

The Living Church

VOL. XXX.

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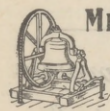
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Editorials and Comments.

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

A Weekly Record of the News, the Work, and the Thought of the Church.
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AD CLERUM.

"Inter saeculares nuga, nuga sunt, in ore sacerdotis blasphemiae. Consecrasti os tuum Evangelio: talibus jam aperire illicitum, assuefacere sacrilegium est. Labia sacerdotis, ait Malachias, custodiunt scientiam, et legem requirent ex ore ejus, non nugas profecto vel fabulas. Verbum scurrile, quod faceti urbanive nomine colorant, non sufficit perigrinari ab ore, procul et ab aure religandum est. Foede ad cachinnos moveris, foedius moves."—*St. Bern., li., de Consid., c. 13.*

"Meminerit sacerdos se speculatorem esse cunctorum, et ovibus pascuas salubres tribuat, agnis puri fontis undas exhibeat, exterminet ab ovibus lupos, ab agnis nocivas bestias excludat, vulneratos curet, errantes revocet, ignaros instruat, erigat lapsos, generaliter omnes, specialiter singulos doceat, suae vitae universos provocet exemplo: sit ejus doctrina duplex, et ejus verbis facta convenient atque doctrinae respondeant: in nullo sit minor, qui cunctis est potior. Charismatibus splendeat, fulgeat officiis. Sit cum auctoritate humilis, cum humilitate sublimis. Nec ideo sit melior, quia major; sed ideo major, quia melior. Multiplicet populos, et eos docendo meliores faciat quam accepit. Sic fiet ut dum hominibus ferventer insistit, Dominum sibi constituat debitorem."—*St. Chrys.*

THE Second Sunday after Easter claims for itself as title that of "the Sunday of the Good Shepherd." Only in the light of the Resurrection can we fully know what the Good Shepherd is to us.

In next Sunday's Gospel we have "the picture of Himself drawn by our Master's own hand, dear to the Church from the earliest ages, and to the end of time." But the Good Shepherd who said, "I lay down My life for the sheep," has taken that life again. He does not lie down to death in the wilds, a prey to the wolves, while the sheep scatter in terror and confusion. He has passed through death, and still leads His flock onward, their "Bishop" as well as their Shepherd, governing them, guiding them, gathering them into "the one Fold."

But we must take the way He leads, in the fellowship of His Risen Life. He gave His Life for us, "a Sacrifice for sin" upon the Cross. Now He gives His Life to us, "an Ensample of godly life," in the Holy Gospels, and the Power whereby to "follow His steps," in Baptism and Holy Communion.

He is seeking "the other sheep." If we follow Him we must seek them, too. One complained, "I have sought my Lord but all in vain." The answer was, "Yonder He is, giving Himself to the outcast and the forlorn. Go there and you will find Him."

Are we "daily endeavoring ourselves to follow the blessed steps of His most holy life"? †

THE HANDS that tend the sick tend Christ; the willing feet that go on errands of love work for Christ; the words of comfort to the sorrowful, and of sympathy to the mourner, are spoken in the name of Christ. Christ comforts the world through His friends. How much have you done for Him? What sort of a friend have you been to Him? God is working through His people; Christ is succoring through His friends. It is the vacancies in the ranks of His friends wherein the mischief lies; come and fill one gap.—*Selected.*

CHRISTIAN UNITY--OR A CHURCH TRUST?

IT IS not strange that in feeling their way back to the corporate unity of all Christian people, many earnest and well meaning Christians should make mistakes. The solution of the problem does not immediately suggest itself to those who have inherited an antagonism to the fundamental principles of the right solution. Christians seem not to be fit, to-day, to be entrusted with the spiritual blessing and responsibility of a united Church. If generally we were, unity would come in our time.

Pending our own spiritual preparation for that great blessing, it is right that all of us should seek to hasten its coming. This seeking we may accomplish, first by setting ourselves relentlessly to exterminate from ourselves and our own spiritual household all those things which tend toward division; and secondly by striving to correct and to perfect any movements looking toward unity, that are directed along lines that are less satisfactory than the best. To view imperfect methods in an irenic spirit is one of the means toward ultimate unity. If we become quarrelsome over the question of how to prevent quarrels, we shall be doomed to defeat, even though our own plan of campaign be admirable.

In *Everybody's Magazine* for April, Dr. Newell Dwight Hillis presents for consideration a paper entitled "Consolidating the Churches." A sub-heading states his argument: "Why Business Men are Compelling a Reorganization Movement for the Denominations: a Study of the Trust Idea as applied to Church Unity in the American Town and Rural Community." His suggestions eminently deserve consideration.

He begins with a portraiture of the small American town with its dreary six or more "churches," struggling, despondent, wretched, half empty. The picture is not new. No one could paint it more vividly than did Dean Hodges in one of his little leaflets that set men to thinking. It is the reality in most of our smaller communities, and a reality that might well compel Christian people to find a way out of it.

And then Dr. Hillis pictures the "ideal church"; "one noble building centrally located, crowded from Sunday morning until the next Saturday night"; with concentrated, and therefore perfected, music and Sunday School; "instead of ten preachers there ought to be three"; great workers, great libraries, great club rooms, "a great choral service in the afternoon, that will be more attractive than all the things of the park or the ball-field." Unity in everything; and everything done in an ideal manner, because the economic waste of unnecessary duplication will have been avoided.

This "Church Unity" he declares to be a "practical ideal." It is to be reached by separating essentials from non-essentials. "The Ten Commandments and the Sermon on the Mount, and the teachings of Jesus Christ, are no more denominational than the multiplication table. The principles of ethics are no more Presbyterian or Episcopalian or Congregational, than the laws of light and heat." "The unessential things are the things of John Calvin, of the Congregationalist John Robinson, of the Baptist Roger Williams, of the Episcopal Archbishop Laud, of the Methodist John Wesley." These "unessential things" are "temperamental," and "belong to the family and the parent." "The universals of Church and Sunday belong to God and Jesus Christ."

And this is the end which Dr. Hillis sees: "This would leave perhaps one great Protestant Church, one Roman Catholic Church, and one Church named the Quaker, that would not believe in any form, but only in the uncontrolled life of the spirit."

NOW WE SHOULD be glad if a large measure of this, which we may term Protestant unity—for it does not purport to be more—might be accomplished. It would be a long step forward. It would involve the confession by Protestants of every name, that the principles under which they had formerly been working, were mistaken. Congregationalists, preserving, if they will, the independence of the congregation, would recognize that such independence was not and is not ground sufficient for separation from the formerly accepted episcopal regimen from which they withdrew. Presbyterians, preserving a presbyterial system, would at least admit that no necessity had existed or did exist for abandoning an Episcopal Church, administered by Bishops. Baptists, preserving baptism by immersion if they will, would again enter into communion with those who administer that sacrament by other methods. Methodists

would restore that unity which they broke when, contrary to the pleadings of John Wesley, they went out from the Church of England.

And what follows? Each one of the bodies in question would be willing to resume relations with the very body from which it seceded—the Church of England, or its successor in the United States. Each one of them recedes, according to Dr. Hillis' plan, from the act of separation upon which once it staked its whole existence.

But if such recession is to be made, why not seek unity by the restoration of the *status quo ante*?

It may be replied, and with some force, that the trust principle suggested by Dr. Hillis does not contemplate that these bodies should recede from their distinctive tenets, but only from their acts of separation. The several bodies would still maintain their present standards of belief, but, apparently, would treat these as mere expressions of opinion. Their agreement would be an agreement to disagree on all those questions which are now at issue between them.

But if all those questions are now to be treated as subordinate, why, we ask again, should not the movement for unity take the form of the restoration of the *status quo ante*?

Very little that is *positively* held by those Christian bodies that are commonly reckoned "orthodox" is in contravention to what might easily have been held in the Church of England as individual beliefs during any of the centuries of her unity. Almost nothing is held positively by any of them, indeed, that is not also held by the Church from which they separated. Presbyterianism, as a doctrinal system, is little more than Augustinianism run to an extreme; Baptists would certainly not be restrained from preaching immersion in the Church; Methodists would find no obstacle in their path if they should help again from within the Church to restore vital piety, greater use of the sacraments, and the practical restoration of the confessional, as adapted by Wesley, and urged in his teachings. Differences as to polity must, indeed, somehow be reconciled, if unity is ever to be more than a name; but how could those differences better be reconciled than by the acceptance *in fact* of the ministry which once was abandoned, by those who are ready to vote their differences no longer such that they must needs compel each group of Christians to pursue a separate path?

We are treating the question now purely from Dr. Hillis' point of view. Our own is somewhat different; but we shall not intrude that at the present time.

If Protestant Christians are ready, with Dr. Hillis, to vote that the present state of disunity must cease, they must find somewhere a common basis to start from. The picture of the "ideal church" which the Brooklyn divine has drawn is a very pretty one; but trivial though he may deem the issue, his ideal minister must have received his authority to act as such minister from some source extraneous to himself. What, practically will that source be? Shall it be the one source that was recognized before the entrance of the divisions which we are now seeking to heal? If not, upon Dr. Hillis' own platform, why not? By what principle of selection are his Presbyterians to accept Congregational supremacy, or his Congregationalists to accept ordination by a presbytery? Why should his Episcopalians abandon nineteen centuries of episcopacy, to accept other systems only three or four centuries old?

WE BELIEVE that Dr. Hillis' scheme points to acceptance of an episcopalian basis as a practical necessity before it could ever become operative; but, waiving this, there are some further considerations that ought not to be overlooked.

Suppose we call to our mind's vision, as Dr. Hillis has done, a state of American Christianity in which there had survived three groups only of Christian people: "one great Protestant Church, one Roman Catholic Church, and one Church named the Quaker." What, then, would be the state of Christianity?

The Protestant Church would be wholly devoid of positive teaching beyond belief in God. Dr. Hillis believes that "the teachings of Jesus Christ are no more denominational than the multiplication table"; but as that belief is directly opposed to what each of the present Protestant bodies affects to believe, he could hardly elevate his own belief to the contrary into a certain postulate of the "Protestant Church," unless in suppressing the supremacy of Calvin, Robinson, Roger Williams, Archbishop Laud (as though Laud ever introduced, or tried to introduce, a new religious system into Christianity!) and John

Wesley, he would substitute the beliefs of Newell Dwight Hillis.

We should then have a great organization believing that there is a God, with the addition, that Jesus Christ bears or bore some undefined and undefinable relation to Him, and to them; an organization largely devoted to ethical and secular works, and with no positive system of theology.

The Roman Catholic Church would present the sole remaining body that would claim to be in fact the Kingdom of God, in which the perpetual Presence of Jesus Christ is continuously vouchsafed, in which alone is brought down from the days of the apostles, the organism of which they were parts, and of which Jesus Christ is the Head; the only body that claimed to speak authoritatively as to the Person of Jesus Christ, the facts of His divine conception, birth, life, work, death, resurrection, ascension, sending of the Holy Spirit; as to the sacraments which He ordained, instituted, and commanded to be observed; as to the relationship of man to God; as to the life beyond the grave. In short, the Roman Catholic Church would be the only body in the United States that would claim to have a *certain Faith* as to the things pertaining to God and eternity; to have *continuity* with the Church which Jesus Christ declared to be His Body; and to have *authority* as the Kingdom of God on earth.

As between these two forces, can any sane man question which would be the ultimate survivor? The "Protestant Church" would be a temporary resting place between Faith and Agnosticism. It could not officially maintain Faith when ever any of its members challenged any postulate that to-day is reckoned a part of orthodox Christianity, for to do so would be to violate its own foundation principles. It could not interpret the words of Christ. It could not maintain authority to administer His sacraments, nor tell what were their effects or purpose if it did. Its official, positive position would, of relentless necessity, be Agnostic.

So should the world at last see confronting each other, in two solid, compact forces, a unity of Agnosticism, versus a unity of Faith. One or the other must and would eventually triumph over the other. And, thank God! if His promise to be with the Church forever, and that the gates of hell shall not prevail against it, be true, the triumph would be with the Roman Catholic Church.

If Dr. Hillis' conception of Christianity be the true one, the reasonable, logical course for a sensible man, not willing to be blinded by prejudice, to pursue, is to enter the Roman Catholic Church at once, lest the ultimate conflict between Agnosticism and Faith should haply find him fighting against God.

But there is one factor that Dr. Hillis has totally overlooked, and that we have purposely omitted from our own consideration; and that is, a Catholicity, equal in authority with that of Rome, co-equal with it as to age and continuity, and steadfast in the *old Faith* where Rome has, unhappily, run after modern opinions of men.

If such a Catholicity be in fact among us, then a consideration of religious forces which overlooks it is wholly useless; a conception that views it purely as a Protestant force among Protestants is wholly erroneous.

But we acquit Dr. Hillis of culpable responsibility for not perceiving that Catholic Church which he has overlooked.

And we welcome Dr. Hillis' article. There are really just two ways in which Christian Unity may ever be attained. One is on the basis of Authority; the other, on the basis of corporate Agnosticism, with no limits to individual belief. Christian people may choose the one or the other.

Are not we culpable, however, in that we permit the rallying ground for possible reunion of all Christian people, to seem to such intelligent men as Dr. Hillis, only one more of those Protestant sects, whose separate existence stands in the way of the fulfilment of his larger conception of a united Protestant Church?

How can we ever preach the unity of Christendom, until first we preach and press the inherent Catholicity of the so-called Protestant Episcopal Church?

ASERMON preached by the Rev. William Reed Huntington, D.D., rector of Grace Church, New York, as "a plea for Christian legislation in the matter of Polygamy and Divorce," is printed in pamphlet form under the title, "The Eagle and the Stars." It was startlingly suggestive for Dr.

Huntington to take for the text of a sermon that presents a grave warning to the American people of the social dangers which we are tolerating in our body politic, those almost unknown words from the prophet Obadiah: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." The message proclaimed from this text reads almost as though the eminent prophet who preached the sermon, had begun with a declaration that he had found in the Old Testament a hitherto unnoticed warning addressed specifically to the American people.

And so we may well consider it; and we should be glad if Dr. Huntington's discourse might be circulated broadcast throughout the land—without as well as within the Church. It is unfortunate that we have no national propaganda for the circulation of such healthful literature. The political parties circulate by the hundreds of thousands—perhaps by the millions—their tracts on the issues, important ones very frequently, that must be passed upon at the polls. But we have no central authority that makes it its affair to circulate literature concerning the very foundations of our social, and, therefore, of our political, well-being. Yet the future of the American people depends vastly more upon the preservation of the home, than upon the preservation or disruption of our economic or of our financial system.

IT WAS a happy thought of those at the head of the Church Club of Pittsburgh, to invite as their guests on a recent evening (as stated in our news columns), a number of the ministers of other religious bodies in that city, giving the guests the "right-of-way" in the after-dinner speaking, to the profit, no doubt, of all the listeners.

To protect the Church rigidly from an intrusion from outside that may prove an embarrassment, both to her and to the guest, and at the same time to show the warm sympathy which Churchmen feel and ought to feel toward those who are trying to do their duty as they see it, in other religious affiliations, is one of the most difficult tasks of reconciliation of seemingly opposite principles that we have to deal with. Happily, we have grown out of those years in which one section of the Church carried such affiliation to the extent of breaking down the distinction between the Church's priesthood and the sectarian ministry, while another section had neither love for nor interest in those working beyond her borders. Most of us are honestly anxious to-day to bring all Christian people as closely into touch with one another as may be possible. We recognize the baptized everywhere as fellow-Churchmen. We should welcome the possibility of restoring unity among them.

The Pittsburgh incident is of course by no means rare, nor yet does it presage material lessening of the divisions which are among us; but it shows the sympathetic friendliness of representative Churchmen in an important city, and that in a way that could hardly lead to embarrassment of any concerned. It was a step toward reconciliation; and we can only attain to complete reconciliation by taking the little steps that are at present alone possible for us.

WE ARE pleased to see a scathing letter from the trenchant pen of the Rev. R. A. Holland, D.D., to the people of Missouri, in the interest of reclaiming that state from the political degradation into which it has fallen. The letter is accompanied by the report of an "indignation meeting" held last month in St. Louis, in which men of recognized moderation and respectability tell, with details, names, and circumstances, of political crimes committed in the name of the state and by her officials and servants, such as indicate a regime in St. Louis and in the state of Missouri that is in fact the usurpation, by force, of political desperadoes. We should be glad to think it only one of the exaggerations of a pre-election campaign. Americans are, unhappily, too well accustomed to wild charges against candidates to be shocked at what is said in these St. Louis indictments. Yet upon their face seems to be written the indelible mark of truth. Worst of all, an honest district attorney, Mr. John W. Folk, whose renown for his indefatigable efforts to purify the state by public prosecutions has spread throughout the country, though his efforts are largely rendered nugatory by technicalities discovered by the Supreme Court, is not even supported in his campaign by the very "respectable" element which is both the hope and the despair of our American Democracy. Why cannot we arouse the American people

to the pitch their fathers of 1776 had reached from tyrannies so mild in comparison with those which we placidly endure, that the reign of George III. may be characterized as benignant patriotism alongside the political degradation now established in some of these United States? Not, indeed, that we should appeal to the sword; but that the honest citizens of Missouri, and of other American commonwealths, should show their power and reclaim what has been lost by their own apathy. It can be done. And the day we acquiesce in the belief that it is impossible, that day do we invite and acquiesce in a judgment against American civilization: Thou art tried in the balance and found wanting. That day shall the fiat go forth: A government of the people, by the people, and for the people, shall perish from off the earth.

Will the people of Missouri do their duty?

IT IS trite but true, that man is an eight-day clock, which needs to be wound up every week. In other words, God's commands are not *ipse dixit* expressions of arbitrary law, true because He said so and not true until He made them so by speaking them; but are rather merciful revelations to us of fundamental principles upon which we and the universe are constructed: principles quite true before God announced them and which cannot be disobeyed, even in His service, without the usual consequences in the physical if not in the moral world.

This fact is so widely taught in theology that it would need no mention to theologians, were it not as widely forgotten in everyday life. The acute nervous breakdown of so many Americans is a direct result of our sabbath-breaking. On one day in each seven a man must rest; and since no man can fully rest by remaining passive, it must be by absolute change of occupation. The most absolute change of occupation possible to most of mankind is worship. But there is one class of which this is not true. To the clergy a Sunday of worship is not a day of changed but of increased and doubled occupation, so that while observing the outward form of the Fourth Commandment, they violate its essential spirit more generally and more unconsciously than do any other class of mankind. There is an old sailor saw which we soften to the form, "Six days shalt thou labor and on the seventh do double duty," and true as it is of many classes of men, it is doubly true of the day of rest a week because they already have six, may be true; doubtless is true, though we do not often meet any of the sort. But that there are many thousands of faithful clergy who work all the week and then do two days' work on Sunday is also true; as bears witness that tragic-comic phrase, "Blue Monday" which stands for the partial collapse of an unrested body and mind after an extra strain. Everyone, even mules and ministers, ought to have one day in the week out of harness. We commend to senior wardens who are used to being preached at, that the men in most pulpits need a very sharp sermon preached at them on the text of the Fourth Commandment, that the wardens are the ones to do it, and that a not inaccurate translation for Christian use is "On one day out of the seven thou shalt do no manner of work." A minister's sabbath cannot be on Sunday. Why not transform Blue Monday into a white day by making him keep his Sunday on Monday? Z

THE following paragraph from *The Congregationalist* is more suggestive than would be many volumes:

"These are crowded weeks for our pastors who are carrying special services. 'I am absolutely crushed these Lenten days,' writes one, 'and perpetually tired. Two sermons, prayer meeting (which won't pray), Bible class, children's class, Lenten reading, for a regular programme.' Cheer up, brethren; the more strenuous the struggle in Lent, the more glorious the triumph at Easter."

ANSWERS TO CORRESPONDENTS.

SUBSCRIBER.—In Los Angeles (city) you will nowhere find the Six Points in use, or more than three of them, but will find reverent, sympathetic services at St. John's and at the Pro-Cathedral. In Cleveland the Six Points are observed at St. James' Church, and, with less ceremonial, there are very good services at a number of others, notably Grace and the Good Shepherd.

T. T. C.—*The Churchman's Life of Wesley* is by R. Denny Urlin, published by the S. P. C. K. (\$1.25). *Hierurgia Anglicana* is by the Rev. Vernon Staley (3 vols., each \$3.00 net), published in the Library of Liturgy and Ecclesiology. Both works supplied by The Young Churchman Co.

IN AN old Scandinavian ballad a warrior calls his love "My Dearest Rest," three grateful words, and the most perfect crown of praise that ever woman wore.—*F. Greenwood.*

LAYMEN IN CHURCH SYNODS

English Churchmen Believe their Presence to be Unwarranted

NEW PROVOST FOR TRINITY COLLEGE, DUBLIN

Notable Service at the Burial of the Duke of Cambridge

A NEW "LIGHT OF THE WORLD" PAINTED BY HOLMAN HUNT

LONDON, Tuesday before Easter, 1904.

THERE was published in last week's *Guardian* and *Church Times* the very opportune as well as weighty Memorandum on the proposed Representative Church Council which is the result of the Conference convened by the Rev. W. H. Frere, Superior C.R., and Mr. Athelstan Riley; and which the members of the Conference, feeling strongly the gravity of the questions raised in connection with the proposed Council, have drawn up "in the hope that a statement of historical facts and Catholic principles and of conclusions which they believe to result therefrom may be of service at the present time." Therein the undersigned set forth, in the first section, the ordinary method of the Church in the first five centuries in regard to provincial and larger Synods in the following summary:

"(a) Bishops, and representatives of absent Bishops, were the only constituent members of the Synod, in the sense that they alone were necessarily summoned, that they alone voted, and that their action, apart from the action of any one else, was valid. (b) Presbyters and deacons appear to have been usually associated with the Bishops for purposes of consultation, but they never had any inherent right, and in those days they had no acquired right, to be summoned or to vote. (c) Lay people were frequently present at the proceedings, and means were sometimes taken by the Bishops to ascertain their feelings with regard to questions before the Synod." The above statement is also substantially true, they say, as regards the Synods and Councils held from the end of the fifth century to the time of the division between East and West. Bishops have, both in earlier and later times, as is further stated, exercised the power of admitting certain Presbyters and Deacons to constituent membership in Councils. Thus, during the first five centuries Presbyters and Deacons, and even Clerks in Minor Orders, were admitted as representatives of absent Bishops, but only in that capacity. And, amongst other instances of such admission, since the end of the fifth century Cardinal Priests and Deacons at Rome have been admitted to Roman Councils; since the middle of the seventh century Abbots have been admitted to many councils; first in Spain, and subsequently in other countries; whilst since the thirteenth century representatives of Cathedral and Collegiate Chapters, and, in England, representatives of the beneficed parochial clergy, have been constituent members. In England, moreover, the Lower House of the Convocations have acquired by custom, derived ultimately from the permission of the Bishops, a veto upon all synodical acts. As to the admission of laymen to constituent membership in Synods in various parts of the Anglican Communion, we have the following statement: "The admission of laymen, in the latter half of the eighteenth and in the nineteenth century, to constituent membership in Synods by the Anglican Church in the United States, in the English Colonies, and in Ireland, does not appear to rest on any historical precedents." It is, they believe, a fundamental principle (involved in the historical practice of the Church) that the Bishops are the Divinely appointed rulers of the Church, and the Divinely given organ for the declaration of the truth committed to her care by God; and no modification, therefore, can be admitted "which would impair the right of veto residing in the Bishops in Synod in regard to Synodical acts, and the right of the Episcopate, in the last resort, to act alone."

Having, then, set forth the general Method of the Church, they proceed, in section II., to compare with this the ancient constitution of the Church in England, as we have received it; and their conclusion is, that while the power of the Presbyters in England has been greater than in the earliest centuries of the Church, and their position has been in some respects peculiar, "there is nothing in the present constitution of the English Church which is incompatible with the fundamental principle in regard to the Episcopate stated above (see last paragraph of section I.)." Proceeding, in Section III., to the question of possible modifications, they venture to lay down certain principles of guidance. (a) There should be no disturbance of the present constitution of the Church of England "without grave necessity." (b) Many changes in matters of detail which may be desirable, "care should be taken to preserve the fundamental principles of the primitive Church, the Catholic appeal to which was specially emphasized by the Church of England at the Reformation in the sixteenth and seventeenth centuries." (c) In any changes it is important to distinguish between the position of the State and the position of the laity; the two being "incapable of exchange either in whole or in part." (d) Laymen not being constituent members of Synods, "no matter involving Faith and fundamental discipline should form the subject of legislative action on their part." (e) It

is of vital importance to the Church of England that in any scheme of lay election to representative bodies, nothing should be adopted "inconsistent with the principle of the limitation of the initial franchise to communicants."

Appended to the Memorandum are the signatures of the members of the Conference, the following names among the seventeen, and besides of the convenors of the Conference, being the most influential: Mr. W. J. Birkbeck; the Rev. V. S. S. Coles, Head of the Pusey House; Lord Halifax; the Rev. the Hon. Hanbury-Tracy, vicar of St. Barnabas', Pimlico; Mr. F. C. Holliday, Canterbury House of Laymen; Canon Newbolt, St. Paul's; the Rev. Leighton Pullan, St. John's College, Oxford; the Rev. Father Puller, S.S.J.E.; Dr. Randall, late Dean of Chichester; Dr. Randolph, Principal of Ely Theological College; the Rev. Darwell Stone, Librarian of the Pusey House; and Canon Worledge, Truro Cathedral. The Memorandum has been further undersigned by thirty-four clergymen and laymen—who, though not members of the Conference, have appended their names "as witnessing that, in a matter of grave importance to the welfare of the Church, they are in agreement with the policy indicated therein"—and in this list of signatures are the following well-known names: Prebendary Ingram, rector of St. Margaret's, Lethbury, and Proctor for London in Convocation; Prebendary Montague Villiers, vicar of St. Paul's, Knightsbridge, and Proctor for London in Convocation; Mr. W. H. St. John Hope, Burlington House, W.; the Rev. W. B. Trevelyan, vicar of St. Matthew's, Westminster; Mr. F. H. Rivington, the publisher; the Rev. T. A. Lacey; Mr. Theodore C. Hope, Canterbury House of Laymen; Canon Knox Little, Worcester Chapter; Mr. George W. E. Russell; R. W. Burnie, Esq.; and the Rev. Percy Dearmer, vicar of St. Mary's the Virgin, Primrose Hill, N. W.

The Council of King's College, London, have elected the Rev. E. W. Watson, St. John's College, Oxford, as Professor of Ecclesiastical History, in succession to the now Right Rev. Dr. Collins.

The King has approved the appointment of Mr. Anthony Traill, LL.D., to be Provost of Trinity College, Dublin, in the room of the Rev. Dr. Salmon, deceased. Dr. Traill was born in 1838, and is a member of a good old Ulster family. He received his academical education at Trinity, Dublin, where in addition to his Fellowship, he took the degrees of both LL.D. and M.D. For the last forty years (says the *Times*) he has been an active influence in the academic and social life of the University, and has held a succession of offices in Trinity College.

It appears from an article in the *Guardian* from a correspondent, writing in regard to the Mission of Help to the Church in South Africa, that now—after the two years of careful preparation for this Mission—the first missionaries, sixteen in number, will leave England on April 9th; others following through the next three months. Although there will be about forty engaged in conducting the mission, including the Bishops of Chichester, Stepney, and Burnley, Bishop Collins, the Rev. M. Cyril Bickersteth, C.R., Canon Pollock, Rochester Chapter, and the Rev. Father Waggett, S.S.J.E. They will go from this country under the sanction of the Archbishops of Canterbury and York, the Primate of the Church of Ireland, and the Primus of the Church of Scotland; while they will arrive in South Africa under the benediction of a special resolution passed at the Provincial Synod held this last January in Cape Town. Six months will be taken in working through the eight Dioceses of the Province, by two groups of missionaries. The sum of £5,700 has been privately and quickly raised for defraying the cost of the whole.

A mural tablet, subscribed for by forty-one Wykehamists, has been placed, it is announced, on the east wall of the cloisters, Winchester School, or St. Mary's College, to the memory of the Rev. R. R. W. Dolling. The tablet, which is of brass, is inscribed thus: "This memorial is placed by Wykehamists in gratitude to God for the life and work of Robert Dolling, missionary in St. Agatha's, Landport. 1885-1895. 'Not I live; but Christ, who liveth in me.'"

Westminster Abbey was the scene, last Tuesday, of a funeral service in connection with a member of the Royal Family in the person of the Duke of Cambridge, a grandson of George III.; and the service appears to have been, in some respects, more Churchlike in its arrangements and ceremonial than they have usually had it at the Abbey for a long time past in connection with funeral rites. The body of the late Duke, which had been guarded throughout the night in the Chapel of St. Faith (between the south transept and the chapter house),

was about 9 o'clock removed thence to the space between the "ritual choir" and the sanctuary—immediately beneath the Lantern—where it was placed on a bier, surrounded with tall corpse lights. The High Altar remained vested in its usual Lenten frontal, but behind the cross and candlesticks there was placed a purple dossal. At the head of the procession of the choir and collegiate clergy was borne the Abyssinian cross, presented to the Abbey at the time of the late Coronation. Their Majesties the King and Queen and Princess Victoria were received at the west door of the Church by the Dean and Sub Dean, who wore rich purple copes. But even much more noteworthy was the ceremony musically. While the congregation was assembling (says the *Times*) a procession of white-robed musicians, headed by Sir Frederick Bridge, organist of the Abbey, who wore his robe of Doctor of Music, was observed to pass through the choir and south transept:

"These were the trumpeters who were to play the first piece of music arranged to precede the service. They were conducted to the stately Chantry Chapel of Henry V., behind the High Altar [i.e., at the east end of the Chapel of St. Edward the Confessor], where, unseen by any of those present, they performed the solemn music composed by Purcell for the funeral of Queen Mary II. in the Abbey in 1694. It was on this spot and on that occasion that this music was last performed. Indeed, it is only about two years ago that any copies were forthcoming, the composition having been discovered by Mr. Taphouse, of Oxford, in the Library of Oriel College. Chroniclers of the funeral of Queen Mary were enthusiastic in their praises of this anthem and others for 'flat mournfull trumpets,' and all who heard it yesterday were deeply impressed by its appropriateness for the occasion. The music consisted of two movements—'The Queen's funeral march sounded before her chariot,' and a movement called 'Canzona, as it was sounded in the Abbey after the anthem.' The music is in the key of C minor and was played yesterday by trumpets and trombones. An exceedingly fine effect was produced by the solemn pauses made between the phrases in the earlier movement. Sir Frederick Bridge, at whose suggestion the music was introduced, conducted its performance."

The other voluntaries before the service, were Mendelssohn's Funeral March, Schubert's "Marche Héroïque," and the Funeral March by Chopin, the last being known to be a special favorite with the members of the Royal Family. By the King's wish, "Onward, Christian Soldiers" was sung, with band accompaniment, at the end of the service and before the "Dead March" in *Saul* was played.

Mr. Holman Hunt has, as almost everybody knows, long considered himself to be an aggrieved artist at the hands of the Keble College authorities by reason of their alleged ill treatment of his most famous picture, "The Light of the World," which some twenty years ago was presented to Keble College by the widow of Mr. Combe of the University Press, Oxford, who acquired possession of the picture by purchase soon after it was first exhibited at the Royal Academy in 1854. And Mr. Hunt has now, therefore, been moved, when he must, indeed, be fairly reaching the evening of life, to repaint the subject of his masterpiece, as he was legally quite at liberty to do, not having parted with the copyright; and about ten days ago the new "Light of the World" was placed on exhibition at the Fine Art Society's Gallery in New Bond Street. It has already found a purchaser in Mr. Charles Booth, who intends to send it on exhibition round the Empire and finally to present it to the nation. The new picture is twice as large as the original, and, according to the *Times*, almost, if not quite, as finely painted as that. Among the alterations in matters of detail, is what the same journal calls "one strange addition"—on the new lantern is painted the Star and Crescent, as though to show that, in the painter's thought, the Divine Message is "for Mohammedan as for Christian." Perhaps, after all, the old "Light of the World" is more orthodox than the new one.

J. G. HALL.

AN APPEAL is being made to Americans for the restoration of the fine tower of Purleigh Church, in Essex, at an estimated cost of £600, to commemorate the connection with George Washington. That connection arises from the fact that Lawrence Washington, an ancestor of George Washington, was rector of Purleigh from A. D. 1632 until A. D. 1643, when he was ejected for his loyalty. The church itself (chancel and nave) underwent thorough structural renovation in 1892, at a cost of £1,500, raised with the greatest difficulty: the parish being a poor agricultural one, without any wealthy landowner; but the tower was left out, for lack of funds.

The church is a handsome building of flint stone of the

[Continued on Page 824.]

THE ATTITUDE OF RUSSIA

Mr. Washington Sees in it the Traditional Holiness Which is Characteristic of "Russia the Holy"

A LOW-BORN AUSTRIAN PRINCE-ARCHBISHOP RESIGNS HIS SEE

Increase of Jesuit Influence in Germany

FRENCH "CONGREGATIONS" FURTHER INTERDICTED

PARIS, March 22nd, 1904.

NOT a little striking is the dignified attitude of one of the belligerents in the Russo-Japanese struggle, which is passing through its initial phases. But it is an attitude not, as some would make it appear, attributable to slow powers of action, unwieldy elements to be dealt with, etc., but to a better spirit. Whoever has studied Russian history knows well the prominent part that the Church has taken in all her efforts against the foreign foe. No expedition was undertaken, no war begun, without the blessing of the Church, and often with the presence of its high ministers in the camp. Whether it was Alexander Nevsky repelling the Swedes from the coasts of the Baltic; Demetrius of the Don holding the Golden horde in check in the Southeast; or, later, Ivan setting out to expunge the Tartars from Kasan; each leader had fasted and prayed, craved the blessing of his Bishop, and set forth with his benediction.

The same is the case at the present day. The account of General Kouropatkine's visit to the *Lavra* at Troitzta reminds us of the past. Russia has been true to her established customs, and has not forgotten the name she bears amongst other nations, Russia the Holy. There was, then, a point in this visit to the Convent of St. Sergius, some thirty miles from Moscow, to receive the blessing of the Metropolitan of Moscow, who is also Superior of the *Lavra*, *ex-officio*.

This is no place to launch into any long description of the second *Lavra* in Russia—Kief has the *premier pas*—but one word of the influence on Russian feeling, that is, Church feeling, which Troitzta possesses, may not be without its point. For if Russia succeeds in this unfortunately encouraged war—encouraged by nations that should have known better—those of us who believe in prayer, will attribute success to its legitimate source. Holy Russia is a praying Russia. She may not pray in our way, and there are multitudes of her people who are anything but orthodox; but the spirit of Church feeling which energized her patriotism in former days, has left its mark on the national mind of to-day, and is in reality accountable for her attitude in the face of a national danger.

AUSTRIA.

The announcement from Rome that the Prince Archbishop of Omultz, in Moravia, is on the point of resigning his see, has excited a keener interest in Roman Catholic Austria than many an event of far greater importance. A considerable sensation was caused, some twelve years ago, when Dr. Kohn was elected to the see by the Chapter of Omultz, where for three hundred years only noblemen—including one Archduke and many Princes, Counts, etc.—have been raised to the rank of Prince-Archbishop. Dr. Kohn himself is the grandson of a Jew and the son of a poor peasant in Moravia. The choice, however, was approved both by the Emperor and the Papal Curia; his election is explained by the fact that two groups of electors could not agree upon a candidate of their own class. No sooner was he installed than these two groups combined against him, and they found willing associates in the lower clergy, whom Archbishop Kohn treated harshly; in the stewards and officials of the large estates, to whom the new master did not allow the indulgence his predecessor had granted; in the Czechs, who considered the Archbishop too indifferent to their nationality; and in the Germans, who thought that a man of Jewish descent could not feel as a German should.

Dr. Kohn proved an excellent administrator of the much neglected estate. The most serious accusation—that he had obtained under the seal of confession, the name of a writer who had villified him, and had disclosed it—proved to be unfounded; but Dr. Kohn, who was summoned to Rome, was finally found guilty of some minor omissions or commissions and, *propter aversionem Cleri et Populi*, he was morally forced to resign the see.

As a reward for his submissiveness, Dr. Kohn will be nominated a titular Bishop of Rome, where he is ordered to reside

in future. The chapter of Omultz will have to grant him a substantial pension for life, it is believed to the amount of 100,000 kronen yearly.

The reform of ecclesiastical studies in Austria seems to be taking consistence. For some time it had been a question of endeavoring to bring ecclesiastical studies and the actual events of the age, more into harmony. At a conference held in Vienna last November, it was decided by the Austrian Episcopal Bench, as we term it, to set steadily to work to attain this desirable end. The Bishops of Vienna, Prague, Cracow, Lemberg, and others were to state their views to the Minister of Public Worship. On the report of the latter, action was to be taken. Broadly, the scheme is that the studies are to extend over four years, and include subjects ranging from an Introduction to the study of the Old and New Testaments, to the practice of preaching.

GERMANY.

In Germany, the repeal of a paragraph of the Jesuit Bill, which reinstates the Order in certain privileges, is causing considerable comment, and even disturbance. It is pointed out by the press that the city of Metz will be especially affected by the cancelling of the clause. It seems that this Order possesses in Metz alone, property, in the shape of houses and plots of land, to the value of no less than twenty million marks. Until the expulsion of this Order, there used to be several educational institutions in which young men were trained for the priesthood and for the mission field. Later, when the Jesuits had to fly from the country, the property was leased to the State, which erected thereon all kinds of educational and military establishments. But, it is pointed out, none of the leases are of very long duration; and now that the Paragraph is cancelled, the Jesuits will undoubtedly return in full force to their stronghold and regain their former influence there. This is all the more probable as so many Jesuits have been expelled recently from France.

The case of Bishop Benzler of Metz, is also alluded to, and the fear is expressed lest his intolerance towards all Protestants may receive very strong support from the incoming Jesuits. Bishop Benzler, it will be remembered, is the ecclesiastic who, on learning that a Roman Catholic churchyard had been used for the burial of a Protestant, immediately placed the ground under his episcopal interdict.

FRANCE.

The Bill abolishing all congregational instruction has been vigorously discussed, and amendment on amendment brought forward. That which promised the most chance of success against the Government was a proposal that the period of extinction of the congregations should be extended from five to ten years. But this eventually fell to the ground. The first clause of the Bill has been carried by 318 to 231. It is simply this: Instruction of every degree and every kind is forbidden to the congregations in France. GEORGE WASHINGTON.

LAYMEN IN CHURCH SYNODS.

[Continued from Page 823.]

thirteenth-fourteenth century, in the decorated style of architecture. The ecclesiastical history of Purleigh, so far as is known, dates from the time of Henry II., when the church and benefice were conveyed to the Priory of Horton in Kent, on condition of that community providing for the spiritual needs of the parish. At the dissolution of monasteries the Crown confiscated the tithes and so became the patron of the benefice; when they passed by gift or purchase into the Hormanden family. In this family they remained until purchased by Oriel College, Oxford, and annexed to the Provostship of that College, after which for a hundred years the Provosts of Oriel continued to be rectors of Purleigh. In 1883 the present arrangement was made, under which the benefice of Purleigh is an ordinary College living and the rector resident in the parish. There are weekly celebrations, and sound Catholic teaching given. The rector is the Rev. R. T. Love, Rural Dean, and his address, Purleigh, Malden, Essex, England.

MAKE YOURSELVES nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb or pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—*Ruskin*.

NEW YORK CITY MISSIONS
Various Plans for Their Extension
CHURCH ARCHITECTURE DISCUSSED

CHE Men's Guild of Holy Faith parish, in the Bronx, have asked the men of all other parishes and missions of that Borough what they thought of a plan to tender a reception to Bishop Coadjutor Greer, the object of such reception being to show appreciation of the Bishop's interest in the Church's work in the Bronx and his realization of its importance. The reception would also bring the men of the district closer together. The inquiry met a ready response, and at a meeting Thursday evening of last week, nine parishes were represented. It was decided at that meeting to endeavor to interest the other five or six parishes and the missions and to hold a second meeting of conference at which definite plans might be formulated. The plan that is discussed is to have the reception some time in May and to include Bishop Potter with Bishop Greer. Some difficulty has been experienced in finding a hall large enough to hold the men who may be expected to attend the reception, but a new armory, in a central location, has been offered and probably the reception will be held in it. There will be a few addresses, but a social time is the main object.

Archdeacon Nelson opened last Sunday a new mission for Italians, the location being at 308 East 109th Street, in the section locally known as "Little Italy." In this section, which extends from 106th to 166th Street, north and south, and from Second Avenue to the East River east and west, it is estimated that there are 20,000 Italians. The new mission is on the first floor of a new apartment house, and the Archdeacon, who is able to preach in the Italian language, has two native Italians to assist him, one being of a Waldensian family and a student in Union Theological Seminary. Dr. Nelson says the Italians display a warm interest in the work and that it is a mistake to think that these people are all Roman Catholics. Many of them are nominally of that connection, but they are in sympathy with the Quirinal rather than the Church. Many of them were never Romanists, but belonged to the Waldensians, who have many adherents among the lower classes of Italians.

At St. Agnes' Chapel, Trinity parish (the Rev. Dr. William T. Manning, vicar), a helpful Lenten season was followed by remarkably good services during Holy Week and on Easter day. At the Passion Service on Good Friday the vicar preached, giving thoughtful and impressive meditations with practical conclusions. As a result the attendances on Easter day were larger than those of previous years. More than 600 received the Holy Communion at the two earlier celebrations, while nearly 500 received at the 11 o'clock service. Many were unable to gain admission to the church at this midday service. The church was again filled to the doors at the 4 o'clock service. Earlier in the afternoon a Sunday School service was held, and there was a good congregation at the night service. The music, especially at the morning and afternoon services, was of a high order. A large offering was received for the Trinity Parish Seaside Home at Islip, Long Island.

An important discussion of Church Art and Architecture took place last week Tuesday at the dinner of the Architectural League, and opinions were expressed by leading architects that there was much room for improvement in the conditions under which church structures are now erected. Mr. John M. Carrere maintained that the architect who built a church must be either of the faith of that Church, or so conversant with it as to be able to express the problem in the ethical sense. He thought this did not, as a rule, sufficiently enter into the mind of the architect when he accepts a commission, or into the minds of the vestry when they award a commission. The general result is most distressing, and many men who were totally unfit have been employed to build churches.

Several speakers expressed the opinion that in the majority of church building enterprises, too much voice is given to individual contributors to the building fund. One man expressed the situation by saying that a \$10 subscription demanded a \$1,000 opinion regarding construction. Mr. William Schickel said the average congregation want a miniature cathedral for the church. He welcomed the return of paintings and sculptures to church buildings. One of the most notable addresses was made by Mr. Charles R. Lamb or the well-known Church furnishing and decorating firm. He said the fundamental consideration in Church design is the religious faith of the congregation to be housed. He said: "No church can be a success, no vestry can have a building suited to its needs, unless there

is first considered what the church is to be, for the congregation. Only as rector, vestry, architect, and artist work together from the point of view of the faith to be housed, can a successful building be the outcome." Mr. Lamb criticized the design for a Presbyterian church to be erected here, because, he said, it does not represent the Presbyterian congregation it is to house, and might be a savings bank or a university library.

AN IMPORTANT LAWSUIT DECIDED IN FAVOR OF THE CHURCH.

AN IMPORTANT legal question has been decided in the Circuit Court of Grundy County, Ill., in a case which involved much property of the Church and in which the Church is at length victorious. The suit is one brought by the heirs of the late John R. Chapin against the Rt. Rev. William E. McLaren, Bishop of the Diocese of Chicago, and directly involves \$3,000, though the amount incidentally involved is probably very large.

In 1860 John R. Chapin conveyed by warranty deed to the Rt. Rev. Henry J. Whitehouse, then Bishop of Illinois, certain land in the city of Morris for a stipulated price, but in the deed it was declared that the Bishop should hold the land "in trust for the wardens and vestrymen of St. Thomas' Church of Morris, Ill."

In the next thirty years the officials of St. Thomas' Church died, the congregation was scattered, and the corporation itself became virtually defunct. But by a special act of the Legislature in 1855, the Bishop of Illinois and his successors were created a corporation with power of perpetual succession, and it was provided that all lands vested in such Bishop in trust for local congregations should pass perpetually to each successor in the episcopal office without any conveyance by the last incumbent.

The present decision sustains the title in Bishop McLaren as against the Chapin heirs. Its importance lies in the fact that the real question involved was whether or not property deeded to a local congregation or for local use would revert to the original grantor in case of a dissolution of the congregation. The principal involved applies to dormant parishes almost invariably, and, particularly, to innumerable instances in the West, in which, in early days, parishes sprang up that chanced to be short-lived, but which acquired some property that was vested in the name of the local parish or its vestry. The decision is the more significant from the fact that the same court, upon two previous occasions within the past two years, had ruled directly the opposite, so that its present ruling is a reversal of its previous decisions. It has, however, been appealed.

REASONABLE SERVICE.

"A LIVING SACRIFICE . . . WHICH IS YOUR REASONABLE SERVICE."

ROMANS XII. 1.

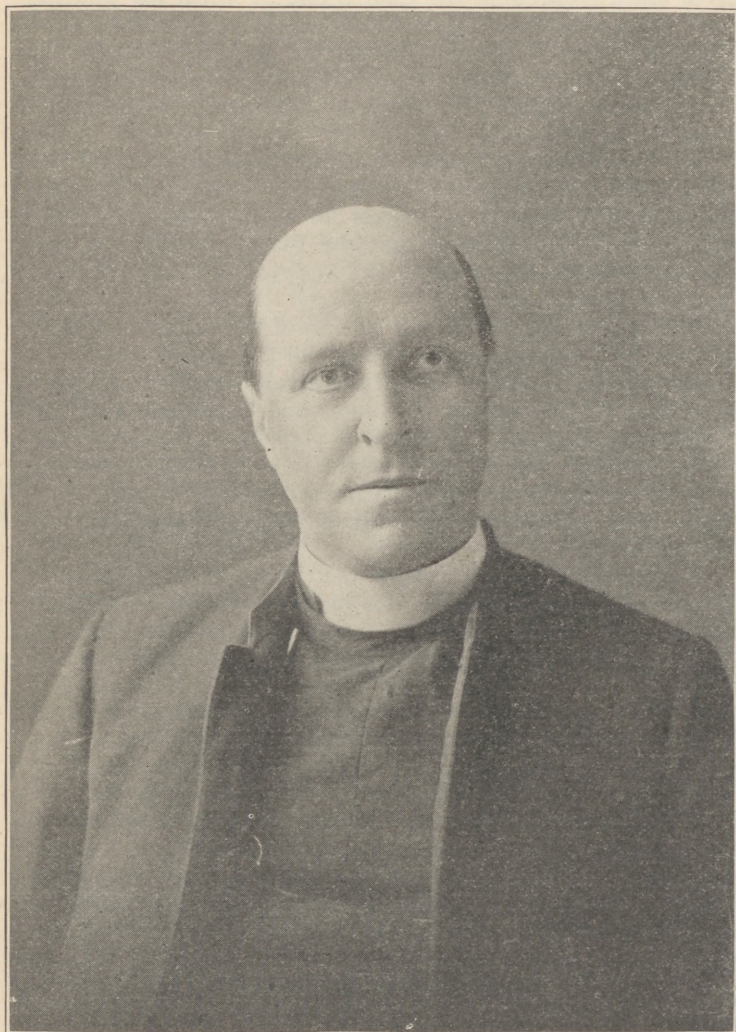
Not to be loved, but loving,
 Pays the most;
 Not rulers, rather servants,
 Crowns shall boast.
 Not to receive, but giving,
 Is the best;
 Not stillness, working ever,
 Earneth rest.
 Not words alone, but actions,
 They shall last;
 Not strength, aye, rather weakness,
 Holdeth fast.
 Not rest indeed, but warfare,
 Winneth peace;
 Not faith alone, repentance,
 Sin's release.
 Not pride, humility,
 With honor goes;
 Not self-love, sacrifice,
 Devotion shows.
 Not lettered law, but spirit,
 Giveth life;
 Not to resist, surrender,
 Ends the strife.
 Not outward show, reserve, tells
 Life apart;
 Not many aims, but one, makes
 Single heart.
 Not independence, service,
 Makes us free;
 Not heart alone, but will,
 Surrendered be.
 Not riches, poverty,
 With blessings rife;
 Not living, in life dying,
 Endless life.

ANTOINETTE VAN VORST BOORAEM.

DR. FISKE ELECTED TO THE EPISCOPATE.

SPRINGFIELD, ILL., April 12.—The Rev. George McClellan Fiske, D.D., was elected Bishop Coadjutor of Springfield on the first ballot, by a vote of clergy, 14; laity, 17.

Dr. Fiske was born at East Windsor, Conn., October 21, 1850. He is the son of Marcus L. Fiske, M.D. He was graduated at Trinity College, Hartford, in 1870, taking the degree of A.M. in 1873 and that of D.D. in 1888. He was also graduated at Berkeley Divinity School in 1874, in which year he became headmaster of Burlington College in New Jersey, and in which also he married Miss Mary Greenough Walker. In



REV. GEORGE M'CLELLAN FISKE, D.D.

the same year he was ordained deacon by the late Bishop Odenheimer, and was raised to the priesthood in 1875 by the present Bishop of New Jersey. His first cure was at Hammonton, N. J., until 1876. He was then rector of St. Mark's Church, Castleton, Staten Island, 1876-80; assistant to the present Bishop of Milwaukee at St. Mark's Church, Philadelphia, 1880-83; rector of St. Peter's, Peekskill, N. Y., 1883-84; and for the past 20 years has been rector of St. Stephen's Church, Providence, R. I. In that Diocese, although theologically differing altogether from the preponderating tone of diocesan thought, in that he is one of the few Catholic Churchmen in a distinctively Broad-Church Diocese, he has personally become so popular that he is at the present time President of the Standing Committee and has also served as a deputy to General Convention from Rhode Island. He was elected Bishop of Fond du Lac in 1888 but declined. He was also elected Coadjutor of Newark a year ago by the clerical vote of that Diocese, but the laity, by a few votes, refused their assent to the election, which therefore was not consummated. Though a preacher of power and one who has attained a foremost place among the clergy of the Church, but little from his pen has been published. He is one of the writers in the series of published lectures on *The Church's Ministry of Grace* delivered before the Church Club of New York in the year 1892, and is also the author of a pamphlet on *The Real Presence*.

ESTEEM it a great part of a good education to be able to bear with the want of it in others.—Pythagoras.

BISHOP BUTLER AND PATRICK HENRY.

BY ROLAND RINGWALT.

ONE of the best known books of recent years is the Gladstone edition of Bishop Butler. While the students who have carefully read it may be few, it is a book of which nearly everybody has heard. There is not an editor, a book reviewer, or a high school graduate who has not mentioned the fact that a famous English statesman devoted his leisure to discussing and annotating the writings of Bishop Butler.

It is less well known that the great orator of Virginia was a student of the *Analogy*, a book published in the year of his birth. As soon as Patrick Henry shook off his early follies, as soon as he became a thinking man, Butler's *Analogy* was to him the book of the age. This was no passing fancy, for Patrick Henry, while he might err in his judgment, was not fickle in his reading any more than in his patriotism. He was an earnest man, a devout Christian, and, as he grew older, his anxiety over the infidelity blown hitherward from France led him to publish and edition of Butler's noble work. If Patrick Henry liked a young man, and thought that his junior would be a good lawyer or a useful member of the legislature, he gave his young friend a copy of the *Analogy*, just as George the Third used to present his visitors with copies of Burke on the French Revolution. Patrick Henry never shrank from acting on his principles. It was natural for him to avow his patriotism, even if he risked his neck; to offer himself for military service even though the foes in his own household could balk all his plans; to champion the cause of the most unpopular defendant at whatever peril to himself. He believed, and therefore he spoke. Patrick Henry, circulating the *Analogy*, contrasts with Jefferson, claiming to be an impartial philosopher, and yet striving to be a special pleader for infidelity.

Patrick Henry's admiration for Butler is more interesting when we note the total unlikeness of the men. Of all the orators who have thrilled American hearers no name between George Whitefield and Henry Clay outranks that of Patrick Henry. Great speakers have sometimes practised the arts of the stage; but Henry was more than actor, or, if he acted, he was carried away by the perfection of his own eloquence. He could make his client's feelings his own, his professional interest was sunk in genuine emotion; and judge and jury responded to his bursts of passion. Nobody can believe all the stories told of Henry's power over his countrymen, but his repeated election to the Governorship, his remarkable success at the bar, and other undisputed facts show that he was a master of words. If he stole fire from heaven, he flung it to right and left until all around him was in a blaze.

We may hunt through the noble books of a great library, and hunt long before we find a book less emotional than the *Analogy*. Once or twice Butler moves into splendid diction, but he moves slowly, he never bursts into an appeal or hurls a reply. He restrains himself, and the strength of his reasoning is not more remarkable than the grave dignity of his language. Patrick Henry was always the advocate. Joseph Butler was always the judge. Patrick Henry lived in his enthusiasms, and the very tone of his voice half converted people to his cause. Butler steadily followed his great maxim, "Probability is the very guide of life," and reasoned as calmly as if he were writing on geometry.

The strange law of the attraction of the opposite was never more apparent than when Patrick Henry felt the spell of Joseph Butler. It is as beautiful a contrast as General Wolfe's admiration for Gray's "Elegy." The man of fiery eloquence, before whose burning words opponents fled as little skiffs fly homeward before the gathering tempest, admired with all his heart and soul the quiet Bishop who reasoned without brilliant figures and stirring perorations. It may be that a forest fire can worship a snow-covered mountain peak, and, if so, this is a suggestive parallel. The orator of emotion felt the power of one who could suppress his emotion. No one surpassed Patrick Henry in the gesture, the tone, the rising and falling inflection, the actions and utterances that make a man supreme in the court house and on the stump. But the true Boanerges know that sons of light are greater than sons of thunder, and the man who said, "Give me liberty or give me death," read and re-read the cold, stately passages of the man who could write the *Analogy*.

THE commencement of Atonement is the sense of its necessity.—Lord Byron.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

THE CHURCH AT THESSALONICA.

FOR THE THIRD SUNDAY AFTER EASTER.

Catechism: XXI., Lord's Supper. Text: I. Thess. i. 6, 7.

Scripture: I. Thess. i. 1-10.

WE ARE studying about the "Church of the Apostolic Days." We have seen it "begin at Jerusalem," and for some time we could say that the whole organized Church was confined to that one city. Then, by reason of the persecution there, by which "they were all scattered abroad," we have seen how it was started in other places. We have seen how a strong work grew up at Antioch especially, and how, from there, St. Paul began going on missionary journeys for the very purpose of organizing Churches in new places. On his second journey, he, together with Silas and Timothy, founded the Church at Thessalonica, made up of some Jewish converts, "a great multitude" of devout Greeks, and a number of prominent women (Acts xvii. 1-10). Their work there was against the active opposition of the Jews, which became so dangerous that St. Paul and Silas had to leave "by night" (Acts xvii. 10); but the work had been carried on long enough for the local Church to become organized and able to care for itself. St. Paul had spent three weeks with the Jews, and must have spent some time after that in his more telling work among the Gentiles, for he was there long enough twice to receive aid from Philippi (Phil. iv. 16), to make it possible to use more of his time in the work of the Church (I. Thess. ii. 3). So when the three great missionaries left Thessalonica, we may be assured that elders or priests had been ordained as shepherds of this flock, and it may be that we know their names (Acts xx. 4).

To this Church at Thessalonica, St. Paul wrote two letters, just as your rector or Bishop might write to your own parish, letters dealing with the concerns of the parish and its problems. On account of the dangers that were threatening them when he left them, he was much concerned about them all the time after he left. At Athens, or from Athens, he gave directions that instead of coming on to him, Timothy should go and visit Thessalonica (I. Thess. iii. 2), to see how they really fared; and in the meantime he ceased not to make mention of them in his prayers (v. 2), as being one sure way of helping them in their difficulties. At Corinth Timothy came to him with the report of his visit to Thessalonica (Acts xviii. 5). Immediately (iii. 6) St. Paul wrote to them the letter which we call "I. Thessalonians."

He had been at Athens alone (iii. 1), but now both Silas and Timothy are with him (vi.). Timothy had just come, as we have seen, and very probably Silas came with him, and their arrival is that referred to in Acts xviii. 5. Furthermore we know that some message came from Philippi at this time (Phil. iv. 15 and II. Cor. ii. 9). Silas was probably this messenger.

The news which Timothy brought from Thessalonica was evidently good news, and St. Paul expresses himself as deeply thankful to God for the evidences they have shown of the reality of their faith. St. Paul's commendation of them is a remarkable one. Not only are they ensamples to all that believe in that region, but there has been so great a change in them since they turned from idols to serve the living God, that it is not even necessary for them to speak anything (v. 8). *Their works and lives preach the Gospel.* It is a concrete example of what Jesus meant when He said to His disciples: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." He is not, of course, recommending them to do their good works openly, but to let the Christian light so shine in their lives, that men must see the change, see that their faith is a reality. The light shined in the Church at Thessalonica.

A hint is given as to the great Christian truth which helped them so to live. St. Paul had declared unto them the resurrection of Jesus, and they realized how, as a fact, Jesus had ascended into the heavens; and they also had a very vivid realization of what had been promised: "That this same Jesus shall so come in like manner" as He had been seen to go into Heaven. So they "waited" for that. Can you think of anything more

inspiring as a goad to work for Christ, than a firm belief that *in their own life time*, Jesus would so come again? That was what these Thessalonians had, and St. Paul himself seems to have thought for a long time that it would be in his own lifetime. But so vivid was that expectation to the members of the Church at Thessalonica, that when some of their number died, they were sorry in a wrong way and thought that they had by their deaths missed what those who lived should have when Jesus came. So St. Paul carefully explained how that death made no difference (iv. 13-18), but rather that the dead shall be raised at the same time that the bodies of the quick are changed, so that *together* the quick and the dead shall meet the Lord in the air. We have lost much of this attitude of *expectation of Jesus' quick return*, and yet we may be sure that for every one of us, whether we live or die, there will be this return of our Master to judge us and our work. We may take to ourselves St. Paul's message to those fellow Churchmen of so long ago. Try to make your scholars realize the reality of Christ's return, by showing how those who saw Him go into heaven had seen and handled Him in His Resurrection-body, and knew that it was a real though spiritual body, and that therefore it must be still with Him in Heaven; and when from thence He shall come to judge the quick and the dead, that He will come in that Body which we shall be able to recognize. Even the marks of the Cross will be there.

In reading the letters of St. Paul, try to ignore as much as possible the divisions into chapters and verses, as they are of course entirely arbitrary. Each epistle was written as one letter, St. Paul dictating as a rule, some one else writing it out, and St. Paul signing it and sometimes adding with his own hand in large characters such as his weakened eyes could read, a short greeting (II. Thess. iii. 17; Gal. vi. 11; Col. iv. 18, where it seems that "the chains" had interfered). Perhaps the last two verses of this first epistle were added by St. Paul himself.

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.

LAY CONFORMITY.

To the Editor of The Living Church:

THE Church's requirement, from her clergy, at ordination, of a promise of conformity to the doctrine, discipline, and worship of this Church, is for the safe-guarding of the trusts she then delegates. If a similar promise were required of the laity at Confirmation, it would, of course, be rather for a different purpose; *i.e.*, for the safe-guarding of their personal well-being spiritually. But, admitting the different principle involved in each case, why is not the one desirable as well as the other?

We bind our clergy to conformity most explicitly; and our Bishops still more solemnly by putting the pledge in the Ordinal itself. Our Constitution does not take it for granted that the clergy, though grounded in Catholic principles, and supposed tacitly to understand the inherent responsibility of the apostolic ministry, can safely be trusted without a specific pledge of loyalty thereto, lest, perchance, any should misinterpret his office. Even then some feel free to explain away their three-fold vow.

In the ministry, the *responsibility* increases as the highest order is reached. Should not the *explicitness* also increase in the other direction, in consideration of the fact that the "lay ministry" normally is less tutored?

We exact precise obedience of our trained officers, and yet allow them to enlist soldiers under a less precise oath. The people need a sense of more explicit obligation than they are always sure of getting from the lips of a variable and oftentimes shifting pastorate.

The matter of lay vows is one of everyday concern, right here in local fields. How are we to win back to the Church the confirmed persons who are indifferent to their obligations? If mentally keen, the strayer may be convinced on the basis of broad ethical principles, *e.g.*, loyalty to the Church into which we are born is of a kind with loyalty to the family. The bap-

tismal vows impose such an implicit obligation. To renounce the world, the flesh, and the devil, to believe the Creed, and to obey God, involves, of course, obedience to God's Church.

But for a coarser sort of conscience such reasoning has little force. The baptismal vow is hard to apply and to drive home against growing nonconformity. Too much is to be understood, and too little plainly expressed for a dull conscience. We have too often to adduce indirect arguments to the wayfaring man, impatient of any but the most direct appeals to his pragmatic reason. We confidently essay to hold a man to his "Christian vows," but are taken off our guard when pinned down to particulars, and are at a disadvantage when forced to use arguments from inference.

The people need more precise Confirmation vows of conformity to the doctrine, discipline, and worship of this Church. Let them not have to depend too much upon clerical elaboration of the baptismal vow. The clergy themselves sometimes assimilate these fundamental principles with difficulty. How much more do the people need to have the duty clearly put! In our mission work we often need definite obligations, already incurred, to which to appeal as a test of loyalty. As it is now, plain sheep, out of the flock, can quibble far more plausibly than occasional learnedly sophistic shepherds like Dr. Briggs, that their religious vows are so broad and liberal as to allow them to take liberties with the doctrine, discipline, and worship of this particular Church, through whose loving stewardship alone they have enjoyed the gifts of the Holy Ghost.

JOHN H. HEADY.

Frankfort, Ind., April 7, 1904.

OPPORTUNITIES FOR CHRISTIAN UNITY.

To the Editor of *The Living Church*:

IT IS gratifying to note the various movements already inaugurated which look to Christian unity. In Scotland, in Canada, and in this country, high-priestly prayer for unity is happily finding realization in fulfilment. His brethren are accomplishing wonders in this respect under the guidance of the Paraclete. Some bodies of Christians could by consolidation set forward the healthy movement without much of hindrance. For example, I have in mind the Lutherans. The census of 1900 gave the following as the membership of Wisconsin's Lutheran churches:

Lutheran, Synodical Conference.....	82,942
Lutheran, United Norwegian.....	28,717
Lutheran, Norwegian Evangelical.....	15,037
Lutheran, Joint Synod of Ohio.....	7,356
Lutheran, General Council.....	3,099
Lutheran, Hauge's Synod.....	2,165
Lutheran, Indian Congregations.....	2,114
Lutheran, Danish Evangelist.....	2,076
Lutheran, General Augsburg Synod.....	1,991
Lutheran, Buffalo Synod.....	1,158

This gives a total of 146,655 Lutheran members in Wisconsin, divided among ten bodies.

Here is opportunity for all the blessings of unity, and your subscriber would affectionately and respectfully suggest to these brethren the bond of the historic episcopate, by which in our own Church, elements as diverse in language, doctrine, and practice as they include, are knit together "in unity of spirit, in the bond of peace."

Very truly yours,

GEO. A. ROBSON.

Bridgeport, Conn., April 4, 1904.

ATTENDANCE AT THE HOLY EUCHARIST.

To the Editor of *The Living Church*:

HERE seem to be many different reasons among people as to why they attend church. Some attend as a matter of habit, some because it looks better to do so; others enjoy the service, others perhaps like to hear a good sermon; then there are some who will say they attend for the help it gives them in their daily lives. The last is a very good reason so far as it goes. We should gladly accept all the strength and help the Church services give us, but our chief object in going to church should be to worship God; not so much to *get*, as to *give*. To offer Him our prayers and thanksgivings, to sing to Him our hymns of praise, and to kneel before Him in humble adoration.

We cannot give God too much worship. He is pleased with every act of devotion, but above all with that one greatest act

of Christian worship, the celebration of the Holy Eucharist. And yet, how many Churchmen there are who go on through life witnessing this wonderful sacrifice but once a month, and then only because they intend to receive Holy Communion! How many there are who think that unless they are going to receive, the service is absolutely nothing to them, and that there is no necessity whatever for their being present! And yet, this is the only form of worship that our Blessed Lord ordained and "commanded us to continue, a perpetual memory of that His precious death and sacrifice until His coming again."

By participating in this divine service, we obey that command, and we do indeed worship God.

What a privilege to kneel before God's altar, to say that prayer of prayers, the Our Father, to say our *Kyrie*, to hear the Epistle and Holy Gospel, to follow the wonderful work of God, in the Creed, and, above all, to offer to Him as "our bounden duty and service," that great unbloody sacrifice! And lastly, to offer "ourselves, our souls and bodies."

O wonderful Sacrifice, wherein God is offered to God! O wonderful act, which brings God down to man! Unworthy and sinful though we be, through His great love and mercy, He vouchsafes His Presence.

All this for us, and yet many people actually prefer a monastic office to this great sacrificial act!

The office of Morning Prayer is a beautiful form of worship and pleasing to God, but was never rightly intended to be given a more prominent place than the service He ordained, when He said: "Do this in remembrance of Me."

E. R. HORTON.

WHERE ARE THE DESCENDANTS OF THE REV. J. M. CURTIS?

To the Editor of *The Living Church*:

IF YOU can put me in communication with any of the descendants of the Rev. J. M. Curtis, who was rector of St. John's Church, Camden, Arkansas, from 1861 to 1864, it will be esteemed a great favor, by an old subscriber. Address,

Mrs. A. A. TUFTS.

Camden, Arkansas, April 2nd, 1904.

OUTWARD MARKS OF REVERENCE IN CHURCH.

To the Editor of *The Living Church*:

IT IS greatly to be regretted that outward signs of reverence in church are regarded as the peculiar marks of a High Churchman, but it was not always so. That it is so now is, no doubt, largely due to the intense and in many cases unreasoning anti-Roman feeling that was caused by the secessions to the Roman Church consequent upon the Oxford Movement. Thirty-five or forty years ago, in many country churches in England, it was the universal practise for men to bow or touch their foreheads, and for women to curtsy to the altar on entering and leaving the church. And it was formerly the custom at Christ Church Cathedral, Oxford, for the Dean and Canons to stop at the chancel door and turn to the East and bow as they left the building (this, too, before the Oxford Movement began); while the practice of doing reverence, the men bowing and the women curtseying, when the name of our Blessed Lord was mentioned, was very general. In the XVIII. Canon of 1603 it is provided that: "When in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come are fully and wholly comprised."

I see that in your columns you have had some discussion as to what and when "due and lowly reverence" should be made. Some clergy have introduced the Italian and entirely foreign custom of genuflecting, in the same way that some clergy have introduced the Roman cotta instead of using the surplice. When Christianity was introduced into Canada by the French, the secular clergy introduced the Gallican Use, which is, as is well known, very closely allied to the Sarum Use and other Uses that prevailed in England in pre-Reformation times. A Roman Catholic friend of mine told me that when Cardinal Wiseman on one occasion visited Canada, he expressed the greatest pleasure in the reverent and beautiful form of the ritual in the Cathedral at Quebec (bowing in that Use took the

place of genuflecting except at the elevation of the Host), and the stately effect of the surplice, which was used instead of the cotta. The College of Sacred Rites at Rome, for the sake of uniformity, ordained, a good many years ago, that the Roman Use should be the one used in all churches where some other distinctive Use had not been in force for at least three hundred years, and Quebec in consequence lost her Gallican Use, or, as the French Canadians used to call it, *L'usage de Paris*.

The desire for uniformity is so strong and so much fostered by the Roman authorities, that I believe many Roman Catholic Dioceses have voluntarily given up distinctive Uses since the new order. The Dominicans are one of a couple of orders that have a distinctive Use, and it is said to be of Spanish origin (I daresay remotely connected with the Mozarabic liturgy, which was saved to posterity by Cardinal Ximenes). In this case, too, the bow takes the place of genuflection, except at the elevation of the Host.

The point I would emphasize is this: that marks of reverence vary according to the genius, the national habits, and the temperament of the race of men using them. And bowing for men and curtsying for women is the natural sign of reverence in the English-speaking races, and was, moreover, the ancient form of reverence in the services of the English Church. (Of course I am not dealing with the highest form of reverence known in the West, that of kneeling.) "Forms are things," and it appears to me essential that we should preserve the ancient forms of the Church, and not adopt Italian customs and vestments.

It may be interesting to mention that there were several other occasions in the services where special marks of reverence used formerly to be shown. For instance, a very widely spread usage was to do outward homage at the verse of the *Venite*: "O come let us worship and fall down." At Durham Cathedral the Dean and Canons used to kneel down in their stalls when these words were sung. At St. John's, Edinburgh, the whole congregation used to kneel down, and the chant, Purcell in G, was changed into the minor key for that verse only. Then again there was the custom of bowing, the women curtsying, at the *Gloria* and at the Holy, Holy, Holy in the *Te Deum*. These latter customs have of late years been revived again.

I remember, when I was a boy in England, attending a church where, when the Lord's Prayer was read in the Second Lesson, the congregation stood, and another church where all knelt (this latter was the ancient practice at Exeter Cathedral). I must confess when reading the lesson from the sixth chapter of St. Matthew, a few Sundays ago, I wished that one or other of those customs had been followed at the church that I myself attend. I have also attended a church where the people knelt at the ascription after the sermon. In the Church in Scotland, I believe it is the common practice to stand when the Ten Commandments are read in the lesson and in some places where the Scripture Canticles are so read.

Personally, I believe that there is at the present time among some of the clergy a too great love of innovation and of introducing customs from the Roman Church, dominated and ruled as that Church is by Italians; a greatly gifted race, no doubt, but essentially different in thoughts, feelings, and customs from us of Northern stock. But I cannot understand anyone objecting to live up to what is laid down so beautifully and so reverently in the Canon of 1603.

Ottawa, Canada.

FRANCIS H. GISBORNE.

THE AUTHORITY OF ENGLISH BISHOPS IN THEIR CATHEDRALS.

To the Editor of *The Living Church*:

AFTER the letter of the well known H. C. Richards, K.C., in your issue of April 2nd, it may not be necessary to add more on this question; and yet, it may be well to ask you of your courtesy to allow me to supplement by a few words what Mr. Richards has so well said. I might write myself an Englishman, "*olim lex*," and a Churchman from my youth; and also as one who has had at various times to pay considerable attention to English Church law.

The choir of an English Cathedral has its main entrance from the west, on to the central aisle (so-called). The Dean's official seat is, as a rule, in the "return" on the south or Epistle side of the central aisle, looking east; and the Precentor's seat is in like manner, on the north or Gospel side. Owing to this, the members of the choir sitting on the Epistle side are

"Decani" (of the Dean), and those sitting on the Gospel side are "Cantoris" (of the Precentor). As will be seen, these names are not nominative, but genitive of description. The Bishop's official seat is usually on his throne.

All this has a bearing on what follows. I confine my remarks to Cathedrals; and as an Archbishop has no more right, *qua* Archbishop, in his metropolitan Cathedral, than any other Bishop has, *qua* Bishop, in his diocesan Cathedral, I write of Bishops alone.

In Truro and Southwark the Bishop of the Diocese is the Dean, but Southwark is not yet a Diocese.

Westminster Abbey is extra-diocesan; subject to the ancient statutes of the Abbey; the Dean, as representing the former Abbot, reigns supreme. When the Archbishop of Canterbury attends at the Abbey for any archiepiscopal function, he is met at the entrance of the Abbey by a formal protest against intrusion, which, being made and recorded, is allowed to drop, and the Archbishop enters, and proceeds to the exercise of his high office. He never claims the right to enter.

There are Cathedrals of "the old foundation" and of "the new foundation." In the former, as a rule, the Dean, subject to the statutes of the Cathedral, and by virtue of those statutes, reigns supreme; and the Bishop has little or no jurisdiction, except as Visitor, and no rights except as named in the statutes, or as accorded by the Dean as a nominated preacher in his turn, or on some other occasion entirely at the favor and discretion of the Dean.

In the Cathedrals of the new foundation the case is often different. I will mention Carlisle. In the time of Henry VIII., Eaglesfield Abbey was suppressed, and the capitular body of the Cathedral was re-organized. Under the statutes of the Cathedral, the Bishop represents the Abbot of Eaglesfield, and the Dean takes the subordinate position of Prior. So then, the Bishop (whenever he attends the services of the Cathedral without his Episcopal robes), sits in what is usually the Dean's seat on the south side, while the Dean occupies what is usually the Precentor's seat on the north side. The Bishop does this, *as of right*, under the ancient statutes of the Cathedral, under which the Dean (the former Prior) is subject to the Bishop (the former Abbot). When the Bishop of Carlisle attends the Cathedral in his robes, he sits in his throne, not in his stall, and the Dean still sits in the former Prior's stall on the north side.

All this was put to a formal issue in the time of Dean Close and Bishop Harvey Goodwin. The Dean did not approve of certain methods introduced by the Bishop, and protested, seeking to forbid them. In the end he had to give way, and to confess that the Bishop had the lawful right of control, because the Cathedral statutes ranked the Bishop as the ancient Abbot, and the Dean only as the Prior, under the Abbot.

It may be that some other Cathedrals, erected out of suppressed Abbeys, are in a similar position. I only speak whereof I know.

On the other hand, in the Scotch Diocese of St. Andrews, Bishop Wordsworth objected to the Dean's methods in the Perth Cathedral; he found he could not (for want of power) control the services (the right being in the Dean); and so he retired and built a mission chapel, and placed his Cathedral seat there, abandoning the ancient Cathedral to the Dean for the time. Under the present Bishop the difference has been composed, and St. Ninian's Cathedral is happily restored to its proper position, the Bishop's stool being withdrawn from the temporary "Cathedra" of Bishop Wordsworth, and replaced in its former and accustomed place.

All this seems to make it clear that the rights which are the subject of this correspondence (so far as Cathedrals are concerned), cannot be settled by the question of Bishop against Dean, in general terms, but recourse must be had to the Constitution and Statutes; and if there the Bishop has no jurisdiction or rights given to him, his consecration as Bishop will give him little more.

The Bishop or the Dean, whichever of them may have the control and order of the Cathedral, does not possess the right *qua* Bishop, or *qua* Dean, but as the official vested with it under the ancient statutes; and it is sometimes the Dean, and sometimes the Bishop who is so vested; in the Cathedrals of the old foundation, usually the Dean.

This "ancient history" illustrates the wise necessity of great care being taken in the settlement of the Constitutions and Statutes and Charters of our modern American Cathedrals,

so as to avoid future doubt and uncertainty, which always bring with them friction and claims of right; with the sequel of a "present distress."

Yours truly,
Rosendale, N. Y., April 4, 1904. HENRY BARKER.

CHRISTIAN EDUCATION.

To the Editor of *The Living Church*:

HERE is a demand in this Diocese for a first-class school for boys. Our boys need individual attention in order to insure their proper training in physical and intellectual attainments, pure morals, refined manners, and undefiled religion. I have an offer of ten acres of land, valued at \$1,000 per acre, as a site for a school for boys, and \$5,000 towards the building fund, upon the condition that I add \$20,000 to the building fund.

This letter is to ask those to whom God has given the stewardship of wealth and who are interested in the moral and spiritual welfare of our boys, whether I shall accept this generous offer?

ALEX. C. GARRETT,
Dallas, Texas, April 7, 1904. Bishop of Dallas.

THE APOSTOLATE OF SS. PAUL AND BARNABAS.

To the Editor of *The Living Church*:

IN YOUR last issue, the Rev. L. P. Holmes objects to my statement in a former letter, that the statement of St. Luke in Acts xiii. 1-3, refers to the consecration of Barnabas and Saul to the apostolic office. He asks, "By what authority this passage is looked upon as a consecration?" He then proceeds to quote many passages from the New Testament Scriptures to prove that it was not. But to my mind the passages quoted do not prove his point, and as a matter of fact have no relation or bearing to the question at issue between us. The only reason I can see why he quotes them, is to overwhelm me with a long array of Bible quotations, or else to prove that God the Holy Ghost contradicts Himself.

I do not like to appear so often in controversy, as it is not to my taste. But as the Rev. Mr. Holmes asks "by what authority this passage is looked upon as a consecration?" with your permission, I will give him my reason for so regarding it. Personally I do not claim to be a great scholar, nor a profound theologian. Hence I will answer in the language of the Rev. Mr. Sadler, in his well-known Commentary. His ripe scholarship, ability as a theologian, and loyalty to the Church, will not be called in question.

In his Notes on Acts xiii. 1-3, he writes in part as follows:

"This was the work of the apostolate. It has been supposed by some to have been the journey upon which they were entering; but, if so, there would seem to be a separate consecration required for each journey, of which temporary consecrations there is certainly not the smallest evidence. Saul had been converted by the sight of the Lord, and the Lord had assigned to him the apostleship of the Gentiles. He had been separated for this from his mother's womb. He had been called by God's grace, and yet even in his case a solemn setting apart by ordination or consecration was required."

"But the important question now arises, by whom was this performed? We might say, by the Holy Ghost Himself, but as He made use of human instruments, the comparatively obscure prophets and teachers of a local Church are chosen for this purpose. But why was he not sent to the apostles to be ordained or separated for the work? We answer, for the same reason that he was not sent to the apostles to be taught, though these apostles had been the constant companions of the Lord. It was the will of God to raise up in St. Paul an independent apostolate, not receiving either instruction, or orders, or consecration from the twelve. It may be asked, how could obscure men like Simeon, called Niger, or Lucius, or Manaen, ordain a man to an office higher than their own? We answer, by the direct voice of the Holy Ghost. The consecration of Aaron by Moses is parallel. Moses, not an high priest, consecrated Aaron to be the head of the succession of high priests; but as far as I can see, there has been no other parallel case, certainly none in which the Holy Ghost has said, as He said then, 'Separate Me this or that person to the work whereunto I have called him.'"

Such is the language of the late Rev. M. F. Sadler, the staunch Churchman, in his well-known and popular Commentary. In his notes on this passage in question, he also says that these prophets and teachers in the Church at Antioch, which consecrated Barnabas and Saul to the apostolic office, by the direct command of God the Holy Ghost, were "inspired men, more direct organs of the Spirit than evangelists, pastors, and teachers; and apparently intended by God not to be a permanent order, as shortly after the Apostles' times they seem to disappear altogether." Hence they were not "priests" and

"deacons," or any one of the permanent orders in the ministry of the Apostolic Church, as the Rev. Mr. Holmes writes. They were a special order of inspired men for that time and for certain work. Hence in that age when God spake direct to man, the Holy Ghost could say to those especially inspired by Him for extraordinary work and acts, "Separate me Barnabas and Saul for the work whereunto I have called them." It was not "an instance of the elevation by the second and third orders of two of their number to the first order," as Mr. Holmes says. It was the solemn setting apart and consecration of two men to the apostolic office, who had been chosen by God for this work, at the command of the Holy Ghost, by men who were the direct organs of the Divine Spirit. Their selection for the apostolic office not being in accordance with Church law or custom, but exceptional by the direct call of God; their consecration was exceptional also, and not in accord with the usual order of things.

With all due respect to the opinion of my brother, the Rev. L. P. Holmes, I assert that St. Luke, in Acts xiii. 1-3, gives us an account of the consecration of Barnabas and Saul to the Apostolate.

THOMAS HINES,
Warsaw, Ill. Rector St. Paul's Church.

A SOUL'S VISION.

High rose the vast Cathedral: as she stepped
Within its doors, a peace profound and deep
Around her fell, as when on Christmas Eve,
Beneath a starry sky, all reverent,
The soul knows perfect calm—nor feels that earth
May bind since that bright star on Bethlehem shone,
And, radiant, made plain the path of man.

Behind her lay the toil of busy years,
The city's constant din, the New World's fret,
It's cruel, never-ending strife for gold,
The sorrows of a lifetime, and its joys.
And now the Old World's softly cradling arms
Her restless thought had calmed and quieted,
Until this wondrous peace possessed her soul.

A solemn stillness filled the mighty church;
Forgotten was the friend close by her side;
Eternal rest was mirrored in her heart—
When hark! with sweet reverberating sound
The mighty organ pealed, and, jubilant,
Uprose a hymn of praise: without the walls
Glad human voices mingled with its strain.

Before her eyes, now filled with rapture's light,
The choir entered; vestments ancient, strange,
Were draped around the slow advancing forms
Whose swelling voices reached unto the dome.
Oh, hymn of untold glory! human thought
Was lost in those glad strains, now bright with joy,
Now softened to the depths of reverence.

Too swiftly time passed by: with soft, sweet note,
The music ceased. The choir silently
In slow procession passed before her eyes;
Full long she mused, that blessed harmony
Filling, in thought, her soul with holy peace.
And then she rose, and half unwittingly,
Her friend beside her, passed into the street.

"The music! surely never mortal man
More glorious strains has heard from human lips!"
Her friend turned quickly, and, astonished, said,
"I heard no music!" "But you saw the choir?"
"I saw no choir, nor heard I mortal voice."
"What happened, then?" "We quiet sat awhile
Within the empty church, then came away."

And now amid the New World's feverish strife,
She treads the busy streets from day to day,
With work her life is filled, but oftentimes, when
At morn or eve brief resting time is found,
Her thoughts again within those walls will stray,
Where music's solemn harmonies brought peace
Beyond the purest, highest peace of earth.

ELIZABETH MINOT.

ARISTOTLE was so precise in admitting scholars to his moral lectures that he would first have them pass their wardship, as thinking that their green capacities would not be mellow enough for his *Ethics* until they were thirty years old at least. But Christ, our Master, was of another mind. His words, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven," encouraged parents and guardians of children to enroll them in His bands, His Church, before they were masters of so much language as to name Christ, well knowing that, though they were unable by reason of their tender years to grasp the high mysteries of His faith, yet in a while they would grow up to them, and be ready to take upon themselves intelligently those vows which were made in their names.—*Selected.*

THE HOLY EUCHARIST.*

THE latest addition to the Oxford Library of Practical Theology is perhaps above the level of the ordinary reader, and exhibits the dry light that is inevitable in a book wherein much matter is condensed, all rhetorical verbiage dispensed with, and more attention paid to precision of statement than to controversial advantage.

But the book is skilfully written, none the less, and will prove to be intensely interesting, we think, to those who can spare the time to read it with the deliberation and thoroughness it demands, and who enjoy careful writing. The English is pure and vigorous, and there is not an obscure passage in the book. It is, in our judgment, one of the very best theological productions of our time, and calls for prominent notice.

The doctrine of the Holy Eucharist has passed through much controversy in the Anglican Communion, and the necessity which most of our writers have felt to differentiate their views sharply from Roman doctrine has led them into statements which are more ingenious and subtle than clear. The difficulty which attends any effort to enable ordinary minds to distinguish between Transubstantiation, with its varied meanings, and the doctrine of the Real Presence, has led some of our soundest writers to resort to language which needs explanation to justify.

Much mischief has been caused by Richard Hooker's attempt to minimize the importance of any difference of doctrine on this point between those who agree in holding to "the *real participation* of Christ and of life in His body and blood *by-means of this Sacrament*." Hooker's language has been widely accepted; and has had much to do, no doubt, with the unsatisfactory treatment of the Eucharistic Sacrifice found in the majority of later Anglican writings. The doctrine of the Eucharistic Sacrifice hinges on the doctrine of the Real Presence. If the Eucharistic elements do not become the Body and Blood of Christ by their consecration, then we do not really offer that Body and Blood in the Eucharist, and the showing of the Lord's death till He come is certainly reduced in meaning.

The interpretation of Article XXXI. on "Sacrifices of Masses" which the Evangelical school succeeded in making current coin—an interpretation not borne out by a close analysis of what that Article actually says—has also helped to make our writers timid in maintaining the ancient doctrine that the Eucharist is a proper Sacrifice, identical as to the thing offered with the Sacrifice of Calvary, and the earthly counterpart of the perpetual oblation of our Lord's manhood in heaven.

The Tractarian movement tended to clear the air, and Dr. Pusey and Bishop Forbes led the way to a clearer maintenance on the one hand of the Real Presence and of the Eucharistic Sacrifice on the other. In spite of their limitations, however, we owe one debt of gratitude to the writers of the seventeenth century. They were profoundly versed in patristic doctrine, and were led to reassert, what Roman writers had obscured by their terminology, the great truth that the sacrifice of Calvary lives on in heaven; and that the heavenly factor in the Sacrificial mystery gives value to our Eucharists and unites them all with the mystery of the Cross. The Tractarians revived this teaching; and thus Anglican theology of the Eucharistic Sacrifice has developed along patristic lines more richly and satisfyingly than the Roman.

Mr. Stone has entered fully upon all this, and has exhibited the sacramental and sacrificial aspects of the Holy Eucharist in their just proportions, with the skill of a master.

In an opening chapter on "The Eucharist and Human Life," he shows how this Sacrament meets the craving of mankind for union with God, while supplying the conditions which make such communion possible for sinners. The communion aspect and the propitiatory one are united here, and the Altar becomes the meeting point between God and man.

Then follow two chapters on the "Administration" and the "Doctrine" of the Eucharist in Holy Scripture. And we cannot but admire the remarkable skill with which Scripture is made to interpret Scripture, without wresting texts or violating the just proportions of the Faith.

The next eight chapters, constituting the heart of the volume, are given to a history of Eucharistic doctrine, the Real Presence, and the Eucharistic Sacrifice being considered separately in the patristic and mediæval periods. The complexities of the Reformation period are untangled, and the history is brought down to the Tractarian movement.

At this point we notice a statement which we should be inclined to qualify. He maintains, on page 184, that the Tractarians were mistaken in "supposing that the Church of England, in requiring her members to believe that 'the Body and Blood of Christ' 'are verily and indeed taken and received by the faithful in the Lord's Supper,' had intended also an explicit affirmation that the elements become Christ's Body and Blood at the consecration. . . . The probability is that the Church of England, while suggesting that the consecrated elements before their reception by the communicants are the Body and Blood of Christ, has abstained from imposing upon her members any more explicit belief than that those

who communicate rightly receive . . . the very Body and Blood of their crucified and risen Lord."

We think that the statement in the answer of the Catechism quoted, that the inward part of the Sacrament is "the Body and Blood of Christ, which are verily and indeed *taken* and received," is most naturally construed to mean that the Sacrament has become the Body and Blood of Christ before reception. It ought to be remembered that, while the English Church, for eirenical reasons, refrained from obtrusive and sharp statements in such matters, she ought to be understood as using the language referred to in the sense which it would have borne had there been no heretical doctrine on the subject. A true portion of Christ's Catholic Church should be understood to use her language in a Catholic sense, when that sense is, as Mr. Stone acknowledges, suggested by her terms. We ought to add that Mr. Stone's own doctrinal views are thoroughly sound. It is a question simply of how explicit the Church of England has been.

These historical chapters epitomize the contents of a series of nine articles in the *Church Quarterly Review*, the authorship of which Mr. Stone acknowledges. We read the articles in question as they appeared, with much profit, and correctly surmised their authorship. We trust that this use of them will not prevent their ultimate publication in full in permanent form.

The next chapter deals with "The Necessity of Communion and the Communion of Infants." We agree most heartily with his plea for a restoration of the ancient practice of infant communion. It is refreshing, as it is rare, to have the plea made.

The concluding three chapters treat of "The Matter and Form and Minister of the Holy Eucharist"; "Eucharistic Practice and Ceremonial"; and "The Eucharist in Christian Theology and Life." This last chapter points out the central value of Eucharistic doctrine, and its connection with other fundamental verities. A few Notes appear at the close of the volume.

OTHER valuable treatises of the Holy Eucharist can be found in recent literature. Wilberforce's *Holy Eucharist* has been a standard work since it appeared. It is much fuller on the Real Presence, however, than on the Eucharistic Sacrifice. Sadler's *One Offering* is very full on the relation of the Eucharist to our Lord's heavenly Oblation, but otherwise slender. Cobb's *Kiss of Peace* and Carson's *Eucharistic Eirenicon*, especially the latter, are valuable expositions of the underlying points of agreement between the official teaching of the Roman and Anglican Churches. Dr. Pusey's *Real Presence in the Fathers* and Bishop Forbes' *Theological Defence* are invaluable. But we doubt whether any manual can be found which is quite so useful as an all round treatment of the Eucharist, both doctrinal and practical, as the one before us.

All who believe that in the Eucharist the bread and wine become the Body and Blood of Christ; that by offering that Body and Blood we offer a Sacrifice identical in substance, although different in action, with that of the Cross; that in so doing we unite ourselves with Christ, and do in an earthly way, what He does in heaven; all such have reason to thank Mr. Stone for his valuable contribution to Catholic theology.

FRANCIS J. HALL.

THE HOLY EUCHARIST.

EARLY CELEBRATION.

Ere the loud sounds of traffic wake,
While yet Heaven's dew upon the flowers,
Lies fragrant, and no voices break
Th' entrancement of the morning hours;

Ere one heart-throb is consecrate
To earth's all-regnant, sordid aims,
To Thine abode my way I take;
'Tis strength Divine, my weakness claims.

O! Holy Feast, so richly spread
Upon Thine altar for my need,
Jesu, the true, the living Bread,
Stoop down, my hungry soul to feed.

With Thy shed blood, so freely given,
My quenchless spirit-thirst allay,
O! Manna from the Heart of Heaven
Fallen beside life's barren way,

Preserve my soul throughout this day,
In heavenward paths my footsteps set;
Could I be recreant to Thy sway,
Could I this solemn hour forget?

LINDA M. DUVAL.

THOSE WHO come to church but once a year to see the final stone placed in the finished structure at Eastertide do not betray true Christian spirit. Christians cannot hope to comprehend the truth of Eastertide by one day's attendance. To some, the spiritual language is a dead tongue. Christ is risen indeed. Seek ye not the living among the dead by one day's attendance. True Christian spirit is exemplified by attention to spiritual affairs in faithful observance.—*Rev. Wm. Austin Smith.*

* *The Holy Communion*, by Darwell Stone, M.A. London, New York, and Bombay: Longmans, Green & Co., 1904.

THE LITERATURE, SCIENCE, ART, AND GREAT MEN AND WOMEN OF THE SLAVIC RACE AND OF RUSSIA.*

BY THE REV. SEBASTIAN DABOVICH.

IT GIVES me great pleasure to come before the Sorosis Club to give you a "talk" on Russia. I decided to make my talk a "paper," since the Russia of to-day, with grand resources in the field of both natural and artistical culture is so vast that one is in danger of rambling along a too long avenue of one-sided investigation. As I am not a specialist on "talks," any more than I am on the subjects of new navies, Asiatic colonization, or medical statistics, I find it safer to confine myself to manuscript; moreover, since Russia is sometimes called a "holy" country, with a great Church closely connected with the State, and the fact that I am a priest of the Orthodox Catholic Church, this you see might tempt one to take a religious turn and end by preaching you a sermon.

I concluded that you would not have me talk about men tilling the fields, nor about women making lace. I presume you know what I know of the mines in the Urals, the oil fields in Baku, or the luscious caviar of Astrahan.

I must admit that I never made a special study of Russian literature. If I had commenced such a specialty I would not up to this day have gone any further than half way, for it is a herculean undertaking, much more so when one dives into this ocean of literature in all its developments in the different dialects of the historic Slavonic—the mother tongue. I do not hesitate to make the assertion that there are ladies here, this afternoon who know more about Leo Tolstoi's writings, or Henry Sienkewitch, or Maxim Gorki, than I do, while they are ignorant of the Russian language. There are many people in this country now who have taken up as a study one or other of these authors. With some it is a serious specialty, with others it is a pastime fad. I know a little of each of these three writers, I have travelled in their country; and I know something about other Russian authors, of whom, perhaps, most of you have not heard.

I do not wish to be limited within the confines of literature alone, although it is a most broad field, simply because I am not a specialist, and cannot do justice to the subject. I will make a résumé likewise of art and science generally, not alone among the Russians, but of the Slavic race as a whole.

The philosopher St. Cyril was the father of Slavonic literature. He constructed the alphabet, compiled the grammar, and translated from the Greek the Gospel of St. John, which he published in 862. For the next forty years or so, very little aside from Holy Writ and books of Church service was written in the Slavonic language, except text books of school learning. During the tenth and eleventh centuries we have a period of legislative creation with the Slavic peoples. Now their native codes of justice, also legal testaments, were more or less developed and written down. In the twelfth century and the whole period of the so-called Middle Ages, Slavic literature to some extent was occupied with philosophy, theology, and history. As yet the Russian language of to-day did not exist. The Russian language is a wonderful development of a Slavic dialect, which commenced about 200 years ago. The first Slavic printing press was set to work 410 7-12 years ago, in Montenegro.

According to Rufus, the historian, St. Jerome, who translated the Bible into the Latin language, which is still used in the Roman Church, was born of Slavonic parents, in a Slavonic country. The famous Byzantine Emperor Justinian was a Slav, and his Slav town in its purely Slavic home surroundings is the present Uskub on the map, but we call it Skoplje. Procopius says that it would be hard to describe the churches, the magnificent houses, the pillared halls, the market places, and the fountains of this place. Justinian was the emperor famous for compiling a code of laws, and in the early history of every Slavonic people the kingly lawgiver is a person of higher repute than the war leader or conqueror. Whether it be the Bohemian Krok, or Queen Linbussa, the Polish Craeus, the Slovakian Sviatopluk, the Serbian Dushan, or, nearer our own day, Peter the Great of Russia, and St. Peter the Bishop-Prince of Montenegro, the war-like character is the subordinate, while that of the remodeller, the legislator, is the aspect under which the Slavonic hero is most admired.

To-day the Slavonic people have their universities, academies, seminaries, gymnasiums, institutes, and associations. In all the branches of science, among the foremost men you

can find Slavonians, and chiefly Russians; in chemistry, in medicine, astronomy, geology, biology, law, economics. The Russians have been famous as electricians, and Nicholas Tesla is a Servian. The same may be said of Slavonian and Russian philosophers, historians, and theologians, some of whom stand with the chosen few of the world.

Katkoff was the Horace Greeley of Moscow. Samarin, another untiring worker and most enlightened lover of mankind, paved the way toward liberating the Serfs. Polovtseff wrote much about the bringing up of girls and the education of women. General Bogdanovich, the sociologist, now in his old age still continues his organization plans for skilled and unskilled labor.

That great patriot, Pobiedonosteff, is not one whit less a statesman than was the great Gladstone. This illustrious Russian must labor under different conditions. His post is such that it does not call for international recognition. He himself shuns popularity, while he bends his whole energy in the task of serving his country in the capacity of member of the Great Council of State, chairman of several committees, and Chief Procurator of the Holy Synod. He is faithfully serving the third Emperor. The numerous sensational newspapers of America often get up articles of their own, while some items are dished up for you through the London news agency and other factories which are not in sympathy with one movement or another, or one question or another. In Europe there are no trusts to monopolize public opinion and then to deal out to you your own opinion, so-called, at their caprice and their own price. If Pobiedonosteff is the Monroe of Russia, he has the right to be such, whether it pleases Kaiser Wilhelm, or Sultan Abdul, or the money-lender Rothschilds, or not. It is said that he is heartless and stern. But it is not true. I personally know the old gentleman to be sympathetic and as tender almost as a mother. It is true that he will not yield a point of importance to a passing whim sometimes inflamed by the passions of a party, when he sees ahead with the clear vision of a prophet, the lines marked out for the onward march of the great young nation which in a measure is in his keeping. He is not the servant of the Pope of Rome; no more so than he is of the newspaper reporters of any country.

Kotliarevsky is not known in San Francisco, of course, but he was a successful reformer of civil service, especially in incorporated communities and chartered cities.

We hear a great deal of Marconi's wireless telegraphy; for those interested I would suggest an investigation, as I do not know to whom the discovery really belongs. The Russian scientist Popoff worked for a long time with Marconi.

Pirogoff was the great surgeon of the nineteenth century. Of the eminent and conscientious physician Zacharin, it is said that on many occasions he walked the floor for days before deciding a diagnosis. The Russian chemist Kowalsky has a world reputation.

These quiet workers were not popularized by newspapers nor by parties, but they were taken to the heart of the people without a flourish. In Europe the papers are altogether different from ours here.

I do not know of a magazine in all this continent of North America that has ever mentioned the name of Bolotoff, while it is a fact that all the best theologians of the world, in every denomination alike, know of Bolotoff—that he gave his life in the study of Chaldean, Arabic, Sanskrit manuscripts, in the service of history and theology. The Reverend Doctor Henry Percival, who recently died in Philadelphia, was perhaps the most learned divine of the Protestant Episcopal Church in America for the last ten years or so, and he was comparatively unknown. As a preacher, no one cared to listen to him; he was no orator. He was not a missionary, nor an outside worker, but he was an accomplished ecclesiastical scholar, and what is more—a saint. Percival quotes our Bolotoff in his great work on *The Seven Ecumenical Councils of the Christian Church*.

A short time ago there died in Russia a philosopher who had hardly reached the prime of his life. His name is Vlad. Solovieff. This man was capable of analyzing Tolstoi as easily as you or I would analyze a compound sentence of about a dozen words. It is a fact worthy of mention that the Russian Government, as well as the world of thought, had looked forward with great expectations—inspired by the pen of Solovieff. He wrote no romances, nor biographies, and he will live not alone in academic reports and university journals, but likewise in the minds and hearts of both philosophers and patriots.

Since the days of Benjamin Franklin and George Washing-

* An address before the Sorosis Club of San Francisco.

ton, down to the occupation of Cuba in the face of opposition on the part of the Emperor Francis Joseph, who was in sympathy with Spain, and the taking of Manila in the presence of Prince Henry's fleet, nothing less than repeated expressions of friendship for the United States were offered on the part of Russia.

The martyred Emperor, Alexander II., liberated the serfs of Russia much sooner than President Lincoln signed the bill giving freedom to the negroes in the United States. The well-known attitude of Russia and England toward the United States during the Civil War—of practical friendship on the part of Russia and of strong enmity on the part of England—was well shown in two letters to the New York *Tribune*, some time ago. They were called forth by the note of an Englishman, James Hall, who tried to make out that his country was not hostile to America during the struggle.

"C. H. A." of New York wrote:

"Now as to Russia: John Bigelow has already said, in a similar connection, that it is not the fashion of diplomacy to trumpet its deeds from the housetops. But this is certain: Shortly after the seizure of Mason and Slidell, two fleets of Russian war vessels appeared simultaneously in New York and San Francisco harbors, and remained in them for months. The Russian admiral, in a call upon Admiral Farragut at the Astor House, replying to a question as to why he was spending the winter idly in American waters, said: 'I am here under sealed orders, to be broken only in a contingency which has not occurred.' He said also that the Russian commander in San Francisco was under similar orders, and, further, that they were under orders to break the seals if, while they remained here, the United States became involved in a war with any foreign nation.

"In an unofficial call upon the Russian Chancellor at St. Petersburg at this time, to a prominent American was shown the Czar's order to his admiral to report to the President of the United States for duty in case the Northern States became involved in a war with England." See *Life of Thurlow Weed*, Vol. II., pp. 346-347.

Having mentioned some of the eminent men of Russia and the Slavic race and touched somewhat a political question by referring to the relations between Russia and this country, I presume you will indulge me your attention a little further in order to mention a few of the renowned women of this great race.

Our Church Kalendar contains the names of many Slavonic female saints, such as Olga, Milena, Lindmilla, Petka, Angelina, Stana, Linba, Vukosava. While yet as pagans the Slavonians esteemed their women, and not seldom allowed certain ones to rule over whole provinces. But, as Christians, the whole race immediately elevated woman to all her rights. St. Olga the Princess was a ruler before her conversion to Christianity. The Mohammedan hordes destroyed in Southern Europe the great Servian Empire. The greater part of the country has been in slavery for nearly 500 years. Much of that charming and interesting country, thanks to the good will of the civilized world, is still now for more than 500 years in bondage to the Mussulman. When the Turks came from Asia to spread their harems in Europe and yoke the husbandmen to the plow in order to feed lazy eunuchs, then our Kalendar swelled its list of female martyrs who gave up their lives in the struggle against lawless licentiousness and brutal power. The good influence of beautiful Slavic womanhood is felt to this day—even in that poverty-stricken country which you see marked on the map as Turkey.

What has the Ottoman Empire given to the world? For ages the Sultans are husbands and sons of slaves. Centuries ago some of them married Slavic Princesses and a few were sons of Christian ladies. Bajazet was extremely fond of his beautiful Servian Sultana and proud of her faith; when reproaching Tarmarlane with scornful treatment of himself and his consort, he remarked with indignation that she was the daughter of the Servian king.

The Servian Tsar, Stefan Dushan Silni, allowed his Empress to rule over a province independently, and the Tsar caused the coinage to bear her image with his own. In Russia there were a number of Queens who governed alone.

During our day there appeared such illustrious names as Draga Petrôvich—the benefactor of her people, and Madam Subbotich, the beloved physician. They are a credit to the nineteenth and twentieth centuries. Kohanovskaia—a most noble female writer, greatly esteemed in Russia, where recently the 50th anniversary of her passing beyond has impressed a golden letter on history. Kovalevskia was the eminent woman Professor of Mathematics—known in all Europe. Only a few days ago there died in Odessa, Madam Pereiaslavl'tseva, a

doctor of the University of Tsurich. She is renowned in Russia for being one of the pioneers in the cause of higher education for women. She has been honored by the Imperial Academy of Science.

Helena, the present Queen of Italy, comes from a most pure source of Slavic ancestry and blood. She is a poetic writer of some ability, accomplished in painting and music, and, withal, a charming personality, which inspired us with glorious anticipations as regards this young noblewoman.

I spoke of a few eminent Slavonic men in Russia and elsewhere, who are worthy of all praise, yet they are not the popular writers. This people, as other races, have their popular writers, among whom, it is needless to say, there are some that deserve the popularity.

The Slavic people have to-day as many literatures as there are branches of the race. The Slavonic mother-tongue is rich, it is beautiful, it is majestic. Euphoniously it is complete, it is plastic, and yet simple. It comprises all the sounds and characters from the soft sweetness of the Castilian to the coarse articulation of the Mongolian. The renowned Slavic historian and philologist, Schaffarik, during the first part of the nineteenth century, said of our language: "Servian song resembles the tune of the violin; old Slavonian, that of the organ; Polish, that of the guitar. The old Slavonian in its psalms sounds like the loud rush of the mountain stream; the Polish, like the bubbling and sparkling of a fountain; and the Servian, like the quiet murmuring of a streamlet in the valley."

The great Pushkin is the Shakespeare of Russia. He graced the early part of the nineteenth century. Lermontoff, the young, tender Lermontoff, was lost in a foolish duel in the grand country of the Caucasus before he reached his twenty-eighth year. He had the philosophic genius of Goethe, yet he was more like the passionate Byron. Dal, Turgeniff, Dostojevsky, are great prose writers. Gogol was a very strong character, a most interesting student of human nature, and the perfect type of a Slav Russian humorist. Koltsoff and Nekrasov's verses chime with the music of nature. Derzhavin is the author of grand odes. I have seen at one time, somewhere, a tolerably good translation into the English of his Ode to God. I would advise you to get it and study it. Gundulich, a Roman Catholic priest, in Dalmatia, endeared himself to us for his excellent Slavonic poems. Markevitch is a recent writer. No sensational wave has noised him across the Atlantic. He does not write about drunkards, yet he is a first-class writer, who educates and uplifts. "Gorski Vienats" (the Crown of the Hills) is the crowning work of the productions of that immortal chieftain in the hill country of the bravest people that ever lived. He was the young Bishop and Prince of Montenegro—Peter II. Yearning for life, through force of political and other circumstances missing his real vocation, misunderstood in his time, he died young, they say of consumption—it may have been a weary heart that finally slept. But the light that shone in his cross-burdened earthly life still shines, and never may be extinguished.

I might go on—telling of Servian writers; of Karadgich, Obradovich, Nenadovich, Jovanovich, and others—but of time I am not the master. The last named, Jovanovich, devoted half of his writings to sweet innocence, and now, in his 71st year, he edits a magazine in behalf of and for tender childhood. He lives in Hungaria, his home.

If there is no danger to your patience, I will talk on. It seems to me that Russia has been gifted with painters and composers of music that might be worthy of a glance and our attention, though momentary. The tourist who has leisure for investigation should visit the Imperial Hermitage in St. Petersburg and study the gallery there; likewise visit the Cathedral of Christ the Saviour in Moscow, and the Church of St. Vladimir in Kiev.

It is possible you know of Vereschagin, whose genius has been exemplified in his portrayals of Russian life, chiefly of the middle age. Of Avaizovsky, noted for his paintings of nature scenes and the sea. Vasnetsov is a master of ecclesiastical art. His sacred pictures beautify a number of churches in Russia and in the cities of Europe.

Lend me your ear now, kindly, for the sake of Glinka, Lvov, Chaikovsky, Vedel, and other great composers of Russian opera, symphonies, and national music. Sacred music of the Oriental Church, however and wherever heard to-day, is made up of the music and chants which have been developed from music at least sixteen hundred years old; some of it, which

comes from the Hebrew Temple of the Old Testament, is fully two thousand years old. Some of our Church music has been reared on an Arabian foundation. Some is Greek, and there are other sources. But music of the Orthodox Church, which has grown by gradual transpositions during a decade of centuries, with the musical nature of the Slavic race, has reached a heavenly height in its grand impressiveness—where it touches upon the confines of eternal harmony. In the Servian Church the music is tenderly sweet. With the Bulgarians, it is reverentially militant. While in the great Russian Church, where all these characteristics have been retained, or borrowed, the grand finale of triumph has been attained in this holy and most inspiring art. Among the many modern composers, transposers and interpreters of strictly Orthodox religious music in Russia, are the noted Bortniansky, Vinogradov, Turchaninov, Archangelsky, Panchenko, and others.

The Family Fireside

JACK'S JOB.

BY LOUISE HARDENBERGH ADAMS.

JACK'S little legs were tired, for they had worked hard all the morning.

He stopped them near a sorry-looking dog for a rest and friendly greeting. The dog sniffed at Jack's well-worn shoes, then wagged the half that he had left of his funny tail. He knew Jack was in trouble, for bones were hard to find that morning. Jack and his father called the bones they were hunting for, "jobs," but it was all the same.

Jack patted the dog's head softly with a very grimy hand. "I s'ink I'll go see the nex' store mans," he half-whispered in the dog's ragged ear.

So they parted good friends, the dog running off to explore another street, while Jack marched gravely around the corner and into the great store.

It was crowded. Jack wondered where all the ladies came from, and to keep out of their way, climbed on a stool. The girl back of the counter smiled kindly over at him. She thought he was waiting for his mother, but Jack's mother was at home hard at work, trying to make Jack a new suit out of an old skirt of her own.

She took her stitches with great care but stopped often to wipe away her tears. Jack had tried to kiss them away before he left home, but they kept coming and Jack left very sad until a bright thought came to him, and then he had slipped off without a word.

Jack was thinking sadly of his mother's tears, when a sweet-faced lady stopped close to him and asked the girl back of the counter for something she wanted.

The girl took a big box from a shelf and put it on the counter near Jack. Shining right before his brown eyes were the letters A, B, C. They looked home-like and comfortable. Jack knew them so well he smiled at them, then up at the sweet-faced lady.

Her looks pleased him. "Will you tindly p'ease s'elp me?" he asked, remembering his mother's lessons in politeness.

She looked at Jack curiously. "What is it you want, dear?" she asked.

Two girls stopped and gazed at Jack. They admired his mop of curls, and one of them cried: "My, ain't he a ducky!"

"I ain't; you is-self," Jack cried, puffing his cheeks out in a funny way his mother did not like.

The sweet-faced lady looked at him so strangely Jack realized he had been rude. "I beg's your's spardon," he said very gravely, with a funny bow he had copied after his father's.

"Oh! but you're a dear," laughed the girl.

"No'm," Jack cried quickly, "I's a boy. Bress the Lord!"

The sweet-faced lady tied her face up in a knot. Jack felt sure she was sorry about something. His mother was often sorry lately, and Jack diverted her by every means in his power.

He looked about. The big A, B, C's, seemed to wink at him. "Shall I 'struct you wi'f it?" he asked, smiling up at the lady, and pointing to the letters on the box.

"Oh! yes, my, I never! Yes, child, yes," she said, giving him a soft pat on the cheek.

Jack cleared his throat carefully, then began to sing—

The A, B, C,
Is pwe'sant to me,
I'm learnin' it all the day;
Whenever I look
In a p'inted book,
I see nos'in' but A, B, C.
Sing A, B, C,
Sing A, B, C,
I see nos'in' but A, B, C."

His sweet, clear voice rang through the store, and when he came to the end of the first verse he had ever so many ladies near him.

"Oh, go on," they cried, "sing more for us."

A big man pushed his way through the crowd. "Oh! here's Mr. Hill," cried one of the ladies, "Oh, Mr. Hill! he's the dearest little fellow. Do coax him to sing more about the A, B, C, for us."

Mr. Hill picked Jack up and stood him on the end of the counter. Jack could look straight into Mr. Hill's face, and he thought it a very pleasant one.

"What's your name, little man?" Mr. Hill asked. "I want to introduce you to all these ladies."

Jack gave a queer little laugh. "I's Jack," he cried, "sw'at yours?"

"Jack," Mr. Hill laughed, and they felt very friendly. "Now, Jack," he said, "won't you kindly sing again to please the ladies?"

Jack's round face grew very earnest. He put it close to the other Jack's. "Is it a job?" he whispered. "My muver's cryin' 'cause fader an' me can't sind jobs fur bread. She says bread's buyed wi'f 'em, so I's huntin' 'em fur fader an' me. Fader was sick an' needs me to s'elp him."

The big man put his arm about the tiny boy. "We'll call it a job, Jack," he said decidedly. Then he turned to the smiling ladies, saying: "This is Jack, he is singing to help his mother. If she is willing he will sing for us here very often. And now he will finish his A, B, C song for you."

Jack bobbed his curly head, then sweet as a happy bird sang joyously—

"The bees an' the flies
Have nice sittle eyes,
But never can sread like me;
They trawl on the book,
An' they seems to look,
But they never snows A, B, C;
Sing A, B, C,
Sing A, B, C,
But they never snows—

"Oh! here's my fader," he shouted, "fader! fader! I's sinded me an' you a job. Come quick, an' this Jack'll tell you sw'at to sing."

Jack's father looked very puzzled as he stepped up and spoke to his boy. The other Jack shook hands with him in the heartiest way, and said a few words that brightened Jack's father's sad face, and made him look as happy as little Jack when he lifted that small boy into his arms. "Come, Jack, father's old man," he whispered, "let's hurry home an' tell mother we've both found jobs."

Then the sweet-faced lady clapped her hands, and all the other ladies clapped, and laughed.

Jack's father took off his hat and made them a bow, and Jack pulled off his old cap and bowed in just the same way.

"S'ank you!" he cried, "I'll sing more nex' day. I s'ink you is all bu-ful-er ladies."

THE SOCIAL AMENITIES

A TRUE STORY.

FROM her babyhood Clarissa Harlowe had known Charles Grandison. She had laughed over the pranks of his infancy, she had met him on the school ground, she had seen him expand into the dignity of the later 'teens. After school days were over, Charles Grandison went to learn a trade, and Clarissa Harlowe found employment in a department store. Clarissa told one of her associates, Olivia Primrose, that Charles was a tall young man, good looking, full of mirth, and a desirable acquaintance. Olivia desired an introduction, and Clarissa hailed her old schoolmate through the telephone:

"Is that Mr. Charles Grandison?"

"Yes."

"My friend, Miss Olivia Primrose, would like to become acquainted with you." A giggle followed, and then came the formal introduction, whereon Charles Grandison was about to return to his work; but was again hailed.

"Yes, this is Charles Grandison."

"Mr. Grandison, my friend, Miss Harlowe, has told me so

much about you. Will you call on me, next Tuesday evening, at No. 297 Blank Street?"

"Certainly, Miss Primrose. Good-bye."

Silly as this performance was, the girls were thoroughly good girls, and young Grandison knew his schoolmate well enough to be assured that her companion would be an acquaintance of whom no one need be ashamed. However, he reflected, and he was a young fellow who had begun to put away childish things. It seemed to him foolish to pay such a call, and his disinclination grew stronger. He talked it over with a chum of his, who laughed at his bashfulness, and said, "Tell me where she lives, and I'll call." This young man we will name James Thomson, because he did not write poetry about the seasons. Charles Grandison had a manly reluctance to do anything absurd, but a schoolboy willingness to encourage anyone else in so doing, hence the agreement was made.

On Tuesday evening James Thomson called on Miss Primrose, and represented himself as Charles Grandison. The young lady was glad to see him, and they talked of music and amusements until a ring announced another visitor. Clarissa Harlowe entered the room, and her eyes blazed with indignation.

"That isn't Charles Grandison, at all. He's played some trick on us."

Olivia Primrose took fire, and demanded how the young man dared give her a false name. Poor Thomson was embarrassed. Neither blank verse nor rhyme could avail him. Two girls were angry, explanation was impossible, the truth would not help him, and he could not invent any fiction. Olivia Primrose ordered him to leave the house, and he was glad to get off as soon as possible. Clarissa Harlowe now passes Charles Grandison on the street, and refuses to speak to him.

There was no harm meant by any of these young folks. But the affair was a silly one, and the girls are painfully conscious of that fact now. Clarissa Harlowe nurses her wrath to keep it warm. Charles Grandison is rather amused at the discomfiture of James Thomson and the rage of the two girls.

THE PLASTERER'S RETORT.

A TRUE STORY.

IN a mountain village lived a plasterer, who knew his trade from A to Z, but did not always work to his full capacity. A young physician engaged him to plaster an office, and the plasterer loitered over the job.

The physician was not always patient, and the delay irritated him. Annoyed by the man's coolness, he said:

"Is that all you've done to-day? I could have put on as much plaster as that with my tongue."

"Well," replied the mechanic, "maybe you could. But, doctor, you've got a mighty long tongue, and a pretty rough one."

A PILLAR OF STRENGTH.

Do you realize, my dear readers, what a pillar of strength and what a daily blessing good eye-sight is? Very few people care for their eyes properly, and it is only when failing sight warns us of the danger, that we realize the injury we are doing them. When for any reason the eyes become weak and inflamed, the lids red and swollen, dissolve a teaspoonful of boracic acid in a cupful of warm water, and bathe them in it every two hours during the day. Noted oculists use this remedy and say it is harmless and reliable and safe. When the lids become red and swollen, put a few drops of this boracic acid solution in the eyes with dropper, and open and close them rapidly, so as it will reach all the affected parts.

One should be very careful not to use strong or dangerous drugs in the eyes, for they have been known to do permanent injury. I have found such quick relief from this simple wash, that I felt like I might do good with it, especially with young mothers who live in the country and have to rely upon themselves, oftentimes. Let such mothers fortify themselves with such safe, helpful remedies as boracic acid, for children so often have weak eyes from cold, and this is also good to gargle with and to snuff up the nostrils for catarrhal colds. It gives almost instant relief, and for the eyes, there is nothing so good.

S. H.

WHAT CAN BE more maddening than for the life to be driven in upon itself, like the billows of the ocean, which are noble on the vast outer plain, but which turn into tempestuous, white, chafing spray on the little narrow havenage of rocks? Run the soul into its own narrowness, and it becomes wretched; lead it out into the Divine fullness, and it is peaceful, glorious, and calm.—*Great Thoughts.*

A NEWSBOY'S STORY.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (St. Matt. xxv. 40).

The snow was a-falling in great big flakes,
As white as the sugar they sift on cakes,
And the wind it took you by surprise,
And made you shiver and blink your eyes;
So fierce and angry-like it blew,
You'd have almost thought it was mad at you.
And Joe and me, we were awful cold,
And only half of our papers sold;
And we were tired and hungry, too,
And Joe's little fingers were nearly blue;
For we'd been out in the cold so long
(And Joe has never been over strong);
But Joe, he ain't the chap to complain;
You see he's used to bearing pain;
And many a time when he's feeling bad
He'll whistle away as if he was glad,
When another youngster would be in tears—
He's a plucky chap for seven years.
Well, this here night he whistled away,
And hadn't hardly a word to say,
But his whistle sounded so kind of weak,
That I just thought it was time to speak.
Says I to him, and I spoke real gruff,
"You've stood this cold quite long enough;
There ain't no sense in trudging about
When I can sell your papers out.
For I don't mind this sort of storm,
So you skip home, and get right warm."
And I tried to take his kit away,
But Joe held on, and declared he'd stay.
And it looked as though we were having a fight,
When a jolly old gentleman came into sight,
And called to me, in a threatening tone:
"I say! Let that little chap alone!"
Then Joe spoke up, right pert and smart,
So eager was he to take my part.
And when the old gentleman understood
That I was bullying him for his good,
And that Joe and me were the best of friends,
He seemed real anxious to make amends
For having thought that I would fight
Such a wee little chap on such a night.
And he said he'd give us lads a treat
If we'd follow him down the street
To a fine big restaurant he knew,
We both should have an oyster stew!
Well! Joe and I were so surprised,
We stood and gaped with mouth and eyes,
We were a sort of dazed, you see,
For treats were new to Joe and me.
And when we entered a double door,
And saw white tables by the score,
And such an awful glare of light,
Our hearts just beat with sudden fright.
But soon a man with smiling face,
Gave Joe and me a cosy place
At a small table, all alone,
With cloth so white it fairly shone,
And then he brought two smoking bowls
And a huge plate of big brown rolls,
And lots of butter, and some tarts
Made in the shape of little hearts.
Well! I just smiled to see Joe eat,
The way that kid enjoyed the treat!
For he was hungry as could be,
And I—I ate enough for three.
And when we were about to go,
Our benefactor seemed to know,
For up he popped and looked so kind;
Though we felt shy, we didn't mind,
Because he seemed to feel our joy,
As if he'd been a hungry boy.
I'm sure he must have understood,
And that was why he was so good;
For, as a rule, folks must be told
When you are hungry much, or cold.
Unless they've had the feeling, too,
They never know what's troubling you.
So Joe and I felt very sure,
That our old friend had once been poor.
I shouldn't be surprised if he
Had once sold papers just as we,
And had been cold and hungry, too,
On days when customers were few;
For since that night, we often meet,
And he has bought us many a treat;
And many a shining nickle, too,
Has he let fall to help us through.
Somehow he always seems to know
When times are hard with me and Joe,
For he will come and speak so kind,
And say, "Well, fellows, have you dined?
Come, limber up, and have a treat;
I know that boys can always eat."
Then off we go, both Joe and I,
You never saw two chaps as spry,
And our old friend declares that he
Enjoys those treats as much as we.

FELIX CONNOP.

Church Calendar.



April 1—Good Friday. Fast.
 " 2—Easter Even. Fast.
 " 3—Easter Day.
 " 4—Monday in Easter.
 " 5—Tuesday in Easter.
 " 8—Friday. Fast.
 " 10—First Sunday (Low) after Easter.
 " 15—Friday. Fast.
 " 17—Second Sunday after Easter.
 " 22—Friday. Fast.
 " 24—Third Sunday after Easter
 " 25—Monday. St. Mark, Evangelist.
 " 29—Friday. Fast.

CALENDAR OF COMING EVENTS.

April 19—Dioc. Conv., Mississippi.
 " 20—Nat'l Conf. Church Clubs, St. Paul.
 " 27—Dioc. Conv., West'n Massachusetts.

Personal Mention.

THE vestry of St. Mary's Church, Wayne, Pa., have called the Rev. CHARLES M. ARMSTRONG, rector of St. Andrew's Church, West Philadelphia.

THE Rev. GILES B. COOKE late of the Diocese of Easton, is now missionary at Altamont, Corbin, and other mountain missions, as well as Principal of St. John's Academy, Corbin, Ky. He takes services also at Middlesboro during the vacancy in the rectorship.

THE Rev. THOMAS W. COOKE is now rector of St. John's, Dayton and Bellevue, Ky.

THE address of the Rev. Dr. WILLIAM G. FARRINGTON is changed from 47 Lafayette Place, New York, to 12 New England Terrace, Orange, N. J.

THE Rev. GEO. C. GRAHAM has resigned St. John's parish, Prince George's and Charles Counties, Diocese of Washington, and has accepted Port Tobacco parish in the same Diocese, where he is now in charge. Address: La Plata P. O., Md.

THE Rev. GEORGE HIRST has assumed charge of St. Mark's Church, Waupaca, Wis.

THE Rev. A. W. JENKS of Trinity College, Toronto, will sail on the *Cedric*, April 20th, for a visit to England and the Continent, and expects to be absent five months.

THE address of the Rev. WM. JOHNSON is changed from Holland, Mich., to Cleveland, Tenn.

THE Rev. C. O. S. KEARTON of Marshall, Mich., has accepted the rectorship of Grace Church, Cherry Valley, N. Y. Address accordingly.

THE Rev. A. B. LIVERMORE, priest in charge of Trinity Chapel, Olympia Mills, Columbia, S. C., has resigned his position.

THE Rev. HARRIS MALLINCKRODT, rector of St. Paul's Church, Winston, has accepted a call to St. Peter's Church, Charlotte, N. C., and will assume charge May 1st.

THE address of the Rev. WILLIAM DOANE MANROSS is changed from Wilmington, Del., to St. Mark's Church, Springfield, Vermont, to which latter cure he has been appointed.

THE Rev. MELVIN McLAUGHLIN, rector of St. Paul's Church, Gardner, Mass., has resigned his charge.

THE Rev. ROBERT B. NELSON, late assistant at St. Paul's Cathedral, Cincinnati, Ohio, has entered upon his new duties as rector of St. Paul's, Newport, Ky.

THE Rev. A. M. SHERMAN, rector of St. James' Church, Batavia, N. Y., has, on account of ill health, resigned his charge.

THE Rev. H. E. SPEARS, rector of Trinity Church, Danville, has accepted St. Philip's Church, Harrodsburg, Ky., as well as the mission of Somerset in the southern part of the state.

THE Rev. GEORGE M. STANLEY of Clinton has accepted a call to the rectorship at Pine Meadow, Conn., where he will take duty May 1st.

THE Rev. EBENEZER THOMPSON of Trinity Church, Woburn, Mass., has resigned, and will go to Florida.

THE Rev. J. H. WILLIAMS, who has been in charge of the missions at Mt. Airy, Elkin, Germantown, and Walnut Cove, N. C., has resigned his work on account of ill health.

ORDINATIONS.

DEACONS.

KANSAS.—On April 5th, Tuesday after Easter, in the Church of the Covenant, Junction City, the Bishop ordained to the diaconate, ROBERT NELSON SPENCER and ERNEST RUDD ALLMAN. The Rev. Irving E. Baxter presented the candidates and preached the sermon. The Bishop places Mr. Spencer at Junction City, and Mr. Allman at Wamego.

PRIESTS.

SPOKANE.—The Rev. H. NORWOOD BOWNE was advanced to the priesthood by the Bishop in St. Luke's Church, Coeur d'Alene, Idaho, where he has been serving for almost a year, on Tuesday in Easter week. The Rev. Percy C. Burnett presented the candidate, the Bishop preached the sermon, the Rev. Messrs Roots, Williams, Burnett, and Groves joined in the laying on of hands. Mr. Bowne will continue in charge of St. Luke's, which has been for years without a resident priest.

DIED.

BROWN.—Entered into rest, ALLAN D. BROWN, LL.D., priest of the Diocese of Vermont, recently President of Norwich University, Vt., in the 60th year of his age, the 9th year of his priesthood. He died very early Easter morning, at the home of his son-in-law, the Rev. George J. Sutherland, Waynesville, N. C. Burial at Brattleboro, Vt., April 7th, 1904.

"Grant him, O Lord, eternal rest."

GOLDSMITH.—On the 23d March, at her residence, Chicago, ANNA SALISBURY, wife of Samuel GOLDSMITH. Funeral service at St. Luke's Church.

"In the Communion of the Catholic Church." Grant her eternal rest, O Lord, and may light perpetual shine upon her.

LOCKTON.—Entered into Paradise, at Trinity Church rectory, Logansport, Indiana, on the eve of Palm Sunday, March 26th, 1904, WALTER HAMRICK LOCKTON, eldest son of the Rev. Walter Jay and Nellie Hamrick Lockton.

"Suffer the little children to come unto Me . . . for of such is the kingdom of God."

PELL-CLARKE.—Entered into life eternal, at Cooperstown, N. Y., on Thursday, April 7th, 1904, in the 52nd year of his age, LESLIE PELL-CLARKE, son of the late Duncan C. Pell and Anna Clarke Pell, of Newport, R. I.

RICHMOND.—Easter Even, at Orange, N. J., GRACE FAY, daughter of the late William Throop Hooker, and wife of the Rev. William RICHMOND.

IN MEMORIAM.

THE REV. JAMES BRISCOE.

At a special meeting of the vestry of St. Luke's Church, Baltimore, held on March 26, 1904, the following resolution was adopted, unanimously:

"A faithful Christian life is so valuable a bequest, that we desire to place on record our esteem and thankfulness for the life and work of the Rev. JAMES BRISCOE, assistant minister of St. Luke's Church, Baltimore. Whether in the fulfilment of his duties at the parish church, or in the heavier responsibility of his mission work at the Chapel of the Holy Nativity, Mr. Briscoe was the same in his zeal for the principles of the Church, in his own personal piety, in his true humility, in his loyalty to authority, and in his sympathetic pastoral care. There is a power in simple goodness. This was true of Mr. Briscoe. Association with him gave moral support. He could be depended upon, not only in the discharge of his duty, but also in loyalty to his friends. He was without guile or self-seeking. His single object was to do his Master's Will. The full measure of the good work

that he has done will never be known or recognized in this world; but we doubt not that hereafter many souls, whom he has led to the Master, will rise up and call him blessed, and we believe that the faithful priest himself will be welcomed with the Divine words, 'Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'

"Resolved, That this Minute be spread upon the records of St. Luke's Church, and that copies of the same be sent to the parish paper, THE LIVING CHURCH, *The Maryland Churchman*, and also to the family of the deceased."

CHARLES W. COIT, Rector,
 GEORGE L. HERBERT, Registrar.

MARY SNOW GORTON RITCHIE.

The members of the Woman's Auxiliary in the parish of Grace Church, Oak Park, Illinois, desire to offer a tribute to the memory of MARY SNOW GORTON RITCHIE, late Vice-President of this organization.

Believing strongly in the extension of Christ's Kingdom, Mrs. Ritchie gave generously of her time, strength, and means to the cause of missions, and by her loving self-sacrifice and devotion to duty, endeared herself to her fellow-workers.

Realizing how greatly we are indebted to her clear judgment, the sincerity of her purpose, and the privilege of her companionship, we hereby give expression to our sense of a great loss, and our belief that, in resting from her labors, her works do follow her.

Therefore, Be it Resolved, That we express to Mr. Ritchie and other members of her family our warmest sympathy, and that a copy of this resolution be spread upon the records of the Auxiliary.

EDWARD LIVINGSTON BILL.

EDWARD LIVINGSTON BILL departed this life on the 21st day of February, 1904, at his home near Spencer, Roane Co., W. Va., in the 75th year of his age.

He was a constant reader of THE LIVING CHURCH and gave full credence to all its teachings. He was a Christian gentleman, lived in the daily exercise of the Christian faith and died in the hopes of its rewards.

His community mourns his loss. He was a good citizen, a loving husband, and a valued friend.
 W. S. L.

LESLIE PELL-CLARKE.

The death of Mr. Pell-Clarke at his temporary home in Cooperstown, after several weeks of painful illness, borne in cheerful patience and Christian hope, takes from the world and the Church one whose active energies were devoted to the good of his fellow man. As warden of St. Mary's Church, Springfield Centre, he was the means of building up the temporalities of the parish and of strengthening the hands of the rector. The rectory, recently completed, was his gift to the memory of his mother. To his substantial aid the village of Springfield Centre is largely indebted for its new and completely appointed Assembly Hall.

A lay member of the Board of Missions of the Church, he was never absent from its meetings unless compelled by failing health. For ten years past a deputy to the General Convention from the Diocese of Albany, he attended every meeting since his first election; and as Treasurer of the Orphan House of the Holy Saviour, at Cooperstown, he gave largely of his time and substance to a work which was dear to his heart.

The Church on earth has lost in his death an intelligent, conscientious, and liberal contributor, and the world beyond has received into its fold an humble Christian.

Mr. Pell-Clarke was the son of the late Duncan C. Pell, formerly a well known business man and in the social life of New York in early days, and a lineal descendant of George Clarke, Colonial Governor of New York.

The burial service, with Holy Eucharist celebration, was held in Christ Church, Cooperstown, at eleven o'clock on Monday, April 11th. Interment in Lakewood Cemetery.

OFFICIAL.

DIOCESE OF OREGON.

ALL communications intended for the Secretary of the Diocese of Oregon should be addressed to REV. H. D. CHAMBERS, 422 Morris Street, Portland, Oregon.

CAUTION.

BRADDOCK.—Caution is suggested in connection with a young man of good address giving the name of V. M. Braddock, who claims to be agent for "The Interstate Church Directory Co." of Philadelphia. He asks \$5.00 for the insertion of name in Church directory. Information may be obtained from Rev. E. C. ACHESON, Middletown, Conn.

WANTED.**POSITIONS OFFERED.**

COMPANION-HOUSEKEEPER.—Lady to act as companion-housekeeper to invalid lady and superintend care of small children, in Minnesota. Pleasant home for refined, thoroughly competent person. Highest references given and expected. Address MRS. GILFILLAN, 53 Giffillan Block, St. Paul, Minn.

CHOIRMASTER, large city parish, gives up because of ill health. Recommend successor. \$900, also class 30 pupils. Fine field. Address, with offer, GAMBA, Office LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

CLERGYMAN, young good worker, wants parish. Address, "ABILITY," LIVING CHURCH, Milwaukee.

LOCUM TENENCY or Sunday duty for July, August, and September. Rev. ERNEST MARIETT, rector Church of the Ascension, New Haven, Conn.

ORGANIST—recommended by present rector and vestry. Wide experience. Trainer of solo boys of reputation. Solo organist and Churchman. Wishes to change for better situation. GRAND RAPIDS, care THE LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires reappointment. Graduate of three English Colleges. Cathedral experience. Highest testimonials from Bishop, etc. Communicant. W. D. SAUNDERS, Mus. Doc., Thomasville, Ga.

PARISH AND CHURCH.

FOR ASCENSION DAY.—If the children of the Church are to be taught the importance of the Feast of the Ascension, it is time now, to begin preparation for a suitable celebration of the day. A simple and edifying service has been prepared and published. New designs of Ascension Day Cards are also issued, suitable for general use, for the Sunday School and for the clergy to send out to communicants as a reminder of duty. A catalogue will be sent to any given address upon application to Mrs. J. D. MORRISON, Bishop's House, Duluth, Minn.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

FOREIGN TRAVEL.

EUROPE, \$250. Select summer tour sailing by S. S. *Baltic*, newest and largest steamer afloat. Apply at once. Rev. L. D. TEMPLE, Flemington, B. 75, N. J.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th St., New York.

MISCELLANEOUS.**CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.**

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

NOTICE.**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY**

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

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

These operations have been extended until today more than 1,600 men and women—Bishops,

clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

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

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

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

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

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

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

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

A. S. LOYD,

General Secretary.

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

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee \$300. Merchant's Fund of Philadelphia, same. Police and firemen pensions average \$400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without regard to others' contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Streets, Philadelphia.

(Rev.) ALFRED J. P. MCCLURE,

Assistant Treasurer and Financial Agent.

BUREAU OF INFORMATION.

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

LITTLE, BROWN & CO. Boston.

A Woman's Will. By Anne Warner. Illustrated by J. H. Caliga. Price, \$1.50.

Where the Tide Comes In. By Lucy Meacham Thurston, author of *Mistress Brent*, etc. Illustrated by Ch. Grunwald. Price, \$1.50.

By the Good Sainte Anne. A Story of Modern Quebec. By Anna Chapin Ray, author of *Teddy, Her Book*, etc. Price, \$1.25.

Life and Death and Other Legends and Stories. By Henryk Sienkiewicz, author of *With Fire and Sword*, etc. Translated from the

Original Polish by Jeremiah Curtin. Price, \$1.00.

HENRY T. COATES & CO. Philadelphia.

Brevities. Companion Book to *Crankisms*. By Lisle de Vaux Matthevman. Pictured by Clare Victor Dwiggin. 12mo cloth, with 100 illustrations.

FLEMING H. REVELL CO. Chicago.

Siege Days. Personal Experiences of American Women and Children During the Pekin Siege. By Mrs. A. H. Mateer. Illustrated.

Pictures from Pilgrim's Progress. Drawn by C. H. Spurgeon. A Commentary on Portions of John Bunyan's Immortal Allegory, With Prefatory Note, by Thomas Spurgeon.

E. P. DUTTON & CO. New York.

The Double Witness of the Church. By the Rt. Rev. Wm. Ingraham Kip, D.D., LL.D., Bishop of California. Twenty-fifth Edition. Revised by the Rt. Rev. Leighton Coleman, S.T.D., LL.D., Bishop of Delaware. Price, \$1.50.

LONGMANS, GREEN & CO. New York.

Rome and Reunion. The Inaugural Lecture to the Members of the Society of St. Thomas of Canterbury (Students of the Church in the West). By Spencer Jones, M.A., author of *England and the Holy See*. Price, 40 cents.

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

Letters from Japan. A Record of Modern Life in the Island Empire. By Mrs. Hugh Fraser, author of *Falladia*, etc. 250 Illustrations. New Edition in one Volume. Price, \$3.00 net.

Problems of the Present South. A Discussion of Certain of the Educational, Industrial, and Political Issues in the Southern States. By Edgar Gardner Murphy. Price, \$1.50 net.

The History of American Music. By Louis C. Elson, author of *Our National Music*, etc. With 12 full-page Photogravures and 102 Illustrations in the Text.

Rossetti. By Arthur C. Benson. (English Men of Letters Series.)

PAUL ELDER & CO. San Francisco.

Fairy Tales Up-To-Now. By Wallace Irwin. Price, 25 cts. net.

FUNK & WAGNALLS CO., New York.

Russia at the Bar of the American People. A Memorial of Kishinef. Records and Documents Collected and Edited by Isidore Singer, Ph.D., Projector and Managing Editor of *The Jewish Encyclopedia*. Price, \$1.50 net.

THE NUNC LICET PRESS. Philadelphia and London.

Even Thine Altars; or, Prayer and Bible Prayers. By G. J. F., author of *Twelve Letters To My Son on the Bible*. Price, 75 cts. net. Postage 7 cts.

PAMPHLETS.

John Summerfield Lindsay, Rector of St. Paul's Parish, Boston, 1889-1903. A Memorial Sermon Preached by Invitation of the Authorities of the Parish, in the Parish Church, Boston, on the morning of the Third Sunday after the Epiphany, being the Eve of the Festival of St. Paul, Jan. 24, 1904. By Edward Abbott, Rector of St. James' Parish, Cambridge. Printed by Request.

Caleb, The Degenerate. A Play in Four Acts. A Study of the Types, Customs, and Needs of the American Negro. By Joseph S. Cotter. The Bradley & Gilbert Company, Louisville, Ky.

Some Remarkable Cases of Scurvy. By A. Rose, M.D., Adjunct Professor of Medicine, New York.

To EVERY erring child God sends merciful help. In the wilderness the meal is spread, and, instead of remonstrance, angel hands soothe the weary and despondent prophet. Our fits of depression and apparent desertion as often arise from physical as spiritual causes, and God knows our frame.—F. B. Meyer.

The Church at Work

EASTER SERVICES AND MEMORIALS.

TAKING, as we always try to do at this season, a bird's-eye view of the observance of Easter day within the Church throughout the country, we must again remind our correspondents and friends that it is possible only to make mention of instances in which some notable occurrence brought the Easter services at any parish into particular prominence. Many letters give pleasing reports of the crowded congregations, the happy festivals of Sunday School children in the afternoon, the profuse decorations, and the air of devotion which characterized the various Easter services. These facts must be taken for granted, since it is obvious that space would fail were we to attempt to chronicle them in detail.

Generally speaking, the day was bright but cold. In the East and Middle West the storms of Good Friday had given way generally to clear though partly cloudy weather. In the South a warm Holy Week had changed to a chilly Easter. We hear everywhere of large offerings. We regret at the infrequency of learning that they were for extra-parochial purposes.

In many instances, early reports made to us were chronicled in *THE LIVING CHURCH* of last week, particularly those from the larger cities. A Boston report tells of the day at the Church of the Redeemer, Chestnut Hill, where the communicants were nearly double the number recorded on the parish list a year ago when the rector, the Rev. D. C. Garrett, assumed charge. The offering was for the enlargement of the church and, with pledges previously given, aggregated \$3,100, with more promised. The Bishop preached at Emmanuel Church. At Trinity Church, the Rev. Dr. J. N. Blanchard, who has had charge of the parish for some time, preached, the rector, the Rev. Dr. Donald, being still confined to his house. The Rev. Oscar F. Moore began his rectorship of St. Peter's Jamaica Plain, and the Rev. Clifford S. Gregg, the curate of the Church of the Ascension, bid farewell to his many friends in that parish. After the service, he was presented with a silver Communion set for private use.

Elsewhere in New England the reports include a new litany desk, with book, and sundry chancel furnishings, to St. James' Church, Winsted, Conn. The building fund received a substantial increase from the offerings. The notable announcement was made at Christ Church, West Haven, Conn., that the attempt to wipe out the debt of \$3,800 which had for some time stood against the parish, had proven successful, the amount having been raised. A gift of \$5,000 to St. Mark's Church, Warren, R. I., from Mr. Howard L. Clark, son of the late Bishop Clark, was announced as a memorial to the wife of the donor, whose death occurred recently in Europe. The sum is to be used for improvements and decorations in the interior of the church.

The most notable report from Vermont tells of the blessing of a new memorial window at St. Paul's Church, White River Junction, by the Rev. Dr. Wm. J. Harris. The window is a memorial to Mae E. Gates Daley, wife of Dr. Olin W. Daley. Mrs. Daley had during her lifetime placed the chancel windows in memory of her father, the late George W. Gates, who built the church. The subject of the present window is Charity.

Easter offerings in New York City parishes, though not generally announced, compare favorably with those of former years.

At Holy Trinity Church, Harlem, the offering was \$14,000, of which \$10,000 is to be applied to the reduction of the parish debt. The Grace Church offering is said to have exceeded \$15,000, and other parishes report that amounts, in no cases phenomenal, were satisfactory and sufficient for the objects for which aid was asked.

In Brooklyn, apart from the phenomenal offering at Grace Church on the Heights, noted last week, there were other offerings as follows: Holy Trinity, \$3,100; St. Luke's, \$2,760; Christ Church, E. D., \$7,000—one-half of this amount being contributed to Foreign Missions; Church of the Good Shepherd, \$4,000; Christ Church, Clinton St., \$4,400; Church of the Messiah, \$2,900.

Christ Church, E. D. (the Rev. James H. Darlington, D. D., rector), was the recipient of two beautiful memorials, adding to the already long list of gifts which has caused the name of "Church of Memorials" to be

include a solid silver Communion service, lectern Bible, and altar service, given by the children of Mr. and Mrs. Frederick Chase to St. Stephen's Church, Clifton Heights. A vested choir made its first appearance in Emmanuel Church, where extensive improvements are to be made in the near future. The offerings in the city churches were large. That at St. Luke's, Germantown, exceeded \$1,600; at St. Clement's, \$2,500; at St. John's, Norristown, \$1,107; at the Church of the Incarnation, \$2,400. The Lenten Mite Box offerings in the Church of the Holy Apostles—in the absence of George C. Thomas—exceeded that of last year and amounted to over \$8,000; those at St. James', over \$300; at the Church of the Incarnation—exclusive of the Easter offering—was \$700. One Bible class of young men, taught by Prof. Willis of Girard College, raised \$200 of this sum.

In Buffalo, a feature of the music at St.



NEW ALTAR, CHRIST CHURCH, BROOKLYN E. D., N. Y.

given it. They were an altar and reredos in memory of the late William Frazier Garrison, and a pulpit sounding board, in memory of Edward Allen Clark. The altar and reredos are of flesh-tinted Caen stone from the south of France, and are of fine workmanship. The reredos is about 12 feet square, finished at the top with a cross and Gothic pinnacles. A copy of Da Vinci's "Last Supper," by C. H. Brine, is sculptured on the panels in high relief, the faces of the group being most expressive. Concealed electric lights bring out the details of this work in all its beauty. The top of the altar is of pure white marble, highly polished, and the front panels are of mosaic work in amber, blue, and green, the designs being emblems of the Holy Eucharist, the vine, grape, etc. The sanctuary is tiled with mosaic and has white marble steps leading to the altar. The pulpit sounding-board, which is suspended from a brass and iron pillar erected in the choir, is the usual sea-shell form. It is covered with gold leaf and has a white dove, representing the Holy Spirit, on an azure background.

Gifts received by Philadelphia churches

Paul's was an anthem composed for the choir of St. Paul's by Victor Herbert, the distinguished conductor of the Pittsburgh Orchestra. It is based on the words of Hymn 113 of the Hymnal, being written for organ and orchestra accompaniment. It was rendered by the chorus and quartette of St. Paul's, Mr. Webster presiding at the organ and an orchestra of nineteen pieces. The anthem is in the key of C major. The anthem is notable for the real beauty of its themes and the originality of its changes in tonality. At the Church of the Ascension, the following memorial gifts were presented and offered with suitable devotions on Easter day: A font-cover, surmounted by a brass cross, in memory of Daniel Emery and Evelyn Hendrickson, children of Mr. and Mrs. Harlow W. Bailey; a font ewer in memory of Frederick Gillett Ramsdell; a book specially made for the litany desk, handsomely bound in red turkey morocco, in memory of John Stevens Bartlett; two sets of Prayer Books and Hymnals for the clergy stalls, in memory of Walter Armstrong; five sets of Prayer Books and Hymnals for use in the sanctuary, in memory of William H.

Leslie; an altar service book (Pickering edition, Folio) rubricated and beautifully bound in red turkey morocco, in memory of Alice Cornwell Adams; a silver bread box, in memory of Cyrus P. Lee and Lucy Jane Lee; a burse and veil to complete the Green set of vestments for the altar, made and embroidered by the Memorial Chapter, and presented by her husband in loving memory of Katherine Neff Schermerhorn; a chasuble and three acolytes' cottas, made, embroidered, and presented by the Memorial Chapter. The Church of the Good Shepherd was enriched by the addition of a quartered oak floor, made ready for Easter day, and is the result of some of the work accomplished during the winter by the Woman's Auxiliary and Parish Aid Society. A porch lantern was presented by the daughters of Mrs. M. E. Sage of New York as a memorial to her; also a set of Hymnals for the use of the vested choir, by Mr. Harry M. Barker, a parishioner.

The Easter offering at Grace Church, Scottsville, N. Y., amounted to \$301, of which amount \$132 was to pay interest on the mortgage upon the rectory. This is a notable record for a parish of 56 communicants. A novel feature of a Sunday School service at Trinity Church, Watertown, N. Y., was the presentation of class gifts in the form of symbols of various missionaries. The Samuel Crowther class gave their offering with a horse mounted on a board and a colored boy in front, representing an incident in the life of Bishop Crowther in which he was exchanged for a horse and afterward returned as not worth the price. A mounted rope with a noose at the end of it symbolized St. Anastasius, apostle of Hungary in the seventh century, showing the death inflicted upon him. A globe designated Henry, the navigator apostle of the Azores in the fifteenth century, while Bishop Hare was typified by a tomahawk surmounted by a dove, and the late Bishop Payne, first missionary Bishop of the American Church in Africa, was shown by means of a net mounted on a pole covering the ground below in illustration of Ezekiel xxxii. 3. In Syracuse a new altar cross and altar desk were received at Calvary Church, while the enlarged chancel and new carpet for chancel and sanctuary were Easter gifts to Grace Church.

In Newark, N. J., the rector of Trinity Church had asked for \$10,000, and the offering brought something more than \$7,000 in cash and pledges for more than \$3,000 in addition. St. Stephen's required \$2,500 to complete a total of \$6,500 for the payment of the site of the new Sunday School hall and parish building. The amount raised was \$300 in excess of this amount, in addition to Sunday School offerings of \$500.

At Trinity Church, Pittsburgh, the rector had asked for \$4,000, and received \$3,300 in cash, and pledges for more than \$1,000. Of this amount, \$3,000 will be used in the parochial mission work, and the remainder of \$1,000 will be divided between missionary work under the Bishops of Boise and Alaska.

A notable incident at St. Paul's Church at Monongahela City, Pa., was the presentation of a very beautiful processional cross, finished and jewelled on both sides, which was a gift to the parish by Mrs. Laura Bradford Marshall, as a memorial of Miss Eliza Jane Stuart, a former parishioner. The offering at Christ Church, Greensburg, was \$2,258.70, and the number of communions made was the largest in the history of the parish. A new alms basin was received and blessed at the early celebration at St. Michael and All Angels' Church, Middletown, the gift of Miss Estella L. Heistand of New York. At Trinity Church, New Castle, there were 245 communions made, of which 168 were at the two early celebrations. The rector was presented on Easter Even by one of the vestrymen with a set of handsome

stoles, and by Mr. and Mrs. David Terry with a fine cotta.

In the city of Washington, the Bishop preached and celebrated at the High celebration at the Pro-Cathedral, and spoke to the children in the afternoon. An interesting feature of the latter service was the presence of the Chinese Sunday School of the parish, which made an offering of \$20 for missions in China. At Emmanuel Church, Cumberland, Md., the offering was \$2,510.

Passing to the South, Charleston (S. C.) reports state that all the city parishes held children's choral services with offerings for general missions in the afternoon. There were 160 communions made at the early celebration at St. Michael's Church. The new Grace Church, Anderson, S. C., just completed, was opened, the Bishop officiating.

A happy mark of the day at Collingwood, near Cleveland, Ohio, was the opening of the new St. Stephen's Church, which has been built for the mission at that point under the direction of the Rev. G. F. Patterson, rector at Glenville. Mr. Patterson was able to give an early celebration to the mission, and in the afternoon the Bishop dedicated the new edifice and administered Confirmation. At the Church of the Good Shepherd, Cleveland, a handsome pair of eucharistic lights and a brass processional cross were used for the first time on Easter day. The Bishop spoke freely and feelingly of the pleasure it gave him to witness the evidences of progress in the parish. A new memorial window was unveiled at the early celebration at St. Paul's Church, Steubenville, given by James Means in memory of his deceased wife. The subject is the Angel of the Resurrection, the face of the angel being idealized from an early portrait of Mrs. Means. The Easter offering at St. Luke's Church, Ypsilanti, Mich., was over \$800.

From Indiana we learn of two handsome memorials presented to Trinity Church, Logansport, including a brass eagle lectern, given by Mrs. Miller Uhl in memory of her husband, and a litany desk from Mrs. H. C. Thornton, a former resident, now of Philadelphia, in memory of her husband. The litany desk is of red oak, supported by four large brass pillars. The offerings at St. James' Church, Vincennes, were for the parish debt and reduced that incumbrance to \$200. The communions made at New Albany were just equal the number of communicants enrolled, and the offerings were sufficient to pay off the parish indebtedness. At Michigan City, the Bishop had been ill, but was able to preach at the Cathedral in the evening, as also to administer Confirmation on Easter Even. The offerings at the Cathedral were \$500. At Peru the offering was \$400 for a new church building fund. At Plymouth, where 72 persons made their Communion at 6 o'clock and 20 at 10:30, the rector blessed a handsome pair of eucharistic candlesticks at the early service. The offerings for the day amounted to \$325. St. Andrew's Church, Kokomo, gave its offerings during the day for missions as a thankoffering to Almighty God for the many signal mercies of the past year. These amounted to \$50 in the church and \$25 in the Sunday School.

The Chicago reports were so largely given last week as to leave little to be added. The Easter services at the Church of the Ascension were better attended and better prepared for than they have been for several years. The offerings were \$16,000, enough to clear off all floating indebtedness. There were over 150 confessions made in preparation for Easter communion. At St. Ann's Church there were over 100 communions made, the largest number in the history of the mission. The offerings amounted to more than \$600. At St. Paul's-by-the-Lake the largest number of communicants in the his-

tory of the parish was recorded, being 114, and the offering, \$1,135, was probably the largest offering in the city in proportion to the size and wealth of the congregation. Most of this offering will probably be devoted to a sinking fund for a new church, which it is hoped may be built in the near future. More than half the communicants at St. Bartholomew's received at the 6 o'clock celebration, and the day's offerings were about \$1,800. The offering at the Atonement, Edgewater, was over \$2,000 for the reduction of the debt, while the children's offerings exceeded \$250. New vestments given to the church were used for the day, at the little mission at Farm Ridge. At Emmanuel Church, Rockford, the offering was \$500.

There were 147 communions made at St. Paul's Church, East St. Louis, in the Diocese of Springfield, with offerings exceeding \$200 and special gifts of a pair of brass vases from Danville, Ill., a set of altar linen from Galva, Ill., three memorial windows and an altar from parishioners. The latter will all be placed by Whitsuntide. The Bishop had visited the parish on Maundy Thursday, and also gave the meditations at the Passion service on Good Friday.

At Grace Church, Madison, Wis., the Easter offering was nearly \$1,000 and represented a larger number of families contributing than in any year formerly. A new surplice was presented to the rector, the Rev. Dr. Reilly, by the St. Agnes' Guild. The offering at St. Luke's, Racine, was \$333, and the parish is entirely out of debt. At St. Mary's, Sharon, the offerings were, in part, to pay the missionary apportionment. A handsome sanctuary lamp was presented to the Church of Our Saviour, Little Falls, Minn., as a gift from the senior warden, Mr. T. C. Gordon.

The Cathedral of Fond du Lac received Easter offerings of \$1,100. There were 197 communions made at the early celebrations and 24 late. A notable feature of daily celebrations during Lent was that during the forty days (Sundays excluded) 700 communions were made, being an average of nearly 18 per day. It is believed that few parishes can equal that record for week-day celebrations.

The rector at Atchison, Kansas, the Rev. Wm. R. Cross, had been able to keep Easter Even by baptizing 12 adults. On Easter day a special gift to him personally was made in the form of a purse of gold amounting to about \$150.

In Denver, the Cathedral congregation, which is without a church by reason of the burning of the Cathedral edifice, had its Eucharistic service at St. Mark's Church, where more than 400 communicants made their Easter communion, and at which service the offerings were received by the Rev. Father Byrne, 97 years of age, who is probably the senior priest in the American Church. The later Easter service of the Cathedral was held in the Jewish synagogue, when an offering of \$1,000 was given to diocesan missions and \$380 to the episcopate fund, the children's mite boxes producing \$121 for general missions, while the Sunday School has also arranged to subscribe \$500 to the building fund of the Cathedral. At St. Mark's there were 90 communicants at 6:15; 280 at 7:30; 53 at 9:30; and 117 at 11; the total, 540, being the largest number in the history of the congregation. This is in addition to the communions of the Cathedral congregation in the same church at 8:30. St. Mark's offerings were \$2,200, of which no single gift was larger than \$100. With this amount and a legacy of \$1,000 and contributions yet to be made, it is hoped that by July 1st the debt may be reduced by \$4,000, leaving only \$11,000 incumbrance on a magnificent property. The children's Lenten offerings were \$100. A part of the offerings at St. George's, Leadville, was de-

voted to general missions. There were 126 communions made at St. Stephen's Church, Denver.

The largest Easter offering ever made in southern California, being a few dollars less than \$9,000, was received at St. Paul's Pro-Cathedral, Los Angeles. This will be used for the completion of the parish house, only a small portion of which has yet been erected.

ALBANY.

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

Residence of the Bishop Coadjutor—The Dean Installed—Death of Leslie Pell-Clarke.

DR. NELSON, the Bishop Coadjutor-elect, has rented a house adjoining that of the Bishop of the Diocese, and will make it his home after his consecration. The address is 25 Elk Street. Churchmen in Troy had hoped he would locate in that city, but it was determined otherwise.

THE VERY REV. HENRY RUSSELL TALBOT was installed Dean of All Saints' Cathedral, Albany, on Wednesday morning, the 6th. The service was very impressive. Bishop Doane preaced the sermon, in the absence of the Bishop of Vermont, who was detained at home by illness. The Eucharist was full choral. The Dean celebrated, assisted by Chancellor Carter and Canon Fulcher. The service was Mozart's Mass in B flat, No. 7. The choir was assisted by a stringed orchestra and by a quartette of brasses and drums. Dr. Percy Starnes was at the piano and led the orchestra.

The new chancel was very much admired. The Cathedral was completely filled, the clergy and laity coming from all parts of the Diocese. A number of clergy from the Diocese of Massachusetts were also present.

At this service, Canon Blodgett was also installed.

THE SAD news is received of the death of Mr. Leslie Pell-Clarke at Cooperstown, on the 7th inst. He had been a deputy to General Convention for a number of sessions past, and as such was always faithful in his attendance and exceptionally intelligent in casting his vote. He has been a large benefactor of St. Mary's Church, Springfield Centre, N. Y., of which he was warden, and in which parish he recently built the rectory in memory of his mother. In Southern Florida, where he frequently spent the winter, he built Pell-Clarke Hall for girls, a few years ago, thereby establishing a noble work in that Missionary District. Wherever he is known his loss will be seriously felt. The burial, with a requiem celebration of the Holy Eucharist, was held on the 11th inst. at Christ Church, Cooperstown.

CENTRAL NEW YORK.

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

Gifts at Paris Hill—Mission at Rome—Syracuse.

ST. PAUL'S CHURCH, Paris Hill (Rev. John B. Wicks, rector), has been made the recipient of a pair of handsome memorial altar vases. They were presented by Mrs. Earl B. Putnam of Philadelphia, in memory of her niece, Miss Snyder.

THE REV. HENRY S. SIZER conducted a short but satisfactory mission during Passion week in St. Joseph's Church, Rome (Rev. A. L. Byron-Curtiss, vicar). The attendance and interest increased from the first. The lucid answers to questions, and the positive preaching, made a strong impression, and many lukewarm, careless members were reclaimed.

THE PARISH of Trinity, Syracuse, has been in charge of the Rev. Henry N. Hyde, the rector, about one year. Recently the chancel and sanctuary have been newly decorated, and services were resumed in the church on Easter day. During the past year a chapel has been fitted up in the parish house; a

men's club with fifty members organized; a boy choir formed; and fifteen persons confirmed. Vesper lights, eucharistic lights, and colored vestments, have been presented to the parish, and a new roof has been placed on the church building.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Mission Work in Harrisburg.

ST. ANDREW'S, Harrisburg, is perhaps one of the most successful "missions" ever started in this Diocese, although, strictly speaking, it is not a mission, as it receives no outside aid and is self-supporting. It is unique in that its services are held in a lodge room and, were it not for the presence of a number of "unchurchly" objects in the room, a stranger would not imagine that he was anywhere but in a church.

The picture shows how the room was arranged for the Easter services, and also shows how readily the room lends itself to the needs of the Church. The "altar" is merely an arrangement to create the effect

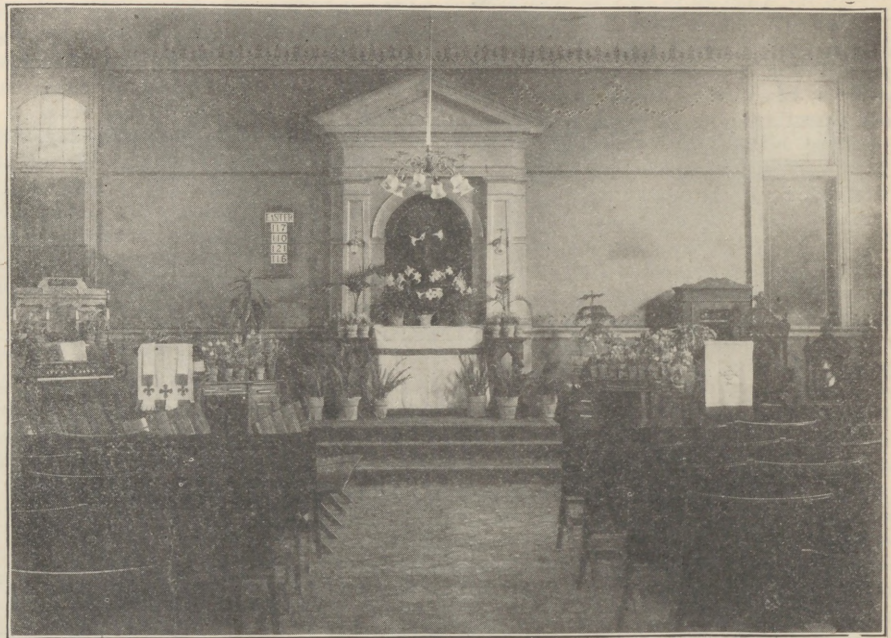
its inception, February 1, 1903, and is under the general supervision of Archdeacon Baker, rector of St. Paul's Church, with his assistant, Rev. John Edwin Hill, in special charge. It is probable that a house will be rented in the near future to serve as a parish house, and a church building is not far in the future.

CHICAGO.

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

Mr. Hopkins' Anniversary—Death of Mrs. Judd—Rockford—S. S. Conferences—Church Extension.

THE 6TH OF APRIL was the fifth anniversary of the rectorship of the Rev. John Henry Hopkins at the Church of the Epiphany. During an anniversary sermon preached on the Sunday after Easter, some statistics of the growth of the parish during these five years were given. There have been 360 souls baptized, and 464 have been presented for Confirmation. There have been about 1,150 names of confirmed persons added to the



ST. ANDREW'S MISSION (IN A HALL), HARRISBURG, PA.

of one. It is made of a half-inch board resting on a molding which runs around the room, and sets in the recess shown. It is draped with hangings of colors according to the season. The "lectern" on the left and "pulpit" on the right, are built each week by fastening to the top of pedestals, with which every lodge room is supplied, a sloping desk, in front of which are placed suitable hangings. The "pews" are made of the seats which, during the week, are arranged around the room, and in this case are very convenient as they consist of folding opera-chairs. The "choir stalls" in front of the lectern are made in the same way with the seats arranged to suit. The two desks in the picture are rather incongruous, as are also the cabinets shown; but these are parts of the regular furnishings of the room and too heavy to be moved. All the church paraphernalia is stored in a large closet during the week and the "church" is built up and taken down on Saturdays and Sundays. There is an effective boys' choir connected with the chapel, the closet mentioned before serving as a robing room. There is also a very successful Sunday School connected with the chapel, of which J. P. Braselmann is superintendent.

The chapel is really a branch of St. Paul's Church, in another part of the city, and is the result of the first organized effort to establish a church in its eastern section. The work has been growing steadily since

enrollment of the parish, which has increased some fifty per cent. The income for all purposes has increased about 25 per cent., and the number of working organizations has shown a corresponding gain. The missionary work has widened, the parish now supporting its own foreign deacon, and also a day school of 60 boys in the district of Hankow, China.

THE WIDOW of the late S. Corning Judd, who was a distinguished Churchman of Illinois and for many years a member of General Convention, as also postmaster of Chicago during the administration of President Cleveland, died on the evening of the 7th inst. at the residence of her son-in-law, Mr. Frederick L. Foltz, in Chicago.

ON MARCH 25th occurred at Rockford the death of Capt. R. H. Allen, formerly the warden of Emmanuel parish (Rev. N. B. Clinch, rector). By his will he left \$100 to the parish from a small estate.

THE LAST conferences of the Sunday School Commission were held on Wednesday on the different sides of the river. On the west side the conference was held in the Church of the Good Shepherd. The Rev. F. C. Sherman, curate of St. Peter's Church, conducted a conference on Sunday School organization. On the north side, at All Saints', the speakers were the Rev. C. E. Bowles, Rev. E. A. Larrabee, and Rev. C. E. Deuel. On

the south side, at St. Bartholomew's, the Rev. C. H. Young conducted a conference on Sunday School.

A MASS MEETING of the clergy was called by the Bishop Coadjutor for the purpose of discussing Church extension, on Monday morning at the Church Club. After an earnest appeal by Bishop Anderson for greater effort for the coming year in the field of Church extension, a number of the clergy spoke, and great interest was manifested on all sides. Of the fifty or more clergy present there was not a dissenting voice to the proposition to pledge their support to Bishop Anderson for furthering the work of the Church in the Diocese. Letters setting forth the need are to be sent to all communicants of the Church, and one day is to be devoted to the cause of Missions in each parish, before the diocesan convention.

COLORADO.

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

Cathedral Chapter House—Northern Deanery.

THE NEW Chapter House of St. John's Cathedral is nearing completion. It is a very Churchly looking building. Six of the windows taken from the nave of the old Cathedral, will be placed on each side, with a pier between each couple. The material is of light gray brick. There is a possibility of having it ready for services on the anniversary of the fire, May 15th.

THE NORTHERN DEANERY convened on April 6th and 7th at St. Paul's Church, North Denver. Addresses were made by the Rev. C. H. Marshall, on "The Priesthood of Melchizedek"; Rev. J. H. Houghton, on "The Training for Missionary Service"; Rev. Mr. Chrisman, on "The Six Maries of the New Testament." At the morning session on Thursday, Archdeacon Bywater told of the missionary work all over the Diocese, and various missionary reports of a hopeful character were made. Lots have been purchased for a new church in Berkeley. The building is well under way, and it is hoped that Berkeley will soon be made self-supporting. At Arvada, a suburb of Denver, a cottage has been remodelled, the rector and the mission has raised for that purpose \$345. The people's offering at Easter amounted to nearly \$100, which will be applied on the balance of the rectory debt of \$1,750. Dean Hart read a paper, the tendency of which was to improve the morals of Denver and to influence Christian people to push the Bible to the front, and to have instruction from it in school and out of school, everywhere, always. Bishop Olmsted in his closing remarks dwelt on the necessity of leaving out the idea of getting at the masses, and insisted on an effort on the part of the clergy to get at the individual. It is only through individual work that we shall ever be able to get at the masses.

CONNECTICUT.

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

Lenten Services—Tariffville—Notes.

THE SERVICES of Lent have been greatly interfered with by the severe weather and the many storms. These tend to affect the size of the congregations, especially in the country parishes. Good Friday brought a heavy rain storm.

ON EASTER MONDAY, at Trinity, Tariffville (the Rev. J. E. Heald, rector), a vote of appreciation of the gift of a memorial window by Joseph C. Mitchelson and other members of the Mitchelson family commemorative of their father and mother, was passed.

SETH D. BINGHAM, Jr., of Naugatuck, who is a student in the Department of Music at Yale, has composed a *Magnificat*, which was sung in Battell Chapel, Yale Uni-

versity, on Passion Sunday. Mr. Bingham was formerly organist of St. Michael's Church, Naugatuck, and is now of St. Paul's, New Haven. The *Magnificat* of his composition is spoken of as one of great beauty.

THE YEAR'S progress at St. James' Church, Winsted (Rev. S. Wolcott Linsley, rector), shows contributions doubled over those of two years ago. A new church is sadly needed. On Good Friday the Three Hours' meditations were given by the Rev. W. G. W. Anthony of St. Stephen's College.

DELAWARE.

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

Burial of Rev. M. L. Poffenberger—Death of Wm. R. Brinckle—Illness of Rev. Dr. Jefferis.

THE FUNERAL of the late Rev. Martin Luther Poffenberger was held at St. Thomas' Church, Newark, the Bishop of Delaware conducting the service. Many of the diocesan clergy were present. Interment was in Baltimore. A special train was furnished by the Baltimore & Ohio Road to carry the body and mourners to that city.

Mr. Poffenberger was born near Hagerstown, Md., November 12th, 1860. He leaves a wife and four children, the oldest a freshman in Delaware College.

BESIDES the death of the Rev. Mr. Poffenberger, the Diocese has lost its secretary, Mr. William R. Brinckle, who died at his late residence in Wilmington, on Easter day. Mr. Brinckle was buried from Emmanuel Church, Highlands (the Rev. Kensey J. Hammond, rector). The service was conducted by the Bishop and the rector of the church.

Interment was made in Old Swedes' Cemetery.

THE REV. WM. M. JEFFERIS, D.D., rector of Calvary Church, Wilmington, has been seriously ill with a nervous breakdown. He was unable to see anyone but his physician and nurses for some weeks, and has been obliged to resign his parish and to take complete rest. Dr. Jefferis will sail for Bermuda as soon as his health will permit him to do so.

FOND DU LAC.

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

Church Burned at Waupaca—Summer School for Fond du Lac.

A DISASTROUS fire which visited Waupaca on April 5th destroyed St. Mark's Church, among other buildings. The church was a small structure, built of wood and valued at about \$2,000, the loss being partially covered by \$1,200 insurance. It was built many years ago.

A SUMMER SCHOOL for Churchwomen will be held at Grafton Hall (the Cathedral School of Fond du Lac), under the auspices of the Society for the Home Study of Holy Scripture. The Bishop of Fond du Lac gives his cordial approval, and the president of S. H. S. H. S., the Bishop of Washington, his sanction. It is proposed to hold the sessions from Tuesday, August 16th, to Thursday, September 1st, both inclusive, making seventeen days in all. Those who attend will be expected to give at least four hours a day to lectures and instructions, and their own reading in connection with them. The lectures will be mainly on Holy Scripture, Church History and the Sacraments and Spiritual Life, with some lighter lectures on recent literature. They will be given by Bishops and leading clergymen. Afternoon excursions on the lake, some musical entertainments for evenings, and stereopticon lectures, are included in the plan.

Correspondence upon the subject may be addressed to the Secretary of S. H. S. H. S., the Library, 2022 F St., N. W., Washington,

D. C., and marked in the corner "Summer School."

INDIANAPOLIS.

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

Good Friday at Vincennes—Progress at New Albany.

THE DEBT of \$2,000, long resting upon the parish of St. Paul's, New Albany (Rev. D. C. Wright, rector), is now provided for, and it is expected that the mortgage may be lifted in time for the church to be consecrated at the meeting of the diocesan Council here in May. A committee has been appointed by the vestry to undertake the raising of funds for the purchase of a new pipe organ which, according to plans now on hand, will cost about \$2,200. The experiment of placing the free kindergarten and industrial work of the parish under a trained worker, has proved very successful, and large numbers of the children of the poor have been reached and benefitted.

ON GOOD FRIDAY evening, the choir of St. James' Church, Vincennes (Rev. C. H. W. Stocking, D.D., rector), produced the cantata of The Crucifixion by Stainer. The choir included 22 choristers who had been under the training of the rector for five weeks previously.

IOWA.

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

Semi-Centennial at Fort Madison.

THE SEMI-CENTENNIAL of St. Luke's Church, Fort Madison (Rev. E. H. Rudd, D.D., rector), will be observed on Tuesday, April 19th.

KANSAS.

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

Methodist Minister Conforms—Independence—Lawrence.

A METHODIST MINISTER, Mr. Wm. H. Brown, has asked to become a candidate for Orders in Kansas. The Bishop has given him a lay reader's license and put him at work.

FOR A LOT costing \$300 a few years ago, at Independence, the Bishop has been offered \$4,000, and with permission to retain and move the church to more suitable and cheaper lots.

A MEMORIAL, being a brass altar rail, has been given to Trinity Church, Lawrence (Rev. Irving E. Baxter, rector).

LEXINGTON.

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

Church Reopened at Frankfort—Lexington Items.

BISHOP BURTON recently visited Ascension Church, Frankfort, reopening the church which had been closed for repairs after the fire. The organ has been also renovated; a water motor and some new stops having been added.

A MISSION was held in Christ Church Cathedral, Lexington, during Passion week. Archdeacon Matthews of Southern Ohio was the mission preacher. During Holy Week he also held a mission at Versailles.

THE REV. ROBERT C. CASWALL, the assistant at Christ Church Cathedral, Lexington, is taking charge temporarily of Trinity Church, Covington, during the vacancy in the rectorship caused by the resignation of the Rev. R. Grattan Noland, which took place at the beginning of Lent. The latter has been *locum tenens* at St. James', Milwaukee, during the absence of the rector, but is now spending a couple of weeks in Covington with some of his late parishioners. Mr. Noland, who is secretary of the Diocese, has nominated, and the Bishop has appointed, the Rev. Robert C. Caswall to be assistant secretary. His address for the present is 1566 Scott St., Covington, and to

him communications for the secretary may be addressed. He will return to his duties at the Cathedral after the appointment of a new rector for Trinity Church, Covington.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Illness of Dr. Kinsolving—Death of Isaac M. Narwood—Diocesan Notes—B. S. A. Work—Window at St. Ann's.

THE CONGREGATION of Christ Church, Clinton St., Brooklyn, were deprived of the offices of their rector, the Rev. Arthur B. Kinsolving, D.D., on Easter, owing to a sudden and severe attack of the grippe. He was stricken on the evening of Good Friday and confined to his room for several days. The curate, the Rev. Floyd Appleton, very acceptably fulfilled the duties for the day.

THERE passed to his rest during Holy Week, Mr. Isaac M. Narwood, who had long been a communicant and vestryman of Christ Church, E.D. Mr. Narwood died at St. Augustine, Fla., where he had gone to recuperate after suffering from a severe disease of the liver. The services were held in Christ Church, after which the body was interred in the cemetery at Greenfield, L. I.

THE REV. E. F. CHAUNCEY, who will be the assistant at Holy Trinity Church, Brooklyn, will be married, April 20th, to Miss Edith Taft. The ceremony is to be solemnized at Grace Church, Manhattan.

AT THE MEETING of the Brooklyn Clerical League, Monday, April 4th, the essayist was Mr. John Malone, the topic being "The Drama and the Church."

EIGHTY-EIGHT Brotherhood men and boys were present at the annual corporate Communion of the Long Island Assembly B. S. A. at St. Luke's Church, Brooklyn (Rev. Henry C. Swentzel D.D., rector), on Passion Sunday. The rector was celebrant, assisted by the Rev. James H. Darlington, D.D., and the Rev. Warren Hubbard, chaplains respectively of the senior and junior Brotherhood assemblies.

THERE have been two missions lately started in this Diocese through the efforts of members of the Brotherhood of St. Andrew, and named St. Andrew's. At Astoria, St. Andrew's mission was started by the chapter of the Church of the Redeemer (Rev. Charles Webb, rector) in the form of a Sunday School, has now grown into an established work and plans have been formulated to build a chapel for the congregation which has worshipped in a store.

St. Andrew's mission, Creedmoor, is the outcome of mission services begun two years ago by a member of St. Joseph's chapter, Queens, in a Union Sunday School building. Since January 1st, the building has been deeded to the Church and the mission has been a separate work in charge of two Brotherhood men, under the direction of the Dean of the Cathedral.

IN ST. ANN'S CHURCH, Brooklyn, a window in memory of the late Abraham Wyckoff has just been placed, and a chancel rail in memory of Ann and Maria Allen. The window has for its subject "Christ in Gethsemane," and is in two lancets, one showing the figure of the Saviour and the other having the figure of an angel extending a cup toward Him. The rail is of brass, with a decoration of the vine and wheat, suggesting the bread and wine of the sacrament.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Diocesan Progress.

THE GROWING life and strength of the Church in the Diocese of Los Angeles has been brought into evidence during the past few weeks by the development of no less than

three missions into fully organized and independent parishes, legally incorporated as such. The first was St. Stephen's, in the beautiful suburb of Los Angeles known as Hollywood. The Rev. Angus M. Porter, under whom the mission was started about two years ago, was elected the first rector of the parish. A small church was begun last autumn, and was so far finished as to furnish a place in which services could be held. Work had come to a stop for lack of further funds, when a visiting Churchwoman became so interested in the work and prospects of the parish that she gave the rector \$3,000 for the enlargement and completion of the church.

St. Athanasius' mission, Los Angeles city, formerly a district in St. Paul's parish, developed under the charge of the Rev. Ransom M. Church, and made application several months back for parochial organization. Just after this was done, Mr. Church removed to Central New York, and further action was delayed. In January the Rev. Stephen Sherman of Rochester, N. Y., was appointed to the mission by Bishop Johnson, and shortly after his arrival the congregation was incorporated as a parish. The vestry thereupon elected Mr. Sherman as the first rector.

Ocean Park, a rapidly growing seaside town, immediately adjoining Santa Monica, is the third place which has gained a parish of the Church. A mission Sunday School was started there two years ago by the Rev. J. D. H. Browne, rector of St. Augustine's Church, Santa Monica. The new parish is the natural development of that work. It has been incorporated as the parish of the Good Shepherd. The Rev. Frederick H. Post has been elected rector. The mission hall in which services are now held will soon give place to a handsome and well appointed church.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Holy Week at Shreveport.

LOUISIANA palms were borne by the members of the choir on Palm Sunday at St. Mark's, Shreveport (Rev. J. H. Spearing, rector). The chancel was similarly decorated. The rector preached at the Three Hours' service on Good Friday to a large congregation.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Good Friday at Bangor.

THE THREE HOURS' SERVICE on Good Friday at St. John's Church, Bangor, was conducted by the Bishop of the Diocese.

MARYLAND.

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

Negro Parish in Baltimore.

THE EXCELLENT progress of the parish church for colored people in Baltimore, St. James' (Rev. Geo. F. Bragg, D.D., rector), was marked by the Confirmation of a class of 43 persons on Friday evening, April 8th, which is by far the largest number confirmed in a single year during the entire history of the parish, covering fully 80 years. St. James' is the only incorporated parish of colored people in the State of Maryland, and it is also the first of its kind in the Southern states. The list of communicants is almost five times as large as it was when the present rector took charge, twelve years ago. The congregation during this period has voluntarily relinquished over \$600 per annum of missionary help which came from the General Board of Missions towards the support of its minister. It still receives some help for this purpose, but were it not for the debt of \$4,000 on its new

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church, it would relinquish the very last penny of missionary aid. During all this time it has ministered to its own poor without any charitable assistance from without. The rector is also the founder and chaplain of a Home for Friendless colored children, where there are some thirty odd children, in addition to being one of the directors in the State Reformatory for Colored Boys.

MASSACHUSETTS.

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

Arrangements for General Convention—Religious Census of Boston—Boston Items—Notes.

THE COMMITTEE having in charge arrangements for the forthcoming General Convention in Boston, ask the Diocese for \$13,000 for general expenses. Several halls and one or two houses may be rented. A daily luncheon will be served the delegates, and this expense, together with the cost of receptions, will necessitate the raising of the above sum. Mr. Clarence H. Poor is treasurer of the committee, and may be addressed at the Diocesan House, 1 Joy Street, Boston.

THE religious census of Boston gives these figures: Baptists, 20,625; Roman Catholics, 109,400; Congregationalists, 20,319; Episcopalians, 17,968; Jews, 11,399; Unitarians, 9,157; Methodists, 14,013; Universalists, 4,108; Christian Scientists, 931.

A NEW ORGAN which has just been completed for Trinity Church, Boston, is considered to be the largest church organ in New England. A full description of it has already appeared in these columns. A special service of dedication took place April 8th, when Choral Evensong was given with the singing of the *Te Deum* by the vested choir. At the close of the service, Mr. Wallace Goodrich, the organist, gave an organ recital.

WORK among the Italians of Boston is progressing under the charge of the Rev. D. A. Rocca. His services on Easter day in St. Andrew's Church were especially gratifying. This work is not done with the intention to proselyte the Roman Catholic Italians, but appeals to two classes: (1) Skeptics and unbelievers, who form the largest part of the 50,000 Italians in Boston; (2) the common class of laborers, poor, ignorant peasants, who, obliged to fight for a piece of dark bread in the native land almost since they were able to walk, never had any religious training. This second class is very hard to reach. The Italian Sunday School participated in the Easter festival, given in Christ Church, Salem Street, on the evening of Easter day.

AN INTERESTING work among the Germans is carried on at the Church of the Ascension, East Cambridge. Mr. Hans L. Carstein, warden and lay reader in the church, conducts the services on alternate Sundays, while the Rev. Robert Walker at stated times administers the Holy Communion, with the service in the German language. This service is very helpful to adults who have recently come from Germany to the United States.

MR. ROBERT TREAT PAINE has published a pamphlet on The Spiritual Efficiency of the Church, in which he gives a comprehensive meaning to the word "Catholic." In part he says: "Rejoice then, each wing of our Church, in the work and methods and doctrines and rituals of each and every other wing of our Church! So will we try to make our Church nobly comprehensive and Catholic and Christian and well pleasing in the sight of God."

THE REV. J. W. SUTER has returned to his parish at Winchester, greatly improved in health.

A NEW lectern Bible, with the new marginal readings, has been presented to St. Stephen's Church, Boston, in memory of Mrs. Edward L. Sprague.

MISS MARY FITZHUGH LINDSAY, daughter of the late Dr. Lindsay, was married in St. Paul's rectory to William Endicott Dexter on April 5, by Bishop Lawrence.

IN ALL SAINTS CHURCH, Attleboro, on Sunday evenings in April and May, the following subjects will be treated by different speakers: April 10, "Every Day Religion"; April 17, "Our Duty to the Sunday School"; April 24, "St. Thomas a'Becket"; May 1, "City Problem"; May 8, "Belief in God"; May 15, "Capital and Labor from Ethical Standpoint"; May 22, "Lifting the Lowest"; May 29, "Breaking down Parish Walls."

CHRIST CHURCH, Andover (Rev. Frederic Palmer, rector), is to receive \$3,000, the income to be used in the care of the church building, from the estate of the late Mrs. Esther Byers. The church was built through the generosity of her husband.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Parish House at Kokomo.

THE NEW parish house at Kokomo, erected at a cost of \$5,000, will be ready for occupancy next month.

MILWAUKEE.

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

G. A. S.—Gifts at Sussex—Woman's Auxiliary in Racine.

THE ANNUAL festival of the Guild of All Souls will be held in All Saints' Cathedral, on Monday, May 30th.

ON WEDNESDAY, April 6th, the Bishop visited St. Alban's parish, Sussex, for the purpose of consecrating the new altar recently presented to the church by the senior warden, George Brown, in memory of his wife. At the same time the Bishop also blessed the new altar cross and vases, all being memorial gifts. The office of Evensong was said by the rector, assisted by the Rev. W. J. Lemon of Waukesha, and 19 candidates were presented for Confirmation, many of them being adults, chiefly men. This makes

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a total of 30 that have been confirmed in this parish during the past eight months. Before the close of the service the Bishop admitted and licensed two lay readers to St. Alban's to assist the rector, namely, Alvin Drahos and Linn McMillian. The church was filled to overflowing. The Bishop was tendered a reception in the guild hall.

THE WOMAN'S AUXILIARY of St. Luke's Church, Racine (Rev. Arthur Piper, D.D., rector), entertained the rector and the Woman's Auxiliary of St. Matthew's Church, Kenosha, together with the clergy and members of the three other parochial missionary societies of the city, in St. Luke's guild hall on April 8th. There was a fair attendance, though the day was inclement. Dr. Piper delivered an address of welcome, which was followed by a choice vocal selection. A very entertaining private journal, describing a journey through Japan, was then read and Dean Mallory of St. Matthew's, Kenosha, gave an informal talk on "Missionaries and Missions in Japan."

A cup of tea and a social half hour finished a pleasant afternoon. Other meetings of similar character are in prospect, and it is hoped, by this means, to increase and strengthen the missionary spirit, and also to foster fraternal relations among the different societies working for the extension of Christ's Kingdom on earth.

MINNESOTA.

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

St. Paul Notes.

STAINER'S "Crucifixion" was rendered by the choirs of St. Paul's and St. John's Churches, St. Paul, on Good Friday evening, and at Christ Church, Dudley Buck's "Way of the Cross" was given.

AT ST. PETER'S CHURCH, St. Paul, half the bonded debt, \$3,300, was raised and will shortly be cancelled. This is due to the efforts of the Men's Club, which started to raise the amount in Advent by special subscription and appeals. At the Church of the Messiah, it is intended to erect a new church or to enlarge the old one. At St. Clement's a new pipe organ has been installed, and the mission has taken initial steps toward organization into a parish.

THE HON. R. C. DUNN, a candidate for Governor of the state, is a Churchman.

MISSOURI.

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

Death of Rev. F. B. Scheetz.

THE REV. FREDERICK B. SCHEETZ, rector emeritus of Grace Church, Kirkwood, and one of the senior clergy of the Diocese, died on the night of Good Friday at his home in that suburb of St. Louis. Mr. Scheetz was born in Philadelphia, and was a graduate of Bristol College, Pennsylvania, with the degree of B.A., in 1837. He was ordained deacon in 1854 by Bishop Hawks, and priest in 1868 by Bishop Vail of Kansas. His long ministry of a half century was spent entirely in Missouri and in only two parishes—a record almost unparalleled in the American Church. From the time of his ordination to the diaconate until 1881 he was in charge of St. Jude's Church, Monroe City, and from the latter year until 1895 was rector of Grace Church, Kirkwood. He retired from the rectorship of that parish in the year mentioned and was created rector emeritus. His age at the time of his death was 86 years.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Semi-Centennial in Orange.

GRACE CHURCH, Orange (Rev. Alexander Mann, D.D., rector) keeps its semi-centennial

to-day, April 16th, the main celebration taking place to-morrow, Sunday, when the rector will deliver an historical address. On Monday night, there will be a reception in the parish house, at which the Bishop and others will speak. The parish was originally formed by persons who had been connected with St. Mark's Church, West Orange, and who after preliminary services for a few months in a public hall, organized the parish on April 16th, 1854. The first rector was the Rev. J. D. Berry. A lot for a church edifice was purchased in 1856, when work upon the building was also commenced, and the corner stone was laid by Bishop Doane of New Jersey on August 11th of that year. The church was formally opened July 16th, 1857. From 1868 until 1900 the beloved rector was the Rev. A. Schuyler, D.D., under whose ministrations the parish developed its present large strength. The rectory was built, a new church erected which was first used on Christmas day, 1872, the parish debts were paid, and the new parishes of Christ Church and St. Paul's in East Orange, were successfully formed as offshoots of the mother church, while a new chapel was added in 1877. The present rector, Dr. Mann, began his administration in the parish as assistant in 1887, and succeeded to the rectorship after the death of Dr. Schuyler. The parish house has been erected during his administration and a memorial chancel added to the church in memory of Dr. Schuyler. Various improvements will shortly be made in the church building and grounds.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Diocesan Notes.

THE LARGE Confirmation class at St. Michael's Church, Trenton, of which mention has been made in THE LIVING CHURCH, has proved even larger than stated, having been considerably augmented by a large supplementary class presented on Easter afternoon by the rector (the Rev. W. Strother Jones, D.D.), at St. Andrew's chapel—making the class by far the largest in the 200 years of St. Michael's history. There was a large proportion of men in the class, as there have been, indeed, in previous classes at St. Michael's. Dr. Jones is one of the New Jersey chaplains of the Grand Lodge of Free and Accepted Masons. On the evening of Ascension day he is to preach to the Knights Templar, and later is to be the preacher at a special service in St. Michael's for the five Masonic lodges of Trenton.

THE PLAINFIELD CLERICUS met on Tuesday, April 12, with the Rev. John F. Fenton, Ph.D., rector of St. Luke's Church, Metuchen. The topic discussed was, "The Relation between Morality and Christian Belief," and the meeting proved both interesting and helpful.



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THE NORTH-WESTERN LINE

THE SERMON preached by the Rev. W. M. Downey, rector of the Church of the Holy Cross, North Plainfield, on the occasion of the celebration of the Bishop's 29th anniversary, has just been printed by order of the Convocation of New Brunswick, under the title, "A Life of Purpose."

TRINITY CHURCH, Elizabeth, has met with a serious loss in the death of Mr. Elisha S. French, one of the foremost members of the parish, and for many years a warden and vestryman. Mr. French was once president of the Washington Life Insurance Company of New York. He moved to Elizabeth some 35 years ago, from Binghamton, N. Y., and since that time has been active in Church life in Elizabeth. His wife, who was Miss Alice M. Bloodgood, and two daughters survive him.

PLANS have been accepted for the new parish hall to be erected at Peapack by the rector of St. Bernard's Church, Bernardsville, the Rev. T. A. Conover, and the contract will soon be awarded. The foundation for the building has already been laid. The Men's Guild of St. Bernard's have undertaken the expense of lighting the Church with electricity.

PENNSYLVANIA.

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

Death of Mrs. Gilbertson - Philadelphia Notes - Gifts to Dr. Nelson - Divinity School Notes.

MRS. ELIZABETH WHITE GILBERSON, wife of the Rev. S. Lord Gilbertson, rector of St. James' Church, Kingessing, West Philadelphia, entered into rest on Easter day. Mrs. Gilbertson has been at Atlantic City, N. J., and was suffering from an attack of spinal meningitis. She was said to be a granddaughter of the original Hugh Wynne, whom Dr. Weir Mitchell of St. Stephen's Church, Philadelphia, used as the subject of his novel a few years ago.

MR. GEORGE C. THOMAS, on Easter day, was in Saronna, Italy, and was reported as being in excellent health. He was expected in the city of Rome on April 11, where he will visit his son in the American Legation.

IN ST. CLEMENT'S CHURCH (the Rev. H. G. Moffett, rector) the side altar is dedicated to St. Catharine. For this altar a copy of the Holy Family has been painted by one of the Sisters of All Saints. The same artist is to paint several panels for the reredos to be placed over this altar.

BEFORE Mr. George C. Thomas left for an extended trip abroad, he gave as a parting gift to the Church of the Holy Apostles (the Rev. N. S. Thomas, rector) an organ to be placed in the chantry in memory of Miss Annie Louise Warwick, who entered into rest on March 13, 1903. This organ has now been erected. It has been so arranged as to be connected with the main organ in the Sunday School room and can be played from the keyboard of the main organ. It adds much to the Churchly appearance of the chantry. Mrs. Sarah B. Saull has presented a beautiful hall clock to the parish which has been placed in the clergy room.

THE EASTER MONDAY elections resulted in the usual Churchmen being called to serve as vestrymen of the various parishes. At old Christ Church the vestry of last year was re-elected. At the Church of the Messiah, Broad and Federal Streets, there were some changes. In these two parishes there had been some friction between the rector and the vestry.

AT CALVARY CHURCH, West Philadelphia, at the regular Easter week meeting of the vestry, the Rev. Warren K. Damuth, rector, presented his resignation, which was accepted. Mr. Damuth will enter the Order of the Holy Cross. He has been rector of Calvary Church for nearly a year.

THE YEAR BOOK of St. James' Church (the Rev. William C. Richardson, rector) has just been issued. It resembles the book issued by St. Bartholomew's parish, New York. The activities of the parish are far-reaching and material success is very evident. For the year ending December 31, 1903, the great sum of \$75,953.47 was received for various parochial purposes. There are nearly 1,200 communicants. The book is illustrated with many beautiful sculptures which adorn the reredos and tower.

THE BISHOP COADJUTOR-ELECT of Albany (the Rev. Richard H. Nelson, rector of old St. Peter's Church, Philadelphia), has been the recipient of two Bishop's robes, including a chimere, a rochet, a cassock of purple, with the scarf or stole. One of these robes will be of the very finest material, the chimere being deeply and richly shirred at the yoke. An episcopal ring has been given by the parish guilds and a pectoral cross by the Bible classes. It is expected that the consecration will take place in the Cathedral at Albany.

ON THE FEAST of SS. Philip and James it is thought that the first service in the mission of the Reconciliation, at Fifty-first and Spruce Streets, West Philadelphia (the Rev. H. McKnight Moore, priest in charge), will be held. Plans for a parish house have been completed. A canvass of the neighborhood has recently been made by the students of the Philadelphia Divinity School, who are greatly interested in this mission.

THE NEW ALTAR and retable, in memory of Samuel Wilbraham, Jr., were dedicated by the Bishop Coadjutor on Palm Sunday, in the Church of the Resurrection (the Rev. Joseph R. Moore, rector). They are of Caen stone. The building committee of the Church of the Resurrection is about to take steps for the erection of a much needed parish building. The old church will be torn down and in its place will be erected a stone structure which will cost about \$20,000.

ON THE FIRST of May, the City Mission will remove to old St. Paul's Church, Philadelphia. Offices have been arranged in the basement and extensive improvements have been made. Intercessory services for Missions will be held daily at noon, and on Friday a special service for men and women will be held at noon with a special preacher, so the old church will be put to an excellent

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use as a place of worship for business people in the vicinity.

ST. BARTHOLOMEW'S mission, Philadelphia (the Rev. James O. McIlhenny, priest in charge), celebrated its fifth anniversary on the First Sunday after Easter. The outlook for the future of this mission is very auspicious. It is hoped that in the course of time the Municipal Hospital for Contagious Diseases will be removed, thus giving an impetus to building operations in the vicinity of the mission. This is the only mission in the Northwest Convocation.

THE PHILADELPHIA DIVINITY SCHOOL.

ON PALM SUNDAY afternoon, at Old Swedes' (Gloria Dei) Church, Mr. Petero Daibo of the Philadelphia Divinity School spoke on "The Problem of Missions in Japan." The Rev. John P. Peters, Ph.D., Sc.D., D.D., rector of St. Michael's Church, New York City, and former Professor of Hebrew at this school, addressed the students the afternoon of the 29th ult. He spoke of the impressions he received, while travelling, of mission work. The mission problem, he said, was doing more to bring about Church unity than any other one thing. Mr. Linden Harris White, B.A., who before becoming candidate for Orders, spent several years as editor of a leading newspaper of Porto Rico, presented to the school the missionary problems of the above island in an address before the missionary conference on Monday, the 28th inst.

THE MISSIONARY SOCIETY of the school has purchased an altar cross for presentation to the Church of the Reconciliation (Rev. McKnight Moore), which is about to be built.

THE MISSIONARY SOCIETY is prepared to supply speakers on missionary life and problems of Japan, Porto Rico, Alaska, and several other fields.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Club—New Castle—Oil City.

AT A PLEASANT banquet given by the Church Club on the evening of Tuesday in Easter week, the guests included a number of ministers from different denominations within Pittsburgh, of the Roman Catholic, the Presbyterian, and the Methodist bodies. After dinner, several of these visiting ministers spoke. Mr. Wm. White, Jr., acting as toastmaster, first introduced the newly elected president of the club, Mr. C. E. E. Childers, who made an address of welcome and took occasion to express thanks for his own election to the presidency of the club. In a characteristic and witty address, Bishop Whitehead followed on the subject, "What it all Means," and drew attention to three characteristics of the Church Club, which he enlarged upon under the topics Hospitality, Breadth, and Docility. From among the guests the speakers were the Rev. Father A. A. Lambry of the Roman Catholic communion, Rev. Dr. David Breed, Professor of Theology in the Western University of Pittsburgh, both of whom spoke on phases of the general subject of Temperance; and the Rev. Dr. Daniel Dorchester of Christ M.E. Church, who spoke on "The Problem of the Poor in a Great City."

Before the banquet the annual meeting of the club was held, at which the following officers were elected for 1904-1905: President, C. E. E. Childers; First Vice-President, S. C. McCandless; Second Vice-President, Herbert Du Puy; Secretary, John H. K. Burgwin; Assistant Secretary, Frank R. Fortune; Treasurer, William L. Lenhart; Historian, Robert C. Cornelius; Board of Directors for three years, John McClure, W. C. Lynne, W. W. McCandless; for two years, F. Z. Smith, William McConway, Edward T.

Dravo; for one year, George M. T. Taylor, H. M. Doubleday, W. A. Cornelius.

OF A CLASS of 37 candidates confirmed by the Bishop on Palm Sunday, at Trinity Church, New Castle (Rev. C. W. Tyler, rector), 25 were adults, of whom 12 had been trained as Methodists, 3 as Presbyterians, and 1 each as Baptists, Lutherans, and Roman Catholics. This class was also remarkable for having five men and their wives.

On Good Friday, the Three Hours of our Lord's Agony were observed, and attended by over 400 worshippers.

AT CHRIST CHURCH, Oil City (Rev. John Dows Hills, rector), plans are in hand for a parish house, to cost \$15,000, of which amount two-thirds has been raised during the past winter. The parish is in a healthy and promising condition, as is shown in part by the fact that at daily services during Lent, the smallest number recorded, being on a rainy Monday, was 55, while much of the time the congregations filled the church.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

Henry—Knoxville.

A SPECIAL NOTE of progress at St. John's Church, Henry (Rev. Arthur Gorter, rector), is the increase in Lenten offerings of the children for missions, according to which this year was given \$27.09 where last year the offerings were \$15.81, and the year before (which was prior to the commencement of the present rectorship), \$3.50. This year there was in addition a special offering from one class of \$18 for parish needs. There has also been an increase during the rectorship of 30 per cent. in the number of communicants.

A NOTABLE incident of a Confirmation at St. Mary's Church, Knoxville, on the evening of Maundy Thursday, was the inclusion of two great-grandsons of Bishop Chase among the class, the other members which comprised nine students and a teacher of St. Mary's School. This was the Bishop's first visit, and was enjoyed by all. An informal reception was held after dinner, when all the members of the school were presented to him.

On last Saturday, Dr. and Mrs. Leffingwell completed thirty-six years of work at St. Mary's. The quarterly report which was read by the rector, was the one-hundred and forty-fourth report which he has personally prepared and presented.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Window at Narragansett Pier—Dr. Henshaw's Anniversary—Newport.

ANOTHER handsome memorial has been placed in St. Peter's Church, Narragansett Pier (the Rev. W. H. B. Allen, rector). It is a window, presented by Mr. and Mrs. Harry B. Kane in memory of their niece, and bears the following inscription: "Edith Bravort Bell, Aug. 21, 1881—June 21, 1893. 'I shall not die, but live.'"

ON MAY 1st, at All Saints' Memorial Church, Providence, will be observed the

THE NICKEL PLATE ROAD

will sell tickets to Cleveland, O., and return, account of National Baptist Anniversary, on May 16th, 17th, and 18th, at rate of one fare for the round trip, plus 25 cents. Tickets good going date of sale. By depositing same, extended return limit of June 10th may be secured. Through service to New York City, Boston, and other Eastern points. No excess fare charged on any train on the Nickel Plate Road. Meals on American Club Meal Plan, ranging in price from 35c to \$1.00; also service *a la carte*. Chicago depot: La Salle and Van Buren Streets, the only Passenger Station in Chicago on the Elevated Loop. Chicago City Ticket Offices, 111 Adams Street, and Auditorium Annex. Phone, Central 2057.



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50th anniversary of the Rev. Dr. Henshaw's official connection with the parish. Dr. Henshaw is now rector emeritus. A sermon will be preached by the Rev. L. C. Manchester, D.D., of St. John's Church, Lowell, Mass.

A DISTRESSING incident occurred in connection with the Easter morning service at Trinity Church, Newport, when the Rev. Prof. Nash of the Episcopal Theological School at Cambridge was to preach. Just before the time for the sermon, Dr. Nash was obliged to inform the rector, the Rev. E. J. Dennen, that he had suddenly lost the use of his voice, so that he was hardly able to speak above a whisper, and that, therefore, he would be unable to deliver the sermon. In his distress, Dr. Nash felt it necessary to leave the church. The rector, therefore, spoke briefly on the subjects of the day. In the afternoon Dr. Nash was slightly improved, and returned to his home in Cambridge.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

AT ST. MICHAEL'S CHURCH, Charleston (Rev. John Kershaw, D.D., rector), Stainer's "Crucifixion" was sung by a choir of nineteen voices, on Maundy Thursday evening. The Three Hours' Service at St. Michael's was attended by a larger congregation than ever before.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Ep.

Church Burned at Aberdeen—The Bishop's Improvement.

EARLY in the morning of March 29th, St. Mark's Church, Aberdeen (Rev. M. F. Montgomery, rector), was damaged by fire to the amount of \$2,000 on the building, and \$1,600 on the organ, which losses, however, are covered by insurance. It is said that the fire was of incendiary origin.

THE BISHOP OF SOUTH DAKOTA, who has been ill for some time in Philadelphia, is now at Atlantic City, New Jersey, and is much improved in health and has been able to be out for a time.

SOUTHERN OHIO.

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

Farewell to Mr. Melish.

AT THE Business Men's Club, Cincinnati, recently, a testimonial dinner was given to the Rev. John Howard Melish of Christ Church, who has accepted the rectorship of Holy Trinity Church, Brooklyn, N. Y. There were seated at the table 128 of the most prominent business and professional men of the city, including quite a number of the clergy of the various religious bodies. Addresses were made by the Rev. John Howard Melish, Prof. F. C. Hicks, Thomas P. Hart, Hon. Harlan Cleveland, James M. Glenn, and Rev. Levi Gilbert.

SPRINGFIELD.

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

Progress at East St. Louis.

THE PRESENT happy condition of St. Paul's Church, East St. Louis (Rev. John Chanler White, rector), in which the exterior of the new stone church, seating over 400, has been completed, the cost thus far being \$19,000, and the interior made comfortable with pews, furnaces, etc., all of which are paid for, is in marked contrast to the state a year ago, when the congregation worshipped regularly in a hired hall with a congregation of only 30 or 40, no music and no flowers for Easter, and this in spite of the terrible floods that devastated that section a year ago. Here certainly is an evidence of God's love and blessing.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Death of Rev. Dr. Brown—Memorials at Brattleboro.

THE DEATH of the Rev. Allan D. Brown, LL.D., formerly President of the Norwich University, occurred early on Easter morning at the home of his son-in-law, the Rev. Geo. J. Sutherland, at Waynesville, N. C. Dr. Brown graduated from the United States Naval Academy, Annapolis, Md., in 1863, and had given his work largely to educational purposes of a high character, closing his career with the presidency of Norwich University. Coming into the Church late in life, he was ordained deacon in 1893 by the late Bishop Bissell, and priest in 1895 by Bishop Hall, and served first at Guilford and then at Barre, Vt., until 1896, when he accepted the presidency of Norwich University as stated. He received the degree of LL.D. from the University of Vermont in 1897. The burial was at Brattleboro, Vt., on April 7th.

ON EASTER EVEN the Bishop dedicated the Bishop's chair and another chancel seat that had been placed in St. Michael's Church, Brattleboro, in memory of the Rev. Wm. H. Collins, rector of the church from 1875 to 1900, and his wife, respectively. The chairs were handsomely made of quartered oak.

WASHINGTON.

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

Bishop's Guild—Woman's Auxiliary.

ON MONDAY in Easter week, the annual corporate Communion of the Bishop's Guild, took place on the Cathedral grounds, in the Little Sanctuary, the Bishop celebrating, and making a brief address, and after the service, he invited those present to view the Baptistery for the Cathedral, which has just been

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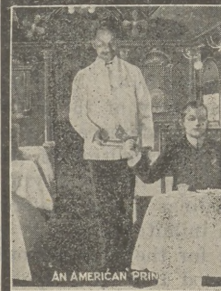
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completed, and is placed in a temporary building near the place which it will eventually occupy. It is a very beautiful work of art, and has been constructed to allow for baptism by immersion, while there is also a basin for use in the usual manner.

THE APRIL meeting of the Woman's Auxiliary was held in St. John's hall on Tuesday in Easter week. Reports of work done by parish branches were received, and statements made by the treasurer of the United Offering, and by the diocesan treasurer as to the condition of the various funds which the Washington Auxiliary has undertaken to raise. This being the last regular meeting of the season, arrangements were made for the closing service and annual meeting on the 3d of May, the day before the meeting of the diocesan convention. The Rev. Dr. Cotton Smith having kindly offered St. John's for the closing service, it was appointed to take place in that church.

WESTERN NEW YORK.

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

ST. SIMON'S MISSION, Buffalo, on Glen-vee Avenue, was begun by the Rev. Chas. H. Smith, D.D., rector of the parish of St. James, in October, 1897, in a hall, where a Sunday School was gathered and services held on Sunday afternoons. The growth was such that in March, 1900, it became necessary to secure a larger hall and in a more suitable location. Later, land was purchased and a contract made for the erection of a church building. This church was opened on the Fifth Sunday in Lent, March 20th, by the Bishop, assisted by Dr. Smith.

The entire cost of the building, including lot, is about \$5,000.

CONTRACTORS are to be selected within the next few days to build the new parish house of Trinity Church, Buffalo (Rev. Cameron J. Davis, rector), of which some notice has already appeared in these columns. The new building will be erected on the lot just south of the church and chapel, the estimated cost, including price of lot, being \$75,000. The lot has a frontage of 59 feet on Delaware Avenue and a depth equal to that on which the church stands. As soon as the contracts are let the work of razing the residence now on the property will be begun.

ON WEDNESDAY, April 6th, there was held a mass meeting of the Junior Department B. S. A. in the Church of the Ascension, Buffalo. At 5 P. M. there was a conference in one of the class rooms at which 50 boys were present. The conference was opened with prayer by the Rev. G. G. Merrill, rector of St. Mary's. Mr. R. Verne Mitchell of Good Shepherd chapter, read a paper on "The Summer Camp and the Brotherhood Boy," and Thomas Johnson of Ascension Chapter read a paper on "What the Brotherhood Boy Can Do During the Summer Vacation." Both papers were pertinently discussed by members of the Junior Chapters. Mr. Hubert Carleton, General Secretary of the Brotherhood, then addressed the conference, expressing his satisfaction with the condition of things in the Junior Brotherhood in this city as indicated in the proceedings of the conference, and then in his own inimitable manner gave direction and advice for the carrying out of the Junior Brotherhood Idea of Prayer and Service.

Dinner was served in the parish house and at 7:45 o'clock a service was held in the church by the rector, the Rev. Geo. B. Richards. About 100 boys were present and a number of Brotherhood men. Mr. Carleton made an address, which went to the heart of every boy present, on Unselfishness. The work of the Juniors will be greatly stimulated by this visit of Mr. Carleton, but more especially by the revived Local Council under the leadership of Mr. Haberstro.

CANADA.

News of the Dioceses.

Diocese of Ontario.

SEVERAL improvements are in progress in St. Luke's Church, Kingston, among them a new choir room and vestry. It was arranged that the choir should be vested at Easter and there is to be a new organ soon.—A BELL has been procured for St. Andrew's Church, Sharbot Lake.

Diocese of Quebec.

THE REPORT read at the annual meeting of the Cathedral Sewing Guild in March, at the Church Hall, showed what important improvements have lately been made in that building and paid for by the guild. The sum of \$3,000 has also been offered by the guild to the Church Hall committee for an endowment fund in the future.—BISHOP DUNN expected during his visit to England to be able to take the Three Hours' service on Good Friday at his old church there, of which he was rector for many years. He expects to sail for home from Liverpool May 19th.

Diocese of Montreal.

AT THE vestry meeting of St. Luke's Church, Montreal, on Easter Monday, the rector, the Rev. W. Craig, spoke of the improvements that had been made in the church lately, one of which was the enlargement of the chancel. This had been done in the anticipation of the jubilee of the parish, which occurs next June. The financial report was satisfactory.

Diocese of Niagara.

THE BEAUTIFUL memorial windows in the chancel of St. John's Church, Thorold, were dedicated March 20th by Bishop Dumoulin. They were in memory of the Rt. Rev. Dr. Fuller, first rector of St. John's Church and first Bishop of Niagara.—AT THE March meeting of the Standing Committee of the Diocese, it was suggested by the Bishop that it might be well if the money apportioned for diocesan needs and that for general missions was joined, so that there would be only one fund outside the parochial ones. There is no doubt that the distinction between diocesan missions and general mission funds is frequently misunderstood. The next meeting of the Committee will be held in Hamilton May 10th.

This Testimony

Will surely interest many readers of this paper.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri Swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour stomach and indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctor said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering. The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of this paper. A letter or postal card is your only expense to get this free bottle.

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