

The Living Church

The Golden Day

BY THE REV. FRED. C. COWPER

Throned on the golden car of day,
Enters the monarch of the morning!
Holding the sceptre of mild sway,
A radiant crown his brow adorning.
His subject vassals all do greet him—
The birds, the brooks, the trees, the flowers;
All spring in joyful mood to meet him,
In certain hope of happy hours.

So doth my soul salute the Dawn
That brings to earth transcendent brightness;
New light, new joy, new life is born,
When Easter glows in purest whiteness.
It tells me that my Lord is risen—
The Righteous Sun with healing wings;
It bursts the bars of Death's grim prison;
In the abyss my jailer flings.

Hail! Hail! All hail! thou Easter Day!
Ten thousand voices sing thy praises;
So gleaming glorious is thy ray,
Its splendor my rapt soul amazes.
Thou art the Sum of treasured story—
The Golden Day without alloy!
The Risen Christ is all thy glory!
The Risen Christ is all thy joy!

Ashland, Pa., Easter, 1899.

The Living Church

C. W. LEFFINCWELL, Proprietor.

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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

Notes of the World's Progress

WIRELESS TELEGRAPHY IS NO longer a theory, but an accomplished fact. A test of the apparatus invented by Marconi resulted in the successful transmission of a message between points in England and France, a distance of thirty-two miles, wind and thick weather proving no obstacles. Further experiments are now contemplated between New Haven and Dieppe, a distance of sixty-four miles. The method by which the result is achieved is not new to the scientific world, but the young Italian inventor is the first to discover a means of practical application. In discussing the matter, Professor Sylvanus Thompson, England's most distinguished electrician, says: "Marconi's demonstration is the natural development of principles propounded by Hertz and Oliver Lodge. It will be possible to establish direct communication across space, either between England and the Cape, India, or even Australia, far cheaper than by submarine cable. Nine years ago I offered to establish telegraphic communication with the Cape, provided \$50,000 was forthcoming, but the scheme was treated as visionary. Before long I believe you will see it realized." The cost of the method of transmission is infinitesimal compared with cabling. The whole installation by which these demonstrations are carried out cost only about \$1,250. With a multiplication of appliances the expenditures would be greatly reduced. A recent issue of the *Electrical Review* contains the first elaborate description of Tesla's experiments in wireless transmission of electricity. They involve handling currents up to 8,000,000 volts produced by his perfected oscillators with entire safety. Photographs of the experiments actually performed make it appear that not only can the energy be transmitted in this manner, but also directed to any point desired, regardless of distance and environment.

THE ALASKAN BOUNDARY CONTRO- versy, has attracted considerable attention, and assumed great importance, owing to the development of gold fields. The British claims to Skaguay are based on treaties made several decades before Alaska came into possession of the United States. In the early part of the present century, when Russia still owned Alaska, Great Britain, starting from the south, claimed jurisdiction along the coast as far north as sixty degrees. Russia, starting from the north, asserted claims to a coast line as far south as the fifty-first degree. The rivalry of the British and Russian fur companies was so intense it soon became necessary to reach an understanding. Accordingly, in 1825, a treaty was signed definitely limiting the boundaries of Russia and British Americas, and it is upon this treaty Great Britain bases its present claims to Skaguay.

THE TREATY GAVE TO RUSSIA A STRIP of territory thirty miles wide, and running down the coast for a distance of 500 miles. The main point for discussion in the present controversy is whether in the treaty with Russia in 1825, Great Britain did or did not reserve certain gateways in this fence through which to reach the interior. The British diplomats contend now that it gave them three. In proof they point to the wording of the Anglo-Russian treaty, by which they claim the 30-mile line granted to Russia was intended to be measured from the waters of the ocean and was to be carried at the 30-mile limit across the waters, not around the shores of such narrow inlets as indent the coast

more than thirty miles. Of the inlets which penetrate farther than thirty miles inland, the most important is the Lynn Canal which extends nearly a hundred miles into the interior. It forms two harbors, one at Dyea, the other at Skaguay.

DURING THE LAST YEAR THE UNITED States Department of Agriculture has had four agricultural explorers at work in different parts of the world, having in view the introduction into the United States of such seeds and plants as may prove to be of economic value. Professor Mark A. Carleton has just returned from Russia. He is confident that some of the seeds he secured will prove of benefit. He mentions a winter rye which is grown at Ust-sisolsk, which is in about 60 degrees north latitude. The climatic conditions are similar to those of Labrador. It is believed that this rye will do well in Alaska. The cereal that promises best results is the Kubanka wheat from the Kuban territory, in the Volga region. While this is a spring wheat in Russia, it is believed it can be changed to a winter wheat here. It is harder than any of our wheats, and is the great bread wheat of the Volga region. This wheat needs a warm climate, and is expected to give good results in Texas, No-Man's Land, Western Kansas, and Eastern Colorado. It does best in Russia, where the annual rainfall is only fifteen inches. In Western Kansas the annual rainfall is eighteen inches. A variety called Polish wheat, which was obtained, has the largest grain of all wheat in the world, the average length of the kernels being about five-sixteenths of an inch. Like the Kubanka, it is exceedingly hard, but is not a bread wheat. Its use is in pastry, and as a macaroni wheat. The Polish wheat needs a warm climate.

AFFAIRS IN CUBA SEEM TO BE AT A standstill, so far as steps toward further re-organization of conditions are concerned. A peculiar situation has developed. The Assembly, a creation of the army, stands between the latter and the United States government, and absolutely blocks the plan to disband the Cuban army and distribute \$3,000,000 to those soldiers who fought for independence, by refusing to turn over muster roles to the proper authorities unless accorded official recognition. The latter course might lead to complications, it will not be considered by the United States. General Gomez, leader and backbone of the insurrection, and commander-in-chief of the Cuban army, has been deposed by the Assembly, not being in accord with its views and believing that the welfare of Cuba depends in large measure upon the continued friendship of the United States. Fortunately the Assembly does not represent the sentiment of Cuban people. Its action in refusing to surrender muster roles is probably due to the hope that an issue of Cuban bonds can be floated, and a sum of money thereby realized largely in excess of that which the United States proposes to distribute. The probable outcome will be a dissolution of the Assembly, or curtailment of the powers and functions it has assumed.

NEWIS CONVEYED, BY DISPATCHES of an encounter on the frontier between Turkish and Bulgarian forces. Relations between Turkey and Bulgaria have been particularly strained since the beginning of the present year, owing to a renewal of the demands for enlarged political rights for the Macedonians. On Jan. 21st, the Macedonian committee, sitting at

Sofia, presented to the Porte a note demanding autonomy for Macedonia, a Christian governor appointed for five years, a legislative assembly elected by universal suffrage, and a local militia. The Sultan notified Austria and Russia of the Macedonian demands, and also made representations to the Bulgarian government. Russia, in a note dated Jan. 23d, informed the Powers it was not disposed to make representations to Turkey in favor of the reform, as such a step might encourage the Macedonian agitation. On the same date, Russia sent to Odessa orders for nine cruisers and two torpedo boats, to be kept in readiness, in view of expected trouble in Macedonia.

WHATEVER FEAR MAY HAVE EXISTED over international complications arising from trouble in Samoa, has been dispelled by the agreement on the part of Germany to the commission proposed by Great Britain, and accepted by the United States. This removes the Samoan question from individual negotiations entirely, as the commission can act on a majority vote; and only in the improbable event that two of the commissioners cannot agree, will an umpire be necessary. He would, of course, be the King of Sweden and Norway, as stipulated in the original treaty. The outcome, it is believed, will be an entirely new form of government for the islands, which will probably wipe out the sovereignty of the natives entirely, as they have shown themselves wholly incapable of self-government. It is even probable there may be a partition of the islands into "zones of influence," where each nation will exercise an undisputed protectorate. This will protect the American interests in the naval station at Pango Pango.

INFORMATION COMES FROM THE PHILIPPINES that the insurgent army is broken and that the end of opposition is in sight. Guerrilla warfare may obtain for a time, but little danger of hostilities on a large scale is looked for, unless Aguinaldo should be successful in effecting a re-organization of his army during the unhealthy season, when our forces cannot act on the aggressive. Continued reverses have affected the prestige of Aguinaldo to the extent that many natives have deserted his standard. The Philippine Commission is expected shortly to issue a proclamation offering amnesty to those who lay down their arms, and it is believed the majority will take advantage of these terms, as they are already beginning to show confidence in Americans by asking protection of them.

THE NEXT CHURCH CONGRESS IS TO be held in St. Paul, Minn., Oct. 10-13, 1899. The list of topics for discussion is as follows: 1. Does National Expansion Involve Imperialism? 2. The Value to Christianity of the Comparative Study of Religions? 3. The Bearing of the Newspaper on Intellectual and Moral Life. 4. Is Nature Christian? 5. Lessons of the Recent Ritual Crisis in the Church of England. 6. The Sunday Question. 7. The Prayer Book in the Life of the People. The speakers have not yet been appointed.

THE CITY OF DETROIT, MICH., IS TO solve the problem of municipal street railway ownership. The measure was backed by Governor Pingree. A commission is appointed with power to negotiate for properties, and if acquired, to operate them. Opponents of the plan resisted strenuously.

The News of the Church

The Church Abroad

Honor Paid to Bishop Williams

At a meeting of the Aberdeen and Orkney Diocesan Council at Aberdeen, Scotland, the Bishop of the diocese prefaced the proceedings by speaking of the death of Bishop Williams, of Connecticut. It will be remembered that it was at Aberdeen that Bishop Seabury, first Bishop of Connecticut, and of the Church in America, was consecrated. This relation of the Bishops of Connecticut to the Scottish Church has never been forgotten on either side. The Bishop of Aberdeen recalled the visit of Bishop Williams to Scotland on the occasion of the Seabury Centenary in 1884, and spoke of the way in which he had endeared himself to them all by his own goodness, and by the hearty sympathy he showed for everything relating to the Scottish Church. At his suggestion, they had undertaken to erect a tablet in commemoration of the consecration of Bishop Seabury. This had been placed upon the walls of the University of Aberdeen, close to the spot where the consecration took place. It was intended to unveil this tablet sometime in March, under the auspices of Lord Lothian, and it was a matter of sincere regret that the Bishop of Connecticut should have passed away before an event upon which he had set his heart had been accomplished. The Rev. Dr. Dawson, of St. Andrew's church, Aberdeen, spoke very warmly of his personal impressions of Bishop Williams, of his genial dignity and his magnificent personality, his strength as a preacher, and his relations to the clergy who had been prepared for ordination under his eye at the Berkeley Divinity School. Wherever he went in Scotland he made friends and won admirers. It had been said by one of these that if all the English episcopate consisted of men like Bishop Williams, no power on earth could disestablish the Church of England. A resolution of sympathy with the Church in America was then passed, in which it was said that "Bishop Williams was always most genially kind and helpful to all Scottish Churchmen, invariably expressing in the strongest terms his deep sense of the debt which the Church owed to her Scottish sister." "His kindly feelings were warmly reciprocated in Scotland, especially in the diocese" of Aberdeen. The resolution concluded by expressing the hope that Bishop Williams may have many like-minded successors.

The Assyrian Mission Committee

At the February meeting of the Board of Managers, a resolution was offered to the effect that the work of the New York Assyrian Committee should be recognized by the Board as an auxiliary. The matter was referred to the Advisory Committee, consisting of two bishops, two clergymen, and two laymen, to carefully consider and report to the March meeting. At this meeting, as already reported in our columns, the Advisory Committee having reported favorably, the Board gave its moral support to the work of the Assyrian Mission, by formally recognizing it as an auxiliary. It should, of course, be clearly understood that no grant of money was asked for or desired, but merely the sanction and sympathy of the Board in its endeavor to extend its work in this country. The committee therefore remains a separate organization, depending, as heretofore, entirely upon the special contributions of Church people for this particular object.

Notwithstanding the new responsibilities devolving upon the American Church, as a result of the late war, the actual needs of our Syrian brethren are such as to fully justify the wisdom of the present effort to extend and develop this special work. The recent upheavals and risings in Turkey, Kurdistan, and Persia, against the native Christians, have been of a most ominous character, and although originally directed against the Armenians, have had at the same time a most disastrous effect on the Assyrian Chris-

tians, just south-east of Armenia, who have suffered acutely from the raids of the Kurds. If our government is in no way able to help these Christians, the Church, at least, is privileged to extend to them a helping hand. We have been urgently entreated by the Syrian Church itself, not only to relieve the sufferings of its members, but also to do positive missionary and educational work. In the whole empire of Persia and Turkey this Church has but one single missionary, the Rev. Mr. Neesan. The Church of England supports five other missionaries engaged in the same work with Mr. Neesan. The Assyrian mission is, therefore, the only mission of our Communion through which American Churchmen can show, in a practical way, their sympathy with these suffering Christians. It is the one effort of the Anglican Communion to perform its duty in this respect, and repay in part the debt we owe to the Christian East.

It is therefore earnestly hoped that the members of the Church will make use of this means to send to this suffering Church their message of sympathy and love. Assistance is greatly needed at present, not so much to support or increase the existing staff of workers, as to extend the work which is going on under their supervision, by helping to supply schools, to print books, to furnish necessary hospital provision, and in various ways to lighten the burden of Mahomedan tyranny and extortion, by lessening its inevitable accompaniments of misery and want. To assist in this effort, it is proposed to take immediate action in the formation of a women's society, as an indispensable means of enabling the women of the Church to take their rightful place in this important field. Perhaps the crying need of a physician and hospital may thus be secured. Will any Church woman who reads these lines, and desires to have her part in this work, send in her name at once to the Rev. D. Parker Morgan, D.D., 3 East 45th st., New York city, who is acting as chairman of the organizing committee.

Canada

Diocese of Ontario

The sum asked for aid in rebuilding St. George's cathedral, Kingston, was \$10,000. This amount has been subscribed, the lists indeed announcing \$10,350. The Archbishop of Ontario who is in failing health, and who is residing in England, has deferred his intended return to Kingston. There has been a proposal to secure his residence in that city for the purpose of a private hotel, for which it is said to be suitable. The Ontario Diocesan Fund is increasing steadily; St. Mark's church congregation, Deseronto, have given \$1,000 towards it.

Diocese of Niagara

There has been a very good attendance at the noonday Lenten services in Christ church cathedral, Hamilton. Very encouraging reports were read at the meeting of the local assembly of the Brotherhood of St. Andrew for Hamilton, in St. Thomas' church schoolhouse, March 9th. Bishop Du Moulin opened the meeting with prayer. The Rev. C. H. Dixon, of Toronto, held a Mission in St. Thomas' church, St. Catherine's, the second week in Lent, which seems to have been very successful. Mr. Dixon also held a six days' Mission at Campbell's Cross, beginning March 14th. Reports given at the annual meeting of the Woman's Auxiliary of the church of the Ascension, Hamilton, show it to be a very active branch. Amongst other work, it supports a missionary at Athabasca Landing, and two Bible women (natives) at Trichoor, India.

Diocese of Quebec

A circular letter has been sent to the clergy by the Bishop, reminding them of the centenary services to be held all over the world in April, to commemorate the hundredth year of the Church Missionary Society. He authorizes a thanksgiving prayer to be used at the services held in the diocese for the purpose, and hopes that the

offerings made then will be devoted to the society's fund. Dean Norman has resigned his position as rector of Quebec and dean of the cathedral, on the ground of ill-health and advancing years. Steps have been taken by the cathedral congregation and the Bishop to make choice of a new rector. The eighth annual report of the Quebec Church Helpers' Association, which has for its primary object the improving of the condition of the clergy in the poorer parts of the diocese, shows work done which is not covered by any other society. Aid has been given in the repairing and improving churches and parsonages, in sickness in families of the clergy, and in providing suitable vestments and vessels for country missions.

Diocese of Fredericton

The mid-day Lenten services in the Church of England Institute, St. John, under the auspices of the St. Andrew's Brotherhood, have been well attended. The Rev. J. A. Richardson, rector of St. Luke's church, Winnipeg, has been holding services and preaching in St. John. He was sent by Archbishop Machray, in the place of Archdeacon Fortin who was prevented from going, by illness, to plead the cause of Ruperts' Land missions in Eastern Canada. He gives very telling and practical accounts of the development and present needs of Manitoba. Dr. Richardson conducted a course of children's services in St. John's stone church school-room, which were so successful that there was not room enough for all who wanted to come. Much regret has been expressed at the sudden death of Archdeacon Brigstocke, of St. John. The new church at Bale Verte is free from debt, and it is expected will be consecrated in May by Bishop Kingdon. A large number of the clergy were present at the meeting of the deanery of St. John, in St. Luke's church, on the 21st.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The mid-day Lenten services in Handel Hall were quite up to those of last year in average attendance, but the offerings fell short of expenses by about \$7.

Here is the abstract of the city missionary work on Easter Day: By the Rev. J. M. Chattin, service morning and afternoon in the County Jail, and at 5 p. m. in the Home for the Friendless; by Mr. Knickerbocker, service in the County Hospital at 9 a. m., and at the Bridewell at 1:30 p. m.; by Dr. Rushton, at 3:30, in the Home for Incurables, where there was fine music with beautiful flowers, and, as usual, a large congregation which included a few visitors.

In all of the churches where such an arrangement was possible, the celebrations of the Holy Eucharist on Easter were numerous, often four in the parish, between the hours of 6 a. m. and noon, and in most parishes, by far the larger number of Communion services were made at the early services.

Services of Holy Week

The season of Lent was well observed by all of our churches by services more frequent and better attended than ever before. The large number who staid for the prayers and meditations of the "Three Hours on the Cross" on Good Friday, gave indication of vastly improved appreciation of the solemnity of the season. At the cathedral, where the Bishop worshipped, the service was in charge of his secretary. At St. James', Grace, Trinity, St. Peter's, St. Mark's—indeed, in a majority of the parishes—the addresses by the respective rectors were not simply appropriate, but, in most cases, delivered with that earnest force which enlarged and ever increasing congregations seldom fail to inspire. Nor was beautiful music, well rendered by full choirs under splendid training, absent as incentive to the careful following of the Church's invitations and instructions to her children, especially during Holy Week. On

Wednesday evening, Grace church was filled by those who listened to the tenth annual rendering of Gaul's Passion music; on the evening of Maundy Thursday, at Trinity, Haydn's "Passion" was given by the choir trained by Dr. Rudge; on Good Friday evening, Mercadante's "Seven Last Words," drew a large number to St. James. Similar account might be given of St. Peter's, Lake View; of St. Paul's, Kenwood, and of the Redeemer, South Park, as of the rest of our large churches.

Guild of St. Barnabas for Nurses

After several weeks of preparation, a movement took shape at Trinity parish house, on March 21st, which is calculated to be of great and general use to the trained nurses of Chicago—a branch of the Guild of St. Barnabas was organized, with a membership, at the start, of nearly 70 nurses. The rector, the Rev. Wm. C. Richardson, was made chaplain, and the guild will meet at Trinity House hereafter, regularly. It supplies a long-felt want.

A Large Offering

Easter Day was a joyful one at the church of the Redeemer, Chicago, the Rev. Percival McIntire, rector. The church was beautifully decorated with palms, Easter lilies, and spring flowers; and the four services were largely attended, many at the 11 o'clock service being unable to obtain seats. About 300 communicated at the two Celebrations. The offerings at the services made a grand total of \$4,500.

Trinity's New Swedish Mission

Easter Day saw the beginning of St. Sigfrid's Swedish mission in the hall of Trinity parish house. Bishop McLaren has licensed Mr. Shontrom to officiate as lay-reader. The rector of Trinity has opened the handsome hall of the parish house and provided an altar, properly arranged, and an organ, and the altar chapter of Trinity dressed the altar for Easter, and will assist the Swedes thereafter. A goodly number of Swedes attended the services, hereafter to be held every Sunday at 11 A. M. and 7:30 P. M.

The seven Sunday schools of Trinity parish had a festival service in the church Easter Day, filling it with bright faces and banners and music. At Trinity, the communicants were 420.

The Cathedral

At the cathedral, the Bishop was celebrant at the chief service, assisted by the now officially announced dean, the Rev. Luther Pardee. There were nearly 200 communicants at the four services. The Bishop preached, and confirmed a class of 45. The present cathedral staff of three priests is to be supplemented by a fourth on May 1st. A monthly cathedral paper is contemplated in the immediate future, and a printing apparatus for the Boys' Club of 45.

St. James' Church on Easter Day

The healthy spirit pervading St. James', reaching of late the height of enthusiasm, is very encouraging to the rector of the mother church of the diocese. At the three Celebrations over 600 received, two thirds of them at 6 and 8 A. M. At 10:45 the congregation numbered over 1,500. At 3 P. M., the building was completely filled for the Sunday school function, admirably planned and carried out by the superintendent, Mr. Addison. With the evening congregation the number in attendance at the six services must have aggregated 5,000. An offertory of \$6,000 was asked for, and over \$4,000 has been already reported. contributed in the main by about 800 individuals, for there were only three contributions of \$100 or more; and as nearly 20 of the more prominent families are out of town, and pledges are still coming in, there is no doubt that the amount asked for is coming; one-half of it put the parish out of debt on Easter Monday. On May 1st, the veteran trainer, Mr. Smedley, comes from New York, to resume his old position as choir-master.

A beautiful bronze tablet was seen for the first time in St. James' on Easter Day. The inscription reads:

In loving memory of Elizabeth Hammond, widow of Edward Swan Stickney, died July 11th, 1897. And in recognition of her helpful and gracious life, and of her

many gifts to this parish, this memorial is made by the congregation.

"Make them to be numbered with thy saints in glory everlasting."

Easter at Grace Church, Chicago

Here there were over 4,000 at the three services, 8 A. M., 11 A. M., and 7:30 P. M., with considerably over 600 communicants. It was a delight to those attending the first service on Easter morn to find their old rector, Dr. Clifton Locke, officiating as celebrant. An interesting event was his finding among those receiving from his hands their first Communion, one whom he had baptized, whose mother, also receiving at the time, he had baptized, prepared for Confirmation, given first Communion to, and married. The music at the High Celebration was pronounced to be the finest ever heard in Grace, long famous for its choir, now under Harrison Wild, organist and choirmaster, who has recently been appointed to succeed Mr. Tomlins as conductor of the Apollo Club. An offertory of \$3,700 was asked for, and one of over \$4,000 given. The Rev. John Mark Ericsson assumes, this week, his duties as assistant to the Rev. E. M. Stires, rector.

Easter at the Epiphany

Bishop Morrison, of Iowa, officiated as celebrant and preacher, assisted by the Rev. Mr. Van Ingen. The church was densely filled, the congregation according their late rector a welcome second in intensity only to that splendid reception accorded to him on entry into his new diocese. The communicants numbered about 550, and the offertory amounted to \$3,000.

Enlargement Needed at St. Peter's

The record of last year was broken, the total of communicants being 569, or 30 above last Easter's number, and of these nearly 400 were at the early services. It was impossible to seat the congregation at the mid-day service, though every available nook had its chairs. An offering of \$3,500 was asked for, to enable the vestry to pay off \$3,000 on mortgage due Oct. 2nd. This sum is now assured, for \$2,500 is already reported. An architect is being consulted as to enlargement (now become a necessity), by occupying with a side aisle the vacant space between church and guild hall on the west. Bishop Edsall is to be in the city on Thursday, and will preach on Low Sunday. The rector's father, the Bishop of Niagara, will be here on the 20th, and will stay over two Sundays. The Rev. Frank Du Moulin has moved into the house, 1697 Wellington place. He desires to say that our notice of his work in Cleveland should not be construed as a reflection on that of his predecessor, because Emmanuel had been vacant for some months before he took charge.

Easter Day at Churches on the North Side

At the Ascension, 200 received in the re-occupied church, and the offering was over \$1,300.

At the church of Our Saviour, Fullerton Ave., at the early Celebration, 219 received, and 127 at noon. The offering was \$1,350, that of the Sunday school, \$100. A handsome memorial window has been placed to the memory of Mary Brent, by the little one's parents, the subject being Christ blessing a little child.

At St. Chrysostom's, 150 received at the early Celebrations, and 95 at noon. The offering was \$2,550, of which \$1,000 goes to the building fund, the rest to liquidate floating debt. Communion vessels, very rich and beautiful in design, were given and used for the first time.

In the church of the Atonement, Edgewater, the offering was \$1,150, with nearly 100 communicants. In All Saints', Ravenswood, the Holy Week services were well attended, especially the "Three Hours." At the three Celebrations of Easter, 162 received, of whom only seven at the late service; offerings, \$400. In St. John's, Irving Park, the Rev. J. M. Chattin officiated for the Rev. C. E. Bowles, at 7 A. M., having 57 communicants; offering, \$150. At 4 P. M. Evensong, there was an attendance of 200. In St. John's mission, Clybourn ave., 44 received at 8 A. M.

Easter at the West Side Churches

At St. Andrew's the Rev. Dr. Fleetwood and Professor Hall took the services for the rector who is still confined to his bed, but is improving and may be out on Low Sunday. Two hundred and thirty received at 6 and 8 A. M.; 130 at 10:30 A. M., when Dr. Fleetwood preached. Mr. Hall delivered the sermon in the evening, and also addressed the Sunday School. There was an offering of about \$1,200, in addition to that of the Sunday school.

At Calvary, 208 received, and the offering was \$400.

At St. Barnabas' the communicants numbered 107 and 29 at the two Celebrations. The offering was \$105; that of the Sunday school over \$30. At the early service 93 received in St. Luke's, Western ave., and 9 at the later service. The offering was \$200, including \$40 from the Sunday school.

The Rev. F. F. Beckerman reports 8 communicants at Douglas Park mission, and 118 at the 10:30 A. M. service in the church of the Good Shepherd, Lawndale, being 6 more than ever before. The offering was \$200. At St. Ann's 85 received at the early service, and 28 at the later.

South Side Churches on Easter Day

At St. Paul's, Kenwood, the Rev. C. H. Bixby was cheered by an offering of \$9,800, being the result of a special appeal for the building fund of the new church, the foundations of which are laid, and which may be soon commenced.

There were 454 communicants in St. Mark's, of whom 199 received at 6:30 and 8 A. M. The offering was over \$1,600. A special feature of the late service was a musical setting to processional hymn 105, composed by the choirmaster, F. H. Bradley.

At St. Alban's 69 received at 7:30 A. M., and 67 at 10:45. The offering was over \$400. There is a remarkable showing from Christ church, Woodlawn, where 363 received at 6 and 8 A. M., and 98 at 11 A. M. The rector was assisted by the Rev. C. C. Tate, and the offering was about \$1,500, with \$100 from the Sunday school. The recent effective improvements include decoration of the chancel and choir, electric lighting, and a beautiful reredos. At the Park Maour mission, with 90 children, an offering of \$33 was presented. At St. Thomas' 76 received at 6:30 A. M., and 46 later; offering \$120; Sunday school \$7. The priest-in-charge, the Rev. Alf. Lealtad, rejoices over the gift of a beautiful white stole. Immediate efforts will be made to erect a guild room in the rear of the church.

At Holy Trinity, communicants numbered 82; the offering, \$110, was the largest in years. Over 150 children were present at the afternoon Sunday school service, and 75 at the 9:30 A. M. service of Good Friday.

In the church of the Annunciation, Auburn Park, the number of communicants, 62, was the largest ever made. The offering, including that of Sunday school, was over \$400. At the new mission of Holy Cross, 55th and Halsted sts., the attendance, 150, tested the capacity of the room at evening service, which was full choral. The decorations were beautiful. Offering, \$20; Sunday school attendance, 117. At the 8 A. M. Celebration in the Incarnation, Fernwood, 15 received, and at Evensong the offering was \$25.

St. Margaret's, Windsor Park, reports at 7 A. M., 26 communicants, and 30 at 11 A. M.; offering, \$98. In the evening, Mr. Roland held service for 100 men at Whiting, which is in the diocese of Indiana. At Pullman, Dr. Rushton celebrated for 30, at 9:30 A. M., and at 11 A. M., for 45, at the church of the Mediator, Morgan Park, where the offering was over \$300. He had previously administered the Holy Communion to 21 in Harvey, at 7:30 A. M. He also reports a full evening service at Pullman.

Easter In the Suburban Churches

In St. Mark's, Evanston, there were 267 at the 7 A. M. Celebration; 57 at 8:30, and 53 at 11 A. M. Of the large offering, \$1,250 at the late service forms the nucleus of a fund for a rectory and parish house.

No rector has more reason to feel encouraged than Dr. Fawcett, of the Redeemer, Elgin, who while reporting 147 communicants in the parish last year, with 122 receiving at Easter, has this year 152 at the three Celebrations; offering over \$300. Good Friday was a surprise, the Three Hours' Service being attended by a congregation which completely filled the church.

In Emmanuel church, Lagrange, the Communions made were 146 and 108 respectively; offering, to clear off floating debt, \$4,400, for which preparations were begun in July last by getting 100 pledges of \$40 each payable in eight monthly installments. Sunday school offertory, \$100.

At St. Matthew's, Evanston, there were 39 communicants. In Trinity, Highland Park, there were about 120 communicants. In Christ, Winnetka, there were 47 communicants, and an offering of nearly \$200. In St. Paul's, Glencoe, 35 received. In St. Paul's, Roger's Park, 75 received at the early Celebrations, and 27 at noon. The offering was \$1,100.

At St. Michael's, Berwyn, there was not a vacant seat at the single service which was at 11 A. M. The communicants numbered 35, and the offering was \$140, besides \$17—Lenten offerings of the little Sunday school. A fine new brass altar cross had been presented on the previous day by an unknown donor.

The Holy Communion, Maywood, reports nearly 60 at the early Celebrations and 11 at the chief service, which was full choral. There were Celebrations on the four days of Holy Week, and many services on Good Friday.

In Grace church, Hinsdale, 62 received at the later of the two Celebrations; there were large congregations, with fine music, both vocal and instrumental; and an offering of \$402. At the afternoon service in St. Andrew's, Downers Grove, there was also a large congregation; offering, \$45.

St. John's, Naperville, being in charge of a dean, there was no Celebration. The music, largely instrumental, was excellent; the offering, \$76. A pleasing episode was the recent confirmation of one who for ten years was an Evangelical missionary.

New York

Henry Codman Potter, D. D., LL. D., Bishop

A Churchman of New York City, Mr. C. C. Jackson, has given \$25,000 for the erection of a rectory for St. Saviour's church, Bar Harbor, Me.

The Woman's Auxiliary of St. Philip's church, of colored people, has just presented an Easter gift of brass altar vases to St. Cyprian's church, St. Augustine, Fla.

At the church of the Holy Trinity, Harlem, the Rev. Alexander S. Cummins, Jr., priest-in-charge, the Bishop administered the rite of Confirmation on Wednesday in Easter week.

At St. Peter's church, the Rev. Olin S. Roche, rector, a memorial window to the rector's father, the late Dr. John A. Roche, was unveiled on Easter Day, the subject being "Christ in the home at Bethany."

The general secretary of the American Church Missionary Society, the Rev. Dr. W. Dudley Powers, has just returned from a visit to Cuba, in the interests of the mission work now under way at Havana and Matanzas by this society.

Easter-tide at the church of the Holy Communion has been made a happy one by the return of the beloved rector, the Rev. Henry Mottet, D. D., who, as noted in the columns of THE LIVING CHURCH, has been absent for some time on account of illness.

This year was remarkable in the increased observance, not only of Easter, but also of Good Friday, and, to some extent, of Holy Week, by the Protestant denominations. The methods of observance were in all cases closely taken from the uses of the Anglican Church.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, the Rev. J. O. S. Huntington, of the order of the Holy Cross, conducted

the Three Hours' Service on Good Friday. For Easter Day, the choir was augmented with orchestral instruments. There were three early celebrations of the Eucharist, followed by High Celebration.

A remarkable series of lectures are being delivered on the Ely foundation, at the Union Theological Seminary, by Dr. Thomas C. Hall, on "The social significance of the religious revival in England in the eighteenth and nineteenth centuries." The course which began April 4th, and is open to the public, deals directly with matters affecting the Anglican Church, and discusses the Low, Broad, and High Church movements.

Gift to Trinity College, Hartford, Conn.

Friends resident in this city, of Trinity College, Hartford, Conn., have presented to President Smith, D. D., LL. D., the sum of \$25,000 for the science building of the college, which it is intended to begin this spring. The gift came from five individuals.

Gift of a New Floating Hospital

A new floating hospital for St. John's Guild, long contemplated, has been rendered possible by a gift of Mrs. Augustus D. Julliard, of this city, who has directed that whatever is necessary shall be supplied at her cost. The estimates exceed \$30,000.

Easter Memorials

At St. Andrew's church, Harlem, the Rev. Dr. George R. Van de Water, rector, a notable feature of Easter Day was the unveiling of the new memorial window to Dr. Bottome, already described in the columns of THE LIVING CHURCH. The chancel is about to be tiled in memory of another parishioner.

The General Theological Seminary

A legacy of \$5,000 comes to the seminary by the will of the late Ven. Archdeacon Cooper, D. D., who left similar bequests for Nashotah Theological Seminary and the University of the South. In each case the capital is to be kept intact, and the interest used to aid poor students in prosecuting their studies.

Fresh Air Work for Boys

The church of the Holy Cross is already moving vigorously to secure funds necessary for the summer fresh air work for working boys and their little brothers at St. Andrew's Holiday House. Last year the House gave outings to more than 200 boys, at a total cost of a little over \$350. The economy, though great, is not able to meet the pressure probable in the approaching season, and enlarged funds are needed.

Passion Music

At St. James' church, the Rev. E. Walpole Warren, D. D., rector, the vested choir finely rendered Haydn's "Passion," during Passion Week, under the direction of the organist and choirmaster, Mr. Walter Henry Hall. At St. Matthew's church, the Rev. Dr. Krans, rector, the choir rendered the cantata, "The Cross of Christ," on the evening of Palm Sunday. At All Souls' church, Gounod's "Daughters of Jerusalem" was rendered by the parish choir on the evening of Good Friday.

The Church Club

At the March meeting of the Church Club, just held, the new rector of the church of St. Mary the Virgin, the Rev. Geo. M. Christian, D. D., discussed "Personal religion." He was followed by the Rev. A. L. Wood, of the archdeaconry of Richmond. The speaking of the evening was closed by the Rev. Prof. J. C. Roper who considered "Personal religion and the creed." The Church Club has made a provision by which the privileges of the club rooms are extended at all times to the clergy of the Church resident in this diocese, and the neighboring dioceses of Long Island and Newark. Many of the clergy have responded heartily to this generous invitation.

Churches Opposing Railway Extension

The board of trustees of the cathedral of St. John the Divine and the managers of St. Luke's Hospital have joined in the movement started by the Rev. Dr. John P. Peters, of St. Michael's

church, and which has now spread to the entire population of that portion of the city, and has been backed up by the city press, to antagonize projects of railway extension in the vicinity, which threaten to endanger life. A severe contest has been carried to the Legislature of the State, and Governor Roosevelt who is a Churchman, has taken sides on the issue, in the interest of the people. The action of the cathedral and hospital authorities has practically settled the question by withdrawing consent of property ownership to nearly 1,000 ft. on the thoroughfare involved.

Columbia University

Through the efforts of President Seth Low, LL. D., the indebtedness of the institution, rendered unavoidable by removal to the new location, and amounting to about \$3,700,000, has been rearranged in a fund, saying \$35,000 in interest annually. There will be a rival debate between the students of this university and those of the University of Chicago, in Chicago, on April 14th. A friend has given \$150,000 for a new building in connection with the Teachers' College; this, with other sums for the same object already in hand, will enable the erection of an edifice to cost about \$350,000. It will be built to the westward of the college, and will be connected with the latter by a covered passageway. The building will be a fine addition to those now surrounding the cathedral of St. John the Divine, and will be 100 by 200 ft. in size, and five stories in height.

Pennsylvania

Ozi William Whitaker, D. D., LL. D., Bishop

The Rev. Allan Sheldon Woodle, rector of St. Luke's church, Altoona, is undergoing treatment for an injured knee at the Episcopal Hospital, Philadelphia.

The Bishop held a visitation service on the Feast of the Annunciation, in St. Mary's church, West Philadelphia, the Rev. W. W. Steel, rector, confirming a class of 11.

The Rev. Floyd W. Tomkins, rector of Holy Trinity church, addressed a students' meeting in Houston Hall, University of Pennsylvania, on the 29th ult. His subject was "The ministry as a life work."

In the will of George W. Lukens, of Frankford, Philadelphia, probated on the 25th ult., the larger portion of his estate, valued at \$55,000, is bequeathed to the Grand Lodge of Masons for a specified purpose. If the bequest is refused, then the estate is to go to St. Mark's church, Frankford.

An Easter gift has just been sent by the Woman's Auxiliary of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, to the Rev. A. B. Clark, Rosebud Agency, S. D., containing an outfit for a native helper and his wife; also six cassocks and six cottas for the first vested choir among Indians, besides a pulpit fall; value of the box, \$75.

Good Friday services were generally well attended in all our churches, especially those which observed the "Three Hours Service." In addition to the several services at St. James' church, the Rev. Dr. J. N. Blanchard, rector, there was a special one at 8 P. M., for those who were prevented by their daily work from attending at earlier hours.

Death of Col. Edwin Jefferies

Colonel Edwin Jefferies, a retired railroad superintendent and iron manufacturer, entered into life eternal on the 29th ult., in the 84th year of his age. For 25 years he was a vestryman of Christ church, Germantown, and was active both in Church and charitable work.

A Studious Indian Girl

Margaret Nason, of the Sitting Bull tribe, came to the Lincoln Institution, Philadelphia, some ten years ago, where she received an education preliminary to her being a student at the Girls' High School, and is now its only Indian girl graduate. She was a proficient student in history and languages; and during her post-

graduate work, took an advanced course in English, while she imparted the Indian tongue to her instructors. She has just returned to her people in the Far West.

Reunion of Confirmees at St. Peter's

A special service for all who have been confirmed during the 25 years' rectorship of the Rev. Dr. T. S. Rumney, was held on the evening of Palm Sunday, at St. Peter's church, Germantown, when a special sermon was preached by the rector who endeavored in earnest words to strengthen the faith, and increase the zeal of those who were striving to fulfill the vows they had taken. The church was completely filled.

Palm Sunday at St. Mark's

A very large congregation was in attendance at the high celebration of the Holy Eucharist at St. Mark's church, Philadelphia, which was preceded by a solemn procession, the vested choir singing "All glory, laud, and honor." The crucifer, bearing the crucifix veiled in violet, was attended by two acolytes bearing lighted candles. The choristers, the rector, and the clergy who took part in the Celebration, carried branches of palm. The music, under the direction of Minton Pyne, organist and master of the choir, was Lloyd's Communion service in E; at the offertory, Gounod's "There is a green hill far away," was beautifully rendered. The sermon by the rector, the Rev. Dr. A. G. Mortimer, dwelt upon Christ as the Perfect Man and the Perfect God.

Sacred Music for Passion and Holy Week

On Thursday evening, 23d ult., Haydn's "Passion" was rendered in the church of Our Saviour, Jenkintown, by the choir of that church, assisted by the choir of St. Timothy's, Roxboro, under the direction of Charles T. Murphy, Jr. Stainer's cantata, "The Crucifixion," was rendered by the choir of St. Paul's church, Chestnut Hill, at Evensong, on Sunday, 26th ult. The same composition was sung on the 27th ult., in the church of the Ascension, Philadelphia, by the united choirs of St. Andrew's, West Philadelphia, and of the Ascension, consisting of 100 voices, under the direction of Howard R. O'Daniel, and was again given by the same musical talent on the 29th ult., in St. Andrew's church, West Philadelphia, in which church, also, the united choirs, on the evening of Good Friday, sang Haydn's "Passion." Dudley Buck's beautiful cantata, "The Story of the Cross," was rendered on the 28th ult., at old St. Andrew's, Philadelphia, by a quartette and a chorus of 50 voices, under the direction of Prof. W. R. Barnes, J. P. Rowland, organist. The Passion service, "The Throne of Calvary," composed by Dr. Carl Hempel Reed, was sung by the choir of St. Paul's church, Chestnut Hill, on the evening of Maundy Thursday, in that church, assisted in its rendition by a quintette of local talent.

Church Club Work Among Boys

The Church Club of Philadelphia held a meeting at the Church House on the 27th ult., and considered the offer made by the president, George C. Thomas, of land and money for a building to meet the demands of the work among the boys of Kensington. As was stated in THE LIVING CHURCH last week, the land has already been conveyed to the club, and action was taken, by the appointment of a finance committee of seven, to raise the necessary funds, and a building committee of five members. The club also agreed by resolution, that its members, as individuals, will subscribe \$2,500 a year, for the term of five years, to maintain the building and work. In addition to the fund offered by Mr. Thomas (\$13,000, not \$12,000, as was stated last week), \$5,000 has been subscribed by one donor, and \$500 by another. This makes a total of \$18,500. It is planned to build, at a cost of about \$30,000, so that more than half the amount needed is already in sight. The plans for the structure have not yet been drafted, but the intention is to have a building with club accommodations for 1,000 boys. In the present quarters, from 300 to 350 boys are accommodated

each week, and as many as 150 have gathered at a meeting. There are about 1,000 names on the roll, and it is intended to have the house large enough to meet the demands of the work fully.

St. Clement's Church, Philadelphia

The ceremonial benediction of the palms took place at 6:30 A. M., on Palm Sunday, after which pieces of palm were distributed among those present at the three celebrations of the Holy Communion at later morning hours, and also at the High Celebration at 11 A. M. In the procession preceding this service, all the priests, acolytes, and members of the choir carried great branches of palm. The music was Tours in C. Before the sermon, preached by the rector, the Rev. G. H. Moffett, a letter was read from Bishop Whitaker, dispensing the members of the parish, on account of the prevalence of sickness at this time, from the strict fast on Good Friday, and allowing them to take some food in the morning. A new set of vestments of a rich purple silk embroidered in thorns, shields, and Jerusalem crosses, was used for the first time at the High Celebration. The celebrant's chasuble has ophreys of blood red silk, with the pillar in front and the Y cross on the back, and on these are shields containing designs indicative of scenes and incidents in the Passion described by St. Matthew in the Gospel for the day: the bag with the 30 pieces of silver, the chalice and consecrated wafer, the lantern, staves and sword, the ewer and bason, the pillar, cord, and scourges, the nails, hammer, and pincers, the ragged scarlet robe, crown of thorns and reed, the cross with the inscription, I. N. R. I., the coat without a seam, and the ladder, spear, and sponge. Where the arms of the cross join is an embroidered *Eccc Homo*, which was done in the work room of the All Saints' Sisters, Baltimore. On the ends of the stoles are five Jerusalem crosses, to typify the five wounds. This gorgeous set of vestments has just been completed by the Altar Guild of the Sodality of St. Clement.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D. D., Bishop-Coadjutor

On Sunday, March 19th, A. M., Bishop Whittle confirmed a class of 19 persons, at St. James' church, Richmond. He preached an able sermon. The Bishop also confirmed a class of 10, at All Saints' church, Richmond, in the evening.

Much interest has been manifested in the Lenten night services which have been held at Christ church, Richmond. The addresses have been made entirely by laymen.

Bishop Gibson visited Holy Trinity church, Richmond, on Sunday A. M., March 26th, preaching and confirming a class of 22 adults. Stainer's "Crucifixion" was rendered by the choir on Good Friday night.

One of the special features of the Good Friday devotional services of St. Paul's church, Richmond, was the rendering of the "Messiah" by the choir. In spite of the mixed congregations which gather at such a time, the devotional character of the service is never lost sight of.

Bishop Jaggard who, as before noted, has been in temporary charge of St. Paul's church, Richmond, during the past four months, and who expected to remain until Oct. 1st, when Dr. Carmichael's leave of absence would expire, has been obliged by physical infirmities to resign his charge at once, and leave Richmond after the services of Easter Day.

Bishop Gibson visited Epiphany church, Barton Heights, on Holy Thursday night, preaching, celebrating Holy Communion, and confirming a class of seven candidates. This is the second visitation of the Bishop to this parish during Lent.

Bishop Jaggard's Sermon to Men

A special service for men was held in St. Paul's church, Richmond, on Sunday, March 26th, under the auspices of the Brotherhood of St. Andrew of that church, and Bishop Jaggard had been asked to preach a sermon on that oc-

casional that would have special reference to the needs and aspirations of men. The church presented a sight that has been rarely witnessed in this city, a large congregation filling it to overflowing, composed almost entirely of men from every walk and calling in life. The Bishop preached a sermon of great spirituality and power, the dominant thought of which was that every truly successful and heroic life must lose itself in its endeavors for the upbuilding and blessing of others.

Lenten Services by non-Episcopal Ministers

The mid-day Lenten services for business men, conducted by the Brotherhood of St. Andrew, which for the last four years have been held in the downtown part of Richmond, have not this year proved the success that was hoped for. Last year the plan was tried of having non-episcopal ministers of the city make addresses at these meetings. There was then some objection to this, and when the same plan was used this year, these objections became more pronounced, especially as the Prayer Book was not made use of at such services. The city clergy have not favored it, and *The Southern Churchman*, speaking of it, says: "We see 'that all the denominations' will take part. Though these are services for all persons, we think it would be better that our own clergy should conduct them. They know how best to do this work. Let them do it."

Michigan

Thomas F. Davies, D. D., LL. D., Bishop

Being convinced that the missionary work of the Church is her first and greatest work, the rector of St. Thomas' church, Detroit, the Rev. F. B. Hodgins, is pursuing the plan of preaching a missionary sermon once every month. He invites the congregation to make use of a "Cycle of prayer," which he has prepared in order to make the subject more definite. The "Cycle" is as comprehensive as possible, and if faithfully used, should deepen and quicken interest in the great work committed to the Church. There is a special topic for each day of the week.

Bishop Davies visited St. Luke's, Ypsilanti, on Passion Sunday, and preached and confirmed at the morning service. The rector, the Rev. Wm. Gardam, presented 20 for the "laying on of hands." The Bishop's sermon, on the "Peace of God," was very beautiful and profitable.

Iowa

Theodore Nevin Morrison, D. D., Bishop

St. John's Church, Clinton

On Tuesday of Holy Week, Bishop Morrison made the first visitation of St. John's parish, Clinton, the Rev. H. H. Morrill, rector, confirming a class of 32, making 154 Confirmations, and an equal number of Baptisms, during the present rectorate of less than three years. The new church, just completed upon the site of the old St. John's, which was torn down last summer, is a spacious edifice of stone of Gothic architecture, and with a seating capacity of about 500. The furnishings throughout are among the best in the diocese, and almost entirely memorials and special gifts, as follows: The altar and reredos to the memory of the late Mr. P. S. Toole, the recently deceased senior warden; the Bishop's chair, the gift of Mrs. George McDaid, in memory of her sister; the clergy chair, given by Mr. George Goodwin; the credence table, by Mrs. H. H. Morrill, in memory of her mother; the cruets and ciborium, the gift of Mr. Marvin Pool; the large brass receiving bason, and four collecting basons, a memorial of Mr. Samuel Cook, by his wife; the altar cross and vases, a memorial of the late Mrs. Orrin C. Eston; the altar service book, a memorial to William Graham Rice; altar book rest, to the memory of Mrs. Sarah Williams McDonald; one altar Prayer Book and Hymnal in memory of Mrs. I. P. Brewer; another, in memory of Mr. and Mrs. Risely. The altar rail of carved oak is the gift of Mrs. E. H. Thayer, in memory of her brother, Mr. J.

Osborn Payne; the choir stalls were given by the Sunday school; the brass eagle lectern, by the young ladies of St. Agnes' Guild; the lectern Bible, by Mr. and Mrs. Henry Sabin, in memory of their daughter, Bessie; the brass and oak pulpit and carved oak rood-screen, by the ladies of St. John's Guild; the brass litany desk, by St. Cecilia's Guild, and the litany book, in memory of Mr. Chas. G. Roberts, by his wife. This work, now so happily completed, marks a new era in the life of the parish, ushering in what gives every promise of being the period of its greatest prosperity.

The Bishop's Visit to Muscatine

On Passion Sunday, Bishop Morrison visited this parish, it being his first visit and Confirmation outside of the see city of Davenport. The rector, the Rev. Dr. Paget, and his sister entertained the Bishop and his eldest son at the rectory, and on Saturday evening, a number of the men of the parish, and others, called informally upon the Bishop, and were delighted with his manly greeting and unaffected cordiality. The Bishop's sermons and addresses to the congregations and Sunday schools of Trinity and All Saints' won all hearts, and it is safe to prophesy that Dr. Morrison will be greeted with delight, and with overflowing congregations, at each future visit, as he was on his first. A class of 10 was confirmed in the evening.

Visitations of the Bishop

APRIL

6. St. Paul's, What Cheer.
7. St. James', Oskaloosa.
9. Trinity, Ottumwa. 12. Grace, Albia.
13. St. Andrew's, Chariton.
14. St. Paul's, Creston.
- 16-18. Des Moines: St. Paul's, Good Shepherd.
21. Trinity, Iowa City.
23. Sioux City: A. M., St. Thomas'; P. M., St. Paul's.
25. St. George, Le Mars.
26. St. Mark's, Fort Dodge.
30. Hope church, Fort Madison.

Indiana

John Hazen White, D.D., Bishop

The Rt. Rev. John Hazen White, D. D., made his annual visitation to Howe School and St. Mark's parish, March 22d. The rector, the Rev. John Heyward McKenzie, Ph. D., officiated at Evensong, after which the Bishop laid his apostolic hands upon a class of 18—three boys and three girls from the parish, and 12 boys from the school. He made an excellent and helpful address to the class. The Bishop expressed great joy at the work accomplished, and said he was highly pleased with the school and its influence for good in the Church.

Washington

Henry Yates Satterlee, D. D., LL.D., Bishop

March 22d, the local council of the Brotherhood of St. Andrew held a public meeting, when an eloquent address was delivered by Bishop Kinsolving, of Brazil.

On Palm Sunday, the Bishop of Washington administered Confirmation to a large number of candidates, in the morning, at the church of the Epiphany, and in the evening, at St. John's, Georgetown.

On Wednesday evening in Holy Week, "The Crucifixion" was sung at St. John's, Washington, by the vested choir, under the direction of Mr. H. H. Freeman, organist and choirmaster.

The Bishop's Anniversary

On the Feast of the Annunciation, the Bishop of Washington observed the third anniversary of his consecration, by a special service at the pro-cathedral, to which he invited the clergy and people of the diocese. The chancel and altar were beautifully decorated with palms and lilies. After the processional hymn, the *Te Deum* was sung, and the Bishop celebrated the Holy Communion. In an informal address, he spoke of the association of this diocese with the Feast of the Annunciation, chosen by the late beloved Presiding Bishop for the consecration of its first bishop, and also of a much earlier historical association; for on this day, the first set-

lers of Maryland landed on the beautiful shores of St. Mary's river, within the diocesan boundaries, and the place where they knelt—many of them of the Church of England, though the leaders were Roman Catholics—is in the churchyard of St. Mary's, one of the old parishes of this new diocese. On the afternoon of the same day, the first annual meeting of the Bishop's Guild took place at the episcopal residence. On both these occasions, the Bishop spoke of his plans and hopes for the diocese, and of the spirit in which clergy and laity should work together.

The Churchman's League

The postponed lecture was given on the evening of the 27th ult., in the church of the Epiphany. The subject was, "Cathedral work of the future in America," and the Bishop gave a comprehensive sketch of what it should be, and pictured the great national cathedral which the Churchmen of this day hope to found for the blessing of future generations.

North Dakota

Samuel C. Edsall, D.D., Bishop

The Bishop's Visit to Park River

March 19th, Bishop Edsall made his first visitation to St. Peter's mission. On Saturday evening, an informal gathering at the house of one of the parishioners, afforded the Bishop an opportunity to meet the people of the mission. On Sunday, services were held in the Baptist edifice, and the Bishop confirmed two persons. He preached both morning and evening, the later service being in the Presbyterian building. The Bishop's visit has created renewed enthusiasm in Church work in this city, and he hopes soon to secure the erection of a small mission church. For that purpose, Mrs. C. D. Lord has deeded to the Bishop two lots near the Wadge residence, and the lot adjoining has been secured by Mr. Lord for rectory purposes.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

The mission at Horton has been presented with an altar by Grace church, Ottawa.

A beautiful altar, pre-ented by the Daughters of the King of Grace parish, has been given to the church at Chanute. The service of blessing by the rector, the Rev. H. M. Carr, D.D., will be held on April 7th.

The new church for Calvary mission, Yates Centre, will be consecrated by Bishop Millsbaugh on April 6th. Dean Hill will preach the sermon.

Through the efforts of the rector, the Rev. J. M. Rankin, the parish church of the Ascension, Burlington, has been repaired throughout, and was re-opened for service recently.

Bishop Millsbaugh has been making a series of visitations in the western part of Kansas, known as the short-grass-country, about 300 miles from the see city, Topeka. On account of the severe and unusual winter in the West, the Bishop says his Confirmations this year will not be as many as last year.

Memorial of Bishop Thomas

On March 9th, a memorial service was held in Grace church, Ottawa, and a beautiful oak altar placed in the church by the local chapter of the Daughters of the King, in memory of the late Diocesan of blessed memory, the Rt. Rev. Elisha S. Thomas, S. T. D., second Bishop of Kansas. The rector who preached the sermon on this occasion, drew lessons from the beautiful character of the late Bishop.

Deanery of Wichita

The convocation of this deanery met in St. Matthew's church, Newton, presided over by the Rev. Dr. Krum, the dean. All the clergy of the deanery, with two exceptions, attended. The Bishop and Mrs. Millsbaugh were present. The Rev. Dr. Beatty, the rector of the parish, added much to the success of the convocation. His excellent boy choir also assisted at each service.

St. John's Church, Wichita

The energetic rector of this parish, the Rev. J. F. von Herrlich, has announced that the parish church is freed from the debt that has burdened it for a long time, and that it will be ready for consecration at the meeting of the diocesan convention at Wichita in September next. An effort is being made to have the present chairs replaced by pews.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

A Mission in Urbana

Archdeacon Webber, of Milwaukee, has just concluded a week's Mission of marvelous power in the parish of the Epiphany, the Rev. David Wright, rector. There was a great outpouring of the Holy Spirit, great conviction of sin, comfort to the sorrowful, strengthening of the weak. The spiritual life of the Church has been revived. As a direct result of the week, a large class of candidates were on Easter Day presented to the Bishop for Confirmation. On Easter Day the parish also celebrated its 50th anniversary with appropriate services. Never has it been in a better state spiritually and materially to hold a jubilee service than at the present time, one of the causes of rejoicing being the final payment of the building debt that has rested upon the parish for many years, the last \$500 of which has been raised since the first of January.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

In most of the churches of Brooklyn on Good Friday, there were three services, Morning and Evening Prayer, with addresses, and the observance of the Three Hours, and in all, the congregations were unusually large.

On Easter Day, in nearly all the churches there was one early celebration of the Holy Eucharist, and in several, two—one at sunrise, and another at 8 o'clock.

The Bishop of the diocese recently visited St. Joseph's church, Queens, and confirmed 10 persons, eight of whom were males, presented by the priest-in-charge, the Rev. G. Wharton McMullen.

For two weeks the Rev. Fr. Watson has been holding a Mission at St. Michael's church, N. 5th st., Brooklyn, the Rev. Floyd E. West, priest-in-charge. There is much interest displayed, the congregations being large, and at the evening services, the church is crowded.

At Christ church, E. D., the Rev. James H. Darlington, rector, on a recent Friday a series of Quiet Hours were held by the Rev. W. H. Barnes, at the request of the associated chapters, Daughters of the King, of the diocese.

Memorial of Dr. J. B. Elliott

At Easter, a beautiful memorial window was unveiled in the church of the Messiah, Brooklyn, the Rev. St. Claire Hester, rector. It is in memory of Dr. J. B. Elliott who was at the time of his death, in July last, junior warden, having been connected with the vestry for nearly 35 years. The window is the gift of the church, its purchase being authorized by vote of the vestry.

Legacies by Rev. E. D. Cooper, D. D.

The will of the late Archdeacon Edmund D. Cooper contains the following bequests: To the University of the South, at Sewanee, Tenn., all his theological library, and to the theological department of the university, \$5,000, the interest on which is to go to the support of a divinity student, to be appointed by the rector of the church of the Redeemer, Astoria, L. I.; to the General Theological Seminary and Nashotah House, Wis., each \$5,000, for the support of a divinity student, to be appointed by the same rector. The estate is valued at \$30,000, and the will made some 14 years ago, has been admitted to probate.

A Growing Mission of St. Luke's, Brooklyn

The mission in charge of the Rev. Frederick P. Swezey has outgrown its present quarters,

and Dr. Swentzel, rector of St. Luke's, suggests that the work be made permanent by the purchase of a lot on which to erect a building. This would contain a restaurant, rooms for lodgers, and a commodious assembly room for services, lectures, entertainments, mothers meetings, kindergarten, industrial school, and a general reading and club room. Recent costly improvements have been made on the organ at St. Luke's church, which is the largest in Brooklyn.

Confirmation in Brooklyn Churches

The Bishop of Easton who for several weeks has been officiating for Bishop Littlejohn, visited St. Peter's church, the Rev. Lindsay Parker, rector, on the evening of Palm Sunday, and confirmed a class of 52. Bishop Adams gave a very earnest, helpful charge to the class, and after the service greeted the members individually as they passed through the vestry. On the evening of March 23d, at Grace church on the Heights, the Rev. Frederick Burgess, rector, Confirmation was administered to 28 candidates, by Bishop Adams. On the following evening, at the church of the Atonement, the Rev. E. Homer Wellman, Ph. D., rector, a class of 40 was confirmed, and on the evening of Good Friday, in St. Ann's church on the Heights, the rector, the Rev. Dr. Reese F. Alsop, presented a class of 59, ranging in age from 14 to 74 years.

Memorial to Former Rectors

In Christ church, Brooklyn, the Rev. A. B. Kinsolving, rector, a beautiful memorial window was unveiled on Easter morning. It is in memory of three former rectors: The Rev. John Seeley Stone, D. D., who was rector from 1841 to 1852; the Rev. Eli Hawley Canfield, D. D., from 1853 to 1869, and the Rev. Lucius Whiting Bancroft, D. D., from 1869 to 1889. The window is the gift of present and former parishioners of Christ church. The subject is St. Peter's great confession. In the foreground is a grove of cypress, the roofs of the city showing over the low wall in the background, and a yellow twilight sky above, with reddish clouds. This warm golden tone is carried up through the Gothic architectural forms that fill the upper part of the window, varied with olive, dull red, and purple. The whole window glows with color, the most vivid tones appearing in the drapery of the figures in the lower part, relieved, however, by masses of gray, dark green, and brown. The window is of Favrite glass, and is the work of the Tiffany studios. The inscription is composed of the text St. Matt. xvi: 15, 16. A memorial service for the three clergymen was held in Christ church not long since. On Palm Sunday a Mission was begun, lasting through Holy Week. The Rev. Nelson P. Dame, general missionary of the Parochial Missions Society, who was the preacher throughout the week, drew large congregations. He speaks *extempore*, and with vigor, directness, and effectiveness.

Louisiana

Davis Sessums, D.D., Bishop

The Church Club Lectures

These have been exceedingly interesting. Bishop Sessums gave the initial lecture, on "The pre-Reformation period," on March 13th; Prof. Chas. L. Wells, Ph. D., of the State University of Minnesota, gave the second, "Charles the Great and the foundations of the Western Church," on March 20th, and Judge W. W. Howe, president of the Church Club, the third, "Contributions to law by some English Churchmen," on March 27th. The lectures have been greatly enjoyed, and have proven very instructive.

A New Church for St. George's, New Orleans

St. George's parish has given the contract for a new church to Mr. Julius Koch, one of the best architects and builders in New Orleans, and the contractor to whom was given the erection of the present cathedral. The parish is located in the most favorable part of New Orleans, and under the present rector, the Rev.

J. W. Moore, has been rapidly increasing in influence and importance.

Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop

Mid-day services were held during Passion Week at 454 Main st., Louisville. The services were conducted by the Rev. John K. Mason, D. D., rector of St. Andrew's church. Bishop Dudley will address the men during Holy Week.

The Rev. Wm. H. McGee, of Anchorage, has accepted an appointment as missionary to Cuba, and has departed to his field of work.

On Passion Sunday, Psalm xlii, "God is our refuge and strength," etc., music by Dudley Buck, was sung at Christ church cathedral. The vested choir was re-inforced for the occasion by a double quartette of ladies. The music was beautifully sung, under the direction of Horatio Browne, *Mus. D.*, organist and director of music in the cathedral. A month ago Stainer's "Daughter of Jairus" was sung, with even better tonal effects.

The Bishop's Anniversary

The 24th anniversary of the Bishop's consecration, on Jan. 27th, was celebrated by the usual service at the cathedral, the Bishop being celebrant, assisted by the Rev. Messrs. Craik and Grant, his assistants. In the afternoon he gave a luncheon to his clergy. There were present: the Rev. Drs. Perkins, Snively, Estill, Miningerode, Mason, and Craik; and the Rev. Messrs. Smith, Johnston, Kirkpatrick, Chrisman, and Klenzle, of Louisville, and McGee, of Anchorage, and Marshall, of Owensboro. The Bishop entertained in his usual pleasant manner, and the lunch was very good. A cheerful smoker wound up the pleasant occasion.

Ohio

Wm. Andrew Leonard, D.D., Bishop

At Emmanuel church, Cleveland, Canon Hall has charge of all services till a new rector is chosen. Congregations have been large, and Lenten services well attended.

The Rev. L. W. Applegate, of Tacoma, Wash., has given valuable help in different parishes in Cleveland: at Trinity cathedral, at the church of the Holy Spirit, and at Emmanuel church.

During Passion Week, noonday services were held at Trinity cathedral, with a brief address, the Bishop of Oklahoma being the speaker on Monday and Saturday. On Good Friday the usual Three-Hour Service, beginning at 12 M. and closing at 3 P. M., was conducted by the Very Rev. Chas. D. Williams, dean of Trinity cathedral.

The class in ecclesiastical embroidery, of which Miss Neff is president, will adjourn April 17th for the summer. On Monday, March 27th, there was an exhibition at the cathedral house of the altar linen made this year for gifts to missions. Each set consists of a fair linen cloth, one corporal, one chalice veil, a credence cover, a pall, and three purificators. In all, 12 missions have been helped in this way, at different times.

Bishop Brooke visited Trinity church, Toledo, on Passion Sunday, March 19th, and confirmed a class of about 50 persons, prepared by the Rev. E. S. Barkdull.

Confirmations in Cleveland

On Palm Sunday, Bishop Brooke, of Oklahoma, visited Trinity cathedral, preached and administered the rite of Confirmation to a class of 20. On the evening of the same day he preached at St. Paul's church. A class of 12 were confirmed.

Springfield

Geo. F. Seymour, D.D., LL.D., Bishop
Chas. R. Hale, D.D., LL.D., Bishop-coadjutor

St. Paul's Pro-Cathedral

A local paper of March 17th, has the following agreeable announcement: "At a meeting of the vestry of St. Paul's pro-cathedral last night, the Rev. Dr. Frederick W. Taylor was requested to withdraw from the meeting for a time,

and Hon. Charles E. Hay was called to the chair. Then a resolution was passed by unanimous vote, that the Easter offering should be devoted to the personal use of the rector. This was a very happy recognition on the part of the vestry of the valuable services which Dr. Taylor has rendered the parish." Archdeacon Taylor became rector of St. Paul's, Sept. 1, 1886, so that this is his 13th Lent and Easter in the parish. The parish is free from debt. The Old Ladies' Society (we have yet to hear of another society of that name in the Church) have just voted to erect a substantial steel picket fence around the church property, which is situated in the heart of the city, only one block from the public square.

Maryland

William Paret, D.D., LL.D., Bishop

The Bishop has licensed Dr. Robert Atkinson as lay-reader for the Johns Hopkins Orphan Asylum, for colored children, at Remington ave. and 31st st.

Large Confirmation Classes

Bishop Paret visited the church of St. Michael and All Angels, Baltimore, the Rev. C. Ernest Smith, D. D., rector, on March 21st, and administered the rite of Confirmation to a class of 66 persons. Of the whole class, only 28 had been from infancy members of the Church; 21 were from the Methodists, 5 from the Presbyterians, 1 from the Reformed, 5 from the Roman Church, 3 from the Lutherans, and 3 from the Baptists; 32 members of the class were adults, among them a large proportion of men. The Bishop made an address to the candidates, after which he preached a strong sermon on Sunday observance. On Sunday, March 26th, the Bishop confirmed a class of 41 persons in the morning at Emmanuel church, the Rev. J. Houston Eccleston, D. D., rector; in the evening, 19, at the church of the Messiah, the Rev. Peregrine Wroth, rector. The Bishop also recently confirmed 12 at Ascension church, 28 at St. Barnabas', 27 at Christ, 17 at St. John the Baptist, and 14 at St. James' First African (colored).

Accident to the Rev. Dr. Brand

The Rev. William O. Brand, rector of St. Mary's church, Emmerton, Harford Co., whose portrait appeared recently on our cover page, has met with an unfortunate accident. He was visiting at the home of Miss Elizabeth Oliver, 1200 Cathedral st., Baltimore, an intimate friend, and fell down an elevator shaft from the first floor to the cellar, breaking one of his legs. He is reported to be improving. Dr. Brand is 84 years old, has been rector of St. Mary's church for over 50 years, and is the oldest clergyman in active work in the diocese.

St. Michael and All Angels', Baltimore

On Sunday, March 12th, the Rev. C. Ernest Smith, D. D., celebrated the 7th anniversary of his rectorship at this church. Before beginning his sermon, he read a pastoral letter to the congregation, and also mentioned the appeal of the vestry for \$5,000 at Easter, to be used toward the liquidation of the debt, and announced that already he had received 16 responses, pledging the sum of \$435. The statistics presented in the letter showed that during the past seven years there had been 248 Baptisms, 354 Confirmations, 70 marriages, and 81 burials. There are now 616 families connected with the parish. The communicants have increased from 471 to 1,110. The Sunday school numbers 418 children and 45 officers and teachers. The contributions of members of the church amounted to over \$93,000. The work of the parish has grown rapidly. When the Rev. Mr. Smith took charge, one clergyman was sufficient; now three find ample work to do. Besides the Rev. Messrs. Clarence D. Frankel and Robert S. W. Wood, there are two lay-readers, and some 200 or more voluntary workers in the parish. The result is that the parish is an exceedingly live and active one. About two years ago the church established a mission near Hampden, which has an average attendance of 35 children in the Sunday school, and two services are maintained every Sunday.

Editorials and Contributions

The Ebb of Some Tides

A JEWISH preacher of Chicago recently declined a call to New York at a large advance of salary. He now repents him of his decision, and has uttered a wail loud and tearful over the non-attendance of his co-religionists at his lectures. He regards this as an insult to him, and denounces it as "a tendency toward American humbuggery." One of the daily papers says:

Dr. — has brought the high distinction of rare scholarship to the pulpit of Sinai Temple. He has impressed his strong and original personality upon the social, literary, and political life of Chicago. His name has given weight to civic movements for good government, and his voice has been lifted with rare eloquence and beauty, for every cause that was calculated to elevate the standards of citizenship, or to promote culture or stimulate learning. He is known in all the land as a deep student of current problems and a broad thinker.

There is a strong flavor of "American humbuggery" in this exaggerated praise which has been the continual refrain of the press for some years past. Two lessons may be drawn from this affair, and one is that a preacher who is the pet of the press, cannot necessarily and for that reason fill the pews, and is not the success he seems to be. The papers parade by preference whatever in religion may be sensational, grotesque, or "liberal," meaning, by that term, destructive. One of our rectors was requested by a reporter to furnish abstracts of his sermons, provided they were not too religious, and did pitch into old ideas! The other lesson is that the position which a preacher may take in the community, however it may flatter the pride of his denomination, does not fill the pews, nor does it assure him against the bitterness of a contrast between civic notoriety and the indifference of his parishioners, a fact which seems to hold true whether the sermonizing voice possess "rare eloquence" or only the strident tones of the pulpit mountebank. Dr. — says: "Your pulpit was never of the *opera bouffe* type; if your pulpit was of national reputation, you never recognized what you owed the men who filled it."

IN the same paper which chronicles the Rabbi's wail, we hear another from a Methodist minister who said:

The Methodist Church was face to face with a crisis, and during the twentieth century would undergo startling changes. Of course the time limit on pastorates would be removed, and the presiding eldership would be abolished, but these were trifles. Other changes were impending which threatened the very life of the Church. It might just as well be confessed that the Church was not now winning men as it had done in the past, that it was failing to meet the spirit of the age; that the preachers were no longer revered for the sake of their office, and that multitudes of its members were dropping out and identifying themselves with literary societies or with Christian Science.

He added that he knew that his particular church contained mighty little vital Christianity, that even after he got men converted it was hard to get them into the Church, and that if he got them in, it was hard to keep them from falling out. If they ever moved away it would take a whole detective agency to watch one of them, and get him to join a church in the place to which he went. The consequence was that in the Methodist churches in seven cities of

over 500,000 inhabitants in this country last year, there was a net gain of only 635 members, and that in the Methodist churches of all the cities in the country last year there was a net gain of only one-half of one per cent.

These depressing views of the current situation seem to be accepted as more or less justified by the facts, and the more is the pity. But the most significant feature of this confession is that the other preachers could not divine the cause of the decline, at least none of them were in agreement. One said the "liberals" had "captured the field by proving that there was no need for any Church." Another thought "the doctrine of hell ought to be preached more." Another said "a revolution is in progress, and it is towards Christ." Another charged that the Methodists were "shedding no light on the social and economic problems of the day." Another said "the mistake was that the doctrine of the Holy Spirit was not preached." It was also contended that some new inspiration and enthusiasm must be found. The time had come "when it is the mission of every man to rediscover Christianity." "In the twentieth century there will be a tremendous reassertion of the essentials of Christianity." In all which there is much food for thought.

—X—

Christian Science

TWO utterances are before us from clergymen of the Church on the subject of "Christian Science," so-called. This system is rapidly assuming startling proportions. There are said to be four hundred regular societies of its adherents in the United States and Canada, including a membership of two hundred and fifty thousand people, and five thousand teachers and healers. No doubt a large proportion of these people have been attracted by the claim that through the principles of this sect, diseases are healed. Much, also, is said of its effects upon character. Dr. Newton, one of the clergymen referred to, speaks of "the singularly gracious influence that has been exerted, through this movement, upon the character of multitudes of men and women. Doubt has given way to faith; fear, to quietness and confidence; irritability and lack of self-control, to a sunny serenity of spirit; weak wills have been braced into strengthfulness; evil habits, of long duration, have been mastered; the sense of God has come as an unspeakable benediction into lives which had been 'without God in the world.'" We leave this sweeping claim without criticism for a moment. With the better class of minds who have been drawn into this movement, it is probable that the reaction against the crass materialism which in these days constitutes such a tremendous force in life and thought, has been a strong motive. The hungry soul, striving for something to satisfy its deepest needs, eagerly grasps at that which substitutes spirit for matter, even to the extent of denying the existence of the material altogether.

DR. NEWTON is bold enough to call "Christian Science" "the youngest child of Christianity." Subsequently, he shows himself fully conscious that it has its antecedents in the misty theosophies of the East, and in the extreme philosophic idealism of

some modern teachers. He does not betray in this pamphlet any knowledge of Gnosticism, that most instructive analogue of Christian Science in the early days of the Church; and, so far from being a "child of Christianity," its most deadly foe, the worse because it assumed the name of Christian, and confused the minds of untutored men. Gnosticism took the ideas of the Eastern theosophists as its starting point, and endeavored to interpret Christ and Christianity by that "higher" light. It produced a combination wonderfully similar to this modern development. The ancient movement was not so popular as this of more recent date, inasmuch as it did not concern itself so much with physical disease and infirmity, but rather with the profounder mystery of sin. Without denying the existence of matter, it made matter the essence of evil, and asserted that the spirit of man was properly independent of matter, and consequently of the body, which is material. Among many earnest souls, Gnosticism, inducing a struggle to make this independence real, led to an ascetic standard of morality, in which those effects were seen which Dr. Newton admires in Christian Science—quietness, self-control, confidence, greater strength of will, and overcoming of evil habits. Stoicism already, through somewhat similar ideas, had produced similar results. The constancy of a stoic has become proverbial.

NOTWITHSTANDING his glowing eulogy of the type of character which Christian Science has evolved, Dr. Newton gives us in an appendix, another side. He takes note of the want of any recognition of the discipline of pain and sorrow. This discipline, with them, "has no place in that schooling of character which life is ordained to carry on." Yet Jesus was the "Man of Sorrows." He is constrained to say that "such a view of life tends to drop out of recognition the value of those heroic qualities which suffering, borne bravely, has always developed, and which man has always accounted his noblest crown of honor." He thinks this may be overcome, but how can it, if logic has its way? There can be no room for the idea of patient submission and cheerful endurance of pain, if the pain does not exist, and the patient is only, for the time, the prey of an imagination which he must repudiate and trample upon. He has noticed, also, a certain conceit, "a most ungracious" thing, an assumption of superiority. But this is airily dismissed as "incidental to all new illuminations of the soul." It has been incidental, doubtless, to the illuminations of philosophy at all times, but we deny that it is any fruit of the Gospel, or that it has shown itself as a result of the illumination of the Holy Ghost. The Gospel set itself to destroy this enemy from first to last. On the other hand, it seems a perfectly legitimate fruit of a teaching which says "you are what God is," "you are by nature a part of God." The poet Heine saw this when, in his later days, he escaped from the trammels of a proud philosophy which, as he says, had taught him that he was a god.

ANOTHER indictment which this friend of Christian Science brings against it, is the absence of sympathy for the sick and suf-

fering. These people, according to him, "shut themselves up in a comfortable ignoring of the pains and aches around them, and go on their way as if there were no 'ills that flesh is heir to'." He tries to condone this by contrasting it with the ill-bred and inconsiderate attempts at sympathy which many well-intentioned people indulge in to the aggravation, rather than the alleviation, of suffering. But he cannot escape the logic of the system by hoping that his friends will fall back upon the ancient ways faithfully pursued always by those whose souls have been formed in the old paths of Christian discipline. He does not see what the pronounced Christian Scientist sees clearly, that to show by word or touch, or glance of the eye, "solicitude for the comfort of the invalid," is to sacrifice the ruling principle, for it is to humor the unreal imagination, and tacitly to acknowledge the "reality" or the "actuality"—it is all one—of that which is declared to have no existence.

WE deny, as Christians, the thesis upon which Dr. Newton expends much futile labor, that the healing of physical disease was meant by our Lord to occupy a leading place in His religion. On the other hand, we assert that the discipline of pain, humility and not conceit, sympathy and not indifference, are root principles of that religion. The miracles of mercy have their outcome, not in a constant gift of healing by magnetism, or any other natural force, or even miraculous powers to be possessed perpetually by Christian believers, but in the works of mercy which the Church ever inculcated, and which as soon as possible she embodied in permanent institutions. The legislation of Justinian shows how abundant these systematized works of mercy were which the Church understood to be a part of her regular mission. Already there were houses for strangers, houses for the sick, houses for widows, orphanages, houses for the rearing of foundlings or waifs, houses for the aged. The blind and beggars were cared for, and the insane were received into the monasteries. It is a strange thing that Dr. Newton should not see in this wealth of Christian institutions the true sequence of our Lord's works of mercy, rather than in the systematic exercise of that kind of power over disease, which "for a sign" was manifested by Him, and now and then by His followers, in the first age and afterwards.

WE need no other witness than Dr. Newton to prove that the "theology" of the Christian Scientists is Pantheism. It denies the personality of God. This he regards as "grave." Grave is a mild word. This is utterly destructive of religion in any sense of the word that has the least utility. Religion is based upon a relation with a person. If there is no personal God, there can be no worship, no prayer, no love, no faith. The only thing which remains is a stirring of the religious instincts and emotions, as an end in and for itself. This is what Dr. Newton seems to mean by "religion." In view of this, which is the fundamental idea of this system, can it be otherwise than amazing that a Christian priest should dare to say that in these teachings of Christian Science, now "systematized into a philosophy and formulated into a theology, and, in their practical application, vitalized into a religion," there is "nothing which is in conflict with the inner heart of Christian orthodoxy"?

WE very gladly turn to the saner utterances of Dr. William R. Huntington. First, he indicates this system of Pantheism, and shows that it is a charge which cannot be denied or evaded. The consequences are then pointed out: "By turning God into a 'principle' our conception of what it means to be spiritually minded becomes hopelessly vague, and people are deluded into thinking that they are taking an interest in things spiritual when they are merely playing in a feeble way with metaphysics. No spirituality without personality. No righteousness, that is to say, without a righteous person, no love without a loving person, no compassion without a merciful person, is a good formula of protection against error under this head." Dr. Huntington next takes up the Christian Science idea of Christ, which Dr. Newton appears to accept, and has no difficulty in showing that it was no such "idea" in which St. Paul believed or for which martyrs died. On the third head, namely, the nature of sin, Dr. Huntington contents himself with showing that the definition which he quotes is meaningless. We could wish he had gone on to show the evil results which are liable to proceed from a teaching that sin is only a false idea connected with non-existent matter. Is it not a logical result of this that our actions, at least so far as the material body is concerned in them, have no moral character? We alluded above to an ascetic Gnosticism which has a parallel in certain developments of character which Dr. Newton admires. But there was another kind of Gnostics who considered that the doings of the body could not taint the soul. If the body is non-existent, this position is rendered stronger.

THE best that can be said of Christian Science is: first, that it has made some contribution to therapeutics, by emphasizing in a high degree the control of the soul over the body. This may, no doubt, affect the practice of medicine. In fact, with hypnotism and other such phenomena, it has done so already. But this will not lead the physician to lay aside his other methods of ministering to disease. This, as a later contribution of science, will simply take its place with previous discoveries, and be added to the sum total of those remedies which the modern physician has at his command. Secondly, this system, we are convinced, owes much of its attractiveness to many minds to a revolt against materialism in thought, and still more in practical life, which leads them to grasp at anything which professes to be spiritual. The same thing is exhibited in Theosophy, which is also gaining numerous adherents. These movements warn the Church of the direction in which her work is most needed. They constitute a call to hold up before the longing soul the glory and the beauty of the Incarnation. The Church is called upon in every age to bring forth from her treasures things both new and old to meet the needs of those to whom her Lord has sent her to minister. The truths of the Catholic religion are alone satisfying, but men may often miss their meaning for want of adequate instruction. Everything is allowed to become too external, the inner and spiritual significance escapes those who hear only conventional phrases to which they have been accustomed to attach imperfect and shallow meanings. They have not discovered the hid treasure. Thus they become a prey to those who say "Lo here!" or "Lo there!"

Father Austin and His Teachings--XIV.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

(Copyright, 1899.)

FATHER AUSTIN rebuked one of the choir boys for being late at rehearsals. Perhaps he was unduly severe, for if he was usually all softness and sweetness, he could be quite impatient sometimes. The boy accepted the chiding handsomely, but was bold enough to say that he did not think it was enough of a sin to be so severely reproved. Rebuked in his turn, the clergyman humbly begged the boy's pardon, agreed that tardiness was comparatively a minor fault, and confessed that fretfulness was another. This incident furnished the theme for the next Sunday's sermon, of which some notes were taken by a hearer.

He began by quoting some one who had said there are no little sins, because there is no little God to sin against. He thought the remark more rhetorical than theological, for certainly some sins are less aggravated than others, as the prick of a pin is less dangerous than the thrust of a dagger. Some sins are wholly bad because they are done deliberately with knowledge and foresight; others are less bad, because done in ignorance. The full strength of the will put into a wrong act is something to think of with a shudder, for it slays the soul as to its vital relation to the active favor of God. Sins that terminate the union of the baptized man with God are fitly called "deadly" or "mortal." If the harm that comes from little sins is not so great as in the instance of grave offences, they are certainly displeasing to God, and they do prevent us from securing much that is helpful and uplifting. This is, in itself, a sign that God is not pleased; but they also enfeeble the chiefest of graces, charity, and impair the fervor of the spirit in the discharge of its religious duties. But the worst effect is that they smooth the way to greater faults. He who lets them pass with little notice depresses the sensitiveness of the conscience and adjusts himself to a lower plane of behavior. A diminished power of resistance attends him as increased temptations assail him, and the inevitable finality will be his succumbing to greater sins. We have seen good men go down into depths of shame. Was it St. Augustine who said he had seen saints who stood among men like cedars of Libanus, crash into ruin and lie prone in the filthy dust? No doubt their downward progress began in heedlessness about little sins.

The preacher added that little faults are dangerous because they are little. They do not appear to demand more than trivial notice. They do not strike the conscience with terror. Annoy, they may, as the flies do, but they do not frighten us like lions. Nevertheless, it is foolish to underrate their power of mischief. We should be heroic in avoiding the little sins, and as heroic in cultivating the little virtues which are their opposites; and this is the very best way of overcoming them. We should also practice repentance for them, and pray not only for pardon, but for grace to oppose and uproot them. God is well pleased with those who fight them, and at the same time (the secret of victory!) cultivate the lesser graces and virtues of the Christian life. In that tragic picture of the last times, contained in St.

Matthew's Gospel, it is the servant who has been faithful over a few things who receives the plaudit, "Well done, good and faithful servant," and the reward, "I will make thee ruler over many things: enter thou into the joy of thy Lord."

Boston Correspondence

Professor John Fiske read an admirable paper upon the everlasting reality of religion before the Boston clergy, in February. It was an original, analytic study of religion, and was well deserving of the praise bestowed upon it. Like all such attempts outside of revelation to account for the religious belief of the individual, it may at no distant day be supplanted by some other ingenious production. It is, however, a pleasure to find this disciple of Herbert Spencer falling into line with others who admit that the supernatural is a stimulating factor in the evolution of conduct, especially when Herbert Spencer, in his "Data of Ethics" many years ago, regretted the persistent adhesion of men to the supernatural.

I was tempted a short time ago to go to a religious medley to listen to four champions of the various Christian bodies. One minister defended Congregationalism, another, the Baptist body, another, the Episcopalians, and the last speaker, the Methodist. The defence of the Church's position was far too broad. It gave the impression to the impartial observer that the absorptive rather than the adhesive power of the Church's position was very strong. I doubt very much whether we gain anything in a defence of this kind. If this Church has the properties of rubber, so that it may be stretched to suit all tastes, we are only belittling our true character. It is invariably weakening to picture the Church's position as broad. No one really feels convinced by such a representation, and very few are converted through such reasoning. We get the credit for being broad and cold and starchy. The last quality was attributed to the Church in Tremont Temple, when one defender of the Christian denominations reached this climax: The Methodist lifts the sinner out of the gutter, the Baptist washes him, the Presbyterian blues him, the Episcopalian starches him, and then he is ready for heaven!

The Rev. Dr. Lindsay has concluded to remain at St. Paul's church, where he has done effective work for over ten years. The genial doctor is popular, and like a true Virginian, understands the New England type of character, which he pleases in many ways. I think this is the secret of his growing popularity in Boston. He does not simply speak well of our historic relations, but he has the rare gift of saying at the right place just that which has the art of gratifying the conscience of Boston; for Boston has a conscience, and it likes every one to know it.

The Massachusetts Catholic Club is an able and zealous company of Churchmen who are not afraid to make it known that sin exists. Fr. Huntington has been giving effective addresses upon "The Fact of Sin," "The Consequences of Sin," and "The Remedy for Sin." I really don't know what we should do without these plain, helpful addresses upon sin. Some preachers think that we have conquered all sin here, and have graduated from a reference to it. It is really characteristic of the High Churchmen to be talking about sin during Lent, and while another kind of Churchmen are walking arm in arm with Browning and Ibsen and Matthew Arnold.

Emmanuel church, with its new structure, is a great and striking advance for the Episcopal Church in Boston, and no other Christian body except the Romanists could have enlarged its church building, without meeting great obstacles. But Emmanuel church is very prosperous and deserves to be. With Trinity not far away these two parishes show the strength of Episcopacy in this city. The Unitarians and Congregational bodies near by, are losing their quota of strength. They are declining, because there is a reaction towards the Episcopal Church. Emmanuel spreads out its feathers in

its old nest, enlarged, beautified, and equipped with every modern convenience. No preacher in Boston ranks higher than Dr. Parks, and though his theology may be unattractive to not a few, yet it is a fact that the greatest theologians are often the poorest preachers, and Dr. Parks cannot claim this latter distinction.

I went to the morgue of the City Hospital a short time ago, and in the little chapel erected to hold services over the dead, I was glad to find the authorities have placed a Book of Common Prayer. This may seem a small matter. It is not. In this weird place, this dismal abode of sorrow, where many broken hearts have met and paid their last homage to the departed, it is a wise tribute to the power of the Prayer Book to place it alongside the Bible.

The serious problem is still before the Church in this city, what to do with the down-town churches, or what to do with parishes in localities where the poor are congregating. There is only one just answer to this question. Parishes that are capable of doing a missionary work in their several localities, but can no longer draw entirely their support from the worshippers, should have their resources supplemented by donations from the City Missionary Board. Any other policy, like the one attempted, of putting another church near the old parish church, is merely to impoverish it or to destroy its existence. Yet this is done without comment, even when the policy seems to be of pulling down one parish to support another. Nothing is more important to the welfare of the Church in this city, than to anchor the old churches where missionary work may be done, and keep out new ventures, when the old, if properly equipped, would be less expensive and less embarrassed with increasing difficulties.

One of the most depressing conditions in Boston is the growth of intemperance among women. The increase of saloons in the poorer districts arouses the indignation of well-meaning citizens, and rejoices the hearts of those who gain by this iniquitous traffic.

"Afternoon teas" of a new kind have established themselves in the homes of the poorest, and mothers will congregate in certain places to gossip over a cup of tea surcharged with whiskey. The consequences of these gatherings have lately demonstrated their evil, in the increase of drunkenness among women. This matter strikes at the home with terrible effect, and the Society for the Prevention of Cruelty to Children could many a tale of woe unfold.

Our latest "fad" is war against the sparrow. Poor little creature! he has arrayed against him the powers in authority in Church and in State. Several indignant protests have been made against the wholesale destruction of these birds, which is about to take place in the spring, and the society with the long name is about to criticize the clergy who advocated this warfare.

Every ardent advocate of the proper support of the clergy, should read the report of Mr. Robert Treat Paine, which has just been circulated throughout the diocese. Mr. Paine is a splendid reformer, and never undertakes any cause without first grasping its details, and then proceeding to make every one else feel the importance of the subject. He has certainly championed the cause of the clergy, and the report puts these pertinent questions to every warden: "What has your parish done within two years in the direction of providing (1) ampler salary; (2) a rectory; (3) insurance for the benefit of the minister, or his wife and children?"

At the March meeting of the Colonial Society of Massachusetts, a speaker brought out the interesting information that there were formerly two Sandemanian meeting-houses in Boston. This sect were called "Glasites," and Faraday belonged to them in England.

The Rev. Morton Stone, of Taunton, Mass., has lately written entertainingly upon ecclesiastical garments in his own parish paper, and among other good things, he says: "It is therefore simply willful individualism for a priest when on duty to discard the uniform of his vocation." As sixty-three priests out of two hundred priests in Massachusetts do this, it

would seem as if his words were striking for a needed reform in this particular. He makes a mistake in this article, however, in tracing the black gown to the Puritan divines. Did it not come from the monks? BOSTONIAN.

Letters to the Editor

"OUR BOUNDEN DUTY AND SERVICE"

To the Editor of *The Living Church*:

With regard to the points in dispute between your contributor of March 4th and your correspondent of March 25th, I have nothing whatever to say. But in answer to your correspondent's query: "What is the voice of authority upon the subject?" I should like to say, with all deference, and subject, of course, to correction, that it seems to me that, inferentially at least, behind (or should I say before) all charges of bishops, pastoral letters, rubrics, or canons, comes the voice of the custom of the Primitive Church in the days of the Apostles, as recorded in the Book of Acts of the Apostles—Acts xx: 7—which, taken in connection with Acts ii: 42 and 46, would seem to infer a custom of, at first, daily, and then at least weekly, celebration of the Holy Communion.

This voice of authority (if such your correspondent will admit it to be), so far as I know, and your correspondent, himself being the judge, admits, has never been officially contravened by any command of the Church.

I cannot see that the rubrics referred to, in either the English or American Prayer Book, are germane to the subject at all; a provision for certain contingencies can hardly be fairly construed into evidence of a custom, or a voice of authority, any more than can a "minimum requirement."

And I do not see with your correspondent, when he so triumphantly writes, "Such is the voice of the Church," that he has even proved that the voice of the Church as thus quoted, reaches the question at all.

The statement that "monthly Communion" has been the "universal practice" of the Church of England for 350 years, and of the American Church (I suppose this is meant by "our own") for nearly 200 years, is such astounding news, that I really feel that one who has been in such dense ignorance and darkness, as it seems I have been, with regard to such an important historical fact, should refrain from making any further comment, unless it be that I must have all this time been confounding the practice of "some individual communicants" acting in accordance with their Christian liberty, with the "universal practice" of the Holy Catholic and Apostolic Church in England and America.

CLARENCE WATTS McCULLY,
Presbyter.

Winooski, Vt.

"DO THIS IN REMEMBRANCE"

To the Editor of *The Living Church*:

Your correspondent of the 25th, objecting to hallowing the Lord's Day with the Lord's Supper, protests and denies with more warmth than wisdom. He asks: "What is the voice of authority on this subject?" and demands the rulings of bishops, rubrics, and canons. As for bishops, the authority of the Lord Jesus Christ, the Shepherd and Bishop of our souls (I St. Peter ii: 25) is sufficient. His words are: "Do this, as oft as ye drink it" (I Cor. xi: 25, 26). There are three hundred and sixty-four days in the year when "this" may properly be "done," and to "do this," as your correspondent proposes, once in a hundred and twenty, or even once in thirty times, is certainly not *often*.

As to its being "done" on Sunday, the universal teaching of the Catholic Church is far higher authority than rubric and canon. Because the Lord Jesus Christ is the same God who gave the Fourth Commandment on Sinai, He both claimed and exercised the right to alter it. How He altered it can be known only through the teaching (oral and written) of that Church He has promised to guide into all truth.

Of the Primitive Church, we read that "on the first day of the week" the disciples "came together to break bread" (Acts xxv: 7). History shows that for the first fifteen hundred years of Christianity, while there were trifling disputes as to the day of the week the Lord's Day should be kept, there was never any question at all about its being kept by the Breaking of Bread. Thus the manner of the Lord's Day observance has, if anything, higher sanction than the time. Even supposing, therefore, that the "general usage" of a small part of the Church for the past two hundred years had been to neglect its plain duty, instead of glorying in such shame, it would be high time to repent and amend our doings.

Every few months we hear the wail that Sunday is being more and more desecrated, and the churches becoming more and more empty. Your correspondent will find food for reflection in the fact that these laments never come from those who teach boldly that the breaking the Fourth Commandment by turning one's back on the Lord's sacramental Presence on His Holy Day is sin. Why is this? Would it not be wiser for cavaliers to follow Gamaliel's advice: "Refrain from these men and let them alone . . . lest haply ye be found even to fight against God" (Acts v: 38, 39)?

ELLIOT WHITE.

Newark, N. J., March 28, 1899

"THE VOICE OF THE CHURCH"

To the Editor of The Living Church:

I should, by your courtesy, like to take exception to some statements in a letter against weekly Communion, in your issue of March 25th. It seems he has lost sight entirely, perhaps unwittingly, of the spirit of the rubric which commands the faithful to make their Communion at least thrice a year. Was it not "for the hardness of our hearts" that this rubric was given to us? Was it not to set before certain lax and backsliding communicants their duty? Such was the case, for the rubric was framed for the class of people who staid away from the Lord's Table, and who neglected the Sacrament of His Body and Blood.

There is most certainly an implied censure in this rubric for those who speak against frequent Communion, and if Mr. Phelps means to say, as his language surely implies, that the ideal Christian may receive but thrice a year, it seems most plain that he cannot use this rubric to support his position, for its intention is to discourage just such a practice.

In the early life of the Church there was no need for such a command to careless people, for Christians in those days were only too glad to accept these blessed opportunities for the worship of their Risen Lord; they were only too anxious for a reception of that Living Bread for which we pray in the prayer of prayers by our Lord's own command.

I beg also, by your courtesy, to take exception to his statement: "Such is the voice of the Church" (referring to infrequent Communion). Does he consider the voice of the Church to be a voice which has spoken in some small corner of the world, and for only the last three centuries? Surely he must be making history, or purposely misstating facts. If he really finds force in the fact that what his forefathers have practiced is good enough for him, I would beg to remind him that his progenitors extended back of the Reformation. He will appreciate the fact that "the old-time religion is good enough for him," but let him remember that the religious views which he quotes as belonging to the last three centuries are extremely new-fashioned.

W. L. D.

Boston, Mass.

"LOW SUNDAY"

To the Editor of The Living Church:

Why should the octave of Easter Day be termed "Low Sunday," as if any Lord's Day can be called "Low?" Among the Lutherans and Roman Catholics the 1st Sunday after Easter is named *Quasimodo*, and the *Unitas Fratrum*, or Moravians, designate it as *Quasimodo geniti*, being the first word or words of the Epistle for the

day, which is identically the same in the former as well as in the Anglican Communion: "Whatsoever is born" (I St. John v: 4). F.

SOMETIMES hear an offertory anthem, constructed on a certain musical plan more or less florid, occupying twice as much time as the office needs, which adds nothing at all to devotional impression, conveys not a single idea, lifts no soul to God, moves nobody to charity, confirms nobody's faith. Except in intention it is entirely irreligious. Standing weary through such a trial I have found myself straining my sense half the time, and yet in vain, to find out what words the choir was singing, and the other half wrestling with my spirit to let patience accomplish there her perfect work. We hear a good deal said reproachfully of going to church to "hear preaching." St. Paul, who had some respect for preaching, would tell us that it is certainly no worse than to go there to hear singing. Too much of the forum, the stage, the laboratory, and the magazine, some sermons are. What the singing may be of, is told in the advertisements of Saturday and Sunday newspapers, the printed programmes of city churches, and the flippant comments of handsomely dressed hypocrites to whom the sanctuary is a play house, sermons are a tolerated propriety, and sacraments a make believe.—*Bishop Huntington.*

Personal Mention

The Rev. Jacob Gibson Gantt, rector of Whitemarsh parish (Trappe and Oxford), Talbot Co., Md., has accepted a call to Berlin, Md., and will enter upon his duties there the first Sunday after Easter.

The Rev. Chas. E. Hutchison has accepted the rectorship of Grace church, Avondale, Ohio, and entered upon his new duties on Easter Day.

The Rev. James Le Baron Johnson has just been re-elected an honorary chaplain of the New York fire department, and has also been elected to succeed Canon Nelson as chaplain of the Prison Guild, which does active work among a poor and suffering class.

The address of the Rev. Joseph W. Murphy is changed from 927 M. st., N. W., to 2217 Pennsylvania ave., Washington, D. C.

The Rev. A. J. Nock has accepted the rectorship of St. James' memorial church, Titusville, Pa.

The Rev. G. W. Preston has resigned the charge of Grace church, South Cleveland, Ohio, to take effect April 15th.

The Rev. G. F. Smythe, rector of St. Paul's church, Mt. Vernon, Ohio, has resigned his charge, and will become rector of Trinity parish, Bridgewater, Mass., on the first day of May.

The Rev. George W. Thomas, rector of St. John's church, in Western Run parish, Baltimore Co., Md., has accepted the rectorship of the church at Antietam, Md.

The Rev. Dr. C. Ellis Stevens who has been suffering for some weeks from the effects of *grippe*, was welcomed back to Christ church, Philadelphia, Palm Sunday, fully restored to health.

Official

THE secretary of the synod of the diocese of Springfield is the Rev. Frank D. Miller, of Elkhart, Illinois. Applications for copies of the diocesan journals, etc., etc., should be sent to the Rev. Mr. Miller, and not to Archdeacon F. W. Taylor who is secretary of the Standing Committee.

Died

BACON.—In Brooklyn, Conn., March 29th, of pneumonia, Anne Putnam Bacon, aged 74 years.

DERBY.—Entered into rest, March 24, 1899, at Essex, N. Y., Sarah J., beloved wife of Stephen D. Derby, in the 65th year of her age.

"The beloved of the Lord shall dwell in safety by Him."

Obituary

THOMSON.—At Lakewood, N. J., Friday, March 24, 1899, Helen E., widow of Milton H. Thomson, of Utica, N. Y.

The president and board of managers of the House of the Good Shepherd record with deepest sorrow their great loss in the death of Mrs. Milton H. Thomson, on the Eve of the Annunciation, 1899. Though the death angel came so suddenly, we who have known her cannot doubt, that like blessed Mary of old, she was able to acquiesce perfectly in the will of God concerning her. Our bereavement is indeed overwhelming. For many years our faithful and efficient presi-

dent, and since her resignation of that office, one of our most active and devoted managers, Mrs. Thomson has labored steadily to promote the best interests of the House of the Good Shepherd. Her kindly heart, which ever went out in truest tenderness to helpless little children, inspired her continual activity in our most worthy charity; while her almost unerring judgment and sterling common sense, rendered her on all occasions an invaluable counsellor. Courage, loyalty, patience, faithfulness—qualities which are such marked characteristics of the chastened and matured Christian character—were hers to an unusual extent. The remembrance of the perfect womanliness and delicate refinement which caused Mrs. Thomson to shrink from publicity and ostentation, deter us from saying all we would like to say of her generous benefactions and constant acts of kindness, in her connection with our home for destitute children, as well as in the Church and in the city which has been for so many years her home.

Her hosts of friends will sadly miss the quiet dignity and charm of her presence, and the rich privilege of her friendship, but while we sorrow that we shall see her face no more in this present world, we rejoice in our membership in the blest communion whose fellowship is unbroken by death, and which reaches up through the courts of Paradise to the Eternal Throne. In that "fellowship divine," we are able to praise God for this noble life, and to re-echo the prayer of the early Christian Church for those who have fallen asleep: "Eternal rest grant unto her, O Lord! and may light perpetual shine upon her!"

Appeals

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

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY asks help from congregations and individuals in providing scholarships for students preparing for the ministry. Its work is for the whole Church, and is not confined to any one diocese or institution. Scholarships are granted only to those taking a full college and seminary course. Address,

REV. F. D. HOSKINS, Hartford, Conn.

THE undersigned, General Missionary to Deaf-Mutes in the Middle West, finds himself again in need of funds. For twenty-five years this people have cheerfully given towards the expenses of this mission of the Church, but have never been able to bear the burden alone, as they are few in number, widely scattered, and of the working classes. Hence the necessity of asking Church people to help.

REV. A. W. MANN, Gambler, Ohio.

Church and Parish

EXPERIENCED organist and choirmaster desires engagement. Good record. Address ANGLICAN, care THE LIVING CHURCH.

EUCCHARISTIC WAFERS.—priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. Miss A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

CHURCHMEN can purchase good drug business, or an established weekly paper, in excellent location, and where Church privileges are to be had. For particulars, address H. B. LEWIS, Elk Rapids, Mich.

FOR SALE OR RENT.—The beautiful school property known as "The Noble Institute for Girls," at Anniston, in the mountains of North-East Alabama. Delightful climate all the year round. A great opportunity for one who knows how to teach and manage a school. Apply to the Rector of Grace Church, Anniston, Alabama.

The Editor's Table

Kalendar, April, 1899

1. EASTER EVEN.	Violet (White at Evensong).
2. EASTER DAY.	White.
3. Monday in Easter.	White.
4. Tuesday in Easter.	White.
9. 1st Sunday (Low) after Easter.	White.
16. 2d Sunday after Easter.	White.
23. 3d Sunday after Easter.	White.
25. ST. MARK, Evangelist.	Red.
30. 4th Sunday after Easter.	White.

Not Dead, but Risen

BY EMMA FLAYTER SEABURY

She wore her life, as violets wear
Their rich, deep coloring and bloom,
In some sequestered, mossy place,
But cannot hide their dainty grace;
Diffusing round them everywhere
The scented breath of their perfume.

She bore the cross we all must bear
To our own Calvarys, alone,
With sweetness, giving joy to all,
With meekness, waiting for His call,
His steadfast earnestness to share,
With patience, like the Master's own.

She took her blessings, day by day,
With reverent heart and humble praise,
As some sweet gift, divinely wrought
With care for her, by love's own thought;
A something she must give away,
Dispense again, in lowly ways.

She gave her ministry of love
Where'er had led her Master's feet,
"A cup of water" to a child,
A hand to Magdalens defiled,
A sympathy, their needs above,
A helpfulness and solace sweet.

Her heart encompassed every land;
For every human need and wrong,
Its quick responsiveness was sure,
Each thought and impulse were so pure;
She gave humanity her hand,
And voiced its suffering in her song.

The measure of her good flows on
To deeper music, sweeter strains,
Her memory lives enshrined apart
In many a warm and loving heart;
The stone that blocked the door is gone,
And but the empty tomb remains.

Life holds its own for future store;
It only bursts its fragile shell
After the cruel thorny crown,
After the burden is laid down;
The angel opens wide the door,
And the soul answers, "All is well."

We see transfigured through our tears,
What the beloved Apostle saw,
We feel what they have felt before—
That love and truth forever more
Have triumphed over death and fears,
That God is King, and love is law.

— x —

MR. JOHN M. COOK who died in London on March 3d, was the inventor of the irrepressible and omnipresent Cook's tourist, and the head of the house that for half a century has promoted the peregrinations of inquisitive travelers. Since the days of Peter the Hermit, there has been no man whose incitements have been so potent as Mr. Cook's, to induce folks to leave comfortable homes and wander over the face of Europe. It is interesting to read that he finally came to what must be regarded as a fitting and glorious end. He had lived by the tourist; he finally died by him. A reputation based on a record of extraordinary efficiency in the care and transportation of willful nomads, finally brought him the opportunity of conducting the Emperor of Germany from Berlin to Jerusalem. He took the job, after some haggling, on his own terms, and accomplished it. It was the

greatest undertaking of the sort ever handled, and brought Mr. Cook the applause of mankind, and the order of the Golden Crown of Prussia. But it was his crowning achievement. The twenty-seven pashas, with seventy-nine attendants, who unexpectedly hooked on to the imperial party at Constantinople, necessitated feats of provision and management which, though successfully performed, proved too great a strain on powers impaired by age. The Emperor made his trip, changed his plans every day, and got safely back to Berlin. Mr. Cook received his congratulations and sat down to rest. But it seems that his strength did not return. We are told that he never went to his office after the conclusion of the Emperor's tour, and a month ago he formally retired from business. His fame, however, is secure, and the future historian may discuss whether, after all, it wasn't a bigger job to carry the German imperialities and the twenty-seven supplementary pashas to Jerusalem; than to steer 25,000 able-bodied soldiers across the desert to Khartum.—*Harper's Weekly.*

— x —

Pen-and-Ink-lings

A CORRESPONDENT sends another curious epitaph to add to the list recently given in our columns. It is to be found in Illinois:

"Thou'rt gone, my husband, to the better land.
Vainly I look for another in thy place to stand."

A MEMORIAL to Jane Austen is planned, in the form of a window to be placed in Winchester (England) cathedral. The designer is to be Mr. Rempe who has lately done important and successful work of this sort in Lichfield cathedral. American contributions to the fund are being gathered in Boston.

A GENTLEMAN in a rural district drew down upon his head a storm of adverse criticism by marrying a second wife shortly after the demise of his first. Two of those good ladies who look generally upon the surface of things, and who are over-ready with condemnation, were discussing the disgraceful affair. "Why, my dear, there's his poor wife hardly cold in her grave, and he goes and marries another." "Dreadful!" declared the other, "I never heard of such a thing." "I should think not, indeed," went on number one angrily, "marrying wife after wife like that—why the man's a regular polyglot!"—*Cornhill Magazine.*

FATHER DOHERTY, of the congregation of St. Paul, who has just returned from the Philippines, says, in his second lecture on those islands, that there are twenty different dialects existing there to-day, and, roughly speaking, five hundred variations of these. "It is the duty of every friar who goes into the interior," he says, "to learn at least two dialects. The splitting up of the language into so many dialects may account for the apparent absence of a native literature, but the people are not illiterate. A writer in *The Independent* asserts that only seventeen per cent. of the population are unable to read and write, which, strange to say, corresponds with the figures in the United States brought out by a recent census."

A CINCINNATI evening paper states that the average consumption of liquor for each man, woman, and child, is 16.42 gallons, of which the average value is about 20 cents. That means that as much is spent on liquor as would pay taxes on a comfortable home for every family of five persons in this broad land.

THE liquor traffic pays a big part of the taxes: 183 millions a year. What would we do without that sum? In the first place, some of that tax is on property, and would be paid if the property were used for making shoes, or anything else. In the second place, the laws requiring a special tax are based on the fact that the liquor traffic makes expense for the State. The experience in Kansas and elsewhere shows that the loss of liquor revenue is followed immediately by a loss of expenses in jails and almshouses. In the third place, this money comes mostly from the people who can ill afford it. It is a good deal like robbing a man of fifty dollars, and claiming credit for giving back five, when caught at it. Gladstone said: "Give me a temperate nation and I will take care of the revenue."

MOST people would not think of taking the Chinese as models to be imitated, except perhaps in the matter of filial reverence. Here is an instance cited by Lord Charles Beresford in his recent visit to this country, which may suggest points in which we could take lessons from the "heathen Chinese." Other travelers have recently borne like testimony to their honesty and fidelity to their engagements. Lord Beresford says:

I went to all the bankers, bankers of all sorts and kinds. I went to the merchants of your country, and to the Russians, and the French, and to all of them, and asked each for his opinion of the Chinese. I got but one reply: "They are scrupulously honest traders. A Chinese merchant's word is as good as his bond. One gentleman who trades in silk said: "I will tell you my case. I ordered £25,000 worth of silk at six months' order. Between the time of delivery and the time of my order, without any documentary evidence, the Chinese never put his hand to a note, but between the time of the order and the time of delivery there was a tax put on, and there were other circumstances that happened that made the Chinaman lose on his contract, yet he never said one word, but his delivery was to the very day."

JOSEPHINE

When winds were blowing and the sky was gray,
And when the moon shone cold before the day,
I woke to pray.

"Dear Lord, good Lord, his life is not half done,
And his best work, thou know'st is but begun.
Thou Christ, his weak heart strengthen,
Do Thou the brave life lengthen."

But on that day
I quite forgot to pray
For little Josephine.

And later, when the sun was bright and fair,
Though chilled with ice and snow the wintry air,
Uprose my prayer.

"Good work he's done, dear Lord, and bravely striven;
Good friends and kindly folk to us has given.

O pity, Christ, the mother,
The sisters and the brother!"

But on that day
I did not really pray
For little Josephine.

Then full of care and work when noon was high,
In gusts the snow clouds blew across the sky,
I prayed, "He must not die!

The soldier boys, the captains out at sea,
The children, too, will miss him wofully.

Thou, Christ, the sick canst strengthen.
Dear Lord, this dear life lengthen."
Oh, why that day,
Did I not also pray
For little Josephine?

And when, with drifting snow, came down the night,
And blotting out the sun shut off the light,
"Lord, brave has been the fight
For life. O Lord, now let him live.
Te Deums gladly will the people give."
He'll stay with us yet longer,
His breath is growing stronger,
So glad that day;
Still thought I not to pray
For little Josephine.

But when at morn again the sun shone red,
Dear little Josephine upon her bed
Was lying dead,
Without one touch of her dear father's hand:
That hour her mother near her might not stand;
And now I find I'm crying.
For when the child was dying,
That very day,
Alas! I did not pray,
For little Josephine.

HETTA L. H. WARD, in *Harper's Bazar*.



Reminiscences of Bishop Williams

BY AN OLD BERKELIAN

WHEN Bishop Williams, one of the grandest patriarchs and prophets who have ever adorned the Church of God in any age, was called to a rest from his labors, every Berkeley divinity student was in his heart exclaiming to all the others, as well as to the brother bishop upon whom his mantle fell, "Knowest thou that the Lord hath taken away thy master from thy head to-day!" Elijah had not been more devoted to his labor of love in training the young men of Bethel for their duties in the prophetic office, than was the late Bishop of Connecticut to the same (or similar) kind of preparation in behalf of the students of the Berkeley Divinity School. Probably no one ever has been drawn more closely into sympathy with the feelings of Elisha, lonely and sad after the departure of his master, and almost overcome with the sense of his responsibilities as the bearer of his master's mantle of office, than he who, having read the concluding words of the burial service at the grave of the revered Bishop of Connecticut, went forth his successor in office, in toil, in responsibility.

It was impossible that any class of men should know Bishop Williams as the students at Berkeley knew him. To them he was not more really a father in God than a father in his constant, patient, pains-taking interest in, and provision for, their material needs. Only the students themselves knew all that he did for their comfort and happiness. He aided them with that delicate, refined quietness of love which distinguishes the Christian gentleman when providing for his own family. And, indeed, in his mind and heart we were a real part of his family.

I entered the Berkeley Divinity School shortly after the close of the Civil War. Having passed my entire life in the far South, rarely out of sight of fields of cotton or sugar cane, having never been farther North than the southern part of Tennessee; having never seen a person whose home was north of the Ohio river, my first experience in arriving in Middletown was that of a feeling of loneliness and homesickness as despairingly intense as that of a ten-year-old girl off for the first time at a boarding school.

The dear old Bishop seemed to realize my suffering by an intuition born of a gentle, loving, sympathetic heart. Only one other

Southerner was in the school, and we were room-mates. Bishop Williams soon made us feel that we were in a home where the influence of his sympathizing nature pervaded the entire institution. Almost every night found the Bishop in our room, and the sound of his cheerful tones and hearty laughter was all that was necessary to call in a room full of students; it was just his genial method of making the "young rebels" (his favorite name for us) feel entirely at home with all the other members of the family. Ah! what Berkelian can ever forget the familiar picture of the dear Bishop wearing dressing gown and slippers, and with the inevitable candle to light his way! And he seemed never happier than when surrounded with students, for he appeared to have become a boy again, and in his heart he really was a young student all over again. And how we loved him! What a faculty he had of being all things to all men, and of condescending to men of low estate! Only those who knew the utter simplicity of his character can appreciate its true greatness.

If all those who knew him as a profound theologian, eloquent orator, majestic power in the House of Bishops, and able administrator of his diocese, could also have known the greatness of his unconsciousness of his greatness! To fully realize this, one needs only to see the Bishop as being one of the many young students who gathered round him in the room to which he jokingly gave the name, "The nest of secession!"

Bishop Williams, as is well known, had an almost exhaustless fund of humor; and his humor sometimes had a practical point to serve. Every student who then roomed on our floor (among them one of the present bishops of Ohio) will remember the occasion on which each one of us, on arriving in our rooms one morning after chapel service, found a pair of common felt slippers! How the Bishop managed to get the slippers in the rooms without our knowledge, we never discovered, but there was afterwards less noise on that floor!

His love of humor once was the indirect means of leading me into a mistake which gave the Bishop much subsequent amusement. He had appointed me as lay-reader for one of the suburban villages, and took much pains in giving me necessary instruction about the duties which were entirely new in my experience. He was standing in the door-way of the Washington street entrance of our building as I started on my first missionary journey. He knew that I had served in the Southern army, and also that during the war (just ended) there was in the South an ecclesiastical organization called "The Protestant Episcopal Church in the Confederate States of America." As I was about to drive off, he came to me and said: "Now, you young rebel, don't make any blunder when you come to the prayer for the President; remember, you are now in Connecticut."

During my drive out to the village, my mind became impressed with the reflection that a misuse of that prayer would be rather bad. This so completely took possession of me, that I was anxious and unhappy during all the preceding parts of the service; and the nearer I came to the prayer above-mentioned, the more I nerved myself to read it as it was written. The result was that I paralyzed that loyal congregation by praying for a blessing upon "Thy servant, the President of the Confederate States, and all

others in authority!" No harm was done, save to my own feelings; and on my return to Middletown I made haste to go to the Bishop to unburden my mortified feelings. He laughed the laugh of the keenest amusement, and said: "Never mind, don't worry about it, they are all Democrats out there."

One Fourth of July, as I was returning from breakfast, I was surprised to see an immense American flag waving from the main street window of our room. If all the flags on that block had been sewed together, their combined size would not have been nearly so great as that of the flag that floated from my bedchamber window, reaching nearly, or quite, to the library on the floor underneath our room. I hurried upstairs to try to discover what had given my roommate such a sudden impulse of loyalty. Entering the room, I found it apparently unoccupied, although the door was wide open. I stood there in the middle of the room for a moment, lost in perplexity, and then left the room on a tour of inquiry; as I passed through the door I heard a little laugh, and looking through the crack of the open door, was rewarded by the sight of dear Bishop Williams, with all the merriment of a school boy, looking at me with his laughing eyes and thoroughly amused countenance! Then he came out from his hiding place, and told me how he had watched for his opportunity to place the flag in the window, and actually had stood behind the door for nearly an hour to note my surprised entrance.

The Bishop once gave me a demonstration of his capacity for sudden and rapid action. An old Southern friend made us a visit, and I gave him my bed, and accepted the Bishop's kind offer to share his bed that night. In those days it was as hard for me to wake early in the morning as it now is to do anything else. So I had a small alarm clock set to explode (that describes its tone) at 6 o'clock. I placed this alarming mechanism on a marble-slab table at the head of the Bishop's bed, and thus very near his own head. In the winter season six o'clock comes in darkness. I was in bed when the Bishop came in with his candle, and too nearly asleep to think of explaining the presence and purpose, and probable disturbance, of the alarm clock. The next thing of which I was (very!) distinctly conscious, was a combination of sounds—the clanging whirr of the alarm, the bouncing out of bed of the Bishop, an opening of the window, and the crash of broken machinery in the quadrangle below, and a voice, "What is it?" He lighted the candle, and it is simply impossible to describe the mingled look of dazed astonishment and righteous resentment on the Bishop's face! My explanation and apologies proved satisfactory, and we lay there laughing over the event till it was time for us to prepare for chapel service. Before noon a new alarm clock was sent to my room, with a request that I keep it there. It seems that the awful whirr of the alarm on the marble slab roused the Bishop from a sound sleep, and his first thought was to get it out of the window; which he did.

No one could be long in his company without discovering that Bishop Williams was one of the wittiest of men; that his wit was of the quick-as-a-flash kind; seldom satirical, never sarcastic, always under the control of his characteristic gentleness. It was my privilege to go often with him on his visitations to parishes within driving distance of Middletown, and if my memory were retent-

ive of all his puns and witty sayings, I could fill a book with them. One Sunday morning we were journeying to Middle Haddam, and as we were passing through Portland (of brown-stone fame), our progress was stopped by a lot of men who were standing in the road violently quarreling. I remarked that it was strange to find people behaving that way so early Sunday morning. The Bishop replied, as he forced the horse past the angry crowd, "Not a bit strange, this is quarry-le-some place; and they always begin work early."

I never saw the Bishop laugh more heartily than when one of the students (now a bishop) told him of how a number of students were entertained by being the witnesses of a young woman's delight on the arrival of her new spring bonnet!

Bishop Williams was the equal of President Lincoln in his readiness to tell an anecdote to fit the present occasion. It is related of him that he once was accosted by a Congregational clergyman, on the subject of the Church's teaching about Apostolical Succession. This clergyman asked the Bishop if he did not think that God's blessing upon a man's work was all that was necessary to prove that he was divinely set apart as a minister of God's Church? If the man's pastorate accomplished good results, was not that enough to verify his claims of being a regularly ordained minister of the Gospel, as being a sign that God recognized him as such? The Bishop gave his reply by this story: A selfish, worldly, careless young woman was riding a spirited horse along a narrow path through a forest. Suddenly a small (and not always welcome) animal ran across the path in front of the horse, causing him to run away madly; the young woman was seriously hurt and placed in jeopardy of her life. On her bed of sickness she resolved that if her life were spared she would lead a Christian life; which she did from the moment of her restoration to health. "Now," said the Bishop, "that small animal was the blessed means of the girl's true conversion. Shall we argue the point whether that proved the animal to be a regularly ordained minister of the Gospel?" *Verbum sap, etc.*

I presume every Berkeleyan of the late classes has heard of the very pointed and pithy reply the Bishop is said to have given a man who came to him for information of what it would be necessary for him to believe in order to become a communicant of the Church. The Bishop repeated the Creed, explaining the several Articles of the Faith as he went along. The man, in the impulsiveness of hopeless disappointment, jumped to his feet and exclaimed: "I'll be damned if I can believe all that." Quick as lightning came the reply: "You will be damned if you don't believe it!"

And now he has gone from us. Only his form is gone. The impress of his work and his character is permanently fixed upon the entire American Church. Throughout this broad land, from the California coast to the Gulf of Mexico, from the North-eastern shores of the Atlantic ocean to the South-western boundary lines of ocean and gulf, the sons of that prophet—bishops, priests, and deacons, are performing the duties and exercising the functions for which his learning and his love prepared them. He will never die out of the revering and grateful hearts of Berkeley divinity students.

The last time I saw the Bishop was in 1875, a quarter century ago. But to me, as

to every alumnus of the institution which he founded, and to which he gave the services of his life, the memory of Bishop Williams will be always fresh. To each one of us he will always be bishop, father, friend, elder brother. None of us will ever attain the high position of usefulness to which his love, his work, his prayers in our behalf, would gladly elevate us; perhaps some of us have far fallen below the mark of his hopes of our consecration to the Master to whom he sought to lead us. Yet all will love him. And it is the comfort of our love to feel whatever, whoever, has been touched by the power of his example as being steadfast, immovable, always abounding in the work of the Lord, will in some degree, at least, demonstrate that "his labor was not in vain in the Lord."



Book Reviews and Notices

Letters of Robert Browning and Elizabeth Barrett, 1845-1846. With portraits and facsimiles. In two volumes. New York: Harper & Bros.

More than four generations ago, there was said of a certain distinguished man and the devoted wife whose love followed him even to the scaffold: "One of the most charming sights in the world is this of a married pair, united by a true affection, based on congeniality of sentiment and principle"—such a union was that of Elizabeth Barrett and Robert Browning. The records of their life and love are contained in the two volumes of letters now given to the world by their son. That the latter has done well to reveal to the world what their own reticence withheld in life, many will question. But to Mr. Barrett Browning himself may be left the settlement of that score. Readers may better spend their time in making use of the opportunity here offered, of reading what is equivalent to an old-fashioned novel of the letter-writing sort, only infinitely more thrilling because it is all true. This account of a love between two poets of such high rank, is unique in the annals of literature. Of how the invalid poet, Elizabeth Barrett, feared to accept the great gift that came to her; of how the whole world changed to her because of that gift, is known from the impassioned Portuguese Sonnets which have been accepted as her real feeling, slightly disguised. In the first letter, dated Jan. 10, 1845, Browning tells Miss Barrett, with the most delightful directness imaginable, how he loves her verses with all his heart, and loves her, too, for writing such "great, living poetry," which "took root and grew" in him. Miss Barrett promptly "thanks dear Mr. Browning" for the pleasure given her by his letter of sympathy—"the quintessence of sympathy"—she calls it, coming from such a poet. It is amusing to reflect, in reading this letter, that, at this time, it is likely that Miss Barrett herself was almost the only one in Europe, with the possible exception of Mr. Hugh Boyd, who did not consider her the greater poet. At the time of their marriage, Mr. Browning was referred to as "the poet who had married Miss Barrett." The unusual circumstance of this marriage, the world has long known. It took place in Marylebone church, on Sept. 12, 1846, without the knowledge of Miss Barrett's family. This was unfortunately rendered necessary by the peculiar hostility shown by Mr. Barrett to marriage, as an institution for other people. One week later Mr. and Mrs. Browning departed for Italy. There is no record here of those years of perfect union—the life and work together in Italy; for after marriage husband and wife were never separated. The last letter is dated Sept. 19, 1846—not two years after the first, and is mainly devoted to the settlement of details relating to their journey. It shows strong agitation and a woman's fear, tempered with the trust of a loving heart. "By this time to-morrow," writes Mrs. Browning, "I shall have you only to love me. You only! As if one said *God only!* And we shall have Him beside, I pray of Him!" Ameri-

can readers will feel a pang of unavoidable regret at the revelation of Mrs. Browning's lack of faith in the ability of their countrymen, though no one can resent an opinion given in confidence to a fellow-poet, and certainly not intended by one of the kindest and gentlest of women to reach the ears of those whom such utterance would hurt. She says of Poe: "There is poetry in the man though now and then, seen between the great gaps of bathos. . . . The 'Raven' made me laugh, though with something in it which accounts for the hold it took upon people, such as Mr. N. P. Willis and his peers." Referring to Lowell's kindness in writing to her, she comments upon him as "poetical, if not a poet," and generalizes upon the state of poetry in America, most poets being, she avers, "shadows of the true, as flat as a shadow, as colorless as a shadow, as lifeless, and as transitory." But that will not spoil for any honest American reader this valuable record of the life and love of two poets, for whose honest work and noble lives he must cherish affection and reverence.

Military Europe. By Nelson A. Miles. With fifty-six illustrations. New York: Doubleday & McClure Company. Price, \$1.50.

This is a narrative of personal observation and experience by the major-general commanding United States armies during the Greco-Turkish war in 1897. It is a handsome volume, the illustrations being very numerous and excellent. Gen. Miles had an opportunity to witness the great Jubilee ceremonies in London, of which he gives a fine description in the chapter entitled, "The Military and Naval Glory of England." This is especially noteworthy as given by an eye witness so expert and capable, who from his position enjoyed unusual opportunities for observation. Gen. Miles was also fortunate in being able to witness the autumn manoeuvres in Russia, Germany, and France. He received everywhere such courtesies as were due to his rank, and made such use of his fine opportunities as will doubtless be of value to our own military progress, as well as enabling him to make a very interesting book.

Aspirations of the Devout Soul Expressed in the Psalter. With Preface by the Rev. H. C. Pollock, Canon of Rochester. New York: Longmans, Green & Co. Pp. 164. Price, \$1.

The purpose of this book is to arrange the Psalms topically, grouping scattered passages in such a way as to illuminate the great themes with which the Psalter deals. The author has arranged them under thirty heads which include the whole wide range of devotion. This plan is well executed, and has in itself certain merits. Yet we cannot but think that the Psalms are more useful for devotional purposes in the form in which they were originally given to the world. Interesting as it is to see how their separate passages group themselves about important subjects, yet they have a disjointed appearance when so treated, which is not altogether agreeable. The book is a model of typographical excellence.

The Book of the Ocean. By Ernest Ingersoll. Illustrated. New York: The Century Company. Price, \$1.50.

This is one of the holiday books which was overlooked in our notices at that time, but its interest is as great at one time as another. The mystery of the sea and the struggles of man in mastering it, never lose their interest. We have in this book descriptions of the ocean in all of its divisions and conditions; information about ships and navigation; narratives of great voyages and explorations; arctic adventures; accounts of war ships and naval battles, of merchant vessels, and pirates and yachts, and dangers of the deep, and fishing, and sea plants, and other animal life of the sea. There is an index of illustrations and a general index. It is an attractive and valuable book.

Puerto Rico and Its Resources. By Frederick A. Ober. With Maps and Illustrations. New York: D. Appleton & Co. Price, \$1.50.

What with war correspondents and magazine articles, and books galore, the reading appetite

has been pretty much cloyed, as far as anything about "our new possessions" is concerned. Here is, however, a very good and useful book, written by a well-known writer, Frederick Ober, who is quite familiar with his subject. The book is a compilation of everything one wants to know about the island—its climate, its resources, its manners and customs, its future. There is not much about its religion, but as Father Sherman says it has none, not much could be said. December, January, and February would seem to be delightful months there, and some smart Yankee will, beyond a doubt, be soon putting up hotels, and crowds will be flocking there to avoid the *grippe*. There is no literary merit in the book, but it had no such aim. It is to instruct, not to entertain.

The Wire Cutters. By M. E. M. Davis. New York: Houghton, Mifflin & Co. Price, \$1.50.

The name "Wire Cutters" gives little, in fact, no clue, to the thrilling contents of this well-written novel. The plot is weird and sad, dealing with strange physiological possibilities, and it violates the traditional termination of most stories of life, which usually mete out punishment to the bad, and reward to the virtuous. In this respect, however, it is more like the sad reality of things as they are. The characters in this clever novel seem actual people, and the scenes depicted are well drawn and colored; in it you have glimpses of Southern life, a lurid outlook over some incidents in the War of the Rebellion, and most truthful delineations of life in Texas. Begin the book, and you will have no rest until you finish it.

The Golfer's Alphabet. Illustrations by A. B. Frost. Rhymes by W. G. Van T. Sutphen. New York: Harper & Bros. Price, \$1.50.

The time is at hand for the golfers to fare afield, and if they would see themselves as others see them, and have a little fun before they go out to make fun for others, they should get this comical book with its droll verses and its funny sketches. One does not need, indeed, to be a golfer in order to enjoy the book. Even the children will laugh over it, if they do not cry for it.

Wherein? Malachi's Message to the Men of To-day. By the Rev. J. Campbell Morgan. Chicago and New York: Fleming H. Revell Company. Price, 75 cents.

These studies in the Book of Malachi were delivered in the Moody institute first of all. There are some excellent points in them. One of them deserves special attention, that in which the writer deals at length with the thought why God's glory should be uppermost in our thoughts, and his conclusions are very satisfactory. There are some other thoughts which the reader of the book will find useful.

Books Received

THOMAS WHITTAKER. New York
The Battles of Peace.—By Dean Hodges, Theological School, Cambridge, Mass. Cloth; \$1.

The Chief Things; or, Church Doctrine for the People. By the Rev. A. W. Snyder. Paper, 50c.

T. Y. CROWELL & Co.

Between Cæsar and Jesus. By G. D. Herron, D. D. 75c.

THE MACMILLAN COMPANY

The Gospel of the Atonement. By the Ven. J. M. Wilson, M. A. \$1.

HENRY T. COATES & Co., Philadelphia
St. Mary's Hall Lectures. By Henry Budd.

FLEMING H. REVELL COMPANY

Jesus Christ and His Surroundings. By the Rev. N. L. Walker, D. D. \$1.25.

Missionary Expansion Since the Reformation. By the Rev. J. A. Graham, M. A. \$1.

The Two Covenants. By Andrew Murray. 75c.

D. APPLETON & Co.

The Story of Geographical Discovery. By Joseph Jacobs. 40c.

Letters to a Mother. By Susan E. Blow.

The Fairyland of Science. By Arabella B. Buckley. \$1.50.

General Sherman. By Gen. Manning F. Force. \$1.50.

THE CENTURY COMPANY.

The Hymnal, Revised and Enlarged, with Tunes Old and New; including the Morning and Evening Canticles. Second Edition. \$1. J. Ireland Tucker and William W. Rousseau, musical editors.

DODD, MEAD & Co.

I, Thou, and the Other One; a Love Story. By Amelia E. Barr. \$1.25.

DOUBLEDAY & MCCLURE COMPANY

A Voyage to the Moon. By Cyrano DeBergerac. 50c.
The Minister of Carthage. By Caroline A. Mason. 50c.
How to Plan the Home Grounds. By S. Parsons. \$1.

Periodicals

The Nineteenth Century for March (The Leonard Scott Pub. Co.) is giving the other side of the Church controversy. Last month two leading High Churchmen presented their views, and now the Rev. Dr. J. Guinness Rogers, a prominent Nonconformist, contributes a trenchant article on "The Nation and the Ritualists," and the well-known Liberal, Mr. R. Bosworth Smith, writes on "The Crisis in the Church." The former assails the fact of the "establishment" of the Church, and the latter has much to say against auricular confession. Prince Kropotkin has a valuable paper on "Recent Science." Another article, "The Menelik Myth," by the Vicomte de Poncius, is very instructive, as it tells us much at first hand concerning Abyssinia and its ruler.

So much interest attaches even to the name of the "Oregon" since her achievements at the time of the Spanish-American War, that the well-written description of the testing of the great vessel, given by the president of the Trial Board, in *Harper's Monthly* for April, will attract many readers. It is really a fascinating account, and the pictures of the ship are very beautiful. Arthur Symons, in his "Aspects of Rome," analyzes keenly the attractiveness of the Eternal City, and compares its effect upon the traveler with that of London and Paris. His way of handling the subject is fresh and readable. He makes interesting distinction, also, as to the beauty of the women of Rome and those of Venice and Naples. Russell Sturgis continues his paper on "The Equipment of the Modern City House."

The first chapter of a new serial by Amelia E. Barr is the leading feature of the April *St. Nicholas*. It is a story for girls, written in Mrs. Barr's most attractive manner, and bearing the pleasant and suggestive title, "Trinity Bells." The scene is laid in New York, and when the tale opens, "a young man named Napoleon Bonaparte is making the French behave themselves." "'Prince' in the Battle of Santiago" and "The True Story of the 'Christobal Colon'" are stories of a dog and cat who were in the war. "Lost in Russia" is a good story of a boy's adventures while canoeing on the German-Russian border, by Poultney Bigelow. The popular serials of Mr. Henty, Miss Carolyn Wells, and Mr. House are continued, and as usual the magazine abounds in pictures and verse.

Scribner's Magazine for April is an Easter number, with a special colored cover, designed by Maxfield Parrish. It contains a poem for Good Friday, by Mrs. Dorr, with decorations by Henry McCarter; "Easter in Town," a poem with a picture by W. Glackens, and a story with a great deal of religious feeling in it, by Henry van Dyke, entitled "A Lover of Music." A literary feature beginning in this number is the first serial story in an American magazine by Quiller-Couch, with the poetic title, "The Ship of Stars." It is a tale full of the delightful fancy and exquisite writing which has made "Q," in the opinion of many, the successor to Stevenson as the master of a certain style. Colonel Roosevelt reaches the climax of his narrative of the Rough Riders, in the description given in this number of the battle of San Juan Hill. William James, the eminent psychologist, writes an essay entitled, "The Gospel of Relaxation"; it is a special plea for a more intelligent use of energy. The eminent artist and critic, John La Farge, writes of "The Limits of the Theatre."

The Century Magazine for April contains an account, by the American director of the School at Athens, of recent American discoveries at Corinth, and an entertaining description of Jerusalem and its environments, by the distinguished French artist, J. James Tissot. Prof. Peckham's article on "Absolute Zero," gives with scientific authority an account of recent inventions for

the production of liquid air. A striking literary feature of this number is a new poem, "Cities of Hell," by the young English poet, Stephen Phillips, author of "Christ in Hades." One of Mrs. Wilcox's most serious poems is "Recrimination," a series of three sonnets. Lovers of art will be specially interested in Cole's "Stable Interior," exquisitely engraved after George Moreland, which is the frontispiece of the number; Gilbert Stuart's portrait of Mrs. Rawle, and Julia Weir's "Green Bodice," both engraved on wood by Henry Wolf.

The Fortnightly Review for March contains a notable article on "Vatican and Quirinal," by Wilfrid Ward. It reviews the relations of these two powers with one another during the past thirty years, in a temperate spirit, and with an evident desire to deal justly with the whole subject. It is certain that some *modus vivendi* must be found, and that now, after much patient endurance on the part of the Vatican, the period of three decades has brought it into a very strong position, while the government of King Humbert is greatly weakened, and is in dire need of the support of the Vatican's adherents to save it from the revolutionists and social anarchists. Few Americans have received more unqualified praise than that accorded our military governor of Santiago de Cuba, by Henry Harrison Lewis in his article, "General Wood at Santiago." This number contains also a delightful appreciation of "Jean Ingelow" and her poetry, by Mabel C. Birchenough.

Opinions of the Press

The Advance

DEATH CONQUERED.—The assurance of immortality which rays forth like a glorious aura from the Person of Christ, is more convincing than any argument, however perfect it might be logically. There was in Him such fullness and power of life that an unprejudiced mind can hardly avoid the conclusion that in Him there was persistence of life which death could not touch. The mind is drawn towards such a conclusion as gravitation draws matter towards its centre of attraction. Peter, on the Day of Pentecost, told his polyglot audience that though by wicked hands Christ had been crucified and slain, God had raised Him up, "having loosed the pains of death; because it was not possible that He should be holden of it." He submitted to death voluntarily, but the Prince of Life could not long be holden by the power of death. Nay, this Glorious Being, in whom all fullness dwells, will at last drown death, not, as some one has expressed it, "in his own dark lake," but drown death in a sea of life, swallowing him up in complete victory.

The Congregationalist

THE RESURRECTION.—The Resurrection was necessary to complete the revelation of Christian truth. Christ came to teach not merely repentance, forgiveness, and salvation, but also immortality. What need of any other lesson upon the subject! His victory over the grave is the victory, as He declared, of every believer. Because He rose, we shall rise, too. Because He lives forever we shall live forever, and but for His Resurrection the world never would have been convinced of the solemn and glorious truth of immortality, as it now is. The Resurrection, also, was essential to inspire the Church, and in respect to not merely its faith, but also its aggressiveness. It was no longer a conquered and despondent, but a victorious, hopeful body of believers which encircled our Lord. It was not yet as triumphant or as assured of the prevalence of the Gospel among men as it afterwards became. It was not without forewarnings of the terrible trials surely to be undergone, which by scattering the seed of truth throughout the world, should stimulate, instead of hindering, its advance. Yet it was a Church uplifted and encouraged, assured that its faith rested upon solid foundations, knowing as it had not known before in Whom it had believed, and therefore inspired for faith, service, and endurance as it could not have been otherwise. Truly, the Resurrection was the crown of Christ's career.

The Household

Our Church Neighbors

BY EMMA PLAYTER SEABURY

She was only just across the aisle,

Like a June wild rose, as fresh and fair,
The bluest eyes and the sweetest smile,
And the sunny drift of her golden hair:
And free as an angel is from guile.

And I watched her kneel in the Lenten days,

With a shy rose flush on her lifted face,
And I heard her voice in the hymn of praise,
And I marveled still at her winsome grace.
Then she fitted away in the city's ways.

But I never thought I could speak a word,

'Till I missed her a while, and the rector said,
With a manner and voice that were strangely stirred,
"O yes, I know, and the girl is dead,
Is it very strange that you have not heard?"

"She was so alone, and her tender heart

Just pined for love in this atmosphere.
With the selfish souls that were all apart
From the world of sympathy, to her dear;
A Lenten thought, it is well to start."

"And the young man, too? Oh, yes;" a pause—

"You know he was handsome, brave, and strong;
Well, he is not coming here now, because
'We were all so cold,' he is going wrong,
And another circle tempts, and draws.

"He was used to the friendly country ways,

Familiar friends, and their seeming care:
We are to blame that he went astray.
We did not give, and they gave elsewhere,
The tempter found him an easy prey."

"Do you think if Christ were in church again,

He would carelessly pass his neighbor by,
With never a look at his fellow-men,
Nor a clasping hand, nor a beaming eye;
He would go his way to his people there?"

"O recreant Church, in these latter years,

The spirit of Christ is in you yet,
But the love of self, and of Mammon sears,
We are so weak, and we do forget!"
And the rector's eyes were filled with tears.

These needs and sins are upon your head

And mine; with their human wants they came,
We gave them stones, when they asked for bread;
They sought Christ love at our altar flame,
We turned away from His own instead.

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER VII.

GRIFFITH UNDERHILL, sitting alone in his chamber, after a somewhat lengthy visit from his custodian, was feeling slightly chagrined. The two had had a long polemical argument, and Griffith was surprised to find himself unable to cope with the older man, and miserably worsted before the keen and satirical tongue of his adversary. From musing in this not altogether agreeable strain, he turned with a sigh of relief to the book which lay on the table beside him. Distasteful as its tenor might be, at any rate it was a silent counselor.

Hardly had he begun to read, however, when he heard a step upon the stair. Could his grim visitor, only welcome as a break to the monotony of a solitary day, be coming back? The ascending tread seemed now to be accompanied by the clanking of a short sword, a new accoutrement, but anything was to be expected in the conduct of that strange man.

The door opened, and an erect military-looking figure entered—certainly not his guardian, and yet not altogether a stranger. In fact, it was he who had so lately held command at their own fort.

"Well, friend," began the commandant, as Griffith still called him, though he refused that designation by a wave of his hand, "are

you ready to leave your somewhat cheerless quarters, and accompany me on an hasty march towards the Queen's Glebe?"

Griffith would a short time ago have answered impulsively. Now he scanned his visitor before replying. The captain, he saw, was no longer dressed in the uniform of the British service, but in a civilian garb, which, nevertheless, wore a military air, and that he carried short arms.

"On what conditions?" he questioned, hesitatingly.

"Conditions? Is the boy mad? The conditions of an open door, a stout pair of legs, and a good horse!"

"Do you mean that I am liberated before—"

"I mean that your protracted and painful incarceration is at an end," replied the ex-officer.

Griffith, in his new joy, ignored the sarcasm. "And you are my liberator?" he asked.

"'Tis as good a name as another for the factor! I would advise you to take advantage of the fact, before your aimable jailer recants his consent, which I have not wrung from him of his own good will. He talked of a better bargain he could make for you, but I told him that freedom now and unconditional would be quite satisfying."

As Griffith made his few preparations for departure, the captain watched him narrowly. It seemed as though he were trying to reconcile the young man's free and gracious bearing with some preconceived opinion.

"And how came you to be my rescuer?" asked Griffith further, his eyes flashing at the recollection of his wrongs.

"I will tell you," responded McKaye dryly, "as we go. 'We shall have to hasten, young sir, and a horse for you is at the door. Do you take your book?'"

"No, no," replied Griffith, abhorrently, "'tis heresy."

The captain smiled.

Griffith grew to understand better the strange story of his capture and detention, as well as the folly of much of his own idle talk, during the horseback *tete-a-tetes* of the next few days. Doubtless the scheme had originated in the fanatical brain of Enoch Mott, his late jailer, who had so recently returned from the valley with his mind full of rumors of the papistical and royalist sympathies of the Underhill family. Of course he had had abettors. The plan was just such as would appeal to the whimsical mind of Sandy

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Cairnewas, and though Dirck Myndert would be harder to persuade to such a lawless proceeding, he was capable of almost infinite implacability and stubbornness when once engaged in it. These men and Veeder, the smith, had doubtless arranged the details of the journey under escort of the traders.

The captain, indeed, was inclined to be annoyingly nonchalant over the whole affair. It had been a most unreasonable and abortive attempt, and could serve for naught but an indication of a restless and embittered temper. Though what did it matter, he asked, when the patriots were all arming, from Maine to Virginia, if a few royalists should talk more or less indiscreetly? Of what avail could it be thought among rational men, to waste time and custodians on a young man whose only desire was to escape from the scene of conflict? The broad ocean would prove a more effectual barrier than any four walls in Boston town.

One thing more the captain spoke of to the listener who rather winced under his observations, and this was that he himself had pledged his word for Griffith that no steps should be taken for the prosecution of the young man's captors. "I shall have hard work to persuade Mr. Underhill to this," said McKaye, "but I think he will not willingly cause me to forfeit my word, and a bargain is a bargain." To which Griffith as-



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—Mr. E. P. Edwards, in "Painters' Magazine."
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sented with an almost unlooked-for eagerness.

That was indeed a joyous reunion which was announced by the leaping of the delighted dogs upon two wayfarers at the Glebe one night. Captain McKaye turned away from the sight of so much happiness with a most unselfish reverence for its sacred rights. If any temptation came upon him to amplify Griffith's own account of himself, he was able to stifle it, and if he carried away with him the memory of Evelyn's head, silhouetted against the lighted casement, as the one most cherished reward of all his efforts, there was none the wiser.

And so again Griffith's departure was imminent, but this time Evelyn was buoyed up by a new hope, for had he not spoken of his affection? and had not her guardians gladly given their sanction and blessing?

"I know," said Evelyn, on the last day before the parting, "that our Griffith will come back safe. Such a precious instrument for the Lord's work here will not be cast aside." But her eyes shone with pathetic appeal as she spoke.

"No man is necessary to the Lord's cause," replied Mr. Underhill, sadly, and when He shall work, who shall let it? But I mean not to croak, and we will trust our dear one in the hands of Him who hath called him to His vineyard."

Evelyn raised her head to smile at Griffith standing there, hopeful, radiant, handsome. No tears were in her eyes now, yet her pillow that night could have told a contrary tale.

Mr. Underhill accompanied his son to New York, and left the young man even under the protection of a royal governor who had found the new world somewhat distasteful of late.

And so the good ship had sailed, and after Mr. Underhill's return, the months passed on as before, their dreary monotony only broken by thickening rumors of war. The colonies seemed now shaking as with the muffled roar which precedes some calamitous upheaval. "Watchman, what of the night? what of the night?" was the cry in the hearts of all.

And then at last came tidings of Griffith, good news of his safe arrival, and of his welcome among the friends to whom he had been commended, accompanied by assurances of the good-will of the mother Church toward her daughter in the colonies. There was also a special missive for Evelyn, fastened with a seal of two turtle doves, beginning: "To my own most Deare and Honoured Sweethearte," and signed, "From your always Faithfull and Enamoured Griffith."

(To be continued.)

Scattering "Deeds of Kindness"

"THAT'S a Canadian dime. I can't take that," said the post-office clerk. The child looked at the rejected coin, and then at her unstamped letter perplexedly.

"Here's a dime—I'll change with you," said a young woman standing by.

"Oh, thank you!" said the little one gratefully, "I ran all the way to get mamma's mail in in time—and it would have been too late if I had had to go back."

"How thoughtful that was," I said to myself. "How few people, comparatively, would have bothered to do that for a child; and yet how little it costs—and how much it often means."

A little later in the day, it so chanced that



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I met again the young woman of whom I have spoken. It was at a restaurant at the noon hour, in a hurried, crowded throng.

"Dear me, isn't it warm!" sighed a flushed nervous looking girl near me, to her companion.

"Won't you take this fan?" said a sweet voice. I looked, and lo, the speaker was the angel of the stamp! I was very much interested in the young woman by this time, and ensconcing myself comfortably in my corner took more time to my meal than was necessary, in order to observe her. I did not have long to wait to see another proof of her kindness and consideration.

"This is the last order of Indian pudding," said one of the waiters to a pale, poorly dressed girl, as she set down a steaming plate before her neighbor, the young woman whom I was observing.

"Oh, dear!" murmured the girl, disappointedly.

"Won't you take this? I would exactly as soon have something else for dessert." Quick as a flash a dish of pudding was transferred.

"That young woman is worth her weight in gold," I said to myself as I rose to go. "I wonder when I shall ever see her again."

It was months before I did see her again. This time it was at a reception. I wondered whether she would be able to do any kindly act in such a formal gathering, and observed her closely. It was not ten minutes before I saw her talking to a shy, unattractive looking girl in a corner, and introducing her to her friends. Nor was this all I noted. As I left I heard her saying something to the soloist of the afternoon, to which the reply was: "You tell me that you have enjoyed my singing. I want to tell you how much I appreciate your telling me so." The sparkling eyes and animated face attested the appreciation.

These three brief occasions were all upon which I ever saw "the angel of the stamp," and yet how fraught they were with acts of friendliness and consideration! At the end of such a life how manifold must be the good deeds placed to the account.

The giving of ourselves because we can no more help giving than the flower can help unfolding its petals, or the rose exhaling its fragrance, that is Christliness, indeed; it is the most potent of all levers for bringing about that blessed day, "to which the whole creation moves."—*Eleanor Root in The Standard.*

Tricks of the Tongue

"MAINLY about people" has collected the following curious slips of the tongue:

A fashionable congregation was once startled by hearing the reverend gentleman announce that they were about to sing "Hymn No. 358—From Iceland's Greasy Mountains." After this they listened with equanimity, when they were reminded that they should not covet their neighbor's house, "nor his 'oss, nor his axe." Preaching before a varsity congregation on the queen's diamond jubilee, he remarked, impressively: "Now, my brethren, you have a queer dean, a very queer dean, a very queer dean indeed." As it was widely known that he had recently a serious difficulty with the dean of his college, the slip was intensely enjoyed.

The same reverend gentleman once assured his hearers that they all knew what it was to have "a half-warmed fish" within them. "A half-formed wish" he meant. On another occasion he referred to "Ben the Japtist." Feeling dimly that there was something wrong, he tried to correct matters: "No, no; I mean the Japtist Bon!"

Another dear old college gentleman had occasion to reprimand an undergraduate who had wasted two consecutive terms in youthful follies. After lecturing the delinquent severely in his queerly high-pitched voice, the dean finished by saying: "I am sorry to have to speak so severely to you, but I am credibly informed that you have broken many rules of the college; you have been incorrigibly lazy, and, to cap it all, you have deliberately tasted two worms!"

"Are you fond of music, Mr. —?" "Yes," was the divine's answer, "but I don't know very much about it. I don't think I have a very good ear; in fact, the only two tunes I really know well are 'God Save the Weasel,' and 'Pop Goes the Queen!'"

And this reminds one of a dinner tale. The stage was dessert. Hostess—What will you have Mr. Jones? There are nuts, or anges, figs. Mr. Jones—Pigs, fleas!

At the licensing session held in a certain west-country town recently, the chairman, dealing with the statutory limit for *bona fide* travelers and getting his expressions a little mixed, referred to it as being "three miles as the 'flo cries.'" A limb of the law who was engaged in the case ventured to correct his worship. With a defferential smile, this exponent tried to amend the phrase: "Your worship means as the 'fly crows'—or rather," he added hastily, "as the 'cry flows!'" No one was sufficiently rash to make a further attempt.

It would not be fair to mention the name of the modern Mrs. Malaprop, who recently made the quaintest *faux pas*. The conversation turned on a forthcoming fancy-dress ball, to which all the house party was going. She was asked what dress she proposed to wear. "I'm having a dress copied from an old French print. It's the period of the revolution. The picture is one of Marat being murdered in his bath by Charlotte Bronte!" It would have been most impolite to correct her, and no one ever knew whether it was mere ignorance, confusion of ideas, or absence of mind.

FROM PENNSYLVANIA: "This is merely a business letter, yet I would like to add a word of gratitude for the strong, true guidance which your paper gives to Churchmen, and for its staunch upholding of our Church's teaching."

Loving Service

A LADY was walking homeward from a shopping excursion, carrying two or three packages in her hand, while by her side walked her little boy. The child was weary; the little feet began to lag, and soon a wailing cry arose.

"I'm too tired. I want somebody to let me wide home!"

The mother looked about her, but there was no street car going in her direction. She took one of the parcels and gave it to the child.

"Mamma is tired, too, and Willie must help her to get home. She is glad that she has such a brave little man to take care of her, and help her to carry the bundles."

Instantly the little fellow straightened, his step quickened, and he reached for the proffered parcel, saying stoutly:

"I'll tarry 'em all, mamma."

It was only the old, old lesson that our Father is always teaching us: "Is the homeward way weary? Try to lighten another's burden, and the loving service shall smooth thine own path."—*Lutheran Observer*.

TWO STOMACHS.

The Upper for the Proteids and the Lower for the Greater Part of the Food.

It is an interesting study to observe how the digestion of food is accomplished. The greater part of vegetable food is starch, and this is never digested in the stomach proper, nor is it effected by the pepsin in the upper stomach.

Starch (a Carbo-hydrate) is passed out of the stomach into the duodenum or second stomach, and there treated by the pancreatic juices, when, in time, a microscopic fungi is grown from a part of the grain, if that has been eaten, and these elements, with moisture, heat, and time, transform the starch into grape-sugar, which is the first act of digestion.

The processes are duplicated in an artificial or mechanical way in the manufacture of Grape-Nuts, the new breakfast food made by the Postum Cereal Co., Lim., of Battle Creek, Mich.

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THE LIVING CHURCH,

55 Dearborn St., Chicago, Ill.

Children's Hour

Easter at Nuremburg

BY EMMA PLAYTER SEABURY

Away in the ancient city
Of Nuremburg long ago,
The little lads and the lasses
Shut in by the winter's snow,
With great high walls around the place,
And ponderous gates that hung
Open wide through the winter day,
And at night together swung—
Looked longingly out to the stretch of plain,
Where the river swept along,
When the springtime to the far-off hills
Brought blossoms and bursts of song.

There were gentianellas and star flowers there,
And violet banks abloom,
And butterflies fluttered without a care,
And lapsed in the sweet perfume.
And at Eastertide, a festival day
For the children was, in the town;
They formed a procession and marched away,
The winter to bury or drown.
The gay streets blossomed with dear little girls,
From the burgomaster's own,
To the baker's, barber's, and butcher's child,
Who fitted around alone.

They had wealth of braids like a golden crown,
And velvet bodice of blue,
And skirts of embroidery, quaint and rare,
And buckles on every shoe.
And they tripped to the burgomaster's house,
Where the door stood open wide,
And the gracious mistress with loving care,
Made ready the flock inside.
There were coins of gold in her netted cap,
She wore ruffles of costly lace,
And a chain of gold on her velvet gown,
And a smile on her handsome face.

Then the best woodcarver of all his craft,
Who wrought with quaint device,
Brought in a casket, all richly carved,
And fit for a jewel's price.
And they placed a doll that was dressed as fine
As a lady within, they say,
And two little maids took the casket up,
And merrily led the way;
Two and two, through the streets of the town,
Through Nuremburg quaint and gray,
Out to the sunshine, out to the spring,
They carried the winter away.

Every one came to the windows to look,
Or stood on the balconies high,
Or waited and leaned on the fountain of stone,
To see them all pass by.
And they sang as they walked, those Nuremburg
maids,
"We have chased the death away,
And brought in the summer so gay and glad,
The summer and month of May."
"We bring sweet flowers, many a one,
We bring the spring and its dawn;
We bring the rays of the golden sun,
For Death and the winter is gone."

Twice the river that flows through the town,
The feet of the maidens crossed,
Over the bridges of stone looked down
Where the waters raged and tossed.
Then came again to another bridge,
And swinging it over the pier,
They flung the casket into the stream,
Drowned winter with never a tear.
Then back to the burgomaster's house,
To the banqueting hall they sped,
And with cakes and jellies, and meats and tarts,
And dainties, they all were fed.

And a blind old fiddler came and played
The merriest, gladdest tune,
And waving around in an endless chain,
They danced in May and June.
And Easter Day was a festival day;
How Nuremburg used to ring,
When the maidens buried the winter in glee,
And danced to the tune of spring!

An Open Question

BY CHARLOTTE WHITCOMB

TWO little girls, Joyce Bennett and Effie Marten, had been sent after school on an errand to a distant neighbor's and were now returning, when, passing a vacant house, they espied a large cat darting across the yard.

"That is Mrs. Fairchild's cat," exclaimed Joyce.

"A maltese with a white breast, a white spot on her forehead, and one white foot. Yes, it is," said Effie. "Come, kittie! kittie! kittie!"

Kittie stopped a second, but on the approach of the little girls set off on a run.

Both girls ran after it, but it constantly escaped them; it hid in fence corners, it crept under a brush pile, and seemed ever more terrified as the girls grew more in earnest for its capture. When they got their hands upon it, it fought for liberty, and gave each child more than one vicious scratch.

"Oh dear!" sighed Effie, "we never can catch it, and I'm so tired."

"Let's try once more, Effie; I think if we get a good hold of her we can fasten her paws down, and then it will be easy carrying her. There! she has put her head in that hen coop. Now—" and with a masterly movement resolute little Joyce caught the big cat and held her while Effie tied a knitted neck scarf over the pretty cat's head and paws. The little girls were both tired, and would have been glad to rest, but they were still a long walk from home, and so they trudged bravely on, carrying their burden, which presently lay still and warm in their arms.

The cat, two days before, had strayed away from Mrs. Fairchild, to whom it had recently been presented, and that very morning the lady had called at the school-house and offered a reward of twenty-five cents to whoever should bring the pet home. The money seemed a good deal to our little friends, and they were already planning what they could do with it, when Effie exclaimed:

"Oh, I hope she's not being smothered!"

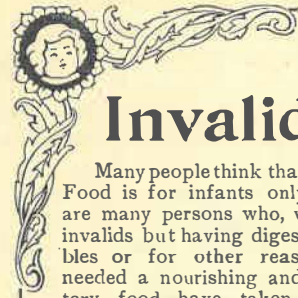
"I'm most afraid she is," said Joyce, "she doesn't move. Let's sit down on this barn door-sill and rest while we look at her."

The big doors were closed, but the sill was broad and high enough to afford a comfortable seat, and with many misgivings as to the condition of pussy, the little girls seated themselves, and, little by little, undid the wrappings.

No sooner were the cat's head and fore-paws released, than with a wild "mieu" she leaped from Joyce's arms, Effie meanwhile holding on to the neck scarf; the latter came off in the struggle, and pussy jumped through a hole under the door-sill and was lost to sight under the barn.

The children called, "kittie!" over and over, and poked as far as they could reach with sticks and poles, but all to no purpose; and, as it was growing dusk, they sorrowfully gave up the hunt and went home.

(CONTINUED ON NEXT PAGE.)



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"Too bad!" exclaimed Effie, "when we had got her almost there!"

They would have stopped and told Mrs. Fairchild of their adventure, but seeing a carriage at her door, they were sure she would be engaged with callers, and so they passed on.

Effie went into Mrs. Bennett's with Joyce, where they found Willie Tait, one of the school boys, and he heard the narrative of their adventure with the cat while Mrs. Bennett bound up their injured fingers and soothed their injured feelings with the statement that probably kattie could be lured from her hiding place the next day with some food.

An hour later, when Willie went home, the moon had risen, and as he passed Mrs. Fairchild's house he heard the "mieu" of a cat. He entered the yard and saw puss sitting on the porch. He rang, and a maid opened the door, the cat at the same instant darting in.

Said Willie: "This is your cat, isn't it?"

"Yes," was the reply; "Mrs. Fairchild is engaged just now. Who shall I tell her brought it?"

The boy hesitated a moment, and then answered, "Willie Tait."

The next day was Saturday, and when Willie went into dinner his mother handed him a silver quarter, saying: "Mrs. Fairchild left this for you, with the message that she is very grateful to you for bringing home her cat."

Willie laughed, as he answered: "I gave the girl at Mrs. Fairchild's my name, but I do not deserve the money. The cat knew it had got home, and was only waiting for some one to open the door, when it was glad enough to go in. Effie Martin and Joyce Bennett earned the reward, and they must have it."

Willie's brother said: "The reward was offered to the one who should deliver the cat at the house, and you did that; so the money is yours fairly enough."

Monday morning the little girls came to him, saying: "We are so glad Mrs. Fairchild has her kattie, and that it did not stay under that barn all Friday evening and night when it was so nearly starved. Did you find it on the way home?"

"No," said Willie, "I found it on Mrs. Fairchild's front porch, and all I did was to ring the door bell. The money belongs to you, and I won't touch a cent of it."

But the little girls argued that if he had not seen the cat and let her indoors she might have strayed away again and died of starvation, and they proposed that he should keep one-third of the money. This he refused to do, and the matter was laid before the teacher. The teacher made it the subject of a debate by the school, and it was found to be a question of such general interest that it lasted two whole afternoons.

The entire neighborhood of grown folks turned out, so that the school-room was filled to overflowing.

The friends of the little girls argued that they had brought the cat so nearly home that she knew her whereabouts, and went the rest of the way of her own accord, and would have got into the house very soon, even if Willie had not happened along. Also, that the girls had earned the money by the work of carrying the cat and suffering her scratches, and the wounds were shown in evidence.

Willie's friends declared that the girls virtually abandoned the chase when they left the half-starved and frightened cat under the barn. Also, that Willie had, by his opportune arrival at Mrs. Fairchild's, prevented further wanderings, and probable death, of the cat, and that he had fulfilled Mrs. Fairchild's requirements by delivering the cat to her.

The money had been restored to Mrs. Fairchild to await the decisions of the judges, but this only complicated matters, for the judges decided that, though from the weight of argument, the question should be decided in the affirmative, still, judging from the merits of the question, it should be decided in the negative.

"But who is going to get the money?" demanded the children, and as nobody seemed to know, it was left to Mrs. Fairchild to decide.

That lady would only say that she thought Joyce, Effie, and Willie three very unselfish, fair-minded children, and she invited them and their schoolmates to her house for a frolic party, to be followed by cake and ice cream. You may be sure that they all went and had a delightful time, and as it transpired afterward, Willie, Effie, and Joyce each received a quarter of a dollar; but to which party the reward rightfully belonged was not decided, and it still remains an open question.

What do the young readers of this story think?

Why Women are Nervous

[British Medical News]

The frequent cases of nervous prostration, or utter collapse of the nervous system, under which women "go all to pieces," as the saying is, have caused much thought and investigation on the part of physicians.

Certain inorganic substances are well known to cause various forms of nervous diseases which are readily traced to the poisons producing them. Further research leads to the belief that alum is a prevailing cause of so-called nervous prostration, for the symptoms it produces on the nervous system after its absorption into the blood are very remarkable indeed. Experiments physiologically made upon animals by Orfila, Professors Hans, Mayer, Paul Seim, and others, show that alum frequently produces no visible symptoms for many days after its introduction into the body. Then follow loss of appetite and other alimentary disturbances, and finally a serious prostration of the whole nervous system. The most prominent physicians now believe that "nervous prostration" and many affections of the nerves from which both men and women suffer are, caused by the continued absorption of alum into the system.

It is probable that many medical men are unaware of the extent to which salts of alumina may be introduced into the body, being under the impression that the use of alum in bread is prohibited. Alum, however, is still used surreptitiously to some extent to whiten bread, and very largely in making cheap kinds of baking powder. In families where baking powder is generally used great care should be exercised to procure only those brands made from cream of tartar. The alum powders may generally be distinguished by the lower price at which they are sold.

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Finance and Commerce

At the moment there seems to be a pause in the growth of the demand for many leading industrial commodities. The buying rush has received a check. Prices for many articles are regarded as high enough, and there is a more general disposition on the part of buyers to purchase for the time being as their needs require.

This is manifestly true in many departments of the iron trade, and in the boot and shoe trade, and elsewhere. Consumption as a whole is no doubt still at a maximum, but distributors are more disposed to eliminate somewhat the element of speculating in future higher prices in determining the quantities of stocks on hand. This is a good sign, inasmuch as it is not accompanied by any pessimistic views of the future. There are no reactionary signs in business, and nothing in our domestic affairs on which such apprehension could be based. Our experiments in foreign relations, while drastic, in a sense, so far, seem to cause no feelings of uneasiness in business affairs, either at home or abroad. Dunn's weekly review of trade shows the total liabilities in failures during the first quarter of 1899, to be only 26 million dollars, against 31 millions last year, and 48 millions in 1897. Bank clearings were 68.5 per cent. greater than last year, and railway earnings for the first three weeks in March were 4.1 per cent. larger than 1898, and 9.3 per cent. more than in 1892.

Generally speaking, there is a hardening tone to the money markets. Rates are higher. In New York the ruling rate to borrowers on stocks has been 5 and 6 per cent., but higher rates have at times obtained. The country is using more money to transact its growing volume of exchanges, and currency is being drawn from city banks for that purpose. In fact, currency is scarce at the banks, and the government treasury finds it difficult to force specie, either gold or silver, into circulation, and under existing laws there seems no way to expand the currency to meet ordinary demands. The New York bank statement was again unfavorable, in that the legal resources were again reduced more than \$3,000,000, and are now less than 2 per cent. above legal requirements. Speculation in stocks keeps up at a surprising rate, but is now more confined to specialties, industrials, street railways, etc. The conservative element of investors is leaving the market, and much of the buying the past week is the rankest speculation. Railway shares, particularly the grangers, which at the moment are slightly oppressed by backward cash conditions, have responded feebly to the advance in the others.

Wheat scored a sharp rise. The incentive was the continued unfavorable appearance of the growing crop, and the prospects of a late seeding of the spring-wheat lands in the Northwest.

Complaints of severe damage to winter wheat have been numerous, and the localities claiming it have bought freely on this theory. On the other hand, standard authorities almost uniformly hold that while conditions have been unfavorable, yet it is too early to tell. Even if the plant has life and vitality, we have had no weather to demonstrate it. This is the view largely taken by professional traders, and experience with crop damage reports year after year in the early spring seems to justify their conservatism.

Corn showed a sympathetic strength early last week, but later lost a good part of the advance.

Provisions continue dull, and prices do not recover in a very encouraging manner. Receipts of hogs continue beyond all precedent, although perhaps not larger than had been generally expected, but the market lacks good speculation support.

The Samoan Situation

The people, productions, and commercial and strategic importance of the Samoan Islands, are discussed in the current number of the monthly summary of commerce and finance just issued by the Treasury Bureau of Statistics. The islands are located about 2,000 miles south, and 300 miles west of the Hawaiian Islands, and 14 degrees south of the equator. They lie in an almost direct line between San Francisco and Australia, and slightly south of the direct steamship line connecting the Philippines with the proposed Panama or Nicaraguan inter-oceanic canals. Their special importance, therefore, lies more in their position as coaling and repair stations on these great highways of commerce, rather than in their direct commercial value, their population being small, and their imports and exports of comparatively little importance.

The group consists of ten inhabited and two uninhabited islands, with an area of 1,700 square miles, and an aggregate population, according to latest estimates, of 36,000 people, of which something over 200 are British subjects, 125 Germans, 25 Americans, 25 French, and 25 of other nationalities, while the remainder are natives, of the Polynesian race. The bulk of the population is located in the three islands of Upolou, Savaii, and Tutuila; the number in Upolou being 16,600; in Savaii, 12,500, and in Tutuila, 3,700. The islands are of volcanic origin, but fertile, producing coconuts, cotton, sugar, and coffee; the most important, however, being coconuts, from which the "copra" of commerce is obtained by drying the kernel of the coconut, the "copra," which is exported to Europe and the United States, being used in the manufacture of coconut oil. The exportation of copra from the islands in 1896 amounted to 12,565,909 pounds, valued at \$231,372. A considerable proportion of this was exported to the United States; a larger proportion, however, to Germany whose citizens control its commerce through a trading company which has long been

established there. The coconut and copra production, however, varies greatly from year to year, owing to the fact that many of the coconut trees have been destroyed in recent wars between native factions, a single individual being able, by cutting out the crown of the tree, to permanently destroy in two minutes' time the fruit-bearing qualities of trees which require several years for their growth.

The government of the Samoan Islands had been from time immemorial under the two royal houses of Malietoa and Tupea, except on the Island of Tutuila, which was governed by native chiefs. In 1873, at the suggestion of foreign residents, a house of nobles and a house of representatives were established, with Malietoa Laupepa, and the chief of the royal house of Tupea, as joint kings. Subsequently Malietoa became sole king. In 1887 he was deposed by the German government, upon the claim of unjust treatment of German subjects who formed the bulk of the population on the island, and was deported, first to German New Guinea, and then to the Cameroons, in Africa, and finally, in 1888, to Hamburg, Tamasese, a native chief being meantime proclaimed by the Germans as king, though against the protest of the British and American consuls at Samoa. Mataafa, a near relative of Malietoa, made war upon Tamasese, and succeeded to the kingship.

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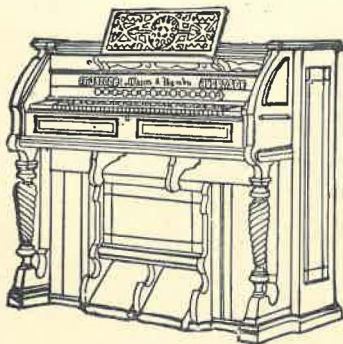
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Piano Decoration

How to make a piano an ornamental, as well as a useful, article of furniture has been a serious problem to people who wish to have the instrument in their drawing-room, for, in itself, the piano is a cumbersome piece of furniture, and the rule is that any piece of bric-a-brac placed upon it interferes seriously with the tone thereof. However, pianos are necessary—absolutely necessary—and so all that can be done is to make them look as attractive as possible.

The upright piano is more generally used in the ordinary drawing-room than the square or the grand. The square piano, indeed, is very rarely seen, and the grand piano is limited to the music-room, or to a very large drawing-room. For a grand piano, the finest kinds of Indian embroidery, pieces of rare old tapestry that are laid on velvet of some color which will either harmonize or contrast with the colors used in the decorations of the room. This rule does not apply to pianos that are made to match the furniture in the room or its wood work. Large photograph frames do not look badly on a grand piano, and a pretty idea is to have a large three-leaved frame holding photographs of the great composers. It is most inappropriate and in very bad taste to have a variety of cheap pictures, even though they may be in handsome frames.

Very much depends upon the position of the piano in the room, and it is really very amusing to see at what different angles people manage to dispose of it, for it is the exception now to see it pushed back against the wall. A piano should be set well out into the room, at right angles, so that the light from the windows will fall upon the keys. To conceal the back of an upright piano, the Eastern embroideries again come into play, and tapestry is also used, or oddly-colored brocades. Often the most conspicuous thing in the room will be this drapery. On the top of the piano may be placed small articles of bric-a-brac, and an excellent effect is obtained by a plant, a palm—not a large one—or a rubber-plant, with some bright bow, or set in a dark Indian-red flower pot. When the room is so constructed that it is impossible to get a good light from the window without blocking the room with the piano, it must be turned so that only the back is visible. This, of course, shows the drapery to great advantage. Another clever way is to place it in the corner of the room, standing out from the wall, and just behind it have a high stand with a plant, while near the piano one may use a tall and imposing lamp with a beautiful shade.

A very odd fashion, but one which seems to gain in favor in very many New York houses, is to place the piano so that the back comes nearly across the door, and the drapery is the first thing which one sees on entering the drawing-room. Here, again, it is well to have a plant on the piano. The drapery is, of course, very much more effective when the expensive materials are used, but a great deal depends upon the colorings. In figured brocades and tapestries, there are many effective designs to be found in short lengths that will drape very well, whereas the plain colors, plushes, and velvets are not at all satisfactory.—Harper's Bazar.

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