adults.

THE BISHOP of the Diocese has offered a lot to the mission of Trinity, Mattoon (Rev. Dr. Gray, in charge), on condition that the congregation will locally raise the funds to erect a new church edifice. An energetic canvass is now being made for funds for the purpose, and it is hoped that advantage may be taken of the generous offer of the Bishop.

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

##### Missionary Meeting at Greenville.

THE 54TH SEMI-ANNUAL missionary meeting of the Diocese was held in St. Paul's Church, Greenville, April 16-18. After evening prayer, in which the vested choir rendered their part well, an address was made by the rector, the Rev. Thos. Beeson. In the course of his remarks he spoke of the pleasure it gave him to welcome the Bishop and his clergy to a building made clean and decent by the offerings of the people. "The Envelope System" was considered by the Rev. Wm. Lucas of Allegan. "The Pew Rent and Envelope Systems combined" was the subject of a thoughtful address by the Rev. J. N. McCormick of Grand Rapids. The subject of Parochial Support called out considerable discussion. All seemed to agree in one thing—that all the members of the Church should

have an opportunity, in some way, to aid in the support of the Church. A most excellent paper was read on the subject of "The Choir" by the Rev. R. E. Grubb of St. Mark's Church, Grand Rapids. He emphasized the importance of the ten-minute vocal exercise, preceding each practice. For reverent, Churchly services he favored voluntary rather than paid singers. The choir should be made a means of grace, and all the members of it should eventually be brought to Baptism and Confirmation.

The Bishop was celebrant at the mid-day service, assisted by the rector and the Rev. J. N. Rippey. The preacher *ad clerum* was the Rev. James A. Brown of Hastings. He took for his text the parable contained in St. Mark iv. 26-29, with special reference to the secret influence at work upon the seed sown by God's husbandmen. We are to till the ground and sow the seed, but have no responsibility as to the harvest. The seed springeth and groweth up *we know not how*, God bringeth the fruit to perfection in His own good time. At the afternoon service the Rev. W. H. Osborne led a discussion on Buddhism, which proved to be of considerable interest. The Rev. W. P. Law, Miss Mary A. Milnes, and the Rev. J. N. Rippey, spoke of The Care of our Scattered Churchmen, recommending interest on the part of the parochial clergy, the appointment of General Missionaries, and showing the great need of Church Unity in rural communities. The sermon to children was preached by the Rev. Charles T. De Coux of Niles, and all the seats in the church were occupied. The preacher urged the children to be kind, truthful, and thoughtful. A paper on teacher and teaching was also read at this service by Miss Milnes. At 7:30 p. m. there was a good congregation, in spite of the storm. The Rev. E. W. Jewell of Manistee set forth in a clear and attractive way the reasons for the observance of saints' and holy days. In his own parish, where a daily celebration is the rule, a second celebration is held at 9 o'clock. The children of the Sunday school came to the church at 4 o'clock to sing the hymns appropriate to the special day. The Bishop spoke of the good results following the mis-

#### CHEW FOOD.

CHEWING PRESERVES THE TEETH AND HELPS DIGESTION.

The finest specimens of teeth are seen in animals and human beings who chew the food thoroughly.

Dentists agree that teeth must be used to properly preserve them and therefore they urge people to chew their food thoroughly, but the nervous, hurried manner of eating is altogether too common among people, and when fed on soft mushes they are liable to swallow the food without chewing.

Dyspepsia and bad teeth are the result if this practice is continued. True, one can eat soft food without detriment if the necessity of chewing is remembered. Grape-Nuts food is so crisp and brittle and withal so pleasant to the taste that the user cannot forget to chew and thus the teeth get the necessary use and the glands are made to give the juices that Nature intends shall be mixed with the food before it enters the stomach. A New York doctor says many New Yorkers put a little sugar on oatmeal and then cover with Grape-Nuts, and this method compels the chewing necessary to digest the oatmeal.

Grape-Nuts is pre-digested and also helps in digestion of other food. The doctor's plan might do for a variety, but Grape-Nuts and cream alone are considered ideal by hundreds of thousands of brainy people.

There are other reasons why those who eat Grape-Nuts look nourished and well fed. The food is made of parts of the field grains which Nature makes use of in rebuilding brain and nerve centers. Proof will follow use.

#### A GOOD DEAL OF NONSENSE

##### About "Blood Purifiers" and "Tonics".

Every drop of blood, every bone, nerve, and tissue in the body can be renewed in but one way, and this is, from wholesome food properly digested. There is no other way and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous and on a par with the folderol that dyspepsia or indigestion is a germ disease or that other fallacy, that a weak stomach which refuses to digest food can be made to do so, by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals because they furnish the digestive principles which weak stomachs lack, and unless the deficiency of pepsin and diastase is supplied it is useless to attempt to cure stomach trouble by the use of "tonics," "pills," and "cathartics" which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs, and similar foods and experiments have shown that they will do this in a glass bottle at proper temperature, but of course are more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of the food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well. Prevention is always better than cure and Stuart's Dyspepsia Tablets do both; they prevent indigestion and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.

#### Career and Character of Abraham Lincoln.

An address by Joseph Choate, Ambassador to Great Britain, on the career and character of Abraham Lincoln—his early life—his early struggles with the world—his character as developed in the later years of his life and his administration, which placed his name so high on the world's roll of honor and fame, has been published by the Chicago, Milwaukee & St. Paul Railway and may be had by sending six (6) cents in postage to F. A. Miller, General Passenger Agent, Chicago, Ill.

#### White and Black Under the Old Regime.

By VICTORIA V. CLAYTON, widow of the late Henry D. Clayton, Major General C.S.A., Judge of the Circuit Court of Alabama, President of the University of Alabama. With Introduction by FREDERIC COOK MOREHOUSE, Editor of THE LIVING CHURCH. Cloth, \$1.00, net.

"This excellent little volume, which deals with ante-bellum days in this section, comes from the pen of Mrs. Victoria V. Clayton, widow of General Henry D. Clayton, one of Alabama's most distinguished sons. Mrs. Clayton writes in the mellow style of one whose life is verging closely on the border line of old age, but whose mental faculties are still faithful in keeping alive the imprint of youthful memories. Her descriptions of Southern life before the war are graphic and real, and furnish some idea of the heartaches which she must have felt in recalling days which are gone forever. \* \* \* Keenly possessed of the sense of humor, Mrs. Clayton writes charmingly of the ludicrous traits of the negro, interspersing her work with many capital anecdotes. She touches upon nearly every phase of the subject which she undertakes to discuss, and without being too fond of detail, as most writers on similar lines usually are, she makes her book delightfully instructive from first to last. Nothing better has ever been written within the same compass."—*Atlanta Constitution*.

The Young Churchman Co.,  
Milwaukee, Wis.



sion held in St. Mark's Church, Coldwater, where a class of 40 adults was prepared for Confirmation. The Rev. George Forsey of St. Paul's Church, Muskegon, spoke of the improvement in the attendance upon Lenten services. Others spoke of the remarkable interest taken this year in Holy Week services by ministers of various denominations. The Rev. W. P. Law spoke of the good work done by Miss Milnes in St. Mark's mission, Paw Paw, and how the Lord had blessed her labors. The final address was made by the Rev. J. N. McCormick, rector of St. Mark's Church, Grand Rapids. As a former resident of Richmond and Atlanta, he could speak clearly of "Church Work among the Southern Negroes." He emphasized the need of industrial education and the danger of divorcing religion and morality. At the close of this service a reception was given by the parishioners at the home of the rector, where all were royally entertained.

At 7 a. m. of Thursday a goodly number took advantage of the early celebration, and 'twas gratifying to see so many of the young people of the mission present. The celebrant was the Rev. E. W. Jewell of Manistee, assisted by the Rev. Charles Donohue of St. Paul's Church, Grand Rapids. At 9 a. m., after a short business session, the Bishop gave his charge to the clergy, urging each to hold the other in reputation, and to endeavor to have a good report both among their own people and them which are without.

THE REV. CYRUS MENDENHALL, chaplain of the State house of correction, reports a celebration of the Holy Communion at the reformatory on Easter Day. Twelve penitents received. There was also a devout observance of Good Friday. The Bishop thinks the celebration on Christmas Day was the first one at any of our State institutions, except perhaps in case of a sick person or one in imminent danger of death. No one is allowed to receive the Sacrament unless he has shown an exemplary life, and been subjected to long trial by the chaplain. The service is practically in private, and necessarily so. A service is held each Friday evening, and as a reward for good conduct, the prisoners may attend Sunday School.

THERE ARE OPENINGS in the Diocese for several clergymen who are willing to endure hardness as good soldiers of Jesus Christ.

**WESTERN NEW YORK.**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

**Gifts at LeRoy—Sinclairville—Perry—East Randolph—Dr. Smith's Anniversary—Church Burned at Mayville.**

A GIFT of two pairs of seven-branched candlesticks of brass has been made to St. Mark's Church, Le Roy, by Mrs. Richard Kellogg and family in memory of her daughter May, who died in 1892. The candlesticks were received and dedicated at the morning service on Easter Day.

AT SINCLAIRVILLE the work has never had a resident clergyman, and only occasional service for seven years, yet in that time a lot has been purchased, a church, having a seating capacity of 175, built and completely furnished, and the Easter offering of \$25 pays the last debt on the church. A sum of money sufficient to re-paint and re-decorate the church is in hand. This work will be undertaken at once, after which the building will be consecrated.

AS A MARK of the revival of the work in Perry, the first parish meeting held in seven years was called by the senior warden in Easter week. The consent of the Bishop and Standing Committee, allowing the vestry to borrow \$1,500 with which to complete the church, has been asked, and then it is expected the church will be opened in June.

ARCHDEACON BRAGDON held a series of special evening services in Lent as follows:

Mondays in Brocton, Tuesdays in Sinclairville, Wednesdays in Perry, Thursdays in Franklinville. Much interest has been awakened and maintained in those places as a consequence. At Brocton and Sinclairville classes for Confirmation are under instruction. Quite recently in the mission on the Cattaraugus Reservation of the Seneca Indians, Archdeacon Bragdon baptized six great-grandchildren of Mary Jemison, "the white woman of the Genesee," and also the mother of these children and eleven other children and adults.

TWELVE HUNDRED DOLLARS has been subscribed toward the \$1,500 required for the new church at East Randolph. The work is to be begun next week. The Rev. F. E. Smith, missionary at Randolph, has been obliged, owing to ill health, to resign the work at these places.

THE THIRD bi-monthly course of theological lectures was given to the students of DeLancey Divinity School in the guild room of Trinity Church in Easter week, April 9-11. On Thursday of that week Bishop Walker entertained the lecturers and students at luncheon at the University Club. The lecturers are: Rev. G. G. Ballard, "Biblical Learning;" Rev. T. B. Berry, "Ecclesiastical History;" Rev. L. B. Van Dyck, D.D., "Church Polity and Law;" Rev. W. C. Roberts, "Dogmatic Theology;" Rev. W. F. Faber, "Ethics and Evidences;" Rev. Chas. H. Boynton, Ph.D., "Liturgies." The Rev. Chas. W. Hayes, D.D., is Warden of the school.

MENTION was made in these columns last January of the completion of the Rev. Dr. Chas. H. Smith's 25th year as rector of St. James' Church and the East Side missions. Public observance of this anniversary was made on April 18th, when the Bishop, many of the city clergy, and present and former parishioners, assembled in the parish hall to felicitate Dr. and Mrs. Smith. Bishop Walker presided, and after bearing testimony to the work accomplished by the rector and his wife,

**TIME WAS UP.**

IT WAS QUIT COFFEE OR DIE.

When a woman is brought to the edge of the grave by poisoning from the drinking of ordinary coffee day by day, and is then made a well woman by leaving it off, her experience is worth something to others that are poisoned in various ways from the same habit.

Mrs. Jeanette B. Brown, 100 Minor St., New Haven, Conn., says: "Four years ago my life hung on a very slender thread with liver, kidney and heart trouble, and a very severe form of rheumatism. I was confined to bed with hands, wrists, feet and ankles so badly swollen that they bore no resemblance to parts of the human body. I had frequent sinking spells from heart weakness when I was thought to be dying and sometimes thought to be dead. My doctor, one of the directors of the State Hospital, a very successful man in his profession, told me to stop drinking coffee and use Postum Food Coffee, as he said coffee was the primary cause of my trouble.

I took his advice at once and discontinued medicines. Slowly the swelling disappeared, and the rheumatism left me, the sinking spells became less frequent, and I got out of bed and around the house. I was completely cured, but it required some time.

For the past three years I have been a perfectly strong, healthy woman, sleep well, with good appetite, good color, active, and energetic.

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presented the latter, on behalf of the parishioners, with a very handsome china cabinet, and Dr. Smith with a leather-covered easy chair. The Rev. Charles A. Ricksecker, rector of Grace Church, on behalf of the city clergy presented to Dr. Smith a handsomely bound, rubricated edition of the Prayer Book. There were also a number of gifts from individual friends. The Bishop then called upon the clergy in turn, all of whom spoke in happily chosen words of Dr. Smith's work in the city and of the influence which he had exerted on their own lives. Refreshments were served by the ladies of the congregation.

THE CHURCH at Mayville (Rev. G. W. S. Ayres, rector), was with other buildings completely destroyed by fire in the early morning of April 18th. The fire was very destructive, burning half the business portion of the town besides several residences, the county jail, and St. Paul's Church. The latter was valued at \$3,500 and insured for \$1,500. The rector succeeded in saving the altar cross, communion vessels, altar hangings, and vestments. It is now proposed to erect a larger and better edifice on another site, away from the business portion of the village. The rector would be pleased to receive aid from outside, which is much needed. Services will for the present be held in the court house.

#### CANADA.

#### A New Metropolitan—Missionary Society— News of the Dioceses.

##### Metropolitan Elected.

THE HOUSE OF BISHOPS met in the chapter house of Christ Church Cathedral, Montreal, on Monday morning, April 15th, and proceeded to the election of a Metropolitan. The choice fell upon Bishop Bond of Montreal, who will henceforth be known as the Lord Archbishop of Montreal and Metropolitan of the Ecclesiastical Province of Canada. The Bishops of Ottawa, Huron, Toronto, Fredericton, Quebec, Nova Scotia, Niagara, Algoma, and Kingston, were present. The new Metropolitan is a native of Cornwall, England, and is now in his 86th year, so is one of the oldest prelates in the whole Anglican Communion. In spite of his age he performs all the duties of his office without assistance. He was consecrated Bishop of Montreal, Jan. 25th, 1879, and his enthronement took place the following day in Christ Church Cathedral. Archbishop Bond has successively filled every position in the Church, having been Rural Dean, Canon, Archdeacon, Dean, Bishop, Archbishop, and Metropolitan.

Some discussion has taken place as to whether Archbishop Lewis has the right to retain the title of Archbishop now that he has ceased to be Metropolitan, for by a ruling of the General Synod at its first session, only the Metropolitans were to be designated by that title. It is understood, however, that in accordance with general usage, Archbishop Lewis will continue to retain the title by courtesy.

A congratulatory address was presented to Archbishop Bond by the clergy and laity of the Diocese of Montreal on the evening after his election.

##### Diocese of Niagara.

A BELL has been presented to the Church at Rothsay by Mrs. Kirkpatrick as a memorial of her husband.—THE DEATH of the President of the diocesan branch of the W. A., Mrs. MacLaren, has called forth many expressions of regret. She was connected with the Niagara W. A. from its first steps, as Secretary, and for the last eight years as President.

##### Diocese of Montreal.

AT MORNING SERVICE in Christ Church Cathedral, on Palm Sunday, the rector, the Ven. Archdeacon Norton, referred to the Act which recently passed the Legislature relating to the Cathedral and the rights of the

Bishop and rector therein. Under the terms of the Act, certain anomalies which had hitherto existed with regard to the status of the Bishop in the Cathedral church, were wiped away. In the future, the respective rights of the Bishop, rector, and wardens would be clearly defined.—A VERY impressive service was held on Palm Sunday in Christ Church, Sweetsburg, when an oaken pulpit was dedicated. It is beautifully finished and is in keeping with the screen recently put in. In the early days of the Church in Sweetsburg, Judge McCord took great interest in its affairs, and the communion service given by him is still in use.—THE REV. T. B. JENKINS, rector of St. Luke's Church, Waterloo, has been appointed rural dean of Shefford, in succession to the Rev. Canon Longhurst.

THE SERVICES in the city churches on Good Friday were well attended. In addition to the morning services at St. John the Evangelist, there was as usual the Three Hours service. Fine music and lovely flowers marked the services on Easter. The Bishop preached at the morning service in Christ Church Cathedral, at the choral celebration of Holy Communion. The new pedal organ was used for the first time. It was presented to the Cathedral last Christmas by Mr. Hector Mackenzie.—THE BELCHER Memorial Church was opened for service on Easter. It was to be formally opened by the Bishop on the following Thursday, April 11th.—THE USUAL annual vestry meetings were held on Easter Monday, with the exception of that of St. James the Apostle and St. John the Evangelist, which were postponed to the following week. The meeting of St. Martin's vestry was looked forward to with more than ordinary interest, as it is but a year since the congregation decided to abolish the pew system and raise the revenue of the church by voluntary offerings. The financial statement showed that the plan had been a success. There was a balance on hand of nearly \$500 after all expenses were paid.

A NUMBER of the city pulpits in Montreal were filled by the visiting Bishops on Low Sunday, April 14th. The Bishop of Fredericton, Dr. Kingdon, preached in the Church of St. John the Evangelist; the Bishop of Nova Scotia preached in the morning at St. Martin's, and in the evening in Christ Church Cathedral.

##### Meeting of the Board of the Domestic and Foreign Missionary Society.

THIS BOARD, consisting of all the Bishops of the ecclesiastical province of Canada, together with representative clergy and laymen from the several Dioceses, met in session in the Synod Hall, Montreal, April 17th, for the purpose of apportioning mission grants and preparing the Whitsuntide appeal.

##### Diocese of New Westminster.

AMONG the many wants of this Diocese, Bishop Dart appeals very strongly for help for the work among the Chinese, of whom there are from 15,000 to 20,000 in British Columbia. Large numbers of them live in the cities of Victoria, Vancouver, and New Westminster.

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