

# The Living Church

VOL. XXVI.

MILWAUKEE AND CHICAGO, APRIL 12, 1902.

No. 24.

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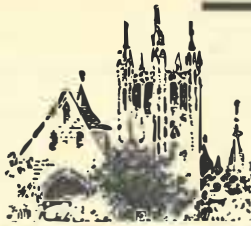
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## The Magazines

THE April *Forum* opens with an article in which Sydney Brooks pertinently applies to our own problems in the Philippines the lessons to be drawn from "The Example of the Malay States" under British rule. Among other papers on questions affecting foreign affairs are "The Anglo-Japanese Alliance," by A. Maurice Low, and "Prince Henry's Visit," by Prof. Paul S. Reinsch. There figure also, in this month's contents, discussions of various subjects of domestic politics now attracting the attention of Congress; such as "The Amendment of the Interstate Commerce Act, and Railroad Pooling," by W. A. Robertson; "Promotion in the Army," by Major John H. Parker; "Shall the United States Lease its Grazing Lands?" by John P. Irish; and "Proposed Amendments to the Constitution," by Henry Litchfield West. In educational matters, Yale is represented by Prof. Ladd's paper on "The Disintegration and Reconstruction of the Curriculum," and Harvard by Prof. Hanus' criticism of "Our Chaotic Education," while Mrs. M. K. Genthe, a Heidelberg Ph.D., gives an account of the present position of "Women at German Universities." Earley Vernon Wilcox makes several practical recommendations for the "Preservation of Large Game." A timely sketch of the characteristic tactics of "The Boer in Battle" is contributed by Edward B. Rose, a former resident in the Transvaal. In an article entitled "Is England being Americanized?" Herbert W. Horwill replies to a paper on that subject in a former issue of the same magazine.

THE April *Era* is perhaps better than any of its predecessors, its table of contents showing greater variety and even greater excellence. Its numerous capital features are all brimful of amusement or instruction, while the articles, stories, and poems complete the harmonious whole. Canton, the home of Li Hung Chang, is pictured by W. G. Irwin; Katherine Louise Smith writes of "Children's Flower Gardens and Their Uses"; "The English Regalia" is described by George Ethelbert Walsh, while Lucy C. Lillie chats about "The Crowning of the King." The artistic reader will welcome "Robert Reid's Mural Decoration in New State House at Boston," by Charles Henry Hart. Articles of a critical nature are contributed by Penn Steele and Alfred Mathews. "The Cause of Good Government" finds a doughty champion in Benjamin C. Potts; William S. Walsh questions whether women have intuition. There is an installment of Joel Chandler Harris' story, "Gabriel Tolliver," as well as "The House of McCann"—the latter the first of a series of character studies in the guise of fiction, by Karl Edwin Harriman, who has found material in an isolated community of fisher-folk dwelling on an island in one of the great lakes. John Trotwood Moore, Theodosia Garrison, and others, contribute poems.

THE *Review of Reviews* for April is, as usual, full of interesting material on various subjects. Beside "The Progress of the World," treating of the important topics of the month, there is an article on the Anglo-Japanese Alliance from the Japanese point of view, a rapid view of our great "Captains of Industry," a description of the new Lying-In Hospital in New York, and a character sketch of the late Col. Francis Wayland Parker. Other articles are "Educating the Deaf-Blind," "A New Factor in Lake Shipping," "Can Rural Social Forces be Federated?—A First Step," and a sketch of the late Charles Lewis Tiffany, the New York jeweler. The "Leading Articles of the Month" Department



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THERE is not a dull line in the April *Good Housekeeping*; this is a particularly sunny and bright issue of this favorite household magazine. It has a beautiful Easter cover by Edward Penfield, the celebrated designer of magazine covers, posters, etc. The opening article is a witty and instructive talk by Julia Ditto Young on Butlers, their duties, costumes, traditions, etc., illustrated by Albert D. Blashfield. Then follow an original humorous drawing by Peter Newell, with a brief account of the artist and his portrait; a charming description of Home Life in the Old Sunny South by Bill Arp, the Georgian humorist, illustrated by R. K. Ryland; a racy account of a recent uprising of the men of Kansas for more closet room, by F. Dumont Smith; an "Old" Maid's brilliant and comforting survey of Crabbed Age and Youth; a description by Mrs. Linda Hull Larned, president of the National Household Economic association, of the model apartment planned by and built for her, with illustrations; the true story of a little girl's playhouse, illustrated from photographs; designs of summer cottages which can be adapted for all-the-year use; an exceedingly beautiful array of Easter fashions, pages of cookery, gas stove cookery, new methods in cleaning house, domestic science news, a unique puzzle, etc., etc.

THE HANDSOME color plates which *Scribner's Magazine* inserts from time to time, together with the beautiful illustrations in black and white, which seem almost better in *Scribner's* than in other magazines, are bound to continue a point of special note for that magazine. The April number gives such color illustrations to a striking historic portraiture of the settlement of Wyoming and the Western Reserve, and the Indian massacre which made that name one to cause a shudder throughout colonial America. The issue is largely given to fiction, and each of the numbers presents a story of a high character.

SELDOM has there been such rapid increase in the value of a magazine as *Everybody's Magazine* has shown since it was taken over by the present publisher, John Wanamaker. The April number begins with a study of the Prince of Monaco and his rocky principality. Another timely paper is a sketch of Booker T. Washington. There are a number of excellent stories as well as miscellaneous papers of interest.

WILLIAM E. CURTIS, the famous correspondent who serves *The Chicago Record-Herald*, is contributing to that publication a series of articles from the Holy Land. Mr. Curtis has been sending to *The Record-Herald* much interesting matter from abroad, but his letters from the Holy Land should attract unusual attention. He has visited Syria and Palestine, traveling from Antioch to Jerusalem. He was in Damascus, Nazareth, Bethlehem, Bethany, Jericho, the Valley of the Jordan, and all the places identified with the Old Testament as well as with the life of Christ. His letters are now appearing in *The Record-Herald*, and according to the advertisement in this issue of THE LIVING CHURCH they will continue during a period of five or six weeks. *The Record-Herald* is always a most interesting paper. It is a publication especially adapted to the home and contains features which appeal to the highest ideals.

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the range of the ladies of the household, will be interested in a sketch of the Easter custom of singing carols in the early morning of Easter Day by the students from the tower of the General Theological Seminary, following the old Magdalen custom in Oxford. The illustrations of this article include the choir of the General Seminary chapel, from the rood screen to the sanctuary, as well as an excellent reproduction of the tower itself and a couple of students in cassock and cap. In the same issue Helen Keller begins the story of her life, and it is probably not too much to say that no autobiography that could be secured would have more interest than this. There is a sketch of the President's eldest daughter and the usual excellent miscellaneous matter which one finds each month in the succeeding issues of the *Ladies' Home Journal*.

THE *Saturday Evening Post*, which comes from the same publishers as the *Ladies' Home Journal*, and which is intended to make among men the same place that the *Journal* has made among the feminine members of the family, presents each week excellent matter of current interest relating to public events, and relating as well to the little things that interest men, with excellent stories. The issue for April 5th begins with a paper on James J. Hill, the railroad magnate.

THE MAY number of the *Delineator* not only presents the styles in ladies' gowns in magnificent form, with handsome colored and other illustrations, but also, with a laudable ambition, goes beyond the mere chronicle of style, and presents literary and other papers of striking interest, the illustrations in every case being much above the average even in this day of handsome illustration. This issue has an attractively illustrated paper, entitled "Pictorial Photography," while the stories and other articles are also handsomely illustrated.

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Vol. XXVI.

MILWAUKEE AND CHICAGO, APRIL 12, 1902.

No. 24

## Editorials and Comments.

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### THE CHURCH IN THE DANISH ISLANDS.

AT OUR request, one of the leading Anglican clergymen in the Danish West Indies has prepared the statement in regard to the parishes and congregations in those islands, which will be found in this issue. It will be remembered that the Islands lie east of Porto Rico, and close to that island, and are likely to be transferred to the United States almost immediately. Our correspondent preferred not to discuss the question of ecclesiastical affiliation between the existing Anglican congregations and clergy and the American Church, after annexation shall have been accomplished. The islands themselves are in the jurisdiction of the Bishop of Antigua, whose see is on the island bearing that name, among the Windward group, further to the eastward. The Danish Islands are closer to Porto Rico than to Antigua, and if there should be nothing to prevent, the normal affiliation of the islands, after annexation, would be with our Missionary District of Porto Rico, for which a Bishop is to be chosen at the meeting of the House of Bishops next week.

The Preface to our American Prayer Book states that "When in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included." This, very likely, is an extreme statement somewhat of the character of a *non sequitur*. The statement would hardly be made to-day. It was cited at the time the territory of Wisconsin was cut off from that of Michigan, to justify the Wisconsin clergy in inviting Bishop Kemper, then "Missionary Bishop of Missouri and Indiana," to take them under his jurisdiction, despite the fact that the same clergy had already taken part in the organization of the Diocese of Michigan. Michigan and its first Bishop vigorously protested against this Wisconsin secession, but Wisconsin won ultimately. The same principle was quoted to justify the Dioceses in the Southern Confederacy in setting up their distinct organization of the Protestant Episcopal Church in the Confederate States. Of course the disallowance of this claim in the North was on the ground primarily of the denial of the legal existence of the Confederate States as an independent government; but when the war was over, the Southern Bishops declined to admit that there must necessarily be a union of the whole American Church, and at their final convention at Augusta, Ga., in which their organization was dissolved, they made provision for any of the Southern Dioceses incorporated in the Confederacy to continue a separate organization if they should care to do so—which happily none of them did.

And since the war we have practically abandoned the extreme theory that change of political relations necessarily brings about an *ipso facto* change of ecclesiastical jurisdiction. The creation of the State of West Virginia did not bring about a severance of the Church in that State from the Diocese of Virginia until many years later, when a new Diocese was voluntarily created. The precedent of the Wisconsin clerical secession from Michigan has never been followed in cases of changes in other territories, and would certainly be disallowed to-day. Nobody thought of claiming that the Oklahoma clergy were independent of the Missionary Bishop of the Indian Territory when the former territory was created out of the limits of the latter.

In the case of our recent American territorial acquisitions,

no one has set up a claim that the transfer of ecclesiastical jurisdiction was thereby automatically effected. In the case of the Diocese of Honolulu and of the English congregation in Porto Rico, it was recognized that negotiation must precede union, and that the American Church could not if it would, as certainly it would not if it could, demand as a matter of inherent right, the transfer of the jurisdiction exercised by English Bishops in those islands which had become territories of the American Union.

But the expediency of such a transfer of jurisdiction wherever there is a transfer of political sovereignty, would seem to be beyond question. It was so felt by the Southern Bishops after the War, when, after placing upon record their belief (proceeding of course upon the assumption, denied in the North, that the Confederate States had for four years been a *de jure* as well as a *de facto* government apart from the United States) that they had a *right* to remain ecclesiastically independent of the Church in the United States, they voluntarily declined to do so. It was so felt by the Bishop of Honolulu after the transfer of Hawaii to the United States, though he rightly maintained that the union could be effected only by the free consent of the Bishop and Diocese in question, which consent, after considerably prolonged negotiations, was finally given; and though the terms of the negotiations involved the resignation of the Bishop, it was not because of any difficulty which would have been experienced in the transfer of the allegiance of a Bishop with that of his clergy, but for other reasons altogether. In the case of the English Church in Porto Rico, it was felt by the S. P. G., which owned the title to the property, that a money consideration by which the American Church purchased the property from the S. P. G., was right before the change of jurisdiction should be effected. The amount involved was not large, and the American Church paid it; but yet many of us were disappointed that the great missionary society should take that view of the case; for the property was theirs only as trustees for the Church of God, and it was the same Church, under another national organization, that continued in the island the same work that the S. P. G. had so well begun. We trust that no such question will arise in connection with our latest national acquisition, where the Church is already fully organized, with clergy under the jurisdiction of an English colonial Bishop, and property held by the local congregations in their own right.

IT WILL BE a surprise to many American Churchmen to learn of the several American clergy who have already been at work in the Danish islands, as stated in the article mentioned. The Dr. Hawley mentioned as being in St. Croix in the early fifties, during whose administration the church was enlarged, was the Rev. F. J. Hawley, D.D., who, after returning to this country, was a resident in New Orleans and then in New York, afterward rector successively at Danbury and Stafford Springs, Conn., and then at Brainerd, Minn., finally dying in the latter State so recently as May, 1891, at the age of 78 years. He will be remembered by many, especially in Connecticut and Minnesota. The Rev. Flavel S. Mines is well known as the pioneer of the Church in California and the founder of Trinity Church, San Francisco, as well as for his literary work. The Rev. John C. Du Bois, D.D., was canonically connected with the Diocese of Connecticut before and during his ministry in St. Croix, dying in the latter island in 1884 at the age of about fifty years. The Rev. John Jacob Brandegee, D.D., who is mentioned as rector at Charlotte Amalia from 1847 till 1850, going to the island from New London, Conn., and dying in Utica, N. Y., in 1864, was a presbyter of considerable prominence in this country. He was for some years rector of Grace Church in Utica. The Rev. Edward Hutson, now curate to the Ven. Archdeacon Hutson—venerable in years as well as in title, for he is 72 years of age—will be remembered by many of his associates in the General Theological Seminary, from which he graduated not many years ago.

The progress of the English Church in the Danish Islands has been most gratifying. A large number of the parishioners are negroes, who indeed constitute the greater number of the population of the islands. In the year 1844, when the first visitation of an English Bishop was made to the Islands of St. Croix and St. Thomas, Bishop Davis, the first to be sent to Antigua, confirmed over 700 persons, and it is stated in the recent volume issued by the S. P. G., entitled *Two Hundred Years of the S. P. G.*, that "The members of the English Church in the Danish Islands then numbered 7,938—a full

third of the entire population'—and this, coupled with the fact that the English language was 'exclusively taught in the schools,' hastened the emancipation of the slaves." By ordinance of the King of Denmark, about 1848, the English Church in these Islands was placed under the jurisdiction of the Bishop of Antigua. This ordinance is no doubt a matter of some curious interest, for it is difficult to see why the royal head of a Lutheran Government should be able to extend the jurisdiction of an English colonial Bishop, though in islands subject to the Danish Crown.

WE HAVE presented these facts concerning the English Church in the Danish Islands, since the question of the affiliation of the clergy and congregations therein established must in the very near future be taken up by our own Bishops, and it may very likely be a convenience to them, as also to the Church at large, to have these various facts in their possession before the gathering of the House of Bishops next week. Ultimately no doubt it will be desired that these islands be included within the limits of the Missionary District of Porto Rico, to which they are closely adjacent. We hope it may be possible for the transfer of jurisdiction to be effected with cordiality on the part of all concerned. The venerable Archdeacon who has, under the Bishop of Antigua, the oversight of the Islands, and who is H. B. M. consular chaplain at St. Thomas, as well as rector of All Saints' Church, has spent his whole clerical life in the West Indies, and, since 1872, in the Danish island and parish with which he is still connected. We feel that we reflect the wish of the whole American Church in expressing the hope that no change of jurisdiction will be construed as necessitating or inviting a dissolution of his own relations to the Island; and we are convinced that a most cordial welcome awaits him, as well as the other clergy of the Islands, if happily the union of interests should be effected. It ought to be able for the two great branches of the Anglican Communion to be on terms of such perfect comity that it should neither be expected nor desired that in a transfer of jurisdiction from the one to the other there would be involved, or even be anticipated as a possibility, any change of relations on the part of the ecclesiastics who may be settled in the territory in question. There is room for further expansion of the work, and a church is needed on the island of St. John's, to which as yet the work has not been carried. The Church has suffered in the Islands from the uncertainty as to its future within the past two years, while the negotiations between the United States and Denmark have been pending; and while it is not strange that English Churchmen in the Islands will not without a sense of sadness relinquish their loyal allegiance to the national Church that has given them their orders, yet we shall feel, and we trust the same desire will come to them, that the unity of the whole Anglican Communion will best be shown to the world by their continuance in office under the new régime that must be inaugurated. It is customary that the choice of vestrymen be made in the several parishes in the Islands at Easter time, and naturally there will not fail to be more or less discussion at the parish gatherings of the future lying in store for the congregations. The time is certainly ripe for the House of Bishops to make the first advances at their coming meeting, to the clergy and congregations in the Islands so soon to be annexed to the American Union.

#### OUR EASTER SERVICES.

WHERE shall we begin to note even the salient points that have been reported to us? We ask those who have kindly sent their reports to remember the total impossibility of even mentioning all, since everywhere the spirit of the day was fully observed. We have been struck, in examining the quantities of music programmes kindly sent to us—few of which can be referred to in detail—with the widespread recognition of the fact that the celebration of the Holy Communion, rather than the office of morning prayer, is rightly the place for the finest and the best music. The place of the musical Services or Masses in the revival of the Eucharist as the central service can hardly be overestimated. The music programmes show, more and more, the use of complete services from *Kyrie* to *Gloria in Excelsis* from the work of a single composer, thus allowing a harmony of expression to run through the whole. The use of *Benedictus* and *Agnus Dei*, as shown by these programmes, is so general that they may be said to constitute a part of the American Use, as the Offertory ascription was so recognized for years before it found place in the Prayer Book. The growing Catholicity of the people shows

itself in the character of the music sung, as well as in the service itself.

It is always a matter of sadness that Easter reports must, so largely, take account of the financial outcome of the Easter offertory, as though money had overshadowed the true keeping of the day. Bishop Nelson wisely writes in *The Diocese of Georgia*:

"Again we have to deploré what we have come to regard as an abuse of the occasion—the advertisement of the Church debt at Easter and the urgent call by rector and vestry that the day of our blessed Lord's Resurrection, so suggestive of and stimulating of missions, be adopted as the grand parish pay-day of delinquents and the chosen time for regular subscribers to make up the deficit caused by those who have proved indifferent to their own obligations. For ourselves we would rather see the burden carried a little longer and relieved by a different method than to assent to the desecration of Easter Day to meet current expenses and accumulated negligence. Free-will offerings, new gifts, memorials, and the like, are in order, but best of all is the great united gift of the worshippers on the glorious Festival for the propagation of the Gospel and the carrying of Christ to these who have not known Him."

We shall never thoroughly show the Catholic spirit until we escape from this abuse.

The brief notes of the Easter Services printed at the head of the department of "The Church at Work" are designed only to present a bird's-eye view of what has been accomplished at Easter. To many whose reports to the editor have not been touched upon in that summary, and to the many others of whose reports only a line or two out of a considerable report of the happy day has been utilized, our thanks are due for remembering so promptly to write us in regard to their celebration, quite as truly as though it were practicable to print the full report.

The clergy and others must bear with us in rigidly enforcing the rule that matters of parochial or diocesan routine cannot be incorporated in the news columns. This country is too large to make it practicable to make note of ordinary episcopal visitations for Confirmation, of festival services on the great feasts, of parish fairs and devices for money raising. A rector of a parish not long since returned our polite note in which we had made an expression of regret that such an item could not be used, with the peremptory endorsement across the back, to discontinue his paper. A whole world of editorial discouragement and of explanation of why the Church cannot adequately perform her general work, lies in such a spirit. When the local is the dominating thought in the mind of the priest, what wonder that the people cannot be trained in a Catholicity that shall overcome the spirit of sectarianism.

It has been, throughout our parishes, a good Easter in a sense far surpassing the financial aspect. We regret that it is impossible to present the many reports at hand, in detailed form, as they have come to us.

**A**N INTERESTING feature of the Easter services of the "Second Christian Science church" of Milwaukee, as reported in the secular papers, was that "an elderly man who sat in the rear was seized with an epileptic fit." "The seizure," continues the narrative in *The Sentinel*, "was quite violent and while it lasted those immediately about him were much excited. The services were interrupted until the man was assisted from the room by friends and removed to his home." We are not surprised to learn further that "not only the Christian Scientists but the man's family as well did not wish to have the particulars mentioned."

It appears from the advertisements that the appointed subject of the discourse on the occasion was "Unreality." If this incident was judiciously used, it might have afforded an excellent example of "Unreality" and of Reality as well. We trust it was satisfactorily explained why a group of people who had come together to tell and hear about the unreality of sickness, pain, or disease, and the certainty of cure for these non-existent evils, should, when the opportunity of testing their belief arrived by a case of epilepsy in the midst of the very elect, have sent the poor man home! Truly a remarkable way of proving their power! We hope it was not overlooked, also, to explain why professed Christian Scientists should have become "excited" when the case developed; and also to state how the man had an epileptic fit, when, according to their tenets, epilepsy does not exist!

We fear the incident must be especially distressing to the excellent Mrs. Eddy, if it is reported to her.

**T**HE death on Good Friday and Easter Day respectively of two of the aged clergy who have for long terms of years been intimately associated with the Church life of their several sections, calls for special notice. Dr. Corbyn, rector of a single parish in Quincy, Ill., since 1871, was of a singularly sweet disposition and was beloved and respected everywhere. Dr. Porter, whose whole ministry since his ordination to the diaconate in 1854 had been given to the parish of the Holy Communion in Charleston, represented the best of the life of the Church in the South. His ministry was one that was spent in real, self-denying work, often unappreciated by those who ought to have been first in recognizing its value, but never despairing. Clouds formed about his intellect in his later years, but a few months before the end came they had largely passed away, and his Easter came to him as to one who had made ready for it.

Both these priests were landmarks in the Church's pilgrimage, and both had well finished their course in life, looking calmly over the gulf of death that connects rather than divides the next life from this. May perpetual light be given both of them, and rest eternal be their portion!

**T**HE thought of the overpowering sarcasm that might be discovered under the surface leads us to wonder whether the following letter published in the Correspondence columns of *The Canadian Churchman* was sent to our esteemed contemporary—one of the most valued of our exchanges—through fear of consequences if it should have been sent to one of the Church papers in the States. The letter, published under the head of "The Name of the Church" in the issue of April 3d, is as follows:

"**SIR:**—One of your United States exchanges took great trouble some time ago to find a more suitable appellation than Protestant Episcopal. Now that the convention is over, the tide of communications seems on the ebb. Might I modestly make a suggestion which may aid the flow of these eloquent letters? We propose 'The Living Church of the United States of America,' for discussion.

"A. Z."

**W**HAT a remarkable end to the checkered career of Cecil Rhodes is afforded by his will, in which he makes provision for numerous English, German, and American scholarships at the University of Oxford. The American scholarships, two for each now existing state and territory of the United States, excel in number those to be given to English students.

It is indeed a statesmanlike plan thus to weld together the sympathies of the great Teutonic nations, and it could not better be done than by bringing together these representatives of the best of the young men of the several nations, at the university which will take its rightful place as a factor in international affairs. Oxford possesses advantages which no American institution can hope to equal. It is the centre of learning for all England, and its atmosphere and traditions are such that the best intellectual movements of the day must invariably be associated with it. Our "magnificent distances" in America must prevent the development of any such centralized fount of learning in this country as is found in Oxford, and the opportunity to give American students free access to this intellectual fountain will redound to the breadth and culture of a new generation of American statesmen. It need not be feared that we shall sacrifice our American spirit by any such education of our young men, for it is the universal experience that where there is the foundation of a stable character, patriotism is stimulated by a short residence abroad. Moreover, the considerable influx of Americans into Oxford will be certain to react favorably upon the sometimes insular spirit of the learning of the great University itself.

One wonders, in looking back over the remarkable career of Cecil Rhodes, whether most to admire the far-seeing statesmanship of one who could work with such magnificently broad conceptions and designs, or to wonder at the mad folly, the almost inconceivable blunder, of the Jameson raid, which was aided and abetted by Rhodes. His mind seems to have been capable only of planning the grand, ultimate achievements, but lamentably deficient in designing detail. He could see ends, without being able to devise means. And he failed because of the lack of a balance wheel, to check the ideal by the practical. A constructive statesman might have been able to accomplish what Cecil Rhodes dreamed of but could not bring to pass. Perhaps by the bequest of his death he has done more for his cherished end than he had accomplished by his life.

## LONDON LETTER.

LONDON, Tuesday before Easter, Lady Day, 1902.

WITHOUT further delay our attention should be drawn in this London correspondence to Dr. Sanday's remarkable sermon on Reunion, preached before the University of Oxford on Sexagesima Sunday last, and reported in full in the *Guardian* of February 12th. The eminent Rev. Professor, who chose for his text Isaiah xi. 12, 13, said that the holy Prophet "gives utterance to a feeling that is in many hearts to-day"; though the "great reuniting," which his burning and strong faith sees "as though it were near at hand," seems to us "very far off." And yet it need not seem so "if we would reckon time as God reckons it." Prophetic passages like these are "really timeless," and the great thing is "the certainty that God will some day comfort His people and bind up the stroke of their wound." Although we can now see that the "abortive movement" of five years ago was "premature," and though the failure has no doubt "checked the whole course of the movement and thrown it backwards," yet we need not "regret too much that the attempt was made." Those who acted for the Church of England "did so with a combination of knightly dignity and Christian zeal of which we may well be proud"; while on the other hand, "the little band of French clergy who were their best allies were no whit behind them"; and though the attempt failed, still, if report spoke truly, "even at Rome itself the issue for some time trembled in the balance." However, for the present, "I believe most English Churchmen are agreed that they can only wait." Just now the impulse towards reunion "comes rather from the side of Protestantism than that of Catholicism." But here, too, "the time is not yet ripe for any overt action." The advocates of "reunion with Protestant bodies are, some at least, "beginning at the wrong end"; for full inter-communication "must be the last step and not the first," and it is "not to be reached by a huge leap in the dark." The line of policy that seems "really marked out" for us, one "embracing our relations to all Christian bodies outside our own," can be summed up as "a policy of strict non-aggression and non-intervention as regards all those bodies." We, indeed, have such a policy already to our hand, in "our relations, which are excellent, with the Eastern Churches, at least with the Southern branch of the Greek Church and its off-shoots." What is there, then, "to prevent us from taking this little section of our inter-confessional relations as a model for the rest? Why should we not at least make this beginning in our attitude towards our own Dissenting communities? Why should we not make this our rule of conduct in regard to the Church of Rome?" The "most difficult case" that the Church of England "has ever had to deal with" is that of the "Old Catholics," and, of course, "our sympathies could not help going out towards them." And yet the "active expression of sympathy" in this country has been "less than might have been expected." The reason for this seems to have been "an instinctive, and only in part conscious, apprehension of considerations such as those I have been stating."

Commenting on this sermon in the correspondence columns of the *Guardian*, Canon Hensley Henson, who evidently thought the sermon was preached more or less for his own benefit, apprehended that this "latest response" from Dr. Sanday (whom he styled "an accessible ecclesiastical oracle") would "cause much disappointment and some perplexity." All the sympathy in the sermon is "plainly for the 'dignified knights' and 'Christian zealots' whom Archbishop Benson rebuffed so sharply"; while "the 'advocates of reunion with Protestant bodies' are dismissed in a very chill, curt paragraph." It is "quite futile," the Canon further said, "to discuss reunion while we cherish as an article of faith a theory of the Christian ministry which compels men so truly charitable as Bishop Gore and Dr. Moberly to maintain the appalling thesis that non-Episcopalian Christianity is nourished through ministries which are 'invalid, that is to say, fall outside the conditions of covenanted security, and cannot justify their existence in terms of the covenant.'"

Canon Hensley Henson's new volume of sermons on *Godly Union and Concord* has not only been reviewed in the *Guardian*, but also criticised by that great Church newspaper in a leading article. We cannot but wish, says the reviewer, that the Canon "had spoken more temperately of those whose conclusion he rejects," as, for instance, Dr. Moberly. As to his own position, "while we would in no wise minimize the requirements of the Prayer Book, we cannot but think that Canon Henson underestimates the force of the conscientious objections of Dissenters to the doctrines of the English Church. They are kept apart from us, unless we greatly wrong them, by no single rubric of

the Prayer Book or single principle of Anglicanism, but because their fathers found themselves unable to accept the teaching of a Church which, as Canon Henson says, was guilty of no treason to its own past and 'rejected no part of its Catholic heritage.'" As to the attitude of the English Church since the Reformation towards the "ministry" of Dissenting bodies, "we regard the statement issued by the Church Historical Society under the authority—we may remind Canon Henson—of Bishop Creighton, as a correct representation of the facts. No instance of the practical or official recognition of non-episcopal orders by the legal possession of a cure of souls, whatever may have been the opinion of eminent writers, is known in England." In regard to the other main point of the controversy, viz., the historical doctrine of Apostolical Succession, "we must be content to observe that Canon Henson does not seem very sure of his ground." It seems to us "not the least objection" to his "schemes" that they would "involve a breach with the historic past and a disruption of elements that are now with the best results to the national life, in combination." In its leader on "Canon Henson on Reunion," the *Guardian* says:

"Even if we were to allow that the necessity of Episcopacy cannot be proved from the New Testament, still there can be no doubt that the New Testament teaches the vital importance of unity. And this unity, in practice, meant not merely intercommunion, but common action, common laws, and a common organization to this extent, at least, that rival Churches in one place could not have existed."

The authorized Report of the Fulham Round Table Conference on Confession and Absolution, edited by the Rev. Dr.



ST. ETHELDREDA'S, FULHAM, LONDON.

Wace is published by Messrs. Longmans, Green & Co. Here-with are gathered together some press comments thereon. The *Times* newspaper, in nearly a two column leader characteristically saturated with the sentiment of Whiggism in religion, says:

"The main result, as it seems to us, thus brought clearly to light is that, in this question of Confession and Absolution, the broad issue raised is whether the general system and discipline of the Church of England since the Reformation, or that of the Mediæval Church, shall be predominant among us. There will remain no doubt in the minds of the mass of lay Churchmen, at all events, that the general encouragement of the practice is inconsistent with the system which the English clergy and English Bishops are pledged to maintain."

*The Standard* (usually "High and Dry"):

"In view of the composition of the conference the report should certainly be accepted as an eirenicon. Whether voluntary or compulsory there are objections to the system, which may cause many decided High Churchmen to regret, even the slight encouragement, however informal, which it will receive from the *imprimatur* of a prelate like Dr. Ingram. We may point out to the English clergy that



it rests with themselves whether the public at large shall ultimately recognize as a practical part of the Church system what it is granted that the Church of England in theory allows, or whether they shall only provoke an agitation that must end in destroying the title of the Church of England to call itself the National Church."

*The Daily News* (Dissenting):

"Laymen want to know whether Confession is to be generally encouraged or not. They will never be told while the clergy are divided as they are at present."

*The Guardian*:

"We cannot but think that the study of it will tend to the more general acceptance, not of either extreme, but of such views as were advocated on theological principles by Dr. Moberly and on practical grounds by that veteran missionary, Canon Body."

*The Record*:

"The results of the Fulham Conference on Confession and Absolution will be found, we think, of permanent value, and will be a great encouragement to all supporters of Evangelical truth and practice. The Second Fulham Conference has done valuable service in establishing the fact that neither in Scripture, nor in the Primitive Church, nor in the English Formularies is there any authority for its [mediæval system] re-introduction."

*The Church Times*:

"If the Conference has failed—and we do not even grant this—to convince those who took part in it that there are many points in which they are very near each other, the report of its proceedings will convince a large number of people outside, that Confession, or the ministry of reconciliation, or ghostly counsel—call it what we may—is a necessary part of pastoral work. It has shown further that Confession, though it cannot be made compulsory, as, indeed, practically no one desires that it should be made, cannot be prevented."

*The Rock*:

"This fresh Conference, while it has again demonstrated the deep and impassable gulf which divides the Protestant and the 'Catholic' portions in the Church of England, was useful in proving the hollowness of the sacerdotal claim to true Catholicity."

*The Church Review*:

"There is one subject on which the members of the Conference were unable to agree, and that is the one subject on which the Prayer Book is most explicit—the power of the priesthood as testified in the words of the Ordinal: 'Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained.' Canon Moberly and the Dean of Christ Church made gallant attempts to overcome the strong reluctance of such members of the Conference as Canon Aitkin to accept these plain words in their plain meaning, by laying great stress on the corporate act of the Church as distinguished in the sphere of thought from the act of the individual priest. But unfortunately, it would seem, with little effect. We would that we could extract from the agreed conclusions of the Conference a statement of doctrine and practice which should be adequate to express the teaching of the undivided Church."

*The English Churchman*:

"Happily, for all such Churchmen as agree with ourselves, the findings of the Fulham Conference carry not the slightest importance with them. At the same time, the moral effect produced by the fact that men professing Evangelical convictions can consent to sit down and deliberate with others who maintain 'another Gospel,' with a view of arriving at a common standpoint within the limits of the Reformed National Church, can but be injurious to souls. Sacerdotalism alone can reap any advantage from these hybrid conventions."

Yesterday (the Vigil of the Annunciation of the Blessed Virgin Mary) being the first anniversary of the entering into rest of Charlotte Mary Yonge, there was a celebration of the Holy Eucharist in Otterbourne Church, and a service was held at the grave-side in the evening. Subscriptions to the proposed memorials to Miss Yonge have not amounted to so much as had been expected, the reason given being that many of the late authoress' admirers subscribed to do honor to her during her lifetime. The total amount of subscriptions already raised is £541, exclusive of £100 promised by the Dean of Winchester towards the proposed memorial reredos in the Lady Chapel of Winchester Cathedral (or £75, if a window be chosen instead), and exclusive also of the subscriptions of the Committee in the United States. It was hoped that a sufficient sum might be raised in the United States to provide a separate Memorial in Winchester Cathedral, but the prospect so far is discouraging. The English Committee had intended to close the subscription list at the beginning of the year, but—owing to the urgent request of the Secretary of the over-sea Committee—have decided to keep it over until the middle of April; when a meeting will be held to determine definitely what forms the memorials shall take.

The undervest, of finely woven pale blue silk, worn by King

Charles the First on the morning of his martyrdom, and given by his Majesty, after divesting himself of it on the scaffold, to his devoted physician, Dr. Hobbs, has lately (for the second time) been put up at auction, by order of the executors of the late Mr. Brocklehurst, and sold to a Norfolk gentleman for 200 guineas, the same amount that the relic fetched about four years ago. The shirt worn over this undervest is now the property of the Duke of Beaufort.

Messrs. Bemrose have in the press a volume of essays relating to so-called Church government reform in England. The contributors are the Bishop of Hereford, the Dean of Norwich, Canon Hay Aitken, Chancellor Vernon Smith, the Rev. Dr. Huntington, of New York, the Rev. Professor Cody, of Toronto, and Mr. Eugene Stock; with appendices by Sir John Kennaway, M.P., and the Rev. H. J. Bardley, and an introduction by the Bishop of Liverpool.

The Bishop of Durham recently dedicated at the Missions to Seamen Church, Sunderland, a new pulpit, given by Commander Kerr and the officers and men of the Medway Instructional Flotilla, torpedo boat destroyers. The pulpit, which is of solid oak, represents the bow of a boat on stocks, thus somewhat after the design of pulpits in some Belgian churches.

The King has granted the Volunteer Officers' Decoration to the Dean of Westminster on the completion of his twenty years of service as chaplain to the Queen's Westminster Volunteers.

The Primate has left Lambeth for Canterbury, where he will spend Easter.

J. G. HALL.

#### NEW YORK LETTER.

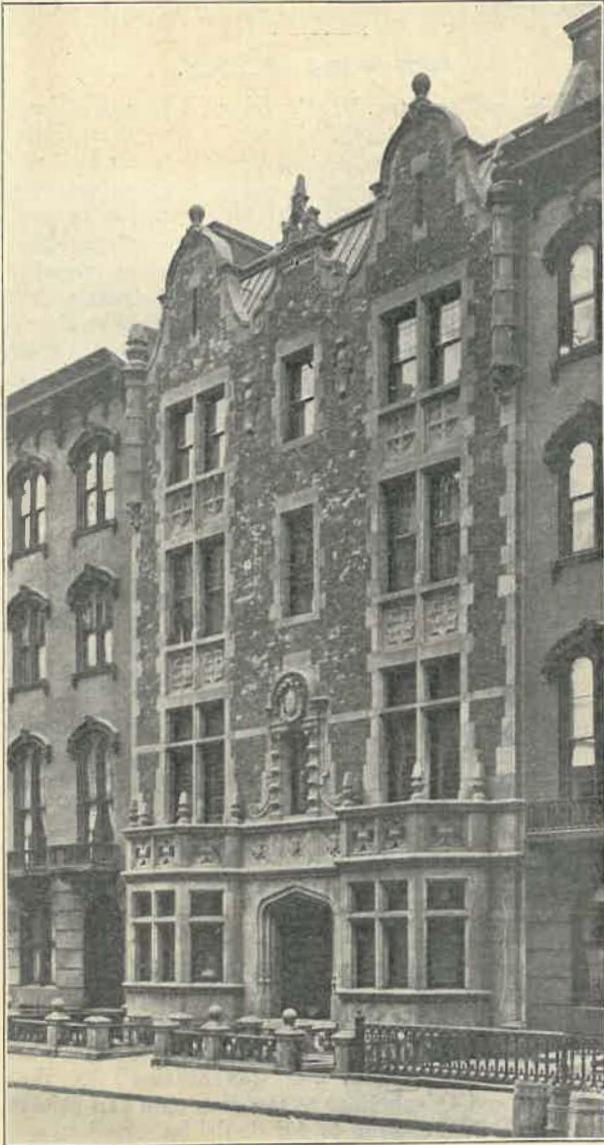
THE decision of the Rev. Dr. R. Heber Newton to retire from the rectorate of All Souls' Church was heard with decided interest, and in his parish with deep regret. It is stated that he was asked, some months since, to become special preacher at Leland Stanford University, Palo Alto, Cal., a position that had previously been offered to a Presbyterian and a Congregational minister, and been declined by both for personal reasons. In February the Rev. Dr. Newton thought to take a trip to California, in part for his health which has for some time been anything but good, and in part to confer with the trustees concerning the position that had been offered him. Reaching Chicago, he was taken ill and returned home to Long Island, his country place, where he has since remained. He was expected by his congregation at Easter, but instead sent a notification of his intention to resign. There will be an effort made by All Souls' to retain him, and its outcome is uncertain. If he goes to California he will rest during the summer and take up his work at Palo Alto in September. A year ago, All Souls' parish secured as assistant minister and special Sunday night preacher, the Rev. Walter E. Bentley, at the time priest in charge of St. Edmund's mission, Bronx borough, and well known as the secretary of the Actors' Church Alliance. Mr. Bentley's work has proven acceptable. It has consisted not only of Sunday night preaching, but, almost all winter, of morning and afternoon preaching, a third Sunday service having been added. The work of organizing the parish has gone forward, with the result that more definite missionary, Sunday School, and similar work has been done. While All Souls' parish has, in a sense, stood by itself, and has been famous for its pulpit work rather than for its Church, its institutional, or its relief work, it is harmonious and prosperous. The Sunday School is large, and in its way the parish is among the most aggressive in the Diocese. The Rev. Dr. Newton has been rector since 1869. During these thirty years and more he has acquired a national reputation; so that his Sunday congregations are always made up of many strangers. He is a native of Philadelphia, a graduate of the University of Pennsylvania, and was ordained by Bishops Alonzo Potter and Odenheimer to the diaconate and priesthood respectively. Before coming to All Souls' he served in several Philadelphia parishes, his last one having been old St. Paul's, in Third Street. He is the author of many books, not all of them religious.

Incarnation parish has been unable to complete its new parish house in time for the formal opening of that splendid improvement on the date set for the laying of the corner-stone of the new chapel, April 19th. It will be autumn before the opening can take place, although it may be in use before that time. The new chapel is to be the Alfred Corning Clark Memorial, and the corner-stone will be laid by Bishop Potter, the rector, the Rev. Dr. W. M. Grosvenor, assisting. On the Third Sunday after Easter the fiftieth anniversary of the parish will be observed, the Bishop of the Diocese being present. There will be

celebrations at 8 and 11, the sermon at the latter to be preached by the Rev. Dr. W. R. Huntington, the Incarnation having once been a chapel of Grace parish. On Wednesday evening following the choir will sing Sullivan's festival *Te Deum*, with orchestra assisting, and on the Fourth Sunday after Easter the rector will give an historical sermon. The Incarnation's endowment now amounts to \$102,000. The new parish house is costing \$82,000, and the new Clark chapel will cost a large sum. The parish is more prosperous than ever before, and its work steadily increases.

A brass and marble memorial of the late Mrs. D. C. Leech has been placed on the north wall of Heavenly Rest church interior, by her husband, Mr. David Charles Leech. The inscription reads: "To the Glory of God and in loving memory of Isabella Howell Leech—the beloved wife of David Charles Leech of this city. She entered into rest November 20, 1901. 'Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.'" The memory of Mrs. Leech is also revered by a canopied and elaborately carved Bishop's chair, given by her sister, Mrs. Kirkpatrick of Morristown, N. J. Walnut was used, to correspond with other fittings of the sanctuary. The chair is novel in that it has two seats, thus providing for a visiting Bishop.

The new Deaconess' Home of St. George's Church, which is directly opposite the Memorial House in Sixteenth Street, has



NEW DEACONESS' HOUSE, ST. GEORGE'S PARISH, NEW YORK.

a beautiful front of red and black brick, with brown stone trimmings, and was formally opened by Bishop Potter on the 10th inst. Two dwellings were remodeled to make it. There are four stories, with mansard roof, and the alterations cost \$25,000. The basement is for kitchen and laundry. On the main floor are two reception and dining room. A library, oratory, head deaconess' bedroom, and parlor, are in the front of the second story, and other parlors in the rear. All of the rooms on the third and fourth floors are dormitories, with the exception of a

sun parlor on the top floor. The building gives a home for ten deaconesses.

The Easter offerings were more liberal than ever before, because there is more prosperity, and instead of a few great offerings there were many fair-sized ones. The Heavenly Rest made a substantial beginning towards its new East Side chapel fund; St. Thomas' received \$7,500, St. Andrew's, Harlem, \$9,000; Holy Trinity, Harlem, \$10,000; Christ Church, Clinton avenue, Brooklyn, \$5,500; St. Peter's, Brooklyn, \$6,500; Ascension, \$5,000; Calvary, \$8,000; Incarnation, \$2,500; St. George's, \$4,000; Grace Heights, Brooklyn, \$4,000; and Grace, plate offerings alone, \$36,000. The sums received during Lent but not put on the plates at Easter, were also large. The day proved a most beautiful one, with the usual crowds of worshippers, or at any rate listeners, and a Fifth avenue parade after service which surpassed all previous years.

Education received during the week substantial assistance. Barnard College, for women, affiliated with Columbia, has now an endowment of \$530,000, all of it just secured. Of the amount \$250,000 came from Mr. John D. Rockefeller and \$50,000 from an anonymous source. The Teachers' College, another part of Columbia, received \$200,000. Money in unprecedented sums is going into religious and philanthropic causes, and the mission boards of all religious bodies, in company with the Board of Missions of the Church, are either holding their own or reporting big advances. None will, so far as reports show, end their years with debts.

Two thousand invitations have been sent out for the Church Extension meeting to be held in St. Bartholomew's Church on Sunday evening, the 20th inst. The Rev. Dr. Greer will preside and speak, and the other speakers will be the Rev. Dr. Stires of St. Thomas' Church and Mr. J. H. Falconer, Jr., who, as a Lay Helper, has had charge of St. Simeon's mission from its start. Its success has been remarkable. It has paid its own expenses, apart from clerical supervision a part of the three years, which supervision it has shared all of the time with another mission, and has in its treasury \$1,600, almost all of it raised by its own members. The meeting at St. Bartholomew's is held for the most part in order to bring friends of the up-town movement together.

#### THE FIRST PIPE ORGAN USED IN TRINITY CHURCH NEW YORK CITY.

IN ST. JOHN'S CHURCH in Clyde, says the *Rochester Democrat and Chronicle*, stands a very old pipe organ. It has not been in use for several years, and few people outside of the Episcopal communion know of the existence of such an interesting relic. Aside from its historic value, the instrument is not imposing. It was the first pipe organ used in old Trinity Church, New York, and was given to the people of that church by Queen Anne, with the understanding that it should never be sold, but when the people could afford a better one it should be given to some parish which had no organ.

It was used in all the early services of the old church, and when the communicants were able to purchase a new and larger organ this one was sent by the people, true to their compact with the queen, to Trinity Church in Utica. After being used at that place for years, and after the parish there had grown and prospered, the instrument was sent to Trinity Church, Geneva.

From Geneva it went to Clyde, Feb. 2, 1846. St. John's parish church was then located on North Park St., and was later destroyed by fire, the organ being saved only by the most strenuous efforts, and then not until the pipes were somewhat melted and the varnish burned.

When the present church edifice was erected at the corner of West Genesee and Lock streets, in 1884, the old organ was placed in the chapel and only used at union services. A new and larger organ was built for the chancel. For about ten years Queen Anne's organ has not been in use, worn out as it is by years and years of service.

The organ measures eight feet high, seven feet wide, and four feet through. The case is of black walnut and the top finished in old English style. The front is protected by fifty false pipes carved from wood and gilded. It has one set of keys, the ivory of which is yellow with age, and in places worn through with use. There are but six stops, and one set of speaking pipes. Nowhere on the organ is a name to give any information of its origin, and its history is only known through the churches from which it has finally come to Clyde.

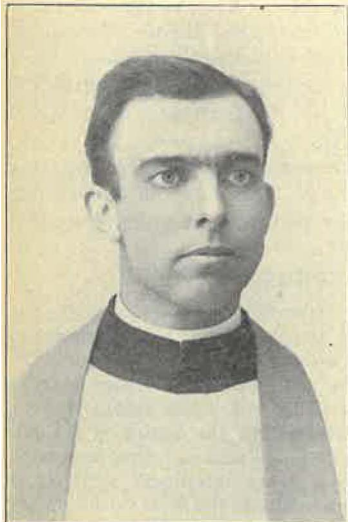
WHEN a man's creed is wrong, he soon gets wrong in his practice.

THE TRUE furniture of life is made in the factory of drudgery.  
—*Ram's Horn.*

NEW CHURCH AT ISHPERING, MICH.

**A**N offering of \$1,756.00 signalized the opening of the new Grace Church, Ishpeming, and at each of the principal services on Easter Day nearly 500 people were present. The new church, 40 x 93, of stone and veneer, after plans by Sutcliffe, was begun in September last. With the guild hall, which has every convenience, it has cost with furnishing \$17,000. The whole parish property is worth about \$30,000.

The exterior is a plain nave with clerestory and deep chancel, but the interior is very fine, good taste and spiritual effect being everywhere conspicuous. Steam heat, electric light, with emergency fixtures for gas, fine acoustics, elegant proportions, solid furniture, and beautiful glass, make the building a credit to the builders and the delight of the English-speaking population. There is a vested choir of 50 voices. The Rev. C. D. Atwell is the rector and is, with his vestry, greatly to be congratulated. The Bishop preached on Easter



REV. CHAS. D. ATWELL.

Day at the evening service. The grand west window attracts great attention.



LARGE WINDOW—GRACE CHURCH, ISHPERING, MICH.

GOOD LIVING is worth more than plausible theories.



CHOIR AND SANCTUARY—GRACE CHURCH, ISHPERING, MICH.

### ANGLICAN CHURCHES IN THE DANISH WEST INDIES.

**A** CORRESPONDENT in the Danish West Indies has forwarded, at our request, the following account of the Anglican Church establishments in these Islands:

*St. Croix, Christiansted.*—St. John's parish. Existing records go back to 1766. There have been 19 rectors during the 136 years. The first was the Rev. C. W. Goodchild of the United States of America. The Rev. Dr. Hawley was rector in the early fifties. He was also a clergyman from the United States. The church was then enlarged to seat at least a thousand and five hundred. It was destroyed by fire in 1866, the Rev. F. H. Almon being rector. The walls alone were left standing. On Mr. Almon's resignation, the Rev. C. J. Branch, M.A. (Durham), was appointed rector by Bishop Jackson of Antigua, whom he succeeded, having been appointed first Archdeacon and then Coadjutor. The present rector is the Rev. W. C. Watson, B.A. (Durham, England).

The extent of the parish is about 40 square miles, or half the island. The Church people are supposed to be between four and five thousand, chiefly planters and laborers. The average congregation is, at 11 o'clock, 450, at 7 P. M., 200. The communicants are estimated at 1,200, of whom 313 participated on Easter Day and 400 on Christmas. There are three Sunday Schools, with a large staff of teachers: Adults, between 200 and 300; juveniles, 200; infants, 100. There is a fine church, Sunday School room, and comfortable parsonage conveniently situated, all vested in the vestry and warden. The parish is self-supporting.

*St. Croix, Fredericksted. St. Paul's.*

The parish was organized and the church built in 1819. Its extent is about 40 square miles, *i.e.*, about half the island. One of the earliest rectors was the Rev. Flavel S. Mines, author of *A Presbyterian Clergyman Looking for the Church*. Being ordained in the Protestant Episcopal Church, he was appointed assistant to Dr. Milnor of New York. He was then rector of St. Paul's, St. Croix, until failing health drove him North, when he was called to be rector of St. Luke's, Rossville, Staten Island. He afterward founded Trinity Church, San Francisco. His memory is still green among the old people. Another distinguished rector was the Rev. John C. Du Bois, D.D., a West Indian, but educated and ordained in the United States.

The present rector is the Rev. R. De Main Dodsworth, B.A. (Cambridge, England), late Archdeacon of St. Christopher, Antigua Diocese.

The Church members in the parish, by the census of 1900, were 3,330, chiefly planters and laborers. The registered communicants are 600. Present on Easter Day, 412, and on Christmas, 309. There are three Sunday Schools: Adults, average, 200; juveniles, 150; infants, 50.

There is a fine church (capacity, 700), though inferior to St. John's Church; a large and substantial Sunday School room, and a comfortable parsonage, all vested in the vestry and warden.

*St. Thomas, Charlotte Amalia. All Saints.*

Congregation is confined to the town and the outskirts. The Lutheran register contains this entry:

"Feb. 17th, 1785, married by the Lutheran minister in the Lutheran church, Mr. William Thomas, the minister of the English Church, to Miss Peggy Robinson of the English Church."

There is no other known record until 1820, when the Rev. Nicholas McLaughlin was appointed to minister to the congregation. He was an Irishman who came from the United States to the West Indies as a schoolmaster. He returned to New York and was ordained by Bishop Moore. He did good service, was much esteemed, and died in 1838.

The congregation was kept together by occasional visits of the clergy from St. Croix. Between 1843 and 1845 the Sunday School was founded by the Rev. M. B. Johnson of St. John's, St. Croix. Bishop Coleridge of Barbadoes visited and confirmed. He ministered before his death to the aged priest and, it is said, asked his priestly benediction.

In 1847 the Rev. John Jacob Brandegee, D.D., of New London, Conn., United States, was appointed to minister to the congregation. Services, which had been performed in the Lutheran church, were continued there, until by the energy of Mr. Brandegee and the liberality of the inhabitants of all nationalities and creeds, the church was built and consecrated in 1848 by Bishop Davis of Antigua. Ill health obliged Mr. Brandegee's resignation after three years. He died in 1864 at Utica, N. Y.

Three clergymen filled the gap during the next three years,

when the Rev. E. O. Roach was appointed in 1853. He was also appointed H. B. M. consular chaplain and served faithfully for 17 years. The Rev. Arthur Smith, from British North America, was three years rector, to be succeeded by the Rev. Eyre Hutson, M.A. (Durham, England), R. D. and Archdeacon of Antigua. He is also consular chaplain. His curate is the Rev. Edward Hutson, B.A. (Durham), who was prepared for Holy Orders in the General Seminary, New York.

The census returns, 1900, gives 2,932 Anglicans; registered Communicants, 900; monthly average, 459; Easter Day, 510; Christmas, 391. Average morning congregation, about 250; evening congregation, 400 to 500; the capacity of the church being 525. Sunday School: Juveniles, 234; average attendance, 156; infants, about 130, average 78.

The church is substantial, but needs repairs. The Sunday School room is a fine building. The parsonage is convenient and comfortable. All are vested in vestry and warden.

### DR. HUDSON ON SPIRITUALISM.

TO ADMIT that the latent, or subconscious knowledge in the mind of the sitter may be reached, telepathically, by the medium, "no matter how it got into the mind" of the sitter, would be equivalent to the admission that the said latent knowledge may be acquired telepathically and conveyed by the same means to the medium. That such a thing is easily within the limits of the telepathic potential is well known to every one who is acquainted with the A B C of psychic phenomena, but every intelligent spiritist is aware that it is fatal to his argument to admit the fact; for he knows that, if it is true, there never has been, and never can be, any communication of intelligence from an alleged spirit, through a so-called medium, that cannot be accounted for by reference to telepathy. The obvious reason is that there are no known lines of delimitation to telepathically acquired information. It is impossible, therefore, to eliminate telepathy as a probable factor in any test case involving the question of personal identity.

The whole question of spiritism, therefore, is now reduced to this one simple, but pregnant issue:

Can telepathically acquired knowledge be transmitted telepathically to a third person?

To this my reply is that—if A can convey information to B by means of telepathy, B can convey the same information, by the same means to C, conditions being the same.

If not, why not?

I have elsewhere stated this proposition, and asked the same question; and the only reply of spiritism is that "it is carrying telepathy too far,"—which is no answer at all,—or that it implies "omniscient telepathy,"—which is simply absurd. If the latter phrase means anything at all, it means that it requires a knowledge of all things (omniscience) to enable B to communicate to C what he has received from A.

It would be difficult to imagine a more monstrous absurdity; and it could be paralleled only by the assumption that it required omniscient logic to conceive the idea and clothe it in appropriate linguistic habiliments. But it is the best they can do under the desperate logical conditions that environ spiritism; and great latitude must, in charity, be allowed in the choice of weapons for those who are fighting in the last ditch. Necessity knows neither law nor logic; and there is absolutely not a polemical weapon left to spiritism except an insensate denial of a self-evident truth.

It is axiomatic that ignorance of Nature's Laws is the mother of superstition. It follows that a knowledge of those laws will destroy the monstrous progeny. I submit that the best illustrative example on record of the truth of this axiom is found in the history of modern spiritism. It found the world in ignorance of the fundamental laws of psychic phenomena, and its growth was phenomenal. Its decline began with the advent of the New Psychology.—DR. T. J. HUDSON, in *The Era*.

### IT WAS HIGH.

THE ST. ANNE'S, Soho, monthly paper records the following conversation, heard outside the church at 11:30 P. M., December 31, 1901.

"*First Cabman.* 'Not 'igh! I tell yer it's the 'ighest church in England, reg'lar Catholic.'

"*Second Cabman.* 'Garn! They don't 'ave incense and things; not 'arf!'

"*First Cabman.* 'Not hincense! Why, they've a thunder cloud of it ev'ry day, and sacrileges hanging from the ceiling most days.'

"*Second Cabman.* 'You're wrong, Bill; all wrong!'

"The discussion grew so vigorous that they must needs send a deputation to settle who should pay the bet; and as his report was not believed, the two principals, each with two seconds, came to settle it themselves; and that is why the preacher saw six burly figures enter, and as hastily retire; also why some belated theatre-goers could find no one to drive any of the six cabs. There are 'wheels within wheels'; and an interest in theology is often an inner wheel."

—*Church Standard.*

# The Position of the Orthodox Eastern Church.

By the VERY REV. SEBASTIAN DABOVICH, Dean of the N. A. E. Consistory, etc.

## DIVORCE AND RE-MARRIAGE.

IN THIS letter I will consider in brief the rules of the Eastern Church touching divorce and re-marriage. I feel keenly the necessity of dwelling at some length upon this question, but I must confess that I am unable to do so.

*What God has joined together let no man put asunder.* This is the first thought that will naturally occur to an ecclesiastical court when a question of divorce is brought before it. Nothing but death should part man and woman wedded together in lawful matrimony. The Rt. Rev. Nicodemus Milash, D.D., LL.D., Bishop of Zara, Dalmatia, explains that it is the mind of the Church that death, which parts and makes null the marriage tie, is not the one kind of death, *i.e.*, the physical; but death in all its aspects, *i.e.* (1) physical, (2) moral, (3) spiritual.

According to the Seven General, Nine Local Councils, and other legislation of national Churches, which have become recognized and accepted in all the Orthodox East, the following are causes for divorce: (1) Adultery, also when the fruit of the womb is intentionally destroyed; (2) when one party abjures Christianity; (3) when married to the mother of one's god-child; (4) when the husband is elected to the episcopate and the wife gives her consent; (5) when one of the party retires to the monastic life with the consent of the other.

Concerning re-marriage: After a definite period of malicious desertion, the innocent party is sometimes allowed to re-marry. The innocent party in a case of adultery is also in most cases allowed to re-marry.

When the question of corporate union of the Churches is finally and officially brought up for consideration—and, let us hope, for its consummation—I think the question of marriage and re-marriage of the priesthood, especially after ordination, will be perhaps the first on the discipline of Bishops and clergy. I admit that some of the canons of both local and even Œcumenical Councils have a purely local power of law. But the one I am referring to, has not. The Canons III. and VI. of the Council of Trullo have had an Œcumenical acceptance. Who will deny that they are binding on the Catholic Church to-day, or assert that they are not of sufficient importance to be accepted in any true branch of the Church?

In all the Eastern Churches a Bishop is a celibate, *i.e.*, either a monk or a widower. For marrying after ordination, though it be for the first time, a presbyter, deacon, or even a sub-deacon, would be deposed, much more so a Bishop.

In Russia, where the Church is wedded to the State, there are no civil divorces; all family troubles and all differences between man and wife are brought before a Church tribunal. But we must confess, that the civil government has influenced these ecclesiastical consistories to such a degree, that they are almost secularized. Consequently, there is to-day in Russia a complete code of laws touching upon the question of divorce and re-marriage. (See *Oustav Duhovnih Konsistorii*, published in St. Petersburg with the sanction of the Most Holy Synod). In my opinion the somewhat rigorous discipline of the Roman Church in regard to this question would be more beneficial to society at large.

## THE FILOQUE.

The Rev. Dr. Hall writes: "State whether the Holy Spirit is acknowledged to proceed in *any external sense* from the Son, provided that it be acknowledged that the ultimate source of Divine processions is the Father." I hope I will be pardoned if I bring into the consideration of this question any private view, or any expression of surprise, or the least involuntary tone of condemnation. I do not dare to question Dr. Hall's wisdom nor his motives in putting this most important question at the end of his list of desired explanations. Fully one-half of what has been said in the six points that I have been considering, might be classed as questions of secondary importance. Now, finally, we come to the essential of questions which are of vital importance. This is a question of Creed.

What is *the Creed*? It is the Christian's confession of faith in the one God—who is in three Divine Persons. This is the sum of the Nicæo-Constantinopolitan Symbol. This is the substance of all Christian Creeds.

But should I take the question as a general one, as some-

thing affecting the Christian Creed itself? or should I specifically treat the question with regard to the dogma of the Holy Ghost alone, as might be inferred from Dr. Hall's words? Certainly as a whole, and only thus, for how can I speak of the Holy Ghost without touching upon the relations to the Father, who co-eternally also begets the Son? As we see, this question affects our Creed, which comes to us from Divine Revelation, and when we rightly and thoroughly examine the same it becomes clear that two opinions exist, one founded on knowledge and faith, which finds its equivalent in Orthodox Christianity, and another founded on speculation and ambition, which finds its equivalent in heresy and anarchy.

I fear to undertake to say or to write the least on this most grave question of the mysteries of our religion, but, with God's help, I will endeavor to contribute my mite in this field of thought, which many have worked, and into which many more are called to labor.

The Church Catholic, *i.e.*, the Church of the Apostles, of the martyrs, the Church of the Seven Œcumenical Councils, of the Holy Fathers, of all the local councils, with one or two exceptions, the Orthodox Eastern Church of to-day, declares in the words of Jesus Christ that the Holy Ghost proceeds from the Father, and only from the Father. Should the Holy Ghost proceed in any eternal sense from the Son, then the Western innovation of the clause *Filioque*, wrongly and sacrilegiously added to the unblamable Creed, might be justified. But we declare the *Filioque* to be an innovation. There are no words in Holy Scripture to prove that the Holy Ghost eternally proceeds from the Son. While on the other hand our Lord Himself explains most clearly in these words: *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me* (St. John xv. 26). Here our Lord says that He will send the Spirit from the Father, and not that He Himself will pour the Spirit out upon the Apostles. Again our Lord says that He will send the Spirit which proceeds from the Father. If He, who commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost, was an eternal source of the procession of the Spirit, would He not say "I send unto you the Spirit," instead of *I will send the Spirit from the Father*, which implies a reward for His merits after His work is completed and He is ascended unto the Father?

Surely the Son, who is begotten, cannot *substantially* bring forth (spirate) God the Holy Ghost, no more than He can beget Himself! There is but one source (*monarchia*) of the Godhead in the Blessed Trinity. The idea "that the Spirit may in some eternal sense proceed from the Son, while the ultimate source of Divine processions is the Father," borders dangerously near on to the heresy of the Sabellians.

The clause *Filioque* was first introduced into the Creed in Spain during the fifth century. It was either a private opinion of some theologian (or a provincial Synod), or it may have found its way into the Creed through ignorance and mistakes of copyists, which is more likely the truth. Unfortunately this mistake was not detected in time, and gradually it spread until finally in the ninth century it became known as a religious innovation that had taken root in the empire of Charlemagne. The latter, who was more a soldier and a politician than a Christian, much less so a theologian, he, the Emperor, upheld (with as much influence as he could command) this false doctrine, which his ecclesiastics favored. But the Primate of the West, the Pope Leo III., strenuously opposed this addition to the Creed of the Holy Catholic Church.

If we look into the histories of the Western Empire, the Middle Ages, and the Scholastic polemics, we shall find that it was in the time when certain secular rulers in the West were gaining unquestionable sway over the destinies of Europe, and at the same time when controversy was at its height between Rome and Constantinople, that the Pope yielded the truth, out of love for the Western idea of Imperial solidity and power on the one hand, and on the other—out of spiritual pride over his weakened opponents in the East (who were in danger of troubling the still living conscience of Roman ambition); and gave his consent to read the Creed with the addition at public Divine Service, which was in the eleventh century.

One might go on and compile a whole volume on this pro-

found subject. Though the literature of both sides be sufficient, still I am not expected (I hope) to treat the subject in detail, which is beyond my competency. However, both my personal inclination and my public office obligations compel me to take note of the question, and to proceed with a few brief explanations, and, may I hope, with profitable suggestions.

Indeed, the methods of the middle dark ages were sacrilegious as much as they were scholastic. Let us take for instance the Athanasian Creed. The original Athanasian Creed is orthodox. In the Middle Ages it was almost impossible to find a copy of this creed without the additional doctrine concerning the procession of the Holy Ghost also from the Son. But the West rebukes itself, and we find that there were a few honest writers, who tell of this later addition to the earlier creed, and they are Hundlingi in *Eustratii Zialowsky, Brev. delineat. eccles. Graecæ*, Norimb. 1681; Monfokoni in *Opp. Athanasii*, Vol. II., p. 728; Bingham, *Orig. eccles.*, lib. X., cap. 4, § 18 et *Theol. Curs. Compl.* Vol. VI., p. 423-425, Paris 1841; *Hist. Hierosolym.* cap. 74, in *Hist. Oriental*, T. 1, p. 1090, ed. Hannon 1611.

In opposing the Greeks the Latins never referred anyone to the Athanasian Creed earlier than the fourteenth century! Furthermore, the so-called Athanasian Creed came into use no earlier than the last part of the fifth or the first part of the sixth century, therefore this creed cannot be classed with the forms of confession of faith that were liturgically used in the ancient Church.

And what more? There was an attempt on the part of some Latins to accuse even Photius of acquiescing to the "Filioque" in the Creed, and Photius was notably their keenest opponent and the most enlightened champion of Orthodoxy in the ninth century!

In this age of scientific opportunities, the old adage of a well-known class of men, that "the end justifies the means," is more and more giving place to the truly religious idea that "the light of Christ enlighteneth all." While living in Christian hope, still we cannot but ponder over the examples we have, in which both ignorance and malice have apparently triumphed over truth and light. We think that society and the Churches should be wiser for the experience! But are they? History discloses the fact that the Roman See was a time server, and apparently worshipped human devices in order to be able some day to declare before an over-awed world her Divine Right (of which she is deprived through heresy) as the sole Judge.

How careful we should be, lest we be deceived by externalities! Satan himself becomes as if transformed into an angel of light. There are conditions in both individual and Church life, when even the Apostolic succession is of no avail. In connection with this, I wish to quote the words of a well-known Orthodox layman in the city of Cardiff. In his letter he writes about a certain author, and says: "He is not a Romanizer, but follows the *old Tractarians* (of whom I knew several), and appeals to primitive (and therefore, Orthodox) practice. The new school of Ritualists seem to hanker after all modern developments of Rome, and are devoid of the robust, cultured tone of the old Oxford men, who would scorn to consult a petty tract culled from different sources for a guide, but insisted upon studying the Fathers."

We certainly agree with such fearless and robust sense. We now know how untrustworthy are most of the documents of the middle ages. A phrase or a page culled here and there from an unauthorized edition of some Father is not a proof of genuineness nor of learning. History, the acts of the Councils, and the writings of the ancient and holy Fathers, should not be read alone in Latin, but should be compared with the Greek. Scholars will examine even the Greek documents to be assured that they are not some spurious Western edition.

I do not abandon my subject in following this line of thought, as there is no other greater than this question of the Three in One, and the One in Three, which calls for the most accurate interpretation of its original expounders. It is dangerous to deal with the *Filioque* question, though one might quote a string of Fathers apparently supporting it, unless these different opinions of some Fathers are not accepted in the complete context of their writings. The circumstances of each case must be brought forth, and each one's relations to one or another council must be explained, etc.

Before I close my remarks on this subject, I will quote another writer, one who is a layman, and although in the field of secular occupation, he has become renowned during the last decade for his theological attainments and for his efforts to

unite the Old Catholics with the Eastern Church. It is General Alexander Kireef who writes:

"The most serious misfortune that has befallen the Christian world since the beginning of our era, is undoubtedly the great schism between Rome on the one hand, and the Churches of the East on the other, and no greater blessing can be conceived than the reconciliation of these Churches after their long separation.

"During the period of disunion, how much energy has been wasted in controversy, energy that might have been devoted to the service of mankind! How much blood has been shed in the name of eternal goodness! How many tears have flowed! What follies have been perpetrated in the name of eternal wisdom! All of which might have been avoided.

"Is it surprising then that earnest and sincere Christians should have been constantly devoting themselves to the solution of the great problem of the reunion of the Churches? Since the very commencement of that important and inauspicious rupture, men on both sides have tried to come to an understanding. At first, it was not an impossibility; the questions of doctrine and ritual that divided the churches were not of real importance; and the primacy of the Bishop of Rome was accepted without protest. Unhappily, however, a serious difficulty presented itself at the very outset of the negotiations: The West had transformed a local *opinion* into a Dogma of the Church as a whole. I refer to the '*Filioque*.' The ensuing subsequent difficulties were great. Dogma being the very essence of revealed truth, it could neither be modified nor accepted with reservations. It is absolute truth, and as such, admits of no variation. Unity of doctrine is, a *conditio sine qua non* of the Unity of the Church, and consequently also of intercommunion '*in sacris*.' Wherever there is contradictory dogmatic teaching, there must also be separate Churches, which cannot be united. Churches may be altogether self-governed, may have different rites, different liturgies, independent hierarchies, and yet form but one Catholic Church, providing that as to dogma they are the same. Such was the position of the Churches of the West (Africa, France, England) during the first centuries of our era, such, too, is still the relation to each other of the Churches of the East. Dogma must be the same in every Church. Whatever latitude may be granted to freedom of thought, it must never be permitted to transgress these limits; to do so, would not be charity towards each other, but unfaithfulness to one's Church, yea, to the eternal truth which she represents.

"The simple elementary truths which were so much to the fore in the attempts at reconciliation in the ninth century, were thrust at a later day into the background, by considerations of an altogether secondary nature. The only point which should have been discussed at the commencement of the difficulties between Rome and the East, was the '*Filioque*'; that dogma was the only thing that separated us. Instead of which, time was spent on other subjects, and meanwhile the quarrel grew hotter.

"At a later period, the negotiations between Rome and the East assumed a less Christian character. The results of the Councils of Lyons or Florence were, above all, political treaties, designed and indeed almost undisguisedly to promote purely utilitarian interests. But the Greek people, more honest than their representatives, rejected all such overtures. Notwithstanding the growing danger of an Ottoman invasion, they never sanctioned the concessions of their leaders, preferred the enslavement of their *political* country, to that of their moral country (*i.e.*, their Church). Accordingly we now witness its revival.

"After the fall of Constantinople, Moscow's turn came. It was to Russia that Rome began to turn her thoughts, but with still less success. To what shall we attribute this failure? What was its chief reason, and what can be done to remedy the mischief? It is impossible to answer these grave questions in a few short pages, but, as I have already said, the parties concerned should think only of serving the interests of religion and of God, ignoring everything else. As there is an individual egoism which is opposed to charity, so there is a national and ecclesiastical egoism, which, though nobler in form, none the less impedes the progress of truth. One must forget one's self and remember that truth must never be sacrificed. Only questions of dogma, upon which an understanding is essential and compromise inadmissible should be discussed; all other matters should be left aside. But if we compare this method of procedure with that which has been followed down to the present day, we shall easily understand why the efforts put forth at Lyons or Florence only resulted in widening the gulf of separation. Not till the Congress held by the Old Catholics were rules observed on both sides, which were fitted to bring about a union of the Churches. The grand idea of the restoration of religious unity will never be abandoned by the Christian world; it will not disappear as long as the sentiment lives in the human heart.

"I have often been told; 'You, like many, are busy with this great work of bringing about a union of the Churches; your end is good but your means are defective; you have chosen the wrong road. Instead of appealing to the Pope, you appeal to the old Catholics. Compared with the *pulsillus grex* of the Old Catholics, the Pope is an enormous force.' The answer is easy: To unite with the Pope is to submit, body and soul, to a Master who has set himself above law, both human and divine. The Old Catholics stretch out a brotherly hand: the Pope offers his slipper. To submit to the Pope would

doubtless be to yield to a great power; but it would also mean to identify one's self with a great error. As far as power is concerned, we are, thank God, satisfied with what we possess already. What we seek is not power, but truth; and the truth is with the Old Catholics."

## CONCLUSION.

Now at the conclusion, we confess once again the Orthodox Faith is this, that we worship One God in Trinity, and the Trinity in Unity, neither confounding the persons (*hypostasis*), nor dividing the substance (*Symbol d'Athanasius*). It is well to take note of the pious advice of Thomas à Kempis, who says: "What will it profit us when we study deeply concerning the Trinity, if we be found lacking in humility and thereby are displeasing to the Most Holy Trinity?" We realize that we are far from being perfect. We keenly feel our defects, and in a certain way our unwholesomeness, notwithstanding that we do confess the Orthodox Faith. Christians of the Eastern Church may learn much to their gain from the Western Church. We may imitate your great Sunday schools for little children, and Bible classes for the people. We may imitate the universal spread of printed matter and knowledge, and also the general public's interest in matters and knowledge purely spiritual among you. Not to point out both Roman Catholic and Protestant methods, we may at least imitate the zeal of your missionaries, women as well as men. We may imitate the private and public devotion of many who profess to be not simply nominal, but converted, *i.e.*, active Christians.

In *The Gazette-Journal*, St. Petersburg, No. 17, of March 1st, 1901, in an article dealing with the evils of the day, under the heading "At Home," among other things, we read:

"Of the 200 annual graduates of the Church Universities, not more than twenty become priests. One of the causes for their dislike to the cassock is hidden in the fact that to the (theological) seminarians is debarred the approach to secular higher institutions of learning. On this account seminarians enter the theological academies, not because of a vocation, but involuntarily, for the sake of a diploma. The order of religious subjects and sciences and the extreme monotony in which they are treated help to create the indifference to service in the spiritual (cleric) ranks. Other causes are: the clergy's remuneration through voluntary giving at the performance of their service (as to the poor), regard for relationship ties and the protection to certain ones seeking the position of priests, attaching livings to intended brides, diocesan Bishops' dislike for priests with the higher degrees of learning, and the servile dependency of the clergy upon the judgment of the Bishop and other persons, sometimes that of his secretary, and even that of the Bishop's servant, also with regard to the attitude of vulgar petty officers in the consistories and the clerks, which of course are unbearable to a man with developed self-consciousness."

With us the extreme slowness to organize new and independent Dioceses is a great drawback. We see that the Anglican Church has not only a Diocese in almost each province of the world, but in many comparatively small States she has as many as three Bishops. The ancient practice was that one Bishop should rule over a city; now we have the very opposite in the Russian Empire, where there is but one Bishop presiding over thousands of miles of territory, with one million communicants and many thousands of other souls outside the influence of the Church. There are Dioceses literally loaded with wealth, and then again not many miles away there are Dioceses in need of bread for subsistence.

Those who will study the doctrine of the Eastern Church, not in the errors and weakness of human superstitions and failings, but in her own divinely inspired rites and institutions, will appreciate the matchless purity of our beloved Church. Let us not be misunderstood. We do not assume to ourselves any prerogative of goodness; on the contrary, woe unto us who have so little profited by the perfect holiness of our Mother Church. The best among us fall grievously short of the ideal of the Church, which towers high above us, bearing aloft the standard of the cross.

Truly glorious and divine is the plan of our Church, but beware of judging her by the failures and errors of her unworthy children.

In her daily offices (vespers, matins, Liturgy, etc.), our Mother the Church calling the faithful to prayer, teaches us thus: *Let us pray to the Lord for the peace of the whole world, the good estate of the holy Churches of God, and the union of them all.*

*For the unity of the Faith, and the communion of the Holy Spirit making request, let us commend ourselves and one another and all our life to Christ the God.*

[THE END.]

## Helps on *The Sunday School Lessons.* Joint Diocesan Series.

SUBJECT.—The Life of our Lord and Saviour Jesus Christ.

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

### THE STILLING OF THE TEMPEST.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XXI. Lord's Supper. Text: St. Matt. viii. 26. Scripture: St. Mark iv. 35-41.

OUR Blessed Lord, true man no less than very God, was weary (verse 38). The hours of a day had been completely filled with exhausting labor. Surrounded by "a great multitude," Jesus had "taught them many things," speaking as on a previous occasion (St. Luke v. 1-3) from a boat anchored a little way from the shore, while the attentive multitude was "by the sea on the land" (St. Mark iv. 1-2).

St. Mark gives us in outline the teaching of that memorable day: the great parables, spoken to the many and afterwards interpreted to the few (St. Mark iv. 10). One theme runs like a golden thread through the whole of that day's teaching, "The Kingdom of Heaven," and there are the successive pictures which illustrate the operation of this Kingdom in the world: the seed sown (St. Mark iv. 3-20), the lighted candle (*Ib.* 21-22), the growing corn (*Ib.* 26-29), the grain of mustard seed (*Ib.* 30-32). All that was spoken is not recorded, for at the close the evangelist declares that "with many such parables spake He the word unto them, as they were able to hear it" (*Ib.* 33).

We do not wonder that the Son of man was weary, after such continuous and long-sustained teaching. Toward the close of the afternoon, having given to his chosen and trusted companions the command that they should proceed to the other side of the lake (verse 35), the Christ entered again the boat, in advance it would seem of His disciples (St. Matt. viii. 23), reclined, and fell asleep. They "took Him even as He was" (verse 36), asleep and undisturbed. They turned the boat from the land, and rowing as silently as possible began their journey toward the eastern shore. Although the multitude had been "sent away" some at least persisted in following, for "there were with them other little ships" (verse 36), launched forth by those who were in them that they might share with the disciples the blessing of Christ's company.

A storm arose (verse 37), "a great tempest" (St. Matt. viii. 24), suddenly and without warning, as is common upon the Sea of Galilee. Dr. Buchanan's description of his own experience on these same waters (quoted by Sadler) is well worthy of reproduction. "While gazing upon the suggestive scene around us, our conversation was suddenly disturbed by a movement among the Arab crew. All at once they pulled in their oars, shipped their mast, and began to hoist their long and very ragged lateen sail. What can the fellows mean to do with a sail in a dead calm? But they were right. There comes the breeze, rippling and roughening the glassy surface of the lake. It reaches us almost before the sail is set. A few minutes more and it is blowing hard. The bending and often spliced yard threatens to give way. 'Where are we going now?' was our anxious enquiry. 'Wherever the wind will take us,' was the reply of the old greybeard at the helm. Away we went, the lake now tossed into waves, and covered with foaming white heads, as if a demon had got into its lately tranquil bosom; an adventure that afforded us a fresh illustration of the reality of those events which Holy Scripture relates."

So great was the storm which St. Mark records that the boat "was now full," or, rather, was already filling (verse 37). Over it the waters dashed; but Jesus continued sleeping (verse 38). The suspense of the disciples became at last unbearable. Not mindful of the fact that they were safe so long as they were with Him, they roused the Christ, somewhat rudely it would seem, with the reproachful cry: "Master, carest Thou not that we perish" (verse 38)? It was an unworthy doubting of His love and of His care; but we must not forget that faith is easily forsaken in the midst of peril, and that the disciples had not yet fully learned "the mystery of the Incarnation." To all appearance their danger was not imaginary. Nothing but what seemed a substantial peril could have terrified these fishermen, accustomed as they were to the dangers of the sea.

The awakened Master arose, and spoke to the wind and the

sea as if they were living creatures: "Peace, be still" (verse 39). The result was a double miracle. The wind, instead of "dying out" gradually, as we say, at once and wholly ceased blowing, while the waves, which naturally would have continued rolling for some little time, were immediately calm (verse 39).

Having rebuked the wind and the waves, the Christ reproved also His doubting apostles: "Why are ye so fearful? How is it that ye have no faith" (verse 40)? Their fault had lain, not in their seeking Him, which was altogether right, but rather in their excess of terror, notwithstanding the fact that He was with them in the boat.

It has been ever customary to regard this boat, in which were Christ and His disciples, as a fit and striking emblem of the Christian Church. Some men, forgetful of the promises (St. Matt. xvi. 18), fail to believe that the Church is destined to outlive every storm. They are always afraid that she is going to be submerged beneath the waves and lost to the world. Because some local great one frowns and threatens to withdraw his support, or because some faithful priest presses upon an unwilling people the message in all its fulness and rouses a momentary flurry of opposition, these timid tremblers are ready to cry out: "Alas! now the Church is completely killed."

But the Catholic Church, in spite of all vicissitudes, still lives. Empires have risen, flourished, fallen, and passed to oblivion; but she, the Bride of Christ, has manifested in every Christian age a deathless immortality. Nothing new, to threaten or assail her life, can possibly be thought of. O timid Christian, O trembling Churchman, "why are ye so fearful? How is it that ye have no faith" (verse 40)?

Then there is also, in this miracle, the great lesson of the two fears.

First to the disciples came the fear of bodily harm. They saw danger and shrank from it. They were afraid for their very lives. Like many another, they "died a thousand deaths in dreading one."

Again, at the close, we are told that the disciples feared. "They feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him" (verse 41)? This was a fear inspired by awe, reverence, faith, and deepened trust.

It is alone in this second fear (reverence, awe, giving birth to faith and trust), that we can find escape from the first fear (a mere dread of disaster, whether real or imagined). The Christian, beginning with awe and ending with trust, ought always to be able to say: "I will fear no evil, for Thou art with me" (Ps. xxviii. 4); "underneath are the everlasting arms" (Deut. xxxiii. 27).

Bishop Wilberforce has well expressed the lesson of the two fears. "To fear God is to possess the one talisman against all idle terror in God's world; for he who with filial reverence fears *Him*, need have no other fear. Reverence for Christ the Redeemer, and for life because He has redeemed it, is the secret of the calmest courage."

#### AN EASTER POEM.

What gives Easter its beauty?  
Is it the flowers fair,  
Or the snow-white cloth of the altar,  
And the people kneeling there?

Wherein lies the charm of Easter?  
Is it the music sweet,  
Or the thought that we are kneeling  
Close to the Master's feet?

Perhaps, it is the music,  
And the fragrance of flowers rare,  
And the thought that we are kneeling  
At the feet of the Master there.

These are the fair externals,  
But the thought that lies within  
Gives to Easter its beauty,  
His triumph over sin.

April 18, 1901.

CLARA OPHELIA BLAND.

A NEW form of arc-lamp invented by Dr. Bang of Copenhagen, and described in *La Nature*, has hollow carbons through which runs a current of water. They are thus kept cool, so that one may touch them without getting burned, while ordinary arc-light carbons reach a temperature of 3,000 degrees. The energy wasted as heat is thus much less, and the carbons are used up less rapidly. The lamp will probably be largely used in medicine, especially in the phototherapy of Dr. Finsen.

## Correspondence

All communications published under this head must be signed by the actual name of the order. 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.

#### PRE-REFORMATION ABUSES.

To the Editor of *The Living Church*:

MANY of our clergy look back with regret to the good old days before the 16th century when everything was as it should be and there were none of those inconsistencies which we see to-day. This class of cleric is particularly grieved at the idea of a deacon in charge of a parish. Beyond question, every parish should be under a priest, but a deacon in charge of a parish is no modern Protestant innovation. A deacon, even when under a priest, seems to have exercised some priestly duties (illegally, it is true), in the 13th century; for in the Constitutions of Robert Grosseteste (Bishop of Lincoln 1235-1253) and those of St. Edmund Rich (Archbishop of Canterbury 1234-1240), deacons are prohibited from hearing confessions. "We have heard also that certain priests make their deacons hear the confessions of their parishioners, . . . therefore we firmly order that deacons do not hear confessions or enjoin penances or administer other sacraments which it is conceded are to be administered by priests only."—Robert Grosseteste. "Deacons are not to impose penance nor to baptize except in cases of necessity."—St. Edmund Rich. As to deacons having charge of parishes, the Decrees of the Legative Council of London (1237) read:

"10. No one to be instituted vicar unless he is a priest or at least a deacon intending to be ordained at the next Ember days.

"12. In each church there must be only one parish priest. A church must not be left without a priest or at least a perpetual vicar. It must not be left to a simple priest without legal standing."

Now 12 seems to prohibit a deacon's holding charge, but it really does not. It simply provides that the deacon-vicar remain in charge personally and be responsible. The masses could be sung by the simple priest, but he could not have the charge.

In the distance the valley is all green, smooth, and lovely, but a closer view shows the ugly bare spots.

Newark, N. J.

H. P. SCRATCHLEY.

#### THE MISSIONARY DISTRICT OF HONOLULU.

To the Editor of *The Living Church*:

IN VIEW of the approaching election of a Bishop for the newly-organized Missionary District of Honolulu, it might be of some practical interest to the House of Bishops to know that of the eight churches in the District, seven (including the Cathedral) have in use Eucharistic vestments and Altar Lights.

ERASMUS VAN DEERLIN.

#### NO EUCHARIST ON EASTER.

To the Editor of *The Living Church*:

DO NOT the Canons of the Church require that there shall be a celebration of the Holy Communion on Easter Day? At St. Luke's Church, Marietta, Ohio, the only parish in the town, and reporting 185 communicants, the only service on Easter Day was morning prayer at 10:30. The parish is far from poor and has a resident rector. Is there nothing to be done for the communicants who desire to have their Easter Communion? It seems inexcusable, and I should be glad to know if there are any laws to control the matter.

K. S. BISHOP.

Hartford, April 6th, 1902.

#### AS IT SEEMED TO HIM.

It was the week before Christmas and an emergency salesman stood behind the show-case filled with Bibles. "You know I told you that it was the Revised New Testament that I wanted," the lady said gently when she had for the third time put aside the copies of the King James' Version which the young man persisted in showing her.

"Madam," he said in an injured tone, "you simply are mistaken in what you are talking about. These books were just got in last week. If there's anything newer on the market, I don't know it."

M. B.





### Religious.

*The Messages of the Prophetic and Priestly Historians.* By John Edgar McFadyen, Professor of Old Testament Literature and Exegesis, Knox College, Toronto. New York: Charles Scribner's Sons.

Among the various publications relating to the Old Testament which have appeared in recent days, we know of none which so fully meets the needs of those who desire to know precisely what is meant by the "results of higher criticism" as applied to Old Testament History. The book is meant for those who cannot take the time necessary for an exhaustive study of such a subject on technical lines, and yet are perfectly competent in point of education and literary culture to grasp the principles and methods which have been applied in this department when they are clearly presented without unnecessary detail. The headings of the preliminary chapters will give some idea of the plan of the volume. They are as follows: "Origins of Hebrew Literature," "The Necessity, Nature, and Value of Hexateuchal Analysis," "Date and Place of Origin of the Prophetic Documents," "The Progress of the Divine Purpose in the Book of Genesis." The body of the book is occupied by a connected history condensed from the sacred books, with a sufficient indication of the supposed sources to show the method which the critics have pursued and the principles which underlie their work.

We have said that the book fulfils unusually well the purpose of making intelligible to the average reader the significance of higher criticism as applied to the Old Testament. It is also written in a very reverent spirit. One may still reserve his own opinion on many points; and, in fact, the very clearness with which the whole case is presented renders it easier to estimate its weak as well as its strong points. When it comes to the substitution of narratives supposed to have been employed by writers and compilers for the books which the Church has accepted as canonical, and in which *in their present form* she has recognized the presence of divine inspiration, the Catholic believer parts company with the critic. Waiving the question of the validity of the analysis, or even conceding it for the sake of argument, it must still be insisted that if the Bible was not meant to teach us history or science in the modern sense, nor yet to supply us with an exceptionally fine body of literature, it was meant to teach religion, and religion of a supernatural character. For this purpose it is the books as they have been accepted after Jehovahists and Elohist, and Priests, Prophets, and Redactors have finished their work, which most deeply concern the Christian believer.

*Studies in the Teaching of Jesus and His Apostles.* By Edward I. Bosworth, D.D. New York: International Committee Y. M. C. A.

Dr. Bosworth is a professor in Oberlin Theological Seminary. The "Studies" are arranged under the title of "Conceptions." The first part is devoted to the subject of "Jesus' Conception of Himself and of His Mission," under eight heads. Part second is entitled "The Apostolic Conception of Jesus and His Mission," under seven sub-divisions. Part third treats of "Jesus' Conception of the Disciple and His Mission," in ten studies. Part fourth, in like manner, is on "The Apostolic Conception of the Disciple and His Mission." We confess to a strong distaste for this use of the word "conception" as applied to the teaching of our Lord. It smacks too strongly of the speculative or tentative, in short the merely human. The doctrine of Christ at which men were so astonished was not the product of an inductive process. His utterances are not "views" or "convictions," but the expression of His absolute knowledge. It is worth while to notice as a sign of the times, the extent to which writers on these sacred themes are unconsciously dropping into forms of speech which are, in the last analysis, incompatible with a true belief in the Incarnation and the Divinity of our Lord. We say unconsciously, because the writer of the book before us seems to be a sincere follower of old-fashioned orthodoxy so far as these profound subjects are concerned. The method adopted in the "studies" is well worthy of consideration and no one could pursue it carefully without gaining a firmer hold upon many of the topics which are brought under consideration. At the same time we are far from admitting that the treatment is always adequate, or that the conclusions cover the whole ground. The studies relating to "the Kingdom" are an illustration of this. Of course the writer's point of view is that of a modern "Evangelical" Protestant.

W. J. G.

*The Continental Reformation.* By the Rev. B. J. Kidd, B.D., Keble College, Oxford. London: Rivingtons. Price, 1s.

This is a volume of the Oxford Church Text Books, and is quite up to the standard of the others already published. There is an excellent account of Martin Luther, Huldreich, Zwingli, and John Calvin, and a summary of the principles of the Reformation. A valu-

able appendix on the Territorial Expansion of Protestantism ends the book. Mr. Kidd is quite fair to the Protestant Reformers; but he shows the difference in principle between the English Reformation which was an act of the Church itself, and the Continental Reformation, which was sadly mixed up with politics and fanaticism. This would be an excellent book to use in getting up an examination.

*Saints of Italy. Legends Retold* by Ella Noyes. Illustrated from Fra Angelico and other Old Masters by Dora Noyes. New York: E. P. Dutton & Co. Price, \$1.50.

This volume is full of quaint legends of the saints and quaint illustration. The story of St. Nicolas is particularly full, as is also that of St. Paul and St. Antony, the first hermits.

Nothing could well be more foreign to the spirit of the age, nor less attractive to most modern readers. But a few devout persons will probably be able to penetrate below the grotesque details of the legends to the real root of the matter, and they will thoroughly enjoy this book. The whole work is handsome, and would make a very nice gift to a devout friend.

*The Life of Our Lord—in the Words of the Four Evangelists.* Being the Four Gospels arranged in Chronological Order, and interwoven to form a continuous narrative. By Anna M. Perry. With an introductory note by Wm. M. Taylor, D.D. New York: Thomas Whittaker. Price, 60 cts.

This is a useful harmony of the Gospels, and is well calculated to be of service to those who are studying the life of our Lord consecutively.

*Songs of Degrees; or, Gradual Psalms; interleaved with notes from Neale and Littledale's Commentary.* By A. B. B. New York: Longmans, Green & Co. Price, 1s.

It is a very good idea to issue the Psalms in this way, as many cannot afford to buy Neale and Littledale's Commentary. This volume, like the companion one on the Penitential Psalms, is very well done.

*Bible Lessons for Little Beginners.* Fifty-two Lessons comprising the First Year of a Two Year course. By Mrs. Margaret J. Cushman Haven. Chicago: F. H. Revell Co. Price, 75 cts.

This is a series of kindergarten lessons for Sunday Schools, admirable in conception and execution, but not adapted in its arrangement and matter to Church Sunday Schools. Our infant class teachers would, however, be able to get some useful ideas from it, and the book might enable them to adapt the style to a more Churchly series of lessons.

### Fiction.

*The Leopard's Spots.* A Romance of the White Man's Burden. By Thomas Dixon, Jr. Illustrated by C. D. Williams and from photographs. New York: Doubleday, Page & Co. Price, \$1.50.

The author of this powerful and dramatic novel was at one time pastor of the "People's church" in New York City and as such attracted large audiences by his eloquence and strenuous speech. He is said to be the preacher hero of Miss Lillian Bell's *Camden*. He is a Southerner by birth and was long a resident of his native state, North Carolina. He now resides in an ideal home in Virginia on the shores of Chesapeake Bay.

There is some resemblance to Mrs. Stowe's *Uncle Tom's Cabin* in the story, though this author has presented the negro question from the standpoint of the South in contradistinction to Mrs. Stowe's book. Whichever viewpoint may be the reader's, he is sure to be impressed with the evident honesty of the author. Mr. Dixon must have lived the novel in many particulars, so vivid and compelling are many of the situations, scenes, and dramatic episodes related. The style is clear and vigorous.

The book deserves a wide circulation. The story is intensely interesting. One must of necessity compare this with Mr. Chestnut's novels covering the same subject, and the comparison, while it does no discredit to the latter, compels admiration for the author of *The Leopard's Spots*.

*The Magic Wheel.* A Novel. By John Strange Winter. Philadelphia and London: J. B. Lippincott Co. Price, \$1.25.

Some years ago the name of this author assured at least a readable story. The present volume has little excuse for being, as it is made up so largely of impossible episodes that lead to no particular end. The story is composed entirely of a certain lovelorn woman's experiences at sittings of clairvoyants, psychics, and palmists. These alleged scientists direct her finally to the desert island onto which her husband has been cast by the wrecking of his ship. This might be interesting if true or possibly true. But the whole argument is labored and impossible.

### A GENTLE REMONSTRANCE.

Little Edith in her most angelic manner to her grandfather, who has short, stubby whiskers, "But, Grandpa, dear, would you please not to hug my face quite so tight to yours? 'Cause your fins scratch me."

M. B.

## THE MONDAY MORNING CLUB.—V.

BY THE SILENT PARTNER.

IN THE first place it was storming outside; which concentrated things pertaining to the laundry work being done in the kitchen to such an extent, that its interior became as fog-like as a bit of London.

In the study, however, the grate fire snapped cheerfully. The dog and cat had long since vacated the steaming kitchen, and now were cosily curled upon the rug in front of the glowing grate, and thither came the silent partner, as soon as it was possible for her to get there, and she shut the door behind her in so emphatic a manner as to imply that she had left trouble outside, and proposed to keep it out.

"There?" she said, when comfortably seated. "My dear, I am going to inflict on you a boiled dinner. I know," she continued, "how dreadful such a prospect is, but there are several reasons why it has to be; one is, that Mrs. Flannegan, our 'wash-lady,' likes nothing better; the second is, it was all in the house; and the third, and most potent one is, the telephone is out of order, and neither you nor I can go down to the market in this pouring rain."

"There's another reason I fancy, and also a good one," said the dominie; "the aroma, or sachet, that is the indispensable accompaniment to a dinner from the pot, is somewhat mitigated in its asperities by the all pervading one of suds."

"I should never have hung that reason up in quite such an elaborate framework," rejoined the silent partner, "but it is true. But do let us talk about something else, for it's almost dinner time now, and all our epicurean feast is in the pot —"

A resounding peal at the front door-bell was heard at this juncture, and presently the dominie came back—with his Bishop!

The silent partner jumped to her feet at this unexpected vision, and gurgled a startled welcome.

"I am stormbound in your town for a short time," said the Bishop, bowing over her hand, "and I could not regret it, as I am homesick for the sight of your dear husband's face."

The husband's face, over the Bishop's shoulder, was, at this juncture, a curious mixture of expressions, in which his wife seemed to see boiled dinner uppermost.

"You know," continued the Bishop, "that your husband and I were classmates, and I am so newly arrived from the East that a familiar face is an oasis in the desert of strange faces, and I was very desirous also of meeting his wife, whose picture and praises I saw and heard long ago."

The silent partner blushed to the roots of her golden hair, and then rallied her forces.

"We are so glad to see you, Bishop," she said, dimpling delightfully. "I can't imagine anything more charming this stormy day, than to have a guest. Now do not think of going away for a long, long time, but sit down and visit with my husband, to his endless delight, and I will go and see to luncheon."

"O, I will go to the hotel—," began the Bishop.

"O no, please stay with us, we will be delighted if you will honor us."

So the Bishop—a bachelor with no practical knowledge of washdays and boiled dinners—was easily persuaded, and the dominie, all other expressions-swallowed up in one beam of admiration for his wife's hospitality, and fully convinced that she would manage somehow, pushed up two easy chairs before the fire, and they straightway lost themselves in the delights of reminiscence.

The silent partner meantime swept tragically into the steaming kitchen and wildly clutched the aromatic pot, and disappeared out of the doorway before Mrs. Flannegan's amazed and hungry countenance.

Through the backyard and over the low fence dividing the rectory yard from a parishioner's she fled through the rain.

The parishioners were just sitting down at their own noon-day meal of roast chicken, and creamy mashed potatoes, and other good things, but they paused, transfixed at the spectacle of the damp and breathless silent partner at their dining room door.

"O Mrs. D—," she gasped out, "would you trade dinners with me?"

"There's my horrid one, and please let me have your good one, because the Bishop's come, and I can't serve up a boiled dinner to him, for it's the first time I've ever entertained him and—"

"Well I should say so!" said Mrs. D—, who had a heart as big as a house. "Wait till I get a basket."

A procession went back with the D—'s basket, consisting of the silent partner, Mrs. D—, and Billy D—. In a trice the table was daintily set.

Mrs. Flannegan, pacified and arrayed in a white apron, was to change the plates for the pudding, which Mrs. D— threw in for good measure.

When the dominie reached the dining room door, and beheld the golden-brown chicken flanked with creamy potatoes and green peas, his face was again a study, and he telegraphed all sorts of things across the table to his wife, who, in the highest spirits, was laughing and chatting with the Bishop, apparently perfectly oblivious to the fact that boiled dinners had ever been invented.

All went well until the dessert. As Mrs. Flannegan moved as sedately around as her avoirdupois would permit, a whiff of the former condition of things was wafted to their noses.

"Someway," said the Bishop, "in this delightful environment I am reminded of a dish so dear to my childhood, that I have always wanted to try it again. It was called a boiled dinner, and was, I fancy, all boiled together. We used to have it washdays—"

"It's over to our house now," piped Billy D— from the doorway, "and you've got our chicken and pudding!"

There was an instant of breathless silence and then a burst of laughter, and the silent partner confessed everything.

When the Bishop left, he said in parting:

"Your husband's praises and picture did by no means do you justice, although they were fervent, endless, and delightful; but if I had really taken them to heart, I had not remained a bachelor myself, and then I would have known better than to come unannounced, on a stormy washday, to dinner. But still I cannot feel too badly over what has been one of the most charming interludes of my life," he said.

## THE SOLACE OF EASTER.

I spoke to the sea  
When the tide rolled in,  
And I said, "You've been  
To the world's far side;  
O, where is she  
Who they say has died?"  
But the tide had never a word to say,  
Tho' I waited and watched till it rolled away.

I spoke to the sun  
When it set at night,  
And I said, "Your light  
Has been far and wide;  
O, where is the one  
Who they say has died?"  
But the sun had never a word to tell,  
Tho' I watched till it sank where the shadows dwell.

To the wind I wept  
As it hurried by—  
"O, low and high  
On your wings you ride;  
O, where is she kept  
Who they say has died?"  
But the wind had nothing to tell my ear,  
Tho' I listened with all my soul to hear.

I spoke to each star  
Of the upper blue,  
And I said, "From you  
There is naught can hide—  
Is she near or far  
Who they say has died?"  
But the stars were silent, alas! alas!  
As the sea, and the sun, and the winds that pass.

I spoke to my God  
As I knelt in prayer,  
And I said, "Thy care  
Is our guard and guide;  
Is she 'neath the sod  
Who they say has died?"  
And the answer came as a trumpet calls,  
"She abides with Me in the heavenly halls."  
—SUSIE M. BEST, in *The Independent*.

A LADY was teaching her little son politeness. Said she:  
"Now, Johnny, when you go to any children's party, you should always address the elder ladies first, then the little girls, and lastly the boys."

Johnny was silent for a minute or so, and then observed:  
"Mamma, the clerk in our church isn't a bit polite, for he says 'Ah men' fifty times and never says 'Ah woman' once.—F. A. H.

# Deb's Enterprise

BY MARY BOWLES JARVIS

## CHAPTER II.

IT WAS a lovely autumn morning. The beeches were arrayed in their beautiful garments of tawny brown and gold, and the great yellow fans of the chestnuts floated dreamily round the little party, as they went past the gates of Elldale.

Jack looked in with a great longing to go back to the tasks that had seemed so irksome two short weeks before. What fun they had had on the last half holiday, and this was Wednesday again, and there would be a match between the fellows of the sixth and the Brent Wanderers. It seemed miles away from his life now, and Deb's sisterly heart yearned over him, as he winked away the tears he wouldn't have had his chums see for the world.

The cottage certainly looked forlorn enough in the bright sunshine, with its overgrown climbers straggling down, and a stunted laburnum-tree drooping despondently over the little porch at the side. But it was well built and dry, and the sloping garden could be made very pretty. Getting the key from a neighbor, they went in, and though everything looked cold and cheerless, Deborah's quick eyes saw that the possibilities were even better than she had expected.

The end parlor must be made to open straight on to the road, and the long kitchen, with its three casement windows set deep in the wall, would make a charming sitting room.

Deb had it all planned, and red curtains up and a thick carpet down, in imagination, before Jack had finished rummaging in the queer little cupboards let into the wall in each room.

Then they interviewed the landlord, and Deborah almost took his breath away by the radical changes she suggested he should make in his property. A new oven in the little back kitchen, a new doorway next the road, fresh paper and paint everywhere—it was no wonder he demurred. But, though possessing a full share of Arleford caution, he had a shrewd eye to the future, and finally he agreed on condition that she should take the house for three years and pay an additional two pounds yearly.

Deborah consented, only stipulating that she should choose paint and paper and that all should be ready for occupation early in November. Jack's antagonism to the scheme had been very quickly modified, as he had taken part in the planning and bargaining necessary; and Joanna, who was very childlike for her thirteen years, thought all that Deb did perfection, and was ready to help in all possible ways.

There was still the home opposition to be met, but a long morning alone had given Mrs. Dean time to face the inevitable, and she gave a grudging and very tearful consent to the plan before many days went by. Phœbe, finding herself in a minority of one, took refuge in disdainful silence until her Uncle James paid his promised visit, when she found in him a powerful ally. But he could not shake Deborah's resolve, and in his heart he admired her sturdy good sense and clear-headed business capacity, and only hated her scheme because of the horror with which his wife would regard it.

But he took Phœbe and her mother back to London for a month's visit, and left Deb free to the weary work of clearing and packing, and, with Hannah's help, she crowded it all into the space of four weeks, and had the new home quite ready, and the old dismantled for the sale, before they returned.

The sitting room had been papered with a soft green paper and painted to match, and the crimson curtains and good carpet from the dining room almost furnished it. But Phœbe's piano found a place across one corner, and a delightful "cushiony" old Chesterfield sofa and one or two low chairs gave ample invitations of rest for tired workers. There were ferns on each table and red cushions in the low window seats, and the mother's work-table and plenty of books gave the room a cosy, homelike air, that even Phœbe appreciated when the tired travelers came home to take possession.

Jack had left Elldale and begun his work at the mill, starting by Mr. Mansfield's special request at the very lowest

rung of the ladder in order that he might have thorough insight into it all. A man had been engaged to clear and dig the garden, and Jack had fitted window boxes to all the house-windows and filled them with bulbs; and many a pet perennial from the old home was transplanted to the narrow borders of the new. Jo's outdoor work had been the making of a fernery under her mother's window, and the garden domain looked thoroughly transformed when all the improvements were finished. But it was in the shop that Deborah's greatest triumphs of ingenious planning were shown.

The landlord had left all responsibility for interior fittings with her, and as she would have to pay the bill the cost had to be very carefully counted. The walls were papered with a pink washable paper, the windows fitted with shelves, and a plain strong counter fixed, and this, and all other woodwork, painted a pale olive green. Curtains of art muslin of a paler shade were looped over the long window at the side and festooned along the shelves, and on these sweets and cakes of the most tempting order were to find a place.

Half a dozen low chairs, and two or three gypsy tables stood invitingly near, for on this side of the establishment Deborah hoped to do a good afternoon's trade with the lads from Elldale College. A stout linoleum for the floor, a set of white dishes for the larger window, in which more substantial viands were to be displayed, and some pink pots for holding ferns and other plants completed her first outlay.

The whole of this with the stock-in-trade would be paid for from the sale at the old home. Deborah had everything they really needed installed at the cottage, and was hard at work on the last morning of the month, putting finishing touches to the shop, when a shadow darkened the doorway, and Mr. Mansfield entered.

"So it is true," he said abruptly. "They told me you were going into business here, but I must say I did not believe it. Whatever put this notion into your head?"

"Necessity," said Deborah tersely. "We have to work now, you know."

"Yes, but surely there was no need of John Dean's daughter to choose this way of getting a living."

His keen old eyes—steel blue in their brightness—met hers for a moment, and then went on with their investigations.

"Muslin and fal-de-vals, how much do you suppose your customers will care for this frippery round them when they come to buy?"

"I think it will make my pies taste better," said Deborah brightly, her heart beating strangely fast. His eyes were so like another pair, whose very look she had learned by heart in days gone by! But Will Mansfield—the old man's grandson—had been sent off at a day's notice, it was said, to open a branch establishment at the Cape. The Deans were all away at the seaside when he went, and though four months had gone by, no word from him had reached her yet.

"And much those lazy jades will notice your finery," said her visitor gruffly, taking another comprehensive look around. He affected to look upon his hands one and all, as schemers, who would get the uttermost of wage for the minimum of work, on every occasion. Yet Deborah, who had often heard the story of his rise in life, from a tiny shop in a back street, to the ownership of one of the largest mills in the district, knew by some secret intuition that she had not gone down in his estimation at all. And she was made sure of this when he suddenly held out his bony hand and said:

"Well, if you get into any difficulty, come to me. Jack promises well, and will stand in his father's shoes one day, if he goes on as he has begun. And, by the way, I want him to attend the technical classes at Brent this winter, and I daresay, like all the lads now, he could do the journeys better on a bicycle than on his own feet. That ought to get a good second-hand one for him. There, not a word to anybody, mind!"

And the old man hurried off, leaving a ten-pound note in Deb's astonished keeping, and before the week went by Jack had his heart's desire in a bike of his very own.

(To be Continued.)

A MEMORIAL to the late Sir Walter Besant has now been definitely decided upon, and will take the form of a medallion-crypt, designed by George J. Frampton, in St. Paul's Cathedral, London. The plan to erect a memorial bust of the author of *Lorna Doone* in Exeter Cathedral has also been successful, and will be carried into effect in the near future.

## The Family Fireside

### OFF TO THE WOODS

OFF TO THE WOODS, in the early spring,  
Off and away, where the sweet birds sing;  
Off to the woods, to a grape-vine swing;  
Off and away like birds on the wing.

Off to the woods, where the fresh green tips  
Speak to our hearts with their budding lips—  
Call unto us and none may resist;  
Off to the woods to make there your tryst.

Off to the woods, ye sad or ye gay,  
Off and away for the live-long day;  
Off to the woods, make haste to obey,  
Off and away-off, off and away.

GERTRUDE OKIE GASKILL.

### THE ICE BRIDGE AT NIAGARA.

"O ye Ice and Snow, bless ye the Lord; praise Him and magnify Him forever."

THESE inspired words can be realized as never before, by those who have viewed the ice bridge and the frozen grandeur of Niagara Falls during the present winter. The bridge is said to be the best since 1886.

One of a party to visit the Falls on Washington's Birthday, a perfect winter day, the beautiful forms of the frozen spray, the rainbow spanning the cataract, the fact of crossing the river on a solid substance just beneath the mighty fall, seemed, to the writer, to bring thoughts too great for utterance. Summer or winter the Rapids, as one drives over to Goat Island, are a grand exposition of force. Once on the island we found that Nature had lent to tree, bush, and twig a dress of sparkling white and, at alighting, as we slipped down each graded approach to favorite points of view, we found that time alone would be needed to give the white dress of fairyland to human beings as well as to inanimate nature. Huge masses of ice overhung the very brink of the Falls while the water roared underneath. One can approach nearer to the mighty, throbbing heart of Nature when bound thus in icy folds than when sunshine and warmth have loosed these bands.

The bridge is at the foot of the inclined railway and here is one of the finest views of the Horseshoe Falls. It was a novel experience to walk to the Canadian side on ice twenty feet in thickness over water nearly a hundred feet in depth. The courteous custom house officer showed new points of interest from a fine plate window on the Canadian side, and the bridge, on the return, afforded a final view of the great curve.

The day and the man who, in God's providence, made it; the two nations He rent asunder, now joined in friendliest intercourse, and mutual respect; the mighty river bearing down through a gorge formed, doubtless, by some convulsion of Nature, the accumulated waters of the Great Lakes and of the vast watershed beyond, locked in an icy fastness by what we call a common law of nature—these all said, with the Psalmist, in an almost audible voice, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all."

The trip, by an electric line, through the gorge, and the buildings and machinery where Niagara's mighty power is made to serve two cities, were left for another visit.

The ice bridge of 1902 will soon be a thing of the past, but few who saw it and the grander features which the ice forms about the cataract could, I think, have left the spectacle without minds raised to the Great Maker of all these wonders: He who holds them, as it were, in the hollow of His hand.

ABBY STUART MARSH.

### FROM REGIMENTS TO RAILROADS.

BY ROLAND RINGWALT.

WHATEVER we think of the Philippines we have them—or they have us. A condition and not a theory is likely to confront us for many years. Those who have read our history have asked whether the army in the Philippines will follow the example set by the army in the earlier decades of the last century.

It was in the days of the second President Adams that this

country began in earnest to build railroads. There were no great technical schools on our shores, and the best scientific training to be had was that of West Point. Our Government permitted sundry officers to aid in surveying and building roads. These men were thorough mathematicians, trained engineers, and thorough disciplinarians. West Pointers were soon called upon to aid in coast survey duty, and the Russian Government borrowed them to oversee railroad construction. In fact for many years the country valued the Military Academy more as a scientific school than as a school of arms. Not until the war with Mexico did the young officers have a chance to prove their fighting value to the service; but long before and long after that war West Point men were masters of road building, bridge work, draining, and harbor improvements. Many lads entered West Point more from a thirst for scientific knowledge than from a thirst for military glory.

There would be exaggeration, but pardonable exaggeration, in saying that the German railroads were built for the army and the American railroads built by the army. Our later scientific institutions owe much to West Point, and many of their best instructors have been under West Point influence. The question arises will shoulder-straps do as well in the Philippines as they have done in our own land? If the active campaigning is done, intelligent men will soon grow weary of mere police duty. But to develop the resources of the country, to bridge and survey and construct—this is work in which the brightest young officers of the service will take delight. It was in scientific work that Meade, years before the war for the Union, distinguished himself. McClellan left the army for railroading. Burnside was glad to obtain a railroad position. Rosecrans turned to an oil refinery. There may be a hundred similar instances in the Philippines.

An occasional military review or inspection may be pleasant, but a whole life of formalities frets a strong man by its sameness. Physical, mental, and moral exertion all teach that there are only two great things—destruction and construction. When the excitement of battle is over there is a pleasure in the blast that opens the way for a tunnel and a thrill in seeing the road go through the rocks. An officer who has routed a mob of Filipinos may live to enjoy a noble triumph in banishing a fever from his district. It may be a painful duty to destroy an enemy's supply train, but it would be better to start industrial enterprises that feed thousands of mouths. The man who wields the sword may be the best man to manage the ploughshare. Modern civilization has reduced the number of wars and mitigated the horrors of war. A reason for this may be found in the fact that many trained soldiers are masters of peaceful arts, ready to fight if need be, but anxious to avoid bloodshed if possible.

### HOUSEHOLD HINTS.

CLEAN WINDOWS with chamois skin.

WASH OUT the refrigerator with soda water.

BRIGHTEN silverware by rubbing it with oatmeal.

WASH RED TABLE LINEN in water in which a little borax has been dissolved.

TO BEAT the white of eggs quickly, put in a pinch of salt. The cooler the eggs the quicker they will froth. Salt cools and also freshens them.

NEVER sun feather beds. Air them thoroughly on a windy day in a good place. The sun draws the oil and gives the feathers a rancid smell.

TO CLEAN articles made of white zephyr, put in flour of magnesia, changing often, shake off the flour and hang in the open air a short time.

DISCOLORED IVORY may be whitened by rubbing it with a paste composed of burnt pumice stone and water, and then place it under glass in the sun.

KEROSENE will make tin kettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from clean varnished furniture.

FOR WASHING finger marks from looking-glasses or windows, put a few drops of spirits of ammonia on a moist rag, and make quick work of removing them.

A READY WAY of imitating ground glass is by dissolving Epsom salts in ale (don't use this as a beverage) and applying with a brush; as it dries it crystallizes.

WHEN earthen pudding and pie dishes get brown and unsightly from the juices and grease of many bakings, scour them with ashes from the grate, mixed with a little good soap. They will come out as fresh as new.

## Church Calendar.



- Apr. 1—Tuesday in Easter. (White.)  
 6—1st Sunday (Low) after Easter. (White.)  
 " 13—2nd Sunday after Easter. (White.)  
 " 20—3rd Sunday after Easter. (White.)  
 " 24—Thursday. (Red at Evensong.)  
 " 25—Friday. St. Mark, Evangelist. (Red.)  
 Fast.  
 " 27—4th Sunday after Easter. (White.)  
 " 30—Wednesday. (Red at Evensong.)

### CALENDAR OF COMING EVENTS.

- April 16—House of Bishops, Cincinnati.  
 " 22—Dioc. Conv., Mississippi. Consecration of Rev. Dr. Vinton, Worcester, Mass.  
 " 23—Dioc. Conv., Western Massachusetts.  
 " 25—Miss. Conv., Arizona.  
 " 29—Dioc. Conv., Pennsylvania.  
 " 30—Dioc. Conv., Massachusetts.  
 May 1—Consecration of Rev. Dr. Mackay-Smith, Philadelphia, and of Rev. Dr. Olmsted, Denver. Convocation, New Mexico.

## Personal Mention.

THE Rev. S. B. BLUNT has reconsidered his acceptance of the rectorship of Grace Church, Madison, Wis., and will continue as assistant at St. Stephen's, Providence, R. I.

THE Rev. WM. SHEAFE CHASE has resigned the rectorship of St. James' Church, Woonsocket, R. I., to accept an appointment at the Cathedral and at St. Paul's School, Garden City, L. I., N. Y.

THE address of the Rev. J. MORRIS COERR is changed from Elmira, N. Y., to 16 West 125th St., New York.

THE Rev. E. LASCELLES JENNER has resigned the rectorship of Christ Church, Chippewa Falls, Wis., and accepted an appointment to a living in England.

THE address of the Rev. HENRY SCOTT JEFFERYS of the Japan mission is, temporarily, 1010 Pine St., San Francisco, where he is acting under instructions from the Bishop of California as *locum tenens* for the Japanese priest in the city.

THE Rev. P. H. LINLEY has resigned the rectorship of St. Luke's Church, Hastings, Minn., and accepted a call to Grace Church, Chanute, Kansas.

THE address of the Rev. GEORGE T. LINSLEY is changed from Newtown, Conn., to 92 Wethersfield Ave., Hartford, Conn.

THE Rev. JOHN W. NICHOLS has declined an appointment as assistant at Trinity Church, Hartford, and will go to China as a missionary.

THE Rev. W. J. PAGE will take charge of missions at Waynesboro and Sandersville, Ga., with residence at Augusta, Ga.

THE address of the Rev. JOHN F. PORTER is changed from Augusta, Ga., to 930 Constant St., Tampa, Fla.

THE Rev. H. C. ROBINSON, while retaining his post as assistant to the rector of St. Paul's, Detroit, has been appointed to the charge of Epiphany mission, Detroit, where he will conduct the Sunday evening service, the Rev. Mr. Cary still officiating at the morning service and at Sunday School.

THE Rev. CHARLES L. SHORT, assistant at All Saints', Worcester, becomes rector of St. Andrew's Church, Grafton, Mass., on May 1st.

THE Rev. CHARLES M. SILLS, for many years Dean of St. Luke's Cathedral, in Portland, Maine, has accepted the rectorship of Trinity Church, Geneva, N. Y.

THE Rev. JAMES TRIMBLE, D.D., has resigned his missionary work at Shell Lake, Wis.

THE Rev. A. L. URBAN has resigned the rectorship of Christ Church, Woodbury, N. J.

THE Rev. WM. F. VENABLES has resigned his position as assistant in Trinity Church, San Jose and accepted a position as assistant in Christ Church, Sausalito, Calif. His work there will be both in the parish church and in the

school recently established. He began his new duties April 1st.

THE Rev. L. G. H. WILLIAMS has been called to Calvary Church, Americus, Ga.

THE Rev. ANDREW C. WILSON, rector of Christ Church, Sausalito, Calif., has been granted a two months' leave of absence.

THE Rev. MARDON D. WILSON, Secretary of the Diocese of California, is temporarily officiating in Christ Church mission, San Jose. His address remains 731 California St., San Francisco.

### ORDINATIONS.

#### DEACONS.

ALBANY.—At St. John's Church, Johnstown, New York, April 2nd, Mr. ROBERT YOUNGLOVE EVANS was ordained to the Diaconate by the Bishop of Albany, acting for the Bishop of Salt Lake. The candidate was presented by the Rev. Calbraith B. Perry, and the sermon was preached by the Rev. Prof. Randall C. Hall, D.D.

#### PRIESTS.

MICHIGAN.—The Rev. WILLIAM S. WATSON was ordained to the Priesthood by Bishop Davies on Wednesday morning, March 10th, at St. Peter's Church, Detroit. The rector, the Rev. Charles L. Arnold, who has watched and aided the Rev. Mr. Watson in all of his studies, presented him and gave the sermon, which was a fine, strong presentation of the essentials of the Holy Catholic Church and its ministry. Ten clergymen joined in the laying on of hands, and a large congregation was present. The Rev. Mr. Watson has charge of Birmingham and St. Matthias' mission, Detroit.

### DIED.

CANNON.—Entered into rest at Philadelphia, the evening of Feb. 18th, 1902, ELIZA SILVINA, beloved wife of Richard B. CANNON and daughter of the late Wm. H. Dennis. Services at St. Clement's Church Feb. 22nd; interment at Woodland Cemetery.

"In the communion of the Catholic Church; in the confidence of a certain faith." Jesu, mercy!

CLEVELAND.—At the Pine Ridge Indian Agency, S. D., during Good Friday night, HANNAH ELIZABETH, beloved wife of the Rev. W. J. CLEVELAND, for thirty-three years actively given to mission work, chiefly among the Sioux Indians in South Dakota.

"My Presence shall go with thee and I will give thee rest."

CORBYN.—At Quincy, Illinois, on the evening of Good Friday, the Rev. WILLIAM B. CORBYN, D.D., rector of the Church of the Good Shepherd, departed this life, in his eighty-eighth year.

"The strife is o'er, the battle done;  
 Alleluia!"

### WANTED.

#### POSITIONS OFFERED.

CURATE.—A young, unmarried priest or deacon for large city parish. Address, RECTOR, 2419 California St., San Francisco, Calif.

ON JUNE OR JULY 1st, a Priest or Deacon, as an assistant in a parish near New York, competent to take charge of a choir of boys, and a Catholic. Salary, \$50 a month at first. Please send particulars of education and experience to RECTOR, care of Church Pub. Co., 281 4th Ave., cor. 22nd St., New York.

CLERGYMAN, to act as chaplain and instructor in Church School for Boys in the West. Address, with particulars, PACIFIC, care THE LIVING CHURCH, Milwaukee.

#### POSITIONS WANTED.

PRIEST.—Married. Highest references. Three years' London experience. Desires parish in New York City or neighborhood. Address, "B," Church Missions House, Fourth Ave. and 22nd St., New York City.

CHOIRMASTER.—Organist (4 years) of American Church, Rome, returning to the U. S. A. wishes work, permanent or temporary. American and English training and experience. Age 33. Communicant. Might recommend successor. References—the Bishop of Ohio, and the Rev. Dr. Nevin. Address, LOUIS M. LESTER, 58, Via Napoli, Rome, Italy.

A GENTLEMAN residing at Atlantic City would act as Companion and Caretaker for a youth whose parents or guardian may desire him to spend the season at seashore. Highest references. Address, H. R. B., P. O. Box 62, Atlantic City, N. J.

AN AMERICAN young woman, strictly brought up in the Orthodox Eastern Church, desires position as traveling companion, assistant secretary, or governess to one or two children between the age of six and ten. Address, the Rev. S. DABOVICH, 1715 Powell St., San Francisco, Calif.

GRADUATE NURSE of a New York City School, would like charge of small hospital, or visiting nursing. Experience. References. Address, G. H., care THE LIVING CHURCH, Milwaukee.

### CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER Co., 5 East 14th street, New York.

### MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMAS-TERS, in training the *Boy Voice*. Address, G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

### FOR SALE.

ORGAN.—The organ of St. Mark's Church, Philadelphia, 3 manuals, 42 speaking stops; also 2 water motors in good order. Will be sold at a bargain. MINTON PLYNE, 126 So. 23d St., Philadelphia.

BURIAL LOTS, at St. James the Less, Philadelphia. Two lots, Nos. 512 and 513, each 8 by 12 feet, situated just west of the Church Building. Apply to J. MONTGOMERY HARE, 58 Pine Street, New York City.

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COMMUNION WAFERS AND SHEETS. Send for samples. MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MIKE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

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Copies of all publications will be supplied on

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All other letters should be addressed to "The General Secretary, 281 Fourth Ave., New York City." Correspondence invited.

A. S. LLOYD,  
General Secretary.

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

## The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,  
Secretary-General and Rector of St. Anna's Church,  
New Orleans, La.

OR

Mr. L. S. RICH,  
Business Manager, Church Missions House, New  
York City.

NOTE: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

## The General Clergy Relief Fund OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

**LEGAL TITLE; THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM, AND DISABLED CLERGYMEN.** The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

**OBJECT:** Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel.

**CENTRAL OFFICE:** The Church House,  
Twelfth and Walnut Streets, Philadelphia.  
REV. ALFRED J. P. McCLURE,  
Acting Treasurer and Financial Agent.

### BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

*Among the Night People.* By Clara Dillingham Pierson, Author of *Among the Meadow People, Pond People*, etc. Illustrated by F. C. Gordon. Price, \$1.00.

*Fifty Years at East Brent.* The letters of George Anthony Denison, 1845-1896, Archdeacon of Taunton. Edited by his niece, Louisa Evelyn Denison. With Portraits and illustrations. Price, \$3.50 net.

CHARLES SCRIBNER'S SONS. New York.

*The Formation of Christian Character.* A contribution to Individual Christian Ethics. By W. S. Bruce, D.D., Author of *The Ethics of the Old Testament*. Price, \$1.75 net.

CRANE & CO. Topeka, Kan.

*A Revolution in the Science of Cosmology.* The Keystone to the Arch of Science. By George Campbell. Price, \$1.00.

THE YOUNG CHURCHMAN CO. Milwaukee.

*Pusey and the Church Revival.* By the Rt. Rev. Chas. Chapman Grafton, D.D., Bishop of Fond du Lac. Price, 50 cts. net. Postage, 5 cts.

*The Parson's Handbook.* Containing Practical Directions both for Parsons and others as to the Management of the Parish Church and its Services according to the English Use as set forth in the Book of Common Prayer. With an Introductory Essay on Conformity to The Church of England. By the Rev. Percy Dearmer, M.A. Price, \$1.50 net. Postage, 10 cts.

FUNK & WAGNALLS CO. New York.

*How to Get Acquainted With God.* The meaning of the Christian Science Movement. By Theodore F. Seward, Author of *Spiritual Knowing, Don't Worry, The School Life, Heaven Every Day*, etc. Price, 50 cts. net.

*Holy-Days and Holidays.* A Treasury of Historical Material, Sermons in Full and in Brief, Suggestive Thoughts, and Poetry, Relating to Holy-Days and Holidays. Compiled by Edward M. Deems, A.M., Ph.D. Price, \$5.00 net. Postage, 38 cts.

THOMAS Y. CROWELL & CO. New York.

*Shaksperian Synopses.* Outlines or Arguments of the Plays of Shakspeare. By J. Walker McSpadden. Price, 45 cts. net.

*Angelot.* A Story of the First Empire. By Eleanor C. Price, Author of *The Heiress of the Forest*. Price, \$1.50.

*Mary Garvin.* The Story of a New Hampshire Summer. By Fred Lewis Pattee. Price, \$1.50.

SELF EDUCATOR SERIES:—*English Composition.* By G. H. Thornton, M.A. Edited by John Adams, M.A., B.Sc., Rector of the United Free Church Training College, Glasgow. Price, 75 cts.

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*Lessons in Old Testament History.* By A. S. Aglen, M.A., D.D., Archdeacon of St. Andrew's, formerly Assistant Master at Marlborough College.

THE MACMILLAN CO. New York. (Through A. C. McClurg & Co.)

*The Level of Social Motion.* An inquiry into the future conditions of Human Society. By Michael A. Lane, Author of *Great Philosophers*. Price, \$2.00.

*The Psalms.* With introduction and Notes. By A. F. Kirkpatrick, D.D., Master of Selwyn College, Cambridge; Regius Professor of Hebrew. Price, \$2.00.

LOTHROP PUBLISHING CO. Boston.

*Dorothy South.* A Love Story of Virginia Just Before the War. By George Cary Eggleston, Author of *A Carolina Cavalier, The Bale Marked Circle X, Camp Venture, The Last of the Flatboats*. Illustrated by C. D. Williams. Price, \$1.50.

### PAMPHLETS.

*Henry VIII. and the Reformation,* in relation to the Church of England. By Wm. Frederic Faber, Author of *Nobiscum Deus*. Published by Thomas Whittaker, New York. Price, 15 cts.

*Ten Years in the Parish; or, Testing New Methods and Old.* By Rev. C. Ernest Smith, D.D., D.C.L., Rector of the Church of St. Michael and All Angels, Baltimore, Md., Author of *The Old Church in the New Land, Call to Confirmation, Religion Under the Barons of Baltimore*, etc., etc.

*Ninth Annual Report of the House of the Annunciation for Crippled and Incurable Children,* under the care of the Sisters of the Annunciation. (Incorporated 1893.) 518 W. 152 St., New York.

### BUSINESS NOTES.

#### NEWMAN'S PRAYER.

The Prayer by John Henry Newman—"Lord support us all the day of this troublous life," etc.—which is familiar to Churchmen, has been beautifully printed on a small card, and hand-illuminated in colors and gold, by ladies connected with the Cathedral at Fargo, N. D. The cards are sold at 25 cents each, postpaid, and the proceeds devoted to the Cathedral debt. The work is most beautifully done, and anyone ordering a copy will surely be pleased to have it. Orders may be sent to The Young Churchman Co., or direct to Mrs H. L. Burseson, Fargo, N. D.

# The Church at Work

## EASTER SERVICES.

CONTINUING the brief notes regarding the observance of Easter in different parts of the country which were begun last week, and calling attention to the editorial explanation of the limitations under which these reports must be made, which is printed on its appropriate page, we take up the letters that have come to us, beginning at the New England coast, in order to select the salient or notable features calling for special mention. Unless in exceptional cases or of long distances, these reports of Easter services will not be resumed after this, the second issue following Easter, according to our rule made in past years.

From Maine we learn that at Trinity Church, Lewiston, some 300 received the Holy Communion, and the offerings aggregated \$366. At Bar Harbor, the Easter service was the first held in the enlarged and greatly improved church building of the parish of St.

Saviour's, so that the Hallelujah Chorus, which resounded with tremendous effect from the choir which rendered it in adequate form, had a parochial significance as well as being the joyful Hallelujah of the Resurrection. It is encouraging to know that of the Easter offerings, amounting to \$125, \$82 was for Diocesan Missions. The children's Lenten offerings aggregated about \$45 and were presented at the evening service.

A beautiful processional crucifix was presented to St. Stephen's Church, Providence, at the afternoon service which was devoted chiefly to the Sunday School. The crucifix is in memory of William Thornton Parker, Jr., formerly a member of the Sunday School and choir of St. Stephen's. The Rev. Dr. Fiske spoke to the children and to the congregation of the gift, and of the beautiful young life in whose memory it was offered. He then placed the crucifix upon the altar and blessed it. Afterwards he delivered it to the crucifer. A procession headed by thurifer swinging the

censer with its perfumed cloud of praise, and accompanied by the boat-bearer, followed by the crucifer with the processional crucifix, the choristers and the whole Sunday School with their banners, then passed around the large church building.

In New York City, many of the reports of which are contained in the New York Letter of last week and this week, the service at the solemn celebration with procession at the Church of St. Mary the Virgin was notable for its magnificent music, including the full service by Ambroise Thomas, while at solemn evensong with procession the Hallelujah Chorus was rendered. At St. Andrew's, Rochester, where the new chancel decorations elsewhere described were unveiled, the rector, the Rev. A. S. Crapsey, expressed gratitude to the donor and to the artist, for the latter of whom he prophesied a great future beginning with this magnificent work in St. Andrew's. There were offerings of \$1,400 reported at St. Mark's, Syracuse, toward the

large indebtedness of the parish, and at the little parish at Scottsville, Western New York, which records only 48 communicants, the offerings were \$215, over half of which went toward payment of interest on the mortgage of the rectory. At St. Thomas' Church, Buffalo, which reports 205 communicants, 201 Easter communions were made, including a class of 34 confirmed by the Bishop on the evening of Easter Day. The offerings were nearly \$100, a large amount for the manufacturing district in which the parish is located, among a largely foreign and Roman Catholic population. A handsome offering was made at Trinity Church, Trenton, N. J., for the parish debt. The rector had asked at the beginning of Lent that the sum of \$4,000 be raised for this purpose. One large subscription was made, conditional upon the entire amount being raised, and the parish thereupon set nobly to work, so that \$3,500 was pledged in advance, and the Easter offerings, with a few contributions made later, came to more than the required sum. With this amount, the parish has in the two years covered by the rectorship of the Rev. Hamilton Schuyler wiped out \$5,000 of its bonded debt, paid a floating debt of \$1,500, and put over \$1,500 into improvements and repairs. We gave last week particulars of some memorials presented at the opening of the new St. John's Church, Montclair, N. J., but neglected to include a white frontal for the altar, presented by Mr. Lawrence C. Earle.

Choir lists throughout the city of Philadelphia and suburbs, show great care, and in many places, elaborate preparations for the Easter services. Works of the old masters were largely drawn upon, the one most generally used being Handel, the "Hallelujah Chorus" being sung in many churches. Gounod's "St. Cecilia" was largely drawn upon, selections being made therefrom for separate numbers, while in some places the entire service was used. Mozart, Schubert, and Beethoven were in evidence, notably at St. Thomas' (colored), where Beethoven in C was followed with Gaul's "Let the Heavens Rejoice" for the anthem. At the Beloved Disciple, Mozart's Seventh Mass was the selection; St. Clement's, under direction of S. W. Sears, organist, used Schubert, in F; the Church of the Evangelist singing Schubert in G. St. Timothy's Roxborough, under Lewis A. Wadlow, organist, used Gounod's St. Cecilia, complete, with Handel's "Worthy is the Lamb" for the anthem. At St. Mark's the choir, under Minton Pyne, organist, sang Dvorak's Communion Service in B flat. Old-fashioned Church people were able to appreciate the strains of Chapple's grand music to "Christ our Passover"; while Stainer's devotional setting, "They have taken away my Lord," continued to be a favorite in several of the parishes. The Easter offerings were \$20,000, to be applied for the purchase of a new organ. At the Church of the Evangelists, the preacher was the Rev. Wm. Walter Webb, D.D., President of Nashotah House. A new pipe organ was used at the Epiphany, Royersford, the gift of St. Paul's Church, Frankford, in which edifice it has been used for a number of years and is still in excellent condition. Its tone is clear, distinct, and soft, and it is all that could be desired. The floral decorations of the church were quite elaborate. There had been a special appeal made at Christ Church, Greensburg, Pa., for offerings to cancel the parish debt of \$2,350, and it was found after the Easter services that the total of the offerings was \$2,755, of which amount the children gave \$75 and the Woman's Guild \$643. A year ago the debt was \$4,700, and in cancelling this debt within the past year, the parish also more than doubled its offerings for missions and other outside objects, besides increasing the rector's stipend from \$1,200 to \$1,600. The organ has been overhauled and tuned, and improvements will be made in the church building during the summer, while it is hoped that a rectory may

be built or purchased in the fall. Offerings at the mission of St. Stephen's, Jeannette, for the new church building were \$752, which amount it is hoped may be increased by subscriptions and by the earnings of the Woman's Guild to \$1,500. A corner lot has been purchased, and it is hoped that the work of building may be begun in the summer. The offerings at Trinity Memorial, Warren, were also sufficient to cancel the parish indebtedness, and it is hoped that the church may be consecrated in the near future.

A perfect Easter morning with bright sunshine greeted worshippers in the city of Washington, where, however, there were few special features to be noted, though we have many reports of brilliant decorations with flowers and lights and magnificent music. Children's services in the afternoon were hindered by a sudden thunder storm, which came up just as the children were preparing for their services, though everywhere they were well attended. In Baltimore there were 1,117 communicants at the five celebrations at St. Michael and All Angels', while at the main service hundreds were turned away from the doors, many sitting in the aisle throughout the service, and even the steps of the pulpit were crowded with worshippers. The offerings for the church debt were somewhat over \$5,000.

Passing southward along the Atlantic coast, we hear of an Easter celebration at the parish church at Abingdon in Southern Virginia that will delight the hearts of Churchmen everywhere, making them to know that the Catholic revival is felt in many parts of the Old Dominion state, and that the Church in Virginia is rapidly taking its rightful place among her sister Dioceses as showing what can be accomplished by Catholic work and worship. The altar was ablaze with light and beautifully decorated with lilies, roses, and other flowers in great profusion, while the two celebrations of the Holy Communion were attended by large numbers, people coming from all parts adjacent to make their Easter communion at this Catholic parish. The music included selections from Gounod in G and Mozart's Twelfth Mass, with the *Agnus Dei* by Gilbert in G, and other selections of the best and most suitable music. Here on Good Friday, in addition to the Prayer Book office, the Three Hours' service had been held with a devout congregation, the altar cross and furniture being draped in black and the dossal over the altar of black as well. In Charleston the large numbers of visitors to the city by reason of the Exposition made the services of the leading parishes perhaps even more crowded than usual, and at St. Michael's and St. Philip's, where the decorations were most elaborate, many were unable to gain admittance. There was a large cross erected in Christ Church, at the foot of the nave, which was covered with flowers by the congregation as they entered the church. In Columbia, S. C., there were equally elaborate floral displays, as indeed throughout the South especially, as reported from every point. The offerings at Trinity Church were for the payment of the debt on Trinity chapel in the mill district and for new wall decorations for the parish church. The several Sunday Schools of the city churches held joint services in the afternoon at the Good Shepherd.

Georgia reports include the information that at St. Paul's, Macon, which has been vacant since March 1st, the Lenten and Easter services have been in charge of the Rev. George Moore, D.D., of Illinois, who being on his way to Florida with his wife, consented to stop in the city for the purpose of giving daily services and frequent celebrations during Lent. At the High Celebration on Easter, the vested choir was assisted by a double quartette, and four musical instruments accompanied the organ. The offerings at St. Mark's, Brunswick, \$460, were for the floating debt of the parish. The new rector, the

Rev. Wyllys Rede, D.D., will be instituted on St. Mark's day by the Bishop. In Trinity Church, Columbus, it had been necessary to place 150 chairs in the aisles, yet many had to stand during the whole service. A handsome Communion service of gold, silver, and precious jewels, contributed by the parishioners as a memorial to the late rector for 30 years, the Rev. William C. Hunter, was placed upon the altar. The set is said to be one of the finest in the Diocese. Mr. Hunter's death occurred on March 27, 1901, Easter being therefore within three days of the first anniversary of his death. At St. John's, Jacksonville, Fla., the offerings, over \$2,000, were for the building fund. A new mixed choir made its appearance at St. James' Church, Del Rio, Texas. It consists of young women in college cap and gown, who quietly took their places in their appointed stalls; and of a vested choir of men and boys who entered with their crucifer at the processional—the division into two choirs being sensible and proper.

A very pretty and unique children's service was held at St. Mary's Cathedral, Memphis, Tenn., on Easter Day. A large, pure white cross standing on a pedestal strewn with violets stood directly in front of the altar, and after the singing of the carols and a short address by Dean Morris, each class represented by the pupil with the best record, presented a beautiful floral offering, the result being a floral cross, a fitting emblem for the glad Easter Day. On leaving, each child in the infant department was delighted by receiving a tiny rabbit filled with candy eggs, while the others were equally pleased by being presented with an Easter copy of *The Young Churchman*. But the sweetest part of the service was when the Sweetest was dismantled and all the beautiful flowers sent to the sick and suffering, thus making a fitting ending for the beautiful day by carrying out Christ's teaching. The Easter offering at Christ Church, Nashville, included the contribution of the entire amount of the indebtedness of the parish, more than \$21,000, given by the people, the bonds being placed in the alms basins. This represented hard work on the part of the people, but it was successfully carried out. The debt has stood on the property for the past twelve years.

Passing again northward, we learn that the choral celebration at the Church of St. John the Evangelist, Montreal, was a magnificent function, accompanied by an orchestra as well as an organ. Archbishop Bond confirmed at St. Thomas' Church at evensong, and there were several children's services in the city during the afternoon.

The particulars of many of the parishes in the Middle West, being nearer to us, were given last week, but many others are since reported. At Trinity Church, Toledo, there were 225 communicants at the early hour of 6 in the morning, and the rector's request for an offering of \$6,000 was answered by a total of \$8,000 being contributed. This included three items of \$1,000 each. The new church was occupied for the first time on Easter at St. Peter's, Carthage, Southern Ohio, being a frame building, fully paid for, and awaiting consecration. At Trinity Church, Fostoria, the last of the mortgage indebtedness was raised, and other Easter gifts include a complete electric lighting outfit and a pair of handsome eucharistic candlesticks, the latter given by the congregation as a memorial of a departed sister. This is a parish which three years ago was in a most distressing condition. The church had been closed for eighteen months, there was a large mortgage, and the church was out of repair. The Rev. W. M. Sidener, now deacon in charge, was sent there as lay reader. There has been steady improvement, Bishop Leonard giving an altar, and other gifts being received, culminating at the present Easter as stated. One Ohio parish, however, seems

not to have known whether there be an Easter, for we are told that at St. Luke's Church, Marietta, in the Diocese of Southern Ohio, the Holy Communion was not celebrated, but morning prayer alone was read. Possibly some explanation, unknown to us, might be made.

Christ Church, Detroit, raised a sufficient sum to complete their endowment fund of \$50,000. At St. James' Church in the same city there were several orchestral instruments, together with the organ, to render accompaniments. At Holy Trinity, Manistee, Mich., the day began on Easter Even with the blessing of the paschal candle and water for Holy Baptism, while the eucharists on Easter Day began at 5 o'clock and were three in number. At the high celebration there was a solemn procession with incense. There had been during Holy Week a mission conducted at the parish by the Rev. Paul James Francis of the Order of the Atonement, and as a thank offering for the spiritual benefits obtained thereby, he suggested to the parish to raise \$400 by Easter, to relieve the parish from financial difficulty. The amount was exceeded by about \$50.

In Chicago, St. Peter's had more than 800 communicants during the day, nearly all of whom were at the early celebrations, the first being at 6 o'clock. There were many handsome gifts made to the Church of the Redeemer, which was crowded to the doors at each of the four services, the offerings amounting to \$3,000. At the Church of Our Saviour the offerings were \$1,200, and at the little chapel at West Pullman the offering was \$162, together with the Sunday School offerings of \$20. Here a handsome altar cross and also a heavy sanctuary chair were given, the latter being from the missionary in charge, the Rev. O. W. Gromoll, in memory of his deceased father, while a font was also received from the Church of the Transfiguration, Chicago. At Grace Church, where 750 received at the several celebrations, the offerings were nearly \$8,000, intended to defray the expense of the new organ chamber and of putting the bells and clock in the tower. There were 98 communicants at the Good Shepherd, Lawndale, and the largest Easter congregation ever gathered in the church; offerings of \$500 and fine new altar linen given by the young ladies of the Altar Guild. There was \$1,800 raised at St. Paul's, Kenwood, with no special appeal; \$1,250 at Christ Church, Woodlawn, where 500 made their communions; \$600 at St. Alban's; \$100 with 80 communicants at St. Luke's, Western Ave.; \$260 at All Saints', Pullman, with 50 communions made at the early celebration. At Emmanuel, Rockford, 100 communions were made, and 53 at the Holy Spirit, Lake Forest, at which latter, being a new mission, the offerings were \$86, exclusive of \$50 given by the Sunday School to complete the purchase money of the font, and \$25 for the purchase of a pair of eucharistic candlesticks. The priest in charge at Lake Forest, the Rev. E. S. Barkdull, is taking the Sunday afternoon services at North Chicago. At La Grange there were three celebrations at Emmanuel Church, with children's services in the afternoon and choral evensong at night. The Easter offering was to apply on the mortgage indebtedness of \$8,000 standing on the parish building, and there was raised a total of \$3,200, together with pledges to make up the balance of the debt, payable on or before Easter, 1905, with interest. The parish owns property valued at \$85,000.

From the other Dioceses of Illinois there are similar reports. At Trinity Church, Rock Island, after the baptism of five persons on Easter Even, the festival day began with a choral celebration at 6 o'clock, the choir afterward being entertained at breakfast at the rectory. The two Sunday Schools presented their Lenten pyramids in the afternoon, and also special offerings for the Orphanage

of the Holy Child, Springfield. The day's offerings of over \$600 left the parish entirely free of debt with a balance in the treasury. At the Good Shepherd, Quincy, the communions made were equal to the full number of communicants reported, and the offerings of \$661 were made up within the few days following to \$690, with a probability that they would reach \$750 before the octave was ended. The offerings at St. John's, Decatur, amounted to \$1,600, including a gift of \$1,000 from an unknown donor. This places the parish finances in a better condition than for some years past. More than half the communicants received the Blessed Sacrament during the day. Easter offerings at St. John's, Evansville, Wis., reached over \$1,100, being intended to pay the remaining debt on the rectory. There was a Knight Templar service in the afternoon at St. Matthias', Waukesha. In Minnesota there were Easter offerings of \$4,000 at St. John the Evangelist and \$500 at St. Peter's, St. Paul, the latter being one of the smallest and poorest, in this world's goods, in the city. The Bishop administered Confirmation in the morning at Christ Church, preached to the Knights Templar at St. Mark's, Minneapolis, in the afternoon, and administered Confirmation in the evening at Gethsemane.

We noted last week that the offerings at St. Thomas', Sioux City, Iowa, reached the large amount of \$14,000, but it appears that even this was an understatement, the amount raised being more than \$15,000. A Knight Templar service was held in the afternoon, and the Easter festival of the children later. The church property has had upon it an incubus of a debt of \$24,000, for the reduction of which this large Easter offering was given. The parish property is valued at about \$65,000, the church being built of Minnesota jasper.

At Kansas City, Kans., there was raised the sum of \$6,000 at St. Paul's Church for the purchase of a site for the new church that is to be erected. The lot selected is on the corner of Wyandotte and 36th Sts. St. Paul's was a mission started by the present Bishop of North Dakota 11 years ago, while rector of Grace Church, at Kansas City, Mo., the two cities being on the opposite sides of the river. The Bishop of Kansas confirmed at the church in the evening. In the congregation at All Saints', West Plains, Mo., was a local branch of the Knights of Pythias in uniform, and the offerings at the services amounted to \$165.

There were very large congregations at Trinity Church, Atchison, Kan., where the choir was in charge of Mr. Charles D. Allen, who has lately come to the parish from St. Stephen's, Washington, and under whose charge the choir satisfactorily rendered an elaborate musical service. A large number of communions were made and the offerings were larger than ever before in the history of the parish. At Lincoln, Neb., there were more than 200 communicants at Holy Trinity Church and the offerings amounted to \$2,665. The vested choir under Mr. H. J. W. Seemark rendered three services during the day. Bronze medals were awarded to the Sunday School children in the afternoon for faithful attendance at the special Lenten services for children. The children's offerings from the pyramids amounted to \$60. There were 466 communicants during the day at St. Mark's, Denver, and the offerings were sufficient to clear the indebtedness of \$4,000, as well as gifts from the children and others amounting to about \$150. The choir showed the excellent work of the Rev. J. H. Moliniaux, who has the choral work in charge under the rector, the Rev. J. H. Houghton. The Rev. W. A. Burnam of Winnipeg has also assisted in the parish.

Our only report from the Pacific Coast is from Trinity Church, Portland, Oregon, which held its Easter services in the Armory of the Bishop Scott Academy, the church

building having been destroyed by fire shortly before, as stated. The people cheerfully made the best of the conditions and the feast was joyfully celebrated.

#### CENTRAL NEW YORK.

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

AT THE MEETING of the Utica Clerical Union, April 7th, the Rev. J. K. Parker read an essay on "The Preparation of Candidates for Confirmation," which Mr. Parker was prevented, by illness, from reading at the February meeting.

THE BISHOP has appointed the Rev. T. A. Stevenson of Waverly to fill out the unexpired term of Rev. Dr. L. B. Thomas as Dean of the Sixth Missionary District.

CHRIST CHURCH, Sackett's Harbor, the Rev. C. T. Raynor, rector, has received from Mrs. Helen Hall of Ogdensburg, a cherry altar, reredos, and chancel rail; from Mrs. Fanny C. Porter, a Bishop's chair to correspond with the above; and from Mr. Richard Earl a window in memory of his wife, who did much in her last years to improve the church property.

BY THE WILL of the late Eliza E. Lawrence, a parishioner of St. James' Church, Skaneateles (Rev. F. N. Westcott, rector), the Domestic and Foreign Missionary Society is made a residuary legatee of her estate, which is valued at \$15,000. A sister is given the income while she lives. When the amount passes to the Society it is requested that it be used especially for Church work in Western and Northern Texas and among the Indians.

ST. PHILIP'S MISSION for colored people, Syracuse, recently had its first Confirmation service in the new quarters, a residence fitted up for Church and parish use. This work has been wisely fostered by the Bishop and led by the Rev. H. G. Coddington, rector of Grace Church, Syracuse, who presented a class of fifteen to the Bishop at the above service.

STAINER'S "Crucifixion" was sung in Holy Week at Trinity Church, Utica, Grace Church, Cortland, and St. John's Church, Oneida.

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary will be held in Grace Church, Utica, Tuesday, May 13th, and the annual meeting of the Juniors of the Diocese on the following day, May 14th, in Calvary Church, Utica.

#### CHICAGO.

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

#### Return of the Bishop—Woman's Auxiliary—Waukegan.

BISHOP McLAREN returned from Mexico after two months' absence, in the middle of last week, and is residing at the Victoria on Michigan Avenue.

BISHOP ROWE of Alaska has several appointments in Chicago, commencing on the 25th and extending over four or five days.

UNDISMAYED by the destruction of his parish church, the Rev. H. C. Kinney has rented a store nearly opposite the site of Holy Trinity, and is holding services there, appealing, meanwhile, for gifts of Prayer Books, Hymnals, etc., old or new, to replace those burned. He states that in his congregation there are only two families whose heads earn \$1,200 a year, and five with incomes of \$800. The rest are chiefly mechanics whose weekly earnings are about \$9 each. And yet in that two-mile square district there are 124,000 working employes of the stockyards, with as many more dependent individuals.

THE REV. C. H. BIXBY, rector emeritus of St. Paul's, Kenwood, who is one of the



800 excursionists on the *Celtic* now touring along the coasts of the Mediterranean, has written from Gibraltar, Cairo, and other places to friends in Chicago. He describes the Jerusalem of to-day as "filthy and abounding in beggars and lepers."

THE APRIL noon-day meeting of the Woman's Auxiliary, held on the 3d inst., brought together nearly as large a number of representatives from the parochial branches as the March meeting. The papers bore principally upon the subject chosen for the day: "Concerning Missionary Boxes." Mrs. C. O. Meacham of Grace Church and a former secretary of the diocesan branch, gave a lucid explanation of the systematized plan adopted by the Board of Missions in New York; a plan that has been the result of deep thought and wide experience on the part of both clergy and laity. Through it the apportionment of boxes is suited to the various Dioceses, and the benefits can be more evenly divided amongst the missionaries. It prevents mistakes and avoids repetitions. Mrs. Frederick Greeley of Winnetka told of what go to make up missionary boxes for the four institutions in our Diocese: St. Luke's Hospital, St. Mary's Home, Church Home for Aged Persons, and The Champlin Home for Boys. Anything from a strip of linen or a glass of jelly to household furnishings is apparently acceptable and useful. Mrs. Greeley supplemented her paper with a charming little story of the growth of the Auxiliary in Christ Church, Winnetka, showing the varied and pleasant means that may be employed by any struggling organization to place it on an independent footing of usefulness. Both Mrs. Meacham and Mrs. Greeley suggested that something over and above the sordid needs of everyday life be added to each box packed; a current magazine, scrap-books for the children, or a bit of embroidery were mentioned. The President, Mrs. John Henry Hopkins, spoke of a convenient method employed by Grace Church branch, of sending a printed leaflet containing the required articles for a box to its members. The Rev. A. B. Whitcombe of the Church of the Good Shepherd, told of the work, comparatively large beyond expectation, accomplished by the Good Shepherd branch in its one year of existence. Mrs. J. K. Lewis of St. Luke's Church, Evanston, set forth the advantages which accrue from "Union boxes." The contents of these boxes may be provided by several branches, each contributing its portion of the shipping expenses. In Junior Auxiliary work they are of particular value as they provide work for branches financially unable to supply the articles for an entire box.

The President read a letter from Bishop Rowe which stated that he would be in Chicago from April 25th to 29th. Mrs. Hopkins urged that each member of both Woman's and Junior Auxiliary make an earnest effort to hear this hero of the frozen North and help him to the extent of her means. Mrs. Hopkins also referred to the Sectional meeting which will be held in Sycamore, April 21st, and which will afford an excellent opportunity of viewing Waterman Hall, the diocesan school for girls, in its recently completed state.

The offering was for Holy Trinity, Stockyards, recently burned. The Rev. H. C. Kinney, rector of this church, was present and enumerated some of the many needs that confront it in its present depleted condition. Noon-day prayers were said by the Rev. H. G. Moore of Winnetka.

PROFESSOR HALL of the Western Theological Seminary is taking the morning services at Christ Church, Waukegan, during the absence of the rector, the Rev. W. E. Toll, who will be away from home till the end of May or the first of June. The first part of Prof. Hall's *History of the Diocese of Chicago*, which has been running through the diocesan

paper, has just been issued in book form, carrying the work to the time of the death of Bishop Chase.

#### CONNECTICUT.

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

##### Death of Rev. James L. Scott—Danbury.

THE REV. JAMES LAWRENCE SCOTT died at Wallingford on Easter Day. He was the senior presbyter of the Diocese, having attained the age of 88 years. He was a native of Boston. Trinity College, B.A., 1843, M.A., 1847. He was ordained deacon by Bishop Eastburn in 1845, and priest by the same prelate in the following year. His first parish was Rockdale, Mass. He came to Connecticut in 1849, and rendered many years of most devoted and efficient service. He was long at Marbledale and Washington, then at Naugatuck, the present St. Michael's being erected during his incumbency. His last parish was Trinity, Bristol. He was for more than eight years the editor of the *Calendar*, the diocesan paper, which later became *The Churchman*. Mr. Scott had been for some years wholly retired from service, owing to the infirmities of age. Having become blind, he but waited the Master's call. He was the last of his generation among our clergy. "He was a good man, full of the Holy Ghost, and of faith, and much people was added unto the Lord." R. I. P.

THE PARISHIONERS of St. James', Danbury, are rejoicing in being near the release from a floating indebtedness of some \$4,000, which has been a burden for several years. The amount is now nearly subscribed, and practically assures the success of the effort. The rector is the Rev. John D. Skene.

THE MANY friends of the Rev. Frederic F. Johnson here, in his native Diocese, are greatly interested in his work in California. Much to the satisfaction of his parishioners at Redlands, he has lately declined a call to Salt Lake City. A recent individual gift of \$20,000 will make the new contemplated church edifice a reality in the near future. The Rev. X. Alanson Welton, a retired clergyman of this Diocese, is also a resident of Redlands.

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

##### Lenten Services—Visiting Clergymen.

DURING LENT the Bishop delivered a series of lectures at All Saints' Church, South Jacksonville. This parish has had of late an almost phenomenal growth, the congregations increasing from ten or twelve to fifty or seventy-five.

THE LENTEN services at Fort George Island have been of unusual interest. The Rev. J. E. Woodward has delivered a series of lectures on the Apostles' Creed. The Baby Branch of the Woman's Auxiliary has collected many spare pennies. This little parish at the mouth of the St. John's river is supported by an endowment and is thus enabled to maintain a permanent rector.

THE OBSERVANCE of Palm Sunday was of course general, the services in some of the parishes being very elaborate, notably in St. Peter's, Fernandina, and the Church of the Good Shepherd, Jacksonville, where the palms were blessed and distributed to the congregation.

THE DIOCESE is saddened by the affliction that has come to two of her clergy, the Rev. E. C. Belcher and the Rev. G. W. Gilmour, both of whom have been stricken with blindness.

AMONG the clergy visiting Florida during the past winter have been Bishop Peterkin of West Virginia, the Rev. Dr. Matrau of Chicago, the Rev. Dr. Forest of Virginia, the Rev. John Rose of Baltimore, the Rev. F. St. George Maclean of Albany. Many of these

clergymen have given services while in the Diocese, some of them gratuitously, for which the Diocese returns them hearty thanks.

#### GEORGIA.

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

##### Church Club—New Chapel in Atlanta.

A MEETING of the Council of the Church Club, an organization of the laymen of the Church for the Diocese of Georgia, was held on Tuesday, April 1st. The meeting was for the purpose of perfecting arrangements for the first annual meeting of the Club to be held on the 21st inst. Committees were appointed to complete arrangements for this meeting, at which it is expected that Mr. Henry E. Reese of Hartford, Conn., and Professor Dillon of New Orleans will deliver addresses. Arrangements will be made for lunch at the Kimball House on the occasion of the annual meeting.

A NEW CHAPEL has been opened for Holy Comforter mission, Atlanta (Rev. G. A. Ottmann, in charge), and its first Eucharist was celebrated on the First Sunday after Easter. The building is the outcome of the faithful work of Archdeacon Walton, and its field is shown by the fact that there were 75 attendants on Easter.

#### IOWA.

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

##### St. Katharine's School—Keokuk.

NEGOTIATIONS are pending, looking toward placing St. Katharine's School, Davenport, in the hands of the Sisters of St. Mary to be added to their list of magnificent schools which already includes St. Gabriel's, Peekskill, St. Mary's, New York, St. Mary's, Memphis, and Kemper Hall, Kenosha. The Principal, Miss Buffington, has tendered her resignation, to take effect at the end of the present school year. If it should be possible for these plans to be carried out, it would undoubtedly put St. Katharine's in the front rank of American Church schools.

THE CHOIR of St. John's Church, Keokuk, rendered Stainer's "Crucifixion" on the evening of Good Friday, their work being very satisfactory. The choir was augmented by voices from outside, with Mr. H. T. Graham as conductor and Mrs. W. H. Carter at the organ.

#### KANSAS.

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

##### Atchison.

A TOUCHING visit was made by the Bishop on Easter Day when he went to Christ Hospital, Topeka, to administer Confirmation to a young boy who had been a member of the Confirmation class at the Cathedral, but had had his skull fractured by a baseball bat while playing ball. The lad desired that his Confirmation be not postponed, and special arrangements were therefore made by which the sacrament was administered to him at the hospital.

ST. ANDREW'S, a mission of Trinity Church, Atchison (Rev. W. R. Cross, rector), which has been closed for some years, was reopened for services early in Lent. The large congregations which have gathered at every service, and the thriving Sunday School already established, promise well for the future of the Church's work in the west end of the city.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

##### Lewiston—Improvements at Bar Harbor.

THE LENTEN services at Trinity Church, Lewiston (Rev. I. C. Fortin, rector), were well attended in spite of the stormy weather. On Friday evenings Mr. Walter S. Glidden of Bath gave a series of lectures in Early

Church History. Mr. Glidden is a devout Churchman and a forcible speaker. His lectures were greatly appreciated by the people and many have expressed the wish that they might be published.

On Easter Even the rector baptized two infants and 16 adults, the latter all converts from the Protestant bodies. This is the largest number ever baptized at one service in this parish.

THE NEWLY enlarged Church of St. Saviour, Bar Harbor, was opened on Easter Day for services. A new chancel has been erected with organ chamber and vestry room and connected by four handsome arches with the chapel. The latter also opens into the south transept through one large arch. The additions are built in rough stone with decorations of red brick, similar to the style of the original building. The effect of the whole edifice since the improvement is one of perfect harmony.

#### MARQUETTE.

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

##### New Church at Vulcan.

A HANDSOME little frame chapel is just completed at Vulcan. It is very small, but equal to the necessities of the case. It has cost \$650.

#### MARYLAND.

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

##### St. Michael's—Memorial Service—The Brotherhood—Cockeysville.

THE REV. DR. C. ERNEST SMITH, who has just completed the tenth year of his rectorship of the Church of St. Michael and All Angels, Baltimore, has issued a handsome memorial book which he calls "Ten Years in the Parish; or Testing New Methods and Old." He describes the growth of the church from its modest beginning in 1872, to its present fine condition, with 1,417 communicants and land and buildings representing an expenditure of \$120,000.

THE CLASS of 109 confirmed on March 19th at St. Michael and All Angels, Baltimore (Rev. C. Ernest Smith, D.D., rector), included 50 per cent. of candidates from outside the Church, the number being divided as follows: The Church, 51; Methodist, 38; Presbyterian, 6; Baptist, 4; Lutheran, 3; Roman Catholic, 2; Ger. Lutheran, 1; United Brethren, 1; Christian Disciple, 1; Reformed Episcopal, 1; Quaker, 1—109.

This confirmation is a fitting close to Dr. Smith's ten years at St. Michael and All Angels. During that time 735 persons have been confirmed, an average of 73 per annum, but of late years this average has been steadily raised, being now fully 100.

A SPECIAL SERVICE is announced to be held in Trinity Church, Baltimore, April 14, as a memorial of the Rev. Dr. Grammer, who died March 20. Dr. Grammer's home was in the far northwestern part of Baltimore. Trinity Church, his last cure, is a little, old, run-down church in the far southeast of the city, four or five miles from his home, which Dr. Grammer undertook to care for after his resignation of the rectorship of St. Peter's, rather than to be numbered among the "superannuated and disabled" clergy of the Diocese.

THE BALTIMORE Local Council of the Brotherhood of St. Andrew is trying to give its share to the new interest in the missions of the Church. Its bi-monthly meeting was held, April 2, at the Church of the Ascension, Baltimore, when there was an inspiring discussion of "The Attitude of the Brotherhood Man towards Missions."

ON THE DAY and at the hour of the consecration of Bishop Ingle in St. Paul's Church, Hankow, China, Bishop Paret was present for a Confirmation in All Saints'

Church, Frederick, Md., of which for many years, the rector is the Rev. Osborne Ingle, Bishop Ingle's father. Bishop Paret ordained the new Bishop both deacon and priest. He spoke with deep feeling of the consecration, and at the close of the service said some of the prayers from the Office of Consecration with special intention for the Bishop of Hankow. His visit to Frederick at this time was a coincidence, and a very happy one.

THE EASTER OFFERING of the old Sherwood church at Cockeysville, Baltimore County, was asked for the erection of a pulpit as a memorial to Mrs. Frances C. Taylor, who gave the ground and the original church building, in 1830. The exact amount of the offering will never be known except by the thief who entered the rectory at night and carried the money off. But the pulpit has been put in place and was used for the first time on Easter Day. It is of walnut and brass, and cost \$165. It is pleasant to know that at a meeting of the vestry on Easter Monday, \$85 was voted to the rector, the Rev. Adolphus T. Pindell, to replace the estimated amount of the stolen offering.

#### MASSACHUSETTS.

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

##### Institute of Technology—Vested Choir for Trinity Church—Boston Parishes—Wakefield.

AT THE RECENT annual meeting of the St. John's Society of the Massachusetts Institute of Technology the following officers were elected: President, A. W. Pearson; Sec. and Treas., C. M. Hardenbergh; Executive Committee, G. H. Powell, P. M. Paine, G. Fuller.

The 5 o'clock Good Friday service at Emmanuel Church was well attended by members of the society.

AT THE ANNUAL meeting of the corporation of Trinity Church, Boston, the matter of introducing a vested choir, and rearranging the chancel, came up for final action. The minority against the change were heard but they could not ward off the majority who were in favor of the change. The protest against the innovation took the shape of sentiment. Many who have worshipped in Trinity for years feel that the church, which is inseparably linked with the memory of Phillips Brooks, and to which he gave international fame, should be preserved as it is. These objectors love the building and its associations and the service which now obtains, and see no good reason for innovations. Another objection was that the changes mean a large and unnecessary expense. But the minority were defeated and now the matter of a vested choir has been definitely settled in the affirmative.

A TABLET has been erected in the hall of St. Mary's House, East Boston, to the memory of James Monroe Battles, a lay worker among the sailors. It bears this inscription:

"This tablet is erected by the Episcopal City Mission in affectionate remembrance of James Monroe Battles, born March 2, 1830, died June 8, 1901. An exemplary Christian, and a steadfast friend of men of the sea. He gave the last twelve years of his life to their faithful service, and was for nine years Superintendent of St. Mary's House for Sailors. The memory of the just is blessed."

At the memorial service addresses were made by Mr. Robert H. Gardiner, the Rev. H. U. Monro, Chief Engineer MacFarlane of the Cunard Steamship *Saxonia*, the Rev. F. B. Allen, and others.

AT THE ANNUAL meeting of the corporation of St. Paul's Church, Boston, an offer of \$1,500,000 was made for the property, and a bonus of \$5,000 was promised to each pewholder voting in favor of the sale. This would make the full sum offered \$1,705,000. It was unanimously voted at the meeting not to sell the property. The Rev. Dr. Lindsay

humorously said to a real estate man anxiously awaiting the result of the meeting: "We've voted to sell St. Paul's Church in the year 2001."

A TABLET to the memory of John Codman Ropes, historian, has been placed in Trinity Church. He was for many years a vestryman of this church.

EMMANUEL CHURCH, Wakefield, rejoices in the memorial gift of a parish house. It fronts on Bryant Street, and adjoins the church edifice. Its architecture is Old English Gothic, with exposed beams, showing through the plaster of the quaint gabled and shingled outer walls. Two porches give entrance at either side of the gabled front, and a peristyle with graceful foliated columns leads to the church building. The Sunday School room measures 25x40, with open timber work to the roof. Accommodations in the rest of the building are found for a kindergarten, library, guild hall, and kitchen. The building is a memorial of J. Clifton Pearson.

In the church, on Easter Day, a beautiful stained glass window, in memory of E. Jeanette Walton, was shown for the first time. A border in leaf and scroll pattern of luminous green, olive, and amber tones, against a ground of evening red, surrounds the central portion, which has a graceful design of conventional ornament in ruby, yellow brown, and bronze green glass upon a ground work of amber and opal.

In the upper part of the window is a finely executed sunset effect of rich and atmospheric character. The base has an interesting geometrical pattern in flowing amber, and pearl gray, with crescents richly colored in the celebrated Brisi glass on a ground of soft mottled olive opal.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

##### Brotherhood—Detroit—Alpena—Cheboygan—Holy Week in Detroit.

AT A RECENT meeting of the local council of the Brotherhood of St. Andrew the Rev. Chester Wood was asked to explain Associate Mission work. The council voted to aid in taking steps toward the establishment of such work, and to ask the Laymen's League to unite with them in doing so.

IN DETROIT a new heating apparatus and electric lights have been placed in St. Philip's Church, while gas fixtures have replaced the lamps in St. Barnabas' Church. St. Thomas' has been organized into a parish, and the deed of their property will shortly be given to them from the diocesan Church Association.

THE MOTHER of Mrs. William H. Bulkley, wife of the rector at Alpena, Mrs. Pemberton, died quite suddenly at the rectory, in March.

A GUILD HALL and parish house are being constructed for St. James' Church, Cheboygan, out of a large building last used as a barn, but which was at one time the residence of one of the earlier rectors of the parish.

LENTEN attendance at St. John's Church, Detroit, was most encouraging. The daily congregations during Holy Week could not be contained in the chapel, which is arranged to hold about 500 persons, so the services were held in the church. Many were turned away for lack of standing room on Palm Sunday and Easter Day.

#### MILWAUKEE.

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

IN A CLASS of 29 confirmed by the Bishop at St. Luke's, Racine, on Low Sunday, more than half were men and boys. A striking and unusual incident of the class was a group of twelve men kneeling together to receive the sacrament, their ages ranging from 30 to 81

years. The class shows the excellent work of the rector, the Rev. Arthur Piper, D.D.

### MINNESOTA.

S. C. EDSELL, D.D., Bishop.

#### Palm Sunday—Good Friday—St. Paul Notes— Minneapolis—Hastings.

PALM SUNDAY was observed at St. Paul's Church, St. Paul, in the ancient way of blessing the palms and of a procession of choristers around the church, bearing palms. It "sufficed" in the other churches to have them strewn around the altar.

THE THREE HOURS service was conducted in most of the churches in the Twin Cities with marks of devotion and increased attendance over that of past years. Stainer's "Crucifixion" was rendered in Christ Church, St. Paul, and St. Mark's, Minneapolis, on Good Friday night.

AMONGST the candidates confirmed at St. Peter's Church, St. Paul (Rev. C. Herbert Shutt, rector), on Easter Even, were Dr. Fullerton, wife, and daughter, from the Presbyterian fold, one from the Methodist, one baptized in the Roman communion, and several without any religious affiliations. Gold medals were presented by the Bishop to three choir boys. The church was beautifully decorated and the congregation present was the largest ever seen at St. Peter's.

THE PARISH MEETINGS held on Easter Monday evening evidenced increased growth and health all along the line. St. John the Evangelist's parish are contemplating the erection of a new stone and brick church, capable of seating 800 people. They have \$6,000 in hand as a nucleus towards this object.

ON EASTER MONDAY evening the rector and parishioners of Ascension Church, West St. Paul, tendered a reception to Bishop and Mrs. Edsall, followed by refreshments. Over 200 people were presented to the Bishop.

THE REV. W. C. POPE, rector of the Good Shepherd, St. Paul, has organized a Men's Club on similar lines to that formed recently at St. Peter's, for social and intellectual improvement, to meet fortnightly at the members' homes. Church history and Biblical literature will form some of their chief studies.

A PUBLIC reception was tendered Bishop and Mrs. Edsall at the West Hotel, Minneapolis, Wednesday evening. Ministers from the various religious societies, priests from the Roman communion, Jewish rabbis, and men in all walks of life, called during the reception hours to pay their respects to the Bishop of Minnesota. Light refreshments were served and a very enjoyable evening was spent in getting acquainted with the Bishop and his estimable wife.

THE NEW altar and reredos, erected in memory of the Rev. John Jacob Faudé, D.D., in Gethsemane Church, Minneapolis, will be consecrated on the Third Sunday after Easter, April 20th.

AT A VISITATION of St. Luke's Church, Hastings, on the evening of Tuesday, April 1st, the Bishop presented the rector, the Rev. P. H. Linley, with a gold cross on behalf of the parish, and also presented a gold-headed cane, as the gift of the parish, to Mr. A. C. Miller, a veteran vestryman. Mr. Linley has resigned his rectorship and goes as rector to Chanute, Kansas.

### MONTANA.

L. R. BREWER, D.D., Miss. Bp.

#### Error Corrected.

AN UNFORTUNATE error recently occurred under this heading in stating that the death of the mother of the Rev. C. B. K. Weed had occurred. It appears that it was the aged grandmother of Mr. Weed who died, at

an advanced age, at her home in New Jersey. Mr. Weed is in temporary charge of the Church of the Holy Spirit, Missoula, and will relinquish that charge May 1st, when the rector, the Rev. C. H. Linley, returns.

### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, Bp. Coadj.

#### Improvements at Lincoln.

MARKED indications of growing interest are apparent in the Church of the Holy Trinity, Lincoln (Rev. F. W. Eason, rector). For some years the parish has been struggling under a very heavy burden of indebtedness which three years ago threatened to result in the loss of the beautiful stone church, built at a cost of \$38,000. A wonderful change has taken place in the condition of affairs, which makes the fiscal year just completed the most successful in the history of the parish. For the first time the vestry has been able to meet its obligations in full. The reports of the various organizations showed an amount of work accomplished quite unprecedented. Over 250 people were present at the Three Hours service on Good Friday.

During the three years past there has been a steady growth in interest and efficiency throughout the parish. New life and energy seem to have entered into every department of Church work. Following close upon the spiritual growth has come financial success. In addition to the payment of many other obligations, \$4,000 of the principal of the mortgage taken out over a decade ago has been paid, leaving but \$6,000 yet to be paid before the church can be consecrated. The time is not far distant when through the blessing of God, and the tireless energy and self-denial of its devoted people, this parish will be a bulwark of strength to the upbuilding of the Church in the Diocese.

### NEWARK.

THOS. A. STARKEY, D.D., Bishop.

#### Rectory Robbed.

THE RECTORY of St. Luke's Church, Phillipsburg (Rev. N. H. Martin, rector), was entered by burglars on a recent Sunday night and silverware and jewelry to the value of \$300 were taken, including a silver set which had been presented to the rector and his wife by the Fire Department.

### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

#### Improvements at Salem.

THE VESTRY of St. John's, Salem, is considering the advisability of building a cloister connecting the chapel with the church. The parish has received from Vice-Chancellor and Mrs. Grey handsome choir vestments as a memorial of their daughter, Mrs. Elsie Grey Christie.

### NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

#### Improvements at Albuquerque.

IMPROVEMENTS are under way looking toward the completion of the original plans for St. John's Church, Albuquerque. The addition will be constructed of stone similar to that in the present structure and will take the form of transepts, which extend 19 feet from the walls of the nave, and 30 feet in width. There will also be a chancel built at the south end of the structure, thus extending the total length of the church to 110½ feet. The tower, partially in place, will be completed, and a number of stained glass windows will be put in place. The cost of the improvements is estimated at about \$10,000. The rector, the Rev. Robt. Renison, will shortly leave for the East where

he will deliver a series of lectures on New Mexico and life in the territory, in the Eastern cities, the proceeds of which will be applied to the building fund.

### NEW YORK.

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

#### Death of Rev. Wm. M. Hicks.

THE REV. WILLIAM MICHAEL HICKS, formerly of the Church of England, and for the last ten years widely known in this country for his unfortunate eccentricities, died on Easter Day, in the Hudson River State Hospital, at Poughkeepsie, N. Y., where he had been committed for insanity. The Rev. R. F. Crary, D.D., and the Rev. C. F. Canedy of New Rochelle, N. Y., officiated at his funeral, which took place on Easter Monday, in the Church of the Holy Comforter, Poughkeepsie, of which the Rev. Dr. Crary is rector.

### OHIO.

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

#### Lent in Toledo.

LENT has brought more than its usual refreshing to the Church in Toledo. Trinity Church has broken its own record, and had the largest congregations of any season in its history. By actual count the noon-day attendance for every week-day in Lent, excepting the Saturdays, was 25 per cent. larger than last year. Special pains had been taken by the local council of St. Andrew's Brotherhood (whose members began correspondence last fall, under the advice of the Rev. A. Leffingwell, rector of Trinity) to secure the ablest preachers possible. The addresses were short and striking. The Lenten music under the leadership of Mr. C. H. Thompson included Stainer's "Crucifixion" on Palm Sunday and Good Friday, with the Hallelujah Chorus on Easter.

AT ST. JOHN'S, Toledo, the Rev. Duncan Convers, rector, has, on account of ill health, resigned, as also has the assistant, the Rev. W. A. Grier. The vestry promptly declined to accept the resignations. The rector has gone to visit relatives in hope of recovery.

THE NEWS of the death of the wife of the Rev. W. C. Clapp, at Manila, reaching Toledo in Lent, deepened with many the shadows of the season. Mrs. Clapp was widely known and beloved for every quality needed in her position. The sympathies of all Toledo go out to her bereaved husband.

### OLYMPIA.

F. W. KEATOR, Miss. Bishop.

#### Rebuilding at Seattle.

THE EASTER services of Trinity parish, Seattle (Rev. H. H. Gowen, rector), were of especial interest in that they marked the return of the parish to some portion, at least, of its old walls, which since the fire have lain lonely and desolate. The efforts of the vestry have, since the fire, been directed to the excavation of a large basement hall, mainly within the old walls, for the accommodation of the congregation until the completion of the superstructure. The result is a fine hall of ample size and height, with windows entirely above the ground level, and temporarily roofed over to make it thoroughly water tight. The whole was ready for the services of Holy Week and Eastertide, and large congregations were present, very glad to be once more "at home." The Easter offering amounted to \$2,875, and was independent of the many large sums contributed for the building fund during the last six weeks. The specifications for the superstructure of the new church are now in the hands of the builders and the contract is expected to be let during the next week. The restoration is expected to require about \$25,000 without the furniture, many of the costly memorials, such as the pulpit, lectern, and font, have also been promised by the original donors.

## PENNSYLVANIA.

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

**Radnor—Dr. Olmsted—Roxborough—Transfiguration—Consecration of Dr. Mackay-Smith.**

THE REV. JAMES HART LAMB has accepted an unanimous election to the rectorship of old St. David's, Radnor, in succession to the late Rev. George A. Keller. Confirming the choice of the vestry, the congregation met in large numbers on Easter Monday, and cast a unanimous ballot for the rector-elect. St. David's is an old parish, the present building having been in use since the year 1714, and is the subject of Longfellow's poem entitled "Old St. David's, Radnor."

The Rev. James H. Lamb is a Scotchman by birth; was ordained deacon by Bishop Odenheimer of New Jersey in 1872, and advanced to the priesthood in the following year by the same prelate. After a period of six years at St. Peter's, Clarksboro, New Jersey, he became rector of Trinity Church, Moorestown, N. J., in 1878, where he remained until the duties of Financial Secretary of the Clergymen's Retiring Fund Society demanded his entire time, and he retired from active parochial work in 1897. During his residence at Moorestown Mr. Lamb was identified with many public benefits, the greatest of which was, undoubtedly, the formation and successful conduct of "The Workingmen's Building and Loan Association." Upon relinquishing parochial work, he settled his family at Mt. Airy, Philadelphia, and threw his entire energy into the upbuilding of the C. R. F. S., resigning that position in November, 1901, leaving the Fund with \$175,000, and some 244 annuitants. In returning to parochial life Mr. Lamb brings a ripe experience and strong vigor into his work. He is married, having six children, three daughters and three sons; two of the latter are in the ministry—the Rev. George Warrington Lamb, M.D., of Buckingham, Pa., and the Rev. Addison Atkins Lamb, assistant at Church of Our Saviour, Jenkintown, Pa.

ON EASTER MONDAY the Clerical Brotherhood tendered a luncheon to the Rev. Charles S. Olmsted, D.D., rector of St. Asaph's, Bala, and Bishop-elect of Colorado. The Rev. Thomas A. Tidball, D.D., rector of St. Luke's and Epiphany, presided, and in behalf of the Brotherhood, the Rev. Herbert J. Cook, rector of Calvary Church, Conshohocken, presented Dr. Olmsted with a handsome chalice and paten of silver and a beautifully bound service book. Besides these gifts the Bishop-elect is the recipient of a set of episcopal vestments from the members of St. Asaph's parish; the ring—an exceedingly precious work of art—from the Logan family; the cross, from members of the Bishop-elect's own family; the "pontifical" being the gift of the Rev. James Earl Hall.

Dr. Olmsted will leave about April 20, prepared to enter upon his work immediately after his consecration, appointments having been already arranged for six weeks following.

The consecration will be held in the Cathedral at Denver on May 1, Feast of St. Philip and St. James, the consecrator being Bishop Tuttle of Missouri, and the co-consecrators, Bishops Hare and Abiel Leonard of South Dakota and Salt Lake, respectively. Bishop White of Michigan City, and Bishop Taylor of Quincy, will be the presenting Bishops, and Dean Hart of the Cathedral, registrar. The sermon will be preached by Bishop Coleman of Delaware. Could the consecration have been consistently deferred until June 11, St. Barnabas' Day, it would have happened upon the 25th anniversary of Dr. Olmsted's ordination to the priesthood.

ST. ALBAN'S PARISH, Roxborough (the Rev. Chas. S. Lyons, rector), has just had paid in the amount of a legacy, \$2,000, left to the parish by the will of Mrs. Elizabeth Hawes. This sum will be used to repair the

parish building, and it is hoped it will prove sufficient to replace the present building with a new one.

An interesting work is being carried on, entirely through the efforts of the parish chapter of the Brotherhood of St. Andrew, at St. Alban's. Each month, on a week-day night, members of the chapter hold a service at the Roxborough poorhouse, where there are about thirty inmates. The clergy of the neighboring parishes assist, and a considerable interest has developed amongst the indigents.

IT IS AUTHORITATIVELY announced that the Rev. Francis A. D. Launt, D.D., rector of St. David's Manayunk, has been appointed to preach the sermon at the service opening the 118th annual Convention of the Diocese, in the Church of St. Luke and Epiphany, on Tuesday, April 29.

REPORTS of Bishop Whitaker's condition are of a favorable character, and show that although slowly, he is improving in health. He will remain in California through April, and spend a part of the summer in Canada.

THE PHILADELPHIA Local Assembly Brotherhood of St. Andrew will hold a conference at St. Paul's Church, Camden, N. J. (the Rev. R. A. Rodrick, rector), on Monday evening, April 14. The preacher will be the Rev. Stewart P. Keeling, of St. Peter's Church, Germantown.

THE FEMALE Protestant Episcopal Prayer Book Society of Pennsylvania shows by the

67th annual report, the distribution of 3,795 books, at a cost of \$1,132.59. The annual subscriptions, coming from 26 parishes, amounted to \$605.77.

SEVERAL gifts coming from individual communicants as memorials, or special, have been received at St. Clement's, Philadelphia. (the Rev. Geo. H. Moffett, rector). A set of albs for use of the sacred ministers on festivals, an ablution cup of cut-glass, with silver cover, and a vessel of silver for Holy Oil. A satin mat, beautifully painted, for the missal stand of St. Katherine's altar, is an Easter gift, in memory of a departed communicant, Miss Julia Dunlap. The paschal candle this year is the Easter gift of a communicant, in memory of a mother, the decoration of the candle being done as an Easter gift.

THE REVIVAL of Churchly spirit and progress at the Church of the Transfiguration, West Philadelphia (Rev. Charles Fiske, rector), is shown by a year's work. A year ago the church was in a very precarious condition; and it was seriously asked whether services could be longer continued. Then a change in the vestry was made, the character of the services was completely transformed, a daily Eucharist was established, and on Sunday an early and also a late celebration begun. Early in September, some months after this change, the Rev. Mr. Fiske was called as rector. The services of Holy Week and Easter have been showing that the work

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NOTE.—You cannot, if you value good health, afford to use cheap, low-grade baking powders. They are mostly, in spite of the pure food laws, made from alum, which endangers the health. All physicians will tell you that such powders in food are injurious.

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of the new vestry is at last being appreciated. Instead of a scattering few in the congregation, the attendance has grown to three times what it was, and on Maundy Thursday night 175 people were present at a public service of devotion in preparation for the Easter Communion, while large numbers attended the Three Hours on Good Friday. On Easter Day more than twice as many people made their Communion as last year, and an offering of considerably over \$1,000 was received. This places the parish upon a sound financial basis for the rest of the year. The vestry have voted Mr. Fiske a short vacation after the Lenten work, and have also decided to increase his stipend by \$300 per annum, beginning at the expiration of his first year of duty.

DETAILS of the consecration of Rev. Dr. Mackay-Smith as Bishop Coadjutor of the Diocese, are being worked out, and thus far it is announced that the consecration will be held on the Feast of St. Philip and St. James (May 1), at the Church of the Holy Trinity, Philadelphia. The consecrator will be the Bishop of Albany, and co-consecrators, the Bishops of New York and New Jersey, Bishop Potter being also selected as the preacher. The Bishop-elect will be presented by the Bishop of Washington and the Bishop Coadjutor of Rhode Island.

AT THE Church of the Mediator, Philadelphia (the Rev. Chas. A. Ricksecker, rector), improvements were completed in time for the Easter services. The chancel has been enlarged, and oak stalls introduced to accommodate a vested choir of nineteen voices, by whom the service was effectively rendered. A memorial was received, in form of a silver alms basin, of a lady long connected with, and who had given years of devoted service to the parish.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Windows at Erie—New Church at Indiana.

A GIFT of two very fine memorial windows has been made to St. Paul's Church, Erie, by Mrs. C. M. Reed, in memory of the late John C. Van Scoter and Helen M. Van Scoter, who died in 1899 and 1895 respectively. The windows, which come from the establishment of J. & R. Lamb, have for their subject Christ among the lilies. The glass is not painted, but is composed of different colored glass set in to blend and form the design.

THE NEW church building erected for Christ Church, Indiana, was opened with a service of benediction by the rector, the Rev. George Rogers, on the morning of Easter Day. This church takes the place of the one burned to the ground in the early winter of 1900. The following articles of furniture were given as memorials of departed friends: The altar, by the Hon. John P. Elkin, in memory of his father. Prayer desk and stall, in memory of the late Lloyd M. Moore. The Communion vessels of solid silver were presented by Mr. B. L. Junker; the altar desk, by Mrs. Harry Northwood; altar cross, by Mrs. Virginia Hitchcock; altar vases, by Mrs. A. B. Hitchcock; alms basin, by Mrs. M. C. Watson; pulpit, by Master Ralph McCreary, and the altar rail, Bishop's chair, credence table, priest's chair, respectively by different classes in the Sunday School, while the font of white marble was the gift of the Sunday School collectively. The rector has also put in a fine Rose window as a memorial. The seats are of oak, and the building is fitted with both gas and electric fixtures.

#### QUINCY.

F. W. TAYLOR, D.D., Bishop.

#### Death of Rev. Dr. Corbyn—Gifts at Rock Island.

THE AGED Dr. Corbyn, rector of the Good Shepherd, Quincy, senior of the diocesan

clergy, and one of the oldest and best known of the clergy in the Middle West, passed to his rest on the afternoon of Good Friday. His falling asleep was quiet at the last, and the time, about 4:30 in the afternoon of the most solemn day of the Christian year, seemed singularly in accordance with the keynote of the aged priest's life. The parish spent its Easter therefore with a subdued strain underlying its Alleluias, though there was no public mention of the death until after the festival. The body was laid in a simple coffin of unvarnished oak, with an oak cross running the whole length of the top, and a plain brass tablet bearing only the simple inscription, "W. B. Corbyn, Priest and Doctor." The body was brought into the church on Tuesday and laid in the choir, covered by a pall, with candles at side and a crucifix at the head. A guard of honor was placed at the coffin by day and by night. Wednesday began with two Requiem celebrations, the Rev. F. S. Penfold, who was associate rector and who succeeds to the rectorship without further election, being the celebrant at the first, and the Bishop of the Diocese at the second of these. The burial service was at 10 o'clock, the Bishop officiating, assisted by Dean Moore, Mr. Penfold, the Rev. E. A. Larrabee and the Rev. J. M. D. Davidson of Chicago, and the Rev. H. W. Mizner of St. Louis. The choir proceeded with the clergy and mourners to the cemetery, where the Bishop first blessed the grave and then said the office of committal, the Dean and Mr. Penfold taking portions of the latter. The whole function was thoroughly expressive of the Catholic spirit, and was most edifying to the people of Quincy who, from all creeds and all classes, came to pay their last tributes of respect to one whom they had revered for so many years.

Dr. Corbyn was a graduate of Yale in 1839, and soon after his ordination was rector for a time of St. Paul's Church, St. Louis, serving afterward at other cures in Missouri and Illinois until 1871, when he entered upon the rectorship of the Good Shepherd, Quincy. He was one of the most interested of those who labored for the creation of the Diocese of Quincy, and until incapacitated by advancing age, held a number of the leading offices of trust in the Diocese. Of late years he has been almost totally blind and was nearly 88 years of age at the time of his death. He is survived by his wife, one son, the Rev. Wm. W. Corbyn, rector of East Plymouth, Ohio, and one daughter, whose home is in Quincy.

AT THE PARISH meeting of Trinity Church, Rock Island (Rev. R. F. Sweet, D.D., rector), in Easter Week, some 80 persons being present, it was shown, among other marks of progress, that Trinity guild has nearly \$200 in hand toward partial repairs on the roof of the church. The vestry have adopted plans for painting the exterior, including the spire. The music, under the direction of the curate, the Rev. George H. Kaltenbach, excels anything the parish has known in its history. Gifts have been made of a handsome memorial altar and reedos of carved oak, costing \$6,000, manufactured by Lamb, and two memorial windows by La Farge, costing \$4,000, the gift of Mrs. Lucile Cable Castleman of St. Louis. These gifts are marvels of beauty. Dr. Sweet is again in a fair state of health, and was able to take the Three Hours service on Good Friday.

#### RHODE ISLAND.

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

#### Electric Cross at Pawtucket.

A LARGE electric cross surmounts the spire of the new St. Paul's Church, Pawtucket, and in its brilliancy may be seen from the surface at a long distance. It is the gift to the church from Miss Bertha Corinne Matthieu,

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daughter of Dr. J. E. V. Matthieu of Central Falls, and is a decided novelty in Rhode Island. There is said to be but one other in New England. The cross is lighted by electric burners and its bright outline may be seen on any evening when there are services being held at the church.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

#### Death of Rev. Dr. Porter—St. Michael's

THE DEATH of the Rev. A. T. Porter, D.D., whose name has been associated with the Church in South Carolina for a long term of years past, occurred at his home in Charleston on the evening of Easter Day. Dr. Porter has been in a weak state for some time past, though he rallied from his long illness last fall and appeared to have regained some of the power of his younger days. In spite of partial blindness and physical weakness, he had taken up a portion of his former work at the Porter Academy, which is in part the fruit of the labors of his lifetime.

The funeral services were held April 1, at 5 p. m., in the Church of the Holy Communion, of which he had been for so many years rector. The building was crowded to its utmost capacity, many having to stand during the entire service. The church, always beautiful, was especially so on this occasion, with the Easter flowers and lights, and the whole ceremony was most impressive. The body had lain all the morning in St. Timothy's chapel on the Academy grounds, where numbers of sorrowing friends went to take a last look at the familiar features. A detail of the cadets of the Porter Military Academy acted as a special guard of honor over the remains. The cadets of the Academy preceded the casket into the church, being followed by those of the South Carolina Military Academy, who were present as a special mark of respect. A detail of the Washington Light Infantry, of which Dr. Porter was chaplain, headed by Major A. W. Marshall, and bearing the historic Eutaw flag draped in crape, followed in the procession. The casket, which bore a large crown of exquisite flowers, was borne by six of the cadets. Nine of the clergy were present, and the service was read by Bishop Capers, assisted by the Rev. H. J. Mikell, the rector, and the Rev. John Kershaw, D.D., rector of St. Michael's. The hymns were 176 and 121, both special favorites of Dr. Porter, and all the music was admirably rendered by the vested choir. At the conclusion of the service Dr. Porter's body was left in the church for the night, in charge of a guard of honor from among the cadets, and the next morning it was taken to Georgetown, to be interred beside that of his wife.

Dr. Porter was born in Georgetown County, S. C., Jan. 31, 1828, and was educated at his home and in the schools of Georgetown, and finally at Mt. Zion, Winnsboro, S. C. He was confirmed in 1841 by Bishop Gadsden, but it is said that he had never received the Holy Communion until he was impressed by a lay service of students at South Carolina College some four years after his confirmation, after which he received the Blessed Sacrament, and until his life's end lived a devout and earnest Christian life. After a short commercial career, he studied for Holy Orders, and before ordination was invited by the vestry of the Church of the Holy Communion, Charleston, to take charge of that parish as lay reader and as rector after he should be ordained. This he accepted, and the parish was his sole rectorship throughout his lifetime until he became rector emeritus in 1898 when the strain proved beyond his strength. He was ordained deacon in 1854 and priest somewhat later. For nearly a half century, therefore, his history has been that of the Church in Charleston, and many are the enterprises in religious and charitable work which he

undertook. Dr. Porter went through the strain of war in Charleston, and also the strain of an epidemic of yellow fever at the same time, which took the life of his youngest son; while after the war was over, he made a trip north to present to Churchmen the forlorn and destitute condition of the Church and clergy in South Carolina and the South, and earnestly to solicit their aid. He opened his school shortly after this period, giving it the name of the Holy Communion Church Institute. This work gradually increased in extent, the name afterward being changed to the Porter Academy. He was for 28 years a member of the Standing Committee, and was a deputy to every General Convention between 1870 and 1898, except one. He had also been for many years a member of the diocesan Board of Missions and Archdeacon of Charleston. In many ways he had been honored, and had received calls from other parts of the country, but his heart was in his work in Charleston, and to the end he remained there with the work which had been so much to him.

EPIPHANY GUILD of St. Michael's, Charleston, has presented to the church a set of beautiful white hangings embroidered in gold, which were used for the first time on Easter Day. Advent guild has presented book-marks to match the hangings. This old historic church is the centre of attraction to the many visitors who are this year thronging

### A Fight On

WHEN YOU TELL PEOPLE TO QUIT COFFEE.

"At least 75 people among my acquaintances have been helped or cured by leaving off coffee and using Postum Food Coffee in its place," writes a little woman from Independence, Ia. "I will mention one case. Miss Cora ——. I learned she was suffering from nervousness and constipation and went to call on her. Found her in bed, and she looked like a living skeleton, so wild and haggard that I feared for her reason.

"I asked Cora if she was improving any. She said not, but was gradually growing worse. The doctor was coming twice a day and giving her a powerful nerve. She said, 'I am so miserable that I tell you privately if I don't get better soon I will end it all myself some day.' I told her not to talk that way for I believed it was something she ate or drank that caused the trouble and she might get well by making a change in her diet. I told her my own experience in leaving off coffee when I was in almost as bad a shape as she, but as soon as I mentioned coffee I had a fight on my hands, for she insisted that coffee helped her and her mother backed her in it saying that it was 'the only thing she did enjoy' and 'she did not believe coffee hurt anyone.'

"I talked with them a long time and finally got Cora to agree to let me make a cup of Postum Food Coffee for her supper. She was surprised that it was so good. Said she 'had heard it was terrible wishy-washy stuff.' I told her it was because they did not follow directions in boiling it enough. She promised to use it faithfully for two or three weeks and if she was not better I would admit that I was wrong.

"I went to see her again in about ten days and Cora met me at the door with a smile and said: 'Ada, your doctor Postum is the best doctor of them all. I can sleep all night, can eat heartily, and am growing stronger every day. Ma and all the rest of us use Postum now in place of coffee.'

"The facts are the girl was being actually poisoned to death by coffee. Cora has since married and has a happy home and you may depend upon it no coffee is allowed to enter there." Name given by Postum Co., Battle Creek, Mich.

#### IMPROVEMENTS IN DINING CARS.

Commenting on the recent change in the operation of the dining cars on the New York Central, and the improvements now being made in the service, the New York *Commercial Advertiser* says: "In most dining cars the kitchen, situated in one end of the car, opens into a passageway inside of the car, and the fumes of the cooking and occasionally smoke are wafted into the car while passengers are at the tables. All the dining cars on the New York Central are being constructed so that there shall be no opening from the kitchen into the interior of the car. The only approach to and exit from the kitchen will be by way of the platform vestibule, about half of which is made a part of the kitchen." This change will be greatly appreciated by patrons of these cars.

The dining car service on the New York Central is now under the direct charge of the General Passenger Agent, and it is the intention to make it as perfect as possible in every respect.

THE STOMACH and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

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made good by this route, and can be purchased from any railway agent. Copies of our literature will be forwarded upon application to

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## The Compassion

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With a Commendatory by the  
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Devout persons who are given much to Prayer, and particularly to Intercessory Prayer, will find this Manual exceedingly helpful. The Bishop of Milwaukee closes the Commendatory in these words: "May our Lord look mercifully upon this humble effort to establish more firmly in our midst this practice of Corporate intercession before His Throne! And may He send upon this book and upon all who use it, the continued benediction of His sublime Compassion, which faileth not!"

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the city. It cannot hold all who wish to attend the services, and numbers are turned away every Sunday for lack of room.

#### SOUTHERN OHIO.

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

##### Christ Church Items.

ONCE A MONTH for the past 12 years the children of the Sunday School of Christ Church, Cincinnati, have been giving an offering for the purpose of placing a window in the baptistry. This year it had reached an amount sufficient to insure a beautiful design for one-half the window. Several ladies of the parish who had lost children asked to be permitted to contribute to the window, and as a result sufficient money was secured to complete the whole, covering a space of 157 square feet. The subject of the design is "Christ receiving little children," after the famous Hoffman picture. The window was unveiled by Mr. Larz Anderson at the Children's Easter service. The rector, the Rev. Frank H. Nelson, conducted the office of dedication, and the large congregation present recited the Saviour's welcome to children and also the sentence, "Baptism doth represent unto us our profession, which is to follow Christ."

Bishop Brooke made an appeal in Christ Church about one year ago for an ambulance for All Saints' Hospital, McAlester, Indian Territory, stating that the sick and injured had to be conveyed to the hospital in an ordinary wagon. As a result of the appeal, the children of the Sunday School took hold of the work, thinking that for about \$400 a thoroughly equipped modern ambulance could be secured. What was their astonishment when they were told such an ambulance would cost \$700! Still they did not despair, and went to work with a will, and secured gifts of material from different firms that would be necessary for the construction of an ambulance. Working drawings were made, and the ambulance completed, with cots and all necessary appliances, including two sets of harness for the horses, and all has been shipped to All Saints' Hospital.

#### SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.  
Lent in Decatur.

LENT just passed, has been a very blessed one to the good people of the parish of St. John's, Decatur (Rev. D. C. Peabody, rector). The services were unusually well attended. Four lady organists and a volunteer choir took charge of the music, and every service was helped and strengthened by their good work. The rector conducted the Three Hours service on Good Friday. A large and deeply impressed congregation came, and remained through the entire service.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.  
Corner Stone in Memphis.

ON EASTER Monday, in Memphis, was laid by Dean Morris of St. Mary's Cathedral, Memphis, in the unavoidable absence of the Bishop, the corner stone of the new Church of the Holy Trinity, the Rev. Peter Wager, priest in charge, assisting. The party assembled at the present rooms occupied by the mission and from thence marched to the location of the new church on Elliston Ave., at the highest point in Memphis. Appropriate hymns were sung by the choir of the mission and Dean Morris made an address and laid the stone. The lot upon which the church is to be erected is on a corner and a beautiful site with trees set out, named for different persons interested in the work. The main portion will be erected first 30x30 feet, and added to later as funds come in.

This mission, which is in southeast Memphis, is a most promising work. It was

started last August by the Rev. Thomas D. Windiate, rector of the Church of the Good Shepherd, and through the efforts of Mrs. C. W. Richmond, at the home of Mrs. F. D. Talley, and the name Trinity was suggested by Miss Eloise Richmond from the old parish church of her family. Afterwards it was found there were houses of worship in Memphis of other Christian bodies by the name Trinity, when it was altered to Holy Trinity. The former St. Andrew's mission under Dr. Davenport loaned Church furniture, and a silver font was given by St. Andrew's Church, Collierville, and later other gifts were given. After the work was well started, guilds organized, and arrangements made to buy a lot, the Bishop placed the mission under the charge of the Rev. Peter Wager, who also has the mission at Buntyn, and he has brought it to its present status, which is hoped to be the nucleus of a good parish.

#### TEXAS.

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

##### Improvements at Galveston.

THE STRUCTURE of Trinity Church, Galveston, was one of those wrecked in the terrible storm of 1900. The walls were rebuilt last spring, but the wreck of the tower has remained until the present time. A force of men has now been placed upon the structure to remove the remains of the old tower, and an exact reproduction of the old one, but more strongly built, will at once be erected. The interior of the church will also be improved and beautified. The Lenten services at Trinity Church have been well attended and culminated with the Easter services with the church crowded to the doors. The church has been temporarily in charge of the Rev. J. A. Antrim.

#### WASHINGTON.

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

##### Woman's Auxiliary—Bishop's Guild.

ON TUESDAY in Easter Week the April meeting of the diocesan Woman's Auxiliary

#### Food Does It.

RESTORES HEALTH MORE SURELY THAN ANY MEDICINE.

It is a short road to trouble when the food does not supply the right material to rebuild the brain. You cannot use the brain without breaking down small particles every day, and you cannot rebuild unless the food furnishes the right kind of building material, and that is albumen and phosphate of potash. Not such as you get from the druggist but such as Nature stores in certain kinds of food.

Grape-Nuts contains these particles and well defined results can be obtained from using the toothsome, delicious food.

A brain worker whose name can be given by the Postum Co., Battle Creek, Mich., writes; "Last fall I got in a desperate condition through excessive mental work and lack of proper food. I was finally compelled to abandon all business and seek absolute quiet and rest in the country.

"I had been under the care of a good physician for several months, but it seemed my food did not rebuild the brain tissue properly. I was on the verge of despair when I left for the country.

"Down at the ferry I purchased an evening journal and my attention was attracted to the headlines of a Grape-Nuts advertisement which read, 'Food Cure Nature's Way.' I read it carefully and decided to give Grape-Nuts a trial, so next morning I went in on the new food and in two weeks' time gained 10 pounds and felt like a new man all over.

"I candidly believe if I had known the remarkable sustaining power of the food prior to my illness I would not have needed a physician nor would I have been sick at all."



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was held in St. John's parish hall. A number of parochial reports were read, showing the result of Lenten work in sending boxes and gifts to missionaries in many different directions; and it was also reported that as a united work more than \$70 had been forwarded to the members of the California Auxiliary who had kindly undertaken to purchase articles to be sent to Dr. Driggs in Alaska; and that three boxes of books, and several sacks of magazines, cards, pictures, etc., had been packed, and despatched through the Bureau of Education to the same missionary. A letter of warm thanks was read in acknowledgement of small donations sent in response to appeals from struggling mission churches in the South and West. Miss Lulu Higgins, one of our missionaries to Africa, now spending her vacation in this country, was then introduced, and gave a most interesting account of the work in her special field, Cape Mount, Liberia. She said it seemed almost hopeless to try to give any idea of a land and of conditions so entirely unlike anything that we know; yet in the clear description she gave of the native Africans, their manner of life, the different classes, as marked as in any land, the ways of the children, in whom lies the great hope of missionary success, and of the difficulties to be overcome in dealing with this people, her hearers seemed to get a better understanding than ever before of the problem before those seeking to Christianize the race; and there was also excited a deep sympathy for this bright young woman, who has given up all that is usually held dear to devote herself to this work, so that she will not be forgotten, though just now not much could be done for this special field.

ON THURSDAY in Easter Week, the members of the Bishop's guild met in St. Alban's Church for their annual corporate Communion. The Bishop was celebrant, assisted by the rector, the Rev. G. F. Bratenahl, and also gave a brief address, dwelling on some lessons of Eastertide and referring to the first service of this kind, when at the very hour when war with Spain was decided on the little company gathered in St. Alban's with anxious, sorrowful hearts. After this service, those present went to view the latest work on the Cathedral grounds—the Little Sanctuary, which is nearly completed. It will for the present contain the Jerusalem altar, and the Cathedra.

#### WESTERN MASSACHUSETTS.

##### Consecration of Dr. Vinton.

THE APPOINTMENTS for the consecration of the Rev. Dr. Vinton at All Saints' Church, Worcester, on Tuesday, April 22nd, include the Bishop of Michigan as the consecrator, with the Bishops of Central New York and Connecticut as appointed associates. The Bishops presenting are to be they of Massachusetts and Long Island, with the Bishop of New York as preacher. The attending presbyters chosen are the Rev. Leighton Parks, D.D., rector of Emmanuel Church, Boston, and the Rev. Chas. T. Whittemore of All Saints', Dorchester, Mass. The Rev. Chas. L. Short, assistant at All Saints', will be the master of ceremonies. The choir of St. Matthew's Church will assist that of All Saints' in rendering the music.

#### WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

##### Gifts at West Plains.

A HANDSOME altar cross and vases were dedicated on the evening of Thursday in Easter week at All Saints' Church, West Plains, given as memorials to the late Joseph Lyle Thomas, who was the founder of the mission and for 17 years its faithful lay reader and senior warden.

#### WESTERN NEW YORK.

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

##### Chancel Decorations.

AT ST. ANDREW'S CHURCH, Rochester (Rev. A. S. Crapsey, rector), the exquisite chancel decoration, beginning with a mural painting on the north wall of the sanctuary and covering the entire chancel, was unveiled at Easter. On either side of the reredos is a group of seven angels ascending toward the throne of the Most High and carrying the instruments of music. Two archangels descended beside the credence table. The central figure of the decorations is the Bethlehem scene in the early morning, in which the shepherds, directed by the angels, have sought the infant Christ and are kneeling in adoration before Him. The Holy Family are painted in tones most devotional and fitting. Upon the panels of the reredos is depicted the crucifixion scene.

The painting is on a canvas fixed to the wall, and is executed in wax colors, and has the effect of the early frescoes in which the painting was done in the fresh plaster, setting and drying with the plaster. The painted bas reliefs were executed in Paris, by the artist, from drawings made by him. They were modeled in clay, and then cast in plaster upon wooden frames. The plaster was removed from the walls of the church, and these figures fastened to the beams, so that they now form the east and south walls of the sanctuary.

The entire work is by the artist, George Haushalter of Paris, who also designed the exquisite marble altar and reredos which were placed in the church two years ago, and with which the present decorations are entirely in harmony. The whole comprises one of the most magnificent schemes of chancel decoration in this country.

#### CANADA.

##### News of the Dioceses.

##### Diocese of Toronto.

EARLY in March, the Rev. William Jupp of Thornhill passed to his rest. Mr. Jupp was a graduate of Trinity University, Toronto, and was ordained deacon in 1874 and priest in 1875 by the Bishop of that Diocese. He had been missionary respectively at Haliburton, Keswick, and Midland.

##### Diocese of Saskatchewan.

THE BISHOP of Saskatchewan and Calgary intends to visit Eastern Canada for a few weeks about April 20th to represent the present needs of his two immense Dioceses, each of which, thanks to the generosity of people in England, will now shortly have its own Bishop.

##### Diocese of Huron.

THE NEW rector of Christ Church, Delaware, begins his work in the parish, April 6th. He has been for some time at work at St. Paul's, Southampton, the Rev. R. J. Seton-Adamson.—THE new rectory in the parish of Trinity, Morpeth, will not be completed till the autumn.

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