

Vol. 26

The Living Church

VOL. XXVI.

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No. 26.

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WHEN DOES YOUTH DEPART?

AT THE age of twenty I was fond of quoting, with a thrilled sense of vanished fortune, the following stanza:

"There are gains for all our lasses,
There are joys for all our pain;
But when youth, the dream, departs,
It takes something from our hearts,
And it never comes again."

A pretty verse, is it not? With just the proper touch of heartbreak in the last line to give it an agreeable flavor. But when does youth, the dream, depart? When I was thirty the light of common day was only beginning to break on my illusion-locked senses, and now at undeniable forty I receive a letter from a distant cousin, aged seventy-nine, beginning "My dear child," and adjuring me to save while I am young so that I may spend when I am old. Thus it will be seen how difficult to escape from is the supposedly evanescent condition of spring-chickenism. Youth is a purely relative term. She who would be immortally young should form the habit of living with people thirty or forty years her senior. Her feet, though half a century old, would soon learn to skip nimbly up stairs after missing cane or knitting needles, and her face would always look comparatively fresh and young.

Time is a slippery thief, but he takes from us in the main only what we are willing to give him. When the householder discovers that his spoons are stolen, does he go straightway to his safe and heap the burglar with further and greater treasure? Not so; but he makes valiant fight for the spoons. So we who sit by the open window of existence, enjoying the fresh air, when we find that the saucy plunderer stealing by has snatched a little smoothness from the brow, a little darkness from the hair, should not incontinently open the heart and fling after him our capacity for gaining new skill and knowledge, our interest in affairs, our joy in living. Why be so generous with the thief, so churlish to yourself and your friends? If you have a talent for dressing beautifully, or telling a good story, or making delectable bread, or translating poems from Dutch into English, or constructing chicken coops, or—rarest gift of all—for enjoying yourself at all times and under all conditions, throw not that priceless treasure at the feet of Time. He will take all you give him and make you believe it is his due.

Much has been written on the charm of growing old gracefully. But let us frankly ask ourselves, Is there any need—even if we should live on earth a hundred years—is there any real need of growing old at all? What is Age? It is a bird of ill feather, whose flight is continually in front of us. Just as we seem to be about to overtake it, there is a scurry of wings and it alights on the next mile post.—AN "OLD" MAID, in *Good Housekeeping*.

PLEASE STOP MY—WHAT?

"TIMES ARE HARD, money is scarce, business is dull, retrenchment is a duty. Please stop my—" Whisky? "O, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—" Tobacco, cigars, and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments, and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee, and needless and unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice; I must think of something else. Ah, I have it now. My weekly religious paper costs me four cents a week, two dollars a year; I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."—*Armory*.



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MILWAUKEE AND CHICAGO, APRIL 26, 1902.

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Editorials and Comments.

The Living Church

With which are united 'The American Churchman',
and "Catholic Champion."

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Editor, FREDERIC COOK MOREHOUSE.

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ON PARISH FINANCES.

IN A recent issue of *The Diocese of Chicago*, the Rev. William C. DeWitt—who might with reason claim to be an expert in successfully grappling with the financial problem—presents a novel but plausible explanation of the general necessity for depending upon the Easter offerings to clear the parish balance sheets. "The summer," says Mr. DeWitt, "is no time to raise money. The fall doesn't begin in earnest (in Church work) until November. The Christmas extravagances—upon which everyone spends more than he can afford—begin to be anticipated December 1st. Most people are insolvent until February, and then enters Lent. For forty days, Church people are in an atmosphere conducive to the consideration of their duty toward God and man in the sphere of religious effort interior and exterior, and favorable to the saving of money. It is a common-sense and therefore religious policy, under the conditions, to make the notes payable after Easter. But it is very hard on the clergy, and seriously interferes with their 'Feast.'"

As an explanation of a patent fact, this statement probably could not be improved upon. It is a fact, however, that "it is very hard on the clergy;" and, we may add, however necessity may seem to require it, it is a wrong method.

We have, happily, reached the day when the free church is our norm. Pews have not been sold in our churches for two or three generations. Very few additions are made to the number of pews rented. Practically all our new churches are free, and gradually the church of rented pews adopts the free church policy. More, no doubt, would do so if they could see their way through the financial problem that seems to shadow the free church.

IT GOES without saying that the administrative cost of a free church is not less than that in which pews are rented. Strange as it may seem, people do not always seem to realize this. In a way, the name is a misnomer, for it seems to carry a suggestion of an accrued endowment, relieving the parish of the problem of the finance. We have, in this country, very few endowed parishes, and the few may safely be left out of this consideration. The free church is commonly the church that depends upon free-will offerings. Its freedom consists, and ought to consist, of a freedom to give, without that giving being in the nature of a purchase of any special privileges.

The number of regular attendants who make pledges ordinarily to parish support, is far under the number who could be induced to do so if they could be tactfully reached. Most church-goers expect to do something toward parish support, though human nature is so weak that they will generally do the least they can be let off with, and will seldom volunteer any assistance at all.

But the chief reason for annually recurring deficits that must be made up at Easter, is the difficulty of securing fifty-two payments a year from persons making pledges. Where it is expected that pledges will be redeemed through the weekly offertory, the loss through absences from church, absences from the city, failure to provide change, and other reasons, is very considerable. Very few remember to make up for such neglect, particularly after an absence of several weeks from the parish.

A year or more ago, the Bishop of West Virginia took

up this subject with characteristic energy, and urged that the subscriptions to parochial support be collected individually at stated intervals, thus relieving the parish from the loss resulting from the rainy-day offerings and putting parish finances upon a sounder basis. In this way, the weekly offerings, which as an act of worship ought not to be passed over, could be devoted to other and more unselfish purposes than the support of the parish.

We believe that this is a solution of the problem. It substitutes business regularity and method for the happy-go-lucky method of leaving each pledgor to fulfil his pledge. There can be no objection to the employment of a paid collector to make the actual collections. As in the case of missionary pledges, recommended a few weeks since, so in the case of pledges for parish support; there must be first a securing of pledges by the most interested parish workers—women are oftentimes more tactful here than men, though some can better be approached by men. But after the pledges have been secured, the task of making collection is not a fit or proper work for ladies' guilds, and a regular collector should be employed. The same one might even be employed both for parochial and missionary purposes.

The subscriptions for parish support ought not to be placed on the ground of charity, but of duty. In fact, the expenses of the parish being practically a fixed sum, the subscriptions might take the form of a guarantee fund, in which a maximum sum be stated, but in which only a total fixed sum should be raised, the subscribers being assessed only their *pro rata* of the whole amount, assuming an over-subscription. This latter assumption may perhaps cause a smile; but we believe it to be not an unreasonable one, for the business-like arrangement would appeal to business men, and the limitation of the amount to be raised would be a guarantee of the safety of the fund, and also a suggestion of the proportionate sum required from each. It would, moreover, be then to the interest of each subscriber to increase the total number of subscribers, thus decreasing the amount of assessments. Thus an increased clientage would almost certainly be secured. There is no reason why a parish should not fix on the sum required for its annual expenses, and limit its receipts to the amount required—and collect the limit.

But it should always be clearly understood that the great Church beyond the parish bounds could never be included in such a guarantee fund. An unlimited amount could be expended in missionary work, and the missionary pledge of the individual, unlike that for the parish, should not be limited by any question of how much might be given by others. The time will come—though it seems very far away—when a Christian man will be expected to give more largely to extra-parochial work, than to parish expenses. The limitation of the parish income in the manner suggested, and the plain statement of the relative necessities of parochial and general work, would in time have its effect.

We should then have the weekly offerings in the alms basins as a fund for other purposes. At first these offerings would be small. But gradually, we venture to say, they would increase to a very considerable amount. The offerings should be for a fixed and explained purpose—not for general expenses. This being understood, even subscribers to the general expense fund would generally place a coin upon the basin, and the littles would count up. Indeed it is the little coins that pay the parish expenses in most places to-day.

And we should certainly work to the point where the Easter offering could be generously given as a thank-offering to Almighty God, for His work outside the parish limits. In time we should be able to give this as a "special" to some particular phase of missionary work, diocesan or general; the subscriptions paying the parochial expenses, and the missionary pledges, fairly divided between diocesan and general missions, being sent, undesignated, for these purposes; the offertory supplying a third fund for some special object in or out of the parish.

We believe that all this could be worked up to by any parish of ordinary resources, within five years. It requires (a) an administrative head in the rector; (b) a body of women, preferably with a few men associated with them, to solicit pledges to a parochial guarantee fund, and separate pledges for missionary work; (c) a paid collector to take the pledges and collect the amounts each month, week, or as may be agreed upon; (d) more than all, a fixed resolve that next year the Easter offering shall not be required to pay parish deficits.

We need hardly say that it is better to use the Easter offer-

ings to pay the parish debts, than to leave them unpaid. The number of letters received by our Church publishers from treasurers of Sunday Schools, calmly stating that the schools cannot pay for their supplies because they are giving to the Children's Lenten fund, is something worse than amusing. To leave debts unpaid in order to give to Missions or to anything else, is to give money that rightly belongs to another; and it is certainly not a case in which "the end justifies the means."

Most of our parishes have now reached the annual period of having paid off their winter debts by the Easter offerings. Now, therefore, is the one time of the year, before the beginning of the summer exodus, to place this suggested reform on the way to accomplishment; and we shall be glad to hear from any who in good faith start out to do it.

THE policy of consecrating three Bishops for the Mexican Episcopal Church, to which the House of Bishops has given consent, is one which we have never felt able to indorse. Yet neither do we now condemn it. The Bishop of Chicago and the Bishop of Los Angeles, both of whom have personally investigated conditions in Mexico, both recommend the plan, and assure us that the movement has outlived its early mistakes. It is certainly a step fraught with danger that we are taking. It is a step which of our own motion we would not have taken; yet it is a step which our own policy has made inevitable, and upon which there appears to be more to be said for than against.

We have long passed the stage when the question of intrusion was involved in such an act. We have committed ourselves long before this to the proposition that uncatholic terms of communion justify the setting up of Bishop against Bishop, altar against altar. It is a sad necessity; yet we are not prepared to deny that the necessity exists.

If it had been left to us we should have advised the concentration, as a matter of wise policy, of all our force upon our pressing home mission work and upon the work in distinctly heathen lands that we have already begun and are so inadequately doing. Yet it would not be because we deny the value of Reform work in countries that are already Catholic though Roman, but because the greater need of all our combined efforts would seem to be in these other directions. We cannot say that with us this choice would be made as a matter of principle, restraining us from intrusion on grounds of canonical requirements enacted when conditions were so wholly different from those now prevailing as, in our judgment, to make those requirements not applicable to these conditions. We can quite enter into the feelings of those who feel otherwise; yet we cannot agree with them. The present presents a clash between the letter and the spirit of œcumenical law; and for our part, we choose to abide by the spirit.

And since the step has been taken, subject only to the assent of a majority of the whole number of Bishops, let it be taken, if it may be, by a united Church, in which we will all together resolve that the rival episcopate which we are setting up in Mexico shall be *more truly* a Catholic episcopate than that already established. If those responsible for the work can be led to see that their duty in Mexico is to make better Catholics out of those who already profess the Catholic faith, then their work may be blessed of God, and may be a step toward and not away from, that future unity of the Catholic Church which, distant though it be, we must never place out of mind.

So the best wishes of THE LIVING CHURCH go with this movement which our Bishops have made, and we earnestly hope and pray that it may be conducted always on lines which may never lead this American Church to regret having inaugurated it.

THE choice of Missionary Bishops made by the House of Bishops at their Cincinnati gathering, gives every prospect of the accomplishment of energetic missionary work. It is now generally recognized that in order to become a successful Missionary Bishop, one must have shown a distinct missionary fervor during his priesthood. Each of the three priests chosen for advancement has already been distinguished in such work. Mr. Thomas, the son of the Bishop who, as diocesan of Kansas, planted much of the work which his son is now called upon to develop, is rector of the parish that may be said to be the very model of missionary fervor in this country, among his parishioners being our distinguished missionary Treasurer, Mr. Geo. C. Thomas. Mr. Restarick has been a leader in missionary and practical work in one of the most distinctively missionary fields in the land, though an organized Diocese, and is possessed of an

executive ability which will enable him to grapple with and, we feel assured, to surmount the serious problems which await him in Honolulu. Mr. Van Buren has already shown his devotion to missionary work by leaving a large and well established parish in New England to take up the difficult and uncertain work which was yet to be organized in Porto Rico. Each of the priests chosen is quite satisfactory as a Churchman and as a man.

The Church is to be congratulated on this new accession to be made to the ranks of the missionary episcopate.

ANSWERS TO CORRESPONDENTS.

G. S.—The Flower Service published by The Young Churchman Co. is intended primarily to keep the interest of Sunday School children after Easter has gone by. The offerings of flowers brought by the children may be as small or as large as local conditions make practicable, after which they may be sent to hospitals or to the sick. The service is quite common in England.

"FLOWERING SUNDAY."

THERE is an interesting custom that prevails in the rural parishes of Monmouthshire, and to some extent in the adjoining counties, of dressing the graves in the churchyards with evergreens and flowers for Palm Sunday, or, as it is often called, Flowering Sunday. Some people dress the graves of their friends for Easter Day, but if the weather be not very severe, and spring flowers are to be had, Palm Sunday is the richest in these decorations. The custom is a very pretty and innocent one, but it is easier to admire it than to assign any very evident reason for it. Those who do it are more influenced by the force of habit than by any principle or ground for doing it.

The laurel leaves and sprigs of box, which are the simpler and more general form of decoration, may have been selected originally as a substitute for palms, and palms betoken victory. Or they may be laid on the grave of the departed as signifying that they already welcome the return of Him "that cometh in the name of the Lord." But the significance of spring flowers is more obvious at Easter. In themselves they are tokens of reviving life. They have sprung up from their winter's sleep. They tell of the Resurrection. They imply, as it were, that they who sleep in Christ keep Easter with their friends on earth—that the Church triumphant rejoices with the Church militant in the victory of their risen Lord.

This custom subserves likewise a useful though minor purpose, *viz.*, the care of the graves. For some days before "Flowering Sunday" people are to be seen visiting the graves of their friends, making up the turf of the grassy mounds, or cleaning and having painted the stones that mark the graves, and thus giving the churchyard a trim and cared-for appearance. The nature of the decoration varies with the resources of the garden or the purse of the decorator. The poor bring their sprigs of box and laurel, and bunches of daffodils. Their richer neighbors bring the best of their cultivated flowers, while some purchase the choicest bouquets that the market-gardener can furnish, as though they were making a gift to a living friend. These flowers, of whatever kind they may be, are variously disposed according to the form of the grave, or the taste of those who bring them. A correspondent says he believes the custom came from Wales, and adds that it is of very ancient origin. The day varies very much; at Monmouth it is Palm Sunday, at other places Good Friday, Easter Day, Low Sunday.—*Church Bells.*

A NORTH CAROLINA CLERGYMAN'S INGENUITY.

THE MOST attractive show-window in Concord, N. C., is that of a jeweler in which is displayed a beautiful French picture of a blacksmith shop, and surrounding scenery, including a mill, windmill, and river. The Rev. Dr. J. C. Davis, D.D., rector of All Saints', Concord, is described as possessing remarkable inventive genius and he has arranged a motive power of string and pulley behind the picture. When these works are wound up the motion begins, the mill wheel turns, the windmill whirls, the men, two at the anvil, strike alternately the red-hot iron, the man at the bellows pulls the cord and keeps the furnace fire glowing, two men are shoeing a horse, a dog standing near wags his tail, the horse nods his head, a washerwoman sits on the bank of the stream, paddling clothes with regular stroke, and a fisherman is holding the rod and line, while the boat in which he sits sways up and down with the tide.

Another of his ingenious works is the panorama of a Church wedding, in which all the figures, bride and groom, minister, guests, and children, are tiny dolls, dressed in suitable attire, and these, with a representation of the interior of the church, are inclosed in a large glass jar or bottle. The whole scene was constructed within the jar and completed with a stopper that is a puzzle in itself.—*Church and Home.*

IF I EVER feel like envying anyone, it is not the world-famous author, but some serene, devout soul, who has made the life of Christ his own, and whose will is the divine will.—*J. G. Whittier.*

THE HOUSE OF BISHOPS.

HERE were 49 Bishops present at the gathering of the House of Bishops in Cincinnati on April 16th and 17th. The sessions began with a celebration of the Holy Communion in Christ Church at 10 o'clock of the 16th, at which the Bishop of Missouri, the senior of those present, was celebrant. The business meetings were held in the parish house adjoining, with the Bishop of Kentucky, assessor to the Presiding Bishop, as chairman. The Rev. Frank H. Nelson of Cincinnati was chosen assistant secretary *pro tem.* The Bishops of Olympia and Long Island, consecrated since the last gathering of the House, were formally presented, and the death of the Bishop of Colorado was announced.

The business was limited strictly to the four subjects specified in the call, *viz.*, the election of Missionary Bishops for Salina, Honolulu, and Porto Rico, and the consideration of the bequest for the consecration of three Bishops chosen for the Mexican Episcopal Church. Names for the Missionary Bishops were presented and referred to the appropriate committees.

In the evening a large missionary meeting was held at St. Paul's Cathedral, at which most of the Bishops were present, and a large congregation listened to the stirring addresses. The Bishop of New York spoke on "Work in the Philippines," the Bishop of Albany on "The Missionary Apportionment," and the Bishop of Tennessee on "Work Among the Colored People in the South." At the close of this service a reception and banquet were given by the Church Club in honor of the Bishops, at the Grand Hotel.

The Bishop of Albany was celebrant at the Holy Communion beginning the second day's session, after which the ballots were deposited for the several missionary bishoprics. The Rev. Nathaniel Seymour Thomas of Philadelphia was chosen Bishop of Salina on the third ballot; the Rev. Henry B. Restarick of San Diego, Cal., Bishop of Honolulu on the first ballot; and the Rev. James H. Van Buren, missionary in Porto Rico, was chosen Missionary Bishop of that Diocese on the second ballot.

The following resolution was adopted:

"Resolved, That in the judgment of this House, it is to be earnestly and affectionately commended to the people of the missionary jurisdictions of this Church to take early action in assuring, at least in part, the support of their Bishops."

The consideration of the petition from the Mexican Episcopal Church led to the presentation of the following report from the committee appointed by the House of Bishops at the last General Convention to consider the Mexican memorial:

REPORT ON THE MEXICAN MEMORIAL.

"Report of the commission appointed by the House of Bishops at the General Convention of 1901, to consider certain matters connected with the request of the Church in Mexico for the consecration of Bishops.

"The commission was directed to satisfy itself that the conditions set forth by the House of Bishops were complied with, and it reports that the said conditions, five in number, have been complied with.

"The first was,—

"1. There must be definite assurance of the adoption of a form for the ordination and consecration of Bishops and for the ordination of Deacons and Priests conformed in all their essential features to the Ordinal of this Church, and that the Ordinal of this Church shall be used until the form of ordination is adopted by the Mexican Church.

"In proof of their compliance with this, the Synod of the Mexican Church has adopted and affirmed to us the following:

"The American Ordinal, which has always been and is now in use in this Church, is by those present formally adopted as the Ordinal of the Mexican Episcopal Church, with the alterations here following:

"In place of the third paragraph, shall be substituted this: "No one shall be admitted to any Holy Order in this Church until after he shall have signed, and shall have read before a congregation the following Declaration:—I believe the Holy Scriptures of the Old and New Testament are the word of God, in which are contained all things necessary to salvation, and I solemnly promise to be faithful to the Doctrine, Discipline, and Worship of the Mexican Episcopal Church."

"In the Ordination of Priests, the longer form of the chant *Veni Creator Spiritus* shall be omitted.

"In the same Office there shall be omitted the words,—"the Nicene Creed shall be said, and,"—in the rubric which follows the delivery of the Bible, because this Creed is said afterwards in the Office for the Holy Communion in the Mexican Church, authorized

by the late as well as by the present Presiding Bishop, in their character as Provisional Bishop of the Mexican Church.

"In the Consecration of Bishops the longer form of the Chant *Veni Creator Spiritus* shall be omitted.

"The following shall be substituted for the Promise of Conformity, in the same Office: I, (name), elected Bishop in the Mexican Episcopal Church, do promise conformity and obedience to the Doctrine, Discipline, and Worship of the same, and I pledge myself, besides, to govern myself and the people of my District by the agreements entered into between this Church and the House of Bishops of the Church in the United States of America. So help me God, for Jesus Christ's sake. Amen."

"The second condition made by the House of Bishops was in these words:

"There must be such evidence as this Church always requires before the consecration of a Bishop in the United States, of the qualification in character and learning of the persons proposed to be consecrated."

"The proof of their compliance with this condition is in the fact that they have transmitted to us, for each of the three persons whom they have elected in the hope of their consecration, a testimonial in the Spanish language, agreeing entirely with the form of testimonial required of the Bishops-elect in our own Church, and these testimonials in the original we present to the House of Bishops, and this is supplemented by the evidence as to their fitness given by the Bishops of Chicago and Los Angeles, who personally conferred with them in Mexico.

"Our third condition is in the following words:

"There must be on the part of those to be consecrated, and those who ask their consecration, an acceptance of Art 4, of the Covenant, which is in the nature of the Promise of Conformity required by every person before ordination or consecration in this Church."

"Their compliance with this condition is shown by the fact that they have substituted in the preface to the Ordinal, for the third paragraph, the following words: 'No one shall be admitted to any Holy Order of this Church, until he shall have signed and shall have read before a congregation the following declaration:

"I believe the Holy Scriptures of the Old and New Testaments are the word of God, in which are contained all things necessary to salvation, and I solemnly promise to be faithful to the Doctrine, Discipline, and Worship of the Mexican Episcopal Church."

"Our fourth condition was in the following words:

"There must be some arrangement of jurisdiction by which the Bishops, when consecrated, shall have definite charge of separate Dioceses or missionary districts in the Mexican Church."

"Their answer to this is the following words: 'Three districts are hereby established in this Church, to be constituted as follows: The first to consist of the States of Morelos and Guerrero, the second to consist of the States of Mexico, Hidalgo, and Michoacan, excepting in the State of Mexico, the districts of Texcoco, Chalco, and Otumba, and in the State of Hidalgo, the district of Pachuca; the third to consist of the Federal district and the district above excepted in the States of Mexico and Hidalgo; the Bishop of this district to have jurisdiction over all the rest of the Republic. In case the consecration of our Bishops-elect be secured, the first of these districts shall be under the jurisdiction of Mr. Fausto Orihuela, the second under that of Mr. Jose A. Carrion, and the third under that of Mr. Henry Forrester; but the authorities of the Mexican Church will be at liberty to change the lines of said districts, and to translate the Bishops according to their best judgment for the good of the Church, with the consent of two consecutive meetings of the Synod, the vote to be taken by Orders; Bishops, Clergy, and Laity, all voting separately.'

"Our fifth and last condition was in the following words:

"That a covenant be entered into, between the Bishops of this Church in the same or similar terms, and essentially of the same form as that made before the Bishop was consecrated for Brazil, namely, That the person consecrated shall, before his consecration, bind himself to the Presiding Bishop, to be amenable to the constitution and canons of the Protestant Episcopal Church of the United States, both as to his personal conduct, and his episcopal government of the territory under his charge, until there shall be three Bishops consecrated by this House of Bishops, resident and exercising their jurisdiction, and by their joint action, a national Church shall have been organized."

"It was found impossible to have a literal compliance with this condition, the circumstances being so entirely different in Brazil and Mexico, but everything required by that condition, and even more, we think is secured by two things: First, the following agreement in the action of the Synod:

"This Synod pledges itself by these presents, that in case the American Bishops consecrate our Bishops-elect, it will not elect any other Bishops without the previous consent of the said American Bishops, and it recommends the said Bishops-elect to personally pledge themselves not to consecrate anyone to that high charge, without such consent."

"And further by the following:

"The undersigned Bishops-elect of the Mexican Episcopal Church, do hereby express their willingness to act in accordance with the recommendation of the Synod, and so to pledge themselves that in case of their consecration, they will not consecrate any one else

to the Episcopate without the consent of the American Bishops.' And this was signed by HENRY FORRESTER, F. ORIHUELA, and J. A. CARRION.

"WILLIAM E. McLAREN,
Bishop of Chicago.

"WILLIAM PARET,
Bishop of Maryland.

"JOSEPH H. JOHNSON,
Bishop of Los Angeles."

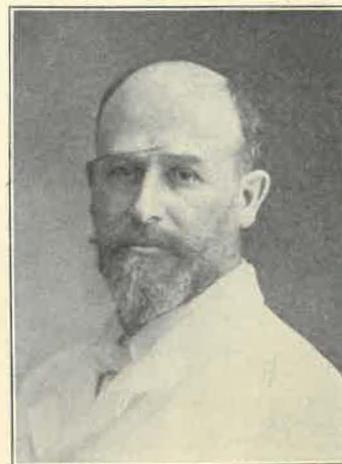
The report was carefully considered, after which it was resolved that the request of the Mexican Episcopal Church be complied with, the resolution providing that the consent to the consecration of the three Bishops-elect for Mexico shall first receive the consent in writing of a constitutional majority of all the Bishops of the American Church entitled to vote.

It being intimated that the Bishop of New York hoped to have the opportunity of being present at the Conference of the Old Catholic Bishops in Bonn in August, the House passed resolutions of warm brotherly greetings to those Bishops, and requested the Bishop of New York to present their resolutions. Resolutions of thanks for their entertainment, to the Bishop Coadjutor of Southern Ohio, the authorities of Christ Church parish, the Church Club, and other citizens of Cincinnati, were also passed. The Bishops were handsomely entertained during the session, by the Bishops and clergy of the Diocese, at the Burnet House.

On Friday, a party of the Bishops and Cincinnati clergy visited Dayton, traveling by special car as the guests of the National Cash Register Co., where they had the pleasure of seeing the city and enjoying the hospitality of their hosts.

THE BISHOPS-ELECT.

The Rev. James H. Van Buren, Bishop-elect of Porto Rico, is a native of Watertown, N. Y., and a graduate of Yale University, from which latter he received the degree of B.A. in 1873. He was ordained by the late Bishop Williams of Connecticut as deacon in 1876 and as priest in 1877, and for a few years was rector, respectively, at Milford and at East Seymour, Conn. In 1880 he entered upon the rectorship of St. Paul's Church, Englewood, N. J., which he relinquished in 1880 to become rector of St. Paul's, Newburyport, Mass. Here he continued until some two years ago, when he was appointed as missionary in Porto Rico, with residence at San Juan, where he has been very successful in building up a work for the Church.



REV. J. H. VAN BUREN.



REV. N. S. THOMAS.

The Rev. Nathaniel Seymour Thomas, Bishop-elect of Salina, is a son of the late Bishop of Kansas and a native of Faribault, Minn. His collegiate education was taken at the University of Minnesota, from which he received the degree of B.A. in 1889, and in 1891 was ordained deacon by his father, who also advanced him to the priesthood in 1893. His diaconate was spent in missionary work at Ottawa, Kansas. In 1893 he went to Topeka in charge of the Church of the Good Shepherd, and removed in 1894 to Leavenworth, where he was rector of St. Paul's and Dean of the Atchison Convocation. He accepted a call in 1897 to the rectorship of St. Matthew's Church, Wheeling, West Virginia, and relinquished this work in 1899 to enter upon his present rectorship of the Church of the Holy Apostles, Philadelphia, a church distinguished for its missionary interest and for work among the children.

The Rev. Henry Bond Restarick, Bishop-elect of Honolulu,

is an Englishman by birth and a graduate of Griswold College, Davenport, Iowa. He was ordained by the late Bishop Perry as deacon in 1881 and as priest in 1882. After spending a diocese in charge of Trinity Church, Muscatine, Iowa, he entered upon his present rectorship of St. Paul's Church, San Diego, California, in the Diocese of Los Angeles. He is a member of the Standing Committee and an examining chaplain of that Diocese, and has several times represented the Diocese in General Convention. He is the author of a useful volume on the work of *Lay Readers*, and also a volume of addresses on the Seven Last Words, published under the title *The Love of God*.

Of the Bishops-elect of the Mexican Episcopal Church, the Rev. Henry Forrester is canonically connected with the Diocese of Rhode Island and has been resident in Mexico since 1892, having been appointed as the representative of the Presiding Bishop to superintend the work of the Mexican Mission, consisting, as it does, of native Mexicans who have abandoned their allegiance to the Roman Communion. Mr. Forrester is an Englishman by birth, and was ordained by the late Bishop Green of Mississippi as deacon in 1870 and as priest in 1872. During the first four years of his ministry he was engaged in missionary work in Mississippi and Louisiana, and in 1875 went to New Mexico, where he took up various phases of missionary work, especially at Las Vegas and Albuquerque. From that territory he entered the Republic of Mexico, on the appointment of the Presiding Bishop as already stated. He is the author of a volume entitled *Christian Unity and the Holy Eucharist*, of a pamphlet entitled *Christian Unity and the Historic Episcopate*, and of a number of works regarding the reform movement in Mexico.

The Rev. J. A. Carrion was born in the State of Vera Cruz, Mexico, received his education in the public schools and the military academy, and was baptized and confirmed in the Roman Church. His allegiance to that Church is said to have been strained by the undue reverence paid popularly to images, to which the prayers of the ignorant masses seem to be directed. He questioned other things in the Roman Church as presented in Mexico, and while still a youth, went to Puebla, where he came in contact with the Reform movement, which Mr. Perez was then proclaiming in that city. He became interested in it, formed acquaintance with Mr. Perez, and soon became his helper. From that time to this Mr. Carrion has served the cause of reform, and has been uniformly faithful to the best interests of the Mexican Church. He is perhaps better known in the United States than any other of the Mexican clergy, through his visit to the North seven years ago.

The Rev. F. Orihuela is of the younger generation of the Mexican clergy. He was born in the State of Mexico, and was educated in the public schools, which, in that State, are very good indeed. His father was one of the original presbyters of the Mexican Church. Mr. Orihuela was ordained by Bishop Kendrick. He profited more than any other of the clergy by the instructions of the late Rev. B. N. Branch, and has consequently been the prefect of the Dean Gray School, and an instructor in the seminary, for some time past. He is also the editor of the Church's organ, *La Buena Lid*.

LONDON LETTER.

LONDON, April 8, 1902.

THE anxiously awaited Education Bill of 1902, foreshadowed by the King's speech from the Throne and read for the first time in the Commons on the eve of the Easter recess—the successor, by the bye, of the Government Bills of 1896, 1900, and 1901, all of which were finally abandoned—embodies, save for one fatally nugatory clause (which will probably, however, be eliminated) a more comprehensive and statesmanlike scheme relative to national elementary education, than Churchmen hardly dared to expect from the present timid Cabinet; and has, generally speaking, met with a very favorable reception amongst educational experts as well as lay critics in Church circles. The measure explicitly recognizes the Church's demand, in accordance with a resolution of the Convocations of Canterbury and York, sitting together in committee at Westminster last summer, that the whole maintenance of voluntary schools (the large majority being Church schools), exclusive of the cost, if any, of religious instruction, and of repairs and capital expenditure for buildings, should be imposed on the local rates; in return for which the bill gives the new educational authority the power of appointing one-third of the managers, the right of inspection

(already existing), and a veto, on educational grounds only, on the appointment of teachers.

The Government also accepts another demand of Churchmen—that all children in public elementary schools should receive the religious education which their parents desire—to this extent, viz., that any thirty parents in a particular school area may petition for a school of their own, and if the local authority refuse to build, they can build one themselves and hand it over to the authority to support out of the rates. The proposed authority for the control of all secular instruction in public elementary schools in each district will consist of a committee of the County Council or Borough Council, which authorities would, it is supposed, practically supersede School Boards. But those Secularist bodies (created by the Education Act of 1870) would not necessarily disappear under the compromising Government proposal of local option, which qualification deprives the bill, as the Ministerial *Standard* well says, of "organic vitality." If the Salisbury Cabinet sincerely desire to pass the bill, they must make up their minds to do two things, viz., remove the permission clause, and fight right through to victory. Professor Jebb, Sir William Anson, Lord Hugh Cecil, and Earl Percy, among other members of the "Church party" in the Commons, are reported to be very pleased with the main lines of the bill, and so, too, Cardinal Vaughan; but the stalwarts amongst Protestant Dissenters and Secularists are down in the dumps; though they are determined, it appears, to pile Pelion on Ossa to overthrow the measure. The *Daily News* labels it "The Bishops' Bill", and declares that it was "dictated from Convocation"; and that it will "render the religious controversy a thousand times more acute in every hamlet and town", and will "revive clericalism in its worst forms."

The voluntary schools educate 52 per cent. of the children of England and Wales, while only 48 per cent. attend board schools.

The Bishop of London, owing to many important engagements, has been most reluctantly compelled to decline the very complimentary and pressing invitation from the presiding Bishop of the Church in the United States, the Bishop of New York, and the Bishop-President of the Board of Missions, to preach and speak at a series of missionary services and meetings to be held in New York next Advent; but he may at some future time (says the *London Diocesan Magazine*) be at liberty to accept a somewhat similar invitation. It was urged in the invitation that the Bishop's acceptance would "give a weighty impulse to the work of Christ and great joy to multitudes of Christian people", while it would also "show the world the unity that exists between the Church in England and the Church in America", and would "strengthen the bonds which unite them". The *Western Daily Mercury* (of Plymouth), commenting in a sub-leader on the "special compliment" paid to the Bishop by the invitation of a visit to the United States, says: "Whether he would impress the Americans as much as expected may be doubted, because he is not a rhetorician, and the Americans are fond of high-flown eloquence. His Lordship left town on Easter Even to visit the Archbishop of York at Bishopthorpe, and will not return until the 12th inst., when he will go into residence at Fulham Palace. According to the London correspondent of the *Manchester Guardian*, the King's choice of the Bishop of London to preach the Coronation sermon was due to the fact that his Majesty was greatly impressed by the sermon the Bishop preached at Sandringham, when he went there to do homage; and it is understood that he now stands in relation to the Court in much the same position as that which the Bishop of Winchester filled in the last reign. The King has commanded that some special duty at the Coronation shall be assigned to the Bishop of Norwich, who is his Majesty's diocesan when in residence at Sandringham. That Bishop (Dr. Sheepshanks) has just issued an Open Letter, stating that he finds it necessary to let it be understood in his Diocese that he has not authorized, nor intends to authorize, any layman to preach in a consecrated place of worship at any one of the legally appointed services of the Church.

On April 4, the anniversary of the decease of Oliver Goldsmith, in the year 1774, several bunches of primroses were placed on his tomb in the City; the majority of visitors to the tomb appearing to be citizens of the United States. The plain recumbent monument, erected in 1860 on the north side of the Temple church, at or near the spot where his body is supposed to have been buried, bears (together with the dates) merely the laconic inscription: "Here lies Oliver Goldsmith."

At the Easter vestry meeting of St. German's, Roath—a suburb of Cardiff—the vicar (the Rev. R. J. Ives) announced

that, in reply to his request for permission to use incense in procession on high festivals, the Bishop of Llandaff had written that, while declining expressly to sanction such use, he would not prohibit it. Mr. Ives is leaving this week on a voyage to America for the benefit of his health.

What is described in a Plymouth newspaper as "a beautiful work of art," has lately been presented to the Dean and Chapter of Truro, for the enrichment of the new Cathedral; the donor being Mr. Bond of Wargrave Court, Berkshire, a Cornishman by descent. The gift is a large sculptured group by Tinworth, the well-known London artist, in terra cotta, containing sixty figures representing "The Way of the Cross," and valued at not less than 500 guineas.

In view of the large demand expected from the clergy and public for a Coronation hymn, suited for Church services, and also in order that ample time may be afforded to Church choirs for the practice of the music, Messrs Eyre & Spottiswoode, his Majesty's printers, have already published the copyright hymn "The King, O Lord, in Thee this day rejoices," from the Coronation prize march by Mr. Percy Godfrey, B.M. The music has been arranged by Sir Frederick Bridge, organist and master of the choristers of the Abbey. The choirs of Westminster Abbey, St. Paul's, and St. George's, Windsor, have been notified that they will be required to lead the singing at the Coronation service.

The Rev. Mr. Kelly, vicar of Camberwell (South London), having written to the King, asking for his opinion on the correct wording of the opening verse of the national anthem, has received from Marlborough House a reply that his Majesty "prefers" the wording "God save our gracious King" to that of "God save our Lord the King." The special verse for the anthem on Coronation day runs as follows:

"With England's Crown to-day
We hail our King and pray—
God save the King!
Guide him in happiness,
Guard him in storm and stress,
Then in Thy Kingdom bless
And crown our King."

The Rome correspondent of *The Times* has stated that the "growing interest in the life and teachings of St. Francis of Assisi" has led to the foundation, at Assisi, of a "*Società Internazionale di Studi Franciscani*"; with the object of "creating a library of Franciscan literature and of facilitating the researches of persons anxious to study the development of the Franciscan idea." Among the founders are M. Paul Sabatier, the Rev. Father Francesco Dall' Olio, curator for the Sacred Convent of Assisi, and a member of the Italian *savants* especially devoted to Franciscan studies. Furthermore, the Rev. Father Adderley writes from his vicarage in Marylebone to some of the Church newspapers and certain literary journals to say that he has been asked by M. Paul Sabatier to make known to "all lovers of St. Francis" the formation of the Society, and that on application he will send anyone a copy of the prospectus.

According to the Confirmation statistics in *The Official Year Book* (S. P. C. K.), the total number confirmed in 1901 is higher than in 1900—220,014, as against 195,673; and the highest since 1896, when the total was upwards of 8,000 in excess of that in 1901. One particularly striking feature of the statistics is that there were 90,093 males confirmed last year as against 79,106 in 1900. As to the Ordination statistics, in the Diocese of Rochester, for instance, the number of deacons ordained last year was the lowest in 14 years, while in the Truro Diocese there were as many deacons as in any year since 1888; but it remains for the Welsh Diocese of Llandaff alone to claim (as *The Times* points out) that its deacons ordained in 1901 were more in number than in any year since 1888.

It has been announced in a Brighton journal that Mr. Bernard Tower, the new headmaster of Lancing College, in Sussex, has received from an old friend, who desires to remain an anonymous donor, a gift of £10,000 for the purpose of finishing the College chapel. The chapel, designed by the late Canon Woodard, who founded the college in connection with his wonderful system of Church schools for middle-class education, has stood unfinished for many years, but when completed, will be one of the most imposing buildings of the kind in England. A groined ceiling in the sanctuary as a memorial to the lately deceased Rev. Edmund Field, is to cost £1,000.

In *The Times Literary Supplement* of Good Friday there appeared a long and rather remarkable article on "Anglican

Church Music," which, however, can only be very briefly noticed here. There is at the present time, said the writer, "a noble fame awaiting the musician who shall be to Anglican Church music what, for instance, Dr. Elgar is to concert-room music." We have many "a promising young composer of symphonies, symphonic poems, and so forth," but we have "not one single composer" who is "imbued" or can "imbue his music" with the "devotional feeling, dignity, and simplicity which are absolutely essential." In conclusion the writer says:

"Is it impossible that some Palestrina should arise in our midst now to suppress the vicious tendencies of the Anglican Church music of to-day, and replace them by that commanding intensity of emotion, that complete mastery of expression, and that dignity and distinction, the almost complete absence of which is the most marked characteristic of the music composed for use in the Anglican Church to-day?"

The Rev. Arthur H. Stanton, senior assistant curate of St. Alban's, Holborn, has returned from Spain much improved in health, and on Low Sunday resumed preaching what the *Daily News* calls "his characteristic sermons."

J. G. HALL.

SCIENTIFIC SOCIETIES.

BY ROLAND RINGWALT.

WHEN the American Philosophical Society, or the Royal Geographical Society, or any one of many famous scientific bodies meets, there is always something to remind the world of the modern character of such organizations. Here and there a wise Greek or a thoughtful monk made a discovery, but the ancient and even the mediæval spirit was the direct reverse of scientific. It is startling to reflect that the age of Cromwell, Milton, and Clarendon was the age that suspected the Marquis of Worcester of being a lunatic because he was fond of experimenting with steam. It is not easy for a twentieth century schoolboy to believe that two hundred years ago colleges were disputing over the claims of astrology to rank as a science. Yet the seventeenth century investigators were active, and the best known book of Charles the Second's time, Pepy's diary, shows that the world was learning to discover new facts and to study the meaning of old ones. The eighteenth century, the century of Linnæus and Buffon, of Franklin and Rittenhouse, of Watt and Lord Orrery, of Peter Kalm and Erasmus Darwin, led up to the century of the locomotive, the telegraph, and the cable.

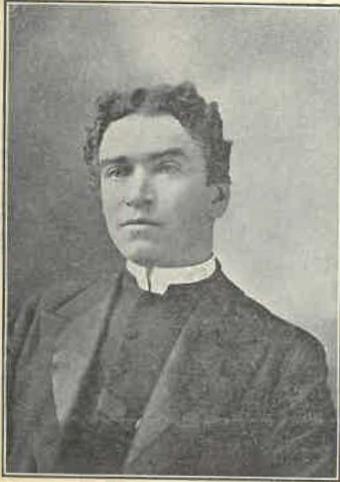
A generation accustomed to discoveries and inventions finds it hard to credit the striking fact that science formerly found one of its bitterest foes in common sense. The loose talk, the wild claims, the wholly theoretical drift of so-called scientific men roused the contempt of farmers and mechanics. Men who, without books or almost without books, had learned to navigate ships and to manage factories, looked with suspicion on men who were fond of Latin words and algebraic symbols. The unschooled workers would not or could not understand that science was not responsible for all the nonsense talked in its name. "A scientific man" was looked upon as a blue-stocking among women, a person to be endured, perhaps pitied, but not embraced. The world struggled against the persistent efforts of scientific men to convert armies and fleets, to win the confidence of stock-raisers and fruit-growers. But in spite of vague theorizing on one side and dense prejudice on the other, the scientific spirit moved on, capturing outpost after outpost. The old coasting schooners and the out-of-date stage coaches might resist; but railroads, telegraphs, and submarine cables, forced the most stubborn to admit that science could be practical.

The old spirit of suspicion and ridicule shows itself in *Gulliver's Travels*. Long after Swift, Dickens told of a scientific gentleman who looked into the gathering twilight and mistook Sam Weller's lantern for a new kind of meteor. Such jests were not wholly unmerited, but the world grew so rapidly that each decade called for new appliances and methods. The observations which tell the farmer of the arrival of a new destructive insect, the storm signals warning a thousand vessels to remain in port, the improvements in drainage, and food preservation, the gas which lights the poor man's dwelling, the anæsthetics which reduce the sum of human suffering, the long-distance telephone, and the wireless telegraph, mean that science has done a great deal of work. It has not confined itself to guesses or to mutual-admiration cliques.

A PASSIVE church soon passes away.—*Ram's Horn*.

NEW YORK LETTER.

THE 75th anniversary of the founding of Ascension parish, in lower Fifth avenue, has just been celebrated in an atmosphere of rejoicing, because it is assured that this historic parish is to remain in its present field, greater now than ever before, and equipped for larger usefulness. The celebration began with a parish reception, held at the chapel of the Comforter in Horatio street, and was continued with an informal dinner, at which the rector, the Rev. Percy S. Grant, presided.



REV. PERCY S. GRANT.

Last Sunday morning Mr. Grant preached a historical sermon, and in the afternoon the new assistant, the Rev. Walter E. Clifton-Smith, reviewed in an able address the life of the Christian Church, in America especially, during the last seventy-five years. He took a hopeful view throughout. That evening neighboring clergymen spoke, among them the Rev. Dr. W. R. Huntington of Grace Church. Ascension parish was organized October 1, 1827, services being held in lower Broadway until the first church was built on Canal street in 1829, at that date well up town. Fire destroyed this ten years later, and the present edifice was consecrated on November 5th, 1841. About its altar is La Farge's fresco of the Ascension, one of the finest religious paintings in America. Noble associations

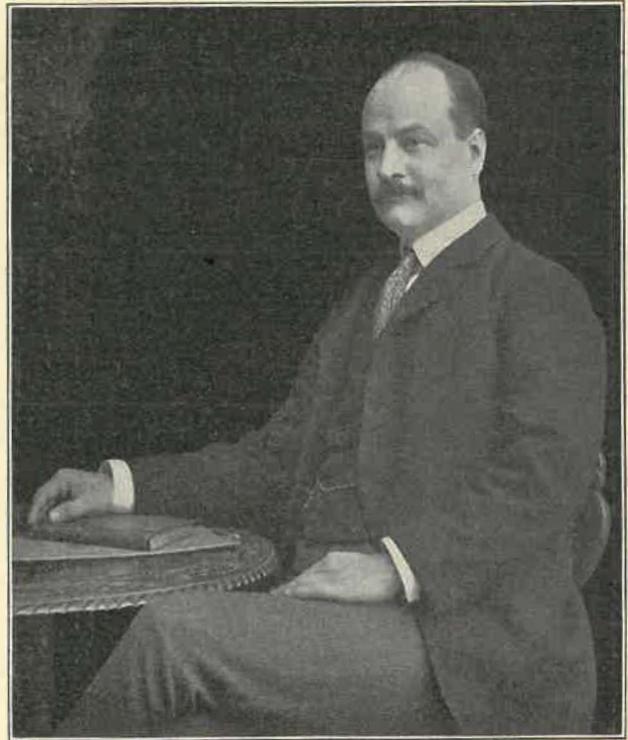


CHURCH OF THE ASCENSION, NEW YORK.

cling about this church and parish. Bishops have gone out from its rectorate, but its parochial life was never so large and so active as it is to-day. Of \$250,000 for its endowment \$126,000 has been secured.

New York's heart is in Columbia, as Boston's is in Harvard, and Philadelphia's in the University of Pennsylvania, which Benjamin Franklin founded. At the installation of Dr. Nicholas Murray Butler as President last Saturday, the city's representative men and women were present to the number of three thousand. President Roosevelt, Governor Odell, Mayor Low, Bishops Potter, Satterlee, and Coleman, the Rev. Drs. Van de Water, Dix, and others, were in the line that moved from the R. Vincent, one of the professors in Union Theological Seminary to the gymnasium, where the inaugural address was de-

livered. The opening prayer was made by the Rev. Dr. Marvin inary, nominally Presbyterian, and the closing prayers were said by Bishop Potter. Among those present were Postmaster General Payne, United States Senator Depew, Admiral Barker, Ambassador Von Holleben, and the Presidents of Harvard, Chicago, Yale, Princeton, and Tulane Universities. Dean Van Amringe made the address on behalf of the faculties, and President



NICHOLAS MURRAY BUTLER.

Bradley of the senior class on behalf of the students. The alumni was represented by R. Fulton Cutting of St. George's, who is a lineal descendant of Leonard Cutting, the first tutor of the University. In the evening there was a banquet at Sherry's, with 600 alumni present, at which Dean Van Amringe presided, and addresses were made by President Roosevelt and others.

Heavenly Rest had planned to transfer its chapel work to the parish church, Epiphany parish having sold the chapel building to the New York Central railroad, but the purchaser gives notice that it may be a year before it wants to occupy the site with its enlargements, and so Heavenly Rest continues in possession from month to month, at an annual rental of \$1,000. The delay gives the parish opportunity to plan for permanent work elsewhere when the year has expired. The clergy staff will remain unchanged.

Grace-Emmanuel parish, whose church is located in East 116th street, amid surroundings not easy to be met, rejoices in a gift of \$5,000 toward paying off the debt which has burdened it so long.

The Boys' Club of St. Mark's parish placed a window in the south aisle of St. Mark's chapel, in memory of William Martin Dodd and Paul Henry Ritz, two deceased members. The design is a Latin cross in a spray of Easter lilies, and it was unveiled last Sunday night, at a service for the military corps of the parish.

The Trinity ordinations this year are to take place, not at the Cathedral crypt as heretofore, but at Calvary Church.

On Wednesday of last week a tablet of oak and bronze in memory of the Rev. Dr. Heman Dyer was unveiled on the west wall of the board room of the Church Missions House. A service was held in the chapel, Archdeacon Tiffany reading the lesson and the Rev. Dr. Huntington saying the prayers. Some boys from Grace Church choir sang "Peace, Perfect Peace" and the *Nunc Dimittis*. The Rev. Dr. Dix of Trinity made the address. Speaking with much feeling he paid a noble tribute, saying that Dr. Dyer was a power in the Church, a hidden power it might be called, though the highest honors of the Church could have been his had he been willing to accept them. As trustee of the General Seminary his was the best mind, the best in time of need. The inscription on the tablet reads:

"In thankful memory of the Rev. Heman Dyer, D.D., who served in the ministry of the Church of God for eight and sixty years, and was for a long time active in the councils of the Board of Missions.

Born September 24, MDCCCX., Died July 29, MCM. 'Beloved of God and men, whose memorial is blessed.'

The annual meeting of the foreign committee of the Woman's Auxiliary of the Diocese of New York was held on Friday of last week. Mr. John W. Wood presided, and Mrs. Kinsolving and the Rev. Dr. Powers spoke in the absence of Bishop Kinsolving, who was detained on the road from Cincinnati. Mr. Wood said the Church is giving to foreign work \$250,000 and the Diocese \$32,000. Not in ten years has the Diocese of New York contributed a man to the foreign field, and during that time only four women. Mrs. Kinsolving's address was bright and full of facts about Brazil. Miss Higgins told of African work. There was a large attendance, and the workers in securing it included Mrs. J. A. Scrymser, Mrs. Richard M. Hoe, Miss Winthrop, and Mrs. W. B. Cutting.

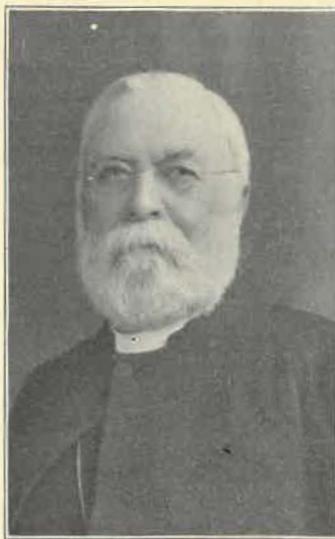
The Local Assembly of the Brotherhood was held this month at St. Agnes' chapel, Trinity parish, and at it the statement was made that about thirty from New York, not including Brooklyn, will attend the State Convention to meet at Rochester next month. The Rev. R. M. Sherman said the opening prayers, and the topics were how to help men temporally and spiritually. There was a general discussion. About one hundred men were present.

The yellow journals have been making a good deal of a dream and of a supposed attempt of somebody to kidnap the children of the Rev. Dr. F. M. Clendenin of St. Peter's, Westchester. So far as there is any truth at all, it seems that somebody in the upper part of the city is writing letters to various persons demanding blackmail, under penalty of carrying off children. No children have been kidnapped, but Dr. and Mrs. Clendenin have been much worried and annoyed.

A year and a half ago three trustees of a Congregational church located at Greenwich Point, not far from Garden City, tendered their building to the Cathedral of the Incarnation, on condition that services should be opened and maintained. As Canon Missioner the Rev. H. B. Bryan looked into the matter, and, on behalf of the Archdeaconry of Queens and Nassau, accepted the deed to the property. The church had not been used for some time, and had led a checkered career, sometimes Baptist, sometimes Congregational, and sometimes so-called "union" services having been held. The property came unsought, and brought with it annoyance and financial obligation. Sectarianism developed at sight of the entrance of the Church, and trouble began. So confident, however, was Archdeacon Bryan that he held a good title, and so sure was he that the people wanted the Church there, that he expended money to put the property into shape to use, and had developed a prosperous mission. But the Congregationalists went into court, and it decided, solely upon legal grounds of property title, that the Archdeacon must give up, which he has done. He has never contended for the property, but has sought to administer a trust. What the final outcome may be it is impossible to say.

Dean Hoffman and Mrs. Hoffman, for almost a quarter of a century resident in Chelsea Square, celebrated the fiftieth anniversary of their marriage on Saturday last. From three to six there was a large attendance of society, and also of the clergy of the city. The Seminary students presented a written appreciation, engrossed and bound handsomely in leather. Among those present were Mrs. John Brandegee of Utica, who had served as bridesmaid, and the Rev. F. T. Russell, D.D., a member of the Seminary faculty, who acted as best man fifty years ago. Among others were the children—Mrs. Watson, wife of the Rev. J. H. Watson, Mrs. Nickerson, wife of the Rev. T. W. Nickerson, Mrs. Hackstaff, wife of Mr. Charles L. Hackstaff, and S. V. Hoffman of Morristown, N. J. Then there were Mrs. Hoffman's sister, Mrs. Samuel Sloane, and Dr. Hoffman's sister-in-law, Mrs. C. F. Hoffman. Mrs. Hoffman was Miss Mary C. Elmendorf. The story of Dean Hoffman's great service to the General Theological Seminary is a familiar one, and those who rejoice over the completion of half a century of married life are resident in almost every clime, certainly in every part of this Union.

Because of the Columbia installation, the hour for laying the corner-stone of Incarnation Chapel, Alfred Corning Clark Memorial, last Saturday, was changed from three, to twelve. The procession formed in the parish house, still unfinished but almost ready for opening, and had in it, beside Bishop Potter, the Rev. Dr. W. M. Grosvenor, rector, the Rev. H. R. Wadleigh, vicar, the Rev. F. E. Aitkin, parish assistant, Archdeacon Tiffany of New York, the Rev. Dr. W. H. Vibbert of Trinity Chapel, and other clergy. Those whose names are mentioned

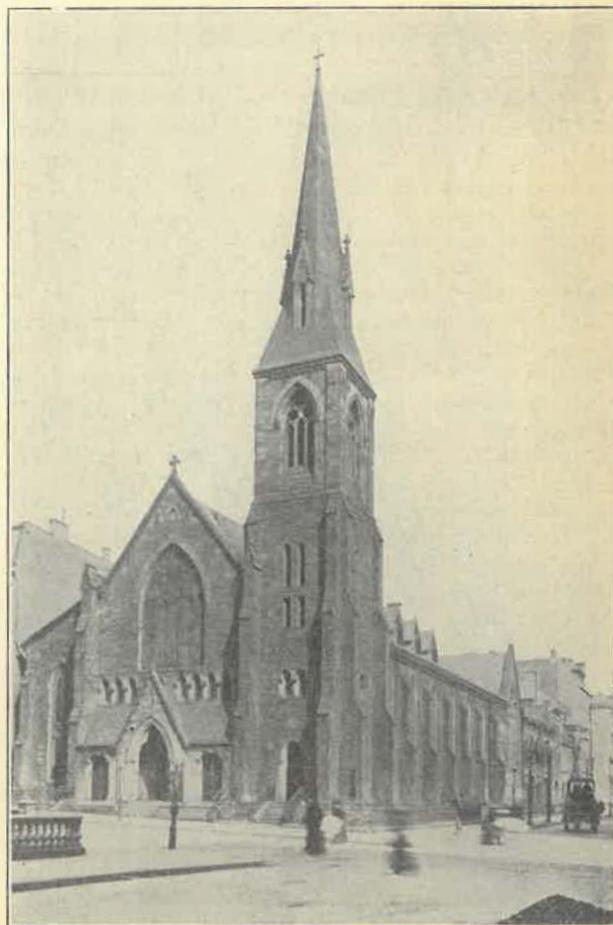


DEAN HOFFMAN.



REV. W. M. GROSVENOR, D.D.

took the various parts of the service, the Bishop laying the stone. About three hundred persons were in the seats that had been provided. The Corning Clark Memorial completes the East Side Chapel foundation. The parish house is the Arthur Brooks Memorial. The celebration of the fiftieth anniversary of the parish is celebrated this week. Last Sunday morning the Rev. Dr. W. R. Huntington preached in the morning, the Incarnation having been established by Grace parish fifty years ago.



CHURCH OF THE INCARNATION, NEW YORK.

The same afternoon the Bishop confirmed and addressed a large class from parish and chapel, and on Wednesday night there was choir festival, under direction of W. R. Hedden, organist. At the morning service last Sunday the rector appealed for \$35,000 with which to complete the Arthur Brooks Memorial, and received the entire amount. The Brooks Memorial is erected by the congregation, but the Clark Memorial is erected by the family named. The two will make one of the most complete foundations on the East Side. The history of this famous parish, never so prosperous as now, has been told in this correspondence recently.

St. Bartholomew's Church was filled last Sunday night by

friends of Church extension, including the missionary clergy and delegations from all of the mission stations in New York Archdeaconry. The meeting was arranged by the Lay Helpers, but was under Archdeaconry auspices. Archdeacon Tiffany presided, and the speakers were the Rev. Dr. D. H. Greer, the Rev. Dr. E. M. Stires, and Mr. J. H. Falconer, Jr. The full choir was present, and led a procession which included 22 Helpers, wearing their cassocks and cottas. The service consisted of a few prayers, a lesson, and inspiring hymns of a missionary character. The addresses congratulated the Archdeacon and the Helpers upon the excellent work being done up-town. People are moving into Bronx borough 120,000 a year. There are 1,500 pupils in Archdeaconry Sunday Schools. A plot has been purchased for St. David's mission, soon to be erected into a parish, and sites are to be purchased for St. Edmund's, Mt. Hope, St. Simeon's, Melrose, and Advocate, Tremont. These sites are possible through the kindness and foresight of Trinity parish, which has voted \$30,000 for the purpose named. The wisdom with which some of the work has been accomplished is shown in the fact that a new electric railroad, opening up two points of land, large enough for a parish each, and cutting through a race track and causing it to be abandoned, also large enough for a parish, finds three missions ready to move in and occupy these fields ahead of everything else. Two are located at the spot where the points start into the Sound, and the third at the entrance to the race track, all three anticipating the very contingency that has come about. The Lay Helpers, who now number 26, have completed their organization by the election of Mr. William Jay Schiefelin, St. George's, president, and Mr. Alfred Duane Pell, St. James', vice-president. The Association has no connection with the Brotherhood of St. Andrew, although coöperating with it. Lay work is to be adopted in the Dioceses of Newark and Long Island. The St. Bartholomew's meeting was a most enthusiastic one.

THE MITRE AND THE CEREMONIAL OF CORONATION.

A WRITER in the London periodical, *Vanity Fair*, makes a striking plea for the use of the mitre by the Bishops at the approaching coronation of the King. After a plea to that effect, the article continues:

The past three or four hundred years is not the only period in English history when the episcopal mitre has been thrown aside. In the twelfth century there was much the same incongruous state of things, in this matter, as in the English Church at the present day. By some Bishops it was worn; by others it was thrown aside. Men like Roger of Sarum and Nigel of Ely preferred the steel helmet as headgear. What was thought of this at the time is indicated by a twelfth century illuminated manuscript now in the British Museum (*Cotton, Nero, c. iv.*). This old Anglo-Norman psalter has a drawing of the Doom, occupying four consecutive folio sheets, as if to solicit more attention. The two central of them represent the Almighty and the twelve Apostles sitting in Doom. On the first folio sheet (right hand, as it were) are Monks and three Bishops: each of the latter in liturgical vesture, and with crozier in hand and mitre-on-brow. On the last sheet (the left hand) are depicted the lost. Here is another group of Monks with two Bishops: each of the latter in liturgical vesture, like those on the right, *but without either crozier or mitre*. In lifetime they had discarded them. Over them is written in Anglo-Norman: "These shall be at the left hand of the Lord God at the Judgment." Keener satire than this—upon Bishops who discard the mitre on brow—there could not well be.

Let us turn away to a pleasanter picture. The Church of England is the ally of the State. We do not speak of Admiralty and State; but we do of Church and State; because the one is a Department, the other an ally. There can be little question that on Coronation Day the State progress through the grand old Abbey, flanked on either side by the chivalry of the Empire, will be one of the finest spectacles ever witnessed within its walls. Why not—in the hushed half hour that precedes the State progress, when all are seated in expectancy—an imposing, stately Church progress, in touch with traditions of the past? Something worthy the occasion—not like a "poor relation" come to beg; but as if conscious of ancient right: in vesture in keeping with the old stonework of the Abbey itself. With regard to ecclesiastical processions, the English Church has much to learn. For higher education in her own traditions she might go, not to Rome, but to Aix-la-Chapelle, where for seven hundred years Kings were crowned on Anglo-Gallican lines. There, to this day, may be witnessed the best Anglo-

Gallican traditions of the past, in the matter of processions, which have changed but little since the age of Charlemagne; and which are in close touch with the first principles of our English Prayer Book.

Let us picture an imposing "Church" procession of this kind—upon good old English lines—entering by the western doors of the Abbey, like the great "State" pageant about to follow. The Bishops, in single file, bringing up the rear; each in white and gold mitre of Early English shape, and each in richly embroidered cope, or in "Garter" mantle, which is the same thing, to those Bishops entitled to wear it; the crozier of each carried before him by his chaplain, as directed by the First Prayer Book; the chaplain, in "Sarum" livery, so to speak—(in plain English, in long scarlet cassock reaching to feet, and moderately short white surplice, edged for the occasion with four or five inches of white lace)—with college cap on brow, indicative of learning (the modern biretta, Westminster Abbey wots not of); and University hood on back, indicative of degree. The Archbishops and their chaplains last of all. The chaplains, *three* in number, attendant upon each Archbishop; all in "Sarum" livery aforesaid, and with cap and hood; the one carrying crozier or patriarchal cross (as the case may be) going on before his Grace; the other two walking one on either side of him: three abreast is an ancient tradition of the English Church. Each Archbishop in white alb and stole, with pectoral cross, and in richly embroidered cope of cloth of gold, with white and gold mitre on brow, like the Bishops—for, again, the strawberry leaf archepiscopal corona, Westminster Abbey wots not of.

We come to the use of incense. The best traditions of the Abbey, as of Aix-la-Chapelle, indicate that no ecclesiastical procession is complete without incense. In the Church of England, it has of late been in some measure sanctioned for processional use. Why not, then, its traditional use on such a great occasion as Coronation? Three or four censers here and there would add so much of ancient dignity to the scene—one to head the procession; one here and there to mark its periods, as between Hierarchy and Chapter, and so on: eachthurifer having plenty of space to swing to and fro; each accompanied by two servers, one on either side; each set in "Sarum" livery, and walking three abreast. How the very stones of the old Abbey would, as it were, inhale the fragrance, reminiscent to them of the best traditions of Coronation Days of old!

To lead on in imagination a stage further: The central Act of Sacring and Coronation about to be; the two Archbishops at hand with their credentials on brow; their Majesties surrounded on all sides by the chivalry of the Empire: beauty and power and wealth; with clouds of incense going up to fretted vault: what a spectacle it would be!

Magna Charta *did not* go into the question of the cut of a peeress' robe at an English Coronation. The settlement of all such matters, by hereditary right, appertains to the Earl Marshal. Into the principle of mitre on a Bishop's brow *it did*. The Church of England was to retain her ancient rights. From that day to this no Act of Convocation or of Parliament has decreed that the episcopal mitre is not to be worn in the English Church. The King is "Defender of the Faith." No one else in Church or State holds this title. If the King should command, as Defender of the Faith, that the old principles of Magna Charta, in the matter of mitre-on-brow, shall be maintained on Coronation Day, who could say his Majesty, Nay? The mitre it would be. God save the King!

"TO MY SURPRISE and amazement I have lately discovered in various quarters of the Diocese, that the lay people very frequently do not take the chalice in their hands. Possibly it is because in the administration of the Sacrament the Bishop usually distributes the bread, that the custom has grown without my knowledge. But I want to say that although it is a small matter, I consider it of great importance as to the proper administration of the Sacrament. The convenience of the priest ought surely to be considered; and in our modern fashion of veils and large hats it is extremely difficult and unsafe to administer the chalice unless that is done which the Prayer Book says shall be done—the Communion in both kinds shall be delivered *into their hands*."—*The Bishop of Pittsburgh*.

IN THE gang of laborers hired to do the work of tearing down the old Epiphany Church at Fifteenth and Chestnut Streets was an Irishman who seemed to take great pleasure in his work. When asked to explain why he was so much pleased he smiled, placed his hand to his mouth and whispered: "This is the finest job I ever had. Just think of me knocking down an old Protestant church and getting paid to do it!"

AN INFANT BAPTISM AMONGST THE SYRIAN CHRISTIANS ("CHRISTIANS OF ST. THOMAS"), IN MALABAR, SOUTH INDIA.

THE age for the Baptism of infants is much the same as with us. It should take place at eight days old, but in practice is apt to be much later, as will be seen in the instance given below. Two kinds of holy oil are used in connection with Baptism amongst the Syrians. One is called, in Syriac, "Saith" (*i.e.*, the Hebrew *Zaith* or "Olive"), and the other "Muroen" (Syriac). The latter is the specially consecrated oil, made of various ingredients, and sent by the Patriarch of Antioch. Before Baptism the cross is made with "Saith" oil on the forehead, and on each joint of the child, the priest giving it its name at the same time. After Baptism it is anointed over the whole of its body with the "Muroen" oil. Water of two sorts is used at Baptism—hot and cold, mixed together. The hot water is to signify the baptizing with fire of the Holy Ghost. In consecrating the water, after offering prayer, the priest will drop some drops of the "Muroen" oil in the water. The same water cannot be used for both a boy and a girl; it must be changed. Whenever Holy Baptism takes place the *Korbano* (Mass) is celebrated, and a small portion of the consecrated elements is placed in the mouth of the infant.

I proceed to describe a Baptism, as I actually saw it solemnized. It was a Monday morning, January 20th, 1902, being the commemoration of the Beheading of St. John the Baptist. (The day before had been the Festival of the Baptism of our Blessed Lord). The infant, a girl, forty-five days old, was brought into the church during the celebration of the *Korbano* by its godmother and parents, and two other children accompanied. The godmother, a matron of some fifty years old, carried the infant. Amongst the Syrians only one godparent is required for each child—a godfather for a boy, and a godmother for a girl. Such a close relationship is set up with the godparents and the child that even marriage is precluded between the relations of either side within certain degrees, as though the relationship were one of consanguinity. The infant and its attendants were brought within the "Eikila" (or first sacred enclosure, something answering somewhat to our chancel—Hebrew, *Heykal*), and stood, facing East, on one side of a table; and the priest, facing West, on the other. He was clad in the vestments (*capé*, etc.), in which he had just celebrated the *Korbano*, and the sacred mysteries still stood on the Altar, in the sacarium, raised four steps above, and some distance off. At one point the priest advanced to the child, passing round the table, and crossed it several times on the forehead. At another, he again advanced, and taking a little of the "Saith" oil from a small cruet, anointed the child, first several times on its forehead (four times, I thought), and then over the various joints of the body, giving it at the same time the name of "Elizabeth." At another point of the service the godmother was made to turn the infant to the West, and to say after the priest, three times in the name of the child, words which were described to me as follows: "I, Elizabeth, am baptized in Thee. I reject Satan and I believe in God, and [by His help?] I will crush all mine enemies." Then the godmother was made to turn the infant to the East, and to repeat the Apostles' Creed, sentence by sentence, after the priest, in the name of the child. Soon after this the priest proceeded to the font itself, which was large and capacious. Hot and cold water was poured in simultaneously from two brass vessels. A prayer of consecration of the water followed, at one point in which the sacred "Muroen" oil was brought, and with a tiny piece of stick, about as large as a match, four drops of it were made to fall at four different places in the font, so as to make the form of the cross. The water was then stirred round. Proceeding with the prayer the priest, at several times, with his hands made the sign of the cross over the water, at times touching it in doing so with his fingers. Also some three times at intervals he blew upon the water. The little infant was then brought, and being lifted into the font by the sacristan, and being made to sit up in the middle of it, the water being very shallow, water was abundantly carried up by the priest's hand from around the child in the font, and profusely several times poured over its head, so that the child was thoroughly bathed with the water, which went all over its body. When the infant was removed, the water was *at once* let off through the bottom of the font, the stopper (this time extemporized from a bit of candle-wax), being removed for the purpose. Returning to the position at the table, the priest facing westwards and the people eastwards, as before,

more prayers were said, and then the priest once more advanced with the holiest oil of all, the "Muroen," and again anointed the child all over, beginning with (if I mistake not), four crossings on the forehead. After further prayers, all advanced to the steps of the sacarium, and the priest proceeding to the altar, on which, as said before, the *Korbano* (or holy offering) had remained all the time, with one candle burning on the centre of the re-table, brought the chalice, and with a small spoon put a portion of the holy contents (the two kinds commingled) into the mouth of the infant.

Afterwards a curious kind of convulsion took place, the priest seeming to make the people with himself pass round in a very small circle, as though in a tiny procession. Then a small piece of linen was spread on the floor of the sacarium itself, and the infant was carried up by the sacristan, and laid on it on its back with its feet towards the altar. After a minute or two it was returned to the godmother; and the people, leaving three or four paces on the steps of the sacarium, left the church with the infant. I should have mentioned that at the time the sacred elements were administered to the infant a kind of small stole was laid along over its body. Also, after the second anointing with oil, water was brought, and the priest washed his hands over the font, the water being at once let off as before. I may mention, too, that all the actions described in the foregoing were much facilitated by the fact that the infant was entirely devoid of apparel of any kind. None of the actions seemed to disturb the infant's serenity either—the warm water probably proving pleasant to its ideas. There appears to be amongst the Syrians nothing corresponding to our rite of Confirmation, hence presumably the chrism with the Muroen oil may take its place.—J. HENRY LORD, in *Cowley Evangelist*.

SOME AMERICAN HEATHEN

IN THE BEAUTIFUL CALIFORNIA LAND.

TUTTLETOWN, California, of which it can be truly said that, "Every prospect pleases and only man is vile," lies among the foothills of the Sierras, that region of wonderful beauty—a wretched blot upon the face of a delectable land—so near and yet so remote from civilization, in "Old Tuolemne," being one of that group of four counties—Amador, Calaveras, Tuolemne, and Maraposa, where, it is predicted, will be, in time, the resort of the world for health and for the enjoyment of natural loveliness.

Here was centered, in the "early days," that mad rage for gold—and over all these serene, pine-clad slopes were scattered 50,000 men, untempered by a single woman.

But the "49-ers" are no more. It will, however, be many a long year before the evidences of their wild ravages for gold will be effaced from even the neighborhood of Tuttletown.

Pigeon Creek, Wood's Creek, Mormon Creek, gave up their "golden sands" to such fierce, famished hordes as the world never saw before. And all the gracious, sloping hillsides bear terrible witness in the uprooted trees, the rocks, denuded of every vestige of soil, looking like a vast bleached cemetery of monuments, to the saddest and most debasing form of delusion possible to miserable humanity.

Many tourists pass through Tuttletown on their way to the Yosemite Valley and pause to observe with interest the noted points in this neighborhood, made memorable by Bret Harte and Mark Twain. Their cabins are still to be seen on Jackass Hill, not far from Poverty Flat, Tarantula Gulch, Table Mountain, Pigeon Creek, and Murderer's Bar—names and associations still cherished as thrilling memories by the small remaining remnant of Argonauts, who feel themselves gilt-edged by the reflected glory of "those days of old, the days of gold, the days of '49." Perhaps the mere tourist might prefer that other set of names even more anciently affixed to many towns and settlements of California by the early Mission Fathers. There is a whole rosary of them, reaching from San Diego to Santa Rosa, full of most sweet, gracious, and holy suggestions.

Tuttletown has sadly fallen from its once high estate. There is a dismal den of a postoffice, a supplement to the one "pioneer store," with its nameless collection of pre-historic commodities, resting upon an inexhaustible basis of whisky barrels, being considered the chief support of man.

There are no houses of any pretention in Tuttletown, nearly every person being employed in some "company's" mining "plant"—not as of old under the "glorious California sunshine," breathing the air laden with the delicious resinous odor of forests of pine trees, but as one of the "day shift" or "night

shift" gang, descending through these dreadful Plutonian excavations thousands of feet below the surface. These shafts or dismal borings are seen on every hillside, deserted or in operation, according to their initial promise in the output of "pay gravel."

It is sad to relate that for these people there should have been no provision for religious instruction. But there has been really nothing of the sort until very lately manifested among these scattered and dreary homes. No words could exaggerate the horrible sort of blackness and desolation which this condition implies to one accustomed to an affluence of opportunity and association with Church privileges. The Chinaman has his joss, and enjoys his worship, and the remotest heathen, as it is supposed, bows down to something—even "wood and stone." But the children of Tuttle town knew only of the name of God through the horrid blasphemy of their fathers and brothers until a late effort was made and some real signal good achieved, chiefly through the devotion of a lady—Miss Dorsey—a deaconess of some order of the Church. The work was begun by an occasional written notice being tacked on the door of the little old rat-hole of a school house, signifying that Divine service would be held there the next Sunday afternoon.

Miss Dorsey had many duties elsewhere, but whenever it was possible she and her aged mother drove over from the county seat at Tuttle town in a little old rickety carriage, brought a number of Prayer Books, and held this service; whether there was an audience or not. At first the mother only composed the congregation and gave the responses, but they were tireless, and after much effort in going around the scattered cabins and distant ranches, a little crowd of children were gathered and were taught with the most serene, sweet patience to kneel in prayer for the first time in their lives, and worship God. The hymns she taught by repeating each line herself until they knew the verse. And when they had learned the tune they made the old rafters ring. "I think when I read that sweet story of old," "Jesus, Lover of my Soul," "The Shining Shore," "Beulah Land," "I'm a Pilgrim," were great favorites.

There were questions and explanations of the Catechism, and some interesting diversity in each service. Papers were distributed and picture cards, forming, as it were, a little fraternity among these widely scattered children.

Miss Dorsey would have been a remarkable woman to meet, even without the distinguishing peculiarity of her costume or "habit," fashioned after the manner of her order. The gown, straight and plain, with sleeves quite loose at the wrists. A cape of the same black stuff, fitting closely around the shoulders, fastened in front with a long row of small buttons. She wore a little black bonnet, having a thin inside border of white, and over the back part fell the long crêpe veil. A large cross that looked like Irish bog oak, fastened around her neck with a black cord and rested on the outside of the cape. She was tall and extremely thin, and her face was as pallid and bloodless as moonlight, suggesting the gruesome idea that she never was guilty of eating. And the eyes so large and lustrous, gave an unvarying impression of melancholy, as if Christianity to her was the religion of sorrow, indeed.

This was hard to reconcile with her unwearying activity, her burning zeal in the holy work that filled her whole life. She reminded one of Saint Theresa, and if Miss Dorsey had appeared walking barefoot over the rough stones towards the Rawhide Mine, in search of some stray lamb of her fold, clad in the coarse white woolen habit of the Carmelites, girded with the "cord and its symbolic knots, signifying Poverty, Chastity, Obedience," it would have seemed altogether in character.

At the convention of Bishops in San Francisco last October Miss Dorsey so feelingly presented the condition of Tuttle town and its needs that it was arranged to include that place in the mission work of a certain sub-deacon, who among a large number of other charges should be required to hold service there once every fortnight.—*Church Chronicle*.

THE *Frankfurter Zeitung* reports a singular freak of paternal liberality in the matter of a wedding dowry. On the betrothal of his daughter, Herr Duchatschek had announced that he would give her, as a marriage portion, her weight in silver currency. Accordingly on the wedding day, the bride was formally weighed in the drawing-room in the presence of the assembled guests, before proceeding to church. The lady turning the scale at 62 kilogrammes (a little less than ten stone), a sack was at once filled with silver crowns to the same weight. The exact number of crowns was 13,500, about £560.

THE WAY out of sin is longer than that in.

REMINISCENCES OF AN OCTOGENARIAN.—IV.

IT WAS on the 14th day of November, 1849, and my 28th birthday, that I first pressed the soil of Iowa, in which State I resided for nearly 11 years. Two days afterward I reached my destination, a cattle farm owned by two brothers, who had been my playmates in bygone years; and during my entire visit of four and a half months, there was no opportunity of attending any place of worship—our nearest neighbor being six miles away, and no Episcopal church within 30 miles. The only resource was to read the service quietly and so keep in touch with the Church Militant. The family was Presbyterian or Congregational, and not much of either.

On April 1, 1850, being Easter Monday, I returned to a civilized community, and the following day called on the clergyman who had been appointed as the priest in charge of Trinity Church, Davenport, Iowa, the late Rev. Alfred Louderback, D.D., some time rector of All Saints' Church, Ravenswood, Chicago. He had but recently supplanted the Rev. Zachariah H. Goldsmith, originally from Virginia, who was said to be not above reproach, and who was in the early fifties tried, convicted, and deposed from the ministry by Bishop Kemper, who was in charge of the Missionary District of Iowa. Trinity Church was occupying a small wooden building which had been originally a stable, but Mr. Louderback said that was no detriment as Our Blessed Lord was born in one. It had seats for perhaps 50 persons, certainly not more. A large Presbyterian pulpit, which did duty both as reading desk and pulpit, occupied nearly the whole width of the building. Below it was a plain walnut table, one chair, and the half of an altar rail completed the chancel furniture. I was informed by Mr. Louderback that Bishop Kemper would administer Confirmation on the Sunday following, and also preach.

The weather had been spring-like all the week, but on Saturday night there was a change, and on Sunday a small sized blizzard. While stemming the fierce northwestern gale, I chanced to see in front of me the Rev. Mr. Louderback vainly attempting to hold an umbrella over the head of a stout gentleman, who wore his black trousers inside his boots, and whose body was encased in a blue blanket overcoat. They both entered Trinity's apology for a church, and got as near to a red-hot stove as they could. After some minutes, the Bishop emerged from his overcoat, and vested himself in a black silk preaching gown and black stole, while the rector assumed the surplice, and soon after, the service began. At its conclusion, I was introduced to the good Bishop, and took occasion to say to him that the last time I had seen him was at St. Peter's Church, Philadelphia, over 14 years previous, when he was being consecrated by Bishop White, whom I then saw for the last time. He was glad, he said, to meet an "old Christ Church boy," for I had acquainted him with the fact that Bishop White had received me "into the congregation of Christ's flock" when I also received the Sacrament of Baptism at his hands. I think now that this was the last time that I ever saw Bishop Kemper.

When the Board of Missions was at first organized, whether by a resolution of that body, or by tacit agreement by its members, the Domestic field was to be managed by the "High Church" party; while the Foreign branch would be under the domination of the "Low" or Evangelical school. This plan worked well for a number of years; but when it was seen that there was a constant stream of emigrants, as well as of native born citizens going West, always including Church people among the number, who required regularly ordained priests having authority to administer the sacraments of the Church, and at the same time there was little demand for clergymen as missionaries in foreign lands, the Evangelical party resolved to break the *concordat*, and "The Missionary Association for the West," was started, funds collected, and the managers appointed certain emissaries to go West, make a survey of the field into which they had intruded, and report to the main body in the East.

One Saturday afternoon, in the early summer of 1850, there landed at Davenport, from a down river port, a party wearing a quasi-clerical garb, who registered at the principal hotel as the Rev. ———, hailing from Philadelphia. As I am not positive as to his name, I cannot give it; but as this was over half a century ago, he undoubtedly has been gathered to his fathers.

Addressing the writer, he said:

"There's an Episcopal church here, I believe," and the an-

swer was: "An apology for one, but it is closed, as our rector has gone East."

And then his reply was:

"I am an Episcopal minister, and will hold service to-morrow myself."

Having confided this intelligence to several Churchmen, one of them called upon the reverend gentleman, and assured him he was welcome to officiate, and thanked him in advance for his cordiality and thoughtfulness.

"Is this your church?" he asked as he entered the humble roof. It had been materially altered in its interior according to the suggestions of Bishop Kemper. The mammoth pulpit had been torn out, the Communion Table placed against the wall, an improvised lectern had been fabricated from the timber of the old pulpit, and the other half of the altar rail placed in position. He walked behind a partition, and suddenly reappeared, enquiring:

"Is there no black gown? I can only find a surplice."

And the answer was:

"We don't use a black gown here; our minister preaches in his surplice."

And so did the visitor, giving us good, old-fashioned Calvinism to the utter disgust of his hearers. So completely provoked were they, that not a soul returned for the afternoon service; even the melodeon was removed.

On the following day he said he would leave, and the clerk of the hotel presented the bill. To the astonishment of those present, who heard him, he said:

"I am not in the habit of paying hotel bills; in fact, I generally receive a gratuity for officiating on the Lord's Day—say \$25 for a full service."

To which the writer replied:

"Well, I wouldn't give twenty-five cents for such a sermon, nor would any one of our people. You offered your services, they were accepted, but our people were so disgusted that they stayed home in the afternoon."

He utterly refused to pay his bill, and went away in a huff.

Information was sent to Galena, to look out for a "clerical loafer" who did not pay his hotel bill—the word "tramp" had not, as yet, been invented. He had told me that he had been sent by "The Missionary Association for the West," to spy out the land. Had he imparted this information when he reached town on the Saturday, he would have found the church door closed against him.

Bishop Kemper was also informed of this man's behaviour by one of Trinity's congregation; but the fellow never told whither he was going, and the Bishop could do nothing.

In May, 1851, I went to Dubuque, where I remained until March, 1853, and became a member of St. John's Church, then under the rectorship of the Rev. Robert D. Brooke, a Virginia Churchman. Here were decidedly the reverse conditions of the Davenport congregation, in that the rector had only a black silk robe and no surplice, until Bishop Kemper obliged him to procure one, which had just arrived. The church was a small one of brick, without galleries. The choir was seated in pews on the gospel side of the altar and was only a quartette, the writer being the organist. The music, such as it was, for it certainly was not Church music, was tolerably well rendered; but the congregation was so deeply impressed with the psalm tunes of Lowell Mason, and so averse to real Church composers, that it remained in 1853 what it had been in 1851, and possibly from the beginning. I prevailed upon one of my fellow clerks, a German, who possessed a fine tenor voice, to join the choir. He did so, and he read correctly all the music placed before him. On one occasion, however, he burst out laughing in church at the night service, and speedily left the building. I met him outside at the close of the service and he told me the reason of his explosive laughter.

"Why dat's de song we sings in de bier saloon, it is called de regular 'Lager bier, hoch,' what you say, 'Hurrah.'" But the congregation thought light of the matter; they were used to such music and could not abide any other.

During these two years, the cholera visited Dubuque, in both 1851 and 1852. The rector, anxious for the safety of his wife and child, left town for dear old Virginia, the church being closed. I was living in the midst of it, when it broke out in 1851; but having been in both New York and St. Louis when it raged in those cities, in 1849, was not at all alarmed, even when I heard the bell and saw the little procession of "Sisters," priest with the Blessed Sacrament, and an acolyte or two: and that I saw nearly every hour on the first day, when the mortality was

excessive. Greater devotion could not be shown than was manifested by these religious on their solemn errands of mercy. They did not close their church, nor hurry away to the mountains, leaving their flock shepherdless.

Returning to Davenport in March, 1853, I found that Trinity had abandoned the old rookery, and had rented a large store-room, which they occupied until the new stone church should be completed. Bishop Kemper had laid the corner stone the previous year, "Signing it with the sign of the cross" as he named the name of the church, and all in the Name of the Blessed Trinity. Some members of the Roman Communion, who were present, were deeply impressed with the ceremony.

The Missionary Association for the West had not been idle during these years, they were determined to capture the Diocese of Iowa, elect a Bishop who would at least antagonize the diocesan of Illinois in the House of Bishops; and that accomplished, they would turn their attention to other fields. I was informed by the rector of Trinity that he had received from them \$100 as a fee; but in his acknowledgement of its receipt, made no promises one way or the other as to which side he would adhere to. Others also received cheques for like amounts, which being greatly needed by the poorly paid missionaries, was viewed favorably, and when the special convention convened in the spring of 1854, in the "session room" of the Presbyterian house of worship, by some mysterious process and by a majority of one, the Rev. Dr. H. W. Lee, then rector of St. Luke's Church, Rochester, N. Y., was said to be elected Bishop. He was consecrated on St. Luke's Day, 1854, and choosing Davenport as the See City, settled down, a spacious dwelling being rented for his residence. Coincidentally with the arrival of the Bishop, the new Trinity Church was opened for divine service, and a fine pipe organ, which had done good service in St. James' Church, Milwaukee, was purchased by a member of Trinity and presented to the parish. It was installed in a "bracket gallery" over the vestibule, where it remained until it was destroyed by the fire that laid the church in ashes, some twenty odd years ago, the stone walls alone remaining. Not long after the Bishop's arrival it was whispered that there was room for another parish, and St. Luke's was organized, a congregation devoted to Evangelical views. There were malcontents in Trinity (new comers all) and these were foremost in St. Luke's. An old Presbyterian or Baptist meeting house was rented and occupied until the new St. Luke's was ready. It had great pretensions; but the architect or the builder, no one could tell on whom fell the error, made the chancel arch lop-sided, the apex of the Gothic arch inclining to the left. The Rev. Horatio Nelson Powers was the first rector, and, if I mistake not, the last. After some years, the congregation lessened, arrears of interest and the rector's stipend were unpaid; so one fine morning the whole concern was sold by the sheriff and the Presbyterians secured the edifice. *Valle*
St. Luke's!
F. A. H.

THE FAUDE MEMORIAL ALTAR.

[A new altar and reredos of marble, memorials to the late Rev. J. J. Faude, D.D., were blessed at Gethsemane Church, Minneapolis, on Sunday, April 20th.]

Within the Holy Place where oft he plead the sacred blood,
Erect like white-robed seraph blest, with hands uplift to God,
He bore our heart's true worship with the sweet angelic song
Up to the Holy Throne on high, 'mid heaven's adoring throng.

At this memorial board we kneel, with heavenly joy possest,
And his loved voice and act recall, who now has entered rest.
"Take, eat," we hear his tender words, in accents sweet again,
And "Drink ye this," as oft he said, in reverential strain.

Where we have carved his blessed name, his spirit lingers yet:
In Paradise exalted now, does he his flock forget?
"Lift up your hearts" with joy, for here the thronging angels sing
As each saved soul repentant, blest, to Paradise they bring!

The veil is tenuous—a breath brings sweet but awed surprise,
And with ecstatic joy we shout: "Aye, this is Paradise"!

GEO. C. COCHRAN.

A SUGGESTIVE announcement, which we hope will find a response, appears in a Buckinghamshire paper. It is as follows: "The vicar of ——— regrets to have to inform his parishioners that, in consequence of his advanced age, it will not be possible for him to visit the residents on the hill-tops! He will still be able to perform all the Sunday Church duty. If at any time it should please God to send him a pony and carriage it will give him great pleasure to resume his former course of visiting."

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 GREAT CONFESSION.

FOR THE FIFTH SUNDAY AFTER EASTER.

Catechism: XXIV. Benefits. Text: St. Luke ix. 23. Scripture: St. Matt. xvi. 13-25.

THE last year of our Blessed Lord's public ministry, from the time of His rejection at Capernaum (St. John vi. 22-71) to the time of His final rejection at Jerusalem, has for its most evident purpose the manifestation of the Christ as the Divine King. Pertinent to this purpose, with bearing upon it of most vital character, was the great confession of St. Peter, appointed for our present study.

The time had come—the time which, to quote a Latin proverb, had "hastened slowly"—when the fact of facts was to be recognized and openly acknowledged by the chosen messengers of the Kingdom, that the Christ, their King, was none other than the Son of God.

"Jesus came into the coasts of Cæsarea Philippi" (verse 13). "He was alone, praying, and His disciples were with Him" (St. Luke ix. 18). His prayers, we may be sure, were for the Twelve: that they might be guided and strengthened, to give the answer of true faith to the enquiry which could no longer be deferred: "Whom say ye that I am" (verse 15)?

Our Lord Himself introduced the momentous theme with the question: "Whom do men say that I, the Son of Man, am" (verse 13)? It is quite clear that this was in no sense a question for information, or an enquiry from curiosity. Jesus "needed not that any should testify of man: for He knew what was in man" (St. John ii. 25). This great enquiry was put to the Apostles in order to test their faith, to put them on record, and to ascertain once for all whether they, His chosen witnesses, had solved the Mystery of His Person.

In answering this question, diversity of opinion appears. The Apostles made no attempt to give the verdict of the ill-disposed. They did not remind the Christ how some, His enemies, thought Him to be a Samaritan, possessed of the devil, a wine-bibber, a blasphemer. They merely gave the mistaken estimate of men who in the main were friendly: "Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets" (verse 14). The marvels which distinguished His life had led certain people to suppose that He was one who had risen from the dead; but there was no willingness among the Jews to believe that He was the Messiah, the Promised One of God.

Jesus did not tarry to discuss these defective opinions concerning Himself, but went straight to the enquiry which voiced the real burden of His anxiety: "Whom say ye that I am" (verse 15)?

Instantly from the lips of Simon Peter came all that his Master could have desired, all that He longed to hear: "Thou art the Christ, the Son of the living God" (verse 16). It was the full confession of the two Natures united in the one Person: very Man and very God. We cannot overestimate the greatness of Simon Peter's acknowledgement: "The Son of Man" (verse 13) none other than "the Christ" (the anointed One, the Messiah); but, more even than this, one with the Father, "the Son of the Living God" (verse 15).

What did this confession win for the man who made it? It won the first personal beatitude, recorded as having fallen from the lips of Christ (verse 17): "*Blessed art thou, Simon Bar-jona*" (son of Jona). Even though we feel, as feel we must, that, since the question was addressed to the Twelve (verse 15), St. Peter as spokesman answered for the Twelve, nevertheless we would not diminish aught from the merited praise which the Lord bestowed that day upon His rock-like Apostle. Only let us remember that Christ commended St. Peter, not for the cleverness of invention or discovery, but rather for the willing heart, which opens the mind to receive the truth which God makes known. "Flesh and Blood" (human intellect, either of thyself or of another) "hath not revealed it unto thee, but My Father which is in heaven" (verse 17). Knowledge of God must come from God. "No man knoweth the Son, but the

Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (St. Matt. xi. 27).

Our Lord proceeds: "Thou art Peter, and upon this rock I will build my Church" (verse 18). From these words the Roman part of the Church has erected an immense fabric, touching the right of the Bishop of Rome to supreme authority and universal jurisdiction in the Christian world. "It was not so from the beginning." There are the two ancient interpretations of this saying, practically identical, both of which honor the Christ supremely. The Rock upon which the Church is built, is our Lord Himself (St. Luke vi. 47-48; I. Cor. iii. 11; I. Peter ii. 4-5); or, the Rock is the fact of which St. Peter made such noble confession, that the Son of Man, the Christ, is also and in very truth "the Son of the living God."

Against the Church, thus built upon the Rock, "the gates of hell shall not prevail" (verse 18). Why do we forget this promise? "Shame on us who grow faint-hearted at each discouragement, when the Master, with rejection behind Him and death before Him, nevertheless looked across the troubled sea of the dark future, and raised the shout of final victory!"

He who had said "I will build" (verse 18), next declared "I will give" (verse 19). The power of the keys (verse 19) is the power of government and of discipline in the Church, to receive men into it or remove them from it. It is, moreover, the power of absolution, whether exercised in Holy Baptism, in connection with the Holy Eucharist, or otherwise. Although the words here spoken seem to indicate a gift to be given to St. Peter, on account of his great confession ("I will give unto thee" verse 19), yet we must not forget that the gift was actually bestowed upon him *and the rest of the Apostles*, when, after His resurrection, our Lord declared: Whosoever sins ye remit, they are remitted unto them" (St. John xx. 23).

Although the time had come when the chosen Twelve must make acknowledgement of their belief in Christ as "the Son of the Living God," yet the world was not ready to receive this truth, nor could it be until the Holy Ghost should come (St. John xvi. 13-15). Till then, all that had passed must remain a secret. "He charged His disciples that they should tell no man that He was Jesus the Christ" (verse 20).

The day which for the Apostles had begun so gloriously, ended quite gloomily. Their faith in their Master as Son of Man and Son of God had been well approved. Therefore Jesus no longer delayed—why should He?—to tell them plainly of His approaching suffering and death (verse 21). This seemed to dash completely the hope and the expectation to which they had just been lifted. "Peter took Him, and rebuked Him," speaking again no doubt for the Twelve, and "saying, Be it far from Thee, Lord: this shall not be unto Thee" (verse 22). Though they could believe in Him as the King of Glory, yet were they still slow of heart to accept Him as the Man of Sorrows. St. Peter, who but shortly before had appeared so well, now appears almost altogether ill. The Christ, who had spoken the gracious words "Blessed art thou, Simon Bar-jona" (verse 17), now turned and said unto Peter: "Get thee behind Me, Satan: thou art an offence unto Me: for thou savorest not the things that be of God, but those that be of men" (verse 23).

Our Lord's faithfulness to St. Peter made necessary this stern reproof. But "the end was not yet." He who could rise to the highest devotion, might fall to the lowest unfaithfulness; yet would he rise again. Satan might desire to have him, as he did from the first and all along; but the Master who loved His great Apostle would pray for him, with prayers which must in the end prevail (St. Luke xxii. 31-32).

PROOFS OF THE RESURRECTION.

THE *Michigan Catholic*, commenting on a recent statement of Rev. Minot Savage, says: "Dr. Savage's statement that no case in a modern court could be proved on the evidence at hand concerning the Resurrection of Christ is met at its very outset. Perhaps no class of people are better qualified to judge what kind of a case can be made to bring conviction than the very men who are trying such cases and dealing with human evidence. The late Lord Coleridge, of Great Britain, was one of the greatest lawyers of his day, yet he was a full and firm believing Christian. So was Baron Russell of Killowen. So was Roger B. Taney, and Chief Justice Marshall and the late Chief Justice Waite, of our own bench. So was the late George Van Ness Lothrop, one of the greatest lawyers whom the West ever produced. One has but to run through his own acquaintance or familiarity to recall hundreds of lawyers and judges who were firm believers in Christ's divinity, and in His Resurrection. And we should prefer their judgment as to what is equivalent to court proofs rather than Dr. Savage's."

Literary

Religious.

A Thousand Things to Say in Sermons. By the Rev. F. St. John Corbett, M.A., Trinity College, Dublin. London: Skeffington & Son. 12mo, 349 pp. Price, \$2.00 net.

If good preaching could be brought about by the multiplying of books to make sermonic work easy, we should to-day be enjoying a homiletical millenium. But we greatly fear that it is this very effort to find a short-cut, or an easy road to pulpit success, which is delaying the longed-for and greatly to be desired day when the sermon will be preached, not because the preacher must say something, but because he has something to say.

In looking over this volume we are led to believe that among its "thousand things to say" there are many which have been printed before, and probably more than once before, and that the book is neither better nor worse than most of its kind. The Sermonic things are arranged, as usual, topically. But one addition, which the editor considers a convenience, is rather a temptation to laziness in work and worthlessness in result. Each separate collection of things has had given to it a "suggested text," so that the writer can, if he likes, fill in between the things with "padding," and then his Sermon is done. Let us see how it will work, and to what it leads.

We open the volume at "Truth." The text is "Ye shall know the truth and the truth shall make you free." The real topic of the text (however it may be worded) is—Truth, in its relation to freedom. Then follows ten "things to say." The author does not say so, but the first is on truth as related to frankness, the next on truth as related to pleasure, then on truth as related to character, then on truth as related to light, etc. In the whole ten selections there is not one on the text, *i.e.*, on truth on its relation to freedom! Is this sort of thing a help to sermonic unity, or to sermonic scateration and mystification? A. A. B.

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. New York: Funk & Wagnalls Co. 8vo, cloth, 768 pp. Price, \$5.00 net.

This work is intended to be a thesaurus for the speaker who seeks material for sermons or addresses on recurring anniversaries. The volume contains appropriate literature for the chief religious festivals, and the leading secular holidays that are observed in the United States and Great Britain. It is an unusually well arranged and valuable work of its kind.

We rub our eyes, however, and look again at the name of author and publisher. A big, double-columned octavo on the Christian Year from a nonconformist author and a nonconformist publisher! Well, the world moves, and we are glad that the Puritan children of the twentieth century are wiser than their Puritan forefathers of the seventeenth. Surely it is better to praise the Church's fasts and festivals than to fine Churchmen who love them, or to send to prison those who observe them.

We can easily remember when it was "papistical" to keep the one feast of Christmas, and here comes a devout dissenter with a list of eighteen of the greater festivals of the Christian Year, and by the names of Bishop Potter and Bishop Brooks, and by the weighty words of THE LIVING CHURCH, the *Ladies' Home Journal*, and the *London Punch*, and many of the other moulders of modern religious opinion, we are conjured not to neglect properly to observe the days of our fathers.

True, the devout dissenter puts Advent at the end of his festival year, instead of at its beginning, and adds some seventeen days in his holiday list that bear strange names, such as "Flag-raising Day," "Discovery Day," and "Election Day"; but we are willing to forgive him, because his face is brighter and his words are sweeter and his mission is more blessed than were those of his forefathers.

The book will sell and do good, for it contains much valuable matter, and much well-arranged information for the class of people for whom it is compiled. We wish the author every success in his devout effort to bind in bonds of loving commemoration the Days of Christ, and the days and lives of all those who have been baptized in His Holy Name. ALFORD A. BUTLER.

The Story of the Promise: Being simple readings on the Old Testament for children. By the Rev. C. C. Bell, M.A., Vicar of Carlton. New York: Edwin S. Gorham. 12mo, pp. 253. Price, \$1.00 net.

The second title describes the book. It is an attractive and suggestive volume, both in its text and in its instructive illustrations; and we doubt not that if wisely used, many a primary teacher will find it helpful in her work with little children.

At the same time we would strongly urge the teacher who tells the Old Testament stories along the excellent lines laid down by the

author, *not* to repeat the theological instructions which the author adds to the stories. St. Paul says: "When I was a child I spake as a child, I understood as a child, I thought as a child"; but the teachers of to-day are wiser than St. Paul. They insist that their children, even in the primary grade, shall be compelled to speak as a divinity student, to understand as a divinity student, and to think as a divinity student. For example: To the simply told story of the burning bush, the author adds:

"It pointed forward to the Incarnation. Our Lord Jesus Christ was perfect man, but He was also perfect God. His Godhead did not destroy or consume His manhood, any more than the fire consumed the bush. If He had not been man He could not have suffered for us, for the Godhead cannot suffer. Dear children, I am sure you will find this very hard to understand." To the last remark we heartily agree. A. A. B.

Early Christianity and Paganism. A. D. 64 to the Peace of the Church in the Fourth Century. A Narrative mainly based upon Contemporary Records and Remains. By H. Donald M. Spence, D.D., Dean of Gloucester. New York: E. P. Dutton & Co. Price, \$4.00.

Dean Spence in this volume has given us a most delightful history of the Church for the first three centuries. He is conservative in his judgment; but inclined to traditional accounts rather than to the new style of history which seems to deny all that our ancestors believed. The chapters on Nero, A Chapter of Martyrdoms, and The Catacombs of Rome are of absorbing interest. While this book is full of learning and true scholarship, it is written in a pleasing style, not loaded up with notes in Latin and Greek, nor cumbered with all sorts of adverse "views" to those held by the writer.

Taking it all in all, this is one of the most interesting books of history which we have seen, since the work of Dean Milman. The illustrations are also valuable and well done.

William Ralph Churton, Senior Fellow of King's College, Cambridge. Theological Papers and Sermons. Selected and Edited by his Brother and Sister. With a brief Memoir and Portrait. Cambridge: Macmillan & Bowes.

Canon Churton has left us some very valuable papers which Bishop Churton and his sister have edited and published in this volume. After a short Memoir there are printed five valuable Theological and Controversial Papers and then twenty Sermons. The first paper is on the word *ἀπρέπτος* in the decree of the Council of Chalcedon, read in Cambridge in 1894. The second is an historical article on St. Hilary of Poitiers. The third is on the Privilege of Non-communicating Attendance and the Duty of Frequent Communion, in which Canon Churton takes the liberal view that devout people need not leave the Church even if they are not to communicate at that time. The fourth paper is on the Devotion of the Sacred Heart of Jesus. Here, too, the Canon discriminates between the objectionable popular devotion, which is repulsive to Anglican ideas, and the mystical devotion to our Lord's Humanity which is quite unobjectionable, and indeed helpful. The fifth paper is on Original Sin, and was to have been read on May 24th, 1897, before the Confraternity of the Holy Trinity, on the very day he died.

The sermons are selected carefully, and cover the Christian Year. All of Canon Churton's writings are distinguished by beautiful English, and by accurate theological statements. The book is well worth reading.

The Formation of Christian Character. A Contribution to Individual Christian Ethics. By W. S. Bruce, D.D. New York: Imported by Chas. Scribner's Sons. Price, \$1.75 net.

We have seldom read a book which is so entirely satisfactory in every way as this book of Dr. Bruce. Quite generally one finds, especially in philosophy and in theology, a good deal that is objectionable on some ground or other; but here is a book which seems exactly right.

After an introductory chapter and a historical review of the subject, the author begins the discussion of Character, how it is affected by sin, and how it is renewed in Christ. He then discusses the culture of the body, the mind, and the soul, and the training of the will. Then are considered the qualities of Christian character, Obedience to God's Will, Constancy, Consistency, and Simplicity. The chapter on the Power of Habit is very fine indeed and so is the concluding chapter on The Spiritual Power.

Whether we consider this work from the standpoint of Psychology, Ethics, or Religion, it is one of the best books we have ever read. Every young man beginning life would be the better for reading it.

FRANK A. SANBORN.

Outline of a History of Protestant Missions from the Reformation to the Present Time. A Contribution to Modern Church History. By Gustav Warneck. Authorized translation from the Seventh German edition. Edited by George Robson, D.D. Chicago: Fleming H. Revell & Co., 1901.

So extensive has the field of Missions of even the Protestant bodies become, that a single volume devoted to this history produces in one a constant sense of over-condensation and summariness. There is no possibility of putting much of human interest into statistics. And yet the story of Protestant missions is the story of a century only—what lies back of the nineteenth century is almost negligible—

so that one lays down Dr. Warneck's volume with a feeling of the tremendousness of the work accomplished in a hundred years.

But such statements of results entirely fail, as Dr. Warneck says, to convey to us the truth of what has been done. For in missions, more than in most things, it is the first step that counts. What has been done in the foundation work will continue to yield many a harvest beside the tabulated list. And again, the results of any mission are far broader than any figures can show. There may, indeed, be nothing to show except an expense account, yet the mission may have exerted a profound effect on the community it ministers to. We need to read such histories as this of Dr. Warneck's with these and similar considerations in mind, if we are to gain much from them. We are glad to commend this volume as no doubt the best survey of the whole field of Protestant Missions. J. G. H. B.

Missionary Readings for Missionary Programs. Compiled and arranged by Belle M. Brain. Chicago: Fleming H. Revell & Co., 1901.

To those who are interested in missionary work, one of the most encouraging features of the present time is the rapid production of a really interesting missionary literature. Classes for the study of mission work have only the difficulty of selection. To such classes we would commend this volume as especially interesting and useful for the purpose of brightening up the class work with illustrative matter. There are some twenty-five extracts from various books, all well chosen and throwing the light of personal experience upon one or another side of missionary work. The volume will be found to have for children all the fascination of a story book. J. G. H. B.

Miscellaneous.

A Lily of France. By Caroline Atwater Mason. Philadelphia: The Griffith & Rowland Press, 1901.

This is one of the very best of the many historical romances that have appeared in the last few years; and, in our opinion, it deserves to be ranked with such works as Blackmore's *Lorna Doone* and Conan Doyle's *The White Company*. The author has exploited a period little touched upon by writers of historical fiction, and has shown us in a most delightful manner the romantic side of a character whom few people would deem a fit hero of romance,—William of Orange. The heroine, Princess Charlotte de Bourbon, "the white abess," is as lovable a character as it has been our pleasure to meet in the domain of fiction. The life of the three little maids, the princess and the two Jeannes, in the Convent, is so charmingly told that the opening chapters read like an idyl. Yet Mrs. Mason knows equally well how to sound the bolder notes; and when we come to the real story of the book, the life, the wars, and the wooing, of William of Orange, she makes him and the members of his family, the Elector Frederick the Pious and his court, and many other well known historical characters, live before our eyes. It is very evident that she did not make her trip to Holland, France, and Germany in vain, for, like very few other writers of historical fiction, she has caught the real spirit of the times and the countries she describes. The two love stories, that of William of Orange and that of Norbert Tontorf, are charmingly told, and we note with pleasure the absence of the weak and mawkish sentimentality, that characterizes only too many recent love tales.

The gifted author is to be congratulated upon having produced a masterpiece of fiction, which can most cheerfully be recommended to all who enjoy a good, wholesome story, based on actual historical occurrences, and dealing with some of the most interesting and fascinating characters of modern history.

From the book-lover's standpoint the book deserves high praise. The cover is most attractive, and the print and the half-tone engravings are all that can be desired. F. C. W.

The Secret Place. Studies of Prayer. By R. Ames Montgomery, B.A. Chicago: Fleming H. Revell Co.

This book consists largely of matter used by the author in sermons at Duluth, Minn. At the request of some of his hearers, Mr. Montgomery has prepared this book on Prayer. The subject is treated in a very devotional manner, and the whole question of Prayer is treated from a Christian standpoint. The subject of obstacles to successful prayer is very fully treated and in a very helpful way.

MY VESTRY.

My first a cassock can't abide;
My second sanctions it with pride.
My third thinks pews should all be free;
My fourth says pews should rented be.
My fifth insists the Psalms be sung;
My sixth believes it very wrong.
My seventh says my views are "High";
My eighth their "Lowness" won't deny.
My ninth detests a long discourse;
My tenth would preach till one is hoarse.
Eleven thinks I should retire;
While Twelve would move me somewhat higher.
Ashamed to beg, untaught to delve,
How shall I please these awful Twelve?

—Church of Ireland Gazette.

OBJECT LESSON IN DIVORCE.—II.

BY THE REV. W. H. KNOWLTON.

THE STORY OF MISS FINCH.

MISS FINCH," let us call her for the purposes of this otherwise true tale; a tale so true, that to this day my eyelids moisten when I recall its incidents.

It was when I was the rector of St. Andrew's, Chicago, in the early '80's. Miss Finch was a sewing girl, verging on toward the period of uncertain summers, but of most blameless life hitherto. My parishioner, also, she was a never-failing attendant upon the services of St. Andrew's, when possible for her to reach them; nor ever did I know her even once to "appear before the Lord empty." In her home, which consisted of two small rooms over a store at — West Lake Street, she was the model of conservative neatness and refined tastes; while her solicitous care for her decrepit, and oftentimes complaining, mother, whose stay she was, was one of those beautiful things that are rarely met in actual experience, but in books only. It was my great pleasure, also, listening to her tongue run on, as it always did in her mother's presence on occasion of my pastoral visits, in air-castle building of the delights for her mother and herself in the little home in the suburbs that she hoped to purchase in the not far future, when her savings should have reached a sufficient amount to warrant the venture.

"And how long have you been making them?" I was one day interested to ask.

"Not quite six years," was the reply.

"And how much do they amount to now, if I may ask?" I continued.

"Oh, not quite a hundred and fifty dollars yet, but almost. But then, you see," she hastened to add, for her own assurance as much as mine, I thought, "it would have been much more, only Mother had a long sickness last year and the year before, and so much had to go for doctors' bills and medicines, that I was a bit discouraged for awhile. But I am not now. Mother is so well. Are you not, Mother?" she concluded, addressing the poor old woman with a cheery smile, and seeming satisfied with a murmured reply that might mean anything.

But for all this, the more I thought of the matter, taking into account the splendid home-making qualities of the poor girl, and the prospects of the many grinding struggles that waited on her life's future, if continued long as it then was, I confess that the thought grew on me, becoming a wish, and voicing itself thus:

"Oh, if only some good man would take her to wife! What a helpmeet for him she would be, and what a boon for her!"

Then, one Sunday morning, about nine o'clock, as though in response to the wish, become a prayer almost, for the interest I had in the poor girl, a man—a mechanic apparently, but not of unpleasing address or person—presented himself at my home, asking to see me.

"You are the minister of the church on the corner of Washington and Roby?" he began, questioning.

"Yes."

"Well, I came to see if you would marry me in the church after the services this morning," he continued.

"Yes. To whom?" was my reply.

He mentioned "Miss Finch," and at once my heart grew alight with joy for what I esteemed the good news of his announcement.

"I am so glad," I exclaimed, almost involuntarily, and certainly not thinking how he might take my emphasis. "Yes, I am so glad," I repeated more slowly, recalling my office, "but before I can answer your question definitely, the Church requires that you shall answer mine: 'Are you a single man, or have you been married before?'"

"I was married before."

"I suppose your former wife is dead, then?"

"No, I got a bill from her," meaning a divorce.

"On what grounds?" I asked.

"Oh, we just couldn't live together, and quit," he replied, carelessly.

"Then," said I, "it will be impossible for me to comply with your request. Neither the Church, nor, I might add, any good man, recognizes the lawfulness of your cause for divorce. In the eyes of Almighty God you are still wedded to another until death parts you. But I am sorry—oh, so sorry for Miss Finch," I concluded, with mingled feelings of disappointment and sympathy for both, perhaps—I could not tell.

Not the less, however, I went on to speak to the man,

arguing to convince him in the most careful words I could command, of the exceeding heinousness of his proposed sin, and seeking to induce him to abandon the thought of it, at once and forever. But, of course, it was to deaf ears that I spoke. It always is; and so it will remain while the laws of the land turn down righteousness in favor of lust. It is true that the man tried to argue a little in return, but meeting no success, the spirit of it all came out in his closing words:

"Well, you won't marry me then. That's the long and short of it, I suppose; but there's plenty of ministers that will, you bet," he said, taking an almost insulting leave.

"Yes, there's plenty of ministers, so-called, at least, that will, I fear," I said to myself, sadly, as I closed the door behind the man's departing presence, thinking to see him no more.

But this was not to be. For in a few moments, he was back again, but this time with Miss Finch herself for his companion. Miss Finch to weep, and beg, and plead—to tell me, as she had never even breathed to me before, or allowed me to suspect, of her assumed cheeriness when her heart was always sad; of the many temptations that had presented themselves in the way, and of her hard struggles against them, that she might keep herself pure in the sight of God and the world; and then, the pity of it all, that when at last the opportunity had come for her release by marriage to a man—"a good man," she said—whom she loved, and who, above all, had promised to cherish her mother—her poor, dear mother—as his own, her Church, which she had so long loved and faithfully served, should refuse to sanction it!

"It's cruel! oh, so cruel! I can't bear it—I can't bear it!" she shrieked almost wildly in plaintive diminuendo at the end, as she sank sobbing and half fainting into her chair.

It was a hard moment. God spare me its repetition forever. My courage was nearly gone. But the man stood by saying nothing, but maintaining an attitude utterly careless and indifferent, as it seemed to me. I noticed this, and was myself once more. Evidently, under the best of circumstances, such a man could never become a mate for so gentle a woman as this one—Miss Finch. But what could I say? What words were there, with which to address effectively in the premises a woman, gentle and submissive though her habitual manner was, but now at bay under the sense—whether real or fancied, it matters not—of a cruel wrong about to be perpetrated against her whole remaining life, and that by one whom she had hitherto esteemed her most sympathizing friend?

And, indeed, what I did say, though after a prayer shot straight and hot at the very Throne itself, I have never been able to recall. I know only that I was fifteen minutes late for the services that morning, and that my assistant, good old Dr. Stout, supposing me ill, had begun them for me, and that I heard next day that the sacrilege had been committed, a Baptist minister officiating.

Then, for a year nearly, I saw my parishioner no more. I might have called upon the poor mother, I suppose, but I questioned the wisdom. Then, the incident gradually faded from my thoughts, and then:

A little boy in somewhat ragged attire stopped at my door one morning saying that a sick woman at — West Lake Street would like to see me.

"Who is she?" I asked; but the name I received was not a familiar one. Instantly, however, recognizing the street number the boy had given, the thought came over me that she might be Miss Finch under her married name, which had utterly escaped me, if, indeed, I had ever learned it. And it so proved. But what a sight greeted me, when within ten minutes after I had received my summons I was crossing anew the threshold of what had seemed to me before a veritable little home paradise, albeit of the humblest pretensions, but as already described. Pitiful it was, beyond the power of words to say how pitiful. The serpent had been there, and left his toothmarks wherever the eye could fall. This was evident enough. The carpets were gone. The pictures had been taken from the walls. Most of the furniture had disappeared. There was no remaining plant life in the windows. Dust and filth ruled centre and corners alike. In the midst, sitting in an old broken chair, too worthless for the chattel mortgage man to add to his plunder, and weaving back and forth, and crooning, as imbecile age is sometimes wont, was the poor old mother, still existing, but aware of naught about her. While on a ragged pallet in a corner, weeping and hiding her face for shame, but still pressing closely to her bosom her new-born babe with all a mother's love,

lay the wan and shattered victim of the divorce laws of the sovereign State of Illinois, and of the complaisant acquiescence in them of a so-called Christian minister.

Then, the story came, as soon as I would permit it, which was not that day, however, but many days later. For first, the needy ones must be cared for and the outer traces of distress removed with loving hands and unreproachful lips, all of which was done, with John E. Stridiron of blessed memory as the chief ministrant. But the story, as finally told, was not an unusual one. Lust, gambling, drink, a cruel nature, and finally desertion, on the part of the man; and fear, pride, and at last, as the hour of her travail approached, helplessness on the part of the woman; the pawnbroker and the chattel mortgage man figuring between. This was about all, if I may omit concerning the mother-love that finally conquered the womanly pride, and induced the poor woman to send for her pastor once more, when she began:

"Oh, if I had only listened to you—"

"Hush! Hush!" I interrupted; "all that is past now, and cannot be mended. Even our Father Himself could not mend it, if He would. But He gives the future, and with the experience of chastisement you have received at His hands, and with the aid of the good friends He is sure to raise up for you, you should soon be smiling again, and will be."

And so, indeed, it soon came to pass, but not quite according to my meaning. For less than a month gone by, and with more than the old cheeriness lighting her face, her old mother and her sweet babe having preceded her, she had passed from — West Lake Street, Chicago, not to a home in the suburbs of that city, but to a better.

THE CADET WHO DID GRADUATE.

BY ROLAND RINGWALT.

IN 1836, Congressman John Y. Mason of Virginia had the appointment of a cadet at West Point in his hands. For some reason, the boys from that district had not done well. They were too weak in body, too dull in intellect, too flighty in disposition, at all events not one had passed through the severe course of West Point. Mr. Mason wanted to choose a young fellow who would do him credit. Somebody told him that there was a sturdy young man nearly twenty years old reading law in his uncle's office and acting as clerk of a local court. Mr. Mason offered the young man the appointment, and found that it was gladly accepted. While the lad was on his way to the Military Academy, he stopped to see his Congressman, and repeat his expressions of thanks. The honorable gentleman did not feel like exchanging compliments, and what he had to say was "short, sharp, and decisive." His words were "No cadet from my district has ever graduated at the Military Academy. If you do not, I never want to see your face again."

The cadet went on to his study and his drills. He roomed with Sherman, the Sherman who afterwards marched to the sea. West Point soon knew the cadet as a man, not a boy; a sturdy fellow who came to learn, who rarely broke any rule, who never meddled with anybody, and who looked after his own rights. One cadet attempted to bully him, but the newcomer said, "Leave this room immediately or I will throw you through the window," and the hazer fled at once. The young Virginian graduated, and the record of his service in Florida and in the Mexican war must have pleased his district. When he returned to West Point as instructor of artillery and cavalry the Academy felt that he was a man who understood the work that lay before him. In the war for the Union, his biographer well says that "he never lost a battle, but won several splendid victories."

Congressman Mason never had cause to flush for the cadet whom he addressed so sternly. In later years the young West Pointers nicknamed their instructor "Old Slow Trot." The country gave him another nickname, "the Rock of Chickamauga." Who was he?

OF MR. JAMES BRYCE, M.P., an English Church paper says: "His first fame was won in literature. His *Holy Roman Empire*, published when he was twenty-four, is one of the classics of the language. His work on *The American Commonwealth* is the standard book on the subject, and a monument of eloquent industry. Mr. Bryce has sat in the Cabinet as Chancellor of the Duchy of Lancaster and President of the Board of Trade, and he is one of the few Britons who have stood on the top of Mount Ararat. The constant wonder of his friends is how one small head can carry all he knows."

Deb's Enterprise

BY MARY BOWLES JARVIS

CHAPTER IV.

DEBORAH always snatched a brief time in the summer mornings for a walk in their garden before the real work of the day began, and one day in May when the sun had not long been awake, she might have been seen there reading the closely-written pages of a foreign-looking letter.

It was a lover's epistle, brought by last night's post, and in it Will Mansfield poured out the long-restrained story of his love.

"Grandfather insisted I should come out here without speaking to you, as I had hoped and meant to do," he wrote, "but now he has written withdrawing all opposition because, as he elegantly puts it, of the grit and good sense you have shown. Oh, Deborah, no words can tell how much I love and honor you for your brave stand, yet I cannot bear to think of your working so hard. If only I could come and plead my cause and woo you and win you away from it all! But I must stay here for two years at least. Only write to me and very soon, and tell me you can love me."

There was much more in the letter, and the thrushes singing jubilantly in the old pear-tree and the blackbird whistling cheerily in the chestnut beyond, all seemed to re-echo the words "He loves me," "He loves me," as Deborah thanked God for the priceless gift of a heart tried and true.

For one blissful half-hour her thoughts voyaged far and fast to the distant colony, and the love and ease that would be hers, if only she were there. But the prosaic odor of burning cake floated through the open kitchen window, and instantly day-dreams vanished.

Her mother rose abnormally early in these glorious summer days to help before the heat of the day, and Phœbe, too, had begun to take an amateur interest in puff and short crust, and, stealing a march on Deborah that morning, they had managed to burn a promising batch of halfpenny scones.

"King Alfred again," said Phœbe ruefully, as Deb surveyed the blackened trayful, and good-humoredly started a fresh supply.

No, it was quite clear she could not be spared—though every member of the family seemed to have caught the infection of work, and Phœbe especially had been transformed by it. As a money-making concern the business would probably fall to pieces if Deborah retired from the scene.

But somehow that day she managed to write a reply that satisfied Will, when it reached him, of her love for him, and made him strong to labor and to wait. And entering heartily into Christian work among the young men who thronged the town, he formed a friendship with a young fellow that was destined to be lifelong. Harry Durham had an appointment there for two years also, and the two friends soon became known as workers who never tired or turned back in their labor for God.

And every mail took long, bright letters to Deborah, and she, on her part, between the claims of shop and kitchen and home, always found time to send answers that were indeed good news from a far country. And so more than two busy years went by.

One September afternoon Phœbe was walking at a brisk pace along the Brent Road, her duties over for the day. It had been very warm all day, and the long succession of scales and five-finger exercises she had been listening to, might have excused her if she had looked tired and listless. But she stepped out bravely, her head erect and the light of health and vigor in the rosy face that was certainly prettier than of old.

Instead of the indolent, aimless girl of three years ago, she was now a strong, self-reliant young woman, able to take a good place and keep it in the world's army of workers, and anxious above all things to live well-pleasing to God.

She smiled now as she whispered, "Dear old Deb, I'm so glad his ship is due at Southampton to-morrow. She has earned her joy."

Nothing had been heard of Ned Haughton, and if Phœbe

ever remembered him now, it was only to wonder that she could have cared for one so unworthy.

A drove of sheep returning from Brent market were in front of her, and, as she passed them, she heard the soft whir of cycle-wheels coming behind, and then the warning of bells struck rapidly. And just then the sheep, with their proverbial silliness, after huddling to one side of the road, suddenly made a dash across.

One cyclist passed safely, but the other, in trying to avoid the frightened animals, came in contact with a heap of stones at the side of the road, and instantly cycle and rider were rolling in the dust.

Phœbe sprang down from the footpath to offer help, the first rider turned back at the cry of his friend and recognized her instantly.

"Phœbe!" he cried, springing off his machine and grasping her hand with a clasp she felt for the rest of the evening. Then, hurriedly helping his companion up, he introduced him to Phœbe, and Harry Durham saw a pair of merry blue eyes looking down at him with a good deal of concern.

"I have heard of you lots of times, Miss Phœbe," he said, "but I never thought I should make your acquaintance in such a lowly manner." And he tried to stand but had to sit back on the bank and confess himself beaten. "I've sprained my ankle, Will, I do believe, and can't walk a yard, and as to mounting that ruin—well, it is impossible, you see. Fancy getting a spill like this almost at our long journey's end."

Will looked properly concerned. He had gained permission from Mr. Mansfield to bring his friend for a short visit, but though the old man's letters had been very kind of late, he was not at all sure of the reception likely to be accorded an invalid.

"You should have waited for that 6:30 train, Will, and then this wouldn't have happened."

Phœbe solved the problem by saying quietly:

"Our house is close by, only round the next turn, you know, and if Mr. Durham could lean on you that little distance, you could decide what to do after tea. I will walk the broken machine if you can manage the other, Will."

She said his name half shyly, thinking what pride she would feel in this bronzed, handsome fellow, when he became a brother indeed.

He flashed back an answering smile and whispered:

"How is she, Phœbe? Fancy what even this delay seems to me after waiting so long!"

"You'll see directly," she replied joyously.

"Ah, there she is!"

Standing in the porch, that was all aglow with late clematis and gorgeous festoons of Virginia creeper, Deborah was looking out with surprise at the group approaching the gate. With a glad cry of "Mother!" she disappeared into the house, but was back again directly. And, leaving friend and bicycle to their fate, Will took her in his arms and had the first lover's kiss before Mrs. Dean at all understood what it was all about. There were exclamations and explanations together, and Harry Durham was consigned to the roomy old sofa, his boot cut away and wet compresses round his injured foot in no time, while Mrs. Dean bustled about getting tea with motherly activity, such as Will had never seen in the old days.

"I can't help looking at you," he said apologetically, "you all look so well, and not a bit the worse for what you had to do."

"Hard work agrees with us," said Phœbe demurely, "doesn't it, Deb?"—to the sister who passed at that moment with a huge pile of tea-cakes, made by her own fair hands. "Here, I'll butter those," she whispered; "go and show the garden to our guest." Whereupon Deborah disappeared, to be followed instantly by Will.

"I can't believe it, darling, that our separation is really over for ever. Nay, I will have no denials now; we will find a way to care for the dear ones, and you shall come to be my own rose of joy."

And never over any June baking had Deb's cheeks been so gloriously flushed, or her eyes so radiant as at the cosy meal that followed.

Harry Durham sat opposite to Phœbe, and had abundant chances of studying her fair face and, it must be admitted, he made some use of his opportunities. And, over tongue and tea-cakes, both young men proved that colonial life had in no ways impaired their appetites, while Jack certainly aided and abetted them in making what he called "a square meal."

They talked on long after all pretence of eating was over, while the mellow glow of the September sunset came through

the crimson curtains, and shed a witching glamor over Deb's face.

And then, suddenly, through a pause in the talk, came the startling sound of the fire-bell, ringing madly, as it seemed, close by.

"That's fire, and at our place," shouted Jack, and he was out of the house in a moment, followed at once by Will, who only paused to tell his friend to lie down and not worry, and to give a parting word to Deborah.

"Be brave, darling! I shall not get into danger for your sake, if I can help it."

There was a wild scene of confusion and dismay in the mill-yard when the young men got there.

All Arleford seemed to be rushing to the fire, and the red flames shining through the lower windows of the office wing lit up the eager faces below with a lurid glow.

A cheer rang up as Will forced his way through, and was at once recognized by those around.

"Is everybody out of the building?" he shouted hoarsely.

"Yes, sir, the hands all left long ago."

"Then form lines, men, and pass up buckets from the brook. Who has gone for the engines?"

"Jackson, sir, and they've wired as well. They'll be here directly."

"Then come with me, Jack and Mason here, and we will try for the books."

Suddenly a piercing cry rang out from a window overhead.

"The master! Oh, look, the master's there!" shouted men and women with horror, as a grey head was distinctly seen for a moment through the clouds of smoke.

"The ladder! Quick, lads, after me! The stairs are ablaze! Get the long ladders from the sorting shed." Before the order was hardly given the ladder was put into position, and Will had climbed up to the open window, where Mr. Mansfield had been seen. Jack followed, and they found the old man half fainting within. Seizing the end of a roll of cloth, Will knotted it underneath the helpless arms, and exerting all their powers they lifted him to the sill and lowered him down gently to the waiting arms beneath.

"Quick, Jack, down with you!" shouted Will, and Jack obeyed and just cleared the smoking ladder before it parted with the heat.

There was another groan from the crowd, and Deborah, who stood a little way off watching breathlessly, felt all the world reeling as Will disappeared. But though scorched and dizzy, he did not lose his cool recollectedness. There was plenty of cloth to be had, and, rushing to the west window, where the flames below were less fierce as yet, he fastened one end of the roll securely to the window bar and slid down to safety and Deborah just as the fire engines rattled into the yard. There was abundance of water at hand, and the men used it so well that the fire was confined to the wing in which it broke out, and the valuable machinery and stock in the main building were saved.

It was a strange home-coming for Will, for his grandfather was seriously ill from the shock, and the responsibility of setting the people to work again, and making arrangements for the rebuilding, all fell upon the young man at once. And, nothing loath, Harry Durham felt obliged, under the circumstances, to accept Mrs. Dean's offer of hospitality and consign himself and his injured foot to her care, at least for a few days longer.

The old mill-owner recovered strength very slowly, but as soon as he was able to talk over things he declared his intention of retiring from all active management forthwith.

"I've toiled early and late, my lad," he said to Will one day, "and thought a deal more about this world than the next, till I stood at the window that night and looked death in the face. You know, I went back because there was a mistake in one of the books, and I wanted to leave all straight before you came. And I think I must have dropped asleep and when I woke—ah, but for you and Jack, where should I have been! There, there, we won't talk of it, only by God's help things shall be very different for the future. Marry Deborah as soon as she'll have you, and settle down here with me, will you? I can have my own den, you know, and, anyhow, it won't be for long. Oh, and there's one thing more. I should like you to take Jack into the firm when he is one-and-twenty. He has worked steadily through the whole concern, and has all his father's 'stickability.' I bought the Gruith a while back, thinking you might like it, but Mrs. Dean and the others can have it now if they would like

to live there. That business won't be much without Deborah, though I must say it has been the making of them all."

Will might have been forgiven for thinking that Deborah at least needed no making, but he rejoiced in secret as he remembered the time when the old man had declared that the heir to his hard-earned money should never marry a girl who had neither grit nor fortune. How splendidly Deborah had justified herself and how truly the old prejudice had been replaced by hearty liking and respect.

There was a pretty wedding in Arleford church soon after, and every girl in the mill and more than a sprinkling of the sterner sex thronged to see it.

"We'll never get such nice things for dinner again," sighed one spectator dolefully.

"Ah, but it's good to think Miss Deborah's come to her own at last," responded another. "And Nancy is to have the shop and live there with her mother, and Miss Deborah has well trained her into her ways, you'll see."

Perhaps nobody was very much surprised when Phoebe blushingly confided to Deb that afternoon that she had promised to marry Harry Durham and go back with him to Cape Town if he decided to return next summer.

"Nonsense, old fellow!" said Will vigorously, when told the news in turn. "Throw your capital and energies into our firm. I can find room for you, and Arleford can hold us all."

And so it was happily settled, and when, in the following spring, Harry and Phoebe took possession of a charming villa not far from the scene of their first meeting, Jo, now a clever musician, took Phoebe's vacant place at Hedley Hall. For though in the altered fortunes of the family there was now no positive need that she should work for a living, yet, with the sturdy independence learned from Deborah, she has resolved to use the gift God has given to her, and put it out to usury in steady daily toil, believing that work is the noblest thing in earth or heaven.

[THE END.]

The Family Fireside

IONA.

I.

Historic gem of Hebrides,
Jewel of Scottish isles,
What mem'ries wreath thee welcome face,
As fragrant, sunlit smiles:
The Irish Sea sweeps round thy shores,
In long and curving wave,
And breaks, in surging, seething foam,
In Fingall's darksome Cave.

II.

'Tis holy land, Iona's sod,
(About one mile by three),
For Christian faith and college lore
Were much advanced by thee.
Here sleeps the Saint Columba true
With scores of pious Kings,
Beneath Cathedral—Kirk and Cross,
And other sacred things.

III.

Columba—genius of the place—
For Gospel truth tolled long,
Till Scottish hills and Scottish glens
Were vocal with its song.
Fair Ireland gave Columba birth,
And Scotland guards his tomb;
His name's on all good Scottish tongues,
In honor's lasting bloom.

IV.

Hail to the land Columba loved,
The Scot-land of the free,
Which stretched to us three Bishops' hands
Across Atlantic's sea;
Those saving hands, which gave our Church,
In dark and feeble days,
A headship (in its headless time),
In Apostolic ways.

V.

"A friend in need's a friend in deed,"
In Old World or in New:
The Christ who taught us how to love
Our neighbor taught us true:
Like good Samaritan of old
To reach a helping hand
To all who need our tears or gold,
In this and every land.

Washington, D. C.

J. M. E. McKEE.

THOUGHTS.

BY THE REV CYRUS MENDENHALL.

REPENTANCE.

CERTAINLY all men everywhere need to repent; the best of us do. All religions teach the necessity and importance of it. In Christianity it is an essential doctrine.

It signifies not so many groans, tears, and grievings as such, but is practical, effecting restitution, amendment, and reformation. It means "cease to do evil, learn to do well."

Conviction should be pungent, yet all cannot pass through the same stages. To demand that each must say and feel, "I am the chief of sinners," is irrational. The very expression teaches gradation. A chief implies some who are in the ranks, so to speak. Can a highly conscientious, moral man feel that he is as vile as one who has sunk to the lowest depths of depravity? A conscious integrity may be entertained with humility. While we are not to think more highly of ourselves than we ought to think, surely it would be unwise to rush to a discouraging distance in the opposite extreme. One cannot repent of sins never committed. Practical repentance produces a sorrow that begets reformation. "Reform you and believe the good news."

PERFECTION.

Some one has said: "All men may be saints, but all men cannot be eminent saints." Some come nearer to perfection than others. A few perhaps think they have reached it, but may not such a thought be evidence of delusion?

All the heavenly treasures God gives us are in earthen vessels. If a perfect person could be found how lonely he must feel, and how distressing our atmosphere must be!

Translation would be the only help.

CONVERSION.

That is, change. A barn rebuilt and made over into a dwelling, is converted. A dwelling arranged to accommodate horses, cattle, and store provender, would be converted.

Like repentance, conversion is essential to a Christian life. All like sheep, have gone astray. Not always have our faces been set right and our feet walking where they should, hence a change is needed. We are not required, however, Dante-like, to pass through hell before we enter heaven. Character, constitution, temperament, education, are factors that cannot be set aside. St. Paul's conversion was marvelous, but how was it with hosts of other Biblical converts? He who cannot tell the time, nor indicate the place of his conversion, may be as sound as he who has heard and seen the miraculous in connection therewith. Men endeavor to run us into molds to make us fit their tests and measures. God never does this.

The conversion of twenty years ago is of little moment if there has been no growth. Conversion is but a starting point.

The Declaration of Independence did not make the United States free. Some fighting followed.

BREAD MAKING.

BY L. E. CHITTENDEN.

AFTER I learned to cook most things very well, I still held aloof from bread making, as of something so laborious and uncertain and altogether mysterious that I feared to attempt it.

But the cooks in the kitchen were too often failures in respect to bread making, and we despised baker's bread; hence it came to pass that in the interim between cooks, I came across a recipe of Mrs. Rorer's which read so intelligently and included no all-night settings and early risings and indefinite results; so I resolved to try this apparently simple formula, with a resolution privately made, that if it was a failure I'd say nothing about it, but cast the failure into the furnace and preserve a golden and discreet silence in regard to my attempt. That was nine years ago, and I have met with no failure then or since, and as a proud and happy reward have earned the unique tribute from my husband that my bread is "even better than his mother's." And I know praise can no further go than this!

This is the way I make it.

When breakfast is almost ready, I put a cake of compressed yeast to soak in three tablespoonfuls of tepid water.

In the mixing crock I put one pint of milk and a lump of butter the size of a walnut. I set this crock in the warm oven leaving the oven door open, and go to breakfast; when I come out, the butter has spread over the surface of the milk. I add a pint of cool water, a teaspoonful of salt, a tablespoonful of sugar, then if the mixture is luke warm I stir in the yeast and a

quart of flour. I beat the batter hard for five minutes and stir in a quart or more of flour, enough to knead it into a mass.

I turn it onto a well-floured board and knead for fifteen minutes; I grease my crock and set where it is warm. I place bread within, cover with a close cover, set it in a warm place, and let it rise three hours. Then I mix into four loaves and let rise one hour more, and bake 45 minutes.

Whole wheat flour bread I make the same way except that I mix whole wheat flour with the white, one-half of each.

If I wish rolls for breakfast I leave out enough for one loaf; this I roll out and spread with melted butter, cut out with small biscuit cutter, let rise one-half hour longer than the bread, bake 30 minutes, and warm through the next morning by covering pan with a well-fitted cover and watching carefully not to let them get too brown.

Or I add sugar, cinnamon, a cup of currants, and a little melted shortening, and mold into larger shapes for buns, or bake altogether in a flat pan for coffee-cake or Sally Lunn, wetting the top with egg or milk, and sprinkling with sugar and cinnamon.

A cup of boiled rice added to bread sponge makes it deliciously sweet and nutritive. In fact, any of the cooked breakfast foods, if not too stiff, add nutrition and a delightful nutty flavor to the bread.

HOUSEHOLD HINLS.

THE BEST liquid for cleaning brass is a mixture of oxalic acid.

EVERLASTING flowers for winter should be gathered before they are quite open. Tie them in bundles, and hang them with their heads down, in a dry, shady place.

A SMALL piece of paper or linen moistened with turpentine, and put into the wardrobe or drawers for a single day, two or three times a year, is a preventive against moths.

HANDSOME RUGS may be made of the remnants of the best body Brussels stair carpeting, cut in lengths to suit, the ends hemmed, and a home-made fringe of yarn, made of colors to match those of the carpet, sewed on.

DARK STAINS may be removed from silver by rubbing them with a soft linen cloth dipped in sulphuric acid, then brightening with some good silver powder. To use a brush should be avoided as much as possible in cleaning silver, only soft cloth and chamois skin being employed, as these do not wear the silver as a brush does.

A FRENCH AUTHORITY on cooking gives these rules for testing the heat of an oven. Try it with a piece of white paper. If too hot, the paper will blacken or blaze up; if it becomes a light brown, it is fit for pastry; if it turns dark yellow, it is fit for bread and the heavier kinds of cake; if light yellow, the oven is ready for sponge-cake and the lighter kind of dessert.

A LOAF of angel food filled with charlotte russe is a new dessert that is much liked. The loaf of cake must be baked in a deep, round pan, and just before it is needed cut a layer from the top, take out the centre of the under part without breaking the wall, and fill in space with the charlotte russe. Put the top on the cake, cover with a soft frosting and scatter over it powdered macaroons or candied violets.

FOR OBSTINATE lamp wicks: Sometimes the lamp wick obstinately refuses to be turned up in the ordinary manner. It will seem firmly wedged at one side, while the other runs up to a point, causing weariness and vexation of spirit. To overcome this depravity, take a new wick, draw out a thread near the selvedge, and the wick will be found quite tractable when introduced into the burner, the cogs will take it up properly, and it will appear in good form and give an even flame when lighted.

A BAKED OMELET is very nice. Allow less than two eggs apiece, or for four people six eggs. Beat all the whites and yellow together, save one white, which beat separately. Add a dash of salt, one of pepper and a dessertspoonful of flour mixed to a thin paste in milk—then add an additional tablespoonful of milk. Beat in the whipped white, mix well, pour into a hot, well-buttered pudding dish and bake. When it sets it is done. Send hot to the table—for it soon falls. This is as good as omelet souffle—but should be baked in a deep dish—and, of course, served in the same.

A CLEANSING FLUID for alpaca, camel's hair, and other solid black or dark colored goods, and for removing soiled places on carpets, rugs, etc., is made as follows: Take four ounces each of ammonia and white castile soap, and two ounces each of alcohol, glycerine, and ether. Cut the soap fine, dissolve in one quart of water over the fire, then add four more quarts. When nearly cold, add the other ingredients. This will make nearly eight quarts of fluid, which must be closely bottled. To wash goods of any kind, take a pail of lukewarm water, put in one teacupful of the mixture, shake the goods well, then rinse well and iron on the wrong side. For carpets, soiled coat collars, etc., apply with a clean cloth and wipe well with a second. It will freshen everything woolen.

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 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.
 " 7—Dioc. Conv., Florida, Texas, Washington.
 " 11—Dioc. Conv., Kentucky.
 " 13—Dioc. Conv., Dallas, New Jersey, West Missouri.
 " 14—Dioc. Conv., Tennessee, Arkansas, Georgia, Pittsburgh, South Carolina.
 " 20—Dioc. Conv., Iowa, Long Island, Newark, Quincy, Rhode Island, Western New York.
 " 21—Dioc. Conv., Alabama, East Carolina, Los Angeles, Maine, Nebraska, Southern Ohio, Virginia.
 " 27—Dioc. Conv., Central Pennsylvania, Chicago, Missouri, Southern Virginia.
 " 28—Dioc. Conv., Maryland.

Personal Mention.

THE Rev. WILLIAM S. SIMPSON ATMORE of Kearney, Neb., has been elected as rector of Grace Church, Paris, Ill.

THE Rev. CHARLES S. AVES of Norwalk, Ohio, has declined a call to Trinity Church, Galveston, Texas.

THE Rev. WM. K. BERRY, D.D., rector of Hope Church, Fort Madison, Iowa, has been called to the rectorship of Grace Church, Muncie, Ind.

THE address of the Rev. J. E. BRODHEAD has been changed from Forest City, Pa., to Jermy, Pa.

THE address of the Rev. D. D. CHAPIN is changed to Brandon, Vt.

THE Rev. FRANK E. COOLEY of Danville, Ky., has resigned his rectorship, to take effect July 1st.

THE Rev. T. A. DAUGHTERS has resigned his cure at Colfax, Wash., and entered upon missionary work at Grant's Pass, Oregon.

THE Rev. E. DUCKWORTH, rector of St. James' Memorial Church, St. Louis, Mo., has been elected chaplain of St. Luke's Hospital in that city, to succeed the Rev. H. C. St. Clair, who has resigned.

THE Rev. A. E. EVISON, late of Minnesota, assumes charge on May 1st of St. Jude's Church, Walterboro, S. C.

THE address of the Rev. WM. A. HATCH is changed from Union City, Mo., to 3517 Morganford Road, St. Louis, Mo.

THE Rev. HENRY NORMAN HARRISON has entered upon the rectorship of St. Paul's Church, Elk Rapids, Mich., where he had charge of the services during Lent.

THE Rev. WALTER S. HOWARD, Dean of Trinity Cathedral, Michigan City, Ind., has resigned that position to accept a call to the rectorship of St. Thomas' Church, Plymouth, Ind., where he will enter upon his duties on May 1st.

THE Rev. R. H. LOCKE of St. John's Memorial Church, Ellenville, N. Y., has been elected priest in charge of St. Andrew's (summer congregation), Washington, Mass., for the approaching season.

THE Rev. H. D. B. MACNEIL has been offered the position of curate of St. Mark's Church, Lima, Ind., and assistant to the Rev. J. H. McKenzie at Howe Military School.

THE Rev. W. E. MAISON has resigned the rectorship of the Church of the Good Shepherd, Salt Lake City, Utah. Petitions urging his reconsideration are being circulated in that city.

THE Rev. D. C. MONROE, Ph.D., has resigned charge of the churches at Youngstown and Lewiston, Ohio, to accept a position under the Bishop of Lahore, India. Dr. Monroe was formerly a Methodist missionary in India.

THE Rev. GEO. H. MUELLER, late of St. Paul, has accepted the rectorship of Christ Church, Albert Lea, Minn., and has entered upon his duties.

THE Rev. ROBT. G. OSBORN, recently of Mosinee, Wis., becomes rector of the House of Prayer, Lowell, Mass., May 1st. Address, 306 Wilder St.

THE Rev. W. W. RAYMOND has resigned the rectorship of St. Thomas' Church, Plymouth, Indiana, and is engaged to assist Archdeacon Torrence in the southeastern part of the Diocese of Michigan City. Address, 123 North G Street, Marion, Ind.

THE Rev. T. L. SMITH, formerly of Denver, Col., will assume the position of assistant to the Rev. L. F. Potter, Kirkwood, Missouri.

THE Rev. Dr. C. ELLIS STEVENS of Christ Church, Philadelphia, has been unanimously re-elected Chaplain General of the Military Order of Foreign Wars of the United States. He preached the baccalaureate sermon before the graduating class of the Philadelphia College of Pharmacy, on April 13th, at Christ Church.

THE Rev. JOHN C. WARD has resigned the curacy of St. Stephen's mission and accepted the rectorship of Grace Church, Buffalo, N. Y.

THE Rev. FRANCIS G. WILLIAMS of Milford, Mass., has been called to St. Andrew's Church, Ashland, Wis.

THE Rev. J. M. WITCOMBE of Cleveland has been called to St. Andrew's Church, Elyria, Ohio, to succeed the Rev. E. J. Craft, who has become rector at Massillon.

THE Rev. LOUIS G. WOOD of Burlington, N. C., has accepted the rectorship of St. Paul's Church, Charleston, S. C., and will enter upon his duties May 1st.

ORDINATIONS.

PRIESTS.

QUINCY.—On April 13th, the Second Sunday after Easter, the Rev. WILLIAM ANDREW STIMSON was advanced to the Sacred Order of Priests by the Bishop of Quincy, in St. Jude's Church, Tiskilwa, Ill. The Bishop preached the sermon. The Rev. C. W. Leffingwell, D.D., presented the candidate and read the Gospel, the Rev. R. L. Knox, rector of St. Jude's, read the Epistle and was master of ceremonies, and the Rev. W. D. McLean, rector of St. John's, Kewanee, read the Litany. The newly ordained priest is a native of Tiskilwa. His first official act after his ordination was to baptize his father, who is 75 years of age. The Rev. Mr. Stimson is in charge of the work at Jubilee.

MARRIED.

WENDEL-ATTWOOD.—On Tuesday, April 22nd, 1902, by the Rev. Alexander Hamilton, Jr., of Norwalk, Conn., assisted by the Rev. George W. Griffith, rector of St. Stephen's Church, East Haddam, Conn., MISS BERTHA PALMER ATTWOOD, only daughter of the late Hon. Julius Attwood and his wife, Catherine Palmer Attwood, and the Rev. Dr. F. C. H. WENDEL of the New York P. E. City Mission Society, at the home of the bride's mother, East Haddam, Conn.

DIED.

BREBAN.—Entered into rest, at Philadelphia, Pa., April 6, 1902, CHARLOTTE H., widow of James M. BREBAN, and eldest daughter of James M. and Elizabeth Patton.

CONOVER.—Entered into rest, at his residence, 25 West Elizabeth St., Detroit, Mich., April 21, 1902, the Rev. JAMES FRANCIS CONOVER, D.D., in his 72nd year.

WANTED.

POSITIONS OFFERED.

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.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—Englishman, single, aged 30, fine player and successful choirmaster, desires position. Late of large West End London church. Good organ and salary essential. First-class testimonials from Bishop, clergy, and profession. Address "ORGANIST," care W. G. Burrell, Esq., 65 Victoria Road, Halifax, Nova Scotia.

HOUSEKEEPER.—Competent Churchwoman, 30 years old, with brother three years old to care for, desires engagement as working housekeeper for priest. Address, M. K., care THE LIVING CHURCH, Milwaukee.

DEACON, desires curacy in a city or town parish. Good references. Splendid worker. Address, DEACON, care THE LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

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

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASTERS, 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.

VESTMENTS TO BE SOLD AT COST OF the materials. Eucharistic—all five colors, silk; alb, etc.; surplices; preaching stoles; a white and a purple altar cloth, silk brocade; altar linen; Chalice and paten; two cassocks. Address, CHARLES H. DE GARMO, 304 Potomac Block, Los Angeles, Calif.

PUBLICATIONS OF THE MISERICORDIA.

BREVIARIES of the Misericordia, 35 cents; Commemoration of the Passion, 15 cents; Gladstone's Prayer, 10 cents; and other publications. Address, Dr. W. T. PARKER, Westboro, Mass.

MISCELLANEOUS.

EUROPE.—Select ten weeks' tour only \$249. Best class on all steamers. Free tour for securing party of seven. Apply at once. Rev. L. D. TEMPLE, Flemington Aq, N. J.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$12, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$46.00. ST. RAPHAEL'S GUILD, 54 West 47th St., New York City.

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*.

MITE 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.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, 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.

APPEAL.

ST. MARK'S, SAN MARCOS, TEXAS.

St. Mark's congregation at San Marcos, Texas, was compelled to build a new church, as the old building was no longer safe. As the State is putting up here a beautiful \$40,000 Normal, they felt they ought to try to build a permanent Church, so they decided to build

of brick, with stone trimmings. Though the congregation is poor, and especially just now, they managed to raise \$4,000 in the community. The church is to cost \$6,500. If outside friends would only contribute \$1,000, we could then reduce the debt to \$1,000, and we could handle that very well. The new church is to be a memorial to Bishop Elliott, and is now going forward.

Beloved in the Lord, will you not give us a helping hand, since we have done all we possibly can to help ourselves? That fine new Normal opens up a great opportunity for the Church, provided we do not have to burden the parish with a repelling debt. Come to our help, children of the Church!

Send all contributions to Rev. M. A. BARBER, San Marcos, Texas.

Bishop Johnston's endorsement.—The congregation of St. Mark's Church, San Marcos, Texas, has found it necessary to build a new church, after worshipping for 25 years in the old one, which was chiefly built to meet the needs when San Marcos was a frontier village. They wish to build a permanent brick church, costing \$6,000, and have \$4,000 in hand or in sight, raised in the community. They have done splendidly, considering their numbers, and the fact that there is not a rich family in the parish. I think they have earned the right to ask aid from outside friends to enable them to complete the church without debt. I therefore heartily endorse any appeal they may make in behalf of their laudable undertaking.

J. S. JOHNSTON,
Bishop of Texas.

BOOKS RECEIVED.

JAMES POTT & CO. New York.

Miniature and Window Gardening. By Phoebe Allen and Dr. Godfrey. Price, 50 cents net.

HOUGHTON MIFFLIN & CO. Boston.

(Through Des Forges & Co.)

Stephen A. Douglas. By William Garrott Brown. Price, 65 cents net.

LONGMANS, GREEN & CO. New York.

Cross-Bench Views of Current Church Questions. By H. Hensley Henson, B.D., Canon of Westminster.

Fulham Conference, 1901-2. Edited by Henry Wace, D.D., Chairman of the Conference.

Foreign Missions. By Henry H. Montgomery,

D.D., formerly Bishop of Tasmania, Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

Pen Pictures from Ruskin. Selected and arranged by Caroline A. Wurtzburg, with Portrait. London: George Allen. 1902.

CHARLES SCRIBNER'S SONS New York.

American Citizenship. Yale Lectures. By David J. Brewer, Associate Justice of the Supreme Court of the United States. Price, 75 cents net.

The Opponents. By Harrison Robertson, author of *Red Blood and Blue, The Ice-lander*, etc. Price, \$1.50.

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

An Introduction to the Thessalonian Epistles. By E. H. Askwith, B.D., Chaplain of Trinity College, Cambridge. Price, \$1.25.

Words of Faith and Hope. By the late Brooke Foss Westcott, D.D., D.C.L., Sometime Lord Bishop of Durham. Price, \$1.25.

Commonwealth or Empire. A Bystander's View of the Question. By Goldwin Smith, D.C.L., Emeritus Professor of Cornell University, Author of *The United States, The United Kingdom: A Political History*, etc. Price, 60 cts.

The Citizen's Library. Democracy and Social Ethics. By Jane Addams, Hull-House, Chicago. Price, \$1.25.

FUNK & WAGNALLS CO. New York.

Training the Church of the Future. By Rev. Francis E. Clark, D.D., Founder of the Young People's Society of Christian Endeavor, Author of *The Children and the Church, Young People's Prayer Meetings, The Great Secret, A New Way Around an Old World*, etc., etc. Price, 75 cts. net.

Windows for Sermons. By Albert Banks, D.D., Pastor Grace M. E. Church, New York City, Author of *Anecdotes and Morals, Christ and His Friends, The Great Saints of the Bible*, etc.

PAMPHLETS.

Grafton Hall, School for Young Ladies, Fond du Lac, Wis. Catalogue.

Commemoration of the Passion of our Most Holy Redeemer. Published by The Misericordia, Westborough, Mass. Price, 10 cents.

The Church at Work

ALBANY.

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

New Pulpit—Gift to Dr. Tipton—Palenville.

A BRASS pulpit with walnut rails, and on a walnut base, has been placed in the Church of the Ascension, Troy. The shape is octagonal: the middle panel is the Cross surrounded with passion vines; the other panels have for center pieces the symbols of the four Evangelists. The inscription is:

In Grateful Memory of
FRANKLIN W. FARNAM
and his wife

JANE K. BRANT,

Who built the Free Church of the Ascension,
Troy, N. Y.

Presented, Easter, 1902, by the Rev. James Caird,
the first Rector of the Church,
From 1871 to —.

THE ORGANIST at the Cathedral, Dr. J. Benton Tipton, was presented on Easter morning, just before the processional, with a purse of gold by the Bishop on behalf of friends in the choir, the congregation, and St. Agnes' School. The Bishop, in presenting the gift, spoke of the nine years of faithful work which Dr. Tipton has given to the Cathedral choir, in which, said the Bishop, "the music had grown in breadth." Dr. Tipton was so taken by surprise that he was un-

able to say more than a few words of thanks for the gift.

THE RECTORY at Palenville (Rev. C. B. Mee, in charge), is to have improvements made to it at a cost of about \$100.

BOISE.

JAMES B. FUNSTEN, Miss. Bp.

Cathedral Organization Effected.

A RE-ORGANIZATION has been effected in St. Michael's parish, Boise (Rev. C. E. Deuel, rector), by which the parish will become the Cathedral of the Missionary District, the rector to be nominated by the Bishop to the vestry, and to have the title of Dean. The Bishop made an appeal at a recent meeting of the parish for funds to complete the building of the new church, which is well under way. Something over \$1,000 was raised, and it is hoped that the church will be ready for services by Trinity Sunday.

CENTRAL PENNSYLVANIA.

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

Church Club.

THE CHURCH CLUB for the Diocese, which was recently organized at Harrisburg, begins with a membership of 94, and passed a

very enjoyable evening at its initial gathering. Mr. Reuben Miller, President of the Pittsburgh Church Club, whose presence had been hoped for, was obliged by illness to be absent, but Mr. George C. Thomas, President of the Church Club of Philadelphia, and Mr. Francis A. Lewis, a member of the same club, were present and responded happily to toasts, as also did the Hon. Benjamin F. Meyers of St. Stephen's, Harrisburg, the Ven. Archdeacon Buxton, and the Bishop of the Diocese. At the election of officers, James M. Lamberton, Esq., was chosen President; Guy E. Farquhar, George N. Reynolds, Col. Charles M. Clement, and Henry Z. Russell, Vice-Presidents, and Frank C. Angle, Esq., Secretary and Treasurer. Bishop Talbot was elected an honorary member of the club.

CHICAGO.

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

St. George's Day—Men's Club—Missionary—The Epiphany—Notes—Round Table.

THE ANNUAL St. George's Day services for the Sons of St. George and the St. George's Benevolent Association of Chicago will be held Sunday afternoon, April 27th, in St. James' Church. The Rev. W. B. Walker of

Joliet will preach the sermon. The offering will be for the benefit of the Queen Victoria Memorial Fund, a fund for the purpose of endowing beds in several hospitals in the city as a permanent and useful memorial to her memory.

THE SECOND annual banquet of the Men's Club of the Church of the Epiphany was held Tuesday evening, April 15th, in the parish house of the church. Every available seat was filled. Mr. R. Gibson, President of the Club, presided. Judge R. Tuthill acted as toastmaster, the other speakers being Major Taylor E. Brown, Secretary of the Church Club, who appealed for Missions and for better support to Church papers; the Rev. F. DuMoulin, rector of St. Peter's, who made a deep and interesting address; and the rector of the Epiphany, the Rev. J. H. Hopkins.

ON APRIL 14th the congregation of the mission of the Good Shepherd, Lawndale, in charge of the Rev. A. B. Whitcombe, took the first steps in parochial organization by electing wardens and vestrymen. Mr. Whitcombe becomes rector. Another mission which has done the same is that of the Holy Spirit, Lake Forest, in charge of the Rev. E. S. Barkdull, who relinquishes charge. Three missions of the Diocese, including also that of the Mediator, Morgan Park, will ask admission as parishes at the next diocesan convention, May 27th.

AT THE EPIPHANY a new and elegant alms basin has been presented to replace that stolen a few weeks ago. The Sunday School returns at this church for the Lenten Sundays show an increase of 23 per cent. over that of last year. Another sign of growth was the contribution to the Easter offering of \$1,213 by the parish branch of the Woman's Auxiliary.

THE REV. DR. RUSHTON returned this week to Chicago to remove his family to New York. The invitations are out for a luncheon to him on Monday, 28th inst., given by his brethren of the Diocese.

TRINITY CHURCH, without a rector since the departure of the Rev. W. C. Richardson last June, and which lost its choirmaster some months ago, has again suffered in its working staff by the resignation of the organist, Mr. G. Emerson, who goes to Cleveland after nearly 16 years' service at Trinity, and is succeeded by Mr. Irving Hancock, late organist in Grace, Oak Park.

ON THE AFTERNOON of the 21st, at the Church Club rooms, some 35 of the clergy met at the Round Table Conference, to receive the report of the committee appointed to visit the social settlements of the city. The Rev. P. C. Wolcott, whose paper on Christian Socialism two months ago brought up the subject, was in the chair. The Rev. J. A. Carr gave an interesting account of his visit with Dr. Stone to the Chicago Commons, which has something of a religious character, having been initiated by the sole efforts of Dr. Graham Taylor, a professor in the Congregational Seminary. They were much struck by the easy talk and ready wit of the anarchist and socialist speakers at the Tuesday evening debates on the "Open Floor," as it is called; for they easily downed their legal opponent in argument. The Rev. S. B. Pond, with Mr. Wolcott, had visited Hull House, where there is no pretense of religious influence. He saw some good effected, but was satisfied that, whatever of good there was, it resulted from the fact that the teaching of Christianity, which was all but repudiated, was responsible for this; but that, being without a Christian basis, the effect would be transitory and evanescent. In summing up, Dr. Stone made a vigorous address, affirming that there was nothing of permanent good for the elevation of the submerged masses that was not being done in our City parishes and missions, which were on a religious basis. He instanced the noble, self-denying work

among the poor and the outcast being done at the Cathedral by the Sisters of St. Mary and by the clergy; in Holy Trinity at the Stockyards; and in St. John's mission on Clybourn avenue. The Rev. C. Scadding stated that he had just come from visiting Dr. Clinton Locke, who had carried on a prolonged conversation with him in writing, and had sent a loving message to them. Taken as a whole, the meeting was one of the best of the Conferences, and brought out in clear light that unanimity of feeling which is a marked characteristic of the clergy of the Diocese.

CONNECTICUT.

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

Stafford Springs—Terryville—Missions Study—South Manchester.

IN GRACE CHURCH, Stafford Springs (Rev. T. D. Martin, Jr., rector), a set of costly and beautiful violet hangings has recently been presented by a devoted family of the parish.

THE REV. ALLAN E. BEEMAN of St. Paul's, Fairfield, has been appointed Secretary of the Archdeaconry of Fairfield, in place of the Rev. George T. Linsley, removed to another Archdeaconry.

THERE IS a flourishing mission in the village of Terryville, within the town of Plymouth and the parish of St. Peter's (Rev. John D. Gilliland, rector). The Mission Guild, which is most active and useful, has lately adopted the name of St. Mark's, subject to the approval of the Bishop of the Diocese.

THE REV. HERBERT N. CUNNINGHAM of Christ Church, Watertown, has been granted a three months' leave of absence, and will, with his youngest son, visit southern California.

THE FAIRFIELD COUNTY Clerical Association held its monthly meeting in Trinity, South Norwalk, on Monday, April 14th. The attendance was large, including several visitors. The essay was by the Rev. Allan E. Beeman, "Present-Day Authorities in Religion." The May meeting will be in St. Luke's, Darien.

THE ANNUAL meeting of the inter-parochial Missions Study class of New Haven Archdeaconry was held in St. James' Church, Derby, on Saturday, April 5th, Archdeacon Buck presiding. The morning session was devoted to the reading of fifteen papers on missionary work in Africa, written by members of the Junior Auxiliary, some of whom were no more than ten years of age. The papers were five minutes' in length, and were considered by the judges to be admirably written and unusually accurate. Miss Jarvis and Miss Lulu Higgins, the latter our missionary from Africa, made explanatory remarks after the reading of each paper. Luncheon was served to over 125 representatives who came from the cities and towns in the Archdeaconry. The afternoon session was opened by a very interesting address from Miss Higgins, who told in detail of her work at Cape Mount, Liberia, its difficulties and its rewards. None could fail to appreciate the heroism and consecration that the work in that far-away land calls for, the isolation and the long struggle with an unfriendly climate. It is hoped that Miss Higgins' plan for an industrial school at Cape Mount will soon be realized.

Miss Jarvis drew an inspiring lesson from the readiness with which missionaries gave their lives to the work of the Master, exemplifying that "he who loseth his life for My sake shall find it." A stirring address from the Rev. Robert B. Kimber, local secretary of the Board of Missions, closed a most interesting day.

THE BISHOP visited St. Mary's Church, South Manchester (Rev. J. A. Biddle, rector), on the evening of Maundy Thursday, and consecrated several gifts made to the church,

including hangings for the altar, vestments for the priest, and a costly font of marble. This last was the gift of Mrs. F. W. Cheney. It was made in Venice under the direction of Mr. Gedney Bunce. It is considered one of the most artistic works of its kind in America, and is greatly admired by every one. The parish has passed a year of great prosperity. Its income reached nearly \$4,700. There are about 2,000 souls, and 626 communicants.

YET ONE MORE of the clergy formerly identified with the Diocese has been called to his rest—the Rev. Christopher S. Leffingwell of Bar Harbor, Maine. He was B.A. of Trinity College, M.A. 1857, a rector of St. Paul's, Fairfield, 1856 to 1860.

DELAWARE.

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

Wilmington Notes—Marshallton.

ON THE MORNING of Sunday, April 13th, the Bishop, assisted by the rector, unveiled at St. Paul's, Georgetown (Rev. Marcellus Karcher, rector), a fine mural tablet of marble, placed in the church in memory of a former rector, Rev. Benjamin T. Douglass. For upwards of 13 years Mr. Douglass had been the rector, and it was during his administration and, in large measure, because of his benevolent interest, that St. Paul's Church was re-modeled and decorated.

TRINITY CHURCH, Wilmington, has had but one sexton during a period covered by four or five rectorships, and now Thomas Hallam, who for 35 years past has looked after the welfare of the church, has resigned because of his advanced age. He will be greatly missed by all those who have for so long a time been accustomed to seeing his kindly face about the church.

A VERY INTERESTING and highly important work is being done in St. Andrew's parish, Wilmington, by a Missions Study Class, organized just before the beginning of Lent. The class, which is composed chiefly, but not solely, of the ladies of St. Andrew's Church, meets regularly in the Sunday School room to study, systematically, the mission work of the Church in its several fields of labor. The Study is under the direction of Miss Sherman, who is not only well qualified by a liberal education, being a graduate of Bryn Mawr College and of the Training School for Deaconesses in Philadelphia, but also, by a deep interest in, and sympathy for the work. At present the work in Africa is engrossing the attention of the class, the work in China having received consideration during Lent. As knowledge of the missionary work increases the interest deepens.

A VESTED CHOIR has recently been introduced at St. Michael's Church, Wilmington (Rev. Wm. Doane Manross, rector). Solemn evensong was sung on Sunday night, April 13, with incense. By the generosity of a parishioner, whose name is withheld, new gas fixtures have been put in the church. This is a great improvement and was thoroughly appreciated by the congregation. Before the change was made it was almost impossible to read the psalter. Now it is done without difficulty.

ST. BARTHOLOMEW'S MISSION, at Marshallton, which has a list of eighteen communicants, has one of the largest Sunday Schools in the Diocese. It numbers nearly 150 pupils, with 9 teachers and the average attendance is 125. This school is the result, almost wholly, of the indefatigable labors of a layman, Mr. Frederick Bringhurst, Superintendent of the Marshallton Iron Works.

HONOLULU.

The Diocese Transferred.

THE VISIT of the Bishop of California to Honolulu to formally receive, on behalf of the American Church, the transfer of the

English Diocese of Honolulu, appears from accounts received to have already had the effect of producing harmony where for many years there has been dissension. The two congregations of the Cathedral, which for many years past have maintained separate services, worshipped together on Low Sunday, after the transfer had been made. According to secular press reports (which have not yet been confirmed to us) Bishop Nichols himself becomes temporarily the Dean, and the Rev. Alexander Mackintosh and the Rev. V. H. Kitcat, the latter having formerly been Dean under Bishop Willis while the former was rector of the "second congregation," took part with the Bishop in the service, and the choirs of the two congregations jointly rendered the music. Bishop Nichols was the preacher. The actual transfer was made on April 1st, at which time the resignation of Bishop Willis took effect.

IOWA.

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

Death of Mrs. Lynch, Sr.

THE REV. J. HOLLISTER LYNCH, rector of Trinity Church, Ottumwa, and President of the Standing Committee, is bereaved by the death of his mother, which occurred at her home in Washington, D. C., on Sunday, April 13th.

KENTUCKY.

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

Louisville Notes.

IMMEDIATELY after Easter a supper was given by the Rev. James Minnegerode and the vestry of Calvary Church, Louisville, to the male members of the church. A hundred guests responded to the invitations, and it is hoped that this entertaining and interesting meeting of the men of the congregation will be the beginning of a cordiality that shall draw them closer together.

A NEW ALTAR and reredos in memory of Sister Sarah and of the Rev. L. P. Tschiffely, have recently been placed in the chapel of the Boys' Orphanage, Louisville.

ON MAUNDY THURSDAY, being the twelfth anniversary of his death, a handsome brass altar cross to the memory of the Rev. Stephen Barnwell was dedicated at Christ Church, Elizabethtown, by Archdeacon Benton. It was presented by Miss Maggie Bell.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Diocesan Notes.

A VALUABLE oil painting of St. John the Divine has been presented to St. John's Church, Bangor, by Dr. and Mrs. A. C. Hamlin.

ST. PAUL'S CHURCH, Fort Fairfield, is being lengthened 12 feet, an organ chamber is in course of construction on the north side of the chancel, and a stone foundation is to be placed under the church.

THE BAPTISMS in Christ Church, Eastport, during the last five months have exceeded those of the whole previous five years.

THE LAST of the human links that connected the beginning of Grace parish, Bath, with the past was broken on Thursday, Feb. 13, by the death at the ripe age of 80 years, of Mrs. Frances Ellen Fisher.

GRACE CHURCH, Bath, is to be thoroughly repaired and painted, and the interior decorated the coming summer. Some changes it is likely will be also made on the chancel.

IN ST. PETER'S CHURCH, Rockland, two small chancel windows were unveiled at Easter. One of the windows is a memorial, and both are given by parishioners.

MICHIGAN.

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

Choir Festival—Saginaw—Death of Rev. Dr. Conover.

THE ANNUAL choir festival of St. Luke's, Ypsilanti (Rev. William Gardam, rector), was held on the evening of Tuesday, April 15th, under the leadership of the choirmaster, Professor A. L. Bostick. The main work chosen for the festival was the cantata "Death and Life" by H. R. Shelley. This was rendered with chorus and solos, after which there were selections from other compositions and an address by the Rev. J. C. H. Mockridge of Detroit, on the subject "Music as a Religious Interpreter." The baritone soloist, Mr. Fred Ellis, is one who received his earlier musical education as a boy soprano in St. Luke's choir.

ST. PAUL'S CHURCH, Saginaw (Rev. W. H. Gallagher, rector), will be closed for several weeks for repairs, including new decoration and new carpets.

THE DEATH of the Rev. James F. Conover, D.D., a retired priest resident in Detroit, whose ministry was spent almost entirely in Michigan, occurred at his home in that city on the 21st inst. Dr. Conover entered the ministry in middle age, having previously been editor of the *Detroit Tribune*. He was ordained to the diaconate by Bishop McCoskry in 1872, and to the priesthood a year later. He began his ministry as priest in charge of St. Luke's, Kalamazoo, and continued in the rectorship of that parish until 1883, when he accepted the rectorship of St. Luke's Church, Racine, Wis., removing from there the next year to become rector of Trinity, Janesville, Wis. He returned to Michigan in 1888 as rector at Owosso. In 1891 he took the work of several missions in Detroit, developing their resources as well as supplying services. Since 1896 the state of his health has prevented him from holding regular services, and he has lived quietly at his home in Detroit. He was in his 72nd year at the time of his death. R. I. P.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Dean Howard's Work.

THE WORK of Dean Howard at the Cathedral, which extends over two and a half years and which is relinquished by his resignation to become rector of St. Thomas' Church, Plymouth, is a work that has been crowned with much success. The Cathedral congregation has grown fully one-half during this brief period, and the finances of the parish have increased to such an extent that the offerings now exceed \$7,000 a year.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Gifts at Gethsemane—St. Paul Notes—The Clericus—Death of Three Laymen.

GETHESEMANE CHURCH, Minneapolis (Rev. I. P. Johnson, rector), was filled with a congregation occupying every part of the spacious edifice on the Third Sunday after Easter, when a number of memorial gifts were blessed by the Bishop of the Diocese. These gifts include a fine altar and reredos, given in memory of the late Rev. J. J. Faude, D.D., rector from 1890 to 1901, the donors, 781 in number, being members and friends of the congregation and of Dr. Faude. Other gifts were the tiling of the sanctuary in memory of the late Bishop Knickerbacker, founder of Gethsemane Church and rector for many years, from John H. Lings, Miss Margaret Stone, Mrs. E. H. Holbrook, and others; a pair of eucharistic candlesticks in memory of Dr. Faude; two vesper lights in memory of John James; an altar rail, in memory of John

Lings, and communion silver in memory of Mrs. Emelie F. Weitzel.

The Rev. Dr. Faude, a few weeks before his death in 1901, sent a communication to the president of the Altar Guild saying that a number of changes in the altar were desired. Immediately after his death the Altar Guild proposed to carry out his ideas and to erect a new altar to his memory. The altar is of Italian blanco marble, of pure white. It is built upon Gothic lines. The mensa is made of one slab and rests upon upright slabs, which are enriched with carving in symbolic designs. The retable is broken in the center by a tabernacle-like construction, upon which the altar cross rests, and is covered with a canopy in marble, beautifully carved. The front is enriched with a gilded bronze panel, carrying the sacred monogram. The reredos is constructed of marble uniform with that of the altar, and enriched with carving. The whole forms a chaste and magnificent structure. Within the altar will be enclosed a beautiful book, bound in black seal, with "In Memoriam" in gold letters across the cover. It will contain the names of 781 individuals, including those who assisted in erecting the memorial.

Immediately after the introit, Bishop Edsall read an office of Benediction, in which each of these several gifts was separately blessed and set apart for its appropriate uses, after which the celebration of the Holy Communion proceeded, the Bishop being celebrant. The sermon, on the nature of the Eucharistic Sacrifice and the worship of the altar, was preached by the Rev. Charles D. Andrews, rector of Christ Church, St. Paul, a close friend of Dr. Faude and intimately associated with him in his work.

THE MEN'S CLUB of St. Peter's Church, St. Paul, gave their first semi-annual reception in the guild room of the church. Between sixty and seventy invited guests were present. A boy orchestra discoursed delightful music at intervals during the evening. The rector, the Rev. C. Herbert Shutt, in a few brief remarks, welcomed the guests and gave a short account of the nature and object of the Club. Mr. Frank O. Osborne congratulated the Club upon its rapid growth in numbers and usefulness, and also the substantial growth of the parish during the past year; mentioning incidentally the new rectory and the large offering at Easter.

THE BISHOP OF ALASKA, the Rt. Rev. P. T. Rowe, D.D., preached in St. Mark's, Minneapolis, in the morning, at St. Paul's in the afternoon, and at Gethsemane in the evening, on the Second Sunday after Easter. He gave a concise and interesting account of the Mission Work of the Church in his vast field. On Monday afternoon he addressed a joint meeting of the Woman's Auxiliaries of the Twin Cities at Christ Church, St. Paul. The Bishop said his work was at first among the natives along the coast and far into the interior, but as the gold fever struck the country his attention was drawn to the whites. "The first thing we did was to establish a hospital at Skaguay, the work of which was most successful. We have now three other hospitals in Alaska. The majority of Americans in Alaska are men of character, pluck, and energy; men whom it is an honor to know and a pleasure to work for. It is a mistaken idea that the majority of people who seek the Klondike regions are men of ill repute. The loafers, gamblers, and ruffians form only a small minority." An informal reception was tendered to the Bishop at the close of the address.

Bishop Edsall was to have accompanied Bishop Rowe to Cincinnati, but owing to the sudden illness of Mrs. Edsall, who is reported to be seriously ill with diphtheria, the trip was abandoned.

THE CLERICUS held a very successful meeting at St. Clement's Pro-Cathedral.

About thirty priests were present. The meeting opened with a celebration of the Blessed Sacrament, the Bishop being the celebrant, assisted by the vicar, the Rev. Ernest Dray. The Rev. G. H. Thomas, rector of All Saints', Minneapolis, read a paper on "Theories regarding the New Testament." The Rev. J. V. Alvegren, rector of St. Sigfrid's, followed with a paper on "The Work of the Church Among the Swedish People."

IN THE DEATH of Captain John Reno, St. Mark's parish, Minneapolis, loses one of its old and faithful members. The rector, the Rev. T. W. MacLean, and the Bishop conducted the burial service at the church.

MR. D. L. CURTICE, for many years a vestryman of Christ Church, St. Paul, passed to his rest on April 15th. The funeral service was held at Christ Church by the rector.

MR. EMERSON W. PEET, for many years junior warden of St. John the Evangelist's, entered into the rest of Paradise April 17th. His burial took place from the church Saturday. Mr. Peet was born at Euclid, Ohio, October, 1834, a son of the Rev. Stephen D. Peet, one of the founders of Beloit College and of the Chicago Theological Seminary. He came to St. Paul in 1885. At the time of his death he was Treasurer of the Diocese, and also of the Minnesota Church Foundation, Trustee of St. Mary's School, Faribault, a member of the Standing Committee and of the Minnesota Church Club, also Treasurer of the Associated Charities, and a member of several local clubs.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.
Cornerstone at Meridian.

THE CORNER STONE of the new church in course of erection for St. Paul's parish, Meridian, was laid by the Bishop on Monday, April 14th.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Church Club Dinner—Brotherhood Addresses.

AN INFORMAL dinner is to be given to the Bishops of Missouri, Los Angeles, and Alaska, at the Mercantile Club on Monday evening, April 21st, by the Church Club of St. Louis.

AT THE MONTHLY meeting of the St. Louis Local Assembly of the Brotherhood of St. Andrew, held at St. John's Church on April 17th, Mr. Ambler and Canon Smith discussed "What Does Each Chapter Member Owe to his Chapter?" The general subject, "What Does the Chapter Owe to Each Individual Member?" was taken by Mr. George R. Robinson and Mr. James A. Waterworth.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Rectory for St. Matthias'.

PLANS are being drawn for a rectory for St. Matthias' Church, Omaha (Rev. P. G. Davidson, rector). The edifice will be a memorial to the late John Worthington, brother of the Bishop of the Diocese, and will be named the John Worthington Memorial. The donor is Mr. Herman Kountze, and the building will be erected at a cost of about \$3,500. It will be situated at the end of Worthington Place, adjoining Forest Hill.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Convocation at Moorestown.

THE CONVOCATION of Burlington met on April 14th and 15th in Trinity Church, Moorestown. In the absence of the Bishop, Dean Perkins presided, and made an address replete with facts concerning the minor missions of the Diocese. The general discussion led to a revival of old diocesan life and cus-

toms, and it is probable that a number of papers on the early history of missions will be prepared. A discussion on the desirability of having essays at sessions of Convocation caused some amusement. The point was raised that essays worthy of the name demanded labor and study; whereon the rector of a prominent parish observed that names are called in alphabetical order, that Convocation only meets three or four times a year, that in a decade he had only been called upon as essayist once, and that he could endure a like strain every ten years.

OHIO.

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

Cleveland—Toledo.

THE WORK of excavating has been commenced for the erection of the new Emmantel Church, Cleveland, the contract of which was let last December. The construction will probably take 9 or 10 months.

THE SPRING session of the Toledo Convocation in St. Mark's Church (Rev. L. P. McDonald, D.D., rector), was held on April 15th and 16th, the Rev. Dr. W. C. Hopkins (Dean *pro tem*) presiding. The first meeting on Tuesday evening was devoted to the S. S. Institute, addresses being delivered by the Rev. L. P. McDonald, D.D., and the Rev. C. W. Dubois. The Rev. H. E. Cooke of Warren, President of the Diocesan S. S. Institute, spoke on "How can we Retain our Older Scholars in the Sunday School?"

Next day resolutions of sympathy were passed on behalf of Rev. W. C. Clapp, now in Manila, formerly in Toledo, because of the death of Mrs. Clapp, and on behalf of the Rev. A. Leffingwell now in the East attending his father's funeral.

The Rev. G. F. G. Hoyt of Lima was elected Dean, the Rev. J. H. W. F. Cole Secretary, and the Rev. George S. May Treasurer. There were various missionary reports presented. Of items of progress noted, one was of a new furnace for the church at Defiance. The subject, "The Relative Position of the Holy Eucharist in the Worship of the Church and Preparation for it," was the topic of an address by the Rev. L. P. Franklin, while at the evening service the sermon was on "Open Churches and the Daily Offices," by the Rev. J. H. W. F. Cole.

IN ST. ANDREW'S, Toledo (Rev. L. P. Franklin, rector), there was blessed on Easter a beautiful new oak altar, carved by Mr. Summerskill of St. Mark's. A few weeks before, two cut glass cruets for Holy Communion had been blessed, and now there are being collected gold and silver for a new chalice and paten.

PENNSYLVANIA.

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

Death of J. M. Aertsen—Church of The Saviour Burned—Philadelphia Notes.

ON FRIDAY, April 11th, there entered into life eternal the soul of James Musgrave Aertsen, one of the oldest residents of Germantown, and a vestryman of St. Luke's Church. Mr. Aertsen was born in Charleston, S. C., October 10th, 1805, and a year later, upon the death of his father, was removed to Philadelphia, where, when still a young man, he became a member of the firm of Dulles & Aertsen, dry goods merchants. In 1850 he retired from that business and engaged in banking and brokerage, retiring about thirty years ago. Aside from business affairs, Mr. Aertsen was interested in many organizations devoted to Church work; was one of the first members of St. Luke's-Epiphany Church, Philadelphia, but in 1855 moved to Germantown, where he became a member of St. Luke's Church, of which he was one of the oldest members, and a vestryman at the time of his death. The burial was from St. Luke's Church on Monday, April 14th, the Rev. Dr.

Samuel Upjohn, rector, and the Rev. Wm. H. Vibbert, D.D., vicar of Trinity Chapel, New York, and a former rector of St. Luke's, officiating. There were several other clergymen in the chancel, and a large number among the congregation. The interment was in the churchyard. In the annual report of the Dean of the Convocation of Germantown, the demise of Mr. Aertsen was feelingly alluded to, and at the close of the meeting fitting resolutions were introduced and adopted.

THE STATED meeting of the Convocation of Germantown was held at the Church House, Philadelphia, on Tuesday, April 15th, for business only. The Dean, the Rev. Jacob LeRoy, presided, and reports of the Dean and Treasurer were read, and applications for appropriations referred to the proper committee for their report at the May meeting. In the report of the Dean, followed by a statistical statement, the mission work of the Convocation showed a healthy condition generally, with gratifying progress on all sides.

TWO MEMORIAL WINDOWS were placed in the Church of the Holy Trinity, Philadelphia (the Rev. Floyd W. Tomkins, D.D., rector), at Easter. One, bearing the words, "On earth peace, Good will towards men," is erected "In loving remembrance of Benjamin Granger Godfrey, and Emmeline Field Godfrey," and represents a scene from the Nativity—the Virgin mother and Child, and St. Joseph. The other window has for its representation the Wayfarers—male and female figures—while the scroll contains the words from the Epistle to the Hebrews, "Here we have no continuing city, but we seek one to come." In the upper arch of this window are worked angel heads, with conventional figures, and the words "In My Father's House are many mansions." The window bears the inscription: "To the Glory of God, and in loving memory of Victor E. Archambault, 1819-1895. Cecilia M. Archambault, 1821-1901."

MENTION has been made in this correspondence of the improved condition of the work at the Church of the Transfiguration, Philadelphia. It is important to note the fact that one of the real causes of renewed life of the parish is its transformation from a pewed church into a *free* church. Since the change, a daily celebration of the Holy Eucharist has been made one of the chief features.

SHORTLY after midnight, in the morning of Thursday, April 17th, fire was discovered in the beautiful Church of the Saviour, Philadelphia (the Rev. Wm. B. Bodine, D.D., rector), which completely destroyed the building and much of the contents, only the walls remaining intact. The origin of the fire has, thus far, not been definitely located, although the city fire marshal advances the opinion that crossed or defective electric wires caused the catastrophe. The handsome altar, large pipe organ, and beautiful Baptistry of onyx, are all badly damaged, the keyboard of the organ alone remaining intact, while the magnificent windows, of stained glass, and which were considered among the finest specimens of that art in the city, together with some statuary and paintings by French and Italian masters, were destroyed. Arrangements have been made for holding services at the Drexel Institute at 33d and Chestnut streets. It is reported that the work of re-building will be begun at an early day.

WORK has been begun upon a stone wall to inclose the grounds of St. Timothy's Memorial Hospital and House of Mercy at Roxborough. This wall will be 3 feet 6 inches in height, and when completed will greatly improve the appearance of an already beautiful property. The wall along the entire Ridge avenue front of the grounds (extending one block) is provided for by a bequest in the will of the late James Wilde, an old member of St. Timothy's parish; and the boundaries on Jamestown and Rector streets

are enclosed through the liberality of Mr. John Dearnley of Roxborough.

THE REV. WM. C. RICHARDSON, rector of St. James' Church, in calling attention of the parishioners to the fact that the parish is within five years of its 100th anniversary, suggests the erection of a new organ which he says the people "owe to the organist and choir, who make, through their services, our church a point of pilgrimage to hundreds in Philadelphia." In planning for a new organ, however, the rector is careful to point out other needed improvements. The building is a beautiful and substantial example of one style of Gothic architecture; it is well built, and in all appointments and furnishings, borders on the luxurious. The one point open to criticism is the altar, which is insignificant and has poor surroundings. It is suggested that a movement be begun looking to improving these conditions, while planning also for the organ.

A chalice veil and burse of white, and of exquisite design and workmanship, were used at St. James', for the first time at the Easter celebrations. The work was done by the St. Mary's Embroidery Guild of the parish. A general parish reception was given on Tuesday evening, April 15th, in the guild house, to accomplish a two-fold purpose: (1) That the rector might have the opportunity of meeting many of the parishioners, who were not at home at time of his call; and (2) that the large majority of pew-holders, who see nothing of the actual workings of the several guilds and organizations, might see the practical demonstration of the work. The Manual Training classes, Gymnasium, and other works were to be in operation during the evening.

THE EIGHTEENTH EDITION (1902) of *The City Mission Directory*, issued by the Rev. Herman L. Duhring, D.D., Superintendent, has been issued. The little book, containing 128 pages, gives a complete list of the charitable institutions, missionary agencies, etc., in the city of Philadelphia, with a resumé, in many instances, of the work done during the previous year. In the brief letter which Dr. Duhring encloses with the book, he asks for liberal contributions for the work of the Mission, saying: "Spring has come, but our work goes on. Winter has left us, but the poor are still with us, and whensoever we will we can do them good."

RHODE ISLAND.

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

Sunday School Rally—Diocesan Convention—Pawtucket.

A MISSIONARY rally of the Sunday Schools of the Diocese was held in Grace Church, Providence, on the afternoon of Saturday, April 12th, when the children's Lenten offerings were presented. Bishop Clark, whose failing health does not permit of his being present, on such occasions, sent a kindly letter to be read to the children, in which he spoke of the Sunday Schools of the days when he was a boy. Addresses were also made by the Bishop-Coadjutor, by the Rev. Dr. Lloyd of New York, and by the Rev. John W. Chapman, missionary at Anvik, Alaska. The offerings of 47 Sunday Schools represented, amounted to \$1,691.65, and several of the other schools have reported since that time. The offerings were devoted to the Board of Missions for general work.

THE DIOCESAN Convention will be held in All Saints' Memorial Church, Providence, on Tuesday, May 20th, 1902. As it has been found difficult in past years to obtain a full attendance of delegates at the second day's session, it is hoped this year that by omitting a part of the former usual proceedings, the regular routine business may be completed in one day.

THE FIRST service in the Sunday School room or basement of the new St. Paul's Church, Pawtucket, was held on Maundy Thursday evening. On Good Friday evening the old bell, cast by Revere & Sons, in 1817, from the new belfry tower sent out its familiar peal again after a silence of a year, and on the instant also flashed for the first time the lights from the beautiful Electric Cross which surmounts the tower. This cross, a gift to the church, bears the words "Via Crucis, Via Lucis" (The Way of the Cross is the Way of Light), which was the theme of the rector's sermon the same evening. The church, which it was thought might be ready for Easter Day, is well advanced toward completion, and it is now thought can be occupied early in May. The reconstructed organ has arrived and will be immediately installed in its new location on the left of and above the sanctuary. Upon the arrival of the pews and choir stalls and the installation of the electric light fixtures and chancel furnishings, the interior of the church will be about completed. Several memorial windows have been given, the one in the chancel being in memory of Dr. Taft, rector of the church for about fifty years. The memorial chapel, a reproduction of the interior and furnishing

of Old St. Paul's, promises to be an interesting corner in the new edifice.

FOR UPWARDS of six years weekly services on Saturday afternoons, under the auspices of the Brotherhood of St. Andrew, have been carried on at the State Almshouse and House of Correction and several evidences of hopeful results have manifested themselves. During the past three years there have been special services on the first Sunday of each month, with a sermon by one of the clergy of the Diocese. The attendance, which is purely voluntary on the part of the inmates, is most encouraging, the total number present, including women, being about 200. The choirs of several of the city churches have assisted in the music on these occasions. The venerable Bishop Clark has written three addresses, which were read at the House of Correction, and Bishop Coadjutor McVickar has been present several times. Many thanks are due Superintendent Eastman, who has aided the Brotherhood in many ways in its Church work at the institutions.

TWO DIOCESAN publications, the *Convocation Register* and the *Record*, have been combined and are now published monthly under the title of *The Diocesan Record*.

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SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.
Sacramento Deanery—Redding.

FIVE CLERGYMEN are needed at once in this District to supply important mission and parish work.

THE SACRAMENTO DEANERY held its primary meeting on April 8th and 9th, at Trinity Church and St. Paul's parish house, Sacramento. Upon organization the Rev. C. L. Miel of Sacramento was elected Dean, the Rev. J. T. Shurtleff, Secretary; and Mr. F. Ackermann, Treasurer. On the topic of "The Apportionment for General Missions," addresses were made by the Rev. Messrs. Unsworth, Saunders, Fenton-Smith, Macfarlane, and others. At the laymen's conference on the evening of the 8th, the discussion of "The Layman's Responsibility" was introduced by C. W. Bush of Woodland, and the topic of "The Layman and the Church" was begun by the Hon. W. B. Lardner of Auburn. After the Conference of Guilds on the morning of April 9th, the question, "Shall We Have a Diocesan Paper?" was fully discussed and decided in the negative. The leading speakers were the Rev. Messrs. Burleson, Clark, and Shurtleff. A luncheon served by the ladies of the guild of St. Paul's Church, closed a most pleasant and stimulating deanery meeting.

THE MISSION at Redding, Cal., expects to build a rectory this summer for its efficient missionary, the Rev. O. St. John Scott. It is only four months since the Redding mission finished its new church and Mr. Scott took charge of the work. The parish at Santa Rosa has also begun a rectory fund and has set aside \$200 of the Easter offering for that purpose.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Colored Work — Columbia — Charles'on — Dr. Porter.

THE COLORED MISSION of the Epiphany, Spartanburg, is now occupying its new chapel which has been formed by throwing into one three rooms of the mission house, and fitting them up in Churchly manner. The carpeted chancel contains an altar with brass cross and vases, a credence table, a hymn board, and a Bishop's chair. The altar and the lectern have embroidered green hangings. These changes have been made at an expense of nearly \$200, most of which has been raised by members of the mission. Regular services are held every Sunday afternoon, and on the night of the fourth Sunday in each month the Rev. J. M. Magruder, rector of the Church of the Advent, officiates. During Lent Mr. Edmund Bacon kindly gave his services as organist to the mission. He and another kind friend, Miss Mary Irwin, are now teaching the children and the congregation, the chants in the morning service. The attendance at the parish school is steadily increasing, and its good influence is felt both within and without the mission. The school is in great need of desks and the proper appliances for successful work.

SINCE the resignation of the Rev. W. S. Holmes, St. Luke's colored mission at Newberry has been deprived of the semi-monthly night services which he gave it, though he still retains supervision of its affairs and will make occasional visits to it until a rector is secured. The Rev. J. S. Quarles gives the mission one service a month. The day school, under Mr. J. S. Daniels, now has 75 pupils on its roll, and is doing satisfactory and efficient work. The sewing school is also well-attended; but the hoped-for market-garden has never been begun on account of the lack of funds.

THE PARISH of the Good Shepherd, Columbia (Rev. W. P. Witsell, rector), has

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FLINGING OUT the Banner.

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The Young Churchman Co., Milwaukee, Wis.

determined to buy a large pipe-organ. Nearly all the money needed is in hand, and it is hoped the organ will be in place in about two months. With this, the equipment of the church will be complete. Recently some friends of the rector presented him with a handsome private Communion set of silver lined with gold. Church work in Columbia is progressing in all directions. There are now five resident clergymen besides the Bishop, and a movement is on foot to organize a Clericus from which, it is hoped, much good may be derived.

ON APRIL 13th the Daughters of the Confederacy attended morning service at St. Philip's Church, Charleston, where the annual sermon was preached by the Rev. John Johnson, D.D. At St. Michael's, the rector, the Rev. John Kershaw, D.D., closed his sermon on that day with a beautiful tribute to General Wade Hampton, who had entered into rest April 11th. In most of the churches of the Diocese, some reference was made to the gallant veteran, whose funeral took place at Trinity Church, Columbia, April 13. St. Michael's bells were tolled when the news of his death was received in the city, and again at the hour appointed for the funeral.

THE ACCOMPANYING illustration shows the late Rev. A. T. Porter, D.D., whose death was recently chronicled. A slight error was contained in our notice in stating that Dr. Porter's mind was clouded for any greater time



REV. A. T. PORTER, D.D.

than a few months last winter, which was the extent of the mental cloud, and which happily entirely passed away, so that his mental faculties were retained to their full extent thereafter to the hour of his death.

SOUTH DAKOTA.

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

New Altar at Watertown—Sisseton.

A VERY HANDSOME altar of carved oak has been presented to the church at Watertown as the gift of Col. Sheafe in memory of his parents. The altar was built by the Phoenix Co. of Eau Claire, Wis. A brass memorial cross was also presented by the senior warden and his wife, Mr. and Mrs. Walrath. A prayer desk and chair made of oak were given by the Daughters of the King. The children of the Sunday School are putting in a brass altar rail. The Easter offering of the Sunday School was \$66.

A CHURCH building will be erected during the summer at Sisseton, where a suitable lot has been purchased. In the meantime a temporary structure is used for services.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Gifts at Memphis—Paris—La Grange.

THERE was presented to St. Mary's Cathedral, Memphis, on Easter Day, a memorial

chalice and paten of gold, and also a smaller chalice and paten of solid silver, the latter for use at early celebrations. The golden service is of fifteenth century Gothic design.

The foliage of the Calyx is conventionalized grape leaf. The figures in the niches on the stem are St. Paul, St. Thomas, St. John, St. James Major, St. Peter, and the Master over the Cross. On the panels of the foot in addition to the cross are the emblems of the four Evangelists; also the Pelican, symbol of Christ giving His life for man. The stones in the Calyx are Rhodalite or American Garnet, symbol of gift; on the knop Amethysts, symbol of deep love; below the stem Topaz, symbol of fidelity; on the lower base Amethysts (deep love); and the cross is jeweled with Rubies, emblem of charity, and a diamond at the intersection of the arms, emblem of peace and purity. The inscription on chalice is:

In Memoriam

ELIZABETH MHOON BRINKLEY,

October 11th, 1828—October 13th, 1890.

"Lord I have loved the habitation of Thy house and the place where Thine honor dwelleth."

The paten is engraved on the inside with the *Agnus Dei* (symbol of sacrifice) within a border having floriated decoration of grape leaves. Inscription on under side of paten is in script lettering as follows:

In Memoriam

ROBERT CAMPBELL BRINKLEY,

May 28th, 1816—November 28th, 1878.

"I thank my God upon every remembrance of you."

The paten of the smaller, silver service is inscribed:

In Memoriam

CLARE BRINKLEY,

Aged Seven.

"All things come of Thee O Lord, and of Thine own have we given Thee."

AT GRACE CHURCH, Paris, beginning with the first Sunday in January, regular services were held twice on Sunday and once during the week, for eleven weeks, by Mr. Prentice A. Pugh, lay reader, a student from Sewanee. The church at Paris is a very well constructed brick building and the furniture and pews are in harmony with the building. The communicants, though few, are good workers and regular attendants, the services always having a good congregation. The Sunday School has between 20 and 35 in

A CHINA HEAD

COMES FROM TEA DRINKING.

A lady writes from Shanghai, China: "In the summer of '98, Husband and I were traveling through Southern Europe, and I was finally laid up in Rome with a slow fever. An American lady gave me some Postum Food Coffee which I began using at once. It was my sole breakfast and supper. In a short time the change in my physical condition was wonderful to see. I will never travel again without Postum.

"When we arrived in Shanghai we were in an English community and found ourselves in the midst of the four o'clock tea custom. Before long we began to have sleepless nights and nervous days as a result of our endeavors to be amiable and conform to custom.

"As soon as it could arrive from San Francisco we had a large supply of Postum Food Coffee and began its use at the four o'clock tea table. I cannot tell how popular the coffee table became for afternoon callers. In fact a number of the business men, as well as missionaries, use Postum now wholly in place of tea, and the value of the change from coffee and tea cannot be estimated." Name given by Postum Co., Battle Creek, Mich.

Who Defined "Soap-powder" in the Standard Dictionary? Sounds as if some old fashioned soap-maker had written it. Used in dish-water! Yes, and when it is PEARLINE, used in everything where soap can be used. PEARLINE is modern, up-to-date soap; a better scap; it has revolutionized the soap trade. 666

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The sixteen new illustrations from mediæval pictures show pictorially what was the old English Use, and in his descriptions the author explains the colors of the original; while in his chapters he is scrupulously exact in insisting on the paramount authority of the Book of Common Prayer, which he supplements in a thoroughly loyal manner.

The book will undoubtedly be received as the most important landmark in the study of Liturgiology which has been issued in many years.

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This handsome volume will comprise the studies on the subject which have been so widely read and enjoyed in the columns of THE LIVING CHURCH. The work will include the handsome halftone reproductions, from photographs, tracing the successive stages of the ecclesiastical architecture from early times, with additional views of churches beyond those published, embellished with tall pieces, etc. These studies, in text and picture, include

CONSTANTINOPLE (St. Sophia), RAVENNA (St. Vitale), AIX-LA-CHAPELLE, MILAN (St. Ambrose), PIACENZA, PISA, FLORENCE (San Miniato), SPIRES, WORMS, MAYENCE, CLERMONT, TOULOUSE (St. Sernin), DURHAM, LICHFIELD, TOURNAI, AMIENS, SALISBURY, VIENNA, NUREMBERG (St. Sebaldus), ULM, ASSISI (St. Francis'), FLORENCE (Santa Croce), ORVIETO, ROMSEY, WINDSOR (St. George's Chapel), and GLOUCESTER.

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regular attendance and is kept up all the year round whether Church services are held or not, by Mrs. Upchurch and Mrs. Thomason, who deserve great credit for their earnestness and zeal. While there Mr. Pugh conducted the funeral of Mrs. S. T. Bacot, a communicant and a highly educated Christian woman of a prominent family of South Carolina, who leaves seven small children. Her death was a great loss to this little Church community. This little band of Church people, without a clergyman, are to be congratulated on their earnest work and it is hoped that their wish for a priest may soon be realized. Mr. Pugh returned in March to his studies at Sewanee.

AT LA GRANGE the Church is without a rector, but the Churchwomen have formed a guild and through Lent held regular meetings for prayer and spiritual reading. There has also been formed a branch of the Woman's Auxiliary. The rector of the Church of the Good Shepherd, Memphis, is giving them a night service and Communion service the following morning during the week, once a month.

VIRGINIA.

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

Improvements at the Monumental.

IMPROVEMENTS are to be made at the Monumental Church, Richmond, to include the replacing of stone steps, which after wear of nearly 90 years have become much worn. A motor will be attached to the organ and a furnace placed in the Sunday School room, together with other smaller improvements which will be made.

WASHINGTON.

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

Debt Paid at Trinity Church—B. S. A.—Girls' Friendly Society.

THE REMAINING funds needed for the extinguishment of the debt on Trinity Church have been secured since Easter, and its consecration in May is therefore assured. The festival services and other gatherings arranged for the week's celebration of the diamond jubilee of the parish will be of great and varied interest. They will begin on Sunday, April 27, when the services will be in memory of the rectors and members of the parish who have entered into rest, and the morning sermon will be by the Rev. H. Fields Saumenig, at one time in temporary charge of the parish. Other clergy, formerly connected with it will preach at the afternoon and evening choral services. On Monday evening, a reception will be given in the parish house to the Bishop and the city clergy and their families, with a musical entertainment and short addresses, one of the speakers being the Rev. R. J. Keeling, D.D., the only former rector now living. On Wednesday evening a similar reception will be given for present and former members of the parish. This day is the actual 75th anniversary of its organization. On Friday evening, May 2nd, the choir of Trinity, accompanied by organ and orchestra, will render the oratorio of "The Ten Virgins, by A. R. Gaul. The day fixed for the consecration is Sunday, May 4th. At 7:30 A. M., the Holy Communion will be celebrated for guilds, brotherhoods, and societies of the parish, by the Rev. Frank Gibson, Ph.D., assistant minister, and at 9 the rector will celebrate for the Sunday School. The Bishop of Washington will consecrate the church at 10:30, and he will also celebrate the Holy Communion and preach. Festal choral evening in the afternoon and evening will conclude the day, which must be one of great joy to rector and people.

Looking back three-quarters of a century

we find that the first meeting to consider the organization of Trinity parish was held in the old City Hall, Dec. 8, 1826, and by the next meeting in the following April, \$700 had been subscribed towards a building fund. On the 30th of that month a vestry was elected, and the Rev. Henry Van Dyke Johns became the first rector. By the courtesy of the President of the Common Council of the District of Columbia, the council chamber was temporarily used for services. The site for the first church building was on Fifth Street, a few squares from the present edifice. It was first used in April, 1829, and consecrated in the following month by Bishop Moore of Virginia. The Rev. Mr. Johns was succeeded in 1832 by the Rev. Chauncey Colton, and among those who followed were the Rev. Dr. Higbee, afterwards of Trinity, New York, the Rev. Drs. Clement M. Butler, George D. Cummins, and Thomas G. Addison, the latter of whom had been rector nearly 30 years at the time of his death, in 1896. The Rev. Dr. Richard P. Williams took charge in 1897. The present church building was designed by the architect of the Smithsonian Institute, and was begun in 1850. Upon its completion, the old edifice was sold to the Congregationalists; but after other changes, was happily taken down. Alterations have several times been made in the newer building, and in the summer of 1898 the interior was much improved and beautified. Many persons eminent in the history of the country have been connected with this parish in days gone by. Both Henry Clay and Daniel Webster were regular members of its congregation. The parish has a comfortable rectory, and a large and convenient parish house, the centre of much active work.

THE COMMITTEE in charge of arrangements for the coming tri-diocesan convention of the Brotherhood of St. Andrew held a recent meeting at St. John's hall, and found that there is an excellent prospect of a large attendance at the convention, which will assemble at Trinity Church on Saturday, May 17th, and which is composed of delegates from the Brotherhood in the Dioceses of Maryland, Easton, and Washington. Bishop Satterlee will deliver the charge at the opening service, and among the speakers expected are the Rev. C. Ernest Smith, D.D., of Baltimore, Rev. James A. Mitchell of Centerville, Md., and Archdeacon Williams. A large number of Brotherhood men are expected to be present, and a mass meeting

A Burning Blacksmith

CHANGED FOOD AND PUT OUT THE FIRE.

Even sturdy blacksmiths sometimes discover that, notwithstanding their daily exercise and resulting good health, if their food is not well selected trouble will follow, but in some cases a change of food to the right sort will quickly relieve the sufferer, for generally such active men have fine constitutions and can, with a little change of diet, easily rid themselves of the disease.

I. E. Overdorf, Vilas, Penn., a blacksmith, says: "Two months ago I got down so bad with stomach troubles that I had to quit my business. About ten o'clock each morning I was attacked by burning pains in the stomach, so bad I was unable to work.

"Our groceryman insisted upon my changing breakfasts and using Grape-Nuts Breakfast Food instead of the ordinary breakfast of meat, potatoes, etc. So I tried and at once began to mend. The new food agreed with my stomach perfectly and the pains all ceased. I kept getting better and better every day, and now I am able to follow my business better than before in years. I am a thousand times obliged to the makers of Grape-Nuts for the great benefits the food has given."

A Chance to Make Money.

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THE YOUNG CHURCHMAN CO.,
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for them will take place on Sunday afternoon, adjourning in time for the service of the Sunday School Institute at the Church of the Epiphany. The list of lay speakers has not been completed, but Mr. W. H. Gibson of Centerville will have charge of the farewell meeting on the evening of Whitsunday, May 18.

THE ANNUAL service of the Girl's Friendly Society of the Diocese was held in the Church of the Epiphany on the evening of the Second Sunday after Easter. There was a large attendance of members and associates from the various parish societies, who entered the church in procession with banners, after the choir and clergy. Evening prayer was said by the rector and the Rev. Mr. La Mothe, and the sermon was by the Rev. F. B. Howden, rector of St. John's, Georgetown, the text being a verse from the *Magnificat*, and the subject the character of the Blessed Virgin.

WESTERN MICHIGAN.

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

Death of Rev. J. S. Colton—Muskegon.

FOLLOWING close upon the death of his wife, lately occurred the death of the Rev. J. S. Colton, late of Pentwater. His health broke down and he was taken to St. Luke's Hospital, New York, where the end occurred. Mr. Colton was a graduate of Princeton and of the Philadelphia Divinity School, receiving from the former the degrees of B.A. in 1865 and M.A. in 1868. He had devoted his life to missionary work.

DURING the four years of the Rev. George Forsey's rectorship, St. Paul's Church, Muskegon, has been gradually brought out into fuller life, and obtained relief from heavy burdens. Some \$29,000 have been paid on indebtedness. The Easter offering this year was \$321. The Altar Guild of the parish, besides providing some new vestments for the choir, made an Easter gift of a solid silver, gold linen ciborium, a solid brass alms basin, and cruets of cut glass. A "Cadet Corps" has been formed among the boys and is being drilled by Major F. C. Whitney.

WESTERN NEW YORK.

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

Church Home—Rochester—Brotherhood Service.

BISHOP WALKER has issued a vigorous and urgent appeal in the form of a circular letter, addressed to the "Clergy and Laity of Buffalo, and the Adjacent Towns in behalf of the Charity Foundation of the Protestant Episcopal Church in the City of Buffalo." The object of Bishop Walker's effort is the erection of an additional building to the Church Home, on the grounds of the Charity Foundation; whose capacity shall be sufficient for 75 aged men and women. The Home in its present capacity provides for 76 children and eighteen aged people. Numerous applications for the latter class must of necessity be rejected. To provide for these, a building to cost \$60,000 must be erected at the earliest possible moment.

IN ADDITION to the elaborate improvements at Christ Church, Rochester (Rev. A. J. Graham, rector), which have already been mentioned, a marble altar has been given by Mr. and Mrs. John Beckley and Walter Beckley, in memory of Herbert C. Beckley. A sum of money has also been donated for the erection of a tablet in memory of the late rector, the Rev. Dr. Doty.

THE 9TH ANNUAL Convention of the Brotherhood of St. Andrew in the State of New York will be held in Rochester on Saturday and Sunday, May 10th and 11th. The printed programme includes the charge to the Convention at the opening service by the Rev. Henry R. Freeman, rector of St. John's Church, Troy, while in the afternoon will be

a conference under the general head "The Brotherhood at Work." President English will preside, and Mr. Hubert Carleton, Secretary of the Brotherhood in the United States, will make the closing address. An evening service will be held at St. Andrew's, at which a devotional address in preparation for the corporate Communion will be made by the Rev. Pierre Cushing, rector of St. Mark's Church, LeRoy.

The corporate Communion will be at St. Luke's Church on Sunday morning at 7:30. The service at 11 o'clock will be at St. Paul's, with annual sermon by Provost Macklem of Trinity College, Toronto. In the afternoon there will be a service for boys at Christ Church, and a mass meeting for men at Y. M. C. A. Music Hall, while the programme will close with an evening service at Christ Church with addresses on "The Church's Mission," by the Rev. E. Walpole Warren, D.D., rector of St. James' Church, New York, and on "The Layman's Duty," by Mr. William R. Butler of Mauch Chunk, Pa.

WESTERN TEXAS.

J. S. JOHNSTON, D.D., Missionary Bishop.

Cornerstone at San Marcos.

AT THE LAYING of the corner-stone of the little church at San Marcos, noted last week, the procession which moved to the appointed place included the vestry with the clergy. The service was taken by the Rev. Wallace Carnahan of San Antonio and the Bishop. Among the articles placed in the stone were photographs of the late Bishop Elliott, of whom the church is a memorial, and the present Bishop; a copy of THE LIVING CHURCH, the *Spirit of Missions*, the diocesan paper and secular papers, a copy of a letter of Bishop Elliott to the late Dr. Langford, and an account of the death of the Bishop.

CANADA.

News of the Dioceses.

Diocese of Ontario.

A FINAL DIVISION of the securities and settlement of the accounts between the two synods of Ottawa and Ontario was effected at the meeting in Kingston of the commissioners of the two Dioceses, April 8th. The meeting was most satisfactory in every way. The balance due to the Diocese of Ottawa was \$22,616.63, the check for which amount the Ottawa commissioners carried away with them. They expressed great satisfaction at the condition of the securities. Chancellor Lewis, Judge Senkler, and the Rev. Mr. Harrington, Clerical Secretary, acted for the Diocese of Ottawa.—Two beautiful gifts have lately been presented to St. Mark's Church, Kingston: a fine altar cross and a brass altar desk.

Diocese of Toronto.

BISHOP SWEATMAN presided at the meeting held in Port Hope, April 1st, of the guild of women recently formed in connection with Trinity College School. The work of the guild is to endeavor to complete the school chapel and give assistance to the school as its needs may require. A number of the diocesan clergy were present.—THE NEW ORGAN in St. Peter's Church, Toronto, was used for the first time on Easter.—THE Church of England Pavilion for summer services has had to be moved, as the ground on which it stood was sold. Another place has been found for it and it will be ready for use in May, in charge of the Rev. H. C. Dixon.—THE reports of most of the Easter vestry meetings in Toronto were satisfactory.

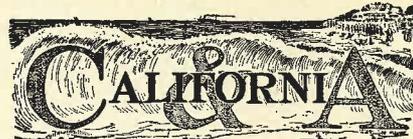
Diocese of Huron.

THE PAST YEAR seems a prosperous one for the churches in London. Four of them—Christ Church, St. John the Evangelist, St. George's, and St. Matthew's, postponed the Easter meeting till April 14th. The vestry

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of St. Paul's passed a vote of thanks to Judge Meredith for the gift of the beautiful peal of bells presented by him.

Diocese of Montreal.

THE REV. C. J. JAMES of Hamilton, Diocese of Niagara, was asked to preach the sermon at the annual parade of St. George's Society in St. George's Church, Montreal, April 27th.—THE MONTREAL Diocesan Theological College is to have the annual Convocation May 1st. Principal Whitney of Bishop's College, Lennoxville, is to be the principal speaker on the occasion.—THE FIRST annual festival of the Montreal Diocesan Choir Union, which was to have taken place in Christ Church Cathedral, Montreal, on the evening of May 15th, has been postponed till October.

Diocese of Fredericton.

A HANDSOME reredos has just been placed in Trinity Church, St. John, through a bequest of the late Rev. S. J. Hanford, who left the necessary amount for the erection of the work as a memorial to his deceased father, mother, and stepmother, and several other persons named. The reredos was made in Bavaria and is an elaborate piece of work. It is of mahogany and oak, 12 feet wide and 6 feet in height, and divided into three large panels, of which the central one contains a representation of the Crucifixion, the figure of Christ being in white. The side panels show the appearance of Christ to Mary after the Resurrection, on the one side, and to the disciples at Emmaus on the other. The several inscriptions are placed in three panels of the re-table.

WEST INDIES.

Easter Services.

EASTER at St. Leonard's, Barbados, was ushered in with a full choral celebration at 5 A. M., and there were celebrations again at 8 and 11 o'clock. The preacher at 11 was the Rev. Dr. Bindley, Principal of Codrington College, who took as his text Rev. i. 18. At 4 P. M. a floral service was held, of a character, we think, new to Barbados. Two plain wooden crosses were placed within the sacrarium, which during the service were transformed into floral crosses by means of the offerings of the children who came in procession to the rail to present their flowers before the altar. An appropriate address was given by Mr. Hubbard. The vicar was the preacher at evensong and delivered a sermon on the "Power of His Resurrection" full of practical teaching. The number of communicants during the day was 433.

At the 5 o'clock celebration a new altar rail was solemnly dedicated to the service of God by the vicar. The rail is simple but elegant in design—an oaken bar resting on iron standards ornamented with brass lily work.

At St. Lucy's (Archdeacon Henry Hutson, rector), there were 259 communicants on Easter, and at the church at St. Thomas, Danish West Indies (Archdeacon Eyare Hutson, rector) 510 received during the day.

HUMOR AS AN ELEMENT OF SUCCESS.

I AM STRONGLY of the opinion that a quick and abiding sense of humor is a great element of success in every department of life. I do not speak merely of success in the more strictly artistic fields of human work, but am ready to maintain that, even in the prosaic and practical concerns of human existence, the sense of humor is an inciting and sustaining influence to carry a man successfully through to the full development of his capacity and the attainment of his purpose. It is so in the art of war,—it is especially so in the business of statesmanship. Mortal life, at

the best, is so full of perplexities, disappointments, and reverses, that it must be hard work indeed for a man who is endowed with little or no sense of humor to keep his spirits up through seasons of difficulty and depression, and maintain his energy,—living despite the disheartening effects of commonplace and prosaic discouragements. A man who is easily disheartened does not appear to be destined by nature for the overcoming of difficulties, and nothing is a happier incentive to the maintenance of good animal spirits than the quick sense of humor which finds something to make a jest of even in conditions which bring but a sinking of the heart to the less fortunately endowed mortal. In the stories of great events and great enterprises, we are constantly told of some heaven-born leader who kept alive, through the most trying hours of what otherwise might have been utter and enfeebling depression, the energies, the courage, and the hope of his comrades and his followers. One can hardly read the story of any escape from shipwreck, any drifting about in an open boat over wintry seas, without learning of some plucky and humorous mortal who kept his comrades alive and alert through all dangers and troubles by his ready humor and animal spirits. Read any account of a long-protracted siege, when the besieged had to resist assault from without and hunger within, and you will be sure to be told how the humorous sallies of some leader were able to prevent those around him from sinking into the depths of despair. There are times when no good whatever is done by taking even the most serious things too seriously, and a sudden flash of humor often lightens up the atmosphere as the blast of a trumpet might give new spirits and new energy amid the deepening gloom of some almost desperate day.

No matter how deformed your body may be, it is possible for you to throw such a wealth of character—of love, of sweetness, of light,—into your face that all doors will fly open to you and you will be welcomed everywhere without introduction. A beautiful, sweet heart, the superb personality of the soul, belongs to everybody. We all feel that we are personally related to one who has these, though we have never been introduced to him. The coldest hearts are warmed, and the stubbornest natures yield, under the charm of a beautiful soul.—JUSTIN MCCARTHY, in *Success*.

A DISTINGUISHED member of the United States judiciary bought a farm as a summer home. One evening during the summer he was strolling over it. The hired man had cut the grass during the day—a very thin crop—and left it lying on the ground to dry. The judge saw it; and calling his man, said: "It seems to me you are very careless. Why haven't you been more particular in raking up this hay? Don't you see you have left little dribblings all around?" For a minute the hired man stared, wondering if the judge was quizzing him. Then he replied, "Little dribblings? Why, man, that's the crop."—*The Standard*.

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