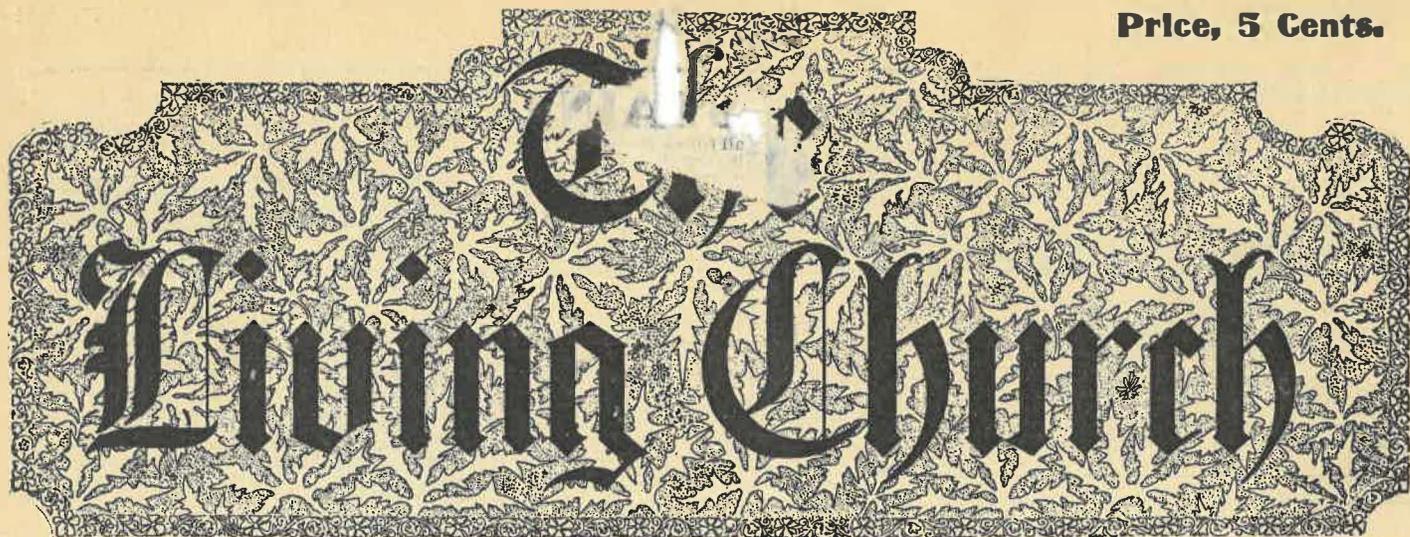


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No. 2

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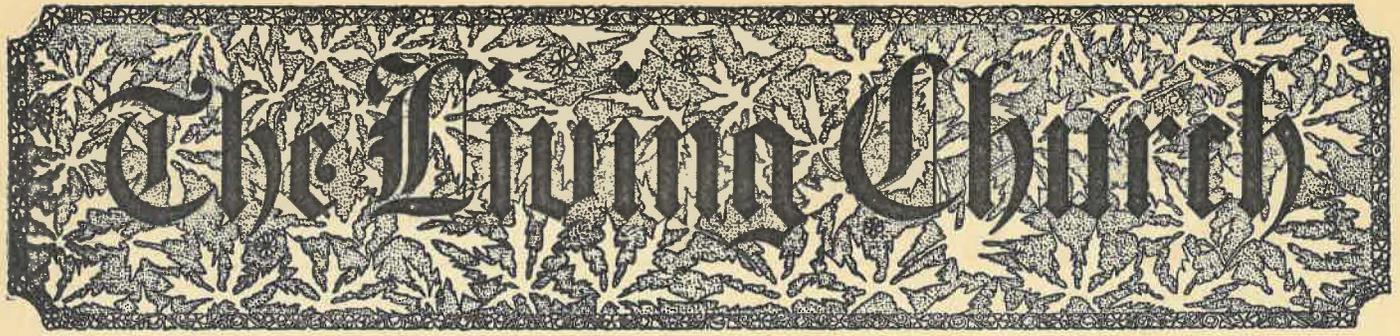
"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs and also the public and pagan life of the city above ground. . . . Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative.—Living Church.

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News and Notes

AT OUR REQUEST by telegraph for information as to loss and how we might be helpful, the Bishop of Florida wires us the appalling losses to the Church in the fearful destruction of Jacksonville by fire as follows:

"St. John's Church, parish house, and rectory destroyed; half insured. Nine-tenths of the homes of parishioners same. St. Philip's property and home of people, nothing saved. Need everything. Greater part of stores and shops and homes of ten thousand people destroyed in four hours. Will appreciate help.

"EDWIN G. WEED."

St. John's was the mother parish of the city, and reported in 1900 as follows:

Value of Church Edifice.....	\$30,000
Value of Lot.....	15,000
Other Property	16,500
<hr/>	
Total Value	\$61,500
Insurance	19,000

St. Philip's was our mission for colored people, and the Diocesan Journal for 1900 seems to contain no statement from which the value of the property can be gathered. The Bishop speaks of the loss as total.

As in every calamity on so wide a scale, the loss to the Church is both direct and indirect. Direct, because her property is destroyed. Indirect, because the people, who under normal conditions would be able to make the loss good, have themselves been losers on too large a scale to make it possible for them to do much toward making good the Church's loss.

Again, as in the Galveston horror, the nation at large must come to the rescue of an afflicted people; and while the secular funds which will everywhere be opened will be devoted to the main relief work, and ought to be sustained by all good citizens, yet we recommend that Churchmen send their gifts to the Bishop to be used as a supplementary fund, without restrictions as to its use, whether as alms to the people or for reconstruction of church property, leaving all to his own judgment. It need not be feared that such fund will be used in any such way as to conflict with other funds.

Never did such a calamity occur, that the *immediate* gift did not prove more helpful by far than any delayed gift. Let Churchmen show their sense of brotherhood with those afflicted ones by coming promptly to their relief; not indeed as excluding from the scope of their generosity those outside our own folds, but as bringing relief through the channels of the Church, to be administered according to the wise discretion of her chief representative in the Diocese of Florida.

Address all such contributions to the Rt. Rev. EDWIN G. WEED, D.D., Bishop of Florida, Jacksonville, Fla.

BRIEF MENTION.

THE JOKERS have had many a joke about the "barrel" of old sermons, but what will they say now? "Mr. Spurgeon has been dead more than nine years, but the weekly publication of his sermons proceeds and will go on for many years before the supply is exhausted."

SOME ONE was complaining of the thin walls in a certain country inn. "You can hear a man in the next room change his clothes," said the complainer. "Change his clothes?" said Twain, "you can hear him change his mind." We should be glad to hear Mr. Twain change his mind about the missionaries whom he has libeled.

A TELEGRAM says: "Monumental Episcopal Church, one of the oldest and most historical churches of Richmond, Va., was robbed early on the morning of May 1, suffering its second desecration within two years. The ornaments were torn from the altar, the sacristy was rifled, and a large quantity of valuable plate was carried away."

THE ORDER OF THE HOLY CROSS has purchased a piece of land on the Hudson river in the Diocese of New York. To pay for it and build a monastery they have received \$9,794, in addition to nearly \$1,800 conditionally promised. The recent statement in regard to a vast building enterprise for the Cowley Fathers in Boston seems to have been started by some such reporter as that one of the New York *Tribune* whose views are accepted by the Philadelphia *Standard* with such sweet, child-like trustfulness.

THE RESIGNATION is announced of a Methodist minister in Chicago because he believed he could not maintain his family properly on \$900 a year. The size of his family is not stated. On the other hand a New York rector, given to exaggerated statements, says a clergyman who reaches the top of his profession cannot hope to get more than "a paltry \$10,000 a year." But there are many at the top of their profession in brains, character, and efficiency, who manage to live and bring up families on \$900 a year, and often less. Grant was a great general when he was tanning hides at Galena.

A PROFESSOR in one of the Western universities was urging a fast youth to mend his ways. But the reply was that everybody expected young men to sow wild oats. The professor, without intending to pose as an example, said, if the boy should do as *he* had done, he would never smoke, swear, drink, chew, lie, or flirt with women. Another of the fast set, when told of this, said, "And I don't suppose he ever kissed a woman." The story got into the papers, and the poor professor has been paraded all over the country as the man who never kissed a woman—greatly to his disgust. Our right reverend fathers will sympathize with him when they find a contemporary printing a telegram that "the seven" proposed to put on trial the venerable Presiding Bishop of the House of Bishops, after they have held "secret conferences"! We have always heretofore supposed that Philadelphia was free from yellow journalism.

DR. WINCHESTER's interesting anecdotes concerning Bishop Wilmer of Alabama remind us of another anecdote in which the "joke was on" the Bishop.

The Rev. Edward S. Welles, the elder son of the late Bishop Welles of Milwaukee, himself now deceased, was enjoying the far-famed and lavish hospitality of the Bishop of Alabama at Spring Hill. Mr. Welles was himself a wit of no mean powers. The ladies of the family received from him the queries, "How do you pronounce *tube*?" and "How do you pronounce *tune*?" The different values given to the pronunciation of vowels in the North and in the South then arose for discussion, according to which the latter word might sound *tewn*, or *toon*, or *chune*. While this was being vigorously discussed, Mr. Welles

propounded, "How, then, do you pronounce the second day of the week?"

Here the Bishop entered and demanded to know the subject of conversation, somewhat to the disquietude of Mr. Welles, who stood a little in awe of the Bishop. The latter was insistent, however, and the question was put to him.

"*Toosday*, sir, *Toosday*. Don't say *Chew* when you mean *Too!*" decisively interposed the Bishop.

Hesitatingly Mr. Welles ventured:

"In our section we generally pronounce it *Monday*."

The Bishop's countenance fell at once. He was met on his own ground, and—vanquished. Without a word, and with a long stride, he left the room.

SHAQUE.

LONDON LETTER.

LONDON, April 23, 1901.

A MEMORIAL to Queen Victoria, procured by subscriptions, has recently been placed in the Church of King Charles the Martyr, Peak Forest, a little village near Buxton, in Derbyshire. It consists of a slab of marble resting on two blocks of marble, the whole being set into a sort of frame surmounted by a shield bearing the Royal Coat of Arms. It is understood that the carving was done by the Vicar, the Rev. Mr. Rogerson, whose remote rural church in the Derbyshire Peak is worthy, indeed, of a pious pilgrimage merely on account of its origin and dedication, being one of the five interesting churches erected in England in the seventeenth century in memory of the venerated White King. A memorial to the Queen has also been placed in St. David's Cathedral, consisting of a plaque bearing in heraldic colors and inlaid in pure silver the arms of Edward VI. who was the first Royal Prebendary of that Welsh Cathedral.

Some interesting correspondence between the Duchess of Kent and Bishop Blomfield, with reference to the early education and up-bringing of the late Queen, is still in existence, and, according to the *British Weekly*, will probably soon be given to the public, provided the King's permission can be obtained. Queen Victoria is said to have been approached in regard to the matter some years ago, when she stated that, inasmuch as the correspondence related almost exclusively to her private life, it could not be published till after her decease.

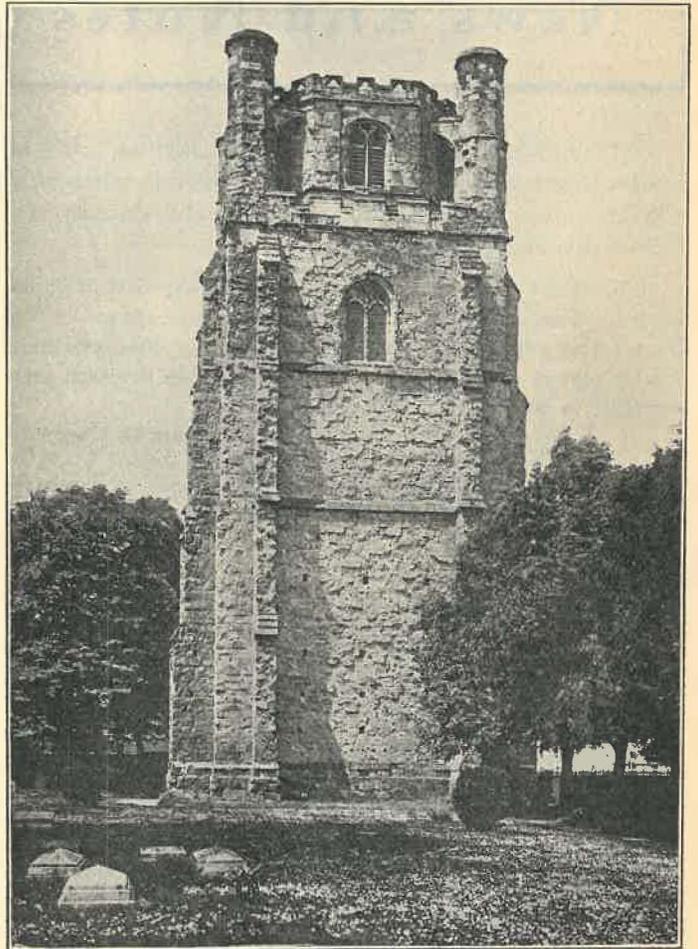
The brass tablet, which has been erected in St. Patrick's Cathedral, Dublin, in memory of Charles Inglis, Bishop of Nova Scotia, an Irish clergyman who became the first Bishop of a British colony, was unveiled last week by the Archbishop of Dublin, the ceremony taking place immediately before the service held at the Cathedral on the occasion of the annual session of the General Synod of the Irish Church. The tablet, said to be of a very beautiful design, bears a long inscription of which the concluding portion appeared in *The Times* as follows: "An enlightened friend of education, Founder of King's College, Windsor, N. S.; the loyal servant of his King in whose service he suffered exile; a fearless preacher of righteousness to his fellow colonists, to the heathen slaves, and to the wandering tribes of Indians; the Bishop and Clergy of Nova Scotia, the Bishop of Delaware and Churchmen of Dover parish, and the Corporation of Trinity Church, New York, join with their fellow Churchmen of the United Kingdom in their memorial of one of the greatest amongst many Irishmen who have served God under the Venerable Society in whose Bi-Centenary year 1900-1901 it was placed in thankfulness and hope." Bishop Inglis unquestionably belonged to the Church nobility of the eighteenth century, but judging from the full length oil painting of his wigged, as well as robed, Lordship in the National Portrait Gallery, Trafalgar Square, he could hardly pass as a particularly fine prelate; not as striking looking, at any rate, as that notorious rationalist, Bishop Colenso, whose portrait also hangs in the same salon.

Although the late Lord Plunket, Archbishop of Dublin, was by no means a great Churchman, scarcely, indeed, even known by name to Churchmen outside of his own national Church, yet the new bronze statue of him in Kildare, by Mr. Hamo Thornycroft, R.A., on the occasion of the unveiling of which last week the Archbishop of Dublin presided, is proof positive that his own countrymen, irrespective of religious affinities, held him in esteem as one of their great public men.

By the completion of the northwest tower of Chichester Cathedral, which has been rebuilt at a cost of just over £8,000 on the remains of the old tower which is supposed to have fallen down about the year 1634 (during the episcopate of the cele-

brated Richard Mountague), one of the most interesting of English Cathedrals is happily now no longer in disrepute amongst its sister churches. The ceremony of dedication, which took place on the 16th inst., was the occasion of a very large gathering of Sussex Churchmen in their Cathedral city, the Archbishop of Canterbury being also present as the special preacher. Besides several early celebrations there was a numerously attended choral Eucharist at 11 o'clock, at which the Dean was the celebrant; who also conducted the service of dedication, when His Grace the Archbishop preached after first saying the quaint Bidding prayer; the most impressive feature of the afternoon service being the singing of the *Te Deum* before the High Altar. The total sum collected at the different services during the day in aid of the Restoration Fund amounted to £121.

Chichester Cathedral is mainly a Norman edifice, and was built by Bishop Ralph in the reign of Henry I.; that prelate's first Cathedral, also the first one erected in the new Cathedral



BELL TOWER, CHICHESTER CATHEDRAL.

city upon the removal of the South Saxon See from Selsey during the reign of William the Conqueror, having been destroyed by fire in the year 1114. The present Cathedral, though it has survived to a great age, shows deep traces of adversity; for besides losing its northwest tower in the seventeenth century, it has suffered even much more grievously in our own day by the collapse of its noble fifteenth century central spire, which during a violent gale one February afternoon in 1861 sank down into the Cathedral "like the shutting up of a telescope." The new spire, put up by Sir Gilbert Scott at a cost of over £25,000, is said to be the only one in England that is visible from the sea. It appears that the idea of restoring the ruined tower, only just now carried out, was first entertained so long ago as 1684, when Sir Christopher Wren was consulted regarding the matter, though fortunately his Vandalic scheme of "restoration" was not adopted. Again, in 1727 there was a sum of £700 in hand with view to restoring the tower, the money, however, being finally diverted towards the cost of other repairs. The new tower, resembling in its general character its sister southwest tower, is about 34 feet square over all, and from floor to ceiling, a height of 100 feet, is open to the Cathedral nave. Chichester Cathedral, in possessing four aisles and also a detached bell tower, dating from the fifteenth century, is absolutely unique amongst Cathedrals in the British Isles.

The King has been pleased to approve (as was quite generally anticipated), the appointment of the Rev. Cosmo Gordon

Lang, the new Canon of St. Paul's, to be the Bishop Suffragan of Stepney, in the Diocese of London, which post, no doubt, he will fill very acceptably.

The alarmist reports published in the *Daily News*, and also in certain other newspapers likewise advocating State control of our Cathedrals and collegiate churches, concerning the fall of some masonry inside of Westminster Abbey a short time ago, naturally caused a considerable amount of anxiety in the public mind as to the stability of that venerable structure. The tension of feeling, however, has now been removed in consequence of an official statement from Mr. Micklethwaite, surveyor to the abbey, in reference to the matter. The disaster happened, it appears, in St. John's Chapel—a side chapel to the northeast of the Confessor's Chapel—where a portion of a pendant Purbeck marble shaft fell from one of the windows "through the giving away of an iron pin by which it had been held in its place for six and one-half centuries." Although the failure is stated to be a "curious one from a mechanical point of view," yet it does not "in any way affect the stability" of the building which, except for the surface decay of the stone, is in a sound condition.

It is to be devoutly hoped that the Church of St. Mary-le-Bow, Cheapside, will never again be desecrated as it was on the occasion of the confirmation of the election of Dr. Winnington-



CHICHESTER CATHEDRAL.

Ingram to the See of London last week. It is, perhaps, too much to expect from fallen human nature, as exemplified in Protestants of the brutally fanatical type of Kensit, that it will undergo material improvement in process of time, but the *venue* of the procedure of confirmation is capable of being changed from a consecrated to an unconsecrated building, and it is a matter that should be attended to by the Church authorities without any delay. The "modern professional agitator," as *The Times* now calls its quondam favorite, certainly kept his promise, made at a recent meeting of the Dublin Protestant Thousand, to "raise his voice" at the Bishop's confirmation; the Protestant cause being also represented on the occasion by eight other equally vociferous orators, among whom, alas! was the impenitent clergyman, Mr. Fillingham. According to what seemed a fairly well-founded report, the Primate was going to be present and preside, but his Vicar General turned up after all as usual, though hardly competent to preside in his court, one would think, at such an advanced age as 90, much less to be able to keep such howling wolves as the Bishop's opponents well in hand. After the scandalous scene enacted at Bow Church was all over, the new Bishop of London walked up Cheapside amid the cheers of the crowd, whilst Kensit had to be escorted to his shop in Paternoster Row by at least a dozen policemen, for otherwise he would probably have been torn to pieces.

J. G. HALL.

[BY CABLE.]

Following closely upon the death of Sir John Stainer, that other well-known ecclesiastical composer, Richard Redhead, died on the 4th inst. Mr. Redhead had for many years been one of the leading champions of Gregorian music in the English Church and as such was the editor of a Psalter which is widely used where plain-song is rendered. He had been organist of St. Mary's, Paddington, since 1864, and among other hymn-tunes which he composed, and which are sung throughout the English-speaking world, is that for "Rock of Ages" which is commonly used.

NEW YORK LETTER.

SOME small men, criticized severely by the press of a great city for a fault which any one under the circumstances might have committed, would have added fuel to the flame of indiscretion. Not so the Rev. Dr. W. S. Rainsford, rector of St. George's famous down-town parish. Instead, he wrote a letter to the papers in which he said: "A day or two ago, under the influence of strong feeling, in a public address, 'I spake unadvisedly with my lips.' I wish to say, as publicly, that I regret it." Here we catch a glimpse of a quality which has been one of many qualities in making the rector of St. George's one of the famous priests of the Church, and has enabled him to do a remarkable work on New York's East Side.



REV. W. S. RAINSFORD, D.D.

Barnard College has entered upon a new era by the installation as Dean of Miss Laura D. Gill. The event took place last week, all Columbia University buildings being decorated. Bishop Potter said prayers at the opening of the exercises, and gave his blessing at the close. Miss Gill was introduced by President Low, and in part said:

"For some years women college graduates were rather oppressed by an undue sense of responsibility in public affairs, which often led to extreme self-consciousness and consequent mistakes. This unfortunate condition arose from two very simple causes. One was the general human tendency to feel anxious and burdened over an unaccustomed duty; the other was the artificial value placed by general society upon the new college training. There has gradually come about a natural adjustment of the new product to her surroundings, and a fair estimate of her worth. These troubles were bound to be passing. To-day, then, it is not a question if woman's influence will be exactly as broad as her intelligence, intuition, and conscience make it. It should be no more; it can be no less. A woman's duty for public influence is, then, in general the same as that of a man. She must focus her effort upon being something positive and noble."

Barnard College is a part of Columbia University, and has had three heads. The first was Miss Ella Weed, the second Miss Emily James Smith, and the third Prof. James H. Robinson, the latter being only in temporary charge. Miss Gill is a native of Maine and was educated at Smith College, at Leipsic, and at the Sorbonne in Paris. During the Spanish war she was connected with the Red Cross and at its close undertook to organize some orphan schools and homes in Cuba, being supported by General F. V. Greene and other New York Churchmen who have done and are doing much for Cuban orphans.

The Rev. Creighton Spencer began last Sunday as rector of historic Christ Church, Tarrytown, succeeding his father, the Rev. J. S. Spencer, who becomes *rector emeritus*. He comes from St. George's, Hempstead, Long Island. He is a graduate of Columbia University and of the General Seminary, and has served as curate in Trinity parish, New York, and been lecturer in the New York School for Deaconesses, in connection with his parochial work. Christ Church long had for vestryman Washington Irving, who lies buried in a Reformed Church yard in Tarrytown. A few years since the parish church was rebuilt at a cost of \$10,000, and there was erected near by, a parish building which is the social centre of the village.

The Rev. D. F. Huntington of the Han Kow Mission, was the speaker at the April meeting of the Long Island Church Club. Railroads pushed into China by England and Russia he thought to be a prime cause of the Boxer uprising. Americans do not half realize the commercial value of Foreign Missions. But the greatest force in breaking down Chinese prejudices is the mission school. Curiously, that which teaches them first if not foremost in these schools is the cleanliness, and a demand for soap is almost certain to spread throughout the neighborhood immediately a school is opened.

Two services in memory of Sir John Stainer have been held in New York. At the one in All Angels', Manhattan, the local choir and orchestra were assisted by the choirs of St. Matthew's and Christ Churches, under the direction of Clement R.

Gale, who is a graduate of Oxford and was the first pupil to be recommended by Sir John for a degree. The service was wholly musical. In St. James' new church, Brooklyn, fifty voices took part, singing Stainer compositions exclusively. The address was made by the Rev. Dr. Spencer S. Roche of St. Mark's in Adelphi street. He pointed out the vast advance in Church music due to Sir John, and referring to local conditions not musical, he congratulated the Rev. Dr. Homer and his congregation, and said: "Fifteen years ago there were in this one section of Brooklyn four parishes with churches hardly fit to be used for religious worship. They were the Messiah, St. Luke's, St. James', and St. Mark's. The condition at present, when all four have fine churches, seems to contradict the impression that this is an age of non-Church interest."

The spring meeting of Duchess Archdeaconry met last week in Christ Church, Poughkeepsie, the Rev. A. G. Cummins, Jr., rector. There were one hundred delegates. The Northern Archdeaconry of Long Island met in St. Luke's. All but two of the six missions were reported to be doing well, one of them soon to become a parish. There was a deficit of \$700.

Sarah C. Baker, wife of the Rev. St. Clair Hester, rector of the Messiah, Brooklyn, died last week at the age of 24, leaving three small children. She was the daughter of the late Rev. Dr. C. R. Baker, long rector of the Messiah. Her husband was the assistant to her father, and later became rector of St. George's. Upon the death of Dr. Baker he became his successor at the Messiah. The cause of Mrs. Hester's death was heart failure, succeeding typhoid fever. The funeral took place from the Messiah, those assisting being three uncles of the deceased, the Rev. A. B. Kinsolving, the Rev. Dr. G. S. Baker, and the Rev. F. W. Baker.

A FORM FOR ADMITTING WOMEN INTO THE ORDER OF THE DAUGHTERS OF THE KING.

USED IN A CERTAIN CHAPTER IN NEW YORK CITY.

AN APPROPRIATE HYMN.

¶ *The Candidates being at the time of Admission in the proper place in the Church, the Chaplain shall say:*

Dearly Beloved: We are assembled together in God's sight, to Admit *these persons* into the Order of the Daughters of the King. Let us first Confess our Faith, and then Pray, that God will give *these persons* Grace to keep all the Obligations that *they*, of *their* own will, now *assume*, so that *their* work as *members* of the Order, may be for His greater glory, and for the Increase of the Kingdom of His Son.

¶ *Then shall be said the Apostles' Creed:*

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell: The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church: The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *And after that, these Prayers following all devoutly kneeling, the Chaplain first pronouncing:*

The Lord be with you.

Answer. And with thy spirit.

Chaplain. Let us pray.

¶ *Then shall be said the Collect for the Day, the Lord's Prayer, and Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.*

Chaplain. O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Chaplain shall say:*

Glory be to the Father, and to the Son, and to the Holy Ghost; *Answer.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *The Chaplain shall then demand of the Person or Persons to be admitted as followeth: the Questions being considered as addressed to them severally, and the Answers to be made accordingly:*

Question. Do you Promise to Keep Faithfully the First Rule of the Order of the Daughters of the King, namely, to Pray Daily for the Spread of Christ's Kingdom among Women, for God's Blessing upon the Order, and for the Welfare of your Parish?

¶ *Every one shall answer audibly:*

I do.

Question. Moreover; Do you Promise to Keep Faithfully the

Second Rule of the Order, namely, to Make an Earnest Effort Each Week to Bring at least One Woman to a Public Service of the Church, and also to Give at All Times to your Pastor, such Aid as he may require of you?

¶ *Every one shall answer audibly:*

I do.

¶ *He shall then say:*

By virtue of the Authority vested in me as Rector of this Parish, I hereby, as Chaplain of this Chapter, Admit you into the Order of the Daughters of the King.

¶ *He shall then invest with the Cross of the Order every Person thus admitted, and shall say:*

Wear this Cross in token not to be Ashamed to Confess the Faith of Christ crucified, and with all thy Soul manfully to Fight under His Banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto thy life's end. Amen.

¶ *When he has thus admitted and invested all the Candidates, an appropriate Hymn may be sung, after which he shall say:*

The Lord be with you.

Answer. And with thy spirit.

Chaplain. Let us pray.

Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Chaplain. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Chaplain. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Chaplain. Let us pray.

A Prayer for the Welfare of the Parish.

Almighty God, our heavenly Father, who hath purchased to thyself an universal Church by the precious blood of thy dear Son; Grant, we beseech thee, thy Holy Spirit to all who are engaged in any work or administration in the same. Especially we pray thee to bless this Parish and its rector, and to accept our humble service for the spread of Christ's kingdom within its bounds. Grant unto us pure intention, patient faith, sufficient success upon earth, and the blessedness of serving thee in heaven: for the sake of thy dear Son, our Saviour Jesus Christ. Amen.

A Prayer for the Spread of Christ's Kingdom Among Women.

O Lord Jesus Christ, who didst humble thyself to be born of a virgin, and in thy ministry on earth didst accept the services of Women: who didst from the cross commend thy mother to the care of thy beloved disciple, and didst choose a woman to be the messenger of thy resurrection: touch the hearts of women more and more, we beseech thee, with a sense of their power of serving thee, and kindle in their hearts the desire to consecrate their love, their zeal, their sympathy, their influence, their lives, to thyself; so that in ministries of worship anointing thy head, and in ministries of lowly service, touching thy feet, they may with a meek and quiet spirit bring back wanderers from thy fold, and also win other souls for thine everlasting kingdom, to the honor and glory of thy sacred Name. And keep us, we beseech thee, ever near unto thee, so that serving thee faithfully in this life, we may see thee in heaven, where with the Father and the Holy Ghost thou livest and reignest one God, world without end. Amen.

A Prayer for God's Blessing Upon the Order.

O God, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this order of the Daughters of the King and the Chapter of the same of which we are Members, with thy love and favor; enlighten our minds more and more with the light of the everlasting Gospel; graft in our hearts a love of the truth; increase in us true religion; nourish us with all goodness; and of thy great mercy keep us in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

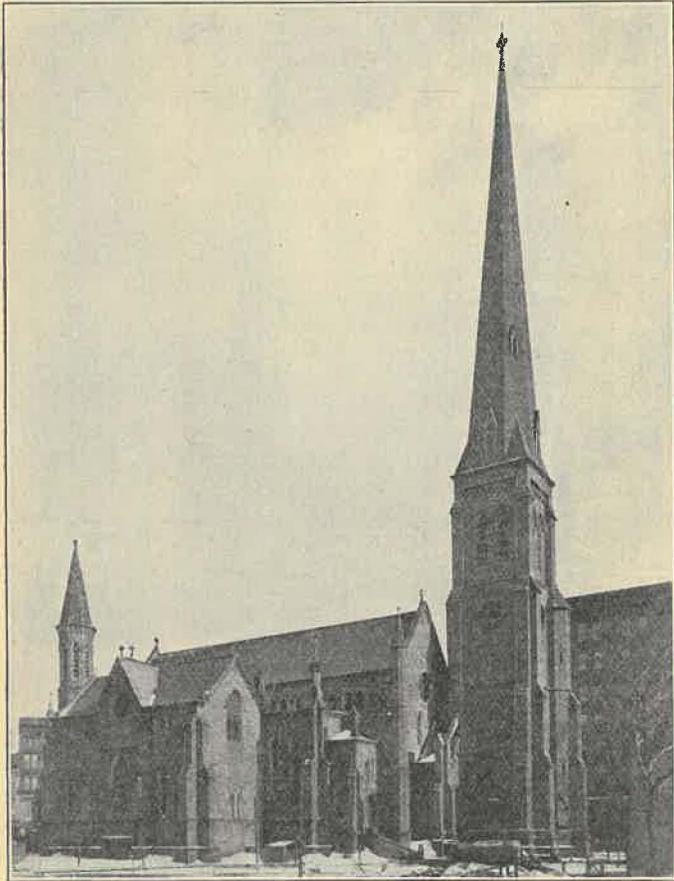
The Lord bless us, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

"N. O. M."

THERE is no anodyne for heart-sorrow like ministry to others. If your life is woven with the dark shades of sorrow, do not sit down to deplore your hapless lot, but arise to seek out those who are more miserable than you are, bearing them balm for their wounds and love for their heart-breaks. And if you are unable to give much practical help, you may largely help the children of bitterness by listening to their tales of woe or to their dreams of foreboding. The burdened heart longs to pour out its tale in a sympathetic ear. There is immense relief in the telling out of pain. But it cannot be hurried; it needs plenty of time. If you can do nothing else, listen well, and comfort others with the comfort wherewith you yourself have been comforted by God. And as you listen, and comfort, and wipe the falling tear, you will discover that your own load is lighter, and that a branch or twig of the true tree—the tree of the Cross—has fallen into the bitter wastes of your own life, making the Marah, Naomi, and the marshes of salt tears will have been healed.—Rev. F. B. Meyer.

The Church in Buffalo, and the Pan-American Exposition.

ALTHOUGH the Pan-American Exposition opened its gates to the public on May 1st, the official opening will not be until the 20th. The Church in Buffalo will be quite ready to open its doors to the visitors to the Exposition, Churchmen and others, just as soon as the first of them arrives; and Bishop, clergy, and laity stand ready to extend a cordial welcome to its



ST. PAUL'S CATHEDRAL, BUFFALO.

services as provided for in the many churches and chapels of the city. We give below a list of the churches and clergy and hours of Sunday and week-day services:

All Saints', Main St., cor. Utica, Rev. G. H. Gaviller. Holy Communion, every Sunday at 9 a. m. 1st Sunday in month at 11. Morning Service, 11; Evening Service and address, 7:45. Wednesdays, Evening Prayer at 7:45. All Main Street, Lockport, and Kenmore cars pass the door. Vested mixed choir.

Ascension, North St., cor. Linwood Ave., Rev. G. B. Richards. Holy Communion every Sunday 8 a. m. 1st Sunday in month, 11 a. m. Morning Service 11; Evening Service (choral), 7:30. Wednesdays and Fridays, Morning Prayer and Litany, 10 o'clock. Wednesdays, 7:45 p. m., Litany and Sermon. Vested choir of men and boys. All trolley cars running north and south on Main St. pass North St. The church is one block west from Main St.

Good Shepherd (Ingersoll Memorial), Jewett, cor. Summit Aves., Rev. T. B. Berry. Holy Communion Sundays at 8 a. m., except 1st Sunday in month, when the hour is 11 o'clock. Morning Service 11; Evening Service, 7:45; Daily Services through the week, 9 a. m. and 5 p. m. Vested choir of men and boys. All Main St. (city line), Jefferson (Zoo), Lockport, and Kenmore cars pass Jewett Ave. N. Y. C. Belt Line has station at Main St. near Jewett Ave. The church is two blocks east of the Park entrance.

Grace, Niagara, cor. Penfield, Rev. Chas. A. Ricksecker. Holy Communion every Sunday 8 a. m.; other Sunday Services, 11 a. m., 7:30 p. m. Fridays, 7:30 p. m. Mixed vested choir. All Niagara St. and Niagara Falls cars pass the door.

Holy Innocents (Church Home Chapel), Rhode Island and Front Ave., Rev. Jesse Brush, Chaplain. Sunday services, 11 a. m. and 4 p. m. Holy Communion 1st Sunday in month 11 a. m. All Niagara St. and Niagara Falls cars pass Rhode Island St. The chapel and Church Home are two blocks west. The Church Home is open to visitors Tuesdays and Fridays.

Incarnation (Mission of Ascension Church), Rev. G. B. Richards. Best St., near Fillmore Ave. Sunday Services at 4 p. m. Genesee St. cars and Walden Ave. cars run in close vicinity.

St. Andrew's, Goodell St., near Michigan, Rev. Harry Ransom. Sundays, Holy Communion, 7:30; Matins, 10:30; Holy Communion (choral), 11; Evening Service (choral), 8 p. m.; Daily Services, Holy Communion, 7:30 a. m.; Evensong 5 p. m.; Fridays, Litany, 8 p. m. Side door of church open daily for admission for private prayer and meditation. Vested choir of men and boys. All Michigan St. cars pass Goodell St. The

church is half a block west of Goodell and five blocks east of Main. The rector states that there are two altars in the church, and he will be glad to do all he can for any brother priest who may wish to use the church. Will also recommend suitable lodging place.

St. Barnabas', Riley, near Jefferson, Rev. H. E. S. Somerville. Sunday Services, Holy Communion, 8 a. m.; Holy Communion (choral), 11 a. m.; Evening Service (choral), 7:30 p. m.; Daily Services, Holy Communion, 7:30 a. m.; Matins, 9 a. m.; Evensong, 5 p. m. Vested choir of men and boys. Jefferson St. cars cross Riley, the church being one block west. By taking Main St. cars, transfer can be made at corner Jefferson and Main, or with Michigan St. cars at Cold Spring.

St. Bartholomew's, Howard St., Clergy of St. James' in charge. The William St. cars, and N. Y. C. Belt stopping at William St. Sta., will bring one near the church. Sunday Services, 11 a. m., 7:30 p. m.

St. James', Swan, cor. Spring Sts., Rev. C. H. Smith, D.D. Sunday Services, Holy Communion 1st Sunday in the month, 10:30 a. m.; 3d Sunday, 8:30 a. m.; Morning Services, 10:30; Evening Services, 7:30. Fridays Evening Prayer, 7:30. Mixed choir, not vested. Jefferson St. cars pass the door. Seneca St. cars crossing Spring, leave passengers within a block of the church.

St. John's, Lafayette Ave. and Bidwell Parkway, Rev. G. G. Ballard. Sunday Services, Holy Communion, 8 a. m. Morning Service, 11; Evening Prayer, 4 p. m. Vested choir of men and boys. The Elmwood Ave. cars cross Lafayette Ave. within two blocks of the church.

St. Jude's, Macamley and Ash Sts., Rev. C. M. Kimball. Sunday Services at 11 a. m. and 7:30 p. m., and Wednesdays at 7:30 p. m. Elk St. cars.

St. Luke's, Richmond Ave. and Summer St., Rev. W. North, L.H.D. Sunday Services, Holy Communion 8 a. m. every Sunday, and at 11 on 1st and 3d Sundays in the month. Morning Services, 11 a. m.; Evening Services, 7:30 p. m. Vested choir. Elmwood Ave. and Connecticut and 14th St. cars pass in the immediate vicinity of the church.

St. Mark's, Dearborn St., Rev. N. W. Stanton. Sunday Services, Holy Communion, 1st Sunday in month 11 a. m., 3d Sunday, 8 a. m. Morning Service, 11 a. m.; Evening Prayer, 7:30 p. m. Mixed vested choir.

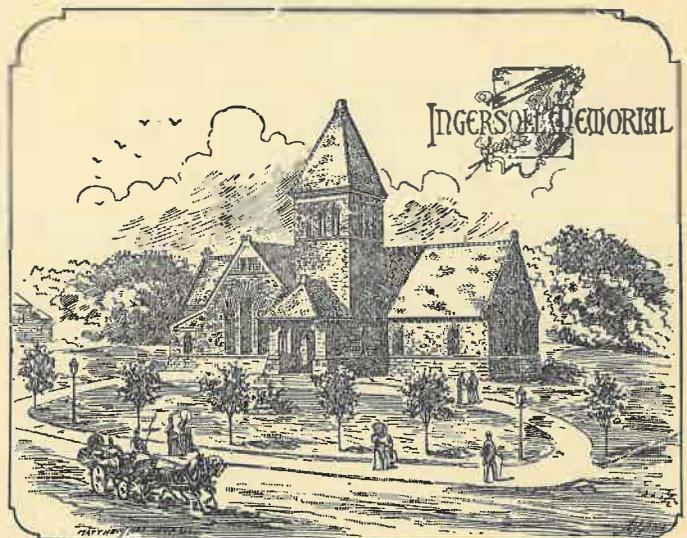
St. Mary's-on-the-Hill, Niagara, cor. Vermont Sts., Rev. C. F. J. Wrigley, D.D. Holy Communion every Sunday 8 a. m.; 1st Sunday in the month 11 a. m. Morning Services, 11 a. m.; Evening Services, 7:30 p. m. Weekdays, Wednesdays Litany 9 a. m.; Fridays, Evening Prayer 5 p. m. Vested choir of men and boys. All Niagara St. and Niagara Falls cars pass the door.

St. Matthew's, Babcock St., near Elk, Rev. J. H. Herendeen. Sunday Services, 11 a. m., 7:30 p. m. Tuesdays, Evening Service, 7:30.

St. Paul's Cathedral, Erie, Pearl, and Church Sts., Rev. J. A. Regester, D.D. Sundays, Holy Communion 8 a. m.; Litany 10:30; Morning Prayer and (choral) Holy Communion 11 a. m.; Choral Evensong, 4 p. m. (except July and August). Week days, Holy Communion Thursdays 11 a. m. Saints' Days 11 a. m. Daily Service, 12:05 noon. Vested choir of men and boys, assisted by two female choristers. St. Paul's is situated in the centre of the business district. All trolley cars converge near the church.

St. Peter's, Lovejoy St., Rev. T. F. Marsden. Sunday Services, Holy Communion 1st Sunday in the month 10:30 a. m.; 3d Sunday 8 a. m. Choral Morning Prayer, 10:30 a. m.; Evensong (choral), 7:30. Fridays, Evening Service, 7:30. Mixed vested choir.

St. Philip's (colored), Elm St., between North and South Division Sts., Rev. M. H. Milne. Sundays, Holy Communion 1st Sunday, 11 a. m.;



CHURCH OF THE GOOD SHEPHERD, BUFFALO.

Morning Service, 11 a. m.; Evening Prayer (choral), 8 p. m. Vested choir, men and boys. Swan St. and Michigan St. cars run in immediate vicinity.

St. Simon's, Seneca St., near Cazenovia. Sunday afternoons, Service at 3:30 by Clergy of St. James'. Seneca St. and South Park cars.

St. Stephen's, Bailey Ave., Rev. John C. Ward. Sunday Services, Holy Communion 7:30 a. m.; 1st Sunday, 10:30; Morning Service, 10:30; Evening Service, 7:30. Fridays, Evening Prayer, 7:30 p. m. Walden

Ave. cars and Genesee St. cars cross Bailey Ave. near the church. Vested mixed choir.

St. Thomas', Elk St., Rev. E. M. Duff. Sunday Services, Holy Communion 9:45 a. m.; 1st Sunday in the month, 10:30 a. m.; Morning Services, 10:30 a. m.; Evening Services, 7:30. Wednesdays, Evening Service, 7:30. Mixed vested choir. Elk St. cars pass the door.

Trinity Church, Delaware Ave., Rev. C. Davis. Sunday Services, Holy Communion 8 a. m.; 1st Sunday in the month, 11 a. m.; Morning Service, 11 a. m.; Choral Evensong, 4 p. m. Main St. and Virginia St. cars within two blocks of the church. Vested choir of men and boys.

The trolley system of Buffalo is such that transfers may be had from one line to another without an additional fare.

The Bishop of the Diocese will remain in Buffalo throughout the season of the Pan-American, and, for the most part, the clergy will remain in their parishes during the season.

The Saints' Day services are generally observed in the city churches.

A CONGREGATIONALIST ON CATHOLICITY.

A NOTABLE series of lectures has recently been delivered at the Hartford Theological Seminary by Dr. Alexander Mackennal, one of the leaders of English Congregationalists and of the Evangelical Free Churches, on the subject of Congregationalism and the Twentieth Century.

Dr. Mackennal said, according to a report in the *Providence Journal*, that a new conception of Catholicity had come with the new century, that there was no authority for denominational Churches in the New Testament, that the idea of a national Church was not alien to the early Christians and that England was tired of "competition" in religion.

"The National Council of the Evangelical Free Churches of Great Britain is perfectly frank in its welcome of diversities of judgment in Church polity. Congregationalism and Presbyterianism are not incompatible; and Episcopacy is compatible with Congregational autonomy. Then," the speaker added, "there is no authority for denominational Churches in the New Testament."

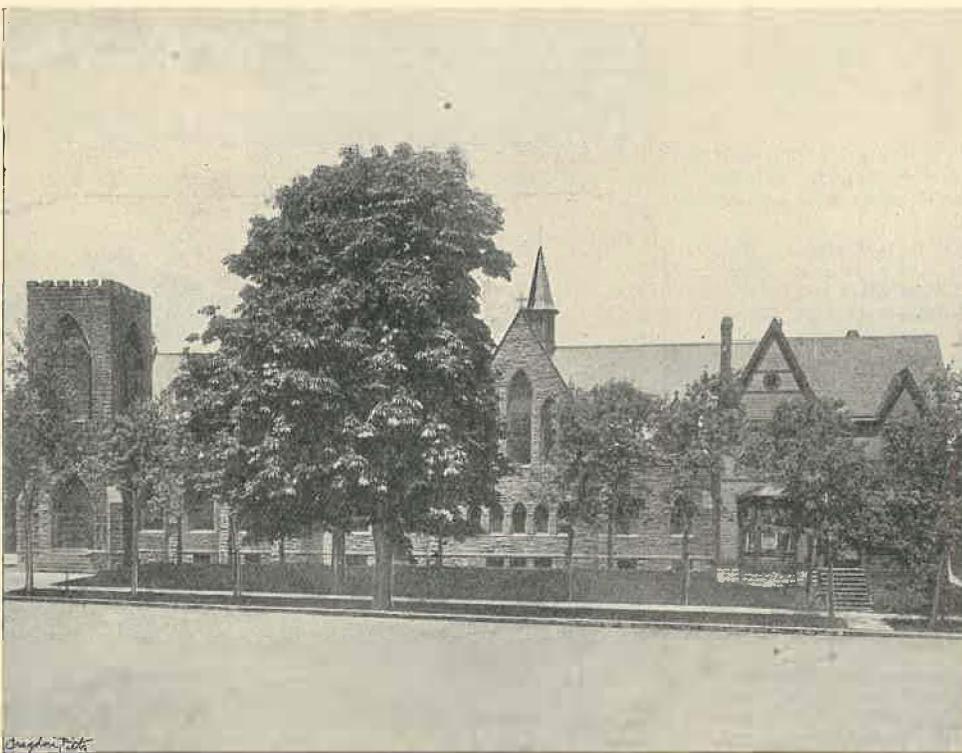
Dr. Mackennal conceded that the idea of a national Church



NEW TRINITY CHURCH, BUFFALO.

was not alien to primitive Christianity. "We have now," he said, "three primitive uses of the word *Church*—the gathered municipal church, which was the most widely adopted form; the national Church, sanctioned by Jewish history; the Catholic, dear to every Christian heart."

Dr. Mackennal said that the English Churches are as tired of unqualified competition in religion as in trade; they are sick of class Churches—Methodism for the poor, Congregationalism and Presbyterianism for the middle classes, the Church of England for the aristocracy. There is an honest desire in all denominations to bring the reality and blessedness of Christian fellowship to the whole people. This is the motive compelling Church reformers of various schools to press for freedom of action and some measure of lay government within the State Church. The independent, or Congregational specific for sanitation is not sufficient where the very dust is polluted and disease is in the air. The annual increase of population has been far in advance of the aggregate expansion of all the Churches. The denominations have had little heart to face the problem, so great is this disproportion between the resources in men and opportunity of any one of them and the national need. Meanwhile, the sense of nationality has been growing in depth as well as in extent.



ST. MARY'S-ON-THE-HILL, BUFFALO.

He made the statement that the opening of the twentieth century had witnessed a new conception of Catholicity, which, he said, arose first in the consciousness of Congregationalists, Baptists, and Pedo-Baptists, and is now dominant in all the evangelical Churches of Great Britain.

IF GRATITUDE is due from man to man, how much more from man to his Maker! The Supreme Being does not only confer upon us those bounties which proceed more immediately from His hand, but even those benefits which are conveyed to us by others.—*Joseph Addison.*

THE MISSIONARY SITUATION IN THE DIOCESES OF
THE MID-WEST.*

BY THE REV. IRVING P. JOHNSON.

THE difficulty connected with the planting and developing of the Episcopal Church in the Western country is one which it is hard for those unfamiliar with the conditions to understand.

Persons in the East familiar with our resources, our large centres of trade, our numerous population, our successful industries, and our business energy, wonder at the small returns which the Church seems to make in comparison with the large returns from an equal investment in material things. There is a disposition, more and more apparent in the strong Church centres of the East, to cut off entirely from financial aid that large section of country bounded on the East by the Mississippi and on the West by the Rockies, which for many years has been the beneficiary of Eastern generosity. "When are you going to become self-supporting?" is the question which those in charge of the Church's benevolences are continually asking.

Let us examine the facts connected with Church extension in the Mid-West and ascertain, if possible, wherein lies the cause of this continued dependence.

(a) The causes indigenous to the population of the territory in question.

(b) The causes inherent to the constitution and character of the Church herself.

(c) The causes incident to the very success which the Church has made in the Mid-West.

Naturally the facts for the greater part of this paper must be drawn from our own State of Nebraska, though a study of the life of Kemper and of Breck will show that they are peculiar to the whole basin from the Alleghenies to the Rockies.

(a) Nebraska in 1850 was practically uninhabited by white settlers. In 1860 there were about 25,000 people scattered along the Mississippi River (of whom only three small congregations were of the Church). In 1870 it had a population of 125,000; in 1880 of 450,000; in 1890 something over a million.

Thus in about 35 years, territory that at the beginning was previously uninhabited, contained over a million souls. This represents a tremendous migration of people from somewhere. Let us study for a few moments the antecedents of this population and ascertain the character of the people with whom the Church had to deal in its process of assimilation. From where did this million people come who inhabited Nebraska in 1890?

Of these million souls, 200,000, or one-fifth of the entire population, were foreign born; while 250,000 more were of foreign parents. This mass of people (representing nearly one-half of the population of the state), excepting for the small fraction of English people, would be entirely alien to the Church, and the Church cannot hope for decades to make any perceptible impression upon them.

Of the remaining, American born and of American parents, by far the largest proportion were from those states which Bishop Kemper found almost untouched by the Church's influence. Out of 600,000 in this class, 450,000 were born in Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, the Dakotas, Kansas, Nebraska, and the states west of Nebraska, leaving a population of less than 150,000 scattered over a territory of 75,000 square miles, from those states in which the Church was strong enough to exert a perceptible influence on the tide of emigration westward.

In the life of Bishop Kemper one reads of the scarcity of Church people in that section known as the Northwest Territory and the strength of the various sects in the same localities. The same conditions which he found in Indiana and Wisconsin are therefore intensified in a country chiefly populated from this section.

Again, the emigration westward was anything but a religious crusade, and made up largely of a character of people from rural districts where what religion they had was not of a Churchly kind. It was composed for the most part of men of agricultural pursuits dissatisfied with the conditions which surrounded them, in search of material wealth, and not as a rule possessed of strong religious faith.

This changing, shifting population was well adapted for the

* Being a paper read before the Omaha Clericus Monday, April 29th, 1901, and sent to THE LIVING CHURCH with a request that it be published, by the unanimous vote of the Clericus.

swift and popular methods of the Methodists, and Campbellites, or for the Sunday School methods of the Congregationalist and the Presbyterian, but the Church and her slower and more cumbersome methods of evangelization made little headway against these conditions.

This is especially evidenced if we should make a canvass of the earlier religious affiliations of our own Church people in the various rural parishes and missions of Nebraska, where we would find that not one family in ten (*e. g.*, Wahoo); not one in twenty (*e. g.*, Neligh); or in some towns not a single Church family (*e. g.*, Creighton) was "to the manner born."

The scattering of a million people over 75,000 square miles and the dividing of the few Church families, from those immigrating, among the innumerable small towns that during the past 25 years have grown up in the state, has presented a problem to Bishop and missionaries that was well nigh unsolvable.

(b) Again, there are certain causes inherent to the constitution of the Church which have hampered her in her growth.

Sent to a population which was not only ignorant of her ways, but prejudiced by previous training against them, the introduction of a liturgical service, the slow and archaic methods of her evangelizing, the insufficiency of men and money for the adequate prosecution of the work, and above all, the fact that the dull and monotonous prairies of this region offered small inducement to youth and energy, resulting in the field being largely manned by the lame, the halt, and the blind, who could find no work in the more prosperous East; the immoral character of many of the early clergy who had been forced out of livings in the East and were transferred to our unsuspecting Western Bishops by Eastern Bishops only too glad to be rid of them; the lack of missionary enthusiasm among the younger men from the 70s to the 90s, as can be witnessed by a study of the catalogues of our seminaries of that day; all these causes made it difficult to cope with adverse conditions and proved a great bar to the Church's triumphant progress.

Moreover the temper of the earnest men who labored in the West during these years was an unswerving adherence to the full letter of the Prayer Book; interpreted by a well known predilection for long and (to the bright and restless minds of the West) unattractive accumulation of services consisting often of Morning Prayer, Litany, and Holy Communion, made the Church a very cumbersome body to cope with the light infantry tactics of our denominational brethren. We are like heavy artillery brought up to do duty fitted only for cavalry and light infantry maneuvers.

We believe that the Church could well afford to adapt her Liturgy for missionary purposes and simplify her methods of dealing with the great mass of ignorance and prejudice with which we are confronted in the West. To be compelled to read long, and so far as the congregation is concerned, meaningless lessons from the prophets, followed often (because of the inability to get an organist who could play them), by the reading of long and tedious chants meant to be sung and not read; is enough to destroy any missionary work in its infancy. A mistaken fidelity to the letter of rubrics has been the downfall of many an earnest and well-meaning missionary in dealing with the crude problems of the frontier.

Again, if the Church would recognize such ministrations as those made by St. Philip and St. Stephen in apostolic days, namely, the service of men not fitted by education and training for the priesthood, but men remarkable for godly zeal and simple piety, men who would act as advance agents of the Church, with no thought of going on to the priesthood, often by their very lack of scholastic education better fitted for dealing with the crude population of a small town; if the Church would establish schools for the training, by a short and thorough course, of zealous laymen and lay women for the ministry of reading the service and teaching the elements of Christianity (a ministry which was entirely separated from any thought of the priesthood in primitive times, and could be again); if a greater permission and encouragement were given to zealous men, without educational qualifications, to exercise the full ministry, to be trained for an order of lectors (an office which should be kept entirely distinct from the diaconate), having its own exclusive ministry in country places where the size and importance of the work do not admit of sending or maintaining a priest; I believe that godly men could be found in time and by training to fill the offices.

I see no reason why such a person—a farmer, a clerk, or a mechanic—could not add to his vocation, always on a stipend, the work of ministering to the mission in the locality where

he might reside, and preserving its existence for generations yet unborn to the Church.

I am afraid we are altogether too much afraid of our ministerial reputation, lest we be yoked together in the public mind with the unlearned. I am not so sure that our reputation for godly piety is so immaculate as to justify the scrupulous care by which we hedge it in.

Numbers of young men, not having the ability and means to go on to the priesthood, have drifted into the ministry of the various sects because the Church had no avenue through which their zeal and piety might operate. I have myself known several such instances of Churchmen leaving the Church to exercise a quasi ministry in other folds.

Another discouragement in this region is the transitory character of our shepherds. Since Bishop Williams was elected two years ago, 12 out of the 31 clergy who were present at the convention which elected him, have left the Diocese, and five more have been changed from place to place within the Diocese—all within a period of two years. And this has been going on ever since the Diocese was organized. I believe an unlearned lay reader would keep the flock together better than the endless mutations of learned priests, in the smaller towns of the Diocese.

I do not pretend that such a system would build up strong centres of Church life; but missions could be trained to look for a resident priest only when they had grown to some degree of self support.

We need a more elastic system, not as unguarded as that of the Methodists, but less stiff and conventional than that which characterizes the Church of England.

(c) Again, the very successes of the Church in Nebraska have proved a source of its weakness. By this I mean the fact that in a majority of towns of from 600 to 2,000 inhabitants it is possible to find a nucleus of people who, while not trained in the Church, are favorably disposed toward it. The temptation is strong to open up a work, to organize a mission, to build a church, to send a missionary; but this new mission station can only furnish one-fifth, one-quarter, one-third, or one-half of the support; the complement of the fraction becomes a burden on the Bishop. Thus in Nebraska, with but one centre of Church life and strength (Omaha), we have an ever increasing family of dependent children to support. The Diocese must either cease begetting children or more revenue must be found to nourish them.

It is true that the Church in Omaha has grown very rapidly in the past ten years (over 100 per cent.); but not sufficiently to bear the ever increasing brood of missions looking to some one for support. With only two parishes of over 300 communicants in the whole Diocese—both of which are generous beyond their strength—whence are the sinews of war coming from to take care of the fifty stations needing outside assistance?

To sum up the situation: We have a population, by birth and training alien to the Church; a Church system stiff and encumbered when compared with competitive religious bodies; and an ever increasing brood of missions dependent upon some one for support. It is no wonder that the hair of our Coadjutor is turning grey since his consecration.

And now on top of this we are confronted with a disposition on the part of the East (where none of these conditions apply), to cut loose from assisting us in extending the Church. We are free to confess that if the Board of Missions continue to lack funds, a reduction must be made somewhere; but we would respectfully urge that such reduction be the result of intelligent action on the part of the general Board.

The weakness of its recent action lay in the fact that the only official agent which the Board had had in each Diocese or Missionary Jurisdiction is the one most interested in said Diocese or Jurisdiction, *viz.*, its Bishop. Naturally this agent is more concerned with the needs of his own Diocese or Jurisdiction than he is in the financial difficulties of the Board of Managers. Consequently that Bishop who most frequently, by leaving his Diocese or Jurisdiction, gets the ear of the Board; or that Bishop of most persuasive tongue; or that Bishop of greatest influence; gets a larger appropriation in proportion to his needs than the non-influential, non-eloquent, non-peripatetic Bishop whom nobody knows and nobody hears. This may explain why the Board of Managers is capable of the following schedule of appropriations:

(a) To one Diocese, organized in 1857, with two very large centres of population, containing within its limits ten parishes of over 300 communicants each (four of which have over 500), a Diocese containing only about 25,000 square miles, an annual appropriation of \$3,000.00.

(b) Another Diocese, much farther west, organized as late as 1887, having only one large centre of population, containing within its limits but two parishes of over 300 communicants, a Diocese containing within its limits 50,000 square miles, receives an annual appropriation of \$1,200.00.

(c) Another Diocese, organized in 1868, having one large centre of population, with but two congregations of over 300 communicants, containing within its limits 25,000 square miles, receives an annual appropriation of \$2,000.00.

(d) Another Diocese, organized in 1859, having no large centre of population, with but three congregations of over 300, containing 80,000 square miles, receives an annual appropriation of \$3,000.00.

And if we are not mistaken, the same ratio of appropriations is made from year to year without regard to the varying conditions of these different Dioceses.

Certainly the Board of Missions, at least in the matter of appropriations, should come into contact with the mission field through some disinterested party who should personally study the relative needs and recommend appropriations accordingly.

In the past ten years only one such agent has visited this Diocese, and he only the city of Omaha; and he died a few months after returning East. How, under such conditions, can any Board make satisfactory appropriations?

Again, the distinction drawn between Dioceses and Missionary Jurisdictions in this matter of appropriations is a dangerous one and liable to result in the paralysis of any attempt on the part of Missionary Jurisdictions to become Dioceses. If it becomes generally known that a Missionary Jurisdiction by becoming a Diocese not only has to pay its own Bishop but also has to lose its missionary appropriation, we believe the aforesaid Missionary Jurisdictions will be canny enough to be content to remain in that state of life into which it has pleased God to call them.

We believe the reverse plan would have in it more of the "wisdom of the serpent"; *viz.*, that when a Missionary Jurisdiction shows energy enough to pay its own Bishop, a part of the appropriation which formerly went to support of a Bishop should be devoted as a matter of encouragement to the development of the Diocese that is looking toward self-support. Instead of this we have been told that the penalty of paying your own Bishop is to close up about one-third of the missions from which his support might be eventually derived.

But one word more. Very recently there has crept into this Missionary problem, the matter of doctrine, ritual, etc. We believe the introduction of this question most unfortunate and most unkind. The field is open. Few clergymen have ever been refused work in this Western country because of their belonging to any particular school of thought. The fact that since the days of Breck and DeKoven a particular school of Churchmen have offered themselves freely to this work and have composed to a large degree the efficient missionary staff of the West, should at least carry with it, in view of stipends in the West, the assurance that they are not self-seeking. If any one will carefully scrutinize this Western field, he will find that the remunerative places are not as a rule in the hands of these objectionable Churchmen. As a rule he is doing the drudgery and leaving to his more fortunate brethren the greener pastures,

Surely there is no law preventing any class of Churchmen from offering to do hard work for little pay. Surely our more fortunate brethren in the East should not envy their brethren in the West that prerogative. Is not this controversy between some of our more liberal (?) brethren in the East and their ecclesiastical brethren in the West, a repetition of the old controversy between Abraham and Lot?

"And Abraham said unto Lot, Let there be no strife, I beseech thee, between me and thee and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee?"

"And Lot lifted up his eyes, and behold all the plain of Jordan, and it was well watered everywhere.

"Then Lot chose him all the plain of Jordan and Lot journeyed East, and they separated themselves one from the other.

"Abraham dwelt in the land of Canaan and Lot dwelt in the cities of the plain and pitched his tent toward Sodom."

Surely Lot, who "journeyed East" and "chose the well watered pastures about Sodom," was under obligation to Abraham, who was content to herd on the less fertile uplands of Canaan!

We do not and cannot see why Lot should grumble, or begrudge to his self-denying brother "the crumbs that fall from the rich man's table."

TAKE CARE OF THE MASSES.

BY W. H. WHITEHEAD.

NO estimate of the many and wonderful changes wrought in the relations of the Church with the State is intelligible that fails to take cognizance of the complete revolution in the matter of general education. In early days and for many centuries all education was in the hands of the Church. She was the guiding hand not only in Christian faith and doctrine, but as well in all other branches of learning. To-day the Church is superseded by the State. An entirely different teacher has arisen and assumed charge of the great masses of the people.

This is particularly the case in the United States. In the early history of this nation the common-school system was established mainly to prevent illiteracy; with nothing in view, in the way of a school course, except the commonest of common branches. In fact, the taxing of property for even this much was stubbornly resisted in many parts of the country. Now behold the change! The State assumes the education of the child from kindergarten to university. The school-taxes in most places are the heaviest taxes to be borne, and yet they cause the least murmur of discontent. These taxes are made necessary by the marvelous development of the common-school system into the giant it has now become. At the present day this great modern function of the State is so thoroughly entrenched in constitutional enactments, in legislation, and in the affections of the people, that it were folly, even if desired, to attempt to dislodge it or in any way to interfere with it. It is a part of our present government, as firmly rooted as the republican form in which the nation is cast.

How best can the Church meet this reversal of conditions? How can she retain even her own people in her fold, when her human resources are so weak as compared with those of her great secular neighbor, the State? For we must admit that so great is the power and so vast the revenue of the State for educational uses, that it simply overwhelms the Church in this field of action. Indeed, so far as the United States is concerned, the time for even competing with the State in the matter of general education is gone forever. True, the Romanists are seeking to so unify and supplement their American educational system that they may control the entire education of their youth, beginning at the primary grades, then through the parochial school, then through the college, and culminating in their university at Washington. It is really a noble endeavor on the part of this great Christian body, to keep united the secular and spiritual education of her children. It is, however, only the vain labor of Sisyphus. It must fail even among the devoted adherents of that Church—for, branches of education are, for the masses, permanently separated. And rightly so. Because now, when the *whole nation* is to be educated, as compared with only a few persons in ages gone by, there is only one power adequate to administer such vast interests, and that is the State.

But what is the duty of the Church? She certainly has a duty in the matter of education. It cannot be that the assumption of all secular education by the State is to be followed by the abandonment of spiritual education by the Church. If so, the fire and brimstone that rained on Sodom and Gomorrah were more tolerable for the nation.

We have reference now to *the masses* of our Church people; not to the few who are receiving education in Church schools and colleges. These latter have a heritage impossible of attainment by the masses. We conceive the duty of the Church to be to adapt herself to this great revolution in general education. As the State has reached its great arm around its children and assumed the responsibility of fitting them for intelligent citizenship, so far as their minds are concerned, so the Church should take her children in her arms and teach them her spiritual ways from infancy to age. The teaching office of the Church must be her strong arm if she is to hold the loyalty of her people. To show just what we mean, let a few methods be stated, by and through which the teaching office of the Church can be strengthened and enlarged.

First of all, there must be a general revival of family prayer, that primal, eldest blessing of the home.

There must also be a general revival of Bible study, and of the study of Church history and doctrine. These two things are for the family fireside, as a portion of the ordinary life of the family.

There must, too, be the persistent teaching, by every clergyman, of the principles of our holy faith as not to be only by incidental reference in sermons, but in classes composed of both adults and children, to be learned as a matter of common

Churchmanship, week by week. This will not interfere with the Sunday School, but will supplement it.

There must also be the guidance of the people, by the clergy, in the selection of reading matter, and a habit of reading Church books and Church literature be established.

More care must be taken when people change their residence from one place to another that they are not lost sight of, either by their own neglect or that of their pastors.

Wherever it is possible to do so, the Church should have buildings or large rooms adjacent to all the higher institutions of learning—the colleges and universities—where on certain and frequent days the faith and practice of the Church, its doctrine, polity, and history, should be systematically taught to students of these institutions; and the public offices of the Church should there be said and her sacraments administered.

There must be a more energetic lay coöperation than that which now obtains. We refer particularly to relieving the clergy of many matters of business, of finance and detail, which absorb much of their time that should otherwise be given to meditation, to study, and to the teaching of the people.

As will be seen, all these lines of action are intended to lead to one great result: to build up the masses of our people in the faith of the Church; first in the family, then in school, then in maturer years, and to keep them in the same all the days of their life; so that if any stray away the fault will be their own and not that of the Church. The thoughtful words of the last pastoral letter of the Bishops is in line with the foregoing remarks. They said: "We are glad, while insisting upon the importance of keeping the public school system of education free from political intrigue or denominational intrusion, to urge, all the more, that it must be complemented and consecrated by more careful and definite training in religious truth in the family and in the Sunday School, in Church schools and colleges, and in the careful teaching of the clergy of the Church."

MICHIGAN CITY CONVENTION.

THE second semi-annual convention of the Diocese of Michigan City, held in Marion, Ind., from April 30th to May 2nd, although not largely attended, was of real value to all the delegates, and a considerable stimulus to the very important work of the Archdeaconry that has its centre at Marion. The Rev. Lewis Brown of St. Paul's, Indianapolis, preached at the opening service on the evening of April 30th, and the sermon at the celebration of the Holy Communion on May 1st was by the Rev. E. W. Averill of Peru, Ind.

In the absence of Bishop White, the Ven. Geo. P. Torrence presided at the sessions of the convention. At the first session on Wednesday the work of the Woman's Auxiliary was ably and interestingly presented by Mrs. J. H. White, and by Mrs. W. D. Pratt of Indianapolis. Mrs. Pratt's address provoked a general and searching discussion of the methods of establishing branches, the relation of the Auxiliary to other parish activities, and the result of its work.

Papers of interest on the work of the Girls' Friendly Society were read by Mrs. Hanna and Miss Thompson of Fort Wayne.

The chief subject of the afternoon was "Methods in Sunday School Work." The Rev. A. A. Ewing of Bristol addressed the convention on "The Teaching of the Bible," urging the necessity of such teaching, and speaking of its purpose as a part of the Church's system of education, and of the methods for teaching children and adults. The Rev. H. M. Denslow, of Muncie, followed with an interesting and suggestive presentation of the plan used by him for teaching the Prayer Book; and the Rev. E. M. Thompson, of Goshen, presented a carefully written paper on "The Teaching of the Church Catechism." The free and earnest discussion that followed was directed in large part to the *Trinity Course of Church Instruction*, prepared by the Rev. C. M. Beckwith, the use of which Mr. Denslow strongly advocated.

In the evening in connection with evening prayer, addresses were delivered by the Archdeacon, the Financial Secretary, and the Rev. Duncan Convers, descriptive of the missionary work being done in the Diocese. The convention closed with Holy Communion on Thursday morning.

THE RELIGION OF GLADNESS.

TRUE CHRISTIANITY is cheerful. Christ taught no long-faced, gloomy theology; He taught the gospel of gladness and good cheer. His doctrines were touched by the sunlight, and drew lessons from the flowers of the field. The birds of the air, the beasts of the fields, and happy, romping children are in them. True piety is as cheerful as the day. Blessed are the joy-makers, for they shall be happy.

"I find a little nonsense singularly refreshing," said Talleyrand.

Happiness is often another name for holiness. It is difficult for a fractious, fretting, discordant, ailing soul to be good. Healthy exercise of the body and brain tends to produce a healthy exercise of the moral faculties; for these three great strands, the mental, the moral, the physical—the triple cord of life—are all bound together.—*Success.*

"IT SHALL NOT RETURN UNTO ME VOID."

BY THE REV. UPTON H. GIBBS.

THE rector of a country parish in one of the Western Dioceses was one evening sitting dejectedly in his study. He had shortly returned from a vestry meeting, at which there had been barely a quorum present. The meeting had passed off, as usually was the case, in a very perfunctory manner. Some desultory remarks and a general disposition to avoid and postpone any definite action. The apathy showed by the vestry was characteristic of the whole parish, and the rector felt that for the good of all it would be better for him to leave. He felt exhausted mentally and spiritually, having expended all his energy and enthusiasm with apparently no result except failure. As he sat in his study he reviewed the past years of his ministry, sadly recalling with what glowing expectations he had entered into the work. It was his first parish, having been appointed to it by the Bishop on being ordained deacon. At first he had met with encouragement, his arrival having created a sporadic interest which lasted somewhat over a year, and then the parish began to sink into a state of lethargy out of which, try hard as he could, the rector could not rouse it. The attendance at the services diminished, the work of the guilds languished, the Sunday School dragged out a very uncertain existence, and the whole spiritual life of the parish sickened until it became moribund.

This reaction had its effect on the rector, whose spiritual energies flagged in proportion. He gave out, and receiving nothing in return he often found himself in the depths of depression. Worst of all, his own faith began to falter and frequently he found himself questioning whether the Gospel he preached was necessary to mankind. Many people in the village apparently prospered very well without it, living in a very respectable and creditable manner. Not that in his heart of hearts he really doubted the truth that this is a world of sin and consequently the Gospel which is "the power of God unto salvation to every one that believeth" is the supreme necessity for mankind everywhere, in that all have sinned. But preaching and working without making any real impression had brought him to the edge of the Slough of Despond and within sight of the towers of Doubting Castle.

That evening a contest waged within him, a battle between faith and unbelief. Should he renounce all his old-time beliefs? Should he confess that Christianity after all was only one of many religions born of superstition? That Christ was not the "God manifest in the flesh," "the true Light which lighteth every man that cometh into the world"; that His name is Jesus because He saves His people from their sins, and that there is "none other name under heaven given among men whereby we must be saved"; that the Church is Christ's body, the Kingdom of God on earth, and the sacraments "are for the healing of the nations"; that he, as priest, was the ambassador of Christ, entrusted with the ministry of reconciliation, and therefore, however unworthy personally, able to help men in the hour of their bitterest need, by speaking peace to repentant sinners? Had he after all been fondly deceived? That the faith which had saved him from degenerating into a life of sensuality should be abandoned? Perish the thought! Starting to his feet he almost shouting recited the Apostles' Creed, as if in answer to a challenge from an enemy. Then, falling on his knees, he cried out: "Lord, I believe; help Thou my unbelief!"

When he rose from his knees he retired to bed and fell into a troubled sleep, during which the following dream came to him.

He was in his study preparing for Sunday, when suddenly a voice said to him, "You will die during the Sunday morning service." He was not alarmed, his first thought being that, when a boy at school, he had heard of a similar experience, told by one of the masters concerning an uncle of his. Next thing, he seemed to be in a church which for once was packed to its doors, all his parishioners being present, as the news somehow had leaked out. As to the service he had only a vague idea, but was conscious of growing weaker, and an intense desire not to die until he had given the benediction. At last he stood before the altar and blessed the people, and there remained standing with uplifted and outstretched arms while they slowly filed out. They seemed to realize that he wished to be left alone. At last the doors were shut, and he was about to turn and meekly kneel at the altar when he noticed two figures slowly and humbly approaching the rail, one an old and the other a young man. He had never seen them before that he was aware of, but their faces showed the traces of immorality and extreme dissipation. But as he looked at them he noticed that along with the scars of sin

there was a look like the repentant publican. They turned to him with an appealing expression for protection, as if they were afraid of some danger and as if he were able to defend them. They looked up at his outstretched arms as if they conveyed power from on high mighty to save.

Suddenly a hard, stern voice said: "All of you must come with me."

Turning to the direction from where it came, the rector noticed a man of cruel and forbidding aspect, whom, although to all appearance he differed nothing from the other men, he instinctively recognized as the arch enemy of mankind, Satan. The rector looked at him and then at the pair kneeling at the rail, who still looked up to him for protection as if he were their only hope. His heart stirred within him, but he felt his utter helplessness. How could he, a sinner condemned like themselves, save them? Long-forgotten sins arose before him like ghosts—no wonder he had not been successful in his ministry. But in spite of this he had an overwhelming desire to save the men who appealed to him, even if he himself were lost. Then an inspiration came to him to ask Satan his authority for commanding their going with him. The latter seemed surprised, but conceded the lawfulness of the demand, for he went away, and soon returned and handed the rector some papers which looked like legal documents. How fearful were their contents! They proved to be contracts between themselves and Satan whereby they had sold their souls for the pleasures of sin.

The rector's heart sank within him, and his knees trembled as he glanced at the long lists of itemized sins. What could he do in the face of such testimony? Oh, wretched men that they were, who should deliver them from the impending doom? Suddenly a voice whispered in his ear: "Look at the signatures." He did so, and there was Satan's, plain and distinct enough, but when he looked for his own he found it had disappeared, and in its place was a blood-red cross. It was the same with the other two papers.

Satan meanwhile had been waiting, with a sardonic smile on his face, as if enjoying his victim's discomfiture. But when the rector handed him back the papers, and pointing to the cross said, in triumphant tones: "Null and void," his expression changed to baffled rage and hate, and he quickly departed.

With what joy and thankfulness the rector saw him disappear! The words rose to his lips: "There is therefore now no condemnation to them which are in Christ Jesus. Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Then he fell on his knees to await with the children whom God had given him, the final summons which now could carry no terrors with it.

* * * * *

The morning was just beginning to grow light when the rector awoke to find he had been dreaming.

But he could not think it was merely an accident. God aforetime spake through visions and dreams, and why not now? Anyhow, he felt greatly comforted, for the dream taught that God's truth cannot be in vain, and that it will bear fruit somewhere, although perhaps in places the least expected by those who are the savers. As he thanked God and took courage, the words from the 55th chapter of Isaiah came to him:

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

"For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

"So shall My word be that goeth forth out of My mouth: it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

IT WAS A WISE old minister who said: "I am always grateful to any one who will point out a fault that I can correct. I am not grateful to any one who points out a deficiency, of which I am as conscious as he is, but which I am unable to make good." Here we have the secret of wise, as distinguished from unwise, fault-finding. The misery caused by the perpetual denouncing of frailties in others which are irremovable, and which should be patiently borne with for that reason, is almost as great as that due to remediable faults that are wilfully persisted in. Willingness to mend on the one side, and patience with what can not be helped on the other—these are two prime secrets of happy Christian intercourse. The precept, "Let your considerateness be known of all men," covers both.

GIFTS AT PORTLAND, OREGON.

WE HAVE already noted the gifts made to St. Mark's Church, Portland, Oregon, which were received and blessed on Easter Even. These consisted of oak reredos, pulpit, lectern, litany desk, and Prayer Book, a copy of Donatello's Madonna and Child in oak frame; two magnificent illuminations, one, the Prayer of Consecration, for the altar, the other, the Salutation to the Blessed Virgin Mary, from St. Luke's Gospel; two brass candlesticks 30 inches high.

The reredos, pulpit, and lectern are left in the natural finish, all in pure Gothic style, beautifully carved in parts in symbolical design, showing the lily, passion-flower, fleur-de-lis, and rose, conventionalized. The reredos, 18x13 feet, is formed of a triple canopy with side-wings, surmounted by a cross, and the panels are backed with rich tapestry in deep red and gold of beautiful ecclesiastical pattern. The dorsal wings, stretched against the east wall, are also of tapestry in green and gold, surmounted by a carved oak cornice, the fascia of which contains the inscription, "*Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,*" carved in twelfth century letters in bold relief.

These particular gifts form a memorial to the late Dr. Clarence Glisan, who was a communicant of St. Mark's, and the original donor of the funds. The replica of the Madonna and frame, as well as the two eucharistic candlesticks, are the gift of the Davenport Trustees. The litany desk and Prayer Book, and the six large candlesticks and candles, are the gifts of some individual members of the congregation. The illuminated altar card and Salutation are the gift and work of the senior warden, Mr. Frederick Townsend, who also made the design for the various gifts, and superintended their construction.

The rector, vestry, and people of St. Mark's naturally feel proud and gratified at the acquisition of such rich gifts and adornments to their church, which is a plain, unpretentious building in a poor parish; and particularly so, because the work has been executed by a local man, Mr. M. Karmel, who has had large experience in the manufacture of ecclesiastical furniture, and in the present instance has certainly shown his artistic ability and superior workmanship, in no mean degree. The tapestry hangings, eucharistic candlesticks, and brass stand for the pulpit, were supplied by the well-known firm of Messrs. J. & R. Lamb, New York.



ST. MARK'S CHURCH, PORTLAND, OREGON.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

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

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

THE LORD JESUS AND THE JUDGMENT DAY.

FOR THE SUNDAY AFTER ASCENSION DAY.

Catechism: Review. Text: St. Matt. xxv. 46. Scripture: St. Matt. xxv. 31-46.

OUR present lesson in every way completes and crowns the two that have gone before.

In the Parable of the Ten Virgins, our Blessed Master lays upon His followers the duty of watchful waiting for His return

(St. Matt. xxv. 1-13). In the Parable of the Talents, a further feature of requirement is added, namely, the fact that they who watch must work (Ib. vv. 14-30).

In each of these parables, judgment is involved, issuing in separation. Of the virgins, the five that were wise go in to the marriage, while the five that were foolish remain outside, and the door is shut between them (verse 10). So also in the Parable of the Talents. The servants who have done their master's will, are rewarded (vv. 21, 23). The one who has refused to do anything, is dealt with very much as he has dealt with his talent; put out of the way, and stripped of all useful opportunity (verse 30). In each set of circumstances, the individuals first separate themselves into two classes, faithful and unfaithful. Then the master comes, consents to the separation which they have made, and seals it with his judgment.

The theme of the two parables, then, is judgment. Christ, having arrested attention with these striking pictures, adds one more, most graphic; in which the final judgment exclusively is

dealt with, and the particular judgment passed upon these servants at the end of their earthly probation, is carried forward and merged into the great scene of what we call the general judgment, that announcement and ratification of previous judgments, which will issue in separations that are irrevocable.

The bearing of this theme upon the Ascension-tide is easily seen. Christ's going away moves us to think of His coming again. The two were blended in the words of the angels: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts i, 11). He departs, and forthwith it becomes the obligation of the world, and especially of the Church, to make ready for His return. These, as we know, are adjacent articles of the Creed: "He ascended into heaven. And sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead."

Turning our attention to Christ's great picture (vv. 31-46), we gather therefrom the knowledge of these great facts:

1. There will be a general judgment, in the end of the world, at the second coming of our Lord (verse 31). That this judgment will be general, is indicated in the words, "Before Him shall be gathered all nations" (verse 32). This will not be the particular judgment, passed upon each soul as it leaves the body (St. Luke xvi. 22-23). It is the picture, not of what takes place when one and another man go into the other world, but of what will take place when Christ shall come again to earth (verse 31).

2. This general judgment will consist, not of a trial, but of the announcement and ratification of separations already determined by the opportunity which this life has afforded. The multitudes range themselves on the right hand and on the left (verse 33). Separations already exist between them. Each gravitates naturally, according to his sheep-like or goat-like disposition (verse 33), to the side of the throne on which he belongs—chosen *by* him rather than *for* him. Now comes the ratification of what has already been determined by the multitude themselves. They on the right hand are bidden to come; that is, may remain with the Master, sharing His Kingdom (verse 34). They on the left hand must depart; that is, must be further and finally removed from His presence (verse 41).

3. The judgment will be open and public—"before all nations and all angels (vv. 31, 32): that is, all created beings known to us to exist." The openness of the judgment is elsewhere indicated in Holy Scripture (I Cor. iv. 5; Rev. i. 7).

4. The basis of the judgment will be the opportunity already afforded in this life. Of course, we do not forget things elsewhere spoken of, as things to be brought into judgment: Our faith or refusal to believe (St. Mark xvi. 16), "the things done in the body" (II Cor. v. 10), our words (St. Mark xii. 36), our readiness or forbearance to judge others (St. Matt. vii. 2; St. James ii. 13). But here, at least, Christ throws the emphasis upon one enquiry: Have you done to your fellow-men, who are My brethren, as I have done to you? We cannot read these words (vv. 35-44), without being forced to conclude that it is the Incarnation which is to form the basis of the judgment; Not alone man's acceptance or rejection of it as a fact, but also and especially man's success or failure to reproduce its spirit and its sacrifice in his dealing with other men. To a world of men "an-hungered," thirsty, friendless, naked, sick, in prison, the Son of Man came, leaving the court of heaven. They, to whom He thus came, according to the measure of their opportunity, must come with the same generous devotion and self-sacrifice to their fellow-men. The test of the judgment, then, will be, not the love which is natural to man, but that deeper love which is required by the Incarnation.

5. The judgment will be accompanied with surprise, upon the part of those commended (vv. 38-39), and also upon the part of those condemned (v. 44). This, after all, is natural and usual. The faithful are rarely ever aware of their faithfulness; the unfaithful are equally unaware of their failure. We may cite, as examples, St. Paul's estimate of himself as "chief of sinners" (I Tim. i. 15), the disobedient Saul's "I have performed the commandment of the Lord" (I Sam. xv. 31), the "Have we not prophesied in Thy name?" Of them "that work iniquity" (St. Matt. vii. 22-23), the Pharisee's exaltation of himself above the Publican in the temple (St. Luke xviii. 11).

6. The judgment will separate all men into two distinct classes, and "the decisions of this judgment will be final, unappealable, and irreversible" (verse 46). If the terms of the contrast are painful and sorrowful to dwell upon, at least let us not forget that the words are from the lips of Him who came to disclose and to declare the utmost limit of God's pos-

sible mercy: "Come—depart; blessed—cursed; the kingdom—everlasting fire."

Watch; work! "Ye know neither the day nor the hour wherein the Son of Man cometh" (St. Matt. xxv. 13). "Be ye also ready: for in such an hour as ye think not the Son of Man cometh" (St. Matt. xxiv. 44). "Seeing that ye look for such things, be diligent that ye may be found of Him in peace" (II Peter iii. 14).

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.

RAILWAY RATES FOR THE GENERAL CONVENTION.

To the Editor of *The Living Church*:

WILL you kindly permit me to use your columns to inform your readers that the railway rates for persons desiring to go to California at the time of the meeting of the General Convention have at last been fixed, and that these rates provide for transportation at one-half the usual fare? These rates will be available not only for members of the Convention, and those attending the various meetings connected therewith, but for *all others* who may choose to visit the Pacific coast at that time.

A circular containing details will be sent to all the members of the Convention as I receive notice of their election; and to all others who may request it.

In order that this information may reach as large a number of Church people as possible, I shall be obliged to the editors of diocesan and parochial papers if they will publish it.

Concord, Mass., May 3, 1901. CHARLES L. HUTCHINS,
Secretary.

THE SAN FRANCISCO CONVENTION.

To the Editor of *The Living Church*:

YOUR issue containing editorial about that "anonymous circular" anent the San Francisco Convention, in some way was mislaid, so that it came to me only yesterday or the day before. You have therein fully and fairly stated the case. So far as I know, nothing has been done or said by anyone out here that could give the impression that we repent of our bargain, as this anonymous writer seems to imply. We do want the Convention to come here; we are doing all that we can do to prepare for its coming; we think it an honor to the Church here to have the Convention come; we are looking forward to its coming as likely to give a considerable impulse to Church life out here; and we feel also that the coming of the great representative body of the Church to this Pacific Coast will not be without its marked reflex educative influence on the whole body of the American Church.

All this we feel keenly and thoroughly, and we believe that we simply express the feeling of the whole Church in so saying and in so believing. To say that there are difficulties in the way is only another way of saying that the thing is worth doing. But the tremendous questions to be discussed at this meeting, and the great possible results for the good and the growth of the Church are surely warrant for overcoming these difficulties. And we in San Francisco believe heartily that a large and enthusiastic and representative and therefore influential meeting of the General Convention will be held in this City of St. Francis by the Sea, and that it will mark an era and epoch in the life of our American Church.

May God grant that it may be so, and may He so move the Church at large that we shall hear no more of "anonymous circulars."

MARDON D. WILSON.

San Francisco, April 27, 1901.

A CORDIAL INVITATION.

To the Editor of *The Living Church*:

MAY I extend through your columns to the Delegates and others who may contemplate a trip to San Francisco in October, an invitation to spend Sunday, September 29th, in Salt Lake City or Ogden? We are desirous of showing our friends

what work we are doing for the Church, as well as some historic views which may be of interest.

We feel that the Deputies to the Convention may be helpful to us in our work, and to that end we hope to have some services on September 29th, with addresses by Bishops and clergymen.

Arrangements may be made for stopping over from Saturday, September 28th, to Monday, September 30th, which will give ample time to reach San Francisco on Tuesday, October 1st.

May I ask that any persons who contemplate breaking their journey in Salt Lake City, will notify me as soon as possible. I shall be glad to give any information with reference to the trip from Salt Lake westward.

ABIEL LEONARD,
Bishop of Salt Lake.

Salt Lake City, April 29th, 1901.

THE WORDS OF DELIVERY OF THE BLESSED SACRAMENT.

To the Editor of *The Living Church*:

THE rubric upon the subject reads sufficiently clear as to admit of but one rendition. The priest is directed first to receive the communion himself and then to deliver the same in like manner to Bishops, Priests, or Deacons, if any be present.

I doubt very much if there is one priest in the American Church with sufficient courage to communicate a Bishop or one of his own order in the abbreviated form in which many do communicate the laity. During the past ten years I have been under seven different rectors. Three always communicated their people in the full P. B. form; the rest used an abbreviated form, each slightly different.

Cannot we have but one "Use" through the entire land, thereby securing uniformity? If there is to be any cutting out, would it not be well to shorten the sermon, the offertory solo, or the sentences?

It is in this service above all others that we of the laity receive the greatest comfort, especially to be assured by the mouth of Christ's priests on earth that we are receiving the Body and Blood of our Lord Jesus Christ which was given to us to preserve our souls and bodies unto everlasting life. To deprive the faithful of these comforting words seems like a mutilated sacrament. How much longer would it take to recite this much of the words of delivery to each individual communicant? The large number receiving upon high festivals is given as the reason for this abbreviated form. I have seen priests use the same form when there were but half a dozen receiving. No reason for this unseemly haste can here be pleaded.

The fact is, a large number of the clergy have a low conception of the Priesthood, especially in this service. How often we of the laity hear the faithful Churchman and woman say, "Well, our rector may not be much of a preacher; but he is the ideal priest in the Communion Service"?

In the First P. B. of Edward VI. the rubric reads similar to our own. Then the priest is directed to say to *every one* these words: "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life." "Take, eat," etc., was added in subsequent editions. In the last revision in England, this question arose. Some desired that it might "be sufficient to speak the words to divers jointly." But the Bishops replied "that it is most requisite that the minister repeat the words in the *singular number*."

Prof. Blunt says in his *Annotated P. B.*: "The practice of saying the words only once for each group of communicants as they kneel before the altar is contrary to the plain direction of the P. B. and of Canon 21, and inconsistent with the individualizing love of Christ and of His Church for souls."

St. Paul, Minn.

W. L. CULLEN.

THE MORAL LAW IN THE KINGDOM OF GOD.

To the Editor of *The Living Church*:

MAY I have space in your paper to call the attention of my brother clergy to the real *Christian* application of the Christ's Summary of the Law, which seems to be generally overlooked (e.g., Sunday School Lesson Helps for April 28th)?

Corresponding to the giving of The Law in the Old Kingdom of God is the gift of the Holy Ghost in the New Kingdom of God (which is but the Old *fulfilled*). Now the Holy Ghost is given through the laying-on-of-hands. Therefore our Lord's *Summary of the Law* has for its Christian counterpart and fulfilment, simply, THOU SHALT BE CONFIRMED (cf. Rom. 5)—and, of course, "stir up the gift."

Clinton, Mich., April 29th.

C. C. KEMP.

CHANGE OF NAME.

To the Editor of *The Living Church*:

I HAVE been much interested in the discussion in your columns of the propriety of changing the name of the Church. I imagine that all Churchmen are agreed upon the desirableness of dropping the words "Protestant Episcopal" from the title-page of the Prayer Book, but it is difficult to agree upon a substitute for them which shall definitely express her Catholic character.

As to the inaccuracy of our present title, I was much impressed with the following passage in Dixon's *History of the Church of England*, vol. iv., page 736; the logic and reasoning of which are so convincing that I thought you would be willing to print it:

"A graver reason of objection seems to be that it is improper to designate a Church by any term of limitation. It is so even when the term selected may belong to the definition of the Church; as when the Church of England is called *Episcopal*, a piece is given of her real definition; but if this be done constantly, a piece only is constantly given of her real definition, a part only of the whole. Much more is it improper when the term selected is no part of the real definition; as when, in the term *Protestant*, a constant description is applied to the Church of England, which declares no more than her accidental relation towards another Church; not her own properties, or essence, or any part thereof. This cramps theology, narrows teaching, and fosters false notions of history. The Church of England was protestant long before the innovation of the word protestant, long before the Reformation; and, though it is true that Rome became at the Reformation what Rome never was before, so that the necessity of protesting might seem to be stronger thence, yet it is not well to accept in constant designation a term which tends to obscure the position of the most ancient national Church that has opposed itself to the claims of Rome."

Steubenville, Ohio.

GEO. W. HINKLE.

A CURIOUS FIND.

To the Editor of *The Living Church*:

I SEE in THE LIVING CHURCH of this date that Mr. MacVeagh delivered a lecture in Chicago on Father Marquette. This reminds me that when I came to this county in 1850 there was living in Milton, this county, a Dr. A. Mittower. He was a very intelligent man and had a large practice up and down the Illinois river. He told me that two or three years previous to my coming to Milton, he was riding his rounds on the river bottom two or three miles below Bedford, which would bring him to near where the C. & A. bridge crosses the river, when he came on some men chopping cord wood. They had cut off a length, and split it open. The heart and the shell had separated, and on both the heart and shell were the letters, I.H.S. The men were wondering what this meant, but Dr. Mittower knew, and, much pleased that he should have happened there at that time, he arranged with the men to take care of the pieces till he should come that way again. It was some time, and when he did get there, he could not hear anything either of his prize or the men. They had been strangers, and had left the county. Now the question is, who carved these letters on that sapling, years before? Could it be any one but Marquette, or his followers? I think not. They no doubt camped there, erected an altar, and marked the spot with the I.H.S.

Very truly yours,

Griggsville, Pike Co., Ill., May 4, 1901.

RICHARD PERRY.

ONE STRONG, SWEET SOUL.

IN MEMORY OF THE DEARLY LOVED AND SAINTED PRIEST OF GOD,
REV. JOHN JACOB FAUDE, D.D.

O STRONG, brave, selfless soul who wrought so well
For weaker ones who feel the upward impulse swell,
And urge to higher thoughts and deeds for Christ, our King!
Impotent the grave and harmless, Death, thy sting!

Luminous thy flight, brave soul! We look through mist of tears
To God's own Paradise and quell our rebel fears.
Thy well-remembered voice has joined the melodic choirs,
And heaven's *Ter Sanctus* thrills and waiting hearts inspires!

We said, "Oh, why this sudden sorrow, cruel blow?"
But we were dumb thereafter, for our God doth know!
Yes, God doth know, and our wrung hearts must yield—
Take up the burden he has borne and go afield

And carry on the work he led and wrought for God,
Along the rugged way all blessèd saints have trod!
This is the joy, that such as he has lived and LIVES
In radiant influence, here, which naught but blessing gives.
Minneapolis, April, 1901.

GEO. C. COCHRAN.

Editorials and Comments

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THE CHURCH AND THE PRESIDING BISHOP.

IN MAKING an attempt to sum up the case relative to the claims of the Presiding Bishop, we beg first to congratulate the Church upon the dignity, the courtesy, and the absence of personal vituperation, which have characterized the discussion which has been made necessary. The spirit thus shown would once have been assumed a matter of course in this Church, and it is now a happy indication of the return of the characteristic breadth of mind and dignified moderation which once prevailed over this American Church, but which had suffered a temporary eclipse. It has everywhere been recognized that this is a purely constitutional question, in which personalities have no place. Those who have found it necessary to dissent from the claims of the Presiding Bishop have found no difficulty in imputing to him the most perfect good faith and noble intentions. There is nowhere a desire to subject him personally to any censure or discomfort. The subject matter of his claim to a national jurisdiction of some sort over other Bishops must of course be very carefully analyzed and cannot fail to be denounced by those who believe in the administrative equality of all Bishops; but this shall be done without the shadow of personal reflection upon the Bishop himself.

We desire to make this clear at the outset because there recently appeared in the *New York Tribune* what purported to be a telegram from Milwaukee stating that "not the Bishops who appeared in cope and mitre, they say, but Bishop Clark of Rhode Island will be brought to trial." So far as we can learn, there is no foundation whatever for this statement. Whether the "Bishops who appeared in cope and mitre" will be "brought to trial" is a question upon which we do not care to express an opinion. We think it quite likely that under certain contingencies they might demand a trial, which under our canons would make it mandatory upon the Presiding Bishop to proceed in the case. However that may be, we feel certain that the *Tribune* is wrong in stating that the venerable Presiding Bishop will be brought to trial. His peculiar belief as to his own extra-diocesan jurisdiction may possibly be made the subject of inquiry by the House of Bishops; but as his claim has already been challenged and denied, it cannot be said to have established a precedent, and the immediate necessity for action is therefore past. We trust that whatever may be done, whether by declaration or by

legislation, may be accomplished without subjecting him personally to any stigma, or placing him upon trial.

THE SUBJECT has been very largely cleared up by the research of our own correspondent, the Rev. P. H. Hickman, whose letter, printed in our issue for April 27th, reveals an almost forgotten chapter in our American ecclesiastical legislation. We trust Mr. Hickman's letter has received careful consideration. He showed, it will be remembered, that the phrase "presiding Bishop of the Church" was used in a canon of 1856. The absence of a capital letter to the word *presiding* shows that there was no intention of creating an office or a functionary of the Church by that phrase; yet even so the phrase was at once seen to be dangerous when the attention of the Church was called to it, and it was deemed sufficiently important to warrant and necessitate the passage of an amendment changing the canon. "The Church" was changed to "this Church" by the Rev. Dr. Haight and the learned Murray Hoffman in preparing the Digest of 1859; and in response to a resolution introduced into the House of Deputies in 1868 by that wise and learned canonist, Dr. Wm. Adams, inquiring whether "we have actually and legally a presiding Bishop in the sense of Primus, Metropolitan, or Patriarch," the phrase "presiding Bishop of this Church" was by joint action of both Houses dropped from the canon. The distinguished jurist, Hamilton Fish, LL.D., ex-Governor of New York, and afterward Secretary of State of the United States, then being a member of the committee on canons in the House of Deputies, also perceived the importance of the question, and it was on his resolution that the committee on canons of the lower House was instructed to inquire into it. The result of the inquiry by that committee and subsequently of a similar consideration by the committee on canons in the House of Bishops, was that the matter was deemed sufficiently important to warrant action, notwithstanding that at that time no "presiding Bishop" had given ground for suspicion that he would consider that the phrase conferred upon him any authority as "Primus, Metropolitan, or Patriarch." Among the committee of the House of Deputies who considered the subject and agreed as to the necessity for change, were those distinguished canonists, Drs. Wm. Cooper Mead, of Connecticut; Benjamin I. Haight, of Trinity Church, New York; Milo Mahan, one of the most distinguished of the American clergy; Alfred A. Watson, now Bishop of East Carolina; B. H. Paddock, afterward Bishop of Massachusetts; M. A. deWolfe Howe, afterward Bishop of Central Pennsylvania; the renowned jurist, Hamilton Fish; the learned Dr. Benj. R. Curtis of Massachusetts, Judge Otis of Chicago, and others. Certainly men like these would not be apt to be moved by groundless fears, particularly as the alleged danger was wholly abstract, no case in which the Presiding Bishop had exceeded his authority having been alleged.

In the House of Bishops, those constituting the committee on canons who reported in favor of dropping the phrase were Bishops McIlvaine, Atkinson, Horatio Potter, Stevens, and—as though to clinch the argument—*John Williams*, Bishop of Connecticut, afterward for many years Presiding Bishop, and one whose judgment on canonical questions was always held of great weight. The absolute newness of the view propounded by Bishop Clark could not be better exemplified. Under cover of a title¹ which his predecessor had joined with other distinguished canonists in viewing as dangerous *even when canon-*

¹In an interview published in the *Providence Journal*, Bishop McVickar attempts to justify the use of the term "Presiding Bishop of the Church" by analogy, saying "the canons nowhere speak of the 'American Church' or of the 'Prayer Book,' but these phrases are often used." The point is not very important, for if the use of the term "Presiding Bishop of the Church" was the only ground for objection to Bishop Clark's letter it would be a technical objection only. The difficulty is that he uses an uncanonical title in connection with an uncanonical assumption of authority. It may be as well in passing, however, to observe that Bishop McVickar is wrong in both these statements. The phrase, "The Church in the United States," which is substantially the same as "The American Church," appears as the formal title of this Church in Title I, Canon 19, § vii. [1], and also in the Pointed edition of the Prayer Book, which was set forth by authority; while the term "Prayer Book" appears three times in Title III., Canon 9. The argument from analogy is therefore a trifle weak.

ically used, and as tending toward the assumption of authority as "Primus, Metropolitan, or Patriarch," and thus had secured its legal abolition, the present Presiding Bishop assumes authority that is both primatial, metropolitical, and patriarchal, and perhaps a little more. Thus far toward an ecclesiastical imperialism have we moved since the lamented death of Bishop Williams.

BUT WHILE it was not until 1868 that the dangerous tendency of the title in question was shown, yet during the administration of Bishop Philander Chase (of Illinois) as Presiding Bishop, there had been three several occasions on which his actions had been distinctly challenged by reason of his assumption of undue authority. The difficulty then, as now, was not that the Presiding Bishop desired to usurp authority not his own, but rather that the excessive caution of our fathers in the American Church had led them to discard the ancient ecclesiastical organization with Archbishops and Metropolitans, and to substitute a brand new office of Presiding Bishop, which they intended should convey no impression of any hierarchical authority, but which rather, by its very vagueness and lack of precedents in its operation, tended toward making of that office whatever its incumbent saw fit to read into it.

(1.) In 1851, Presiding Bishop Chase had issued a letter of congratulation to the English Church congratulating them on the protection of the Church by the civil power, and praying the Lord of Hosts to "sustain the union of His servants Moses and Aaron." To this paper he had affixed his signature as "Presiding Bishop of the Protestant Episcopal Church in the United States." Bishop Whittingham (of Maryland) perceived the dangerous precedent thus established by this action, in itself so harmless, and issued the following protest, which was published in the English and American Church papers:

"Whereas there has appeared in the public prints, and in particular in a newspaper called *The Guardian*, published in London on the 12th of March, a letter signed Philander Chase and purporting to be addressed 'to the Archbishops and Bishops and other Authorities of the Church of England and Ireland, by the Presiding Bishop of the Protestant Episcopal Church in U. S.,' this is to declare and protest that the Senior Bishop of this Church neither has nor acquires by his seniority among the Bishops, nor by his Presidency in the House of Bishops, nor by the functions and duties assigned him by the Constitution and Canons of this Church, any right of corresponding with the ecclesiastical authorities of other Churches in the name of this Church, or as the representative of its Bishops, or with any claim of rank, authority, or official character, as head of the same or as having power in any wise to speak in its behalf, or to express the opinions of the Bishops, Clergy, and Laity of the Church except as he may be by them or any of them for the whole or in part, especially empowered and instructed."

This protest goes on to quote from this letter, and says that

"Such expressions are only expressions of the writer" (Bishop Chase) "for himself alone without any other authority, weight, or value than the personal character and official station of the Bishop of Illinois may give them, apart from any consideration of his seniority in office, and his consequent Presidency in the House of Bishops, and that they ought to be, and in so far as the maker of this declaration and protest is concerned, must be so regarded and held."²

Thus did Bishop Whittingham file his protest, as have seven Bishops to-day, against a misapprehension on the part of the Presiding Bishop, of the scope of his official prerogatives.

(2.) Next year, 1852, a similar protest was made. The Archbishop of Canterbury had invited the American Church to send a deputation of Bishops to take part in the jubilee of the S. P. G., to be held in that year. All but two of the American Bishops had united in a request to the Presiding Bishop to call a meeting of the House of Bishops. This the Presiding Bishop declined to do, but commissioned Bishop Brownell of Connecticut and Bishop Meade of Virginia to choose such delegates. In the language of Bishop Whittingham, the Presiding Bishop had "assumed to delegate the power to appoint representatives of the Church." In the language of his biographer, Dr. Brand, Bishop Whittingham felt that "the obligation" rested upon him "to resist gradual assumption of power, which might in time change the nature of the office of Presiding Bishop."³

Bishop Brownell perceived the danger of such a commission, and instead of acting upon it, the Presiding Bishop having refused to call the House of Bishops in session, he (Bishop Brownell), the next in seniority to Bishop Chase and afterward

his successor as Presiding Bishop, invited the Bishops to meet him informally in New York, to consider the matter. In his letter to each of the Bishops, after referring to his commission jointly with Bishop Meade to appoint such representatives, he said:

"I do not feel authorized to take upon myself the proposed responsibility, except as a last resort, and especially when so large a portion of the Bishops may conveniently assemble in New York."⁴

"This letter," says *The True Catholic*, a monthly magazine of the day, "is honorable to the good sense of the Bishop of Connecticut. Upon what grounds the Bishop of Illinois could for an instant have imagined that he had any right, either to name the Bishops who are to go to England himself, or to appoint others to name them, it would not be easy to say. One thing is certain, that except as Bishop of Illinois, and within the Diocese of Illinois, he has no power, or authority, which is not given by the constitution and canons of the General Convention. Nor do they contain a word which countenances this arrogant pretension."⁵

(3.) The third instance referred to occurred in the same year, when the Presiding Bishop assumed to postpone the trial of a certain Bishop against whom charges had been preferred, and who thereby invalidated the proceedings, by reason of his wrongful assumption of authority.

WE SHOULD NOT be inclined to lay great stress upon the title assumed by the Bishop of Rhode Island, if that assumption stood alone. The title "Presiding Bishop of the American Church," though indeed less open to criticism than the style used in this letter, has often been used in popular phraseology, without intending to imply anything more than the constitutional title, "Presiding Bishop," further explained in the canons as "of the House of Bishops." It is so used, for instance, in the *Living Church Quarterly*. If the Presiding Bishop had not in the identical document in which he assumed the title which had once been canonically repudiated as suggesting a "Primus, Metropolitan, or Patriarch," claimed powers over his fellow Bishops that are at least metropolitical, we should not have suggested anything beyond a technical impropriety in his use of such a title in what purported to be an official document. The issue would then be only technical; it is now very much more. A similar instance of how an etymologically harmless word may become exceedingly dangerous, is found in the word *Pope*. This august title (Latin, *papa*) is nothing more than the fond household word lisped by the child to his father in his earliest speech. *Papa*, a father; *Father*, a title applied in our own Ordinal to all our Bishops; *ergo*, every Bishop a *Papa*, or *Pope*. But when one Bishop arrogates to his see certain fixed powers of universal jurisdiction which he claims as *Pope*, we perceive the necessity of discriminating between the harmless word in its etymological sense and the harmful word in its acquired significance. None of our Bishops, therefore, though addressed in the Ordinal as *Father*, may use the term *Pope* in its ecclesiastical sense. The application is plain. So long as "Presiding Bishop of the American Church" meant only an abbreviation of "Presiding Bishop of the House of Bishops of the Protestant Episcopal Church in the United States of America," it was harmless. Drop the word *American* however, and use the phrase "Presiding Bishop of the Church" in connection with distinctly metropolitical claims, and we have the same evolution which made the Italian *Papa* of the third century, the *Pope* of the twentieth. We must hold either Bishop Williams or Bishop Clark mistaken in their view of the office called Presiding Bishop.

BUT IS IT NOT TENABLE to maintain that we, and the seven Bishops as well, are making "a mountain out of a mole-hill"? That such exalted claims of power on the part of the Presiding Bishop are due only to an unfortunate choice of language on his part in the unhappy letter which he wrote early in December, and which has been the cause of most of this distraction of the Church?

Such was originally our own idea. We fully believed that it was necessary only to point out the untenable position which had been assumed by the Presiding Bishop, in order to have his own disclaimer made of any intention to claim jurisdiction over other Bishops, or any authority whatsoever beyond that distinctly conferred upon him by the Constitution and Canons of the

²*The Motto* (Bishop Chase's paper at Jubilee, Ill.), June 20, 1851. Thanks are due a lineal descendant of Bishop Chase for this information and extract.

³*Life of Bishop Whittingham*, p. 399.

⁴*True Catholic*, May 1852.

⁵*Ibid.*

Protestant Episcopal Church. Men of the spirituality and intellectual power of the venerable Bishop of Rhode Island are usually quick to acknowledge their mistakes when they see them. To our surprise quite as much as to our regret, no such disclaimer has been made; but on the other hand, in a second letter to *THE LIVING CHURCH* dated Dec. 29th—after the first letter had been thoroughly analyzed and the nature of the claims distinctly shown—the Presiding Bishop took occasion to deny that any others than himself were responsible for his letter, but significantly not denying the interpretation that had been placed upon his claims, which the seven Bishops in their very temperate and dispassionate letter of April 9th rightly declare to “simulate papalism.” And since the publication of that letter the fact that such claims to jurisdiction are intentional and are still maintained by the Presiding Bishop is further made plain.

In what purports to be an interview with Bishop Clark in the Providence *Telegram* of April 13th—we quote this quite knowing the fallibility of interviews by secular reporters on ecclesiastical affairs and with every desire to make correction if the Presiding Bishop was incorrectly reported—the Bishop “thinks that any official person has a right to disclaim responsibility for the acts of other official persons of his own appointment, and that to do so does not justly expose him to the charge of usurping any judicial or other prerogatives.”

Let us examine this belief. The Justices of the Supreme Court are appointed by the President. Some years ago they resolved to wear an official gown when on the bench. They also handed down certain important decisions. Can anyone conceive a letter signed officially by the President of the United States—with the addition perhaps of some distinctively imperialistic phrase beyond his constitutional title—dated from the Executive Mansion, reading somewhat to this effect:

“As the recent session of the Supreme Court was held under the authority of the several appointments signed and sealed by me as Imperial President of the United States, I feel myself called upon to disclaim any responsibility for the violation of the laws of the United States on that occasion and the introduction of vestments having no authority of use in judicial procedure. [Official signature and date attached]”?

Here would be an exact analogy to what our Presiding Bishop has done in the ecclesiastical government of this Church, acting on the belief which he maintained in the Providence *Telegram*. It is not necessary to inquire what would be the fate of a President who should become inoculated with such a belief. It is simply unthinkable. Yet the President of the United States is charged with vastly greater powers and responsibilities in the federal government than those laid in the ecclesiastical government upon the Presiding Bishop, and we have simply paraphrased and adapted the letter of the latter.

Again, in a signed, and therefore presumably authentic telegram to the New York *Tribune*, Bishop Clark says:

“I refer you to editorial in New York *Churchman* of to-day” [April 13].

We are therefore obliged to consider that editorial as reflecting the views of the Presiding Bishop. Now the editorial in question is written in a dignified, courteous spirit, as befits one of the leading journals of this Church. Yet we believe the position therein maintained to be utterly untenable. “But leaving the question at issue between the seven Bishops and the Presiding Bishop for the moment,” says *The Churchman*, “what is involved in their position? Nothing less than a possible state of anarchy between the meetings of the General Convention; no one to represent the General Convention; no one to represent the American Church.” If such is the case, it might be a condition calling for legislation; but it does not thereby warrant any individual in throwing himself into the gap to “represent” a Church that had neglected to commission him for the purpose. The Presiding Bishop does undoubtedly “represent the American Church” for certain definite purposes laid down in the canons, and for none others. So also is “the Ecclesiastical Authority of the Diocese” to which the Treasurer of General Convention belongs, a representative of the American Church for certain other purposes (Title III., Canon 1, § iv.); but it does not follow that he is therefore to assume further responsibility as well because of a haunting fear of “anarchy.” The individual Bishops and Standing Committees have also a “rep-

*If someone will reply that the Justices are confirmed by the Supreme Court in addition to the President's appointment, it is sufficient to assume that this hypothetical “disclaimer” is made by the President and the Senate jointly.

resentative” character, for certain definitely stated purposes, and no others. If a Metropolitan is required for this Church—we think, ourselves, that the office would be an useful one—let him be constitutionally appointed, and we should be very glad to see Bishop Clark first installed into that office; but let it not be assumed under any pretense of a possible “anarchy,” or that “under our system,” the Presiding Bishop would seem “to be the one representative of the whole Church, Bishops, clergy, and laity, in the interval between the meetings of the General Convention,” or that “the Presiding Bishop stands for the whole American Church.” Each and every one of these propositions laid down by *The Churchman* and indorsed by the Presiding Bishop, we respectfully and courteously, but firmly, deny, except to the extent and for the purposes that such representative character is distinctly conferred upon him by the canons. It may be true that “it would be strange if the American people, who clothe their President with such extraordinary authority, should be afraid of this one uniting link in our national Church”; but whether they are “afraid” or not, it is quite true that up to the present time they have not clothed the Presiding Bishop with such “extraordinary authority” as that of the President of the United States; and we very much regret that he should have conceived the facts to be otherwise.

It is unpleasant to differ with the senior Bishop of the American Church, but we beg to call attention to the fact, that in support of the view we have maintained, we, with the seven Bishops, are merely associating ourselves with such grand names in American Church annals as those of the canonists Mead and Haight and Mahan and Adams and Hamilton Fish; and of the Bishops, Brownell, Whittingham, McIlvaine, Atkinson, Horatio Potter, William Bacon Stevens, and John Williams. These luminous authorities in the by-gone legislation of the American Church, with the whole General Convention of 1868, must first be overruled, if the present position of the Presiding Bishop is to be indorsed by this Church. Are we ready to throw aside all the safeguards which these men deemed important, and concede the claims that have been set up?

BUT WITH THE closing expression of *The Churchman* in that editorial which is to be taken as the defense of the Presiding Bishop, we are in cordial agreement. “We believe,” reads the paragraph in question, “that the seven Bishops have raised more serious questions than were involved in the incident at Fond du Lac, and that they will provoke a discussion that will emphasize the necessity for a Constitution and a body of canons such as shall make clear the solidarity of the Church and conserve and protect the rights of every member of the same.” This latter subject we hope to pursue further next week, though the position of the Presiding Bishop in the body politic will then be only an incident in the larger questions involved.

And in closing this consideration we beg to express our appreciation of the delicacy of the subject upon which we have written. If we suspected the Presiding Bishop of exaggerating the authority pertaining to his office through any desire for personal aggrandizement, it would much simplify our own duty, for we should not then feel impelled so carefully to refrain from language which would seem to reflect upon him personally. This we not only do not think, but are quite certain of the opposite. We quite appreciate that Bishop Clark has done only what seemed to him right, with no desire whatever to exaggerate his own personality. We would subject him to no indignity whatever. We would have the House of Bishops carefully refrain from any action that would seem to reflect upon him or censure him personally, whether or not they deem it necessary to examine the limitations of the authority of the Presiding Bishop. We beg to express the hope that nothing that we have written may be so construed as to seem like a reflection upon him personally.

IN publishing this week a paper showing the facilities for worship according to the Book of Common Prayer, in the city of Buffalo, during the summer, we suggest that all who have any thought of embracing the opportunity to see the Exposition, should take the precaution to lay this paper carefully away and take it with them to Buffalo. It is not always easy to find in a strange city the hours of services or the way to find any given church, and this article will be very useful to Churchmen among the city's visitors.

It ought not to be necessary to remind Church people that their duty to God and His Church is not in abeyance during their travels. Sight-seeing is undoubtedly very tiring, and rest

is essential. Yet Sunday morning ought not to be passed by without kneeling at the altar, and taking part in public worship. We trust that Churchmen will not be largely among those who will take advantage of the open doors of the Exposition on Sunday afternoons; not because sight-seeing is necessarily sinful on Sunday, but because, first, of the paramount duties of worship and rest, for the spiritual and physical natures, and second, because of the bad example in countenancing an opening on Sundays which is certain to lead, and can only be intended to lead, many thousands of people to wholly disregard their religious duties, and which compels the labor of other thousands, not only in the Exposition grounds, but also in the transportation companies, who ought to be permitted to enjoy a day of rest.

We have made an effort to secure a brief list of names of parties in Buffalo who will be in position to receive roomers during the Exposition, and who can name satisfactory references which would entitle them to be considered trustworthy by intending visitors. Many who remember unpleasant incidents connected with their sleeping places in connection with former Expositions, will be glad to avail themselves of such a list, and every effort will be made to keep unworthy persons from it, while only a limited number of names will in any event be received. For people in Buffalo, on the other hand, who may desire to receive select guests, but not to open their doors indiscriminately to any who may apply, it will be a convenience to make known their wishes in such way that they will be unlikely to come to the notice of ordinary adventurers. We trust this explanation and the list which will be commenced this week, and which will be found on another page, will be the means of bringing congenial persons together in the capacity of host or hostess, and guest, during the summer, on the introduction of

THE LIVING CHURCH.

WE regret that the lines printed on page 22 last week under the title, "The Request of Saint Philip," by Mary Ann Thomson, should have contained a misprint in the second verse, last line, where the word *least* appeared instead of *last*. The verse should read as follows:

"And when the Son our nature took
And did as Man with man abide,
Man's yearning wish on God to look
In Him at last was satisfied."

ANSWERS TO CORRESPONDENTS.

F. W. M.—It is provided in the 29th canon of the Church of England, set forth in 1603, and in this case confirming earlier legislation: "Neither shall any person be admitted Godfather or Godmother to any Child at Christening or Confirmation, before the said person so undertaking hath received the Holy Communion." These canons are commonly understood by canonists as constituting a portion of the ecclesiastical common law of the American Church. But the undesirability of allowing non-Churchmen to act as sponsors at Baptism is even more closely apparent from the general principle that the Church legislates only for her own children and invariably assumes that those who appear in any capacity in her offices are subject to her jurisdiction and amenable to her discipline. A sponsor appears in Holy Baptism as a direct representative of both the Church and the child; receiving in his former capacity the admonition of the Church, and answering, in the latter capacity, the questions relating to the child. Cutts says [*Dict. Ch. of Eng.*]: "The Church having received the baptized as one of its children, appoints the sponsor, who is already one of its members, to exercise on its behalf a guardianship over the spiritual interests of this new child."

THE MINISTER whose sermons are made up merely of flowers of rhetoric, sprigs of quotation, sweet fancy and perfumed common places is, consciously or unconsciously, posing in the pulpit. His literary charlotte russes, sweet froth on a spongy, pulpy base, never helped a human soul; they give neither strength nor inspiration. If the mind and the heart of the preacher were really thrilled with the greatness and simplicity of religion, he would week by week apply the ringing truths of his faith to the vital problems of daily living. The test of a strong, simple sermon is results—not the Sunday praise of his auditors, but their bettered lives during the week. People who pray on their knees on Sunday and prey on their neighbors on Monday need simplicity in their faith.—*William George Jordan*.

THE GREAT SALT LAKE is said to be in imminent danger of drying up, the drain upon it being due to irrigation requirements. We are informed that the plan suggested by Mr. Marcus E. Jones to build a canal from the headquarters of the Snake River, and thus bring water into the Great Basin to replace the waste by evaporation is meeting with general favor. The Utah Legislature is expected to take up the matter at this session. The agricultural sections of Utah are threatened with disaster unless something is done soon.—*Science*.

Literary

The Age of Decision; Being Five Sermons to Young Men preached at Cambridge in St. Giles' Church. By the Rev. P. N. Waggett, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford. New York: Longmans, Green & Co.

Father Waggett has published these sermons from reports printed in *The Church Times*. They are profound and yet so simply expressed that they are very readable. The sermons are upon The Man and the Church, Responsibility and Power in the Possession of Faith, Truthfulness and Insight, The Daily Judgment, and Vocation. At the end is added a sermon preached at the Charterhouse in London on Founders' Day, on Continuity.

Father Waggett's words must have been very impressive to the undergraduates of Cambridge University, and the printed volume would be a most suitable gift to any young man who is about to enter upon the stern realities of life.

The author's words on Confession and Absolution, in the third sermon, are strong and manly:

"There are many faults against which we strive, but which do not in themselves amount to defections, to treacheries. They do not disqualify us as Christians. But there are some faults which are so grave that, if they were known, they would exclude us from Communion, they would separate us from Christian people. The man who, with such a fault as that upon his conscience, comes to Communion—a fault which, if it were known, would exclude him—surely comes on false pretense. It is to deliver us from such false pretense, and at the same time to restore us to happy and right Communion, that Confession is in the Church. Confession is not a 'Popish' thing, or a 'High Church' thing, or a mystical, fanciful thing. It is simply an honest thing. It is a way of being honest, of dealing the truth in love; of being delivered from a false position and a miserable state of pretense."

Father Waggett has done good service by putting these addresses into print. They certainly are calculated to help any young man who reads them. FRANK A. SANBORN.

Will the World Outgrow Christianity? By the Rev. Robert Pollock Kerr, D.D. Chicago: Fleming H. Revell Co. Price, \$1.00.

This question is being asked very often in the present time, and the Churchman's answer is, of course, No. Certain phases, secondary ideas, matters that time has proved to be of minor importance, in fact many of the "accidents" of Christianity (to use a technical term) will have disappeared and are even now disappearing. But we who believe in the re-vivifying power of the Church and the immortal germ that Holy Scripture contains, are convinced that history will repeat itself, and that the Church will grow truer to her ideals, and the Scriptures be better known as time goes on. The awakening of the sense of responsibility, social unrest, the question being asked "Am I my brother's keeper?" are evidences that the hand of God is on us, and His Spirit working among us. Some say that the Church did not give forth these ideas—which, however, remains to be proved—but they certainly came from the Lord God, and as like attracts like, the Church will surely be drawn closer to them and they to the Church.

The Church is a good assimilator. For the last nineteen hundred years she has drawn much to her and re-converted it into good. She has made half truths into whole truths, possibilities into realities, dispelled mists, straightened the road, built beacons, deepened the waterways, made safe anchorings. And all through time she has improved on her past efforts.

Dr. Pollock's book asks many questions—questions that some suppose answered, and he answers them well. There is a mass of illustration, allusion, and demonstration. The style of the book is familiar and colloquial, yet never descends to triviality. The titles of many of the chapters sound trite—such as "Will Men Continue to Believe in God?" "Can God be Sovereign and Man Free?" "Shall all the Denominations unite and form One?" "How can the Church reach the Masses?" and many more, but the treatment is not hackneyed, and better still, a high-minded piety pervades the book. C. E. ROBERTS.

Thy Will be Done. Meditations for a Month. By Andrew Murray. New York and Chicago: Fleming H. Revell Co. Price, 75 cts.

We have before us a book that is a representative of a large number of devotional books. It is not unlike De Sales,

with the sacramental and mediæval tones eliminated. There are sixteen chapters, each with an appropriate text dealing with the will of God, and there is a personal tone that runs through many of the chapters that many non-Churchmen and some Churchmen like. The spirit of the book is excellent, and of a kind especially adapted to Lent and other quiet moments when the soul seeks to know itself and to find how much it is concerned with the will of God. We seem to be unable to find any allusion to the Lord's will as regards sacraments, and we cannot quite get used to the familiar use of the apostles' names without their titles—such as "Paul." Nevertheless, the book seems calculated to bring many nearer to God.

The Facts and the Faith. A Study in the Rationalism of the Apostles' Creed. By the Rev. Beverley E. Warner, D.D., Rector of Trinity Church, New Orleans, La. New York: Thomas Whittaker. Paper, 50 cts.

This is a series of lectures delivered by the author in Lent, at Trinity Church, New Orleans. They are an attempt to make the supernatural facts of our holy religion acceptable to those who believe in the "oppositions of science falsely so called."

Great liberality is displayed in throwing away the primary facts of the Catholic Faith, such as the eternity of punishment, the true resurrection of the flesh, the Atonement, etc.; and by a "broad" explaining away of the dogmas of the Faith, an attempt is made to attract infidels. One only wonders why it was worth while to try to secure the acceptance of the Faith by agnostics when the author was so very willing to part with it himself.

The Great Mystery. Two Studies on the Same Subject. One in the Book of Revelation, the Other in the Book of Nature. By Elizabeth Miller Jefferys and Wm. Hamilton Jefferys, A.M., M.D. Philadelphia: Geo. W. Jacobs & Co., 1901. Price, 75 cts. net.

The "great mystery" referred to is that of the Trinity. The first writer thinks that the particular mode of handling it adopted by her and Dr. Jefferys is new, which we are inclined to doubt. The two writers regard the three Divine Persons as corresponding in their relations to Father, Mother (the Holy Ghost), and Child. These together constitute the unit of human society, and the Divine Image is man. The first paper argues this from Scripture, the second from natural analogy.

The defect of such interpretation is that they subvert the eternal order of the Divine Persons, putting the Spirit in the second place and the Son in the third. It involves that the Son should send His Mother-God into the world—an idea the unnaturalness of which is not removed by what is said on pp. 47, 48.

The two writers are enthusiastic, and invite sympathy. But the book is neither convincing nor of great importance.

Prayer; Its Nature and Scope. By H. Clay Trumbull. Chicago: Fleming H. Revell Co. Price, 60 cts.

The author of this work has published several volumes on Sunday School matter which have had a large circulation. This book deserves a like success. There is only one thing to say against it, and that is that the author ignores the Prayer Book. He tells in Chapter 10 about leading others in prayer, and of special preparation, that is arrangement and composition of prayers, and seems to be quite ignorant of the beautiful and comprehensive prayers in use in the Church. However, his idea of preparing prayers shows the need of such forms and the tendency of opinion on the subject.

Studies of the Man Paul. By Robert E. Speer. Chicago: Fleming H. Revell Co. Price, 75 cts.

This little book is a companion in appearance and method of treatment to Mr. Speer's *Studies of the Man Christ*. The work, like the preceding study, is one of the very best of its kind; short, and yet containing an immense amount of information, with copious references to Scripture and many helpful quotations from the literary world.

The Everlasting Harmony, God Our Father. By Rose Porter. Chicago and New York: Fleming H. Revell Co. Price, \$1.00.

The clearer revelation of the Fatherhood of God is one of the results of the Incarnation of His Only Begotten Son. The writer of this very helpful series of letters on this subject comprehends the great advantage this blessed fact confers on the Christian. She treats of the relationship as it touches us in our work, our troubles, temptations, joys, prayers, death and the life hereafter. Many will find sources of helpfulness in these pages.

Wings of the Morning. Essays and a Sermon for Lent and Other Seasons. By Walter C. Roberts, Rector of Christ Church, Corning, N. Y. New York: G. P. Putnam's Sons.

There is a bright and refreshing tone about these essays that invigorates the heart, and assists in putting forth new energies. The title suggests the leading thought of the writer, which is to bring new rays of light from the study of man's relationship to God, to bear on the development of character. Primarily intended for Lenten meditations and suggestions, the essays will be found useful to the Christian at all times. We commend the book very gladly as a most helpful one to develop brightness and cheerfulness in religion.

Illustrative Answers to Prayer. A Record of Personal Experiences. By H. Clay Trumbull. New York and Chicago: Fleming H. Revell Co. Price, 60 cts.

A perusal of this little book may possibly suggest to some minds a too great familiarity in dealing with prayer and its answers. But we confess to a feeling of thankfulness for the experiences of one who daily lived up to the belief that God's presence with and protecting care over His children may be claimed in every circumstance of daily life. The incidents recorded by Mr. Trumbull bore materially on his work as a Christian. Why then may we not all seek for and expect heavenly guidance in apparently trivial things as well as in great issues? More of this spirit it seems to us would conduce to the spread of the truth.

A Woman's Life for Kashmir. Irene Petrie. A Biography. By Mrs. Ashley Carus-Wilson, B.A. With an Introduction by Robert Speer. With Portraits, Map, and Illustrations. Chicago: Fleming H. Revell Co., 1901. Price, \$1.50.

The story of Irene Petrie is the story of a life thoroughly consecrated to the work of the Kingdom of God. The years spent in the mission field were few and the life ended where its promise seemed only beginning to be fulfilled. But such lives are not to be reckoned by years; they have an influence that is abiding.

Irene Petrie's life is the best kind of a missionary stimulus, because it reveals missionary work as it is; as practical, hard work, requiring unflinching patience and dogged perseverance, yielding fruit only as the result of years of foundation-laying. Miss Petrie was enthusiastically content to give her life to such work in an out-of-the-way corner of the world; and no one will lay down this volume in which her sister has so beautifully told the story, without feeling that such lives, which are often alluded to as "unnecessarily sacrificed," are really the lives that were best worth living. A book to be added to every missionary library.

Dog Watches at Sea. By Stanton H. King. With Illustrations. Boston and New York: Houghton, Mifflin & Co., 1901. Price, \$1.50.

In marked contrast to Bullen's *With Christ at Sea*, Superintendent King of the Church's Mission to Seamen of Boston tells the story of his twelve years at sea, in nautical language, giving us an up-to-date story, which is not only interesting in itself but of great value as a witness to real conditions of to-day. Bullen's purpose seems to be to tell us the story of his inward religious experiences while at sea. This story appeals to a certain class of the religious reading public. There are other readers, however, to whom the sea has ever a charm and who care for and love our sailor lads, and want to learn all they can about their life and surroundings, not for any religious illumination they may hear of in the story or find transmitted to themselves, and such readers will welcome this handsome volume and the graphic account the author gives of his experiences as a man before the mast in the merchant service and in our navy.

The boy who wants to know what sailor life is like had better read this book before he runs away to sea. It is a book which ought to sell well, for every one who reads it will want his friends to read it, not only for the pure enjoyment of the story, but also to ponder over the conditions of a sailor's life, trials, and temptations. I might add that I have known the author from the first of his enlistment on the old *Wabash* in Boston, and know that his story is true.

A. L. ROYCE,
Chaplain U. S. N.

A NEW EDITION of Bishop Coxe's *Christian Ballads*, that old classic of American ecclesiastical poetry, has been published by The Young Churchman Co. This edition contains an illustration of Bishop Seabury's historic Mitre, to accompany the author's appreciative lines. The binding is very attractive.

The
ROMANCE OF KATE WINTHROPE.

By M. E. R.

CHAPTER III.

SATURDAY morning dawned, the day of the promised drive, but the clouds were heavy, and a Scotch mist was falling. Kate came down stairs to accomplish her usual duties before breakfast, but she looked pale and years older. Her eyes were heavy, as if she had not slept, and her hands hung listlessly at her side, as she stood, sadly looking out of the window at a rose-bush, which had been trampled down, by some unheeding foot-step. The garden looked cheerless in its dark mantle of mist. Suddenly, straightening herself, she clasped her hands tightly together, murmuring:

"Come, Kate Winthrope, this won't do. Where is your belief in a kind Providence and where is the trust you promised so faithfully?"

With a deep sigh, she opened the long window, and stepping out, straightened the rose-bush, and returned to her morning duties.

At breakfast, Mrs. Winthrope, watching her silently for a few minutes, while Kate was doing her best to be bright and cheerful, exclaimed:

"My child, you must be ill. You are not yourself this morning, for you are pale and heavy-eyed. Father, Kate is working too hard. We must send her to Aunt Katherine's for a rest."

"Yes, child, you are tired," anxiously responded Dr. Winthrope, looking into her face; "and unless you bring back your roses, father will have to send his little helper into the country."

Kate tried to rally her flagging spirits and turned the subject away from herself. Late that evening Mr. Sterne went to the rectory, and asked to see the rector privately. He looked haggard and seemed very much excited. Kate was passing through the hall as he entered, and almost ran against him in his haste to reach the study-door. With a start, she exclaimed:

"O Mr. Sterne!"

"Never mind, my dear. Is your father at home? I must see him at once."

"Yes," answered Kate, but made no movement to open the door for him, but stood motionless. Knocking, Mr. Sterne did not wait for the "Come in," but entered at once and closed the door quickly behind him. Kate hastily drew her hand across her eyes and forehead, as if to smooth out, and hide, any unusual feeling which might show there, and returned to her mother in the library.

Ten o'clock struck, then the half hour, and the two men were still closeted together. "Kate, what can Mr. Sterne want to-night with your father?" asked Mrs. Winthrope. "He often comes to see him about church matters, but never stays so long in the study!"

Without answering the question, Kate gently said:

"Come, mother dear, it is too late for you to wait. You know since your illness, Dr. Morton told us you must be in bed before ten o'clock every night, and I will wait for father."

Mrs. Winthrope yielded, as she was still far from strong, and left Kate alone.

At half-past eleven o'clock the study-door opened and the men walked together to the front door, where they remained a few minutes longer in earnest conversation. At last the door closed, and Dr. Winthrope walked slowly towards the library, looking troubled and anxious. "Kate, I hope your mother has gone to her room, for I have something very sad to tell you and which must be kept from her, until she is much stronger."

Kate, holding her hands tightly together, calmly asked:

"What is it, father?"

After a few minutes silence, the doctor looked up.

"Kate, you have known Harold Priestly and Frank Sterne from your babyhood. In which have you the more confidence?"

Without hesitation, she replied:

"Harold, father, for I have never found him untrue in anything, and he despises deceit in another."

"But, do you not think, daughter, that Harold, if he had been spending money beyond his means, and was obliged to meet some debt, might not be tempted to use some belonging to another, hoping, possibly, to return it?"

"Father, I would as soon doubt *you*, as Harold. *You* I consider the most upright and honorable of men, but if asked to

name another, Harold Priestly would be my choice. Surely, *you*, who read character so quickly and truly, cannot but believe in him."

"I do, Kate, but fear an enemy has worked his downfall. Some one has forged Mr. Sterne's name for five hundred dollars, and everything points to Harold. Mr. Sterne has never known the boy to tell him an untruth and has always thought him the soul of honor; but he now thinks he holds sufficient proof of his having done this act, though with all the evidence against him he says if Harold was only at home, he could surely explain the mystery. He cannot understand why he did not go to him, if he was in any money difficulty, for he would gladly have helped him. For Harold's future's sake, he wants the matter hushed and begs us to help him."

When Dr. Winthrope paused, Kate said:

"Tell me all you know, father."

"Yes, dear, but it is a sad story."

"This morning Harold did not appear at breakfast, and Mrs. Sterne went to his room to see if he was ill. The bed had not been disturbed and Harold was gone. On the bureau they found a mystifying note, written in pencil, which read thus:

"My best and dearest friends, I must leave my home, which has been more to me than you will ever realize. Some day, you may understand my necessity, which I cannot explain now. But whatever happens, believe me, I have never deceived you in anything, but in my going away.

"Your grateful and loving adopted son,

"HAROLD PRIESTLY."

"Frank had left early that morning, having an errand to do before going to the bank, so knew nothing of what had occurred. Fortunately, Mr. Sterne prevented the servants from gossiping by saying, Mr. Harold had been called away suddenly, and they could not tell when he would return. At the bank, an excuse was made for his absence.

"About two o'clock this afternoon, the cashier from the down-town bank went to Mr. Sterne, and, showing him a check for \$500, asked if it was correct. Mr. Smith said they had had an unusually busy morning, and as the check read, 'Pay to bearer,' and the man was a friend of Reeves, it was cashed at once. After luncheon, when looking over the checks for a particular one, he came across Mr. Sterne's and was attracted by something strange in the signature, and thought the letter S did not look like Mr. Sterne's writing, and compared it with some of his old signatures. If you remember, Kate, we have often spoken of Mr. Sterne's handwriting and have remarked we would know it anywhere, especially his letter S, for he gave such a peculiar turn to it.

"The longer Mr. Smith looked at the check, the more he was convinced there was something wrong, so took it at once for identification. Mr. Sterne acknowledged it to be a forgery, and Harold's strange disappearance came to his mind, and he naturally linked the two things together. Turning to the cashier, he said:

"I fear I know the guilty party, but I beg of you never to mention this to anyone, for I will pay it. Will you promise to do as I desire?"

"Mr. Smith promised and left the office. Mr. Sterne then sent for Frank and told him about the check. He was very much overcome and asked his father if he suspected anyone. Mr. Sterne answered by asking Frank if he had any suspicions of the perpetrator. Hesitatingly and without looking up, Frank asked if it could be Harold, and added:

"I will now tell you something which occurred a few days ago. Do you remember, as a young boy, how well Harold imitated any hand-writing, and how we boys would have him write well-known autographs and guess them? One or two days before the May party he was writing at his desk. It was just before closing hour, and I spoke to him about an engagement we had together that evening. During the conversation, we reverted to our boyish days and their pranks, and he asked me if I remembered how he could imitate different handwriting, adding: "Let me see if I am still master of the art." Taking a piece of paper, he wrote a number of names, among them yours; and comparing it with your own signature asked me if I could detect one from the other. It was wonderful how alike they were. I laughed and said: "Take care, Harold, that is a dangerous talent. You might get into trouble with it!" After writing several other names, he replied, "You are right; I never thought of that. I have not tried it for years and did not know I could do it, but some one might make mischief out of it for me." After talking a while longer I left him."

"The day Harold took his holiday, Frank had Harold's desk as well as his own. Back of the inkstand on Harold's desk,

under some papers he had to move, he found Mr. Sterne's name, written several times on a small piece of paper. Remembering Harold's attempt to imitate it that afternoon, and his remark at that time, 'Your father, Frank, gives the funniest turn to his letter S; I don't believe I ever could get *that* exactly, and I don't like to be beaten in anything I try, you know,' he put the paper in his pocket, intending to ask Harold about it that night and congratulate him upon his success. But he was out late that evening and had forgotten it, until Mr. Sterne told him that morning of Harold's disappearance.

"Frank then began putting one thing and another together and feared that something was wrong with Harold, but determined to say nothing about it, as no one else had any suspicion of him. When Mr. Sterne called him to his private office, and he saw the check in his hand, he felt at once that his supposition was correct. But he begged his father to find Harold and forgive him. Mr. Sterne promised to do what he could, and told him that his mother must never hear of Harold's crime. He could not understand Harold's doing such a thing, for he had been like another son to him, and in all these years, he had never known him otherwise than honest, dutiful, and affectionate. He added: 'A bit hot-headed, perhaps, but none of us are perfect, and I would have no more suspected Harold than my own son!' He told Frank, if anyone spoke of him to say there had been some misunderstanding, and Harold, hot-headed as usual, decided to leave home for the present.

"I have tried to tell you, Kate, just as Mr. Sterne told me, for I asked him to repeat everything that had occurred, that I could understand the case clearly."

Kate sat quietly until her father finished his story; then, looking up into his face, replied:

"Father, nothing will ever make me believe Harold committed that deed; and you do not believe it."

"No, Kate, in my heart I cannot think he is the culprit, but evidences are strong against him. If he is not guilty, the person who is has covered his tracks well. But why did Harold leave home? That is the most suspicious part of all."

"I cannot answer your question, father, but I am as sure of his honor, as of yours."

"Kate, you never fancied Frank as much as Harold. Why was it?"

She did not answer, but kissing him good night, said she was very tired, and would go to her room.

Towards Frank her manner became more restrained than ever; never allowing him to see her alone for a minute.

Thus summer passed into winter and again the coming of spring, but nothing was heard from Harold. Mr. Sterne had not wished to make too much of Harold's disappearance, but quietly left nothing undone to find him. His name was now rarely mentioned, for Mr. Sterne showed so strongly in his face what he felt, that all soon learned it was a forbidden topic.

[To be Continued.]

TO R. O.

ON HER CONFIRMATION DAY.

DEAR CHILD! on this your Confirmation day,
God speed we bid you, and all holy joy;
May heavenly visions now your thoughts employ,
And angels brighten oft your upward way—
Our Father's God shall be your strength and stay,
His Name defend from evil's sad annoy,
His gracious Spirit build without alloy
Within your heart His golden shrine for aye.
Oh! Nevermore shall God forsake His own,
Made clean and white in Jesus' precious blood,
With gifts enriched, with every seed and bud
Of life's eternal hope, so thickly sown.

O Light of Peace! Unfold Thy inner beam!
O Comforter! Spring up a living stream!

Bala, Penn.

CHARLES SANFORD OLMSTED.

SPIRIT SOLITUDE.

I FELL into a contemplative mood
In which my soul was borne on pinions light,
Far, far beyond depressant shades of night,
Until bathed in eternal sheen I stood.
In all that blissful realm, go where I would,
A peaceful separation from the sight
Of all that here annoy and dwarf and blight,
Possessed its air of summer solitude.
O glorious solitude! thy restful calm
Can soothe and heal the deep heart-wounds of life
And still the roar of earth's fierce battle-plane;
And as the soft, low chanting of a psalm
Will blend the discords of a day of strife,
So thou canst make sweet joy of each heart-pain.
Minneapolis, Minn. LYMAN W. DENTON.

Family Fireside

SYMPATHY.

By MARY A. BACON.

TWO incidents in the life of a Southern woman now somewhat prominent in newspaper and philanthropic work illustrate, though in a somewhat ludicrous way, the power of sympathy.

When she was a little girl, before the war, a very bright little negro boy, who was a great favorite with the family, was struck on the head one morning by the windlass of the well and badly injured. Susie was dispatched in haste to the drug-store for court-plaster, and reached there too excited to do anything but call out what she had come for. The clerk gave her the court-plaster and, as she was rushing away with it, stopped her at the door and asked, "Who are you, little girl? What is your name?"

"Oh, who am I?" she cried, seeing in her imagination poor little Sim bleeding to death while she waited. "I don't know what my name is," she said, "but you know little Sim. It's for him—he's killed."

"Oh, I reckon you are Major Clayton's little girl," the clerk said. "That's all right, go ahead."

Not many years later, the little girl had grown to womanhood and was in a home of her own. In her front yard were encamped a part of Sherman's army who had as yet done no harm but of whom, not without reason, she was expecting the worst. On the day of their arrival she had a lock and chain put on the gate of her vegetable garden, which, with its fine fruit and old-fashioned herbs and flowers, was her heart's delight. Soon after the lock had been put on, one of the soldiers walked up to her as she stood on her back piazza and demanded the key. It was on a large ring of keys which represented every drawer and closet in the house and which she carried in a little basket on her arm, as her mother had done before her. She handed the keys to the soldier, who unlocked the garden gate, and, before seeking the ripening raspberries—his objective point—turned, and, in a very superfluity of naughtiness, threw the whole bunch into the well.

The young housewife stood and looked at him in speechless indignation. The desire to retaliate, at least in words, was overpowering, but in all her gentle life she had had no need for maledictions and none came to her now.

Suddenly Sim's mammy, who had seen the whole performance, launched at the offender an imprecation certainly more than adequate if it could have come to pass. "Go and eat my young mistis' raspberries!" she cried. "Go an' eat every one of 'em, you triflin' rascal, an' I hope you'll get a squash bug into your greedy mouth that you'll taste to the longest day that you live!"

OUR EVERGLADE NEIGHBORS.

By FRANK H. SWEET.

ALTHOUGH much has been written about the Seminole Indians, yet very little that is reliable can be regarded as throwing much light on the manners and customs of this curious tribe.

The word Seminole means refugees. The Creeks were refugees from various tribes of the Union, and the Seminoles are refugees from the Creeks. After the battle of the Horse-shoe, a peninsula in the Tallapoosa river, in 1814, Andrew Jackson defeated the principal Creek chief, and after his surrender most of the Indians were sent to the western part of the United States. Some of them came to Florida and settled in the Everglades, a region that was at that time practically unknown to the whites.

After the war with Osceola, a treaty was made with the Indians, by which the whites agreed to concede to them all of the territory south of a line drawn from Lake Harney to Tampa. The Indians have lived in this part of the State ever since, preserving their tribal laws and organization and brooding over the wrongs that they have suffered at the hands of the whites. Many encroachments have been made upon the territory of the red men by the railroad along the east coast, by the Disston land

operations in the interior of the peninsula and by many settlements along the Gulf Coast from Tampa to the Ten Thousand Islands.

The Everglades is a low, marshy tract of land, and at certain seasons of the year much of it is submerged. In this swampy region are found a few acres, here and there, widely separated, that are free from the annual overflow. Only a few spots are suitable for cultivation and settlement. About five hundred Indians now live within this restricted area. They refuse to hold land under a State title. They do not incline to our government or institutions.

The Seminoles are divided into clans. Each clan is ruled by a government of its own. A central government, which only the chief can assemble, rules the entire nation. In time of war Tom Tiger-tail is commander-in-chief. Jumper governs the religious duties of the nation. The peace chief is furnished by the family of the Snake, and is a descendant of the family of Billy Bowlegs.

Live stock is not owned in common, but if an Indian so desires he is permitted to kill for family use any beast that he may find.

The ruling families of the Seminoles are descended from those who governed the Creeks. Of these, the family of the Wind is still preëminent, and is granted special privileges. The old traditions and ceremonies, which in many respects were so peculiar as to mark out the Creeks as a nation separate in origin from the other tribes who once roamed over the territory of the United States, are still maintained.

The Seminoles of to-day possess a long series of picture writings, painted on the skins of wild animals. These skins are of different colors. From these records the old men read the history of their nation back to a period of great antiquity. At some time very remote, according to these curious data, the Muscogees were a tribe that inhabited the mountains of the West, and obtained their independence from a nation of powerful neighbors who dwelt in stone houses on a lake. Still nearer to them was another tribe, which has been identified by Pickett as that of the Alabamas. These records also afford evidence that the Muscogees, with an army of strangers, frequently attacked a great city situated on a lake and finally destroyed it; that after its destruction the strangers attempted to make slaves of the Muscogees; that a war ensued as a consequence between the Muscogees and the strangers; that after the war the Indians deserted their homes and spent twelve years in wandering eastward; that after the Creeks had settled in Georgia they continued to make war against the Alabamas, Chickasaws, and Choctaws, and were joined by the Yamassees, Tuscaroras, and other fugitive tribes that had been driven out of Virginia and the Carolinas.

The houses of the red men are of peculiar construction. Four posts are placed in the ground, with cross-beams extending from one to another. The flooring, several feet from the ground, is composed of the skins of wild animals stretched across poles, which are laid lengthwise. The roofing is made of palmetto leaves. The structure is water-proof. During the wet season the cooking is done on a pile of clay, several feet square, in the center of the floor. The gathering of the Seminoles around their camp-fire in the evenings is a very interesting sight.

The women do all the farming and the men are huntsmen. Most of them live solely on the money they receive from the sale of skins and plumes.

The burial ceremonies of the Indians are different from those of any other race. On the surface of the ground a site several feet square is leveled off with a hoe, and a pen is built. Small poles are placed at the bottom. As the pen increases in height larger poles are laid. The corpse is placed in the pen with the head toward the east. After a brief ceremony by Jumper, the high priest, the pen is filled in with earth to the depth of several feet and then layers of rock. The rock is intended to prevent wild animals from digging into the pen and disturbing the sleeper.

FRESH AIR.

The mere fact of living in a close atmosphere begets a shivery susceptible condition of the body, which is intolerant of the slightest sensation of chill. If you accustom yourself and children to fresh air you become robust, your lungs play freely, the vital heat is sustained, and even a draught becomes exhilarating. All through the day remember to have a small chink open at the top of your windows; or, better still, raise the lower sash, close the opening beneath with a piece of wood fitting closely, and so the air will enter at the junction of the sashes, and pass upward without draught.—DR. RUSSELL.

HEALTH AND HYGIENE IN THE HOME.

By KENTUCKIENNE.

IT is strange that we should be neglectful about little things regarding our health and happiness—but it is so oftentimes. Diseases of the eyes and skin troubles are so easily communicated in households where there are small children. It is often caused by using the same towels or handkerchiefs. Little folks are so innocent and will often eat fruit and wipe their mouths upon one another's handkerchief. It is want of thought and education, and if carefulness in this matter be inculcated in childhood, it might save much suffering, besides expense and entailing life-long diseases oftentimes.

I have known serious trouble to result from the same persons using towels. In one instance I remember a case of granulated lids being communicated by using the same towel. It entailed life-long trouble. They did not know it had been used in this instance, but it is strange we should be neglectful, when towels are so cheap. Each child should have a separate towel, with its name marked upon it, and be instructed to use it, and told of the serious consequences unless it does. The same care is necessary in using handkerchiefs.

Of course grown persons are careful in this respect. If a child has any catarrhal trouble its towels and handkerchiefs should be washed separately from the family wash, a strong hot suds of pearline should be made, and the towels and handkerchiefs washed in two such suds—as hot as can be used—and then rinsed in boiling water, or soaked in it a while, to remove any disease germs. The same care is necessary where there is any skin trouble. One cannot be too careful, and perhaps if this subject were more agitated, and children were better informed in regard to the danger, there would be less trouble.

CANNED MEATS.

INSTANCES of poisoning from the eating of canned meats have become quite common. Although it may be possible that in some instances the ill effects result from metallic poisoning, in a great majority of cases the poisonous substances are formed by putrefactive changes. In many cases it is probable the decomposition begins after the can has been opened by the consumer; in others the canning is imperfectly done, and putrefaction is far advanced before the food reaches the consumer. In still other instances the meat may have been taken from diseased animals, or it may have undergone putrefactive changes before the canning. It should always be remembered that canned meat is especially liable to putrefactive changes after the can has been opened, and when the contents of the open can are not consumed at once the remainder should be kept in a cold place, or should be thrown away. People are especially careless on this point. While every one knows that fresh meat should be kept in a cold place during the summer, an open can of meat is often allowed to stand at summer temperature and its contents eaten hours after the can has been opened. This is not safe, and has caused several outbreaks of meat poisoning that have come under the observation of the writer.—*Appleton's Popular Science Monthly.*

HOW TO CATCH COLD.

THE VARIOUS ways in which a cold may be brought on are thus described by DR. J. H. KELLOGG in *Good Health*, December: "A little knife-blade of air blowing in through a crack in a window, upon some part of the body, will chill that part, and the blood-vessels of that region will become contracted, affecting, somewhere in the interior of the body, an area in reflex relation with this portion of the surface of the body. For instance, the blood-vessels of the skin of the top of the shoulders and the chest are associated with the blood-vessels of the lungs, so that whatever happens to the blood-vessels of the skin of the shoulders and chest happens also to the blood-vessels of the lungs. If there is a contraction of the blood-vessels of the back of the neck, there will be a contraction of the blood-vessels of the nose and throat, and if there is a contraction of the blood-vessels of the top of the shoulders and the shoulder-blades, there will also be a contraction of the blood-vessels of the lungs. When the influence of the cold is continued, this contraction is followed by congestion. When one puts his hands into cold water for a few minutes, they are first pale, and then red. This is reaction. The longer the application and the more intense the degree of cold, the greater will be the contraction and the congestion. So if the back of the neck is exposed for a long time to the influence of cold, one is likely to have a cold in the nose and throat; if the shoulder-blades and the tops of the shoulders are exposed, one is likely to take cold in the lungs, and suffer from congestion of the lungs. If the cold is long continued, it may cause not only congestion but an inflammation of the nose or the lungs. So, if the bottoms of the feet become wet or chilled, a weakness of the bladder may result if there has ever been a trouble there; or a weakness of the stomach, if there has been a catarrh of that organ."

Church Calendar.



- 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 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, West Missouri.
 " 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. ELLIS BISHOP of Salt Lake City, Utah, has been compelled to resign his work there on account of the extreme altitude, and is temporarily acting as assistant minister in St. Paul's Church, Boston. Address, 136 Tremont St., Boston, Mass.

THE Rev. R. M. W. BLACK has changed his address from New York City to Flat Rock, N. C.

THE Rev. F. N. BOUCK has accepted a call to St. John's Church, Clyde, N. Y.

THE Rev. W. P. BROWNE's address is changed from Jonesboro, Ark., to Covington, Tenn. His work will include Covington, Ripley, Dyersburg, and Ravenscroft.

THE Rev. FRANCIS G. BURGESS, curate at the American Church, Florence, Italy, has been appointed chaplain at Lucerne, Switzerland, by the Rt. Rev. W. A. Leonard, Bishop of Ohio, and in charge of the American churches in Europe. The church at Lucerne will be opened about June 1.

THE Rev. T. F. CADY of St. Stephen's Church, Harrisburg, has accepted the rectorship of the Church of the Redeemer, Sayre, Pa.

AFTER thirteen years of efficient labor, the Rev. E. W. COLLOQUE has resigned the rectorship of St. Paul's Church, Oxford, N. Y.

THE street address of the Rev. H. B. CORNWELL is changed from 172 Grand street to 204 Montgomery street, Newburgh, N. Y.

THE Rev. L. R. F. DAVIS has resigned the rectorship of the Church of the Holy Innocents, Tacony, Philadelphia.

THE Rev. W. E. DAW, having resigned the rectorship of St. Peter's, Spotswood, N. J., has accepted a call to Trinity Church, Athens, Diocese of Central Pennsylvania, and enters upon his new duties on Trinity Sunday.

THE Rev. M. F. DUTY has resigned St. Andrew's, Lexington, to become rector of St. Philip's Church, Richmond, Va.

THE Rev. A. E. EVISON has resigned the charge of Grace Church, Montevideo, Minn., and will spend the summer in Chicago. His address will be 3150 Forest avenue, Chicago.

THE Rev. G. T. GRIFFITH has changed his street address from 801 E 15th street to 919 Chicago avenue, Minneapolis, Minn.

THE Rev. J. B. HALSEY is now in charge of the Collegiate Church of the Transfiguration, West Philadelphia, Pa.

THE Rev. GEO. H. HARRIS of Wyandotte, Mich., has accepted a call to Richmond and Winchester, Ky., Diocese of Lexington.

THE Rev. F. A. HEISLEY is now rector of St. John's Church, Mason City, Iowa.

THE Rev. E. W. HUNT has resigned the rectorship of St. Paul's Church, Owosso, Mich., and it is reported that he will abandon the ministry.

THE Rev. THOMAS A. HYDE, rector of St. Matthias' Church, Brooklyn, will deliver the commencement address to the graduating class of the Eclectic Medical College of New York in Carnegie Hall, May 7, 1901.

THE address of the Rev. JEREMIAH KARCHER is changed from 1518 N. Allison street to 4216 Wyalusing avenue, Philadelphia, Pa.

THE Rev. C. H. LAKE of Portland has accepted a call to St. Paul's Church, The Dalles, Oregon, and will enter upon his work there in May.

THE Rev. C. T. LEWIS has resigned the curacy of the Church of the Holy Cross, New York, and will take charge of St. Paul's Church, Columbus, Ind., June 1st.

THE Rev. L. H. LIGHTHIE has changed his address from Orange, N. J., to 81 W. 103d street, New York City.

THE Rev. JOHN MONCURE, D.D., rector of St. John the Evangelist's Church, Philadelphia, has accepted a call to become city missionary at Richmond, and Archdeacon of the colored work in the Diocese of Virginia.

THE Rev. FRANCIS J. C. MORAN has changed his street address to 225 W. 42nd street, New York.

THE Rev. CARLOS SHAPTER of Dedham, Mass., Head Master of the High School, has resigned, and will move to Rockford, Ill.

THE Rev. H. PERCY SILVER, rector of the Church of the Good Shepherd and Canon of Trinity Cathedral, Omaha, has accepted a call to St. John's parish, St. Louis, Mo., and will enter upon his new duties May 15.

THE Rev. H. E. SPEARS has resigned the Church of the Advent, Cynthia, to become assistant at Trinity Church, Columbus, Ohio. He had won the love of his people, and the respect of the community, and his withdrawal from the Diocese and State of Kentucky, of which he is a son, is deeply regretted.

THE Rev. W. H. TOMLINS of Fayetteville, N. C., had charge during April of St. Paul's Church, Wilmington, N. C., and not Wilmington, Del., as stated recently.

THE Rev. C. TURNER has resigned his missions in North Dakota and will become rector of St. John's parish, Medina, N. Y. (Diocese of Western New York), June 1st.

ORDINATIONS.

DEACONS.

KANSAS.—On the Third Sunday after Easter, April 28th, at St. Andrew's Church, Emporia, EDWIN JAMES DENT, by the Bishop of the Diocese. The Rev. Dr. Beatty presented the candidate and preached the sermon. The Rev. John T. Foster, rector, assisted in the service.

PRIESTS.

DULUTH.—On St. Mark's Day, at St. Paul's Church, Duluth, KNUT S. TOTTERMANN and ROBERT COOPER FUGGARD, B.D., were advanced to the priesthood, by the Bishop of Duluth. The Rev. A. W. Ryan, D.C.L., presented the candidates, and the Rev. E. C. Johnson was preacher. The Bishop was assisted in the Laying on of Hands by the priests named and by Archdeacon Appleby, the Rev. L. I. Belden, Rev. J. V. Alfvigren, and Rev. Palin Saxby.

WANTED.

POSITIONS WANTED.

PARISH.—By experienced priest, parish with opening for school. Also temporary charge, June, July, August. Address B., care THE LIVING CHURCH, Milwaukee.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

LODGING \$1.00, breakfast .50. Fifteen minutes' ride to Exposition. Mrs. G. F. KIMBALL, 121 Park St., Buffalo. Refer to Rev. H. Ransom.

RECTORY of the Church of the Good Shepherd, 96 Jewett Ave., open for guests during July and August. Address Miss KATHERINE E. HAYES (before July 1), Phelps, N. Y.

ROOMS with breakfast, \$1.50 upward per day. Refer to Rev. T. B. Berry. Address Mrs. W. N. FERRINE, 229 Beard Ave., Buffalo, N. Y.

THE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. Dr. CAMERON's bureau of information regarding rooms and board. Her address is 305 West Utica street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city and only the nicest kind of people are desired as roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme. HARRY RANSOM, Rector St. Andrew's Church, Buffalo, N. Y.

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 week-day calling, and for the 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 towards this fund.

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

BOOKS RECEIVED.

LONGMANS, GREEN & CO.

Aspects of Revelation. Being the Baldwin Lectures for 1900. By Chauncey B. Brewster, D.D., Bishop of Connecticut.

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PAMPHLETS.

Hyde Park Protective Association. Report by the President and Secretary and Treasurer for the year ending January 15, 1901. With Hyde Park Ordinances regulating Dramshops, Beer Wagons, etc. Chicago, Ill.: Arthur Burrage, Sec., 194 Market street.

Dramatic Ideals. As held by the Play Writer, The Player, and the Public. An essay by the Rev. G. W. Shinn, D.D., Honorary Vice-President and Chaplain of the Actors' Church Alliance, read before the Boston Chapter of the A. C. A., at a public meeting held February 25th, 1901. Printed by request. New York: Rev. Walter E. Bentley, Sec., 375 E. 176th St.

Facts and Principles pertaining to the Protestant Episcopal Church. By the Rev. Thos. Tracy Walsh of the Diocese of South Carolina. With a Preface by the Bishop of South Carolina. Price, \$1.50 per 100, or 2 cents each. New York: The Church Publishing Co.

Phillips Brooks House. Address of Robert Treat Paine, Chairman of the Building Committee, at the Opening of the House on January 28, 1900.

 **The Church at Work** 

THE CLERICAL UNION.

ON THE EVENING of SS. Philip and James' Day there was solemn evensong at St. Mark's Church, Philadelphia (Rev. Dr. A. G. Mortimer, rector), in connection with the semi-annual council meeting of the Clerical Union for the Maintenance and Defense of Catholic Faith and Practice, which convened on the 2nd inst. The service was a grand one, the altar ablaze with many lights. The rector, vested in a magnificent cope, intoned the versicles and prayers, while the music rendered by the vested choir under Minton Pyne, was particularly brilliant. The thurifer and acolytes were appropriately vested in scarlet cassocks. The sermon was preached by the Rev. Arthur Ritchie, rector of the Church of St. Ignatius, New York City, who in the course of his address is reported to have said: "We believe God did entrust to the Bishops the teaching power of the Church; not to one Bishop, but to the whole body of Bishops of the Church. Each Bishop in his Diocese is not a sort of Pope. We can't have any mere provincial gathering of Bishops to speak for the Church, but each must think and teach with all the shepherds. The Episcopate is one. The moment you set up any one individual Bishop's voice against that, you mock the catholicity of the Church. When the Pope by his Bull told the English Bishops that we were pretenders, they arose to the dignity of the occasion, and addressed a letter to all the Bishops of the world. But then what a downfall when they defined on the question of the reservation of the Sacrament! The great voice of the Catholic Church that comes to us from the Episcopate is a voice that grows stronger and stronger every century, and is something for us to appeal to, or it is something that we are very slow to appeal to when we are afraid that we won't stand. Our Bishops have to learn the lesson that it is not one Bishop or one Provincial Synod, but the living voice that has come down from the age of the apostles to our time that is our heritage, and we will have it! If the Anglican Church has not had it in the last 300 years, we will not inherit her poverty. We will enrich her with this Catholic heritage."

Referring to the famous Maryland case, Mr. Ritchie said: "Why right and truth prevailed was because of the determined front of the Clerical Union, which made it too strong to be put down unjustly."

After explaining the objects and mission of the Clerical Union, the preacher alluded to Church Unity, and said: "The Anglican Communion has had great difficulty in maintaining that unity, and has felt itself isolated ever since its separation from Rome. It was difficult for the Greek Church, but, at the same time, the latter are sure of their connection with the ancient Church. Because of its isolation, the Anglican Church has had no idea of unity. . . . Many men are praying for the outward bodily union of the Church. Pusey and others believed it was going to be realized until the crushing blow of the definition of Papal Infallibility. Even then there were men who hoped that that could be explained; but again, all at once, that hope was crushed by the Pope's encyclical denying the validity of the Anglican Orders. And now, we are looking to the Oriental Church. The wise prelates of that Church are not entirely satisfied that we are a Protestant body. I believe those prayers for unity have been answered in that growing sense that the Anglican Church has no ground for existence, except as a part of the Catholic Church. . . . The Catholic Church is one, and we Catholics are one, unless we are pessimists; and how can a Catholic be a pessimist?"

On Thursday, 2nd inst., at 10 a. m., there was a solemn high celebration of the Holy Eucharist at St. Mark's, the Rev. Frederic E. Mortimer, rector of St. Mark's Church, Jersey City, N. J., as celebrant, assisted by the Rev. Messrs. W. K. Damuth and W. F. Lutz of the clerical staff of St. Mark's, Philadelphia. At the conclusion of this service, which was public, the several delegates assembled in St. Mark's parish house. Owing to illness, the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee and President of the Clerical Union, was unable to be present, and the Rev. W. H. Van Allen of Elmira, N. Y., Vice President of the Union, occupied the chair. After organizing, the Rev. Arthur Ritchie of New York, the Secretary and Treasurer, made his semi-annual report, and the several committees gave an outline of their work during the past six months. The committee on ceremonials (consisting of the Rev. Wm. McGarvey of St. Elizabeth's Church, Philadelphia; Rev. W. B. Frisby, D.D., of the Church of the Advent, Boston; Rev. C. P. A. Burnett of St. Ignatius' Church, New York; and the Rev. E. B. Taylor, rector of the Church of the Ascension, Westminster, Md.), did not

present any definite plans for the adoption of a uniform practice of ceremonial. The question was discussed at length, but no conclusion was arrived at. At 1 p. m. the meeting was adjourned, and the clergymen repaired to the University Club, where an informal luncheon was served.

The final session was held at the University Club house, which, like the morning session, was behind closed doors.

One of the topics discussed gave much gratification to the delegates—the successful stand which the Council had taken by its united action three months ago, when it decided to commence legal proceedings against the Bishop in behalf of a priest of an Eastern Diocese, in whose cure the Bishop had declined to administer the rite of Confirmation, because the rector practised the reservation of the Blessed Sacrament in his church. Although the priest refused to give any promises to abandon any of his practices, the Bishop yielded before the legal proceedings were begun.

It was decided to issue to all members of the Clerical Union a statement "calling attention to the fact that this attempt to enforce uncanonical promises by such means had been found by the Bishop impracticable."

A report on Ritual was submitted by a committee appointed at the last semi-annual meeting, of which the Rev. William McGarvey was chairman, which recommended that in the recitation of matins and evensong, and the administration of the Sacraments, the rubrics of the American Prayer Book should be regarded as of paramount authority, and be strictly adhered to; that where these rubrics are ambiguous or insufficient, guidance is to be sought from the ceremonial usages observed in the Church of England at the time when the Prayer Book was first set forth. Appended to the report of the committee was a recommendation that the committee be continued for some years, and that its work be mapped out into nine portions. This recommendation and the others referred to above in the report were adopted.

It is expected that at the next semi-annual meeting, to be held in Baltimore six months hence, the committee will submit a treatise on the ceremonies of Low Mass. After that a similar treatise on the ceremonies at High Mass will be prepared. When these guides shall have received the sanction of the Council, they will be published.

There were about fifty priests in attend-

ance, mainly from Boston, New York, Philadelphia, Baltimore, Cleveland, and Elmira, N. Y.

It was stated by several delegates that the Rev. Edward Buckey, son of the late Justice M. V. Buckey of Washington, D. C., who was ordained to the priesthood by Cardinal Gibbons, on the 1st inst., had *not* been a member of the Clerical Union. He had been rector of St. John's Church, Newport, R. I., which included among its congregation several members of the Vanderbilt family.

Referring to Bishop Whitaker's absence from the first service at St. Mark's, the Rev. Robt. Ritchie had received a note from the Bishop which said: "I wrote you that I had an engagement for Wednesday evening but hoped to arrange it so that I could be with you in St. Mark's. I find that I cannot, which I sincerely regret, as I fully intended to be present at the service at St. Mark's that evening."

SWEDISH CHURCH ASSOCIATION.

THERE is holding in Providence May 8 to 12 the annual conference of the Swedish Church Association. The President, the Rev. Gottfried Hammerskold, was, it will be remembered, the pastor of a Lutheran church in Providence when himself and congregation entered the Church together. Speaking for THE LIVING CHURCH, Mr. Hammarskold said:

"Under the blessing of God the work has prospered during the little more than a dozen years. There are now five places where our work centres: Boston, Providence, New York, Chicago, and Minneapolis. Our missions are in or near these cities save in Minnesota, where they are widely scattered. St. Ansgarius' Church, Chicago, was founded fifty years ago by Bishop Whitehouse, with funds given by Jenny Lind. Two years ago the number of Swedish Church communicants was 7,500, and I am sure our progress has been steady since then. Our prospects are very bright, but we are hampered by lack of funds. If funds were to be had we could in ten years add 100,000 communicants to the Church. These would come from the Evangelical Lutheran Church of Sweden. This Church was thus named because it incorporated in its Articles of Religion the Augsburg Confession, but that fact does not impair its catholicity either in doctrine or polity. We also lack educated men in our ministry. Such men will not leave good positions at home to come here for a mere pittance. Lutherans are very strict in their belief about the Sacrament. They are not always correctly informed about large public tendencies and events. Some of them see mention of Episcopalians turning to the Church of Rome and they form an opinion adverse to the Church. Educated men, if we had them, would soon set them right, and a general exodus from the Swedish Lutheran Church would result.

"St. Ansgarius was a monk of Corbey, who introduced Christianity into Sweden; but Sweden did not become Christianized until the visit of St. Sigfried, then Bishop of York. A church that he built has ever since remained the Cathedral of the Diocese. Later on the Swedish colonies along the Delaware were placed under the Bishop of Skara, who was a member of the English S. P. G., and after the political power of Sweden was broken here, they came into the Church. Hence the name, 'Old Swedes' Church,' Philadelphia, and others."

Among the speakers at Providence are the Rev. Eric Forsberg of Minneapolis, the Rev. H. Lindskog of Chicago, and the Rev. J. V. Alfvengren of St. Paul. A pastoral letter was sent by Bishop Potter which was signed by all Bishops having work in their Dioceses, and the Rev. Dr. Huntington of New York preached on the subject of "Church Unity."

WOMAN'S AUXILIARY.

MISS EMERY has recently issued an open letter to all women interested in the United Offering of 1901. She speaks from the depth of her heart when she says: "We greatly desire that this shall be a gift from all women of the Church; we want it also to be a gift of thankfulness for the blessings the Christian Faith has brought to us; a gift of love to those whom we want that Christian Faith to bless." "The question is often asked, To what purpose is the United Offering of 1901 to be put? It will be equally divided among the Bishops in charge of the Missionary Districts in the Domestic and Foreign Mission fields, the Colored Commission receiving an amount equal to the share of one Bishop, for work among the colored people. If we would only stop to consider for one moment what this division of money really means, the vastness of the field covered, and the numberless sources for good opened by the upholding of the hands of our Bishops, who would dare predict what the outcome would be! Certainly the United Offering of 1901 would far exceed the \$82,000 of 1898."

Another open letter has for its theme the Missionary and Historic exhibit for the coming Convention in California. Mrs. Twing, Hon. Secretary, asks for anything bearing on the history of the Church in this country and its Domestic missionary work. Engravings, photographs, or even inexpensive cuts of the Succession of American Bishops, earliest Church buildings, etc., all will be of interest. The officers of each branch are asked to collect such relics and pictures in their own Diocese as can be loaned for the occasion.

ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

Church Burned at Union Springs—Montgomery Convocation—Confirmations—Notes.

DURING the morning service on Sunday, April 21st, at Trinity Church, Union Springs, while the missionary, Rev. I. O. Adams, was preaching the sermon, the roof caught fire, and as a result of the accident, was wholly burned away, rendering the church useless and leaving the congregation without a place of worship. The Methodists kindly tendered their house of worship to the congregation, and the evening service was conducted there, a large congregation gathering. The Montgomery Convocation was appointed to be held in Union Springs during the week, and the Baptist church was kindly placed at the disposal of the Convocation, so that the services and sessions were held therein; and perhaps owing to the unusual interest aroused, the congregation was larger and more interested than otherwise would have been the case. The session opened with morning prayer and Holy Communion, the sermon being preached by the Rev. R. C. Jeter. At the evening service a sermon was delivered by the Rev. S. McQueen. Next day, after the early celebration there was a later service with another sermon by Mr. McQueen, and in the evening another service and sermon by the Rev. G. R. Upton. The third day also began with an early celebration and later service at which Mr. Upton was preacher, and a final evening service at which Mr. Jeter preached again. The next session of the Convocation will be held at St. James' Church, Eufaula, in August. The loss at Union Springs will be quite severe and help is much needed for the repairs on the church. Until other arrangements can be made, the Presbyterians have kindly offered the loan of their church for one Sunday in the month, and that arrangement has been accepted.

THE CONFIRMATIONS for the twelve months ending May 1st aggregate 609, the largest number, by 51, in the history of the Diocese. In April Bishop Barnwell confirmed 160 persons, as follows: Birmingham, Church of the

Advent 29, St. Mary's 12, St. Mark's 4; Woodlawn, 5; Ensley, 2; Faunsdale, 5; Mobile, Christ Church 15, St. John's 25, Good Shepherd 11; Selma, 7; Avondale, 1; Montgomery, St. John's, 25 (3 from Holy Comforter), Good Shepherd 7; Huntsville, 12.

DURING the annual meeting of the congregation of the Church of the Holy Innocents, Auburn, on Easter Monday evening, the roof of the church caught fire, but the damage was only slight and was covered by insurance.

Two remarkably fine windows have lately been placed in St. Mary's Church, Birmingham (Rev. O. P. Fitzsimmons, rector), as a memorial of the late Mrs. Lewis Coleman Morris. One of these is 17 feet square, and the subject treated is the Ascension. The cost of the larger window is \$2,200.

CALIFORNIA.

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

Missionary Work.

THE Rt. Rev. the Bishop of the Diocese and the Ven John A. Emery, Archdeacon, have just returned from an extended missionary trip, which is in itself evidence of the work being done in this Diocese and of which some account may be interesting.

On Sunday, April 21st, the Bishop held his annual visitation service at Salinas, a point 100 miles south of San Francisco, in the morning. In the afternoon Bishop and Archdeacon went by train to Kings City, where the church has recently been newly ceiled at a cost of \$125. On Monday Bishop and Archdeacon and the Rev. C. M. Hoge, the missionary *in partibus*, went by carriage 20 miles to Jolon, and on Tuesday the party drove 22 miles to San Ardo, where service was held. After service arrangements were made for moving the church to a newly purchased lot, and for church repairs. Then the Bishop, Archdeacon, and missionary took train to Bradley and then drove 15 miles to Pleyto, where service was held in a crowded hall and four were baptized. On Wednesday they drove to San Ardo through the oil region, visiting Wells and so back to Bradley, where a service was held, two-thirds of the congregation being men. That afternoon they went on by train to Paso Robles, where in the evening the church was crowded and four were confirmed. Here the church building has recently been painted.

Thursday morning the Bishop and the missionary went to San Miguel by rail and held a celebration of Holy Communion while the Archdeacon remained at Paso Robles for a similar service. This completed the circuit of the work under the charge of Rev. C. M. Hoge, covering at least seven points, and involving traveling of more than 150 miles to make the circuit. Thursday afternoon the Bishop and Archdeacon went on by train to San Luis Obispo, where nearly 100 persons were present at a service of which the only possible notice was a telegram sent at noon to the lay reader in charge, Mr. E. B. Bradley. Mr. Bradley is a candidate for Orders, having recently come into the Church from the Congregational ministry. Thursday night the Bishop started for San Francisco that he might attend the funeral of a prominent layman, Mr. Theodore E. Smith, and then on Friday evening he started again for Lindsay and Tulare, 200 miles from San Francisco by another railroad. Here he spent Sunday, and on Monday started home again to find a large accumulation of work of all kinds, much of it in preparation for the coming General Convention.

Meanwhile the Archdeacon rested in San Luis Obispo until Sunday, April 28, when he began work again, visiting Arroyo Grande, ten miles distant, where he found a full church, and Nipono, where service was held in the Methodist church, which was crowded and many were unable to get in. After this service arranged for regular services to be

held here. On Monday drove back to Arroyo Grande, where a business meeting was held. Here two lots were deeded to the Bishop as Corporation Sole, and a building committee appointed to make arrangements for erecting a church. The Archdeacon then drove back to San Luis Obispo, and after meeting with members of the guild he started for San Francisco, having taken part altogether in 15 services. This is the ninth time the Bishop and Archdeacon have made this trip together, and it is only one of several similar trips which are made every year in this Diocese.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
Diocesan Notes—Anecdote of the Bishop.

A HANDSOME eagle lectern has been given to Zion Church, Fulton (the Rev. W. B. Guion, rector), the gift of friends of the parish.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary (Mrs. E. L. Knickerbocker, President), will be held in Trinity Church, Elmira (Rev. Dr. G. H. McKnight, rector), on Tuesday, June 4th. The annual meeting of the Junior Auxiliary will be held on the following day.

A NEW pulpit of brass and wood has been presented to St. Mark's Church, Syracuse (the Rev. W. DeL. Wilson, rector), and was consecrated by the Bishop at his recent visitation. The gift is unique in that it is a testimonial given by the parishioners, of the labors of the first rector, the Rev. E. W. Mundy, who was present and took part in the above service.

THE CHOIR of Zion Church, Rome, will render Gaul's Cantata of Ruth at a special service on the evening of Ascension Day, assisted by the choir of St. John's Church, Oneida.

THE Syracuse *Post-Standard* is responsible for the following interesting anecdote of the Bishop, who is in his 82nd year: Rather than miss an appointment, Bishop Huntington performed a feat that would have feazed a much younger man with less determination. Bishop Huntington was scheduled to confirm a large class in St. Luke's Church, Harpursville, and left Windsor on the afternoon train, intending to alight at Center Village, where a conveyance had been provided. He was carried by the station and obliged to get off at Nineveh Junction. No wagon was to be had that evening, but with rare determination he started to walk from Nineveh to Harpursville, a distance of four miles. After covering a portion of the distance he was picked up by N. T. Whitney, and arrived at Harpursville at 9 p. m., but in time to perform the ceremony.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.
Gifts at Reading—Approaching Anniversary—Manheim.

ON THE Second Sunday after Easter the Bishop visited St. Barnabas' Church, Reading, and consecrated a new baptistry in which was contained the handsome new font, which latter was unveiled on Easter Day, and is a gift from the Sunday School. The Bishop confirmed in the evening at St. Barnabas', and at other hours during the day visited Christ Church and St. Luke's. At Christ Church a handsome set of vestments, with an elaborate set of festival hangings, presented to the rector, the Rev. Dr. Orrick, were used for the first time on Easter Day.

THE 75TH ANNIVERSARY of the consecration of Christ Church will be held May 9-10. The first evening there will be a reception to the congregations of Christ, St. Barnabas', and St. Luke's Churches. The following night there will be commemorative exercises, the preacher being the Bishop of Delaware.

THE PARISH of St. Paul's, Manheim, has received a gift of the lot on the corner of South Charlotte and Ferdinand streets, which adjoins the present church property, and is equal to the present church lot in dimensions; and also another lot on Ferdinand street, extending behind the church property and behind the new lot as well, thus giving the parish a splendid site for a new church building. The gift comes from Mr. and Mrs. J. Brinton White of Caldwell, N. J. Mr. White was one of the founders of the parish, and has ever since continued a liberal supporter of its work. Plans are now in operation for a handsome new stone church building, which will be erected on this site, and it is hoped that ground may be broken for the new church before fall.

CHICAGO.

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

Improvements at The Transfiguration—Woman's Auxiliary.

THE Church of the Transfiguration has been undergoing a thorough renovation both inside and out, the money to pay for the same having been given as an Easter offering.

THE LAST monthly meeting of the diocesan branch of the Woman's Auxiliary this year was held in the Church Club rooms on May 2nd. Miss Arnold, Vice President, who had the United Offering as her special work, gave an impromptu address of greeting to those present asking that their efforts during the summer months be directed largely toward increasing the United Offering. The speaker of the day, Rev. W. G. McCready, General Missionary of the Diocese of Lexington, was introduced by Mrs. Hopkins, the President. Archdeacon McCready spoke of Mission Work among the Kentucky Mountaineers, describing their belligerent tendencies, their improvident ways, and their apparent degradation. The Church, he said, had too long overlooked the path of duty which led to these people and had only discovered it after it had been well worn down by the Methodists, Congregationalists, and Presbyterians. Each of these denominations appropriate from \$40,000 to \$60,000 annually to carry forward this work; the Church provides but \$2,000. On Jan. 1st of this year a school was opened at Corbin with four teachers, each donating his services. Although without a single dollar of financial backing, suitable quarters were found and the school opened with 60 pupils. This number increased in four months to 120. No pupil for lack of tuition is turned away. Their most urgent need is a school building which will cost about \$3,000, and Archdeacon McCready is at present trying to gather that sum.

Mrs. C. H. Whipple read an entertaining letter from the Rev. J. H. Van Buren, missionary in Porto Rico, full of enthusiasm for his work there. The President announced the arrangements made for the annual meeting of the Chicago branch which will be held in the Church of the Epiphany, May 31st. She also mentioned the historical collection to be made and exhibited at the Triennial next October, appointing Mrs. Fullerton of Ottawa, Mrs. Duncombe and Mrs. Hibbard of Chicago, and Miss Stahl of Galena, as a committee to look after the details connected with it. In closing, Mrs. Hopkins made an urgent appeal for concentrated effort during the next few months in making the United Offering of sufficient size to be creditably presented by the Chicago branch in San Francisco.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.
Parish House Burned at Ft. Worth.

THE PARISH HOUSE of St. Andrew's Church, Fort Worth, was destroyed by fire on the evening of April 25th. The fire caught

in a residence adjoining and spread to the parish house, which later was burned out so only the walls and roof were left. The original cost of the edifice was about \$10,000, and the loss is for the most part covered by insurance.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
Bequest for Wilmington.

IN THE WILL of Joseph T. Brobson, probated in Philadelphia on the 1st inst., is a reversionary bequest of his entire estate of \$2,000 to Holy Trinity (Old Swedes') Church, Wilmington, Del., to keep the church in repair.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Gifts at Fergus Falls.

A NUMBER of gifts have lately been made to St. James' Church, Fergus Falls, including a chancel screen, a gift of the children's guild of St. Agnes, which was dedicated on Easter. Other recent gifts are the altar hangings, and the Eucharistic lights, given by a lady in memory of her infant son, and the super-altar, the gift of another parishioner. A new roof has been put on the church and the interior has been cleaned throughout. It is expected that a new furnace will be placed in the church this coming fall, and other improvements made.

GEORGIA.

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

Gift at Savannah.

THE GIFT of a processional cross was lately made to St. Paul's Church, Savannah, by the Canadian Society of that city, as a memorial to the late Queen Victoria.

KANSAS.

F. R. MILLSFAUGH, D.D., Bishop.

Emporia—Freeport.

THE VESTRY of St. Andrew's, Emporia, unwilling to lose their priest and rector, who has had calls to new fields recently, to their promise of a larger salary have added assurances of their love and esteem. The parish has become well organized under its rector, and the recent large additions by Confirmation make the future of good promise.

THE FORT SCOTT Deanery meets at Chanute, May 28-29.

THE NEW church which has been in course of erection at Freeport for Trinity mission, is now about completed, and it was expected it would be ready for opening at about this time.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Vested Choir at Maysville—Flemingsburg.

AT THE BISHOP'S recent visitation at Maysville, a vested choir was introduced for the first time. It had been well trained and met with a cordial welcome from the congregation, which was large at both the morning and evening services. Six persons were confirmed. The day was saddened by the burial of Mr. Wm. Wormald, who had been for thirty years senior warden, and a most faithful member of the congregation.

THE BISHOP proceeded from Maysville to Flemingsburg, where some quarter of a century ago we had a church, which is now occupied partly by a carriage warehouse and partly by a residence. At the residence of one of the surviving communicants, the little band of Church people gathered for the reception of the Holy Communion. At night the hospitality of the Presbyterian church was accepted for a service, which was well attended. The shepherding of these scattered

sheep of the flock is gratefully appreciated by those who for years have had no opportunity to participate in the services of their beloved Church, and to perform this duty is one of the obligations which must rest upon the conscience of any one who would follow after the Bishop and Shepherd of our souls. The cordial welcome given to the representative of the Church by those who belong to other communions, is very gracious, and makes these visitations bright days in the Bishop's diary.

LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.
Services at Springfield.

SERVICES have been resumed at Springfield by the Rev. Geo. W. McMullin, and for the present will be held at the residence of a parishioner, who has kindly thrown open her house for the purpose. Efforts will be made to erect a chapel on ground which has already been offered for a church and rectory. The Rev. H. O. Ladd, rector of Grace Church, Jamaica, has the general supervision of the mission. Services were conducted from April 1900 to Feb. 1901, by Mr. McMullin, and since that time they have been suspended.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.
Progress Throughout the Diocese.

DIOCESAN news includes indications of substantial growth and increasing strength everywhere, with plans for several new churches about to be built, others enlarged, and other notes of progress. A larger church is being planned for Trinity Church, Redlands, and another at All Saints', Pasadena. A committee has been appointed looking to the same improvements in connection with All Saints', Riverside. A good lot has been purchased for St. Athanasius' Mission, Los Angeles, and plans have been drawn for a church to cost between \$3,000 and \$4,000, of which amount about one-third is already secured. St. Athanasius' is in the northern part of the city, being a mission of St. Paul's pro-Cathedral, under the charge of the Rev. R. M. Church. Services are now held in a chapel, built and used for several years by the Baptists, but now rented by the Cathedral authorities for the mission. A similar mission at the southwestern extremity of the city is St. Barnabas', Vernon, in charge of the Rev. A. E. Johnson. A fine lot has been secured and plans are drawn for a church to seat 150 persons, and to cost about \$1,500. A well built and comfortable house has been purchased for a rectory for the mission of the Messiah, Santa Ana. Additions and improvements costing several hundred dollars have been made at Holy Trinity, Covina, where a greatly enlarged congregation is now arranging for the erection of a comfortable rectory. Three Confirmation classes have been presented within a year.

At San Gabriel, where the Church of the Saviour was burned in January, it has now been re-opened in a thoroughly renovated and improved form, and its interior appearance has been greatly improved. A very beautiful stained glass window has been placed in the chancel over the altar, as a memorial of the late Hon. B. D. Wilson, who was one of the American pioneers of Southern California. The window is the gift of his daughters, Miss Annie Wilson and Mrs. Geo. S. Patton.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
Addresses on Unity.

A NOTABLE SERIES of three addresses was delivered at the Associate Congregational church in Baltimore, on April 22nd. These addresses were in the interests of the reunion of Christendom, and were delivered,

respectively, by the Rev. M. F. Foley, pastor of St. Paul's Roman Catholic Church, at the request of Cardinal Gibbons, who had been invited to speak on the occasion; by the Rt. Rev. Wm. Paret, D.D., Bishop of Maryland, on behalf of Anglican Christianity; and by the Rev. Wm. Hayes Ward, who presented the Congregational idea of Church government. Each of these speakers related what, in his opinion, and in the belief of the body which he represented, was the ideal of unity, and the means by which it might be obtained. Bishop Paret discriminated carefully between union and unity, speaking of a growing tree as an example of unity, while a number of fagots tied together would represent union, but not unity. Unity was what we were to pray for and work for. The Bishop spoke of the immense vested interests of individuals and organizations that stood in the way of the unity of Christendom, and expressed the belief that only the slow process of growth of individual character in Christian knowledge and in love could bring about the unity of the Church.

MASSACHUSETTS.

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

Death of Rev. P. V. Finch—Return of Bishop Lawrence—Missionary Work—Church Consecrated at Leominster—Episcopalian Club.

THE DEATH of the Rev. Peter Voorhees Finch, rector of St. James', Greenfield, is a loss to his community and to the Diocese. He was born in the Christ Church rectory at Shrewsbury, N. J., March 19, 1835, and was graduated at Burlington College, New Jersey, in 1854. Two years later he entered the General Theological Seminary in New York, where he was graduated in 1859. He was ordained deacon by Bishop Horatio Potter in Trinity Church, July 4, 1859, and priest by Bishop Williams of Connecticut, July 3, 1860. He enlisted as chaplain of the Sixtieth Connecticut Volunteers, and was assigned to duty in the third division of the Ninth Army Corps. Mr. Finch came to Greenfield in 1863 and became rector of St. James' Church. Resigning in 1871, he took a parish in Pittsburgh, Pa., and thence went to Denver, Col., where he remained till 1879, when he returned to Greenfield. Here he remained as rector of St. James' until his death.

Mr. Finch was a popular man in every sense of the term. His faithful, able, and persevering labors in the Church at Greenfield bear testimony to his wisdom, his power over men, and his tact in dealing with many problems. He will be greatly missed among the clergy and laity, where his kind, genial ways were valued and were the inspiration of many a social time.

BISHOP LAWRENCE has returned, hale and hearty, after his sojourn abroad of two months. His first official duty upon return was a visitation to Grace Church, Newton, where the parishioners after the service tendered him a most cordial reception in the parish house. The Bishop replied and gave an account of his trip, which was much appreciated by all present.

THE REPORTS of the different archdeacons in the Diocese show a large increase of work in every direction. The superintendent of the Episcopal city missions says: "Every church in Boston in fact is doing an increasing amount of personal missionary work." St. John's, Saugus, will in the future be put under the care of St. Stephen's, Lynn, as soon as a rector is called there. The Rev. Mr. Ross of the Church of the Incarnation in the same city finds his time limited and has relinquished the work at Saugus. St. John's, Winthrop, has become an independent parish, and will no longer require the aid of the diocesan Board of Missions. A good sized rectory has been built at Walpole, and the church building is now entirely free from

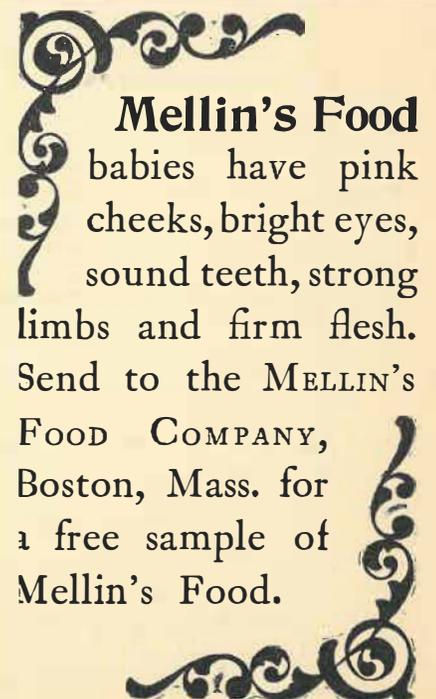
debt. St. Luke's and St. Stephen's, Fall River, have reduced their indebtedness by a thousand dollars. The new chapel and parish house at Attleborough is now completed. Services are being held in Medford under the care of the Rev. G. W. Miner. His work embraces the township of Westwood. Five hundred dollars have been paid on the rectory mortgage of St. Chrysostom's Church, Wollaston. The Braytonville mission under the charge of the clergy of St. John's, North Adams, is prospering. A successful boys' club has been the means of deepening the interests of the Church in that locality. St. John's, Millville, has been repaired and renovated.

ST. MARK'S CHURCH, Leominster, was consecrated May 2 by Bishop Lawrence. The Rev. Charles M. Addison of Stamford, Conn., preached the sermon. This clergyman started the work in this place, while rector of Christ Church, Fitchburg.

A HANDSOME dossal, six embroidered stoles, and other furnishings, have been given to St. Paul's, Hopkinton.

"How to interest Laymen in Church Work" was the topic discussed at the Episcopalian Club dinner, April 29. Mr. John H. Cole of New York spoke of the tendency nowadays to think more of the present life than of the life to come and of the atmosphere of severe criticism in the pews. This latter difficulty requires the clergy to be more masculine and broad. The rector must always be the inspiration, the mainspring of the parish. Mr. Thomas J. Jaggard, instructor at Harvard University, declared that the influences of home and family are strongly reflected in the university man of to-day. Though he seems less religious than formerly, he is quite as interested as his predecessors in any helpful work. Young men were just as much interested in good, virile preaching as they ever were. They want to hear the life of Christ preached straight from the shoulder. The Rev. Endicott Peabody, master of Groton School, said that laymen ought to attend to the whole business side of the Church. The men of the Church ought to take up the business of the Church and do it just as they do their business in State street or Wall street. Then the clergy would have more time to give to the spiritual work.

EMMANUEL HOUSE, under the charge of the Church of the Ascension, Boston, gave an exhibition May 2 of its work in the cooking, sewing, and laundry classes. The Rev. Arthur L. Bumpus has charge of this work.



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sound teeth, strong
limbs and firm flesh.
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a free sample of
Mellin's Food.

The Church of the Ascension will be enlarged during the summer at a cost of \$15,000, of which \$10,000 have already been raised.

VICE PRESIDENT ROOSEVELT visited Groton School May 3, where he has a son in attendance, and made an admirable address to the boys.

MINNESOTA.

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

Improvements at Merriam Park—St. Paul.

ST. MARY'S CHURCH, Merriam Park, has undergone some repairs in the interior. New hardwood floors have been laid, new carpets placed in the aisles, new choir seats, lockers for the vestments, the vestibule tiled. A brass communion rail in memory of the late Bishop Gilbert will also be placed in the chancel presently. St. Mary's is one of the most Churchly and best equipped churches in the Diocese. Much credit is due the ladies of the parish for these improvements. Bishop Whipple held a Confirmation on the opening day when ten candidates received the sacred rite. The Bishop commended the vested choir for their excellent singing and congratulated the parish upon the splendid condition in which he found it.

ON THE FEAST of SS. Philip and James, St. Philip's parish, St. Paul, commemorated their patron saint and seventh anniversary in a most befitting manner. At 9:30 a. m. the Holy Eucharist was celebrated by the rector, the Rev. A. C. V. Cartier, at which quite a number received. In the evening festal evensong was rendered by the vested choir in excellent taste and five candidates were presented to Bishop Whipple for the sacrament of Confirmation. The Bishop preached an eloquent sermon, congratulated the parish upon the excellent work being prosecuted by their faithful and energetic rector, and also upon the possession of their new church building. The church was completely packed with both white and colored people. Mr. Cartier has done a grand work here since his short tenure of office. The parish has some seventy or more communicants on the roll and a large Sunday School.

THE OLD original St. John the Evangelist's Church, a frame structure, was burned to the ground last week.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

New Church for Milford.

WORK has been commenced upon a new church for the mission at Milford. It is hoped that the work of construction will be pushed vigorously, so that the building will be completed in the near future.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

New Legislation Relating to the Church.

THE LABORS of the joint committee of clergymen and lawyers appointed by the two Dioceses in this State to codify the laws of the State which affect the Church, have been completed, and the result has been embodied in an act passed at the recent session of the Legislature. A new edition of the canons of each Diocese is now being issued, containing all information whatsoever of this matter necessary for the clergy and laity to have. The joint committee labored for upwards of three years upon their task, reporting annually to the diocesan conventions, and last year presented a final report. One of the members of the committee, the Rev. Dr. Oberly, in a recent parish paper justly says: "Heretofore it was difficult to discover what was the law respecting the Church, as legislation was contained in a large number of acts from the Religious Societies Act of 1844

down to the present time, and oftentimes a clause in an act passed in the interests of some denominational body affected the Church. All such clauses and all former acts affecting the Church have been repealed, and the single Act of 1901 contains all the civil legislation in New Jersey with which we as a Church have any concern."

NORTH DAKOTA.

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

Changes in Mission Officials—Rector Instituted at Grand Forks—Gifts at Jamestown.

THE STANDING COMMITTEE was in session on St. Mark's Day at the Bishop's House in Fargo when the Very Rev. Hugh L. Burlison, Dean of the Cathedral, was appointed Secretary in place of the Rev. A. T. Gesner, who has moved from the District. The Rev. L. G. Moultrie of Valley City was appointed a member of the Standing Committee in place of the Rev. Charles Turner, who has accepted the rectorship of St. John's Church, Medina, N. Y., and upon whose approaching departure from the Missionary District, resolutions of regret were adopted. Mr. Turner has for many years been missionary at Devils Lake, during which time he has been faithful in seeking out and administering to the scattered Church people of the entire north-western part of the state. The Rev. T. H. J. Walton was appointed to succeed Mr. Turner as examining chaplain.

A SERVICE of unusual interest was held at St. Paul's Church, Grand Forks, on the evening of the Third Sunday after Easter, at which time the Rev. John Keble Burlison was instituted as rector of the parish by Bishop Edsall. This energetic and important parish has been without a rector since the resignation of the Rev. A. T. Gesner in November last, and the welcome extended to the new rector has been most cordial. An interesting incident of the service was the presence in the chancel of two brothers of the new rector who are also engaged in the work of this Missionary District; Dean Burlison of the Fargo Cathedral, and the Rev. E. W. Burlison of Larimore. The Bishop delivered

FEET OUT.

CURIOUS HABITS.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in Vermillion, S. Dakota.

She says, "I have had to lie awake half the night with my feet and limbs out of bed on the coldest nights, and feel afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking. I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

Postum Food Coffee is absolutely worth its weight in gold to me." This lady's name can be given on application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

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Nearly everyone will admit that as a nation we eat too much meat and too little of vegetable and the grains.

For business men, office men and clerks, and in fact everyone engaged in sedentary or indoor occupations, grains, milk, and vegetables are much more healthful.

Only men engaged in a severe outdoor manual labor can live on a heavy meat diet and continue in health.

As a general rule, meat once a day is sufficient for all classes of men, women, and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

It is always best to get the best results from our food, that some simple and harmless digestive should be taken after meals to assist the relaxed digestive organs, and several years' experience have proven Stuart's Dyspepsia Tablets to be a very safe, pleasant and effective digestive and a remedy which may be taken daily with the best results.

Stuart's Dyspepsia Tablets can hardly be called a patent medicine, as they do not act on the bowels nor any particular organ but only on the food eaten. They supply what weak stomachs lack, pepsin diastase and by stimulating the gastric glands increase the natural secretion of hydrochloric acid.

People who make a daily practice of taking one or two of Stuart's Dyspepsia Tablets after each meal are sure to have perfect digestion, which means perfect health.

There is no danger of forming an injurious habit as the tablets contain absolutely nothing but natural digestives; cocaine, morphine and similar drugs have no place in a stomach medicine and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

Ask your druggist for a fifty cent package of Stuart's Dyspepsia Tablets and after a week's use note the improvement in health, appetite and nervous energy.

SUMMER HOMES.

In the Lake Country of Northern Illinois, Wisconsin, Minnesota, and the Upper Peninsula of Michigan, on the line of the Chicago, Milwaukee & St. Paul Railway, are hundreds of most charming summer resorts. Among the list are: Fox Lake, Delevan Lake, Lake Geneva, The Lauderdale Lakes, Waukesha, Oconomowoc, Palmyra, The Dells at Kilbourn, Elkhart Lake, and Madison, Minocqua, Star Lake, Frontenac, White Bear, Minnetonka, Marquette, Spirit Lake, Okoboji, Big Stone Lake, etc., etc.

For illustrated booklets "Summer Homes for 1901," and "In the Lake Country," send address with six cents in postage to F. A. Miller, General Passenger Agent, Chicago, Milwaukee & St. Paul Railway, Chicago, Ill.

BESIDES containing less sugar and more casein (cheese) than mother's milk, cow's milk has this important difference: its casein is much more difficult to digest. Mellin's Food not only corrects the proportions, but modifies the casein and makes it more digestible.

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MACBETH, Pittsburgh, Pa.

a strong and earnest address upon the relations and duties of pastor and people, at the close of which he spoke of his gratification in having associated with him in the work of the District another member of this clerical family with which, even from his college days, he had been intimately acquainted.

AT THE HOLY EUCHARIST on the Third Sunday after Easter, at Grace Church, Jamestown, the rector, Rev. D. H. Clarkson, blessed a handsome carved oak altar which was given by Mr. H. E. White, one of the vestrymen, to the glory of God and in loving memory of Mrs. White, who was for many years a faithful and devoted member of the parish. The altar is a handsome addition to the furnishings of the chancel. This church, with guild hall attached, all of stone, is now quite completely furnished, and is one of the best church buildings in North Dakota. If there is not another failure of crops this year, it is hoped to build a rectory in the early fall, and by means of this the parish will be able to take a long step towards self-support.

PENNSYLVANIA.

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

Sunday School Auxiliary—Babies' Branch—Altar at Gwynedd—Death of Brazilian Vice-Consul—Missionary Services—New Church for Pelham.

THE ANNUAL MEETING of the Sunday School Auxiliary to the Board of Missions was held on Saturday afternoon, 27th ult., in the Church of the Holy Apostles, Philadelphia (Rev. N. S. Thomas, rector), Bishop Whitaker presiding. It was announced that the mite offerings of the diocesan Sunday Schools, 195 in number, during the Lenten season amounted to \$20,000; with 66 schools yet to be heard from. This amount exceeds by \$3,000 that of last year. As usual, the Church of the Holy Apostles heads the list with \$5,310.81, and its memorial chapel of the Holy Communion \$882.50, total \$6,193.31, from 1915 scholars. Gloria Dei (Old Swedes') Church, with about 350 scholars, gives \$617.10. Chapel of the Prince of Peace (Holy Trinity parish), 754 scholars, \$227.15. These are all down-town parishes and chapels. St. Barnabas' (Kensington), 927 scholars, \$217.66; St. Simeon Memorial, 889 scholars, \$381.10; Zion, 347 scholars, \$310.98; St. Matthias, 321 scholars, \$543.15; St. Matthew, 467 scholars, \$412.00; St. Peter (German-town), 400 scholars, \$426.77; St. Asaph, Bala, 387 scholars, \$474.31; French Church, St. Sauveur (mission of the Southwest Convocation), 61 scholars, \$416.07. The Rev. Dr. W. C. Brown, of the Brazilian Church, made an address telling of the great good accomplished among the missions throughout the world by the money. He asked also for the prayers of the contributors, which, he said, would help to keep the light burning in the hearts of the missionaries in foreign lands.

MR. GEO. W. JACOBS, Treasurer of the Lenten and Easter Offering, reports that he has received \$20,462.35, with 43 schools yet to be heard from. If the returns come in as favorably as last year, the prospects are that at least \$22,000 will be reached as the Lenten Offerings of the diocesan Sunday Schools to the Board of Missions.

ON SUNDAY afternoon, 28th ult., there was a special service in the Church of the Holy Apostles, Philadelphia, under the auspices of the Babies' Branch of the Woman's Auxiliary to the Board of Missions, when an address was delivered by the Rev. Dr. H. L. Duhring. Evening prayer was said at 7:45 p. m., with an address by the rector, the Rev. N. S. Thomas; and the choir, under the direction of George F. Bishop, rendered the late Sir John Stainer's cantata, "The Daughter of Jairus."

THE NEW memorial altar in memory of Miss Ellen Markoe Emlen in the Church of the Messiah, Gwynedd, was dedicated on Thursday, 2nd inst. It is a beautiful work of art of French caen stone. Quite a number of the family of the deceased lady were present at the ceremony of dedication. The rector, the Rev. John H. Converse, in his sermon explained the significance of the altar as emphasizing the chief feature of the Church's worship, namely, the Eucharistic Sacrifice offered at every celebration of the Holy Communion. The altar was beautifully decorated for the occasion with calla lilies.

SEÑOR AUGUSTA M. ALVARENGA, the Brazilian Vice Consul at Philadelphia, who died at the Medico-Chirurgical hospital on the 30th ult., from the effects of injuries received in a collision of a wagon with an electric car some days previous, in his 52nd year, was a devout communicant member of St. Andrew's Church, West Philadelphia. On Thursday morning, 2nd inst., the rector, Rev. Charles M. Armstrong, officiated at the funeral services at Señor Alvarenga's late residence, which were largely attended by his relatives, friends, and fellow countrymen resident in Philadelphia. The burial was private at Woodlands Cemetery. On Friday, 3d inst., the driver of the wagon was committed to the county prison by the coroner to await the action of the grand jury, the verdict of the coroner's jury charging the driver with "negligence" and is consequently responsible for the death of the Vice Consul.

A SERIES of missionary services will be held on Sunday nights in May at old St.

NIGHT LUNCHEON.

ALL RIGHT IF OF THE RIGHT KIND OF FOOD.

The difference brought about by the use of well selected food, as compared with ordinary food, is well shown in the experience of a girl attending high school and boarding herself.

She says: "My 'housekeeping' compelled early rising, and I used to become very sleepy over my books. To keep awake, I resorted to the use of strong coffee, and in a short time I began to have a dull, stupid feeling. No appetite, but a feeling of 'goneness.' I realized that I must eat something or faint in the class room. I would wash down a little breakfast with another cup of coffee.

I began growing thin, pale and nervous, and made very unsatisfactory advancement in my studies.

One day the good wife of one of our Professors asked me if I felt well, as I appeared so weak and nervous. Between my sobs I managed to relate my woes. She saw where the trouble lay, and advised me to leave off tea and coffee and take up Postum Food Coffee and Grape-Nuts Food.

I followed her advice and found the Postum a delicious beverage, and the Grape-Nuts just what I wanted. So my breakfast consisted of a little fruit, a saucer of Grape-Nuts, and a cup of Postum, an ideal breakfast.

If, at night, I felt the need of something to eat before retiring, I ate a little Grape-Nuts.

My head grew clearer, my cheeks rosy, and I gained so rapidly in health that all my acquaintances remarked upon it."

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This is a handsome book. The Marriage service is printed with red rubrics, certificate inserted, numerous pages for the signatures of Wedding Guests, several pages of well-selected and appropriate selections, each page decorated with floral border in monotint, numerous pages for the preservation of Congratulations, either by pasting or by copying, etc. The book is thoroughly Churchly, and very attractive. Square 16mo, white leatherette, gold side stamp, \$1.00 net.

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This book contains the Marriage Service printed in pica type, rubricated; the Homily on Marriage; the hymn, "The Voice that Breathed o'er Eden," and a blank certificate printed in two colors, with several pages for names of witnesses, thus making the volume a precious souvenir to the married couple and a reminder of their vows and duties.

It is made in the following styles :

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3—Cream French seal, tuck, net, \$2.50.

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5—White calf, tuck, net, \$3.50.

8—White calf, tuck, silk ends, net, 4.50.

20—White parchment, gold border on cover, net, 1.00.

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John's Church, Northern Liberties, Philadelphia (Rev. O. L. Mitchell, rector). At each service the rector will make a short address in German. At the service on Sunday night, 5th inst., addresses were also made by several active Americans. Ground will shortly be broken for a new parish house, the plans for which have been drawn by the rector.

IN THE NEAR FUTURE the corporation of the mission Church of the Epiphany, of Pelham, Germantown, will award a contract for the erection of a church edifice at the southeast corner of Carpenter street and Lincoln drive. The new building will be 40x70 feet, in the early style of Gothic architecture, and will be constructed of local stone with Indiana limestone trimmings. The interior will be finished in yellow pine, and the ceiling will be open wood-work. The edifice will be cruciform, with the chancel at the eastern end. The seating capacity will be about 250, and the cost \$10,000. Architect L. V. Bond has arranged the plans so that there will be no necessity for the present contemplated structure to be disturbed in case enlargement is necessary. Provision is made in the plans for a tower 50 feet high, the first story of which will form the south transept; but it is not intended that the tower shall be built to its contemplated height for the present. This mission church was first started in the autumn of 1898, by the Rev. C. T. Brady, then Archdeacon of the Diocese, and is entirely self-supporting. The present incumbent, the Rev. James Alan Montgomery, was appointed priest-in-charge by Bishop Whitaker, June 15, 1899.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Rector Instituted at New Castle.

THE REV. CHARLES WHITCOMBE TYLER, Ph.D., was instituted into the rectorship of Trinity Church, New Castle, on Friday morning, May 3d, by the Bishop of the Diocese, who also made the address. There were present of the clergy and assisting in the service, the Rev. L. F. Cole, Archdeacon of the Diocese, and the Rev. Messrs. Alexander of Wilkinsburg, Allen of Greenville, and Holden of Sharon. A new lot has been procured in a most eligible part of the city, and a handsome stone church will be erected very shortly, plans for which are now under consideration.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
Mrs. Buford's Work.

THE INTERESTING WORK among the colored people, so long carried on almost single-handed by the late Mrs. Patty Buford, is to be perpetuated, and an appeal has been issued for funds looking toward an endowment for the hospital. During the last ten years the average number of men, women, and children who have been looked after in the hospital is 85, and the average cost per individual for food, shelter, clothing, medical attention, nursing, and management is only 22 cents per day. The work is one that may well receive the sympathy of all Churchmen.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.
Monumental Church Robbed.

MONUMENTAL CHURCH, one of the oldest and most historic churches in Richmond, was robbed early on May 1st, suffering its second desecration within two years. The ornaments were torn from the altar, the sacristy was rifled, and a large quantity of valuable plate was carried off. Things presented a torn-to-pieces and disorderly appearance when the sexton opened the church in the morning. It is thought the thieves entered the church



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"Responsibility"

Responsibility is the title of a beautiful booklet we have just published. It is written by the Rev. E. E. Holmes, Canon of Christ Church, Oxford, and the sub-title is *A Talk with Girls*. Now, we don't want our girl readers to say with a sneer—"A Sermon!" It is just a talk, and a lovely, beautiful talk it is, too. Every girl in her 'teens will say "thank you!" for having had her attention called to it. There are only 40 dainty little pages, bordered with red chrysanthemums, which make a charming booklet for a gift. It is bound in leatherette, with a neatly embossed title. We propose to keep hammering away at parents and teachers till every girl has read the pages. It is useful, it is entertaining, it is attractive, and the girls themselves will say it is "nice."
—The Young Churchman.

The price is 25 cents, postpaid. In quantities of ten or more copies we propose to make it at the very reasonable rate of 20 cents each, postpaid.

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Tuesday while open to visitors and hid themselves until night. Voices were heard during the afternoon, but could not be located. The thieves departed through the back gate, the lock of which was broken off. The rector's wardrobe, bookcases, and other repositories were opened and their contents scattered. The altar book-rest, a Mayo memorial piece, was torn from its base. In the closet between the altar and the sacristy there was a communion service, which the thieves secured. The massive silver service, which has been in use since the founding of the church, in 1814, is never kept in the church, and is safe. The alms basin, 15 inches in diameter, made of highly polished brass, embossed and beautifully engraved with ecclesiastical symbols, was also taken, as well as six plated collection plates. The alms basin was a memorial to the late Rev. Fenner S. Stickney, a former rector of Monumental Church. The Rev. Wm. E. Evans mourns the loss of a handsome private communion service, which had been presented to him in 1896 by his then parishioners in South Carolina. It consisted of a solid silver flagon, paten, pax, chalice, and spoon, the latter handsomely engraved, the handle being in the form of a cross. Dr. Evans deeply deplors the loss of this service, not only because it was a gift from his former parishioners, but because he had used it for the first time in administering the last sacrament to a dear friend during his last hours.

WASHINGTON.

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

St. Mark's Friendly League—Stainer Memorial Service.

THE ANNUAL festival of St. Mark's Friendly League took place at St. Paul's Church, Washington, on the eve of the feast of St. Mark. The League is an organization of young people for missionary work, having branches in several city parishes, and it has been customary to give to its anniversary something of the character of a choir festival, the male vested choirs of many of the churches uniting in the service. On this occasion choral evensong was rendered by the choirs of St. Paul's, St. John's, Georgetown, the Church of the Incarnation, and some members of St. Michael and All Angels'. The President of the League, the Rev. Dr. John H. Elliott, was detained at Atlantic City, recuperating from an illness which prevented his presence in his church at Easter; and the rector of St. Paul's was also unavoidably absent; but with the assistant minister, the Rev. E. M. Thompson, several of the city clergy were present. The Bishop made a brief address and was followed by the Rev. Frank M. Barton, rector of St. John's, Georgetown. The report of the League shows the value of missionary boxes and other work for the past year to be \$559. At the conclusion of the service, the choirs were entertained in the parish hall.

ST. MARK'S DAY was observed as the parish festival day at St. Mark's Church. There was a celebration of the Holy Communion in the morning, when for the first time was seen a beautiful window which has been given as a memorial to the first rector, the Rev. Floridus Steele and his wife. In the evening at the festival evensong, the Bishop administered the rite of Confirmation.

AT ST. JOHN'S CHURCH, Georgetown, a memorial service commemorating the late Sir John Stainer was held on the afternoon of Sunday, May 5th, the choirs of Christ Church and St. John's uniting to render the music. The latter was quite elaborate and was made up exclusively of Stainer's compositions.

WESTERN MICHIGAN.

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

Work Among Deaf Mutes.

BISHOP GILLESPIE, as chairman of the State Board, under appointment from the



Governor of Michigan, has visited the State school at Flint for years. His Thanksgiving sermons have been interpreted to the deaf children by the Superintendent. Thus it comes that he is known and loved by every deaf-mute in the state. For some years it has been his custom to have the graduates living in Grand Rapids meet at his house socially once a twelve-month, when the Rev. A. W. Mann is in the city on a visitation of St. Bede's deaf-mute mission. The last social of this nature came off on Saturday evening, April 27th. A few of the Bishop's neighbors were present. For them, at his request, one of the young ladies gave in very expressive signs the hymn, "Nearer, my God, to Thee." Refreshments were served. Mr. Mann entertained the mute portion for the Bishop. On Sunday three services were held, two in the chapel of St. Mark's Church, one (a combined service), at St. Paul's Church on the West Side. The Holy Communion was celebrated and Infant Baptism administered. On the way to St. Bede's mission, Mr. Mann officiated at Ephphatha mission, Detroit.

WESTERN NEW YORK.

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

Gifts at Rochester—Girls' Friendly Society.

THROUGH the bequest of Mr. Almeron J. Johnson, an old member of the parish who recently died in New York City, Christ Church, Rochester, has received the sum of \$30,000 for the erection of the church tower. This tower, plans for which have already been drawn, will be 25 feet square and 148 feet and 6 inches in height; towering 68 feet 6 inches above the ridge pole of the church.

ON WEDNESDAY, May 1st, the diocesan branch of the Girls' Friendly Society met in Christ Church, Rochester, the rector celebrating the Holy Communion and the address of welcome being delivered by Archdeacon Washburn.

CANADA.

News of the Dioceses.

Diocese of Quebec,

THE INSTALLATION and induction of the Rev. James Pounder Whitney, D.C.L., Principal of Bishop's College, Lennoxville, to one of the Cathedral canonries, Quebec, was conducted by the Very Rev. the Dean of Quebec, at evensong, April 28th, in the Cathedral.

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