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# The Living Church

VOL. XXVIII.

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## The Magazines

THE leading article in the April-June *Forum* is a review of "American Politics," by Henry Litchfield West, who deals particularly with the legislation of the last Congress, the fight on the Statehood Bill, the suggested nominations for the next Presidency, and the appointment of colored men to federal offices. A. Maurice Low discusses the most important "Foreign Affairs" of the quarter, with special reference to the revival of the Eastern Question and to the internal and external politics of Germany. Alexander D. Noyes treats of the events and tendencies of the same period in the world of "Finance." Recent progress in "Applied Science," especially in engineering, is described by Henry Harrison Supplee. Literature is represented by a review of Sidney Lee's *Life of Queen Victoria*, contributed by Prof. W. P. Trent. Under the heading of "Music," Joseph Sohn sets forth the "Lessons of the Operatic Season." A paper on "The Educational Outlook" is contributed by Ossian H. Lang. Dr. J. M. Rice's "Educational Research" for the current quarter takes the form of a discussion, based on his investigations in public schools, of the respective importance of talent and training in teaching. The special articles concluding the present number are "The Present Estimate of the Value of Human Life," by Prof. Rudolf Eucken, of Jena, "The Scope of a Permanent Tariff Commission," by Albert H. Washburn, and "A Rambling Discourse on Submarine Navigation," by Commander F. M. Barber, U. S. N., retired.

THE April *Review of Reviews* is well stocked with good articles on live topics. The editor, in "The Progress of the World," discusses the financial side of the Panama Canal proposition, which was taken quite out of the category of academic questions by the Senate's action in ratifying the treaty with Colombia. The Delaware situation and many other matters of political and social interest are also editorially treated. The award of the Anthracite Strike Commission is reviewed and analyzed by Dr. Walter E. Weyl. Professor Harry Pratt Judson sets forth the municipal situation in Chicago on the eve of the city elections. "Political Conditions in Russia," apropos of the Czar's recent manifesto, is the subject of a well-informed article by N. I. Stone. Mr. Lawrence Reamer writes of "A New Régime for American Opera," referring to the retirement of Mr. Grau and the induction of Mr. Conried as manager of the Metropolitan Opera House in New York City. The Hon. Horace Plunkett outlines the remarkable progress recently made by the Irish farmers along the lines of associated effort. Two railroad projects of unusual importance—the Trans-Canada and the South Australian land-grant line—are described in detail. Mr. David E. Cloyd contributes a unique study of school conditions in the South. In connection with the centenary of the State of Ohio, Mr. Murat Halstead writes about some of the characteristic features of that commonwealth's settlement and growth, while our newer West is represented in a brief paper by Chas. M. Harger on "Pushing Back the Arid Line." In this number of the *Review* appears a reproduction of the famous Sargent portrait of President Roosevelt, recently completed, about which so much has been written.

CHARLES A. CONANT, whose practical experience in financial affairs, and skill as a writer always attracts attention to his contributions, opens the April *Atlantic* with a striking article on The Functions of the Stock Exchange, in which he makes many startling statements and revises many generally accepted opinions and ideas as to the duties and uses of stock exchanges.

The Foe of Compromise, by William Gar-

rott Brown, is an unusual paper and one which challenges attention. The "foes of compromise" are those exceptional characters who never waive their own opinions or principles, but fight for them unyieldingly to the end, without retraction or qualification, and thereby continually force the temporizing multitude to a higher plane.

*Good Housekeeping* makes its April bow in the daintiest of Easter covers, and is a revelation of the possibilities of a household monthly as a popular magazine in the best sense. It opens with an interview with Amelia E. Barr, the novelist, by Isabel Gordon Curtis, illustrated from special photographs. Mary Anderson Navarro and Lady Curzon are the subjects of charmingly illustrated articles, of which the former deals with Mrs. Nazarro's love of poultry, and the latter with the vicereine's girlhood and brings out hitherto unpublished portraits. Miss Muelle, the magazine's fashion designer, writes entertainingly of New York Dress-makers. Other illustrated articles are Window Gardens, by Frances Roberts; Summer Cottages; Eggs; A Springtime Luncheon; Pastry Making and Baking, by Miss Katharine A. French, principal of the New England School of Cookery; the Spring Fashions. Recreation for Business Men is the title of a valuable article by Dr. Thomas Denison Wood of Teachers College, Columbia University. The pages devoted to cookery abound in practical methods and recipes.

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[Continued on Page 899.]

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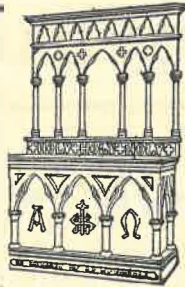
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# The Living Church

VOL. XXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 18, 1903.

No. 25

## Editorials and Comments.

### The Living Church

With which are united "The American Churchman,"  
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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

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#### WHAT CAN WE DO IN MEXICO?

WE HAVE read with much interest the report of the Bishop of Los Angeles printed in this issue, in which he tells of his recent visit to Mexico and sets forth conditions as he found them in that Republic. With him, we feel that this American Church cannot and ought not to neglect a work to the fostering care of which her good faith is pledged. With him, we feel that the extension of our episcopate to Mexico in some manner is at least highly expedient.

It is extremely unfortunate that the Mexican question should have become involved in the sad confusion in which we know it to have been. That confusion makes it very difficult for the American Church to determine upon a line of action, and very difficult, as well, to consider the question without stirring up old issues that might better be permitted to die. Yet it is the bounden duty of this Church to face the problem, and not allow the work simply to drift.

Bishop Johnson's clear explanation—one of the most intelligible that has been made—shows that the Mexicans believe that the understanding reached in 1875 was that their work should be treated as a native, national work, and not as a mission of this American Church. From those premises, it is not strange that they argue that the American Church is bound not to interfere in their local problems; though it may not quite follow that the American Church is under obligation to extend the episcopate to them, upon men of their choice, and at their discretion rather than at ours.

But may not—rather, *must* not—the American Church here interpose the plea, that in good faith she gave her friendly offices and conferred the episcopate, according to that understanding; and that the work finally terminated in failure with the end of the Riley regime? Surely no one would wish to use that failure as a taunt or as releasing us from the obligation to do what we can for the later Mexican work in spite of it; but it does so completely change the conditions that the understanding in 1875 can no longer be cited as a germane consideration. The plan at that time adopted having failed, the question is what it is right to do now.

And as Bishop Johnson well says, the large American interests and population in Mexico compel us to do something for our own people, wholly aside from the native problem. We cannot rightly remain quiescent. We must in some way determine upon a positive policy. Let us then first examine the several alternatives open to us, and then see whether we can make a wise choice from among them.

This Church has twice declined officially to consecrate three Bishops-elect, chosen by the Mexican Synod, which latter body represents the native, but not the foreign congregations. Should a third request to the same effect be received, there is no probability whatever that it would receive a different response. We shall not now enter into the reasons for this; and we sincerely hope the unpleasant duty of refusal may not again be thrust upon this Church.

We of this American Church could suggest to the Mexican body to enter into a new election of one or of two Bishops; but there would be the difficulty that our suggestions appear rather to be resented by the Mexicans, and also that this would not help the case of our American people in Mexico, whose needs

are rightly given prominence by the Bishop of Los Angeles. The Mexicans have also felt that it would be unsatisfactory to them to have one, or even two Bishops consecrated, on their own nomination.

We could elect a Missionary Bishop for Mexico; but this would certainly be resented by the Mexicans and would be deemed an invasion of their rights.

Is there, then, any other course open to us, short of absolute inertia? It is difficult to say positively that there is, though we can make some hypothetical suggestions.

If the Mexicans could see their way clear to invite representatives of the American and English congregations in Mexico into conference, and if this joint conference should feel able to petition our General Convention to send a Missionary Bishop to them on condition that the Missionary District thus to be organized should (if the Mexicans thought it desirable to reserve the right) afford a separate autonomous convocation to the Mexicans and another to American and English Churchmen, somewhat after the precedent by which Indian and white work is separately organized in South Dakota, it would be one solution of the problem.

Or if the Mexican Synod should feel able to choose one Bishop and permit his relation to the American Church after consecration by our Bishops to be similar to that of the Bishop of Haiti; and if they should further show themselves willing so to delimit his jurisdiction as to allow of the consecration of an American Bishop for the supervision of foreign congregations in the southern republic, it would be another solution.

Or if the Mexican Synod should be able to follow the precedent of our Brazilian mission, both native and foreign work being organized in one body, and the two classes of workers should agree in the choice of a Bishop, to be nominated to our House of Bishops, as Dr. Kinsolving was nominated in Brazil, it would be a solution. In that case we should earnestly hope that any Bishop-elect to be chosen would be one who would not be *persona non grata* to our House of Bishops, so that the possibility of a rejection of the nomination by the latter would be avoided. It must be remembered that in the case of the choice of Dr. Kinsolving for Brazil, he was first chosen by the Brazilian mission itself, but our House of Bishops (wisely, we believe) declined to consecrate him until they (the House of Bishops) had first entered into an election, and had then chosen him by free ballot. It is obvious that the local choice by the Mexican Church of one who would not afterward be elected by our House of Bishops, would constitute a fresh difficulty.

None of these solutions appears to be wholly free from difficulties; but we must remember that these difficulties will not excuse us for a policy of doing nothing at all.

HAVING suggested these several possible lines of action which might be taken by the Mexican Church, it is perhaps wise that we should not seem to offer advice to them concerning which, if any, they should adopt.

But we may—indeed very soon we must—consider, for our own part, what will be our attitude in case the Mexican Church makes none of these requests of us; and this we must do for the sake of our own people, and without seeming to intrude upon the Mexican body already organized. Indeed, even though any further requests be made to us by that body, we must have these needs of the foreign community in Mexico in mind, in considering them. If a Church with which American and English Churchmen might be in communion without repudiating their own national Church at home, were in full possession of the Catholic episcopate in Mexico, and were ready to minister to them, we should then be justified in leaving American travellers or residents to their own devices when within its jurisdiction. Such not being the case, we cannot ignore them in any plan for the extension of our American succession to Mexico. Indeed, if an active mission were established in Mexico to-day, it is quite probable that within five years' time the number of Americans that would be enrolled within it would be much in excess of the number of Mexicans. In whatever we do for the latter, we must not overlook the former.

Suppose, then, that no petition is presented by the Mexican Synod to this Church, in which any acceptable solution of the problem is suggested: what shall we do then?

Our own suggestion is that our duty to our own people requires that we should take some action in their behalf. This we could do in either of two ways; we could elect a Missionary Bishop for Cuba, which has already been created into a Missionary District, and place all American work in Mexico under

his jurisdiction; or we could define a territorial Missionary District in a part of Mexican territory in which the Mexican body has no work, or else take a section of the State of Texas for the purpose, consecrate a Missionary Bishop for it, and provide that he shall also exercise jurisdiction over all other American work within the republic of Mexico. In view of the unhappy condition of our missionary treasury, we should think the former of these plans preferable, in case the Cuban mission is not to be abandoned altogether, and we should think it not difficult for one Bishop to administer the two fields. We should also feel that, if he were tactful and wise, he would be able, with no official relation to the Mexican Synod unless it should invite such relation, to extend many good offices to its people. As an American Bishop is now, by choice of our House of Bishops at the request of the Mexican Synod, the "Provisional Bishop" for this Mexican work, there would be no reason why this newly chosen American Bishop should not succeed the Bishop of Rhode Island in that appointment. Ultimately, the Mexican body might or might not be prepared to place its work entirely within the jurisdiction of such Bishop. That would be a matter for them to determine in the future. At any rate, without friction, and without either intruding upon the Mexican work or neglecting our own duty to Americans in Mexico, there are ways by which the delicate problem may be solved.

We suggest these thoughts, in connection with the report of the Bishop of Los Angeles, that they may receive the careful consideration of the Church.

THE mechanical work on THE LIVING CHURCH and on the other periodicals of The Young Churchman Company was last week, for the first time, done in its entirety in the works of the owners and publishers. The press department has just been added to the composing and Linotype rooms, and has now commenced operations. Several of the largest size Miehle presses, fitted with the latest improved Decker automatic feeders, have been erected for the purpose, and the plant is in every respect one of the most complete in its appointments that can be found in this country.

It was in 1870 that the first number of *The Young Churchman* was issued, and when that periodical commenced its long career. Its editor and owner, Mr. L. H. Morehouse, was at that time superintendent of the Sunday School of All Saints' Church—now the Cathedral—in Milwaukee, and it was to supply the local need of that school that the paper was inaugurated. It was then only a monthly, and was issued by Mr. Morehouse as a labor of love, the editorial work done in the evenings when he was free to devote his time to it. Gradually other schools asked to receive the paper, and the scope of its influence extended. For a number of years not only the editorial work, but also the counting and wrapping of papers, was done in his own family, in the evenings. It was not until the circulation was many thousands that the weekly edition was started, and then, in the late seventies, for the first time, the composing room where the type was set especially for the paper, was established in a back room of Mr. Morehouse's large commission warehouse on East Water Street. From that small composing room to the present complete plant in the Montgomery Building annex is a long stride; but it is a stride made slowly, as the ever increasing circulation of the periodicals and scope of the business demanded.

It was in 1877 that *The Shepherd's Arms* was started, to supply the kindergarten departments of the Sunday School as the older children were supplied with *The Young Churchman*. The original name of the publication was *The Infant Class*, but when it was discovered that that name rather narrowed the scope of the little paper's influence, it set the good example of changing its name. As *The Shepherd's Arms*, the paper has acquired a circulation and usefulness second only to that of *The Young Churchman*. For some years the entire matter was prepared by Miss Jennie Harrison, well known as a writer for children, and since last year it has proceeded from the pen of Miss Emma Anderson Tew of Newport, R. I.

The Young Churchman Company was incorporated in 1884, and the publication of books as well as the retail Church book store were then begun. Bishop Welles was President and Bishop Brown Vice-President, both of whom took the most ardent interest in the work. Mr. L. H. Morehouse was manager and the principal stockholder.

The business was largely expanded in 1885 by the purchase from the Rev. Dr. Leffingwell, then owner and publisher of THE LIVING CHURCH in Chicago, of the book publications of that

company, also of *The Living Church Annual* and the *Evening Prayer Leaflet*. The former of these was changed to a quarterly, in which form it was published until last year when, owing to unfriendly, arbitrary, and unjust action of the Post Office Department, it was refused further second-class privileges, and was restored to its former status as an annual. The *Evening Prayer Leaflet*, started originally for the combined use of several Chicago parishes, and originally of only local circulation, was at once introduced into the churches of the country at large, and has been an efficient instrument in many places, in building up Sunday night congregations and developing interest in them.

During the years past, the book publications of the Company became extensive and valuable. The first book to obtain a large circulation was the Rev. Arthur W. Little's *Reasons for Being a Churchman*, which has become a classic in Church literature. Bishop Spalding's books were other early publications. The catalogue now shows the most extensive list of Churchly literature published by any Church house in this country.

It was in 1895 that *The Church Eclectic*, an old, dignified, and well established monthly magazine, was added to the list of The Young Churchman Company. The magazine had been founded twenty-two years earlier by that gifted priest, the Rev. W. T. Gibson, D.D., LL.D., of Utica, N. Y., who had edited and published it up to that year. The present editor of THE LIVING CHURCH, who had grown almost from infancy to be familiar with the editorial and publishing work, had assisted from childhood on the work of *The Young Churchman*, and had for ten years been editor of *The Living Church Annual*, became the editor of *The Church Eclectic*. Five volumes were issued under his editorial management, when, simultaneously with the purchase of THE LIVING CHURCH, *The Church Eclectic* was sold to its present owners in New York.

In the year 1900 the greatest act of expansion of The Young Churchman Company was made, when THE LIVING CHURCH was added to its periodical publications. It had previously been published in Chicago under the long-time editorship of the Rev. C. W. Leffingwell, D.D., whose learning and culture were well impressed upon its pages. To receive THE LIVING CHURCH, the composing room, then in its quarters at 344-348 Broadway, now being abandoned, was enlarged, and the first Linotype was purchased, since when the Linotype department has steadily been at work, day and night. The press-work of all the publications has, however, been given out by contract until the present time.

The time finally came when this contract work could no longer with convenience or economy be continued, and it became necessary to expand again and very largely, putting in presses and other machinery of the latest and most improved patterns, and adding to the capacity of other departments. That expansion is still under way, and a few weeks will elapse before it is entirely completed. The Easter number of THE LIVING CHURCH was the first work accomplished on the new presses, and we feel confident that its typographical appearance cannot be excelled.

The circulation of THE LIVING CHURCH has increased so largely during the past few months, that it had become impossible, under the arrangements then in force, for our mailing department to get the copies in the mail with the promptness requisite for speedy delivery, and a number of complaints of late delivery lead us to ask our friends to exercise patience yet a little longer, until the new improvements are entirely completed, when the delays will be entirely obviated. We are able to occupy only a part of our newly secured quarters prior to May 1st, by reason of prior leases of a part of the space, and in the meantime must work under the disadvantage and resulting delays, of a composing room in one building and a press room in another.

The Bond issue, which has been made in order to cover the expense of this expansion, has met with a very cordial response on the part of the public, and is being subscribed with avidity. For the many very kind expressions made to us in connection with it, we beg to return sincere thanks. It is a pleasure to know that Churchmen in the country at large feel so keen an interest in our work as they have evinced.

During all these years the business has been constantly under one management, and its growth from the smallest volunteer work to be the largest distinctively Church publishing house in this country, with regular circulation of its periodicals in the neighborhood of 100,000 copies, and very large book interests, is a remarkable testimony to the confidence placed by the Church at large in its work.

AS OUR closing word upon the unhappy episode in Philadelphia, we are glad to make our own the following terse comment of the *Episcopal Recorder* (Ref. Epis.):

We, of course, are bound to accept Dr. Rainsford's statements in good faith and to accept his statement of belief as a perfectly sincere utterance. This we are pleased to do. But the episode, though it has ended, to the "relief and satisfaction" of all, points at least two morals.

A preacher of the gospel should be so clear in his statements as to have no ground for doubt as to the position he holds, or the meaning of his words. If he is unable to speak clearly extemporaneously, he had better try some other method. A sermon must indeed be loose in expression that can convey the very opposite meaning to which that which the preacher says he intends. Random talking of this kind, which many simple folks confound with able speaking, just because there is no paper visible, can well be dispensed with. When a speaker has to issue a statement explaining the meaning of his public utterances, there is something radically wrong with them. Such defects should be remedied before further efforts are made in a like direction.

Moreover, "vulgarisms" are entirely out of place upon the lips of a preacher, whether he is in the pulpit or elsewhere. To speak in such a way is quite beneath the dignity of the themes discussed; and, at the same time, is an insult to the intelligence of the audience. Truth is not made clearer by slang expressions, nor is it at all clever to drag the phrases of the streets into a religious discourse. Men, so far as we know them, think no more either of the preacher or his message because his utterances are clothed in slang. The incident fortunately is ended, and we trust there will be no fresh exhibition of what to us appeared very deplorable, to say the least.

INSTEAD of being obliged to remain homeless in New York until the first of May as anticipated, THE LIVING CHURCH is now at home with Mr. Eugene M. Camp, our New York correspondent, at his new office, Room 1504, 31 Union Square West. There Mr. Camp may be found during usual business hours, and there subscriptions may be paid, or other business pertaining to THE LIVING CHURCH may be transacted. Mr. Camp will gladly welcome, on our behalf, any callers. The advertising department in New York remains with Mr. L. B. Bromfield, 5 Beekman Street.

#### ANSWERS TO CORRESPONDENTS.

PENNA.—(1) The bow toward the Cross is of course in recognition of Him who died thereon; but we know of no particular authority for the profound bow toward the Processional Cross.

(2) There is no authority for placing lights on the credence, except in the instance of the candlesticks borne by acolytes during the celebration, which, according to the Roman use are (at least at times) placed thereon; but the arrangement of auxiliary lights is informal and there is no fixed rule.

INDEX.—(1) The rule that priests of the Church should not marry unbaptized persons goes back to the prior doctrine that Baptism is the sacrament of spiritual birth, and as such, must precede every other sacramental rite. See *Outlines of Christian Dogma* (Darwell Stone) (p. 158): "Baptism is regarded as the beginning of the spiritual life which brings a person from death to life. This is the reason for the universal rule of the Church that no other Sacrament can be administered to a person who is unbaptized."

(2) There is no rule as to the number and exact arrangement of altar lights. Certainly the two eucharistic lights, which are the official symbols, should be lighted at the Eucharist, whether other candles are or not. We cannot say why the former should have remained unlighted at the service which you mention.

N. H. B.—The rubric seems intended to make it unlawful to use anthems or hymns not in the words of the Bible, Prayer Book, or Hymnal, since it only specifies these as permissible. On the other hand, at the last revision the General Convention voted down an amendment to declare that these "only" may be used, so that it may more accurately be said that miscellaneous productions, though not authorized, are also not forbidden. The rector of the parish is by canon made responsible for what is sung in the church; and the use of such anthems as "The Palms" is all but universal in our churches.

A. D.—Goldwin Smith's criticism of Cranmer in the *North American Review* of April for the "double set of words for the administration of the Eucharist," probably refers to the fact that the first half of the words as we now have them, alone appeared in the Prayer Book of 1549, and the second half, "Take and eat," "Drink this," etc., alone in the Prayer Book of 1552, the two having been combined after Cranmer's death, in the revision of 1559. Prof. Smith's observations on the subject, however, are neither very clear nor very profound.

THE COMFORTABLE and comforting people are those who look upon the bright side of life, gathering its roses and sunshine and making the most that happens seem the best.—*Dorothy Dix*.

AS FEAR is the enemy of faith, faith is the sovereign balm for fear.—*Rev. Dr. Albertson*.

## MR. SHORTHOUSE A CHURCHMAN.

How The Liverpool Bill Would Work.

## DEATH OF REV. GEORGE R. PRYNNE.

Moderate Churchmen to Take Action.

LONDON, March 31st, 1903.

WITH reference to the late Mr. Shorthouse, the subjoined letter was published in the *Guardian* week before last over the signature of the addressee:

"LANSDOWNE, Edgbaston, October 5, 1883.

SIR:—In reply to your letter I am a devoted adherent of the Church of England *as by law established*. More particularly I should call myself a 'Broad Church Sacramentalist.' The assertion that I am an agnostic merely shows that the majority of persons who use the phrase are toally ignorant of its meaning. . . . The entire tone of *John Inglesant* is that of *understatement*—it has been compared to what is known as the Aristotelian irony, or what might perhaps be called 'Christian agnosticism.'

"Your obedient servant,

"J. HENRY SHORTHOUSE.

"The Rev. W. A. Wickham."

The Rev. Percy Dearmer, writing to the *Daily News* in regard to the Liverpool Orange Protestant Bill introduced into the House of Commons the other day, says the Bill, should it become law, would cut both ways; and there would be, he fears, "very few parsons left in the city of Liverpool." He then gives the following instances of how the machinery of the law would be set in motion against Protestant offenders amongst the benefited clergy:

(1) Matins and Evensong will have to be said 'daily throughout the year,' as the Prayer Book directs; (2) all Sundays and other Holy Days will have to be specially observed with a Eucharist, or at least with that part of the service which in the Middle Ages was called the 'Dry Mass'; (3) on all Sundays and other Holy Days the 'Curate of every Parish' will have to catechise the children openly in the Church; (4) the Holy Eucharist will have to be reinstated as the chief Sunday service; (5) when warning is given for the Holy Communion, the priest will have to draw the people's attention to the practice of Auricular Confession; (7) when visiting the sick, the priest will have to move the sick person to make a 'special confession,' if he or she be troubled in conscience; (8) all the clergy—Archbishops, Bishops, priests, and deacons—will have to obey the Ornaments Rubric; (9) the clergy will have to conform to the Canon as to wearing cap and gown, tippet and cassock in the street. Do the Liverpool M. P.'s, he then asks, "really wish to see all these points enforced on a pain of deprivation?" Should this Liverpool Bill be passed, "we shall be able to turn upon its promoters and say, 'you have appealed to Cæsar—to Cæsar you shall go.'"

An offering of the Holy Eucharist, with intention of obtaining special blessings on the work of the Churchwomen's League of Prayer, has been arranged (by the Rev. W. B. Trevelyan) to take place at St. Matthew's, Westminster, on April 25th (St. Mark's Day), at 11 o'clock. This Association, which was started in 1900, aims at drawing together Churchwomen during a time of attack on Catholic Faith and Practice. Its work is to pray for the peace of the Church, and by the distribution and lending of suitable literature, to make more widely known the Catholic teaching of the Church. The League has now the advantage of the active patronage of, amongst clerical associates, the following clergy: Canon Body, Prebendary Montague Villiers, the Rev. Messrs. W. B. Trevelyan, Leighton Pullan, R. A. J. Suckling, and the Rev. the Hon. A. Hanburg Tracy. The Hon. Secretary of the League is Lady Isabella Stuart, whose town address is 155 Sloane Street, S. W.

The Rev. W. A. Spooner, Fellow, Tutor (for 35 years) and Dean of New College, Oxford, and Hon. Canon of Christ Church, has become the new Warden of the College, in succession to Dr. Sewell, deceased. In 1878 he was appointed an Examining Chaplain to the then Primate (Dr. Tait), and at present holds the same office for the Bishop of Peterborough. Not long ago he contributed to the series of Messrs. Methuen's "Leaders of Religion" a valuable biography of *Bishop Butler*.

Some Church Associationist, of Bedford, having complained in writing to the Bishop of Ely in regard to a certain sermon preached on Confession at one of the churches in that town, has received the following obvious reply from his Right Rev. Lordship:

"THE PALACE, ELY, March 8, 1903.

DEAR SIR:—When a clergyman is ordained to the Priesthood, he receives authority to forgive sins: as you will find if you refer to the service, printed after the Psalms in the Book of Common Prayer. Any member of the Church is at liberty, if he sees fit, to open his grief to some discreet and learned minister of God, that by the min-

istry of God's Word he may receive the benefit of Absolution: as you will find stated at the close of the long notice of celebration of the Holy Communion, printed in the Book of Common Prayer, immediately after the Prayer for the Church Militant. Any member of the Church is at liberty to confess his sins to another (James V., 15) if he sees fit, to a clergyman when he opens his grief to him. I find on inquiry that the young man [assistant curate] you wrote about stated in the pulpit what I have first mentioned in this answer to your letter. If so, I am sorry you should characterize a true statement as disgraceful. You are at liberty to show this letter, and to print it if you wish to do so, provided you print the whole of it.

"Your obedient servant,

"ALWYNE, ELY."

In Henry VII.'s Chapel, Westminster Abbey, there took place, one day last week, a special offering of the Holy Eucharist in view of the departure to New Zealand of the Bishop-elect of Auckland, the Bishop of London being the celebrant. Some sixty of Dr. Neligan's old associates in the Junior Clergy movement, on behalf of the S. P. G., were present; and later in the morning the Bishop of London, on their behalf, presented the Bishop-elect with two handsome pectoral crosses.

According to the *Scottish Guardian*, the Primus of the Scottish Church, on behalf of the Episcopal Synod, has issued a letter constituting a commission with the following objects:

"1. To consider and report whether the existing organization of the Church, as defined in the Code of Canons, affords adequate means for ascertaining the mind of the whole Church on subjects proposed to be dealt with by legislation in its Provincial Synod. 2. Should the present organization be found deficient, to prepare a scheme to remedy the deficiency."

The tercentenary of Queen Elizabeth's demise, 1603, was observed on the vigil of the Annunciation at Westminster Abbey. Practically the whole of the clerical and lay members of the foundation (reports the *Guardian*) were present, including the long train of surpliced king's scholars. The High Altar and Presbytery were "ablaze with light," while the former was vested in its "handsome crimson frontal." The lessons consisted of the familiar Founder's Day lection from Ecclesiasticus and I. Cor. xiii. The Dean from his stall said two special Collects, one in Latin, commemorating the great Queen-Founder of the Collegiate Church of St. Peter at Westminster, and the other an intercessory one, on behalf of all who have been called to labor on that Royal foundation. The anthem was Sir John Stainer's "Lord, Thou art God."

Unquestionably the most famous and most widely revered priest in the West of England passed out of this world last week (on Lady Day) in the person of George Rundle Prynne, vicar

of St. Peter's, Plymouth, also its founder so long ago as 1848. He had been ill in bed, from his old complaint, for just over three weeks, and on the evening of the 13th, when apparently sinking, received the Blessed Sacrament for the last time, but happily his soul's journey was destined to be delayed until the 85th anniversary of his Baptism. The funeral took place yesterday at Plympton, near Plymouth. Vespers of the Dead was sung in St. Peter's on Sunday evening, and there were Masses for the late vicar's soul yesterday morning.



REV. GEO. R. PRYNNE.

terday morning. May he rest in peace!

The late Rev. Mr. Prynne was appointed in 1848 by his Diocesan, the great "Henry of Exeter" (Dr. Phillpotts), to take charge of a small and hideous proprietary chapel, in the most slummy and degraded district in all the Three Towns constituting modern Plymouth; and there his strenuous and noble life work of building up one of the strongest and most notable parochial centres of Catholicism anywhere in England was commenced. But the difficulties of the poverty and the degradation of the Eldad Chapel district, with the cure of souls with which



he became entrusted, were not by any means (to quote now from the Plymouth *Western Daily Mercury*) the greatest enemies or the most persistent foes against which the young Catholic pioneer worker had to battle. "Handicapped as he was by the smallness of the stipend—there was an endowment of £100 per year—the young vicar met with opposition of a more discouraging kind, and later of an almost perilous nature from those who were unfavorable to the Catholic Revival. . . . The services at St. Peter's were interrupted, members of his congregation were attacked, and in some cases were ill-treated, and great meetings of the laity showed how widespread was the feeling which Mr. Prynne's contention for principles of Church conduct and ritual which are now generally admitted evoked. The Sisters of Mercy [Miss Sellon's Sisterhood], the story of whose work of love forms such a bright page in the history of the awful cholera epidemic which attacked Plymouth nearly half a century ago, were exposed to the attacks of the mob, and eventually the vicar had to seek the protection of the law for himself and his people. . . . Despite active hostility, however, the vicar of St. Peter's, undeterred by the fanatical efforts of either the mob or his fellow clergy, held on his way courageously, fearing nothing, and attracting to his side a band of workers, clerical and lay, whose devotion for their cause was no less remarkable than their vicar's. In 1850 a victory was achieved by the consecration in the face of tremendous opposition of the old chapel, Dr. E. B. Pusey being himself present, and thenceforth, after a few years, prejudice began to die down." The most widely known of his published prose works is *The Eucharistic Manual*, first issued more than thirty-five years ago, and which has passed through as many as fifteen editions. But still even more widely known is his name in connection with the hymn, "Jesu, meek and gentle, Son of God most High," which is found in almost every English hymnal, and has been translated into many foreign languages. St. Peter's Plymouth, is believed to have been the first church in England to resume the daily offering of the Eucharistic Oblation since it practically ceased at the Reformation period.

Recently there has also passed to his eternal rest one who, amongst the younger Catholic-minded clergy and in his own later sphere of work, was likewise at once a choice spirit and man of mark. Hugh Penton Currie, Principal of Wells Theological College since 1895, was sometime assistant curate of Shepton Beauchamp, Somerset, under the Rev. V. S. S. Coles (now Head of the Pusey House, Oxford), and of Hawarden, under the Rev. Stephen Gladstone. He was chaplain of Cudgesdon, 1882-84, Principal of Dorchester Missionary College, 1884-88, and then for seven years Principal of St. Stephen's House, Oxford, and Examining Chaplain to the Bishop of Ely. "I think it may be said (writes the Rev. V. S. S. Coles, *in memoriam*, in the *Guardian*) that during the twenty-five years of his Priesthood his main convictions never changed, but it is certain that in the earlier part of that period his main interest was in the promotion of the Catholic Revival, in the latter part it was rather his aim to harmonize the best fruits of the Revival with the main life of the Church of England." *Cujus animae propitietur Deus!*

With reference to the Catholicism of the English Church and the present insolent interference of the House of Commons with Church doctrine and ceremonial, the Rev. A. H. Stanton, addressing a large congregation at St. Alban's, Holborn, the other week-day evening, said (to quote from the *Daily News*) there was "only one Supreme Head of the Holy Catholic Church," and that was "neither the Pope nor Parliament, but our Lord Jesus Christ."

In commemoration of his 40 years' service in the Episcopal dignity, the Bishop of Gloucester has had presented to him a congratulatory address, signed by nearly 1,000 of his clergy and Diocesan officials.

The Dean of Canterbury's funeral took place last Friday at noon. His body was buried in the Cloister Gorth, near the grave of the late Primate, Dr. Temple. In a communicated article in the *Guardian*, it is stated that the seven years during which Dr. Farrar held the Deanery of Canterbury were marked by great improvements both in the fabric of the Cathedral and in the character of the services, and by the position which the Cathedral has taken in the Diocese and County.

A new party movement, in connection with ecclesiastical politics, is now in the air. The Moderates in the Church—though some of them prefer, they say, to call themselves "Moderate High Churchmen"—appear to have been thoroughly scared by the second reading of the Orange Protestant "Church Discipline Bill" in the House of Commons; and consequently are

seriously considering the idea of forming for themselves a definite party organization; for the purpose of defence, on the one hand, against their ultra-Protestant foes, and of endeavoring, on the other, to keep Church ceremonial within the limits of both the "Lincoln Judgment" and the "Lambeth Opinions." The initiative publicly in this matter has been taken by the Rev. H. Russell Wakefield, the well-known and widely esteemed rector of St. Mary's, Bryanston Square, St. Marylebone, who, in the course of a letter to the *Times*, expresses himself as follows:

"I have been asked by a number of clergy to try to secure a meeting in London during May of men of the moderate High Church School, in order to exchange views and decide as to whether it would be wise to form some association of strong and loyal Churchmen. . . . We could be united on certain points, some of which may here be stated. First, that the Bishops should have time given now to bring matters into a settled state, and that no fresh legislation should hamper them at the present time. Second, that we expect strong leadership and steady firmness in government from the ecclesiastical authorities. Third, that we should know the position taken up by the Bishops generally, and not by the ruler of one Diocese or of another. Fourth, that some reforms in Church matters are necessary and should not be delayed indefinitely. My further action must depend upon the response to this letter."

This Press communication was dated March 20th, and the Rev. Mr. Russell Wakefield stated to-day week to a correspondent (says the *Guardian*) that he had been overwhelmed with letters. He had letters from clergy of all views—some few "Evangelicals," but, singularly enough, more from men of very advanced views—some connected with theological colleges—who were anxious to express their loyalty to the Church of England. One of position in the London Diocese wrote, and may be regarded as fairly representative of many others: "If you have your meeting, will you not try and so frame the position that the really High Church party . . . may continue as a whole? The Lambeth Opinion, which in the matter of such Reservation as was allowed by the First Prayer Book was so greatly at fault and so discredited, would only be a fresh grievance." This correspondent, he said, suggested a *modus vivendi*:

"1. That the clergy of all schools of thought are bound by the strictest obligation to adhere to the declaration under Canon 36, neither to alter by liturgical additions (whether said aloud or in secret) that may suggest the incompleteness of the service, or by unsanctioned omissions, the Office in the Prayer Book, or to introduce other services without the Bishop's sanction. 2. That it be universally recognized that we have a *minimum* of ceremonial—for instance, as regards vestments and Canon 58—below which we must not fall, and a *maximum* of ceremonial prescribed by the Ornaments Rubric (interpreted in the natural and historic sense attested by Bishop Cosin, who was in part responsible for it, and by the Puritans who at the Savoy Conference objected to it, as referring us to the system legal under the First Prayer Book of Edward VI. [though ante-dating it by one year], this being also the interpretation consistently maintained by Sir Robert Phillimore in the Court of Arches, and also by the Judicial Committee of the Privy Council in the case of *Liddell v. Westerton*)." . . .

Without binding himself to details, the Rev. Mr. Wakefield thought that such a proposal would satisfy the Catholic-minded clergy, and even many "extreme men" would consent to such a scheme. He himself said he was in favor of a declaration, "as so many Moderate men dislike meetings and the possibility of raising fresh controversy." This proposed movement, as we see, is still very much up in the air, and whether it will ever come down and take practical shape and become a recognizable factor in ecclesiastical politics remains to be seen. J. G. HALL.

CABLE REPORTS mention the appointment of the Rev. Henry Wace, D.D., a scholar of world-wide fame, as "Dean of Westminster in succession to the late Very Rev. Frederick W. Farrar, D.D." This confuses two offices, for the deanery of Westminster has lately been vacated by the death of Dean Bradley, and Dr. Farrar was Dean of Canterbury. It is probably the former of these vacancies that is filled by this appointment.

LONDON, April 13.—The Rev. John Fenwick Kitto, well known as a Biblical scholar and author, though totally deaf from boyhood, died to-day. He was born in 1837. He had been vicar of St. Martin-in-the-Fields since 1886, prebendary of St. Paul's, and honorary chaplain to the king. He was chaplain in ordinary to the late Queen Victoria.

AN IDLER is a watch that wants both hands: As useless if it goes as if it stands.—*Cowper*.

### THE THREEFOLD TROUBLES OF THE CHURCH IN FRANCE.

Twenty-eight Additional Congregations Suppressed.

BRETON LANGUAGE SUPPRESSED IN SPAIN.

Professor Harnach on the "Jus Ecclesiasticum."

PARIS, March 31, 1903.

WHAT would Bossuet have said could he behold now the hydra-headed attack that the government is making on the Gallican Church he loved so dearly and for which he strove so earnestly? Bossuet, the staunch upholder of the pure Republican theory in the Church indeed, but still a loyal protector of the Cyprianic theory in its fair and just application to the Church as well as to the State.

Three forces then are at work with a view to minimizing the power of the Church, the clergy, and religious education. They are:

1. The contention with Rome anent the acceptance of the form of nomination usually sent from the Holy See on the appointment of a new Bishop;

2. The suppression of State payments to Bishops and priests who refuse to follow out the instructions of the government; and

3. The closing of the religious houses which have had charge of the education of the young.

Of the first of these I spoke in my last letter. It appears, beyond what I stated then, that since 1874—the time when Jules Simon was in office—a certain protest had been made against the use of the dative *nobis* in the Papal nomination; but that the State contented itself with a "Nota bene" against the addition of the *nobis*. It seems to have been decided during the ministry of M. Waldeck-Rousseau that for the future the State would refuse absolutely to acknowledge any Bull containing the objectionable pronoun. The real matter touched is, of course, the Concordat. It will be around the sense and terms of that compact that the battle will rage. The London *Times* writes fully on the subject, and no doubt feelingly, for exactly the same struggle, in a different sense, is about to take place in England on the question of the Bishop's Veto as touching the Church Discipline Act. Here are some of the remarks made by the *Times* in reporting M. Combes' speech:

"He declared that he had received the confict as a legacy from the preceding Minister, to whom it had been handed over by the Council of State. He himself would have had no reason to call it into existence. The Conservative Press had warned him that it would be fatal to him and that he would be crushed or compelled to retract. He was aware that Cabinets were ephemeral, but he also knew that the pending confict would assuredly lead to a result. Whether he himself disappeared from the scene to-morrow, in three or in six months, he defied his successor to yield to the Ultramontane pretensions without at the same time rendering the Concordat indefensible and without removing the last barrier that stood in the way of the separation of Church and State.

"The maintenance of the Concordat was possible only provided both parties wanted it. But the attitude of the Roman Catholic clergy was such that its relations with the State were no longer the same as had been foreseen by the Concordat. By the intemperance of their language the clergy had exasperated the Republicans and condemned to silence men of moderate opinions disposed to plead their cause. The attitude of the clergy must change. The Concordat itself was at stake. Those who could not see that, must indeed be blind."

Then follow some remarks which are hardly worth quoting, the bias of the journal being so very distinct; needless to say they are antagonistic to clerical influence.

Side by side with the above-quoted utterance of M. Combes, some comments of the *Church Times* of to-day (March 27th) are very much *ad rem*:

"It is perhaps worth noticing, as a singular incident in this Roman-French controversy over the nomination of the Bishops, that the President of the Republic appears to claim for himself, as Chief of the French nation, not only all those modern powers which Napoleon obtained by his Concordat, but even all those mediæval powers which were attached to the Royal Supremacy of the anointed kings of France. We have but to change the names in order to see that the liberties of the Church of England are threatened by the same things, religious and secular, as enslave our sister Churches of France and Germany. The Church of England has her 'Vatican,' a religious and extra-national power, in Orange Liverpool; the Holy City of latter-day Protestantism, which is not English and National, but is foreign Scoto-Irish. The Church of England has her counterpart of an Erastian 'Kaiser-President,' political and diplomatic rather than religious, in the Erastian-Liberationist League, which can command a majority in the House of Commons for any Bill which promises to interfere with the ancient liberties and rights which are guaranteed

to the Bishops, the clergy, and the laity of England by the last Act of Uniformity.

The debate on the Congregations has terminated in the manner anticipated, with a majority for the Government of some thirty or forty votes. Some of the principal preaching fraternities that have now been suppressed by law are: Capucins, Prémontrés, Redemptionists, Dominicans, Passionists, Oblats de St. François de Sales, Franciscans, Pères du T. S. Sacrament, Benedictins de la Pierre qui Vire, Pères de l'Oratoire (St. Philippe de Neri), Barnabites de Paris, with many others—in all, 28 Congregations.

The English Passionist Fathers (St. Joseph) have been allowed, but they are to wear only "civil dress," to be styled simply "Monsieur," and to serve their Church under no title which can come into collision with "Religieuse Association."

The different Dioceses are organizing subscriptions to meet the deficit in Bishops' and priests' stipends, caused by the withdrawal of Government grants. No doubt the lacking sums will be forthcoming.

#### SPAIN.

The suppression of the Breton language in Brittany has had its counterpart elsewhere. The use of the Basque dialect for Church services in the parts about the Pyrenees has been prohibited, and this has caused quite as much consternation as the same act in the North of France. The special inconvenience to the poor people in each case is not that they cannot understand the sermon preached to them in French, but that they are sadly troubled to be able to make a confession in a language which is only a side wind in the general habit of their intercommunication. The Mass, fortunately for them, is in a language which may not be touched.

But the epidemic has crossed the Pyrenees.

M. Sagasta, following the lead, has forbidden, in the same arbitrary manner, in the province of Barcelona, any religious teaching in the Catalan dialect. The Minister, Silvela, has, however, reduced the sting of the edict. He has added that "catechising" may be taken in the local idiom, when it is really necessary, if no offence is caused to the "civil rights."

#### GERMANY.

Professor Harnach has given another lecture. His reading and learning none may question. The pity is that it is exercised in the direction that it has taken. His attack has been on "*Jus Ecclesiasticum*." He traces its existence to evolution.

In the beginning, he said, the Church had nothing which could be properly called *Jus*. The assertion that the Church, as well as the Empire, actually possessed *Jura* was first made by Tertullian. The *Jus Ecclesiae*, according to this North African writer, had its root in the power of binding and loosing, which had been conferred upon the Church by her Founder. By degrees the penitential discipline exercised within the Church upon her own members came to be described specially by the Roman legal term, *Jus*. "About the year 375 a Roman author called the Power of the Keys, the *Jus Ecclesiasticum*; but another Roman author, at the same period, called the Commandments of the Christian Church by the same name." Both these uses of the term *Jus Ecclesiasticum* had come into ordinary currency amongst the Roman Christians, although in the fourth century they had not been as yet adopted into the official language of the Church. "The Imperial State at this period knew nothing of a *Jus Ecclesiasticum*," said Harnach, "and it was not until the fifth century that it was officially used by the Church."

All ingenious, but "*cui bono*?" For us Christians and Catholics the language of the Great Forty Days is "*jus ecclesiasticum*" enough. The delegation, the Promise of the Continual Presence, and the Commission to Christ's Apostles will hardly be disturbed in the Church's Faith by a hundred Harnachs.

GEORGE WASHINGTON.

#### WITH WHAT MEASURE YOU MET.

Broad fields were his, full blade and ripened ear;  
Yet to his brooding grief was little cheer  
In the green tide that rippled at his feet.  
Still from the bounteous promise of its store  
He turned unthankful eyes, that reeked no more  
Than of the wild flowers reddening in the wheat.

But when a wailing cry went through the land:—  
"Oh, give us bread!"—he gave with open hand,  
And lo! his own sore pain was half beguiled.  
The blessing of sweet charity he knew,  
And smiled to see the tender morning dew  
Gleam on his grain that fed the starving child!

BLANCHE TRENNOR HEATH.

## EASTER IN NEW YORK.

Large Offerings Reported.

## LENTEN SERVICES CONCLUDED.

Large Improvements at St. Mary the Virgin's.

EASTER came with a clear, cool morning. Services everywhere were crowded, many being turned away. Flowers were generally less lavish than usual, but better arranged. There were orchestral accompaniments in many churches. Many large offerings were reported, the most noteworthy being that of \$19,000 at Holy Trinity, Harlem, to be applied for the parish debt. The "Easter Parade" is rapidly becoming rather a parody, and is no longer of much interest.

Lenten noon-day services, in point of numbers attending, have about equalled last year, but attendance then was held to be exceptional. In some churches, notably Trinity and Transfiguration, more people attended this year than last. At Trinity the Rev. Mr. Chapman of England spoke daily for the last two weeks and the building has been practically filled at all services. The mission conducted by Father Huntington at the Church of the Transfiguration has drawn about three hundred people to each noon service, and a goodly number has been present at the other daily services. Grace Church attendance has been about the same as last year, while at Calvary Church there has been a slight falling off in numbers. In St. Paul's Chapel, Trinity parish, the daily service, with no address, has been attended by about 150. Numbers during Holy Week were slightly larger than for the other weeks of Lent.

Three hour services were held on Good Friday in more churches than formerly and attendance was unusually large. Churches having large congregations at this service included the Transfiguration, Trinity, St. Agnes' Chapel, St. Thomas', Calvary, Holy Communion, St. George's, Ascension, and Zion and St. Timothy. Many churches had evening musical services, Stainer's "Crucifixion" being sung in St. Paul's, St. Michael's, St. Mark's, St. James', and All Souls' among others. A feature of the day was its unusual observance by the denominations. Many Reformed, Presbyterian, Methodist, Baptist, and Congregational churches had one or more services, and even a Universalist and a Unitarian church were opened.

The Rev. Dr. Octavius Applegate has retired from the rectorate of St. George's Church, Newburgh, after thirty-five years of service, and has been made *rector emeritus*. The Rev. John Huske, who went recently from the staff of St. Thomas' Church, New York, to be Archdeacon of Raleigh, has been invited to the rectorate of St. George's and has accepted. St. George's is one of the older parishes of the Diocese, dating from revolutionary times. The Rev. Dr. Applegate has been a member of the Standing Committee for a number of years. He was graduated from Hobart College in 1860.

The Rev. James Townsend Russell, rector of St. Thomas' Church, Brooklyn, has given three afternoon readings from the Bible, in Carnegie Hall, New York, that have attracted considerable attention. The last three Thursdays in Lent were the dates, and proceeds went, it is understood, for the new St. Thomas' parish house. The Rev. Mr. Russell is an elocutionist of unusual ability and his readings were dignified and Churchly, although given in a public hall. Some of the subjects were: Elijah the Tishbite; John the Baptist; The Story of Creation; The Birth and Childhood of Jesus; The Story of Ruth; Parables of Jesus; The Triumphal Entry into Jerusalem; and The Crucifixion.

The Society for the Promotion of Religion and Learning, of which Bishop Potter is President, the Rev. Dr. C. W. E. Body, Superintendent, and the Rev. Dr. W. J. Seabury, Secretary, has contracted for the erection of an eight-story warehouse in the lower part of New York City, on a plot 74 x 100, to cost \$180,000. The building is to be an investment. The Society gives large sums annually to St. Stephen's College, Annandale, maintains eight scholarships at Columbia University, and aids other educational work.

The devotional Lady Chapel of the Church of St. Mary the Virgin which was built at the same time as the church in 1895, has lately been embellished in a quite noteworthy manner. To the marble altar originally erected has been added a white Italian marble reredos, which covers the wall space beneath the triple lancet windows and forms a harmonious setting to the altar.

This reredos, 17½ feet wide by 10 feet high, consists of a series of cusped traceries forming panels filled in with dark-veined Pavonazza marble, and is capped by a richly-sculptured cornice. Slightly project-

ing canopies, with crocketed gables supported on slender Pavonazza colonettes, finish the reredos at each end. Under them will eventually be placed statues of St. Anne with the Blessed Virgin in girlhood, and St. Elizabeth with St. John Baptist in youth. The remainder of the chapel has been wainscotted in an unusually elaborate manner with carved old oak wainscot 8½ feet high. This wainscot, made at the well-known establishment of Herr Cuyppers at Roermond, Holland, from full-size working details and measurements supplied by the architects of the church, is a splendid example of Flemish workmanship, executed in the true spirit of the French Gothic of the thirteenth century, which is the style of the chapel. On each side of the entrance are pinnacles crowned with canopies, under which are placed statues of the Virgin Mother and the Angel of the Annunciation. The carving and workmanship throughout are excellent and the wood work is finished with a dull wax antique finish. The designs for the reredos and the carved woodwork were made by the architects of the Church, Le Brun & Sons, New York City.

The three large lancet windows over the altar have been reglazed in an exquisite manner with English glass. They rise above the altar, the entrance space being 3½ feet by 18 feet; those on the side are only slightly smaller. The glass was painted in England by Kempe, whose work is rare in America, and perhaps best seen in this chapel, in the Lady Chapel of St. Mark's, Philadelphia, and in Christ Church, New Haven. He is thought by many to be at the head of his profession in England, especially as putting true religious feeling into his work. The general spirit of the composition is based upon Gothic architectural forms, building up into baldachinos which gracefully enshrine the various picture themes. This architectural work is done in the *grisaille* effect which is much used in English stained-glass work, and certainly increases the light-giving qualities of the glass, and in its delicate and varied grays gives to the color spaces stronger and more jewel-like brilliancy.

In each of the side windows are two such picture spaces, in the central lancet there are three. In the lower left-hand space "The Annunciation" is very charmingly treated, the delicate, surprised, and very youthful face of the Blessed Virgin being singularly lovely. She is robed in royal crimson (the purple of long ago) and blue, and is shown at her devotions, while the angel enters with the *Ave Maria* upon his lips, and bearing the usual lily, his flame-colored wings wide spread. The dove descends with rushing wings in a golden radiance. In the upper color space stands the figure of St. Joseph clad in blue, with a white robe, and bearing no symbol for himself, but instead, the Virgin's staff of lilies. The face is strong and Jewish in type. The center space of the middle window, and indeed the important one—for that below is merely a compositional necessity to lift this space where it can be seen above the tall spire of the altar and into right relation with those on the side, and decorated with figures of angels—represents "The Adoration." Here the Holy Mother, with wondering, even anxious gaze, lifts the white covering from the form of the Infant Christ, while the Magi bearing gifts gaze reverently upon him. The coloring here is very rich and glowing. Crimson and blue and deep greens, supported by grays and gold, makes a very rich effect.

Almost the triumph of the entire window is in the upper panel of this central space where the Mother and Child stand in serene majesty, clothed in crimson and white—richly jeweled—and with a radiant nimbus about her head. The lower space of the right-hand windows has for its theme "The Presentation," and in a very charming way suggests the Purification. The figures of St. Simeon and St. Anna, of St. Joseph and the Virgin Mother are here, and in the arms of St. Simeon rests the Child who is "set for the fall and rising again of many in Israel." Above, the figure of St. John in russet green and white, with book and eagle, completes the series. It is of uncommon dignity and the robes splendidly jeweled. Environment each of the windows and treated in much the spirit of the old missals, are figures of various saints, and all chosen to complete fully the idea of the window, the whole teaching of which is, of course, the Incarnation.

Mr. Elliot Daingerfield, the eminent artist, who has painted many well-known religious pictures, has been commissioned to place upon the walls of the Lady Chapel a series of paintings. It will take him several years to complete the work, but some part of it it is hoped to put in place next fall. He is certain to put his soul into his task, as he is a member of the parish and an enthusiastic admirer of the architecture and fittings of the church and chapel.

## IN MEMORIAM: L. P. S.

How blest the memory of her who ever found  
Her daily life in Doing What She Could;  
Conjoining Martha's service, Mary's love;  
Twin-gifts of gracious, Christ-like womanhood.

P. B. PEABODY.

IF A GOOD FACE is a letter of recommendation, a good heart is a letter of credit.—*Lord Lytton*.

THOU CANST not tell how rich a dowry sorrow gives the soul,  
how firm a faith, and eagle sight of God.—*Dean Alford*.

## CONDITIONS IN MEXICO.

REPORT OF THE BISHOP OF LOS ANGELES TO THE PRESIDING BISHOP.

*My Dear Bishop Clark:*

I RETURNED from Mexico last month, but owing to the imperative claims of work here in my own Diocese, I have not been able to make such a report to you as the circumstances require. My visit to the Republic extended beyond the month that I had expected to devote to it, and yet upon my return to Los Angeles I felt that I had but touched the surface of the things that ought to have been done. I am not thinking of recent complications when I say that the situation is pathetic. It bristles with difficulties, and needs the permanent oversight of some large-hearted, broad-minded man. The conviction of last year is deepened by this, my second visit. Were there no work among the natives to be fostered and cared for, our Church would be under an obligation to do something for the protection of her own children, who in such vast numbers have gone to Mexico to engage in agricultural, mining, and commercial pursuits. Mr. Mariscal, the Secretary of State (whose wife, by the way, is an American), stated not long since that five hundred million dollars of American capital were invested in the several states. It is pretty generally conceded that the Americans and the English control, if they do not own, the mines and transportation facilities of the Republic. This means that hundreds of English-speaking men, both from our own country and from England, are settling in Mexico, which they are likely to make their permanent home. What may be the result of such an hegira, if present conditions continue, no one can foresee. Living in a civilization whose ideals are, to put it mildly, intensely Latin, deterioration may be expected. Surrounded by a people apparently very religious, but obviously immoral, the Anglo-Saxon, with his strong nature, is likely to grow averse to all religion. Indeed, the thing that might have been anticipated has already begun to transpire. And no one is more sadly conscious of this fact than the older and wiser people who by a long residence in Mexico have a right to an opinion upon the subject. I know of no place offering finer openings in a commercial way to the intelligent, educated, vigorous man than Mexico, but it is the last place to which I should want to see any young man go who could not be protected by the shield of a family circle and home. I have the deepest interest, therefore, in the English-speaking population of the Republic, and the loyal little bands of Churchmen at Chihuahua, Torreon, Monterey, Aguas Calientes, San Luis Potosi, Vera Cruz, Pueblo, and the City of Mexico should be aided and encouraged by their American and English brethren at home, and they should be made to realize that the Church has them in mind and is willing to support them by prayer and gifts in their effort to keep evangelical truth alive in their own hearts and the hearts of their fellow countrymen.

I think it must be apparent that this work demands the oversight of a Bishop, and such a Bishop should be the peer of any man we have in the States. The several colonies to which I have turned attention are not composed of "ticket-of-leave" men. They are made up of men who represent the best there is in our own or the mother country. These people are alert, intelligent, and often—very often—they are the cultured sons and daughters of the leading families on this side the Rio Grande. As a consequence, the clergy and the Bishops, to work effectively among them, must be men who are spiritually and intellectually and socially able to take a leading place among them. To avert the moral and spiritual disaster, it is essential that the Bishop should be able to uphold by his character and intelligence and manner of life the very best traditions of the Anglo-Saxon race.

In view of the questions mooted during the last two years, this work may be regarded as an unimportant side issue, but if my opinion is of value, I wish to state it emphatically, that knowing the conditions pretty well, I am satisfied that this question of the spiritual care and oversight of the American and English in the neighboring Republic is second in importance to no other question relating to people beyond our boundaries that the Church has to consider to-day. It is not problems of an anticipated population, possible or probable, in the coming years, that arrest our attention. It is the problem of a population already on the ground that must be solved, and solved very quickly if it is ever to be solved at all.

It has been at the request of the National Church that from time to time Bishops have been sent by the provisional Bishop to Mexico. I therefore turn to the subject which my work with

the Mexican Episcopal Church suggests. You have already seen the report of certain facts which, as a member of the Commission sojourning for a time in the Mexican capital, I felt at liberty to secure, and which I have sent to the Chairman of the Commission. I need not refer to these facts. Through the Commission, they will reach the House of Bishops to be disposed of by them as they deem best.

Although I have been fairly familiar with Mexican life and character for several years, I have never so fully realized as I do to-day the difficulties attending the work for which, in a measure, we have made ourselves responsible. We may wish that facts were not the things they are. We may, if we choose, assume that a people that has had the fostering care of an organization Christian in name for several centuries, must be sufficiently provided with spiritual privileges to insure essential results; but any unprejudiced man who visits Mexico must concede that the frank verdict of Father Sherman, a Jesuit priest, as he returned from Porto Rico, is identical with the one at which he has arrived. It is a "Catholic country, but scarcely a Christian one." The estimate in which purity and honesty and honor is held by the Mexicans is so vastly different from that held by ourselves, that we may seriously question whether in spite of the plethora of churches and ecclesiastics, the Christian view of these things has ever been seriously taught.

There are three great classes in Mexico: 1st, those who have either openly or secretly revolted from all religion; 2nd, those who accept the Roman religion because it is easy to do so and hard to break away from it; 3d, those devoted to the Roman curia and its cult. But while all three classes differ upon the points which divide them, they are a unit as to what is not essential to the Christian life. They may differ because the one man denies every article of the creed while the other man apathetically assents to them in the main, and the third is vehement in his advocacy of them all, but they are all agreed that religion has practically nothing to do with morals. This is one of the saddest facts I have ever had to face, and yet the evidence could not be questioned.

Now, it is with such a people as this that the reform movement began fifty years ago. It began among the people themselves, for some of them believed that there was something in the way of religion better than the thing they knew. Francisco Aguilar was the pioneer, and from his day on to the present has that agitation continued; and out of it has come the Mexican Episcopal Church which is standing for much the same thing that the English Reformers did in the sixteenth century.

This is the important fact for us to keep in mind, and the one from which we should view the entire field of the past and the present of Mexican Christianity.

Much that has been offered in the way of criticism and comment is true. The Mexican Church is small. This cannot be denied. Fifty years has not been a sufficient time in which to build up a great organization, and this may readily be accounted for. The standard of morals taught by the reformed Church has served to keep the Church small. Discipline has been enforced so that the unstable and weak, the unsteady and impulsive, have fallen by the wayside. Converts have had to learn that clean living was essential to the Christian life. The Church has been obliged to enforce this great truth by a rigorous discipline of offenders against good morals. In a country where the clergy, pledged to celibacy, were frequently living, unrebuked by their superiors, in open sin, it was very important that such sin and similar offenses should be severely punished by a religious body that was undertaking to teach the message of Christ, of the Gospels. This alone and in itself has been sufficient to keep the Church, as a society, small.

But admitting that the Church is small and inconsiderable in the way of numbers, still what there is of it is important in the way of character and of growing influence, and the Vicar of the Provisional Bishop is beloved by his clergy and people, and generally respected as a straightforward, honest man. He has worked faithfully for ten years instructing the clergy and the candidates for orders in the faith of the Church, and I venture to say that no leading man with us has a more devoted or loyal lot of helpers about him, than has the Rev. Henry Forrester.

Then again, while it is true that perplexing questions have almost paralyzed the leaders of the movement, and seriously hampered this work, there is not, as has been asserted, a "hopeless muddle" menacing the interests of the Church. That muddle exists in the mind of the critics in the States quite as much as in the Church of the Republic. For obvious reasons,

this entire movement is regarded by many of our people as a mission of the Protestant Episcopal Church. We have contributed large sums of money for its maintenance. We have appointed commissioners to advise, if not to superintend, its leaders in their work. All this has given color to this impression. On the other hand, the Mexicans have regarded themselves as constituting an independent national Church, and they have resented, and do resent now, the intimation that they are less than the thing they claim to be. They contend that by the compact of 1875, our Church admitted that this contention of theirs was a just and fair one, and considerable friction has been due to an inference on their part that we desire to recede from that position. The Mexicans have a strong national spirit, and they are exceedingly sensitive, and if at times they have seemed unreasonable in their attitude towards us, it has been because they have not understood us, nor we them, and with the impetuosity of a warm-blooded race, they have spoken impulsively. Had we been able to see things from their point of view, we would have appreciated that at times the strain upon them had been intense, and that from their standpoint they had not been unreasonable, after all.

Another serious factor in the situation is the presence in the City of Mexico of Dr. Riley, who a number of years ago ceased to perform Episcopal work for the Church which we have recognized as the Church of Jesus. Dr. Riley has about him a body of staunch supporters who believe him to have been aggrieved by the American Church. They are active and aggressive, and are hoping for a restoration to the place of confidence which at one time they occupied. To these persons is due the agitation which has recently disturbed us in the States. You are aware that I am in a position to affirm that the charges against the three men nominated to the episcopate by the Synod of the Mexican Church emanated from this source, and it is, I believe, the policy of these men to underestimate and undervalue the work which we are fostering and sustaining, with the expectation of securing for themselves the recognition they desire.

Surely, in view of the moral, or rather immoral, tone pervading Mexican society, the temperament of a mixed race, partly Indian and partly Latin, the somewhat undefined relationship of the American and the Mexican Churches, and the presence in the capital of a body of men antagonistic, believing themselves aggrieved, one must wonder that "El Iglesia Catolica Mexicana" is of any importance whatever, and surely one must rejoice that it exists as it does to witness for "evangelical truth and apostolic order."

As to the details of my visit, I need not say much. I confirmed at several points about one hundred and twenty-five persons. I admitted one Roman priest to the exercise of his office in the Mexican Church. I ordered one man deacon, and advanced one deacon to the priesthood. To do this work, I travelled for many days by rail and by horse, visiting many places in the course of these trips. I started on the day following my arrival in Mexico City for the hot country, passing Sunday in Jojutla, a little town surrounded by sugar plantations. The Church here is cared for by a native deacon who has done excellent work. The chapel was clean and nicely prepared for worship. The congregation was most reverent. On Monday, we left for Iguala, the terminus of the railway from Mexico. On Tuesday, before daybreak, we were starting for Teloloapan, which though only thirty miles distant, was practically two days beyond Iguala. We left the latter place in a caravan. The mounts of Mr. Forrester, Mr. Orahuela, and our attendants, our pack horse, and my own steed, made an imposing cavalcade. The long day's ride ended at Cuantepec, a little Indian village high up on the mountain side. I felt that we ought to be in the neighborhood of the moon, for we had literally been climbing stone steps with our mustangs from six in the morning, but the prosaic surveyor said in the guide book that we had only travelled fifteen miles. It is strange to get away not only from railway travel, but from wagons as well. One never sees a wheeled vehicle of any description in that part of the State of Guerrero. Indeed, these little towns are perched far up on the very cliffs of the rocks and can only be reached by horse trails. Everything is carried to the larger cities even, by trains of mules, looking often, at a distance, like notes on a bar of music. Our night was a bedless one, for mattresses are unknown here. The natives sleep on straw mats called "petales," and these were provided for us in the inn. An early start the next morning enabled us to reach our destination in the afternoon. Cesario, the native priest, met us at a little town five

miles this side of Teloloapan with six young men, all mounted as we were. The Mexicans are histrionic, and so the young men waited until they could wheel into our presence in almost martial array. It was imposing, I assure you, and especially so as they turned about and accompanied us to the mission. The clatter of the hoofs of the twelve horses as we rode into town brought Teloloapan to the windows, and there could have been no doubt in its mind but that something unusual was happening. The Church here has taken a fine stand. The town is far more unique and foreign in appearance than any village in France which I can now recall; but as is usual in such remote places, men have been thinking a good deal, and the influence of our clergy and our women workers, headed by Miss Arce, a graduate of the Philadelphia training school, has been excellent. Two services were held here, as at Jojutla, and I confirmed and addressed a class. We retraced our steps to Iguala on the following day, accompanied a portion of the way by the young men who had given us such a cordial reception on our arrival. On the following Sunday, we were at Cuernavaca, where I had been for Confirmation during my former visit. The following Sunday I was at Toluca, and through the week I conferred with Mr. Forrester and his associates. I visited the Pro-Cathedral for Confirmation and Ordination, and also paid an official visit to the Hooker School.

Just here let me say a word about the school. It is a fine institution, and has done an immense amount of good. The house mother, Miss Driggs, is an exceptional woman, and it is Mr. Forrester's testimony that she has been invaluable to the work. She is loving and painstaking, and deeply interested in the children. Miss Forrester, as principal, is beyond praise. For a pittance she is giving her life to these Mexican girls. The school under her management has taken a place in the front rank. The educators of the city speak of her aims and methods in the highest terms. An annex to the Hooker School has been established at Toluca, the seat of the State Normal Institution. To this annex are sent the larger girls who have acquitted themselves creditably in the Hooker School, and under the special care of a prominent Mexican educator they are prepared for teaching. I want to commend these schools through you, my dear Bishop, to the Churchmen of America. Money could not be better expended than in strengthening this work, and no one deserves greater credit than the authorities of these institutions, which at a very great personal sacrifice they are watching over and caring for.

You have asked me to confer with the authorities of Christ Church in the City of Mexico. This I did, and I advised them of the difficulties of the situation. They were most reasonable. It is my conviction that when the question of the episcopate is settled, this congregation will gladly accommodate itself to the situation.

There is a movement on the part of the Americans in the City of Mexico to start a work in their own interests, and to be supported by them. I had a meeting with a number of these people at the house of an old resident of the city. Considerable earnestness was shown, and steps were taken to get at the facts that need to be known to justify this effort. A Bishop for English-speaking people would find two interesting problems to solve right in the capital of the Republic.

I can not speak too cordially of the courtesy of every one to myself and to my party. Mr. Forrester was wretchedly ill as I left, but since my return I have heard from him that he is convalescing slowly. I trust he may soon be at his desk again.

My purpose in my above report has been to give you an idea of the situation in Mexico. I shall be satisfied if in this and the other report to the Commission I have done something to secure in the States a wise judgment concerning Mexican ecclesiastical affairs.

Believe me, Faithfully yours,  
Los Angeles, March 30, 1903. JOSEPH H. JOHNSON.

#### THE EARLIEST CONGREGATIONALIST VESTED CHOIR YET HEARD FROM.

IN YOUR PAPER recently you stated that Shawmut Church was the first in New England to have a vested choir. In your issue of Feb. 7th the First Trinitarian Church of Lowell claims to have vested its choir last October. Will you please state that the first to have such a choir in New England is Second Church, Waterbury, Conn., which made the change in June.—*The Congregationalist*.

BLESSED are they that keep His testimonies, and that seek Him with the whole heart.—*Psalms cxix. 2*.

## The Local Title of this Church.

A Symposium from Several Points of View.

### III.—THAT THE TITLE SHOULD BE "THE AMERICAN CHURCH."

BY THE BISHOP OF PITTSBURGH.

I HAVE been asked to give reasons why in the choice of a name by which the present title of the Church may be corrected, or, rather, made adequate, I should prefer "The American Church." That which commends this name to me more than any other consideration is, that it is already in such constant and almost universal use amongst us. Our clergy and people, using the word "Church" in its fullest sense, add thereto the popular geographical adjective *American*, and find the name abundantly sufficient and distinctive. We make use of it, not only colloquially, but in sermons, addresses, reports, Synodical acts, over and over again. In a recent number of *The Churchman*, I counted on one editorial page, ten instances. At the Lambeth Conference, the Bishops were known as representatives of the English, Canadian, Colonial, and *American Churches*. We have the *American Church Sunday School Magazine*, the *American Church Almanac*, as also the American Church Missionary Society, the American Church Building Fund Commission, the American Church Sunday School Institute, and other similar organizations, some of them recognized by authority of the General Convention. It is our custom to speak constantly of the Mexican, Haitien, Japanese, Chinese, and other Churches, geographically. St. Paul wrote to the Churches in Ephesus, Philippi, Rome, Galatia, and Corinth.

The word "Church," includes Unity, Sanctity, Catholicity, and Apostolicity, and the only limiting adjective we need is that which indicates locality. The name is true, brief, descriptive, practical, comprehensive, Scriptural, and already in well-nigh universal use amongst us.

Nor is this something new. The Connecticut clergy in asking for the consecration of Bishop Seabury as long ago as 1783, speak of "The Church in America." Dr. Jarvis in the same year uses the term "The American Church" exclusively.

In 1883, the standing committee of the House of Bishops on the Prayer Book, in a report concerning the omission of the words "Protestant Episcopal" from the title-page of the Prayer Book, remarked:

"Among ourselves we are 'The American Church.' Even Bishop White constantly employs this term. . . . That Providence on which we rely for the future will, doubtless, create some epoch when truth will naturally assert itself, and when the interior work in which we are engaged will develop all the external notes of Catholicity which are our rightful heritage. The whole chaos of American Christianity awaits a future shaping into unity and beauty, and even now the Spirit of God is moving upon the waters."

To my mind there can be brought no really valid objection to this name, which has already commended itself to old and young, clergymen and laymen, of whatever type or school of Churchmanship.

We all love and honor and believe in the American Church, following everywhere the American flag, characterized by American earnestness, and seeking for the allegiance of the whole American people.

Of course there will be objections urged, principally that "American" is too large an adjective. But it is absolutely true that, the world over, "American" means the United States. It does not mean Canadian, nor does it mean Mexican, nor does it mean *South American*. This you can see in any City Directory, where we find, almost *ad infinitum*, Insurance Companies, Steel and Wire Trusts, Lumber firms, Type foundries, Express Companies, Banks, etc., etc., denominated "American," not because their operations are extended into all parts of this continent, but because they are located in the *United States*, and they hope and intend to make, all our own people, and indeed all people, tributary to their success. There has been found no designation more apt and expressive, and *everyone understands it*.

In the same way, "The American Church" is a true description of our Church from our own standpoint. And if assumed

as our legal title, it must be respected by Courts of Law, and would gradually make its way in the nomenclature of the religious census, just like "The Church of God," or "The Christian Church" (Campbellite), or the name of any other of those bodies who have too much self-respect to let *other people* choose their names for them! We are certainly not limited to the choice of a name which others may deem appropriate, and satisfactory to them.

There is another objection that such a name would be arrogant. But there is no arrogance in a name which describes a *normal* and *complete* thing rather than present attainment. It is the usage of Scripture to give them what we may call *ultimate* names; as for instance: Israel for Jacob, Abraham for Abram, Sarah for Sarai, Peter for Simon; even the name JESUS, which still awaits attainment of its full significance. Is it not true that God looks upon His children, not as they are, but as they shall be? Does not the Church see in the infant gathered into her arms and declared regenerate in Holy Baptism, not that which it has attained at that moment, but that which, by God's grace, it shall be in due time?

What loyal son of this Church doubts the commission which has been given her? Have numbers, after all, anything to do with it? Is the trust which she has received to be measured by the meagerness of her past performance and her present attainment? Is she not desirous to become the Church of the American people? Does she not believe that she has the qualities and conveys the truth which are for the welfare not only of this nation, but of all nations? If so, then her name must not be depressing, narrowing, limited, disloyal to her commission received. And there is no arrogance, but rather humble recognition of her Master's purpose and a loyal acquiescence in His choice of her, if she, confident of the *future*, declares herself to be in the present whatsoever Her Master expects her to be.

Moreover, it is well for us to take note that there is no other religious denomination in the United States which can truthfully make any such claim as this and yet there are several sects even smaller than the Church, which call themselves by even greater names, "The Church of God," "The Christian Church," "The Church of Christ, Scientist." There are six kinds of Adventists, thirteen kinds of Baptists, seven bodies claiming to be "Catholic," three "Christians," eight communistic societies, eighteen kinds of Lutherans, seventeen kinds of Methodists, twelve kinds of Presbyterians, three Reformed bodies, and two sorts of United Brethren. The Roman Church by its allegiance to a foreign supreme head, and by the presence here of his Alegate, superior to the whole American hierarchy, proclaims itself un-national, un-American; "The Italian Mission," as Archbishop Benson called it in England. But this Church of ours has always laid claim to being a national Church, with jurisdiction through its Bishops over every part of the United States. Where the flag goes, the Church goes, and Bishops are consecrated for new possessions as for older regions.

For such considerations as these, it would seem that the name, "The American Church," indefinite as it may appear at first, has a very definite meaning, and would not unchurch any others, but only, from our standpoint, assert that which we all believe, that in all essential things, and in the hope of the future, this Church is not a narrow sect, barring out men on the right hand and on the left, but *inclusive*, seeking and praying for that unity which recognizes no divisions, but would bring all men into the unity of the faith, and the knowledge of the Son of God, in one holy bond of truth and peace, of faith and charity, with one mind and one mouth glorifying God. If it were not "arrogant" to make such a claim for the Church in the Roman Empire, why is it arrogant to make such a claim in the twentieth century? There is no arrogance in holding up a standard, even though men care not for it, perchance regard with scorn. In the end, by God's grace, witness borne will bear fruit to the honor and glory of His Name.

### THE LEGAL SECURITY OF A PURELY GEOGRAPHICAL NAME.

[It having been suggested that to adopt a purely geographical name, as "The American Church," might possibly cause some degree of insecurity as being too indefinite in law for the identification of an unincorporated body, the question was put by the Editor of THE LIVING CHURCH to several legal authorities of national renown in Church and State, and their several replies are appended.]

[FROM THE CHIEF JUSTICE OF THE SUPREME COURT OF RHODE ISLAND.]

In reply to your question of law, whether a purely geographical name, such as "The American Church," would affect gifts to the Church, I do not hesitate to say that it would not. Reasons and authorities for this opinion were briefly given in THE LIVING CHURCH of Aug. 30, 1901.

The test is simply the identification of the intended legatee. The same rule applies to corporations and organizations not incorporated. The Church in this country is not a civil corporation. It holds no property in its own name. Gifts go to its incorporated boards like "The Domestic and Foreign Missionary Society," "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen," etc. These are now described as of the P. E. Church in the U. S. A. The doubt suggested is that "The American Church" would be so general a name that it would fail to identify the body intended, since courts do not decide which of several ecclesiastical bodies can be declared to be "The Church." This is true, but courts do decide which is entitled to a legacy under the terms of a will. Gifts are made to bodies, not to names. If a gift is made to this Church it will go to it, under any name it may take. There is at present no organization under the name of "The American Church." If we should adopt it there would be no difficulty in identification.

It is an every-day occurrence for corporations and business firms to change their names. Such change has no legal effect upon their property or rights. For example, if the Adams Express Co., a joint stock company and not a corporation, should adopt as its name "The American Express Co.," no one would pretend to claim that its property or identification could be affected in the least, even though there are other express companies covering the same territory. The Church, or any other organized body, stands on the same footing with respect to a change—or, to use your own better term, a *correction*—of name. It will keep what it has and take what is intended for it, whatever name it chooses to adopt. A gift intended for the body now known as "The Episcopal Church," in case it should take the name of "The American Church," will go to the same body, by the simple fact of identification. It would no more require or involve litigation than a gift to a woman by her maiden name in case of her marriage. I cannot regard a suggestion to the contrary as anything more than a mere scarecrow. JOHN H. STINESS.

Providence, R. I., Jan. 19th, 1903.

[FROM GEORGE C. BURGWIN, ESQ.]

In answer to your letter just received I write to say that in my judgment it would be "safe legally" for the Church to adopt a purely geographical name such as "The American Church," or "The Church in the United States," or "any similar expression without a qualifying adjective."

All property now owned by the Protestant Episcopal Church in the United States, or held in trust by persons or bodies corporate for its use, would still belong to that body of Churchmen or inure to its use and benefit, unless the instrument of gift or conveyance contain words of limitation which would effect a reversion of title in the event of the change of name.

If John Doe is the owner of real or personal property, and by process of law has his name duly changed to Richard Roe, he would still be the owner of all property theretofore owned by him. The sole question would be, is he the same person? If Richard Roe should undertake to convey property, the title to which upon the record was in John Doe, he might have to prove to the satisfaction of the purchaser that John Doe and Richard Roe were identical. The rule would not be different for a religious body. And if the Protestant Episcopal Church should by constitutional methods change its name to "The American Church," for instance, the only question that could be raised as to the ownership of property would be, "Does the body which claims the property conform to the faith, discipline, and worship as established by the judicatory of the body to which the property was originally given?" Is it the same Church?

As to the difficulties which may arise in the case of devises or bequests hereafter to "The American Church" (if that should be the name) they could be no greater than those which are continually arising and being disposed of satisfactorily by the Courts with regard to large numbers of testamentary charitable donations of property where the donor is indefinite in naming the donee.

In cases of this kind evidence is received by the Courts to establish the identity of the particular body of Churchmen which the donor intended to benefit. If there should be only one body of Churchmen known as "The American Church," there could be no difficulty at all. If some other body of Christians should thereafter assume the same name, it might be necessary to prove to which body

the testator belonged, or in which he had been interested during his lifetime.

A general rule in the interpretation of charitable bequests is that "parol evidence is receivable to show the situation in which the testator stood toward the objects of his bounty and to designate who were intended by the will to be the recipients of his bounty."

There are no greater difficulties to be apprehended for the "American Church" than exist for the Protestant Episcopal Church.

I am of opinion that if a change be made in the name of the Church, any distinctive name, geographical or otherwise, not now appropriated by any body of Christians in this country may be adopted "with legal safety."

Yours truly,

Pittsburgh, Pa.

GEORGE C. BURGWIN.

[FROM RICHARD H. THORNTON, LL.D., PROFESSOR AT THE LAW SCHOOL OF THE UNIVERSITY OF OREGON.]

I do not think it would be entirely safe for the Church to which we belong to adopt a purely geographical name. The safer plan would be to select a name not only appropriate in itself, but also unlikely to tempt litigation, particularly where devises and bequests are concerned. It is true that, if a purely geographical name were adopted, a time might come when it would be generally recognized; but the transition period, whether longer or shorter, would be one of danger. Questions upon the construction of wills may arise in any one of our States; and while an effort would everywhere be made to ascertain the testator's intent, an ambiguous phrase would be liable to different interpretations, one of which might prevail in one jurisdiction, and another in another. A description may be so ambiguous as to render a benefaction void.

To give an instance of this, I should consider a bequest of money to "The Catholic and Apostolic Church in the State of New York" as of doubtful validity. I do not wish to affirm that the adoption of a purely geographical name would be highly dangerous; but it can be made safer by a more complete definition. One who advertised for a coachman asked each applicant, how near he could drive to the edge of a precipice. He finally chose, not him who said 'within six inches,' but him who said he would keep on the far side of the road.

RICHARD H. THORNTON.

Portland, Oregon.

### THE LENGTH OF SERMONS.

WHAT shall be preached is not in question. God's Revelation has determined that. How much time shall be taken for it at any one preaching is nowhere settled or declared. There is no rule laid down by any manual, any Theological School, or Examining Chaplaincy. This fearful liberty is committed to the fallible and adventurous preacher let loose upon the helpless congregation. People are patient. Few are indecorous enough to go to sleep. Not many ministers will hold a watch, or look at it. Hearers who at last quit and stay away rarely explain. It will not do to say the preacher is to stop when he gets through, because some of them never get through. The sermon is subject to no limitation, time-piece, or uniform sense of propriety. By some occult operation of the mental machinery what is long to one is short to another. When a diplomatic old Puritan divine was asked by a confident candidate, "Were you tired, dear Brother, by my sermon?" he said, "I was tired before you began."

It is quite clear that, be the cause what it may, the time generally occupied half a century ago would now be intolerable. Even bright, forcible, original, clear discourses, are only tolerated after half an hour. Considering that out of the pulpit speakers on all manner of subjects and occasions speak far beyond that without much disfavor, it looks somewhat as if the increased restlessness were due to irreligion. But even then the impatience is not likely to be cured by the compulsion of continuance.

There are three safe counsels. Form a habit of studying readily and without observation the symptoms of indifference, inattention, or weariness, and heed them. Nothing can be done without attention, without you are heard. Leave out, whether your discourse is written (as it had better be) or not, everything not strictly necessary to the development of the Scriptural theme and the unity of the treatment. Strike it bravely out. Let artistic and literary symmetry go. Say something plainly and earnestly that you are sure of and that is worth remembering, and then hold your tongue. By practice, discipline yourself down to twenty minutes, and after that remember you are on unsafe ground, and on sufferance. In Whitfield's saying, "You will convert nobody after fifteen minutes," substitute "you will edify nobody," and stick to it. Keep the rest till another time. It will not be missed, unless you are a prodigy—or a Bishop!—*The Bishop of Central New York.*

# THE STORY OF A CATHEDRAL.

The National Cathedral of SS. Peter and Paul, Washington, D. C.

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## II.

### THE EAR.

"Glastonbury, where the winter thorn  
Blossoms at Christmas mindful of our Lord."

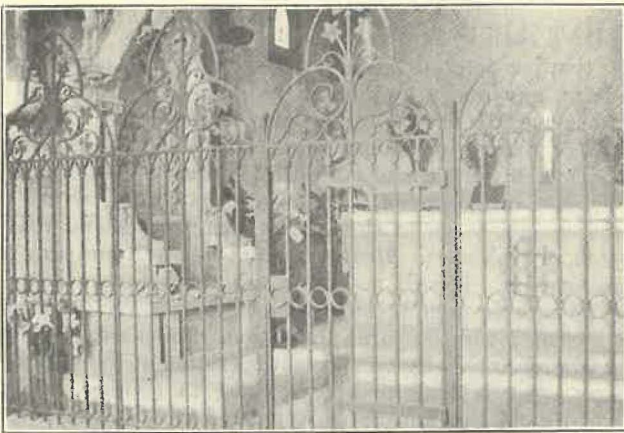
**D**URING the past two summers, on Sunday afternoons, the People's Open-Air Evensongs on the Cathedral site have been held with great success. The music has been attractive, led by vested cornetists and choir, and the service has been interpreted to the large percentage of non-Churchmen through the agency of Service Leaflets. "The whole scene in effect was a vivid reminder of New Testament times and thus a Cathedral congregation has been gathered before the Cathedral itself is built."

On Ascension Day, 1902, "A Little Sanctuary" erected at the All Hallows Gate of the future Cathedral was consecrated with impressive ceremonies. The little chapel available now for Communion, Quiet Hours, and Retreats, is the loving gift of the children of the late Mrs. Percy R. Pyne in remembrance of her interest in the Cathedral of Washington. Here has been placed the Jerusalem Altar and Glastonbury *Cathedra* to await the building of the Great Cathedral.

The pillars, window mullions, and corbels of the Little Sanctuary once formed part of the beautiful Academy of Design, which for many years stood on 23d Street in New York City.

An interesting story clusters around the handsome *Cathedra*, the gift of faithful Churchmen in the Mother Church of England.

The ancient Abbey church of SS. Peter and Paul at Glas-



GLASTONBURY CATHEDRA AND JERUSALEM ALTAR,  
WASHINGTON CATHEDRAL.

tonbury dates back, perhaps, to the days when Christianity was first established in ancient Britain. Tradition asserts that it was first brought to Glastonbury by Joseph of Arimathea, who, as Tennyson says:

"Came of old to Glastonbury,  
And there the heathen Prince, Arviragus,  
Gave him an isle whereon to build,  
And there he built with wattles from the marsh  
A little lonely church in days of yore."

This legend, and those relating to King Arthur and his Court, may not be true; but it is certain that a Saxon church stood there before the time of William the Conqueror. At least, we can fancy that "the little lonely church" was the predecessor of the Saxon church which in turn became the parent of the now ruined Abbey of SS. Peter and Paul, Glastonbury.

At the Lambeth Conference service which was held at Glastonbury Abbey, the Bishop of Washington met Mr. Stanley Austin, the present owner of Glastonbury Abbey. Since then Mr. Austin and his fellow Churchmen of Glastonbury have evinced a true interest in the Washington Cathedral. In the year 1900, a gift came over the sea of twenty carved stones of the old Abbey church of SS. Peter and Paul "from the Churchmen of Glastonbury to the Churchmen of America."

These stones have been shaped into a Bishop's Chair, which

has been aptly named the "Glastonbury *Cathedra*." This *Cathedra* witnesses by the age of the stones the continuity of the One Catholic and Apostolic Church in England and America. If these stones could speak they would testify with voice unflinching the glories and traditions of the Anglican branch of Holy Church. This *Cathedra* has been placed in the Little Sanctuary for the present. Mr. Austin also presented slips of the celebrated thorn "which blossoms at Christmas, mindful of our Lord." These gifts are really priceless, for America has few enough relics reaching back to the Renaissance.

The next offering was not from brother Churchmen across the sea, but from loyal American Churchmen. It was suggested by Mr. Herbert E. Clark. On June 29, 1901—the ancient feast day of SS. Peter and Paul—by a happy coincidence there arrived in Washington twelve large blocks of marble "from the quarries of Solomon" at Jerusalem, from whence the stones of Solomon's Temple were hewn. These stones were taken from "without the gate" the second wall of Jerusalem—"and nigh unto the city" where a skull-shaped hill is to be seen to-day, which is commonly believed to be "the place called Calvary."

Here the Master lived and acted the great Drama of Redemption. Dragging His heavy Cross, He passed over, mayhap, the very stones that to-day bring unbidden tears as we think of all the associations and memories connected with them. And they fulfil the divine prophecy that if man were mute the very stones would cry aloud in His homage.

To-day they do testify of the Christ as they bring a vision of the Eastern Land and the Messiah who passed over their surface on His way to become the Sacrificial Lamb for the Sins of the Whole World.

The Altar is four-square in shape and inscribed with the Bible verses that relate the Way of the Cross, Resurrection, and Ascension of the Messiah. A rood screen divides the Altar and *Cathedra* from the nave, so to speak, of the little chapel.

It has ever been the custom in the erection of great temples to raise the altars first. In this Jerusalem Altar, the Cathedral of Washington has complied with the customs of the past. On the west wall of the "Little Sanctuary" is placed a brass tablet, with the inscription:

This Altar was hewn from the Rocks, outside the Walls of Jerusalem, from whence the stones of the Temple were quarried, "Not far from the Place which is called Calvary, without the Gate" Nigh unto the City where Christ was crucified and buried.

### THE PROMISE OF THE FULL CORN.

"A Great House of Prayer for All people in the Capital of the Nation."

The sowing is ended. The first fruits, and even the second, have been harvested. What is the future of the project that was born with prayer and is still nourished with that form of prayer that the Latin proverb so emphasizes, "*Labore est orare.*": "Labor is prayer."

The material promise is great. It is hoped that the actual work on the Cathedral building will soon begin. Before many years are passed the spires of the Cathedral of SS. Peter and Paul will stand out against the Western sky.

The Cathedral is doing important mission work already under the direction of an able corps of workers. The amount of good it will do can not be over-estimated. Washington is a city of floating population. From all sections of the country they flock here to gain Government positions or float favorite schemes. They are slow in making Church affiliations for they do not know how long they will remain in Washington. So they join the great army of non-church-goers and become lost in the torrent of the great city.

The Cathedral can draw this class together and into the Church again. With her inspiring, peculiar services she can hold them where parish churches would fail. Strangers find friendly hands and looks in the Cathedral band. Weary with the struggle with circumstance, painfully emphasized in Washington, they find rest in the offices of the Church.

Every Diocese in the country should aid the National



Cathedral, for who can tell when it may rescue from worse than bodily ill some one of its home-folk afloat in the vortex of the National Capital? There is a large mortgage still to be paid—over \$40,000 has been paid on it during the present year through the exertions of the Bishop; the interest of the mortgage is also large, and it takes much labor to meet it. If each Diocese would assume a part of the obligation, the relief would be instant, and the work forwarded immeasurably. It would be but just, as the Cathedral is to be a national one, not simply the Cathedral of the Diocese of Washington.

On Ascension Day, 1903, the first meeting on the Cathedral grounds of the National Cathedral Association, which already has representatives in many Dioceses will be held. This Association raises the interest on the mortgage, leaving the Bishop free to devote his time to the reduction of the principal.

An interesting method of raising funds is in this manner: The Cathedral land costs nearly twenty cents a foot, and those who can only contribute in small sums are given "Founders' Certificates," stating first that the holder by a donation of one dollar or more has given so many square feet of ground to the Cathedral Foundation, and that his or her name would be inscribed in a "Book of Remembrance" to be kept in a receptacle in the chancel of the future Cathedral. Such a fire-proof receptacle is being built into the wall of the Little Sanctuary at the side of the Jerusalem Altar.

Many have subscribed in this fashion, and surely the children's children of these donors will point with pride to the names of their ancestors as part founders of the Great National Cathedral. It is a lineage-book, "a religious roll of honor" not to be despised.

A Cathedral answers the two-fold nature of man—the spiritual and material. The spirit of the age calls for ritual, for outward symbols of inward truth. Through these material beauties the soul reaches up to spiritual beauties.

The Cathedral service, simple but effective, the intoned psalms lingering in the mind like voices of loved ones lost in the flood of years; the golden light shining on the heads of the windowed saints in halos of glory; and Sacred Writ and Prayer—hallowed by use and years of time—cannot fail to impress the most casual and hardened observer.

Washington is a city "of magnificent distances, buildings, and monuments," and the government seat of a Republic that even if it fulfils its promise of longevity, must perish with the changes of time. The Capitol and other public buildings fittingly emphasize the might of the Nation. But that Kingdom that exists in the Republic, that Kingdom of the Christ that rules "over all nations and peoples of the earth" has no becoming edifice in the Capital. Men who come from all sections of the country see the power of the Republic, but their attention is not called to the majesty of the Spiritual Kingdom.

But when the spires of the National Cathedral rise on the lofty eminence above the City; when its golden cross reflects the gold of the sunbeams, men as they look above with the innate, upward glance of human nature will be reminded of the Kingdom of Heaven, and see and recognize the futilities of earthly things.

The true light is as strong as ever. But our backs are toward it and we do not see one radiance or enjoy its warmth. But let this "House of Prayer for all people in the Capital of the Country" draw us anew to the Christ, and lead us to become a nation history will be proud to record, and after generations will rise up and bless.

[THE END.]

#### "GOD LOVETH A CHEERFUL GIVER."

THE rector wishes to repeat through the columns of the *Builder* a few words which he spoke in a sermon recently, on the subject of the BUILDING FUND and of the general question of Church finances. God has authorized one way, and only one way, of obtaining money for His work. Whosoever is WILLING let him GIVE—not grudgingly nor of necessity, for God loveth a cheerful GIVER. Concerts, bazaars, strawberry socials, pink teas, oyster suppers and the various speculative devices which are so much in vogue for the purpose of extracting dimes and quarters from the unwary and unwilling are not in line with God's authorized way and cannot be considered as having the divine sanction, and from this time forward, no such questionable methods shall be employed to raise money for Emmanuel Episcopal Church under the present rector. In order, however, that this matter may be clearly understood, the rector wishes to state his views distinctly. If any persons in the

congregation choose to consecrate their TIME and LABOR to God's service, by making any articles with a view to their being sold, or by selling any articles for fair and reasonable prices and at a fair and reasonable profit, such transactions are business transactions, pure and simple, and if, after they have thus turned their time and labor into money by the ordinary legitimate business processes, these persons choose to give their money to the Church or the Building Fund, such gifts will be most gladly received. Such work as this has already been done, by the Willing Helpers, the Builder, and by the Woman's Exchange. The features which the rector feels to be wrong and which he wishes to avoid in future, are as follows:

(1) THE SPECULATIVE FEATURE, involving the Church, as a Church, in the risks incidental to the success of concerts, lectures, etc.

(2) THE PERSONAL INTIMIDATION FEATURE, involving the very common practice of holding up our business and social acquaintances and making them buy what they do not want to buy, or do what they do not wish to do, or go where they would prefer not to go, merely because it is "for our Church," and they are afraid they will offend us if they refuse.

(3) THE UNDIGNIFIED FEATURE, which makes the Church stand, cap in hand, like the Italian's monkey, and beg for pennies while we grind the hand-organ. The feature which asks for patronage for this or that, not on its merits, but because it is "for the Church," and finally,

(4) THE SELFISH FEATURE, which trains up men and women to think that every time they give fifty cents to the Lord's service, He must give them back a quarter, in amusement or enjoyment of some pleasure of the senses.

God tells us to GIVE—freely, willingly, generously—not to scheme how we can extract unwilling dimes and nickels from the pockets of someone else. And so, the rector asks of the people of Emmanuel Church:

FIRST—to give their prayers, their earnest, hearty prayers, that God will bless this Church and make it more and more a blessing to this city of Bristol.

SECOND—to give their influence to bring others to the Church and to interest them in its services, to welcome those who come, and to foster among us a spirit of brotherly kindness.

THIRD—to give their money, their time, their talents and their labor, as God has prospered them. To give these freely, willingly, exultingly—as the glad offering of loving, loyal hearts which have sworn allegiance for ever and for ever to the King of heaven and earth.—*Rev. T. S. Russell.*

#### OATH OF ALLEGIANCE OF A GERMAN ARCHBISHOP.

THE wording of the oath of allegiance to the Emperor, recently taken by the Archbishop of Cologne, and translated from the *Frankfurter Zeitung* of March 14th, 1903, was as follows:

"I, Anton Fischer, chosen and confirmed as Archbishop of Cologne, swear an oath to God the Almighty and Omniscient upon the holy Evangelium that, after I have been seated upon the Archiepiscopal chair of Cologne, I shall be a true, obedient, and respectful subject to his Royal Majesty William and his legal successor in the government as my most gracious king and master, that I shall to the best of my ability further his interests and prevent harm or injury to him, that I shall especially strive to inculcate upon the priests and parishes within my episcopal control, sentiments of fidelity and respect towards the king, love for the Fatherland, obedience to the laws, and all other virtues characterizing in a Christian a good subject, and that I shall not permit the priests under my jurisdiction to teach and act in violation of the above. Above all I swear that I shall enter into no agreement or union, either within or without the land, which may be dangerous to the public safety, and will, if I discover that within or without my Diocese schemes are being devised which may become detrimental to the State, bring the same to the knowledge of his Royal Majesty. I promise this so much the more positively because I am aware that in the oath which I have given to his Papal Holiness and to the Church, I have bound myself to nothing which can conflict with this oath of fidelity and allegiance to his Royal Majesty. All this I swear, so help me God and His holy Evangelium. Amen."

IF I CAN put one touch of rosy sunshine into the life of any man or woman, I shall feel that I have worked with God.—*George Macdonald.*

## Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM.

### THE WALK OF EMMAUS.

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XX.—Infant Baptism. Text: St. Luke xxiv. 32.

Scripture: St. Luke xxiv. 13-35.

WHEN the disciples had learned that Jesus was risen again from the dead, they had not completed the lesson the Resurrection was to teach them. The warning "Touch Me not" to Mary Magdalene was a declaration that His disciples must understand that the risen Master was not quite like the old; that new relationships and new laws must now obtain. Since they did not expect even the Resurrection, we are not surprised to find them making the readjustment to the new order of things slowly. Jesus helps them as fast as they are ready to be helped; but it is not until Pentecost and the descent of the Holy Ghost that they perfectly understand the significance of it all.

But in the meantime the foundation was being laid upon which was to be builded that large faith. Each appearance of the risen Lord taught some such lesson and helped them to make the readjustment. The very first thing that the disciples had to learn was that Jesus was truly risen again from the dead. That was brought home by the witness of the empty tomb and the "place where the Lord lay." It is also one lesson taught by each of His appearances, but to that fundamental lesson others are added. Before this they had been altogether dependent upon Him. When He was taken, they all forsook Him and fled. As applied to themselves and their conduct, they were now to learn that the risen Saviour was ever at hand to help them and that He knew their needs and was likely to appear to them at any moment. So they learned to live, with a sense of His constant presence and to know that He had a constant knowledge of their movements.

(1) They learned "that His recognized personal presence was not necessary to them in order that they might have His help. That was the great lesson first taught by to-day's story. St. Luke's account of that seven-mile walk is so perfectly told that no summary or paraphrase could convey anything like the force of that simple story. The "text" is well chosen to emphasize the great lesson they had learned. After He has been made known to them, they remember that He had given them comfort and burning hearts before that revelation of Himself. The blessed happiness which came to them at seeing Him in His own body, had been anticipated by the higher blessedness which came to those who, not having *seen*, have yet believed. Before they had recognized their Teacher, He had opened unto them the Scriptures so that they understood that the very things which had made them give up the hope that it was "He that should have redeemed Israel," were the very strongest proofs that Jesus was indeed none other than the Messiah who had been so long expected.

Under His guidance they recalled the many Messianic prophecies already familiar to them as to all Jews; and they "understood" now for the first time that He must indeed be "a man of sorrows and acquainted with grief." He showed them not only that they were foolish to let these things trouble them, but that without these things which had been done unto Him, Jesus could not have been the Messiah. It was thus that He entered into His glory! No wonder they were happy when they found the Stone they had rejected become the very headstone of the corner. And the point to be remembered and emphasized is that they were convinced by this exposition of the Scriptures, so that before they knew the "Stranger," their hearts burned within them and were made ready to be rewarded by the later personal revelation.

This lesson is taken from their own account of this blessed experience as they talk it over between them. When it comes to telling the other disciples, they dwell naturally upon the later manifestation which was, as it were, the outward and visible seal of that which they had learned; and here they touch the heart of the matter when they relate how—

(2) *He was made known to them in the breaking of bread.*

It was a reward of faith as we have seen; and we may have in some degree the same reward. Whether or not this evening meal was a celebration of the Sacrament of the Lord's Supper, it can still point us to that Meal where we may meet the Lord Jesus. It could not have been because they were reminded of the Last Supper that they recognized Him, because they had not been present, not being of the eleven. It may have been because, when at the table He took the bread to break it, they saw the wounds in His hands, that they knew Him. I like to think it was, because in His talk with them He had shown them that the wounds with which He had been wounded in the house of His friends were the very things which proved Him the true Messiah. And now those wounds revealed Him to them as He was. So, too, in the Sacrament, it is the bread *broken* that speaks to us of our Redeemer and how He saved us. He was made known to them in the breaking of bread. So He is to us therefore, though it may not be in exactly the same way. If, however, we come to the Sacrament of strengthening, as they sat down to that meal, having learned that He who died on the Cross is also the Christ and our Saviour, we, too, shall be rewarded by "discerning the Lord's body."

(3) We may learn also a lesson from the mistake they had made in giving up hope, when they found that Jesus was not just the kind of Messiah they had expected. Though they knew the Old Testament Scriptures, they had not understood them. Doubtless all the prophecies which He recited to them were already familiar to them in word. And when they found the Incarnate Truth different from what their interpretation of things led them to expect, they concluded, not that their interpretation was wrong, but that He was not the Truth.

Of one thing we may be very sure, and that is that God's Truth is unchanging. It is always the same. But men's ideas of truth change, and sometimes we are foolish enough to think that because our old idea of the truth is wrong, therefore the truth itself was a mistake. But as time passes, we are sure to discover that it was only our imperfect conception of the truth that needed changing. When Cleopas and his friend found a perfect Teacher, they understood that what they thought was a mistake was the grandest truth of all. So we need a Teacher and Guide. The history of the Church shows that need of men. Where men have put their own individual interpretation on God's revelation, they have been led astray and have been led to emphasize subordinate truths at the expense of greater truths. That is one reason why we have so many sects. But in the midst of men's changing opinions and fashions, *the Church stands as a witness for the truth as it is in Christ Jesus*. Resting firmly on the Faith once for all delivered to the Saints, not adding, not taking away, she is the one sure Teacher who can open unto us the Scriptures.

Of one thing we may be sure, that if we find ourselves troubled and perplexed by the revelation of God's truth, we need not be alarmed; for it is only our imperfect understanding of things which makes the apparent difficulty, and when we have a more perfect and enlightened understanding we shall see that there was no difficulty, except of our own making. The Church in the Creeds gives us the great eternal, abiding truths which have been revealed to us, and they are sufficient for us to live and die by. Other truths are subordinate to them and should be kept so, if we are to make use of this firm anchor that we have.

### SIGNS OF SPIRITUAL DECLINE.

WHEN you are averse to religious conversation or the company of heavenly-minded Christians. When from preference, and without necessity, you absent yourself from religious services. When you are more concerned about pacifying conscience than honoring Christ in performing duty. When you are more afraid of being counted over-strict than of dishonoring Christ. When you trifle with temptation or think lightly of sin. When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving towards the faults of others. When you confess, but do not forsake sin: and when you acknowledge, but still neglect duty. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God. When you shrink from self-examination. When the sorrows and cares of the world follow you further into the Lord's Day than the savor and sanctity of the Lord's Day follow you into the week. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest, or the opinions of your neighbors. When you associate with men of the world without solicitude of doing good, or having your own spiritual life injured.—*Selected.*

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be 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.

### AN ABUSE.

To the Editor of *The Living Church*:

**T**WO in one day is insufferable—especially after a succession of such unwarranted applications.

The latest (until next mail) runs thus:

"NECESSITY COMPELS IT.

"1st. Send us 50 cents for the enclosed Nail Souvenir, or as much more as you feel able, and names of other possible purchasers.

"2nd. Or upon application we will send you 11 more knives which you may dispose of for your own work and return us one-half the gross receipts.

Faithfully and gratefully yours,

"I. H. N." "

I, for one, feel that it is time to offer an indignant protest against this species of blackmail. Under different devices, the clergy are being annoyed with it from the four points of the compass, and the most serious effect of this irresponsible and demoralizing method of raising money for sacred uses—methods, some of them, borrowed from the lowest tricks of trade, and others that no trade that hoped anything from the respect of the public would stoop to, must be discovered in the promoters.

I do not enlarge on so uninviting a topic; but protest that in this and all other such unworthy devices for the evasion of responsibility by gratuitously distributing it upon others, and by methods so potently illegitimate, much more is being torn down than built. Necessity does *not* compel, nor does even expediency lend countenance. And for the inward dishonesty of the whole thing, not Proposal No. 2. Then the travesty at the close is enough to make one shudder. And this at the close of a season, through which we have been entreating for "truth in the inward parts."

EDMONDS BENNETT.

Trinity Rectory, Mobile.

### UNITARIANS AND JEWS.

To the Editor of *The Living Church*:

**M**AY I presume upon your time and space to ask what is the difference between a Unitarian and a Jew? I have in mind the recent criticisms upon the Rev. Dr. Hale's act of communion at the Bishop Brooks Memorial service. What has been said of Dr. Hale—morally, intellectually, and philanthropically—might be said of many Jews. Should that be a reason, however, for admitting them to Communion with a Saviour whom they reject?

A. M. ELLIS.

### THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

**I**HAVE been deeply interested in the discussion going on in the Church papers concerning a change in the Name of the Church.

As it seems to me, a change is needed for two reasons. First, because our present title is an inaccurate one. Second, because its inaccuracy distresses a considerable body of our own people.

A large majority of Church people, I think, would agree in both of these statements. As to whether the second reason is a sufficient one for a change, there would undoubtedly be some difference of opinion. But, there is this to be said in its favor. One great glory of the Church is its Catholicity. It does not bind men down to one view on all subjects. It embraces all who accept the essentials of Christian truth; that is to say, that part of the Faith which our Blessed Lord has made necessary to salvation. And it allows a great latitude in belief on all other subjects. It is for this reason we have men of such widely differing views in the Church to-day, instead of splitting up into as many different sects as there are differences of opinion. The title of a Church embracing, and intending to embrace, men of so many schools of thought, should be one which is satisfactory to all. It should be a comprehensive title, one

including every portion of her membership. If a considerable body of her members are dissatisfied, so long as they remain in good standing in the Church, their feelings should be respected, and a change made, provided it can be done without a sacrifice of truth or principle. We must endeavor to work harmoniously together, and oppose a solid front against the foes of Christ.

It has been suggested that we adopt the title, The American Catholic Church. Strictly speaking, that would be an accurate one, unless it may be said that the term American is too broad, as covering both the North and the South American Continents. But accuracy is not the only thing to be considered. I think it would be admitted by the strongest advocates of this title, that the term Catholic would be offensive to another considerable body of the Church, whether rightly or wrongly so, and that, perhaps, a larger body than those who are dissatisfied with the present title. And this, not because of its inaccuracy so much, as because of its associations in the past. If one strong reason, and really the only impelling one, for a change, be the dissatisfaction of a portion of the Church with our present title, would it not be foolish for us to adopt another title, equally unsatisfactory to another and larger body of our members? Ought we not to seek first for a title satisfactory to all? There is still another objection, which does not touch our own people. We believe our Church to be *the* Church established by our Blessed Lord. We think, therefore, without denying the existence of Christianity in the Denominations about us, that our Lord would be better pleased if all people were in communion with the Church He established, rather than forming separate Communion of their own. This, then, is part of our duty, to do what we can to reconcile all Christian people to the one true Church of Christ in the world. The population of the United States to-day is something over seventy millions of souls. The membership of our Church is about one per cent. of that population. If we are to be the one true branch of the Church of Christ in America, we must bring in the other ninety-nine per cent. of our population. Until we accomplish that, our work will not be completed for this country. By far the largest portion of that ninety-nine per cent. are prejudiced against the term Catholic. It has been perverted to mean what we certainly should not intend it to mean were we to adopt it as our title. It would therefore be a misleading one to the mass of people we desire to draw from. It is only little by little, and step by step, that we can hope to lead this people to a knowledge of the truth. It is hard enough as it is to approach them. Ought we to oppose an additional barrier to their entrance into the Church? If it were certain that one single soul would be driven from the Church by the use of this term, it ought not to be used, unless it seemed probable that more souls would be drawn in by its use, who would not otherwise come in, than would be excluded.

A title suggests itself which, it seems to me, all might be induced to unite upon. I have not seen it discussed in the Church papers, though, most likely, it has been proposed before. It is *The Apostolic Church in the United States*. Or, if it should be preferred, *The American Apostolic Church*, though, for myself, I should prefer the first title, because it emphasizes the Apostolicity of the Church, rather than its being the American Church, and also because, strictly speaking, it is more accurate. If it were preferred, we might make the title *The Holy Apostolic Church*. The term *Apostolic* stands for everything they are contending for who are urging the title *American Catholic*. It implies the continuity of the Church from the time of Christ. It teaches the Historic Episcopate. No Church can be truly Apostolic, unless, at the same time, it be Catholic. The term, moreover, is used in our confession of Faith in the Nicene Creed, as is the term *Catholic*. On the other hand the most Evangelical of our membership could stand by the title, as referring back to the times of our Blessed Lord Himself. It could never be misleading to any class of people, nor, to the ignorant mind, could it confuse us with the Roman Church, which has so long been practically allowed, in the common mind, the exclusive use of the title *Catholic*.

I have brought up this title with the hope that some of your correspondents might state what objections could be raised against its adoption.

Very faithfully,

Sanbornville, N. H., April 6, 1903. RICHARD W. DOW.

### THE CASE OF DR. RAINSFORD.

To the Editor of *The Living Church*:

**I**READ with sad interest your admirable criticism of the address lately delivered by Dr. Rainsford before the Philadelphia Local Assembly of the Brotherhood of St. Andrew.

But permit me respectfully to differ with you as to the treatment you suggest as proper in that case.

You propose that the author of that address should be placed in "cold storage" as the proper action to be taken.

Surely no such treatment of heresy is prescribed in any digest of our canons. Then it should be considered that "cold storage" was never intended to restore unsound meat to soundness, but to preserve sound meat from corruption. Not only would such an attempt be in vain, but it would also furnish very unwholesome food for all who should have the bad taste to partake of it.

The public health might therefore be greatly endangered, and any board of health would soon order it to be cast out to such animals as could relish it safely.

No; the action required in such cases is prescribed in Title 2, Canon 2 of the Digest in these words:

"Every minister of this Church shall be liable to presentment and trial for holding and teaching, publicly or privately and advisedly, any doctrine contrary to that held by the Protestant Episcopal Church in the United States of America."

The case under consideration is so radical and glaring that if this canon is not immediately applied to it, then all such canons are worthless.

JOHN MONRO BANISTER,  
April 4th, 1903. Rector of the Church of the Nativity,  
Huntsville, Ala.

#### THE HOLY COMMUNION AND UNCONFIRMED PERSONS.

To the Editor of *The Living Church*:

IN THE long drawn out controversy on the post-Confirmation rubric in *THE LIVING CHURCH*, there is one point which seems to have been overlooked or forgotten. That the rubric means, and was intended to mean, just what it says, there can be no reasonable doubt. It is the only logical conclusion to which any well balanced mind can come. The history of the evolution of the rubric shows clearly that those who are responsible for it had nothing else in mind than the exclusion of all unconfirmed persons except such as might be "ready and desirous to be confirmed."

All this is freely granted by the writer, and doubtless by many other priests who freely administer the Communion to persons who have no mind to be confirmed. They admit it, and yet have no hesitation, or conscientious scruples in the seeming violation of the Church's law. What excuse have they for taking this course? It is because they recognize a higher law, a law which did not obtain very largely with Christians a few centuries ago. The different organizations of Christians in the sixteenth and seventeenth centuries scarcely recognized each other as in any true sense of the word Christians, however devout and earnest they might be. It is not probable that the question of admitting members of other communions came up at all for consideration. The Church was simply formulating a rubric for the government of her own children. It was unnecessary to make special provision against a contingency that would never arise. That adherents of opposing bodies should present themselves at the Lord's Table was not thought at all probable.

But now the times and circumstances are changed. Much as we deplore the unhappy divisions of Christians, we recognize in the membership of many honest, earnest, exemplary disciples of Jesus Christ. They are men and women too, not a few of them, who have made the Bible and Church history a conscientious study, yet are fully satisfied in their own minds that Episcopal laying on of hands is not a prerequisite to the Holy Communion, or to standing in the Catholic Church. Many of them feel that it would be a compromise of principle to submit to the rite, strange as it may seem to us. No doubt early training and prejudice have much to do with their inability to see it as the Church sees it, but the fact remains.

Now shall we, when they come to our services, tell them that they must not approach our altars, that our rubric forbids it? Shall we turn souls away whom we have no reason to question are as worthy in the sight of God as any of our own numbers? What right have we to turn away from the Lord's own Table those whom the Lord Himself has received? Technically we certainly have the right to forbid them to come. It is the plain logic of our law. But is there not a higher law? Is there not a law which takes precedence of all other laws and regulations? What would St. Paul have said, who put charity above all other Christian characteristics? Aye, what would the Lord Himself say who made broth-

erly love the greatest test of discipleship? (St. John xiii. 35). Would He who charged His followers not to forbid those who cast out devils in His name because they followed not with Him, now forbid such to come to His own Table? It is our privilege and, doubtless, our duty to make every reasonable effort to show such sectarian Christians as are in the habit of accepting the general invitation given in the Communion Service, that they ought to be confirmed. Every faithful priest is bound to do that. But it is quite another thing to forbid them to come, or to warn them against coming by informing them that the rubric must be enforced to the letter. The law of Christian charity is plainly against it. It is repugnant to a very large number of the clergy of the Church who receive and teach without equivocation the cardinal doctrines as set forth in the Catholic Creeds. The average intelligent layman has no sympathy with the enforcement of the letter. The Church will never win its way into the heart of Christendom by insisting on a too rigid interpretation of the rubric under discussion. Let the rubric stand as the Church's specific condition of preparation for the Holy Communion. It could not be better worded for its purpose. But do not drive good people away from the Church and thereby retard the progress toward Catholic Unity by closing our altars against all who do not see their way clear to conform to the sacramental rite of "laying on of hands."

EVAN H. MARTIN.

[Since we desire to close this discussion, which has already gone far enough, we append a reply to express our agreement with the writer to the extent that no one should be repelled from the altar rail, when, not having previously been advised not to approach, he kneels to receive the Holy Communion. But to assume that charity requires us either to invite non-Churchmen to receive, or to refrain from informing them that they are breaking the Church's law by continuing to receive while yet not fulfilling the Church's law, is to assume that the Church's law is itself uncharitable, which in fact it is not. The Church repels no one from the Lord's Table; but in inviting all men to receive, she shows them the "Laying on of Hands" as the apostolic preparation for receiving, without which, not having received the full gift of the Holy Ghost, they are in danger of receiving "not discerning the Lord's Body." Our correspondent asks what St. Paul would have said. We refer him to I. Cor. xi. 28, 29. He asks what our Lord would have said. We refer him to St. Matt. xviii. 17, 18. The logical conclusion of his argument would be to deprive the Church of all disciplinary power, and surely it is not right that every priest should be at liberty to transgress the Church's rules at his own will. And this discussion is now closed.—EDITOR L. C.]

#### THANKS TO THREE.

To the Editor of *The Living Church*:

LET me express my sincere thanks to three persons:

(1) To yourself for your kind references to my former work in your columns.

(2) To the Rev. Albert E. George for his correction of an unintentional inaccuracy. The article was based on memory—hence the slip.

(3) To the Rev. Charles E. Farrar for his prompt defence of his deceased brother. My own brother is dead, and if he were misquoted it would pain me seriously. I deeply regret my mistake.

Very truly,

ROLAND RINGWALT.

#### THE LEAGUE OF THE CATHOLIC NAME.

To the Editor of *The Living Church*:

WILL you give me the space to say that the League of the Catholic Name is by no means an organization confined to San Francisco or California? It extends all over the United States and Canada. Although recently organized, it already includes a goodly number of clerical and lay members in different parts of the country. The rules are very simple:

1. To speak of the Church as *Catholic* on all possible occasions.

2. To use one's influence to have the present misleading and inappropriate appellation of the Church changed.

3. (If a clergyman) to preach a sermon annually on the Catholic name.

There are no further obligations. Also there are no dues; although the Board of Directors will be glad to receive contributions, which will be publicly acknowledged, for the spread of the League and its literature. Later on, a badge or medal will be provided for those members who may desire to have them.

All communications should be addressed to  
April 7th, 1903.

HERBERT PARRISH,  
Secretary of the League of the Catholic Name,  
15 Eleventh Street, San Francisco, Cal.



# Literary

*Aphorisms and Reflections.  
Religion, Agnosticism, and Education.  
Socialism and Labor and Other Arguments.*

By the Rt. Rev. J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co.

The one thing that surprises us in reading these excellent books by the patriotic and high-minded Bishop of Peoria is, that there is so little in them that has reference to socialism and labor and the many questions that arise out of the relationship of the capitalistic and working classes. We observe, also, that nothing that Bishop Spalding has written that pertains to economical questions is in any way new, or gives any clear and certain light for their better understanding. Because of this, we must conclude that the leadership he has acquired in labor matters has come to him because of his sympathy with the struggling masses, rather than by reason of any advanced views that he may hold. It is certainly true that while ecclesiastics of the Roman Church have almost invariably kept in touch with the toiling masses, they have nevertheless been cautious not to incite them to insist upon their rights too strongly, and have always preached the cardinal doctrine of patience, proclaiming that not equality, but rather an inequality, was the permanent and natural condition of things here on earth.

Bishop Spalding is in no sense an economist, but rather a kind and thoughtful scholar who has made some studies in economics, and who seeks to solve various hard questions by means of the light of the gospel and the rules of common sense. It is these qualities of scholarship and of wisdom, worldly and divine, that we admire in his writings. For variety, clearness, and mellowness of thought, he is not surpassed in our day. For his superiors we must go to the men who held up the light of truth to illuminate the pathway of our fathers. We can recall no book that can be put in the hands of the young men and women of our country that will be of greater benefit to them than *Aphorisms and Reflections*; not that the thoughts of Emerson are not of greater depth, but the maxims of Bishop Spalding, if less profound, are more easily understood; besides, they are not so much written for the philosophic student as they are for the average man and woman.

We have looked in *Religion, Agnosticism, and Education* for anything that has distinctive reference to the Roman Catholic Church, and have found little or nothing. We agree with Bishop Spalding that the moral education of children is not possible without religious sanction, and that the principles of Christianity should be taught the young. We are sorry that the attitude of the Roman Church towards an open Bible has made necessary its banishment from the public schools. We agree also with the Bishop, that the agnosticism of the late Colonel Ingersoll was a shallow and vulgar thing, and we rejoice that he has shown it up pitilessly in his truly splendid essay. Indeed nothing in these volumes is of such weight as the study of the principle upon which agnosticism is based, and the distinction made between ranting declamation and philosophic doubt.

W. P.

*The Temple Bible. Ecclesiasticus.* Edited by N. Schmidt, D.D., LL.D. Philadelphia: J. B. Lippincott Co. Price, 60 cts.

Having completed the Old and New Testaments, the Temple Bible Series now begins to publish the Apocrypha. *Ecclesiasticus* is one of the most valuable of the Sapiential books, and is well worth careful reading and study. Dr. Schmidt has written a learned introduction, and the printing of the book is as handsome as the rest of the series. The illustration is by Sir Joshua Reynolds. The subject is Prudence, being one of a series in the window of New College, Oxford.

*The Homeland of the Bible. Travels and Studies in the Holy Land and Egypt.* By the Rev. J. P. Macphie, M.A.

*Pilgrim Sermons.* By A. C. Kempton.  
Chicago: Fleming H. Revell Co.

These two books are similar in motive, being each of them an account of a journey to the Holy Land and Egypt by a minister of religion, Mr. Macphie being from Nova Scotia and Mr. Kempton from Janesville, Wis., where he lately died.

Both volumes are interesting, and present the Holy Land in a vivid and attractive manner.

*Life Secrets.* Spiritual insights of a Christian Physician: Henry Foster, M.D. Compiled and arranged by Theodora Crosby Bliss. Chicago: Fleming H. Revell Co. Price, \$1.00.

These are the musings of a mind filled with an earnest desire to lead others to share in the secret of loving God and seeking His guidance in everything and at all times. They cover the widest range of subjective religious feelings and will doubtless prove useful to many who have not gone beyond mere subjective religion to the fulness of sacramental union with Christ.

*Pearl-Maiden.* By H. Rider Haggard. New York: Longmans, Green & Co. Price, \$1.50.

Mr. Haggard has not selected the subject of this story with his usual discretion. The theme is shelf-worn. Besides, Mr. Haggard has made his own audience by his early writing of mystical things, and fanciful creations. These sources failing him, he will fall into a long line of competitors who are his equal in all respects. The fall of Jerusalem has been similarly treated many times. This new version adds nothing new, exciting, or more than mildly interesting to the long list.

*English Poems, from Chaucer to Kipling.* By Parratt and Lang. Boston: Ginn & Co.

The selections in this volume have been chosen with discretion and judgment, for the use of secondary schools in the study of the poetry of England since Chaucer's time. There are copious notes and explanatory texts to aid the student.

*Horses Nine.* By Sewell Ford. Illustrated. New York: Charles Scribner's Sons. Price, \$1.25.

Mr. Ford has that sympathetic knowledge of the horse, his character and use, his likes and dislikes, his faults and his virtues, that makes him a biographer of supreme excellence.

These short sketches of Skipper, Calico, Old Silver, Blue Blazes, Chieftain, Barnacles, Black Eagle, Bonfire, and Pasha have appeared in recent magazine numbers, but are worthy the pretty binding which the Messrs. Scribners have given them.

There is a certain pleasure in the possession of such a volume. One wants to read the story of Chieftain more than once, and Pasha, the son of Selim will bear more than one re-reading.

This adds another to the list of really fine animal stories.

*Talks With Boys and Girls.* By Sydney Strong. Chicago: Fleming H. Revell Co., 1902.

*About Money.* Talks to Children. By Percy Wayland Sinks. Chicago: Fleming H. Revell Co., 1903.

*Sundays and Weekdays with the Children.* Including Daily Texts, Lessons, Songs, and Recitations: Also Thoughts for Older Folks. By Mrs. Virginia J. Kent. Introduction by Lucy Rider Meyer. Chicago: Fleming H. Revell Co.

Here are some very good talks to children. Mr. Strong's volume is full of helpful instruction, expressed in straightforward and forcible language: just the sort of talk that a normal boy or girl will listen to. There are three series of talks in the volume—Kite Talks; Random Talks; The Life We Ought to Live. The first series is ingenious and well worked out. Mr. Sinks' talks about money are intended to give the child a right point of view in regard to the use and abuse of money. Modern life is so saturated with materialism, and the average family is so conducted on materialistic lines, that the attempt to better conditions seems rather hopeless. But in any case this book is a wise book and we hope it will find some to help.

Mrs. Kent's book is a miscellaneous collection of material, prayers, hymns, and carols, with and without music, catechisms, etc. A teacher might find some helpful thoughts in it.

*The Kingdom Growing: A Series of Lessons on Our Foreign and Domestic Missions.* (Soldier and Servant Series, January, 1903.) By the Rev. Lester Bradner, Jr., Ph.D. Hartford, Conn.: Church Missions Publishing Co.

We are glad to call special attention to this admirable series of lessons on the Missions of the Church. The subject is put in such shape that the pupil can easily grasp it, and provision is made in the "Teacher's Digest" for the more complete study of the subject which the instructor needs, if the instruction is to be efficient. The book is well provided with maps, plans, tables, etc. We feel that we cannot recommend it too highly; and we are glad to take this occasion to say that the Church Missions Publishing Co. deserves very wide support in the work it is so effectively doing in making Missions an attractive subject to the young.

*The Doukhobors: Their History in Russia; Their Migration to Canada.* By Joseph Elkinton. Philadelphia: Ferris & Leach, 1903.

Mr. Elkinton writes with what appears to be competent knowledge, and certainly with intelligent sympathy, of this strange Russian sect, the Doukhobors, which has so many points of similarity with the Quakers. The object of the present volume is to interest the public in them, and their education. They would appear to be sufficiently in need of the latter. It is to be regretted that the need was not supplied soon enough to spare the world another queer sect.

*Triumphs of Science.* (Youth's Companion Series.) Edited by M. A. Lane. Boston: Ginn & Co., 1903. Price, 30 cts.

We have before had occasion to call attention to the volumes of this excellent series of Readers for the Young. The present volume follows the same general lines as its predecessors; i.e., it gives information upon the topics of which it treats in the words of eminent authorities. Thirteen subjects are treated in this volume, among which we note, as of special interest to-day, "Submarine Boats," "How War Ships are Built," and "Harnessing Niagara."

## Papers For Lay Workers.

By MARY J. SHEPPERSON.

### MOTHERS' MEETINGS.

YES, I went once to the mothers' meeting, but only once. There was nothing but singing and praying. "You got nothing." The woman's words showed plainly that she at any rate found loaves and fishes most profitable.

"What, work for the poor! I'm too poor myself," was the comment on some other meetings, which comprised about five members, with an average attendance of two—sometimes none. There were always three or four ladies present. Had they been less faithful in attendance, there might have been more women present. They will not mingle with the rich.

"The poor always want very full value, even if they only give a penny," said one with wide experience. It recalled the woman who, at a clothing sale, remarked: "I'd take this hat, if I saw anything in it for the money."

Few can bring their own work to the meeting. In an hour, perhaps half a dozen garments receive a touch here and there. Again, "poor but proud" is all too true very often; and nowhere is there more social caste than among the poor. The owner of a poor garment would be ashamed to bring it for needed repairs.

Permit the women, perhaps, to supply their own work, but always, too, have a supply on hand. Cut a garment for some special child, and charge enough to cover cost. The women are then not working aimlessly. They will attend, if only to receive what they have begun. A meeting on this plan has nearly doubled itself since last year. Refreshments are given once a month. Every time is superfluous and expensive. Were you ever in a tenement lacking tea and fancy cakes?

"Make your meetings attractive, and they will advertise themselves." One word from the women, is worth a dozen of invitation from you. The entertainment must be varied. A story should be finished at a reading. Recitations, especially funny impersonations, are always enjoyed, also talks on house-keeping. Often a personal rebuke may antagonize a woman. She is taught cleanliness and thrift in such a talk. A knowledge of hygiene would prevent much sickness.

A simple ballad delights English women; and bright music all enjoy. For the short closing service, always plan some simple solo, and some familiar hymns ensemble. Five-minute Bible talks may be made very helpful. The mothers' meetings should be threefold in their object—to teach *home-keeping* rather than *house-keeping*; a love of all things beautiful, and to encourage this, have illustrated talks on art, and give as in Boston 15c musicales and lectures, etc., and above all, to teach that "God is our refuge (*home* in Hebrew, I have been told) and strength, a *very present* help in time of trouble."

### MISSIONS IN THE SUNDAY SCHOOL.

THE naming of Sunday School classes after great missionary leaders is a step toward insuring new interest in missions. Of course, each class must be familiar with the story of its name-sake and hero. A monthly missionary service—Whittaker's is fine—with a missionary Bible verse from *each* class is inspiring. The talk should be, if possible, illustrated by pictures or objects. Leaflets should be distributed for home reading.

THE CHILDREN of our household take a great deal of interest in what is known in the family as "the solecism box." It is a small box into which anyone may drop a slip of paper recording an error of speech that has come under his notice. These notes are not made personal at all, although at the weekly opening of the box some of us readily recognize and acknowledge our mistakes. The fear of being "put in the box," I believe, makes even the grown-ups a little more careful than we should otherwise be.—Mrs. M. A. H., in *Good Housekeeping*.

IF YOU DESIRE to be great and good and efficient in God's cause, or in any good work, make the most of the capital in hand. Develop and train and prune yourself. The glory of manhood is its royal kingship of the realm of self. Make the kingdom of your own soul glorious, and real greatness will come to you.—*Law and Order Advocate*.

## Her Reward

By MAZIE HOGAN

### CHAPTER I.

THE old-fashioned clock struck ten. The sound reverberated through the silence of the farm-house, a silence broken only by heavy and audible breathing issuing from various open doors into the upper hall. One would have said that all the inmates of the lonely house were wrapped in slumber, save for a faint glimmer shining out into the passage from a partly closed door.

Within, a young woman laid aside a large basket filled with unfinished work, and rose, weariness in look and attitude. It was a large, bare room, with heavy dark rafters exposed to view above, and its few pieces of furniture old-fashioned and cumbersome. The claw-footed table of massive mahogany held several books and magazines, as well as the basket of work and the lamp. Above the high mantel were two or three fine engravings surrounded by rustic frames. The coverings of the high-posted bed were tossed and tumbled and a bright childish head lay on the pillow.

At the first glance, no one would have called Margaret Mercer handsome. A dull weariness, an expression of almost hopeless endurance seemed stamped upon the regular features, the eyelids with their thick black fringes drooped low as if weighed down by care, almost concealing the fine dark-gray eyes, and the glossy black hair was arranged in too severely simple a style to become the quiet face. Yet an artist's eye might have found much to admire in the still, pale countenance, with its fine curves and soft, smooth skin, and a physiognomist would have detected the underlying strength of the quiet features. A long, hard day's work had added to the weary droop of features and limbs, and she seemed the impersonation of fatigue.

As she turned, however, her eye fell upon a new magazine, one of those precious modern vehicles of thought and culture, lying upon the table with leaves still uncut. As if irresistibly constrained, she reseated herself, rapidly cut the leaves, and began to read. Her heavy eyelids lifted, her weariness dropped from her as a suit of armor, leaving her true self exposed to view, with kindling eye and quivering lip.

For two hours she sat thus, absorbed, transformed, heedless of the passage of time, indeed of aught around her. When the clock sounded the midnight hour, she closed the book, the pall of weariness dropped back upon her, and after brief preparations, she extinguished the light, and laid her head upon the pillow beside her little sister's.

Years ago, when Margaret, the oldest of Farmer Mercer's host of children, began to near her teens, her mother, a gentle, silent, overworked woman, whose strength and energy were all expended upon the multitudinous duties of a farmer's wife and the care of her children, endeavored to persuade him to give the child an education. He saw no reason why the district school should not suffice for his daughter as it had for his wife and himself, and grudgingly sparing the money which would have added to his rapidly increasing land and stock.

But Mrs. Mercer, with the one determined persistence of her life, finally brought about her earnest desire, and Margaret was sent away. For four years, she attended a high-class boarding school, drinking in knowledge and culture and refinement with eager mind and heart and developing into a noble woman.

At sixteen, she completed the course of the school and went home for vacation, cherishing a scheme for further culture and improvement. A school friend, planning to attend one of the larger woman's colleges, urged her to be her companion, and she rejoiced at the more extended opportunities she saw in fancy opening before her. Yet arrived at home, her mood changed. She found her father grown even more eager for money-making, and regardless of the comfort and pleasure of his wife and daughters, her mother care-worn and feeble from hard work and many burdens, her sisters growing up rude and ignorant, the boys rough and stolid.

She knew that one object of her own education had been that she might benefit the younger ones, and looking at her fragile, hard-pressed mother, she felt that her place was by her side. But she had disclosed her plans, and Mrs. Mercer's

maternal unselfishness and gentle persistency triumphed once more, this time over the daughter's conscience as well as the husband's covetousness.

So Margaret went and entered upon a four years' course. She and her friend boarded with a pleasant, refined family, and in the larger liberty of the life they found yet further development. Margaret's mind was one that delighted in the acquirement of knowledge, pure and simple, and when to that was added the pleasure of congenial companionship, she found much happiness.

At the close of the first year, the eldest son of the lady with whom they were boarding came home, having completed his legal studies. Louis Lenox was a handsome, winning young man of twenty-one, the idol of his household and of his circle of friends. What followed may easily be conjectured. Margaret, with her sweet, rustic innocence, not impaired, only enhanced by the knowledge and cultivation which sat so prettily upon her, with the grave, classic beauty of her face and the serious, dignified charm of her manner, impressed the young man as none of the many girls of his acquaintance had ever done, while his gentle deference and manly brightness were most agreeable to her. In a few weeks Margaret was wooed and won, and Pallas had a rival in Cupid.

It was well understood that the marriage should not take place until Margaret's course of study should be completed and Louis should be established in his profession, but meanwhile the daily intercourse was very pleasant. Margaret had too much strength of character to neglect her studies even for her lover, but the mutual influence was of benefit to both. Margaret found the bright, gay, careless "bonhomie" both attractive and contagious, and life seemed much happier to her, relieved of some of its seriousness, while Louis gained new views of the importance of thought, and his slightly shallow character was deepened and strengthened by contact with his beautiful and grave fiancée.

There was no opposition by either family. The Lenoxes knew and loved Margaret and were only too glad that she should become their daughter and sister. Margaret fancied a little wistfulness in her mother's letter of loving congratulation, but were not Rose and Anna growing up ready to be helps and comforts to her?

It was Margaret's eighteenth birthday and she had been very happy in the congratulations of her friends and in Louis' companionship. In the middle of the afternoon, a telegram came, summoning her home at once. Her mother was dying. The hasty, tearful good-byes, her lover's tender words and promises, the hurried journey, her arrival at home, and her greeting by her weeping sisters and brothers, all had little place in her memory.

The scene which seemed burned as by a red-hot iron into her recollection, was the quiet room with her mother's wasted form and face lying among the pillows, and the trusting smile of welcome which met her. She had heard, half-comprehending, when they told her that her mother had seemed to cling to life beyond the doctor's expectation, and to await her coming. She never forgot the brightening of the worn face, the grasp of the trembling hand, and the faint, whispered words, "I am so glad you have come, my daughter. You will take care of them all. I trust to you." These were her last words. She fell into a doze, still clasping Margaret's hand, and never awakened.

Even without this charge, there was nothing for Margaret to do but to give up her hopes and aspirations and to assume the care of the widowed household. Rose was sixteen, but childish and ignorant for her age; Anna only twelve, and little Agnes, five. Then there were the three boys, the twins, Ned and Nat, were fourteen, and Jamie, nine. Mr. Mercer's increasing prosperity had but entailed more labor upon his wife, for larger land and more numerous stock necessitated more help for whom there must be food prepared, besides the care of the dairy.

So it was upon multitudinous duties that the young college student entered with a heavy heart and unskilled hands. Her father's eager desire for gain did not render him at all tolerant of her youth and inexperience, and her mother, as is only too common with mothers, had preferred toiling unceasingly herself to teaching her daughters to help her, so that Rose and Anna could do little to assist her.

A few weeks after Mrs. Mercer's death, Margaret wrote to her lover, and released him from the engagement, telling him she did not feel it right to hold him bound, when it would be impossible for her to fulfil her pledge for many years, perhaps forever. Louis refused his freedom and they commenced

a correspondence which had continued during the five years which had elapsed.

Margaret's outer life during these years was that of an overworked drudge. Her almost numberless duties left her absolutely no time to herself, save when stolen from the hours of sleep as to-night. Her mind, refined and cultivated by years of mental activity, underwent a continual martyrdom from the absorbing physical labor and the uncongenial companionship. Her father had never been her mother's equal, and now she felt, and blamed herself for feeling, that he was coarse, rough, almost unkind in his exactions, and growing more miserly day by day.

Her brothers and sisters were dull and uncultured, and she had no time for the influence and instruction which she, at first, fondly hoped might elevate them. Even little golden-haired Agnes, her pet and darling, ran wild, and showed the lack of a mother's care.

For many months she seemed to be living in a dull, heavy dream, without hope or purpose. Then she took heart of grace, and began to feel that she was sinning against her own better self and her Maker, who had given her this work, hard and uncongenial though it might be. So she bent her energies to strive to do some good within her limited sphere of action. She kept her temper under her father's many exactions and slowly acquired some influence over him. She did what she could to help and train the younger ones, the lack of time and the barren soil being, however, most discouraging. She endeavored to make some improvements in the old-fashioned methods of work. She read and studied whenever she could steal a moment, and tried to keep up with modern thought by means of the new books and magazines with which Louis kept her supplied.

His letters, which came regularly and frequently, were a source of much pleasure and comfort to her, even while they wrung her heart by reason of his tender solicitations for their marriage. Her hope had been that when Rose grew old enough to assume charge of the household, she might be free to yield to his urging, and he had promised that Agnes should live with them. Two or three years ago she had begun to think that Rose was interesting herself more in household affairs, and to hope that her own marriage might soon take place. But the unwonted interest proved to be simply the precursor of the announcement of her sister's engagement.

So one more hope was laid aside and she saw Rose married to a rough farmer and living not a very happy life, for the man she married was intemperate and often unkind; babies came fast, and anxiety and overwork undermined her health, so that now, at twenty-one, her rustic beauty was gone and she seemed the wreck of her former self.

Little Agnes was a great comfort to Margaret. She was beautiful and intelligent, and though there was little time for regular instruction, yet the child followed her sister about like a spaniel, and in these five years had not only been taught many things, but had begun to share many of Margaret's inner thoughts and feelings.

Anna was now seventeen and growing quite helpful, and again Margaret was beginning to hope that her place might be filled. She had at last consented that her lover might pay her a visit and was expecting him in a few days. She awoke next morning with the feeling that something pleasant was to occur and went about her daily work with a lighter heart than usual.

"Sister," said little Agnes, "I never heard you sing before!"

Margaret smiled half sadly, as she remembered the sweet voice Louis so loved to hear.

[To be Continued.]

IN THE TREMBLING of age and the stealthy approaches of the last sleep, the dear presence of an Almighty Guardian, to whom age is as childhood, and who creates the future with the past, fills the desponding shadows with a mild and holy light. Let him only be near, and the obscuring veil of mortal ill, that sometimes seems to shut us in and tempt us to believe in nothing but the sun and rain, is soon withdrawn, like the cloud lifting itself from out the glen, and the sun first glorifies and then dissipates the haze, leaving the mountain range of immovable goodness and beauty clear against the everlasting sky. So pass the storms away! So deepens the heavenly view to the soul that will but "rest in the Lord, and wait patiently for Him."—*Martineau*.

TO COMBAT the enemies of truth show them the example of humility, patience, religion, and all the virtues.—*St. Dominic*.

## The Family Fireside

### MOTHER.

Full many a warrior,  
Crowned with valor's crown,  
Has, from his lofty place bent down  
And doffed his helmet to another,  
Who blessed his life,

His mother.

Our noble martyred One,  
Whose life, like morning sun,  
Went out ere day was done,  
Honored and loved another  
Whose life formed His,

His mother.

The lowly Nazarene,  
Hanging on Cross of pain,  
Looked earthward, once again,  
Commending to His brother  
She who in manger bore Him,

His mother.

Honor and fame and power  
Can never wholly dim,  
While manhood dwells in him,  
While life's span doth endure,  
The love-light, burning pure,

For mother.

Binghamton, N. Y.

E. C. D.

### THE NEW BABY.

BY ANNE WOODRUFF.

COME and see the new baby, Tootsy," said papa. "It's the cunningest little papoose you ever saw."

"Don't want see 'um," said Tootsy, sulkily, holding back with all the strength of his sturdy little legs, but papa, tossing him to his shoulder, marched into the bedroom where the nurse uncovered a bundle of white flannel snuggled close beside his very own mamma, who smiled a welcome to her little boy with the scowling face.

"Um ain't pitty—no!" declared Tootsy, when he saw the wrinkled little face. "Um ugly," and all the coaxing in the world could not make him admit that he liked his little sister.

Tootsy was jealous. His short little nose was "out of joint," and he did not like it.

"Don't love Tootsy any more. Love new baby," he wailed when he was alone, and his little heart swelled with grief and anger. "Ugly baby come and take Tootsy's cradle, and sleep with Tootsy's mamma."

"Don't bother me now, darlint," Jane would say. "I'm in a hurry," and it seemed as if even nurse had no thought for anyone but that tiresome baby.

Tootsy sat in deep thought in his little red rocker, and Jane was thankful that the child was so "good and quiet, and no bother to anybody," as she said to the cook. She would have felt differently if she had seen into the little heart, as the baby boy crept into the hall, muttering to himself, "Don't love Tootsy any more. Love little red baby. Tootsy run away," and seeing the front door ajar, slipped down the front steps. He trotted down the street, his little red Tam-O-Shanter bobbing up and down like a woodpecker's top-knot.

"Tootsy run away," he repeated firmly, and pressed on, unnoticed, until he came to the park, where among the crowds of frolicking children, no one imagined that he was alone.

Tootsy enjoyed himself very much, it was all so new and strange. There was so much to be seen—flowers, animals, children, people, and the gaily-gliding boat-loads on the lagoon. The time passed very quickly. He toddled along, or sat on the grass watching the games, until he was tired. A cunning little grey squirrel quite won his heart, it looked so cute sitting upright holding the nuts people tossed him, in his paws, nibbling them before their eyes, as if he did not care in the least who saw him dine.

When the sun began to get low, he was so hungry and tired that home seemed a very nice place, even with the new baby in mamma's bed up-stairs.

"Tootsy runned away," he murmured bravely, but his eyes filled, and his chest heaved. "Papa want Tootsy," he wailed:

"Tootsy go home," but alas! where was home? He ran and ran, until his legs refused to go any farther, then he sank down under a thick-growing lilac bush, out of sight of the passers-by.

By this time night was coming on, and although it was warm weather, the grass was damp, and he was soon chilled through.

"Tootsy s'leepy," he moaned. "Tootsy want to go to bed," and he would soon have been in the Land of Nod, only just then he felt something move close at his side; then his hand touched a little fluttering, feathery object, that chirped, and snuggled into his hand to get warm, thinking perhaps that it was the mother bosom.

"Poor birdie!" said Tootsy, sitting up. "Birdie run away, too? Tootsie loves birdie," and he kissed the trembling bird—a young robin just learning to fly—and held it to his cheek. It crept to his neck and snuggled under his chin, then Tootsy lay down on the grass, and boy and bird fell asleep.

In Tootsy's home all was anguish and confusion. His mamma could not be told, but his papa was nearly wild with fear and grief when the word reached him that Tootsy could not be found. The police were soon out searching, and the poor father went hither and thither like one distracted. When at last word reached him that a stray child had been seen in the park, he and two policemen went to look for him there. They searched every inch of the ground—as it seemed to them—Mr. Gordon shuddering when he looked at the lagoon, for fear his baby boy lay under the water.

"Well, sir, I think we might as well give it up," said one of the policemen.

"Wait one moment," said Mr. Gordon, peering behind some bushes that threw dark shadows on the grass. Then rushing excitedly forward, he cried:

"Tootsy! Tootsy! My baby—my little boy!"

There he was, sure enough, just where he and the birdie fell asleep—little brothers in distress.

"Tootsy runn'd away," he said, sitting up and blinking in the light of the policeman's lantern. "Little red baby come, an' nobody love Tootsy any more."

"My precious baby!" cried his papa, taking Tootsy into his arms. "Papa loves Tootsy more than ever, and so does mamma," and there was a sob in papa's throat and a tear in his eye.

"Tootsy hungry," said the tot, snuggling into his papa's neck, just like the little birdie. "Take Tootsy home," and the drowsy head fell upon papa's broad shoulder as they all started homeward.

### HOUSEHOLD HINTS.

RUB CELERY on the hands to remove the odor of onions.

CAULIFLOWER, when served whole, makes a very pretty dish. Tie it in a square of cheese-cloth before boiling. When done it can then be lifted from the vessel without breaking it. Place on a hot platter, remove the cloth, then pour over the cauliflower a drawn butter sauce.

KEEP the mint in water until wanted and do not make the sauce until the meat it is to accompany is on the platter ready for service. It is best cut with a pair of sharp scissors. Hold a dozen stalks of even length in the hand, and cut in very short bits, clipping through all with one stroke. By using fresh lime juice instead of vinegar, a little brandy and a dash of cayenne, the sauce will be much improved.

BREAD used for basket luncheons should not be less than a day old, for the sake of thin and even cutting. The crust should be trimmed off neatly, the butter should be put on evenly, not in dabs. To prepare nuts for sandwiches first chop very fine, then pound to a paste; salt well, and mix well with butter, and spread; or mix finely chopped nut with just enough mayonnaise or cream salad dressing to slightly moisten.

CUCUMBERS should be prepared for the table with care. Pare until not a bit of green remains, as a bitter principle lies next the skin, soak in cold water for some time before being sent to the table. Drained and served with cracked ice they make a very appetizing addition to the meal. For salad, cut in little cubes and with sliced tomatoes, serve on lettuce leaves with a mayonnaise dressing. Or serve with small young onions instead of tomatoes.

A TRAINED NURSE vouched for this simple way of dropping medicine without a dropper. Tip the bottle up till the cork has been moistened. Reverse it again and let the fluid go down. Take the cork out, and in so doing run the cork along the rim of the bottle. Drop from the side you have moistened with the cork. In taking or administering medicine always pour from the side opposite the label. This will keep the label looking clean and fresh. The glass can be washed off from time to time but a drop will spoil your label beyond remedy.—*Good Housekeeping*.



## The Living Church.

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## Church Calendar.



- April 5—Sixth (Palm) Sunday in Lent.  
 6—Monday before Easter. Fast.  
 7—Tuesday before Easter. Fast.  
 8—Wednesday before Easter. Fast.  
 9—Maundy Thursday. Fast.  
 10—Good Friday. Fast.  
 11—Easter Even. Fast.  
 12—Easter Day.  
 13—Monday in Easter.  
 14—Tuesday in Easter.  
 17—Friday. Fast.  
 19—First Sunday (Low) after Easter.  
 24—Friday. Fast.  
 25—Saturday. St. Mark, Evangelist.  
 26—Second Sunday after Easter.

### CALENDAR OF COMING EVENTS.

- April 22—Dioc. Council, Louisiana.  
 " 23—Missionary Conference of Pacific Coast, San Francisco.  
 " 28—Dioc. Council, Mississippi.

## Personal Mention.

THE Rev. WM. CHARLES has resigned the charge of the churches at Trenton and on Grosse Ile, Mich., of which he has been pastor for the past 16 years.

THE Rev. ARTHUR W. CHAPMAN has taken charge of St. Paul's, Hopkinton, and St. Stephen's, Westboro, Mass.

THE Rev. Dr. GEO. H. CORNELL, who has been serving as *locum tenens* for Trinity parish, Iowa City, Iowa, and was rector of St. Thomas' Church, Sioux City, Ia., for fourteen years, has accepted the position of vicar of Calvary Cathedral parish, Sioux Falls, S. D., and will enter upon his duties the Sunday after Easter, April 19th.

THE address of the Rev. F. J. DATSON is Ontonagon, Mich.

THE Rev. LOUIS DE CORMIS has charge of St. Peter's Church, Salem, Mass., during the absence of the rector.

THE Rev. JAMES H. FIBBLING, late assistant in Bethesda parish, Saratoga, N. Y., has become curate of Trinity Chapel, Bayonne, N. J., which is under the care of Trinity parish, Bergen Point (Rev. F. M. Kirkus, rector).

THE Rev. WILLIAM H. HIGGINS has declined the call which he recently received to Greensboro, Md.

THE Rev. WILLIAM JENKINS has become curate in St. Anne's Church, Lowell, Mass.

THE Rev. C. S. LINSLEY, now of the Diocese of Los Angeles, has been appointed to the charge at Petaluma, Cal., in the District of Sacramento, vacant by the death of the Rev. C. C. Peirce.

THE Rev. HOWARD LA FIELD of Nashotah will have charge of St. Luke's Church, Whitewater, Wis., during the vacancy in its rectorship.

THE permanent address of the Rev. GEORGE WOODWARD LAMB, vicar of the St. Mary Memorial, is 3743 Boquet St., Pittsburgh, Pa.

THE address of the Rev. ARTHUR. F. LEWIS after April 18th, will be changed from Leonia, N. J., to Unionville, Conn.

THE Rev. H. W. ROBINSON has resigned the charge of Holy Cross mission, Poplar Bluff, Mo., and accepted a call to the parish of St. Paul's, Palmyra, Mo. Address accordingly after April 20th.

THE Rev. H. B. SMITH has accepted the call to Fayetteville, Ark., and will begin work there on Low Sunday.

THE Rev. FRANCIS YARNALL, rector of Christ Church, Coudersport, Pa., has accepted a call to the rectorship of St. Mary's Church, Shelter Island Heights, New York, and will shortly begin his work there.

### ORDINATIONS.

#### DEACONS.

WEST VIRGINIA.—On Tuesday, March 17, in Christ Church, Clarksburg, Bishop Gravatt ordained to the diaconate Mr. CRETUS A. DOWELL, formerly a Baptist minister. The candidate was presented by the Rev. S. S. Moore, D.D., who also preached the sermon. Mr. Dowell has, under lay reader's license, been working at Clarksburg, Buchannon, and Sutton, for the past year.

#### PRIESTS.

CONNECTICUT.—On Saturday, March 21st, at Christ Church, New Haven, the Rev. JOHN M. HARPER, by the Bishop of the Diocese. The Rev. Professor Denslow of the General Theological Seminary was the preacher.

PITTSBURGH.—On Tuesday in Holy Week, at the Church of the Ascension, Pittsburgh, the Rev. ARTHUR SANFORD LEWIS was advanced to the priesthood by the Right Rev. Cortlandt Whitehead, D.D., who also preached the sermon. Mr. Lewis was presented by the Rev. Dr. Grange, rector of the parish. Other priests present and uniting with the Bishop in the laying on of hands, were Archdeacon Cole, and the Rev. Messrs Danner, Alexander, Wells, Edwards, and Drs. Dyess and Byram. Mr. Lewis becomes curate at the Church of the Ascension, from April 1st.

### WANTED.

#### POSITIONS WANTED.

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ORGANIST AND CHOIRMASTER desires Church position. References and testimonials. Address J. E. STOTT, 424 N. 9th St., Quincy, Ill.

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

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EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Vell, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

ORGAN.—First-class Mason & Hamlin two-manual organ for sale. Apply RECTOR GRACE CHURCH, Millbrook, N. Y.

### TRAVEL.

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### MISCELLANEOUS.

WYOMING, THE COMING STATE.—Splendid climate, cool in summer; cattle graze on range all winter; climate unexcelled for weak lungs; natural health sanitarium; cattle ranching profitable and healthful. Consider this: 320 acres patented land; 1,280 acres leased, grazing land; cuts from 75 to 100 tons hay on patented land; abundance of water for irrigating; excellent title; all fenced; six-room dwelling; large barns for cattle and horses; farming implements; price, \$3,500.00. Send for my list of other larger and smaller properties. Reference, Dean Cope, Laramie, Wyoming. Address, M. T. ULÉN, Laramie, Wyoming.

### AN EASTER AND SPRING CONVENTION REFLECTION:

What is the Best Thing to do?

First: Let Easter joy inspire a desire to help practically *now* the faithful servants who have won the plaudit, "Well done"; but who broken down and turned adrift need to be upheld and supported by the tender care of the Church. "Inasmuch as ye have done it unto one of the least—come ye blessed inherit."

Second: The statistics of clerical changes prove that only a small percentage of clergymen remain in one Diocese all their lives, therefore the relief fund they have built up in their early ministry is frequently the very fund to which they cannot appeal in later years when they need it. Through no fault of their own, the great body of the clergy are ineligible to local funds by reason of removals or canonical requirements, or they are debarred by the fund's inadequacy. This is the reason *The General Clergy Relief Fund* has nearly 400 annuitants while the largest local funds have but a score.

Third: Sixty-eight Dioceses out of seventy-nine are receiving from the General Clergy Relief Fund more than they give back. Can we not remedy this inequity and waste and chaos by generous support of what seems now "an effectual and hopeful way," viz., through the profoundly wise legislation of the General Canons creating a central, uniform, comprehensive relief fund for the whole Church?

The General Clergy Relief Fund, The Church House, 12th and Walnut Sts., Philadelphia, the Rev. ALFRED J. P. McCLURE, Assistant Treasurer and Financial Agent.

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

These operations have been extended until to-day 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 Ave., 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.

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All other letters should be addressed to "The

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General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

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

### ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE, SHANGHAI.

The Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai, China, acknowledges with thanks the following gifts for the St. John's College Building Fund, received by the Treasurer of the Domestic and Foreign Missionary Society: F. W. Ashworth, \$1; Miss F. A. Loomis, \$1; "Cash," \$25; George Gordon King, \$100; In Memoriam George Thomas, \$25; P. K. Roots, \$10; St. John's, Williamstown, Mass., \$25; J. Barber, \$10.

Contributions previously acknowledged from givers in the United States, \$6,017.22; from givers in China, \$6,454.95; total, \$12,472.17. Amount still needed to complete the Fund, \$12,527.83.

### INFORMATION BUREAU.

As there are frequent inquiries addressed to **THE LIVING CHURCH** with respect to outside business matters, arrangements have been made

whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

### BOOKS RECEIVED.

FUNK & WAGNALLS CO. New York.

*The Keswick Movement.* In Precept and Practice. By Arthur T. Pierson, with Introduction by the Rev. Evan H. Hopkins. Price, 50 cts. net.

THOMAS Y. CROWELL & CO. New York.

*Love's Labors Lost.* By William Shakespeare. Edited with Notes, Introductions, Glossaries, Lists of Variorum Readings, and selected Criticisms, by Charlotte Porter and Helen A. Clarke. Price, 50 cents net.

*Life and Letters of Edgar Allan Poe.* By James W. Harrison. In two volumes. Price, \$2.50 net.

LONGMANS, GREEN & CO. New York.

*The Inheritance of the Saints;* or, Thoughts on the Communion of Saints and the Life of the World to Come. Collected chiefly from English Writers, by L. P. With a

Preface by H. S. Holland, M.A., Canon and Presenter of St. Paul's. New Edition. Price, 6s. net.

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*Haydn.* By J. Cuthbert Hadden, author of *George Thomson: The Friend of Burns*, etc. With Illustrations and Portraits. Price, \$1.25.

RIVINGTONS. London.

*A History of the American Church.* To the close of the Nineteenth Century. By the Rt. Rev. Leighton Coleman, S.T.D., LL.D. Price, 1s. net.

FLEMING H. REVELL CO. Chicago.

*Eighty Good Times out of Doors.* By Lillian M. Heath, author of *Eighty Pleasant Evenings*. Price, 75 cents net.

### PAMPHLETS.

*The Philosophy of the Real Presence.* By Robert A. Holland, S.T.D. Price, 25 cents. Thomas Whittaker, New York.

*Directory and Year Book of St. Paul's Episcopal Church, Erie, Pa.*

*The Church: What it is, and Why I Should Belong to it.* Two Addresses given in St. John's Church, Somerville, N. J., by the rector, the Rev. Charles Fiske, B.D.

## The Church at Work

### BROTHERHOOD CONVENTION,

Denver, Oct. 7-11.

PARTICULAR ATTENTION is being given, just now, by the members of the Brotherhood of St. Andrew, both in this country and in Canada, to the City of Denver by reason of the appointment for the 18th National Convention of the Brotherhood in that city during the month of October next. American cities, remarkable for the rapidity of their growth, are as fully remarkable for the solid character of their development, and none among them is more so in either respect than Denver, the Queen City of the Plains. Its growth in two decades greatly exceeds that in any other portion of the world in a like period of time. It is said to be the most healthful city in the United States, comparatively, and the climate and business facilities make it one of the most desirable places of residence in the United States. The Weather Bureau statistics show that for the past ten years Denver has had only 57 cloudy days in a year, which gives an average of 314 clear days when out-door exercise can be taken even by an invalid.

The Denver Chapters of the Brotherhood of St. Andrew are perfecting arrangements with the railroads for round-trip tickets at most reasonable rates, affording an excellent opportunity for members of the Church from all parts of the country and from Canada to attend the Convention and at the same time to take in the sights, which present themselves in an endless and pleasing variety in the City of Denver and State of Colorado.

### ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Large Confirmations—Montgomery.

THERE HAVE BEEN 306 persons confirmed since Bishop Beckwith's consecration, the middle of December, and the largest class presented at any one place was 37, at Ensley (the Rev. J. J. D. Hall, rector), one of the suburbs of Birmingham.

AT ST. JOHN'S, Montgomery (Rev. E. E. Cobbs, rector), a unique series of services has been held, every Monday afternoon during Lent, under the direction of the Rev. Chas. R. Hodge. These are "Lenten Recital Services," each service having a specific topic, around which centre all the musical selections, the Scripture reading, the hymns and prayers, culminating in a brief address by Mr. Hodge. It is the address and the musical selections which make the service impressively unique. Mr. Hodge's thorough artistic training and fine method have made the services, entirely apart from their marked religious effect, of great educational value in a musical way.

### CALIFORNIA.

Wm. F. NICHOLS, D.D., Bishop.

Missionary Conference Arrangements.

IN ADDITION to the deputies to the Pacific Coast Missionary Conference, already reported, the following are appointed from the Diocese of Oregon: Rev. Messrs W. S. Short and E. T. Simpson, Messrs J. W. MacCormac and T. B. Clopton. The Bishops of Olympia, Boise, Sacramento, Salt Lake, and Los Angeles have announced their intention of being

present, and invitations have been sent to the Bishops of Montana, Colorado, Laramie, and British Columbia, though these are not members of the Conference, being outside the District.

The programme now published begins with Holy Communion at St. Paul's Church at 9 o'clock on Thursday, April 23d, followed by organization and conference on "The Missionary Canon" and "The Apportionment." The Rev. Dr. Lloyd will speak in the afternoon at St. Luke's Church on "The Progress of the Work," and a conference will follow on "Work Among the Orientals in the District." There will be a reception in the evening. Each of the following days begins with Holy Communion, followed by a brief business session and conferences, that of Friday morning being on "Appropriations" and "District Secretaries," and that of Saturday morning on "Relation of Theological Seminaries to Missionary Work," and "A Missionary Training School for the Pacific Coast." Friday afternoon will be given to the Woman's Auxiliary, and each of the Bishops present will deliver an address, while there will be a missionary rally in the evening at Trinity Church. Sunday will be given to missionary services at all the churches, and there will be a Sunday School rally in the afternoon.

### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
CHAS. T. OLMSTED, D.D., Bp. Coadj.

ARCHDEACON WEBBER conducted a six-days' mission, from Palm Sunday to Good

Friday, in Grace Church, Cortland, the Rev. Warren W. Way, rector). The congregations were large and kept increasing. The parish was profoundly stirred and will hold the memory of those days as a season of rare and precious blessing.

**CENTRAL PENNSYLVANIA.**

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

**Gift to President Stewardson—Various Notes.**

A MAGNIFICENT \$500 loving cup was presented by the undergraduates of Lehigh University to the Rev. Langdon C. Stewardson, chaplain for five years, who has just accepted the presidency of Hobart College.

TRINITY CHURCH, West Pittston (Rev. F. P. Harrington, rector), will shortly have a new rectory as the gift of Mrs. I. S. White of Rock Island, Ill., in memory of her father, the late Ralph D. Lacoce, one of the charter members and for many years warden and vestryman of Trinity parish.

FROM a glance at the various Lenten lists, it appears that the clergy have taken special care to obtain special preachers, who have frequently given series of sermons in a given parish. This is a most useful and profitable mode.—THE new \$6,000 organ in St. Stephen's, Harrisburg, has proved to be a very fine instrument.—TWO NEW churches are soon to be opened, one at Berwick (Rev. W. J. Diggles, rector), and the other to replace a former one destroyed by fire at Upper Fairfield (Rev. D. Convers, priest in charge).—QUITE a few of our churches even in small towns have had 20-minute services at noon-tide, with good results.

**CHICAGO.**

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

**Maywood—Death of General Drew—Easter Services—Work at Longwood - Sterling.**

THE REV. C. H. BRANSCOMBE resigns St. Paul's, Glencoe, a northern suburb, to take up the work at the Church of the Holy Communion, Maywood, recently vacated by the Rev. J. A. Carr of the Western Theological Seminary. The parish is in good financial condition, and the services have been kept up during the interim by the veteran lay reader, Mr. F. R. Albertson, probably the oldest in the Diocese. With this work, from Low Sunday onward, will be associated St. Mark's, Glen Ellyn, now to be detached from Trinity, Wheaton, the increasing importance of which demands the undivided attention of the Rev. R. Rowley.

THE DEATH on Maundy Thursday of Charles W. Drew, removes another prominent Churchman. A native of New York, Mr. Drew went through the Civil War, coming out a Brigadier General. He has been active for 40 years as a banker and in insurance. In the organization of the Chicago Fire Insurance Underwriters Association he took an active part, and was its first President. Among Churchmen he was well known as a vestryman of Grace Church for many years. He is survived by a widow and a married daughter.

NEVER has Easter been so splendidly observed in Chicago as this year; and that, too, in spite of a somewhat unpropitious condition of weather. From all parishes and missions comes the story of floral decorations unprecedented, of handsome contributions, and of an excellent percentage of parochial communions, largely made at the early Celebrations, in some of the larger churches four in number; while in rare instances was the number of Communions made at the mid-day service as large as that at one or more of those beginning at 6 A. M. One noticeable feature is that while in smaller churches nearly all the known communicants received, in many of the larger the percentage consid-

erably exceeded fifty per cent. of the total reported at last convention. Here are a few of the figures obtained on Easter Monday: At St. James', 521 communions and an offertory of more than the \$10,000 asked for by the Rev. Dr. Stone. At the Ascension, 375

dale, 127, though only a total of 120 was reported last year. Emmanuel, La Grange, where the debt is provided for by annual pledges all taken up, which liquidate the debt in two years more, an additional Easter offering of \$1,800 was made, and 69 per cent. of



ALTAR—CHAPEL OF THE HOLY NATIVITY, LONGWOOD, ILL.

attended the Three Hours' Service on Good Friday, 241 received at Easter, and the Rev. E. A. Larrabee's appeal for \$1,000 was answered by an offering of \$1,200. At St. Peter's, with Celebrations at 6, 7, 8, 9, and 11, there was a total of 915 communions made; it may be doubted whether this number was ever equalled west of the Alleghenies; \$3,000 was asked for at the offertory to meet the conditional promise of another \$3,000; and as the morning offerings totalled \$2,500, the afore named sum was doubtless received. At the Church of Our Saviour the figures were 346, or 70 per cent., and \$1,500. At St. Chrysostom's 251 or 62 per cent. At the Atonement nearly 100 of 190, and an offering exceeding last year's by \$300.

On the West Side, at Epiphany over 750 communions were made, or 60 per cent., offerings, \$3,500. Calvary, 173 or over 80 per cent., offerings, \$525. Good Shepherd, Lawn-

Communicants received at Easter. At St. Paul's, Riverside, communions were 125, and offering was \$600.

On the South Side, Grace reports about 500 communions, and an offering of \$3,700; St. Bartholomew's some 500 communions, and a \$2,000 offering; Trinity, offering, \$1,200. At Christ Church 385 received, or 80 per cent. of the total; the offering was \$1,000; and the Lenten offering of the Sunday School children came to \$122. The Rev. C. H. Young, the new rector, is expected to arrive from Omaha on Wednesday of this week. At St. Paul's, Kenwood, the rector's appeal for \$10,000 was not quite met; but the results in this parish are most promising. At the Annunciation, Auburn Park, the communions were 65 out of 95, and at the Incarnation, Fernwood, 35 out of 40; the offering in these two small, but thriving, missions was \$250. The returns thus given, which necessarily



CHAPEL OF HOLY NATIVITY, LONGWOOD, ILL.

partial and imperfect, from being collected on the extremely wet and stormy day succeeding the great Festival, yet are close enough and numerous enough to indicate for the whole Diocese much that is implied in the term, "A joyous Easter."

AN INTERESTING WORK, commenced in the fall of 1899, is that at Longwood, a suburb of the city on the south side, where the mission of the Holy Nativity has been established, with its home in a stable, the altar in a spot quite suitable for a manger. The mission is an offshoot of the parish at Morgan Park (Rev. Harold Morse, rector). The barn being offered for the purpose; it was properly fitted up as far as possible, and a Woman's Guild was formed, as the result of which an altar, organ, lectern, altar furnishings, stove, etc., were secured. Last fall, the Woman's Guild also secured a piece of ground, upon which a church will be erected when practicable. The work is carried on without any assistance from outside, and shows what can be done where a few plucky Churchmen are resolved that the Church shall be planted.

DURING LENT the whole of the interior of Grace Church, Sterling (Rev. F. J. Bate, rector), has been redecorated in oils. New pews are to be put in place before Easter by the Manitowoc Seating Works, and a new wainscoting around the walls. When complete there will be few churches in any of the smaller towns as beautiful. A beautiful gift has been made to the parish through the instrumentality of one of the parishioners, Mr. C. M. Wicker, who is a communicant of All Angels' Church, New York, being a silver Communion set for mission and sick visiting, given to the parish by Mrs. Charles R. Pelgram, in memory of her husband. The parish house, which was opened last December, is proving exceedingly useful, and is occupied almost every day with the work of one or more of the guilds and societies.

#### COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

#### Return of Dean Hart—Missionary Work—Notes.

THE VERY REV. DEAN HART and Miss Maggie Hart returned on Friday from California, where they had gone for a change for the benefit of Miss Margaret Hart's health. Both the Dean and Miss Hart were much benefitted by the change from the mile-high altitude of Denver to the sea level of the Pacific Ocean.

ARCHDEACON BYWATER has organized a mission at Fort Morgan, which is showing signs of vigorous growth. Sterling, Holyoke, and Wray will be the next points of attack, and with the assistance of the funds from the diocesan Board of Missions it is confidently expected that a priest will be at work in this part of the Diocese before Advent, thus carrying our organized work to the Kansas line for the first time. The missions of Aquilar, Walsenburg, and Rugby have been organized by Archdeacon Bywater, and the Bishop has appointed the Rev. Geo. A. Symington to the charge. He will be in residence at Aquilar on Wednesday in Holy Week.

THE REV. JOHN H. HOUGHTON, rector of St. Mark's, Denver, contemplates the erection of a central building for the summer home of St. Mark's Church at Glemore Lakes, near Buffalo Park in the beautiful Platte Cañon. The central building would contain large dining-room and kitchen, sitting-rooms, and a large hall for entertainments. Last year fifty people were entertained at St. Mark's Summer Home at an expense of about \$6.00 a week. The central building will cost about \$1,500.

SINCE the month of August the Bishop has received six postulants for Holy Orders,

among them are graduates from well-known institutions of learning and all are men of missionary zeal.

THE DIOCESE at large, and especially those intimately connected with the School rejoice in the fact that the Bishop and Chapter of St. John's Cathedral has been able to pay \$10,000 on the debt on Wolfe Hall within the last two weeks. The diocesan school for girls was never more prosperous than now in point of numbers and income.

#### CONNECTICUT.

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

#### Methodist Minister Conforms—Death of Dr. Cornwall—Decadence of Religious Conditions.

IT IS ANNOUNCED that the Rev. J. A. Wade, for the past two years Methodist pastor at Cheshire, will return to the Church, which he abandoned for the Methodists. He has been assigned to mission work in New York City.

BROTHER GILBERT, Superior of the Brothers of Nazareth, has been paying a visit to Waterbury, and has awakened much interest in the work of the order. He spoke before the Ladies' Aid Society of St. John's parish, in the afternoon, and at a service in the church in the evening.

A VERY destructive fire visited Salisbury on Saturday, April 4, destroying largely the business portion of the village. At one time it appeared that St. John's Church was in serious peril, but after prolonged effort, the flames were gotten under control.

DR. NATHANIEL O. CORNWALL, who died recently at Portland, had been of late years the next to the oldest living graduate of Trinity College. He was a kinsman of the late Rev. Asa Cornwall, under whom he prepared for College. He was a communicant of Trinity parish (the Rev. Oliver H. Raftery, rector), and a regular attendant at the chapel of St. John Baptist. Dr. Cornwall was in the 87th year of his age.

WITH RESPECT to the serious facts shown by the Rev. Henry L. Hutchins in regard to the decadence of religious and social conditions in the rural life of Connecticut and New England at large, the Rev. Dr. Edwin S. Lines writes in the New York *Tribune* that "There was gross misrepresentation in the reports of the newspapers, making irritation in some rural communities not usually sensitive. The death of Mr. Hutchins, a sensitive, gentle, devoted man, followed and no one has appeared to take up his message. It was a message greatly needed, and respect for his memory will be best shown by heeding it. The advancement of the work to which he had devoted his life is his plea now as truly as while he lived. The testimony appears to be that the political corruption in many of the small towns is greater proportionately than in the cities. The management of the schools is often corrupt also. Towns have degenerated, so that there is not enough of character and public spirit left to make a well-ordered community. There are enough church buildings of various names, but they are neglected. Old and unsuccessful clergymen are sent into these hard places, and they soon become discouraged. The old stock has run out and some influence from outside must come in, if the life of these communities is to be improved. And these towns stand in the way of constitutional reform, and so of a republican form of government in Connecticut." "It is the thought of many who have studied the question, that the coming into rural Connecticut of the foreigner—the German, the Swede, the Italian, the Russian, will save the towns. They have more energy, more thrift, more regard for Church and school in many places than the old stock. It may be that what has

been the subject of complaint—the taking up of the abandoned farms by representatives of the nationalities named—will save rural Connecticut. The small towns of the State present a most interesting study to-day, and no one who loves the State can have pleasure in the reports that come from them."

#### DELAWARE.

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

#### Delaware City—Palm Sunday.

THE REV. FR. SILL, O.H.C., has been conducting a three days' series of doctrinal conferences at Christ Church, Delaware City (Rev. Wm. J. Hamilton, rector). They have been well attended, people going from Wilmington and New Castle to be present at the evening service. Fr. Sill will conduct conferences at St. Michael's, Wilmington, during the week preceding Whitsunday.

AN UNUSUAL number of palms were blessed and distributed at St. Michael's Church, Wilmington (Rev. W. D. Manross, rector), this year. Besides the usual services on Palm Sunday and during Holy Week at the other churches in the city, Palm Sunday received special notice from two of the largest Methodist congregations, and daily services during Holy Week were held in a Presbyterian church, where the largest congregation of that denomination worship.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.

#### Windows at Alexandria.

TWO MEMORIAL WINDOWS have been placed in Emmanuel Church, Alexandria (Rev. Geo. W. Barnes, minister in charge), one in memory of Bishop Whipple, which was dedicated on Palm Sunday, and the other in memory of Mrs. Mary A. Cowing, whose sudden death last July deprived the Church of one of its most faithful workers. With the addition of these two, there is now a complete set of beautiful stained glass windows in the nave and chancel of the church. New choir stalls are likely to be in place at Easter.

#### EASTON.

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

#### Lent at Oxford.

SPECIAL PREACHERS at the Church of the Holy Trinity, Oxford (Rev. Wm. H. Higgins, rector), during Lent have been the Bishops of Easton and Delaware, and the Rev. Messrs A. E. Whatham, H. C. Parkman, and S. B. Moore.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

#### Easter at Appleton.

THE NUMBER of communions made at Grace Church, Appleton (Rev. S. P. Delany, rector), was '90, and the Easter offerings \$220, of which amount \$32 was for missions.

#### GEORGIA.

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

#### Progress at Athens.

EMMANUEL CHURCH, Athens, is prospering under the guidance of the Rev. Troy Beatty. One of the most successful agencies in its work is the Woman's Guild, which has earned over \$6,000 in the last four years, with which it has partly furnished the new church. A bequest of \$500 has recently been received from the will of the late A. K. Childs. The vestry has decided to use this money for a permanent memorial to Mr. Childs. It will probably take the form of a tower to the church. A special effort is being made to pay the debt on the church, and the indications are most favorable that it will soon be paid.

The church is solid granite, Gothic in structure, very handsome and stately. Al-

though still incomplete, lacking the tower and porches, it has cost about \$15,000, exclusive of furniture. There is no paint used in the building, except the outside wood-work on casings. All inside wood-work, wainscoting, doors, sash, etc., is of selected Georgia pine—finished in hard-oil. The walls have been left with a rough sand finish for the present. The memorial windows are to former wardens and vestrymen of the parish, and are very handsome and beautiful. The chancel

State University, the State Normal School, and two other large educational institutions are located here—so that there are a great many young people here from all parts of the state for nine or ten months of each year. When the late Bishop Stevens of Pennsylvania organized this work some sixty years ago, and became its first rector, the entire parish could easily have followed the ancient custom of meeting in some "upper room"—not necessarily a large one. The present

school for Chinese children. During his journey from Hilo to Kohala the Bishop baptized nine children.

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

#### The New Archdeacon—Call for the Council—Colored Work.

THE NEWLY APPOINTED Archdeacon of Indianapolis is the Rev. William M. Walton, who for ten years past has been Archdeacon of Atlanta, Georgia. He was ordained deacon in 1883 by the Bishop of Western Michigan, and priest in 1885 by the late Bishop Harris of Michigan. His earlier charges were the rectorship of Christ Church, Owosso, Mich., St. Peter's, Pueblo, Colorado, and the Good Shepherd, Augusta, Georgia, which latter he resigned in 1892 to become Archdeacon of Atlanta. He has also been engaged at various times, before entering the ministry in educational work. Archdeacon Walton was largely instrumental in the drafting of



EMMANUEL CHURCH, ATHENS, GA.

window and furniture have been in use about forty years, and form the one connecting link between the new church and the old one.

The present rector, the Rev. Troy Beatty, is a graduate of the University of the South, Sewanee. Ordered deacon at Sewanee, September, 1891, by the venerable Bishop Gregg, acting for Bishop Quintard, he was advanced to the priesthood the following May in Calvary Church, Memphis. The first year of his priesthood was spent in mission work in west Tennessee. He then removed to Darien, Ga., where he labored, much beloved, for three years and a half. His services at



REV. TROY BEATTY.

Athens are bright, hearty, and Churchly. The music is always good, led by a voluntary choir of men and women.

While Athens is not a large place, it is a very important one for the Church. The

church has comfortable kneeling capacity for five hundred, with ample room for aisles, etc.

#### HONOLULU.

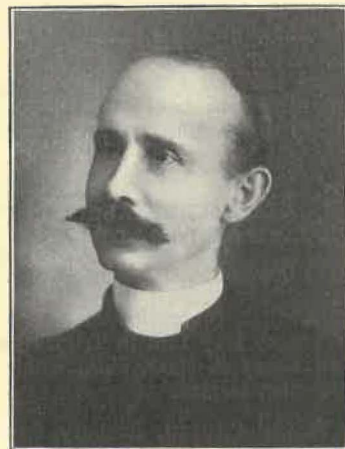
H. B. RESTARICK, D.D., Miss. Bp.

#### New Missions Established.

ON A RECENT VISIT to Hilo on the Island of Hawaii, Bishop Restarick organized St. James' mission. Hilo is a place which promises growth of population. For English-speaking people, in addition to the newly started mission, there is only one religious organization, and that is known as "the Foreign Church," which formerly distinguished it from the native congregation. The Bishop found in Hilo and vicinity some 40 communicants, who entered enthusiastically into the work of preparation for regular services. The Rev. Sidney H. Morgan, late of the Missionary District of Spokane, is now in charge of St. James' mission. A temporary chapel has been fitted up, and Mr. Morgan is much encouraged at the reception he has received. He is especially glad to find so many men heartily interested in the Church.

Bishop Restarick drove from Hilo to Kohala, which is situated on the north end of Hawaii, calling on the way on Church people living on the sugar plantations. He inspected the Church property at two places where services have been held until last year, and for which it is hoped a man will soon be obtained.

At Kohala, where there are a church, rectory, and cemetery, services have been maintained by a lay reader. Here, too, there is a "Foreign church." On the Sunday when the Bishop was at Kohala, this church was closed and the pastor and congregation came to St. Augustine's Church. The Rev. W. H. Fenton-Smith, late of Grass Valley, California, went down to take charge of Kohala on March 24. While at Kohala the Bishop confirmed six Chinese at St. Paul's (Chinese) Church, presented by the Rev. Woo Yee Bew. Mr. Woo Yee Bew teaches our Church day



REV. W. M. WALTON.

a bill introduced into Congress in 1899 to assist the South in the industrial education of the negro.

THE ANNUAL Council of the Diocese has been called to meet in St. Paul's Church, Indianapolis, on Tuesday morning, May 12th. The Rev. Dr. Stocking, rector of St. James' Church, Vincennes, is the appointed preacher. An innovation will be introduced this year in that the diocesan branch of the Woman's Auxiliary will meet on the same day as the Council, the opening service on Tuesday morning and the missionary service in the evening being for both bodies.

ST. PHILIP'S mission for colored people, which was inaugurated about two years ago by the Rev. Dr. Brown of St. Paul's Church, Indianapolis, and which has been ministered to by the same clergyman, has now purchased an excellent piece of property in the section of the city where the colored people generally reside. There is a good and substantial brick building on the property which will be remodelled and arranged to serve as a chapel until a permanent church can be built. The mission has about seventy communicants, and one of its members, a highly respected and intelligent young man, has been accepted as a postulant for Holy Orders. The outlook is very encouraging.

#### KANSAS.

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

#### Church Consecrated at Kansas City.

THE CONSECRATION of St. Paul's Church, Kansas City, Kan., occurred on Palm Sunday, being just 47 years after the holding of the first service in the present city. The Bishop officiated, and was assisted by the rector, the Rev. J. F. von Herrlich, and three former rectors, the Rev. Dr. Beatty, the Rev. John Bennett, and the Rev. R. M. Botting. Judge

Wm. G. Holt, senior warden, read the instrument of donation, and Dr. Beatty the sentence of consecration. The sermon was preached by the Rev. John Bennett.

St. Paul's Church was founded by the Rev. Rodney Nash, a missionary, in May, 1857. He raised money in the East and built a small frame church at Fourth Street and Minnesota Avenue, and a parsonage on what is now Huron Place. The church stood directly back of the house of Jaques, then chief of the Wyandotte Indians, the smoke of whose wigwams floated over what is now Kansas City, Kan. The first services were held on Palm Sunday, 1857, the altar and church furniture being brought by steamboat from Ohio.

In 1861 the convocation to organize Kansas into a Diocese was held in St. Paul's Church. This was accomplished in July of that year. In 1880 the church had but eighteen members. In 1882, under the rectorship of the Rev. John Bennett, the congregation began the erection of a stone church at the corner of Sixth Street and Ann Avenue. Only the basement was completed. In 1890 a frame church was built on the foundation. Later a new site was purchased, and the church building removed to its present location. The debt has now been paid as preliminary to the consecration.

#### MASSACHUSETTS.

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

##### The Convention—Roxbury—Notes.

THE ANNUAL convention of the Diocese will take place May 13th in Trinity Chapel. The Rev. Henry S. Nash, D.D., will preach the convention sermon.

ST. JAMES' CHURCH, Roxbury, has been renovated at an expense of \$35,000. The new altar of Indiana limestone is a memorial of the Rev. Percy Browne, rector of the church for many years. It is a beautiful piece of work and was designed by Evans. On one side are figures of Isaiah, Aaron, and David, while on the other are those of St. Chrysostom, St. John the Baptist, and Edward the Confessor. The base bears this inscription: "To the memory of the Rev. Percy Browne; 1872."

CHRIST CHURCH, Plymouth, has lately been greatly improved in the interior. The parish rooms have been renovated and enlarged.

MRS. DANIEL F. APPLETON and Mrs. Chalmers Wood of New York City have given a Bishop's Chair to Ascension Memorial Church, Ipswich. The Rev. John Cotton Smith, D.D., formerly rector of the Church of the Ascension, and now deceased, founded many years ago this parish. Mrs. Wood is a daughter of Dr. Smith.

A RELIGIOUS CENSUS was recently taken of Lawrence. The number acknowledging affiliation with the Church, is greater than with any other Christian body.

IMPROVEMENTS have recently been made in Trinity, Weymouth.

ST. JOHN'S CHURCH, East Boston, is making an effort to clear its indebtedness of \$5,000. This church edifice with its equipments cost \$45,000.

ST. MARK'S, Dorchester, contemplates the erection of a new edifice in the near future, to cost \$25,000. The plans have already been furnished by Mr. Edmund Q. Sylvester, a Church architect in Boston.

A LARGE alms-basin, bearing the inscription: "In memory of Elizabeth Walker, Halifax, England, the gift of her son, John W. Walker," has been presented to Epiphany Church, Walpole.

#### MICHIGAN.

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

##### Easter in Detroit.

EASTER DAY was a fitting crown to the work of the last few months in St. John's parish (Rev. C. E. Woodcock, rector), Detroit. All through Lent the services have been remarkably well attended. On Palm Sunday night Bishop Davies confirmed a class of 72, over half of which were men. On Easter nearly 1,000 persons received at the different celebrations of the Holy Communion. At the high celebration, the large vested choir of nearly 50 men and boys was aided by an orchestra of twenty pieces, the organist, Mr. Frank Fruttchey, having trained them most effectively for the difficult and beautiful music of the service. At 3:30 the Sunday School, nearly 500 strong, marched into the church, singing Easter carols. A musical service was held and the Easter offering of the Lenten contribution of the children was made.

#### MILWAUKEE.

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

##### Quiet Day for Women—Easter Services—Kenosha.

INSTEAD of the usual monthly business meeting, a Quiet Day was held last week at St. Stephen's Church, for the Woman's Auxiliary. The meditations were conducted by the Rev. F. A. Sanborn of All Saints' Cathedral, instead of the Rev. Charles H. Schultz, who was ill as the result of a painful accident received on Sunday. The subjects of the morning meditations were: "Alone with God" and "Some Results of the Fall, with the Corresponding Gifts of Grace." And in the afternoon, "The Seven Spiritual and the Seven Corporal Works of Mercy." Hymns were sung, and the Quiet Day closed with evensong at 4 o'clock. A light luncheon was served at the rectory by the ladies of St. Stephen's parish.

CLOUDS and wind in the morning of Easter Day made unpleasant weather, but in spite of it the churches were uniformly filled to the doors, and the number of communions made at the several celebrations fully up to the average of past Easters. Of the offerings reported, that at St. James', where the rector had asked for \$6,000 to apply on floating debts of the parish, was \$500 in excess of that sum. About \$2,500 was obtained at St. Paul's; and at the Cathedral, where a special tax for paving the street amounting to more than \$900 was to be cleared by the Easter offerings, something over \$1,000 was obtained. At St. Andrew's there was \$350, and St. Stephen's \$160, both these being smaller and weaker congregations on the West Side. At St. Mark's there were several vested women added to the choir for the first time on that day, this being the first appearance of women with choir vestments in the city. St. John's, on the South Side, was crowded to the doors. The offerings at St. Luke's, which were liberal, were given to the improvement fund. Outside the city, 125 communions were made at the early celebration at St. Matthew's, Kenosha, and an additional number at the High Celebration. There was a liberal offering at St. Mary's, Sharon, which enables the mission to pay in full its apportionment for missions, to meet its home obligations, and to expend some \$50 in needed repairs and improvements. At St. Mathias', Waukesha (Rev. W. J. Lemon, rector), there was a special service for the Sunday School in the evening. At the chancel-rail stood a large seven-foot cross of rough boards, which were lifted down as the rector talked to the children and in large printed letters were "He is Not Here, He is Risen"; and after another short talk on the Resurrection, this was lifted down, when the lights were turned off, and the cross blazed forth with the words, "Jesus, Easter," in electric lights.

AN INCIDENT in connection with a private Confirmation in the parish of St. Matthew's, Kenosha, was the fact that at the time of the function a little child of one of the men confirmed was very ill, and just as the Bishop finished saying the service, the child died. The Bishop spoke in a touching manner of the incident in the evening in addressing the public Confirmation class in the Church.

#### MISSOURI.

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

##### St. Mary's Home.

ST. MARY'S HOME for Unfortunate Women, under the auspices of the Church in the Diocese of Missouri, has been opened in St. Louis, with Miss Pettis at its head, who was trained in New York for this especial work. A comfortable home at 105 Leonard St. has been secured, and has received gifts of various kinds. Mr. Cornell, the missionary to City Institutions, has been made chaplain. Mr. Cornell in his ministry reaches many who need the shelter and sympathy of such a Church institution.

ON PALM SUNDAY there was a corporate Communion of the Advent people in the Ascension parish church, at which time the deed for the Advent mission lot was laid upon the alms basin by Mr. W. O. Cheetham, who, in company with the rector three and a half years ago, located this mission, which has steadily grown in its "hired house." There are nearly 50 communicants included in this mission, representing a substantial working people in a growing section of the city, among English and American people. Plans for a pretty little mission chapel have been presented, which the people propose immediately to erect.

#### MONTANA.

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

##### Cornerstone at Virginia City—Missionary Notes—Opinions on the Name.

THE CORNERSTONE of St. Paul's Church, Virginia City, was laid on the morning of March 28th. Threatening clouds, a raw wind, and a slight rainfall were not sufficient to deter a large assembly from gathering, and the programme was carried out in full. The vested choir led the way to the site upon which the church is now being erected, where an address was delivered by the Hon. S. R. Buford, chairman of the building committee, in which he told of the work of the late Henry Elling, as a memorial of whom the church is now being erected by his widow and children. A sermon was afterward preached by the rector, the Rev. Charles Quinney, after which the stone was laid by Mr. Buford, the rector, striking it three times with a hammer and making the declaration: "In the name of the Father, the Son, and the Holy Ghost we lay this stone of an edifice being here erected to be called St. Paul's Elling Memorial Church, to be devoted to the service of Almighty God according to the doctrine, discipline and worship of the Holy Catholic Church commonly called the Protestant Episcopal Church in the United States of America, and in memory of the late Henry Elling." Then followed the concluding prayer, hymn and benediction.

The church when completed will cost something in excess of \$20,000.

THE APPORTIONMENT made by the committee at the last Convocation amounts to \$2,960, which includes all moneys raised for Missions through parochial, Sunday School, or Woman's Auxiliary efforts. Earnest work is being done in the District to make this apportionment complete by May 31st. It will be considerably reduced by the amount raised during Lent.

THE NEW CHURCH at Great Falls (the Rev. C. E. Dobson, rector), is to cost \$25,000, and is rapidly being pushed to completion.

SEVERAL WEEKS ago the Church committee in Missoula held a preliminary meeting with a view to forming the mission into a parish. At the Bishop's visitation on March 21st this action was ratified, and steps taken formally to organize at Easter. This will be the fifth parish in Montana, and much credit is due to the rector, the Rev. C. H. Linley, who has worked long and faithfully with this end in view.

TWO OTHER opinions are given in the *Montana Churchman* on "the Change of Name." The Rev. J. F. Pritchard of Fridley agrees that the name is unfortunate, inadequate, and misrepresents our position as a Church; but he considers we ought to work on until we shall be compelled by our strength to call ourselves the "Church of the American People." The Rev. S. D. Hooker of Dillon does not like the Name, uses it as little as possible, believes it unsatisfactory and misleading, but does not believe the time is ripe for a change. The Rev. J. J. Bowker of Billings is quoted in a local paper as preferring the purely geographical name, viz., "The American Church," but after very careful consideration he has come to the conclusion that such a name would be resented by every other religious body, and would very likely hinder the unity that ought to be the great object in making a change. An adjective, he considers essential, and the adjective used should suggest as little as possible sectarianism. No adjective is better than "Catholic" which, explained by the term "American," would differentiate us from other Catholics, and would remove cause for the charge that we are taking too much upon ourselves since we are not the whole of the American Church.

NEXT YEAR is expected to mark two events in the history of the Church in Montana: the Missionary Jurisdiction will become a Diocese; and the Bishop will reach the 25th anniversary of his consecration. The anniversary will be worthily noted, but how, is not definitely decided.

**NEBRASKA.**

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

**Death of Rev. M. F. Carey.**

ON APRIL 3d occurred at Nebraska City the death of the Rev. M. F. Carey, who at the time of his death was canonically connected with the Diocese of West Missouri, but was resident in Nebraska City, where formerly he was rector of St. Mary's Church. He was born in Killarney, Ireland, Dec. 23, 1834. He was for a time president of Nebraska College, until 1890, and at the same time rector of St. Mary's, Nebraska City, after which he was for several years rector of Holy Trinity, St. Joseph, Mo. For the past three years he has led a retired life in Nebraska City with a son and daughter who survive him.

**NEW HAMPSHIRE.**

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

**Memorial Chapel at Walpole.**

A BEAUTIFUL memorial chapel will be erected at Walpole by Mr. and Mrs. H. E. Bridge of St. Louis. It will be constructed of rubble stone and wood, will be one and one-half stories high, 48 by 34 feet ground measurement, and will cost \$15,000. Plans have been prepared by a St. Louis architect.

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., Bishop.

**The Jubilee at Elizabeth.**

THE YEAR 1853 was an eventful one for the Rev. Dr. Eugene Augustus Hoffman, late Dean of the General Seminary. On March 27 of that year he organized Christ parish, Elizabeth, ten days later was elected rector, and on the following August 23d

assisted Bishop G. W. Doane to lay the corner-stone of the new church. On July 13, 1854, Bishop Doane consecrated the church, and daily services were begun, to be continued ever since. The fiftieth anniversary of the parish was observed on Easter Day, when a new parish hall was opened, and an historic sermon preached by the rector, the Rev. Dr. H. H. Oberly. Dr. Hoffman resigned in June, 1863, and the Rev. Stevens Parker succeeded him in October of that year. The church was enlarged in 1870, and on St. George's day the new part was consecrated by Bishop Scarborough. The Rev. Dr. Parker resigned in March, 1879, and was succeeded by the present rector, who was instituted on Corpus Christi, June 12, of that year, by Bishop Scarborough.

The new parish hall is 40 by 90 feet, one story, and contains music room and Sunday School room, the latter seating 400. The exterior is Colonial, in red brick, and the interior is finished in white pine. The cost was \$7,000, and the hall is an addition to the present parish house. The anniversary celebration began on Easter Day with celebrations at 6, 7, and 8:15, matins at 10:15, and high celebration at 10:45, when the rector preached his historical sermon, and the choir rendered Gounod's St. Cecilia Mass. The choir is under the direction of the Rev. E. Briggs Nash. At 4 there was a children's service, with address by the rector, and at 8 evensong was sung. Christ Church vested choir dates from 1871, one of the very first in America. The senior warden of the parish, Mr. William P. Barber, began at that date and has been a member ever since, taking part on Easter day. The week's many functions were outlined in advance last week.

Christ Church was founded on distinctive Catholic principles, and is unique in many respects. It has had but three rectors, has always done a large work among the poor, and is consistently free. It has had a volunteer vested choir for thirty-two years, an uninterrupted weekly Eucharist for nearly fifty years, choral every Sunday for nearly twenty years, two Eucharists every Sunday for over twenty years, and daily throughout the year for the last six years. A tenth of the parochial income is given in charity, and generous offerings are made to Missions and other causes outside the parish. Every choirman is a communicant, and nearly every choir boy is confirmed before he loses his voice. Every acolyte is a communicant, and no unbaptized person is received into the choir. St. Paul's Chapel, three-quarters of a mile away and supported by the parish, was built in 1885, enlarged in 1886 and again in 1889. A stone building for mission work

was erected in 1890. The parish owns property to the value of \$120,000, without encumbrance.

**NORTH CAROLINA.**

JOS. R. CHESHIRE, D.D., Bishop.  
St. Augustine's School.

A STATEMENT is issued in connection with St. Augustine's School, Raleigh, which is established for the education of colored students, to the effect that they must raise a sum of \$4,000 this year in addition to the appropriation of \$1,000 made by the Colored Commission, and the Church at large is asked to raise this amount for them. There are 357 students at present, of whom 147 are boarders and the remainder day students, including those in primary, kindergarten, and training school for nurses. Eight young men are in training for the ministry. The girls are taught in cooking and sewing, and the young men in carpentry, printing, or brick-laying. The total expenses of the school are about \$16,000 a year, of which about \$3,000 is paid by students themselves.

**OHIO.**

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

**Lenten Services in Toledo—Sandusky.**

THE REV. H. W. JONES, D.D., Dean of Bexley Hall, Gambier, was the preacher, Sunday morning last, in Trinity, Toledo, and also at the 12 o'clock services, Monday and Tuesday following. Always scholarly, devotional, and thoughtful, the Dean has never yet failed to give his Toledo hearers some helpful and uplifting thought to carry away with them. This is his fourth consecutive annual visit to the Brotherhood for distinctly Lenten addresses. He finished the week at the Detroit Brotherhood services, holding the "Three Hours" in Grace Church.

His place in Toledo was taken by the Rev. Dr. F. E. J. Lloyd of Cleveland, who proved himself to be a "missioner" of conspicuously unusual power, able to revivify the dry bones of any lethargic parish. Straight from the shoulder were his two most unique addresses on the Incarnation; clear, convincing, and singularly stirring, while his "Three Hour Service" was wonderfully devotional and touching.

The Brotherhood noon-day services of 1903 have been remarkably successful, far surpassing those of any previous year, in point of attendance and both manner and matter of the addresses.

IN THE parish house of Calvary Church, Sandusky (Rev. T. E. Swan, rector), services were held on Thursday evenings of Lent un-

- ARMSTRONG & McKELVY } Pittsburgh.
- BEYMER-BAUMAN } Pittsburgh.
- DAVIS-CHAMBERS } Pittsburgh.
- FAHNSTOCK } Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN } Cincinnati.
- ATLANTIC } New York.
- BRADLEY } New York.
- BROOKLYN } New York.
- JEWETT } New York.
- ULSTER } New York.
- UNION } New York.
- SOUTHERN } Chicago.
- SHIPMAN } Chicago.
- COLLIER } Chicago.
- MISSOURI } St. Louis.
- RED SEAL } St. Louis.
- SOUTHERN } St. Louis.
- JOHN T. LEWIS & BROS CO } Philadelphia.
- MORLEY } Cleveland.
- SALEM } Salem, Mass.
- CORNELL } Buffalo.
- KENTUCKY } Louisville.

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der the auspices of the Daughters of the King, when a paper from the library of the Local Assembly was read and discussed, followed with a talk by the rector on the various subjects. Many availed themselves of these helpful services and the Calvary Daughters feel well repaid for their efforts to aid the rector.

A PIPE ORGAN is being constructed in All Saints' Church, Cleveland, as the gift of Mr. Andrew Carnegie, and is said to be the last organ which Mr. Carnegie will present to churches.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

**Gift to St. John's—Close of the Rainsford Incident—Death of Rev. Alden Welling and of Rev. F. E. Arnold—Church of The Saviour Dedicated.**

AMONG the sums donated to the fund for enlarging the parish house of old St. John's, N. L., Philadelphia, is one of \$500 from an unknown friend, left at the home of the accounting warden, which the rector, the Rev. Oscar S. Michael, thankfully acknowledges. This parish is trying to raise \$10,000 to add another story to its now overtaxed parish building. The addition is greatly needed. Much progress is visible in this old parish and is mainly due to the German work, begun two years ago.

IN ADDITION to the signatures to the statement issued by the Rev. F. W. Tomkins, D.D., and others, the following names should be recorded: Thomas R. List, Wilbur F. Paddock, D.D., Alfred A. Rickert, and Harrison B. Wright.

A letter from Dr. Rainsford to the Bishop Coadjutor of the Diocese reads as follows:

"I accept *'ex animo'* (i.e., from my soul) all the Articles of the Christian Faith as contained in the Apostles' Creed, and I hold to the Mediatorship of our Lord Jesus Christ, with my whole heart, and have made it, in fact, one of the cardinal points of my teaching. Whether in the method of expressing my beliefs, I depart from established usage further than is wise, is a question for my ecclesiastical superiors."

With respect to the statement therein, it may be said that THE LIVING CHURCH is advised by competent witnesses that whatever his belief and intention, Dr. Rainsford's language was in substance not misrepresented in what has appeared in these columns.

THE REV. ALDEN WELLING, rector of Calvary Church, Philadelphia, after an illness of typhoid fever since March 18th last, passed away consciously about 7:45 P. M. on Wednesday in Holy Week, at 4037 Brown St. He was about 41 years of age, a graduate of Princeton University and of the General Theological Seminary, and was ordained deacon by the Bishop of New Jersey in 1887, and priest by the Bishop of Pennsylvania the year following. After a diaconate spent as missionary at St. John's, Chew's Landing, N. J., he became assistant at the Advent, Boston, was rector at St. Paul's, Riverside, Conn., 1890-91, and for ten years thereafter was chaplain of the Colored Cripples' Home of St. Michael and All Angels, Philadelphia, where he did an especially excellent work. He became rector of Calvary Church, Northern Liberties, Philadelphia, in 1901, and retained that position until his death.

THE DEATH is also announced of the Rev. Francis E. Arnold, the end having occurred in Bellevue, Pa. Mr. Arnold was a retired priest of the Diocese, and had been assistant to Bishop Lee of Delaware, and was connected with St. Andrew's parish, Wilmington, from 1871 to 1878.

PALM SUNDAY was observed at the Church of the Saviour (Rev. Dr. Bodine, rector), by the dedication of the new church building, which replaces that destroyed by

fire a year before and is much larger than the former one. The seating capacity has been increased from 900 to 1300. The style is early English and the furnishings are of old English oak.

After the fire the congregation found themselves left with the tower of the old church still standing, and the ground, estimated to be worth \$50,000. The insurance on the old building amounted to \$50,000, and it was thought that another \$50,000 would be needed to pay for a new and larger edifice. During the year the congregation has raised \$75,000, and is now planning more work.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

**Removal of St. James'—Chapel at Squirrel Hill.**

AT THE BEGINNING of this month, St. James' Church, Pittsburgh, concluded negotiations for the sale of its property for \$98,000, possession of the buildings to be given on June 1st. The lot had a frontage of 120 feet on Penn Avenue and a depth of 100 feet on Sixteenth St., and was occupied by a brick church of considerable age, and a parish house of more recent date. The parish also owns a rectory in the neighborhood, but not upon the same lot. This will be put upon the market soon, and it is expected that its sale will add \$5,000 or \$6,000 to the money in hand. The section of the city surrounding the church has been given over very largely of late years to mills and shops of all sorts, and the majority of the families who used to live in its vicinity and attend the services have been obliged to find homes in other parts of the city, and the population now consists principally of Jews, Poles, etc. Owing to these considerations it has been thought best to choose a site for rebuilding in a part of the city that promises to be more of a residence section, and a lot 271 feet by 135 has been secured at the corner of Kelly and Collier Streets, in what is known as Homewood. Several years ago Calvary Church planted a mission there, which will be incorporated in the new parish of St. James'. Plans are being made for the erection in the immediate future, of a church, parish house, and rectory on the newly acquired property. Until such time as the buildings are completed, the united congregations will worship in St. Philip's Chapel. The Rev. Dr. Byram, rector of St. James' Church, will take charge on June 1st, and the Rev. E. L. Wells will retire to another field of labor. About \$50,000 will be expended in building, and the remainder of

#### Cooking Contest.

RIGHT IN THE FAMILY KITCHEN.

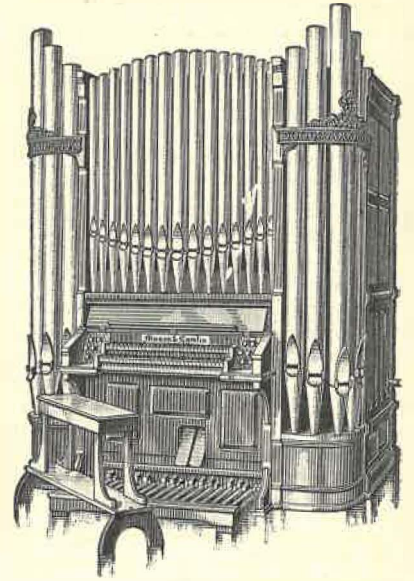
The ladies have a champion interested in the betterment of family cooks.

\$7,500.00 in cash has been donated by C. W. Post, Chairman of the Postum Cereal Co., Ltd., to be distributed between now and July next in 735 cash prizes to stimulate family cooks to better service.

Less burned and greasy meat and potatoes; less soggy biscuits, cake, etc., and better coffee, Postum, and tea is the motto.

The girls are to compete in the preparation of good, every-day dishes and in general cookery. Probably Grape-Nuts and Postum Coffee will come in for some attention incidentally, but the tests will be conducted under the daily direction of the housewife and 735 cooks will win varying cash prizes from \$200.00 down to \$5.00, no one is required to pay anything whatever to enter this contest and each winner will receive a large certificate or diploma with the big Postum seal in gilt, a badge of distinction much to be sought after. Particulars can be had by addressing Cookery Dept. No. 368 of Postum Cereal Co., Ltd., Battle Creek, Mich.

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the purchase money will be used to pay for the ground, and to form an endowment fund.

IN THE EARLY AUTUMN a chapel was built for the mission of the Redeemer, in the Squirrel Hill district of the city, which is being rapidly built up. The work has progressed so favorably, that it has been decided to form a parish, and its organization will take place as soon as possible. The Rev. J. R. Wightman, at present Archdeacon of Pittsburgh and chaplain of the Laymen's Missionary League, has been asked to take charge, and has accepted, and will enter upon his duties as soon as matters can be put in proper shape. This work is the successful outcome of the founding a few years since of a Sunday School, by two zealous Churchwomen.

ON MAUNDY THURSDAY evening, there were celebrations of the Holy Communion in the following churches: Ascension, Calvary, St. Peter's, St. Philip's Pittsburgh; Christ Church, Allegheny, and St. Stephen's, Wilkingsburgh. On Good Friday the Three Hours' service was held at the St. Mary Memorial chapel, by the Bishop of the Diocese; and by the several rectors at Trinity, Calvary, Ascension, St. Philip's and Emmanuel Church, Allegheny.

THERE HAS of late been considerable activity in Church circles in the city. A few months ago St. Andrew's Church disposed of its property for \$140,000, and held the farewell services in the church on Easter Day. The congregation will worship temporarily in an unoccupied church building in the down-town district, and has not yet found an eligible location for a new edifice.

#### QUINCY.

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

#### Illness of the Bishop.

THE BISHOP'S health is such that he has been obliged to cancel all his engagements for the present and to enter upon entire rest. He is at the Pennoyer Sanitarium, Kenosha, Wis.

#### SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.  
BOYD VINCENT, D.D., Bishop Coadj.

Parish House for The Advent—Notable Accessions to the Church—Gift for G. F. S.—Notes.

MRS. JAMES H. PERKINS has given to the Church of the Advent, Cincinnati, the sum of \$10,000 in memory of her husband, for the purpose of enlarging the present parish house so as to meet the growing needs of the parish. The enlargement will include a fully equipped gymnasium, billiard room, lockers, bath rooms, room for men's club, reading room, large general meeting room, several smaller rooms to be used for societies and classes.

THERE ARE three churches—Swedenborgian, Presbyterian, and Reformed Episcopal, in Englewood, Chicago, located only a few squares from each other. The pastors of all three have recently entered the Church. The first to enter was the Rev. F. J. Walton of the Reformed Episcopal, now rector of St. Peter's Church, Delaware, Ohio. The next was the Rev. Mr. Percival of the Presbyterian, who was recently confirmed, and is now connected with St. Paul's Church, Peoria, Ill. The third is the Rev. Thomas A. King of the Swedenborgian. Mr. King, his wife, and three children, were confirmed in St. Luke's Church, Cincinnati, on April 5th. Mr. King has applied for orders in this Diocese and will be connected with St. Luke's Church.

MR. THOMAS J. EMERY of Cincinnati has purchased a very large property, known for years as Parker's Academy, at Clermontville, Ohio, for the use of the Girl's Friendly Society of the Diocese as a summer vacation

house. The property is situated on the Ohio River, and is in every way well adapted for the use to which it will be put. There are about 600 members of the Society in this Diocese.

A VERY HANDSOME and sweet-toned pipe organ has been purchased and placed in position in the Church of the Nativity, Cincinnati. It was used for the first time on Easter.

MR. AND MRS. MCKIM D. COOKE have presented a handsome brass processional cross to Grace Church, Cincinnati.

A VERY GENEROUS offer has been made to the trustees of the Children's Hospital, Cincinnati, by Mr. Charles Anderson, Jr., to give all the land necessary in connection with the building of a new wing to the hospital and also the erection of a building for contagious diseases.

THE LARGEST class ever confirmed in the Diocese, numbering 88, was presented by the Rev. Frank H. Nelson of Christ Church, Cincinnati, on the evening of April 5th.

THE REV. J. R. MATTHEWS of Bedford, England, recently elected Archdeacon, has entered upon his work, and taken charge of the missions at Cambridge, New Lexington, and Barnesville. He will be known as Archdeacon of the Columbus Deanery. Archdeacon Edwards will be Archdeacon of the rest of the Diocese.

A FINE pipe organ has been given to St. John's Church, Lancaster, in memory of Mrs. William Reese, sister of General Sherman.

#### SOUTHERN VIRGINIA.

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

#### Rectory Robbed at Norfolk.

THE RECTORY of St. Luke's Church, Norfolk (Rev. Dr. Wm. A. Barr, rector), was recently broken into and robbed by thieves, much of the family linen and other valuables being taken. Dr. and Mrs. Barr were out of the city at the time.

#### Wise Husband

SUGGESTED A FOOD CURE.

All of the medical skill in the world is powerless to cure certain diseases unless the patient is put upon pure, scientific food. Then the disease seems to cure itself in many cases, proving that nature was demanding proper food to build a healthy body from.

In this simple way the use of Grape-Nuts in place of bad food has worked many cures when medical skill has been exhausted. A lady of Plainfield, N. J., who had been an invalid for over 10 years, says: "I have been treated by eminent physicians of New York, Brooklyn, and Newark, besides taking innumerable proprietary remedies of a cathartic nature to regulate the bowels.

"My last physician advised a sanitarium but my husband who had been reading one of your articles said, 'Not until we have tried the boasted virtues of Grape-Nuts.' So we got some and I have now used Grape-Nuts for 8 months. When I began its use I weighed 85 pounds, now I weigh 105½; my stomach has grown strong and normal, my bowels are so regular that I have thrown cathartic physic to the dogs, the vertigo has left me and my whole system has gained vigor and tone. I can now take a 25-mile ride on my bicycle and enjoy it.

"I am convinced that the chief cause of my ill health was improper food that neither digested nor nourished. Since I have been fed right I feel right." Name furnished by Postum Co., Battle Creek, Mich.



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Fifty Dollars will be the price of a ticket to San Francisco or Los Angeles, and return, from Chicago, via the Chicago, Milwaukee & St. Paul and Union Pacific line, leaving Chicago May 3, or any day from May 12 to 18, inclusive. Tickets will be good to return until July 15th. Less than three days from Chicago to San Francisco is the time of the new overland service via this line.

If you are ever going to visit California, you should go this summer. Not only will the cost be nominal, but you will find the month of May a most pleasant season for the trip. There is no more delightful summer resort in the United States than Los Angeles with its mountains fifteen miles north and its sea-coast fifteen miles south. There is no more fascinating city in America than San Francisco.

A sojourn on the Pacific Coast will put new breath in your lungs, richer blood in your veins, stronger muscles in your limbs, and greatly increase your knowledge of the country you live in.

Literature descriptive of the new overland service to California, as well as information about tickets and train service, promptly forwarded on request.

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## Special General Assembly Train to Los Angeles.

The Passenger Department of the Chicago & Northwestern Railway announces that a special train has been arranged for account the General Presbyterian Assembly at Los Angeles, to leave Chicago 10:30 P. M., Wednesday, May 13th, with through Pullman sleeping cars to Los Angeles without change from Pittsburgh, Columbus, Dayton, Cincinnati, Louisville, and Indianapolis—Pullman standard and Pullman tourist sleeping cars from Chicago without change.

The route is over the only double track railway between Chicago and the Missouri River, through the typical western prairie country of northern Illinois and Iowa, and via Denver, Colorado Springs, Pueblo, Leadville, Glenwood Springs, Salt Lake City, and Sacramento to Los Angeles. The Special will stop a few hours for sight-seeing at Denver, Colorado Springs, Salt Lake City, and Sacramento, spending Sunday at Salt Lake.

Only \$50 round-trip from Chicago, with correspondingly low rates from other points. For full particulars, address

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WASHINGTON.

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

The Bishop's Anniversary - Death of Mrs. Pettis.

ON THE FEAST of the Annunciation the Bishop of Washington observed the seventh anniversary of his consecration by celebrating the Holy Communion at the Ascension Pro-Cathedral, in the morning, and in the afternoon presiding at the annual meeting of the Bishop's Guild, held at his residence. In the evening he also presided at a second Missionary Rally in St. Andrew's Church, in the interests of diocesan missionary work. On this occasion the speakers, in addition to the Bishop, were Archdeacon Williams and the Rev. David Barr. There was a large attendance at the Bishop's Guild, which is an association of Churchwomen having for its principal object aiding the Bishop in Cathedral and other diocesan work. At its anniversary meeting reports are also made of the progress of woman's work in its various departments in the Diocese, such as the Woman's Auxiliary, the King's Daughters, the Woman's Board of the Church Hospital, etc. These reports, amounting to about twenty, were, this year, most interesting and encouraging.

THE REV. DR. PETTIS is bereaved by the death of his wife, which occurred at their home in Georgetown during the last week in March.

WESTERN NEW YORK.

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

Memorials at Lancaster - Lent in Buffalo - Geneva.

ON SATURDAY evening, April 4th, the Bishop of the Diocese held a service of Benediction in Trinity Church, Lancaster, when the Davis Memorial chancel and other memorials were blessed to the service of Almighty God. This service was followed by evening prayer and a sermon by Bishop Walker, in which he took occasion to congratulate the rector and people upon the elaborate additions and improvements incident to the erection of the new chancel, brought to such a successful issue.



TRINITY CHURCH, LANCASTER, N. Y.

The new chancel is the gift of Senator Geo. A. Davis, a warden of the parish, in memory of his wife, in her lifetime a devout member and chief benefactress of Trinity Church.

The parishioners took this opportunity to make needed improvements in the nave, in pursuance of a general plan, under Mr. W. W. Johnson of Buffalo, the architect; the effect is very harmonious and artistic. The original lines of the chancel arch are retained in order to keep in harmony with

the lines of the nave, and two smaller arches were placed on either side. The recess where the organ formerly stood has been converted into a baptistry, properly furnished, holding the James Memorial font and having a rail on handsome brass standards; the organ being moved into the chancel which, being the full width of the nave, gives ample room for all choir purposes.

The central window over the altar is a reproduction of Ary Schaeffer's painting of "Christus Consolator," and is a memorial to Mary Safford Grimes, by her husband, Judge Grimes. To the right of this is a window bearing an angel-figure holding a jewelled book in his right hand, and in his left a lamp, signifying respectively, "the Light" and "the Word." This window is a memorial to Isabelle Grimes Hartman, one of the founders of the parish, by her daughter, Mrs. Nassau Stevens. The window to the left bears an angel-figure holding a cluster of Annunciation lily buds, signifying "the Life," the gift of George and Gladys Davis, children of Senator Davis, in memory of their mother. To the left of the choir stands a handsome brass pulpit, also the gift of Senator Geo. A. Davis. Other improvements, especially in the basement, are in contemplation.

THE NOON-DAY services held daily through Lent in St. Paul's Church, Buffalo, when addresses were made in turn by several of the city clergy, were far more largely attended this year than in previous years.

AT TRINITY CHURCH, Geneva, the rector, the Rev. Charles Martin Sills, D.D., completed the first year of his rectorship on Easter Day. Daily services and frequent celebrations of the Holy Communion have been remarkably well attended and the rector's hands have been loyally upheld by an earnest and devoted people, carefully instructed in their duty to the Church by the former rector, the Rev. Dr. Nelson.

STATE OF OHIO, CITY OF TOLEDO, } ss.  
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
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WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

Lent in Wheeling - Return of the Bishop.

THE CHURCH in Wheeling during Lent has made a marked advance in spirituality. The daily services at St. Matthew's and St. Luke's have been well attended. St. Andrew's, amongst the working people on the south side, in the midst of sectarian chapels, has had an increase of earnest and devout worshippers with the result that a large class of candidates for Confirmation awaits the coming of Bishop Peterkin. All our churches will have early celebrations of the Holy Communion on Easter.

BISHOP PETERKIN has returned to Richmond, Va., where he is stopping with his mother till the weather moderates enough to allow him to return to his home in Parkersburgh. He is much improved in health from his stay in Orlando, Florida.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE MONEY for which Quebec was assessed for the General Mission fund, \$6,000, is being raised in three ways: that given in response to the Epiphany appeal, the offerings in response to the Ascension-tide appeal, and the house-to-house collections.—THE COMMITTEE which is arranging for the jubilee of Bishops' College, Lennoxville, to be held next June, has requested the rector of Stanstead, the Rev. A. H. Moore, M.A., one of the vice-presidents of the Alumni Association, to visit the chief centres of population, especially in the eastern townships, in order to bring before the friends of education the claims of the University and its proposed jubilee celebration. As a memorial of the jubilee it is proposed to build a new library and to provide new entrance scholarships in the Arts faculty, so as to bring the advantages of the University within the reach of more students.

Diocese of Moosonee.

BISHOP NEWNHAM is petitioning the Dominion Parliament to have an act of indenture made by Lord Strathcona and Lord Mount Stephen, as trustees of certain funds left by the late Bishop, Dr. Horden, of Moosonee, set aside and the funds applied as desired by the Provincial Synod of Rupert's Land.

Diocese of Montreal.

DURING Holy Week there were two daily services in most of the city churches. At St. Martin's, Dr. Wilson of New York preached morning and evening every day and also on Palm Sunday.—THE REV. MR. BORUP, missionary to Uganda, who went to his work there from Montreal some years ago, and who is supported by the Church of St. Matthias, Montreal, is at home on furlough. Bishop Tucker of Uganda speaks most highly of him. Mr. Borup preached in St. Jude's Church, Montreal, on Palm Sunday.

THE MAGAZINES.

[Continued from Page 866.]

PART III. of *Records of the Past*, a monthly, published at Washington, D. C., is entirely devoted to a translation of the Laws of Hammurabi, who was the king of Babylonia 2250 B. C. The Stele bearing these laws, although inscribed by a Babylonian king, was found at Susa by J. de Morgan, where it had been taken by an Elamite king as a trophy of war. Its discovery is regarded as the most important in the work of historical research. There have already appeared French and German translations, but this is the first complete English translation of this great Code, and is of intense interest to all thoughtful people whether

business or professional men. The number opens with a short editorial introduction which is followed by a translations of Hammurabi's own introduction, in which the king lauds his own greatness as a law giver. The great part of the magazine, however, is devoted to the translation of the laws themselves, 282 in all. These reflect the social condition of the times and show that there was a high state of civilization in the Euphrates Valley over 4,000 years ago. The number closes with Hammurabi's own conclusion in which he calls himself the "Ever wise King Hammurabi," "The protecting King," and states that his wisdom has no equal. His eulogy is followed by the typical Babylonian curses which would be heaped upon anyone who should destroy, change or injure this memorial on which are inscribed "The Laws of Hammurabi."

The number is illustrated by seven full-page half-tones showing Hammurabi receiving the laws from the Sun-god of Sippara, and the entire cuneiform inscription. The whole number will be of great permanent value for reference. Both laymen and clergymen, with this translation at hand, can judge for themselves as to whether or not Moses, 700 years later, copied these laws.

IN *Munsey's Magazine* for April, the first article is an illustrated paper on "The Ritual of the Church," by the Bishop of Fond du Lac, in which that prelate shows the basis for ceremonial in religion, and in which he lays down the reasons for such ceremonial and answers the objections of many that have been raised to it. The illustrations show the reredos at Trinity Church, New York, the procession at the opening of General Convention, the late Archbishop of Canterbury and the Archbishop of York in their full Coronation copes, and also a likeness of the Bishop of Fond du Lac himself. The article is one which will be of much interest to Churchmen.

THERE is an attractive variety of illustrated articles in the April Magazine Number of *The Outlook*. Among them we find an instalment of Mr. Stewart White's "The Forest," with pictures by Thomas Fogarty, who accompanied Mr. White in the camping and hunting expedition which gave rise to these out-of-door papers. They have all that charm and special knowledge which characterized Mr. White's "The Blazed Trail" and other stories of forest life. A particularly interesting article of reminiscence and anecdote is that about the great Salvini, by Mr. J. S. Crellin, an American actor who supported Salvini in more than one tour; the article abounds in amusing and characteristic tales illustrating Salvini's personality and methods as an actor.

CENSURE and criticism never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character, and, if true, they show a man his weak points and forewarn him against failure and trouble.—*Gladstone.*



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MRS. W. B.

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