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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, MARCH 16, 1901.

No. 20

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BALTIMORE, MD., Jan. 28, 1901.

My Dear Mr. Haverstick—

It has taken me some time to read your "Ready Reference," and that for two reasons. First, the incessant drive of hurrying work. Second, because the book, though not very large, is so important as to deserve very close reading indeed. There are two or three points in which I cannot agree with you, but they are among the lesser matters.

The book is most admirably written, admirable in plan, in substance, and in style, and I say very heartily, that I do not know any book which would be more helpful to put in the hands of an inquirer, or a layman who seeks information. I have commended it already, and shall do so again.

Yours truly,

WILLIAM PARET,

Bishop of Maryland.

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VOL. XXIV.

MILWAUKEE AND CHICAGO, MARCH 16, 1901.

No. 20



News and Notes



THE BILL JUST PASSED by the Utah Legislature, to restrict prosecutions for polygamous marriages, is one which in effect abolishes at one stroke the safeguards which were supposed to have been erected at the time Utah was admitted as a state. It will be remembered that the empowering act of Congress provided that Utah must, by irrevocable ordinance, provide for the toleration of all religious belief and for the prohibition of polygamous or plural marriages forever. These conditions were met by the aspiring state, and such an ordinance, declared irrevocable, was placed in the Constitution. The bill which has recently passed both houses of the Legislature, does not expressly repeal this irrevocable ordinance, but it so hedges it about by impossible conditions as in effect to make it impossible to prosecute those guilty of infringement of the law. This it does, by limiting the parties who may prosecute for such infraction to the wife, or alleged plural wife, of the accused. It need hardly be said that this enactment, if it shall be upheld by the courts, is sufficient to reestablish polygamy throughout Utah, except to the limited extent that a wife may herself bring suit to suppress it in individual instances. The obvious reply of the nation at large to such legislation should be in the enactment of a constitutional amendment.

THE PRESENTMENT to a grand jury in South Carolina of evidence showing beyond doubt that a system of negro slavery is maintained, and has long been maintained, near Anderson in that state, shows, first, the evils resulting from the convict labor system, under cover of which this abuse has grown up, and second, it shows the good faith of the people of South Carolina in going diligently about the suppression of the illegal system after it has been discovered. The evidence shows beyond question, that negroes have been bought and sold, that they have been kidnapped on the highways and sent to prison pens, where, after signing a contract the terms of which were unknown to them, but which purported to barter their liberty and all lawful rights, they were held as contract laborers, and were bound, shackled, punished, and abused to a revolting extent. So successful had been the terrorizing of the victims, that it was difficult for the judge and the jury to obtain the necessary evidence, since the negroes themselves were reluctant to testify, having been threatened with death in case they made complaint. To Judge Bennett, who vigorously and successfully ferreted out the outrage, as well as to the members of the jury, great credit is due.

AN ENCOURAGING ITEM of news from South Africa is contained in the statement that a truce of seven days' length has been agreed upon between Lord Kitchener and Gen. Botha, in order to discuss the conditions of surrender on the part of the latter. Gen. Botha is nominally commander-in-chief of the Boer forces in South Africa, but some doubt exists as to whether his surrender can be effective for the whole Boer forces in the field, or whether it has regard only to his own army. It has been known for some time past that Botha favors a cessation of hostilities if terms can be received from their opponents, but he has not as yet been able to impress the necessity upon all of his colleagues. It will be remembered that Gen. Botha was the successful Boer Commander who repulsed Gen. Buller in the early part of the war, when the latter was defeated with such loss in his attempt to cross the Tugela River at the Battle of Colenso, and he was also the successful commander at Spion Kop two months later.

WE TRUST it may not be overlooked that the latest move of diplomats in China is one which may lead to an "entangling" alliance if great caution is not maintained by this government. It has been the declared policy of the United States to preserve the territorial integrity of China, and it was in reply to the circular letters of this government that the several Powers each agreed, first to the maintenance of the "Open Door" policy, and afterward that there should be no partition of the empire among the Powers. Both these positions are eminently sound. Now arises a fear that the "temporary" occupation of Manchuria by Russia may be altogether too prolonged and too intimate to satisfy the reasonable wishes of the other Powers. That the United States should join with the latter in a protest is quite desirable; but to so frame that protest, in which the United States would probably have the cordial support only of Great Britain and Japan, as to make it necessary at any time in the future to back it up by force, or else to make a humiliating retreat, is certainly to become a party to an alliance that might become decidedly "entangling." Certainly the United States desires open trade facilities with Manchuria; but she does not desire them to the extent of taking action that would involve her in even a remote possibility of war. Moreover a recent circular of the Treasury Department shows the total value of American imports into Manchuria to be only about \$5,000,000 annually, being less than a quarter of the whole American export trade with China.

NEITHER surprise nor indignation need be felt at the rejection by Great Britain of the Hay-Pauncefote amended treaty. After negotiating a treaty in accordance with international etiquette and custom, we proceeded to make material alterations in its text, and asked the party of the second part to accept them without first being consulted. Of course we have received a polite refusal, and "what might have been" is thrown away. Nations, like individuals, must learn that good manners are an indispensable pre-requisite to the perpetuation of pleasant relations.

BRIEF MENTION.

ABOUT THIS SEASON of the year we who own orchards begin to have grave fears about the peach and apple crops.

GOMEZ, the Cuban "patriot," denies that there is a scheme to get up a revolution against the United States; which is pretty good evidence that there is.

QUIET DAYS and Retreats are increasing among us. They are justified by their fruits. They do not reach laymen as they ought to. A retreat for them on the eve of the General Convention would be timely and helpful.

THE CHURCH OF ENGLAND and our Church (what do you call it?) have in China 15,000 baptized natives, 13,000 on probation, and 6,000 of both sexes in Christian schools. Many of the missionaries are native.

A CANADIAN paper wants a new Puritanism inaugurated. The new Puritan appeared some time since. He dances, plays cards, is not averse to vaudeville, lingers long where stock quotations abound, is married frequently, and does not go to church.

THE DEATH of Canon Bright at Oxford removes a brilliant light from the firmament of Catholic divines in the Church of England. He was a marvel of ability along lines of history,

and a godly as well as learned man. May perpetual light shine upon him!

"THE FEDERAL PARTY (in the Philippines), the avowed and direct outgrowth of the election, has spread with wonderful rapidity in all parts of the archipelago, and is active and urgent in the advocacy of peace and presenting the advantages of civil liberty under American sovereignty."

WE HAVE NEVER SEEN many evidences of mental balance and good sense among the Irish members of Parliament, but recent events show that some of them are also roughs and bullies. That kind of conduct damages them in the world's eye, and is the last way of getting conciliatory treatment from John Bull.

ONE OF THE mysterious features of modern municipal life is the enormous increase of crime and corruption in our large cities just before the election for local officers. But it is well perhaps to notice that the evidence of the increase is to be found in the papers of the party that is out, and wants to get in.

THE LAST "APOSTLE" of the Irvingites has died at the age of 95, in London. Their belief was that the second advent would occur before their apostles ceased to exist on earth. We once asked one of their ministers, What if the apostles should all die before the coming of the Lord? He replied that they would sit silent and wait for light from on high.

WHY DOES NOT GOD subdue our wills by one fiat of power? Because He prefers to persuade rather than to compel, to recognize our freedom and train us to use it aright rather than to convert freedom into necessity. Be not impatient because culture is a slow, painful process; rather rejoice that God is leading you as fast as you will be led, which, to speak frankly, is not as fast as it ought to be.

AN EXCHANGE says, "Even a yankee-philistine may be pardoned for feeling like taking his hat off as he looks on a photograph of the mighty form of the perfectly preserved mummy of the veritable Rameses II., the Pharaoh of the oppression of some thirty-three centuries ago." Well, we are glad to learn that there is anything dead or alive that the yankee-philistine feels like taking off his hat to, but we doubt whether he would treat Moses as respectfully.

E. BENJAMIN ANDREWS, late of Brown University, later of the Chicago Public Schools, and now out West somewhere, says the public-school teaching of the twentieth century will "blend into due harmony the pedagogy of gush and the pedagogy of grind." We offer our condolences to the poor pupils when that "due harmony" sets in, for, although a fair mixture of gush and grind may enable them to know a little in every branch of useless knowledge, we fear it will not make them proficient in the "three Rs." We would suggest that the mixture be improved by adding a large proportion of the pedagogy of spell.

A REVIEWER says Prof. Cheyne has a most insatiable "historic imagination." They all have it. It takes all the colors of the rainbow to print their imaginations as to the authorship of the Scriptures. The favorite word with the higher critics is "probably." They all agree as to the word but few agree in its application. One man's "probable" is the next man's "impossible," and the third man says both views are imaginative. We imagine it to be highly probable that this sort of thing will one of these days commit suicide by laughing at itself until nothing is left of it but the scoriæ of burnt-out probabilities. CHIC.

LONDON LETTER.

LONDON, February 26, 1901.

THE first session of the new Convocation of the Province of Canterbury, which lasted three days, with prorogation of both Houses to May 7, was opened on February 15 at the Church House, Dean's-yard, Westminster; the Holy Eucharist being previously offered, with the Primate as celebrant, in Henry VII.'s Chapel, Westminster Abbey, where there was a fair attendance of the members of both Houses and also of the House of Laymen. In the Upper House, where assembled twenty Bishops under the presidency of their Metropolitan, the first item on the *Agenda* paper was the Address to the King, in accordance with the custom of presenting such an address to the Sovereign at the opening of a new Convocation. The concluding paragraph of the address, which had been substantially adopted by the Lower House, read as follows: "We conclude with prayer to Almighty God to bestow upon your Majesty, upon your gracious Consort, and upon your Royal House, the fulness of His grace and blessing, and to make your Majesty's reign as prosperous, glorious, and beneficent as that of the

great and good Sovereign whose place you are called upon to fill."

The anticipated consideration of the Convocations Bill was indefinitely postponed by His Grace the President, who thought that "it was of some importance that they should not proceed in a hurry." The Bishop of Winchester's motion, affirming the importance of "maintaining episcopal direction" over Theological Colleges, was unanimously adopted; but the resolution moved by the Bishop of Hereford (as re-phrased and strongly supported by the Archbishop) in favor of a scheme for neighboring Bishops to combine for maintaining a joint College for their respective Dioceses in preference to the present isolated diocesan system, which the Bishop of Hereford thinks tends to foster a narrow party spirit, was defeated by a majority of two votes, upon the "previous question" being moved as an Amendment by the Bishop of Rochester and seconded by the Bishop of Chichester.

In speaking on the resolution concerning the late Bishop of London, the Archbishop said that Dr. Creighton was "a greater man when he died than when he came to the Diocese," as he "visibly grew."

The session of the Upper House was chiefly interesting, however, on account of certain letters which were read and then entered on the minutes. The one presented by the Bishop of Salisbury was personally addressed to him by the Episcopal Administrator of the Old Catholic Church of Austria, who begged his Lordship "kindly to convey to the right reverend and ever loyal Episcopate of the venerable Church of England the deepest sympathy of the Old Catholics of Austria, on the occasion of the passing away of the great Queen and Empress Victoria," and also "our heart-felt desire and prayer that the reign of her illustrious successor, His Majesty King Edward VII., may be no less filled with God's favor and grace, and may prove rich in blessing for our venerable and august sister Church and for the whole nation."

The other letter, a translation of which was made by the Bishop of Salisbury, was addressed to the "Most Reverend Frederick, Lord Archbishop of Canterbury and Primate of All England, our entirely beloved and highly esteemed brother in Christ our God," by "Constantine, by the mercy of God, Archbishop of Constantinople, New Rome, and Ecumenical Patriarch." His Holiness began by saying that, having "fresh evidence" of His Grace's "brotherly love and friendly communion," he proceeded to express his heartfelt gratitude for the receipt of His Grace's picture, "which we have had great pleasure in placing in the saloon of our private secretariate"; also of "two valuable works"—*List of the Clergy of the Church of England* and *Official Year-Book of the Church of England*—"the perusal and study of which we have committed to those who, in our Patriarchate, are acquainted with the English tongue, that they may gather out of them all knowledge and information that is useful concerning the affairs of the Church of England." Then His Holiness proceeds, "in continuation of our practice of gladly giving information concerning the more important events that have taken place in the Eastern Church of Christ, according to your Grace's desire," to state, *inter alia*, that the widowed "Most Holy Patriarchal Throne of the Church of Alexandria" has been filled by the election and enthronement of one of the Prelates of the Church of Jerusalem, "Photius, Lord Archbishop of Nazareth," who, according to ancient form, bears the title of "Pope and Patriarch of Alexandria," which, however, is "simply honorary and carries no peculiar Papal privilege or right in the hierarchy of our universal Eastern Church." One of the concluding passages of the letter expresses the following noble aspiration: "May God give peace in His Churches, and vouchsafe that the community which bears the name of Christ may see in this new Twentieth Century the brilliant dawn of unity in every point of the spiritual horizon."

In the Lower House, Bishop Barry, in asking leave to postpone the motion which stood in his name in favor of the Convocations Bill, said that there had been "no change in his own convictions," but as the Primate, in his speech to the Deputation, "saw reasons to dissent from some of the provisions of the Bill," he therefore "bowed to His Grace's authority." Archdeacon Kaye (Lincoln) moved a resolution for the appointment by His Grace the Archbishop of a committee of both Houses to report on the representation of the laity "in other branches of the Anglican Communion, more especially in the Colonial Churches and in the Church of Ireland"; which motion, however, underwent some revision prior to adoption. Instead of having a joint committee, it was resolved to have one of the

(Continued on Page 719.)

SWEDEN.

CONSECRATION OF TWO BISHOPS IN THE CATHEDRAL OF UPSALA.

IMMEDIATELY after high mass in Upsala Cathedral, Feb. 3d, Archbishop Ekman consecrated the two newly appointed Bishops of Vesteras and Kalmar, the Rt. Rev. Drs. Löwgren and Tottie, respectively. Every seat and standing place in the great, ancient church was occupied. After the singing of a hymn the procession of clergy entered the church from the sacristy, pro-

(Swedish) Lutheran Church.—Translated for THE LIVING CHURCH from *Dagligt Allehanda* (Upsala).

[The accompanying cut, which is reproduced from the Swedish paper, *Idun*, represents the ceremonial immediately after the laying-on-of-hands, when the new Bishops had just been vested in their copes and mitres by the Archbishop. The latter will be observed immediately before the altar with his crozier in his hand. The newly consecrated Bishops are the two kneeling at the altar rail.]



CONSECRATION OF TWO BISHOPS AT THE CATHEDRAL OF UPSALA, SWEDEN.

ceeding to the high altar. Preceded by priests in full vestments, carrying the Bishops' golden croziers, the new Bishops appeared in white robes, then came the assistants, all of whom professors of the theological faculty of the University of Upsala, vested in mass-ropes, and followed by the Archbishop in full vestments with mitre and crozier. He alone approached the high altar from whence he delivered a short sermon, his text chosen from Ephes. iv. 5, and an address to the Bishops to be consecrated. After the address the Secretary of the Archdiocese read His Majesty the King's commissions for the Bishops, whereupon followed the consecration proper, according to the ritual of the

AN ADDITIONAL BISHOP REQUIRED IN CHINA.

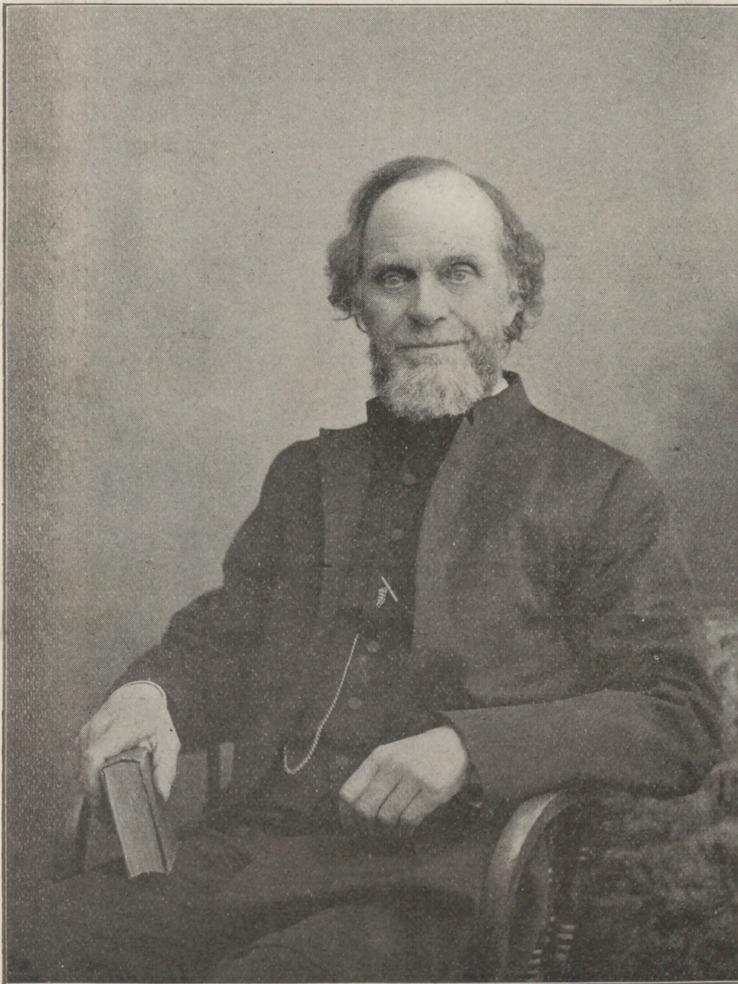
THE most important news from China this month is Bishop Graves' announcement to the Board of Managers of the Domestic and Foreign Missionary Society that in his opinion the time has come for the division of the Missionary Jurisdiction of Shanghai and the Lower Yang-tsze Valley. He intends to ask the General Convention to take this action next autumn. The matter has been in the Bishop's mind for a long time; in fact, the second Bishop Boone recognized the necessity for division, but circumstances prevented his carrying out his plans.

Nganhui, and Hupeh, with portions of Kiangsi and Hunan. Its area is about 200,000 square miles and its population not far from 100,000,000. The absence of railroads or of any facilities for land travel makes it exceedingly difficult to administer the work of all the stations of the Jurisdiction stretching from Shanghai to Ichang, or more than 1,000 miles from east to west. Along the river, steamer facilities are fairly good, but inland the stations can only be reached by foot travel, or by wheelbarrows and sedan chairs. These difficulties, added to the fact that different dialects are spoken in the two sections of the Jurisdiction, are reasons that weigh with the Bishop in making his request. Of much greater importance to his mind, however, is the conviction that division will mean greatly increased growth.

During the last seven years the mission staff has on the whole increased just about one hundred per cent. At the time of the Bishop's consecration there were but seven foreign clergy; now there are sixteen. The Chinese clergy have increased from twenty-three to twenty-seven, while the unordained native staff has been augmented by thirty-four workers, the total now being one hundred and five. In the event of division, Bishop Graves expects to retain the up-river jurisdiction, which would include according to his plans, the provinces of Nganhui and Hupeh, as he is more familiar with the dialect spoken in this district, owing to his long residence in Wuchang before his elevation to the episcopate.

DEATH OF CANON BRIGHT.

CABLEGRAMS to the secular papers announce the death of the Rev. Wm. Bright, D.D., Canon of Christ Church, Oxford, and Regius Professor of Ecclesiastical History in the University. Few English Churchmen—perhaps none—are better known to Americans than Canon Bright. He was a theologian of exceptional and careful learning, and among his



THE LATE CANON BRIGHT.

theological works are included translations in the Library of the Fathers of a number of the most important works of St. Athanasius and St. Augustine. He also translated and edited an edition of the masterly work of St. Leo the Great on the Incarnation, and with the Rev. P. G. Medd, was editor of the current Latin version of the Prayer Book.

But even more important perhaps were his services to the

Church and to civilization in the lines of original investigation in English History. It is perhaps not too much to say that the history of the pre-Augustinian Church in the British Isles has been largely re-written as a result of his investigations. He was the author of a number of historical works both concerning England and the Church at large, as well as of a careful investigation of *The Roman Claims Tested by Antiquity*, and *The Roman See in the Early Church*. He edited editions in English of the Ecclesiastical Histories of Eusebius and Socrates, and published a work on the *Canons of the First Four General Councils*.

He was also a liturgical scholar of note and was author of a useful work entitled *Ancient Collects Selected from Various Rituals*. In short, there are few instances in contemporary Church history of a clergyman possessed of such a wide variety of expert learning as Dr. Bright. Notwithstanding this, however, he was one of the most approachable and beloved of the Oxford professors, and took an individual interest in the young men at that centre of learning.

His health had broken very much of late years and it had become increasingly evident that the end was close. He died on March 6th, at the age of 77 years.

NEW YORK LETTER.

BISHOP POTTER told the students of Columbia University the other day that republican form of government is on trial. The form is all right, it may be, but are the people, and will they continue to be when massed into cities? A man owes his city, his state, his nation, intelligence. Take one hundred leading citizens, and how many of them can answer off-hand how a primary election ought legally to be run, what are the lengths of the terms of office of specified public servants, what are the rights of citizens? Few, I fear. Men owe vigilance, and they do not need to be rich, or old, or famous, in order to be vigilant to the public interest. A man's house was robbed, and he lives in one of the best parts of New York. He offered, and wrongly I think, a reward of \$100 if the police would catch the thief. "Oh, h—ll," replied the police, "the thief offers us \$300." When it be said that republican form of government is on trial, such a case as this one, true in every word, must be taken account of. This is a condition, not a theory of New York life. Can you, young men, stop such condition? And lastly, men owe personal service. No matter what the laws may be, it is only public sentiment that governs.

The Bishop spoke also at the opening of a new Settlement House in the East Side. This house was founded by the King's Daughters and is named in honor of Jacob A. Riis, the curious combination of news gatherer and philanthropist.

The New York Local Assembly met for March in St. George's parish house, the speakers being Everett P. Wheeler, president of an East Side settlement house, James B. Reynolds, head worker of a University settlement, and the Rev. Dr. Rainsford. Mr. Wheeler deplored the isolation of the family and of the individual in the modern city and even town. It may be well to have a care about acquaintances we make, but the present practice goes too far. City exclusiveness is extending to the country, and both are playing havoc with social and religious life, to some extent with proper public sentiment. Rich folk going into a country neighborhood appear to have no interest with local affairs, but often by their actions succeed in ruining such wholesome local conditions as exist. The course is wholly wrong.

Mr. Reynolds declared the vice crusade has accomplished nothing toward reform, and the rector of St. George's made the mistake that he always makes when speaking on religious conditions, namely, of assuming that there is no difference between conditions obtaining around Sixteenth Street and Stuyvesant Square, New York, and the rest of the country. God does not appeal to men as He once did. The God of the last century does not appeal to us. There has been a tremendous falling off in attendance upon public religious worship. Ten years ago it was easier to get a Bible class of one hundred members than it is now to get one of thirty. People then did not go to church because they were asked. Now they are asked and they won't come. He spoke of such conditions obtaining generally, and then had the following skit at his adopted city:

"At a dinner recently a man who had the weight of many millions back of him said that it was all nonsense to talk of anybody suffering for want of food in New York. 'Look at the Charity Organization Society,' he said. 'Look at the institu-

tions on the Island! And there were five or six men at the table each one of whom had forgotten more about New York than he ever knew and they knew that what he said was absurd, and yet they sat silent. The Lord did not make me so I could be silent under such talk as that and I do not take a bit of credit to myself for the row that followed."

The status of St. Stephen's parish has at last been settled, and settled because the diocesan powers gave in, permitting persistence in the parochial organization to have its way. The parish church was in Forty-sixth Street. It wanted to move, but it did not wait to see that all question of its right to do so was settled. A vestryman purchased and permitted it to use what had been the Chapel of the Transfiguration in Sixty-ninth Street near Broadway. Protest arose from the Rev. Dr. Shipman of Christ Church, two blocks away, and Bishop Potter issued a formal statement setting forth the reasons why St. Stephen's could not remain. He also refused to visit it while there, and showed marked preference for the congregation now known as Corpus Christi. But St. Stephen's did not obey the injunction of the Diocesan. It tried several priests in charge and finally called the Rev. Nathan A. Seagle, who was duly installed rector. Prosperity followed, and now, without a single objection being withdrawn by Christ Church, the old opinion is reversed, and St. Stephen's is permitted to remain. The congestion of churches in the neighborhood approaches that obtaining in former years on Murray Hill.

Bishop Brown of Arkansas has been in New York for some days and took some of the week-day services at St. Thomas'. Speaking of the material destitution in his State, the Bishop

Now efforts are making to have the law reënacted. A meeting was held last week in St. James' parish house (the Rev. C. J. Holt, rector), at which almost every church in the district was represented. It is stated that the assessment falling upon St. James' parish is \$15,000. Property owners in the district are offering no objections, and it is expected that the exemption law will be passed.

The Very Rev. Dr. Wilford L. Robbins, for a decade or more Dean of All Saints' Cathedral, Albany, has been invited to St. Thomas', to succeed the late Rev. Dr. John Wesley Brown. The Dean is a Boston man by birth, and a graduate of Amherst College. He took a divinity course at Cambridge, and went to Lexington, Mass., for three years. In 1887 he became Dean. He is unmarried. His strong quality, in the opinion of St. Thomas' vestry, is said to be his ability as a preacher. It is generally assumed that he will accept.



VERY REV. WILFORD L. ROBBINS, D.D.
(By courtesy of Albany Art Union.)

MATE.

SOUTH AMERICAN TEA TO BE REPRESENTED AT THE PAN-AMERICAN.

A SOUTH AMERICAN SHRUB called yerva or yerba, or yerba maté, is destined to attract considerable attention in the near future. From its leaves a tea is infused which possesses the properties of invigorating without inebriating, to which may be added the sustaining properties usually attributed to coffee. But little known or used, except locally, it is so highly recommended by those who know its value, that great expectations have been raised as to its ultimate usefulness.

The plant is a small evergreen shrub of the holly family. Yerbal is the native name for the places where it is found growing wild along the Paraguay River. Natives have for centuries prepared the tea by gently roasting the green leaves until dry enough to grind to a powder. This is done by preparing a bed by pounding with wooden mallets a patch of ground about six feet in diameter. Around this a fire is built in a circle, and the leaves placed on the ground within the circle of fire. When dry enough the leaves are pounded to the required fineness in mortars formed by punching holes in the earth which have been rammed hard and smooth. In some sections a second roasting is done on poles with the fire underneath. In any manner considerable care is necessary in order to develop the aroma to the fullest extent.

Methods of cultivation have been adopted by the Jesuits and the quality of the leaf much improved thereby. Roasting is done in iron pans set in brick work, and the grinding done by machinery which greatly improves the quality of the tea.

The first systematic attempt at cultivation and preparation of the yerba maté on a large scale is now under way. A company has been formed at Asuncion, Paraguay, with a capital of \$100,000. Prospects seem good to make an immense business of the proper growing and marketing of maté, as many people think it should hold a place in the markets of the world equal to tea or coffee. Others say the taste must be acquired, like eating olives, as few people like it when making its acquaintance for the first time. However this may be, visitors to the Pan-American Exposition will have an opportunity to sample the product and judge for themselves.

THE "QUEEN-SISTER" OF UGANDA.

A lady missionary in Uganda thus describes the little royal princess who has been selected for the high office of "queen-sister" of Uganda:—"The 'queen-sister,' who is nine years old, already has a household of her own, with quite a retinue of servants and a head steward and a chaperon to accompany her when she goes out calling. When she came to us, ten men and a few boys followed her and sat in the outer hall, while she sat on the leopard skin in our sitting-room and had tea and ginger biscuits. She has sent a caravan down to the coast to bring up cups and saucers and other English things. She comes to school with the other girls, and is very bright and intelligent, but mischievous, and when she makes a joke all the other children feel it good manners to laugh. Her men wait outside the school, and escort her home in the same way as when she goes out calling. Of course, children of nine here are much more grown up than at home. In three years or so she will probably be married."



INTERIOR OF ST. MARK'S CHURCH, JERSEY CITY, N. J.
[SEE NEW YORK LETTER OF LAST WEEK.]

declared there are many people in southeastern Arkansas who bury their dead without religious services. Prospects are bright for improvement, but help must come, as it has not heretofore, from without the State. The Bishop has in hand a Mission Church Building Fund plan, which contemplates pledges in small sums toward the erection of individual and specified chapels.

Churches in upper New York are trying to get relief from assessments for local improvements. The latter fall heavily upon interests not provided to bear them. A city standard demands expensive improvements, and nearly everything that goes to complete the transformation from country to city has need to be done. For three years ending January, 1900, there was a law exempting property actually used for religious worship.

MARRIAGE AND DIVORCE.

BY THE RT. REV. W. H. MORELAND, D.D., BISHOP OF SACRAMENTO.

MARRIAGE cannot be understood unless it is viewed in the light of its original institution.

"From the beginning of creation, male and female made He them. For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh; so that they are no more twain but one flesh. What, therefore, God hath joined together, let not man put asunder. Whosoever shall put away his wife, and marry another, committeth adultery against her; and if she shall put away her husband and marry another she committeth adultery" (St. Mark x. 6, 7, 8, 11, 12).

Here we learn on the highest authority that marriage is a sacramental mystery, whereby two are made one flesh. "The voice that breathed o'er Eden, that earliest wedding day" was God's voice creating the married state. Marriage is not a human arrangement. It is a divine appointment. It has been glorified by Christ. The relation between Christ and humanity is the relation which the true husband bears to the wife. Christ is the bridegroom, humanity is the bride. The Incarnation is the sacrament of that union. Each marriage is a picture of it. As Christ loves and saves humanity, so the husband is to love and cherish his wife. As humanity leans upon Christ, gives itself to Him, so the wife is to be subject to her husband in the Lord. Every marriage is a new Incarnation; two souls are united until death shall part. Divorce is a sacrilege as well as an evil. It is putting asunder what God hath joined together.

Men and women in general are far from living up to this noble and Christian ideal. Unenlightened public opinion regards marriage as a contract to be dissolved at will. A man marries to gratify his own comfort, to secure pleasure for himself. A woman marries to attain a home and a provider. These are selfish motives, and when disappointment arises, divorce is the logical result. Marriage thus becomes a temporary arrangement. Thousands enter upon the married life with the thought that if they fail to find happiness in their present partnership, they can break it off and draw another ticket in the lottery. The law upholds this view. The law of California, like that of a majority of the States of the Union, recognizes not monogamy, but polygamy, differing only from Mormon polygamy in requiring the several wives to be taken in succession rather than at one time. Mormon polygamy is in many features more just and honorable than our own. It gives every woman the position of wife, an assured support, a protector for herself and children. Our law requires each home to be demolished in turn, each wife to be disowned, each set of children to be sent out into the world orphaned and disgraced. As long as Divorce Courts are open, and the causes for which divorce is granted as numerous as now, no wife's position is safe and no home secure.

Three institutions in the world are divine, and three only: The Family, the State, the Church. A man may or may not belong to a fraternal order or benefit society. He may join the Masons, Odd Fellows, and Elks, or he may not. He is free to exercise his will in reference to the clubs and voluntary associations which abound in our day. But there are three institutions which are universal, embracing the new-born babe and the old man tottering at the grave, which bind every human being with eternal obligations. They are the Family, the State, the Church. God made these three. Without the Family human life could not be. Without the State human government could not be. Without the Church human righteousness, and therefore human happiness, could not be.

State and Church are built on the Family. They rest on the Home as the foundation. While the family is safe they are safe. When the home is destroyed, Church and State are ruined. History is full of illustrations. The Republic of Rome was as rich, powerful, and civilized as our country is to-day. Before it fell its Divorce Courts were crowded. Bulletins were published daily, like those we read in our papers, of husbands and wives separated. Finally, it fell from its own rottenness. As long as the homes of Romans were sacred, Rome reigned. When the family was blasted, Rome crumbled away. In the United States divorces have increased 156 per cent. in twenty years, while the population has increased 60 per cent. This is the darkest cloud to-day upon our national life.

Of course there are circumstances which justify a husband or wife in separating, such as cruelty, drunkenness, insanity. In such cases let them live apart. This is legal separation, but

does not give the right to re-marry. This was the very teaching of our divine Master:

"Let not the wife depart from her husband, but if she depart let her remain unmarried or else be reconciled to her husband" (I. Cor. vii. 11).

To be ready to forgive, to be reconciled whenever reconciliation becomes possible, that the breach may be healed, is the only attitude for a Christian. The moment another partner is taken, reconciliation becomes impossible.

The only State in the Union which adopts the Divine law as its Statute is South Carolina. This State has always held the noble distinction of being the only one which does not permit divorce for any cause. It provides for legal separation, with provision for the rights of property and support, but it does not permit either party to marry again. New York comes a close second, having enacted the English law, which permits divorce on the ground of adultery alone. Delaware takes divorce out of the Courts, and places it in the power of the Legislature only. Since 1890, nearly all our States show improvement in the marriage laws. The awful scandals and dangers of our system of consecutive polygamy have aroused our people. Everywhere the new legislation recognizes that individual lust is to be subordinate to the welfare of the family, which is the unit of Society. California has made the marriage of divorced persons illegal until one year after divorce. Washington forbids the offer by advertisement to procure divorces. Kansas, Minnesota, Vermont, Maryland, and Virginia have enacted stricter laws. Ten States furnish statistics of births, deaths, marriages, and divorces. Thirty States and one Territory have established commissions to promote uniform legislation. A continuous and healthy movement in the right direction has begun. In many central and western states the loose laws on this subject are often the inheritance from territorial and early State Legislatures, and were made at times when frontier conditions and crude legislative skill shaped law. Today public sentiment, both East and West, is better than our statutes, and is steadily telling upon legislation. The goal will be reached when Congress shall enact a law applying uniformly to every State and Territory, forbidding divorce for any cause, and providing for legal separation without the right of re-marriage.

Lest these views should seem by any readers to be unduly strict, or attributable to ecclesiastical bias, permit me to quote the words of three eminent men, a philosopher, a jurist, and a statesman, who arrive at the same conclusion from wholly secular reasoning.

David Hume says:

"We need not be afraid of drawing the marriage knot the closest possible. How many frivolous quarrels and disgusts are there which people of common prudence endeavor to forget, when they lie under a necessity of passing their lives together; but which would soon be inflamed into the most deadly hatred, were they pursued to the utmost, under the prospect of an easy separation. Nothing is more dangerous than to unite two persons so closely in all their interests and concerns, as man and wife, without rendering the union entire and total" (*Essays*, Part I., Essay xix.).

Gladstone in 1895 declared that after fifty years of thought on this subject nothing had shaken his conclusion of the "absolute perpetuity of the marriage tie, save when broken by death" (*History of Marriage*, etc., by H. M. Luckock, 2d edition).

E. J. Phelps, Professor of International Law at Yale, and United States Minister to Great Britain, wrote that he was "convinced as the result of long observation of judicial proceedings in this class of cases, that the remedy will be found in the entire abolition of the sort of divorce that allows the parties, or either of them, to marry again." He asks:

"What is the objection to the entire abolition of the divorce *a vinculo*, retaining in its place only suitable legal provisions for separation and its incidents, when shown to be necessary? Individual instances of hardship would naturally excite our sympathy. But laws should be framed to secure the greatest good of the greatest number. The true and sound policy in legislation is that which is derived from a just survey of the whole field affected, and not from a view of a small part of it. There never was, and there never can be, a human law, however salutary and indispensable, that is not fruitful of cases of individual hardship" (*Forum*, December, 1889).

Let us hope that these sound and statesmanlike principles will at length prevail, and that the laws of California, and all the States of the Union, will tend to provide protection to the

Home, security for the Family, and indissolubility to the Marriage bond. So will we grow into a happy, and homogeneous Commonwealth, and into a really powerful and glorious Nation.
—*Sacramento Bee.*

THE CONTROVERSY BETWEEN THE BISHOP OF MARYLAND AND THE REV. E. B. TAYLOR, RECTOR OF WESTMINSTER, CARROLL CO.

THE following are the official papers in this most interesting case, a case which has such deep importance to every clergyman and every parish in the land. Mr. Taylor wrote to the Bishop as follows before making the correspondence public:

LETTER OF REV. E. B. TAYLOR TO THE BISHOP OF MARYLAND.

"Referring to your letter of February 22nd to me and my reply of February 28th to you, I wish to echo the expression of satisfaction attributed to you, in the *Sun* of March 5th respecting the final adjustment of the misunderstanding between us. As the reporter who interviewed you has himself evidently misunderstood your explanation of the way in which the adjustment was reached, I think that in fairness to us both your letter and my reply should be made public in order that the exact facts may be made a matter of record. In giving publicity to them it is my intention not to comment upon them or to give any explanation of my own lest some further misunderstanding should ensue. It seems to me that the fairest way is to print this letter followed by the other two and thus set the whole subject definitely at rest."

OFFICIAL LETTER OF THE BISHOP OF MARYLAND TO MR. TAYLOR.

BALTIMORE, Feb. 22, 1901.

MY DEAR MR. TAYLOR:—From conviction of sacred duty, very clear and strong, I have for some time made no appointment for visiting your parish; hoping that notwithstanding your positive refusal, both verbal and written, to conform to my counsel and direction officially given, you might before the three years should have expired, see your way to withdrawing that refusal. Had you not voluntarily and strongly asserted your determination not to "obey your Bishop," I should, on the expectation that you would do so have visited with my former usual frequency. I have not *required* as a condition any promise. I did kindly *ask* and *hope* that you might in that way revoke your positive refusal. And though I wished and would have been glad to have ministered personally every year to that part of my flock, which is in your parish, I have not deprived them of any right. The canon does not require the visitation oftener than once in three years, and the present canonical year does not end till April 30th. And there are seven other congregations, where without any dissatisfaction on either side, I have used my privilege of delaying for three years.

Now that the Council of Conciliation has given its decision, which the canon declares to be binding, I accept it; and I appoint Tuesday, the 16th day of April (the earliest day at my disposal), as the time for visiting Ascension Parish. But while I exact no promise and make no conditions I reserve my full freedom to take such further steps as I may at any time think necessary.

Hoping that you may see your way to doing what the Council of five Bishops have declared to be your duty, I ask you to receive my assurance that with all earnestness of sincerity, I pray for God's full blessing on your Parish and on yourself, both in your ministry and in all your ways.

Rev. E. B. Taylor,
Westminster, Maryland.

Yours truly,
(Signed) WILLIAM PARET,
Bishop of Maryland.

OFFICIAL ANSWER OF MR. TAYLOR TO THE BISHOP OF MARYLAND.

February 28th, 1901.

Right Reverend William Paret,
Bishop of Maryland,

1110 Madison Avenue, Baltimore.

RIGHT REVEREND AND DEAR SIR:—Your letter bearing date February 22nd reached me on the 26th instant and I now hasten to acknowledge its receipt. I note that you have fixed Tuesday, the 16th day of April as the date of your next episcopal visitation to the Parish of the Ascension, Westminster. I need hardly say that I am most happy to be advised of your approaching visit.

In the course of such a correspondence as that which we have carried on during the last three or four years it is inevitable, I suppose, that there should be more or less misapprehension by each as to the position of the other. Perhaps therefore I ought not to be surprised when in your letter I read this language: "Had you not voluntarily and strongly asserted your determination 'not to obey your Bishop' I should, in the expectation that you would do so, have visited with my former usual frequency." I have before me all your letters to me and copies of my letters to you and after the most faithful examination I cannot find any expression on my part which is either in form or substance an assertion of a determination not to obey my Bishop. On the contrary, as long ago as February 5th, 1898, I gave you my written assurance that I would to the best of my ability comply strictly with every rubric and use no prayer in public service not found or contained in the Prayer Book. You were not satisfied with this re-assertion of my ordination vow; and after

I had declined to bind myself by any additional promises you wrote that until what you regarded as the rights of your office were duly recognized you could not consent to visit my parish. In your present letter you say that you have not required any promise as a condition of your visitation. In view, however, of the correspondence to which I have just referred, I am sure you will agree that my impression to the contrary was not an unnatural one.

However this may be, the matter of importance to me and to my Parish and to the Church at large is that the Council of Conciliation has communicated to you a decision which leads you to use in your letter the following language:

"Now that the Council of Conciliation has given its decision, which the canon declares to be binding, I accept it; and I appoint Tuesday, the 16th day of April (the earliest day at my disposal), as the time for visiting Ascension Parish."

The decision of the Council, in so far as it applied to me, was communicated to me in these words:

"Resolved, That the members of this Council of Conciliation, having received from both the Bishop of Maryland and the rector of Ascension Parish, Carroll County, in the Diocese of Maryland, a full statement of the differences existing between them, and having confined themselves simply to the consideration in connection therewith of the organic law and order of the Church, do hereby give it as their judgment that no sufficient reason has been shown why the rector of said parish should not accede to and obey the godly counsel given him by his Bishop, and we do hereby determine in the spirit of fatherly love, and out of regard for the peace, unity, and welfare of the Church, that the rector should so accede to obey his Bishop's godly counsel in the matter of the differences between them."

Like you, it is my wish to accept this decision. As I have already said, I know of no instance in which I have expressed any determination not to obey my Bishop; and I know of no instance in which I have violated the Canons of the Church or the terms of my ordination vow. Nevertheless in obedience to the decision of the Council I am now very glad to assure you that I will in the future reverently obey my Bishop and other Chief Ministers, who, according to the Canons of the Church may have charge and government over me, following with a glad mind and will their godly admonitions and submitting myself to their godly judgments.

This does not seem to me to be the occasion upon which to refer to the personal matter between us growing out of the expression in your letter and the reference to me in your address before the Diocesan Convention. All that I wish to do in this letter is to avoid acquiescence in the suggestion that I have in the past asserted a determination to disobey; to state the facts which have hitherto led me to believe that you were withholding episcopal visitation because of my failure to make extra-canonical promises; to conform to that portion of the decision of the Council which affects me, by giving the explicit assurance which I have given above; and, finally, to express my appreciation of the position taken in the letter to which I am replying and my grateful recognition of your determination to visit my Parish. I am, as ever,

Your obedient servant,
(Signed) E. B. TAYLOR.

It will be seen from the above that the only point at issue was the right of a Bishop to exact promises and assurances of a rector that he would accept his interpretations as law and obey them as the condition of a visitation of the parish. This claim Mr. Taylor resisted, and the Bishop has yielded, as is shown by his letter above, has appointed a visitation, and has withdrawn all demand for extra-canonical promises.

The official answer of Mr. Taylor to the Council of Conciliation has not yet been given for publication. We are informed that it is a long and most important document.

A CASE OF COMPARATIVE SUCCESS.

SIR CHARLES ELLIOTT, late Lieutenant-Governor of Bengal, and now the financier of the London School Board, recently made an instructive comparison between the success of Christian missions in India and that of the Governmental system of education, with all the advantages which accompany the latter. He said: "The excellence of the English spoken by Bengalis is the object of universal remark. Every motive combines to make the study popular. It opens the door to the highest offices under Government and to remunerative employment in commerce, on the railways, under European planters and great landowners. One would suppose that the number who had acquired this precious learning would be incalculable, but the census of 1891 revealed that in all the Province of Bengal, with its 71 millions of people, only 150,000 returned themselves as able to speak English. On the other hand, the number of native Christians was returned at 168,000. All the efforts of Government, combined with natural aptitude and the prospects of profit and position, had less effect in producing English-speaking natives than the efforts of missionary societies in producing Christian converts.

DO NOT DARE to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—*Philip Brooks.*

THE HYMN OF ST. PATRICK.

Christ as a light
 Illumine and guide me!
 Christ as a shield o'ershadow and cover me!
 Christ be under me! Christ be over me!
 Christ be beside me,
 On left hand and right!
 Christ be before me, behind me, about me!
 Christ, this day, be within and without me!

Christ the lowly and meek,
 Christ, the all-powerful, be
 In the heart of each to whom I speak,
 In the mouth of each who speaks to me
 In all who draw near me,
 Or see me, or hear me!

Salvation dwells with the Lord,
 With Christ, the Omnipotent Word,
 From generation to generation,
 Grant us, O Lord, Thy grace and salvation!

THE EXAMPLE OF ST. PATRICK.

IF we would fain follow St. Patrick by partaking of his spirit of humble self-consecration and missionary zeal, we would follow him also in loyalty to that pure Catholicity which was the glory of the Church of the fifth century and which he undoubtedly professed and observed. As St. Patrick was a son of that ancient British or Celtic Church to which we Anglo-Catholics can also trace our origin because of its coalescence with the later Church of England, so may we also claim him as one of our spiritual fathers in a faith that is as free as was his own from the errors of later and more degenerate centuries. It was as part of the fruit of St. Patrick's labors in Ireland, that in the sixth century St. Columba sailed across to the island of Hy, I-colum-kill, or Iona, and founded the famous Celtic monastery which long remained as a centre of Christian life and enterprise, and the holiest spot in all North Britain. It was from Iona in the seventh century that St. Aidan was consecrated a Bishop and sent forth to convert the heathen Saxons of Northumbria and to become one of the leaders of the Northern Church. And thus the work begun by St. Patrick in Ireland, passed over through his successors to Scotland and England; from the North of Ireland to Iona, from Iona to Northumbria, from holy Lindisfarne into Mercia and to the kingdom of the East Saxons, until at last these results of his work were united with those of the Roman missionaries in the South, under Archbishop Theodore of Canterbury. Thenceforth the Celtic and the Saxon streams of Christianity flow together in the national Church of Theodore, Anselm, Parker, Laud and Benson, the national Church of England, growing with England's growth, and free with England's freedom, the mother of many daughter Churches in those larger empires beyond the seas which her sons have founded; *their mother but not their mistress.*—From a Sermon by the Ven. F. W. Taylor, D.D.

FASTING, FRIDAY AMUSEMENTS, AND CATHOLIC DEMANDS.

ISUPPOSE that all of us acknowledge that we owe what we have regained of Catholic teaching and practice in our Church of England to the early Tractarians and their immediate successors. I for one have been brought up to revere their names, and to thank God for them. Their progress in unfolding principles long concealed, and recalling truths long forgotten, went on side by side with strictness of personal life, and a sense of the vital importance of personal piety. There were found in my younger days men and women, old and young, who thankfully used the opportunities the Church offered them for fasting and self-denial, who would have shrunk from entertainments on Friday or fast-day as an outrage on their religious life, who were found making their communions regularly Sunday after Sunday, instead of contenting themselves with attendance at a later sung "Mass," who made their religion a stern reality, and who would have felt it impossible to range themselves among the supporters of an advanced ritual and teaching unless they were doing these things, and so making the inner life correspond with the outer profession. It was their earnestness above all that carried conviction to the outside world. I know, I am thankful to know, that there are earnest, pious souls now as then, but it seems to me that on the whole some of the inner life has died out of the Catholic movement, that the intense fervor of those early days has grown cooler; that æstheticism and sentiment have choked somewhat of the vigorous growth from which we had

hoped so much; that the standard of Catholic life has not kept up with the development of externals, and its demands have been obscured by the modern accretions which have been thoughtlessly imported from foreign sources. If it be so, then there is a serious fall awaiting the "Catholic" party; any attack made upon them by their opponents may meet with more success than they may expect. It cannot be otherwise, for God will support only those who are real in their defence of His honor, and not merely keen on some bits of fancy ritual, or on the propagation of some modern and unjustifiable cult. Your article this week on the loss of the sense of sin has a side which touches us clergy, in that it brings us to ask if we have lost any of the sense of the responsibility as to our own personal life, and of the duty laid on us to set an example of zeal and regularity to our people. A petition that appears in a certain monthly intercession paper of large circulation, "that clergy who celebrate frequently may be present also on days when they do not execute the Priest's office," shows that there is a sense of growing laxity in this direction; and I am afraid that the same laxity shows itself also in neglect of choir offices, of intercessory prayer, of study and meditation, and in a general tendency to secularity. If so, it is no wonder that we come across so many laymen who affect Catholic services, and yet whose lives and habits are flip-pant and self-indulgent, if not occasionally worse. Probably the serious lack of candidates for Holy Orders is due, not merely to the unattractive worldly prospects which the ministry holds out (what earnest soul would care for that!), but quite as much to the want of power to kindle the fire of self-devotion in the hearts of those who might otherwise have been led to give themselves up to the service of their Master.

Might it not be well during this Lent for us all to consider whether, as a body, we have not drifted somewhat from the ideals of—say, even thirty years ago—and, if so, to try to do some penance for the loss, and to take some steps to revive them in our own lives, and in those of as many as we can reach?—C. E. EASTGATE, in *Church Times*.

POLLUTED BREAD.

BY THE REV. CYRUS MENDENHALL.

OUR TITLE is not particularly savory, but it is suggestive. We find the expression used in the first chapter of Malachi. It signifies in this connection, blemished sacrifices which the Jews in their meanness had been offering to God. In the time of Malachi, notwithstanding the Jews had an abundance, they had been giving the refuse to God. The priests, it would seem, were also cold and formal, and to please the people permitted the outrage. "And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? . . . The table of the Lord is polluted; and the fruit thereof, even His meat is contemptible."

It was a sad state of affairs when men became too stingy to serve God as their law explicitly commanded. There is a lesson here for us. "The vision is for many days."

The Jews also gave a tenth to the Lord; we surely should not give less. They were required to give the first and the best; so are we. Is not "polluted bread" sometimes placed upon the altar to-day? The torn bank note or the "plugged coin" is given to the Lord. What we cannot sell or use we will donate to "the cause." Is not this "polluted bread"?

God desires the perfect first-fruit, not culls and blemished leavings. A cheap religion is utterly useless. It will not save its owner. The man who thanked God for a free salvation, his religion having cost him nothing in twenty years, had no religion worth mentioning.

Niggardliness is not tolerated by our Master now any more than it was in Jewish times. There are many ways to offer to God, many calls for to-day. How often a good work is crippled, a man of God is muzzled, pressed by poverty's heel, simply because the lame, the blind, the blights and the leavings, are given to God. The Lord desires us all to be free, liberal, and willing. It has been well said: "God does not despise the widow's mite, but He does despise the miser's mite." Do not insult the Almighty with "polluted bread."

BISHOP WESTCOTT, a Bible authority, says: "During half a century I have studied the books of the New Testament with patient care and perfect frankness. And I can say without reserve that each fresh effort and each fresh difficulty has laid open, and lays open still, something hitherto unnoticed which adds to the completeness of the apostolic records."

Some Phases of American Church Work.

THE WORK OF AN ASSOCIATE MISSION.

BY THE REV. CHARLES HERBERT YOUNG, M.A.,

Head of the Associate Mission, Omaha.

ONE of the most serious of the practical problems confronting the Bishops of the Church to-day is how they can best arrange their work so as to care for all their numerous small stations, and at the same time not place lay readers, deacons, and young priests in such isolation that they will spiritually and intellectually starve to death. And a second important consideration with them is the financial one.

To "let the ancient customs prevail" is one of the fundamentals of the Anglican Church. In our search for a solution to the problems before us, let us go back to apostolic days. What were the early methods of extending the Church? Our blessed Lord's first missionaries, the Twelve, were sent out by Him "two and two" (St. Mark vi. 7), and later as the needs of His Kingdom increased, "the Lord appointed other seventy also and sent them two and two before His face into every city and place whither He Himself would come" (St. Luke x. 1). Our Lord's method was to associate His messengers at least by twos.

The apostles followed the same plan. We read of St. Peter and St. John being sent together to Samaria. St. Paul and St. Barnabas labored together, and on his other missionary journeys St. Paul was accompanied by a goodly band of fellow laborers. It is the rarest thing to read of an isolated missionary.

And in the conversion of Europe and Great Britain, our familiarity with history will at once recall the large bands of missionaries who went together into the wilderness, and from their central home went out "by twos" to preach the Word of Life, and bring souls into the Kingdom of God.

"The Associate Mission idea," therefore, is not a new one. Out here in the middle West it has been familiar ever since the days when the saintly Breck and his companions invaded the wilds of Wisconsin and Minnesota and laid so well the foundations of the Church in those states.

So far as the writer is aware, the modern revival of Associate Missions began in Omaha a number of years ago, under the Bishop of Nebraska. The work of the mission was so successful and so eminently practical that similar associations have been established in several sections of the country, even as far from home as China, and all are found to be most useful instruments in the building up of the Church in places where it is weak.

The plan and method of work in the mission will vary with the personnel of its members and with the ideal which they have of the priestly life and of their work. A brief sketch of the working of the Associate Mission of Omaha may not prove uninteresting.

In establishing the Associate Mission the founders contemplated a community life which without being monastic would

give to the members of the household the benefits of common work, common study, and common worship. The members of the mission live together in the clergy house, where the congenial atmosphere and companionship remove entirely the dreadful lonesomeness which is so fatal to young deacons who are sent out to shift in boarding houses without companions and (which is worst of all) without the sacraments.

The Bishop has placed all of the mission work of the city, and some of the nearby towns, under the care of the Associate Mission. Each member of the mission is put in charge of one or more of these stations as his special work. In this way each missionary has the benefit of conferring with the others whenever difficulties arise in his work (and we all know how many rough places we young men encounter), and when he needs assistance for special services there are many willing, sympathetic friends ready to respond. So each one is strengthened and encouraged by the others, and each in his own way adds zeal and devotion to the work of his companions. When new stations are

to be opened, all the members of the mission can unite in a mighty effort and start the work with an impetus which is hard to check.

Every priest has found how difficult, yes, how nearly impossible it is to keep up his studies while he is in active work. One or another of the manifold interests of his work will step in to claim part of his "study time," until "serving tables" becomes habitual and study is entirely crowded out. But in the Associate Mission this can be very different. By having a definite time for "common study," each one acts as an incentive to the others, and the work is maintained. Hebrew, Greek, Exe-

gesis, Dogmatics, History, Liturgics—all can be kept up very well by common study, and especially if the Seminar be used. We priests all waste a great many odd moments. But with the spur of keeping up with one's companions, we find the time much better used, and our intellectual powers, instead of being rusty and dormant, are kept keen and active by constant use. When one's mind is in the habit of study in this way, one has much more enthusiasm for one's own work. In the Church to-day we need more scholarly men to cope with learned infidelity. If we can help to encourage advanced study in this way, is it not worth our while?

But the greatest of all the blessings of the life together is found in the "common worship." When the ministers of God need so greatly the divine grace, it seems a dreadful thing to send young deacons off by themselves, without advisors, without companions, without the Holy Communion, to starve their own souls and the souls of their people. In the Associate Mission chapel the daily offices are maintained and every day the Holy Sacrifice is pleaded before God's throne. Those who believe in the efficacy of Eucharistic intercession know what a blessed privilege is here. The spiritual weaknesses of each member of the mission, the needs of each station, of the Diocese, of the Church at large, the Bishops, the clergy, the souls of struggling men and women—every need, spiritual and temporal, is there



PORTIONS OF THE WORK OF THE ASSOCIATE MISSION, OMAHA.

ST. JOHN'S CHURCH, OMAHA. THE MISSION HOUSE. ST. PAUL'S CHURCH.
ST. MARK'S CHURCH, FLORENCE. ST. AUGUSTINE'S CHURCH. ST. ANDREW'S CHURCH.

presented. There is no greater privilege given to friends than to kneel together before their Saviour in adoring prayer. There is no stronger bond between the souls of men than the spiritual one. It is said that one of the greatest needs of the Church is a spiritual priesthood. Here is one opportunity for cultivating those graces we all need so much. And besides this common privilege, this atmosphere of prayer and devotion cannot but influence each one's own inner life.

In a life like this, with the congenial home and sympathetic companions, such a thing as "blue Monday" is unknown. When one returns from his work weary or discouraged, he finds cheerful friends ready with their own strong enthusiasm and confident faith to encourage him. And in the mission chapel he finds the ever present grace of God, strong to lead him forward to greater efforts. And so, day by day, if they care to use these means of grace, the mission clergy find their lives growing stronger and deeper because they are brought so frequently into touch with the things of God.

We spoke of the financial side. The Associate Mission is a most practical method of ministering to a number of small stations too poor to provide the entire support of their priest, especially when the diocesan treasury is limited. In Omaha the Associate Mission cares for some half dozen missions (besides doing considerable institutional work) with an appropriation at least one-third less than would be required if these missions were maintained independently. Besides these city missions, a large number of stations in the country adjacent can be worked with little or no increase of expense. This plan is being carried out at Trenton.

In purely country missionary fields, an associate mission could be located at a railroad junction point, from which as a centre the various stations could be visited. What this would mean to young missionaries in the way of companionship, intellectual and spiritual as well as social, only he can realize who has endured the agony of lonesomeness in a country mission station. But the most vital point of all is that this plan would obviate the necessity (?) so constantly pleaded, of sending out young deacons to spiritual starvation, cut off from all the sacraments.

God said in the beginning that "it is not good for man to be alone." We believe that this is true in the Church's work as well as in the social life. Our blessed Lord provided companions for His first missionaries; the apostles labored in companies, and much later mission work has been done by groups of men. And so we believe that at the present day the Associate Mission will furnish one solution for the difficult problem of supplying a large number of small stations in the most effective manner with a limited treasury, to say nothing of the spiritual advantage to the missionaries.

A MEDITATION ON THE HOLY SACRAMENT.

II.—THE ROOM MADE READY.

"And he shall show you a large upper room furnished; there make ready" (St. Luke xxii. 12).

OUR blessed Lord's most holy Life is drawing rapidly to a close. The glad hosannas of Palm Sunday, the hymns of praise which indeed appeared to have come from sincere hearts, have given place to the gloom and shadow of Holy Week. The Jewish feast-day, the Passover, is at hand, and in the upper room, a humble one perhaps it was, of the Jerusalem dwelling-house, Jesus prepares, in company with His disciples, to fulfil the rites of His nation.

We may picture to ourselves what a holy atmosphere must have pervaded the apartment where they sat; what love must have welled from the hearts that received eagerly every word which fell from the lips of Him whom they loved so well; who spake as man never spake. All but the traitor, Judas, in whose miserable, irresolute breast there doubtless raged the passions of avarice and greed as well as disappointment at the failure of a cause, now apparently lost. Let us charitably believe, however, that there still remained some vestige of love for Him to whose words of tenderness he had so often listened.

And now, looking into our own souls, let us, you and I, think of this as our Passover-night. We have an upper chamber into which we may receive the Lord Jesus; and there we may commune with Him, listening to the words that fall from His gentle lips, absorbing His Presence, incorporating it into our lives, as really as did the Twelve on that first Maundy Thursday.

And what is this upper room? It is the chamber of our heart. Perhaps it is in disorder, this guest apartment. Per-

haps it is littered with filth and rubbish, with the things of this world—with cares, with riches, with lusts of all sorts.

We cannot bear to think that our King shall be received in so unworthy a way, that His spotless garments shall come in contact, however slightly, with the stain of sin, so let us cleanse and purify this upper chamber that our Lord when He comes, may find in us, indeed, a mansion prepared for Himself, a temple fit for His indwelling Presence.

And how shall we make this preparation? By prayer and careful self-examination. By daily prayers to Jesus, that of His mercy He will grant us grace to see our faults, contritely to confess them, and steadily to resolve upon amendment according to His Word. Then shall He, indeed, be admitted to a room furnished for Him, not with costly ornaments and fittings, it may be, but sweet with the odorous perfume of humble obedience and adoration.

"I am not worthy; cold and bare
The lodging of my soul:
How canst Thou deign to enter there?
Lord, speak, and make me whole."

O blessed Jesus, though poor and miserable the dwelling of my soul, yet earnestly do I beseech Thee that Thou wouldst come unto me! I am not worthy, Lord, that Thou shouldst come, but by Thine all-sufficient grace, do Thou make me worthy. Comfort me, help me, sustain me, and coming unto me, do not depart, but tarry with me, O Jesus, that in the strength of Thy Presence and the might of Thy Holy Name, I may fight the good fight; and, the warfare over, may enter at last into that rest which Thou hast prepared for those who unfeignedly love Thee. Amen.

THE EASTER EUCHARIST.

WE noticed last year that as soon as Lent came nearly all of the many Church papers that come to us, general, diocesan, and parochial, began to remind their readers of the Easter offering for some object or other, and to suggest that they start at once making provision for it by laying aside each week some fruit of their self-denial. That was good advice. But we noticed that not one in a dozen of these Church papers reminded its readers of the Easter Eucharist. It is a good thing that we have special days for extraordinary offerings for special purposes; and Easter Day is not an inappropriate time for such extraordinary offerings. But there is no special reason, in the meaning of Easter Day, why the offering of money should be made the most important feature of our worship. There is every reason why it should not. There seems a serious danger of our allowing Easter Day to come to mean to us empty Church treasuries, or repairs and improvements, or Missions, or any one of a thousand things that cost money, rather than the Resurrection of our Lord Jesus Christ. The Offertory is (or should be) an act of worship. If it represents actual self-sacrifice, we may be sure that it is an acceptable act of worship. If it means to us merely our payments on account for the support of the religious conveniences that we enjoy, there is no reason why we should expect God to account it an act of worship on our part. But, however thoroughly our offering of money may be an act of worship, the Holy Eucharist, not the Offertory, is the worship that should be most prominent in our minds (always, but especially) in connection with the thought of our Lord's Resurrection from the dead. However interested we may be in the special object for which the Easter Offering is to be made, let us remember that that is only, after all, an incident in our Easter Day worship—that the important thing is, not how much money is given for this or that object, but the fact that Jesus Christ, crucified, dead, and buried, rose from the dead. The beginning of Lent is not too early to think of that. Begin now to make your Easter Eucharist an Offering in reality, with praise and thanksgiving.—*Maryland Churchman*.

THE BIBLE has been a quarry for sculptors, a gallery for painters, a text-book for orators, a standard for poets, and a dictionary of quotations for everybody. It was a fountain of melody to Handel, to Mendelssohn, to Haydn; a field of phantasmagoria to Dante; a spectrum of human life to Goethe; a consecrating oil to Shakespeare; a window in heaven and a light upon earth to Bunyan; a mystery of mysteries to Byron; and a pocket companion to Scott. A book as well as a man is known by the company it keeps; and this Book has kept the grandest company the world ever saw. Written by men of all classes, it comes to men of all conditions, and meets the needs of the universal human heart.—*Church Monthly*.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT,—The words of the Lord Jesus as found in the Gospels of
St. Matthew and St. John.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE SERMON ON THE MOUNT. PROFESSION AND PRACTICE.

FOR THE FIFTH SUNDAY IN LENT.

Catechism: XV. "Word Sacrament." Text: St. Matt. vii. 21. Scripture: St. Matt. vii. 15-29.

THIS lesson brings to a close our present study of the Sermon on the Mount. The whole field, with the exception of a few verses (ch. v. 27-42), has been traveled over, and effort has been made in the Helps to present the Great Charter of the Kingdom, not as a string of precepts, but as a connected discourse, the various parts of which are closely related to one another, on a plan which fails not to reveal itself to the patient student.

We have to do, this week, with the concluding portion of chapter vii. At verse 13, our Lord begins to draw His great discourse to a close. The invitation, "Enter ye in," is followed by reminder of the difficulty of entrance: "The strait gate, the narrow way" (vv. 13, 14).

The divine Master dealt frankly with His followers. He concealed not the difficulty that would beset every man's discipleship. He deceived no one with false expectation. He saw the obstacles that would confront His children, pointed them out, and sought to prepare for them. "I have told you before it come to pass, that when it is come to pass, ye might believe" (St. John xiv. 29).

From difficulty within (the way is narrow, because of our own natural reluctance to meet the required sacrifice), Jesus passes on to speak of difficulty without: the deceiving influence of false prophets (verse 15). By "prophets" we are here to understand "teachers of religion," and not merely foretellers of future events.

As under the old dispensation there were prophets who prophesied falsely and taught lies (Jer. v. 31; xiv. 14), so under the new we are forewarned to expect that there will be masters and teachers who pervert the Gospel. They will make havoc of the flock (Acts xx. 29, 30; II. Cor. xi. 13-15). There will be no external indication of their real character. They will appear to be what they are not. Wolves in reality, they will come "in sheep's clothing" (verse 15); that is, with pious words and deeds of pretended devotion, "put on," as we say, for effect. A chief mark of the unfaithfulness of these false teachers, will be that "they undo the teaching of this sermon, represent as unnecessary what is here laid down, and make Christianity an easy thing instead of the difficult thing which Christ has described" (verse 26).

"By their fruits ye shall know them" (verse 16): fruits contrary to the doctrine of the Sermon on the Mount, "arrogance instead of poverty of spirit, boasting instead of mourning, pride instead of meekness, censure instead of Christian forbearance." The fruits which test discipleship are "the actions which a man puts forth from the good or the evil disposition of his inner being"—each "after his kind" (Gen. i. 12). The true teacher, like the good tree, "bringeth forth good fruit" (verse 17). The false teacher, like the corrupt tree, "bringeth forth evil fruit" (verse 17). The test of the fruit, in either case, must be the teaching set forth in the Great Sermon; as our Lord Himself indicates later on, when He uses the expression "these sayings of Mine" (vv. 24, 26), and represents men as judged thereby.

Christ expands at some length the figure which He has chosen for illustration. The fruit corresponds with the tree; the doctrine and the practice taught, correspond with the character of the teacher, and with the conception which he has formed of that which he undertakes to teach (vv. 17, 18). Thorns do not bear grapes, nor thistles figs (verse 16). The false teacher, in the end, will be dealt with as false, even as the corrupt tree is "cast into the fire" (verse 19). We must not, however, wait for God's judgment. In this matter at least, for our own protection, we must judge for ourselves. We must examine the fruits in the light of the Great Sermon, and must reject firmly the false teacher (verse 20).

In verses 21-23, the false teacher is carried on to impending judgment. All along he may have used religious phrases

familiarly and even glibly; in "that day," the day of final reckoning, he may cry lustily, "Lord, Lord"; yet, if he has not done, and has not taught others to do, "the will of the Father which is in heaven," his condemnation will be absolute. What a fearful warning, for the ministry especially, and somewhat at least for all in the Kingdom: "I never knew you" (that is, I never knew you as Mine); "depart from Me, ye that work iniquity" (verse 23). There may even have been all outward show of apparent success (verse 22); but this cannot avail, if the Father's will has been forgotten.

In conclusion, the warning broadens out, so as to take in, not only those who are set to teach, but likewise all whose privilege it is to hear, the pure doctrine of the Great Sermon of the Kingdom.

Each hearer becomes a builder. He who hears *and does*, builds for himself a refuge, a shelter, that will stand in every storm (vv. 24, 25), for his house is founded upon the rock, upon Christ Himself and God's truth which He came to declare. But he who hears *and fails to do*, builds for himself "a chamber of death," that will fall and bring ruin with its fall (vv. 26, 27), for his house is founded upon the shifting sand of transitory opinion and human fancy.

We turn naturally to these other words of Christ: "If ye know these things, happy are ye if ye do them" (John xiii. 17; cf. James i. 22-25).

"Alas for many hearers of the Word! Alas for many admirers of the Sermon on the Mount! Where will they be, when everything turns on the question: 'Wert thou a doer of it?'"

"Oh! take heed," says Bishop Leighton, "of founding your house upon the sand. Be it ever so stately and fair built and showing fine, yet the false foundation will be its ruin. There is no safe building but on the rock, that Rock of Salvation who here taught this doctrine. Oh, that men would think of this; and amidst all their ensuring of things still unsure, would mind the making of *this* sure, which may be made so sure as never to be moved."

The Great Sermon did not fall upon ears that failed to discern its greatness. They who heard it were astonished, and declared that the Master had taught them "as one having authority" (verse 29); that is, as "the Lawgiver Himself, the Searcher of hearts, the Supreme Judge," which we believe and know that He is.

SOME OF MY PARISHIONERS.—X.

BY THE RECTOR OF ST. NESCIQUIS'.

SHE is a saint. She is not a devotee. She has not found it necessary to withdraw from the world by any open profession, by the assumption of any uniform, by the taking of any vows. She has not deemed it helpful to herself or others to repudiate the affections which bind her to those immediately about her, or the duties which press immediately upon her, in order that she may devote herself to the amelioration of the ills of strangers. If she had seen such a course to be right for her, I do not doubt she would have followed it, whatever crucifixion of herself it might have involved. She has not been crossed in love, and become misanthropic or philanthropic on that account. She has not lost her property, and become other-worldly, because she is soured on this world. She has no mission which a church connection may enable her to fulfil. She has no strange experiences, no ecstatic visions, to relate. She talks very little on religious matters. She is simply a girl living on the higher spiritual plane.

She does not criticize her sisters because they give a great deal of attention to "the braiding of the hair and the putting on of gold and costly apparel." She does not read that word of the apostle as a prohibition at all. She is inclined to take it as a teaching that, even if these things are worn, "a meek and quiet spirit" is an adornment of greater price. She does not care for them;—that is all. It is not possible to picture her as caring or thinking much about them. Yet there is something in her apparel,—well-fitting and becoming always, without any affectation of oddity or of Quaker-like simplicity,—in her utter daintiness of cleanliness both in person and attire, which irresistibly reminds me of those who are "cleansed from all filthiness of the flesh and spirit, and have their bodies washed in pure water." On a summer morning at the early Communion, she brings to my thought those who are "arrayed in white linen, which is the righteousness of the saints."

She does not attack amusements. She has no shrill diatribes to utter. She does not think them wrong. Perhaps she

does not fret herself so much as others do about affairs, and does not live so constantly upon the strain. So she does not really need these amusements and diversions. In any case, she seldom takes part in them. And, whatever may be the individual opinion and practice in such matters, there is no parishioner of St. Nescioquis' who would not feel that she had fallen from her high estate, if she developed a taste for them.

She is well-informed on most matters; but there are some directions in which she is sublimely ignorant. She knows nothing of the thousand little jealousies and petty envyings which are round her. She knows very little about flirtations and love affairs. Scandalous gossip seems to "pass her by as the idle wind, which she regards not." Though, being human and living in the midst of humanity, she, like the rest of us, must know much ill, the knowledge does not appear in her pure face and candid eyes. Just as she walks the street in which lie countless foul things without contamination, so, by some strange spiritual instinct, she "keeps herself unspotted from the world." I cannot think of her reading a bad book however it may be adorned by genius. I cannot imagine her listening or giving utterance to "filthy communication," however it may be disguised by euphony of phrase or flavored by wit. It would be profanation to fancy her prinking herself to attract the attention of a man, or being guilty of that high treason against all true affection, a flirtation.

It is needless to say that she is worshipful. She has her settled hours of devotion, with which she suffers nothing to interfere. She is too modest to make a show of it; too wise to cast her pearls before swine; or to expose herself to supercilious or jeering remark; but those who know her intimately know that these hours are sacred. Abroad, where privacy is impossible, she withdraws within herself, and holds communion with the Invisible. She has heard—as who has not, in these days?—of the Higher Criticism,—with capitals; but it has not shaken her faith in the Bible as "a lamp to her feet, and a light to her path." She does not forsake the assembling together, as the manner of some is. It is no heavy burden, no painful duty, no wearisome task, to her. It is like shade from the heat, and rivers in the desert. It is a blessed privilege, an abounding benediction. At times, there is on her face the evidence of the rapture of worship, as of one who sees the Lord "upon his throne, high and lifted up," while "His train fills the temple."

Her charity,—in the fullest and sweetest meaning of that much abused term,—as kindness in feeling, leniency in judgment, and mercy and compassion in action,—is proverbial. There is no child in the parish, rich or poor, who is not the happier and the better for her. There is no sorrowing heart within her sphere that is not soothed by the balm of her presence and speech. There is no sick bed whose pain she does not alleviate and whose wearisomeness she does not beguile. She gives her bread to the hungry and her clothing to the naked. "She lifts up the hands that hang down and confirms the feeble knees." Surely hers will be the blessing in the day of His coming, "Inasmuch as ye did unto one of the least of these My brethren, ye did it unto Me."

And all this while performing every duty which is incumbent upon her in her home! There is no task neglected, none despised, none reluctantly performed. The household runs more smoothly through the sweetness of her temper and the thoughtfulness of her deed.

She has her faults, of course. She knows them, you may be sure. I do not. She would be much surprised if she could be informed that I or any one else thought her a saint. She is not a creature too bright and good for human nature's daily food,—the quotation is crippled somehow, and I have not the means of setting it upon its feet. She is simply one in whom the spiritual is the controlling factor, and in whom its interests are, as they ought to be, *supreme*.

A WESTERN monthly contemporary (Catholic), says the *Catholic Telegraph* (R. C.), with superior wisdom pooh-poohs the idea that Eastern schismatics hold to the validity of "Anglican" ordinations. This is a mistake. A Benedictine Father, writing to the *London Tablet*, states that the Greek priest at Bayswater officiated by virtue of faculties issued by the "Bishop" of London, and it is well known that Episcopalian ministers have been permitted by Eastern Bishops to celebrate the "Anglican" Eucharist on Greek altars. Moreover "Anglicans" are given the Holy Sacrament of the Eucharist upon proper application to Greek priests. The union of Eastern "orthodoxy" with "Anglican" Protestantism is all but consummated. The present Greek Russian Bishop in the United States is a strong believer in the validity of "Anglican" ordinations, and an enthusiastic advocate of full intercommunion.

Correspondence

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

CONDITIONS IN THE PHILIPPINES.

To the Editor of *The Living Church*:

IT IS difficult to write in any manner about the Philippine question without making some effort to enlighten the ignorance which prevails concerning the general merits of the case, but I shall ask permission to intrude upon your space only for a few specific comments upon the paper called "The Philippines at Close Contact" in your issue of March 2nd. This paper is in the form of a "critique" upon Mr. Herbert Welsh's recent work, *The Other Man's Country*.

The author, after paying a tribute to Mr. Welsh's high character and past efforts in behalf of the Indian, goes on to imply that the presumption which might be otherwise entertained of Mr. Welsh's integrity and fairness is destroyed because he has been induced by his investigations to oppose the President's policy. Is the noble work done in behalf of the "wards of the nation" discredited because Mr. Welsh and his associates have been engaged in counteracting the results of a century of national dishonor? It is scarcely logical thus to beg the question at the outset. And what is the effect of such juggling with words as that in which the anonymous critic indulges when he says: "Mr. Welsh, then, is an Anti-Imperialist. So is Mr. McKinley!" The President has, so far as in him lies, established an empire, an imperial crown-colony as an annex to the Republic.

Complaint is made that more weight is not given to the evidence of the servants of the Government, its military officers, its civil employees,—those who have accepted a brief for their employer. They have, of course, striven to carry out the executive plans and to fulfil the executive orders. They have accepted the situation as it has progressed, they have altered their views, they have, in many cases, denied their original statements, in conformity with the developments of the President's wishes. These things are of record. The case must be made up by gathering the evidence of impartial persons and by an honest effort to give a judicial hearing to the defendants.

The tremendous ecclesiastical problem, the question of the friars and their holdings, has been forced upon us by the agreement insidiously introduced into the Paris Treaty to protect actual possessions of property such as this. The title to these possessions the United States has endorsed. The Filipino Government would doubtless have made short work of wiping out a large part of them. Knowing that the religious orders' position would probably be untenable, the influence of promoters and speculators obtained the guaranty of their titles and now waits to buy of their holders the best lands in Luzon at the prices which the exigency of the situation will oblige these holders to accept.

The authority of General Otis himself is sufficient for the refutation of the statement that the Filipino leaders desired the attack of February 4th, 1899. The details of that affair are matters of history. Its fortuitous occurrence, which brought about the ratification of the treaty in the Senate, has attracted very close investigation of the circumstances. The cable had been seized and controlled for a week, in contravention of international law, by the United States. General Otis, who had expressed his desire to make military events serve political requirements, was daily advised of the domestic situation. The President's proclamation ordering immediate extension of American sovereignty, cabled December 21st, 1898, while the *status quo* was established by the protocol, had failed to do the work which Otis had predicted it would do in creating active hostilities. Our lines had been forced forward wedge-wise into the lines which the Filipino forces had been obliged to take up in the suburbs. The colonel of the Nebraska regiment, the members of which did the first firing, had said to a fellow officer a few days before, who was about to resign: "Don't go home yet. There is to be a chance for promotion. If there is not a muss soon, we will make one." The treaty was beaten in the Senate. The leaders of the Administration party had even professed

willingness on the Friday preceding the fatal Monday to accept the joint resolution offering the same terms to the Philippines as those which had been offered to Cuba. The President, however, sent word that no concession should be made. He was willing to take his chances on the course of events before Monday—and the event happened. It is not necessary to inquire whether specific orders were sent to cause it. Henry the Second gave no order for the murder of Becket. He only cried, "Will no one rid me of the insolence of this turbulent priest?" Fitz-Urse, de Tracy, le Breton, and de Mereville were not lacking.

Thank God we are not all the kind of "military men" who see that it is legitimate to say, "I never treated him as an ally except to make use of him," of the leader of a people known to be fighting for their liberty—a people "better fitted for it than the Cubans," to quote the same high but variable authority—George Dewey; who, had he maintained the principles he once avowed and returned home to support them, would have been the President of a redeemed republic, the friend and protector of grateful nations, instead of their oppressor and attempted destroyer.

The renewal of the eighty tribe fiction is scarcely worthy of notice. Mr. Cabot Lodge's report on the Philippine ethnology establishes the fact that the Tagals and Visayans, practically united in the struggle for independence, comprised two-thirds of the whole number of the civilized tribes of the archipelago.

The cruelties of war are indeed inevitable, but the simple statement that in the casualties among the Filipinos the proportion killed as to the number wounded is as one to five is sufficient to show that "potting natives" is a very different thing from civilized warfare. The recently adopted plan of arming some of the uncivilized tribes against their fellow-countrymen is to introduce the barbarities so bitterly condemned in the French wars as practised by the Indian allies upon our ancestors and is a pretty distinct evidence of the spirit in which our war in the Philippines is being conducted.

The military writer of the "critique" has been converted by the lust of war from an anti-expansionist to an ardent advocate of Malevolent Assimilation. It is not unnatural. Your readers are presumably soldiers of the Cross. They will find the subject treated by Mr. Welsh from a higher plane than that of expediency, military necessity, political or commercial advantage. The point of view maintained is even higher than that of the "American spirit" which sometimes seems to imply, as in your critic's mind, a profound ignorance of that spirit which we are of. When the Lord was tempted of the devil to make bread of the stones, to cast Himself down from the Temple that angels might protect Him, to rule the kingdoms of the world,—it was apparently, as we may suppose, to accomplish great and good works and to vindicate His divine power,—as the astute Deceiver could not have offered selfish temptations to the Holy One. They were not in the line of His duty and He repulsed the Satanic suggestions. This great example might be commended to the many hitherto good men who have succumbed in the day of our great national temptation to assume a responsibility which was not ours, to desolate with fire and sword in order to bring about an impossible good.

No reader of Mr. Welsh's book can fail to recognize that he has taken a position in the matter fully worthy of his lofty Christian character and his noble life work.

May I add that Bishop Hall, Bishop Huntington, Dr. E. Winchester Donald, and many other of our prominent clergy and laymen have cordially recommended *The Other Man's Country* to the respectful consideration of Churchmen?

44 Kilby St., Boston, March 4, 1901. ERVING WINSLOW.

[As the Critique criticized by Mr. Winslow was unsigned it is only just to the author to explain that it was written by a military officer who has been in the Philippines from the beginning of the American occupancy, who, both by his intelligence, his fair-mindedness, and his opportunities for informing himself, is exceptionally well qualified to express an opinion on the subject matter of Mr. Welsh's book, while the fact that he wrote anonymously precludes him from any necessity of making concessions by reason of military ethics. Moreover we were privately informed that Mr. Welsh's book with the draft of the Critique, were passed around to a considerable number of other officers for their opinions, and that the review expressed their joint verdict. Indeed the book was sent to that officer for review for the express purpose of avoiding local political prejudices and of obtaining a thoroughly intelligent view of the perplexing subject at first hand. This explanation is called out only by the necessity, by reason of military ethics, of withholding the name of the author of the Critique, but without any desire on the part of the Editor to intervene in the discussion, which latter is perfectly legitimate and may be made helpful.—EDITOR L. C.]

AS A GREAT house is built brick by brick, so a great character is formed by an infinite succession of upright and virtuous actions.

LONDON LETTER.

(Continued from Page 708.)

Lower House only. The Bishop of Dover, Bishop Suffragan in the Diocese of Canterbury, moved the addition of the words "and in the Protestant Episcopal Church of the United States," which motion, being seconded by the Dean of Hereford, was carried, but finally struck out, as were also the words "the Episcopal Church of Scotland," which had been inserted by the House. The amendment to add the words "and in the Established Church of Scotland" was seconded, but lost. The Chancellor of Truro Cathedral thought it would not be "wise or judicious," as the "Kirk" is differently related to the State than the Church of England, and besides they could not wholly ignore "theological considerations." The resolution, as finally adopted, read as follows: "That, having regard to the strong feeling which is known to exist in many quarters that there should be a representation of the laity, duly authorized to coöperate with the Convocations of the Clergy as they now exist or may be hereafter modified, this House respectfully requests His Grace the President to direct the appointment of a committee of the Lower House to inquire into and report upon the methods of electing representatives of the laity and the nature of the authority assigned to such representatives when elected in other branches of the Anglican Communion and all Churches in communion with it." In addition thereto, a motion was carried instructing the committee, when formed, to inquire into the definition of a "lay member of the Church" adopted by the various Churches of the Anglican rite having lay representation.

In the House of Laymen Chancellor Smith, supported by Lord Hugh Cecil, tried to pass a motion in favor of the Convocations Bill, despite the fact of the Primate's opposition thereto, but without success.

The action of Cardinal Vaughan in "separating" the members of the Roman body from the rest of their fellow countrymen on the occasion of the late Sovereign's obsequies by not allowing any kind of memorial service in Roman churches provoked a widespread feeling of indignation amongst Romanists themselves; and started in the *Times* newspaper what the *Tablet* considered a "singularly unnecessary correspondence." One of his "Westminster Priests," writing for himself and several other priests, argued with much force that the Cardinal's pastoral was "illogical," "doctrinally unsound," "uncharitable," and "impolitic," whilst another Roman clergyman wrote to the *Daily Chronicle* to say that His Eminence had "again and again shown himself incapable of leading," and has "put back the position" of the Roman Church in England to what "it was in the forties." Another correspondent wanted to know why they could not have in England what their co-religionists had at "St. John's Church, Boston, and at the Church of the Advent, also in Boston, United States," namely, "Solemn Requiem Masses"!

The Fillingham case has ended in the Consistory Court of the Diocese of St. Albans by the Chancellor giving judgment against the vicar of Hexton, who was charged for "indecent behavior" in Kettlebaston parish church on Jan. 21, 1900, under the Clergy Discipline Act of 1892. It may be remembered that Mr. Fillingham had been convicted for the offense before the Justices at the Hadleigh Petty Sessions in Suffolk, and fined 20 s. with the alternative of one month's imprisonment, and upon appealing to the Quarter Sessions the appeal was dismissed. The trial in the Consistory Court took place at the Registry offices of the Diocese of St. Alban's in Westminster; the defense being conducted gratuitously by the literary barrister, Mr. Augustine Birrell, K. C., who is, I believe, a Scottish Presbyterian. The learned counsel tried to clear his client on the ground that the civil offense of brawling was not an ecclesiastical offense under the Clergy Discipline Act of '92, and also because the church warden of Kettlebaston, the Petitioner, was not only an "illiterate and penniless man," but also a "grave-digger." Chancellor Kempe, however, construed the specified Act differently, and also failed to see how the alleged base social position of Mr. Girt could affect the issue in "the slightest degree." The Chancellor reserved the question of penalties until he had reported to the Bishop what sentence ought to be imposed. It was while the oblations were being consecrated in Kettlebaston church that Mr. Fillingham arose from his seat and shouted: "This is idolatry. Protestants, leave the House of Baal!" which was clearly a flagrant exhibition of brawling, which has always been an ecclesiastical as well as a civil offense in England.

J. G. HALL.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and Porto Rico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

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IF THE Holy Communion is really for "the strengthening and refreshing of our souls," why are we so negligent in receiving it? If we believe that Christ is the Bread of Life, why do we so frequently deny ourselves that food? If Christ is indeed present in the Blessed Sacrament, why are we so careless in offering our prayers to Him when He comes to us?

The fact is, it is a long way between a belief of the mind and an appreciation of the heart. More Churchmen have learned Eucharistic doctrine with the head than with the heart. It is of little value to us to give a right theological statement of the doctrine of the Holy Eucharist, and not apply the fact in our daily lives. "Strengthening," "refreshing," "bread," "food"; are not these terms which suggest a frequent reception of so vital a gift? We are too prone to treat the Eucharist as a medicine instead of a food. Penance is a medicine for the soul; the Holy Eucharist is a food. Food is a necessity of existence; medicine a help to recover lost health.

The Holy Eucharist is therefore the normal sustenance of the soul. It should be spiritually craved by every healthy Christian. Lack of spiritual appetite is as truly a sign of spiritual decay as lack of material appetite is of temporal illness.

Lent, happily, is a season in which few Christians need be deprived of frequent partaking of their heavenly food. Frequent advantages are sometimes lacking, sad to say, during other seasons; but seldom during Lent.

The test of the spiritual food is to be found in its use. One needs only to come with a careful preparation, to receive the nourishing, sustaining benefits of so gracious a gift.

THE POWERS OF A BISHOP IN HIS DIOCESE.—II.

WE HAVE seen that the Episcopate, according to the accepted doctrine of this Church, was something that could not be created either by the clergy or laity or by both conjointly, but must be received in "Apostolic Succession" (as the Institution Office describes it) from those already possessing it. While the independence of these States had done away the rights and powers of Bishops so far as these States are concerned as lords of the realm of England, it had in no way affected their God-given powers as successors of the Apostles. It need hardly be said that no one for a moment supposed that the powers of the

Episcopate were or could be derived from the action of any "convention" whether "State" ("Diocesan" as we now call it) or "General."

We come now to the real root question: What are the inherent powers of a Bishop? We need not stop to develop at length those which pertain to the administration of the Word and Sacraments. It is admitted on all hands that the Bishop is the "Ordinary" of his Diocese; that is to say, that all preachers and priests derive their right to exercise their ministry from him. This is clearly expressed in the Letter of Institution (p. 550 of the P. B.) "We do fully confide our License and Authority to perform the office of a Priest in the Parish of E. And also hereby do institute you into said Parish possessed of full powers to perform every act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us."

It would be impossible to express more clearly the true relation of a Bishop to his clergy according to the teaching and tradition of the Catholic Church than is set forth in the above quoted words; and we may note in passing that while the provision for obedience to the rubrics and canons is absolute and unqualified, the "directions" of the Bishop which are to be obeyed are expressly limited to such as are "lawful," and thus those which are the mere expression of his individual will or interpretation without the sanction of law are excluded.

It is evident then that by virtue of his being Bishop of a given Diocese, a Bishop is the supreme pastor thereof, and that the clergy preach the Word and administer the Sacraments by the jurisdiction which inheres in him and is delegated to them.

We pass now to the other great division of episcopal powers; viz., the power of governance. It might be argued, "The Bishop by virtue of his orders has the supreme pastorate, but the power of government does not reside in him but is derived from the body of clergy and laity which have chosen him, and it is their place to define what these powers shall be and also to set to them such limitations as they may deem fit."

To be sure such an opinion would be contrary to the whole tradition and teaching of the Church of God in all ages. While indeed it is true that St. Cyprian said he had made it a rule never to do anything without consulting with his flock, no one who is familiar with the Saint's writings can for a moment doubt that this was a mere concession on his part; a very wise concession no doubt, but none the less a concession; and therefore cannot be used as an argument to shake the force of what has passed into a maxim of the Catholic Church—*nil sine Episcopo*. Clergymen and laymen may advise, and it is wise for the Bishop to consult them in most matters, and perhaps (as by our American Constitution) to enact nothing contrary to their opinion; but for all this it is a fact which no Church historian can deny, that the Bishops and the Bishops alone, as they are the teachers, so too are they the rulers of the Church of God; and nothing could be clearer from our service for the Consecration of a Bishop than that this power of government is derived from ordination.

In the prayer after the Litany (p. 526) occur these words: "And so replenish him with the truth of Thy doctrine and adorn him with innocency of life, that both by word and deed, he may faithfully serve Thee in this Office, to the glory of Thy name, and the edifying and well-governing of Thy Church." Now in the almost identical prayer which is the collect for the ordaining of Priests we read: "may faithfully serve Thee in this Office to the Glory of Thy Name and the edification of Thy Church." From this difference, so marked and distinct, between the two petitions, it is evident that to the Bishop is given an additional power to that committed to the Priest; to-wit, that of "governing the Church." And in accordance with this distinction, we find the Bishop making an additional promise, especially relating to this point, to-wit: "Will you . . . diligently exercise such discipline as by the Authority of God's Word and by the Order of this Church is committed to you? Answer. I will so do, by the help of God" (page 527). We shall

consider the limitation of this power (and it is most important) later on. We now proceed with the matter before us.

In the prayer before the laying on of hands we ask God that he would "grant to His servant . . . to use the authority given him, not to destruction but to salvation; not to hurt, but to help;" etc. So, too, after the laying on of hands, the Consecrator says: "So minister discipline, that you forget not mercy" (p. 529).

It would not have seemed necessary to have labored this point so much had it not been apparently forgotten in some recent utterances.

The Bishop then by virtue of his Office, is the sole ruler of his Diocese, and all laws, statutes, rules, and ordinances touching things spiritual derive their spiritual force, that is, technically speaking, their ultimate authority, from episcopal sanction alone.

At the first organization of the Church in this country, after the successful issue of the War of Independence, this principle was somewhat obscured, and the House of Bishops did not have an absolute veto over the action of the Lower House, but legislation by a four-fifths vote of that House stood good with or without the Bishops' consent. This was such a stumbling-block with the Churchmen of Connecticut that Bishop White wrote in his *Memoirs*:

"But the truth is, they thought that the frame of ecclesiastical government could hardly be called episcopal, while such a matter was held out as speculatively possible" (Note on Gen. Conv. 1789). He goes on indeed expressly to state that the opposition to the then existing state of things was not because they feared for practical results, for, says the Bishop, "the extreme improbability of this would—it is thought—have been confessed by them." It was the inherent viciousness of the system which undertook to remove from the Bishops, who are the divinely appointed rulers and legislators of the Church, their God-given prerogatives and to transfer them to a body of clergymen and laymen, both, according to the theory of episcopal government, their subordinates, not their rulers.

Such a patent absurdity one would have supposed could not long have been tolerated, and yet as a matter of fact this most objectionable (and really heretical) provision was not finally done away with until 1808. To-day there is not a soul—clerical or lay—who would for a moment wish to revert to the previous state of things, and yet at that time, of revolution and dread of autocratic power, it was a burning question and threatened to disrupt the Church!

In our next paper we shall show how this vicious principle still exists in most of our Dioceses.

THE SEE OF HONOLULU.

IT IS unfortunate that there should be difficulties with respect to the union of the see of Honolulu with the American Church. It will be remembered that the Church in the territory of Hawaii is organized as the Diocese of Honolulu, with a Bishop as its diocesan. The Diocese was supported by the S. P. G. until last year when, the islands having become an American territory, that society withdrew its grant. The question then arises as to the terms of a possible union between the present see of Honolulu, whose Bishop owes allegiance to the Archbishop of Canterbury, with the American Church.

There are three possible courses open to the Diocese of Honolulu:

First, to continue as an independent see, subject, in the case of the present Bishop, to the metropolitan see of Canterbury. This course is possible, and is quite legal; but it would put the see in a very anomalous position, and would give it no means of support beyond its own resources. Moreover, it is quite unlikely that any arrangements could be made for the consecration of a successor to the present Bishop on that hypothesis.

Second, with the consent (1) of the Archbishop of Canterbury (the metropolitan of the Bishop of Honolulu), (2) the American General Convention, (3) the Bishop of Honolulu, and (4) the synod of that Diocese, it could become an organized Diocese of the American Church. The see would then be locally responsible for the support of its episcopate, and there would be no question of the perpetual continuity of the see. Our missionary board might then, at their discretion, and no doubt would, grant such financial aid to the missionary work of the Diocese as would be within its power.

Third, by obtaining the consent of the same four parties, the see might be erected into an American Missionary District. The

American Board would then be responsible both for the support of the Honolulu episcopate and for its missionary work. In that event there would of necessity be no guarantee of perpetuity to the see, because it would naturally fall under the same limitations and conditions of all other American Missionary Districts, the territory of which may be altered at will by the House of Bishops. As a Missionary Bishop, Dr. Willis would be subject to possible translation (though the question has never been determined whether a Missionary Bishop may be translated without his consent). It would be possible, for instance—we do not say desirable—to unite the present District of Olympia with his see. In short, the status of the Missionary Bishop of Honolulu would be identical with that of other American Missionary Bishops.

It is clear that only by the third of these plans can any pecuniary assistance be given from America to the support of the episcopate in Honolulu. But why should not the present Diocese become an American Missionary District on the express condition that the amount of \$10,000 should be raised locally or otherwise before the General Convention of 1904, to be added to the Harold Brown \$10,000 and the \$10,000 promised in such instances by our own Board, so that in that year a diocesan organization might be formed, with an endowment of \$30,000? The desire of the Bishop of Honolulu to see the episcopate of that see on a firm basis would thus be realized; while if the sum should not be raised, it would then be quite practicable, if it should seem best, to unite the Missionary District of Honolulu with any other American District, or part of a District, at the sole option of the House of Bishops. Honolulu would thus constitute a Missionary District for the next three years, with Bishop Willis as Missionary Bishop. By uniting the present vacant jurisdiction of Olympia (if diocesan organization is not effected before General Convention) with that of Spokane—for railroad facilities are such that the two fields can easily be administered by one Bishop—the number of Missionary Bishops, and consequent expense, would not thus be increased. In case such a Missionary District is formed it might be well to include within its limits the American island of Tutuila, in the Samoan group, which ought also to be within the territory of an American Bishop, and where, if we are not mistaken, Bishop Willis has already made the beginning of missionary work.

If it would not be deemed an intrusion to make the suggestion, we would submit that the obvious and orderly method of procedure, in case the Bishop and Synod of Honolulu desire to be received within the American Church, would be to provide in advance, for the consideration of General Convention, these papers, all of which will be necessary before final action can be expected. First, the release from the Archbishop of Canterbury of the Bishop of Honolulu from the oath of obedience taken by the latter; second, the formal request of the Bishop and Synod for incorporation with the American Church, either as a Diocese or as a Missionary District; if the former, mentioning the arrangements made for the support of the episcopate, and in either event with a statement of the probable expense of the mission to our missionary board; third, the canonical promise of conformity by the Bishop of Honolulu to the Doctrine, Discipline, and Worship of the American Church, and his subscription to the Declaration, "I do believe," etc., required by Article 7 of the Constitution.*

Possibly, too, the Bishop of Honolulu might find it convenient and agreeable to be in San Francisco at the time of the meeting of General Convention, in order to renew the acquaintances among the Bishops already formed in his earlier visit to this country, and to meet others of his brethren.

Two things should be borne in mind: the Church in Hawaii cannot be forced into the American Church; and the American Church cannot be forced to assume that work; and if either party shall insist on terms which the other will not accept, the negotiations must fail, and the independent status of the see of Honolulu must continue; which on every account is to be deplored.

We do not see that any canonical method exists whereby a guarantee can be given on the part of the American Church that as a Missionary District the see of Honolulu shall be perpetually maintained, as desired, apparently, by Bishop Willis; and only as a Missionary District can the support of the episcopate be assumed by our Board of Missions.

* The first of these was required of Bishop Wilmer when he had been consecrated during the Civil War without making the promise; the second is required by the Constitution of every "person ordained by a foreign Bishop."

THE OPPORTUNITY FOR OLYMPIA.

THE Olympia mission now has the opportunity of organizing as a Diocese and asking for admission at the approaching General Convention, and we are not surprised to learn that there is much local enthusiasm for such organization. It would be a pleasing indication of the growth of the Church on the Pacific coast, and one that would be appreciated by the whole Church, if such a request for admission should be made at San Francisco. Moreover it would give the clergy and laity of the District the opportunity to select their own Bishop to succeed the lamented Barker, instead of having a Missionary Bishop named for them without consultation of their own wishes.

And with the prosperity that has blessed the state of Washington during the past few years, and which bears every indication of permanency, there ought to be no serious difficulty in raising the necessary portion of the endowment fund (\$10,000) requisite to take advantage of the offer of the Harold Brown fund and of the Board of Managers, each of a like amount, thus trebling the amount to be locally raised. Olympia last year reported 23 clergy—four organized Dioceses had less. She reported 45 parishes and missions—eight Dioceses reported less. Six of these report in excess of a hundred communicants each, one of them numbering 763. The number of Baptisms of the year (355) was greater than the number in any one of 19 Dioceses; of Confirmations (248) greater than in 16 Dioceses, and exactly the same as in Western Michigan; of Communicants (3,126) greater than in 6 Dioceses; of children in Sunday Schools (1,797) greater than in 10 Dioceses; and of Contributions (\$75,273.84) greater by far than the amount in any other Missionary District, more than twice as great as in Western Texas, where an attempt is being made to organize, and greater than in any one of 24 Dioceses. Moreover it might sometime be desirable and practicable to annex some part of the present District of Spokane, with added elements of strength.

As compared with the neighboring Diocese of Oregon, Olympia is in every respect stronger, as the following table shows:

	Clergy.	Par. & Miss.	Baptisms.	Confirmed.	Communi- cants.	S. S. School- ars.	Contribu- tions.
Oregon.....	19	49	235	129	2,872	580	\$37,742.34
Olympia.....	23	45	355	248	3,126	1,797	75,273.84

The natural wish of Churchmen in Olympia to organize a Diocese is thus one which should be encouraged by the Church at large. So far back as 1892 a movement was made to erect the state of Washington into a Diocese. By August of that year it was reported that \$7,400 had been pledged toward an endowment, part being conditional on \$10,000 being raised.

Local differences, however, prevented the consummation of the plan. The eastern portion of the state desired that a separate Missionary District should there be formed, and so the division of the state into two Missionary Districts was determined upon, and was accomplished by the General Convention of that year. The western half did not feel able to organize without assistance from the Spokane section; and so both diocesan organization and endowment fell through.

Now, however, the strength of the Olympia District is largely in excess of that of the whole state in 1892. In the latter year there were 2,583 communicants in the whole state; in 1900 there were 3,126 reported in Olympia only. The city of Seattle has grown from a population of 42,837 in 1890 to 80,671 in 1900. The Church has much more than kept pace with that growth. Tacoma has a population of 37,714, and New Whatcom, Olympia, Chehalis, and other towns, are added elements of strength. There ought to be little difficulty in organizing a Diocese and raising \$10,000, before General Convention meets next October.

We do not recommend *division* of Dioceses when the support of the additional Bishopric is likely to become unreasonably burdensome; but we do maintain that Missionary Districts ought in every way to be encouraged—almost *forced*—to organize for their own support at the very earliest moment possible.

Of course the question of the relation of the new Diocese to the Board of Managers cannot be forgotten in considering such a question. Here is presented a tangible illustration of what we urged last summer: that if organized Dioceses are to be

placed on a different footing from that of Missionary Districts in the appropriation of missionary funds, it is useless to expect the Missionary Districts to organize. The legitimate requirements of the field will not be one whit lessened by diocesan organization. If the Board is relieved of the support of the Bishop, there ought to be a premium rather than a penalty attached to it. We believe that Olympia is able and willing to raise sufficient endowment to permit of organization before the next General Convention. We should not at all blame them for refusing to do so if there is any suspicion that last spring's policy of the Board of Managers is not forever killed.

Would it be too much to ask the Board of Managers to formulate a declaration that it will be the future policy of the Board to make all missionary appropriations on the basis of relative needs between fields, regardless of all other considerations? Such an official declaration would go farther toward the restoration of confidence than any private assurances that could be made, or than anything else could do. We respectfully submit that the welfare of the Church and the reasonable determination of the clergy and people of the Olympia District require that such a declaration be issued at the earliest opportunity.

WE have heretofore had occasion to refer with interest to marks of increasing Churchliness outside our own folds. Another such instance is found in a Lenten service leaflet issued by the pastor of the "Memorial Methodist Episcopal Church" of Reading, Pa., the Rev. Wm. Arnold Shanklin, D.D. The leaflet has on its first page an extract from St. Augustine arranged in the form of a cross. Inside is the Lenten Kalendar, the usual names being affixed to the several Sundays in the season, as also to Ash Wednesday, Holy Week, Maundy Thursday, and Good Friday. There are early celebrations of the Holy Communion arranged for each Lenten Sunday, a Penitential Service and Holy Communion for Ash Wednesday, a "Passion Service with Meditations on the Seven Words from the Cross, 12 m. to 3 p. m." on Good Friday, two celebrations of the Holy Communion on Easter, and many other services. A service programme for "Septuagesima Sunday" arranged by name for "Processional Hymn," "The Introit," "The Preces," "The Kyrie," "Collect of the Day," "The Epistle," "The Gospel," "The Apostles' Creed," "The Offertory," "The Gloria Tibi," "The Oblation of the Elements," "The Prayer for the Church," "The Preface," "The Sursum Corda," "The Tersanctus," "The Benedictus Qui Venit" (by Gounod), "The Agnus Dei," "The Communion," "The Memorial," "The Gloria in Excelsis," etc. The whole arrangement is intelligently liturgical.

It will be a happy day for American Christianity when it is infused with this spirit in all its diverse organizations.

OUR attention is called to the fact that a short and very useful article entitled "What can I do for the Church?" which was published in THE LIVING CHURCH for March 2nd and credited to *St. Luke's Letter*, of Utica, N. Y., appeared originally, and is still published as Number 1 in the series of Church Leaflets published by The Young Churchman Co., the author being Miss Harriet McEwen Kimball, whose poetic works are well known by Churchmen. We gladly give credit, therefore, where credit is due.

ANSWERS TO CORRESPONDENTS.

A. J. R.—There is no authority whatever for the statement that "we are released from the Lenten fast for the week beginning with Refreshment Sunday." See Table of Fasts, Prayer Book, page xxiv.

"THE MOST assertive foe to religious faith to-day," says the *Congregationalist* of Boston, "is found neither in science nor in theology, but in current literature. A host of writers has arisen, mostly of the younger generation, educated and of brilliant imagination, who defy science and caricature religion. They are neither theologians, nor scientists, but in fiction and essay they describe the conflicts going on in young minds in which science finally dethrones faith. They assume to understand human nature, but deny to it its deepest needs and its highest aspirations. To look back over the century and mark the wonderful progress in discovering the secrets of nature and the processes of developing life is to be inspired with new hope. Every advance in knowledge must in the end bring men nearer to God. Science, theology, literature, all are paths which lead into His presence. To attempt to follow them without approaching Him is to leave them, to fail in finding what they have to reveal, and to lose one's self. The revival that is surely coming will be the fruit of new knowledge of God bringing into harmony those who by all these paths seek Him."



Literary

The Teacher's Commentary on the Gospel According to St. Matthew. By F. N. Peloubet, D.D. New York: Oxford University Press, American Branch. Small 8vo, pp. 380, \$1.25.

This book is from a veteran's hand. The author has been issuing annual volumes of *Select Notes on the International Sunday School Lessons* for over a quarter of a century. And they were good notes too—the best of their kind from a Churchman's standpoint. For long before any other editor of the I. S. S. dared to do it, Dr. Peloubet introduced into his *Children's Quarterlies* the Apostles' Creed, the Lord's Prayer, the Ten Commandments, and lessons for Christmas and Easter Day. We believe that there are many thousands to-day who hold the historic Faith, and honor Christ in the Christian year who were taught to do so by the *Children's Quarterlies* of Dr. Peloubet.

The Teacher's Commentary on St. Matthew is written out of the rich material the author has accumulated in his many years of like work. It does not claim to be critical, or technically doctrinal. But there are few things which the teacher or Bible class leader needs on the geography of the Holy Land, Jewish public life, manners, and customs, or historical facts illustrating the Gospel, which will not be found in this well filled volume. The plan has been to include every kind of help for the teacher that will throw light on the text, from scholarship, from literature, from history and travel, from pictures, and from a limited but discriminate use of the original Greek. The text of the Gospel contains both the King James' and Revised versions.

The matter is admirably arranged for clearness and convenience. There are three clear Oxford Bible maps and plans, an outline harmony of the Gospels which shows the contents of this Gospel in its relation to the other three records. There is also an outline analysis of the Life of Christ, which we are glad to see does not follow Dr. Stalker's superficial nomenclature. The whole is published with that excellence of paper and printing which is characteristic of the Oxford Press, and which makes the price a very reasonable one.

Of course the book fails to come up to a Churchman's standard in matters pertaining to Church and sacrament. But as one would expect from Dr. Peloubet's previous work, there is no attempt to belittle the Church, or to weaken the perpetual and obligatory character of the sacraments. We believe the book will prove exceedingly valuable not only to Sunday School teachers generally, but to those young clergymen who wisely follow the custom of the early Church and largely devote their week-day pulpit to Biblical instruction and expository lectures.

ALFORD A. BUTLER.

A Soldier in Christ's Army. An explanation of Confirmation and the Catechism for Public School Boys. By A. C. Champneys, M.A. New York: The Macmillan Co. Price, \$1.00.

We think there is both the room and the need for a good Confirmation manual for boys. Most of our present works are addressed to adults, or to girls. The boy is not appealed to, and the result is that often, too often, he thinks that it is not manly to be confirmed. At the age of adolescence the average boy is an ardent hero worshipper; he wants to be a soldier, he hopes to become a major, or a major-general. It is a wise idea to present before his strong, restless, but vague longings the highest ideal of soldiership, that of a soldier fighting for right, for purity, and for Christ.

The author's experience well fits him for writing the book needed. He is a former house-master of Marlborough College. The book is devoted mainly to an explanation of the baptismal covenant, the creed, and the sacrament of the Lord's Body. It also has a valuable appendix for the older boys on "Difficulties in Belief." The book is the result of fourteen years' experience in dealing with boys, and well meets the requirements of the subject with which it deals. It is interesting, clear, manly in the presentation of its topics. The book will be equally a help in the hands of the rector preparing his class, or in the hands of the boy who is getting ready for Confirmation. But the cost shuts it out from the latter use in most cases. Its price is a mistake,

It is an excellent book, neatly and fairly well bound, but we see no reason why it should cost over fifty cents net.

A. A. B.

Christian Conference Essays. Edited by A. G. B. Atkinson, M.A. With an Introduction by the Rt. Rev. the Bishop of Hereford. New York: The Macmillan Co. Price, \$2.50.

"The present volume," says the preface, "is in the main the outcome of a series of meetings arranged by the Christian Conference during the session of the Church Congress held in September 1899. The Conference itself . . . is a permanent organization of Christians of all denominations which have existed since the year 1881."

The writers, one and all, are engaged in a propaganda in behalf of "liberal" views, so called. This means that it is desired that every type of religious belief, professedly Christian, should meet on equal terms in the Church except the belief of those who hold the Church of God to be *semper eadem*, and charged by her divine Master with a Faith and Order which are "incapable of compromise or surrender."

The Bishop of Hereford is very optimistic as to the prospects of "liberalism" in the Church. He fails to distinguish between the Church's toleration of an unlawful position, based on anxiety not to quench a smoking flax, and often dangerously developed, with a readiness to give a permanent and lawful place to liberalism in the Church. Until our Lord's promise fails, and the Church ventures upon the treason of being liberal with what is not hers, but has been committed in trust to her keeping, we may never expect his Lordship's anticipations to be fulfilled.

The whole book is so utterly alien to Church principles that a Church paper need only point out the vicious point of view from which it is written. It would be a waste of time and space to meet its numerous contentions in detail. We can only say, therefore, that Churchmen will not be helped by its perusal; and that, in spite of the ability of its contributors and the fine appearance of the volume, it is valueless except to the theologian who feels called upon to get a first-hand acquaintance with liberalism as held by Bishop Percival, Dean Fremantle, and their friends.

There is one point maintained with which we agree—that between the point of view of this book and that of those who believe in the Catholic Church there exists a gulf which is impassable.

The Social Life of the Hebrews. By the Rev. Edward Day. New York: Charles Scribner's Sons. Price, \$1.25.

This work represents the laudable desire to depict the social status of the Hebrews in the early days of their history, just as Edersheim's masterly work exhibits the social conditions of the same people at the time of Christ. The work is divided into two parts, the first dealing with the social status of pre-monarchical days, the second with that of the days of the early kings and prophets. The point of view is that of "advanced" exegesis, which considers that we know but little that is historically trustworthy. This standpoint is not our own, and we are obliged to consider it a serious limitation of the value of any book dealing with Hebrew history. Mr. Day has, however, presented some interesting conjectures which cannot always be assumed to be trustworthy, and has at least made a conscientious effort to supply a much-needed addition to our literature. His study is at least interesting.

Abraham Lincoln. By Joseph H. Choate. New York: Thomas Y. Crowell & Co. Price, 35 cts.

Questions of Empire. By Lord Rosebery. New York: Thos. Y. Crowell & Co. Price, 35 cts.

These two Essays by two of the most notable masters of oratory living, are splendid efforts, each in his own manner on topics most familiar to the writers. Mr. Choate as Ambassador at the court of St. James rendered one of the most eloquent of the many eulogies yet spoken of the great Lincoln, before the Edinburgh Philosophical Society. Feliculously phrased, imaginatively conceived, gracefully rendered, it is well worth preserving.

Lord Rosebery's rectorial address at Glasgow, on the second title above-mentioned, begins with a noteworthy and very graceful allusion to America. His regret that the littleness of the ministry of George III. should have allowed the American colonies to slip from their grasp is coupled with a novel conception of "what might have been" if the "new blood of America" had

been permitted to remain and influence the British constitution and people. "And at last," he says, "when the Americans became the majority, the seat of empire would perhaps have been moved solemnly across the Atlantic, and Britain have become the historical shrine and the European outpost of the world empire."

Lord Rosebery says some excellent things anent these *Questions of Empire* which he takes up, and many on this side the water will have pleasure in reading the little book.

The Scarlet Thread

By A. M. Barnes

CHAPTER IV.

"NOW HEAVEN HELP ME!"

THEY had gathered in the hall for final consultation. The heart of every one present bled for the commandant. Not since the tragic death of his wife had they seen him so deeply moved. His face had a ghastly pallor in the flickering light of the fagots on the hearth, while his lips were trembling with the emotion he tried in vain to suppress.

The first move had been to dispatch a squad of soldiers to the spot where the sentinel felt sure he had caught sight of Louie. The commandant himself was at their head. They examined the ground closely, and for many hundreds of yards away. There was no sign of a struggle, no bent and broken shrubbery, no blood drops, so far as they could see with the light at hand, and no scraps of clothing. The only thing found was a bit of fringe from a legging, but that might have been there for days. Small bands of friendly Indians now and then passed the fort, both by the land and waterway.

In his anguish, the governor felt that he must push on at once in the pursuit, but a second thought showed him that this was neither prudent nor for the best. In the face of the rumors that had come to him of the approach of the Spaniards, he felt that he would not be just to his people to weaken the garrison at the fort at what might be a critical moment. On the other hand, he could not undertake the search for his daughter through those wild forests without the necessary equipments and a band strong enough to cope with what it might encounter. Further than this, although commandant of the fort, and all power lay in his hands, could he justly undertake a course in his own interests—even so vital in its nature—ere first consulting with his people? He was a good man, as well as a just one, was Renot La Pierre, and heart joined mind in this issue.

"Sir," spoke Antoine Charnisot, his own lips aquiver and his face almost as white as that of the commandant. "Sir, I am sure this is the work of the Spaniard. He has done it, seeking to make even more bitter the draught he will give thee to drink."

"Then thou dost not think that beasts have destroyed her, or wild savages have seized her for a fate even more dreadful?"

The voice of the governor had sunk almost to a whisper.

"I do not. The signs, such as I read them, do not point to either of these. Only to-day we learned that the Spaniard was near. What more likely than that this is the preparatory step to his final blow?"

"But how could he have enticed her away almost from under our very eyes? How has he managed to seize her without so much as a note of alarm from her?"

"He has used his wits, I am sure. Of course, it has been treachery under the guise of friendship, in short, a trap into which she has blindly walked. But what puzzles me," he broke off suddenly, "is that he should have found it so easy, accomplished it so deftly. She is usually not quick to be deceived. How, then, has he succeeded?"

As though in answer to his question, a youth now entered with something in his hand, which, after first saluting, he tendered the commandant, saying, "Sir, Claud Burgé bade me bring thee this. He has but just now found it a little beyond thy tower on the south wall."

A chorus of exclamations greeted this announcement. The old governor leaned forward hastily, to take and examine the article, while the others crowded about him. But the quick eyes of Antoine Charnisot were the first to discover its nature and its meaning.

"An Indian's arrow!" he cried, "a blunt one, and attached to it a sprig of sweet myrtle. The message of friendship! But alas, thou sweet virtue, didst thou ever have so foul a cover? Let us call it treachery, for it means nothing more nor less."

"Then it is the Indians after all!" spoke the governor hastily.

"Sir, it is not. This man has but used them as a tool. He and he alone has thy daughter as a captive."

"Then we must start at once!" cried the governor, springing up, "and we must take with us enough men to teach him a lesson. Oh, my friends," he continued, and glancing about him with appealing eyes, "there is surely not one who can blame me for this course. Remember what my daughter is to me, the last one of my blood. Dearer to me is she than life, and oh, to think of her situation at this moment!"

He sank back overcome, his frame shaken by the husky sobs that could not express themselves in tears.

Then spoke an old man, Nicholas Gaillard by name:

"Blame thee? No, my commandant, not one man of us with a father's blood in his veins, much less Nicholas Gaillard, who knows what it is to suffer thus, and yea, never to have the heart wound healed to this day. Thou shalt go, and thou shalt have all the men thou dost want; and I will stay here and take care of the fort, and fight with and for those who are left till there is no longer a man of us to hurl defiance at the hated Spaniard. We will give in only with our lives."

"But hadst thou better not seek first some aid from the friendly Westoes?" urged René La Chere. "With half the garrison to follow thee, thou still wouldst not have the proper force with which to meet this butcher and his minions."

"Hold!" cried Antoine Charnisot, drawing nearer the commandant, and though he spoke somewhat abruptly, his manner was not wanting in respect. "Hold! this advice is bad. Thou dost not want even in thy extremity to weaken this garrison. That is the very thing this murderer desires; this is why he has seized thy daughter. He knows that thou wilt set out at once in search of her, and, because of the perils of the way, thou wilt carry a sufficient force to help thee through them. He will then fall upon the garrison, weakened by thy withdrawal and those under thee. He will destroy the little band left here, as another body of his wretches will be waiting to receive thee and treat thee to a similar fate."

"What! Antoine Charnisot!" cried the commandant, not only astonished, but angry, "thou dost counsel my staying here while my daughter is in peril? Thou dost deliberately propose to me that I leave her to her fate? What sort of heart is it that dwells in thy bosom? And only yesterday, as it seems to me, thou didst ask my permission to bestow it upon her. How thinkest thou she would value the gift could she now hear thy speech?"

"Sir," interrupted the young man hotly, "reserve thy bitter words until thou dost hear me to the end. So far as leaving thy daughter to her fate, I stand this moment ready to start upon the search. Yea, I insist that I go instead of thee."

"What!" cried the commandant.

"Yes, that I go. Sir, listen to me, I entreat thee. This is a matter in which a bold front will do no good. Didst thou carry the entire garrison, still would the result be the same, death for thee and for all who follow thee. They are waiting so to receive thee. They are prepared. They stand as six to one, perhaps even more. Thy daughter will never be released unless by some movement that shall outwit this fiend. Caution, secrecy are what is needed, and—" he paused a moment, then added emphatically, "the coöperation of perhaps two or three of our friends, the Westoes. We have won them by kindness, we have shown them favors. We have given them assistance when sorely pressed by their enemies from other tribes. They will be true to us. Sir, I entreat that I be permitted to start at once. Every moment is precious. I desire only two companions. Give me permission to pick them."

He proved an eloquent pleader, and his arguments were so strongly put that the governor finally gave way before him; but this was not until several of the older men of the garrison had shown him that young Charnisot reasoned well. His was, after all, the only plan that promised success.

In a half hour Antoine was ready to set out. He had removed his Huguenot suit and was now clothed as a woodsman of that date. His suit of hunter's buckskin, fitting closely, showed to perfection the grace and symmetry of his form. He looked more like a young prince in disguise than the sturdy hunter his costume sought to betray. A cap of otter skin and a

pair of stout moccasins completed his attire. In addition to his musket, he carried a hunting knife and a pair of long pistols which were secured in his belt. His other portables, a small quantity of provisions, a drinking cup, a supply of medicines, were rolled tightly in a blanket and strapped to his shoulders. His two companions, Claud Burgé and René La Chere, were similarly attired and equipped.

In the meantime, poor Louie, grasped tightly between her two Indian captors, was hurried along at a pace that it seemed to her must soon force the breath from her body. But despite that they moved so swiftly, they moved noiselessly. The Indians appeared to know the woods well. At one time they made their way for some distance along the bed of a small stream. As it had running water to the depth of several inches, the young girl's shoes and hose were soon soaked. She felt the effects of it in the crisp April air, that had an added chill now that the night had fallen. But this was not her greatest discomfort. That had yet to come. It was when her captors, desiring to hurry still more, fairly dragged her along. It gave a terrible ache to her shoulders, and made her feel that, despite the thongs that bound them, her arms must surely be pulled off. Her shoes, too, had been rent by the thorns and brambly underbrush, and her feet bruised and torn. Just as she felt that she must surely die from the fatigue and pain, the Indians reached a camp, and tossed her, as though she had been a bundle of goods, at the feet of some women, bidding them give her whatever attention she needed. They were kind to her in their way, for the sight of her fair young face, so pathetic in its suffering, appealed to their hearts. They removed the remnants of shoes and the tattered hose. Then they bathed her feet and applied a soothing oil, finally wrapping them in a soft blanket, and giving her another and some skins for her bed. At length food was brought to her, but she ate little. Her mind was in such a condition of suspense and torture that appetite had fled. For what purpose had she been captured? Why had she been brought here? Would she ever see again the loved father and the dear ones at the fort? How great would be their anguish when they discovered her absence! Would they surmise that she had been captured and come in search of her?

Bitterer than all else was the remembrance of how she had been betrayed by one who had used the religion of the gentle Jesus as a cloak to his treachery, who had feigned what he did not feel. He had played upon her sympathies, and this was her reward. Hot tears streamed from her eyes as she recalled how unsuspectingly she had accompanied him.

"Dear God, forgive him, for I cannot yet. But make me more like Thee, that I, too, may do it in time," she prayed.

The Indians had unbound her arms for a while, but that night as they all lay down to sleep she was bound securely to two of the women, one on either side.

The next day she was given a pair of moccasins and placed upon a pony. All day long the Indians traveled. At nightfall they stopped and began to pitch camp. It was then that she was informed that she would soon be conducted to the presence of the Spanish captain, at whose instigation she had been brought thither.

"Menendez!" she cried, and the horror upon the young face moved more than one of the Indians to pity. "Now heaven help me, for there is none other power that can!" she cried.

Not thus had she felt even when surrounded by her savage captors. Better a quick death at their hands than the torture she knew awaited her from the fiendish Spaniard.

(To be Continued.)

SACRED ASSOCIATIONS.

STANDING alone, with vines o'ergrown,
And the glittering cross above,
And the graves around, on the holy ground,
Is the church of my dear love.

The sacred air of praise and prayer
Has hallowed the whole place,
And made me know the gifts that flow
From blessed means of grace.

How little worth are haunts of earth,
Except the Lord reveal
Himself to men, and set again
On all, His heavenly seal!

Spirit of Love, come from above
And Thy bright Presence show
In all the might of perfect light,
Where'er my footsteps go.

F. BURGE GRISWOLD.

Family Fireside

THE CANAANITE AND THE PERIZZITE.

BY THE REV. ROLAND RINGWALT.

IT is not surprising that the herdsmen of Abram's cattle and the herdsmen of Lot's cattle should have quarreled. Human nature was the same in their day as in ours, and we know that the employes of rival corporations not infrequently come to blows. A deep well or a grassy tract suggested a wrangle quite as naturally as a disputed wharf or a grade crossing.

But the sacred historian makes the sad comment that the Canaanite and the Perizzite dwelled then in the land. Heathens who practised foul rites were ready to jeer at the strange men who claimed a purer faith. An old man who left a settled home, and wandered through the wilds because his God had promised him an inheritance, would invite Canaanitish ridicule. When it became evident that Lot and Abram could not keep the peace between their herdsmen, the jeers became louder. Any one who knows the low, semi-brutish mind, and its petty curiosity about the affairs of its superiors, can partly understand the feelings of the Canaanites and Perizzites as they chuckled over the two monotheistic chiefs, whose servants were bickering just like ordinary mortals.

Courtesy might properly have urged Lot, the junior, to make some friendly offer. But it was the senior who was the peacemaker. Abram offered to go to the right or to the left, as Lot might prefer. The richer pastures and the deeper waters might be taken by his kinsman. He preferred to make a sacrifice rather than have a dispute with a relative and a worshipper of the Almighty. It is evident that his mildness was largely owing to the fact that the Canaanite and the Perizzite dwelled then in the land.

Our second war with Great Britain had scarcely ended before it was necessary to send a squadron to the Mediterranean. The pirates of Barbary had to be checked, and such men as Decatur and Bainbridge were ready for service. As our ships left port, there was a natural feeling that there might be more or less unpleasant relations with the British men-of-war along the Barbary coast. We learn from the first biographer of Commodore Bainbridge that these suspicions proved groundless. The English officers seemed anxious to receive the Americans with the courtesy due to allies. It did not become the navies of Great Britain and America to quarrel while pirate cruisers were lurking in out-of-the-way harbors. Since those days we have seen all civilized nations working together to crush the slave trade, and many an old prejudice, bitter enough in Europe, dies as men land on the soil of China. The races that, with all their faults, stand for the highest ideals man has yet reached, cannot afford to strive with each other, while the modern Canaanite and Perizzite occupy so many of the dark corners of the earth.

Every old man will tell us that religious controversy is less bitter than it was half a century ago. The points on which conscientious, God-fearing men differed then are points of difference still. But there is a deepening sense of the awful forces of evil. Drunkenness, licentiousness, cruelty, the red flag of the anarchist and the black creed of atheism are with us. Earnest men and women feel that, when swarms of locusts arise out of the bottomless pit, it is no time for those who would serve God to call each other by bitter names. There was a time when the rector who returned from his early celebration of the Holy Communion might loftily sneer at his neighbor who tried to organize a prayer meeting in the slums. There was a time when the fervent leaders in the prayer meeting would have accused the rector of "soul-destroying superstition." Life is too sadly earnest for such bandying of epithets. It is a fact that the old-time rancor is not only ceasing to find expression, but is ceasing to exist. Questions of worship, of doctrine, of sacramental grace, of Holy Orders, are as important as ever, and thinking men recognize their importance. But differences on such questions need not lead a Cowley father and a Salvation Army captain to denounce each other, while the grog-shop, the rat-pit,

and the gambling house drag in their victims. Controversy grows more gentle when zealous disputants feel that the Canaanite and the Perizzite are in the land.

THE MAKING OF OUR FLAG.

BY FRANK H. SWEET.

IT is not generally known that though we are the youngest of the great nations, our "Stars and Stripes" is older than any of the other flags. On the 14th of June, 1777, the Continental Congress passed its memorable resolution "that the flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white, in a blue field, representing a new constellation." The Spaniards first established their flag in 1785, the German and Italian banners are no older than the existing régimes of those countries, the French tricolor was adopted in 1794, while the flag of England, vaunted as having "braved a thousand years the battle and the breeze," dates, in its distinctive form of the Union Jack, from the formation of the United Kingdom in 1801.

Americans fought under many other flags, both before and after the adoption of the Stars and Stripes. A collection of these Revolutionary ensigns would be of surpassing interest, but scarcely any of them are still in existence. They may almost be said to have varied according to the taste of various commanders. The farmers of Lexington had neither uniforms nor colors; but two months later, at the fight on Bunker Hill, when the American minute men had become more like a trained army, there were flags in their lines. These ensigns were of various patterns. One is described as red, bearing only the defiant motto, "Come if you dare!" Another was blue, with a white canton quartered by a red St. George's cross, and a pine tree in the top inner corner.

A prominent device on early ensigns was the rattlesnake. This first appeared in Revolutionary heraldry as far back as 1754, when Benjamin Franklin published in his *Philadelphia Gazette* an article urging the colonies to unite for mutual defense, and illustrated with a wood-cut of a snake divided into thirteen parts, with the legend, "Unite or Die." The cry was taken up generally by the periodicals of the day, and several of them used the figure of the snake as a regular headpiece. Its first recorded transfer to a flag was in February, 1776, when Colonel Gadsden presented to the Continental Congress a standard with a representation of rattlesnakes in the act of striking. Another rattlesnake flag was hoisted by Esek Hopkins, the first Revolutionary commodore, at some time in the year 1776. It was divided into the thirteen red and white stripes, with no union, but with the rattlesnake "undulating across the field," and the defiant motto, "Don't tread on me."

The pine tree was a favorite symbol of New England, and appeared on several Revolutionary flags. When Washington was besieging the British forces in Boston, his floating batteries on the Charles River carried a white banner bearing a green pine tree and the words, "An Appeal to Heaven." This same flag was probably among those at Bunker Hill, for General Warren is said to have rallied his men by pointing to the inscription on their standard.

Still another famous flag of 1776 was the blue ensign of South Carolina, marked only by a white crescent in the upper corner, or sometimes bearing in addition the word "Liberty," in white letters. Under this fought the men who drove the British fleet from Charleston Harbor; and this was the flag which, during the defense of Sullivan's Island, brave Sergeant Jasper sprang upon the earthworks to replace in the spot from which a cannon-ball had carried it a moment before. Its earliest appearance is dated back to September 13, 1775, when Colonel Moultrie led a body of patriots to attack and capture Fort Jackson, on James Island.

In 1775 Benjamin Franklin sought to typify the unity of the thirteen colonies by a national banner. With two other leaders of the American forces then besieging Boston, he devised the "Grand Union" flag. This was a variation of the old British ensign under which the Colonists had fought in the French and Indian wars, and which they were not yet ready to abandon entirely. The red field was retained, but was effectually distinguished with six white bands, making the thirteen "rebellious stripes," as an English journal called them. In the upper corner were the crosses of St. George and St. Andrew, combined as in the British Union Jack. The adoption of the Stars and Stripes speedily ended the earlier confusion of varying banners. The design was copied everywhere by the patriots as soon as they

heard of it. It probably received its baptism of fire at Fort Schuyler, then besieged by the British. The beleaguered garrison had to cut up linen shirts for the white stripes, and patch together pieces of scarlet cloth for the red; the blue canton they made from a fine camlet cloak which had been captured from some British officer. A little later it flew in defeat at the Brandywine, and in triumph at the capture of Sir John Burgoyne's army at Saratoga.

The first design was a circular arrangement of the thirteen stars—typical of the perpetuity of the Union—and was maintained until two newly admitted States—Kentucky and Vermont—claimed representation in the national banner. Not without opposition, in 1794, Congress altered the flag to consist of fifteen red and white stripes, with a corresponding number of stars, arranged in three rows of five. Under this ensign were fought the war of 1812 and the naval war with France.

But the creation of new commonwealths soon again destroyed the numerical correspondence between the elements of the flag and the members of the Union. During the twenty-three years following, Tennessee, Ohio, Louisiana, Indiana, and Mississippi were admitted to political sisterhood, and their demand for representation in the national ensign grew louder and louder. A congressional committee recommended the addition of five more stripes and stars; but this was a process which evidently could not be carried much further. It was Captain Reid, the hero of the famous battle with a British squadron at Fayal, who suggested a way out of a difficulty which might have become troublesome. He urged that, instead of being increased, the stripes should be reduced to thirteen, the number of the original States; but that the stars should keep pace with the growing number of American commonwealths. And this was adopted as the permanent design of the flag whose galaxy of stars now typify not thirteen struggling colonies, but nearly half a hundred sovereign States.

CONCERNING THE CARE OF SHOES.

BY FLORIDA C. ORR.

ONCE knew a woman whose shoes always looked spic and span and who spent just half the money on foot-gear that I did. So I asked her to give me the secret, and here is what she said:

Have as many pasteboard shoe boxes as you have pairs of shoes. When your shoes are not on your feet, keep them in the boxes on a shelf in a dark closet, away from heat, light, and dust.

Have several pairs of shoes at one time. When you have worn one pair awhile, rub them clean with a dry flannel cloth, then rub them over with a dash of pure vaseline, rubbing it in well with a soft flannel. Now, rub every bit of the vaseline off with a clean flannel cloth, and put your shoes in the box. Turn the tops back and sun your shoes every week or so.

Never by any chance put a drop of any kind of polish on them, but when they need cleaning, use a little vaseline and flannel cloths.

If the shoes were good leather to start with, this treatment will keep them looking new a long time. It will keep the life and brightness in patent leather longer than anything else. But be sure to put them away perfectly clean, and keep them in a tight box when not in use. Try it and see if your shoe bill does not decrease one-third.

HOUSEHOLD HINTS.

HINTS TO HOUSEKEEPERS.

IT IS WELL to know that any strong, pungent smell will keep away moths. A mixture of cloves, cinnamon, orris root, and other fragrant things may be substituted for camphor preparations, with less disagreeable after effects.

THE newest method of making handkerchiefs and linen is dainty and artistic enough to become popular in a short time. Instead of the initial or monogram, the owner's favorite flower is embroidered in one corner of the mouchoir or tablecloth, or engraved on the stationery.

SOME hair and scalp authorities say that the head should not be washed oftener than once in eight weeks, and that no borax, ammonia, or soda should be used, as they all dry up the coloring matter in the roots. In time, no doubt, knowledge on this subject will altogether prevent the existence of gray hair.

A DELICIOUS hot gingerbread was served at a home luncheon the other day. It was fresh from the oven, spicy and tender, and on being broken it proved to be full of almonds. They had been split into halves, so as not to be heavy enough to sink to the bottom of the dough during the cooking process. The combination of flavors is to be recommended.

Church Calendar.



EACH WEEK-DAY A FAST.

- Mar. 1—Friday. Ember Day. (Violet.) Fast.
- " 2—Saturday. Ember Day. Fast.
- " 3—Sunday. 2nd Sunday in Lent. (Violet.)
- " 10—Sunday. 3d Sunday in Lent. (Violet.)
- " 17—Sunday. 4th Sunday (Mid-Lent) in Lent. (Violet.)
- " 24—Sunday. 5th Sunday (Passion) in Lent. (Violet.) (White at Evensong.)
- " 25—Monday. Annunciation B. V. M. (White.)
- " 26—Tuesday. Fast. (Violet.)
- " 31—Sunday. Sunday (Palm) bef. Easter. (Violet.)

Personal Mention.

THE address of BISHOP ADAMS, from March 16 to April 6, will be Hotel St. George, Brooklyn, N. Y.

THE street address of the Rev. R. J. ARNEY, rector of St. Paul's Church, Seattle, Wash., has been changed from 2302 Fourth Ave., to 328 Warren Ave.

AT a recent meeting of the charter members of the Society of Mayflower Descendants in the State of New Jersey, the Rev. C. A. BREWSTER, late rector of Trinity Church, Vineland, N. J., was elected Elder of the Society. He has held the same position in the Mass. Society for two years.

THE Rev. W. T. CAPERS, rector of Grace Church, Anderson, S. C., has accepted a call to Trinity Church, Vicksburg, Miss.

THE address of the Rev. J. HOWARD GIBBONS is changed from Garrisonville, Va., to Point Pleasant, W. Va.

THE Rev. S. A. GUIGNARD, rector of the Church of the Nativity, Union, S. C., has accepted a call to St. Andrew's Church, Greensboro, N. C.

THE Rev. R. L. HOWELL has changed his address from Leesburg, Va., to Hotel Gordon, Washington, D. C.

THE Rev. W. W. KIMBALL has become rector of Deer Creek parish, Md., and should be addressed at Darlington, Md.

THE vestry of Grace Church, Baldwinville, N. Y., have extended a call to the rectorship to the Rev. JULIAN E. RAMSDALL, curate of Grace Church, Utica.

THE Rev. WILLIAM R. SCOTT of Hazleton, Pa., has accepted a call to Christ Church, Media, Pa.

THE Rev. ERASTUS W. SPALDING, D.D., has resigned the rectorship of St. John's Church, New Decatur, Ala., and will take a much needed rest. He will be succeeded by the Rev. Horace W. Jones of Greensboro, N. C.

THE Rev. ROBERT A. TUFFT of Philadelphia has accepted a call to the rectorship of Emmanuel Church, Holmesburg, in the same city, and will assume charge on Easter Monday.

THE street address of the Rev. WILLIAM HARMAN VAN ALLEN will be changed April 1, from 312 W. 1st St., to 470 W. Water St., Elmira, N. Y.

THE house address of the Rev. BURR M. WEEDEN, rector of St. Luke's Church, San Francisco, Calif., is 1932 Broadway.

THE Rev. E. J. WILLIAMS, rector of Christ Church, Bunker Hill, Ill., has tendered his resignation to take effect April 1.

ORDINATIONS.

PRIESTS.

OHIO.—On Wednesday in Ember week the Rev. H. D. STAUFFER, in charge of St. James' Church, Wooster, Ohio, was ordered priest by the Right Rev. W. A. Leonard, D.D., Bishop of the Diocese. The ordination sermon was preached by the Rev. Frederic E. J. Lloyd, D.D., rector of St. Mark's Church, Cleveland, O.; the candidate, who is an ex-Methodist minister, and a very able man, was presented by the Rev. Canon Watson of Trinity Cathedral, and the Rev. A. B. Putnam and the Rev. Geo. P. Atwater assisted in the service.

SOUTH CAROLINA.—On Sunday, March 3d, by the Bishop of the Diocese, at Trinity Church, Columbia, the Rev. Messrs. B. M. ANDERSON, A. S. THOMAS, H. H. COVINGTON, J. B. WALKER, and G. C. WILLIAMS. The sermon was preached by the Rev. John Kershaw, rector of St. Michael's, Charleston.

DEPOSITIONS.

KYOTO.—This is to give notice that (acting under Title II. Canon 5, § i. of the Digest) on February 9th, 1901, in Holy Trinity Cathedral, Tokyo, I deposed from the Holy Ministry the Rev. HENRY DEAN PAGE, presbyter, he having declared to me in writing his renunciation of the same, and furthermore that I pronounced and recorded said deposition in the presence of the Rev. George Wallace and the Rev. Allan Worthington Cooke, presbyters.

SIDNEY C. PARTRIDGE,
Missionary Bishop of Kyoto.

PENNSYLVANIA.—Notice is hereby given that the Rev. HENRY MCCREA, presbyter of the Diocese of Pennsylvania, having declared to me, in writing, his renunciation of the Ministry of the Protestant Episcopal Church, and requested me to take the canonical action thereby required, on the fourteenth day of January, 1901, in accordance with the provisions of Title II., Canon 5, Paragraph 1, of the Digest, I deposed the said Henry McCrea from the Ministry of the Protestant Episcopal Church in the presence of the Rev. H. M. G. Huff and the Rev. George A. Keller, Presbyters of the Diocese of Pennsylvania.

O. W. WHITAKER,
Bishop of the Diocese of Pennsylvania.
February 21, 1901.

DIED.

GODWIN.—Entered into rest at Fort Isabella, Philippine Islands, on Dec. 19th, 1900, HAROLD MANLY of Germantown, Pa., son of Harold and Kate H. GODWIN, in his 19th year.

SCOTT.—Entered into life eternal at Waupaca, Wisconsin, on Dec. 1st, 1900, JOHN OGDEN SCOTT, aged 66 years.

WANTED.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER with many years experience desires for good reasons to make a change. A good Churchman, thoroughly accustomed to the training of Vested Choirs with fine results. Boys' voices a specialty; good disciplinarian. Address MUS. DOC., care THE LIVING CHURCH, Milwaukee.

ORGANIST.—Capable, all round, English organist and choirmaster, unmarried, not afraid of real work. Surpliced choir, cathedral service, Mid-Western city of 40,000. Fine opportunity for good man. Apply in first instance to J. D. L., 46 Brookfield St., Cleveland, Ohio.

MISCELLANEOUS

LIVING CHURCH.—A copy of THE LIVING CHURCH for Dec. 29, 1900 desired. Will pay. Address E. H. RUSSELL, S. Lang Ave., Station A., Pittsburgh, Pa.

PRIMARY SCHOOL.

One of the most flourishing and widely known of the Church's schools has constant applications for the care of little fellows seven to eleven years of age—many of them motherless. The conditions are such as to insure its immediate success and usefulness when such a department is established. Are there not bereaved parents or others who will be glad to know of the need of this school in a wide section which has none, and who will be interested in establishing it as a memorial, or from their interest in the right training of children? For particulars address "PRIMARY SCHOOL," care THE LIVING CHURCH, Milwaukee.

"THE MISERICORDIA."

(GUILD OF MERCY AND PITY.)

A fraternity composed of physicians, medical students, and others, communicants of the Anglo-Catholic Church, interested in the work of relief for the suffering, the sick, and the dying.

Prayers are asked through Holy Week and especially upon Good Friday for the success of the work and for Divine light and guidance during the coming year. Any priest who is willing to aid in this manner, will confer a favor by sending address and time of service to Dr. W. T. PARKER, Westboro, Mass.

FOR SALE.

COMMUNION WAFERS 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer. All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

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Secretary General,
Rector, St. Anna's,
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OR

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BOOKS RECEIVED.

WILLIAM H. YOUNG & CO.

The Divinity of Christ. An Argument. Translated from the French of Mgr. Emile Bougaud, by C. L. Currie.

FLEMING H. REVELL CO.

Jonathan and Other Poems. By D. W. Whittle. Price, 75 cents.

For Hearts that Hope. By James C. K. McClure, Author of *Environment*, etc. Price, 25 cts.

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STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

Protestant Missions in South America. By Harlan P. Beach, F.A.G.S., Canon F. P. L. Josa, Professor J. Taylor Hamilton, Rev. H. C. Tucker, Rev. C. W. Drees, D.D., Rev. I. H. LaFetra, Rev. T. B. Wood, LL.D., and Mrs. T. S. Pond. Price: Paper, 35 cents; cloth, 50 cents.

THOMAS WHITTAKER.

The Same Things. Being Plain Village Sermons, one for every Sunday and Greater Holy Day throughout the year. By the Rev. John Paget Davies, M.A., rector of Twineham, Sussex, author of *The Comfortable Season of Lent*. Price, \$1.50.

Things Concerning Jesus. Out of "The Law of Moses," "The Prophets," and "The Psalms." Short Readings for Lent. Price, 60 cents, net.

The Story of Victoria, R. I. Wife, Mother, Queen. By W. J. Wintle, Author of *Albert the Good*, etc. Price, 50 cents.

PAMPHLETS.

Home of the Merciful Saviour for Crippled Children. The Journal of the Home, 4400 Baltimore Ave., Philadelphia.

A Guide to a Devout Attendance at the Children's Eucharist. For use with the Prayer

Book. By the Rev. P. Gavan Duffy, Oconto, Wis. Price, 3 cts. each. One Hundred Copies, \$2.50.

Victoria, The Queen. An account of the Service at St. James' Church, Chicago, Saturday, Feb. 2, 1901, 3 p. m., in Memory of Her late Majesty Queen Victoria. With the Address delivered on the occasion by the rector, the Rev. James S. Stone, D.D.

State House of Correction, Michigan. Tenth Biennial Report of the Board of Control and Warden of the State House of Correction and Reformatory at Ionia, Mich., for the Biennial period ending June 30, 1900. By Authority.

Effectiveness in Christian Work. By Rev. James G. K. McClure, Author of *Possibilities*, etc. Price, 10 cts. Chicago: Fleming H. Revell Co.

Suggestions for Worship Music. By R. L. B., Austin, Texas.

American Church Missionary Society. Forty-first Annual Report, adopted at the Annual Meeting held in Trinity Church, Newark, N. J., Wednesday, Dec. 12, 1900.

Easter Carols. Seven New Easter Carols. By C. C. Hard. Price, 10 cts.; 30 copies, 8 cts. each; 50 copies, 6 cts. each. Philadelphia: Church Hymnal Co.

The Church at Work

PAROCHIAL MISSIONS SOCIETY.

THE ANNUAL MEETING of the Parochial Missions Society was held at the "Chelsea," New York, on Feb. 25th. A letter was read from Bishop Potter, President of the Society, regretting his inability to be present and expressing his hearty sympathy with the work of the Society. The Rev. Dr. Oberly was called to the chair. The election following resulted in the choice of the same members as last year:—the Bishop of New York, Pres., the Bishop of Washington, Vice Pres., Mr. Samuel A. Blatchford, Treas., the Rev. Charles Martin Niles, D.D., General Secretary, and the Rev. H. H. Oberly, D.D., chairman of the Executive Committee. Five new members were elected to serve on the Executive Committee, namely: The Rev. H. H. P. Roche of St. James' Church, Long Branch, N. J., the Rev. C. C. Edmunds, Grace Church, Newark, N. J., the Rev. H. M. P. Pearce, Christ Church, South Amboy, N. J., the Rev. Dr. Dean Richmond Babbitt of Church of the Epiphany, Brooklyn, N. Y., and the Rev. E. Atherton Lyon, Christ Church, Yonkers, N. Y. A plan was formulated whereby the Society hopes to secure the services of a General Missioner in order that it may meet the many demands for Missions, Quiet Days, etc. The present need of the Society's existence is well expressed by a member of the Executive Committee who said that the temper of the public and Church mind has changed and the new evangelism must address itself much more to the head, the great growth of new questions, and to the new doubts in and out of the Church. The other members of the committee, feeling the profound truth of this condition of things, are anxious to secure the services of a strong, intellectual, and at the same time heart-moving preacher, a sound Churchman, a man of tact, ready to adapt himself to conditions of any parish to which he may be sent. After an interview with Bishop Potter by one of the members of the committee, a priest was mentioned who would fill all the above requirements, and it is earnestly hoped that the means can be secured for his stipend. A committee has been appointed to consider amount necessary and to prepare a statement to be sent to all interested in the past and who may become so in the future. It is expected the Society will soon be ready to respond favorably to the many requests received for missions, and is under great obligations to all who have aided in the past, not only morally and financially, but especially to the many busy parish priests who have conducted very successful missions in the past year. All communications of inquiry, requests for missions, or other matters connected with the Society, may be addressed to and will receive immediate attention by the General Secretary, the Rev. Charles Martin Niles, D.D., Church Missions House, New York City.

ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

Illness of Mrs. Wilmer—Death of Mrs. Harris—New Organ at Trinity, Mobile.

THE WIDOW of Bishop Wilmer has been very ill but the last news is that she is very much improved.

LAST MONTH occurred the death of Mrs. Sarah Marion Harris, mother of the late Bishop Harris of Michigan, who was in her 90th year. She died at her home near Robinson Springs, Elmore Co.

TRINITY CHURCH, Mobile, is so fortunate as to have a new organ which has been placed in the church as a memorial of Bishop Wilmer and was first used on Ash-Wednesday. The organ is run by an automatic water motor and gives perfect satisfaction. The choir has also made much progress and with the assistance of the new organ is able to render the music of the services in very creditable style.

ALBANY.

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

Guild House for St. Peter's.

THE TRUSTEES of the Guild House and Institute of Charity of St. Peter's Church in the City of Albany have purchased the property, No. 107 State St., to fulfil the purpose of the corporation as defined by its name and the extension of its corporate powers and objects, duly granted by the Supreme Court and approved by the State Board of Charities. The money in bank, \$6,000, accumulated by contributions and bequests from members of St. Peter's parish, has been applied to the purchase, and by the sale of the house No. 9 High Street, and the sale of the Maiden Lane end of the lot, the trustees hope, within a short time, to free the property from all indebtedness. The corporation of St. Peter's Church, by the purchase of the north end of the lot, would possess a frontage on Maiden Lane of about 60 feet, exclusive of the church and the Pumpelly choir room. This would give an adequate and convenient site for a building arranged for the use of Sunday school, choir, etc., directly connected with the church and also with the guild house, and which shall take the place of the present parish house. It is hoped that within a brief time provision may be made for the erection of such a building. The house, No. 107 State Street, purchased at a price which involved a generous concession on the part of its owner, Justice Peckham, will be immediately used as a guild house, and can be conveniently so used without any structural changes. The care, furnishing, and practical administration of the building, subject to the approval of the Board of Trustees, are confided to a Board of Managers composed of women of St. Peter's parish, of which board the rector of St. Peter's is *ex officio* President.

The various organizations for mission and charitable work, already in vigorous operation in the parish, and other organizations which are contemplated, will be provided rooms in the building.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Death of H. O. Moss—Sunday School Work—Shelter for Girls.

THE DIOCESE and Church at large suffers loss in the entrance into life of Mr. Horace O. Moss, on the 2nd inst. A staunch, intelligent, and generous Churchman; of that noble type of the Christian gentleman which the Church nurtures and perfects;—all who knew him will desire to honor his memory. He has represented the Diocese in the General Convention for many years, and was foremost in her councils and plans. His efforts were constant and wise in serving the interests of the Church, and in support of his Bishop. He survived his wife but a short time, and now their "good examples" abide with us; their "works do follow them."

THE PARISH of St. James', Cleveland, Oswego county (the Rev. B. T. Stafford, rector), are putting forth earnest efforts to secure a rectory.

THE UTICA Clerical Union held a devotional meeting in the chancel of Grace Church (Rev. W. W. Bellinger, rector), March 4th. A paper was read by the Rev. John Arthur on "The Inner Life of the Clergy."

THE COMMITTEE on Sunday School work, appointed at the last Convention, would like to hear from *all* parishes and missions in reply to the circular sent to them last December seeking information regarding S. S. methods. The committee desires to make a report based on facts. If such facts are withheld the report will be of little or no value.

ONE OF THE MOST important and interesting institutions of reform in the State is the Shelter for Girls, in Syracuse. Many of its friends throughout the Diocese will be glad to learn of its condition as shown by the chief items in the annual reports just submitted. The Treasurer, Miss Arria S. Huntington, reports the total receipts, \$4,752.53; total expenses, \$5,229.04. Two bequests of \$1,000 each have been received during the year, from the estates of Jacob Crouse of Syracuse, and Mrs. Fatsinger of Seneca Falls. It is hoped that a part of these bequests may be added to the endowment fund. Miss Florence J. Staunton, Secretary, reports that the Shelter completed its 24th year Jan. 1, 1901. The question is often asked, "What do they need at the Shelter?" It is safe to reply, "Almost everything." With the greatest care things will wear out. Strict economy is practised by the superintendent, who is an excellent manager, but still the institution is very glad of any donation at any time.

CHICAGO.

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

Woman's Auxiliary—Parish House for the Atonement—Lent at The Ascension—Notes—Return of Mr. Phillipps.

AN INCREASE in attendance has been perceptible at the monthly meetings of the Diocesan branch of the Woman's Auxiliary during the three months of the present year. Nor is this increase limited to the number of women present but extends as well to the number of parochial branches represented. The meeting of March 7th, while not being a special day like that of February 7th, nevertheless brought out almost as large a gathering. Fifty-eight members, of 25 branches, were present. The President, Mrs. John Henry Hopkins, announced the formation of two new branches; one at the Holy Trinity (Stockyards), another at St. John's (Clybourn Ave.). She also spoke with enthusiastic approval of the two "sectional" meetings recently held, one including the North Shore branches at St. Luke's Church, Evanston, a second including the South Side branches at Trinity Church, and hopes more would follow. The programme for the day was in charge of Mrs. W. D. C. Street, Vice President, having Diocesan Work as her particular department. Mrs. Street not only introduced the two speakers of the day, the Rev. John M. Chattin and Miss Evelyn Prophet, but spoke at length herself upon the present and prospective work of the Sisters of St. Mary. Mrs. Street said that the Mission House and the Clergy House in their present location were a safeguard to the people of that undesirable district. They stood as an example of the possibilities of cleanliness and as a menace to squalor. Owing to the fact that anything but a morally healthful atmosphere surrounds the young girls who live in the Mission House, it has been thought wise to separate it from the Clergy House and move to some more favorable locality. This has been made possible by the recent generous offer of lots, provided the money for the house was forthcoming. Mrs. Street expressed confidence that the required amount would shortly be made up.

The Rev. J. M. Chattin reviewed the work that had been done and was being done to-day for boys by the William Raymond Champlin Memorial Home. Mr. Chattin treated his subject under three heads: 1st, the necessity of such a home; 2nd, the Bishop's attitude toward it; 3d, the needs of "The Home." To become convinced of its necessity all that was necessary was to visit the jail, the John Worthy school, or the reform school at Pontiac. "The Home" aimed to develop boys mentally, physically, and spiritually. The Bishop's attitude was disposed of with the assurance that his permission to allow it to exist in his jurisdiction was sufficient proof of his approval. "The Home" wants all beds paid for at ten dollars each. It needs one thousand associate members at one dollar each and subscribers to its monthly paper, to place it on a solid financial basis.

Miss Prophet spoke of the practical workings of city missions. She said it was not her purpose to deal with results. They were apt, by being too encouraging or too depressing, to be misleading. Many cases that had been personally ministered to in the county hospital were touchingly described by Miss Prophet. The beauty of these visitations lies in the fact that they do not cease when the patient leaves the hospital but follow her to the outside, tempting world, putting her in touch with uplifting home and Church influences.

The offering of the day was divided between the work of Miss Prophet and of Mr. Chattin. Noonday prayers were said by Bishop Anderson.

GROUND was broken last week for a parish house for the Church of the Atonement (Rev.

J. M. D. Davidson, rector). It is to be a two story structure adjoining the present church, and is to cost \$12,000. It is hoped it may be ready for occupancy by summer.

AMONG the arrangements for Lent at the Church of the Ascension are a series of Sunday evening addresses on the general subject, "Some objections to the Church." During week days, there are addresses in separate courses for every day, that for Mondays being on "The Light of the Cross;" for Tuesdays, "Some Hindrances of Lent;" for Wednesdays, "Catholicity and Character;" for Thursdays, "Communicants' Temptations;" for Fridays, "My Communion." The Sunday morning sermons are on various practical subjects.

AT ST. LUKE'S CHURCH, Dixon (Rev. John C. Sage, rector), the vested choir of sixty are singing a short cantata before each Sunday afternoon service. Those to be rendered are Stainer's "Story of the Cross," Schneckler's "Story of Calvary," and Shelly's "Death and Life."

AN OFFER has been made for the old St. Paul's Church (Hyde Park) building, which in all probability will be accepted, in which case work on the new church will be resumed at once.

ESPECIAL ATTENTION is called to the fact that on Friday the 15th of March, a Quiet Day will be held at the Church of the Epiphany. The Holy Communion will be celebrated at 7 a. m. and the other services will consist of prayers and hymns, with meditations on the seven deadly sins. The day will close with an evening service to which men are earnestly invited to come.

THE REV. THOMAS D. PHILLIPPS has returned to Chicago after an absence of nearly a year in France and England. From February to the end of 1900 he was with the U. S. Commission at the Paris Exposition, and was appointed a juror in the Education group; afterward he was in charge of the Department of Jury and Congress Organization; and latterly was devoted to the tabulation of the awards of the Exposition.

DELAWARE.

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

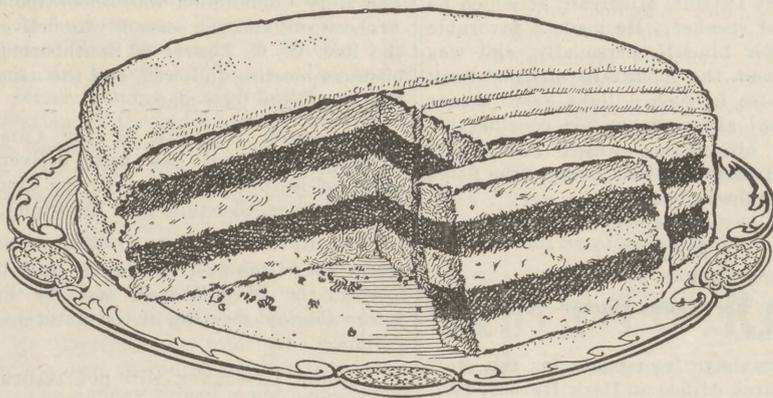
SHORTLY BEFORE LENT, Father Huntington conducted in the episcopal chapel at Bishopstead a Quiet Day for the clergy. Nearly thirty were in attendance, including a number from the neighboring Dioceses of Easton and Pennsylvania.

ON SHROVE TUESDAY, the Bishop instituted the Rev. Wm. M. Jefferis, D.D., into the rectorship of Calvary Church, Wilmington. There was a large attendance of both clergymen and laymen. The sermon was preached by the Bishop.

THE BISHOP in the beginning of Lent conducted for a number of days a mission in the Old Swedes' church, Wilmington. The interest and congregations grew steadily to the end. On one afternoon there were as many as two hundred children present.

AT THE LAST MEETING of the Clerical Brotherhood, held at Bishopstead, the Rev. Wyllys Rede, D.D., read a very interesting paper on his impressions of Oxford during a year's residence there.

THE BISHOP OF HAITI recently preached in the churches of St. Andrew and St. Mat-



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thew, Wilmington, and received substantial aid for his work.

IMPROVEMENTS have been made recently in St. Stephen's Chapel, Harrington, adding very much to its appearance.

LEXINGTON.

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

Progress at The Cathedral—Newport—Ashland.

THE REV. BAKER P. LEE, who was recently installed Dean of the Cathedral, has taken hold of his work with the energy and power characteristic of a strong personality. The Lenten services at the Cathedral are attracting large congregations. The chancel of the Cathedral will be enlarged at a cost of \$1,000, and arranged to accommodate a vested choir of forty voices, which has been formed, and which will be ready to render the music Easter Day; by which time the improvements will have been completed.

THE REV. ROBERT LE ROY HARRIS, on Feb. 1st took charge of St. Paul's Church, Newport, and has been warmly received by both vestry and congregation. Mr. Harris is a graduate of Kenyon College and of Bexley Hall, the theological department of that institution, having received the degree of Bachelor of Philosophy. He comes to this Diocese from Calvary parish, Toledo, Ohio, where he did a work which won for him the love of his people and the hearty approval of his Bishop.

THE PEOPLE of Calvary Church, Ashland (Rev. Dr. Washington, rector), have paid the first note of the indebtedness made by the re-erection of their church after the disastrous fire of three years ago.

THE EPISCOPAL HIGH SCHOOL at Beattyville has re-opened, after its two months' suspension on account of smallpox, with Miss Mary E. Doane in charge.

THE REV. W. G. MCCREADY, General Missionary of this Diocese, met with a cordial reception at the Sunday School Institute lately held at Detroit, Michigan, at which he was the chief speaker. He made a favorable impression for himself, personally, and was able to present the mountain mission work of this Diocese in such a light as to secure some material aid, and awaken considerable interest in his cause; which interest is needed, as in these missions, truly, "the fields are white for the harvest."

MAINE.

ROBT. CODMAN, D.D., Bishop.

New Church For Dark Harbor—Rectory for Presque Isle.

CONTRACTS have been made for the erection of a church edifice at Dark Harbor, Isleboro', which is a summer resort on the coast. The cost of the work will be about \$10,000.

THE BISHOP reports the purchase of a rectory at Presque Isle. The Presque Isle fund has been devoted to this purpose, and to provide for the remainder of the purchase money a mortgage of \$1,000 has been placed on the property thus acquired. The gymnasium building on the school grounds has been removed to those of the church, to be converted into a parish house.

MARYLAND.

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

Removal of St. James'—St. Peter's Church.

NEGOTIATIONS are pending for the sale of the church property of St. James' (colored) Church, on High Street, near Lexington; also for the purchase of a lot 40 by 60 feet at the southeast corner of Park Avenue and Preston Street as a site for a new church building. The price at which the property on High Street is held is \$7,000. St. James' congregation is the third oldest colored con-

gregation of the Church in the United States. Plans will soon be put on foot for the 75th anniversary of its organization. It was founded by the late Rev. William Levington, the third colored clergyman of the Church ordained in the United States. Mr. Levington was ordained by Bishop White of Pennsylvania. The congregation's first house of worship was erected in 1826, on the southeast corner of North and Saratoga Streets. This property was acquired in 1890 by a manufacturing concern, and the congregation moved to its present church, which was purchased from the Fourth Baptist congregation. The colored congregation has the names of about 200 communicants on its register. The Rev. George F. Bragg, Jr., has been rector of the church since 1891. As soon as a site is purchased, work will be commenced on the new church. It will be a brick structure, of Gothic style, and will cost between \$6,000 and \$7,000.

HANDSOME gold medals given by members of the vestry of St. Peter's Church, Baltimore, have just been awarded to the choristers. The donors are Messrs. John E. Hurst, Henry Williams, John D. Howard, and the Rev. William H. Falkner, the rector. St. Peter's Church has one of the finest vested choirs in the city, and the ability of its young choristers ranks very high. Prof. Horton Corbett, who is the organist, also has charge of the choir.

MASSACHUSETTS.

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

Gifts for Westborough—Worcester Archdeaconry—Notes.

ST. STEPHEN'S MISSION, Westborough, rejoices in the gifts of a purple altar cloth and dossal, the work of the Woman's Guild, and a green brocade altar cloth, richly embroidered, presented by Mrs. Robert Burnett of Southborough.

THE LAST MEETING of the Archdeaconry of Worcester was held in All Saints' Church. The Holy Communion was celebrated by the Archdeacon, and the sermon was delivered by the Rev. W. G. Thayer of Southborough. A business meeting followed, and the usual election of officers took place.

PROFESSOR KELLNER of the Cambridge Theological School has been delivering a series of lectures upon Job at the Church of the Redeemer, Chestnut Hill (Newton).

THE REV. DR. SHINN of Newton read an essay on "Dramatic Ideals as held by the Player, the Play Writer, and the Public," before the last meeting of the Actors' Church Alliance.

BISHOP LAWRENCE will not return from abroad till May.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Lent in St. Paul—Anniversary of Bishop Gilbert's Death—Notes.

IF THE LENTEN FAST is not fully observed by the faithful it will be through no fault of the clergy, for more frequent opportunities have never before been offered for its observance than during this Lent. The hours of services in the various parishes have been so arranged as to meet all reasonable demands. The attendance at the half hour noonday service is up to the average of former years. It is likely that some of the neighboring Bishops will take up the visitations for Confirmation before Easter.

THE ANNIVERSARY of Bishop Gilbert's death was observed in Christ Church, St. Paul, on the Second Sunday in Lent, when appropriate music was rendered by the choir and an eloquent tribute paid to the deceased prelate by the Rev. G. H. Mueller, priest in

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charge. On the Tuesday following a memorial service was held in Christ Church (that being the anniversary of the day of the funeral of the late Bishop), and a "Quiet Day" for women under the auspices of the mission class, was conducted by the Rev. Dr. Faude, rector of Gethsemane, Minneapolis. The service began at 10 with a celebration, followed by meditations until 4 p. m. with a slight intermission at noon for lunch, provided by the ladies of Christ Church parish. The service was very impressive and uplifting spiritually. In spite of the inclement weather the attendance was quite large.

THE REV. DR. WHARTON is doing temporary duty at St. Peter's, St. Paul, until Easter. It is hoped a permanent rector will have been secured by that time.

THE REV. C. D. ANDREWS, rector of Christ Church, was granted several months leave of absence and presented with a well filled purse with a request that he would use it in recuperating his shattered health consequent upon a very severe attack of grip. He is now in southern Florida with his brother. The Rev. Geo. H. Mueller has been given charge of the parish until his return.

ST. PAUL'S CHURCH, St. Paul, has a daily celebration of the Blessed Sacrament during Lent in addition to matins, evensong, and compline. The choir will render Gaul's Passion Service on March 27th.

ARCHDEACON HAUPT recently conducted a "quiet day" for women at St. Mark's Church, Minneapolis.



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NEBRASKA.

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

AFTER SPENDING the First Sunday in Lent at St. Mary's Church, Blair, where he baptized the infant daughter of the rector, the Rev. A. T. Young, Bishop Williams visited Norfolk and buried the little daughter of the Rev. J. C. S. Weills, the third member of that afflicted family to die within a few days of each other. Mr. Weills himself is slowly recovering from his attack of pneumonia. He receives the heartfelt sympathy of the whole Diocese in his loss.

NEWARK.

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

New Windows at Trinity, Hoboken—Diocesan Missions.

ON THE Second Sunday in Lent six new clerestory windows were unveiled and dedicated in the chancel at Trinity Church, Hoboken (Rev. J. Clayton Mitchell, rector). These were given by parishioners in memory of Edwin Augustus Stevens and his wife, who were members of the parish and deeply interested in its growth. On the left of the chancel, the sacristy side, nearest to the altar is the representation of an angel holding a chalice, while immediately in front, nearer the nave of the church, are two representations, the one of an angel in adoration, and the other of an angel swinging a censer. The idea is that of the angels ministering to our Lord in His work as our Great High Priest. On the right of the chancel, the organ side, the windows picture three angels with musical instruments, one with a harp, one with a trumpet, and one with cymbals, the thought being that of the sanctification of Art and Music in the worship of Almighty God. The windows were made in Munich.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Sunday School Commission.

THE SUNDAY SCHOOL COMMISSION reminds the clergy, superintendents, and teachers: (1) It does not seem to be generally known as yet in the Diocese that the Commission has opened a regular office at the Diocesan House, 29 La Fayette Place, New York, where office hours are regularly kept by the Secretary from 9:30 to noon daily. It is earnestly hoped that superintendents and teachers will visit the Commission from time to time for consultation regarding the Sunday School. (2) It is requested that every Sunday School in the Diocese send to the Secretary first the name and address of its superintendent in order to complete the organization of a Diocesan's Superintendents' Institute; and second a list by name and address of all the teachers, to be filed with the Secretary as soon as possible, that a full register may be made up, for mailing purposes, reference, etc.

A CONFERENCE, held by the Sunday School Commission, Diocese of New York, under the auspices of the Archdeaconry of Orange, was held in the Church of the Good Shepherd, Newburgh, N. Y., Tuesday, Feb. 26th.

The Conference was one of the most important in results for the Sunday School, of any of the many similar gatherings, held at various times in the Diocese. It was the first of a series of such gatherings, which are being projected to cover all the Archdeaconries outside of New York City. During the afternoon and evening sessions, there were assembled from 18 to 20 clergy and nearly 200 teachers in all, many crossing the river from Fishkill and Matteawan. The Conference opened with a short service at noon, after which the ladies of the parish provided a most generous and bountiful luncheon. The afternoon session began at 1:45, the Ven. Wm. R. Thomas, D.D., Archdeacon of Orange,

presiding. The rector of the church, Rev. John M. Chew, was unavoidably compelled to be absent from the meetings, on account of serious illness in his immediate family. After an introductory address by the chairman of the Commission, Rev. Pascal Harrower, the Secretary, Rev. W. Walter Smith, M.D., spoke on "The Sunday School and the Teacher," emphasizing the need of a thorough educational preparation on the part of the teacher on the three lines of a knowledge of child development and psychology, a practical training in the ability to apply this knowledge, and a mastery of the subject matter taught. He told of the two ways in which the Commission was endeavoring to fulfil this need, by a splendid series of reading courses to be taken by teachers in their own homes, and by a number of training classes, held for groups of 20 or more teachers, who were placed under the personal influence of a master in the art of teaching. He urged the establishment of such a training class for the teachers there assembled. The Archdeacon emphasized this point, in introducing the next speaker, and said that the teacher in his estimation was of almost more importance in the church than the rector or the superintendent.

After voluntary remarks by the Rev. Mr. Cameron of Fishkill and the Rev. Dr. Nicholas of Highland, Miss Uhl, a skilled teacher from St. George's School, New York, was presented to the gathering. Miss Uhl, who is a very entertaining speaker, told of the help the training classes in New York had been to her, although she had been teaching already for many years. She had taken two of the teachers' courses, and had gained definite help at every lesson. After describing her experiences in managing a class of older boys most successfully, she recommended the study by every teacher of *The Point of Contact*, by Patterson Du Bois, and the special *Syllabus* prepared to go with, by Dr. Walter L. Hervey of the Commission.

The volunteer speakers who followed her, complimented the work of the Commission in the highest terms. They were the Rev. Mr. Walsh, Rev. Dr. Lewis of Walden, and the Rev. Mr. Merrill of Tuxedo. Dr. Lewis urged better Sunday School buildings, and the isolation of the older classes, even if it had to mean the formation of much larger classes than usual. Mr. Merrill spoke of the usefulness of a blackboard in every room for each class, to be used with colored chalks and illustrated texts.

The Rev. Frank F. German, rector of St. Thomas' Church, Marmaroneck, N. Y., then gave one of the most telling addresses of the day. He described in informal, inspiring manner his own thorough, up-to-date, graded school. The Sunday School is not a children's church, and not a substitute for the church, but a school. Hence devotional exercises should be brief, not over five minutes. Have a monthly Church service for the children with sermons and catechising. His school is graded according to intellectual ability, not according to spirituality. The subject matter is selected carefully and given at just the right ages to the children. The teachers are promoted up with the classes, so as to keep the personal interest and contact. This also has the advantage of variety to the teacher. Work is definite in the school, and promotion depends on merit. It is based on written examinations, held four times a year for the younger classes, and once a year for the higher ones. Certificates are given on passing, and the marks are read in public. This appeals to ambition and emulation. When the entire curriculum is completed after last examination, a diploma is awarded, and the scholar graduates into the advanced department at 18 years of age, not at the usual time of five feet two inches. This gives an honorable dismissal, not the customary sneaking off, which is seen in boys who "drop out of

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Pan-American Exposition.

BUFFALO, N. Y., MAY 1 - NOV. 1, 1901.

The Wabash, the "Niagara Falls Short Line," has made special arrangements to accommodate a large travel between Chicago and Buffalo during the Exposition. New equipment and additional train service will be provided. The Wabash is the only line operating Free Reclining Chair Cars between Chicago and Buffalo. Tickets will be good for stop-over at Niagara Falls. Write for a copy of Wabash Pan-American Folder containing a large five-color map of the Exposition grounds and handsome zinc etchings of the principal buildings. Ticket office, 97 Adams St., F. A. Palmer, A. G. P. A., Chicago.

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Santa Fe Route.

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\$50.00 to California and Back This Summer.

An illustrated book, which will be of much interest to all who are expecting to take advantage of the low rates to California this summer at the time of the Epworth League Convention, to be held in San Francisco in July, has just been issued by the Chicago & Northwestern Railway. Much valuable information is given relating to the state, variable routes, etc. The rate via this line will be only \$50.00 for the round trip from Chicago, with corresponding rates from other points.

Copy of this book may be had free upon application to W. B. Kniskern, 22 Fifth Ave. Chicago, Ill.

Escape Inclement Weather.

By joining homeseekers' excursions to California, via Santa Fe Route, any Tuesday, February 12 to April 30; rate \$30 from Chicago; tickets good in chair cars or tourist sleepers. Inquire 109 Adams street, Chicago.

Easter Cards.

The Young Churchman Co. has in stock a large and varied assortment of Easter Cards, and at prices ranging from one cent up to twenty cents each.

For the benefit of those ordering by mail, we have put up the following sample packages. These are all Churchly designs with scriptural resurrection scenes, and suitable texts and verses. The lettering is attractive, and the coloring soft and harmonious. They comprise selections from all of the leading English designers. All of the cards, except those at 20 cents each, will go in ordinary size envelopes. Envelopes furnished with all at 10 cents and over. The cards at 10 cents are equal to former years at higher prices; and all are chaste and suitable for personal use.

Sample Packages.

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No. 1—6 Cards, @ 5 cents	\$.25
No. 2—4 Cards, @ 5 cents,	}25
1 Card, @ 10 cts.,		
No. 3—12 Cards, @ 5 cents50
No. 4—3 Cards, @ 10 cents	} . . . . .	.50
2 Cards, @ 5 cents,		
1 Card, @ 20 cents,		
No. 5—12 Cards, @ 10 cents	. . . . .	1.00

Single cards at 5, 10 and 20 cents each, and larger quantities at same rates as sample lots.

Easter Crosses.

Easter Cards in shape of crosses, numerous designs, assorted, per hundred \$3.00.

Easter Cards for Schools.

100 Cards for \$1.00	50 Cards for \$2.00
100 " " 1.50	50 " " 3.00
100 " " 2.25	50 " " 4.00
100 " " 3.00	50 " " 4.00

Small Sunday Schools wanting less quantities, can be supplied at the same rate.

Easter Novelties.

We have a very attractive lot of chickens and ducks, manufactured in Japan, which will wonderfully please the little children of the Sunday School. They are made of yellow, fluffy material, and are very natural. The following are the styles and prices:

Chickens, per box	. . . . .	\$2.00
Ducks, per box	. . . . .	2.00

Four dozen in a box and sold only by the box. We can, however, send half the quantities in ducks and half in chickens. Packed in a box and sent prepaid.

No. 200—A little white chicken mounted on a card, with Easter Greeting	. . . . .	.12
No. 201—A little duck mounted, Easter Greeting	. . . . .	.12
No. 203—A yellow chicken, black wings, Easter Greeting	. . . . .	.12
No. 204—A yellow and white chicken, on card, with musical notes before them	. . . . .	.25

These are each packed in a box and sold singly, post paid, at prices given.

Photograph Novelties.

A series of Old Master pictures, platinum prints, mounted on dark wood, artistically shaped, medallion style. Size about 3¼ inches square, with easel back. They are very attractive, and made in the best style by the Taber-Prang Co. Sold at 25 cents each, or \$1.25 for the six subjects, all post paid. The subjects consist of four different styles of Madonna's, St. Cecelia, and the Boyhood of Christ.

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school on Confirmation." The question papers used are based on the "Source Method," i.e., they go back to the tangible use of the Bible, the Prayer Book, etc., by the pupils. The curriculum indicates a most delightful originality. From 5-9, the primary course, on Bible stories, by use of pictures, songs, etc. Main school, Grade I., Catechism and Order of the Books in the Bible. Grade II., Heroes of the Prayer Book and Bible. Grade III., Life of the Great Hero, Jesus Christ. Also the Christian Year. Grade IV., Old Testament Heroes, the great Human Lives and Deeds. Grade V., Study of the Life of the Great Hero, Jesus Christ, chronologically. Grade VI., What the Great Hero left us to do, the Founding of the Church. Advanced school. Grade I., the Letters of the Apostles to the Churches. Grade II., the Prayer Book.

His school numbers nearly 300, and had had a steadily increasing attendance and growth since he began this thorough system. The practical results are from 80 to 100 per cent. in the examinations. The young people stay in the school regularly up to 18 and 19 years of age. One-half of his Confirmation candidates come from the Sunday school. There has been increased gain to the services and the Holy Communion, traceable directly to the school.

After an informal discussion, during which many questions were asked of Miss Uhl and Mr. German, the afternoon session ended at 4 p. m. The evening session was held in the church, with full choir. The opening service was taken by the Rev. Octavius Applegate, D.D. The chairman, Rev. Mr. Harrower, made an opening address. He spoke of the kind hospitality shown both the Commission and the visiting teachers and clergy. He also told what the Commission hoped to accomplish in the formation of a training class for Newburgh. He introduced Miss Uhl, who spoke on the benefit a training class could give. The Rev. Dr. Lester Bradner of the Church of the Ascension, New York, then delivered a glowing address on the "Pastoral Side of the Sunday School Work."

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

Gift to Forest River.

IN VISITING St. Bartholomew's Church, Forest River (Rev. C. Wright, missionary), on the Second Sunday in Lent, Bishop Edsall placed over the altar a neat, plain, gilded cross that had been presented to him for this church. He also visited Walshville and Ardock, other missions under Mr. Wright's care, on the same day, confirming classes, and involving a cold drive of 32 miles.

OHIO.

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

Philanthropic Work in Cleveland.

A MOVEMENT is on foot in the parish of St. Mark's, Cleveland, looking towards the enlargement of the Church, the purchase of a considerable amount of new property, and the founding of a Home for Friendless Girls. The rector, Rev. Frederic E. J. Lloyd, D.D., devotes a large share of his time and attention to Christian philanthropy.

PENNSYLVANIA.

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

Several Anniversaries—Death of Mary E. Savery—Two Bequests—New Colored Mission—Memorial Service at All Saints'.

THE REV. DR. SAMUEL E. APPLETON became rector of the Church of the Mediator, Philadelphia, in March 1860; and on Sunday evening, 3d inst., preached his 41st anniversary sermon, taking as his text, St. Mark ii. 5. He said in part: "Let us bring our sin to the Master, who is waiting to heal

Stranger Than Fiction.

A REMEDY WHICH HAS REVOLUTIONIZED THE TREATMENT OF STOMACH TROUBLES.

The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer.

The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit-essences, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs, and other wholesome food.

Stuart's Tablets do not act upon the bowels like other dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion.

If the stomach can be rested and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive pure and simple because there can be no stomach trouble if the food is promptly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve, and tissue. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied it is useless to attempt to cure by the use of "tonics," "pills," and cathartics which have absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drug stores and the regular use of one or two of them after meals, will demonstrate their merit better than any other argument.

Easter Young Churchman.

A very beautiful border printed in two colors, will ornament the pages of *The Young Churchman* for Easter, and will be unique in its decoration. In addition, the illustrations will be attractive and artistic. It has been the policy of the publishers for many years to make a handsome Easter edition; and in comparing the issues for the past ten years, we feel confident that our design for this year will excel all others. Sunday Schools will be furnished with this issue at the rate of one dollar per hundred copies. For many years there has been a demand for additional copies requiring an extra edition of thirty thousand additional copies.

All subscribers to the paper receive the Easter number without further charge, but any additional copies required are charged for at the rate of one cent per copy. Sunday Schools not receiving the paper regularly, will find the Easter issue of *The Young Churchman* the best appreciated souvenir that can be distributed to the children.

☪ Easter Services. ☪

We have made five different musical services for the Sunday School Easter Festival. The service is entirely from the Prayer Book, and the carols are bright and fresh. They are numbered 61, 63, 65, 67, and 71 in our "Evening Prayer Leaflet" Series. The No. 71 is new this year. Samples of any one, or of all, sent to any one wishing to examine them.

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and pardon us. What is the mission of the Church but to bring to man temporal and spiritual benediction? To the work of bringing benediction to men's souls and bodies, this parish church has given herself for more than fifty years. For the long period of forty-one years I have been your agent.

Entering upon the 42nd year of my ministry in this beloved parish I do so praying God to forgive the imperfections of past years, and thanking Him, out of a full heart, for what He has enabled me to do for His glory and man's welfare."

AT EVENING on Sunday, 3d inst., the Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, Kensington, Philadelphia, preached his 29th anniversary sermon from the text, "My helpers in Christ Jesus" (Romans xvi. 3). During his incumbency the communicants have increased from 20 to 374. The property of the parish, all secured during his rectorship, is worth \$60,000, and the parish has no debt.

AT A SPECIAL SERVICE held under the auspices of the parish chapter, Brotherhood of St. Andrew, at the Church of the Nativity, Philadelphia (Rev. L. N. Caley, rector), on Sunday evening, 3d inst., the sermon was preached by the Rev. Dr. E. Walpole Warren, rector of St. James' Church, New York City.

ON WEDNESDAY AFTERNOON, 6th inst., the burial office was said over the mortal remains of Mary E. Savery at the chapel of the Episcopal Hospital, Philadelphia. She had been for eight years engaged in missionary work in Africa, under Bishop Ferguson. Her age was 73 years.

SINCE THE RETIREMENT of the Rev. W. H. Bown as rector of the Collegiate Church of the Transfiguration, West Philadelphia, the temporary care of the parish has been placed by the vestry in the hands of the Rev. William H. Cavanagh as priest in charge.

ON THURSDAY AFTERNOON, 7th inst., Zion Church, Philadelphia, was filled with an immense congregation assembled to do honor to the late James B. Nicholson, for 35 years Grand Secretary of the Grand Lodge of Pennsylvania I. O. O. F. The burial office was said by the rector, the Rev. Edmund Burk; after which the Grand Chaplain of the order, Rev. Dr. C. H. Coons, pastor of the Trinity Reformed Congregation, delivered the funeral oration.

CHURCH ROBBERIES have been reported frequently of late in West Philadelphia. Early on Thursday morning the Church of the Saviour was burglarized, and the "poor boxes" despoiled of their contents.

BY THE WILL of Elizabeth W. Brown, probated 7th inst., the whole estate, valued at \$15,000, is bequeathed to various Manayunk congregations, excepting \$500, which is devised to St. Timothy's Hospital, Roxborough. In the will of Margaret Swaile, probated 8th inst., is a request that her remains shall be interred in the cemetery of old St. Peter's Church, Philadelphia, and should her wish be acceded to, she directs her executors to pay \$500 to that parish for its endowment fund.

THE EXECUTIVE BOARD of the Diocesan Sunday School Association has elected Mr. Arthur G. Dickson to membership; and Mr. J. Lee Patton succeeds the late W. J. Peale as Treasurer. The Executive Board and the American Sunday School Institute have now an office in the Church House.

FOR SOME TIME PAST a Sunday School has been carried on by the Rev. Alden Welling, priest in charge of the chapel of St. Michael and All Angels, West Philadelphia, among the colored population on Ludlow street in that suburb. In December 1899, Bishop Whitaker, in accordance with the provisions of Canon 18 of the Diocese, gave his consent to the establishment of a mission for colored

people only, which has been named "St. Gabriel's Mission." The Sunday School is steadily increasing, and the quarters are too contracted for the proper carrying out of the work. The late W. J. Peale was much interested in this work, and himself paid one half of the rent of the house occupied by the mission, the Church League contributing the other half.

ON THE SECOND Sunday in Lent, the Bishop of Delaware preached in All Saints' Memorial Church, Fallsington, a sermon commemorative of the late rector, the Rev. William White Bronson, and of Miss Mary Ann Williamson, a generous benefactor of the parish, both of whom were warm personal friends of the preacher. The church was crowded, and much sympathetic interest was shown. Miss Williamson has left the bulk of her real estate to the Bishops of Delaware, New Jersey, and Pennsylvania, as trustees, for the benefit of Church work at their discretion.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

New Church for New Castle—Improvements at Barnesboro—New Church for Butler—Kinzua.

IT IS EXPECTED that a new church for Trinity parish, New Castle, will be erected in the near future and a committee of the vestry, including the rector, Rev. Dr. Chas. W. Tyler, are visiting various near-by churches in order to obtain information regarding its erection. The committee have visited Youngstown and Sharon, where there are costly and handsome edifices, and expect also to go to Meadville and Oil City, and also to Jamestown, N. Y. Five years ago the parish purchased a building site at a cost of \$5,000, and the increase in value since has been so considerable that an offer of \$8,000 for the site was lately refused. It is hoped that the plans may be drawn and the work commenced on the new structure within a few months.

IMPROVEMENTS have lately been made in the church of St. Thomas' parish, Barnesboro', including a new entrance on the oppo-

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A little woman went to a certain Chautauqua resort last summer, and experienced a most economical and cheerful way of living. She was at that time in a debilitated condition with poor digestion, which made it imperative that she have the right kind of food and yet such that was nourishing and strengthening, "so I took an equipment of fresh, crisp Grape-Nuts. During that summer I lived on Grape-Nuts with a little cream or milk, and some ripe fruit such as I could procure.

"Many meals were made of delicious Grape-Nuts alone. I experienced a peculiar clearness of intellect, and a bodily endurance never known before on the old time diet of meat, biscuits, butter, etc.

"It was a continual delight, the healthy way of living combined with simplicity, economy, and the highest utility, incurring no restaurant or board bill, and returning, at the end of the summer, with money in my pocket, realizing that I had lived sumptuously every day, for I had lived on the most perfect food known, and was renewed in health, strength and mental power, and had acquired a complexion so clear and fresh tinted, that I was termed a picture of health, and felt myself to be a happy woman."

She lives at Monmouth, Ill. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

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site side of the church from the former entrance, while the chancel and choir have also been transferred to the opposite end of the church. A vestry room has also been added, the walls tinted, a new carpet laid, and other improvements have been made.

THE NEW EDIFICE of St. Peter's Church, Butler, is of stone, with chancel, choir stalls, vestry room, and choir room. It is elegantly finished in hard woods with windows of cathedral glass of beautiful designs, and has a seating capacity of 400. The cost was about \$15,000.

THE PEOPLE at St. Luke's, Kinzua, are very much encouraged by the gift of \$500 towards their new chapel, promised by a generous parishioner of St. Luke's Church, Smethport. So it is hoped that the desolate looking foundation on which the former attractive chapel stood, will soon bear up another structure which shall witness to the loyalty, faith, patience, and consecration of the people of that little town.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Rector Instituted at Columbia.

ON MARCH 3d, the Rev. Churchill Satterlee was instituted as rector of Trinity Church, Columbia. The services were conducted by Bishop Capers, the Rev. A. R. Mitchell of Greenville, Rev. W. P. Witsell, rector of the Church of the Good Shepherd, and Archdeacon Joyner. An Ordination service followed.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.

BOYD VINCENT, D.D., Bp. Coadj.

Quiet Day—Legacy for Zanesville.

A QUIET DAY for women was conducted by Bishop Vincent in St. Paul's Cathedral, on Thursday, March 7th, opening at 10 a. m. with a celebration and sermon on "Spiritual Sacrifices." There were meditations and instructions during the day on "Difficulties in Prayer," "The Christian Woman," and "Diocesan Missions." At evening prayer, at 4:30, was read an address by Dean Snedeker on "Abraham's Intercession for Sodom." There was quite a large attendance of women from the parishes in the city and suburbs.

A LEGACY of \$1,200 has been received by St. James' Church, Zanesville, from the estate of Mrs. Julia Peabody Chandler of Philadelphia, who was formerly a communicant of the parish. The money is to be used for a purpose to be decided by the executor, Mr. Francis A. Lewis. By the almost unanimous consent of all concerned, the money will be used to erect a two-story parish house in the rear of the church lot, the Ladies' Aid Society agreeing to raise an additional \$1,200 for the purpose. Work will be commenced immediately.

As a result of the helpful and inspiring visit of Miss Paddock to the parish in February, a flourishing branch of the Girls' Friendly Society has been organized. Its first work will be to completely furnish a ward in the new addition to the Zanesville



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City Hospital, of which the Rev. Frank W. Bope is Vice President and a trustee. Sixty-eight families have been added to the rector's visiting list in the last six months—many on account of removal to the city, which is on the eve of a great industrial revival, and others by accessions from the different religious bodies.

SPRINGFIELD.

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

Memorial Service—Library Burned.

A MEMORIAL SERVICE for the late Bishop Hale was held on a recent Sunday morning at St. Mark's Church, Chester. The altar was appropriately draped, the choir rendered special music, and a memorial sermon was delivered by the rector, the Rev. J. Gorton Miller.

IT WILL BE remembered that a fire in Cairo some few years ago, partly destroyed the library of Bishop Hale, one of the most valuable theological libraries in the United States. Another fire, which occurred in the latter part of February, destroyed the remainder, and thus the Diocese is deprived of those valuable books, many of which could hardly be duplicated.

TENNESSEE.

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

Industrial Schools for Negroes.

ON MONDAY, Feb. 4th, the school of St. Mary the Virgin, a Church industrial school for negro girls, recently started by Archdeacon Bassett, was formally opened by Bishop Gailor assisted by the Ven. C. S. Bassett, and the Rev. J. A. Brown, Proctor of Hoffman Hall. The service was choral throughout, and was followed by an address by the Bishop, relative to the work of the Church among negroes, and of what it lies within the power of this white race to do for them, and of what negroes may become both physically and mentally by availing themselves earnestly of such help. He referred to a recent book by a negro author in which an industrial education under white control was held to be the best solution of the "Race Problem;" and concluded with the solemn words, "As ye do it unto the least of these, ye do it unto



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Me." Then followed a short prayer and the blessing. Among those present were many members of St. Mary's League, and some of the city clergy. The school has been in operation since October, and the outlook is very promising.

The building, which is a frame one, was erected last summer on the Hoffman Hall property in Nashville. Its capacity is for twelve girls, and at present there are eight in residence. Each girl has her own separate cubicle with bed, wash-stand, etc., thus giving the necessary privacy so conducive to good morals. The object of the school is to give negro girls from seven to fifteen years of age, a thorough training in all kinds of domestic work, including cooking, washing and ironing, housework in all its departments, and sewing in all its branches, together with a common school education to the eighth grade of the public schools. The first and most important consideration, however, is the religious instruction, which is given daily. It is felt that the best and most lasting religious impression is made upon the negro at an early age, and therefore it is desired to have girls enter as near seven years of age as possible. Undoubtedly, the religion of Jesus Christ as taught by the Catholic Church is the only thing that will rescue the negro from the fearful moral and spiritual condition which so often exists, notwithstanding the larger following in Sectarian bodies. This then is the aim of St. Mary's School, as well as to make the pupils self-respecting and capable bread winners. The work is in charge of Archdeacon Bassett, Miss J. W. Tutler being superintendent, assisted by Mrs. Madora E. Wildman. The charge per month for each girl is \$7.50, which pays all expenses, including board and clothing. Deserving cases are given partial scholarships, a certain standard being maintained each year in order to obtain such help.

A TRADE SCHOOL for negro boys (St. Joseph's) was also recently started, and formally opened by Bishop Gailor. This school occupies the old Canfield building in Memphis, and at present is teaching printing and carpentering under the wardenship of the Rev. H. L. Marvin. The school has won the confidence of many of the business men and is already earning its running expenses by work done in the printing department. There is, however, a debt on the plant of \$2,000, which it is hoped will soon be wiped out.

WASHINGTON.

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

Woman's Auxiliary—Quiet Day—Work in Utah.

THE MONTHLY MEETING of the Woman's Auxiliary of the Diocese took place in St. John's parish hall on Tuesday, March 5th. Being the day after the Inauguration, and the weather even more inclement than then, the attendance was not so large as usual, but twelve parishes were represented. Arrangements were made for packing a box of clothing for the Maternity Hospital at San Juan, Porto Rico, for which the various parish branches have been working for some weeks. A resolution was passed expressing the deep sympathy of her fellow workers with their faithful Treasurer in her great bereavement by the death of her husband, Mr. Alfred Williams, a devoted Churchman, and long a vestryman of St. James' parish.

THE QUIET DAY for women, conducted by the Bishop at the Pro-Cathedral on the 7th of March was most instructive and helpful to all who were privileged to be present. The addresses were upon a subject which the Bishop has recently brought before the clergy and laity of the Diocese—the formation of a "Communicants' Fellowship," which he explains is not a society or guild, has no constitution, no dues, no officers other than the Bishop and rectors of parishes. Its aims are

embodied in the themes of the addresses on the Quiet Day, as follows: "To take Jesus Christ, in a daily act of devotion, for the Sole King and Master of the whole life." "To receive the Holy Communion regularly." "To make intercessory prayer a daily practice, especially for the Diocese and parish." "To read the Word of God every day." "To give systematically of income and time to Christ in a spirit of cheerful Christian self-sacrifice." The subject is further explained with practical suggestions in a small manual which the Bishop asked all present to keep as a memorial of the day.

MISS ELLIOTT, deaconess and physician under Bishop Leonard of Utah, has been in the city lately, and has addressed several informal gatherings of women. At a parlor meeting, March 2nd, she described the degradation of women under the tyranny of Mormon rule, and told of some of the monstrous doctrines of the false religion which are not generally known. Miss Elliott has spent eight years in Utah, laboring, in schools and Sunday Schools, to save the children from Mormon errors, and to teach them the Gospel of Christ. She has bright hopes for the children; but earnestly begged the women who heard her to use all their influence for the passage of an amendment to the Constitution of the United States, prohibiting polygamy. The alarmingly rapid increase of Mormonism would seem to call for immediate action.

CANADA.

News of the Dioceses.

Diocese of Qu Appelle.

BISHOP GRISDALE of this Diocese, speaking March 3d, in the Church of St. James the Apostle, Montreal, made a strong plea for aid in his work. The action of the great English societies, in deciding to withdraw the grants hitherto made to missions in the Northwest, has been a great blow to Qu Appelle, where in common with other Dioceses in that region, there has been a large influx of settlers and very small means to provide for their spiritual needs. Bishop Grisdale said he had

NURSING IN ALASKA.

NEED OF PROPER FOOD AND CARE FOR MINERS.

The character of the food used in the mining camps is such that many strong men break down under it. Scurvy is a very common disease. They drink quantities of coffee and that does its work with thousands.

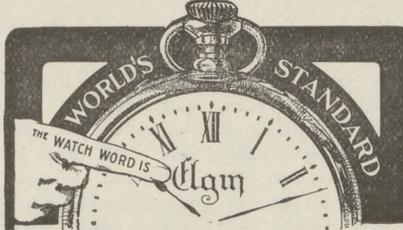
A nurse, Mrs. L. Lovell, who has been employed in different places in Alaska for the past three years, writes to say that she has induced many patients to leave off coffee and take Postum Food Coffee, which is very popular now in many of the mining camps, for they have learned its value.

She says of herself that she has been a great sufferer from the use of coffee, and had a most shameful bilious complexion. She says, "I not only suffered from the looks but had a very serious stomach trouble. When I finally quit coffee and began using Postum Food Coffee my stomach began to recover its normal condition, and my complexion gradually changed, until now, after a month or more use of Postum, my complexion is as fair as a school girl's."

"I send you a list of many names of miners that have given up coffee and are using Postum, and in each case there has been a remarkable improvement in health.

"I had one patient almost gone from scurvy. He could not retain any food but lived on Postum until strong enough to take other food and got well.

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Death of the Oldest Clergyman in Canada.

ON SUNDAY NIGHT, March 3d, the oldest Anglican clergyman, and the last of the "Crown Rectors," Canon Anderson, passed to his rest, in his 92nd year. He was a prominent figure in the city and Diocese of Montreal for the last sixty years. He was ordained deacon in 1834 and priest in 1837, by the Rt. Rev. Dr. Mountain, third Bishop of Quebec. He became rector of Sorel in 1839, a position which he held till his death, although his health compelled him to give up his active pastoral duties some years ago. He was appointed honorary Canon of Christ Church Cathedral, Montreal, in 1865, and was consequently the oldest member of the chapter at the time of his death.

Diocese of Ontario.

BISHOP MILLS consecrated the church and graveyard at Wolfe Island, Feb. 20th, and also held a Confirmation. In the four months since his consecration the Bishop has almost completed the visitation of every congregation in his Diocese.—MISS ETCHES, the lady sent out from England for deputation work in Canada this winter, by the C. M. S., spoke in Kingston on general mission work, Feb. 18th. Her addresses are said to be very eloquent.

Diocese of Toronto.

IT IS PROPOSED to hold the jubilee of Trinity College in June 1902.—DURING LENT the members of St. Luke's Church, Toronto, are making a great effort to raise a sum of \$5,000 for necessary church expenses.—THE MID-DAY Lenten service is held as usual in St. James' Cathedral, Toronto.

Diocese of Huron.

A THREE WEEKS' mission was held in Memorial Church, London, conducted by the Rev. James Murphy. It closed on Feb. 18th, and on the 24th the missionary commenced a seventeen days' mission in St. James' Church, South London. Later, he goes to conduct a mission in Buffalo.

20th Century Offering.

AT THE QUARTERLY meeting of the Executive Committee of the Synod of the Diocese of Montreal, March 5th, the matter of the century offering, referred to the committee by the Synod, was referred to a sub-committee. The Bishop was in the chair.

The Magazines

THE *International Magazine* of Chicago for March takes its readers to "The Fête de Gayant de Douai," on "A Trip to Cheyenne Cañon" in Colorado, and to watch the making of "The Pulque of Mexico"—that drink which means so much to our Spanish-American neighbors. Good pictures illustrate each of the three articles. Julius Moritzen, under the title of "The Danes and the Chinese Dragon," gives his reasons for his belief that in the commercial conquest of the Celestial Empire no country—large or small—will play a more important part than Denmark. From London J. Pope Manuell gives the reflection of public sentiment in the metropolis as concerns the new king; and from Paris R. W. Waldeck writes of doings—squabbles and gayeties—at the French capital. There are five complete stories in this number of *The International*—"No Hero," by E. C. E.; "Venus in the Pórtico," by Latta Griswold; "The Snake that Was Good," by Charles W. Lamb, who is rapidly attaining a distinguished rank among short-story writers; "That Affair at the Lyceum," by Wilson M. Matthews, and "Dreaming and Saying Good-by," by E. Crayton McCants. Of the several

stories which "E. C. E." has contributed to *The International*, "No Hero" is perhaps the finest. It is a pity that we cannot have the satisfaction of knowing the name of one whose work is so full of strength and rare sympathy combined.

THE *Biblical World*, published by the University of Chicago Press, under the editorship of President Harper and others of the University Faculty, represents advanced critical scholarship and aims to be strictly "up-to-date." The number for February lays special stress upon "Sociology." The Bible is now to be studied from "the sociological point of view." There is an article devoted to indicating how this is to be done. The Bible is "sociological material." But for its use of this new terminology there is nothing very novel or startling in the article. It is perhaps a matter of congratulation if our friends are led by their critical studies to devote less zeal to the investigation of the "bugs" of the Bible, and its foxes and conies, and pay more attention to the history therein contained and its religious significance. But we labor under the impression that this is no new thing, only it was not formerly called "sociology." We are told in another article how Ezekiel made a contribution to "sociology." The gist of it is that "the true religion must dominate all of thought and all of life." If that be "Sociology" it is worthy of all admiration. President Harper contributes some "Constructive Studies on the Priestly Element in the Old Testament." It seems quite time that these gentlemen who have been so long engaged in disintegrating the Old Testament into its supposed original elements, should show us how much better they can tell the story. There are articles on "Atonement in Non-Christian Religions," on "The Upper Jordan," and on "Jar Handles," with some "Suggestions for the Questions of a Sunday School Catechism." Either the suggesters have had no practical experience with Sunday Schools or their experience has been exceptional.

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IF YOU ARE CONTEMPLATING A TRIP, ANY PORTION OF WHICH CAN BE MADE OVER THE CHICAGO & ALTON, IT WILL PAY YOU TO WRITE TO THE UNDERSIGNED FOR RATES, MAPS, TIME-TABLES, ETC.

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