

The Living Church

VOL. XXVI.

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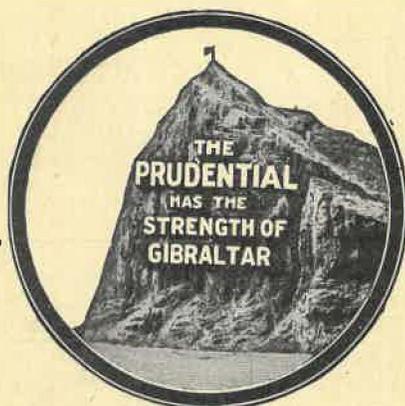
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Editorials and Comments.

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

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THE SPIRIT OF THE CHURCH.

WHAT a relief it would be, if each one of us could build a stone wall around our own little domain, and neither exercise influence upon others, nor be susceptible to outside influence! How much it would seem to simplify the problem of existence, and the relations of right and wrong, of wisdom and unwisdom!

Or if the clergy could thus build a wall around their own parishes, and do that which seems to them wise and edifying for their own little flock, without thinking of its effect upon the larger body of the Church at large! It would seem to simplify the problem, and to make it easier, out of many goods, to select the greatest; out of some evils, to choose the least.

But man is a social animal, and he cannot divest himself of the psychic influence which he wields over other men. Christian men, moreover, have a yet more intimate relation to each other. They are so intimately bound together, that if one member suffers, the whole body suffers. The relationship is so close, that one cannot consider alone that which is good for himself or for the immediate group over which he has direct control, but must also consider what effect his actions will have upon the whole body of which he is only a member.

The Anglican Churches of the present day occupy a unique

position in Church history. They have certain problems to face that are not identical with the problems that have been faced by the Church in any past age. This, taken alone, is not extraordinary, for the Church has regularly throughout her existence been obliged to combat new forces, and to adjust herself to new perplexities. Consequently, when we feel that certain phases of the Church problem to-day differ so wholly from any phase which has been met in the past, we need not feel the slightest disquietude. The very uniqueness of our problems, is only the evidence of the same life in the Church, that has invariably found her problems unique. The unprecedented character of to-day's problems is itself quite in the order of precedent. If our problems were not now unique, that very fact would itself be unique in Church history, for such the Church's problems ever have been.

OUR IMMEDIATE problems arise from the fact that we are a Catholic Church with a Protestant people. That is to say, the Church itself is fully in touch, in her continuity, her liturgy, her doctrine, her ministry, her very spirit, with the Church of all the ages. Her people, on the contrary—we speak of them in the mass; happily there are more and more exceptions—are not. They are more in touch with the modern spirit of Protestantism, which is content to pattern its services and its work on what it "likes," rather than on what is of the spirit of the Church. Our people are far more imbued with the spirit of alien teachers, including those of the bodies built up in opposition to the Church, than they are with the spirit of the fathers and doctors of the Church. Herein is an altogether novel condition. In no other age than the post-Reformation period, in no other nations than these of English-speaking people, have the masses of the Church been distinguished, as a whole, by a spirit alien to, if not also hostile to, the Church to which they yet profess to give their adherence.

We need not enlarge upon this fact. It is patent to the most superficial observer. It is to be explained only by a study of the English and the Continental history of the past five centuries.

The chief difference between the Church of England and the north-European Churches as they emerged from the conflicts of the Reformation period, is that in England an effort had been made to retain Protestants in the communion of the Church, without surrendering the Catholic character of the Church itself, and without alienating Catholics. In spite of the irregularities of the sixteenth and succeeding centuries in England, this was itself a most laudable attempt. In Germany, in Switzerland, in Holland, the Church had, without an attempt to save them, permitted the Protestant population to abandon her communion. In England she tried to save them.

There were perplexities attending both courses, and it is hardly to be supposed that either Churchmen or Protestants of either of these lands adopted these policies intentionally or with the end in view. It was rather the course of events, in which we cannot doubt that the Holy Spirit had the guiding hand, that led to them. The Continental policy was certainly the simpler and the easier. Indeed, in any crisis it is always simpler and easier to oust the malcontents than to attempt to save them. What the Churches of North Europe did in the sixteenth century toward Protestants, the Church of England

did in the eighteenth toward Methodists, and tried to do in the middle nineteenth toward Tractarians. But the simpler and easier way is not necessarily the right way. The English Church has learned this, if the European Churches have not. The latter, having made no attempt to retain their whole people in the Reformation period, have paid the penalty of being absorbed into Latin Ultramontaniam, and have seriously impaired their inherent Catholicity. The Protestants, deprived of their spiritual food, have suffered from a stunted growth, an arrested development, which has shown itself in the ravages of modern rationalism and infidelity. Both parties to the sixteenth century revolution needed the other, and both have suffered from the schism that resulted.

The Church of England, by attempting the policy of reformation for herself, through her official representatives, left less to be said in England in defense of Protestant separatism. Swayed dangerously from her ancient moorings during the crisis, she yet settled safely back, true to her past. She indulged Protestants, and compromised on non-essentials, and thereby escaped, in part, the narrowness of her sister Churches across the channel. She brought upon herself vastly greater problems than did they; but she retained a great part of the Protestant population which they lost. She was indeed not wholly successful, for after nearly wrecking her, Presbyterians and Independents (Congregationalists) abandoned her, as did also the extreme wing of Catholics who, not content with vital Catholicity, insisted on having with it the obedience to Rome. Between the two parties it is remarkable that pure Catholicity escaped at all, and Catholics were the most unpopular as also the weakest of all the groups that battled for the control of the Church. Catholicity triumphed in saving her impress upon the Church; but Protestantism triumphed in impressing the people. From this novel division of victory which emerged from the Reformation period, and because we have not easily grasped the fact, our whole series of perplexities have resulted.

THE WESLEYAN movement was an earnest effort to raise the English people to the standard of the English Church. It failed, and Methodists, discouraged, and not themselves without fault, went out from her, as Ultramontanes had done two centuries earlier. The Tractarian movement made a more successful attempt a half century later. The ascendant Protestantism made a vastly more vigorous attempt to throw these Tractarians off into schism than had been made against the Methodists. There were losses; but on the whole, Tractarians gained the day, and for the first time since the sad failure of the Stuarts, a systematic attempt was made to *practise* the Catholic religion which the Church of England had never ceased to profess and retain.

To-day, we have a Church whose Catholicity is more and more acknowledged, better and better understood. It is probably not too much to say that American Churchmen *wish to be* Catholics. The general disintegration of Protestantism has helped to form this tendency. Thinking men see, more and more, that Protestantism presents no sufficient basis for belief. The reaction from the "Bible only" delusion—a reaction for which even the extreme of modern criticism is partially to be thanked—has changed the face of Protestantism. Unhappily, in a large measure it has changed it for the worse. But it has made way for the substitution of Catholicity, where Catholicity can obtain a hearing.

While the mass of Churchmen is still affected largely with the spirit of Protestantism, it cannot be denied that the Catholic spirit is gaining. We have many congregations to-day in which the Catholic spirit dominates, and in which the Book of Common Prayer, with its weekly—frequently daily—Eucharists, daily services, the Eucharist made the central service of the Lord's Day, with the accessories of the full Catholic worship employed, is really the expression of the spiritual life accepted if not fully realized, by the people. The difference between the Catholic and Protestant spirit, intangible though it be, is quickly felt by the new-comer into the Catholic atmosphere, and is for the most part, readily accepted.

This does not imply that we have two standards in the Church; much less, that we are two peoples. The explanation is to be found in the fact, already stated, that we have been a Catholic Church with a Protestant people, and that for the past half century we—not the Church—have been slowly growing from Protestants into Catholics. And the more we grow,

the more distinctly we find that the Church of our Baptism is able to give us all that our better nature craves.

THE DIFFICULTY of to-day is that we are not always patient enough to allow time for the Protestant atmosphere to expand into Catholicity. We must realize that the great bulk of Protestantism in our own communion, is not anti-Catholic, but deficient, latent Catholicity. We doubt whether there is to-day any section of the Church in which avowedly anti-Catholic Protestantism is largely prevalent; but there are large sections in which Catholicity is very deficient. Canon Newbolt, one of the wisest of English Catholics, published a few years ago an essay in which he urged that the paramount need of the day is *Consolidation*. We believe that this is true. There was a time in English history in which those who realized the Catholic spirit were of necessity isolated, and so, in a measure, became peculiar among Churchmen. Then, in considering whether it were wise to introduce any exceptional devotion, or to restore any disused ceremonial, one thought only, or mainly, of his own particular congregation or parish. To-day, we venture to say, in such an event, the effect on the whole mass must be considered as paramount. The whole Church is becoming permeated with the Catholic spirit. If, then, this spirit is retarded by any act of avowed Catholics, even though it be by means of misunderstood devotions or ceremonial that may themselves be helpful to those who are educated to appreciate them, is not the loss greater than the gain? It can no longer be a question of starving the few so as not to repel the many; it may yet be a question of exercising personal self-denial that the many be not repelled. St. Paul could eat no meat, if thereby his weak brother would be injured—even though the harm would not be in the meat.

The fact that Catholic Churchmanship is said—however truly—to be in the ascendancy to-day, should lead us to be careful that in all ways the development of the Catholic spirit among the masses of Churchmen should be fostered, and not repelled. Repulsion is easy. By insisting unnecessarily upon devotions or ceremonial acts that "scare," however needlessly; by appearing apathetic to the Church's mission work—we cannot believe that real Catholics can possibly more than *seem* apathetic, for an unmissionary Catholic is an absurd contradiction in terms; by a contemptuous spirit or seeming unconcern toward our own rubrical and canon law—Catholic Churchmen may do more to hinder the advance of true Catholicity in the Church at large, than can be done by the extremest of the old-time and well-nigh extinct militant Protestants.

Catholicity is quite patient of a sweet reasonableness, which does not arouse the spirit of antagonism, and draws, rather than forces, until unconsciously its spirit is attained. Where presented in this manner, it is only a question of time when it will spread. We can afford to be patient.

"A COMPLETE VINDICATION OF FOND DU LAC."

THE Bishop of Pittsburgh writes to *The Churchman* to protest against the issuance of "programmes" or "Orders of Service" for special functions such as the Consecration of a Bishop, or at least, granting that these are useful in the congregation, against the use of such undignified "printer's programmes" by the Bishops in the service as though they could not "find for themselves the Litany and Communion Service in their proper order." The surprising rubrics and the delightful interpolations which the Bishop finds in these several "Orders" lead him to speak of them as "a complete vindication of Fond du Lac."

Those of us who are near to Fond du Lac have had many a quiet laugh over the several Consecration functions that have occurred since that at Fond du Lac aroused the passions of Churchmen. There were Bishops who were horrified at the Order of Service there circulated. True, that Order of Service was found only in the pews, and the Bishops were not even provided with copies, but all used the Book of Common Prayer. True, there had been many printed Orders of Services at former consecrations. True, we were able, by citing the accounts of former consecrations, to show precedents from among the lowest of the Low and the broadest of the Broad, for the various interpolations. To point out all these facts made no difference. Bishops and editors as well as smaller individuals picked up metaphorical bricks to hurl at the Bishops engaged in the Fond du Lac function, and the Church will not soon forget the spectacle that ensued.

And since then there has been consecration after consecration at which the alleged offences of Fond du Lac have, in prin-

ciple, been repeated over and over again, by some of the very Bishops who were most shocked at the enormities perpetrated at Fond du Lac. Fond du Lac, indeed, has been out-Fond-du-Laced at most of them. Rubrics interpolated that were ungrammatical, that were unliturgical, that, as the Bishop of Pittsburgh shows, constituted the most delightful *non sequiturs*—these are only a part of the details that have made these later functions what Bishop Whitehead terms “a complete vindication of Fond du Lac.” “We saw,” says the Bishop, referring to one of these recent functions, “one aged Bishop read the Epistle from the pamphlet in his hand, and another Bishop thus read the Holy Gospel.” “Where was the Prayer Book?” he asks in italics; “Where was the Book of the Gospels? Where was the Ordinal? Is not our authorized Book of Devotion good enough for all occasions?”

Of course there will be no excitement over all this. There is a disadvantage connected with the Churchmanship professed by the Bishop of Pittsburgh and THE LIVING CHURCH—we trust we may have the honor of associating the two together—in that it does not permit us to be abusive, or unjust, or malicious in our references to others. Consequently the courteous letter of the Bishop of Pittsburgh is the nearest approach that can be made to the collection of vituperative adjectives that were used by others concerning the function at Fond du Lac. Catholic Churchmen are estopped by their religion from copying those specimens of polemics.

But the quiet smile and the hearty laugh that have resulted from the passing around of the “Orders” issued by these others, and used by them in the chancel as well as by the people in the pews, have perhaps been more conducive to health, physical as well as ecclesiastical, than were the outbursts of anger on the former occasion.

Truly, as the Bishop of Pittsburgh so aptly remarks, there has been “a complete vindication of Fond du Lac!”

A CIRCULAR letter has been issued by the Treasurer of our general Missionary Society showing very gratifying increase in contributions for the work of the Society for the six months ending March 1st, as compared with the corresponding six months of last year. The receipts for the past six months, including only parish and individual offerings—being those which apply on the apportionment—are \$142,194.77, as compared with \$97,361.70 a year ago.

This very gratifying increase is due, we believe, to the fact that the Church has been aroused from the apathy into which she had fallen. We cannot feel, with the Treasurers, that the result vindicates the apportionment method—much less the particular apportionment set forth. It does show that those who believed the new step an unfortunate one, did not allow that belief to prevent them from honestly doing what they could to come to the rescue of our official work.

For the whole Church was ashamed of its record for last year, and the conviction is general that in varying degrees we were all to blame. If, by the grace of God, we have all resolved that we will do better, then the increase shown in the past six months is only a faint promise of what the Church, when fully aroused, will accomplish. We have the ability to do many times what we have done; and THE LIVING CHURCH pledges itself to do everything within its power to help this to be done. Indeed we trust it is not forgotten that during the past winter and especially through Lent, we have pressed the cause of missions to the front as, so far as we recall, has never been done before by any of the Church press. We received, not long since, the compliment of an order to discontinue a subscription on the ground, contemptuously expressed, that the paper was “full of missions all the time.” It is encouraging to know that just one of our subscribers felt that way in regard to it.

If those who objected to the apportionment had pettishly said that they would have nothing to do with general missions so long as that was in vogue, and the contributions had then shown this gratifying increase, the apportionment would have been vindicated. That, however, has nowhere been the attitude. We who felt in that way, have agreed that in spite of the objectionable method, we would do our utmost for missions, and we are doing it. We shall continue to do it and to do it better and better, apportionment or no apportionment. But we respectfully protest against our efforts being cited as a vindication of the apportionment.

So far as apportionments in the abstract are concerned, we have said little. Our personal opinion is that the system is objectionable (a) because it makes a relative instead of an abso-

lute standard, which is intrinsically wrong; and (b) because of the probability of engendering friction in fixing on the amounts severally apportioned. This opinion, however, is not held by some of our very best missionaries—notably the Bishop of Montana and the estimable and generous Treasurer of the Board—and we should only with hesitation have suggested our own views, if the matter were still in the abstract. It is a question upon which there is something to be said on the other side, and if that side had prevailed, we could and would very gladly have acquiesced. So far as the concrete apportionment of the Board is concerned, we have proven beyond the possibility of dispute, that its basis is unfair and unjust, almost to the point of grotesqueness, and there we have dropped the matter. The Bishop of Montana has admitted this (in a most suggestive paper in *The Churchman*), and the Church, we believe, is practically unanimous in its agreement. We are, however, all working honestly together for missions, in spite of methods; and we shall, we hope, continue to do so.

Let us therefore all agree at least upon this: that we are thankful and relieved that the Church is doing better; that we intend that the improvement shall be permanent and shall, year by year, be increased; that we will try to secure methods for doing the work that will best do it, but that we will not allow faults or infelicities of methods to interfere with thoroughly and honestly doing to the best of our ability, our work for Missions.

As for the detail of it, we have every confidence that next year's basis of apportionment will be radically different from that now obtaining. We are quite ready, for our part, to await that correction. With the consecrated common sense which the secretaries and treasurers of our Board have, on so many occasions, shown, we are perfectly sure that they are glad to correct mistakes and understand perfectly that our criticisms have been entirely friendly and intended to be helpful. There have always been, we are most happy to say, the most cordial relations between us; and we trust that nothing may ever occur to disturb those relations, which, indeed, ought always to exist between the Church press and the Missionary Board.

THE observance of Good Friday is, to some extent certainly, a test of the spirituality of one's religion. The increasing extent to which the day and indeed the week are observed outside the Church is one of the healthiest symptoms of coming Christian unity, because it is a step to such unity on the spiritual side.

Yet what are we to think when leaders of religious thought take the day for wholly secular purposes—often good in themselves, but not conducive to that spirit which is back of the saddest day in the year's history? This thought suggests itself to us by glancing over the column of “To-Night's Events” in the *New York World* for the morning of Good Friday; and to a greater or less extent, the same obtrusive suggestion of worldliness will come from many similar announcements in secular papers.

Among the Good Friday evening events, the *World* announces a “public lecture” at the parish house of the Church of the Holy Communion—one of our own parishes—on the subject of “English and Scotch Ballads.” An excellent and fruitful topic no doubt; but what a depth to have sunk from the early traditions of the parish, founded by the great Muhlenberg, and what an awful failure to apprehend the spirit of the day. Truly the sense of courtesy alone might have spared this shock to the feelings of the public, even if the day of the Passion has become as nothing to a parish founded to preach Christ and Him crucified.

It would seem, too, that at least tact and good sense would have suggested to the “West Side Y. M. C. A.” that some other evening would be better for a lecture on “Architectural Design,” which they announced for that evening to be heard at their hall on West Fifty-seventh street. Tammany Hall perhaps unconsciously showed its true spirit, when it took Good Friday evening for its “annual entertainment and ball.” Having contemptuously flaunted the teaching of the Son of Man in His lifetime, why should they not fix upon the night of His Crucifixion for their dancing and merriment? Is it not the day of the triumph, brief though it be, of the powers of darkness?

And so men—Churchmen, religious men outside the Church, and worldlings—separate themselves, like the two crucified malefactors, on either side of the Cross; and the same day that makes Good Friday the entrance to Paradise of the one, makes it the day of rejection to the other.

THE subject of Maundy Thursday Evening Communion is lucidly treated editorially by *The Church Militant* (Washington, D. C.) in its issue for March 15th. It speaks of the objections to it as "three-fold: historical, practical, and theological." Of the former it notes the abuses connected with the Agape, showing also that when the custom prevailed in early days it was preceded by an all day fast; the practical objection is principally the inability to give the best devotional spirit at night; and the theological objection, that "The institution was an anticipation of the sacrifice of Calvary, not the Sacrifice itself. For us the Communion, as a memorial, is a memorial of the Crucifixion. To make it a commemoration of the Institution is, as has well been said, to make it 'a memorial of a memorial.'"

REAL Churchmanship in England has won a signal victory over erastianism, through the instrumentality of the English Church Union, in obtaining from the Court of Appeal a ruling that the Chancellor of a Diocese holds jurisdiction only as representing the Bishop, and that the latter has the right where so desired, personally to hear cases in his diocesan court and to pass upon them.

In order that American readers may appreciate the issues involved, it is necessary to explain that by English law no "ornament" or structure may be placed in a church or removed from it, without a "faculty" issued by the Chancellor of the Diocese. These Chancellors are lawyers, appointed by the Bishops, and at least in some cases their authority and jurisdiction is limited, in the patent under which they act, by such words as these, which occur in the Chichester appointment now under consideration: "Nevertheless, first consulting us and our successors, and having our consent in case either party earnestly crave our judgment."

A legal luminary named Tristram is the Chancellor for a considerable number of Dioceses, one of them being Chichester. This gentleman is one to whom the intricacies of the law are never satisfactorily unraveled except by virtue of the most discouraging erastianism. One never knows what law can be made to mean, until Dr. Tristram has passed upon it; for the simplest proposition in the English language is seen by him to mean something altogether different from what it seems to mean. The result has been a series of petty annoyances wherever pious Churchmen desired to erect memorials in parish churches, each of which memorials must be fashioned to accord with the learned Chancellor's discretion.

At the Church of the Annunciation, Brighton, a faculty was asked by certain disaffected parties to remove certain Catholic ornaments that were already in use. This parish being within the limits of the Diocese of Chichester, the case went before Dr. Tristram as Chancellor. The parish authorities, supported vigorously by the English Church Union, "earnestly craved," in the language of the letters patent under which Dr. Tristram holds jurisdiction, the "judgment" of the Bishop, rather than of the Chancellor. This "craving" Dr. Tristram contemptuously brushed aside, held that the proviso was a meaningless form of words, and that the Bishop could not sit personally in the case. Meantime the Bishop discreetly held his peace—a way, we fear it must be said, that English Bishops have at wrong times frequently. A faculty to remove the ornaments was accordingly issued.

From this judgment the defendants appealed, and the Court of Appeal has now justified them. Dr. Tristram's judgment was overruled on every one of the points upon which it was based. The power of the Bishop to act apart from his Chancellor is sustained, and erastianism has received a blow. Coming, as this does, immediately after the erastian victory in the decision of the Lord Chief Justice against the right of the Archbishop to consider objections raised against the confirmation of a Bishop-elect, the victory is the more notable.

This is one of many notable services to the English Church performed by the English Church Union. It would be pleasant if one could feel that it would be appreciated and the opportunity grasped by the Bishops, who are the immediate beneficiaries of the victory.

ANSWERS TO CORRESPONDENTS.

DEACON.—It is customary to say the invocation at the beginning of the sermon, facing the people. There is no reason why the priest should turn to the altar, though he does the latter at the ascription at the close.

LONDON LETTER.

LONDON, Feast of St. Edward, King, 1902.

DR. TRISTRAM, the Protestantizing and arbitrary lay Diocesan Chancellor, has had (like Humpty Dumpty) a great fall, while his brother civilian, Chancellor Dibdin, has sustained in pleading his cause what must be to him a most humiliating argumental defeat. In the case of "The King v. Tristram and another," popularly known as the Brighton Ritual Case, which was argued last month in the Court of Appeal (before the Master of the Rolls and Lord Justices Romer and Matthew), the Court delivered judgment last week allowing the appeal. It may be remembered that this was an appeal from a judgment of the King's Bench Division of the High Court of Justice about a year ago discharging a rule *nisi* for a Prohibition obtained by the appellants, the vicar and churchwardens of the parish of the Annunciation, Brighton, against Dr. Tristram, Chancellor of the Diocese of Chichester, prohibiting him from proceeding further in the matter of a petition brought by one Davy for a faculty to remove certain ornaments (such as crucifixes, stations of the cross, etc.), as illegal, from said church. In this answer to the petition the vicar and co-respondents earnestly craved the judgment of the Bishop, and contended that, by the terms of the patent appointing Chancellor Tristram, the latter had no jurisdiction without the Bishop's consent, where either party to a suit earnestly supplicates that the Bishop should hear and determine the cause in his own proper person in his consistory court. The point was again raised by counsel for the respondents at the hearing of the case before Dr. Tristram, who nevertheless proceeded to deliver judgment, holding that he had jurisdiction, and granting the faculty prayed for by the petitioner; whereupon the vicar and others obtained the rule *nisi*, afterwards discharged on the ground that consultation with the Bishop is a mere matter of procedure not affecting jurisdiction.

The question before the Court of Appeal was whether, having regard to the terms of the Chichester patent, Dr. Tristram as official-principal had any jurisdiction in the case. The qualifying clause, relied upon by the appellants, reads:—"Nevertheless first consulting us and our successors and having our consent in case either party earnestly crave our judgment." The Master of the Rolls, in giving judgment, said that it was clear from Dr. Tristram's judgment that "he did not consult the Bishop or obtain his consent either to hearing the case or to the terms of his judgment." The Chancellor under the patent "takes no jurisdiction but that which it confers"; and the clause, read in its context, "has the effect of shutting out from the jurisdiction of the Chancellor such cases, unless he has consulted and obtained the consent of the Bishop to his entertaining them." Even if the true meaning of the clause is that adopted by the Court below—viz., that the consultation and consent have regard to the judgment only and not to the entertaining of the case—the judgment given in such case, without consultation and the Bishop's consent, "would be a judgment given without jurisdiction." With reference to the larger and interesting historical question raised by the argument of Mr. Dibdin—viz., that the limitation to the grant in the patent is itself void—his Lordship was of the opinion that the respondents to the appeal had not succeeded with the question in their own favor. The exact form of the patent, obviously of "very considerable antiquity," appears to be "peculiar to the Dioceses of Chichester and Ely"; but forms "reserving the Bishop's jurisdiction, in some shape," in cases like the present, are "still in use in 16 Dioceses." Mr. Dibdin, he said, "indeed, suggested, but he failed to support the suggestion by any authority, that the origin of these reservations of jurisdiction to the Bishop was to be found in certain Canons, of which Archbishop Laud was said to be the author, and which were promulgated in 1640, but were subsequently, as he said, abrogated by the Statute of 13 Car. II., c. 12, sec. 5; in fact, he contended, broadly, that before those Canons were promulgated, the Bishop had no jurisdiction whatever in cases of this class, but that the exclusive jurisdiction was in his Chancellor." Now, no doubt, "a Chancellor may be imposed upon a Bishop," but it is also clear that the Chancellor has only "a delegated power." The language of the Canons of 1640 seems to assume "an existing power of reservation," and though by the Caroline Act of 1661 these Canons were "expressly not confirmed," that Statute "saves all jurisdiction existing in 1639." The learned Master then proceeded to quote Lord Holt, C.J., in two cases decided in 1699 and 1706, Lord Campbell, C.J., in a case (relating to this very Chichester patent) decided in 1853, and the late Dr. Stubbs, Bishop of

Oxford, as leading authorities on the legality of the practice of a Bishop sitting in his own Court, especially when his judgment is invoked. His Lordship added that Lord Justice Romer, who was absent, agreed with this judgment.

Lord Justice Matthew also gave judgment, agreeing with the Master of the Rolls. The appeal was accordingly allowed, with costs both here and below. Upon Mr. Dibdin asking for a stay, it was granted for a fortnight. It is now earnestly to be hoped that this luminous and powerful judgment of the full Court of Appeal (which, by the bye, we never would have had but for the wise and persistent action of the Council of the English Church Union) will wake up our Bishops to a full realizing sense of their spiritual authority and independence in their Consistory Courts, and make them determined hereafter not to allow Erastian civilian-Chancellors insolently to set at naught their original episcopal judicial jurisdiction. We heartily welcome the decision, says the *Guardian*, "for Dr. Tristram's contention would have been a serious menace to episcopal independence"; while the *Church Times* says that the E. C. U. has "fought a winning battle for the spiritual authority of the Bishops." The *Times* newspaper, however, usually a fertile soil for sympathetic leaders on Whiggish Court decisions (like that in the case of Dr. Gore, *pace* the *Church Times*), has not a word to say.

The Bishop of Worcester, replying to addresses of welcome from Churchmen and Protestant Dissenters at Leamington Spa, said:—"We sometimes hear about the supposed splitting asunder of the Church. The extreme left and right wings are perhaps more opposite than is healthy, but they are so interconnected and bound together that any talk of splitting asunder is based upon ignorance of the real conditions." The Bishop has departed from the practice of his predecessors since the Norman Conquest in the matter of the official signature. Worcester was in Saxon times called "Wigeornacestre," and the new Bishop sign himself "C. Wigeorn."

The Bishop of Rochester, in this month's *Diocesan Chronicle*, expresses the hope to see the habit of using the Revised Version in church spread more rapidly, for the following three reasons:—It is for the "Church's honor" that she should "be seen to prefer what is certainly the most accurate and truest English form of the text of Scripture"; that "the fall upon the ear of variations from the Authorized Version ought to quicken interest and thought"; and that such public use "would promote the private study of the Revised Version."

The E. C. U. Council has formed a Press Committee, for the purpose of correcting and checking erroneous statements on Church matters in the London and provincial press.

The spring Conference of the Church Association has been held in Sheffield, with only a fair attendance; indeed, many of its old supporters amongst the prominent local clergy were conspicuous by their absence. Mr. Mellor, M.P., chairman of the United Protestant demonstration in connection with the Conference, admitted that there was "no greater farce than appealing to Parliament," while it was "no use to appeal to the Bishops"; and declared that Protestants would have to "help themselves, or in ten years there would be no Protestant religion to defend."

The reality of the movement of intercommunion between the Catholic Church in the East and the Catholic Church in England has lately been illustrated in a very practical manner. A large number of Greek Orthodox Christians in Beirut a short time ago presented a petition to the Anglican chaplain in that city requesting to be admitted into communion with the English Church. The cause of the request (says the Jerusalem correspondent of the London *Daily Mail*) is a difference between the community as to the election of a Bishop to their See. The chaplain, the Rev. Hugh C. Frere, sent this petition to Bishop Blyth, in Jerusalem, also a copy of the same to King Edward VII., and the Bishop (according to the Egypt correspondent of the *Guardian*) has now replied as follows:—"You have acted with tact and prudence about the Greek election. They may wish for a time to attend our services, or Arabic services. They will return to their own Church, if they leave it now, when the strife is over. It is a very large and important movement, but I do not see that you could have acted more wisely than you have done. They deserve much sympathy from us. We should help them as we may be allowed in the crisis—but discourage their leaving the Church of their Baptism. They won't leave it, but they may suspend themselves, in which case the arrangement made, with the consent of Gerasimos of Jerusalem, and the late Patriarch of Antioch, which was that in *emergency* we should baptize for them, on the clear understanding there was

no re-Baptism, though we agreed they should give the chrism, and that we would not confirm in that case." Under the heading in the *Daily News*, "The Churches in the East. Anglican and Orthodox. An interesting situation," Reuter's correspondent at Beirut writes:

"The determination of the Patriarch not to accede to the legal demands of the community has caused them to turn to the Anglican Church for help. In doing so they have followed a precedent established during the last trouble at Damascus. . . . To show how clearly the arrangement was recognized, it is only necessary to state that the Synod of Antioch formally censured one of the Orthodox priests who re-baptized (either wilfully or ignorantly) a child who had been baptized by an Anglican priest. Considerable numbers of the Greek Orthodox Church attending the Anglican services lately, owing to the great crowd at the Church house on Sundays, other arrangements had to be made to meet the spiritual wants of the people. Owing to the generosity of one of the notables of the Orthodox community, who has given the English chaplain a house, rent free for six months, this has been possible. Morning prayer was said on Sunday last (Second in Lent) in Arabic, when over 500 of the community attended. After morning prayer a lay service according to the Orthodox use was sung by their own choir, and the congregation was addressed by the chaplain, Mr. Hugh Frere, and dismissed with the Benediction. This trouble has brought into prominence the very difficult question whether British protection can be afforded to the Orthodox Church in Syria. There is a fixed determination on the part of the Orthodox community (both clergy and laity), in the event of a Russian nominee being appointed, to remove their names from the Government register as Greek Orthodox, and to claim to be registered as either Anglican or Orthodox Anglican."

The Bishops of Durham and Bath and Wells, whose *ex-officio* right to act as "supporters" to the King at his Coronation has been allowed, must, of course, have copes for the august and solemn occasion, and the titled women of the respective Dioceses have accordingly undertaken to present them each with a cope, to become the property of the See. The Bath and Wells cope, now about ready for presentation, is made of white silk damask, especially woven for it, and is closely hand embroidered with gold thread. The embroidery is a design of large radiating stars composed of symbolic tongues of fire, in one of which is worked the royal cypher "E. R." The hood is of blue velvet, with a fringe of blue and gold, and bears the sacred Greek monogram within a scroll work border. The orphreys are also of blue velvet, embroidered at intervals with shields bearing alternately the arms of the two combined Sees, each surmounted by a mitre. The morse is of exquisitely chased silver gilt. In consequence of the proposed gift of a cope from the ladies of his Diocese, the Protestant-minded Dr. Moule is already realizing that he is in a tight place as the Catholic Bishop of Durham. His Lordship is quite willing, it appears, to wear "this robe," as he styles the cope, at the Coronation, but he is amazed to learn that he will be expected to make use of it afterwards in his Cathedral—apparently forgetful or ignorant of the fact that he is under obedience to the vestimentary law of the Church as expressed alike in the Ornaments Rubric and Canon 24 of 1603. Surely the fair donors of the cope, remarks the London correspondent of the *Manchester Guardian*, "can hardly contemplate its being laid aside in lavender till the next Coronation. This would be almost constructive treason, as 'imagining the death of our lord the King.'" Durham Cathedral used to be particularly well off for copes, indeed, they were in general use there until as late as the middle of the eighteenth century; and now it would be grand if the new Bishop would not only wear the Coronation cope at Durham, but directly encourage the taking of further steps in completely re-filling the empty cope chest of the Cathedral. The attempt which has been made in various quarters to secure the general adoption of the mitre by the Bishops at the Coronation service is not likely (says the *Daily Chronicle*) to be successful, it being understood that the Primate is opposed to its use.

His Lordship of Canterbury was suffering last week from an ailment of the legs, but he is now reported to have recovered from it.

Both Canon Body and Canon Knox-Little have had to abandon their Lent preaching, owing to indisposition.

The official report of the Round Table Conference on Confession and Absolution is published by Messrs. Longmans to-day.

J. G. HALL.

WE ARE CALLED not simply to be thinkers, or dreamers, but also to be doers, and doers only of the things God tells us to do.—*The Lutheran*.

NEW YORK LETTER.

IF THE Lenten season just ended had any distinctive difference from previous holy seasons it was in its very wide observance. It seems trite to record this general observance each year, but the facts are that in New York, heretofore not without its strong Puritan convictions to dominate a considerable part of the religious public, old prejudices are things of the past, and a new era has dawned, in which the Church and what it stands for are recognized. This recognition is not that of a misty but of a militant Church. With this change of view there has come, logically, the service which belongs with and to the Church. Everything calling itself Christian kept Good Friday and Easter, and almost everything observed Holy Week. The noon-hour week-day services retained their hold upon the public to the end, being far better attended in numbers than ever before. On Good Friday fully twice as many three-hour services were held as formerly, practically all parishes now affording them. The improvement has come about in part because of larger recognition of the day, and the rest because provision is made during the hymns for entering and retiring. The consequence is that most churches are filled throughout the entire time. At Trinity the Rev. Dr. Dix preached at eleven, and during the afternoon the great church was filled. So was St. Luke's, Brooklyn, St. Mary the Virgin, Manhattan, the Transfiguration, Manhattan, and others, mentioned here merely to indicate conditions obtaining in all. In the new neighborhoods up town, where the Church has more recently entered, the three-hour service proves successful, St. Margaret's, the new East Side parish in the Bronx being a good example of what can be accomplished by patient and intelligent instruction. The weather of Good Friday was most inclement, the evening witnessing a down-pour of cold rain.

Easter was not ideal for weather but there was no rain. The Rev. Dr. Morgan returned to Heavenly Rest improved in health, but the Rev. Dr. Mottet was unable to come back to the Holy Communion, or the Rev. Dr. Newton to All Souls'. Apart from these, rectors were in their own pulpits. Bishop Worthington took the services at Christ Church, still without a rector, and Holy Sepulchre had supplies. During the week the late rector of Holy Sepulchre, the Rev. Dr. T. P. Hughes, was paid his \$5,000 preliminary to his retirement, the church property having been mortgaged to get the money. The music heard at Easter was of a high grade, but there was little that was new. A very few churches introduced orchestral instruments, but hardly so many as formerly. Twelve new windows were unveiled in the Transfiguration, one new one in St. James', Fordham, and one in St. Michael's. The newly renovated and extended Grace Church, Jamaica, was used but will not have its opening services until the Second Sunday after Easter.

Because of a change in its location, the annual meeting of the Long Island Church Club was held last Monday in Hall Memorial House. The formal address by the Rev. William Wilkinson of Minneapolis was upon the life of Bishop Whipple, and the Rev. H. R. Hulse and the Rev. St. Clair Hester gave particulars of the Advent missionary meetings so far as decided. The Club tenders Bishop Burgess a dinner on April 10, and it is said that the Club will, in conjunction with the Diocese, provide what will practically be a Church House, to contain not only the Brooklyn headquarters of the Bishop, but all diocesan activities. One of these activities is a new effort undertaken by the Brotherhood of St. Andrew. The Archdeacon of Northern Brooklyn has turned over Holy Cross mission wholly to Brotherhood men, who undertake to maintain its services under his direction, and the Archdeacons of Southern Brooklyn and of Queens and Nassau are ready to give stations to Brotherhood men when such men can be found.

A choir recital at St. Bartholomew's Church, Manhattan, was a feature of one evening in Holy Week. When the pews were filled the lights were turned out save those in the chancel, and the effect was most impressive. Nearly all selections were sung without organ, Mr. Richard Henry Warren, organist and choirmaster, leading. Palestrina's "Stabat Mater" and Gounod's "Daughters of Jerusalem" were two familiar selections that were beautifully rendered, and two examples of modern Russian music were novel and new.

All Saints' Church, Great Neck, in the yard of which the late Bishop of Long Island lies buried, is to be enriched as a memorial of former State Senator King and Mrs. King, the money being given by Miss Mary Rhinelander King, a daughter. The chancel will be completely furnished in carved oak, and there will be put in place a carved rood screen. Senator King was prominent in many Church benevolences, including

the Church Charity Foundation, and founded and largely endowed King Hall for the higher education of colored people in Washington.

What used to be the rectory of St. John's parish, Yonkers, is to be rebuilt and become St. John's Home. It is located upon the parish church plot, and is central. St. John's Home is for aged gentlewomen, and was founded fourteen years ago, and has since been well maintained by the benevolences of the parish.

NEW YORK, April 1.—It is reported that the Rev. R. Heber Newton, D.D., will shortly relinquish the rectorship of All Souls' Church to become a special preacher at the Leland Stanford, Jr., University in California.

"A GODLY, RIGHTEOUS, AND SOBER LIFE."

BY THE REV. A. E. GEORGE.

THE meaning of three adjectives in the General Confession in the morning and evening prayer of the Prayer Book, is generally overlooked.

"That we may hereafter live a *godly, righteous, and sober* life. Godly refers to our relation with God, righteous to our dealings with others, and sober to ourselves. Here are three distinct attitudes for the Christian mind to be conscious of. They are all interlinked and one must not be neglected to the apparent neglect of the others.

United they stand, divided they fall. The greatest of these, our relation to God, includes the others. The harmony and peace of a Christian nature are first established by its relation to God. This makes evident the relation to other beings, and this in turn brings out in strong relief our relation to ourselves, for whatever good we are doing to others, must have a connection with the Good which we personally possess.

No person can be selfishly good. To know goodness is to be on the same line with God and human beings. To call upon God, indirectly puts us in connection with other duties for others and ourselves.

It is like being on the same telephone line. To call up one, is to allow the others to hear the same message, and while there are distinct connections, there is always a uniformity in the call.

The obligations of a Christian life are made evident in this way. The weakness of such a life is in its narrowness of appeal. Constant appealing to God for help and strength, may and does shut off our relation to other beings, unless we make ourselves doubly conscious of these connections. To appeal to God for help, and to forget our duty to others, is a weakness, because whatever we get from God only belongs to us in so far as it makes us mindful of the rights and privileges of others.

The Prayer Book does not ask us to live a godly life, in any sense that as long as we are right towards Him, we can forget our other obligations, but it makes clear the spirit of altruism likewise, and intensifies the light of Divine judgment upon ourselves.

Righteousness sustains this relation towards others, who are to be as much concerned in the up-building of our own character as we are. For whatever we do for ourselves must ultimately bear a relation to them. There is no such thing as selfish righteousness.

The sober life is the life of individual responsibility. To look after our own souls merely, ends in spiritual pride or egotism. Whatever we do for ourselves in the Christian life, is done for others. No one can be truly good, without affecting others, and experiencing goodness is to cherish a personal responsibility towards others. The missionary idea of the Church can herein measure its growth, and its necessity.

Personal goodness is often the extent of many a Christian endeavor. It is a misnomer, as it is followed. The mere fact of keeping up a relation with God, implies a relation with others. The present day religion is growing more and more limited and congestive. Parochialism is the bane of the Church's life, and very costly are its freaks and undertakings.

The Prayer Book still urges us to live a godly, righteous, and sober life. It is a constant reminder of true Christianity, and an inspirer of Christian comprehensiveness.

Walpole, Mass.

The Latest.

[SPECIAL DESPATCH TO THE LIVING CHURCH.]

PITTSBURGH, April 1.—None of our churches were seriously damaged in Sunday's storm as stated in secular papers.

Conditions Actually Found in the Philippines.

[The following letter from one of our missionaries in the Philippine Islands was written home to a friend. It is sent to us for publication as containing matters of general interest to Churchmen.]

MANILA, P. I., Feb. 8, 1902.

My dear ———:

JUDGING from the occasional newspaper which reaches me from the States, you are possessed of much more definite information in regard to Philippine matters than I can hope to give. I'm sure that my information ought not for an instant to be compared with yours. For have you not the *Springfield Republican* and the *New York Sun*, to mention no other valuable original sources for constant reference! So then, premising that I do not ask you to believe a word that I say, I will write a few lines which may interest you, just because they come from the other side of the world, where all things are wrong side up.

I read a story once of a certain Mr. Up-and-down-john who made himself very unpopular at his club because, being appointed to draw up suitable resolutions upon the death of a member, he told the exact truth in regard to his associate's character, and the esteem or lack of it, in which he was universally held. These resolutions he sent to the papers at once, and to the widow of the deceased, without giving his associates time to soften phrases and to substitute here and there the word "white" for "black." I made up my mind at the time that the man who tells the truth is certain to get little thanks for doing so, and is likely not to survive, officially, his first serious offence.

The Episcopal Church never made a wiser move than when in October last she took the Philippine Islands under her care as a Missionary Jurisdiction, and in December consecrated a Bishop for the work. I do not think she lost, but rather gained by the delay. Conditions in the Islands are materially different to-day from what they were two years ago, and mistakes might naturally have been made then which are not so likely to occur now. Then, it seemed uncertain whether the Islands would permanently remain under American sovereignty; to-day that matter at least is settled, and we must come here if the Church is to follow the flag as it always has done in the past. If anyone doubts the necessity of our ecclesiastical occupation of the Philippines because the Roman Church is here before us, he must be prepared to maintain as well that we have no right to be now in the previously acquired territory of Florida, Louisiana, Texas, and California. Ecclesiastical divisions, according to Catholic precedent, are always defined by the political. In the Hawaiian Islands the ecclesiastical authority is naturally made over to the American Church as a result of annexation; and were we in union with the Roman Church a similar result would as naturally follow in the Philippine Islands. We are certainly not bound by conditions resulting solely from Rome's failure to recognize our Catholicity. So, whatever may be said of other Roman Catholic countries, we were bound to enter Porto Rico and the Philippines as soon as permanent annexation of each was an assured fact.

We are rightly here, and now we must face the question: What policy are we to pursue in territory which for three centuries and a half has been both nominally and actually under the sole ecclesiastical control of the Roman Catholic Church? It goes without saying that we are to care for the Americans who are here temporarily or for permanent residence. But even if we do not accept the judgment of a remarkably level-headed army officer who told me the other day that in his opinion there would never be a large *permanent* American population in these Islands, it will still always be a fact that the native races will form the vast majority of the inhabitants here. And these natives, excepting certain un-Christianized tribes in the interior, are to-day—every other report that has been circulated in the United States to the contrary notwithstanding—firm adherents to the Roman Catholic Church. If we are not to waste our energies, we ought to have from the first, some clear policy which will define our relations to the native Christian population. We ought, and for other reasons than because the dignity of our Church demands it, to settle upon a course which we can consistently carry out. We ought not as a Church to drift or to flounder in the currents of these Islands. We ought not to allow individuals to experiment on the native character for

awhile, and then, by a change in method, to leave hopelessly at sea simple-minded natives who have perhaps sacrificed more than we may know in giving us their allegiance. Some one advised a seminary student to try his first sermon on the dog. We ought not to try anything on the dog in these Philippine Islands. Here is a field, certainly, where the sad, but inevitable controversies which have dissipated so much energy, and broken so many spirits, at home, need never enter.

It belongs to a Bishop, in a Missionary Jurisdiction even more than in a Diocese, to define the tone of the whole work and the policies of it. And it is doubtful if the House of Bishops could have selected from the American Church a man better fitted to cope with the peculiar difficulties of this field than the one who has been consecrated. The English-speaking population here is, as I suppose in all outposts, composed of a class that is least conservative in its thought; the new Bishop has for years been reading up to date, and he does his thinking in terms of to-day. The life of this new community is probably not more disciplined than that of the field in which he has long worked with conspicuous success; and the past training of the new Bishop has made him thoroughly familiar with those methods of organization and ecclesiastical routine which must be made full use of by any body which seeks to do a great work among native Philippine races. The entire policy of defining the work lies of course with the Bishop; but you may show this letter to anyone you like, for if I suggest a policy it will not only be based on a personal acquaintance with the man who is coming out here to be over me, but given with a knowledge of the loyal attitude of the missionaries already appointed to be under him, including myself.

To define a policy one must know the conditions; I ought rather to say, be intimately familiar with the conditions. There are many persons in the States who think they know all about the Philippine problems, yet I think it can safely be said that there is not one person in ten of them who would not radically change his mind upon a two months' residence. A week's residence in Manila may serve to confirm one's previous impressions; a two months' residence in the Islands is likely to upset them all. I do not criticize those at home for having opinions upon Philippine matters, but I do for offering doctrinaire solutions of problems when they are 10,000 miles from the only place where the conditions of the problems can be accurately apprehended.

A current mistake in the States is the supposition that the natives here are at present in revolt against the Roman Catholic Church. This is based upon a failure to distinguish *friars* from *priests*. The friars are hated; the secular priests, most of whom are natives, are not. The chief cause of the discontent is not religious at all, but economic. The friars (especially the Augustinians, the Dominicans, and the Recoletos, if I am rightly informed), by skilful management gradually acquired nominal possession of much of the best land in the Islands, and then began to charge their native tenants rent for their own properties. The Church here has always endeavored to control, not to develop these people. The friars have been driven out of the beautiful town of Argao, Cebu, yet there the whole population is extremely religious, men and women alike wearing rosaries and scapulars, the outward marks of their faith. In Panay (the Island on which Iloilo is situated), a strong protest against the return of the friars is accompanied by assurances of loyalty to the Church and the Pope. In Cebu I noticed as many men as women attending the churches. In Manila I have been to high mass and sermon in the Cathedral, at which nearly all present were men. Of course there is the inevitable class that does not, now that compulsion has ceased, attend to religious duty. But it is a class many times smaller than the similar class in the States, and I do not believe that it represents the serious or thoughtful element in the population, but the more shiftless and unreliable.

Roman Catholicism is not here, as we are told it is in Brazil, a spent force, but it is a controlling influence, and I believe, in the main, a vast influence for good. (But it is strongly anti-American). Again and again I have watched children and adults at devotions which are both simple and earnest, and undoubtedly sincere. Often I have passed native houses after

night-fall and stopped to listen to the family prayer in which all the members of the household were engaged, or to a child's voice asking the Santo Niño (the Holy Child Jesus) to "bless father and mother and brother and make me good." Day after day the churches are filled up before daybreak with reverent worshippers attending mass or receiving Holy Communion. Is not all this religion; and good religion, too? What would be the most likely effect of our attacking this system—more religion, or less? To ask the question is to answer it. If one should ask me, what is the value of the prevailing religion from a moral standpoint, I would say that I believe the Americans who are here should be the last to ask this question. If it comes to a comparison of the effect of religion upon life in the Philippine Islands, the native need not fear the result.

I have found among some papers here some curious printed forms to be used by lay-people in renouncing the errors of the Church of Rome. Some are signed, but I can not find that those who have promised before some priest of our communion to renounce all the errors of the Church of Rome, and to worship hereafter solely in conformity with the Book of Common Prayer are in attendance upon our worship here. Some are not to be found. Some I am told have joined the Presbyterian body. I shall not look these up. God help the simple-minded native who is pulled this way and that by the officials of American Protestantism! And God help the man who brings religious strife into communities where family prayer is the all but universal custom, where public worship is not neglected, and where children respect their parents and obey them. I for one have no better religion than that to offer.

And here again one must deal intimately with these natives to know them. There are vices of which they are universally accused which may be, and I believe are, as truly a reflection of the vices of those with whom they have had dealings, as are certain diseases which, now dreadfully prevalent, had never gained a footing here prior to the American occupation. I believe in the possibilities of the native character when rightly treated. The native was never rightly treated under Spanish rule; he is not being rightly treated now by the Americans. At the risk of suffering the fate of the afore-mentioned Mr. Up-and-down-john, I must state as an impression I have gained that the average American says of the average Filipino, "He's our nigger!" We will never bring out admirable traits of native character, till we set him a better example than we have so far. I overpaid a native, the other day, who had brought some fodder for my horse. A knock came later at my door and the man handed me a *peso* and a smaller coin, saying, "Too much, Señor." People are skeptical when I tell them of this. It is because they have not treated the native as if he were honest; or, perhaps, because they have not been honest with him themselves. And the same rule will hold, I contend, in regard to religion. Heap contempt upon his religion, his *fiestas* and his ceremonies—his superstitions, if you like—and you will not have benefited him, but you will have made him irreligious. You will have destroyed what he now has, and you will have given him nothing to take its place. I am not enamored of the Roman system here; it is full of superstition, of course; that would be, and is, recognized by American Roman Catholics; but if a priest conceives his true function in life to be the up-rooting of superstition, he had better work in Boston or Chicago where Eddyism and Dowieism and the like will keep him busy till old age sets in. And if he has been successful then he will have the satisfaction that he has destroyed little wheat along with the tares.

You are wondering now, I know, whether I would not wish to limit the work of the Episcopal Church in the Philippine Islands solely to the Americans that are here. I must answer, decidedly, "No!" for though, alas! the Americans need a restraining influence badly enough now, there will come a time, if we stay here, not many years distant, when the native Filipinos will need it even more. There is bound to be a revolt from the Roman Church, sooner or later, due to the American system of secular education. Then will be our opportunity to win a victory without bloodshed.

But the Episcopal Church has an immediate duty to the natives of these Islands—the duty of providing for as many as possible, a Christian education. Religion has always, before the American occupation, had an important place in Philippine education. Now, under our public school system, as is inevitable, religious teaching is entirely discontinued. The priests are endeavoring to teach the catechism on Sunday afternoons, but this cannot take the place of the religious instruction the

children have had in the past; an instruction which, whatever its defects, served the purpose of making the people practise religion. It is inevitable that the next generation should grow up without the restraints of the past, and I am sorry to say, with an irreligious example set them by their American superiors. What then? I do not wish to predict. It is sufficient that I indicate how we can help to solve the very serious problems our government has undertaken here. There is a very large class of well-to-do Filipinos throughout the Islands and Provinces that would at once send their children to a good American boarding school provided one were established and well managed under the Episcopal, or other Church. The large Spanish boarding schools do not give an English education, such as the people really want. The American public school scarcely ministers to the richer and better class Filipinos, for social distinctions are strongly marked, and the poorer children go to school. So far from interfering with the public school system already inaugurated, such a school as I suggest would meet with the entire approval and encouragement of Dr. Atkinson, the General Superintendent of Public Instruction, with whom I have already talked the matter over. I believe that such a school would have to be supported by the Church for a limited time only, and that afterwards it would easily pay its own way. There ought to be enough of a foundation at first, and enough stability assured, to justify extensive advertising throughout the Provinces and Islands. It is hardly necessary to mention what an immediate advantage it would be, not only to the Church, but to the natives, and to the government, to have carefully trained young men sent back to homes all over the Archipelago with characters based upon the Christian training they would get with us. The scheme seems practicable, and I have proposed it to Bishop Brent. If he takes it up, you will have a chance to contribute to a work which, I know, will command your sympathy.

If you have read the items about Philippine work which have appeared in the Church papers from time to time you have doubtless noticed a reference to the Chinese work which is to be done in the City of Manila. I am very skeptical about the possibility of this work amounting to much in the near future. The key to this situation, is the Filipino woman. The Chinaman likes to make her his wife, and because she will not marry a heathen he consents to be baptized. But what can be said of the morality of baptizing in the Name of the Holy Trinity an unconverted heathen who simply goes through the rite, that he may live legally with the woman he has selected? There have been hundreds of such Baptisms in Manila, and I regret to say that they have not all been performed by priests of the Roman Church—but I had better not risk further truths in a letter which has been so frank. I will say this, however, that it were almost better that Christian women should break the command of St. Paul, and be unequally yoked together with unbelievers, than that a Christian priest should mock the sacredness of the Christian sacrament of initiation by putting a *heathen* Chinese through it for—but I will not suggest motives. In the day of Judgment, God help any priest who has done this from any motive whatsoever!

But I have said that the Filipino women are the key to the Chinese situation. They are, and ultimately that Church which commands the intelligent and devout allegiance of Filipino women will, I believe, be able to do a great Chinese work, not only in Manila, but throughout the Islands. From this point of view one can see what an immense benefit a Church boarding school for native girls would be, in addition to that for boys.

I had intended to tell you something about the life here, about the lizards that run on the ceiling, and the cockroaches that run on the floor, and about the snakes and the rats that live in the walls; about the climate and other things interesting, including the big earthquake we had the other day which made the chandeliers swing through an arc of 45 degrees; but I have already run over my time, and, doubtless, your patience. Be sure that if you can stir up any interest in the Philippine Mission you will be doing good work for both the Church and the Nation that we all love so well. Sincerely yours,

JOHN A. STAUNTON, JR.

EVERY Christian soul has its past, its sacred memories known only to itself and to God. Like St. Paul, perhaps, it has at one time or another heard unspeakable things which it is not lawful for a man to utter. It has been close to God—possessed of His secrets—instinct with His life. It has had its own invisible friends, its own hopes and fears, its own horizons on earth and in heaven. These things, my brethren, are not transferable.—*Canon Liddon.*

The Position of the Orthodox Eastern Church.

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

THE Orthodox Oriental Church *de facto* teaches that seven mysteries (or sacraments) are one of the marks by which we may distinguish the Church of Christ, or a branch of it (if the *one* visible organism can be divided into branches?). Eminent saints in early ages called prayer a mystery. Some said the blessing of water was a mystery. There are Christian women to-day who consider the rite of purification or churching as necessary and binding as any one of the sacraments generally necessary for salvation. There were holy Fathers who referred to the solemn taking of vows and the tonsure of monks (in connection with public Divine service) as to a mystery; and some declared it was a second baptism.

The Protestant Episcopal Church precisely and emphatically declares that there are only two Sacraments generally necessary for salvation. The Orthodox Church of the East, recognizing the pious opinion of many and allowing due freedom to individual research and religious practice, declares that there are seven mysteries (as binding Sacraments) and only seven, no more nor less, which are necessary to the essential being of the Church and the complete development of her life in the members. The Church does not define which of the seven Mysteries is or are generally necessary for salvation. She teaches that each and all are for our salvation. This word *generally* is a product of the Reformation in the West, and while it gives precedence to two before the remaining five Sacraments, it savors of Protestantism. Is Confirmation a Sacrament in a lesser degree than Baptism? If it is, then Bishops in the West should baptize and priests should administer Confirmation. To forgive sins in Penitence and to absolve, demands a power no less honorable and forcible than the power or right of initiating new members in Baptism, and thus on.

Were we to introduce the word *generally* in regard to the "so-called Gospel Sacraments" it would be usurpation and condemned as tyranny, for each one of the Sacraments in the Eastern Church is considered as generally necessary for salvation in their several spheres, for instance: Matrimony is a Sacrament generally necessary for the temporal and eternal salvation, as only the insignificant minority of Church members are virgins who remain celibates. Let us suppose, as the Anglican Church claims, that two of the Sacraments are greater than the others. But we question: on what grounds? I think that all the Mysteries have their origin in the four Gospels and may be traced there; but should this not be so, what of it? The Gospels are not the whole and entire New Testament. The four books of the Gospels simply were not written by one man, for the purpose of giving some one a model for organizing in the future a new society! The whole of the New Testament, *i.e.*, all the books of the New Dispensation, were produced *in the Church* already well nigh developed, not after a model gone beyond in the shadow, but upon the *Light* ever present in the Living Church.

LEAVENED BREAD.

Christians of the Western Church, who prefer the unusual bread (*i.e.*, wafers or unleavened bread) for the Eucharist, question representatives of the most ancient among Churches (the Orthodox Church of Palestine officially holds the title: *Mother of Churches*) for the reason of insisting upon the use of the usual (leavened) bread in the Eucharist. In reply we would say that in our opinion this is a question which could not in a serious manner affect the essential doctrine of the Catholic Church and interfere with the peace of the same, when the West returns to Orthodoxy and the intercommunion of Churches becomes officially authorized, nor will the question of Liturgies, in my opinion, prevent the oneness of the Church. The North may celebrate according to Chrysostom, the South may use St. James' Liturgy, the long-haired priests of the East may follow their ritual as beautified by the Great Basil, while the shaven beard saints in the West may chant the glory of God with Gregory.

It is true that our Eastern Church insists upon the use of leavened bread, but she does so only with regard to her own children. She could not insist upon others, over whom she has no jurisdiction, to comply with her reasonable desire in this worthy matter. Why, what is the reason, that this word *insist*

in this instance should be interpreted to mean *demand*, and also as if the *demand* was made with intention of controlling other autonomous bodies? This is not the spirit of the Orthodox East, where eleven independent Churches live in holy communion! Is it not the expression of the Western mind, where Rome comes near being the only one and all?

Since the question of leavened or unleavened bread is brought up, we may not avoid it. To briefly review the history, it was in Spain during the seventh century that this innovation was introduced by some, and when it spread and became a custom in quite a number of Dioceses in the West, the Patriarch Michael Cerularius of Constantinople canonically presented the matter for correction to the Patriarch of the West, *i.e.*, the so-called Pope of Rome; but when Leo IX in 1054 had seen that the anti-apostolic practice had taken root in so many influential churches, and it would not be of any avail for him to condemn it, he actually gave his sanction for this way of Communion or celebrating the Eucharist, and recommended it for all those who would be of one mind with him, but in opposition to the four Orthodox patriarchs and the Apostolic Church from the beginning.

Our Lord Jesus Christ instituted the mystery of communion *before the feast of the Passover*, consequently, at the time when the Jews ate leavened bread, for only during the Paschal week they were required to use unleavened bread. The Redeemer was delivered up to the Scribes and High Priests after His last supper; moreover, He was crucified, He died, and was buried before the Jews partook of their supper of roast lamb with bitter herbs and unleavened bread. In describing the Sacrament of the Eucharist, the Holy Scriptures contain the Greek word *Artos*; in the Greek language only leavened bread is called *Artos*.

THE "WORSHIP" OF IMAGES, RELICS, AND OF SAINTS.

The Rev. Dr. Hall would next have me define the precise meaning of worship paid to images, relics, and saints. It is universally known that the Eastern Church strictly adheres to the Seven Œcumenical Councils, no more nor less. My reverend brother is aware, as many learned historians and theologians are, of the acts and canons of the Second Council of Nice, A. D. 787, of the clear cut decisions of the same, of the force and beauty of the Greek language, and of the fact that this Council convened for the purpose of defending the Church against the Iconoclasts. It is also known that the Eastern Church has not deviated from the pious recommendation of this Seventh Œcumenical Council to honor and pay reverence to pictures of holy persons and sacred things, to saints and authentic relics. Notwithstanding Dr. Hall's sincere and praiseworthy endeavor to show that the Anglican Church accepts, or is ready to accept, the Seventh Council, the fact that Rev. J. M. Neale, Rev. Sir W. Palmer, Dr. James Chrystal, and many other authors, agree in the opinion that the Seventh was and should be rejected, furthermore, notwithstanding the fact that this same Council was and ever will be a bulwark against idolatry, I am obliged to submit to the question and must be grateful to Dr Hall for his noble intention to allow the Eastern Church a hearing, while apparently—for the time being—his own ground becomes precarious.

In the first place, we do not worship material images, nor saints, for the Orthodox Eastern Church forbids to worship, *i.e.*, to adore (*latreia*) such. On the other hand the Church enjoins us to honor and to reverence (*proskinesis*) pictures (*icona*) of the Lord in the flesh, His holy Mother, the Saints, sacred things and relics (see Canon IX., etc., Seventh Œcumenical Council).

Since A. D. 842 the Eastern Church annually on the first Sunday in the great Lent celebrates the triumph of Orthodoxy and the restoration of sacred pictures. The *troparion* for this Sunday is to be sung at evensong, day-dawn, and also during the Divine Liturgy, and is this: "To Thy most pure Icon we bow down, O Blessed One, praying for forgiveness of our sins, Christ our God; for, of thine own will, thou didst condescend to ascend the cross in flesh, and thereby to deliver thy creatures from the yoke of the enemy. Therefore we thankfully cry

unto Thee, Thou hast filled all things with joy, O our Saviour, Thou who camest to save the world."

It should be generally known that in the Eastern Church there exist certain public *Offices* for the reception into Communion of the non-Orthodox. *The book of Offices for joining unto the Orthodox Church*, published by the Most Holy Synod of the Russian Church, St. Petersburg, 1895, is a most interesting book. Here I give the book's table of contents:

- 1—Office for receiving those coming to the Orthodox Church from the Roman-Latin confession of faith.
- 2—Office for receiving those coming to the Orthodox Church from the Armenian confession of faith.
- 3—Office for receiving those coming to the Orthodox Church from the Lutheran confession of faith.
- 4—Office for receiving those coming to the Orthodox Church from the confession of faith of the Reformed.
- 5—Office for receiving those coming to the Orthodox Church from the Jewish faith.
- 6—Office for receiving those coming to the Orthodox Church from the Mahometan.
- 7—Office for receiving those coming to the Orthodox Church from Paganism.
- 8—Office for anointing with chrism those coming to the Orthodox faith and joining the Catholic Church.

On page 33 of this book, in the Office for receiving those coming to the Orthodox Church from the confession of faith of the Reformed we read the following questions:

1. "Dost thou believe that the prayers of saints are effectual with God for our salvation, and that their relics, which have been glorified by incorruptibility and miracles, are worthy of honor? (The person joining the Eastern Church answers:—'I believe and confess.')
2. "Dost thou promise that the honor given to the sacred images, which are accepted in the Orthodox Church, thou wilt honor according to her doctrine (*razum*-mind), intending to honor the prototype, or such whom they represent? (Answer:—'I promise to honor as it is commanded in the Orthodox Church.')

[To be Continued.]

GOD'S ACRE.

BY MARGARET READING WATKINS.

NOT long since, chancing to visit a large city in Kentucky, I undertook one Sunday evening to find the graves of my grandparents, who had been buried in that place many years before.

My grandmother's grave I found in lovely C—H— Cemetery, beautifully cared for—though more than seventy years had passed since she had been laid to rest—the simple but quaint old tombstone standing steadfast against the siege of time. Though late in October, a red rose-bush growing on her grave, was showering thousands of its glowing petals on the green, grassy mound beneath, and filling the soft autumn air with its deep-freighted perfume. The slanting rays of the setting sun fell like heaven's benediction of peace upon the scene.

Alone with the dead, the beautiful message of comfort to stricken hearts—"He giveth His Beloved sleep"—rose up in my heart and trembled audibly upon my lips. Truly it was God's acre; His peace that "passeth all understanding" had fallen upon it, and made it holy ground.

The scene changes. This time I am searching for my grandfather's grave—having learned he had been buried in an old, abandoned grave-yard in the lower part of the town; the locality answering to the slums of a larger city. I only knew that a stone marked his grave. With this meager information, I began my search.

On reaching my destination, what a contrast I beheld to the calm, serene spot visited the week before!

It was only a small grave-yard, but a whole world of desolation seemed to have gathered itself together within its little confines.

The fence—though much dilapidated—was still standing, but its gates had long ceased to hang upon their hinges, and cattle roamed at will through it, trampling graves and leaving no vestige of flower or shrub. But the grass—the beautiful Kentucky Blue Grass—flourished in the midst of this barren waste of loneliness, as if in a measure to atone to the sleeping dead for the ruthless desecration that reigned as far as the eye could reach.

It had once, no doubt, been a quaint, pretty spot, where trembling, loving hands had planted flowers, and strewn garlands above their dead; but this was long ago. There were

many beautiful old monuments—some few so strong as to have withstood the despoiler's hand; but in many places tombstones were heaped together in wild confusion.

Some of the beautiful mausoleums that had been emptied of their dead, were filled with rubbish. The sight was appalling. I felt the sickening horror I imagine one would feel standing on a battle-field after a battle, viewing the frightful carnage. This was an unholy war waged on holy ground, where the dead of many generations lay sleeping, waiting their last summons.

I was told that the men and boys of that neighborhood—when the weather permitted—played cards upon the graves of the dead, and made the old grave-yard a place of lawless carousal and fiendish debauchery. My blood ran riot in my veins. Why were such outrages permitted in the twentieth century, and in a Christian land? Desecration of the abode of the dead, seems to me a slipping back into barbarism of the Dark Ages. If we reverence not the dead—whom then shall we reverence? I wandered from grave to grave, feeling my search well-nigh fruitless, amid such chaos and confusion.

The shadows of evening began to lengthen, and the sinking sun shed his impartial rays of gold upon the scene; but my stirred and tumultuous heart could feel no sweet benediction of peace, as on that other day when I had almost envied the quiet dead so unstirred by the turmoils of earthly strife, resting from their labors.

My attention was suddenly attracted towards a tall, straight lombardy poplar tree, that reared itself like a sentinel on guard. At the foot of the tree—still burning—was the remains of a fire where tramps had camped the night before; and just a few steps away, lay a huge, grey, worn slab, so massive and strong as to defy even such vandalism. On leaning down—to closer observe the old-fashioned lettering of the inscription—I deciphered these words:

In
Memory of
Nicholas Gouverneur R———,
Who Departed This Life on the 12th of June, 1836,
Aged 45 Years.
"He has finished his course in Faith, and now rests
from his labours."

I was standing by my grandfather's grave—the grandfather whom I had never known—who was a stranger to me, and yet so strangely and intangibly near. I found a few late wild violets growing amid the tangle of grass, and these I placed upon that worn grey stone. To have strewn flowers, would have meant further sacrilege of a spot that must ever be sacred to me.

He could not know—"It was well with him"; but my heart burns with indignation now, and I feel an echo of sympathy from answering hearts, who perchance with me in fancy, have visited these two spots—so widely different—yet both God's Acres. Why, then, this difference? Can nothing be done to secure our old burial-grounds from lawless invasion? Let their gates be closed and barred—if this be deemed best for the health of our cities and towns—but once God's Acre, should always be God's Acre.

The laws of our land protect the living—then why not the resting place of our cherished Dead? What man—in all this broad land of ours—would not willingly give his very life's blood to protect our Flag from insult? Would he do less for his sleeping Dead? Is there no remedy, save the removal of hallowed ashes consigned to Mother Earth with the solemn words, "Dust to dust, ashes to ashes"? Must their narrow resting place beneath the sod be profaned by hands unholy or the grinding wheels of Progress called Civilization?

It is not only in the South, but in the North, East, and West—that God's neglected acres are fast being blotted out. Alas! too often to make pleasure grounds for a rising generation.

Surely the health of our communities is more dependent upon the neglected laws of Nature, or other sanitary conditions, than upon a handful of dust—or a few crumbling bones lying deep in the narrow confines of the grave. God's blessing cannot rest upon us, if we permit such ignominious practices within the sacred precincts of the abode of our blessed Dead.

Truly I think it is a sweet custom—if nothing but a ceremonial rite—for a man of God to invoke the Father's blessing upon the ground wherein the dead repose; if by so doing it will secure for them a quiet haven, until God's final call.

THE BARS ACROSS the heavenly road are as likely to be made of gold as of iron.—*Ram's Horn.*

THE HEEDLESS life will not be weedless.—*Ram's Horn.*

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 HEALING OF THE MAN SICK WITH PALSY.

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XIX. and XX. Requirements. Infant Baptism. Text: St. Matt. ix. 2. Scripture: St. Mark ii. 1-12.

IN PASSING from the previous to our present subject, from the raising of the widow's son at Nain to the healing of the palsied man at Capernaum, we turn back in the Gospel narrative, and find ourselves quite at the beginning of that constructive period in our Lord's ministry, to which has been given the general title "The organization of the Kingdom." This period, which lies between the departure from Nazareth (St. Luke iv. 31) and the rejection at Capernaum (St. John vi. 22-71), is clearly marked, both with ever-increasing manifestation of power and authority upon the part of the Christ, and also with growing hostility upon the part of Jewish officials.

Having taken up His abode in Capernaum, thenceforth called "His own city" (St. Matt. iv. 13; ix. 1), our Lord makes His first missionary tour through Galilee (St. Mark i. 35-45). At its close He returns to Capernaum "after some days" (verse 1), probably several months. Quickly to the multitude comes the information that He is "in the house" (verse 11, at home, as we would say); and they gather together in large numbers to hear His words (verse 2). Among them are some who have come all the way from Judæa and Jerusalem, ill-disposed "Pharisees and doctors of the law" (St. Luke v. 17), anxious only to watch our Lord and to bring Him trouble. The place of meeting is probably the home of Simon Peter, which is quite generally supposed to have been our Lord's abode in Capernaum (St. Mark i. 29).

The house, or that portion of it in which the Master speaks, is literally thronged. The door-way even is blocked with people (verse 2), so that the last to come can find no access at all to the Master. However kindly disposed the crowd may be, however inclined to move aside and make room, to pass through and to draw near in so dense a throng is simply impossible.

Four men arrive, carrying a bed, a thin mattress or pallet, such as is found in the homes of the very poor. Upon this bed lies a man "sick of the palsy" (verse 2), helpless probably from paralysis, that affliction which "leaves the will free, but denies to the body the power to comply with the dictates of the will."

The way, as we have seen, is completely blocked; but so great is the faith of these men, and so determined is their desire to lay their helpless friend at Jesus' feet, that they plan, and promptly execute, a strange expedient. They ascend by the outside staircase that leads from the street to the roof. They remove the tiles and make an opening (St. Luke v. 19), through which, assisted by those below, they "let down the bed wherein the sick of the palsy lay" (verse 4).

No petition is recorded. The friends are still above, on the roof. The man's pitiable condition is his appeal, and it lays immediate hold upon the heart of the compassionate Christ. Jesus beholds their faith (verse 5): the faith not only of the friends who have brought the palsied man, but also of the sick man himself; for he, we are sure, has moved and urged them to this bold device. Back of his physical infirmity lies the fact that he has sinned (verse 5). It is his sin, probably, which has brought upon him his suffering. But repentance is clearly discernible in the whole transaction which brings him and lays him at Jesus' feet.

We note the great tenderness of the Lord. His first word, how compassionate and re-assuring: "Son" (equivalent to our expression, "My child")! St. Matthew (ix. 2) supplies gracious words that are not recorded by St. Mark: "Be of good cheer."

The palsied man, thus encouraged, waits for the relief that is in store for him. Our Lord goes to the root of the matter, and first lifts the sin which has caused the suffering. He speaks, with authority, the absolving word (verse 5): "Thy sins be" (or, rather, *are*) "forgiven thee." It is not a future

promise, but an immediate possession, a present gift, which the Lord bestows: The evil past is cancelled; the sin is forgiven.

Now begin "the Scribes and the Pharisees" (St. Luke v. 21) to reason in their evil hearts: "Why doth this man thus speak? He blasphemeth. Who can forgive sins but One, even God" (verse 7 Rev. ver.)? They do not speak it; they merely think it; but the Christ immediately reads the thought that is in their hearts (verse 8). "Great is the madness of an unbelieving people, who, though they confess that God alone can forgive sins (verse 7), yet believe not that it *is* God when He forgives sins."

The Scribes and the Pharisees apparently take the ground that the man's sin is not forgiven at all. But proof shall not be wanting. The Christ will deal with this man in his whole nature. Having lifted the sin, He now proceeds to cure the suffering. To heal the body, or to cure the soul: to the Son of Man, neither one of these is easier than the other (verse 9), for He can do both. He justifies and proves the reality of what He has already done, by this further command, laid upon the palsied man: "Arise, and take up thy bed, and go thy way into thine house" (verse 11).

There is no disputing the power and the authority of the Son of Man. The sin has gone; and now the sickness goes too. Completely restored, the man departs, carrying the bed which previously has carried him (verse 12). All who have witnessed the miracle are awed into wonderment, and the acknowledgment passes from one to another: "We never saw it on this fashion" (verse 12).

Was the authority which our Lord exercised that day in Capernaum, wholly withdrawn from earth in the hour when the Risen Christ ascended into heaven? It does not so appear. The Scriptures are most clear and specific upon this point (St. Matt. xvi. 19; xviii. 18; St. John xx. 23). The Church seals her faith in the fact that there is still "power on earth to forgive sins" (verse 10), when, in the solemn hour of Ordination, she bids that these words be spoken: "Receive the Holy Ghost for the Office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

Not in the place of God, but in God's Name, absolution may still be sealed and assured to the truly penitent: "Son, be of good cheer; thy sins be forgiven thee" (St. Matt. ix. 2).

Correspondence

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

BOOKS WANTED FOR CHINESE BOYS.

To the Editor of *The Living Church*:

WE ARE making an effort to get together a few books as a library for the Chinese boys here at Boone School, Wu-chang. Perhaps some of the readers of *THE LIVING CHURCH* have a book or books which they would wish to contribute for this purpose.

There are over one hundred boys in this school, ranging from eight years old to eighteen. All of these pupils study English, and some of them are quite advanced in mathematics, history, science, grammar, geography, etc. These Chinese boys, with few exceptions, are most greedy for Western learning, and they have no books whatever outside their text-books. So anxious are they to improve and so delighted are they with their English studies, that they are constantly poring over their books during their recreation hours.

There is no such thing as a juvenile book in Chinese literature. When the children begin their studies in a Chinese school they take the classics and commit to memory page after page and chapter after chapter without knowing a word of the meaning of what they are learning. Consequently, our books open a new world to these pupils and are a source of greatest delight to their poor, over-burdened minds. Any friend having a book or books which he or she would wish to give, can send such to the

Rev. Joshua Kimber, Church Missions House, New York City, marked "For Miss Wood."

As the pupils of Boone School are of various sizes, an assortment of books will be acceptable. Juvenile books of all kinds, novels, books of travel, history, biography, science, etc., in fact anything that is standard that would interest boys at home. An illustrated book will be especially welcome. It does not matter if a volume is somewhat old and worn, if it can be repaired. Unbound magazines, with the exception of the *St. Nicholas*, are not desired.

Any one donating a book for this purpose may rest assured that it will find most appreciative readers among these Chinese boys and be prized at its very highest value.

Very sincerely yours,

American Church Mission, ELIZABETH WOOD.
Wuchang, China, (via Hankow), Feb. 14, 1902.

ASCENSION DAY REMEMBRANCES.

To the Editor of *The Living Church*:

THE suggestions which I gave last year concerning the observance of Ascension Day, were, so I have learned, carried out in a few parishes with such good results that I feel justified in offering them again for the benefit of those who are trying to increase church attendance on that day, and bring its teaching into the prominent place it should occupy in the Church's year. Easter has been called the "Queen of Festivals," Ascension Day should be the "Crowning Festival" of all.

My suggestions were two, viz., that we remind each other of the day and its meaning, by sending cards of greeting to one another; and that we train our children to the observance of the day, by providing a service for them at a time when they can attend—say at half-past four. These services should be fully prepared for, by rehearsals of carols, and texts, and if it is a floral service, with offerings of field flowers from all the children, so much the better. Where this has been tried, the children entered into it with as much zeal as at Easter, and seemed to understand and appreciate the meaning of the service.

If we are ever to have a generation who appreciate this festival as they do Easter or Christmas, we must give the children a chance to join in the services. Cards of greeting have been issued at a very low rate, so that Sunday Schools may have them for distribution. Another style of card is being published at the same rates, which are intended especially for the clergy to send to members of their congregations, having at the bottom an invitation to be present at the Lord's Table. A third variety is in preparation, of a more elaborate nature.

I am prepared to supply these cards in quantities. They are printed in gold, on a white ground, with initial letters which allow of hand coloring, and may be had at very moderate prices.

Address: Yours truly,
MRS. J. D. MORRISON, H. M. MORRISON.
Bishop's House, Duluth, Minn.

THE REPORTED PERVERSION OF DR. LEE.

To the Editor of *The Living Church*:

YOUR London correspondent, voicing *The Church Times*, "thinks it doubtful that the late Dr. Lee really did die at heart a Romanist." In justice to Father Best, who received Dr. Lee into the Roman communion, I hope you will allow me to quote his letter of explanation published in *The Tablet*. Father Best says:

"I had the pleasure of knowing Dr. Lee for more than twenty-two years. . . . Throughout the whole period there was an unbroken friendship, and on certain occasions he did me the honor to seek my advice. I was not surprised, therefore, to receive on Dec. 11th a letter from Earl's Court asking me to come without delay, as he was ill. In a very short time I was there, and found him very unwell, but as calm as myself, . . . in the full possession of his faculties, and prepared to receive and act upon the advice which he knew well I should give. His reception took place at once, and it was agreed between us that, instead of writing out some sort of recantation for him to sign, I should inform Cardinal Vaughan that I had received him. This was done. . . . I may add that very few receptions take place in public. On the 13th he again sent me word to know when I would come on that day. On the 15th, I find from my diary, I administered the last sacraments, he making all the responses with devout attention," etc.

This explanation sounds reasonable enough and I fail to see, Sir, why the sincerity and truthfulness of a man like Father Best should be called in question; nor can I understand why members of the Anglican Church feel called upon to defend a

priest who throughout his lifetime did all he could to place the Catholic party in the Church in a false position.

How firm (?) Dr. Lee was in the faith of the Church of England may be gathered from the fact that all members of his Order of Corporate Reunion were re-baptized conditionally, re-confirmed, *unconditionally*, while many priests were re-ordained. Dr. Lee himself received Ordination a second time from some mysterious source. Your London correspondent doubtless has read Dr. Lee's *The Church under Queen Elizabeth*, and I refer him to the Introduction to that book for the author's opinion on "Romish Dissent." He is speaking of the successors of the Tractarians who, he says, "began to disparage the English Roman Catholics, who, through so long a night of moral darkness, have kept the lamp of divine truth burning. These, though persecuted with demoniacal fury, have come forth again to proclaim, without change or variation, the very same faith which Bede and St. Wilfrid, St. Thomas the Martyr, Warham, More, Watson, and Cardinal Pole held and taught."

One could admire the late Dr. Lee more had he joined the Church of Rome years ago, as he certainly had a very shaky belief in the claim of our Church to be the Catholic Church in England.

D. F. SCANNELL-O'NEILL.

Union Pacific Headquarters, Omaha, Neb., Eastertide, 1902.

[We beg to say that our London correspondent only reported, as a matter of news current in England, the question that was being asked as to the reliability of the information relating to Dr. Lee's perversion. He has not questioned the undoubted Roman tendency of Dr. Lee's life work, nor has he at all "defended" a priest who, as our present correspondent rightly says, "throughout his lifetime did all he could to place the Catholic party in the Church in a false position." In the London Letter of January 18th he observed that "in founding the crazy 'Order of Corporate Reunion' Dr. Lee was successful only in achieving the unenviable notoriety of an ecclesiastical crank." There has been a question of fact raised as to whether Dr. Lee did consciously and while in his right mind make a distinct withdrawal from the Anglican communion. It is this question which our London correspondent last alluded to.—EDITOR L. C.]

CANON WILBERFORCE of Westminster Abbey enunciates a novel but suggestive theory of prayer, when he asks if it is not reasonable to suppose that prayer may be a kind of spiritual wireless telegraphy. He says (in *St. John's Parish Magazine*, London, January):

"Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting-place in God for sundered hearts and lives. I cannot analyze it and reduce it to a proposition; but neither can I analyze the invisible fragrant vibrations which proceed from a bunch of violets, and which will perfume a whole room. I cannot analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God, starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty angels, that excel in strength, who can say?) but which influences would not be set free without the intercession. I can well understand Mary, Queen of Scots, saying that she feared the prayers of John Knox more than an army of 10,000 men. Why should not intercession be part of God's regularized workings as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual because natural? Such forces do exist—call them thought-transference, psychic sympathy, spiritual sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the psychical investigator. Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting, by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?"—*Literary Digest*.

ONE OF THE strangest cereal crops that has ever been harvested has just been gathered from the ranch of John Farley, on the outskirts of Phoenix, Arizona. From seed which is perhaps a thousand years old, Mr. Farley has just harvested a crop of corn which is larger than any ever known in this valley, and from two acres he has sold nearly two hundred bushels, which has brought him \$55. Six months ago, during the progress of excavations in the ruins of an ancient city, about four miles east of Phoenix, a large earthen jar, filled with shelled corn, was uncovered, about twenty-five feet below the surface of the ground. The grain was in a perfect state of preservation, of small size, about the shape of popcorn, and in color a dark yellow. Mr. Farley secured nearly all of the seed and planted it. He, like other ranchers, had found that modern varieties of corn could not be profitably grown in Arizona. The corn from the ancient seed is not of a sweet variety, suitable for table use, but while of a rather tough fibre, and not possessed of the meal qualities of the corn of the Central Eastern States, it makes up in its bearing qualities.—*N. Y. Evening Post*.



Religious.

The Teaching of Jesus. By George Barker Stevens, Ph.D., D.D., Dwight Professor of Systematic Theology in Yale University. New York: The Macmillan Co. Price, 75 cents.

We have but little faith in the results to be obtained by the method pursued in this book and many like it which have appeared in recent years. They all alike bear the impress of the most modern tendencies of German Protestantism, and are the fruit of the sophisticated watchword, "Back to Jesus." The ruling principle is the study of the Words of our Lord by themselves, rejecting or ignoring the aids supplied in their interpretation by those to whom the promise was given that the Holy Spirit "should guide them into all truth." For such aid there is necessarily substituted that of views and ideas which have arisen under purely modern conditions. At the same time, it must be said in justice to Professor Stevens that his tone is far less tintured with irreverence than is the case with most of his models, and he does not carry his search for the utterances of our Lord so far as to reject the testimony of the Evangelists where it does not agree with pre-conceived ideas. At least he does this sparingly. Furthermore, in summing up the consideration of the terms "Son of Man," and "Son of God," he makes it clear that he considers that the expressions employed by St. Paul and the other New Testament writers to convey "their sense of the unique significance, the incomparable value, of Christ," are entirely justifiable and we can do no better than to adopt them. But the language of these writers is simply the result of "their reflections and experiences," and is not to be understood as presenting "definitions of the interior mystery of Deity or descriptions of the constitution of Christ's Person." They were expressing "in terms of their own age what Christ meant to them." Though not positively irreverent, the point of view which examines Christ's teachings as those of a mere man, must necessarily be distasteful to those trained in the old ways of orthodoxy and Catholic devotion. The constant use of "the name which is above every name," as a mere human designation, has its effect even upon the mind of one who is not consciously unorthodox. This is seen in the extreme rarity with which the writer before us makes use on his own account of even such a common expression of reverence as "our Lord."

There is much in this book which is instructive and useful. The preliminary chapters on "Jewish Beliefs," "The Records," and "The Methods of Jesus' Teaching,"—though we should not agree with the estimate of the parables as a whole—are excellent for accuracy and conciseness. We should not expect from the writer an appreciation of the Catholic conception of the Church, and we do not find it. With him the Church or *ecclesia*, is not the mystical Body of Christ, but a congregation or congeries of congregations. As a matter of course it is not synonymous with "The Kingdom of Heaven." As our Lord insisted always and primarily upon the supreme importance of the inward, it is assumed that He disparaged the outward. It is acknowledged that the apostles were a brotherhood and that Christ contemplated a society. But His criticism of the rules of the Pharisees is treated as an opposition to "ritual," and His attendance at the Temple is minimized as necessary in order to commend Himself to the people. The sacraments are not considered, except in a reference to the Baptismal formula at the end of St. Matthew, suggesting a doubt of its genuineness. As to the Resurrection, pains are taken to tell us that Christ "lays no stress as did Paul, upon the mere corporeal aspect of resurrection. He says nothing of a resurrection of the body, though we may well suppose that the idea included for him [!] the "clothing of the soul in a suitable embodiment." As no account is taken in this volume of any teaching after Christ's own resurrection, we are left in doubt as to what the writer would make of that, or of Christ's words in St. Luke xxiv. 39.

The general reflection which comes to mind upon reading all attempts of this kind is that after nearly two thousand years of the Christian Church it is too late to enter upon the business of constructing the Christian religion *de novo*, even though the words of our Lord be adopted as the basis of the undertaking. As has often been said, everything depends upon our preconceptions. For the Catholic student these are supplied by the teachings of the Church, beginning with the apostolic writers.

W. J. G.

Theology Old and New. By Wm. Frederick Cobb, D.D. New York: E. P. Dutton & Co. Price, \$1.50 net.

This is a readable but unpersuasive plea for modern liberalism. Starting with the partial truth that a want of finality attends the theology of every age, he confuses this with the more radical and false position, assumed by himself, that the dogmas of the Church

Universal need correction with each advance of human learning and thought.

With such a premise he surveys the several departments of Christian Doctrine, and undertakes to define the form which religious thought is likely to take in future years. We need not examine his results in detail. It is enough to say that the great landmarks of Christian doctrine are disparaged as vain abstractions, and we are offered the most recent dicta of liberalism in their place, dressed up in scriptural phrase.

F. J. H.

A Primer of the Christian Religion Based on the Teaching of Jesus, its Founder and Living Lord. By George Holley Gilbert, Ph.D., D.D. New York: The Macmillan Co. Price, \$1.00.

The Catechism, for such is its literary form—with notes added to each answer—hardly deserves the neat get-up which the Macmillan Co. has given to it. It does not merit a long notice. As the title, in its descriptive part, implies, the Gospels (critically taken), displace the inspired writings of the rest of the New Testament. Our Lord's Godhead gains no precise recognition, and traditional orthodoxy is wanting. The book is useless for those who believe in historical Christianity.

F. J. H.

Our Risen King's Forty Days. By George Dana Boardman, D.D., LL.D. Philadelphia: J. B. Lippincott & Co.

These meditations on the events of our Divine Lord's Forty Days on earth after His Resurrection are most devotional and would be extremely helpful for reading during the Great Forty Days. Dr. Boardman is a minister of the Baptist denomination, but he might be any kind of a good Christian, as far as anything in his book is concerned. The volume is handsomely gotten up, and would be a very suitable Easter gift to any devout Christian person.

Christ Our Life. Sermons Chiefly Preached in Oxford. By R. C. Moberly, D.D., Regius Professor of Pastoral Theology in the University of Oxford, Canon of Christ Church, Chaplain in ordinary to the King. New York: Longmans, Green & Co.

This collection of sermons by Canon Moberly is one that covers a period from October, 1898, to June, 1901. Most of them were preached in the Cathedral in Oxford. They are models of good English and good theology. They are also models of brevity, occupying only from seven to ten pages of large print; so that they would take only about twenty minutes to deliver. Being short, the sermons are not "padded" at all; but are straightforward and direct. Dr. Moberly evidently agrees with the old professor of pastoral theology who gave his pupils the rule, "Twenty minutes, with a leaning toward the side of mercy."

The Evangel of the Risen Christ. His Resurrection Triumphs. By Henry Varley. New York: Fleming H. Revell Co.

This book is written with a bitter Protestant bias, and is extremely offensive on the subject of Infant Baptism, Baptismal Regeneration, the Real Presence, and the Priesthood. Nothing could well be more objectionable and even insolent than the words on these subjects.

On the other hand, the author says some strong and true things on the subject of the Holy Scriptures and the Divinity of Christ. He is extremely hard on the Higher Criticism and does not show in his book any true appreciation of its real contention. Church people certainly will not require this book.

The Heart Side of God. By Albert Edwin Keigwin, Pastor of Park Presbyterian Church, Newark, N. J. Chicago: Fleming H. Revell Co. Price, \$1.00.

This is a volume of very devotional essays on the need of love in our holy religion. The author has great command of both natural philosophy and metaphysics; but he brings out clearly the great truth that we must love God as well as know and argue about Him. Here is a good little bit:

"Higher Criticism is so easy. It can prove Bacon to be the author of Shakespeare as easily as it proves Bamk to be the author of Isaiah, or someone else the author of the Pentateuch. It has little foundation in facts, and so it lays its stones in fair colors, and revels in imagination, with its 'perhapses,' and 'possibles,' and 'probablys.' Then, as though it had the finest major and minor premises ever known, it boldly 'therefores.' This is an age of bold speculation in Wall Street, and no less so in the intellectual exchanges, and watered stock in both are very active."

The book is delightful reading, and it is a real comfort to find a minister who writes a book on the side of the ancient Faith, and has no special heresy or denial to bring out. "May his tribe increase."

Help to the Spiritual Interpretation of the Penitential Psalms; Consisting of Brief Notes from the Fathers; gathered from Neale and Littledale's Commentary. By A. B. Baily-Browne. With an Introduction by the Rev. George Body, D.D., Canon Missioner of Durham. New York: Longmans, Green & Co.

This is a very good little book for a person who cannot own the whole Commentary of Neale and Littledale. It has carefully selected passages bearing on the spiritual meaning of the Penitential Psalms, and should be a useful book of devotional reading.

Mr. WHITTAKER has published new editions of Bishop Clark's *Readings and Prayers for aid in Private Devotion* (50 cts.), and Bishop Oxenden's *Pathway of Safety* (75 cts.), the latter being marked "24th American edition." Both these are devotional manuals which have been found serviceable. That by Bishop Clark consists of meditations, prayers, and hymns, of true piety, with strong scriptural flavor, suggesting and in part taken from Bishop Wilson's *Sacra Privata*. The book by Bishop Oxenden is in the language of the Evangelical writings of a half century ago, and its style and tone are hardly adapted to those who look upon the sacraments and the spiritual life from the Catholic point of view, though deeply pious and containing much that has no doubt proved distinctly beneficial to those of the author's frame of mind.

ANOTHER of the many devotional books from the pen of Dr. Andrew Murray, the Presbyterian writer, is *Working for God*, published as a sequel to *Waiting on God*. The book is one that speaks well for the high spirituality of the distinguished author, and will benefit many. [F. H. Revell Co., New York and Chicago.]

Miscellaneous.

County and Town in England; together with some Annals of Churnside. By Grant Allen. With an Introduction by Frederick York Powell. New York: E. P. Dutton & Co. Price, \$1.50 net.

These studies in the map of England give in a unique way an account of the growth of the island Kingdom. "The local story of an English county or town shows one many things that the ordinary history-books do not and often cannot attempt to notice. It makes their dry bones live." Grant Allen had special gifts for writing such an epitome of English history. He was a keen observer, loved to ramble and explore and to see things for himself. Of course his work is not complete. No life is long enough to write up all that is suggested by the map of England. The chronicles of Churnside are a reconstruction of a typical specimen of an English countryside in its gradual development from savage times to Victorian days.

Medley and Palestina. Poems by J. W. DeForest. New Haven: Tuttle, Morehouse & Taylor Co. Price, \$1.25.

One group of verses from the "Medley," entitled "Under the Colors," was written from the author's experience as an officer of the Federal army during the Civil War. They are fine and forceful, ringing with the sound of battle and eloquent with praise of both Blue and Grey. Some of them deserve permanent place among the nation's battle songs, if such songs must still be sung.

The "Palestina" group is a transcription in verse of some of the notable scenes and passages from Old Testament history and prophecy. The verse is dignified and the spirit worthy of the theme. It should serve to deepen our appreciation of the sacred writings.

The Courtship of Sweet Anne Page. By Ellen V. Talbot. Illustrations by Sewell Collins. New York and London: Funk & Wagnalls Co. Small 12mo, cloth. Price, 40 cts. net. Postage 5 cts.

Miss Talbot has taken the episode of Anne Page and Master Fenton in Shakespeare's Comedy of the Merry Wives of Windsor and made a pretty little story of it. It is in the form of a diary and tells in quaint Old English how "sweet Anne" escaped marrying Abraham Slender and old Doctor Caius and secured her own lover, and then was pardoned by her parents.

It is a pretty little book and very nicely gotten up. It will be a very suitable little gift book for Shakespeare lovers.

The Sandals, a Tale of Palestine. By Z. Grenell. Illustrations by Free-land A. Carter. New York and London: Funk & Wagnalls Co. Small 12mo, cloth. Price, 40 cts. net. Postage, 5 cts.

A little book telling of the fate of our Blessed Lord's sandals from the time they were taken by the soldier at the cross, until they came into the possession of the Blessed Virgin Mary. There is a poetic strain in the little book which will appeal to the sentiment of all devout Christians.

The Political Freshman. By Bushrod Washington James. The Bushrod Library. Philadelphia.

Anything but a romantic title for a novel, but anyone who assumes that this book is dull or trivial because of the title will be most agreeably disappointed. It belongs to the informing novels and romance with a purpose. Its style is clear, forceful and coherent. The hero, Frank Freeman, is a well-built, hearty, and robust young man with "Reform" scintillating from him at every point. He makes his mark by strenuous living after meeting sturdy foes. The romance is clean and refreshing.

The Thrall of Leif the Lucky. A Story of Viking Days. Written by Otilie A. Liljenkrantz. Chicago: A. C. McClurg & Co. Price, \$1.50.

This is a romance of Leif Ericsson, of his introduction of Christianity into Greenland, and of his discovery of America long years before Columbus came here.

Of course there is a love story connected with the romance. The story is well told and the whole appearance of the book is very handsome. The illustrations in color are particularly attractive.

THE THREE STEPS.

By ROLAND RINGWALT.

EVERYONE has some kinsman or kinswoman who is old enough to remember the first telegraphic message. Thousands of people remember the beginning of the ocean cable, and the third great stage in telegraphic history has been reached by the wireless system. It is evident that new methods of transmitting intelligence are to be tried on a large scale.

The interest in wireless telegraphy calls attention to the economic law that industrial progress has three steps. It moves from the animal to the vegetable, from the vegetable to the mineral, and from the mineral to the imponderable. Our Indians will serve as good illustrations of the savage state. Their industry was hunting, their wars were largely fought over hunting grounds, their food was meat and fish, their tents were of skin, their money was shells, their ornaments were bear claws. While their women raised small crops, and their old men chipped stones into arrow-heads, vegetable and mineral products were deemed of little worth as compared with the living creatures of the forests and rivers. The desperate resistance to the white man was based on the dread that he would destroy the game. Nomad tribes, driving their cattle from place to place, represent a type higher than the savage, but akin to it. Vast areas and scanty population mark the crude conditions wherein man depends almost wholly upon animal life.

City residents look upon farming as a primitive occupation, and forget that agriculture is a step of such marvelous importance that no one can do full justice to it. The land that would sustain a few hunters would support many times that number of farmers. Wherever agriculture began, settled homes took the place of tents, linen succeeded skins; and many uses were found for vegetable products which the roving hunters would have ignored. The Indian supposed that if the game were driven away the necessary result would be wholesale famine, but the actual result was a more varied diet. Even in the single item of meat, there is less risk of hunger in a good farming community than in a wild region given over to the natives. Increase in population, advance in comfort, enhanced security against famine, mark the great step of agriculture.

The duller minds in old farming districts looked on barren soils and rugged cliffs as useless to man and perhaps tenanted by evil spirits. When iron manufacturing was a young industry the protests that the furnaces would ruin the forests were as shrill as the Indian outcries against driving away the game. But progress moved on to its mineral stage. It had long ago left behind the conditions under which every man must kill his own food. Large settlements grew up in places wherein the oldest inhabitant had never seen a deer, and the farmers had found the soil unproductive. The vast multitudes supported by mines and quarries, the industries that have grown out of mineral deposits, the growing tendency to substitute iron for wood, show how important is the second great step of progress. Millions of people who have never hunted a wild animal and never hoed a potato patch can live, and do live in comparative comfort because the hills, the caves, and the river beds have been forced to yield their mineral treasures.

Hundreds of years ago mining was a recognized industry. It is mentioned in the book of Job. But the step from the minerals to the imponderables is distinctly modern. The nineteenth century made extensive use of steam, gas, and electricity. The capital employed and the labor performed in the service of anæsthetic gas alone would show figures worthy of an economist's study. It has been estimated that one-fifth of the people of Great Britain are supported by industries that were not in existence at the beginning of the last century. The century of the locomotive, the telegraph, the photograph, the air-brake, and the electric light can never be looked on disdainfully by scientific men. Whatever discoveries may be made, the great workers who have done so much should be held in lasting remembrance. The new century opens with quickened interest in wireless telegraphy, and it is not unreasonable to expect a hundred new experiments in aerial navigation.

A SUNDAY SCHOOL TEACHER, anxious to promote habits of thrift, gave Bill and John, who had been doing some work for him, sixpence apiece, which was good pay, and exhorted them at the same time to try to use it advantageously, and let him know at the next meeting how each had laid out his money. On the appointed day Bill produced two sixpences, and was warmly commended. "Well, Johnny," the teacher went on; "what have you got to show me?" "Nothing, please, sir; I lost it tossin' wi' Billy."—*Church Times*.

THE MONDAY MORNING CLUB.—IV.

BY THE SILENT PARTNER.

THE silent partner had been called to the telephone early one Monday morning, and through that convenient transmitter of desires, had been asked to call as soon as she could on a friend, who was somewhat of an invalid, and a member of a flourishing denomination, but who was now desirous of Confirmation.

"Yes," said the silent partner, "I will come in on my way to market, if that will be satisfactory, as I wish to be home not later than eleven."

That, she was told, would be perfectly satisfactory.

So presently; arrayed in her short skirt and wraps, she put her head into the study door to say good-bye to the dominie, who was leisurely reading and resting.

"I shall be back armed for our usual fray by eleven at the latest," she said.

"All right," said the dominie; "be sure you are, though it is taking an unfair advantage of my somewhat comatose condition, to sharpen your wits by an encounter with Mrs. W., to say nothing of the market men."

"You need to give me the advantage of a slight handicap," she said, as she shut the door.

Arrived at Mrs. W.'s, she found her friend bolstered up in bed, surrounded by books and papers.

"You dear thing!" began Mrs. W. with enthusiasm, "to come so promptly to help me through some of my difficulties. Sit down in the easiest chair you can find, and let me talk of the things on my mind at once, as you have to leave so soon."

"Now you know I sent for you, instead of your husband, because something came up yesterday that somewhat upset me, so I had to stay in bed this morning, and I knew you could come right up here, you see."

"Yes," said the silent partner. "What is it?"

"What are *they*? you mean, as it—or they—are several things."

"My old clergyman came to see me yesterday afternoon, and appeared very much disturbed when I confirmed the rumor that he had heard, that I was going to join your Church —"

"Mrs. W.," said the silent partner, "we are such old friends that you will, I feel sure, excuse me if I correct you there. Won't you?"

"Why, yes, certainly, but what is it?"

"Dear friend, you *joined the Church* when you were baptized. You are confirmed, or strengthened, when the Bishop lays his hands on you."

"O yes, I see. I am always making such mistakes, and I will be most thankful if you will always speak of them to me, but this time it was what *he* said."

"Yes, I do not doubt it."

"And he at once began to assail some points of doctrine in a way that I could not altogether answer to my own satisfaction, although on some of them I was sure the Church is right, and of some of them I had not thought."

"I think I can guess what some of them were," said the silent partner, smiling.

"Yes, I suppose so. Well, of course he began on the Church's loose attitude, as he called it, to meet those crying evils—as he also called them—dancing, card playing, and theatre-going. I was sound there, for your dear husband has made that so clear. I said, in my sweetest tone, 'What is your authority for denouncing these three things, Dr. A.? Not the Bible, surely, for it nowhere speaks of the last two, and of the first, only of a joyful thing, in no way to be condemned. Now, Dr. A.,' I said, 'I am instructed to give up the sinful lusts of the flesh, but none of these three appeal to me in the light of a strong temptation. The first is a beautiful action to musical measure, from which my failing health debars me; and the third I like, but not to excess, and only then high-class plays, to which, too, there could not possibly be found an objection. Then as none of these things do happen to be the thing that separates me from my religion, I must find out what it is, and try and overcome it, as the Church, in her wisdom, seeing the necessity for self-examination, lets her children do.'"

The silent partner impulsively leaned forward and kissed her friend.

"Bravo," she said; "what then?"

"What," he asked with a slight scowl, "do you mean by the Church?"

"Quick as a flash the words so often on the dear dominie's

lips came to my own: 'The household or family of God,' I answered.

"Meaning?" he asked.

"All persons baptized in the name of the Trinity."

"Myself, then?" he asked in a tone of deadly sarcasm. "You do me too much honor! Your own clergyman would not permit me to enter his pulpit."

"I didn't know this, but my fighting blood was up now, and I said with my head up:

"Then, if that is so, be sure there is a good reason for it, for *that* is what is making of me a Churchwoman. There is in the superb system of the Anglican Communion a reason for everything, and in the denomination to which you and I have both clung for all these years, I have found no apparent reason for its existence, except the puerile one that our fathers and mothers belonged to it!"

"My dear, but he was most unclerically angry, and I was by no means tranquil; but I went on while he was choking, quite speechless from wrath.

"Yes, it is true. I have asked numberless questions of numberless people of your faith. 'Do you,' I would say, 'believe in such and such things?' 'O no!' would be the answer, 'I fancy no one does nowadays.'"

"That did not suit *me*, I wanted a Church where foundations reached from the Apostles —"

"Henry the Eighth," he spluttered out.

"The apostles," I repeated firmly, stamping my foot I am afraid. I do so hate Henry VIII! 'and if you will read the Acts of the Apostles, and all the epistles, you will find the doctrine there set forth in language unmistakable, and that goes not out of fashion.'

"He went off, pale with anger, and left me shaking in my shoes, and afraid I had said the wrong thing, and had said it ignorantly; perhaps doing more harm than good."

"My dear," said the silent partner with shining eyes, "you have begun the right way. I think you did exactly right. The man was impertinent and lost his temper, and that he did so was a sign that he was being worsted," added the silent partner shrewdly. "And unless I am mistaken you have given him something to think about, and that thought may bear fruit; who can tell? But I must go; this will do the dominie more good than usually comes his way Monday morning."

"Oh! but one minute—he assailed another point. He said, 'You believe your clergyman can forgive sins?' Now that is something a trifle hard for me to understand. So, woman-like, I ignored it and went on to something else."

"That will straighten out, and then you will understand why Dr. A. and other unordained preachers cannot enter the chancel of the Church to read the office, or pronounce the Absolution. Read the service of the Ordination to the Priesthood in your Prayer Book. The dominie, I know, will soon talk to you about the official acts of the ministry, but the power given the apostles by our Lord is in plain and unmistakable words. 'Whosoever sins ye remit, they are remitted, and whosoever sins ye retain they are retained,' and he will explain the power vested in the office of the Priesthood as separated from the man, in a way that will make plain that which seems somewhat of a stumbling block now. Good-bye, my dear."

"Good-bye, and thank you very much. I think I can rest now, for you have eased my conscience."

"EMMAUS."

Lord Jesus, when the brightest
Of days are clouded o'er,
When torn with fears and doubtings,
We need Thy presence more,
When far our friends seem from us,
And far Thyself seems gone,
And on life's troubled highway
We seem to walk alone,

Dear Saviour, overtake us,
Be our Companion then,
Open our understanding,
Warm hearts to love again;
Thou, when constrained Thou standest,
Unseen, close by our side,
We shall not feel earth's darkness,
If Thou with us abide.

Chicago, 1902.

HERBERT B. GWYN.

HE THAT loveth little, prayeth little, but he that loveth much, prayeth much.—*Saint Augustine.*

CONTENTMENT gives a crown where fortune has denied it.

Deb's Enterprise

BY MARY BOWLES JARVIS

CHAPTER I.

“**W**HATEVER we shall do, I can't imagine,” sighed Mrs. Dean, wiping her eyes with a morsel of black-bordered handkerchief as she leaned back wearily in her well-cushioned chair. “Forty pounds a year will be almost worse than nothing amongst us all! Oh, if your poor dear father had only—”

There was a stir in the crimson curtains at the bay-window, and Deborah, the eldest daughter, came out into the forlorn looking group gathered in the firelight.

“Don't cry, mother darling,” she said softly. “Father did all he could for us; indeed, he did far too much. We shall manage very well.”

Her own face was woefully pale, and there were dark shadows under her brown eyes that told of a very passion of weeping lately gone through.

“Forty pounds—a mere bagatelle,” growled a stern voice from the opposite easy chair. “Tied up in Consols, too, of all things. Why I could have got you a sure ten per cent. in the city. No, you must all pack up and come to us, at least for the present. I can work John in at our place, and Deborah and Phœbe must look out for situations. Of course we are very full as it is, and the governess market is overstocked, they say, but still—”

Mrs. Dean shook her head feebly; but Deborah broke in with swift intensity:

“You are very kind, uncle, but we cannot come. It isn't in me to teach, and besides, I think we can manage to keep a house of our own, at least till Jo is old enough to make her own way.”

“Well, I must leave you to settle it,” said the uncle, rising stiffly as wheels grated on the gravel outside. “I must catch the express, you know, but I will run down again in a week or two, and, meanwhile, think well over my offer. I'll take care of you, Sophy, if you come to me,” and the bustling stockbroker, who had really loved his pretty sister in the far-away days of their childhood, put his arms around her shoulders with a tenderness that would have surprised and disquieted his own wife had she seen it. His words only brought a fresh outburst of despairing grief, and he had to break away, leaving her specially in Phœbe's care, who was his favorite in the family.

Jack was to drive to the station and return in the empty trap, and after seeing them start, Deborah ran up to the little room over the hall that had been her father's sanctum, and knelt down by the office chair he had occupied only a week before.

“Oh, father, father, why did you leave us?” she moaned as she looked up through the uncurtained window at the stars.

How cold and inscrutable and far away they seemed in their frosty brightness, and farther still and more utterly out of reach was the dear presence on which she had leaned for strength and love all her life long.

Yet, as she knelt there, too stricken for conscious prayer, yet in dumb, groping fashion laying her burden of sorrow upon a God who is never far from the fatherless, a sense of comfort and peace stole into her heart. And, as by a flash, practical help came also, for with sudden insight she saw how a home and living might be made for them all.

“Lord, help me to do it, and to take his place in all things as far as I can,” she murmured as she went back to the others.

John Dean had been a strict, yet indulgent father, and indulgent, without any qualifying sternness, to his pretty, delicate wife. Not a breath of wind that he could intercept was allowed to blow on her, not a load that others could carry must burden her white fingers, and gradually her natural indolence had become a confirmed habit of do-nothingness.

On one point only he had withstood her wishes, choosing for the children quaint old Bible names that had been used in the Dean family for generations, and refusing to have Deborah softened into Ora, as the mother desired.

As manager of one of the largest woolen mills in the Arleford valley, he enjoyed a good income, and had given the children the best education within reach. Not as a means of livelihood. He had the strictest of old-fashioned notions against

women leaving home to work, except in cases of absolute need.

Deborah had often fretted in secret against her own purposeless life, though her days were by no means idle. When she left school, her mother calmly shifted the whole responsibility of housekeeping to her capable young shoulders, and while Phœbe, when her own freedom came, arranged flowers or kept up her music in the mornings, Deborah worked hard in the kitchen, making dainty dishes that were entirely beyond the powers of their willing but by no means brilliant country servant.

“Miss Deborah is that there clever she can make most anything out of an egg and a mossel of butter and flour,” Hannah often remarked admiringly to the “general” at the Laurels, who was her chief friend.

But one short week had changed all the happy home life.

Mr. Dean was stricken with apoplexy, and died without recovering consciousness. And there was absolutely no provision for the future, except the forty pounds yearly settled on his wife, and enough cash at the bank to pay the funeral and mourning expenses. Privately, Deborah wondered how he had managed to save so much.

Her clear, common sense had seen, years before, how much easier life might have been for him if she and Phœbe had been trained to earn their own living.

Now they must work or starve, or—dreadful alternative—go to live at their Uncle James' suburban villa, and add a few more to his household of idle women.

“The workhouse wouldn't be much worse,” thought Deborah, as she came in from a walk a day or two later, resolved to launch the scheme that had been steadily taking shape in her thoughts.

The way was smoothed for her by two letters that came by evening post.

One was from Mr. Mansfield, the owner of the mill. It contained a cheque for salary due, and an offer to take Jack into the office at once, and ended by regretting that a bad attack of gout kept him from calling to express his sympathy.

“I wish now I had felt able to see him on that dreadful day when—it happened,” sighed Mrs. Dean. “You must put it to him, Deborah. He ought to do a great deal for us considering how your poor dear father slaved to build up that great business!”

But Deborah had her own reasons for deciding to do nothing of the sort, though she wisely said nothing then. The other letter renewed their uncle's offer of a temporary home, and was endorsed by a frigid little postscript at the end in his wife's handwriting.

“It is kind,” said Mrs. Dean plaintively, “but I don't think I could live with your Aunt Laura and those girls.”

“Mother darling, there is no need to think of it,” cried Deborah eagerly. “We should be stifled or frozen there. I am not sure which. Listen to my plan. We must leave this house and take a smaller one, and we shall have to part with some of the larger furniture. I know it is hard to have to talk of it,” she added gently, as her mother sank back, crying helplessly, “but we must decide things very soon.”

“But how can we pay any rent?” interrupted Phœbe, impatiently.

“Earn it,” was the good-humored reply. “You know that long stone cottage at the corner of the Brent Road? It has been empty since June, and the rent is only twelve pounds a year.”

“Oh, we couldn't possibly go there,” interposed Mrs. Dean hastily. “It is so small, and there would be stone floors and draughty rooms, and the factory gates are quite near. There would be the noise of all the workpeople going to and fro. It would never do.”

“I should think not,” said Phœbe, tossing her fair, curly head in disdain. “Fancy Nellie Haughton coming to call on us down there.”

“Or Nellie's brother?” queried Jack, with the easy impertinence of fifteen years.

But Deborah went on, unheeding the interruption.

“It is a very cozy house, and its nearness to the mill is just what made me think of it.”

“Why? Because dear father went up and down there so much?” Jo whispered softly.

“No, darling; though I thought of that too. There are no stone floors, except in the little kitchen, mother, and there is one long room that could be made very pretty for you. And the end parlor next the road I want to turn into a shop, and earn our living there.”

“And pray what would you sell?” cried Phoebe, with immeasurable scorn.

“Home-made pies and cakes to the factory girls, and sweets

and goodies of all sorts to the lads from Elldale. You know their playing fields are in the Brent Road, and I do believe such a shop could be made to pay and do good to the mill girls at the same time, by giving them wholesome fare at a low price."

And, having launched her thunderbolt, Deborah leaned back and waited results.

"Well, all I can say is, I think you are mad, Deb, downright, perfectly mad!" cried Phœbe in a tone that ought to have extinguished the subject forever. But Jo slipped her hand into her sister's and said softly:

"It would be very hard work for you, Deb. Couldn't we keep Hannah?"

Deborah shook her head as she smiled back at the child.

Jack began to whistle, and as suddenly stopped.

"It would be an awfully jolly shop to come to, Sis, but everybody will cut us dead if you do it."

"And whatever would Will Mansfield say to such an unheard of idea?" cried Mrs. Dean, making the one comment Deborah had dreaded most of all.

Her cheeks were flushed, and her eyes flashed with some feeling that was not allowed to show itself further, and only Jo knew how her fingers trembled as she answered quietly:

"It doesn't matter what anyone thinks. We must work, and I do believe I could succeed in this. Besides," she went on trying to speak lightly, "lords and dukes are going in for fruit farms and dairy shops nowadays, and are not ashamed to have their names painted up for all the world to see."

"That's a very different thing," retorted Phœbe, sharply; "it is simply their way of investing surplus capital."

"And mine will be investing surplus time and brains," said Deb, smiling, for she had determined at all costs to keep patience and good temper intact that night. "You see, mother darling, there is literally nothing else in Arleford by which I can earn enough, with what we have, to keep the home together. If my music were as good as Phœbe's, I might try for the post of music teacher at Hedly Hall. They say Miss Bennett is leaving at Christmas. If we could keep Jo there another year it would be splendid, but we want much more than that."

"Look here, Deb, give up this wild scheme, and I will try for it," said Phœbe, leaning forward eagerly. "I can play, and I passed all my exams well, and I could teach, though I should hate it every hour of the day."

"And there will be my salary, Deb," said Jack loftily. "Oh, you can't go into this shop affair. Fancy seeing you selling penny slices of pudding to the weavers?"

And Jack, who was very proud of his tall elder sister, stood up, in all the dignity of five feet five, to give emphasis to his words.

"I must say you totally forget one thing, Deborah," said her mother fretfully. "What would your dear father have said to such a thing?"

"He would not have liked it at first," said Deborah frankly, though a sorrowful lump in her throat made speech very difficult. "But it was not pride that made him dislike our trying to earn money, and he often said cooking was my one talent. I think, if he could speak now, he would say 'Go forward.' But here is Hannah with the supper things, and we won't discuss it any more now."

"Nor never!" added Phœbe, regardless of grammar in her girlish wrath.

Deborah's brave spirit was certainly somewhat daunted by the opposition arrayed against her, but she did not flinch from her purpose.

Next morning she carried up her mother's breakfast on a dainty little tray, and then, leaving the housekeeping for once in Phœbe's care, took Jack and Jo out on an exploring expedition to the cottage of her dreams.

[To be Continued.]

PURE WITHIN.

WHAT YOU LOVE, what you desire, what you think about, you are photographing, printing on the walls of your immortal nature. What are you painting on the chambers of imagery in your hearts? Is that mystic shrine within you painted with such figures as in some chambers of Pompeii, where the excavators had to cover up the pictures because they were so foul? Or is it like the cells in the convent of San Marco at Florence, where Fra Angelico's holy and sweet genius painted on the bare walls—to be looked at, as he fancied, only by one devout brother in each cell—angel imaginings, and noble, pure, celestial faces that calm and hallow those who gaze upon them? What are you doing in the dark, in the chambers of your imagery?—*The Rev. Alexander McLaren.*

The Family Fireside

EASTERTIDE.

Long was the way, but it is ended now.
Lo! we have reached the radiant mountain's brow
Whence may be seen the valleys bathed in light,
Aglow with joy that finished is the night.

The gloom of Lent is turned to Eastertide.
Where once was woe, there gladness doth abide,
The shades of death are vanished from our sight,
For Christ, new-risen Sun, shines wondrous bright.

The first-fruits of the yawning grave is He,
Who brings us life and immortality.
Then let the nations dry the fount of tears,
And grasp the gift of life thro' endless years.

Since Christ hath risen, rise we too with Him
And join the Anthem of the Seraphim;
With hearts atune swell up the glad array
That chant His praises on this Easter Day.

Huntingdon, Pa., Easter, 1902.

FRED C. COWPER.

PETE'S VICTORY.

IT WAS in the winter of '99. The earth had departed about as far as it could from the straight and narrow but happy and normal path of grass, flowers, birds, and showers. It was not even snug and picturesque with plenty of snow. Hardly any snow had fallen, and what had come, lay in small patches on the ground, serving by contrast to heighten the blackness and dreariness of the land and the unpainted wood of the houses.

I was in the suburbs of Chicago, studying American varieties of plant life, preparing for my final doctor's thesis at the Berlin University. In the house of one of the poor families I was in the habit of visiting was a conservatory of astonishing dimensions for such a poor hovel; and upon examination, full of plants of surprising rarity and interest. I was much attracted to the place and often went there. Pete's brother, the sober man of the place, the bread-winner of the family, was seldom to be found at home; but he had a love in his heart for his old mother and Pete, his dissolute brother. This horticultural venture, this "extravagance of the rich," this miniature garden of Eden, that opened out of their living room, was his scheme of making tangible his "love for neighbor," especially those of his own household.

Not long after the demise of the aged mother, I went to see them. Pete was alone at home, just getting over a three weeks' vibration from the nodes of his normal existence. As in the case of a vibrating string, however, his nodes were infinitely small points compared with his vibrations. It is far from improbable that his dissolute ways had broken his mother's heart; at any rate, he weighed her down so that she had very little cause to rejoice in this world's life. She had to potter around in ashes and wash tubs like a Cinderella without any fairy godmother, without personal attractiveness, and with a good many extra hardships besides mere ashes. She was an *Aschen puttel* at seventy-five. Her good son was her fairy godmother; but I suspect by his greenhouse and rare plants he was "talking over her head." She esteemed it all as a sort of extra care. She was reduced to short skirts and wooden shoes. Her skinny frame and scant gray hairs showed how heavily life had gone with her; yet she was ever cordial, good-humored, and humble. Her heart was ever open towards the Father in heaven, and her smile ready for all comers on earth. She had at last come to the end of her eternal drudgery. The elder and good son took her place and staggered as she had done under the weight of the prodigal Pete, yet without envy or impatience. Figuratively speaking, he had killed many a fatted calf for his brother; and loved him with as much devotion as his mother had, or the father of the parable. The greenhouse was his summit of affection; and it was as much wasted on Pete as it had been on the mother. The pathos of thought and sentiment too refined!

"Come in. Take a seat. I'm glad to see you."

"Thank you. How are you, to-day?"

"Oh, I've been sick. I had a fall the other day. It knocked me silly."

"That's a pity! It should have knocked you sensible."

Peter shifted uneasily in his seat.

"I was knocked out, all right. There are some places in this town where a man can't keep on his feet—slippery sidewalks, you know. I might sue the town for damages, I suppose. I lost consciousness, all right. Struck my head on an iron brace, it cut quite a gash. The blood flowed freely—weakened me very much. I'm weak yet. After awhile they found me and carried me to the jail. That's not a bad place to get into. Gave me a ride in the patrol-wagon. Doctor said the loss of blood was what weakened me."

"Did you have to stay all night?"

"Oh, no; only a few hours. Then my brother came and took me home. I covered that couch with blood, all right. I haven't got over it yet."

He didn't look as if he was over it. He was a wreck of humanity if ever there was one. He tried to put a good face on the matter, but his countenance gave the lie to his words. He tossed out his sentences with a sort of defiant wave of the head; and punctuated every period with a squirt of tobacco-juice from his swollen lips into a water pail that stood near by, evidently doing service there as a cuspidor. He was a thick-set, full-grown man of about 35. He had red-curly hair; was unusually bald on the top of his head; his eyes were wild and blood-shot; his face and hands swollen with recent heavy drinking.

"I must get to work. I haven't had anything but odd jobs this winter."

"H'm," my thoughts were perhaps better unspoken.

"I'm glad you came in. It does me good to see you once in awhile."

"Thank you! I wish I could do you some good. Did you know it is the 'unexpected that always happens?'"

"Yes; I've heard so. I've often thought of what you said when you were here before."

"Have you? Then why don't you put into practice what is preached to you? Repentance is not such a bad thing. You can conquer yourself. If you don't you will die some day in one of your sprees—the unexpected happens! You may fail again and again; but, if you are truly contrite, you will never give up; you will never despair; and it is a blessed thing to die hopeful and repentant, however else you may be."

"That's so!"

"Yes; you can conquer yourself. Just quietly make up your mind to it. It will be a great struggle; but the will, the soul, is infinite; it is unwearied, it ought to be on top. Don't let your stomach-nerve rule everything. It may give you a struggle such as will remind you of the Crucifixion; but just kneel down and ask God to help you when you are ready to say I will."

When the spring was here again, and mother earth had returned to her normal and joyous condition from the rather extended digression she had taken into the wilderness of winter, I was round at the green-house again. Pete was in bed. The marks of drinking had all gone. He was emaciated but his body was all there. The flesh had been beaten in the conflict, but it had lost nothing by the experience. A heavenly radiance played round his countenance. It was almost painfully sacred. One felt how Moses had good reason to veil his face if it oppressed them in the old time as did this one me. He had striven and had found peace, that "peace of God which passeth all understanding." His life was ebbing fast, but not before he had arrived at the synthesis of spirit and flesh. The "new heavens and the new earth," so far as his individual makeup was concerned, was already there. "The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever."

"I have been drinking," he said, with a quiet smile; "but this time it was the Cup that my dear Father in heaven put to my lips."

J. W. G.

RECOLLECTIONS OF MR. LINCOLN.

BY J. H. ROCKWELL.

ONE of the most pathetic incidents in the life of Mr. Lincoln, of which we have any knowledge, occurred in Washington near the close of his first administration.

Some forty or fifty women, members of the Sanitary Commission, had met in Washington for a conference, and a large number of them decided, at the conclusion of their conference,

to call upon the President. It was a wonderful interview, and shows how completely Mr. Lincoln trusted in the wisdom and power of an overruling Providence.

There seems to have been no special reason for this call, except a pardonable curiosity, on the part of the women, to see the Great Emancipator and take him by the hand. The demand it made upon his time, was probably a matter that had not occurred to them.

Long, lank, haggard, and embarrassed, the President certainly looked as though he were silently wishing that this additional burden might not have been laid upon him. His sorrowful dark eyes were far sunken under cavernous eyebrows. His thick, dark hair lay wildly at cross-purposes over his head. His large nose loomed above a mouth set in a heavy, muscular framing, which looked as if it had never smiled.

Each one of the women, as she shook hands with him, had tried to say some pleasant thing, and he had gravely and perfunctorily replied with an expressionless "Thank you." The moments were getting fearfully long.

"Could we not get out?" a lady asked in a whisper. But just at that moment a dear little Quaker woman took the long-suffering giant's downstretched hand. She had to rise on tiptoe, and as she did so, her sweet voice uttered some words difficult to catch. But their effect was easy to see. As when the lights suddenly blaze behind a Cathedral window, so the radiance lighted up those rugged features, and poured from those wonderful eyes. The gaunt form straightened; the mouth became beautiful in its sweetness. It is not possible to give the words of either exactly, but this was their import:

"Yes, friend Abraham, thee need not think thee stands alone. We are all praying for thee. The hearts of all the people are behind thee, and thee cannot fail. The Lord has appointed thee; the Lord will sustain thee, and the people love thee. We are only a few weak women, but we represent many. Take comfort, friend Abraham, God is with thee—the people are behind thee."

"I know it." The great, soft voice rolled solemnly and sweetly forth from the trembling lips of the President. "If I did not have the knowledge that God is sustaining me, and will sustain me, until my appointed work is accomplished, I could not live. If I did not believe the hearts of all the loyal people were with me, I could not endure it. My heart would have broken long ago."

"You have given a cup of cold water to a very thirsty and grateful man. Ladies, you have done me a great kindness today. I knew it before. I knew that good men and women were praying for me, but I was so tired and hedged about with care, that I had forgotten. God bless you all."

KEROSENE IN THE HOUSEHOLD.

THERE ARE few things about the house more helpful to the house-keeper than kerosene oil, and it is of inestimable value at house-cleaning time. It can be used for polishing any glass surface, and is especially nice for polishing mirrors and window panes. Add a few drops to hot water and wash the mirror without using soap, then rub with a dry cloth and polish with tissue paper or chamois leather. If the mirror needs polishing only, dip the cloth in the oil, wipe off the mirror and polish, and it cannot be excelled for brilliancy.

Then it is excellent for cleansing zinc-lined articles, such as bath tubs and sinks, or if the sink is made of iron it will clean it as well. Wipe off thoroughly with a cloth dipped in the oil, then scrub with hot suds, and the lining is brightened as well as cleansed.

But where kerosene helps most of all, is in the laundry. It will often remove old ink-stains by soaking the article in the oil, and it will sometimes remove fruit stains, even after they have been washed with soap.

Then it is good for cleaning the rubber rollers of the wringer if they have become discolored and covered with lint. Dip a cloth in the oil and wipe off the rubber, then rub with a dry cloth and they will be bright and clean, and if a little kerosene is poured in hot starch it will prevent it from sticking to the irons and will give a nice lustre to the cloth.

When the windows are washed a tablespoonful of the oil should be added to a pail of water, and if the woodwork is greasy it should be first wiped off with a cloth dipped in kerosene, then scrubbed with hot suds made by stirring enough pearline in hot water to make a strong lather. The suds is excellent for cleaning all kinds of woodwork, and only a light suds is needed if the wood is only slightly soiled. If the suds is not made with rain water a little ammonia should be added to soften it.

A. M. H.

TO DRIVE AWAY ANTS use borax mixed with Persian insect powder.

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.)

KALENDAR OF COMING EVENTS.

- Apr. 9—Dioc. Conv., Louisiana.
 16—House of Bishops, Cincinnati.
 " 22—Dioc. Conv., Mississippi.
 23—Dioc. Conv., Western Massachusetts.
 " 25—Miss. Conv., Arizona.
 " 29—Dioc. Conv., Pennsylvania.
 " 30—Dioc. Conv., Massachusetts.

Personal Mention.

THE REV. GRANVILLE ALLISON has accepted the rectorship of Christ Church, Memphis, Tenn., where he entered upon his duties on the Fourth Sunday in Lent.

THE REV. HENRY J. BROWN, D.D., has resigned the charge of St. Mary's parish, Houston, Texas, and accepted a call to Trinity Church in the same city, where he will take duty on the First Sunday after Easter. Mr. Brown's new address is 3212 Louisiana St.

THE REV. JAMES GOODWIN of Nashua, N. H., has accepted a call to Christ Church, Hartford, Conn., and will assume his new cure April 20th.

THE REV. H. A. GRANTHAM has been placed in temporary charge of the Church of the Atonement, Westfield, Mass., the Rev. F. A. Wright having resigned the rectorship.

THE National Society of the Sons of the Revolution, in arranging for their triennial meeting at Washington, D. C., have appointed the Rev. THOS. E. GREEN, D.D., rector of Grace Church, Cedar Rapids, Iowa, to pronounce the oration, to be delivered on Lexington Day, April 19th, at Gen. Geo. Washington's tomb, at Mt. Vernon.

THE REV. W. H. HEIGHAM, Ph.D., Gen. Sec. Church Society, states that the report that he has become assistant at Epiphany Church, Brooklyn, has no foundation in fact, and that his work and address will remain as heretofore.

THE REV. NORTON F. HOUSER of Blossburg, Pa., has been elected rector of St. Barnabas' Church, Reading, Pa.

THE proposed consolidation of the Church of the Holy Sepulchre and the Church of the Archangel, New York, having failed, the Rev. THOMAS P. HUGHES, D.D., has resigned the rectorship. His address is still 72 East 77th Street.

THE REV. CHARLES E. HUTCHINSON, rector of Grace Church, Avondale, Cincinnati, has received a call to Christ Church, Dayton, Ohio.

THE REV. H. D. B. MACNEIL of Baraboo, Wis., has accepted the rectorship of St. Mark's Church, Oconto, Wis., and should be addressed accordingly.

THE REV. EDWARD MURPHY of Auburn, Neb., has accepted a call to Wadena, Minn., and has begun work there.

THE REV. GILBERT V. RUSSELL has resigned charge of Holy Cross Chapel, Brooklyn, N. Y., same to take effect April 1st, 1902.

THE REV. WALTER B. STEHL, assistant minister of Memorial Church, Baltimore, has been elected rector of Trinity Church, Shephardstown, West Virginia.

THE REV. A. F. TODRIG, recently of Wisconsin, is in charge of the missions at Park Ridge and Norwood Park, Diocese of Chicago, succeeding the Rev. H. C. Stone, now of St. John's, Irving Park.

THE address of the Rev. THOS. J. WINDHAM is Richmond, Texas.

ORDINATIONS.

DEACON.

QUINCY.—On Tuesday, March 25th, Feast of the Annunciation B. V. M., the Bishop held at St. Paul's Church, Warsaw, his first Ordination, conferring the sacred order of Deacon upon Mr. CARL G. A. ALEXANDER, lately the pastor of one of the German Evangelical Lutheran congregations in Worsaw. The Bishop preached the Ordination sermon. The Rev. Thomas Hines, rector, read the Litany and presented the candidate. Rev. Mr. Alexander has charge of Carthage and Mendon, but still resides in Warsaw.

PRIESTS.

CENTRAL NEW YORK.—At the Cathedral Church of the Saviour, Syracuse, March 13, the Bishop advanced to the priesthood the Rev. KARL G. HEYNE and the Rev. H. W. CRYDENWISSE. The candidates were presented by the Rev. Dr. Theodore Babcock, Dean of St. Andrew's Divinity School. The Rev. E. Warren Saphorè of St. Paul's, Watertown, was the preacher. The Rev. Messrs Babcock and Saphorè and the Very Rev. Karl Schwartz, Dean of the Cathedral, united with the Bishop in the laying on of hands.

MASSACHUSETTS.—The Rev. MURRAY W. DEWART of St. James', Roxbury, was advanced to the priesthood by Bishop Lawrence, March 23. The candidate was presented by the Rev. Dr. Donald and the Rev. Dr. P. H. Steenstra of Cambridge. Mr. Dewart was ordained deacon June 19, 1901, and for a time served as an assistant to the Rev. Percy Browne. Bishop Lawrence preached the sermon, and also administered Confirmation.

MINNESOTA.—March 27th, Maundy Thursday, at St. Clement's pro-Cathedral, St. Paul, the Bishop of the Diocese advanced to the priesthood the Rev. W. HOWARD MEARS, a graduate of Seabury Divinity School, in charge of missions at West Concord, Kasson, and Mantorville. The candidate was presented by the Rev. E. Steele Peake. The Rev. C. E. Haupt, Rev. E. Dray, Rev. Charles Holmes, Rev. G. H. Mueller, and Rev. C. H. Shutt united in laying on of hands. The Rev. C. C. Camp and Rev. Sidney Smith were present.

DIED.

CLAPP.—On the 15th of February, 1902, at 10 P. M., at St. Peter's rectory, 1 Avenue Road, Shanghai, CHARLOTTE, wife of the Rev. Walter Clayton CLAPP, of the American Church Mission in the Philippine Islands, aged 36 years.

FOWLER.—The Rev. LE BARON W. FOWLER, priest in charge of Holy Trinity Church, Exeter, Maine, and the Church of the Messiah, Dexter, entered into rest eternal on Sunday morning, March 9th.

LEAMING.—Entered into that rest that remaineth for the people of God, Mrs. HENRIETTA ALLISON LEAMING, wife of Wm. Leaming, and daughter of Hannora Leeson and the late Henry Allison.

Lord all-pitying, Jesu Blest,
 Grant her Thine eternal rest.

STEVENS.—Entered into rest on the Feast of the Annunciation, at Gloversville, N. Y., MARY C. STEVENS.

Faithful unto death.
 May she rest in peace.

OFFICIAL.

BROTHERHOOD OF ST. ANDREW IN CHICAGO.

To the Clergy of the United States and Canada:

Large numbers of young men come to our City daily from all parts of the country. It is vitally important that their first acquaintances should be of the right character. Realizing, as we do, the many temptations a stranger has to contend with in a large city, we earnestly request that you forward to the undersigned the names and addresses and other particulars you may know of any persons, especially young men leaving your parish for this city, or who have already left, that the Brotherhood of St. Andrew may extend to them a hearty welcome.

Trusting that all clergy will perceive the great advantages which a young man will derive from being brought under the watchful care of our Mother Church in this way, I remain,
 Yours fraternally,

CHARLES L. FETTERLY,
 Secretary Chicago Local Council Brotherhood of
 St. Andrew.
 4409 Calumet Ave., Chicago, March 26, 1902.

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.

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

TRAINED CHOIRMASTER and Organist of experience and ability—will be at liberty April 1st. Progressive Churchman. References. Address A 10, care THE LIVING CHURCH, Milwaukee.

N. B.—"his rapid choir-training has filled the choir-stalls, and the music has solved the problem of church attendance here."

MISCELLANEOUS.

EXCHANGE.—Rector of fine New York suburban parish, near the sea, desires exchange of duty and rectory with clergyman in the mountains near New York or New England, from June 15th to Sept. 15th. Object, mutual benefit from change of scene and air. Address, RECTOR E., care LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

CHOIR HELP TO CHURCHES.—Organists and Singers promptly supplied, \$100 to \$2,000. Advertising unnecessary. Eminent English Organists and Vocalists arriving in April, can be secured for May. Write for terms to the JOHN E. WEBSTER Co., 5 East 14th Street, New York.

FOR SALE.

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

MISCELLANEOUS.

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 Street, 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 entrusted 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 Ave., New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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

The Church Endowment Society

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

For further particulars address

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

OR

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

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

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

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

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

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

CENTRAL OFFICE: The Church House,
Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. McCLURE,

Acting Treasurer and Financial Agent.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

A Grand Duchess. The life of Anna Amalia, Duchess of Saxe-Weimar-Eisenach, and the Classical Circle of Weimar. By Frances Gerard, author of *The Romance of Ludwig II. of Bavaria, Picturesque Dublin*, etc. With 42 Illustrations and Portraits. In two volumes. Price, \$7.50 net a set.

Saints of Italy. Legends Retold by Ella Noyes. Illustrated from Fra Angelico and other Old Masters, by Dora Noyes. Price, \$1.50 net.

Early Christianity and Paganism. A. D. 64 to the Peace of the Church in the Fourth Century. A Narration Mainly based upon Contemporary Records and Remains. By H. Donald M. Spence, D.D., Dean of Gloucester. Price, \$4.00 net.

The Hours of the Passion, and Other Poems. By Harriet Eleanor Hamilton-King. Price, \$1.50 net.

FLEMING H. REVELL CO. Chicago.

Old Glory and the Gospel in the Philippines. By Alice Bryam Condict, M.D. Price, 75 cents net.

HOUGHTON, MIFFLIN & CO. Boston.

Tuscan Sculpture, of the Fifteenth Century. A Collection of Sixteen Pictures reproducing works by Donatello, The Della Robbia, Mino Da Fiesole, and others, with introduction and interpretation by Estelle M. Hurl. Price, 75 cents net; 83 cents postpaid.

BUSINESS NOTES.

NEWMAN'S PRAYER.

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

The Church at Work

THE EASTER FESTIVAL.

WIND AND RAIN were the chief externals of Easter in the greater part of the country, and in few States did the whole day go by without a downpour. In New England and the East the day was generally cloudy, though without much rain. West of New York City there was rain and snow, while in the Ohio Valley and northward through the Middle West the night previous had been very stormy, and at the hours of early celebrations there was rain or snow, though happily early in the forenoon the weather cleared somewhat. Pittsburgh and adjacent sections were visited by an almost unparalleled wind storm in the middle of the day. Louisville tells of a mysterious sand storm. Reports from the South bring news of cold but fair weather during at least a part of the day, and the same from the far West. No doubt, however, church attendance was everywhere affected to some degree by the unfavorable weather. Notwithstanding this, the reports, thus far meagre, that have come to us, speak everywhere of crowded congregations, many communions made, and the observance of the feast general outside, as well as within the Church.

We can, as usual in connection with the great feasts, speak only of the services reported to us in which there was some special feature to be noted, being wholly unable so much as to chronicle the many pleasing reports that come to us. At this writing, few are received, and those only from the nearby Dioceses.

In Chicago, where snow at the early hours with heavy wind made attendance at the early celebrations disagreeable, there seemed to be little or no loss in the numbers presenting themselves to receive the Sacrament. The Bishop Coadjutor confirmed at the mid-day service at the Cathedral, and in the afternoon opened the new church in Austin, which, with

a new rectory, is among the first fruits of the Rev. S. L. Mitchell's rectorship. The parish was formerly called St. Paul's, but with the spreading of the city limits to include the various suburbs, the name proved confusing, there being already two other St. Paul's in the city, and the parish at Austin will hereafter be known as St. Martin's. Here the Bishop confirmed a second class, while in the evening he was at St. Bartholomew's and for the third time during the day administered Confirmation, nearly half of the latter class being adults received from various sectarian bodies. At this latter parish more than half of the communions of the day were made at the early celebrations. At the Epiphany there were 319 communicants at 7, 120 at 9, and 226 at the high celebration, making a total of 665 during the day. The choir sang Tours' Communion Service in C at 7, and Moir in D at the mid-day celebration, the *Te Deum* and *Jubilate* preceding being by Buck, in E flat and B flat respectively, and the Evening canticles being by Stamford in B flat. The anthem at 7 was an arrangement for solo and chorus of Shelley's "Resurrection," and at mid-day the anthem was "Worthy is the Lamb," from "The Messiah." The evening service was the Sunday School festival. The floral decorations were most beautiful, there being 250 callas besides many lilies. Every blossom was a memorial. The ornaments of the church were added to by three sets of new book marks, two of which were memorials, and by a new dossal, and by a very elegant brass alms basin, the latter being a thank offering. The Easter offering, for the final payment of the old debts of the parish, reached \$4,142, and more is expected. There are now about 1,530 confirmed persons in this parish, with some 30 departments of work organized.

There were few special appeals made for the Easter offerings, but at St. Andrew's, where the rector, the Rev. W. C. De Witt, and

the congregation, are making an earnest effort to obtain \$13,000 for the purchase of the leased land on which the church stands, the offerings aggregated \$7,400, being considerably more than half the required amount. At St. Thomas', the church for colored people, there were 65 communicants early, and 71 at the later service, and there was received a "fair linen cloth" prepared under the direction of Mrs. Ward by the women's guild, of which the worked lace border is very fine indeed. The offerings aggregated \$126. Gounod's Mass was sung at the Ascension with a large orchestral accompaniment, and during the day there were six celebrations. The offering at the high celebration was \$1,000. The Rev. A. V. Gorrell was celebrant at St. Paul's, Rogers Park, where the rector, the Rev. P. G. Duffy, has been laid up during the whole of Lent by an accident, but he was able with assistance to get into the chancel on Easter morning, remaining in a chair through the service and speaking a few words to the congregation. The offerings were \$825.

In Milwaukee there was little change from former Easters, the services being everywhere crowded and the communicants at all the churches numbering well into the hundreds. Two new dalmatics were used by the deacon and sub-deacon respectively at the Cathedral, and the more than usually elaborate ceremonial marked the character of the feast of feasts. Incense was used at the *Magnificat* in the evening, and at the solemn *Te Deum* which closed the service. There was an afternoon flower service for children at St. James' Church, at which large numbers of potted plants were distributed, while both there and at Zion Church, Oconomowoc, there were special offices for Knights Templar.

The most notable report from Iowa speaks of the raising of some \$14,000 at Sionx City for the reduction of the debt on St. Thomas' Church (Rev. George H. Cornell, D.D., rector), which tells of a deep interest through

Lent and hard work on the part of rector and people. The Bishop was present at all the services during the day, preaching in the morning, and had also been with the parish during Holy Week, conducting the three hours' service on Good Friday and administering Confirmation in the evening, having confirmed on the night previous at St. Paul's. At Fort Madison it was noted that the feast was also the tenth anniversary of the rector, the Rev. W. K. Berry, D.D., and during the day the offerings amounted to nearly \$500, a pleasant feature being a gift from the Guild of the Royal Cross of \$150 to apply on a special debt of the parish. The early celebration, like that of mid-day, was full choral. There were 220 communicants during the day at St. John's Church, Dubuque (Rev. John C. Sage, rector), where a mixed vested choir of over 100 was introduced, and the offerings were five times as large as those of last year.

At Muskegon, Mich., the Easter gifts included a handsome Communion service presented by the Altar guild of St. Paul's Church, the several pieces being of solid silver and of cut glass. There was also an alms basin handsomely decorated. The services at St. Luke's, Ypsilanti, began with carols and the Holy Communion at 6, and all the services were well attended. There was a children's service in the afternoon and one for Knights Templar at night. The offerings aggregated upwards of \$1,400.

Other special news relating to the day, particularly that from a greater distance, will have space next week—though obviously without its being possible to give more than bare notice of special marks, everywhere the day being kept with the joy and solemnity befitting it.

ALABAMA.

R. W. BARNWELL, D.D., Bishop.

The Day Nursery.

THE WORK of the All Angels' Day Nursery at Selma has been so successful that there have been a total of 88 Baptisms since Ascension Day, seven men and boys, all being factory hands, having been baptized last week. The Bishop confirmed 14 on Palm Sunday. The work is in the factory portion of Selma, and is carried on under the oversight of a Sister of the Community of All Angels.

ARKANSAS.

WM MONTGOMERY BROWN, D.D., Bishop.

Church Burned—Notes.

TRINITY CHAPEL at Searcy was struck by lightning on Wednesday night in Holy Week, and burned to the ground. Total loss, \$1,250; insurance, \$750.

THE REV. W. D. BUCKNER, rector of Trinity Church, Pine Bluff, has been elected Major General Commanding the Department of the Trans-Mississippi United Sons of Confederate Veterans.

THE THREE HOURS service of the preaching of the Cross was conducted in Trinity Cathedral, Little Rock, on Good Friday, by Dean Robottom. Throughout the past Lent attendance at all services at the Cathedral have shown a great increase over previous years.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

Lenten Services—St. Mary's Orphanage—City Notes.

THE ATTENDANCE at the Lenten services has been generally most encouraging to our overworked clergy. At the mid-day service in Washington Hall, Dr. Rushton officiating for the last time, it was impossible to seat all who tried to get in. At the 9:30 service 500 children were present in St. Peter's, and the church was filled from noon to 3 P. M. A similar report comes from nearly every parish and mission. The joys of the Easter festival

have been correspondingly great. But perhaps no one exceeds that felt by the Churchmen of the Diocese in the completion, a day or so before the assigned limit of Easter Day, of the subscription of \$30,000 which was to be raised as a condition of securing the fine site on Jackson Boulevard promised, on those terms, by Mr. T. D. Louther for a new St. Mary's Orphanage. It is a relief to the faithful Sisters and their friends to be assured that in the near future the sixty or more orphans will be sheltered in a better neighborhood.

AT THE Church of the Ascension the ceremonies of Holy Week were fully observed. After the 7 A. M. celebration on Maundy Thursday, the sacrament reposed in a sepulchre, given for the occasion, placed in front of the altar, till the forenoon of Good Friday. There was the usual service of the Tenebrae on the Thursday evening; and the rector preached the three hours' service on Good Friday, with an attendance of some hundreds.

OF A CLASS of 88 confirmed by Bishop Anderson at the Epiphany on Maundy Thursday evening, nearly half were men and boys, and more than a half were adults. During the three years of the rectorship of the Rev. John Henry Hopkins, a total of 309 have been confirmed.

BISHOP BRENT left on the 26th, after preaching for two of his former contemporaries at Trinity College, Toronto, the Rev. F. Du Moulin of St. Peter's and the Rev. C. Scadding of Emmanuel, La Grange, and securing pledges to the amount of several hundred dollars from prominent laymen whom he met at the residence of Mr. Jos. T. Bowen, President of the Church Club.

THE REV. DR. RUSHTON left at midnight of the 2nd for his new sphere of duty in New York, having officiated on Easter Day in Grace Church, Oak Park, for the Rev. E. V. Shaylor, who is at Alma, Michigan, for treatment.

THE REV. HERBERT GWYN took Good Friday services in St. Paul's, Rogers Park, the Rev. P. G. Duffy being still laid up from the effects of his recent accident.

CONNECTICUT.

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

Two Deceased Priests—New Rector in New Haven—Holy Week—Norwich.

THE REV. ALBIN BARLOW JENNINGS of the Diocese of Los Angeles, who died recently, was a native of our Diocese. He was a graduate of Trinity College and of the Berkeley Divinity School. He was ordained by Bishop Williams, and was subsequently a tutor at the College. He was long rector of St. Paul's, Sing Sing, N. Y., and later labored in the Diocese of Colorado, being a Canon of the Cathedral at Denver, in addition to parochial work. He had been for a considerable time in impaired health. Dying at Atlantic City, he found his last resting place in his old home at Easton. The rector of Christ Church, the Rev. R. Bancroft Whipple, officiated at his burial, assisted by the Rev. Dr. Lewis of Bridgeport. Mr. Jennings was held in high esteem, and was always welcome in the Archdeaconry of Fairfield. It was a cause for regret that the state of the roads prevented many of the clergy from attendance. R. I. P.

THE REV. HENRY BOARDMAN ENSWORTH, who has lately died in the Missionary Jurisdiction of North Dakota, was admitted to the ministry here in Connecticut. His first parish was Trinity Church, Wolcottville, now Torrington. The writer knew him well in those days, and held him in high esteem. In the passage of the years his memory remains. May he rest in peace!

THE PARISH of Trinity, Newtown, has acted promptly and wisely in calling to the

vacant rectorship the Rev. James H. George of Salisbury. Mr. George has made an honorable record of about nineteen years, as rector of St. John's. He has been also for a long period the efficient Archdeacon of Litchfield (county). He is a son of the late Rev. James Harding George of the Diocese of Georgia.

HAVING noted the decline in the observance of the State Fast Day, always appointed on Good Friday, it is but just to mark as well the growing recognition as the Day of the Crucifixion. The same is true also of the preceding days of the Holy Week. Not only in the cities, but in country towns and villages, services were appointed among the denominations. The measure of recognition would seem to have exceeded that of any previous year. At the Fourth Congregational church of Hartford, the Three Hours service was held on Good Friday, from 12 to 3, with addresses by seven ministers.

A GENERAL committee of the religious bodies of the City of Norwich, including the Church, has been making a thorough house-to-house visitation, to ascertain the religious affiliations of the people. This has resulted in many being discovered not before known as identified with any of the congregations of the place.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Gifts at Fort Worth.

THERE have been presented to St. Andrew's Church, Fort Worth (Rev. B. B. Ramage, rector), two handsome vases as gifts by British subjects in and near Fort Worth as a memorial to the late Queen Victoria. The vases are handsomely jeweled, and the work of one of the most reliable of the New York houses. On Palm Sunday the Bishop received them and read an office of benediction over them. He also administered Confirmation and preached.

DELAWARE.

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

Diocesan Endowment.

EFFORTS are being made to increase the diocesan endowment by \$30,000, the income from the present fund being largely reduced by reason of the low rates of interest. Archdeacon Hall has been requested to make a canvass of the Diocese in the interests of the fund.

IOWA.

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

Rector for Estherville—Death of Rev. D. C. Howard.

PLANS are maturing for the erection of a rectory in connection with Grace Church, Estherville (Rev. W. H. Knowlton, rector), which it is hoped may be built during the summer. The rector asked that the nucleus of the fund be started by the Easter offerings, and was hopeful that the latter would amount to enough to bring the desired improvement within near probability. Last year the debt remaining upon the church was cleared, the church building repaired, and an excellent record made in the missionary contributions of the parish.

ON GOOD FRIDAY, as evening was advancing, the Rev. De Witt Clinton Howard, a retired priest residing at Mount Pleasant, passed to his rest. Mr. Howard was a native of Belmont County, Ohio, and a graduate of Ohio Wesleyan College, after which he was ordained deacon in 1865 by Bishop Whitehouse, and priest in the year following by Bishop Lee. His priestly work was spent as missionary at Elgin, Ill., Tecumseh, Mich., and Tiffin, Ohio, after which he was successively rector of St. John's Church, Pittsburgh, St. Matthew's, Bloomington, Ill., St. James' Church, Oskaloosa, Iowa, and St. Michael's Church, Mount Pleasant, Iowa, be-

ing finally rector emeritus of the latter parish. He was the father of the Rev. F. K. Howard, rector of the Church of the Redeemer, Superior, Wis.

The burial office was said in St. Michael's Church on the Tuesday in Easter Week, on the morning of which day there was a requiem celebration of the Holy Communion. Several of the diocesan clergy, together with the Rev. F. K. Howard, were present.

LEXINGTON.

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

The Dean Remains—Seminary Burned.

THE CATHEDRAL has been stirred to its depths by the thought that its beloved Dean, the Rev. Baker P. Lee, might accept the call to Grace Church, Chicago, which has been recently tendered him, and which he has had under advisement. On Palm Sunday a great congregation filled the ancient edifice, and it was a dramatic moment when the Dean read to his people his letter declining the call, saying, "I have decided, my *duty* lies in Lexington."

After an instant of silence, when one could feel the thrill of joy which swept from heart to heart, the organ sounded, the vested choir turned solemnly toward the altar, and "Praise God from whom all blessings flow" rose in joyous cadence to the "Giver of all Good." Many a voice sang, which was unused to vocal praise, and also, many a voice was too choked by thankfulness to swell the mighty volume of sound. The daily press of the city all unite in congratulations to the Church, and to the community, that Dean Lee has decided to remain with us and to be the potent factor for good so much needed in all cities.

Within the past week there has been placed in Christ Church a tablet, in loving memory of Edward Fairfax Berkley, for 19 years rector of this parish. It is the gift of his daughter, Mrs. Philip Harding Patriarche, of East Orange, N. J.

Though it has been 45 years since Mr. Berkley left Christ Church, Lexington, to take the rectorship of St. George's Church, St. Louis, yet there are many of the older citizens who remember with affection and admiration this gifted man. The words from the Baptismal service, inscribed upon the tablet, most fittingly sum up his life: "God's faithful soldier and servant unto his life's end."

THE MAIN building of Ashland Seminary, the diocesan school for girls, situated at Versailles, was destroyed by fire early Saturday morning, March 22nd. Fortunately there were no casualties, and most of the furniture was saved. The hospitable people of the town and county opened their homes to the school family, and the Easter vacation began thus prematurely.

The directors met promptly at the call of Bishop Burton, and after arranging for temporary quarters, which will enable the school to carry on the work to its stated close in June, it was determined to erect at once a good school building that would afford an excellent gymnasium, school room, and recitation rooms. It is hoped that later some good friend may be raised up who will provide a suitable building for the school family. In the meantime an old-fashioned Southern homestead not far distant and beautifully situated will be put in order, so that the ensuing school year may be anticipated with confidence. The standards of the school being the same as those of the best schools in the North and East, it has been making itself felt in Kentucky, where the facilities for the education of women are by no means equal to those provided for men. The school is under the immediate management of Mr. F. B. Ayer, a graduate of Williams College, assisted by a corps of college-bred teachers.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Death of Rev. L. W. Fowler

THE DEATH of the Rev. Le Baron Wilford Fowler, priest in charge of Holy Trinity Church, Exeter, occurred on the morning of Sunday, March 9th. Mr. Fowler was a Canadian by birth, and a graduate of the University of New Brunswick, receiving the degree of B.A. in 1874. He was ordained by the late Bishop of Fredericton, as deacon in 1875 and as priest in 1876, and was successively assistant at Woodstock, rector at Prince William, and then rector of St. George's Church, St. John, all in New Brunswick, until 1886, when he crossed the border line, coming to Maine as rector of St. Mary's Church, Northeast Harbor. This position he relinquished in 1890 to accept the rectorship of the parish in which he just died, Holy Trinity, Exeter.

MARYLAND.

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

St. Cecilia's Guild.

ST. CECILIA'S GUILD is an organization peculiar to the Diocese of Maryland. It was founded some years ago by Miss Nettie O. Crane, now organist of Memorial Church, Baltimore, with the objects, as stated in the constitution, of supplying music wherever it may be needed for funerals and other services for which the regular choir of a church may not be available; of giving special services of song; and of brightening the lives of invalids with the music of the Church. The guild has been useful in many ways, most conspicuously at the mid-day Lenten services at the Church of the Messiah. Each year an "anniversary service" is had on the evening of the Annunciation, usually at Emmanuel Church. The service was held last week as usual, with the music excellently rendered. Reports from the various branches of the guild were presented by the Rev. Percy F. Hall.

MASSACHUSETTS.

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

Corner Stone Laid—Diocesan Notes—Newtonville—Taunton.

THE CORNER STONE of St. Johns, Beverly Farms, was laid March 24 by the rector of St. Peter's, Beverly, the Rev. E. W. Huiginn. The service was well attended by all the residents of the place, who have manifested a great interest in this work. The box placed in the stone contained documents setting forth the authorization of the parish, the names of Bishop Lawrence and the church officials, the communicants, the Sunday School scholars, and the rector, and a few historical records.

The tower and walls up to the windows will be constructed of stone, and the rest of the building of wood. The church will seat 200 persons and will have 37 windows, most of them memorial gifts. It is named after old St. John's in Beverly, England, and the rector of that church, Canon Nolet, has presented two fine pictures of the old edifice framed in oak, which is taken from the sills of this historic building. When completed, the church will cost \$25,000. This sum has now been raised.

BEFORE the Equal Suffrage Association for Good Government, the Rev. F. B. Allen, the city missionary, delivered a timely address upon the protection of the young from the temptations of evil about them, and the need of fortifying the young with inner inspiration of the higher life.

THE DIOCESAN convention will be held in Trinity Church, April 30. The preacher is the Rev. W. G. Thayer, Headmaster of St. Mark's School, Southborough.

THE REV. DR. AYER of Sandwich now holds regular services at Hyannis church. Services have also been begun in Medfield,

ST. JOHN'S, Newtonville, is taking active steps towards the erection of a church building to cost, exclusive of the stone material, \$11,000. The stone is the gift of a friend, and the land, costing \$3,000, has already been met. \$4,000 has been subscribed towards the new church. The Rev. Richard T. Loring is the rector.

THE REV. MORTON STONE, rector of St. Thomas', Taunton, in writing to his parishioners from Granada, Spain, says: "I had no Anglican Church to keep my Lenten day in, but I remembered you all while kneeling in the great Cathedral of Ferdinand and Isabella, names important to Americans, names of sovereigns good enough, and Catholic enough, to be of interest to any Christian. The Church's year is the same in every part of Catholic Christendom, though perhaps differently observed; and this thought came pointedly to me to-day, in thinking of the miles that divided us, but the spirit that united us. For the first time in my ministry have I been absent from my people this year in this holy season; and therefore am I the more anxious that it may be a time of great spiritual upbuilding. I hope and pray that it may be a season of great refreshment through added church attendance, more frequent prayer and increased devotion. On Easter Day I expect to be in Italy, and shall join with you in Paschal rejoicing, and Easter communion."

MICHIGAN.

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

Deaf Mutes Confirmed.

IN THE LARGE class confirmed on the evening of Palm Sunday at St. John's Church, Detroit, were two members of Ephphatha mission, of which the Rev. Austin W. Mann is priest in charge. One of the candidates came twenty miles from the adjoining County of Oakland.

MILWAUKEE.

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

A Centenarian—The Cathedral—Resignation of Rev. C. S. Lester.

IT HAS BEEN a matter of affectionate congratulation to so many Church people in Beloit, and in other parts of the Diocese, says the Bishop in *The Church Times*, to welcome the completion of a full century of earthly life to Mrs. Hunt of St. Paul's parish, Beloit. Mrs. Hunt reached her 100th year on January 22. The Bishop wrote her a letter on that day, and he soon received a four-paged reply, each word and line of it written by Mrs. Hunt's own hand, full of happy wishes and indicative of a warm, courageous, and thankful heart. It will be well remembered that Mrs. Hunt is the mother of Mrs. Fayette Royce, widow of the late Dr. Royce, for 29 years the widely known rector of Beloit. She lives with her daughter, and continues in the enjoyment of wonderful health and strength at that advanced age.

ON MAUNDY THURSDAY at the Cathedral, the Bishop blessed the oils for holy unction during the year, and also blessed the new mortuary candlesticks given by the local branch of the Guild of All Souls, in memory of the late Mrs. H. B. St. George, as well as some other gifts that had been presented to the Cathedral. He also conducted the office of the Three Hours at the Cathedral on Good Friday.

AT THE ANNUAL parish meeting of St. Paul's Church, Milwaukee, held on the evening of March 31st, the rector, the Rev. Charles Stanley Lester, presented his resignation, to take effect July 1st. An earnest effort was made by the members of the vestry to induce Mr. Lester to withdraw his resignation, but the latter, declaring that the state of his health demanded a long continued rest, stated that he was obliged to press the resig-

nation. He felt that he could not even accept a proffered vacation of two years, which in his judgment would be unjust to the parish and would involve of necessity an undue strain after such a long interregnum. Action upon the resignation was postponed until the next quarterly meeting. Mr. Lester expects, with his wife, to go to Europe for an indefinite period, where he will devote some considerable time to study in Italy and elsewhere on the continent, and at the same time will seek recuperation of his health.

The Rev. Charles Stanley Lester is a native of New London, Conn., and after removing to Boston, graduated from the Roxbury Latin School in 1863. After spending two years in travel abroad he returned to this country, where he studied at Harvard University, and afterward, returning to Europe, at the University of Berlin. He graduated in 1872 at the Cambridge Divinity School with the degree of S.T.B., and was ordained by Bishop Eastburn as deacon in 1872, and by Bishop Neely as priest in 1873. After spending his diaconate at West Newton, Mass., he was successively rector of St. Paul's Church, Holyoke, Mass., and St. Paul's, Kenwood, now in the city limits of Chicago, coming to Milwaukee as rector of St. Paul's in 1880. The monument of his rectorship in this city is the fine edifice of St. Paul's Church, which has been built and beautified largely through the rector's personal efforts, the congregation worshipping at the beginning of his rectorship in the old frame structure where the Layton Art Gallery at present stands. Mr. Lester was for a number of years President of the Standing Committee of the Diocese, and has been a deputy to General Convention.

MINNESOTA.

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

Church for Hamline.

DURING the summer it is hoped that the Epiphany mission at Hamline may begin the erection of a church building, a lot having already been secured for the purpose and plans being now in course of construction. The work is an offshoot of the Church of the Messiah, St. Paul (Rev. H. D. Jones, rector). The edifice will be frame and of Gothic architecture.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

Death of Rev. J. B. Fitzpatrick.

THE DEATH of the Rev. Joseph B. Fitzpatrick, rector of Emmanuel Church, Winona, occurred at the rectory in that place on the morning of March 22nd. Mr. Fitzpatrick was ordained by the Bishop of West Virginia as deacon in 1885, and as priest in 1886, and after a rectorship of two years at Trinity Church, Huntington, in that Diocese, served in Texas and Mississippi until his death. He was Dean of the Convocation of Oxford.

MISSOURI.

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

Church for North Venice.

A LOT in North Venice has been given to the Church, and it is expected that a church building will be erected during the summer. An organ has been given by the Cathedral at St. Louis.

MONTANA.

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

Missionary Work.

BISHOP BREWER has just completed his visitations in the Eastern part of the State. During Passion Week he visited Billings and points in the Rocky Fork and Clark's Fork Valleys with the Rev. A. T. Gesner, the missionary. A handsome oak altar has recently been placed in the church at Billings, and on the occasion of the Bishop's visitation a stone font was set up in the church, the latter the gift of the Girls' Guild. All this time there had been no proper altar and no

font. Under the encouragement of the Bishop, steps will immediately be taken for the purchase or erection of a rectory at Billings. Several hundred dollars are already subscribed for this object. On the Tuesday following the Bishop visited Bridger, a coal mining town in the Clark's Fork Valley. Services were held in the schoolhouse, there being no house of worship in the place. A large congregation witnessed the Confirmation of our faithful organist at Bridger.

Thursday, March 20, the Bishop and missionary held service in the schoolhouse at Joliet, a small Montana village in the Rocky Fork Valley, where services are conducted once a month. On Palm Sunday the Bishop confirmed a class of five men and two women in Calvary Church, at Red Lodge. There were large congregations both morning and evening, and the prospects for our work here are very bright. This whole field of two counties is served at present by a single missionary.

NEWARK.

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

New Church at Montclair.

THE OPENING services in St. John's Church, Montclair, were held on Easter Day, when a number of valuable and beautiful gifts were used for the first time. Mrs. W. T. Evans gives a silver communion service, and Mr. W. T. Evans a painting by Elliott Daingerfield, having as its subject "Christ in the Wilderness." Mrs. E. D. Croker gives a handsome lectern in memory of her husband. The litany desk is the gift of Mrs. Cecil Alexander, and the Bishop's chair, of the children of the Sunday School. The altar cross, the altar vases, the altar desk, and the receiving basin for the alms are also memorial gifts. The outlook is in every way encouraging and hopeful. The neighborhood is growing, the congregation is united, and the new church is more than commonly attractive and churchly.

NEW HAMPSHIRE.

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

Tablet in Portsmouth.

A HANDSOME brass has just been placed in St. John's Church, Portsmouth (Rev. H. E. Hovey, rector), to the memory of Mrs. Frances Mary Wentworth Hall, who died Jan. 15, 1901. The brass is bordered with a wreath of Easter lilies in bas relief. Twined through the wreath of lilies on a ribbon are the words "Her faithfulness, cheerfulness, and unflinching kindness, endeared her to all." The following is the chief inscription: "In memory of Frances Mary Wentworth Hall. Born Sept. 20, 1831; died Jan. 15, 1901."

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Death of Mrs. J. B. Blanchet.

THE WIFE of the Rev. J. B. Blanchet, D.D., of Scotch Plains, died in Plainfield, N. J., on Friday, March 14th. She was buried in Glenwood Cemetery, Geneva, N. Y., on the following Wednesday.

OHIO.

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

Trinity Cathedral—Mission in Toledo.

THE OLD LANDMARK in Cleveland, Trinity Cathedral, will be torn down during the coming summer, thus terminating the many associations which have clung to that historic building. A new site for the Cathedral has been purchased a mile further up town, and there a new and fine edifice is to be erected, upon which is to be expended not only the \$150,000 received from the sale of the old property, but also a large additional amount. The present edifice was erected in the early fifties, being consecrated in

May, 1855. At that time the church was well up town, though now entirely overshadowed by tall business blocks on every side. The parish house and chapel are also to be torn down and removed.

Trinity Church is the mother parish, not only of Cleveland, but of the whole State, dating back to the year 1816, when the parish was organized. Bishop Chase made his first visitation in 1819, and it was not until 1825 that the first church building was erected, services having previously been held in the old Academy, the Masons' Hall, and the old log Court House. The original Trinity Church was built on the corner of Seneca and St. Clair Sts., and was consecrated by Bishop Chase in 1829. The rector at that time was the Rev. Silas C. Freeman, who included in his ministrations not only Cleveland, but also Chagrin Falls, and Painesville. Among the distinguished rectors of Trinity Church have been the late Dr. James A. Bolles; the present Bishops of Newark and Chicago; the late Dr. John Wesley Brown, and the Rev. Y. P. Morgan, the latter of whom was also the first Dean of the Cathedral organization, which dates from 1891. The Very Rev. Charles D. Williams, D.D., is the present Dean. It was not until the beginning of the administration of the present Bishop that Trinity Church was converted into a Cathedral.

A LENTEN mission extending over nearly two weeks was conducted by Archdeacon Webber in Trinity Church, Toledo, and it is said that nearly fifty addresses were delivered by the missionary in that time. The services have been crowded with interested congregations, and there is every appearance of a marked impression having been made upon the community at large.

PENNSYLVANIA.

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

Palm Sunday—Passion Music—Holy Week—Sunday School Auxiliary—Death of Mrs. Wm. H. Graff—Notes.

SERVICES on Palm Sunday, were, in many of the Philadelphia churches, of an elaborate character. At St. Mark's (the Rev. A. G. Mortimer, D.D., rector), there was solemn procession at mid-day, when palms were carried. Cruikshank's Communion Service in E was sung, the anthem being from Gounod, "There is a Green Hill Far Away." At the Annunciation (the Rev. Daniel I. Odell, rector), the service of blessing the palms, with distribution of palms and procession, preceded the High Celebration. At others of the churches palms were used, notably St. Timothy's, Roxborough (the Rev. R. E. Dennison, rector), and the Ascension, Philadelphia (the Rev. G. Woolsey Hodge, rector).

THE SINGING of Passion music, during the closing days of the Lenten season, obtained to a considerable degree. At Holy Trinity (the Rev. Floyd W. Tomkins, D.D., rector), Gaul's "Passion" was sung under direction of Ralph Kinder, choirmaster; Stainer's "Crucifixion" was rendered at the following places: St. Luke's, Germantown (Rev. Samuel Upjohn, D.D., rector), under G. A. A. West, organist; St. Paul's (Memorial), Overbrook, Harry A. Matthews, organist; Church of the Saviour (Rev. W. B. Bodine, D.D., rector), Rev. Julius G. Bierck, organist; Church of the Holy Apostles (Rev. N. S. Thomas, rector). Guonod's "O Day of Penitence" was sung at St. Paul's, Chestnut Hill (the Rev. J. Andrews Harris, D.D., rector), also Mercadante's "The Seven Last Words," under direction of C. H. Reed, M.D., and Maunder's "Penitence, Pardon, and Peace" was rendered at the Memorial chapel of the Holy Communion.

DURING Holy Week, at the noon-day services for business people, at St. Stephen's, the speakers were the Bishops of New Jersey

(Scarborough) and Delaware (Coleman); the Rev. R. Marshall Harrison, D.D. of Holy Trinity chapel; the Rev. Dr. Worcester, rector of St. Stephen's, and the Rev. Chas. W. Robinson, chaplain of the Brotherhood of St. Andrew.

UNDER arrangement of the Local Assembly (Philadelphia) special night services were held during Holy Week at St. Paul's Church, Camden, N. J., the speakers being the Rev. Messrs. Stewart P. Keeling, St. Peter's, Germantown; Chas. W. Robinson, Evangelists, Philadelphia; J. P. Tyler, Advent, Philadelphia; Alden Welling, Calvary, West Philadelphia; and H. Page Dyer, St. James' (Hesville).

THE REV. LYMAN P. POWELL, rector of St. John's Church, Lansdowne, preached the noon-day sermons in Trinity Church, Pittsburgh, during the week ending March 15. Mr. Powell's subject was "Sin and its Nature."

THE REV. H. J. BEAGEN, assistant minister at the Church of the Saviour, Philadelphia (the Rev. W. B. Bodine, D.D., rector), has tendered his resignation, to take effect Oct. 1, 1902. Owing to ill health Mr. Beagen has been granted leave of absence from April 1, and will spend the time among the hills of Fairfax County, Virginia. On the First Sunday after Easter the Rev. Cassius M. Roberts of St. Timothy's, Massillon, Ohio, becomes associate rector of the parish, which means an increased expense, and a new distribution of the work. The former is fully provided for by eight individuals of the parish; the latter includes the sermons on Sunday nights, which have heretofore been preached by Dr. Bodine himself.

A NEW PIPE ORGAN was used for the first time at St. Paul's Church (Aramingo), Philadelphia (the Rev. E. J. Humes, rector), on Easter Day. The old organ, which this replaces, was originally used at St. Mark's, Frankford, and now goes into use in the mission church at Royersford.

THE ANNUAL meeting of the diocesan branch of the Sunday School Auxiliary will be held on Saturday afternoon, April 12, in Holy Trinity Church, Philadelphia (the Rev. Floyd W. Tomkins, D.D., rector), for the purpose of presenting the Children's Lenten Offering for Missions. This is always a hearty and inspiring gathering, and represents all the schools in the Diocese. Missionary addresses are made, the offering counted, and the amount announced to the assembled delegates, teachers, and scholars, as well as officers.

THE PHILADELPHIA Local Assembly Brotherhood of St. Andrew has issued a neat folding card, showing a chart of that portion of the city bounded on the east and west by the Delaware and Schuylkill Rivers, respectively, and covering a distance of one mile north and south of the City Hall, with location of churches (15 in number), names of rectors, and hours of services, a separate column being given to hours of celebrating Holy Communion.

AT THE MARCH meeting of the Guild of St. Michael and All Angels, appropriate resolutions were adopted, expressive of love and esteem for Mrs. Wm. H. Loyd, for 15 years an associate, and for 10 years treasurer of the House. Mrs. Loyd entered into life eternal Feb. 28, 1902. It was further resolved that the members of the guild should erect, immediately, a memorial tablet of brass in the front hall of the House, to accomplish which a committee of the ladies was appointed. An effort will also be made to secure the endowment of a cot in Mrs. Loyd's memory.

A HANDSOME chalice and paten of silver has been presented to the chapel by Mrs. Bernard Henry, for use in the daily celebra-

tions. Also two cut-glass cruets and two ancient lamps. One of the lamps is of silver, small, but elaborately chased; the other, large, of wrought iron, and beautifully worked. These lamps were placed in the chapel at Easter.

THE WIFE of the Rev. Wm. H. Graff, rector of the Memorial Church of the Holy Comforter, passed to her rest at midnight of March 24th. The news will be received with pain by many friends in and out of the city.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Woman's Auxiliary — Gift to Dr. McLure — Memorial Service.

AT THE MARCH meeting of the Pittsburgh Branch of the Woman's Auxiliary, Miss Mary Reynolds of Erie, was elected a vice-president of the society, to have charge of the work in Erie and adjacent parishes.

ON THE OCCASION of his fortieth birthday, the Rev. Laurens McLure, D.D., rector of St. Thomas' Church, Oakmont, was presented with a generous purse, accompanied by the request that he and his wife make use of it for a three months' trip in Europe, services to be supplied by the vestry during his absence. He will sail in June.

MEMORIAL SERVICES in behalf of the Rev. James H. B. Brooks, rector of Christ Church, who died just on the eve of Lent, were held

in the church on Tuesday, March 18th, by the Bishop of the Diocese, assisted by a number of the neighboring clergy. The music was furnished by the vested choir of the parish, and addresses were delivered by the Bishop, the Rev. Dr. McLure of Oakmont, the Rev. J. H. McCandless of Smethport, the Rev. A. J. Nock of Titusville, and Mr. Isaac Ash, a vestryman. Many others of the clergy were present, with a large congregation of the parishioners and other friends of the late rector.

QUINCY.

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

Holy Week.

DURING Holy Week the Bishop visited the larger places within the Diocese, confirming classes and preaching to crowded congregations the story of the cross. On Palm Sunday he was in Peoria, visiting St. Paul's in the morning and St. Andrew's in the evening, while next day he visited the Bradley Polytechnic Institute on the outskirts of Peoria, and by invitation addressed the instructors and students on "The Advancement of Science." He held the first ordination of his episcopate at Warsaw on the 25th, as stated in the appropriate column, and in the evening preached a strong sermon which was listened to with attention, confirming the third class presented in the parish since the Bishop's ordination. He celebrated and

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Alum is used in some baking powders and in most of the so-called phosphate powders, because it is cheap, and makes a cheaper powder. But alum is a corrosive poison which, taken in food, acts injuriously upon the stomach, liver and kidneys.

preached at Galesburg on the morning of Maundy Thursday, and in the same evening confirmed a class at St. Mary's School, Knoxville. Returning to Peoria for Good Friday, he gave the meditations at the Three Hours service at St. Paul's Church, and confirmed a supplementary class in the evening.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

New Building for Rowland Hall.

IT IS EXPECTED that the corner-stone of the new building for Rowland Hall, Salt Lake City, will be laid early in June at the time of the annual convocation of the district. Dean Hart of Denver has been invited by the Bishop to preach the sermon.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Notes—Greenville—Greenwood.

THE PROPERTY of St. Luke's Church, Charleston, has been transferred to the trustees of the Diocese. The late rector, the Rev. Robert Wilson, D.D., who was obliged to resign on account of serious throat trouble, has been put in charge of the churches at North and South Santee, and Kingstree.

THE NECESSARY amount for the building of the Infirmary at the Church Home Orphanage has been collected, and the work is to be begun immediately. This, however, covers only the building expenses, and the room will have to be furnished before it can be used.

AT THE LAST diocesan council it was decided to place a tablet to the memory of the Rt. Rev. W. B. W. Howe, D.D., late Bishop of this Diocese, and subscriptions are now being collected for it. The tablet is to be in St. Philip's Church, Charleston, where Bishop Howe was assistant for three years and rector for nine years.

THE ST. ANDREW'S BROTHERHOOD chapter of the Church of the Holy Communion, Charleston, is about to begin a mission at the village of the Royal Bag Factory, near the William Euston Home.

ST. TIMOTHY'S Chapel, on the Porter Academy grounds, has been thoroughly renovated for the daily services of the Academy. A fine pipe organ, a brass lectern, and a handsome altar have been put in place. The organ is a memorial, given by members of the Hoffman family of New York.

THE REV. A. R. MITCHELL, rector of Christ Church, Greenville, recently celebrated his second anniversary in the rectorship. The parish has made great progress under his charge. A new rectory has been built at a cost of \$3,700; the church debt has been reduced from \$4,200 to \$1,300, and \$700, payable at Easter, has been pledged towards the liquidation of the amount still owing. The rector has received from Bishop Capers his appointment as Archdeacon of the first missionary district, and as one of the Bishop's examining chaplains.

THE WORK of St. Andrew's mission, Greenville, is encouraging. The congregation is trying hard to raise the money to pay for the lot recently purchased. Mr. Kirkman Finlay, who will be graduated from St. Luke's theological hall, Sewanee, in June, has, during the winter vacation, been assisting in the work. Mr. W. E. Callendar, a candidate for the perpetual diaconate in North Carolina, has been licensed as a lay reader in Christ Church and St. Andrew's mission. He is in charge of the mission, is superintendent of the Sunday School, and has done much to improve the musical part of the service.

THE CHILDREN'S GUILD of the Church of the Resurrection, Greenwood (Rev. O. T. Porcher, rector), have put up a wire fence around the entire church lot, which greatly

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improves its appearance. The lumber for the chapel at Calhoun Falls mission is now sawed, and in readiness for the work to begin. Mr. Porcher is hoping for contributions from friends.

THE KING'S DAUGHTERS of the Church of the Nativity, Union (Rev. Croswell McBee, rector), are trying to raise money to put into the church a memorial window to the Rev. J. D. McCollough, D.D., who helped with his own hands to build the church. Mr. McBee holds services at Glenn Springs the second Sunday in every month.

SOUTHERN OHIO.

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

Zanesville Notes—Large Confirmation Class.

A VERY handsome polished brass altar desk has been presented to the parish of St. James, Zanesville (Rev. Frank W. Bope, rector), by "The Girls of St. James," in loving memory of Miss Jennie Taylor Ball, the foundress of the society, who entered into rest January 29, 1902, after a life full of good works and devotion to the Church. The rector has been elected President of the Board of Trustees of the Zanesville City Hospital, of which institution he has been a trustee and first vice-president for four years. The Daughters of the King in the parish made over nine hundred calls upon the sick, the poor, and the strangers, during the year ending on Palm Sunday. They recently presented the rector with a generous birthday offering for the enlargement of his library, and propose to give the church a brass altar rail soon after Easter. The organ of the church, which was built in 1850 by the late Henry Erben, has been rebuilt, cleaned, tuned, and brought out of the box-like chamber where it has been standing for 20 years, all of which has resulted in a vast improvement in its volume and sweetness of tone.

The beautiful church building narrowly escaped destruction on the evening of March 16. About three hours after the dismissal of the great congregation which had attended the monthly "cathedral" service, the rector and several members of the Boys' Club chanced to enter the church and discovered that the sexton had neglected to turn off a natural gas fire, and at the same time had left open about fifty artificial gas burners, which are controlled by one stop-key. It would doubtless have been a matter of a short time before a terrible explosion would have occurred.

THE LARGEST class that has ever been confirmed in the Diocese, was presented by the rector of Christ Church, Cincinnati, the Rev. Frank H. Nelson, on Sunday, March 23d. The class numbered 81. The Young Men's Club of Christ Church have purchased four acres of ground a few miles from the city, on the Miami River, on which will shortly be erected a modern clubhouse for summer outings.

SPRINGFIELD.

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

Good Friday at Havana.

THE BISHOP spent Good Friday at St. Barnabas' Church, Havana, confirming in the forenoon, and delivering the three hours' addresses. At the close of the latter service he received into the American Catholic Church one woman "on renunciation of the errors, all and singular, of the Roman obedience, without prejudice to the Catholic faith and practice." Here at Havana the lay reader is performing an excellent work and it is hoped that in the near future there may be a resident rector. A guild of 18 young women was recently formed. The work is an offshoot of St. Paul's, Pekin, which latter church the Bishop visited on Maundy Thursday.

TENNESSEE.

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

THE CONSECRATION of Christ Church, Nashville, will take place on the morning of April 6th, the First Sunday after Easter.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.
New Parish in Houston.

TRINITY MISSION, Houston, an offshoot of Christ Church, the mother parish, has organized as a parish, and the priest in charge, the Rev. Henry J. Brown, D.D., has been chosen as the first rector. There is already a church building, upon which the last dollar of indebtedness was paid last fall, and it is hoped that the church may be consecrated in the near future. It is probable that an adjoining lot will be purchased. The part of the city in which Trinity Church is located is rapidly filling up. In organizing a separate parish 85 persons were found to subscribe to the fund for regular support.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
Diocesan Work—Woman's Auxiliary.

THE SIXTH anniversary of the consecration of the Bishop of Washington was observed on the Feast of the Annunciation, by a special service at the pro-Cathedral, when the Bishop celebrated the Holy Communion, and preached. In the afternoon of the same day the annual meeting of the Bishop's Guild was held at his residence. There was a full attendance of members, and a report was read, showing the work of the past year, and the funds raised to assist the Bishop in diocesan, and especially in Cathedral work. These amounted to about \$1,000. In addition to the guild report, the Bishop expressed a desire to have at this meeting some account of general Church work, as distinguished from parochial, carried on in the Diocese, and called upon representatives of various organizations who were present to tell something of what is being done. The replies were quite informal, for nothing had been prepared; but a great deal that was interesting and encouraging was brought out. Thus, Mrs. Bolton, the President, spoke of the Girl's Friendly Society, and dwelt specially on the fact that it is as really missionary work to seek out the girls at our own doors, and try to shield them from temptation as to endeavor to uplift those in far off lands; and then, as touching work for those in a very different place in life, Miss Bangs, the Principal of the Cathedral School for Girls, showed how truly this is a work for the Church, as she spoke, not only of its great success in its first two years; but of the earnest desire of those who conduct it, that it shall be, not merely in name, but really a *Church* school; sending forth its pupils with a strong foundation of Christian character in the truths of the Bible and Prayer Book, of which those who come from families of wealth and refinement are often so lamentably ignorant. Another very interesting informal report was that of Miss Smiley, from the Society for the Home Study of Holy Scripture. She spoke of two courses of reading recently established in connection with the society: one of Christian classics, requiring close and earnest study of standard

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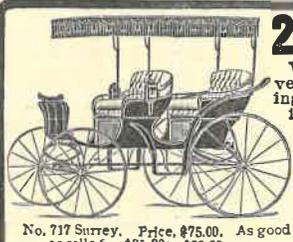
Rev. C. Sund of Harrisville, Wis., testifies that Gloria Tonic cured two members of his congregation, one who had suffered 18, the other 25 years. Rev. W. Hartman of Farmersville, Ill., writes: "Five boxes of Gloria Tonic cured Mr. A. Kulow, a member of my congregation, who had suffered day and night."—Mr. E. S. Kendrick, P. O. Box 13, North Chatham, Mass., after using liniments for 18 years, writes: "I am convinced that it will cure any case." Mr. B. H. Marshall, Plain City, Ohio, writes: "I am 76 years old and had it not been for Gloria Tonic I would be no more among the living." Mrs. Mary E. Thomas of No. 9 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism, have been cured through Gloria Tonic at the age of 83 years." Mr. N. J. McMaster, Box 13, Plain City, Ohio, writes: "Gloria Tonic cured me after prominent physicians of Columbus, Ohio, called me incurable."

Gloria Tonic in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Menominee, Mich., it has been used with excellent results by Hon. Martin Van den Berg, Justice of the Peace.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 30 years.—In Odessa, Mo., it cured Mrs. Marion Mitchel, who had suffered 12 years.—In Elmhurst, Ill., it cured Mrs. Nicolina Brumond, age 80 years.—In Otis, Ind., it cured Mr. Christian Krantz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years.—In Bolton, N. Y., it cured Mr. Jos. Putney, 83 years old.—In Durand, Wis., it cured Mrs. Nellie Brees, after suffering 20 years.—In Manilla, Minn., it cured Mrs. Minna F. Peans, after suffering 14 years.—In Craig, Mo. (P. O. Box 134), it cured Mr. John N. Kruser, 76 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of Gloria Tonic is an injustice to yourself.

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works from the earliest times, and the other, a course on Missions, with special reference to the Melanesian mission, the Universities' mission in Central Africa, and missions in India; these three having been chosen because of the large amount of valuable literature extant in regard to them. The number of women who had been found eager to pursue both these courses, had been a matter of surprise and gratification. Other branches of woman's work, such as the Auxiliary, St. Monica's League, the House of Mercy, the Junior Auxiliary, the Church Hospital, etc., were heard from, and the Bishop expressed great thankfulness for the faithful service variously rendered, while others feel that his own earnestness is a continual inspiration to it.

HOLY WEEK services have been very frequent and very fully attended. The Three Hours commemoration on Good Friday is every year more general. At the pro-Cathedral it was conducted by the Bishop, as was also a devotional meeting for communicants on Maundy Thursday evening. The Rev. Father Field, S.S.J.E., spent Holy Week in St. James' parish (Rev. James W. Clark, rector), preaching on Palm Sunday, and each evening during the week, and also conducting the service of the Three Hours on Good Friday.

A COMMITTEE of the Diocesan Branch of the Woman's Auxiliary has issued a circular in regard to the proposal to raise the sum of \$800 for the purpose of providing the Bishop of Alaska with a suitable companion for his perilous journeys. Each parish branch is asked to make a contribution according to its ability, and individual gifts are also desired. It is further intended to invite the coöperation of other diocesan auxiliaries, especially those adjacent to Washington. Bishop Rowe has been consulted on this subject, and says he has in mind just the right man for the place. It may here be said that a mistake was inadvertently made last week in giving the length of the Bishop's journey, alone with his dogs, as 500 miles: it should have been 1,500.

WESTERN MASSACHUETTS.

Consecration of the Bishop.

THE CONSECRATION of the Rev. Dr. Vinton to the episcopate of the Diocese is appointed for the morning of Tuesday, April 22nd, to be held at All Saint's Church, Worcester.

CANADA.

News of the Dioceses.

Meeting of General Synod.

A DRAFT programme of the grand service to be held in Christ Church Cathedral, Montreal, on the occasion of the quadrennial meeting of the General Synod, in September next, was drawn up by the Cathedral Chapter, March 24th, and sent to Archbishop Machray, Primate of all Canada, for his approval.

Diocese of Toronto.

THE MEMBERS of the Toronto Rural Deanery, at a meeting held March 10th, passed a resolution of regret at the death of the late Canon Osler, whose funeral took place on the 11th. The Bishop and a large number of the clergy were present, and the Bishop gave the short address. So large a number of friends and parishioners attended the funeral that the church at York Mills, of which Canon Osler was rector for so many years, could not hold them all.

Diocese of Quebec.

THERE was a large attendance of clergy and laity when Bishop Dunn consecrated St. Peter's Church, Sherbrooke, March 18th, as already stated. The new St. Peter's, begun in June, 1900, and completed at a cost of

\$33,000, is a beautiful building of 13th century and early English style. The material used is red brick with trimmings of Nova Scotia sandstone. A very fine organ has been procured at a cost of \$5,500.

Diocese of Montreal.

IN RECOGNITION of her gift of \$40,000 to the Montreal Diocesan Theological College, a deputation, consisting of Archbishop Bond and a number of the Board of Governors, called upon Miss Duncan, March 24th, and presented her with an engraved copy of the resolution of thanks for her generous gift, which was passed at the last meeting of the Governors.—THE consecration of the Coadjutor Bishop-elect, Dean Carmichael, has been finally settled to take place on April 25th in St. George's Church.

W. A. Notes.

SIX new life members were reported at the March meeting of the Toronto Diocesan Board of the Woman's Auxiliary and also the formation of a new girls' branch in the parish of St. Matthias. The extra cent-a-day self-denial fund was voted to furnishing a church at Wapaskaw, and amounted for the month to \$62.69. The annual meeting of the Diocesan Board is to be held from April 22nd to 25th.

The Magazines

IN *Blackwood's* for March the Boer War receives attention in the third instalment of the lively papers entitled "On the Heels of De Wet." Army matters are discussed in an article on "Impressment for Transport in India," and another on "Army Reform." In "Anglo-Japanese Alliance," the latest phase of international politics is discussed. The writer, Mr. A. Michie, considers that the Alliance is the best thing England can do at this time, though quite inadequate as making up for neglected opportunities in the past. Much the same tone is seen in the article entitled "A Railroad to India." The Germans are doing what England might have done, and the writer advises his countrymen not to "sulk," but to take all possible advantage of the opportunities still open. If there is such a thing as science in government, it is quite certain that England has not yet achieved it. In "Musings without Method" Mr. Cecil Rhodes is rated as a hero whom posterity will admire; Mr. Kinglake, the

Food and Neuralgia.

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A man in Delaware, Ia., Mr. Thomas Craven, says: "My wife has been greatly afflicted with neuralgia and has never found any medicine that would cure her.

"I was told that if she could be fed on Grape-Nuts Breakfast Food for a time she would probably get well, so we started on Grape-Nuts. Within a very short time Wife became entirely free from pain and is now, to all appearances, entirely cured of her trouble.

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author of "Eothen," and of the "History of the Crimean War," receives discriminating praise; and there is an appreciation of the late Lord Dufferin with which most will agree who are familiar with the career of that able and excellent man. The "Conquest of Charlotte," which reaches its twentieth chapter, is a novel of more than average merit, but hardly adapted to be read in instalments. The "Romance of a Scots Family," illustrates the well-worn adage that "truth is stranger than fiction." Mr. Durland's second article on life "Among the Pife Miners," is deeply interesting. The writer has the gift of sympathy in the true sense of that much abused word. Old "Maga" is now in its one hundred and seventy-first volume, and its natural force is not abated.

THE EDITORIAL in the *Biblical World* for March emphasizes the view that Israel was not a "separate nation" until after the Exile. It is worth while, however, to enquire whether this lack of "separateness" extended to all departments of life and thought. If so, the effect of the century of Babylonish captivity is truly a most amazing phenomenon. Professor Moulton's article on "New Lights on Biblical Greek" draws attention to the revolution in that department of study which has been brought about by the examination of the numerous papyrus manuscripts dug out of the rubbish heaps of Egypt. All the present grammars and lexicons and much of the word treatment of the commentators are in the way to become antiquated. There is a good study of Deborah as a prophetess by Prof. Paton. Among the successive discoveries unearthed by the excavators in the region of the Tigris and Euphrates one of the most recent is the opening up of the Throne-Room of Nebuchadnezzar by the representatives of the German society. Under the head of "Notes and Opinions" there is a summary of the present attitude of scholarship on the subject of the origin of "Western" readings in the New Testament. The view taken by Mr. K. Lake of Oxford in his excellent little volume on Textual Criticism and more recently in an article in *The American Journal of Theology*, is most worthy of note. Mr. Lake is far from accepting Westcott and Hort as final.

THE DAILY LIFE OF THE WEST POINT CADET.

IN DESCRIBING the daily life of a cadet it is unfortunately necessary, at the outset, to refute the idea that this life is made up largely of leisure and frolic. Nothing could be further from the truth. No college in the country manages to crowd into a course of four years so extensive a curriculum. Yet, in addition to all the long hours spent in study and recitation, every cadet is obliged to master thoroughly all the intricacies of drill, minor tactics, the outdoor application of academic studies, and, in general, the essentials of a sound technical and military training. A young man there is obliged to rise at six o'clock every morning, except Sunday, when he may stay abed until seven. Just enough time is allowed him in which to dress properly, and to "police" the room which he shares with one other cadet. "Policing" consists in what would be called chamber work in civil life, but in no hotel in the country is this work so systematically and tidily performed as by cadets, for in the army neatness is insisted on as one of the first duties of a soldier. By the time the police work is over, the battalion forms and marches to breakfast in the Cadet Mess Hall. After the meal, forty minutes are allowed for rest and recreation.

Punctually at eight o'clock, the sections file to the various recitation rooms for the first recitations, an hour and a half in length. Sections alternate in hours. After eleven

o'clock, recitations are an hour long. For two and a half hours in the morning, cadets are subjected to a long series of mental ordeals, the intervening hours being used for study. There is no chance for a cadet, even if he is so disposed, to shirk his recitations. He cannot offer the excuse of "not prepared." He *must* be ready. There is no hope for him to escape unnoticed in the recitation room, for each class is divided into sections, these sections consisting usually of eight men, and never more than twelve. The professors and instructors have abundant time to draw out of each man just what he knows of the subject under discussion. Nor is there any hope of hiding ignorance by asking the instructor what he means by a question. All the professors and instructors are conversant with these little artifices of the class room, and such an attempt on the part of a cadet would be sure to rebound upon the offender's head. The motto for academic work is, "Every cadet every day;" and the standard, "Every cadet proficient in everything."

From this strain of five hours' mental work in the morning, the only cadet who can expect to escape is the one who answers the "sick call" at 7:10 A. M., and is excused from duty. If he is ill, the young man is taken into the Cadet Hospital; but, if his illness is slight, he is ordered to keep to his quarters, and is excused from all work until his name is stricken from the "sick report." Each cadet is supposed to make up the time lost when he becomes ill. If he cannot do this, he is either turned back to the class next below, or else is summarily dismissed from the academy for deficiency.—CAPTAIN W. C. RIVERS, U. S. A., in *Success*.

THE PEOPLING OF AMERICA.

AMERICA was reached and peopled from Alaska to Fuegia during the Stone Ages by at least two streams of migration,—one from Northwest Europe, the other from Northeast Asia,—mainly by land connections which have since disappeared, writes A. H. Keane in *The International Monthly*. Owing to this subsidence, which converted the New World

COFFEE TOOK IT.

ROBBED THE DOCTOR OF HIS CUNNING.

"I was compelled to drink some Java coffee yesterday morning and suffered so much from its effects that I feel like writing you at once.

"I am 61 years old, and for a great many years have been a coffee drinker. My nerves finally got into a terrible condition and for about two years I suffered with sinking spells and was so nervous that it seemed as though I could hardly live. I suffered untold agonies. My heart would stop and my kidneys gave me no end of trouble.

"About six months ago I gave up coffee for good and began using Postum. I insisted on knowing that it was properly made by being sufficiently boiled, and I prefer a cup of rich Postum to Java, Mocha, or any other coffee.

"My sinking spells have left me, my head gives me no trouble now, the kidneys are greatly improved, and, in fact, I feel a great change in my whole body. It is such a comfort to be well again.

"I know a physician in San Antonio who had become so nervous from the use of coffee that his hand trembled so badly that he could not hold a lancet, or even take a splinter out, and could scarcely hold anything in his hand. Finally he quit coffee and began using Postum. Now the doctor's nervousness is all gone and he is in good health." Name given by Postum Co., Battle Creek, Mich.

A VALUABLE FOLDER AND MAP.

A large folder which is called No. 21 of the Four Track Series, has been issued by the passenger department of the New York Central Lines. This folder bears the title "Round the World by Way of New York and Niagara Falls in Sixty to Eighty Days." It contains a large amount of information of a cosmopolitan character, and an excellent railway map of the United States, showing the railway systems in good proportion. This folder is a sequel to the address given by Mr. Daniels before the International Commercial Congress at Philadelphia, and serves to illustrate the immense debt which the manufacturing and commercial interests of the country owe to transportation lines for the effective manner in which they have advertised the products of American soil, mines, and mills to the people of every country on the globe. The map which accompanies this folder is unusually clear and distinct, and the coloring and shading are artistically treated. A copy of this folder will be sent free, post-paid, on receipt of three cents in stamps by George H. Daniels, General Passenger Agent, New York Central, Grand Central Station, New York.—From the *Travelers' Official Railway Guide*.

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into an ethnical as well as a geographical island, and also for other reasons elsewhere fully specified, all serious migratory movement from the Old World ceased absolutely after the general settlement; and the "Amerinds," as they are now frequently called, were thus left to continue their normal racial and cultural development in their new homes, unaffected by foreign influence of any kind till the arrival of the Norsemen and the Spaniards. Hence what they have in common with the peoples of the Eastern Hemisphere is just what they brought away with them during the migration period, and that amounts to very little,—the forms of the stone implements found amongst all primitive races; perhaps the fire-drill, with the associated cup markings; the germs of articulate speech; the family group inherited from the higher anthropoids; a few crude religious ideas leading in the direction of Shamanism; possibly some early symbols, such as the cross and swastika, and the rude beginnings of the simpler arts. But even much of this may very well have been evolved on the spot; and when we recall the common psychic nature of man, it seems a "work of supererogation" to run up and down the world in quest of motives and inspirations to explain simply growths which may spring up spontaneously in any soil.

All the rest, all the higher arts, all the monuments, from the Ohio mounds and the "casas grandes" of the Arizona pueblos to the Mexican and Central American pyramids, temples, and palaces, the Peruvian huacas, aqueducts, and highways, the stupendous monoliths of Tiahuanaco, the advanced social institutions, political organizations, philosophies, calendric systems, pictorial and perhaps phonetic scripts, must be credited unreservedly to the natives themselves. In other words, American culture properly so-called, was locally evolved, and owed absolutely nothing to extraneous influences.

A WISE PRESCRIPTION.

SOME YEARS AGO a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from to-day," and he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, Doctor, I don't," she said, honestly. "I feel like a different person—I hope I am a different person. But how did you know that was just what I needed?"

For answer the famous physician turned

to his desk. There, worn and marked, lay an open Bible.

"Madam," he said, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—*Selected.*

YOU ARE ALWAYS AS YOUNG AS YOU FEEL.

PEOPLE grow old by thinking themselves old. When they reach the age of forty, fifty, or sixty, they imagine that they look like others of the same age, and that they soon will be useless, unfit for work, and unable to perform their wonted duties. As surely as they think this, it will come true, for thought is creative. How many of us can say, with Job, "The thing which I greatly feared is come upon me."

The time will come when children will not be allowed to celebrate their birthdays: when they will know that, by thinking themselves young, they will remain young, and that they will cease to grow old when they cease to believe in old age. The body is built up of beliefs, and our convictions are stamped upon every fibre of our beings. What we believe, what we think, that we are; so people who remain young in spirit never grow old.

Not one of a hundred students, of whom the writer was one, under Oliver Wendell Holmes at Harvard, ever thought of him as an old man, although he had then passed his eightieth birthday. His spirit was so young, and he was so buoyant, so fresh and full of life, that we always thought of him as one of ourselves. His vivacity and joyousness were contagious. You could not be in his presence five minutes without feeling brighter and better for it. The genial doctor never practised medicine, yet he did more to relieve human suffering than many practising physicians. His presence was a tonic; it was a perpetual delight to be near him.—*Success.*

AMERICANS ARE GREAT READERS.

"THE HABIT of reading is becoming national in this country," writes Hamilton W. Mabie in his Literary Talk in the *Ladies' Home Journal*. "There is a great and increasing number of Americans who read habitually for information, for instruction and pleasure. And, with a few exceptions, this multitude of readers selects good books; books which have some striking quality of thought or style of dramatic interest. Books which were widely read twenty years ago would receive small attention to-day. The readers who can appreciate *The Choir Invisible*, *Hugh Wynne*, *The Cavalier*, and *The Ruling Passion*, would find neither profit nor amusement in many of the stories which were popular twenty years ago. With few exceptions the novels which have reached a sale of two or three hundred thousand have been wholesome in tone and many of them have been excellent in form."

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HOW BOOK BUYING HAS INCREASED.

FORMERLY the buying of a book was a matter of considerable importance. It was felt to be a bit of extravagance, an expenditure which was easily avoidable. Books could be borrowed or taken from a library; they were pleasant things to have about; they gave an air of intelligence and refinement to a room or a house; but it was easy to get along without them. People bought tickets for a concert, a lecture, for the opera or the theatre, and thought it entirely legitimate to spend a little money for recreation and refreshment. When these same people thought of buying a book which cost no more than a single ticket to a concert, and not half as much as a ticket to an opera, they hesitated. They were not in the habit of buying books, and they were in the habit of buying tickets to all kinds of entertainments; that was the difference. Now people have formed the habit both of reading and buying books; it does not seem to them any more extravagant to pay a dollar or a dollar and a quarter for a novel than for a concert ticket.—HAMILTON W. MABIE, in the *Ladies' Home Journal*.

CONCERNING YOUNG WRITERS.

THERE are two kinds of writers—those satisfied with making a living from literature, and those upon whose work literature itself depends for its life. Those of the latter class need first of all sufficient leisure for the incubation of genius, so that they may wait upon temperament and natural occasion. Usually this leisure is secured in an early youth free from strain—even from that of our modern educational system. There is the slow unfolding, expansion, tension, in such a youth, and the concomitant of these is aspiration. The young writer, while he may have a feeling of his power, is not always aware of the value of his work, and the appreciative response of those who know is to him a reinforcement, an added inspiration. Publishers and editors eagerly await the occasion to give this; and our older and riper authors are well known for their generosity, for the ready fraternal hand. Among these should always be remembered Edmund Clarence Stedman, our "Pan in Wall Street," who, when he was most absorbed in his own literary or business affairs, never failed to welcome by actual expression of appreciation the promising work of new writers, and who in several notable cases was the means of bringing such work to the light. His geese were ever apt to turn swans. He has shown not only the hospitality of genius but a genius for hospitality, and no other writer of our time has given so much attention to the literary workers of his own generation in this country and in England.—*Harper's Magazine*.

ARGENTINE NEWSPAPERS.

ONE FEATURE of the progress of the South American States is the increase of the number of newspapers and magazines. A recent issue of the *Memographic Bulletin* of the Argentine Republic gives some details of the development of printing and journalism in that country. The article calls attention to the fact that the first printing-office in the region of the River Plata was established in 1705 by some Jesuit fathers at their missions in Paraguay. They at first engraved blocks of wood and later separated wooden types. In 1775 they established the first printing-office in the Argentine Republic proper. That was at Cordova. When the fathers were driven out two years after that the printing-office at Cordova was abandoned, but it was transferred soon after to Buenos Ayres. There it was called the Printing-office of the Foundlings, as its earnings were applied to the sup-

port of the foundlings. It was continued until 1824.

The first newspaper in Buenos Ayres was the *Mercantile Telegraph*, which came in 1801. At that time there was no freedom for the press, but the revolution of 1801 gave an impulse to the publication of newspapers, and from that time on the number kept growing larger.

There are now 730 periodicals published in the country. Of these 94 are dailies and 256 weeklies; 682 of them are Spanish, but 11 are English, 24 Italian, and 7 French.—*Inland Printer*.

WHEN ABROAD, SPEAK ENGLISH.

THE English-speaking tourist who wastes half an hour of time, temper, and energy in trying to make some dweller in a foreign land understand his bad French or Spanish, only to be shocked at length by some such a question as "Can't you speak English?" is almost as common nowadays as the track-walking tragedian. This is a little of his experience in Spain, as told by "The Dominie," in the *March Ladies' Home Journal*:

"One day we all entered a little shop in Madrid and 'The Captain' began to speak in Spanish to the girl who was behind the counter. She failed to understand, and so he tried again. Once and again he tried and tried, and summoned up his whole vocabulary. At last in his attempt to make his meaning plain by illustration he drew from his pocket case a card, and with it stroked his chin. The girl fell into fits of laughter, and in perfect English said, 'Oh! what you want is a fine-tooth comb.'"

ENGLISH SPARROWS ARE MISJUDGED.

A GREAT DEAL of nonsense is talked about sparrows driving away other birds. Like the downtrodden Italian and other peasants from the Old World, the sparrows are prepared to live here where others would starve. They kill no birds. We are too wont to attribute the results of our own misdeeds or shortcomings—the barbarities of the millinery fashions, wanton slaughter masquerading as sport, the lack of good bird laws and the enforcing of them where such exist—to these troublesome, noisy, quarrelsome little feathered gamins. Fitted to survive after centuries of competitive struggle, they cannot be exterminated. As well try to eliminate that other triumphant European immigrant, the daisy, from our fields.—NELTJE BLANCHAN, in the *Ladies' Home Journal*.

IF "HEALTH" means "bodily soundness," how is it possible to speak of "good health"?

In its primary sense "health" means bodily soundness; but it also means, by extension, the general condition of the body as compared with some condition taken as a standard, and in this sense "health" is properly qualified as "good," "bad," "weak," "delicate," "robust," etc.—ELIZABETH A. WITHEY, in the *Ladies' Home Journal*.

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