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# The Living Church

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## MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE DATES of the annual festival services of the Choir Guild of the Diocese of Massachusetts have been determined. There has been a large increase in the number of choirs desiring to sing at the annual Guild Service, and it has been found necessary to hold six services, as follows:

On Wednesday evening, April 29, at St. Paul's Church, Boston.

On the same evening, at All Saints' Church, Ashmont.

On Wednesday evening, May 6th, at Trinity Church, Boston.

On the same evening, at the Church of the Messiah, Boston.

On Tuesday evening, May 12th, at the Church of the Advent, Boston.

On the same evening, at St. Paul's Church, Boston.

Some months ago we spoke of the remarkable work that is being accomplished by the Massachusetts Choir Guild. The enthusiasm shown by the various choirs and choirmasters of this important association is not only worthy of the highest commendation, but it is almost a standing reproof to the choristers and musical directors of other Dioceses where comparatively little is done for the concerted furtherance of ecclesiastical music.

In addition to the services above mentioned, a festival will be held at Grace Church, New Bedford, on Friday evening, May 8th, at which the choirs of Grace Church, St. James' Church, and St. Martin's Church will take part.

The success of the Massachusetts Choir Guild is greatly promoted by the business-like way in which its affairs are carried on. It would be interesting to know how many musical associations have gone to wreck and ruin through carelessness and incompetence in the management of details.

A strict and orderly system is just as necessary for the continued existence of a choir guild as for the maintenance of a banking or insurance business. No amount of "enthusiasm" or "devotion" can make up for the lack of it.

We have received the list of music to be sung at the Third Annual Festival of the Choir Guild of the City of Fall River, Mass. The choirs composing this guild are those of the Church of the Ascension, St. James' Church, St. Mark's, St. John's, St. Luke's, and St. Stephen's—all churches of Fall River. The service list has been bound in book form by the Parish Choir, Boston. It contains *Magnificat* and *Nunc Dimittis* in E flat, Stainer; "Like as the Hart," Hoyte; "Ho, every one," Martin; "Saviour breathe an evening blessing," Martin; *Sanctus* and *Benedictus*, Gounod; "Blessed is the Nation," Stainer; "I will lay me down in peace," Gadsby; and "Awake up," Barnby.

We are not fully acquainted with the his-

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tory of this association, but it appears that the city of Fall River is large enough to warrant the formation of a local choir guild. It is an added glory to the Diocese of Massachusetts that such a large guild can exist independently, and without the aid of the older and leading organization.

The most notable composition on the list just given is Martin's "Ho! every one that thirsteth." It may be interesting to choir-masters to learn that the choir of St. Paul's Cathedral is in the habit of omitting several of the pauses on the last page of this anthem. Dr. Martin once informed the writer that these pauses were apt to be held too long, that they were too numerous, and that in future editions he intended to cut some of them out. We think the fourth and fifth were those he objected to particularly.

It is refreshing to note the growing popularity of Dr. Martin's music. Although it is distinctively "modern" as compared with the older examples of the Cathedral school, it is remarkably original, free and flowing in style, and we need scarcely say, strictly ecclesiastical in character. Of late years four of his larger anthems have been in constant use in this country—"Hail, gladdening light," "Whoso dwelleth," "O, come before His Presence," and "Ho! every one."

In connection with this we may mention here that his anthem, "Holiest breathe," although published in the key of G, was originally intended to be sung in G flat, *without accompaniment*, and that is the key used for it at St. Paul's, London.

We are somewhat amazed at two of the selections which appear on the Fall River service list—the *Sanctus* from Gounod's "St. Cecelia," and the *Benedictus*. Neither of these compositions can be sung at evening prayer without violating ecclesiastical tradition, and we venture to state that if the list of music had been compiled by the officers of the Boston guild, these numbers would not have appeared.

Aside from the law of association ideas, which necessarily unites these excerpts with the service for which they were written, it is liturgically inconsistent to sing detached portions of the Holy Eucharist at evensong. It is this sort of thing that confuses people. Unless we are careful to make Church music coincide strictly with Church principles, we shall not succeed in teaching congregations that musical procedure is governed by a fixed and definite system, and that it is not subject to the mere fancy or taste of this or that individual.

The custom of singing the *Sanctus* out of its proper place originated in England in the seventeenth century, under circumstances of a peculiar and complex kind, to which we shall refer again in this column.

From the printed service lists of New York churches, for Easter Day, it appears that Handel's Hallelujah Chorus was sung more frequently than any other anthem. It is customary in some churches to sing this chorus on Christmas Day. It belongs more especially to the Easter season. The whole of the oratorio of the Messiah looks to the Resurrection of our Lord as the climax of the work. Handel must have had this great event in mind when he first laid out his plan. Of the fifty-seven numbers of the oratorio all after the forty-third bear direct reference to Eastertide. One of the more prominent New York papers in commenting upon the popularity of Handel's music at the Easter services in churches of all denominations, attributed it to the intrinsic character of his compositions, musically considered. It is unnecessary to speak of the great master's genius as a musician. But one cannot form a just appreciation of such a chorus as the "Hallelujah" without studying it in its relation

to the last part of the oratorio, and when so considered it will not be difficult to understand why it is now, and always will be, preëminently the anthem for Easter Day.

#### THE BOY AND HIS FATHER.

THE ONE inestimable thing which should be kept intact in the relations of fathers and sons is mutual reciprocal confidence, writes Margaret E. Sangster in *Good House-keeping*. Where this is unbroken the boy is very safe. The father who knows that his boy trusts him may sometimes be severe, but he will never be trivial and exacting. A man once told me that his father had so borne himself to half a dozen sons that not one of them had ever resented punishment, or questioned the absolute right of the parental decision. It is weakness that nags, not firmness. It is self-love, not fatherly love, that can never overlook an error, nor pardon a bit of folly. Where affection is wise and dominant, and self-control is habitual, there will be no occasion for a tremblingly solicitous mother to keep the peace between Jack and his father.

I have long been of the opinion that we make a fetish of obedience instead of using it simply as a vehicle for the symmetrical growth of childhood. The principles of home government should rest on a strong foundation of responsibility to God. Because He is the great Father, and His laws are for the guidance of old and young alike, our homes are to be carried on in order and seemliness and love. No son or daughter is given to any home as a mere plaything or possession, but as a being to be trained for God's service and for humanity's helpful work. This thought followed out in home life would adjust every difference and make every conflict of authority impossible. Besides, where real confidence reigns, authority is never obtrusive and is therefore never challenged.

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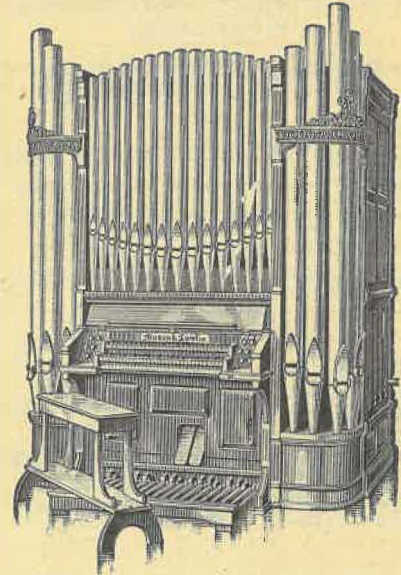
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# The Living Church

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## Editorials and Comments.

### The Living Church

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#### PHILLIPS BROOKS—CONFESSOR.

ONE of the sectarian papers remarked recently that while the religious press generally gave sympathetic reference to the memory of Phillips Brooks on the tenth anniversary of his death, the press of the Episcopal Church was a notable exception. The rebuke was, to some extent, merited; and on the receipt of the attractively bound copy of Bishop Lawrence's memorial sermon,\* followed soon after by the sumptuous volume in which *The Congregationalist* has perpetuated the several appreciations from his closer friends which were first published in that periodical, we have determined, so far as in us lies, to make amends. Other and more immediately pressing demands on editorial space have delayed us in carrying out the determination, until the present time.

One who succeeded so markedly in impressing his personality on the people of Boston primarily and on those of the whole country secondarily, must, of necessity, be reckoned great. This Bishop Brooks did in a manner second possibly to no one of the eminent Americans who have made their homes in Boston. This is saying much, and the names of Longfellow, Emerson, Charles Sumner, and many another will come to the lips as though in questioned challenge; but each one will perhaps be written down, after thoughtful comparison, as second in the influence of his personality to Phillips Brooks.

When we try to analyze this influence of the great Bishop of Massachusetts, we find it a strangely elusive quantity. He was a great preacher, and he left a number of volumes of published sermons; yet it cannot be said that these latter are representative of the influence of Phillips Brooks. In comparison with the circulation given to the essays of Emerson and to the sweet household poetry of Longfellow, that of Bishop Brooks' Sermons is absolutely trivial. He was a hymn writer of merit, and his "O Little Town of Bethlehem" will perhaps be his longest-remembered memorial; yet during his lifetime, thousands of his admirers probably never knew he had ever written a verse. So far as enduring literary remains are concerned, nothing that Phillips Brooks has left is likely to be in print a generation hence, except two or three of his hymns. Yet his influence upon his generation, in Boston at least, was greater, we have said, than that of the poet, the sage, or the statesman. Wherein did it lie?

Preëminently, the influence of Phillips Brooks lay in his personality. He possessed that charm of magnetism which is alone an element of greatness. Men listened to him, and were enraptured by his words. Men met him, and fell in love with him. It was Phillips Brooks *the man* that won the central place in the affections of Bostonians.

When we examine his place in the Church, we find it altogether unique. Bishop Lawrence has carefully portrayed his theology. It had its strong side and it had its weak side. If Phillips Brooks had been the ordinary country parson, exerting only the influence common to every parish priest by reason

\* *Phillips Brooks*. Memorial sermon, delivered in Trinity Church, Boston, January 23, 1903. By Wm. Lawrence, D.D., Bishop of Massachusetts. Boston: Houghton, Mifflin & Co. Price, 50 cents net.

*Phillips Brooks*: as his Friends Knew Him. From *The Congregationalist*. Boston and Chicago: The Pilgrim Press. Cloth, oblong, illustrated; price 75 cts. net.

of his calling, the strong side of his theology would probably have been its most conspicuous feature. Trained in the ascetic theology of Evangelicalism, the soul of Phillips Brooks looked beyond the limits of his environment and demanded more than Evangelicalism could give him. "The truth of the Incarnation," says Bishop Lawrence, "was the central truth of his life, thought, and preaching. For him it solved the passing problems of life and nature and bound the universe, God, and His creation, into loving unity."

But this conception of the Incarnation was something larger than he had learned in his scholastic days:

"It was his fundamental truth, bound up as it is in the fact of the divine sonship of man, that led him to his belief in the value of the human soul, which, you remember, marked the climax of his lectures upon Preaching. With the movement of science the individual was losing his value. Phillips Brooks threw himself just then into that breach with all his power, and affirmed the essential value of the individual."

So he preached "the value of the human soul" as measured by the Incarnation, and he did it so forcibly as to impress that value upon all his hearers.

Nor was he doubtful as to the truth of the doctrine of the Trinity.

"I should," he said, "count any Sunday's work unfitly done in which the Trinity was not the burden of our preaching. For when we preach the fatherhood of God, we preach His divinity; when we point to Christ, the perfect Saviour, it is a divine Redeemer that we declare, and when we plead with men to hear the voice and yield to the persuasion of the Holy Spirit, that Comforter, into whose comfort we invite them, is divine. The divinity of Father, Son, and Holy Spirit, this is our gospel. By this gospel we look for salvation. It is a gospel to be used, to be believed in, and to be lived by; not merely to be kept and admired and discussed and explained."

Indeed it is not too much to say, that Phillips Brooks was the power that turned intellectual Boston away from Unitarianism, back to the orthodox doctrine of the Triune God. One could quote repeatedly through his sermons, to show the stress he laid upon that doctrine. Unitarian Churchmanship was not the Churchmanship of Phillips Brooks. And yet with it all, he seems to have been as incapable of exact definition in theology, as a child.

He was too broad-minded a man to build his religious character on anything less than the Incarnation of the Son of God. He could see farther than the Unitarian or the Deist or the Agnostic sees, and he recognized that nothing but the religion of the Incarnation was sufficient to give value to the soul of man. And after all, it was the soul of man to which he constantly recurred; a soul that might be strengthened, and developed, and nurtured, and trained in the ideal life.

SUCH WAS the strength of Phillips Brooks, the broad minded as well as the Broad Churchman—would that the two characteristics might more frequently be found together!

But then we come to his curious limitation. Believing all this, he yet failed to grasp the idea of the breadth of the Incarnation. He could not see that the Son of God was incarnate that the individual soul may be grafted into that incarnate Life, and be fed with the blood that flows with that life. He could not see that the Incarnate life was reproduced by spiritual generation in the souls of those who are born again. He could not see that the Church is, more than in metaphor, the Body of Christ. He could not see that the life of Christ, the Church, and the individual man, was the family life, of father, mother, and child. He could not see that the love of God had extended the Incarnation through time, to all men, by means of the sacraments. He recognized that salvation is through the Incarnation, and he saw in the Eucharist a memorial of Christ. But with all his breadth of vision, he seems never to have seen the point of contact between the two beliefs. He seems never to have appreciated that the incarnate life was born anew in Baptism, and given as food through the Holy Eucharist. In short, he seems never to have found the connecting links between the Incarnation, the Church, and the Sacraments. They were three distinct postulates in his mind. And there was his narrowness. Broad as he was, too broad for the environment in which he was reared, too broad to rest content with the narrowness of Calvinism and the divorce of theology from practical life, he was yet not broad enough to be a Catholic Churchman. And so he remains in the memory of the Church, broadest, greatest among Protestants; but not more.

And his narrowness and his breadth were strangely intermingled. He was broad in the genuine, honorable sense of that much-abused word, which to-day has almost become synonymous

with narrow. The breadth of Dr. Brooks was a breadth of mind and of sympathy. He *wanted* to do justice to all men. He had none of that contemptible pride which has been vaunted by the little men who have tried to copy him, which asserts that they are broad, and *because* they are broad, ergo, all who differ with them are narrow. That is the farthest remove possible from the breadth of Phillips Brooks.

And yet the narrowness that seems to have combatted with his true breadth is as conspicuous in his life as the breadth itself. Dr. Eliot, head of the American Unitarian Association, in making an address recently upon Phillips Brooks, said among other things:

"Tolerant as he was, it was the hardest thing for him to tolerate the growing ritualism of his own communion."

It is the strangest of all anomalies, how this actual narrowness could have co-existed with his genuine breadth; for it was not the travesty of "mere Ritualism" that aroused the antagonism of Phillips Brooks, but all the doctrinal basis of religion and of life that, in his day more than now, passed under that inadequate term. One would have supposed that so gigantic an intellect, coupled with so marvellous a human sympathy, would have reached the full breadth of Catholicity; but that breadth was beyond Phillips Brooks. Well, there is a breadth of mind that goes beyond his; one that sees the whole realm of the world's history, and the æons of eternity, and the movements of the constellations, and the beatings of the human heart, and the aspirations of the human soul, and the service of angels and archangels, as one connected whole. It sees the Son of God come down from heaven and become incarnate of a pure and holy virgin. It sees Him nailed to the Cross. It sees Him rise triumphant, victor over death. It sees Him return, Man as God, forevermore, to the right hand of the Father. But it does not stop there. It sees the Holy Spirit brooding once more over the chaos that shall become an organism. It sees the Church spring into being, with a life that thrills through the persons of those who first felt the Holy Spirit's sevenfold presence within them. And behold! It sees sons and daughters born anew into the family of Christ and His Church. It sees the Church, always divine, always permeated with the Holy Spirit, pass through the ages, evermore giving birth to new children, evermore reproducing the life of the Father in them. It sees these children living by sacramental food which does in fact build up the Christ-life within them. It sees the triumph of the spiritual over the material, in that the new life gives to the world a new impulse, a new ambition, a new love, a new sense of brotherhood, a new drawing together of all the sons of God. Men depart from the family life, and go out to build new homes wherefrom their brothers may be excluded as not good enough to associate with them; but the old home still reproduces the divine family life, still conveys the graces of the Incarnation to the sons of God.

No, the breadth of Phillips Brooks was not broad enough to apprehend the spiritual wealth of Catholicity. He called the Church the "ideal humanity." He failed to see it as the present divinity. He saw the "Lord's Supper" to "belong, not to any one denomination of Christians; no single denomination of Christians had a right to restrict it"; but he did not see that "denominations" had no more to do with the daily bread of the children of God, than public clubs have with the dinner table of the children of our own families.

And what was the secret of the strange limitation of the breadth of the apostle of breadth, that in fact constituted narrowness? It was that Phillips Brooks failed to grasp the idea of *Authority*, as inherent in the Church. His own magnificent intellect delighted in the reasonableness of the Incarnation. But he seems never to have gone in the child-like spirit to his mother the Church and asked What is Truth? And therein is also the secret both of his success and of his failure. Phillips Brooks exerted a tremendous influence in his lifetime over those men who may be called Rationalistic Churchmen—men who based their acceptance of so much of the Church's faith as they chose to believe, on purely rationalistic grounds. These men recognized in Phillips Brooks their master mind, and yielded him the kingship over them. Phillips Brooks held Broad Churchmanship in check during his lifetime by his own magnificent personality. He compelled it to retain his own impress—not by force but by the strength of his character. And then when he died, the whole key to Broad Churchmanship was lost. It was no longer a radiation from one sun. It was a centrifugal force that had lost its center. It flew to the farthest extent of the weakest rationalism. Phillips Brooks left no successor. The grave ended the cohesion of Broad

Churchmanship. Individualism reigned supreme in his stead, eccentricity became the prevailing characteristic, bald negation succeeded the religion of Phillips Brooks; and the end of it, as we have recently seen, is blasphemy.

Contrast the movement with which the name of Phillips Brooks is indelibly associated, with that of which James De Koven was a recognized leader. The center of the first was the human intellect. It was a rationalism that led to faith or from faith, according to the power of each individual brain. What was true to Dr. Brooks, because he saw the Truth to require it, was not true to his disciples, because they were not great enough to see the Truth. He could not bequeath them his intellect nor his sympathy, and he had nothing else to give them.

But the disciples of De Koven had been trained to rest their faith on the authority of the Church. Great as was his intellectual power, easily the peer, as he was, of Phillips Brooks, he gave them something stronger far than his own personality to rest upon. Hence, the death of De Koven did not, and could not possibly, serve as a disrupting element among his followers. The school of Phillips Brooks died with him, and was succeeded by a parody upon it; the school of James De Koven has grown in strength, unhindered by the death of its great exponent. There are, indeed, truly broad-minded, large-hearted men who call themselves Broad Churchmen, in Massachusetts and elsewhere; but the party at large is not under their influence. And so the Catholic movement has tended to unity, and the Rationalistic movement toward individualism and negation.

WE LOOK BACK over years that are past, and we realize with an effort that twelve of them have elapsed since that memorable contest in which the attempt was vainly made to refuse the consent of the Church at large to the consecration of Phillips Brooks to the episcopate, to which he had been chosen by the Diocese of Massachusetts. We remember that THE LIVING CHURCH took an active part in that contest; and we ask whether, with the broader, truer perspective of the present day, when the body of him whom, in common with his closest friends, we truly reverence, has for ten years rested in his grave, we would, if the same occasion could again arise, again oppose his consecration as Bishop. We think over all the power of his magnificent personality and of his personal magnetism. We place his strength and his weakness in the balance, and we inquire whether time has vindicated the action and the forebodings of THE LIVING CHURCH. Were we right to oppose the confirmation of Dr. Brooks' election?

And we reply, after the most careful thought, We were right. All the succession of irregularities, of partisanship, of mistakes, of unhappy episodes, which have repeatedly brought the Diocese of Massachusetts into conflict with the mind of the Church at large in these past years, has been the direct outcome of that strange limitation in the personality of Phillips Brooks, which we have mentioned. A smaller man with the same limitation—and we have had many of them, in and out of the episcopate—would have escaped the same result. The episcopate of Phillips Brooks drew into Massachusetts an army of clergymen who were or who became his personal disciples. Phillips Brooks living was their balance wheel. Phillips Brooks dead left them totally unbalanced. The provincialism of Massachusetts Churchmanship to-day is the direct result of a condition which THE LIVING CHURCH, with many others, sought in vain to prevent.

But the influence of Phillips Brooks as a parish priest, among the cultured and the uncultured, the flower of Boston's ripest intellect and the humblest of her people, was a sweet, an uplifting, an ennobling influence. We can read those touching tributes to his memory contained in the volume from *The Congregationalist* which comes as so pleasing an evidence of appreciation from those outside the Church, and feel a reverent sympathy for nearly all that is written therein. We can recognize his sanctity and his power for spiritually uplifting others, while yet we feel that time and history have vindicated our opposition to his elevation to the episcopate. It was as parish priest that the enormous service of Phillips Brooks to the Church was displayed; it was not as Bishop of Massachusetts. As the one, his strength vastly overpowered his limitations; as the other, his limitations have had a more pronounced influence upon the Church than his strength.

So we have sketched, as we understand it, the strength and the weakness of Phillips Brooks. Few men have been his peers in personal influence; but it was an influence which did not

make for the permanent cohesion of his followers, and which, as a balance wheel to them, was ended with his death.

IT IS due the writer of the present chapter on the Name, the Rev. William Short, to explain that he has prepared his matter hurriedly and on very brief notice; due him because its preparation thus hurriedly was a special courtesy to us, in response to a request made to him by long-distance telephone late last week, and we feel that an expression of appreciation for the service rendered is appropriate.

We had previously requested several other Churchmen in the East and in the South, to defend this position, and had received from each a courteous declination, some of those whom we assumed to be desirous of retaining the old name replying that they had abandoned that position, others saying they were not ready to determine the question for themselves, and still others giving no reasons for the declinations. We had, indeed, almost despaired of having this view of the subject treated in this series—which would have been a serious disappointment to us when we were desirous of doing justice to all phases of the question—when we remembered that the excellent rector of St. Peter's, St. Louis, had declared himself on that side, and, thanks to his cordiality, we are able to present the case for the Protestant Episcopal name in its due course. Very likely we should have turned to him among the first, except that it was our original intention to have the article come from one of those sections of the country where the sentiment was more strongly with that view, than we suppose it to be in Missouri.

We make this explanation, therefore, in order to embody our thanks to Mr. Short as stated.

THE choice of Dean Robbins for Dean and of Professor Kinsman for the chair of Ecclesiastical History at the General Theological Seminary affords a happy solution of the problem of the future for that important work. Dr. Robbins has made an exceptionally favorable record as Dean of the Cathedral at Albany, where the reverence and the Churchly tone of the services are marked characteristics. He has also shown himself to be possessed of decided executive ability, and his scholarship is shown in his published writings. We have indeed been unable to follow him unreservedly in his latest volume, but are able, notwithstanding, to feel that his leadership of those preparing for the ministry will be a happy one. Professor Kinsman will merely continue, on a larger scale, his present line of duty, since the chair which he has so successfully filled at the Berkeley Divinity School is the same as that to which he is called at the General. We trust that both these honored presbyters may find themselves able to accept their several elections.

The magnitude of the responsibility resting upon the Dean of the General Theological Seminary is such that Churchmen may well feel a sense of relief that it will be placed upon Dr. Robbins' shoulders.

#### ANSWERS TO CORRESPONDENTS.

INQUIRER.—There is no vested right to a fee on the part of the clergy for performing any of the rites of the Church. Custom, and in some places secular law, is authority for the marriage fee. Whether a fee should be offered in connection with a burial would depend upon circumstances. It is not customary where the party buried had been an active parishioner. It is, or ought to be, a custom in connection with the burial of persons who have no claim upon the time of the officiating minister. At least it should be ascertained in all cases that the clergyman is not put to expense personally in order to officiate.

G. L.—A better work on the early history of the Papacy is Dr. Bright's *Roman See in the Early Church and Other Studies in Church History* (\$2.00). Ramsay's *Church in the Roman Empire* (\$3.00) gives a good historical review of the early period.

IF IT is remembered that the ecclesiastical moon and the astronomical moon do not always exactly coincide, and that this year, for instance, there is a slight discrepancy between them, the reason why Easter falls this year on the day of the astronomical full moon, but not, be it noted, on that of the ecclesiastical full moon, will be explained. The astronomical moon is, of course, that which is the true moon, but since the periods between the lunar full moons vary more or less, the Church for the purpose of its calculations adopted an average fixed length, and so the variation arises. Moreover, as Mr. Bainbridge Smith points out in our columns to-day, if the Church were to follow the lunar moon, Easter would be observed at different times instead of on a uniform date throughout Christendom.—*Church Times*.

### WORK AT COWLEY:

Its Progress Delayed by Lack of Funds.

MR. SHORTHOUSE ON NONCONFORMITY.

The "Moderate High Church" Movement.

NEW APPOINTMENTS IN ENGLAND.

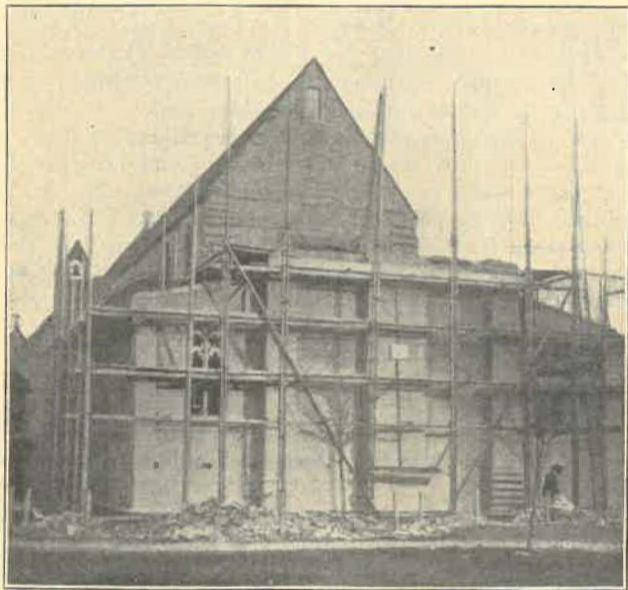
Many Items of English News.

LONDON, Tuesday before Easter, 1903.

IN THE March number of the *Cowley Evangelist* (a monthly publication edited by the Society of St. John the Evangelist) there was enclosed a copy of a photograph—herewith reproduced—showing the progress of the work upon the tower of the Fathers' Church, Cowley St. John, Oxford, up to about a month ago. It appears from the notice accompanying the illustration that some months since, as the money in hand had very nearly been consumed, it was decided to turn off all but two or three workmen. At present only the sum subscribed, month by month, is being expended.

"Should any substantial increase take place in the funds at our disposal, the staff of workmen could immediately be increased and the work pushed on; in any case it will be possible to go on working, stone by stone, up to a point above the arch of the nave, where a temporary roof could be put. It would, however, be a great advantage to get so far as the temporary roof before the end of the summer; the interior of the church could then be completed. This would not be merely a matter of artistic effect or even of increased accommodation, for from the builder's point of view it is very desirable that the foundations should not be exposed to another winter's rain."

The total cost of building the tower and the west end of the two aisles with their porches, as originally estimated, is £3,000,



S. S. J. E. CHURCH AT COWLEY (SHOWING THE PROGRESS OF THE BUILDING TO THE PRESENT TIME).

and towards this sum £1,324 has already been given or promised. The tower, though in general character severely plain, in keeping with the main exterior of the church, will be enriched, near the top, with a Calvary group and with a battlemented parapet; and, on the whole, will form quite a singularly effective as well as massive west front. In height it will not be much above the ridge of the nave roof—thus an example of what architects call an "engaged tower."

THE LATE MR. SHORTHOUSE.

With further reference to the late Mr. J. H. Shorthouse, author of *John Inglesant* and *Sir Percival*,—vide your London correspondence of last week—the following letter addressed to the Rev. J. R. Broughton, now rector of Oake, Taunton, but sometime assistant curate of Edgbaston parish church, and likewise recently published in the *Guardian*, may also be of some interest to the readers of THE LIVING CHURCH:

"LANSDOWNE, Edgbaston, 3 Feb., 1888.

"MY DEAR BROUGHTON:—From what my wife tells me I fear that inadvertently she did not give you quite a correct idea of my estimate of the old Non-conformists. I have no doubt that many of them were good men after their light, and their memories and some of their writings are very interesting, but I should never think of comparing them with the Church divines in any way. I look on all

Dissent as ignorant and narrow-minded, and many of the Non-conformists and divines, some of them much admired by Churchmen, such as Baxter, I look upon as having been most dangerous men and most pernicious in their day and generation. I look upon the Laudian school and their successors, the old-fashioned High Churchmen, as the saviours of the Church of England as a branch of the Church Catholic by law established, and consequently, of England itself. I do not wish to be misunderstood on such important matters. . . . I am, yours very sincerely,

"J. HENRY SHORTHOUSE."

MODERATE HIGH CHURCH MOVEMENT.

Apropos again of the proposed "Moderate High Churchmen's movement," the Rev. H. Russell Wakefield wrote last week to the *Guardian* that he hoped to be able, within a few days, to give an outline of any future proceedings in connection with the movement. There are, however, one or two points as to which he was prepared to say a word already.

"Some Evangelical friends have written expressing their willingness to support us. It is conceivable that later on it might be well to have a meeting of representatives of different schools in order to combine on certain great principles, but the object I have immediately in view is to prove to the country generally the absolute loyalty of the High Church clergy to the Anglican branch of the Church Catholic. It is, therefore, outside the purpose to assemble representatives of any other part of the general body."

The "Evangelical" coöperation here referred to is presumably that which was indicated in a letter to the *Times*, signed by three well-known "Evangelical" clergymen, suggesting union on a somewhat broader basis than that of the "Moderate High Church party." There exists in the Church of England to-day, wrote these signatories, "a large body of men whose ritual lies within the limits of the Lincoln Judgment and the Lambeth Opinion on the one hand and the administration of the Holy Communion in the evening on the other, and who are at one in the desire to resist extremes on either side, to abide loyally by Episcopal authority, and to hold a friendly but distinct attitude towards Non-conformity."

DR. FARRAR'S SUCCESSOR.

The new Dean of Canterbury, by Crown appointment, in succession to Dr. Farrar, deceased, is the Rev. Dr. Wace, rector of St. Michael's, Cornhill, City, Prebendary of St. Paul's, Honorary Chaplain to the King, and Examining Chaplain to the Archbishop of Canterbury. Dr. Wace, whose age is 66, was born in London, and received his school education at Marlborough, Rugby, and King's College, London, ultimately graduating from Brasenose College, Oxford. He was ordained priest in 1862, and served several assistant curacies for some years. In 1872 he was appointed Chaplain of Lincoln's Inn (where afterwards he was also preacher), and eleven years later succeeded the present Bishop Barry as Principal of King's College, London. While at King's his literary work consisted in editing (along with Sir William Smith) the well-known *Dictionary of Christian Biography*, also the Apocrypha for the *Speaker's Commentary* and the primary works of Luther, besides engaging in what the *Times* calls a "memorable magazine warfare" with Huxley. He resigned his preachingship at Lincoln's Inn and the principalship of King's College in 1896, when appointed to the rectory of St. Michael's, Cornhill. He was also for some time, it is understood, under Delane as a leader writer on the *Times*. Dr. Wace is perhaps the ablest and most distinguished man connected with the Protestant party, though so far from being an ultra-Protestant he was unanimously chosen by his colleagues at the Fulham Palace Conferences of 1900 and 1901 to be their chairman and to edit the reports.

According to the *Westminster Gazette*, the Dean of Norwich (Dr. Lefroy) has undertaken to write a memoir of Dr. Farrar, which will appear in the biographical edition about to be published by Messrs. Cassell & Co. of the late Dean's *Life of Christ*.

PRINCIPAL OF KING'S COLLEGE.

The Council of King's College, London, have—it is gratifying to know—elected the Rev. A. C. Headlam, B.D., rector of Welwyn, Hertfordshire, and late Fellow of All Souls' College, Oxford, to the Principalship of the College, in succession to Dr. Robertson, Bishop-designate of Exeter. The new Principal is 41 years of age, and was a scholar of Winchester and of New College, Oxford. He became examiner in the Honour School of Theology at Oxford, Birkbeck Lecturer at Cambridge, 1897-98, and select preacher at Oxford, 1899-1901, and is now examining chaplain to the Bishop of Southwell. He was for some



time Secretary of the Eastern Church Association, and the specially deep interest he has taken in the Russian Church has been evinced by a work published under the auspices of the Association on the doctrinal formularies of that portion of the Catholic Church. He is best known, however, in letters, as the joint author with Dr. Sanday of the Commentary on the Epistle to the Romans in the "International" series, which is recognized among scholars, it is understood, as the standard work on the Epistles. The long line of his predecessors at Welwyn, where he has been rector since 1896, includes, it is interesting to recall, such a celebrity as old Dr. Young, the author of *Night Thoughts*. The Rev. Mr. Headlam is, perhaps, by far the most definite Churchman who has ever been called to the Principalship of King's since it was held by the Rev. Hugh James Rose, second Principal of the College (1836-38), who may most justly be called the Morning Star of the Catholic Reformation inaugurated at Oxford in 1833.

## LIFE OF FATHER DOLLING.

The Rev. C. E. Osborne, vicar of Seghill, Newcastle-on-Tyne, announces that his *Life of Father Dolling* will be published in May by Mr. E. Arnold. Among those (says the *Church Times*) who have helped materially to throw light on past episodes in the life of that remarkable man and priest are the Bishop of Chicago and the Rev. E. A. Larrabee, of the Church of the Ascension, Chicago.

## PALM SUNDAY.

On Palm Sunday, at the Collegiate Church of St. Saviour, Southwark, the music at the mid-day offering of the Holy Eucharist was Tallis' famous service, which has recently been edited by Dr. Madeley Richardson, organist of St. Saviour's. It was written (to quote from an account thereof contributed to the Church press) in the "palmy days of pure choral music," and is the "earliest setting of our English service in what is known as the Cathedral style." It is also one of the very few complete settings "written in the period between the Reformation and the Revival of the nineteenth century." Dr. Richardson's work has been done carefully and reverently, and in such a way as to reveal the exquisite beauty of the music. "He has corrected the false accentuation caused by the bars inserted by earlier editors, indicated *tempi* and expression, and assigned certain parts to solo voices. The original setting consists of *Kyrie*, *Credo*, *Sanctus*, and *Gloria*. Dr. Richardson has added an *Agnus Dei*, adapted from the Litany written by Tallis, and has composed a *Benedictus* in the sixteenth century style."

Palm Sunday was, as usual, celebrated in many churches throughout England by the distribution of palms, whilst at some churches (with more splendid ceremonial) by a solemn Procession, with stations, and the singing of antiphons. At the Evangelist Fathers' church, Cowley St. John, Oxford, where this ancient and most impressive feature of the ritual solemnities for the day was duly observed, the procession went forth decked with flowers as well as palms—just as on the first Palm Sunday (according to Antiphon II. after the First Station) the multitudes went forth "with palms and flowers to meet the Redeemer." The distribution of palms at St. Alban's, Holborn, is described by the London Correspondent of the daily *Manchester Guardian*, who was evidently present, as follows:

"At St. Alban's, Holborn, there were two distributions of palms, one at the children's service at nine o'clock and the other before the High Celebration at eleven. The first was particularly interesting. Crowds of poor children knelt at the altar rail to receive the palms, and subsequently there was a procession round the church. Many of the parents of the children received their palms at the same time, and joined the procession. The unusual presence of so many poor people reminded one of Continental religion. At eleven o'clock a very large and very differently constituted congregation received their palms. The clergy and churchwardens made vigorous efforts to see that no person left the church without a palm."

The *Record* of week before last having very positively reasserted that its original statement as to the character of the proposed Memorial Eucharistic Service to be held under the auspices of the Guild of the Holy Standard at St. Paul's next month, was accurate, and that the Dean and Chapter of the Cathedral had in consequence greatly modified the service, Canon Scott-Holland was thereupon approached on the subject by a Press representative; and is said to have stated that, quite independent of any outside agitation, the service had been sent back to the authorities for revision before it received the approval of the Dean and Chapter. It would now follow practically the use adopted at the celebration of the Holy Eucharist

at St. Paul's on the decease of Queen Victoria—sanctioned by the late Primate during the vacancy in the See of London—when the following from the Liturgy of St. Chrysostom's was used: "Give rest, O Christ, to Thy servant with Thy Saints where sorrow and pain are no more, neither sighing, but life everlasting."

The Marriage Service having recently been unlawfully used at St. Andrew's, Ashley Place, in the case of a woman divorced by an Armenian decree, Father Black has received a letter from the vicar of the church, stating that, in obedience to the Bishop of London, he will not again officiate at an affair of this scandalous kind.

The incumbency of St. Michael's, Shoreditch, has been offered by the Trustees to the present priest-in-charge, the Rev. A. M. Cazalet. It is not certain yet that he will see his way clear to accept it.

The late vicar of this Shoreditch church, the Rev. H. M. M. Evans, has now published a pamphlet, entitled *Why I Left St. Michael's*, though happily for his own soul, at any rate, he has not denied his *Sacerdotium* by becoming a Romish Dissenter.

J. G. HALL.

## ELECTIONS FOR THE GENERAL THEOLOGICAL SEMINARY.

A SPECIAL meeting of the trustees of the General Seminary, held in Sherrod Hall the Thursday in Easter week, resulted in the election of the Rev. Dr. Wilford Lash Robbins, Dean of All Saints' Cathedral, Albany, to succeed the late Rev. Dr. Eugene A. Hoffman, as Dean of the Seminary; and the Rev. Frederick Joseph Kinsman of Berkeley, to succeed the Rev. Dr. Thomas Richey as Professor of Ecclesiastical History, Dr. Richey being retired as *professor emeritus*. Dean Robbins was elected on the second ballot, receiving on the first 23 out of 53 votes and on the second 32. His salary was fixed at \$8,000 a year and a residence, and a proposition to limit the term of

office to five years was defeated. Dean Robbins is a native of Boston and was graduated from Amherst College in 1881. He studied theology at Cambridge and received his degree of Doctor of Divinity from St. Stephen's College, Annandale, in 1891. He was ordered deacon and ordained priest by Bishop Paddock of Massachusetts in 1884 and 1885 respectively, and served as rector of the Church of the Redeemer, Lexington, Massachusetts, until he was appointed Dean of the Albany Cathedral in 1887. He is the author of *An Essay Toward Faith* and *A Christian Apologetic*.



REV. W. L. ROBBINS, D.D.

Professor Kinsman is a native of Warren, Ohio, but was educated in Keble College and Pusey House, Oxford, England. He was ordained deacon and priest by Bishop Niles of New Hampshire, the dates being 1895 and 1896. He was for a time master at St. Paul's School, Concord, and became rector of St. Martin's Church, New Bedford, Mass., in 1897. In 1900 he joined the faculty of Berkeley Divinity School as Professor of Ecclesiastical History.

THERE is a Wallachian legend which, like most of the figments of popular fancy, has a moral in it. One Bakála, a good-for-nothing kind of a fellow in his way, having had the luck to offer a sacrifice especially well-pleasing to God, is taken up into heaven. He finds the Almighty sitting in something like the best room of a Wallachian peasant's cottage—there is always something profoundly pathetic in the homeliness of the popular imagination, forced, like the princess in the fairy tale, to weave its semblance of gold tissue out of straw. On being asked what reward he desires for the good service he has done, Bakála, who has always passionately longed to be the owner of a bagpipe, seeing a half worn out one lying among some rubbish in a corner of the room, begs eagerly that it may be bestowed on him. The Lord, with a smile of pity at the meanness of his choice, grants him his boon; and Bakála goes back to earth delighted with his prize. With an infinite possibility within his reach, with the choice of wisdom, of power, of beauty at his tongue's end he asked according to his kind; and his sordid wish is answered with a gift as sordid.

### NEW PARISH HOUSE OPENED.

For the Incarnation Parish, New York.

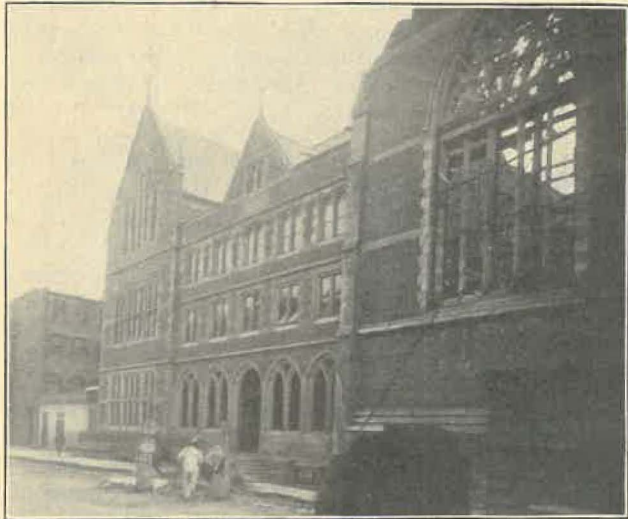
#### PRO-CATHEDRAL WORK TO BE ADDED TO THE CITY MISSIONS.

Items of Work in New York.

THE parish house of the Church of the Incarnation, on 31st Street near Second Avenue, was formally opened Friday afternoon of last week, Bishop Potter reading the dedication service. Bishop Mackay-Smith was present, other clergy including Archdeacon Nelson, the Rev. Dr. William M. Grosvenor, the Rev. Dr. William R. Huntington, the Rev. Dr. John Cotton Brooks of Springfield, Mass., and the Rev. Dr. W. H. Vibbert. The parish house is a memorial to the late Rev. Arthur Brooks, a former rector of the parish, and cost \$80,000, the money being contributed by parishioners. Adjoining it the new Incarnation Chapel, given in memory of the late Alfred Corning Clark by his sons, is in process of erection. In a brief address Bishop Potter said:

"At the time this mission was started in 1860, by the late Rev. Dr. H. D. Montgomery the Church had not come to realize that it has to do with the whole life of the individual and on all days of the week. The parish house had not been founded. The Church had not yet realized that when she desires to reach out on all the days of the week to the individual she must devise instruments by which we may be put in touch with the individual."

The Bishop introduced Dr. Huntington as "the head of the parish from which the Church of the Incarnation was founded." The rector of Grace Church congratulated what he called a



PARISH HOUSE, CHURCH OF THE INCARNATION, NEW YORK.

"grandchild of Grace parish," and said that parish houses have been put on the defensive of late, and that the suggestion has been advanced that all this philanthropic activity is deleterious in a spiritual sense, and that as it has increased so has the standard of personal religion been retarded. This feeling Dr. Huntington said could be controverted by the statement that as the Church was symbolic of the teaching "Thou shalt love the Lord thy God above all things," the parish house symbolized the other great mandate, "And thy neighbor as thyself." Dr. Brooks spoke of his brother, giving many incidents of his life.

The new parish house is a structure of brick and sandstone, with three stories and a basement. The location of the Incarnation parish house is midway between that of Calvary parish at Twenty-third Street, and St. Bartholomew's on Forty-second Street. The three form links in a chain of institutions beginning with St. Augustine's in East Houston Street and ending with Holy Trinity in East Eighty-eighth Street. These houses together represent at least \$2,500,000 of property and cost annually \$250,000 for maintenance.

#### CHANGES IN PRO-CATHEDRAL WORK.

The Pro-Cathedral is to cease its connection with the Cathedral foundation and become a part of the City Mission work under a name not yet selected. Bishop Potter is said to feel that he cannot longer undertake the burden of this down-town work and it is natural to turn it over to the City Mission Society, which carries on similar work in other centers. The property has been held by St. George's parish, but has now been

transferred to the Society. The Rev. Philip M. Kerridge, the present vicar, will probably remain in charge. The Pro-Cathedral is the old Church of the Epiphany, which grew out of City Mission work started as early as 1833. When Epiphany moved uptown the old church became the Church of the Reformation, but after a short time it was known as Old Epiphany House and was maintained by St. George's parish. Bishop Potter took charge of the work in 1895 and has since been personally responsible for its support. It was while vicar of the Pro-Cathedral, before becoming rector of the Church of the Holy Apostles, that the Rev. R. L. Paddock had a controversy with the city police force which did not a little toward the election of a reform mayor. The location is in Stanton Street, on the lower east side of the city, and the place will be always remembered as that in which the first free church was established, the first east side aggressive mission work and the first institutional work in the city.

#### PARISH HOUSE FOR DEAF MUTES.

There is a proposition to erect a parish house for St. Ann's Church for deaf mutes, to be a memorial of the late Rev. Dr. Thomas Gallaudet. The building will adjoin the church at Amsterdam Avenue and 148th Street and will be erected, it is hoped, by the gifts of deaf mutes in this country and England. The service in St. Ann's on Easter attracted considerable local notice, the silent service being in such contrast to the others of the day with their special music. Mr. John H. Keiser, a recent graduate of the Washington College for Deaf Mutes, and a lay reader of the Diocese, conducted the service and made the address.

#### CHURCH CHORAL SOCIETY.

The Church Choral Society, which had seven years' successful existence from 1889 to 1896, has been revived by the organist of St. Bartholomew's Church, Mr. Richard Henry Warren. There is a feeling among musical people connected with the churches of New York that the concert hall does not supply a proper environment for the presentation of the higher forms of music for the Church. The first recital of the reorganized society was at St. Bartholomew's, Wednesday evening last, when Edward Elgar's "Light of Life" was sung for the first time in America. There was a chorus of 100, supplemented by a choir of 30 boys and an orchestra of sixty.

#### ST. AGNES' CHAPEL.

Bishop Olmsted of Central New York, who came to the city for the meeting of the trustees of the General Seminary, confirmed a class at St. Agnes' Chapel, Trinity parish, Friday evening last. Bishop Olmsted was formerly vicar of St. Agnes' and was most warmly greeted by the people. The Confirmation class numbered over a hundred, the work of the Rev. Messrs. C. W. Hicks and R. M. Sherman, Jr., curates at the chapel. The new vicar, the Rev. Dr. W. T. Manning, announces that he purposes to retain the present curates, saying that the Confirmation class is evidence of their ability and faithfulness at the time when the chapel was without a vicar. The Sunday afternoon service at St. Agnes', formerly at 4:30 and entirely musical, has been changed to four o'clock and the vicar announces that he will make a ten-minute address at this service.

#### HOLY ROOD ANNIVERSARY.

The tenth anniversary of Holy Rood Church was celebrated Low Sunday and the following week. The Rev. Dr. Pelham Williams, chaplain of the House of Mercy, preached an anniversary sermon at the morning service on Sunday and Bishop Coleman of Delaware confirmed a class Tuesday evening. Holy Rood Church, at 181st Street, is the farthest north of Manhattan Island parishes. It was founded in 1893 by the Rev. William O. Embury, then of St. Saviour's Lodge, Inwood. Services were first held in a hall not far from the present church, and the late Rev. Dr. George H. Houghton, then rector of the Church of the Transfiguration, preached the sermon at the first service, on Low Sunday, 1893. The present property, eight city lots, was purchased a year later and the first service in the present church was held Low Sunday, 1895. The Rev. Clarence Morton Murray, who had served as curate under Dr. Embury, became rector in 1900. There are about 140 communicants.

#### A BEQUEST LOST.

Justice Blanchard of the Supreme Court of New York has declared invalid the bequest of Miss Maria B. Blount, who died in 1899. She made a will in 1880 in which \$25,000 was bequeathed to Bishop Tuttle, a personal friend, with which to

erect a church and rectory in the missionary district of Utah. Bishop Tuttle having been translated to Missouri, and the district of Utah having been divided and renamed, Bishops Funsten, Leonard, and Wells asked to be appointed trustees of the bequest. A sister of Miss Blount brought suit and the decision of the court is that while there is no doubt of the intention, there is doubt whether the bequest lapsed because of the change in extent of the jurisdiction, and it sets aside the bequest because it is not in accordance with the laws of Utah.

#### PARISH HOUSE FOR CHRIST CHURCH, BROOKLYN.

A new chantry and parish house is to be built at Christ Church, Clinton Street, Brooklyn, to cost \$10,000. The chantry will be between the church and the rectory on Clinton Street and in it the week-day services will be held. Back of the chantry will be choir rooms and accommodations for parochial organizations. Above is the Sunday School room with a library and a kitchen adjoining. The Rev. A. B. Kinsolving, rector of the parish, says he does not care to go too extensively into the work of a parish house without a corresponding endowment, but estimates that the new building will add but a few hundred dollars to the expenses of the parish and will yield far greater returns. This will be the fourth building added to the parish equipment since Mr. Kinsolving became rector, the aggregate cost being \$80,000 or more.

### MISSIONARY PROGRESS

#### As Reported to the Board of Managers

THE Rev. Dr. F. L. Hawks Pott was cordially welcomed to the April meeting of the Board of Managers, and by invitation addressed the Board and a special committee was appointed to confer with him upon the desirability of developing the scope of St. John's College, the raising of an endowment to provide an income for the salaries of foreign professors, and other matters bearing immediately upon the usefulness of the institution.

The Treasurer reported, substantially in accordance with the April Bulletin printed.

With regard to the Apportionment he stated that advices had been received from forty-nine Dioceses in response to the question whether their respective apportionment would be met. Twenty expressed the belief that they would be in full. These twenty contributed a little over \$100,000 last year, which is about the amount apportioned to them for the current year. Another group of ten answered regarding their Dioceses that while they expect an increase in the amount given over last year they do not expect that the whole amount asked for, \$73,000, will be received. This group gave \$34,500 to September 1st, 1902. Four other Dioceses estimate that they will receive in all \$22,000 against \$46,000 apportioned and \$15,000 contributed last year. Fifteen other answers, while they show that the Bishops and committees are trying to do all in their power to increase the interest in the matter, make no definite reply as to what the prospects are. These were apportioned \$110,000 and contributed last year \$54,000. From the remaining twenty-nine no replies have been received as yet, although the group includes several of the stronger Dioceses.

Because of his removing from Alabama to the Diocese of Maryland, the resignation of the Rev. John G. Murray as one of the District Secretaries, was accepted. The Rev. Paul Matthews of the Diocese of Southern Ohio, with the approbation of the Board and the permission of his Bishop, has undertaken, at his own charge, to present the cause of Missions to parishes in that Diocese so far as he is able to.

#### ALASKA.

A number of letters were submitted from the Bishop of Alaska and in view of the fact that the annual vessels for the Yukon district by way of St. Michael are sailing in May, the appropriations for the next fiscal year were made to that section and for the remainder of the Missionary District appropriations were made for the first quarter of the coming fiscal year. The Bishop said that the Rev. Mr. Prevost had been making a trip up the Tanana River to a place called Tohyila, where the Indians of their own accord built "a House of God," and from another source information has come that at Rampart Mr. Prevost was to be joined by Mr. Edward J. Knapp for the remainder of the journey to Fort Hamlin; and the Rev. Mr. Rice was on his way to a point on the Tanana where many people have congregated because gold has been discovered there. Interesting letters were received from the Rev. and Mrs. L. J. H. Wooden at Fort Yukon, telling of the ongoing of the work there during the winter. Mrs. Wooden says that there has been suffering among the Indians because of the intrusion of white men and what followed upon it, and especially by reason of the continued extreme cold. One serious matter was the absence of game because of the influx of population. On Christmas and New Year's the church was much too small to accommodate those who would attend. From Valdes the Rev. Mr. Taylor writes that they have been fixing

the church and seating it; that the hospital will be a surety this spring as, the people already having contributed \$350, he is certain that they will give enough to erect a building to accommodate about twenty or more patients. With Bishop Rowe's approval, he has stated that the mission will equip it, and maintain the institution. To fulfil the offer they must have help from outside, for which he asks. Experience shows the need of both a hospital and social hall, as there is no other place than the saloon for men to congregate in the evenings. The Rev. Mr. Rice is much encouraged by the assistance in various ways of the residents at Circle City, remarks that the congregation is large and liberal, the school is crowded, and the children work hard. Had recently baptized a child brought eighty miles for the purpose, with two others. The Indians have been so healthy during the winter that he has never had more than one patient at a time in the hospital.

#### HONOLULU.

The Bishop of Honolulu writes very interestingly of the progress of the work since he took charge. Briefly he stated that the people are thoroughly loyal and united; those connected with the mission when it was an English Diocese show a willingness to accept the new conditions; three branches of the Woman's Auxiliary (one of them exclusively of Chinese women) have been organized in the Cathedral congregation, have given money for the improvement of the building, and have indicated their intention of completing it. At ordinary services the congregation crowds the building. Six new stations have been opened, two of them in Honolulu for the Chinese. Systematic giving on behalf of Missions is being developed and the Bishop is asking every communicant to give a minimum of \$1.00 a year for general work. He says he finds the people interested in Missions because they see the good results. The Bishop finds great opportunity for work among the 70,000 Japanese on the Islands. He would open a mission for them at once if the Board could provide the man. He is in correspondence with Bishop McKim about the matter and it is possible he may be able to secure a Japanese clergyman.

#### CHINA.

Letters were received from the Bishops in China and Japan and some of their missionaries. It having been announced that Bishop Schereschewsky had forwarded a completed copy of his version of the Holy Bible in Wen-li for the Library of the Church Missions House, the Board adopted an appreciative resolution.

#### JAPAN.

The Board's attention having been called by the Bishop of Fond du Lac to a communication from the Rev. Arthur Lloyd of Tokyo which appeared in a recent periodical, concerning which the Bishop said that he had written to Bishop McKim, the Board adopted the following resolution:

"That it is the sense of this Board that the apparent disloyalty to this Church of the Rev. Arthur Lloyd, as manifested by a communication recently published above his signature demands immediate investigation, and that the Bishop of Tokyo be and he hereby is requested to deal with the matter without delay.

[Since the meeting of the Board a cable message has been received from Bishop McKim containing the information that Mr. Lloyd had resigned.] The Rev. A. D. Gring has sent home an account of the first Christmas celebration in the town of Kaya in the beautiful valley of the same name on the west coast of Japan. A special report was submitted to the Board upon the subject of holding real estate in Japan (outside the Foreign Concessions) under the present statutes of the Empire. Whereupon it was resolved:

"That the Board approves the plan submitted by Bishop McKim after consultation with the United States Consul at Tokyo and with legal advice for holding real estate in the Empire of Japan by a corporation of those who are for the time being missionaries of the Episcopal Church in the United States, residing in Japan."

#### A NEW LIGUORI.

IT MUST not be supposed that the direction of conscience is confined to the Roman Church and the advanced wing of the English Church. It also is going on in quarters where we might least expect it; for example, under the auspices of the City Temple and by the successor of Dr. Parker. The Rev. R. I. Campbell, late of Brighton, who now occupies that great preacher's pulpit, made an announcement the other day which, in the ears of sensitive Churchmen, would have sounded disquieting and alarming. He stated that after his weekly Thursday morning lecture he intended to stay in the Church all the rest of the day to give spiritual advice to any who may seek it. We understand that Mr. Campbell for a long time has had charge of a column in a weekly newspaper in which he deals with the religious difficulties of his correspondents. He has probably come to the conclusion that direct conversation with individuals is a far more satisfactory method of dealing with such cases; but in the Established Church it would be regarded as sailing dangerously near the theological quicksand commonly called "confession."—*Church of Ireland Gazette.*

LET IT BE our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—*Channing.*

## The Local Title of this Church.

A Symposium from Several Points of View.

### IV.—THAT THE TITLE SHOULD REMAIN UNCHANGED.

BY THE REV. WILLIAM SHORT,

Rector of St. Peter's Church, St. Louis.

THE question before the Diocesan Conventions is not, Shall the name of the Church be changed? but, Shall it be changed "at this time," and if so, to what shall it be changed? It is of no avail to vote for a change, even "at this time," unless some other name is proposed as a substitute. The change must be *from* something, *to* something. If the proposition were simply, Shall the name of the Church be changed, at a proper time, and under proper conditions? I should raise no objections. But neither the time nor the conditions seem ripe, to-day. Whether a change would be expedient or desirable at any time, would in my judgment, depend upon the motive which prompted the change, and the purpose for which it was made. It must be quite evident, that the end aimed at, is to change not merely the name, but the Church itself. Sensible men would not spend time in trying to get the name changed, unless the change meant something. The object of the present movement is not simply to continue the Protestant Episcopal Church as it is, only under a new name, but to make the new name, at least in the popular mind, stand for something which it is claimed the present name does not stand for. A new name means a new Church, in some of its relations, conceptions, or ideals.

Now if the motive inspiring the change of name, means that it is our desire to become less sectarian, if its purpose is, to enable this Church of ours, with its glorious heritage, to come in closer fellowship and contact with other Christian bodies about us, by giving up a name which was objectionable to them, then by all means let us do it, "at this time." But, if the motive which prompts the change is to increase the arrogance and exclusiveness of the Church, if it is to exalt any claim to the sole control of the kingdom of God in this country, then a change is not desirable, "at this time," nor at any time. So long as a sectarian spirit is rife among us, any change would be apt to be misunderstood, and prove a hindrance to the realization of the Kingdom of our Lord Jesus Christ. If the Church wants a sectarian name, as a label for a sectarian spirit, then it makes very little difference whether the label bears the name "Protestant," "Catholic," or anything else. So the fundamental thing, in order to determine whether a change is desirable, or not, is to ascertain the motive of those who desire a change.

Now the movement for a change was inaugurated, and is chiefly pushed, by those who have styled themselves the "Catholic party" in the Church, or whose sympathies are with them.

The only substitute for the present name which is able to muster any respectable following, is that of "The American Catholic Church in the United States," proposed by THE LIVING CHURCH. The discussion seems to be narrowing down to whether or not this substitute shall be adopted "at this time." Now as a rule those most active in urging a change in the name, belong to the party whose members openly belittle the Reformation. They are notoriously opposed to the word Protestant in the name of the Church, and desire not only to eliminate that word, but as far as possible, what it stands for. Their object is by the new name, to make the Church a new Church, after the Catholic ideal, which they have set up and whose tenets they are actively propagating.

Not that I infer any secret or ulterior motive, for they are perfectly open and frank, but I state this object—as the logical outcome of their principles and their position. For it is well known, that the "Catholic party" and its sympathizers, who are most earnest in pushing the movement for a change of name are noted for their fondness for an elaborate ritual, and their activity in introducing new and strange doctrines and practices into the Church. They teach Private Confession and Absolution, Fasting Communion and Eucharistic Adoration, and use eucharistic vestments, incense, and other accessories of worship unknown to the rubrics and canons of our Church.

Their authority for these things, is what they call "Catholic usage," and which, according to one of the recognized leaders of this party, the President of the English Church Union, each individual priest is to determine for himself. They seem to have a strong Italian bias, a decidedly Roman squint, and to love to imitate the habit and nomenclature and customs of a Church which, while it calls itself Catholic, is in reality the most narrow, exclusive, and un-American body of Christians in our land. It openly unchurches all other Churches, and arrogates to itself the sole right to stand as the only true and valid representative of the Church of Christ on earth.

I refer to these things, not to imply that the "Catholic party" is inoculated with Romanizing germs, nor to make any covert attack upon their teachings. I am not even stating whether I think their principles right or wrong. But my sole purpose is to ascertain the motive underlying the desire for a change of name, in those most active in pushing it. I am simply referring to certain facts which bear directly on the proposition, as indicating the character of the change in the Church itself, of which the change of name is desired to be the expression. Observe, I am intimating no ulterior motive, but am simply stating the plain and logical inference from principles frankly and openly taught and held. We need to understand distinctly, what sort of a new Church the new name is intended to signify, since, as I have stated, the only reason for a new name, is to make it stand for, or represent, something which the old name does not adequately stand for, or represent.

And if the name is changed at the instance of the party or the individuals holding the ideals I have referred to, such party or individuals will quite naturally claim to be the true exponents of the Catholicity of the Church which changed its name at their request, in order to give emphasis, or expression, to certain ideals which they represent. This I think would be undesirable "at this time."

Again, what is the "inwardness" of the objection to the word Protestant? In its true sense, it is a noble word, more hallowed by high and sacred associations, and representing greater victories for God's truth and human righteousness and progress, in modern times, than any other word which can be named. Its original significance (in spite of recent assertions to the contrary) was against *the errors and superstitions of Rome*, as can be seen by examining the records of the Diet of Spires, of the 16th of April, 1529, in which the closing words, "*Contra hoc edictum solennis fuit protestatio*," gave rise to the term. (By the way, if it is so difficult to bring the educated rightly to understand the word Protestant, how can the uneducated be taught the original significance of Catholic if introduced into the name of the Church?)

Such Churchmen as Laud and Andrewes and Bramhall and Overall rejoiced to call themselves Protestants. But it is objected to as a "partisan" word, and having "the taint of sectarianism." Now if the spirit of sectarianism could be gotten rid of, by getting rid of a part or the whole of our present name, I would pray God it might be done at once. Protestant Episcopal sectarianism is no whit better than Roman Catholic sectarianism or Baptist sectarianism, or any other. But is this the real root of the objection to the word Protestant? My observation does not lead me to this conclusion. In the first place, names to-day do not stand for what they once did. They have lost much of their original signification, as definitions. As applied to Churches they have largely ceased to suggest sectarian differences, except to those who look for them especially, and are used simply as names. Catholic, in its original sense, has become obsolete, and is now popularly applied to the Church of Rome, simply as a name. In fact the term Protestant to-day stands in popular thought for a more truly Catholic ideal, than the name Catholic does.

But those opposed to the term Protestant, say that it includes not only certain Christian bodies for whom we entertain the kindest feelings, but also Christian Scientists, Dowie-ites, Faith Curists, "*et id omne genus*." Well suppose it does? If its comprehensiveness is a reason for getting rid of it, in

order to adopt a narrower and less inclusive name, then the motive is, to make the Church more Protestant (in the sense in which some use the word) instead of less so. But is not this claim a little specious? Is not the real purpose, not alone to shut out and unchurch Eddyites, Dowieites, and others of kindred ilk, but also to un-Church such Christian bodies as the Presbyterians, Methodists, etc.; or if not to un-Church them at least to get rid of a name we bear in common with them, and to adopt a name which will proclaim us more distinctly as a different kind of a Church, diverse and separate in its ideals and organization, from any of theirs?

If so, then the purpose is sectarian, and any change which would tend to exalt a sectarian spirit, at the present time, when the spirit of God seems to be bringing the millions of Protestant Christians into closer touch and sympathy and fellowship, would, to my mind, be not only calamitous to the Church, but to the progress of the Kingdom of God.

At present, there is no use antagonizing Rome by combating her right to the title of Catholic, which means little more than a name, nor is there any use in coquetting with her, on the other hand, there is no use in adopting a name which would place us in antagonism to the Protestant bodies about us, and prove a barrier in the way of unity. Better let the name stand as it is, and try and develop the spirit of apostolic zeal and earnestness, and of Christly love, which more than anything else will help to make this Church of ours, the Church of the American people. Then—a change may be both desirable and expedient, but not till then.

#### MISSIONARY BULLETIN.

NEW YORK, April 13, 1903.

THE usual monthly report giving in detail the contributions received toward the Apportionment to April 1st, and the summary of the offerings under this plan to the same date from the whole Church, are now issued. This latter shows an increase in these offerings during the seven months of the fiscal year, as compared with the same period last year, of \$29,000; and 2,196 parishes have sent offerings against 1,577 a year ago. An increase in offerings for the twelve months was asked for, however, under the Apportionment Plan of nearly \$250,000, to cover all the appropriations of the Society. Only five months of the fiscal year remain in which to secure about all of this. There is some increase in offerings from other sources, making a gain all told this year, including the above, of about \$38,000. The gain last year over the year before in the same seven months was over \$48,000.

Under the Apportionment Plan, as arranged in detail last year and this year, contributions were asked not only from parish offerings as such, but by individual gifts from persons of large means over and above what they might ordinarily give through the parish collection. Judging, however, from the receipts as analyzed there does not seem to have been any increase in this class of offerings either year, and so far as we have heard, no very general effort has been made on the part of the Apportionment Committee or the Clergy to secure them. Last year such offerings amounted to \$100,000, or one thousand dollars more than the year before. So far this year we have received about \$34,000 from this source.

The thought suggests itself that there must be in most parishes one or more individuals who would be glad to help the work by such gifts if it were brought to their attention by one who knows the situation. We shall be grateful if each rector will look into the matter as far as his own parish is concerned.

Yours very truly,

GEORGE C. THOMAS,  
*Treasurer.*

THE ENTHRONEMENT of the Archbishop of Canterbury in person is a revival dating from the time of Archbishop Sumner. From 1716, when Archbishop Wake was enthroned, until Sumner's time (1848), the proceedings were carried out by proxy. Thus, in 1783, when John Moore was appointed Archbishop, the Vice-Dean was installed in the Archiepiscopal throne, and Patriarchal chair, and the Dean's stall, the Chapter taking the oath of canonical obedience to him. Archbishops were not popular at Canterbury in those days. Archbishop Howley's carriage was once stoned there, and a dead cat was thrown at his chaplain, much to the chaplain's disgust, but Howley is said to have congratulated him that it was not a live one! Those days have, however, long gone by, and Archbishop Davidson will nowhere meet with a warmer welcome than in his Cathedral city whenever he may visit it.—*Scottish Guardian.*

#### SISTER MARY OF THE SISTERHOOD OF ST. MARY.

BY THE RT. REV. GEORGE F. SEYMOUR, D.D., LL.D.,  
*Bishop of Springfield, Visitor of the Order.*

A TELEGRAM, last night, brought me very sad news, in the announcement of the death of Sister Mary of the Community of St. Mary.

She has been for forty years associated with the House of Mercy, New York, first under Sister Jane, and then, since her death, as the superintendent of the work.

I knew her and her associates, through Bishop Horacio Potter, when they were serving under the Rev. Dr. Muhlenburg, as early as 1863, but my life became blended with theirs in part, when I entered upon my office as chaplain of the House of Mercy, in the autumn of 1867.

My duties as chaplain brought me into very close relations with the Sisters who were serving in the institution, and with none more intimately than with Sister Mary. Practically, Sister Mary was in charge of the House some time before she was actually appointed the head, owing to the failing health and strength of Sister Jane. She assisted her in the most tender and delicate manner up to the moment of her death.

The care of the House was a very heavy burden for both chaplain and Sisters to bear. It was the heavier because we were novices and learners in the discharge of our onerous and perplexing duties, and knew not always just what to do, and how to do it. If the burden was heavy for the chaplain, it was a thousand times heavier for the Sisters.

It is hard enough for parents to have one unruly child under their roof, but when the family numbers a hundred, and all need to be watched, the sense of responsibility and anxiety subjects the mind and spirit of those in charge to a severe and constant strain. There is no release by night or by day. There are no vacations, there are no anniversaries, as opportunities for appealing to the sympathies of the public. All, chaplain and Sisters and inmates, must needs be shut up together; and live on from month to month, and year to year in comparative isolation. These conditions brought us more closely together than would have been the case under ordinary circumstances, and hence my twelve years of service as chaplain of the House of Mercy made me well acquainted with all the Sisters at work in the institution, and especially with the Sister in charge, Sister Mary, who was the channel of communication between me and my colleagues in labor, and the inmates. It is not my purpose to sketch the character of Sister Mary, or to draw upon my memory for selections from my reminiscences of her, which, if I wrote them out in full, would grow into a good-sized volume.

I wish—it is the most that I can do—to emphasize my indebtedness to her, with others of the Sisterhood who were in the House in those old days, but especially to her for the spiritual benefits, which she unconsciously brought to me during those years of joint service in the House of Mercy.

Her presence, her character, her influence, were, under God, means of Grace to me. She was the embodiment of much of which one reads in the lives of the saints. She was strong in conviction and firm in purpose and resolve. She had the vocation of a Sister, and she cherished it, and it grew stronger and riper in her as she grew older. It was her second life, or rather it so permeated the lower life that it made both one. She was a Sister thoroughly and completely, and yet she had less of the technically *professional* in her and about her, than almost any Sister whom I ever knew. She remained the true woman with all the instincts and virtues of noble womanhood, sanctified and glorified by the vocation of her Sisterhood.

She could control the unruly wills of a disorderly crowd ready to break out in wild rebellion, and at the same time she could soothe the sobbing child, and minister as a nurse to the sick; and on her table, as sweet reminders to her, were the half-worn shoes of her baby nephew and niece, and their broken toys. She loved dumb animals, and she and I jointly had our pet cat. These may seem to be trivial matters, but they mean a great deal to me, and perhaps they may to others.

One's life cannot be without trials; and I am no exception, and I mention the fact, not on my account, but for the purpose of bringing Sister Mary into those dark experiences of days gone by and to pay my personal tribute of reverence and affection to her, as one who helped me to bear burdens which seemed to me almost intolerable, and what she has been to me, doubtless she has been to many another. This world is poorer by the departure of Sister Mary, and the home of the saints is made richer by her translation to Paradise. "May light perpetual shine upon her!"

## 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 LORD'S APPEARANCE TO THE APOSTLES.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XXI. Lord's Supper. Text: St. Luke xxiv. 39. Scripture: St. John xx. 19-23, and St. Luke xxiv. 36-40.

THIS lesson sets forth two of the great facts of the Christian Faith: "The forgiveness of sins" and "the resurrection of the body." They are two of the articles of the Creed. It is well to give positive and definite teaching whenever the opportunity is given by the lesson. The fact of the resurrection of the body can be drawn as well from next week's lesson in connection with this, so to-day the "Helps" will be confined to the former, to give room for more adequate treatment of both truths.

Only the great central and eternal truths which every Christian must believe are put into the Creeds. One clause in the Apostles' Creed declares: "I believe in . . . the forgiveness of sins." You will notice that every clause in the Creed has to do with a fact; an objective reality, not a subjective condition or opinion. The Creed has nothing to do with theories. About such there may be differences of opinion, but the facts of the Creed are not open to controversy. *The forgiveness of sins is therefore, first of all, a fact.*

About this fact we may learn much from the Gospel of Jesus Christ. Indeed it is this fact which, more than anything else, makes His message a Gospel—good tidings. In the first place, *Jesus Christ Himself had "power upon earth to forgive sins"* (St. Luke v. 20-24, where He offers the skeptical proof by performing a work no less wonderful, but the effect of which could instantly be seen). It was with Him that this power really began upon earth, for the sacrifices under the Law were but types of that which was actually to be done by Him. By means of them there was a legal remission of sins; but forgiveness of sins upon earth as a fact, begins with Jesus Christ, and here in the lesson we see Him in His resurrection body saying to the apostles and them that were with them: "Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this He breathed on them and saith unto them: Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

It is clear that *He here passes on His commission* to someone, *i. e.*, as we see from the parallel account in St. Luke, to *the apostles and them that were with them*; to the Church as a whole, that is to say. His manner of doing this shows that it was a giving of new life to the world. When God made man at the first, He "breathed into his nostrils the breath of life and he became a living soul." Here a similar but higher gift is given to His new creation, the Church. Those who become members of the Church by Baptism, thereby come into this new relation and become partakers of this new life. Forgiveness of sins upon true repentance is the law of the Kingdom and the natural condition of her members.

*The Church carries out this plain commission which she has received, first of all, when she receives new members by Baptism.* That this is the chief way, appears from this same clause in the Nicene Creed which is expanded so as to read: "I acknowledge one Baptism for the Remission of Sins." Certainly we find the apostles preaching this absolution. To those eager to know what must be done to secure this salvation, St. Peter, using the keys of the Kingdom to open the door as he had been promised, says, on the day of Pentecost: "Repent and be baptized, every one of you, in the Name of the Lord Jesus, for the remission of sins." Admission to a state of forgiveness of sins takes place with admission to the Kingdom. Of course the requirements presupposed must be complied with to make this forgiveness actual. But when Repentance and Faith are present, the member has absolute assurance that his sins are forgiven. It is the law of the Kingdom in which they live that sins are forgiven on these conditions, just as it is the law of our physical life that blood is purified by the fresh air taken into the lungs at every breath. Should the man cease to breathe, the blood would no longer be cleansed, and he would be a suicide. So, too, the conditions for forgiveness must con-

stantly be present. To secure the benefits of the Kingdom, her laws must be observed.

This pardon, or absolution, which is the pervading law of the Church, is constantly applied by her to individual members. The Lord Jesus Himself taught His disciples to pray daily themselves for forgiveness. The Church in the Prayer Book has interpreted this command which we are studying. The Divine Head of the Church has "given power and commandment to His ministers to declare and pronounce to *His people*, the absolution and remission of their sins." The other form of the declaration of absolution in the daily offices is taken from the office of Holy Communion, which is only for "His people." The Church follows her Master in daily declaring what must therefore be a daily need as well, forgiveness of sins.

As the highest act of the spiritual life is the reception of the sacrament of the Holy Communion, so, as an integral part of that divine office, the Church has placed in its preparatory portion, a "General Confession" of sins, to "be made by the Priest and all those who are minded to receive the Holy Communion," which Confession is followed by an explicit declaration of Absolution. Students of liturgies will remember that the Churches of the Anglican Communion stand alone among Catholic Churches in interpolating this General Confession and Absolution at this point. The difference between them is more apparent than real. The Holy Eucharist does not, of itself, apply for the remission of sin. Consequently communicants are urged by St. Paul as stated in our Exhortation (compare I. Cor. xi. 27-29), and are also solemnly warned by the Church, "to try and examine themselves, *before* they presume to eat of that Bread and drink of that Cup." Examination, confession, and absolution, must therefore precede the act of receiving the Blessed Sacrament. When the Anglican Communion took the notable step of making private confession and absolution no longer compulsory upon her children before receiving the Holy Communion, this warning of the Exhortation, followed by the public Confession and Absolution, were incorporated into the service itself; and it is assumed that the self-examination upon which such stress is laid, will enable the penitent to recall his specific sins and have them in mind in making the general petitions for forgiveness in the General Confession. This manifestly implies some considerable intellectual activity; and in order that the children of the Church might not be deprived of the privileges of the special confession and absolution privately before the priest to which they had been accustomed, while yet that discipline was no longer to be made compulsory, the priest was directed to say (in the terms of the present English Prayer Book, somewhat modified in our own):

"And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

Thus the *privilege* of the private confession and absolution was retained, the *duty* of a real confession of sin was set forth, and the *opportunity* was given for absolution, both public as well as private, before any "presume to eat of that Bread and drink of that Cup."

There is nothing hard to accept about the doctrine of Absolution or remission of sins, when rightly understood.

A final word as to the "retaining" of sins. If absolution is the law of the Church, and the more perfect the communion with her, the truer the absolution, the opposite effect comes from lack of communion with her. The power of excommunication, as in I. Cor. v. 3-5, cuts off the sinful member for his own good, in order that he do not add to his sin, the worse sins of blasphemy and hypocrisy. To make this effective, the conditions must be present, just as in the decree of absolution by the Church; and if the conditions are present, though there be no decree of the Church, yet the excommunication is effective by the law of the Kingdom. In either case, the Church declares a fact and does not simply bring it about by her declaration.

AN ACT OF KINDNESS, a word of sympathy, may render the whole line of life different from what it would otherwise have been. There are crises in many a life when the course it shall take for weal or for woe depends upon a slight influence—almost a single word. How careful, then, should we be that our influence may at all times be in the right direction!—*Western Christian Advocate.*

# 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.

## A REQUEST FOR "THE LIVING CHURCH".

To the Editor of The Living Church:

WILL some one kindly send her copy of THE LIVING CHURCH for 1903, as she finishes reading it, to one who has "home-steaded," and is deprived of all Church privileges and literature? Easter Monday, 1903. MRS. A. A. WILSON, Montreal, Camden Co., Missouri.

## QUESTIONS ASKED.

To the Editor of The Living Church:

PICKING up your paper at the house of a friend, I noticed under the Chicago items that at two different churches Roman Catholics had been confirmed. We have always been taught that this sacrament cannot be repeated and that the sacraments administered by a Roman Catholic Bishop are valid. Why, then, repeat them?

The Church of the Ascension erects the stations of the Cross. If we are to keep to our ancient Catholic traditions, why must we borrow Roman Catholic innovations? The stations of the Cross are a Franciscan devotion authorized first by Innocent XII. in 1694, confirmed later by Benedict XIII. and Clement XII. What justification is there for them in the Church?

When insisting so much on our own correct name, why miscall others? The term "Romanist" is vulgar, uncalled for, and repudiated by Roman Catholics. We do not speak of "Russianists" or "Greekists," and it seems to me the Golden Rule would apply very well in this instance. Let the Church papers set the example and we can then more easily demand recognition of our own real title. Yours truly,

Galesburg, Ill., April 11, 1903. L. A. CARLIN.

[Replying to our correspondent, we would (1) entirely agree with him that persons confirmed in the Roman Church ought not to be re-confirmed when they conform to the American Church. (2) The Stations of the Cross are representations in pictures or in statuary of the scenes of the Passion and surely carry their own "justification" thereby. There is no "must" about them however. The exact arrangement in a series is modern, but so is every other form of wall decoration, painted, calomined, or whitewashed; surely we may be permitted sufficient latitude to arrange scriptural pictures in orderly sequence. (3) We seldom use the term "Romanist," and when we do it is without the smallest intention of applying it offensively. It is simply an abbreviated term in popular use.—EDITOR L. C.]

## CAMBRIDGE LECTURES TO THE CLERGY.

To the Editor of The Living Church:

AT the request of the Home Secretary of the Committee on Lectures to the Clergy, to be given this year at the University of Cambridge (England), I send the accompanying announcement. Speaking from experience, I can say that any of our American clergy who may be in England this summer can hardly spend two weeks more pleasantly or more profitably than in attending these lectures. C. A. JESSUP. Greenport, N. Y.

### LECTURES TO CLERGY AT CAMBRIDGE, JULY 13-25, 1903.

These Lectures, which are arranged on lines similar to those of the previous summer gatherings in Oxford, Cambridge, Durham, and London, are open to all clergymen, whether graduates or non-graduates, of the Church of England, or of Churches in Communion with the Church of England.

The following arrangements have been made by the Committee:

- LECTURES. There will be three lectures each morning, and a fourth lecture each afternoon or evening. The courses each week will be complete in themselves, and, for the convenience of those who wish to attend for the second week only, the course in that week will begin on the Tuesday morning. The opening Service will be on Monday, July 13, at 8:30 p. m., and the last lecture will be on Friday, July 24.

#### FIRST WEEK (July 13-19).

Lecturer.	No. of Lectures.	Subject.
Very Rev. the Dean of Westminster.	4.	The Epistle to the Ephesians.
Rev. Dr. Watson.	4.	Inspiration.
Rev. J. F. Bethune-Baker.	1.	St. Basil of Caesarea.

Rev. C. P. Andrews.	1.	St. Gregory of Nazianzus.
Rev. J. H. Srawley.	1.	St. Gregory of Nyssa.
Rev. Professor Swete.	1.	Theodore of Mopsuestia.
Rev. Professor Chase.	1.	St. John Chrysostom.
Rev. Canon Savage.	2.	The Sunday question.
Rev. A. E. Burn.	2.	Some later clauses of the Apostles' Creed.

Professor T. Clifford Allbutt.	1.
Dr. M. R. James.	1.

#### SECOND WEEK (July 20-25).

Rev. Professor Barnes.	4.	Isaiah xl.—lxvi.
Professor Sorley.	3.	Recent tendencies in Ethics.
The Rev. Professor Collins.	4.	The Early Church Orders.
Rev. Dr. Caldecott.	2.	Some XIXth Century Autobiographies.
Rev. Canon Scott-Holmes.	2.	Early and medieval religious poetry of the English Church.

Rev. T. W. Drury.	1.	
Ven. Archdeacon Wilson.	1.	The Education Act of 1902.
The Master of Trinity.	1.	

Conferences will be held on the treatment of the Old Testament in teaching and preaching, and on Foreign Missions.

II. ACCOMMODATION will be provided for those Clergymen who desire it (so far as space permits) in Selwyn College, at an inclusive charge of 6s. a day. Those who wish for this accommodation should communicate as early as possible with the Secretary, who will reserve rooms in order of application.

Clergymen who prefer to reside in lodgings will find no difficulty in securing rooms for the fortnight. The Secretary will be glad to give information as to where lodgings may be found.

III. FEES. The Fee for attendance at the Lectures is £1 for the two weeks, or 15s. for either week. This Fee should be sent, if possible, before June 20, with the application for a ticket, to the Secretary.

REV. A. L. BROWN,  
Selwyn College, Cambridge.

## NON-CHURCHMEN AND THE HOLY COMMUNION.

To the Editor of The Living Church:

I THINK the following bit of my experience will interest your readers, if you care to publish it. I have purposely changed names and unimportant particulars.

Mr. X. is a Presbyterian. He came to me a few years ago to know if I would habitually communicate him during the summer season; he having, however, no intention of leaving the Presbyterian body. I said "No, I cannot."

"Why?" said he.

"Because," I replied, "you are living and intend to live in sin. You do not truly and earnestly repent of all your sins. You do not mean to follow all the commandments of God and walk in all His holy ways."

He flushed at this and said:

"What do you mean?"

"I mean," said I, "that being a Presbyterian or anything else but a Catholic, is a sin in itself. It is the sin of 'false doctrine, heresy, and schism.' I do not say it is intentional or formal sin; but sin it is, as verily as marrying a divorced woman. Not only intentional sin but sin done unintentionally, if persevered in, bars one from the Holy Communion. Very many of the sins of 'Jews, Turks, infidels, and heretics' are not meant for sin. So, even if I make no mention of the rubric in the Confirmation Office, you are cut off."

Lebanon Springs, N. Y. WILBERFORCE WELLS.

To the Editor of The Living Church:

IN YOUR instructive and kindly-worded articles on the above subject, no notice has so far been taken, it seems to me, of the fact that there are some at least, who have no intention of disobeying the rubric so frequently quoted in your columns, but who do think that they have reasonable ground for declining to accept your position that that rubric requires them practically to *repel* from the Holy Communion any person and all persons without any discrimination whatever, and without the slightest regard or consideration for individual circumstances or conditions, who have not been confirmed or are not "ready and desirous."

We quite understand that "none" means "no one." It doesn't need any great brilliancy to enable us to see that. The question is—what does "admitted to the Holy Communion" mean? The citing of five cases in which the mere words occur does not answer the question: nor would the citing of fifty times five. Am I necessarily dishonest, "disloyal," or "hazy," if I dare to presume to say that I do not believe that those who penned the words had any thought in their minds of individual celebrations of that Holy Sacrament, but rather of a certain and definite ecclesiastical status? In other words, I do not believe that the Church has deliberately legislated at all, with clear and definite intention, upon the issues that have developed

since the framing of that rubric. Nor do I believe that to-day the voice of the "living Church," in House of Bishops or General Convention, would be given in the direction of absolute and unyielding insistence that her priests should repel without the slightest consideration for peculiar circumstances, every unconfirmed person who may "more than once" approach her altars.

Personally, I have never presumed to "invite" anyone; except in the Church's own words. And I have but once in the course of a long ministry done that which, in your view but not in mine, involves a breach of the rubric. But what I did then, I would in exactly similar circumstances do now again, even at the risk of being called "disloyal" by hot-headed correspondents. Surely it is not unwise to give the priests of the Church, not unlimited license indeed, but some reasonable liberty and discretion; and I believe that the large majority of her legislators would be willing to do so.

If any doubt the assertion, and wish to turn this Church into a rigidly "Close-Communion" Church, let them have the courage of their wishes and convictions, and ask for an authoritative decision to that effect. Faithfully yours,

La Grande, Oregon, CHAS. WM. TURNER.  
Monday in Easter Week, 1903.

[The discussion of this subject is now at an end.—EDITOR L. C.]

#### THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

READ with much interest what appears in your columns on the subject of the proposal to change the name of our Church. Nearly all of your correspondents support the affirmative side of the question. Will you kindly permit me to say something on the negative side?

Until recently it seemed a sufficient answer to say that whatever objection there might be to the present name, those who desired a change were unable to agree in suggesting anything better, but now the reformers seem to have come to an agreement (some of them very reluctantly), on the name "American Catholic Church," which they propose shall be substituted for our present title. But it will not do merely to assert that our present title is incorrect and misleading and undesirable; the reformers must go further and show, first, that the title proposed will correctly describe the body to which it is to be applied, and secondly, that the change will be beneficial. The burden of proof is of course on those who take the affirmative.

Now it seems to me there are two insuperable objections to the name proposed. The first is, that the title "American Catholic Church" is inherently defective, a sort of contradiction in terms. If all the people in America who call themselves Catholics were united in one religious body having ecclesiastical continuity from the undivided Catholic Church as it existed prior to the sixteenth century, this religious body might be called the "Catholic Church in America," or the "American Branch of the Catholic Church," but not the "American Catholic Church," for the latter name seems to imply that there may be several different Catholic Churches. If American, why not English, French, German, etc.? Whereas we believe in "One Catholic and Apostolic Church." It might also be correct to say simply the American Church, or the Church of America, as the Church of England, France, etc., *all taken for granted* to be part of the One Catholic and Apostolic Church in which we believe, were it not that the great majority of Americans will *not* take this for granted. Nor is there any way of compelling all people in America to attach to the word "Church" the meaning that High Churchmen attach to it, viz., a religious organization having ecclesiastical continuity from the undivided Church which existed prior to the Reformation.

The second objection is that the term "American Catholic Church," taking the term in the way in which its proposers intend, cannot be properly applied to the body now known as the "Protestant Episcopal Church," for the single reason that the Protestant Episcopal Church is not the American Catholic Church in any sense in which that term can be properly used. For if you use the adjective "American" as a local designation to signify the branch of the Catholic Church which is in America, it does not describe the Protestant Episcopal Church, for while that is a *branch*, an American branch if you please, of the Catholic Church, it is not the only branch in America, and does not include all American Catholics. Whatever may be said as to the various Protestant sects which accept the Apos-

tes' Creed, and thereby affirm belief in the Holy Catholic Church, it cannot be disputed that the Roman Church in America is a part of the Catholic Church. Its members are now largely native Americans, American Catholics, their Church is undoubtedly a branch of the Catholic and Apostolic Church, just as we are; what right then has our own branch to assume a title that arrogates to itself the exclusive right to be considered "American," a name that implies either that it includes all American Catholics, or else that the Church originated in America, neither of which is true; and when we consider that the far greater number of American Catholics do not belong to our branch, it seems to me that the assumption of such a title would amount to the assertion of a falsehood. It would be highly offensive to our Roman Catholic fellow citizens, and would seem ridiculous to the great majority of Americans who belong to neither "branch."

The fundamental trouble with the situation lies just here: Our Church—by which I mean the body now called the Protestant Episcopal Church—does not comprise the whole Catholic Church in America; it is only a part, and to call a part by a name which indicates the whole, is manifestly absurd. No title can be appropriately taken or correctly applied to our Church which does not indicate that it is a part, a branch, or a section merely of a larger whole; so long therefore as our Church is merely a branch or section, and must bear a name appropriate only to a branch or section, why should we not keep the name which by the usage of over a century has become thoroughly identified with us, and which, however clumsy and inappropriate it may seem in the abstract, is now the name by which our Church is known throughout the land, and under which it has made itself powerful and respected?

Here in Pennsylvania, the cradle of our American Church, and elsewhere in the older parts of our country where its history and traditions are held in high respect, there is a strong sentimental attachment to its present name. On this I shall not enlarge, for I know that Pennsylvania and Virginia are not the whole of the United States, and in the newer parts of the country history and tradition count for but little. All that is now contended for is that common sense forbids changing the name unless a better can be substituted; that no better name has been suggested; and I submit, that no better name can be suggested until the happy day arrives when all American Catholics are united in one communion.

ROWLAND EVANS.

Philadelphia, April 14, 1903.

P. S.—There are two names which I have never heard suggested, but which seem to me more appropriate than any proposed: One, "The Anglo-American Church," which, although a pretty close fit, would probably not add to the popularity of the Church in those regions where a change is desired. The other, "The Protestant Catholic Church," which would at least present the two adjectives which are considered so important to be kept in view by the respective "wings" of our Church!

#### AS TO BEGINNING AND CONCLUDING SERMONS.

To the Editor of *The Living Church*:

IN THE Name," etc., when used before sermons, what is the proper name of this? It is in no sense an "invocation," but rather a "declaration." And should it be said by the preacher facing the congregation or the altar? And why?

Moreover, many preachers end their sermons somewhat thus: "And now, etc. . . be ascribed, as *is* most justly due, all praise, dominion, worship," etc. Why *is*, and not *are*? The subject is undoubtedly plural. Or is, "as is most justly due," a careless contraction for, "as it is most just to do?"

New York, April 17th, 1903.

GEO. R. SMITH.

NOTHING in evolution ever rises to the height of a law which shall bind even God Himself, and enable Abraham to say, 'Shall not the Judge of all the earth do right?' The very word right in this, its fulness of meaning, cannot be used. Evolution may lead the creature to say what is hateful and what is loveable, what is painful and what is delightful. It may develop the sentiment which comes nearest of all to the sentiment of reverence, namely, the sentiment of shame; but it cannot reveal the eternal character of distinction between right and wrong. Nay, there may be an evolution in our knowledge of the moral law, just as there is an evolution in our knowledge of mathematics. The fulness of its meaning can become clearer and ever clearer as generation learns from generation. But the principle of the Moral Law, its universality, its supremacy, cannot come out of any development of human nature any more than the necessity of mathematical truth can so come?"—*Archbishop Temple.*



# Literary

## Religious.

*The Master and His Method.* By Rev. E. Griffith-Jones, B.A. New York: E. S. Gorham. 12mo, 138 pp. Price, 75 cents.

This is an instructive manual, written for the guidance of Bible class teachers and students. It presents its subject in an interesting and popular, rather than technical manner. The first part pictures the historical environment in which the Master spoke, the second part illustrates His method, and the third part shows the Master's application of His method to different classes of persons, and to individual cases. Necessarily much of the subject is presented in outline, or in a condensed form. It, however, should prove helpful to teachers and students of the Gospel.

As a rule the author confines himself strictly to the practical application of his theme, but on page 63 he ventures into the field of doctrine with unfortunate results. Referring to St. John vi. 53 ("Except ye eat the flesh of the Son of Man," etc.), he says: "A true exegesis repudiates all connection between this passage and the memorial feast instituted by Jesus some time afterwards, and finds its meaning in the mystical union of Christ and His people, which is so close and vital as to be fitly symbolized by this strong and vivid simile. He speaks of the spirit of His teaching, and of the love which binds Him indissolubly with those who have faith in His name. The tyranny of the letter of Scripture has nowhere shown itself more obtrusively than in the degradation of this passage in the interest of a theory." We quite agree with the closing assertion; for no man save one under the "tyranny of a theory" would assert that St. John vi. 53 stands for the indissoluble binding of Christ to His faithful ones, and "finds its meaning in the mystical union of Christ and His people" everywhere except in the Memorial Feast instituted by Himself.

The above, however, is the only bad "break" we note in this very helpful handbook. It contains an abundance of suggestive Scripture references under each topic, and the different chapters might well be used by young clergymen as the foundation for instructive Biblical sermons or expository lectures.

ALFORD A. BUTLER.

*Studies in the Life of St. Paul* for Bible Classes and Private Use. By William H. Salmon, M.A. (14th thousand). New York: International Committee of Y. M. C. A. 1903. Long 16mo, 130 pp. Price, 25 cents; cloth, 40 cents.

It is safe to say that a religious book in its fourteenth thousand must have some elements of excellence. In the present case these elements are not difficult to discover. It is a compact little manual, the size of a business envelope. It presents studies in the main events in the life of St. Paul which is admirably analyzed and clearly set forth. It presents a biography rather than a Church history. It is a practical book for practical men, with plenty of brevity and point to set one thinking. It is the result of work among college men at Yale, at Northfield, Mass., and at the Students' Conferences. Its lessons are personal rather than ecclesiastical. There are a few things the Church teacher would want to add to it, we note almost nothing he would want to leave out. It would be a strange teacher who did not find it suggestive, and a dull preacher who did not find it stimulating and homiletically helpful.

A. A. B.

*Henry Melchior Muhlenberg*, "Patriarch of the Lutheran Church in America." By Rev. William K. Frick, D.D. Philadelphia: Lutheran Publication Society. Small 16mo, 200 pp. Price, 40 cents.

This little volume belongs to the "Lutheran Handbook Series." Its external appearance would indicate that it was intended for young readers, but we hope that it was not, for certainly the young would not be drawn towards Christianity by the reading of it.

The sub-title explains the subject of the book, the life of a great, and worthy man. But the author's idea of a brief biography is to present all the facts of his subject's life in a brief way. The result is a long string of events all on the same level, none of them being presented with sufficient fulness or animation to excite any interest in a reader who was not already interested in the subject.

*Portiforium Parochiale.* A Parochial Manual of Occasional Offices. Compiled by the Rev. Ernest F. Smith, Rector of St. Stephen's, Harrisburg, Pa., with an Introduction by the Bishop of Central Pennsylvania. New York: Edwin S. Gorham. Price, 15 cents net.

The compiler of this manual has furnished something that will be much appreciated by the parochial clergy. Within the compass of 139 pages, neatly printed, at a moderate price, have been brought together valuable helps, hitherto not easily accessible. We find, for example, offices that may be used before and after the Holy Communion, a missionary service, a litany for missions, a litany of intercession for the parish, various services for the Sunday School, a form

of devotion for the Three Hours, the offices of Sext and Compline, and thirty-two well selected hymns. The combination bears throughout the mark of a skilled hand. We commend it to the attention of parish priests, and of the laity as well.

*Ethics of the Body.* By George Dana Boardman. Philadelphia: J. B. Lippincott Co.

This little volume of essays on the human body, by the distinguished Philadelphia preacher, is very well written, as all his books are, and is an attractive little book of practical advice.

## Fiction.

*From the Unvarying Star.* By Elsworth Lawson. New York: The Macmillan Co. Price, \$1.50.

This is the love-story of a young dissenting minister, Stephen Austin, and the daughter of his "senior deacon," Helen Faucit. The scene is laid in the north of England, and the dialect employed is almost incomprehensible. The plot is rather theatrical, and the "situations" are decidedly forced and unnatural. Of course, the author is unfortunate when he undertakes to discuss theology, as most novelists have been from Mrs. Humphrey Ward down. The way in which they bring out dreary commonplaces of religion as brand new discoveries is laughable.

*The Socialist and the Prince.* A Novel of California Life. By Mrs. Fremont Older. New York and London: Funk & Wagnalls Co. Price, \$1.50.

Mrs. Older has woven an interesting story out of a conceivable situation. We, in the Middle West, or the East cannot quite see such a situation, but for the sake of romance can allow much. There is much beside romance in the book that is worth while, however. There are strong contrasts drawn between the rival characters, in which the author finds opportunity to descant on the story of Socialism as opposed to altruism. The story grew out of the anti-Chinese uprising in the seventies, and contains a vivid account of many of those dramatic scenes.

We as a "mere man" can never agree that Theodosia chose the right man. Of course Stryne was impossible; but so also was the Prince.

## BISHOP INGLIS.

THE LETTERS, extracts of which I published recently, have come down to me from my great-grandmother, Christina Blane (nièce of the Bishop), who resided with her aunt, Mrs. Norcliffe, in Dublin, and was the wife of the Rev. James Horner, minister of the Mary's Abbey Presbyterian Church. The letters are most carefully and precisely written, and undoubtedly the date on the second letter which describes the approach of the Bishop's consecration is August 22, 1787. That the Bishop made a mistake in dating his letter seems proved, as Canon White points out, by the records of Lambeth. It is a remarkable mistake for such a careful writer, who even punctuated his letters with the greatest precision. With a view to clearing up the matter as far as possible, I have made a search in the Library of T. C. D., and found three contemporaneous records of the Bishop's appointment and consecration, one of which confirms the date given in the Records. They are, I think, worth transcribing.

The first is taken from the "London Gazette" of Saturday, the 11th August, 1787, and is as follows:—

WHITEHALL, August 11.

"The King has been pleased, by Letters Patent under the great seal of Great Britain, to erect the Province of Nova Scotia into a Bishop's See, and to name and appoint the Rev. Charles Inglis, Doctor in Divinity, to be Bishop of the said See."

It will be noted that the "Gazette" is dated only the day before his consecration, so no time was lost.

The next is taken from the "Gentleman's Magazine" of 1787, and runs thus:—

"GAZETTE PROMOTIONS.

"August 11.—Rev. Charles Inglis, D.D., consecrated Bishop of Nova Scotia, in N. America."

There is an obvious error in this, the word "consecrated" being used instead of "appointed."

The third reference is taken from "Walker's Hibernian Magazine":—

"BRITISH INTELLIGENCE.

"LONDON, August 12, 1787.

"His Majesty having been pleased to erect the Province of Nova Scotia into a Bishopric and to appoint the Rev. Dr. Charles Inglis to be the Bishop thereof, he was this day consecrated at Lambeth Chapel, by his Grace the Archbishop of Canterbury, assisted by the Bishops of Rochester and Chester. The consecration sermon was preached by the Rev. Joseph White, M.A., Archbishop Laud's Arabic Professor in the University of Oxford."

I shall be happy to show the letters to anyone who takes an interest in them.—Yours, etc., H. A. COSGRAVE, in *Church of Ireland Gazette*.

## Her Reward

By Mazie Hogan

### CHAPTER II.

IN THE afternoon, as Margaret sat doing some heavy sewing, her mind dwelt persistently upon thoughts of her lover. She recalled the slender, well-knit frame, the fair, handsome face with its merry blue eyes and smiling mouth, and the thick, light curls tossed back from the broad, white brow. Even his hand she remembered lovingly, slender and shapely, though strong and brown. Through all these years she had striven to avoid dwelling upon her love, knowing how uncertain was their ultimate union, but now it swept back upon her with an overwhelming violence that almost frightened her.

During the first months of their engagement, Louis had often reproached her with her seeming indifference, for her feeling for him had seemed a grave, quiet, repressed affection, with no element of passion in its still depths. Now, however, he would have uttered no complaint, could he have looked into her kindling eyes and listened to her rapid breathing.

Then came the reaction. How did she know that his love had continued? Five years was a long time. His feeling might easily have changed, and could she blame him? She had often heard that a man's heart was less constant than a woman's, and she was clear-sighted enough to fear that Louis' nature did not possess the strength and depth requisite for a strong, enduring affection. In the midst of her happiness in the early days of her engagement there had always been a lurking misgiving, a vague feeling that the sweet, full affection he lavished upon her might be fleeting, though fair and beautiful while it lasted. Her own love, though more slowly aroused, was a lifetime affair, and she felt that nothing save finding Louis utterly unworthy could end it.

Still, she reflected, he had apparently been very true to her. He had rejected her thrice-made offer of release, and all through the long years he had written frequent, affectionate letters. But—he would, on coming, find her changed, grown older, her beauty faded, her mind, as she felt painfully from day to day, deteriorated by a constant dwelling upon details of drudgery. Even though he still loved her, it was the fair, fresh girl, the college student with the pretty face and mind so eager for learning, that he loved, not the faded household drudge he would find.

Her brow contracted with pain at the thought of reading in his frank, expressive eyes the knowledge that he was disappointed in her. Yet it might easily be so. She resolved to watch closely, and if she detected the slightest sign of change in him, to steel herself to give him up entirely and finally. In spite of her long schooling in repression of feeling, her eyes swam in tears and her work became indistinct before them.

As she was trying to resume her sewing, suddenly she became conscious of eyes fixed upon her. Glancing up, there upon the gallery, looking upon her with tender gaze, stood Louis. Neither spoke for several minutes, longer it seemed to Margaret, as the eyes of each dwelt upon the other's face, noting the changes which the years had wrought.

The man who stood leaning against the heavy pillar was the same in most external characteristics as when she had left him. Love's penetration, however, could detect that the face had gained manliness and force, and she felt that he was more than when they parted. His voice when he spoke was sweet and tender. "My dear one!" he said, and came to the window.

It was an old-fashioned one, opening down to the floor, and as she rose, he stepped inside and took her in his arms. It was a moment of perfect happiness to Margaret. That one glance at his face had dispelled all her doubts, and she clung to her lover as she had not done at parting.

When she raised her head, her cheeks were wet, and he said, with a playful smile, "Crying, Margaret; is that your welcome for me! I do not believe you are glad to see me!"

"Yes, indeed I am, dear Louis, but I did not expect you just now, and—I am very foolish!"

He had never seen Margaret so truly feminine, for, overwrought as she was, her wonted self-control deserted her and she sobbed violently, though silently, with her face hidden.

"Dearest," said Louis, most tenderly, stooping to press his

lips to her hair as she sat with bowed head, "I did not mean to tease you. God only knows how thankful I am to see you once more, and to feel that you are still mine," and he drew up a chair and sat by her, waiting till she should subdue her unusual emotion.

Presently she looked up, with lips still trembling but a divine smile upon her face. "Oh! Louis," she said, "it has been a long time to wait, but you have come at last."

"And I trust there will be no more parting," he was saying, when with a call of "Sister, sister!" little Agnes bounded up the steps and into the open window, but very nearly fell backward in surprise at the strange sight, Margaret with traces of tears upon her cheeks and her hand held by an unknown gentleman, and one so different from anyone Agnes had ever seen.

"Come here, dear," said Margaret, taking the child's hand and drawing her to her side. "This is Mr. Lenox whom I used to know when I was at school. He has come to see us, and you must entertain him while I see about supper."

Louis had flashed at her a look of surprise as he saw that Agnes had never heard of him, and she wished to escape his inquiring glance while the child's presence prevented explanation. Her brothers and sisters knew nothing of her engagement. At the time of its inception, her father as well as her mother had, of course, been told, but she had asked that the children be left in ignorance of it. The engagement would likely be long, and there seemed no need for them to be told at once. After her mother's death, Margaret so fully made up her mind to the renunciation of her lover, that she thought it best not to mention him. When he refused the release and insisted upon a frequent correspondence, she consented, but so uncongenial were all her surroundings, so little sympathy was there between herself and her family, that she preferred to keep her secret, and as her letters were always penned after every one else was asleep and sent to the distant postoffice by one of the farm-hands, she had been able to do so.

As she went to the dining-room and prepared the simple evening meal, she heard her father's heavy tread in the back entry and knew she must make haste and tell him of the arrival. She had intended to speak to him before Louis came, but his having anticipated the appointed time had brought it about that her father had probably forgotten her fiancé's existence, and yet must be prepared to meet him. She felt strangely unlike her usual calm self as she went to the back door, where her father stood, washing his face and hands at the pump and drying them on the coarse crash towel which hung there. Around the pump stood the three boys. It seemed to impress Margaret anew how rough and uncouth they all were.

"Father," she said, her voice trembling a little, "I want to speak to you a moment. Will you come into the dining-room?"

The unusual request and something unusual in his daughter's manner caused the old man to follow her into the room. He was spare and gaunt with grizzled hair and hard features.

"Well," he said impatiently, "what do you want?" as his daughter seemed to find it difficult to speak.

"Louis Lenox is here," she said at last.

"Eh? What?" he ejaculated, then as if recalling, "I thought that was done with long ago."

"No," she answered, "after mother died I offered to release him for I knew I was needed at home, but he refused to accept his freedom and we have been engaged ever since, and have corresponded. He has often begged me to let him come to see me, but I have never consented before, but now, father, I thought as Anna was growing so much more helpful, I might be spared, and we could marry soon."

She drew nearer to her father, and put her hand on his arm, but he made a quick movement which dislodged it, and said harshly, "What nonsense are you talking, Margaret? You marry! Anna is no more fit to run things here than a baby. Even if the young fellow is such a fool as to want to marry you now, which I don't believe, I'll soon put a stop to it. Where is he?"

"Wait, father," said Margaret, beseechingly, "he has not come to marry me now, but only to see me, and he is going to stay to supper. You'll be nice to him, won't you? Please, father."

Her voice was pleading and her eyes full of tears, but he answered roughly, "The sooner he gets back where he came from the better. Well, I suppose he'll have to stay to supper. Why didn't you tell me he was coming?"

"I intended to tell you, father, but he came sooner than I

expected him. He is in the sitting-room. You and the boys go in to supper. I'll bring him."

As she turned she met Anna, who inquired with eager curiosity, "Who is it? Who's here?"

"Mr. Lenox, a gentleman I knew in Allan," said poor Margaret, fearing another repulse if she told the girl of the engagement.

"How funny it seems for you to have a beau!" exclaimed Anna, in a shrill voice which Margaret's quickened sensibilities were confident would penetrate to her lover's ears, and uttering a series of senseless giggles.

"Anna," said Margaret, in a voice which pain rendered stern, "do try to behave in a reasonable manner to Mr. Lenox. Of course, I want him to like you all, and we must be nice to him."

"He must be your beau," ejaculated Anna, impressed only by her sister's evident regard for the visitor.

Margaret turned away from her, and opened the door of the sitting-room. Her heart was full of bitter thoughts. It did seem hard that after her five years' waiting, just at the moment of reunion with her lover, while she rejoiced at his constancy, she should be so bitterly disappointed in the welcome she had hoped her own people would give him. And she could not tell what they might say or do at the supper table. But her life had been one long schooling in self-control, so with an effort she steadied her lips and asked him in to supper.

Little Agnes, meanwhile, with a quaint little old-fashioned gravity, had seated herself in the chair her sister vacated, and conversed seriously with Louis. She entertained him very much. She had a queer little precision of manner and talked in a very old way, while her exceeding beauty attracted him greatly. Although quite unlike Margaret in coloring, there was enough family resemblance to make her seem all the more charming to the lover, and when Margaret opened the door they were deep in conversation which seemed to interest them both excessively.

It was an odd scene, that of the introductions, the long, low, rough room, the plainly furnished table, the old farmer and his three sons, coarsely dressed and without signs of refinement, Anna, giggling uncontrollably, Margaret, with stately presence, but with pain written on her face, little Agnes, with her delicate, childish beauty, and Louis Lenox, with his genial, pleasant manners, his handsome face, and careful dress, contrasting sharply with the rough boorishness of the other males.

A hot shame had possession of Margaret. She scarcely dared lift her eyes from her plate, even while she was most painfully conscious of all that passed. She saw and heard everything with what she fancied were eyes and ears of her lover, and every word and action rendered her more acutely sensitive. Yet she had never admired him so much. He was so completely the gentleman among his very unusual surroundings, his courtesy was so exquisite and his tact so perfect that no on-looker would have fancied the scene incongruous, and even the old farmer was softened by his pleasant talk, while Anna ceased her unmannerly giggling and listened with admiration.

Margaret scarcely spoke during the meal, but gradually she grew more at ease, and able to attend to what was passing. The state of the crops was discussed at length, with such flattering interest and skilful questions on the part of the stranger that the farmer and his sons became quite loquacious and the supper was much prolonged.

When they at length rose from the table, Anna, with unusual consideration, whispered to her sister that she need not wait to clear away the meal.

[To be Continued.]

IT IS A STRIKING characteristic of our Lord's teaching that He puts forward righteousness not so much as a thing the absence of which will entail certain dangerous consequences, as rather a thing necessary to satisfy the cravings of the soul. He makes a capacity to feel such cravings the essential evidence of the soul's life and health. It is sufficient to compare the beatitudes of the Sermon on the Mount with the beatitudes of the Pentateuch. All through, righteousness is commended as a thing desirable not so much for its own sake as in order to gain the external prosperity and escape the plagues which God has instituted as the sanctions for His commands. But the blessedness spoken of in the text is that of those who feel in their souls a real craving for righteousness. The reward offered is nothing external, it is simply that that craving shall be satisfied.—*Dr. Salmon.*

## The Family Fireside

### IN THE SIERRA.

A mile above the sea—where the pine trees whisper peace,  
And the cooling shadows waver to and fro,  
Where the sunlight, filtering through  
From the over-arching blue,  
Writes in gold the sweetest secret heart can know.

A mile above the sea—where life's jarring noises cease,  
And the stillness of the mountains bids you rest,  
Where their majesty infolds  
And their awful beauty holds  
As a mother holds her infant to her breast.

A mile above the sea—where the pine trees whisper peace,  
Where below lie purple glooms of depth untold,  
Whence the bleached rocks, rising wan,  
Tell of countless ages gone  
Ere mortal eye beheld what we behold.

A mile above the sea—where the pine trees whisper peace,  
Where in magical remoteness, tier on tier,  
Vaster heights above us rise,  
Crowned with light in morning skies  
And at sunset clothed in purple wondrous clear.

A mile above the sea—where life's pain and pressure cease,  
And the breeze is like a murmur of God's cheer,  
We may taste what cannot cloy,  
We may thrill with nature's joy  
While the heaven of His Love is bending near.

Mrs. J. D. H. BROWN.

### THE LOUISIANA PURCHASE.

BY ROLAND RINGWALT.

IN THE wonderful nineteenth century there is no year more famous than 1803. To Europe it meant that England and France were waking from a short dream of peace for a decade of war. To America it meant the greatest peaceful transfer of land the world had ever seen. Our maps show the vast extent of the Louisiana territory, and if we put it in words rather than figures, we bought an area larger than Great Britain, Germany, France, Spain, Portugal, and Italy combined.

To understand the purchase we must understand the great soldier who ruled France and the great politician who sat in the chair at Washington. Napoleon was a man of restless ambition, bent on exalting France, and striking a fatal blow at England. At different times he meditated on tearing the East Indies from England's grasp, on forming all North Europe into a league against Great Britain, on laying waste the British West Indies, and on throwing an army on British soil. One of his plans was to build a new France on the banks of the Mississippi, and that plan was only given up when it became an utter impossibility.

Jefferson was as ambitious as Napoleon, but his ambition was peaceful, not warlike. In boyhood he was passionately fond of study of geography, in the stormy days of the Revolution he pored over the rocks and plants, in the days of his Presidency he sent out the great exploring expedition of Lewis and Clark. Had Jefferson been driven from politics he might have been a great naturalist. As it was, he thought over the vast lands beyond the Mississippi and wished to see the American flag float over them. Circumstances enabled him to win a territory which Washington or Adams could not have obtained except at the cost of war.

What we call "a settled government" must have sounded like sarcasm to the people of Louisiana. Originally the territory was colonized by French, and was for a time in the hands of private owners. Louis XV. ceded the territory to Spain; but the cession was unpopular, and France made several attempts to regain what she had lost. As soon as the American republic began its young life, Western people sought to trade along the Mississippi, free from the restrictions imposed by the Spaniards. Friction was constant, and the Anglo-Saxon and the Spaniard came near to actual war. Americans, like Englishmen, looked on Spaniards as men of a lower race, laughed at the Dons and their haughty airs, sneered at the slow and lazy movements of Spanish officials, and if a rich plantation or

a good hunting ground was very tempting, did not always respect boundary lines.

At last France did acquire Louisiana, but only under conditions, one of which was a solemn promise to Spain that the territory was never to be alienated, or that if France should part with it, it should be restored to Spain. The prospect of a French Louisiana angered our Westerners and Southerners, for France was as willing as Spain to interfere with American trade and far more able to enforce her regulations. Spain was boastful and sometimes insulting, but France was strong enough to be cruel, and she had been cruel. American ships had been confiscated without a shadow of law or justice, and American sailors had been half starved in the filthy prisons of the French West Indies. If there was in the whole American republic a man who liked France and hated England, that man was Jefferson, and yet Jefferson wrote to Livingston that as soon as France took New Orleans "we must marry ourselves to the British fleet and nation." Hamilton might have said this without surprising anyone, but Jefferson only said it because the words were wrung from him by necessity. With all his French sympathies, he knew that America would prefer a British Alliance to a French empire in the Southwest.

Many people in the West and South clamored for a speedy march and a prompt seizure of New Orleans. The Federalists looked on war with France as certain, and sarcastically asked how Jefferson's anti-naval policy would bear the strain of a contest with a nation whose vessels were still numerous enough to give England a great deal of trouble. Jefferson, always peaceful, thought it would be wise for Monroe to go to Europe, and buy New Orleans and Florida, bidding two millions, but if it were necessary to go as high as ten millions. Nothing ever wearied Jefferson, nothing wore out his patience, and he had a number of plans, all of them pacific. Still even Jefferson might have been drawn into war had not one gloomy thought been forcing its way into the mind of Napoleon.

Had Napoleon felt confident of mastering England he might not have worried himself over the enmity of a distant republic with only the shadow of a navy. But his great schemes for crushing England had failed, and he felt it would be only a short time before England would seize the Louisiana territory as she had formerly seized Canada. "New France" was a fading dream; if Louisiana were Spanish, England would take it whenever she chose, and the only way of keeping the territory out of British hands was to sell it to the United States. Livingston worked hard for our interests. Monroe came as our French minister, and at last a treaty of purchase, signed by R. R. Livingston, James Monroe and Barbé Marbois, gained for us Louisiana. The price was fifteen millions of dollars, and the territory was seven times as large as Great Britain and Ireland, or more than four times the size of the German empire. Napoleon declared that the purchase would assure forever the power of the United States and give England a rival who would humble her pride.

Jefferson had not dreamed of so vast a purchase, a purchase which he pleaded was desirable but not constitutional—and he sought to have Congress pass an amendment authorizing his action. The Federalists raised constitutional objections to the purchase, but the Democrats, who were largely in the majority, simply ratified the treaties. According to the Federalists, the purchase was unwise because it brought into the Union a vast region, much of it barren, with a foreign population; because it lessened the power of the old States and created a new order of things; because it put almost despotic authority into the hands of the President. One of the Federalists who feared that our Union would be broken by the new acquisition was a man whom none would call timid—Stephen Decatur. The Federalist arguments were not unnatural, and one who reads them, as they were presented by Josiah Quincy, will admit that they had considerable force; but the mightiest of the Federalists, Alexander Hamilton, warned his party that it was vain to resist fate, and that the country had made a magnificent bargain.

We are so used to large sums that we cannot understand how our forefathers stared aghast at fifteen millions of dollars. Federalist editors grew frantic over such a price. Maine had been sold for £1,250; and Penn had not paid much more than five thousand pounds for Pennsylvania. But fifteen millions of dollars! It would take 433 tons of solid silver to pay such a debt, and the silver would fill 866 wagons, which if placed in single file would stretch over more than five miles. There were only five million people in the country, and this meant three

dollars apiece. Nevertheless the price was paid, and the last hope of "New France" passed away.

A hundred years have gone by, and Burr's descent on the Southwest, Jackson's repulse of the British, the controversy over Texas, the war with Mexico, the war for the Union, are all matters of history. Jefferson was undoubtedly right in his claims for the natural wealth of the territory which the Federalists called a wilderness. The Federalists were undoubtedly right in arguing that new territory would increase the power of the South, and lead to trouble between the sections. But as we look over the nineteenth century we can see that sooner or later the territory would have fallen into our hands, and it came at a time when it cost little money and no blood.

Twice have the interests of France forwarded those of America. We gained our independence through a French alliance, and we enlarged our borders through the Louisiana Purchase. As Thiers well says: "The United States are indebted for their birth and for their greatness to the long struggle between France and England."

#### SWIFT PUNISHMENT A DETERRENT TO CRIME.

THE MOST IMPORTANT DUTY of any police force is the control of the vagrant and criminal classes and the prevention of crimes against person and property. There are many other and important fields of usefulness, but unless the force is successful in dealing with crime it is a failure. As a deterrent of crime, nothing is probably more effective than swift and sure punishment. In England, a murder trial is completed within a few weeks, or months at the outside, after the apprehension of the accused, and from the first trial there is no appeal to a higher court of review or appeal. The wisdom of permitting no appeal in capital cases is a question which has been widely discussed, and cannot be taken up here, says Avery D. Andrews, writing for the *Cosmopolitan*. Whether wise and humane or not, it is interesting to note that the police records show an astonishingly small number of murders in London, and I believe that the celerity with which the trials are conducted has much to do with the suppression of this most heinous of all crimes. According to the official report of the Commissioner of the Metropolitan Police, there were reported to the London police only twenty-four murders in the calendar year 1901 and this out of a population of over 6,000,000.

#### LAUNDERING LACE CURTAINS.

House-wives who are compelled to study economy cannot afford to take their lace curtains to the laundry for two reasons; one is, the price for laundering them (where you have many of them) soon amounts to quite a good deal, and the other reason is that they are careless with them at the laundry, and tear rents and holes in them, while at home where one is careful in laundering them they will last twice as long. I know several very wealthy ladies that always have theirs laundered at home for the reason they are afraid of having them torn if washed out. I will give an excellent method which I have used with success for years:

Take your curtains down carefully, remove pins, rings, etc., then shake every particle of dust out, but don't be rough in shaking them, as you might tear them. Next, mend every tiny break or rent and use fine cotton working floss, as thread is too wiry. Prepare a half tubful of soft rain-water, have it as hot as you can bear your hands in, add enough Pearlina to make a good suds, let them soak in this a half hour, then rub gently between the hands and work them about until the water looks black. Two suds prepared like first is enough to get them clean. Then pass them through a wringer and rinse in clear water, then dip them in a thin boiled starch, add a little blueing if you wish them pure white; saffron tea added to the starch will make them a delicate cream color. If you have frames, pin them in nicely, but if you have not, pin old sheets to a carpet and pin your curtains to them and dry in house—well—before removing them.

S. H. H.

AN ACCEPTABLE vegetable salad is made of cold boiled potatoes cut in cube shape, beets and carrots cut in same manner, allowing a cupful of each vegetable; sprinkle with salt and pepper and add one tablespoonful of minced chive and mix with a French dressing. Chop the whites of two hard boiled eggs and place on the top of the mixed vegetables and sprinkle over all the egg yolks rubbed through a sieve. Garnish with the hearts of lettuce.

OUTDOOR PLAY is, of course, the most healthful. The healing, restorative powers of nature are marvellous. One may remember that, when he left his office in the city, almost a physical wreck, and went into the open country, the very air seemed to act like magic. The romps among the hills and mountains were a perpetual tonic. Nature smoothed away all troubles; all worrying, fretting, and anxiety disappeared, you scarcely knew how or when, but you returned to the city a new man.—*Success*.

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## Church Kalendar.



- 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.

- Apr. 28—Dioc. Council, Mississippi.
- 30—Convocation, New Mexico.
- May 4—Convocation, Salina.
- " 5—Conventions, New Jersey, Pennsylvania, South Carolina.
- " 6—Conv., Florida, Tennessee, Washington, Western Massachusetts.
- " 12—Conv., Central Pennsylvania, Dallas, Indianapolis, Ohio, West Missouri.
- " 13—Conv., Alabama, Arkansas, Georgia, Massachusetts, Pittsburgh, Texas.
- " 19—Conv., Long Island, Maine, Quincy, Rhode Island, Western New York.
- " 20—Conv., East Carolina, Kansas, Los Angeles, Nebraska, Southern Ohio, Virginia, Western New York.
- " 23—New York State Conv. B. S. A., Brooklyn.
- " 24—Conv., Kentucky.
- " 26—Conv., Chicago, Iowa, Lexington, Mississippi, Newark, Southern Virginia.
- " 27—Conv., Maryland.
- " 29—Convocation, North Dakota.

## Personal Mention.

THE Rev. GEO. BILLER, JR., priest in charge at South McAlester and Hartshorne, Ind. Ter., and Superintendent of All Saints' Hospital has accepted a call to become vicar of the Chapel of the Incarnation, New York City.

THE Rev. I. E. BRANDT has assumed charge of St. James' Church, Dundee, Ill.

THE Rev. W. P. BROWNE, rector of St. Matthew's Church, Covington, Tenn., and Dean of the Memphis Convocation, has accepted a call to Christ Church, Holly Springs, Miss., with missions at Corinth, Iuka, and Tupelo, and will take charge the Third Sunday after Easter.

THE Rev. EDWARD W. BURLISON has resigned the mission at Larimore and posts adjacent, and accepted the rectorship of Grace Church, Jamestown, N. D., with the missions at Dickey and New Rockford, to take effect May 1st.

THE Rev. J. MORRIS COERR, formerly rector of St. Paul's Church and the Chapel of Our Holy Saviour, Norwalk, Ohio, has accepted an election as rector of St. Andrew's Church, Albany, N. Y. Address 1096 Madison Ave.

THE Rev. ROBERTS' COLES, rector of the Church of Our Saviour, Jenkintown, Pa., recently offered his resignation in order to take an extended rest. The vestry refused to accept his resignation, and granted him instead a year's leave of absence.

THE address of the Rev. JOHN K. DUNN, Secretary and Registrar of the Diocese of West Missouri, is changed to 3435 Campbell St., Kansas City, Mo.

THE Rev. FRANCIS W. EASON has resigned the rectorship of Holy Trinity Church, Lincoln, Neb., to take effect July 1st.

THE Rev. HARRY ST. CLAIR HATHAWAY has resigned his charge as rector of St. Alban's Church, Cleveland, Ohio, to join the clergy staff of St. Thomas' Church, Brooklyn, N. Y., where he will take duty about May 15th.

THE Rev. WM. M. JEFFERIS, D.D., rector of Calvary Church, Wilmington, Del., sailed from Bermuda for home on April 18th, having entirely recovered from his recent indisposition.

THE address of the Rev. E. deS. JUNY is changed to 124 Rochelle St., Pittsburgh, Pa.

THE Rev. R. L. KNOX has accepted a call to St. John's Church, Preemption. His present address is Reynolds, Ill.

THE address of the Rev. C. S. LINSLEY is changed from Bishop to Placerville, El Dorado County, California, where he will begin work on May 1st; not at Petaluma, as stated last week.

THE Rev. F. W. MACCAUD, now of Huron, S. D., has accepted a missionary appointment to Flandreau, S. D.

THE Rev. NORMAN F. MARSHALL of Bramwell, W. Va., has assumed the rectorship of the church at Carlsbad, N. M.

THE address of the Rev. B. F. MATRAU D.D., is changed from Selma, Alabama, to Vicksburg, Michigan.

THE address of the Rev. G. B. PRATT, associate priest of St. Andrew's, is 207 Warren Avenue, Chicago.

THE Rev. HENRY MARTYN SHERMAN has resigned the rectorship of St. Paul's, Bridgeport, Conn., after a ministry there of more than twelve years. Mr. Sherman has for some time been contemplating this action, which is rendered necessary by the condition of his health.

THE Rev. A. O. TARRANT of Detroit has accepted the rectorship of the Church of the Messiah, St. Paul, Minn., and will enter his cure about May 1st.

THE Rev. FREDERICK WALTON, rector of St. Peter's Church, Delaware, Ohio, has resigned his charge.

THE Rev. JOHN WARNOCK has resigned the rectorship of the Church of our Saviour, Camden, N. J., to accept that of St. Luke's, Charleston, W. Va.

THE address of the Rev. A. B. WHITCOMBE, rector of the Good Shepherd, Lawndale, is changed to 1043 S. Lawndale Avenue, Chicago.

### ORDINATIONS.

#### DEACONS.

MILWAUKEE.—On Tuesday in Easter week, April 14, at St. Paul's Church, Hudson, Wis., the Bishop of Milwaukee admitted to Deacon's Orders, LE ROY SHAW FERGUSON, formerly a minister of the Methodist denomination. The Rev. Wm. C. Pope of St. Paul, Minn., preached the sermon. The candidate was presented by the Rev. Henry Harris, Archdeacon of La Crosse. The Rev. Francis M. Bacon of Star Prairie was present and assisting. The Rev. Mr. Ferguson remains as deacon in charge of St. Paul's, Hudson, where he has also been serving as lay reader.

SOUTHERN FLORIDA.—On Easter Tuesday, Mr. D. D. KIDD, late Presbyterian minister, was ordered deacon in St. Luke's Cathedral, Orlando. The candidate was presented by Dean Spencer. Canon Rickert also assisted in the service. Bishop Gray preached a powerful sermon, which he has been requested to have published.

#### PRIESTS.

COLORADO.—On Tuesday in Easter week, the Bishop advanced to the Priesthood the Rev. SAMUEL BABAKAHN ESHOO, minister in charge

of Georgetown and Empire. The sermon was preached by the Rev. F. F. Kramer, Ph.D., rector of All Saints', Denver. The Rev. Dr. Hardcastle, chaplain to the Bishop, was the epistoler, the Very Rev. H. Martyn Hart, gospeller. The Bishop was the celebrant. The Rev. Canon Bode presented the deacon, and besides those mentioned above, the following priests assisted: Archdeacon Bywater, the Rev. Percival M. Wood, rector of St. Paul's, Denver, and the Rev. Thomas Davis, rector of St. Paul's, Littleton.

### DIED.

BARRETT.—Died, in hospital at Bridgeport, Conn., on Easter Day, April 12, Mr. WILLIAM LOWRY BARRETT, only son of Mr. and Mrs. W. E. Barrett, formerly of Jamestown, N. Y.

SISTER MARY.—On Easter Day, 1903, SISTER MARY of the Community of Saint Mary. For thirty-five years Superior of the House of Mercy, Inwood, New York.

May she rest in peace!

### WARNING.

STILES.—Caution is suggested in connection with the Rev. FREDERIC J. STILES, sometime pastor of a Baptist congregation at Bolton, N. Y., who possesses a letter of recommendation given him by the Rev. Dwight A. Parce, rector of the Church of St. Sacramento in that village, which Mr. Parce desires to withdraw. Information will be given by Mr. Parce at Bolton-on-Lake George, N. Y.

### WANTED.

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

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

A. S. LLOYD,

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#### BOOKS RECEIVED.

**LONGMANS, GREEN & CO.** New York.  
*God and the Individual*. By T. B. Strong, D.D., Dean of Christ Church, Oxford.  
*Gospel Records*. Interpreted by Human Experience. By H. A. Dallas, author of *The Victory That Overcometh*. Price, 5|— net.

**LOTHROP PUBLISHING CO.** Boston.  
(Through Young Churchman Co.)  
*Darrel of the Blessed Isles*. By Irving Bacheller, author of *Eben Holden, D'ri and I, Candle Light*, etc. Price, \$1.50.

**FLEMING H. REVELL CO.** Chicago.  
*The True Estimate of Life, and How to Live*. By G. Campbell Morgan, author of *The Spirit of God, A Twentieth Century Message*, etc. Price, 80 cts. net.

*Two Heroes of Cathay*. An Autobiography and a Sketch. By Luella Minor. Price, \$1.00 net.

*The Turk and His Lost Provinces*. Greece, Bulgaria, Servia, Bosnia. By Wm. E. Curtis, author of *The True Thomas Jefferson*, etc. Price, \$2.00 net.

*Living for the Best*. By James G. K. McClure, author of *A Mighty Means of Usefulness, The Great Appeal, Possibilities*, etc. Price, 60 cts. net.

*Studies in Christian Character, Work, and Experience*. By the Rev. William L. Watkinson, author of *The Blind Spot, The Bane and the Antidote*, etc. First and Second Series. Price, each, \$1.00 net.

**LITTLE, BROWN & CO.** Boston.

*Barbara*. A Woman of the West. By John H. Whitson. Illustrated by Chase Emerson. Price, \$1.50.

*A Rose of Normandy*. By Wm. R. A. Willson. Illustrated. Price, \$1.50.

**THOMAS WHITTAKER**. New York.

*Until Seventy Times Seven*. A Story.

*The Nonjurors, Their Lives, Principles, and Writings*. By J. H. Overton, D.D., rector of Gumley, and Canon of Lincoln. Price, \$3.60 net.

*The Philosophy of the Real Presence*. By Robt. A. Holland. Price, 25 cts.

**CHARLES SCRIBNER'S SONS**. New York.  
(Through The Young Churchman Co.)

*No Hero*. By E. W. Hornung. Price, \$1.25.  
*Our Northern Shrubs, and How to Identify them*. A Handbook for the Nature-Lover. By Harriet L. Keeler, author of *Our Native Trees*. Price, \$2.00 net.

**THE PILGRIM PRESS**. Boston.

*Phillips Brooks, As His Friends Knew Him*. From *The Congregationalist*. Price, 75 cts. net.

**GOSPEL TRUMPET PUBLISHING CO.** Moundsville, W. Va.

*What Shall I Do to Be Saved? Words of Advice, Warning, and Encouragement to the Unsaved, Pointing out the Way of Salvation, and the Requirements Necessary to Obtain It*. By E. E. Byrum, author of *The Secret of Salvation; How to get it, and How to Keep it, The Great Physician and His Power to Heal*, etc., etc. Price, 50 cts.

#### PAMPHLETS.

*The Address of the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, at the Dedication of the Diocesan House, Brooklyn, N. Y.*

## The Church at Work

#### EASTER SERVICES.

AGAIN we must begin the report of Easter services by thanking our many friends throughout the country for telling us of the happy way in which the queen of festivals was celebrated, and at the same time must remind them how impossible it is for us even to mention the festival services in detail, except where some special features single out a parish or mission for note.

Generally speaking, it may be said that rain fell during some part of the day throughout the country. In New England the day began with clouds and slight rain, but toward noon the skies cleared. Crowds filled our several churches in Boston. At Emmanuel, large and spacious as it is, the aisles were lined with worshippers who were unable to get seats. Bishop Lawrence preached at the Redeemer, Brookline. The Rev. Henry Russell Talbot, lately returned from the Philippines, preached in the evening in his old parish, St. Stephen's. At St. John's, Gloucester, which has been without a rector since November, the Rev. H. L. C. Braddon conducted all the services of the day, which included two early celebrations, at which there were a large number of communions made, the High Celebration, when

Adam's Mass was rendered, the children's Easter festival in the afternoon, and solemn vespers at night. At St. Paul's, Norwalk, Conn., there was distributed to the people after the service, a compilation of family prayers, originally made by Bishop Brownell, which has been reprinted for the use of the congregation.

New York reports received by telegraph were noted last week, and other interesting details since received speak of large special offerings as follows: At All Angels' Church, where \$9,079 was received for the erection of a Fresh Air Home in Dutchess County; at Christ Church, where a special offering for parish purposes amounted to \$6,923; at the Church of the Mediator, Kingsbridge, where \$1,241 was devoted to the fund for building a new church; at Christ Church, New Brighton, which received \$3,600 for the same purpose; at St. Matthew's, where a little over \$5,000 was given for parish purposes; St. Ann's Church, Brooklyn, \$5,000; Grace Church, New York, \$21,480; Holy Trinity, Harlem, \$19,400 toward debt; St. Andrew's, Harlem, \$8,000 toward debt; Calvary Church, \$12,000 for repairs and rebuilding; St. George's Church, \$6,000; and St. Thomas', \$10,500. At the Transfigura-

tion, Brooklyn, the parishioners took possession of the property on which a new church is to be erected, by an outdoor service on the new site, preceded by a procession of the whole congregation from the church. Canon Bryan of the Garden City Cathedral made an address and announced that in recognition of the fact that the Transfiguration was started by Bishop Littlejohn, the people of the parish had decided to have their new building known as the Littlejohn Memorial.

In the Diocese of Albany, at Christ Church, Hudson, where the Rev. John F. Nichols succeeded Bishop Griswold in the rectorship just before Lent, the rector was able to announce that the debt of \$5,500 had been met by pledges and cash in the Easter offering. At Zion Church, Sandy Hill (Rev. A. S. Ashley, rector), an elaborately carved altar rail of oak and an iron rood screen were dedicated at the early celebration, while at the High Celebration the rector announced the entire liquidation of the mortgage, \$1,900, on the rectory, and the generous legacy of \$2,000 left by the late John William Wait to Zion parish. In the evening the rector announced that the Easter offering taken up at the morning service amounted to \$387.54, \$200 of which was previously

pledged toward the rectory mortgage. At the morning service the rector also thanked his people for the generous Easter gift of \$20 for the purchase of a handsome surplice. The rood screen is a gift of Charles T. Beach, in memory of his father, the late Hamilton Beach. The altar rail is from Mrs. Elizabeth Denton, in memory of her husband, the late Lieut. Benjamin F. Denton. At Christ Church, Guilford (Rev. George G. Perrine, rector), handsome cushions of green plush, the gift of a Churchwoman of the parish, had been placed throughout the church as an Easter gift. They complete the improvements of the church property begun several years ago. The Easter offering for General Missions resulted in \$29.01 from the Sunday School and \$39.81 from the congregation. As this parish contributed \$50 for the same object two months ago, it has more than doubled the amount asked of it by the Apportionment plan.

Reports from Montreal tell of the magnificent service and decorations at St. John the Evangelist's, where 28 smaller tapers supplemented the Eucharistic lights. The offering for the day amounted to \$1,100. At St. Martin's the offering of \$6,217 cleared the church from debt. Two members of the congregation contributed \$1,000 each, the rest being made up from the members generally, the Sunday School children giving \$174. The rector, the Rev. G. Osborne Troop, said, when making the announcement that the debt was extinguished, "The interest in regard to this matter has permeated the whole congregation, young and old, rich and poor. There has been no canvassing, no collecting—it has been a free will offering."

In Philadelphia the number of communions made at St. James' was in excess of that of last Easter, and the offerings large. The rector, the Rev. W. C. Richardson, reminded the morning congregation that two Sundays before he had asked them for \$40,000 for a new altar, reredos, and organ for the chancel. He stated that in this short time the amount had been raised. The projected improvements will be put in during the summer. Although there were several large gifts, the amount given represented very generally the entire congregation. The altar and reredos were designed by Messrs Cram, Goodhue & Ferguson of Boston and will constitute one of the finest works in the country. The organ will be one of the largest in the city. The parish is also moving in the matter of a Settlement House. On Easter morning about 500 persons received Holy Communion at St. Mark's, and nearly 200 at each of the missions. At the solemn Eucharist Gounod's Mass of the Sacred Heart was sung. The Rev. W. M. Groton, D.D., Dean of the Philadelphia Divinity School, was the preacher at St. Elizabeth's Church at solemn evensong. In the same parish there were three low celebrations on Easter morning, and a solemn Eucharist, at which the Rev. F. D. Lobdell was celebrant, the Rev. M. L. Cowl, deacon, and the Rev. W. H. McClellan, sub-deacon; the Rev. William McGarvey was the preacher. The number of Easter communions was the largest in the history of the parish. The Sunday School of the Church of the Holy Apostles, which is always the banner school in its Lenten gifts to missions, gave on Easter, as the proceeds of the Lenten work, the large sum of \$8,012, which was \$1,605 more than last year. The Sunday School of the Memorial Chapel of the Holy Communion made an offering of \$1,458. The total offerings of the parish, including its three congregations and Sunday Schools, amounted to \$13,200. There was a vested choir newly introduced at Trinity Church, Washington, Pa., which showed its excellent preliminary training. A generous offering was made at St. Luke's Church, Roselle, N. J. (Rev. H. E. Gilchrist, rector), being intended for the fund for the new church.

The preacher was the Rev. Dr. Francis J. Hall, of the Western Theological Seminary, Chicago.

In Washington the day was bright and beautiful in the midst of a very wet period. An Easter gift to St. Alban's Church was a very handsome pulpit of carved wood, a memorial of the late Miss Rosa Nourse, so long identified with the work of the parish. This joyful season has an additional gladness to St. Andrew's parish in the return of the rector, the Rev. Josiah B. Perry, in restored health after a winter spent in the South and in Cuba. In St. Matthew's, Wheeling, W. Va., 75 per cent of the communicants received at the early celebration, and the offerings during the day for the Permanent Episcopal Fund amounted to \$6,000. At St. Luke's, the majority of the communions were made early, and at St. Andrew's all but 7. The offerings at St. Luke's Cathedral, Orlando, Southern Florida, were for the building fund, and a little disappointment was caused by the fact that they did not quite come to the amount hoped for. The Bishop preached to the Knights Templar in the evening, and also wore the beautiful pectoral cross which was presented to him by his clergy and people, as a token of love and esteem on the tenth anniversary of his consecration. Trinity parish, Marshall, Texas (Rev. H. E. Bowers, rector), kept its semi-centennial on the festival day. Nearly 100 made their communion early, and at the later celebration the Bishop confirmed a class of 40, 22 of whom were men. The church has been beautified inside and out, a choir room erected, and other improvements made. Next night there was a rousing meeting in the interest of Diocesan Missions, when the Bishop and the rector were the speakers. There was disappointment at the Cathedral in Dallas, from the fact that 12 handsome stained glass windows, presented by the members of the family of the late Alfred H. Belo, had not been received, though it had been hoped to have them in place to be blessed on Easter Day when the Bishop made his visitation.

Many of the reports from the Middle West were printed last week. There were large Sunday School offerings in Toledo, where Calvary and St. Mark's each doubled the amount of last year. At St. James' Church, Painesville (Rev. Hunter Davidson, rector), the offering at the morning service was large enough to put the church out of debt, and it is hoped next year to give the Easter offerings to Missions. The rector baptized 22 people on Easter Even, making 40 in the last six months. At St. Stephen's Church, East Liverpool, Ohio, 165 communions were made at 6 o'clock and 128 at the late celebration, making a total of 293 out of 325 names on the list. The offerings were \$1,431. At the evening service, hundreds were unable to enter the building. The offerings at St. Paul's, Indianapolis, reached \$10,000. At the Cathedral in Michigan City, Ind., there was an afternoon service for the Knights Templar at which the Bishop preached. There was a large orchestra to assist the choir at St. John's Church, Detroit, and a magnificent service rendered. At Christ Church, the offerings were \$7,337, being for the completion of improvements of the chancel end of the church, for which \$10,000 had been asked. Knights Templar also attended the evening service at St. Luke's, Ypsilanti, when the congregation completely overflowed the church. The offerings for the day were \$1,100. In all this section of the country the day began with heavy rain, in spite of which the congregations were invariably large. The first Eucharist at Christ Church, Ishpeming, was at 5:30, a second celebration being at 8, and a choral Eucharist at 10:30. More than 100 communions were made at 6 o'clock at Grace Church, Madison, Wis., and twice that number at the late celebration. It was said that

the church was completely filled twenty minutes before the hour of service at the latter, and nearly 300 were unable to gain admission. One floral piece that attracted much attention consisted of two dozen magnificent American beauty roses with a card stating that it was a loving tribute to the power of Grace Church pulpit from a parishioner, and Dr. Reilly was also the recipient of a sterling silver private Communion set, valued at \$60 from his friends. The Sunday School offering was \$75, the largest it has ever been, and the complete offering was \$1,200. There were three Masonic bodies present at services in Christ Church, Delavan, where the offerings were \$190, in addition to \$250 given by the vestry, and the children's missionary offerings were \$55.50. At St. Mark's, Oconto, the Bishop Coadjutor was present, the church was crowded, 96 communions were made, and the offerings amounted to \$165.00.

Additional reports from Chicago, many having been printed last week, are at hand. At Epiphany the Rev. J. H. Hopkins reports the total of communicants as 727, of whom 432 received at 7, 118 at 9, and 177 at noon; one-third of all were males. Of the \$3,500 offering, \$1,000 goes to endowment, \$1,000 for deficit, and the balance for steam-fitting plant. Of the 18 baptized that day, six were adults. There were five services on Good Friday, and 600 attended from 12 noon to 3 P. M. At St. Peter's the actual number of Easter communions made was 930. At the Atonement, Edgewater, by a slip, the offering was reported as \$300 more than last year's—it was *three times* as much as that of Easter, 1902, and a total of \$1,600. Of this \$1,000 has been paid on the parish house debt; which will very shortly be further reduced by the vestry's receipt of a recent bequest of another \$1,000. At St. Bartholomew's, Englewood, 180 communions made at 6 o'clock, 63 at 8, and 137 at 10:30, with offerings of over \$1,800. At St. Andrew's the communions made numbered 363, being about 75 per cent. of the total; of which 155 were at 6. The rector, the Rev. W. C. DeWitt, had asked for \$600, but would have been satisfied with \$400. The offering was about \$1,300, and this in the face of the raising of over \$10,000 in a year. At Grace, Oak Park, 591 received; and the offering was \$5,100. At St. Albans the communions were 163, or about 80 per cent.; of whom 92 at the early celebration. At St. Mark's 435 received, or nearly 60 per cent., the offering was \$2,600. At this church the richest altar hangings in the Diocese, with an estimated value of \$600, were used, the material having been imported, and the design representing two years' work of a faithful woman. At St. Mark's, Evanston, Dr. Little reports 350 communions, or nearly 60 per cent. The efforts of the congregation are being centered upon the building in the near future of a parish house, for which \$8,000 is in sight. The Rev. E. J. Randall reports from St. Barnabas' 176 communions, practically over 90 per cent. of all in the parish, and an offering of \$280; and from St. Timothy's 38, or more than reported in the mission last year; offering, \$75, but, besides this, there is a fund of \$500 for the purchase of a lot on which to build. The Rev. O. W. Gromoll had 50 communicants at 6 A. M. in St. Joseph's, West Pullman, and 16 at 11 A. M., a total of 66 in a mission which a year ago had only 30; offering, \$207. At All Saints', Pullman, he reports 75 communions, or considerably over 90 per cent.; offering, \$325. From others of the smaller parishes and missions come most gratifying reports of advance indicated by great increase in the Easter communions. There was a Knight Templar service at Grace Church, Paris, Ill., at which the rector, the Rev. W. S. Simpson Atmore, preached a notable sermon which the Knights have asked to have published. At St. Stephen's, Peoria, the rector had asked for \$1,000 for the par-

ish building fund, and the amount received was \$2,119.01, which included an outside gift of \$800.

The services at the Cathedral in Louisville, as always, were magnificent in character. The offering was \$7,300 for improvements, being more than had been asked for, and in addition there was an offering for General Missions to supplement the amount of the Apportionment, which had already been fully paid. The rain did not deter people from attendance at the services throughout Minnesota. At the Good Shepherd, St. Paul, there was an Easter gift of \$1,000 for an organ. A new vested choir at St. John's Church, Le Sueur, Minn., sang its first service, and the gift of an onyx cross, mounted in gold, was made to the rector, the Rev. Edward H. Earle. At Calvary, St. James, Minn., 64 out of a possible 67 made their communion, and the offerings included \$110 for parish purposes and 40 for Missions. There were 175 communions made early, and 85 late, at St. John's, Dubuque, Iowa, where the offerings, about \$2,000, cleared the indebtedness on the parish. Knights Templar attended the services at St. Paul's, Council Bluffs. At St. James', Fremont, Neb., a special effort has been made to reduce the debt, and the offerings amounted to \$1,455, which in a very small congregation was a marvellous record. There were 23 communions made early and 24 late, where there are not over 60 communicants in the parish. Bishop Williams confirmed in the evening. The offering at Grace Church, Kansas City, amounted to about \$5,000, and was applied for a new organ. At St. Paul's, Westport, the rector asked for \$12,000 for the erection of a new church, and the morning offerings exceeded \$9,400. Last Easter the parish raised \$6,000 for a site, and this large amount of the sum required for the church building will ensure an early beginning of the work. The Bishop of Salina spent the first Easter of his episcopate at Salina, where a notable feature of the decorations was a large mass of callas sent from friends now resident in California. The Knights Templar were present at the service. The Easter offerings were \$508. At St. Thomas' Church, Alamosa, Colorado, the rector, the Rev. John H. Molineaux, had made an appeal early in Lent for an Easter offering large enough to ensure the erection of a new church. The offerings on Easter amounted to \$260, which, with about \$1,000 already on hand and \$2,000 more to be raised, ensures the early erection of the building. Every communicant within the parish received on the festival day. The new church will be of the Old Mission style of Architecture, and will be built of stone. It is hoped later to begin the erection of a hospital. The number communicated at the early celebration at Christ Church, Ontario, California, Diocese of Los Angeles, was 85, more than half of them being men. The parish is one which is thoroughly Catholic, and it was felt that these figures present a good answer to those who assert that the Catholic religion does not appeal to men. There were also many of the children of the parish present. The entire congregation, which taxed the capacity of the church, were the guests of the rector for breakfast afterward, according to a local custom of several years' standing, the reason for it being that a very considerable number of the congregation are obliged to come from long distances.

#### ALABAMA.

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

#### New Church broached for Eufaula.

AT ST. JAMES' CHURCH, Eufaula, there is a movement on foot to erect a new church building, and as a number of the parishioners, especially among the young men, have shown interest in the matter and a promise

has been given by one party to start a subscription list with \$500, it is hoped that the project may be successful.

#### ALBANY.

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

#### Improvements at Green Island.

THERE HAVE BEEN improvements at St. Mark's Church, Green Island (Rev. B. T. Trego, rector), in the decoration of the walls of the interior, the addition of 12 stained glass windows, a brass lectern, litany desk of oak, new carpets, hassocks, etc., all of which largely improve the material fabric of the parish.

#### CENTRAL NEW YORK.

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

#### Utica Notes—Injury to the Rev. L. J. Christler—Diocesan Notes.

THE BISHOP COADJUTOR, at his own suggestion, spent Easter Day at St. Paul's, Holland Patent, which would otherwise have been without services on that day, the missionary (Rev. Jesse Higgins) being necessarily absent in another part of his field. On Easter Tuesday the Bishop Coadjutor entertained the city clergy of Utica at luncheon, at his home on Armory Place. Twelve of the brethren were able to be present. Mrs. Olmsted assisted the Bishop in his hospitality.

THERE WAS a short noon-day service on each day in Holy Week, in the hall of the Y. M. C. A., Utica, conducted by one of the city clergy, under the auspices of the Brotherhood of St. Andrew. This is a new departure for Utica, and it is hoped that another year may see it extended to the whole of Lent.

THE REV. L. J. CHRISTLER of Auburn, was injured in an encounter with burglars on the night of April 7th. He had retired, and was awakened by the smell of chloroform, to discover two burglars in the room. Being of an athletic frame, he grappled with one of the intruders, but was felled by a heavy blow from the other, and did not regain consciousness for some time. It is feared that one of his ribs has been fractured. A few months ago Mr. Christler had a narrow escape from death in the destruction of his residence by fire.

BISHOP and Mrs. Huntington are spending a fortnight with their daughter, Mrs. Sessions, at Northampton, Mass.

THE NEXT annual Convention of the Diocese will meet in St. Peter's Church, Auburn (Rev. Dr. John Brainerd, rector), June 9-10.

THE REV. JOHN R. HARDING leaves May 1st for a four months' trip abroad. Mr. Geo. M. Weaver, a well-known Churchman of the Diocese, will accompany him. The Rev. Arthur J. Schrader will have charge of "Old Trinity," Utica, during Mr. Harding's absence.

#### CHICAGO.

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

#### Lent at Rogers Park—Death of Freelon S. Hotchkiss—Improvements for St. James'—St. Luke's.

A MOST BLESSED Lent has been kept by the people of St. Paul's parish, Lunt Ave. and Clark St., Chicago (Rev. P. Gavan Duffy, rector). There was an average daily attendance for the forty days of 67, and on Sundays the seating capacity has been taxed and every available chair used in the aisles, during Lent. There were 150 Communions made—nearly all early—on Easter Day, and the offertory amounted to \$500—the amount asked for by the rector. The parish officials unanimously pronounce this the best Lent St. Paul's, Rogers Park, ever kept.

A VERY SAD accident was that by which Freelon E. Hotchkiss met his death last week in La Grange. He stepped off a passenger train on Tuesday and was immediately run into by a freight, and injured so severely that, without once recovering consciousness, he died on the following Friday, April 17th. His wife, who was in California at the time of the accident, arrived on the day following his death. Mr. Hotchkiss was, in his earlier days a resident of Milwaukee, where he married Miss Katharine Hickox, both being of staunch Church families. For some years their home was at Riverside, Ill., until about a year ago, when they went to the Hawaiian Islands. They returned to this country in February, Mr. Hotchkiss coming to La Grange, where his brother, Frank Hotchkiss, is resident, and Mrs. Hotchkiss remaining in Los Angeles, Cal., for a visit. He had entered into new business relations in La Grange, and was intending to make that his home. There he was buried on Saturday. Much sympathy is expressed for Mrs. Hotchkiss in her severe affliction.

AT ST. JAMES' annual meeting, Dr. Stone announced some details of the immediate expenditure of the great Easter offering of \$10,000; which will cover re-decorating, installation of electricity, and rebuilding the organ. On the evening of Easter Tuesday some fifty old and present members of St. James' choir gave a dinner to *emeritus* choir-master Wm. Smedley, at Kingsley's, and presented a souvenir prior to his departure for some months' visit to his native England, which he is anxious to see once more ere sight fails completely. Mr. Smedley's management of the choir extended over eighteen years.

ST. LUKE'S MISSION, Western Avenue, long struggling under the load of a heavy mortgage, will be relieved considerably when \$1,500 of the debt is paid off on the first of May; \$1,250 of this having been collected before Easter by the untiring efforts of the priest in charge, Rev. H. L. Cawthorne.

#### CONNECTICUT.

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

#### Mr. Harper's Ordination—Death of John L. Hunter.

WE HAVE additional details of the ordination to the priesthood, in Christ Church, New Haven, of the Rev. John M. Harper. The Bishop of the Diocese acted for the Bishop of Indianapolis. Mr. Harper is a special curate at Christ Church, with like work at St. Andrew's mission, of which the Rev. Frederic M. Burgess is the vicar. At his ordination Mr. Harper wore a fine linen alb, presented to him by the people of St. Andrew's mission, as a token of regard, a recognition of his faithful work among them, and a Eucharistic stole made by the Embroidery Guild of Christ Church.

JOHN L. HUNTER Esq., died very suddenly, not many days ago, at Willimantic. He was an officer in St. Paul's Church, of which the Rev. Henry Macbeth is rector. Mr. Hunter was a zealous Churchman and a lawyer of high standing, for many years State's attorney for Windham County.

#### DALLAS.

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

#### Mission at Paris—Windows for the Cathedral

THE RT. REV. FRANCIS KEY BROOKE, D.D., Bishop of Oklahoma, held a mission in the parish of the Holy Cross, Paris, Texas (Rev. Dr. W. K. Lloyd, rector), beginning Tuesday in Passion Week and ending Tuesday in Holy Week. There were three services daily, the first being a celebration of the Holy Communion. This is the first mission ever held in the parish and resulted in a decided deepening of its spiritual life. The Bishop also gave addresses to the various organiza-



tions of the church, and on the afternoon of Passion Sunday spoke to a mass meeting of men under the auspices of the Y. M. C. A. The Godly counsel and personal influence of the Bishop will long be felt in the parish.

TWELVE memorial windows are to be placed at once in the Cathedral of Dallas, as the gift of the family of the late Alfred H. Belo. They will be placed in the south transept of the building. The central figure is Moses, bearing the tablets of the Law. To his right is St. John, with a chalice, and to his left is St. Paul, with his instrument of martyrdom. Following is the inscription: "To the Glory of God. In Memoriam, Alfred H. Belo. 1839-1901. Soldier, Citizen, Journalist." Mr. Belo was the founder and principal owner of the Galveston-Dallas *News*, and one of the most prominent and substantial citizens of the State.

A notable feature at the Cathedral on Good Friday night was the singing of Stainer's "Crucifixion" by the choir, supplemented by members of a local male quartette. The service was followed by a reverent congregation of more than a thousand persons.

#### DELAWARE.

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

Good Friday—Clergy Visit the Governor.

THE PASSION service was preached at two of the Wilmington Churches on Good Friday; at Calvary by the Rev. C. H. Kidder and at St. Michael's by the rector, the Rev. W. D. Manross. The services and meditations were well attended and all the churches report an unusually good attendance at the early Easter Communion.

A LARGE delegation of the diocesan clergy and ministers of the denominations visited the Governor of Delaware with a request that he sign the repeal of the "Voters Assistant Bill," which has been so instrumental in debauching the ballot box of this State. The following priests were of the committee: Archdeacon George C. Hall; Rev. Messrs H. Ashton Henry, Hubert W. Wells, Kensey J. Hammond, Wm. D. Manross, Chas. H. Kidder, Martin B. Dunlap, and John S. Bunting of Wilmington, and the Rev. G. V. Gilreath of Smyrna, Dr. Spalding of Laurel, and Archdeacon Bond of Dover. The Rev. H. Ashton Henry spoke for the Church in Delaware. The Bishop being at a meeting of the trustees of the General Theological Seminary in New York, was unable to be present.

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Church opened at Pensacola—Apalachicola—St Augustine.

THE MOST IMPORTANT event in the Diocese this month is the opening of the new Christ Church, Pensacola (the Rev. Percival H. Whaley, rector). The first services were held on Easter Day, the Bishop of the Diocese being present and preaching at the eleven o'clock service. There were large congregations present throughout the day. The church is a handsome building in the style of the Spanish Renaissance. The inside dimensions are 138x75, with seating capacity for 650 people. The cost of the building will be about \$45,000. The material used in construction is brick and is over a century old, having been taken from one of the oldest residences in Pensacola. It is said that the brick was originally brought from Spain during the occupancy of Florida by the Spaniards, but notwithstanding its great age, it is firm and strong and unbroken. Christ Church parish was organized in 1829 and is among the oldest parishes in Florida. It antedates the organization of the Diocese about nine years. The old church was built in 1830 and consecrated by Bishop Kemper

in 1838. The new church, next to St. John's, Jacksonville, is the largest and handsomest church building in the Diocese.

THE BISHOP recently visited Trinity parish, Apalachicola (the Rev. James H. Davet, rector). He found the parish in excellent condition. The congregations were large both on Sunday and at the week-day services. The Bishop was much impressed by the attendance, remarking, that it seemed to him the people fairly lived at the church. At one of the week-day services a lecture on Missions was delivered to the Woman's Auxiliary by Miss Higgins, missionary from Africa.

A LARGE CLASS was confirmed at St. Cyprian's Church for Colored People, in St. Augustine, at the Bishop's annual visitation. The service was choral throughout and was well and reverently rendered. The women and girls of the confirmation class wore white veils and presented a most modest and devout appearance. The church was packed to the doors. The servants, waiters, maids, and porters at work in the hotel in the winter are largely Churchmen and women thus insuring large congregations during the winter months. The resident congregation is fair and increasing.

ON EASTER EVEN, at Trinity parish, a silver loving cup was presented to the choir-master, Mr. E. I. Leighton of Cleveland, Ohio, by the vestry and choir. Mr. Leighton, although not a Churchman, has given his services gratuitously, during the entire winter, to the training of the vested choir, and to his efforts is largely due its strength and efficiency.

#### GEORGIA.

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

Cornerstone Laid in Atlanta.

THE CORNERSTONE of All Saints' Chapel, Atlanta, was laid by Bishop Nelson on the afternoon of Easter Even, assisted by the Rev. G. H. Hills, assistant at St. Luke's. The edifice now being erected will serve only temporarily as a church until a more complete edifice can be erected, and thereafter will be used as a parish house.

The structure stands at the back of a beautiful lot, 175 feet square, which was recently donated by Mrs. Richard Peters. The gift is intended as a memorial to her late husband, Richard Peters, who was one of Atlanta's best known citizens. The cost of the structure will be defrayed with funds under the control of the Bishop.

It is in a section of Atlanta in which the services of the Church are much needed and a new parish organization was recently effected. The building will be completed by June 1st.

#### IOWA.

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

Holy Week at Dubuque—Progress at Des Moines.

HOLY WEEK at St. John's, Dubuque (the Rev. John C. Sage, rector), brought evidence of spiritual life and activity in this old parish. On Tuesday evening Bishop Morrison confirmed a class of 56, the largest confirmed this year in the Diocese. The Maundy Thursday service preparatory to the Easter Communion, which is now a feature of parish life, brought together 200 communicants. This service has proved spiritually helpful to many each year.

THE REV. J. EVERIST CATHELL, D.D., entered in February last upon the eighth year of his rectorship of St. Paul's Church, Des Moines. The attendance at the Lent services this year was very large from first to last, exceeding all other Lenten records in this parish. At the annual parish meeting on Easter Monday the parish treasurer reported, for the third year consecutively, that the income had exceeded the expenses,

including the payment of several hundred dollars upon the principal of a debt of \$5,300, secured by a mortgage upon the rectory. The pew rentals are over \$6,000, much larger than ever before, and including the missionary and charitable offerings, and the receipts of the two Sunday Schools and eight parochial societies, the whole income for the year reaches \$12,000. St. Luke's mission Sunday School, organized four years ago by the rector, has held its own in the face of difficulties, and St. Paul's Sunday School has increased 300 per cent. Mrs. Conger of Akron, Ohio, has presented a handsome litany desk to this church in memory of her late husband, Arthur Latham Conger, who was a constant attendant at St. Paul's during the last year of his life, and who died here, February, 25, 1899. The memorial, duly inscribed, was formally presented at the parish meeting, and grateful acknowledgments to Mrs. Conger were recorded by the meeting.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Fire at College Point.

A SLIGHT DAMAGE was caused by fire resulting from the explosion of an oil stove in St. Paul's chapel, College Point, on the evening of April 8th. The loss is said to be under \$100.

#### MARQUETTE.

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

Accident to a Chorister.

A GLOOM was cast over the parish of Grace Church, Ishpeming, and over the city at large, by the accidental shooting of Master Stephen Slaymaker, the boy soloist of the choir, which occurred during the afternoon of Easter Even. At his boarding house he was a general favorite, and with a child's curiosity was examining a revolver in the room of one of the boarders, when the



STEPHEN SLAYMAKER.

weapon, a large 44 calibre, was discharged, passing entirely through the body, just missing the heart. The whole parish feel keenly the sad accident, and are furnishing the best of surgical skill and nursing.

Master Slaymaker's home is at Beloit, Wis. He has sung in Grace Church choir, Ishpeming, the last year, and aside from his choir work has been in demand for concert work throughout the county. The last selection the little fellow rendered was at the Bishop's visitation on Palm Sunday, when he sang the Palm Branches most beautifully.

#### MARYLAND.

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

Guild House for Towson.

A GUILD HOUSE for Trinity Church, Towson, will shortly be erected from plans now being prepared.

## MASSACHUSETTS.

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

## Polish Catholics in Lowell—Archdeaconry System—Congregationalist Progress—Notes.

ELEVEN Polish Catholics from St. Cosmo's Church, Lowell, including the Rev. Fr. Rinski, pastor, and Mr. Stanislaus Monarzynski, the treasurer (whose letter, "As Viewed by a Polish Catholic," many will recall), attended evensong at the House of Prayer in the same city, on Easter Day. They followed the service with great attention and at its close were shown over the church by the rector, the Rev. Robert G. Osborn. They were especially interested in THE LIVING CHURCH picture of the group of Bishops at the Fond du Lac consecration, which hangs in the vestry, as Bishop Kozlowski appears in the group. Mr. Monarzynski explained everything to those who could not speak English. He says that his recent communication to THE LIVING CHURCH has brought him many kind and appreciative letters from various parts of the country, for which he is deeply grateful. Some of these, together with his own article, he has forwarded to Fr. Hodour, the Bishop-elect of the Eastern Polish Catholics, expressing the hope that the latter may, like their Western co-religionists, seek to enter into full communion with the American Catholic Church. The visitors expressed themselves as highly delighted with the beautiful Catholic service at the House of Prayer.

THE REPORT of the committee on the Archdeaconry system to be given to the Diocesan Convention recommends the appointment of one Archdeacon for the Diocese instead of three as now arranged, who are now simply rectors of different parishes. This Archdeacon will give his entire time to the Diocese, and his salary will be fixed by the Diocesan Board of Missions. In dissenting from the committee's report, Rev. Mr. Allen, who is the superintendent of the Episcopal City Mission, says: "The intention of the diocesan board is to secure a more efficient missionary work in their own field. To place a single Archdeacon over the work both of the diocesan board and the Episcopal City Mission seems an unnecessary invasion of the field of the city mission, and introduces an element of peril"; and he asks: "Is it fitting that the general missionary, who has for fifteen years administered and built up the Episcopal City Mission, should be made the deputy of another missionary, presumably a much younger man, who is chosen for a work outside of Boston and is probably less acquainted with the needs of the city?"

IT IS SURPRISING how generously the Congregationalists are adopting the methods of the Church. Besides the vested choirs and vesper services now introduced, our Prayer Book is found lying upon the desk of four places of worship within a radius of twenty miles of Boston. Fifteen years ago in one of these places, the Prayer Book was openly condemned and ridiculed. Now the radicals are agitating the election of a bishop to be called the "President of the Church in Boston," and the reason given for this action is, it would be "the revival of the Scriptural office out of which the bishopric was wrongfully wrested!"

THE BUILDING FUND of the Church of the Epiphany, Winchester, now amounts to \$19,000. A friend has given \$14,000 for a parish house, provided the church building fund amounts to \$25,000 by next Easter.

ST. MARK'S, Foxboro, with the help of friends, has paid \$400 upon its \$800 indebtedness upon the church building.

A VERY BEAUTIFUL copy of the Book of Common Prayer has been presented to St. Paul's, Boston, by J. Pierpont Morgan. When he was a young man he was a member of this parish. It bears this inscription:

"This book was presented to the parish of St. Paul's Church by a former member of the parish. J. Pierpont Morgan, New York."

## MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

## Diocesan Paper—Cathedral Items.

A DIOCESAN PAPER entitled *The Guardian*, has been established at Lima with the Rev. E. W. Averill as editor, the Rev. J. H. Parsons as business editor, and the Rev. Messrs. W. S. Howard, A. A. Ewing, and W. J. Locktop as associate editors. In the opening prospectus it is stated:

"As a Diocese we believe in the principles of the Catholic Faith, without ostentation or bravado, in meekness and humility holding fast 'The Faith once for all delivered to the Saints.' With the most tender courtesy to all who hold other views, it will be our endeavor to unfold the beauties and benefits of that ancient faith and practice which the Master gave to His Church in the beginning, and which has been preserved uncorrupted throughout ages, and handed on to us with a beauty and reverence of worship that is in harmonious accord with the blessed truths it enshrines. It will be our honest endeavor to help all understand better these blessed truths, to appreciate more these sacred privileges, and to revere more the mysteries of God's Holy Religion."

THE LENTEN SERVICES at the Cathedral have been more than usually well attended. The Bishop's Friday and Wednesday evening addresses on "Growth in Holiness," being especially appreciated. On Good Friday the Three Hours was conducted by the Rev. Vincent C. Lacey, and the Cathedral was filled with a large and continuous congregation. On Wednesday in Passion Week, the oratorio "The Last Seven Words of Our Saviour on the Cross," by Savario Mercadante, was rendered by the choir and spoke volumes for Mr. Wheeler's thorough and painstaking method. It is a matter of deep regret that the Rev. Frederick Welham is obliged to relinquish his work at Trinity Cathedral, owing to ill health. The Rev. Vincent C. Lacey has been appointed to fill the vacancy.

## MILWAUKEE.

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

## The Episcopal Residence—Death of Thomas Phipps—Gifts at Delavan—Gifts at Hudson—Spooner—Archdeacon Wright's Anniversary—Notes.

THE BISHOP is moving into the new episcopal residence this week. The building is near completion, some work yet remaining to be done on the outside grounds. The house will be formally opened and dedicated on Sept. 8th, one year from the date of the laying of the corner-stone. By that time the house and grounds will all be in complete order.

AN AGED Churchman of the Diocese passed to his rest on Saturday afternoon, April 18, in the person of Thomas Phipps, aged 93 years. He has been connected with All Saints' Cathedral from the very inception of that work under Bishop Armitage, and was a regular attendant upon the services up to within a year or two of his death. He was born in Leamington, England, in 1810, and coming to this country, settled in Milwaukee in 1854 and was engaged for many years in business as a building contractor. He retained the full possession of his faculties until the hour of his death. Mr. Phipps is survived by four sons and one daughter, his wife having died ten years ago.

A MAGNIFICENT new altar, reredos, and side panels have just been placed in the chancel of Christ Church, Delavan (Rev. E. S. Barkdull, rector). They are of weathered oak, and were designed by Mr. H. C. Tilden of Spaulding & Co., Chicago. The money for them (\$700) was contributed by parishioners of Christ Church last August, as an

offering at the ordination of the Rev. Harry T. Moore, a Delavan boy, who was instrumental in raising the amount. The whole work is a memorial to the late Walter Morgan Wells, for many years the beloved senior warden of the church, and a leading Churchman of the Diocese.

A new chancel window has just been placed in the church to take the place of a window which was put in many years ago, which did not harmonize in color or tone with the recent Lamb windows. The new window is the Allyn memorial, and the subject is the Ascension of our Lord, surrounded by adoring angels. It was also made by Spaulding & Co., after Mr. Tilden's design. The chancel is made particularly rich and beautiful by the new additions, and people and priest are much pleased with them. The Bishop will visit Christ Church on Monday evening, April 27, and on the following morning the service of benediction of the new altar, reredos, and chancel window will take place. All of the neighboring clergy have been invited to be present.

Christ Church Sunday School has a pupil who has not missed one Sunday in over fourteen years, in the person of Charles Sturtevant. His devotion to the school is quite remarkable. He is an enthusiastic football player, but he will not play any games on Saturday at places so far from Delavan as to make it impossible for him to reach there on Saturday night.

The old altar was removed to the guild hall, which has been fitted up as a chapel, where the week-day celebrations are held in cold weather. It was given many years ago as a thank offering by the late senior warden, for the recovery from sickness of his brother, the present senior warden, Mr. Elisha Wells. The old window, which made place for the new Allyn memorial, is to be placed in the guild hall. Other church furniture, displaced by improvements, and which is not especially endeared by association to the parish, has been donated to needy parishes and missions. The old chandeliers were given to St. John's Church, Ellsworth, Wis.; the old dossal to a former rector, now in another Diocese; and the old flagon, chalices, and paten to the Bishop, to be used in a new mission. The latter were given, many years ago, by Mr. Delavan of Albany, N. Y., after whom this place was named.

MRS. HARVEY, an aged member of St. Paul's, Hudson, lately deceased, has left by her will her residence as a legacy to this parish.

A new chancel has been added to St. Paul's, Hudson, now completing the cruciform arrangement of this beautiful church, with a commodious guild room beneath. The cost is about \$1,000, all raised amongst the people, under the ministrations of the Rev. Mr. Ferguson, recently admitted to the diaconate, and now in charge of St. Paul's. These additions, together with a new altar cross, alms basin, and cruets for use in Holy Communion, were all received and dedicated at the recent visitation of the Bishop.

CONTRACTS have been given out for a church to be built at Spooner, this coming summer, to be called St. Alban's. One-half the amount needed is already in hand, raised by the Woman's Guild.

ON NEXT SUNDAY, April 26th, the Ven. E. Purdon Wright, D.D., Archdeacon of Milwaukee, will celebrate the 50th anniversary of his ordination to the priesthood, and at the same time his 78th birthday. The Bishop will be with him at the chapel of the Soldiers' Home for the morning service, when the double event will receive a special commemoration. Dr. Wright is a graduate of Burlington College, from which he received the degrees of B.A. and M.A., while that of D.D. was given him later by Nebraska College. He has been connected with the Diocese of Milwaukee since 1873, and for some

years past has been Archdeacon, and also chaplain of the National Home for Disabled Volunteer Soldiers. He has been Secretary of the Standing Committee for a long term of years.

THE REV. DR. WEBB, President of Nashotah, delivered an address on the Holy Land illustrated by magic lantern slides at the Cathedral Guild Hall last Monday evening, the proceeds being given to the Girls' Friendly Society for their work.

NOT LONG SINCE, it was noted in these columns that the Racine College Grammar School had reached within two of the largest enrollment that had been made in the most successful days of the work under Dr. De Koven's wardenship. Since that announcement there have been two more enrollments, so that the school is now equal numerically to its record in the palmiest days of its past, while the condition of its fabric is beyond what it has ever been before.

#### MINNESOTA.

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

#### Minneapolis and St. Paul Items—Gift at Madelia.

ST. MARK'S CHURCH, Minneapolis, which is vacant by the resignation of the Rev. T. W. MacLean, will be in charge of the Rev. George Heathcote Hills of Atlanta, during April, and of the Rev. E. E. Madeira, during May. There has been some thought of offering the work as a Pro-Cathedral.

AT HOLY TRINITY CHURCH, Minneapolis (Rev. S. B. Purves, rector), it was resolved at the Easter meeting that an increase of \$200 be made to the rector's salary, and it was shown that the parish is in the most satisfactory financial condition it has ever been, all floating debts having been cleared by the Easter offering.

THE BISHOP conducted the Three Hours' service on Good Friday at St. Clement's, St. Paul. On Easter Even he consecrated the new oak carved altar, a gradine, and credence, in memory of Mrs. Fabian; and a brass alms dish in memory of Kathleen Shutt,

ON GOOD FRIDAY the Three Hours' service was held in nearly all the city churches with good attendance. Stainer's Crucifixion was rendered with excellent taste and precision by the choir of St. John the Evangelist, St. Paul, under the direction of the able and talented choirmaster, Mr. Fairclough.

THE PARISH of St. Peter's, St. Paul, has paid all floating debts, reduced the bonded debt \$200, and has quite a sum left over in the treasury.

EFFORTS have been made to organize St. Clement's, the late Bishop Gilbert's Pro-Cathedral, into a parish church, but have failed. Now that Bishop Edsall has decided to make St. Mark's, Minneapolis, the Pro-Cathedral, it seems time that St. Clement's, with its noble structure, should cease to be a mere mission church.

THE REV. THEODORE SEDGWICK of St. Paul and Rev. Dean Purves of Minneapolis will speak on the "Change of Name" at the Church Club banquet in Minneapolis, April 22nd. The subject will be thrown open for general discussion afterwards.

CHRIST MISSION, Madelia, has recently been the recipient of a very beautiful Communion service (chalice and paten) from the Ladies' Guild of the Church of the Redeemer, Astoria, L. I.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

#### Chapel at Sea Girt—Riverside—Notes—Jubilee at Elizabeth—Beverly—Plainfield.

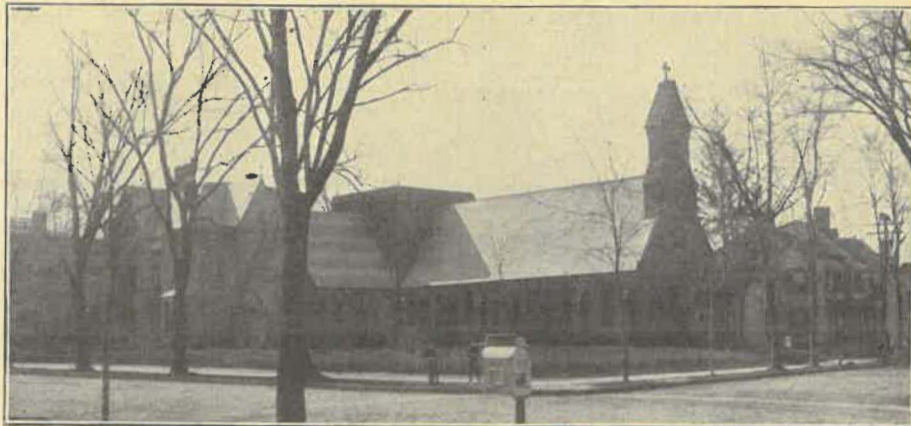
ON EASTER DAY the new missionary chapel of St. Uriel was opened at Sea Girt, by the clergy of the Associate Mission. For

several years services have been conducted at the residence of Mrs. J. H. Ogilvie, and through her efforts, with the assistance of others at Spring Lake and Manasquan, this chapel has now been built for services all the year round.

THE PLAINFIELD Clericus met on Easter Tuesday, April 14th, with the Rev. Wm. R.

in law of the late Hon. F. A. Potts, who renewed the old church building at Alexandria and built the chapel at Pittstown.

THERE have been a number of recent changes in the clerical force of the Diocese. The Rev. Malcolm Taylor has entered on his duties as rector of Christ Church, Woodbury. The Rev. Samuel H. Jobe, late of the



CHRIST CHURCH, ELIZABETH, N. J.

Mulford, at Scotch Plains. The topic appointed for discussion was, "Parish Meetings and Elections: How to Arouse a General Interest in Them."

ST. STEPHEN'S, Riverside (the Rev. P. W. Stryker, priest in charge), is an offshoot from St. Stephen's, Beverly. It is a memorial, built by Mrs. Dr. Rodman in memory of her brother and sister in Paradise, George and Mary Kirkham. Mrs. Rodman is not only the builder, but the constant benefactress of St. Stephen's. The church has been once enlarged, but needs enlargement again. There is a good parish house adjoining, and plans are under consideration for a rectory—all on the same lot. Eleven were confirmed at the visitation of the Bishop, April 3d. The Rev. Mr. Stryker has

Associate Mission at Trenton, has accepted the rectorship of Christ Church, Bordentown; and the Rev. Harvey Officer has been elected curate of Trinity Church, Princeton, with special charge of the University work. He has officiated under license for some months past.

THE JUBILEE week at Christ Church, Elizabeth, which began with Easter as noted last week, continued during the octave. On Monday evening the clergy, vestry and choir dined in New York. The senior warden of the parish, Wm. P. Barber, was among the first choir boys. On Tuesday evening there was choral evensong, with a sermon by the Bishop. Afterward choir and congregation marched, singing, to the new parish hall, where a service of benediction of the build-



ST. MARK'S CHURCH, PATERSON, N. J. (DIOCESE OF NEWARK).  
(Design for new church. See THE LIVING CHURCH, March 28th.)

charge of Fairview and Skedaker's—being assisted by the Rev. B. R. Phelps of Downingtown, Pa., a priest canonically in New Jersey.

EXTENSIVE additions and improvements are in contemplation at All Saints' Cadwallader Park, Trenton. Guild rooms, choir room, and rector's study will be built during the summer.

THE MISSIONS at Pittstown and Alexandria have met with a severe loss in the death of Mr. William W. Brevoort, who was buried by the Bishop on Good Friday at Quakerstown. Mr. Brevoort was a brother-

in was read by Bishop Scarborough. A reception and collation ended the evening's festivities.

On Wednesday evening the men of the Choir Alumni Association (composed of those who have been members of the choir during the half century, so far as they can come together) had a special service, with a collation following.

On Thursday evening there was a choir festival, the choirs of Christ Church, St. Paul's chapel, Trinity Church, Elizabeth, St. John's Church, Somerville, and St. Luke's Church, Roselle, taking part, 125 voices in

all. The sermon was preached by the Rev. Charles A. Jessup of Greenvale, Long Island, and among the clergy taking part were several from nearby parishes. On Low Sunday the special preacher at the high celebration was the Rev. C. C. Edmunds, of Grace Church, Newark, N. J.

THE REV. CHARLES E. BETTICHER has resigned as rector of St. Stephen's Church, Beverly, and will spend an indefinite period in travel abroad. The resignation closes eleven years of successful work, during which the mortgage on the church property has been paid, the church beautified and improved, improvements made to the rectory, and a fine parish hall erected and furnished—all being paid for, and the parish left without debt.

A COLORED mission has been organized in connection with Grace Church, Plainfield (Rev. E. V. Stevenson, rector). Services will be held for the present on Sunday afternoons in the chapel of the parish.

#### OHIO.

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

##### Toledo Items—Colored Mission in Cleveland.

IN TOLEDO the Rev. F. E. J. Lloyd, D.D., of Cleveland, was the last speaker for the noon-day addresses in Trinity Church in Lent, and also at the Three Hours' Service on Good Friday, which latter was largely attended by a devout congregation. On Easter Day the attendance was good at all the churches at both early and later services, and the offerings were large, Trinity Church leading off with \$3,500. The latter church edifice is now regularly used for the services of the Greek Archimandrite, whose papers were approved by the Bishop of the Diocese. Sunday, April 19th, according to the Greek calendar, was celebrated as Easter with elaborate and ornate ceremonies.

THE EASTER meeting of the Toledo Clerics brought together a goodly number, who arranged for the Convention to be held in Calvary Church, April 28th, 29th, and 30th. A Church Club for Toledo was talked over and plans suggested for further Church work. Much regret is felt at the resignation of the Rev. C. W. Dubois, rector of Grace Church.

THE MEMBERS of the colored mission Church of the Redeemer, Cleveland, were made happy on Easter Day by the burning of the mortgage of \$1,000 on the church, which took place in connection with the afternoon service, the Bishop being present. After laying the mortgage upon the altar, it was handed by the Bishop to two laymen who thereupon proceeded to burn it. This mission was established in October, 1895, in charge of the Rev. John Brown, who served as missionary until Easter, 1899. The present priest in charge is the Rev. Arthur Dumper, curate at Trinity Cathedral, Mr. W. H. Foote serving as lay-reader. The interior of the church has been much improved during the past six months, pews and choir stalls from the old Cathedral chapel having been placed in, while reredos and tablets from the old Grace Church were given, and handsome stained-glass windows donated by the latter parish. A handsome cross and pair of vases have just been given in memory of Mr. W. H. Atkinson, one of the founders, who died about a year ago.

#### PENNSYLVANIA.

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

Death of Rev. Alden Welling Choir School for St. Peter's—Philadelphia Notes—Port Richmond Holy Week at St. Mark's.

AFTER SIXTEEN years in the Master's service, the Rev. Alden Welling, late rector of Calvary Church, Philadelphia, was called

to his eternal rest on Wednesday, the 8th inst., after three weeks' illness with typhoid fever.

Father Welling was born in 1862, and graduated from Princeton University in 1884, and from the General Theological Seminary, N. Y., in 1887; being ordered deacon by Bishop Scarborough of New Jersey the same year, and priest by Bishop Whittaker in St. James' Church, Philadelphia, in 1888. After being rector at Metuchen and Chew's Landing, N. J., and of St. Luke's, Riverside, Conn., and curate of the Church of the Advent, Boston, he returned to Philadelphia and took up work among the colored people, in which he continued for ten years. He was in charge of St. Michael and All Angels', and chaplain of the Home of St. Michael and All Angels for Colored Crippled Children.

On All Saints' day, 1901, he assumed charge of Calvary Church, and in the eighteen months there, by his saintly life and energy, gave an impetus to the Catholic religion which will be lasting in its results.

He was at one time Director of the Order of Holy Rood, and at the time of his death was Director of Province No. 5 of the Confraternity of the Blessed Sacrament; and was also an Oblate of Mt. Calvary.

His singularly sweet disposition, which endeared him to all who came in contact with him, irrespective of race or creed. He was thoroughly imbued with the missionary spirit, and made many converts to "The Faith once for all delivered to the Saints."

The funeral services were of a strictly Churchly character. The body was carried to the church after evensong on Easter Day, and Vespers of the Dead were recited. Following this the body laid in state in the church, under guard of the acolytes and members of the several parish organizations, until the first Mass on Easter Monday. There were two low Masses, followed by the Solemn High Mass of Requiem, at which the Rev. W. A. McClenthen of St. Clement's was celebrant, Rev. W. K. Damuth of St. Mark's, deacon, and Rev. C. F. Brookins of St. Mark's sub-deacon. All the sacred ministers were Oblates of Mt. Calvary, in compliance with Fr. Welling's desires expressed a few hours before he passed away. The Burial Office, which preceded the high Mass, was said by the Rev. Hibbert H. P. Roche of the Church of the Transfiguration, a life-long friend of Fr. Welling's. Following the Mass the celebrant, vested in cope and assisted by the deacon and sub-deacon, gave the Absolution of the Body, with the full ceremony of the Asperging and Incensing. The interment took place in the churchyard of St. James the Less, Falls of the Schuylkill, where the Rev. Fr. Hughson, O.H.C., concluded the Burial Office.

The grief of the parishioners, to whom he was not only "Father," but brother as well, and the hundreds of other souls to whom he has ministered, cannot be expressed in words.

May he rest in peace!

OLD ST. PETER'S is to be the first of the Philadelphia parishes to make the experiment of a choir school. When the new parish building is completed next fall, there will be opened a day school for the general, as well as the musical, education of the boys of the choir. The school will be under the immediate supervision of Mr. Ernest Felix Potter, chormaster of St. Peter's, and will be directed by Miss Corinne Sichel, principal, who will have charge of its educational features. About 25 boys will be received into the school, each boy entering when his preparatory choir work begins, and remaining as long as his boy's voice lasts. The boys will also have the use of a well-equipped gymnasium, under intelligent direction.

THE REV. F. W. NEVE, who for fifteen years past has been doing pioneer work

among the mountain people of Virginia, spoke to a gathering of Philadelphia Churchwomen on Friday, April 3d, giving a very interesting account of his work.

THE CATALOGUE of the Philadelphia Divinity School, issued a few weeks ago, shows a total attendance during the year 1902-3 of 19 students, distributed as follows: Senior class, 1; middle class, 8; junior class, 6; special students, 4. There are 24 candidates for degree of Bachelor of Divinity, and 2 for degree of Doctor of Divinity. Acknowledgment is made of a gift of \$500 for the purchase of needed books for the Departmental libraries; under the heading of "Needs of the School" appeal is made for "additional endowment and contributions for the library fund; a fire-proof library building for protection of some very valuable collections of books, and increase of the general endowment funds of the institution."

NOTHING that was ever done at the Church of the Messiah, Port Richmond, seems to have created so much enthusiasm and met with such universal approval as the introduction of the vested choir of boys and girls on Easter Day. To the Choir Guild themselves belongs the credit of having raised the money for the vestments, and to the ladies of the parish for their making. The new organ secured by the rector added to the success of the occasion. The Rev. C. L. Fulforth has been rector of the Messiah twelve years. In that time many improvements have been made, notably a parish house, at a cost of \$10,000, and a \$2,500 organ. In all some \$43,000 has been raised.

AT ST. MARK'S CHURCH, on Maundy Thursday, a solemn Eucharist was sung at 10:30 o'clock, at which service the Rev. H. P. Roche, rector of the Church of the Transfiguration, preached an earnest devotional sermon on the Blessed Sacrament. On Good Friday the church was crowded to hear Dr. Mortimer preach on "The Seven Words from the Cross." Dr. Mortimer associated each word with one of the theological or cardinal virtues.

#### QUINCY.

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

##### The Bishop's Condition.

BISHOP TAYLOR, who is seriously ill at the Pennoyer Sanitarium, Kenosha, Wis., was pronounced on Tuesday morning to be resting somewhat easier and to have improved symptoms. He continues to be in a critical condition.

#### RHODE ISLAND.

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

Good Friday—Westerly—Gifts at several points.

THIS YEAR, Good Friday was observed as a holiday for the first time by the public schools of Providence. An attempt may be made next year to have all Holy Week observed instead of a week's vacation later.

A SILVER Communion Service has been given to St. Alban's Church, Centredale, in memory of the late Mrs. Colwell, wife of the rector. The service was used for the first time on Easter Day.

AT CHRIST CHURCH, Westerly, on Easter morning the Rev. Norman Van Pelt Levis preached his farewell sermon. After a rectorate of four years at Westerly he goes now to the Church of the Incarnation, Philadelphia. Another event in the parish was the twenty-fifth anniversary of Mr. James W. Pollette as Superintendent of the Sunday School. At the Sunday School service Mr. Pollette was given a solid silver loving cup, bearing the following inscription: "Presented to James W. Pollette by the Parish of Christ Church, Westerly, R. I., in Commemoration of 25 Years of Faithful Service as Superintendent of the Sunday School, 1878-1903." During the past half

century there have been but two superintendents of the Sunday School, Mr. Pollette's predecessor having held the office for 27 years. This is a record seldom equalled and of which the parish may well feel proud.

A MEMORIAL WINDOW, recently presented by the King's Daughters to St. George's Church, Central Falls (the Rev. L. W. Rogers, rector), was dedicated on Easter. The window, a memorial to the late president of the Society, Mrs. Ella L. Freeman, is a beautiful work of art. In the centre is a cross, surmounted by the letters "I.H.N." One side bears the legend, "Ella Longfellow Freeman, April 25th, 1901." this being the date of her death, while on the other side is inscribed "Erected by King's Daughters. In His Name."

AT EMMANUEL CHURCH, Newport (the Rev. Emory A. Porter, D.D., rector), on Easter Day occurred the dedication of the window over the altar, given by Mrs. John Carter Brown in memory of her two sons. The window was designed by Mr. Henry Elbridge Goodhue, and bears the inscription:

This window is given  
TO THE GLORY OF GOD

by

SOPHIA AUGUSTA BROWN,  
in memory of her beloved sons,  
John Nicholas Brown, Born Dec. 17, 1861,  
Died May 1, 1900.

Harold Brown, Born Dec. 24, 1863,  
Died May 10, 1900.

"They were lovely and pleasant in their lives  
and in their death they were not divided" (II. Samuel i. 2-3).

The church edifice is a recent gift of Mrs. John Nicholas Brown as a memorial to her husband.

#### SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

##### Cathedral Organized.

BISHOP GRISWOLD spent Holy Week at Christ Church, Salina. The rector, the Rev. W. R. McKim, blessed the palms at the early service on Palm Sunday, and at the later service these were distributed to the congregation. Confirmation was administered at mid-day service. The Bishop preached each day during the week and conducted the Three Hours' service on Good Friday. At the Easter Monday parish meeting, the Bishop made a proposition to the congregation with regard to the organization of the parish as a Cathedral parish and Chapter, which was unanimously accepted and the new vestry was fully empowered to take such legal steps as were necessary toward organization and incorporation of a Cathedral. The Bishop has gone to house-keeping in the same house formerly occupied by the late Bishop Thomas, "No. 693 Santa Fe Ave., South."

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

##### Memorial to Dr. Porter—Confederate Memorial at Columbia.

AT THE Church of the Holy Communion, Charleston, on Easter Day, the anniversary of the death of the Rev. A. T. Porter, D.D., who was for so many years its faithful and devoted pastor, a beautiful memorial pulpit was unveiled. It is the handsomest piece of ecclesiastical work in the city, and was executed by Messrs J. & R. Lamb of New York, being especially designed by Mr. Chas. R. Lamb, whose artistic taste and judgment are well known. The pulpit is of Blanc Veine marble, and octagonal in shape. The mosaic work is beautifully done in Venetian gold and silver, which make a most effective combination with the delicately veined marble. On the platform is carved, "In Memoriam, Anthony Toomer Porter, D.D., LL.D." The pulpit has been erected by the contributions of the many friends of Dr. Porter, far and wide, and is a memorial of their love

and affection for him. The Rev. H. J. Mikell, the present rector, began his sermon on Easter Day with a glowing tribute to Dr. Porter.

AT TRINITY CHURCH, Columbia (Rev. Churchill Satterlee, rector), a memorial tablet to the Confederate dead of the congregation was unveiled on Easter Even. The table is of bronze and has been erected by members of the Daughters of the Confederacy and the ladies of Trinity Church. It is in the left wall of the nave near the transept. It is in the shape of a Gothic church window. Near the apex is a laurel wreath, containing the monogram, "C.S.A.," and surrounding the wreath are cannon and gun swabs, the symbols of the artillery; sabres, the symbol of the cavalry; and muskets, the symbol of the infantry. Furled flags and palm branches complete the design. Below is the inscription, "To the memory of Trinity's dead who died for Southern Rights in the War between the States." Following this is the list of the names of those to whom the tablet is erected—18 in all. Below this list are the words, "Hold up the glories of thy dead, Carolina."

#### SOUTH DAKOTA.

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

##### The Bishop's Pastoral.

BISHOP HARE sent forth during Holy Week a pastoral to his people, setting forth the terrible blot upon the country at large, and especially upon the State of South Dakota, by reason of the invasion of the sanctity of the home, in easy divorce and subsequent re-marriage of divorced people, which has become so serious a scandal in that State. After reciting a number of scandalous instances, the Bishop concludes:

"Now for the end of this infatuation. I do not presume to be the clerk of the court of heaven, charged with recording the decision of the divine tribunal in any particular case; but certainly there is enough in the awful tragedies attending the horrible cases I have named to startle into activity consciences as inured to stories of divorce and violation of the marriage vow as perhaps ours in Sioux Falls may have come to be. Let us find some wholesome converting warning in them—find in them, if nothing more, the Nemesis of the ancient Greeks. It is said that when Robespierre, after running a reckless course in which he consigned over twelve hundred persons to the guillotine within a period of six weeks, fell himself a victim to the guillotine, the tragedy excited such a sense of retributive justice that a bystander was heard to exclaim, "After all, there is a God that judgeth the earth." So say I as I read of these tragedies.

"This at least is plain, that lasting satisfactions and true happiness do not come of such wild ventures as those of illicit love; much less the real well-being of the individual and of society. They come only in that complete and permanent union which is defined in the noble Roman laws digested under Justinian as "the union of a man and a woman including the indivisible companionship of their lives." They come only in that sacred union which in Scripture language makes of the twain one flesh—a joining together by God of two into one whom no man shall put asunder. Only such a union merits the noble and elevating apostrophe of Milton:

"Hail, wedded love! Mysterious law, true source of human offspring.

By thee adulterous lust was driven from men  
Among the bestial herds to rage. By thee  
Founded in reason, loyal, just and pure,  
Relations dear, and all the charities  
Of father, son, and brother, first were known.  
Perpetual fountain of domestic sweets!"

"Your faithful friend,

"WILLIAM H. HARE,  
"Bishop of South Dakota."

#### SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

##### Hospital for Orlando.

WORK has commenced on the new hospital at Orlando. It is a venture of faith as they

still lack several thousand dollars of having enough to complete it; but it is a necessity, as the old buildings are getting very dilapidated, and besides they have not room enough to accommodate all who are constantly applying for admission.

#### SOUTHERN OHIO.

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

##### Trinity Church Discontinued.

AT THE LAST meeting of the Diocesan Missionary Society it was decided to discontinue the services at Trinity Church, Cincinnati, and turn the property over to the heirs of N. G. Pendleton, who gave the property on which the church was built on condition that it should revert to himself or heirs when ceased to be used for church purposes. The parish was established in 1843, the first rector being the Rev. Edward Winthrop. For many years after the establishment of the parish it had a large communicant list, being in a section of the city where many of the wealthy lived. In the course of time the whole complexion of the neighborhood changed, and as a result the membership began to decrease, and the parish became a mission. A few years ago the Rev. Wm. T. Manning of St. Agnes' Church, New York, had charge of the work, from which he was called to Philadelphia. During the past four years the work has been under the Associate Mission. Most of the people living near the church at present are German Roman Catholics, and the attendance on the services did not warrant the missionary committee to continue the work any longer.

#### SPRINGFIELD.

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

##### Holy Week at Chester.

THE BISHOP'S presence at St. Mark's Church, Chester, on Maundy Thursday and Good Friday, made these to be days of unusual privilege and blessing to this parish. On Thursday evening he preached to a large and appreciative congregation, with all of his accustomed eloquence, fire and vigor. On Good Friday he delivered an address at the morning service, and the meditations on the Seven Words, in the Three Hours' Devotion. At this service the attendance was large, but no one retired until the end. The Bishop's presentment of the several themes was upon a new and original line of thought, and held the congregation spell-bound to the very last. The ten several addresses thus made by Bishop Seymour, in the two days, will be long borne in mind by all who were privileged to hear them.

#### TENNESSEE.

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

##### Colored Work in Nashville.

THE COLORED WORK IN NASHVILLE makes excellent progress, and St. Barnabas' mission was visited by the Bishop on the evening of Easter Day. This mission dates from last January, when it was opened by Archdeacon Batty, two rooms being rented for the purpose, of which one is used for a night school and the other is fitted up for services. The latter was overcrowded on Easter Day, showing the need for a larger and permanent church building. The Rev. J. L. Porter, who has served as missionary priest, has resigned to take up educational work in the East, while the Rev. D. R. Wallace, a colored priest, has also resigned in order to accept work in connection with the S. S. J. E. colored mission in Boston.

#### TEXAS.

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

##### Work at Houston.

THERE IS good Churchly work going on in Houston, especially at Christ Church in

the matter of music. Since organist and choir-master Nicholson took charge, three months ago, there has been a ready willingness to improve on the part of the choir of nearly 60 voices, in giving the best music and qualifying themselves into a model choir. We have just made a triumph in a first-class rendering of Stainer's "Crucifixion." On Good Friday night the church was filled with a very large congregation to listen to the rendering of this great work and it is very gratifying to state that the choir under their able director acquitted themselves in a most creditable way. The organ was supported by an efficient orchestra. The rendering of Handel's "Messiah" is in contemplation for Christmas, and this will be got up on a larger scale with an addition of other choirs of our Communion. Mr. Nicholson is a native of England and has had much experience in choral work and as an organist. We anticipate great things under his training.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.  
Woman's Auxiliary—Sad Accident.

THE REGULAR monthly meeting of the Woman's Auxiliary was held in St. John's parish hall, on Tuesday, April 7th, owing probably to the day being one in Holy Week, the attendance was not so large as usual; but interesting reports of work in preparation for Easter were made. Notice was given that the two general boxes, to which all parochial branches contribute, would be packed during Easter week—one for a Church hospital in Charlotte, N. C., and one for the colored school at Port Tobacco, Md., in the Diocese of Washington. A report was received in regard to a most interesting lecture, entitled "Six Months in Alaskan Waters," delivered for the Auxiliary by Dr. William Hamilton, Assistant U. S. Agent for Education in Alaska. The proceeds of this lecture were to be given to the fund for Bishop Rowe's companion, and to the contribution of the Washington Auxiliary to general Missions. The usual business having been concluded, an address was given by Miss Dodson of the China Mission, who spoke of the general work, and especially of St. Mary's School, Shanghai. At the close of the general Auxiliary meeting the diocesan officers met to arrange for the closing service and annual meeting, which will be held on the 5th of May, the day before the opening of the Diocesan Convention.

THE CONFIRMATION at the Church of the Epiphany on Palm Sunday had some features of special interest. Among the 45 candidates, a mother and her three sons knelt side by side; and, in two instances, a husband and wife. Two of the class were 68 years of age, one 67, and one 84.

A MOST DISTRESSING accident occurred on the morning of April 16th, by which the youngest child of the Rev. Arthur S. Johns, rector of Christ Church, near the Washington Navy Yard, lost his life. The lad, a bright and promising boy of 12, attempted to get on a moving electric car, and was thrown under the wheels and instantly killed. The deepest sympathy will be felt for the bereaved parents.

#### WESTERN MICHIGAN.

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

#### Parish House for Grand Rapids.

ON THE EVENING of Easter Monday the parish house of St. Mark's, Grand Rapids, which has just been completed at a cost of \$20,000, was formally opened. The house adjoins the church on the north and is connected with it by a long corridor. The interior furnishings are in the Flemish oak effects. On the opposite side of the entrance hall are the Bishop's office and the rector's

office. Each room is attractively and appropriately furnished. The auditorium occupies the remainder of the lower floor. There are also suitable class-rooms, and the second floor is suitably equipped for parish purposes.

#### WEST MISSOURI.

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

#### Window at Grace Church.

AT GRACE CHURCH, Kansas City (Rev. T. B. Foster, rector), a window in memory of Mrs. Caroline Dudley Pratt, wife of Wallace Pratt, has been unveiled. The design is a representation of Christ at the Gate of the Temple, and the entire window contains about 2,000 pieces of glass. It comes from the workshop of Messrs J. & R. Lamb of New York, and is the gift of Mr. Pratt and of their daughter, Mrs. Iblitz of New York.

#### WESTERN NEW YORK.

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

#### Mortgage Cleared at Clyde.

THE REMAINDER of the mortgage, \$945, resting on St. John's Church, Clyde (Rev. F. N. Bouck, rector), was cleared during Holy Week as a result of active work on the part of members of the congregation.

#### CHINA.

#### Library Opened at Boone School.

THE MANY kind friends at home who have contributed books to start a library for Boone School, Wuchang, in answer to the appeal which appeared in THE LIVING CHURCH, some months ago, will be interested to learn of the success of the undertaking. In all cases where an address accompanied the books sent, a personal letter was written acknowledging them. But often no clew whatever could be found to the donor of the

#### Meal Time Drinks

SHOULD BE SELECTED TO SUIT THE HEALTH AS WELL AS THE TASTE.

When the coffee toper, ill from coffee drinking, finally leaves off coffee the battle is only half won. Most people require some hot drink at meal time and they also need the rebuilding agent to build up what coffee has destroyed. Postum is the builder, the other half of the battle.

Some people stop coffee and drink hot water but find this a thin, unpalatable diet, with no rebuilding properties. It is much easier to break away from coffee by serving strong, hot, well-boiled Postum in its place. A prominent wholesale grocer of Faribault, Minn., says: "For a long time I was nervous and could not digest my food. I went to a doctor who prescribed a tonic and told me to leave off coffee and drink hot water.

"I did so for a time and got some relief but did not get entirely well, so I lost patience and said: 'Oh well, coffee isn't the cause of my troubles,' and went back to drinking it. I became worse than ever. Then Postum was prescribed. It was not made right at first and for two mornings I could hardly drink it.

"Then I had it boiled full fifteen minutes and used good cream, and I had a most charming beverage.

"I fairly got fat on the food drink and my friends asked me what had happened, I was so well. I was set right and cured when Postum was made right.

"I know other men here who use Postum, among others the Cashier of the Security Bank and a well-known clergyman.

"My firm sells a lot of Postum and I am certainly at your service, for Postum cured me of stomach trouble." Name given by Postum Co., Battle Creek, Mich.



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her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. We do not offer to send you a free sample to last three or four days, but we do offer to send you a regular \$1.00 package of the most successful curative medicine known to the civilized world, without one cent of risk to you. We offer to give you thirty days to try the medicine, thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the Judge!** We know that when Vitæ-Ore has put you on the road to a cure you will be more than willing to pay. We are willing to take the risk.

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This offer will challenge attention and consideration and afterwards the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have by sending to us for a package. In answer to this,

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## A Mineral Spring at Your Door.

volumes, so in order that all who have contributed may know the good this small library is doing out here in China, and to ask that this interest may be continued further, I write this letter for publication.

The books now number over twelve hundred volumes. One of the recitation rooms is used as a library and reading room, and every afternoon, during recreation hours, the pupils gather here to read. Sometimes the small room is quite full of boys, each one engrossed in some book or periodical.

Although these boys have never before had the privilege of a library, it is surprising how in a short time they have learned to make use of them. One finds them frequently consulting reference books, histories, or any work that will throw light on the day's lesson.

When the pupils go home for their vacations they draw these books and get much pleasure and profit from them.

Now that a library is thoroughly started and has proved such a benefit to the school, we begin to see what is lacking. The new Science Hall is soon to be completed and then there is to be a scientific course in the school. Works in chemistry, physics, geology, astronomy, natural history, etc., that will assist in these studies, are much desired. School text books, if they are recent, will prove useful here.

Among the theological books for which there is a need, are the following: D'Aubigne's *History of the Reformation*; Young Folks *History of the Reformation*; Smith's *Bible Dictionary*; Milman's *History of the Jews*; Rawlinson's *Kings of Israel and Judah*; Clark's *Ten Great Religions*; Thompson's *Land and the Book*; and Ederheim's *Life and Times of Jesus the Messiah*.

Some of the older pupils have now begun the study of English literature, and we hope that works in this department, as well as works in the literature of other countries, will be contributed.

Histories and biographies are much wanted, for the library is quite meagre in these lines. Among those desired I would mention especial Momsen's *History of Rome*, Gibbon's *Decline and Fall of the Roman Empire*, Grote's *History of Greece*, and Plutarch's *Lives*.

So much attention is now being paid to Art in the schools at home that we wish

also to keep pace with this educational movement and give these Chinese pupils some knowledge of the world's great masterpieces in painting and sculpture. A few simple works in the History of Art will be most acceptable.

Reference books are much in demand, and any work of this class given will be sure to be put to frequent use.

It is now proposed to have a college course following the course of study in Boone School, so in making my requests I have asked for books necessary for future advanced work as well as for those to meet the present needs.

It does not matter if these volumes donated are old, or even if they are worn and torn, if they can be mended. All persons having any books which they wish to contribute to this Boone School Library, can send them to the Church Missions House and they will be forwarded from there to Wuchang.

Friends interested in this work, who haven't books to offer, if they will give an equivalent in money it will be most acceptable. Even the smallest amounts will help with this library fund. We hope to send an order once or twice a year to the publishers to buy a few of the new books being issued or others requisite for school work.

I trust this short article will give the readers of THE LIVING CHURCH some idea of the beginning of this school library here in Wuchang, and will lead to assistance in its maintenance.

ELIZABETH WOOD.

### CANADA.

#### News of the Dioceses.

##### Diocese of Niagara.

AT THE EVENING service on Easter Day at St. Thomas' Church, Hamilton, the new rector, the Rev. E. J. Hetherington, lately of Quebec, was inducted by Bishop Dumoulin. The Bishop addressed the mandate of induction to the wardens, who thereupon inducted the new rector into all the rights, privileges, etc., of the church and presented him with the keys of the building. The Bishop presented the rector with a Bible and Book of Common Prayer.—ST. ALBAN'S CHAPEL at Glenwilliams is likely to be soon completed. Money is coming in for the building fund.—THE formal opening of the

Young Men's Club, in connection with St. George's Church, Guelph, was arranged for April 16th. The club was only organized March 31st.

##### Diocese of Toronto.

THE PROGRAMME for the educational conference to be held in St. James' schoolhouse, Toronto, in the end of April, has been published and includes several papers on the duty of the State and that of parents with respect to education.—A GENERAL Ordination will be held, it is expected, by Bishop Sweatman in St. Alban's Cathedral, Toronto, Trinity Sunday, June 7th. Examination of candidates will commence June 2nd. Necessary papers may be obtained by application to the examining chaplain, the Rev. A. J. Broughall, 99 Mellevue Ave., Toronto.

##### Diocese of Huron.

MUCH REGRET is expressed at the departure of the rector of Memorial Church, London, for the Pacific Coast, he having accepted the position of rector of Christ Church, Vancouver, vacant by the election of the Rev. L. N. Tucker as Secretary to the General Missionary Society.

##### Diocese of Saskatchewan and Calgary.

BISHOP PINKHAM consecrated St. Stephen's Church, Colchester, March 22nd. There was a large number present at the service. Friends in England contributed largely to the building fund, by which the debt on the church has been wiped off.

THE VESTRY MEETINGS of the city parishes in Montreal, held on Easter Monday, were in a few cases adjourned, but at most of them the usual business was transacted. At the meeting of St. Edward's vestry, a letter was read from Lord Strathcona, offering a gift of \$1,000, if the remaining \$4,000 of the debt was raised by the first of January next. It was decided to accept the offer. The financial reports given by the various vestries were, as a rule, very satisfactory.

GIVING MONEY will have no value, except we first give ourselves. All our giving must just be the renewal and carrying out of the first great act of self-surrender, and each new gift of money may be a renewal of the blessedness of entire consecration.—Andrew Murray.

## The Magazines

ANDREW D. WHITE, who has been resting quietly in Italy since his release from the cares of the German Embassy at Berlin, has just sent to *The Century Magazine* the first part of a manuscript upon which he has long been engaged, consisting of reminiscences of his diplomatic life. The present part covers his recollections of Beaconsfield, the Emperors William I. and Frederick, Bismarck, Browning, and other famous European statesmen and writers. Further papers will include recollections of his recent embassy to Berlin.

Dr. White, who is a graduate of the famous Yale class of '53, has filled many diplomatic positions beginning with an attachéship of the United States legation in St. Petersburg when he was a very young man. He was special commissioner to Santo Domingo in 1871, commissioner to the Paris Exposition of 1878, minister to Germany 1879-81 (his first mission to Germany), minister to Russia 1892-94, member of the Venezuelan Commission of 1896-97, member of the Peace Commission at the Hague, and ambassador to Germany (his second mission) from 1897 until his recent resignation and retirement.

The recollections of such a life are sure to be of very great interest. The papers will begin to appear in an early number of *The Century*.

### THE SPIRIT OF BOYHOOD.

NOW THAT all the wealth he desires is his, and that the name he vowed he would make in his chosen field of work is secure to him, it is one of John Burroughs' greatest pleasures to go back to the old Roxbury home and visit there amid the scenes of his boyhood his brother Curtis, who has always maintained the old homestead. To be sure the house proper has been replaced by a more modern structure, but the barns are the same that John Burroughs knew as a boy, and what is best of all, the fields, the meadows, the pasture lot and the brook at the edge of the wood remain unchanged. Of the old home, Mr. Burroughs says: "It is many long years since, with the restlessness of youth, I broke away from the old ties amid those hills, but my heart has always been there." It is but natural that this interest of sentiment should remain to Mr. Burroughs, for it was "amid those hills" that first came to him the Nature love that in the years to come was to prove his strength and value to the English-speaking world. Furthermore, it is recollection of the simplicity of his youthful life that has had so much to do with the simplicity, purity and truth of his Nature essays. So keen is his delight in the memories that flood back to him when visiting the old farm, that he for a time actually becomes a boy again, and not only experiences mentally the farm boy's delights in the open, but actually does what the farm boy has done since the beginning of farm boyhood.—*The Pilgrim*.

WHEN a patient complains of a bad taste in his mouth every morning on waking up, says a physician, the first question I ask him is as to the position he assumes when going to sleep. An immense number of people sleep on the left side, and this is the most common cause of the unpleasant taste which is generally attributed to dyspepsia. If a meal has been taken within two or three hours of going to bed, to sleep on the left side is to give the stomach a task which it is difficult in the extreme to perform. The student of anatomy knows that all food enters and leaves the stomach on the right side,

and hence sleeping on the left side soon after eating involves a sort of pumping operation which is anything but conducive to sound repose. The action of the heart is also interfered with considerably, and the lungs are unduly compressed. It is probable that lying on the back is the most natural position, but few men can rest easily so, and hence it is best to cultivate the habit of sleeping on the right side. It is very largely a matter of habit, and the sooner it is acquired the better.—*Exchange*.

IF THE DEVIL should appear visibly to any of us—if he should enter undisguised, with visible horns and tail, and offer you millions for your soul, you would refuse, and say, "Get thee behind me, Satan." But when he comes in the form of business and says, "Do as other people do. It may not be quite right, but everyone else does it. Do not be too puritanical. Be not righteous overmuch; why destroy yourself?" Then, perhaps, we sell our soul to him for a very paltry sum, and perhaps he cheats us out of that small sum, after all.—*James Freeman Clarke*.

I HAVE always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utter chaotic state of opinion on these matters, without the use of the Bible. By the study of what other book could children be so much humanized?—*Thomas Henry Huxley*.

WE MAY be better after suffering, and we may be worse; but our conditions must depend upon ourselves, and should never be laid to the nature of our calamities.—From "My Old Maid's Corner," *The Century*.

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 Catarh that cannot be cured by the use of HALL'S CATARRH CURE.  
FRANK J. CHENEY  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.  
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I have berries, grapes, and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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