

# The Living Church

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# The Living Church

## OFFICIAL COMMUNICATION TO THE PRESIDING BISHOP.

To the Rt. Rev. Thomas M. Clark, D.D., LL.D., Bishop of Rhode Island, and Presiding Bishop of the House of Bishops:

DEAR RT. REV. BROTHER:—We have clipped the following letter from the public press (*The Churchman*, December 8, 1900):

“OFFICIAL COMMUNICATION FROM THE PRESIDING BISHOP.

“As the recent consecration of the Bishop-coadjutor of Fond du Lac was held under the authority of the commission signed and sealed by me as Presiding Bishop of the Church, I feel myself called upon to disclaim any responsibility for the violation of the rubrics on that occasion, and the introduction of vestments having no authority of use in the Church.

THOMAS M. CLARK,

“Bishop’s House, Providence, R. I., Presiding Bishop.  
Dec. 1, 1900.”

We unhesitatingly accept and approve your disclaimer of responsibility, because, as we propose to show, no responsibility rested upon you as Presiding Bishop in connection with the consecration at Fond du Lac, after you had sent the commission to those who consecrated the Bishop-coadjutor-elect.

We would have asked your attention to this fact, as well as to other portions of your letter, at an earlier date, had we not resolved to refrain from doing so until clamor had abated, and until that broad, tolerant, and inclusive spirit which was characteristic of the Reformation settlement, and is so necessary to the peace and growth of the Church, had resumed sway.

The heading of your letter announces it to be an “official communication.” Although addressed to the public and not to us, its reference to ourselves, as well as the character of its averments, compel us to take respectful notice of it, with every assurance of our fraternal regard for yourself as a brother in the episcopate, but with profound surprise that you should have formed and expressed opinions concerning the consecration of a Bishop coadjutor at Fond du Lac (which opinions reflect upon seven of your brethren), without such direct and plenary information touching our action, individual or collective, as could easily have been secured by you in order to possess such a measure of knowledge as would have made an impartial opinion practicable.

For reasons which will presently appear, we cannot recognize you, our much revered brother, as holding any archiepiscopal or judicial relation to our action; nor do we propose in this letter to offer any plea, positive or negative, to the charges mentioned in your communication,—which is something we shall continue to decline to do until the only authority which is invested with the right to do so shall call upon us to plead guilty or not guilty. In making this statement, we disavow any desire to conceal our action: we simply decline to offer any plea whatever in the face of charges emanating from one who is absolutely devoid of any judicial relation to that action.

We find ourselves compelled to emphasize this point because the title which, perhaps inadvertently, you employ in designating yourself, suggests the idea of some measure of review and control as vested in the incumbent of the position which you now hold with the respect and veneration of the whole Church. The title, “Presiding Bishop of the Church,” is not found in our canon law, and, when it is used in popular parlance, it cannot mean more than “Presiding Bishop of the House of Bishops.” It would be very unfortunate if there should exist in the Protestant Episcopal Church (and there are many who fear it does exist) a process of evolution which would end in clothing the Senior Bishop with metropolitanical powers. This is very undesirable, and nothing would be more calculated

to prejudice a lawful development of the movement towards a proper provincial system. We disclaim any reflection upon yourself, as though it had been your premeditated purpose to assume powers not conferred by the constitution or canons. This we do not for one moment believe; but drifts and tendencies often exercise influence where the mind is unsuspecting of the logical *terminus ad quem*. This particular drift and tendency can be checked only by exposure and protest, so that the Church may be put on its guard against the subtle encroachments of a centralizing policy which would work irreparable harm to religion and endanger our liberties as Churchmen. The mind of the Church has ample opportunity to express itself in constitutional methods without clothing any functionary with powers that simulate papalism.

That the consecration at Fond du Lac was consummated “under the authority of the commission signed and sealed by me” [you] is true; but permit us to remind you that you did not act as “Presiding Bishop of the Church” in sending that commission. The canon under which you acted designates you as “the Presiding Bishop of the House of Bishops,” and this title is frequently applied to that functionary. We have just mentioned the language of the canon under which you acted, Title I., Canon 19, §iii. [1]. We might also cite Title II., Canon 9, §ii. [2], and Title III., Canon 3, §iii. [5]. The Standing Resolution (Digest, p. 149), provides for the expenses of “the Presiding Bishop of the House of Bishops.”

It is therefore evident that the title is not “Presiding Bishop of the Church,” since no such title or office exists by provision of law, but is “Presiding Bishop of the House of Bishops.”

With reference to the powers which the constitution and canons confer upon the Presiding Bishop of the House of Bishops, we beg very respectfully to suggest that no powers are conferred except those which are distinctly specified, and these mostly involve clerical duties only, and neither metropolitanical nor archiepiscopal functions.

The fountain of authority for the consecration of a Bishop lies in the House of Bishops considered *in solidum*, and when their presiding officer acts he acts for them. Their primary and plenary authority passes to him and to two other Bishops whom he may select; but to him and to them, only as agents of the House. But in case he and they do not act, he is empowered by Title I., Canon 19, §iii. [1], to transfer their agential authority to three other Bishops whom he may select. His commission does not confer any power that was inherent in himself, because there was none, but simply transfers the delegated agency which was vested in himself and two other Bishops to the three other Bishops, who thereupon represent nothing in him as Presiding Bishop save his agency now vacated, but do represent the inherent authority of the House of Bishops. His responsibility has ceased. He may well “disclaim any responsibility” because for him no responsibility longer exists. He is *functus officio*. The consecrators have taken it up, and are responsible solely to their peers *in solidum*.

That the canons do not recognize any authority original to and inherent in the Presiding Bishop of the House of Bishops as such is evident in that the canon under which you acted provides that in case of his death, the duty passes “to the Bishop who according to the rules of the House of Bishops is to preside at the next meeting of the House of Bishops.” There can be no Presiding Bishop until the House meets at the next General Convention, and his specified duties are to be discharged by one who is not yet Presiding Bishop. That the relation of the Presiding Bishop to the consecration of a Bishop is incidental and not inherent is further evident in the same canon (§vi. [1]), where in the case of a domestic Missionary Bishop-

elect, "if the House of Bishops shall consent to the consecration, they [the House *in solidum*] may take order for that purpose." The same language is used (§ vii. [1]), in regard to the consecration of a foreign Missionary Bishop. In case of a vacancy in either the domestic or foreign missionary episcopate, by death, resignation, or otherwise, the charge of the vacant jurisdiction devolves on the "Senior Bishop of this Church" (§ vi. [3], and § vii. [7]). In both these cases he acts as Senior Bishop, not as Presiding Bishop.

It is evident, therefore, that no duties devolve on the Presiding Bishop by virtue of any power dwelling in him as an intrinsic possession, and that his duties and privileges are only such as may be distinctly specified in the written laws of the Church.

Since, then, there is not a word nor a line of our statutory law which clothes the Presiding Bishop of the House of Bishops with an iota of episcopal authority in any other Diocese than his own, and since his duties outside of his Diocese are clerical only (unless he himself consecrate a Bishop-elect, or exercise episcopal authority over what are called "foreign Churches"), we must perforce look upon the communication to which we are referring as expressing only the private opinions of the Bishop of Rhode Island, which, beyond cavil or doubt, the Bishop of Rhode Island enjoys the right to hold and to express.

But, dear brother, deep as is our affection for you, we cannot recognize those opinions as having any canonical authority in the Church, or any mandatory force for your fellow Diocesans. It is your privilege to hold the views expressed in your letter but it is our duty firmly to refuse to them any "official" character, and to express regret that a brother Diocesan should have given us reason to complain of the manner in which his opinions were published to the world.

And this we feel doubly impelled to do lest your action, no doubt inadvertently taken, may seem to establish a precedent to be quoted hereafter as justifying possible future assumptions of quasi-metropolitan authority without any basis of canonical law.

But we are not disposed to shirk responsibility for any action we may have taken, under the plea that you as "the Presiding Bishop of the House of Bishops" were not authorized "to disclaim any responsibility for the violation of the rubrics on that occasion, and the introduction of vestments having no authority of use in the Church." On the contrary, we hold ourselves responsible to our peers acting under the canon law, and not to any other tribunal on earth. Disclaiming the spirit or attitude of challenge, we hold ourselves in readiness to accept any process of trial provided by the canons; and may we be permitted to add that we are still further ready in all humility and obedience to accept such judicial sentence as may be pronounced upon us in case after due process we are found guilty of any offence against the rubrical or canonical law of the Church.

Very sincerely your brethren,

WM. E. McLAREN,

*Bishop of Chicago;*

C. C. GRAFTON,

*Bishop of Fond du Lac;*

ISAAC LEA NICHOLSON,

*Bishop of Milwaukee;*

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*Bishop of Indiana;*

ARTHUR L. WILLIAMS,

*Bishop Coadjutor of Nebraska;*

CHARLES P. ANDERSON,

*Bishop Coadjutor of Chicago.*

April 9, 1901.

"THIS, THEN, is the happiness which is bestowed on many a human mind by the fact of Christ's Resurrection. It breaks down the iron wall of uniformity which goes so far as to shut out God. It tells us that matter, and the ordinary arrangement of matter, is not the governing principle of the universe. It assures us that matter is controlled by Mind; that there is a Being, a Will, to which matter can offer no effective resistance; that He is not bound by the laws of the universe; and that He is their Master. God has said this before to men who had ears to hear and eyes to see. But he never said it so clearly as in the Resurrection of our Lord."—*Canon Liddon.*

IT IS not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*F. W. Robertson.*

## News and Notes

AFTER CONSIDERING the proposed bill regarding Associations for several months, the French Chamber of Deputies has passed it, though with an important amendment, which was opposed by the Government, but which yet was enacted in the bill, providing that in place of the unconditional confiscation of the property of the religious orders by the Government, as had been proposed, the ownership of such property is to be decided by the courts. It is quite likely that in the end such property will meet the same sad fate that would overtake it without this conservative safeguard, and the importance of the provision is shown by the fact that there are at the present time in France, some 7,000 religious associations, holding property, it is said, to the value of \$500,000,000. In order to save this property, the associations must secure an authorization from the Government, which will be difficult to obtain, and probably impossible in the case of the religious orders. The bill, it will be remembered, is directed against the Jesuits and the Assumptionists in particular, which religious orders, in spite of the friendliness of the Pope to the French Republic, have persistently maintained opposition to the Republic, their organ, *Le Croix*, being an open advocate of monarchy. Every friend of religion, and especially of the Church Catholic, must feel only regret that this wholesale confiscation and banishment of religious orders from the French Republic is so near enactment, but at the same time it cannot be forgotten that the orders have in part brought this retribution upon themselves, by their persistent meddling in political affairs. The bill now goes to the Senate, which has taken a recess until the middle of May, and which will no doubt consume many weeks more in its consideration, so that the matter is a long way from final settlement yet. The fact remains, however, that the Government has been successful thus far in passing through one of the two Houses, the most violently anti-religious bill probably that has passed in any civilized government since the French Revolution.

AND AS THOUGH this rebellion of Latin France against the Church were not sufficient, Spain, which alone of the Latin nations has remained true to the Roman Church, has now enacted a law by which the religious orders owning property or engaged in industry or commerce, shall be taxed on the same schedule as are other property owners. This radical step in a country so thoroughly dominated by the Church as Spain has always been, cannot fail to be significant. It is a direct sop by the Government to the anti-clerical party whose demonstrations have been very marked of late; and at the same time the Government has cancelled certain restrictive features of the statutes of the state universities, academies, and schools, in the interest of liberty of speech and conscience. The apparent attempt in this new step is to restore peace in Spain by such compromise as will quiet the radical anti-clerical crusade, without absolutely surrendering to its advocates.

WITH JAPAN preparing in earnest for war, and Russia maintaining her present hold on Manchuria, the outlook may easily be said to be serious. Yet we continue to believe that this war cloud, like many another before it, will blow over. The one real reason for disquietude is found in the obvious fact that if Japan is ever to strike at the Bear now is her opportunity, such as will probably never again be presented after the trans-Siberian railway is completed, and especially since the domestic outlook for Russia is not very peaceful. It is well that the United States is wholly withdrawing from China; not because she has accomplished all that she ought to accomplish in that land, but because she cannot afford to be embroiled in these International conflicts. Certainly the history of the International occupation of China has been one continuous series of humiliations.

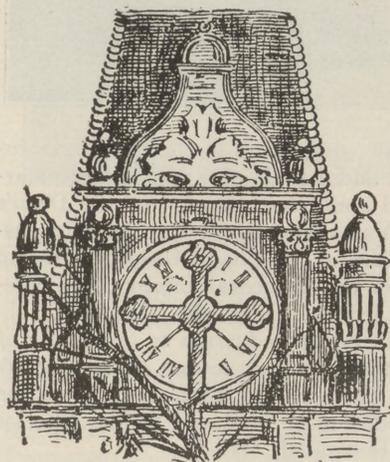
AND POOR CHINA certainly has trouble enough to repay her for her criminal folly of last year. Forced to refuse to sign the Russian demand for the practical cession of Manchuria by threats of having other territory carved up by the other Powers, she has made an enemy of Russia without, apparently, gaining anything more than Platonic friendship from the others; and Platonic friendship, it is needless to say, does not go far with

an active enemy close at hand. But this is not all. She is now face to face with an organized rebellion in the North, under General Tung Fu, whose head was saved because the Empress Dowager did not dare to order it removed. Truly, in spite of the guarantees of the Powers to preserve her territorial integrity, the end of China seems almost at hand. But that is not all. With an army of Chinese rebels at work, the horrors of last summer are likely to be duplicated on a still larger scale, until somebody will be forced to intervene in the interests of humanity, commerce, and Christianity. What then? With a Chinese government too weak to preserve peace, what but bloodshed and war can be expected? Even with the best of intentions and a perfect concert between the Powers, the task of preserving the present regime seems hopeless. Again we rejoice that the United States is withdrawing.

THE PRETTY JAPANESE custom of releasing white doves from a box was followed at the launching of the Steamship *Denver*, of the New York & Texas Steamship Company, at Wilmington, Del., on the 5th inst. The doves were covered with pieces of soft white paper, which floated through the air as they flew. The function was performed by Miss Mary P. Mallory, daughter of the President of the Mallory Line. It is to be regretted that the ecclesiastical term "christening," seems to be applied to such a function, even in the form in which it was there performed, although its inappropriateness as well as its really sacrilegious character would seem to be evident at a moment's thought.

IN READING of the alleged formation of a peanut trust by the owners of certain slot machines, used for disseminating that tuber, it has occurred to us that there is probably no one article in common use that bears so many different names in different parts of the English-speaking world as the peanut. We who are accustomed to use that term, do not always remember that it is necessary to translate it into the phraseology of Tennessee and Georgia as a *goober*; in the phraseology of Alabama and the western Gulf States, as a *ground pea*; in the tongue of the Southeast of the United States and the West Indies, a *pindal* or *pindar*; while in various parts of England, it is a *jurnut*, an *earth nut*, and a *Manila nut*. Possibly the owners of the slot machine, having despatched their agents to various parts of the country for *peanuts*, and having purchased them all, as they supposed, may find from different parts of this country a supply of "ground peas," "goobers," and "pindals," that they have not counted upon, and which may yet play some considerable part in the financial history of the "peanut" trust.

SOME bright young man on the staff of the Milwaukee *Sentinel* has made the discovery that from the viewpoint of the corner of Jackson and Martin streets, in Milwaukee, the dial of the large clock on the City Hall appears with a gold cross traced directly over its face, precisely as indicated in the accompanying cut. This peculiar spectacle is caused by the fact that from that corner the cross on the spire of St. Mary's (R. C.) Church is directly within range of the eye when directed toward the clock. The effect could not be more perfect, as we



have ourselves observed, if a gilt cross were painted directly over the dial. It forms a curious sight.

All of which may be taken to show how materially the truth itself is affected by the point of view of the beholder.

OF ALL TREES, I observe, God hath chosen the vine, a low plant that creeps upon the helpless wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm, but in a bush—a humble, slender, abject shrub; as if He would by these elections check the conceited arrogance of man.—*Owen Feltham.*

#### BRIEF MENTION.

IF IT IS A POTATO you desire to mention in your sermon, reverend sir, say potato, not "that excellent root which forms so important a factor in the sustenance of the corporeal frame."

THE NEW STAR has faded. And so will most of the new things; the new theology, the new education, the new woman; the new soon becomes the old, and soon other news takes the stage.

ANOTHER OFFSHOOT from the Salvation Army is seeking recognition, under the name of "Christian Comrades." The headquarters of the new society are in New York City. It will probably have speedy occasion to give recognition to another offshoot. The latest split, however, is in Chicago, where there are two "holiness" meetings in progress, each of which disputes the holiness of the other. It is New York's turn next.

THE PASTOR of a Presbyterian church near Chicago is in hot water because of his proclivity towards the Prayer Book. Some of his people protested against its introduction in part into the Sunday meetings, but the pastor would not listen. Then a petition with forty names went to him, and still he was obdurate. Finally, twenty-five of them seceded and have rented a hall, where they will have services without any "ritualism" whatever. A layman who used the Prayer Book in a class of boys has lost most of his pupils, whose parents forbade them to attend.

WE HAD NOT expected it so soon, but the millenium is about to arrive. At least the papers say that under the name of the Cook County Anti-Vice Crusade Society a number of Chicago women have formed an organization, the avowed object of which consists in the suppression of every kind of crime and vice, including cruelty to animals, and in the enforcement of the laws of the State in regard to children's labor, adulteration of foods, liquors, and candies, the disturbing of religious meetings, the selling of poisons and deadly weapons, the liquor traffic, the suppression of gambling of every kind, prize-fighting, and other matters. One can respect the motives of these good women, without refusing a passing smile at the size of their contract.

MARK TWAIN, late humorist, in trying to be serious becomes censorious. His vitriolic criticisms on American Missionaries in China are proved to be grossly unjust. In losing his wit, he has lost his wits. The late Mississippi pilot has struck a snag in the general disgust which he has excited. The *Inter-Ocean* of Chicago bears this witness: "Mark Twain finds the American missionaries 'destitute of the moral sense.' His own attempt to justify his slanders proves him destitute of common sense, common fairness, and common decency. Mark Twain's persistent sitting in darkness—this irrational conduct on the part of one whom the American people have delighted to honor—makes him a pitiable spectacle to his countrymen."

IT IS A pleasant and consoling thought that millions of the faithful have been taking their Easter communion without being disturbed in their personal relations to the Incarnate One by the storms of controversy and the insurgence of heresy. Thus the silent Spirit of God carries on His work. The "still small voice" cannot cease to be heard, nor will loyal hearts lack internal evidence of the truth for which the Catholic Church stands. But alas! for those unstable souls which are carried about by every wind of doctrine and find no rest where alone rest is to be found. Let those who are fixed and unshaken be thankful, but let them show forth their gratitude by praying that out of all the doubt and unbelief, out of all the disintegration and upheaval, there may come forth once again an age of faith, and many wandering souls be brought back to the true Shepherd and the one Fold.

SHAQUE.

A MAN once said to Father Stanton, of St. Alban's Church, London: "I don't like incense." He was a nonconformist. "My friend," replied the good father, "we are told that there are two smells in the future life, the smell of incense in heaven and the smell of brimstone in hell. It is a matter of choice, and tastes differ."—*Church Register* (Fla.).

THE FUTURE of the Church depends upon its demanding an unworldly and pious life. Every candidate for Confirmation must be made to understand that he pledges himself to seek that which world-minded people do not seek.—*Bishop Morrison.*

"NEVER do we approach nearer to our Maker than when we cause the sunlight of heaven to beam upon the broken soul of our suffering brother."—*Cardinal Gibbons.*

## LONDON LETTER.

LONDON, March 26, 1901.

THE second ordinary meeting of the English Church Union (Session 1900-1) was held on March 12th at the Church House, Westminster, Sir John W. B. Riddell, Bart., presiding in the regrettable absence of the distinguished President, who is still somewhat of an influenza invalid. Lord Halifax, however, wrote from Hickleton a letter of regret, wherein he also expressed himself briefly upon the subject for consideration, viz., "What are the Rights of the Priests of the Diocese in relation to meeting their Bishop in Diocesan Synod?" There existed, he thought, a distinction between the idea of the "Collective episcopate"—and *a fortiori* of any single member thereof—as an "independent teacher *above the Church*," and the idea of the episcopate as an "integral part of the Body." The apostles were necessarily "the teachers of the Church," but the "teaching office" of their successors would seem to be limited to the "preservation of the common faith" of the whole Body. As regards the question of lay franchise, his belief was that a layman who neglects the "primary obligation of communion" has no right to claim "any voice in the administration of Church affairs."

The speakers at the meeting were the Rev. Mr. Ridsdale, Vicar of St. Peter's Folkestone (of "Clifton *v.* Ridsdale" fame), the Rev. Mr. Crosse, of Barrow-in-Furness, and the Rev. G. Bayfield Roberts. Mr. Ridsdale declared that the policy to "leave things" solely to the priest, or Bishop, or Metropolitan, was a "fatal" one, while there were "reasons in the nature of the Church" for the existence of Diocesan Synods, which were always held, as Pelliccia states, in the "first ages of the Church." If the Bishops wanted to "legislate for the clergy," let them "call the clergy to their councils." Diocesan Synods, said Mr. Crosse, required "no apology"—rather, it was for the Bishops to "prove what right they had to act without the counsels of their priests." If they would only "trust the clergy," the clergy would "trust the Bishops."

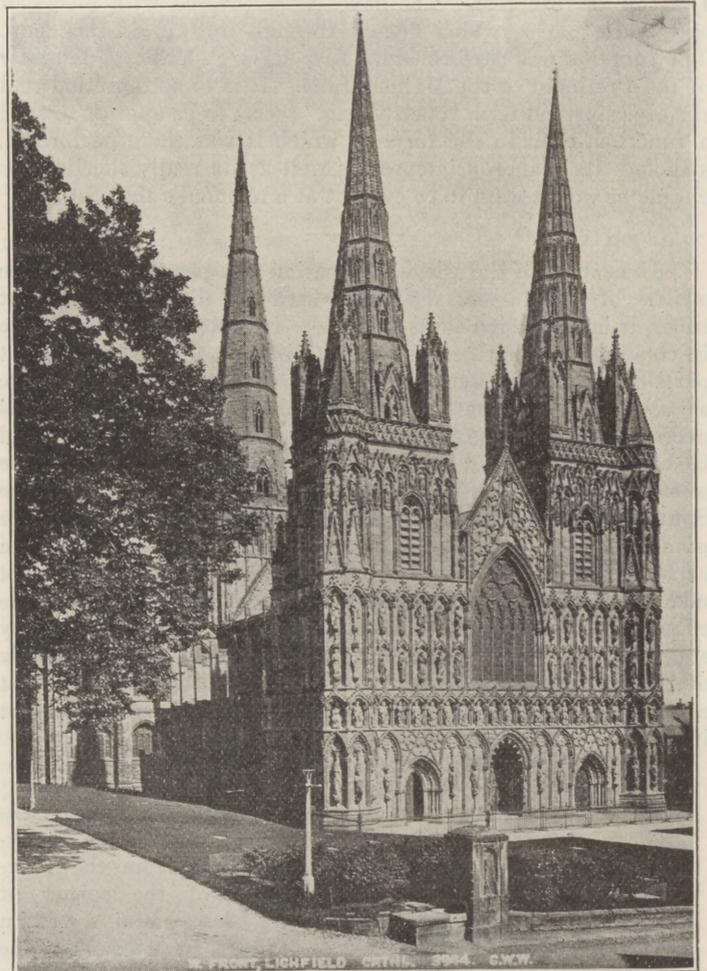
Mr. Roberts approached the subject from the standpoint of the "obligation of a Bishop to hold his Synod"; which not only rested on the ground both of custom and specific enactment, but was likewise demanded by the organic constitution of the Catholic Church. He referred to a Canon of Lanfranc and to the Constitutions of Peckham to show that the Synodal system was in "full operation" in England under those two Primates; and further showed that the Canon of the Fourth Council of Lateran, enacting the publication of its decrees in "Bishops' Synods," is recognized by the Civil Courts as a part of the Common Law of England. If the Diocesan Synod were restored, there would be created, he said, an "immense moral force," and our Bishops would "become, what they are now only in name, fathers in God."

On March 9th, the octave of the black letter Feast of St. Chad, founder, first Bishop, and patron saint of the Diocesan Church of Lichfield (7th century), special services were held at Lichfield in thanksgiving for the completed reparation of the Cathedral, both as regards its fabric and ornamentation; the Holy Eucharist being offered early in the Chapels of Our Lady and St. Chad, and also at the High Altar after late matins. The preacher at evensong (3 o'clock) was the Archbishop of York, formerly Bishop of Lichfield. At the close of the sermon prayers were said by the Dean for the dedication of a window, costing £200, to the memory of Bishop Hacket (1661-9), who, besides contributing liberally himself, collected over £9,000 for the restoration of his Cathedral after it had been well battered down by the Parliamentarians at the Siege of Lichfield; and who is also worthy of veneration for his lovely motto, "Serve God and be cheerful." A dispensation from fasting for the Festival day was granted by the Bishop.

About fifty years ago the Cathedral, which had fared badly at the hands of Wyatt and later architects, was taken in hand by Sir Gilbert Scott; and between the years 1877-84 the West Front, dating from about 1280, and where only five of the original statues remained, was beautifully restored. In 1892 the Dean and Chapter made an appeal to the Diocese for funds to thoroughly repair the central tower and spire, transepts, Lady Chapel, and other parts, then in a state of dilapidation. In response thereto they received £24,000, though they had only asked for £15,000; while in answer to the further appeal for £3,000, to be spent for statuary, carved woodwork, stained glass, etc., they received the sum of £9,000. No less than 47 statues—22 of alabaster, residue of stone—have been added, so that now

the exquisite Cathedral of the Midlands (known as the Kingdom of Mercia in St. Chad's time) can fairly boast of almost unsurpassed enrichment of figure sculpture, the number of statues being upwards of 200. In 1895 the Lady Chapel, terminating in apsidal form at the east end of the Cathedral, with seven tall windows of splendid 16th century Flemish glass (brought from a convent near Liège), had its remaining two windows filled with glass of the same date and school, accidentally discovered by some Ober-Ammergau peasants, and was also ornamented with triptych carved at Ober-Ammergau, and by ten alabaster statues of the Virgin Saints of the Kalendar; while now the chapel is to be further enriched with three large handsome sanctuary lamps, as a thank offering for the recovery of the Dean, Dr. Luckock, from his serious illness last year.

A sanctuary lamp has also been presented for St. Chad's Chapel, destroyed in 1643, but four years ago restored, all the windows being filled with stained glass at a cost of £1,200, which sum was donated by the Dean himself. The Chapel is quaintly situated, and only reached by a flight of stone steps. There



have been, indeed, many other costly gifts to the Cathedral, including a chalice and paten, and a table of Verdi antique marble, fitted with a bronze and glass case, the gift of the Dean's brother-in-law, Mr. Henry Yates Thompson, for the safe custody of the famous ancient MS. of St. Chad's Gospels, hitherto lying unseen by the public in the Cathedral Library, but hereafter to be kept in the Cathedral. "Lichfield Cathedral," observes the late Mr. Parker, in his *Introduction to the Study of Gothic Architecture*, "has the great advantage of having its three spires perfect, and on this account perhaps gives us the best idea of the effect intended to be produced by the exterior of a perfect church of this [Decorated] style."

The report of the East London Church Fund, read at the annual meeting recently presided over by the Lord Mayor at the Mansion House, stated that the sum received in 1900, exclusive of legacies, was £20,215, the largest ever raised. It also contained the interesting statement that, while during the 60 years' reign of George III., only six churches were built in the metropolis, more than 500 were erected during Queen Victoria's reign. The Fund provides the stipends of about 400 clergy and lay-workers. The Bishop-designate (now elect) of London, on rising to move the adoption of the Report, said that the "astounding honor" in choosing him to rule over the Diocese had come to him as such a surprise that, when drawing up the programme of that meeting, it never "occurred to his mind" that he should

speak as "Bishop of Stepney and Bishop-designate of London rolled into one." Although he had received more than 3,000 touching letters from omnibus-drivers and conductors, the clergy, friends in the west end, and from "school boys in various parts of England," yet there rested upon him an "awful sense of responsibility." He fully recognized that as Bishop of London he should have to "draw in his horns from countless small engagements and keep himself for the big things." He should, however, keep in close touch with his Suffragans and Archdeacons and "through them with the clergy."

The motion for a Joint Committee of the two Houses of Parliament to consider and report upon the terms of the King's Declaration, or Accession Oath, offered by Lord Herries and seconded by Lord Braye (both members of the Church of Rome) in the House of Lords on March 19, though finally withdrawn in favor of Lord Salisbury's motion, gave rise to quite a diverting debate. The mover, in a speech studiously moderate in tone, answered the objection that any alteration in the words of the Declaration would violate the Bill of Rights, by saying that "several changes" had already been made in that instrument, as when a similar declaration, so far as the Lords Lieutenant of

"you must move with caution." The motion, proposed by the Government and agreed to at a subsequent sitting of the Lords, provides for a Joint Committee of both Houses to consider the Declaration and report "whether its language can be modified advantageously without diminishing its efficacy as a security for the maintenance of the Protestant Succession."

On March 22d the arguments *pro* and *con* on a rule *nisi* for a prohibition from proceeding further with the suit of "Davey v. Hinde and others" in the Consistory Court of Chichester were heard before two Justices of a Divisional Court of the King's Bench, who concurred in discharging the rule; which means, in other words, that the Vicar and churchwardens of the Church of the Annunciation, Brighton, have lost their case against the Chancellor, Dr. Tristram. Their counsel stated, however, that his clients might desire to appeal, and so judgment was stayed for a fortnight.

J. G. HALL.

[BY CABLE.]

Dean Farrar, of Canterbury, is in a critical condition, and on the 8th inst. it was reported that there was no apparent improvement.

## NEW YORK LETTER.

HOLY WEEK AND GOOD FRIDAY.

**G**OOD FRIDAY is not, as in some states, a legal holiday in New York. Yet for the first time in history, and without legal enactment, the exchanges and a large proportion of business houses closed on that day. The banks were forced to keep open, but they had nothing to do. Local papers made mention of the change, and Dr. Huntington, in one of his addresses in Grace Church, referred to the revival of faith in the great Christian dogmas. "Beyond all question," said he, "the dogma of sacrifice is more generally accepted now than it was ten years ago."

Just as noticeable was the observance of Maundy Thursday and Good Friday by the non-liturgical bodies. For example, a Congregational, two Presbyterian, and a Reformed church on Brooklyn Heights united in a celebration of the Holy Communion on Thursday night, and on Friday, churches belonging to religious bodies too numerous to mention held services, a few of them during the day, and commemorating the Passion, but most of them in the evening.

EASTER IN NEW YORK.

On Easter, after the morning services, the old parade of fashion on Fifth Avenue was had, but it lacked something of its former gaiety. In fact, the function is going out, and a rainy morning did not tend toward its revival. It goes without saying that the churches were filled, although the fact that the forenoon saw unfavorable weather, following a week of incessant rain, interfered to some extent with Easter pleasures. There was little new in music. Choir singers with high salaries are creatures of the past in New York. The highest salary now paid to anybody is \$1,300 a year. Chorus choirs are taking the place of quartettes, and in the transition period, not much of the ambitious is attempted. Stainer was sung in many churches, and a Stainer memorial night is announced at All Angels', but his death came too near Easter to greatly effect programmes. It is too early to announce yet the amount of offerings, but there was little new work dedicated. The church furnishers are working for the South and West and have been for several years.

St. James' Church, Brooklyn, was opened for service on Easter, although far from completion. The rector, the Rev. Dr. C. W. Homer, who has been ill, was able to take part in the first service, the curate, the Rev. J. C. Morris, taking the rest of the work. Much delay has been had in completing the new building, and a resolution was formed some weeks since to go into it at Easter anyhow. The new marble altar and sanctuary furniture were in place, and there was a large attendance.

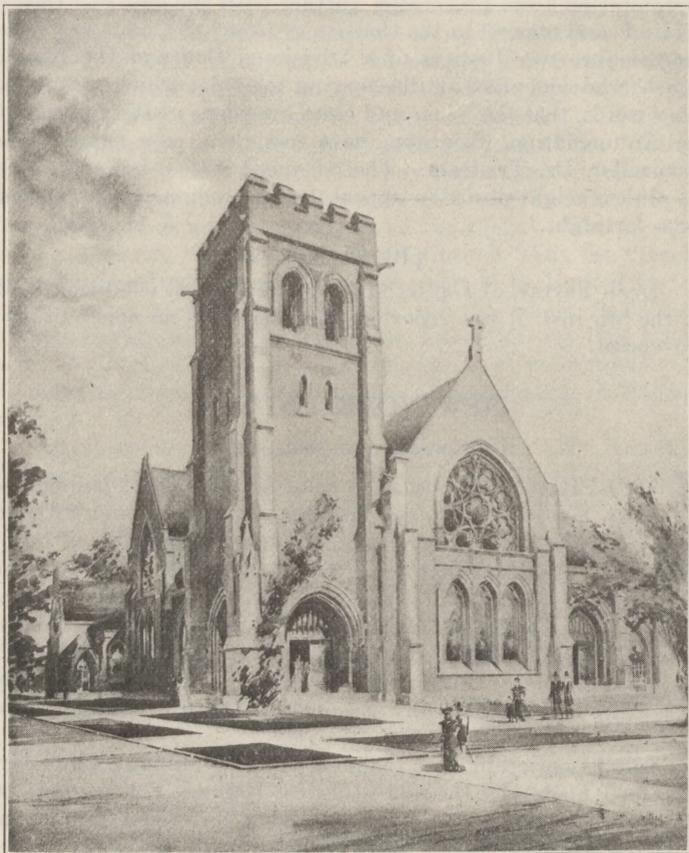
St. James' new building, under construction for almost a year, is peculiar. It is built to resemble a gray-blue granite, but is really composed of brown stone and cement, making a concrete. To insure stability, iron rods are placed inside the walls in a special fashion, so that the structure is in every way as substantial as if stone had been employed. It is finished in the usual manner inside, and is very handsome, but the exterior is not so satisfactory, due perhaps to the fact that unused building material is not yet removed. While Churchly and beautiful, it could hardly be mistaken for real stone, unless one might suppose it to be some peculiar stone one had never before met with. It is the only church in the country to be built of the



Ireland were concerned, was abolished in 1866. "If it were true," he said, "that the maintenance of this declaration was necessary to the existence of the Church of England, that would be an unanswerable objection," but they knew that such an objection had "no shadow of existence"; while it was "equally absurd to pretend" that the declaration was necessary in order to "secure a guarantee that the Sovereign should be a loyal member of the Church of England." Lord Portsmouth, the leading Protestant Peer, surprised both the Lords and the Nation, by ingenuously admitting that the words about the Sacrifice of the Mass, "as used in the Church of Rome," were "most offensive to Roman Catholics and quite unnecessary," but he insisted on the importance of having the Sovereign state that "he himself did not believe in Transubstantiation." To calm Lord Kinaird's anxieties, Lord Salisbury emphatically declared that "nobody ever proposed that now or at any later period the Sovereign of this country should be compelled to recite the pastoral of Cardinal Vaughan." Although he would assume that "all of us regret very much that language of such indecent violence has ever been placed by statute in an oath which is required to be taken by the Sovereign of the realm," yet there were "great difficulties" attending its modification or abolition, and

material and in the manner described, although there are many business blocks of this construction. The cost was \$80,000.

St. James' parish dates from 1868, and some members who formed it, or helped to do so, came from St. Luke's. It is in a neighborhood that attends upon religious services, and it has long been an aggressive and prosperous congregation. Its rec-



ST. JAMES' CHURCH, BROOKLYN.

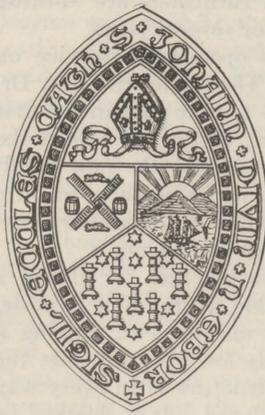
tor of many years is the venerable Dr. Homer. During the Lent just ended, services have been held each noon for teachers and pupils of two large schools located near it.

#### ST. IGNATIUS' PARISH.

Whenever any new parishes seek to plant their churches on the upper West Side, every parish already there starts upon an earnest crusade to prevent the same. Just now, St. Ignatius' parish is trying to secure permission of the Standing Committee to remove from Fortieth Street to Eighty-seventh Street and West End Avenue. Trinity Corporation, St. Matthew's, and St. Michael's have lodged objections, and All Angels' will probably do the same. It has usually happened, however, that parishes get what they want in this regard, if only they keep at it long enough.

#### THE CATHEDRAL SEAL.

The Rev. Dr. Huntington of Grace Church is said to have furnished most of the suggestions for the new Seal of the Corporation of the Cathedral of St. John the Divine. The design was made by the Tiffany Studios. It is based on Revelation i. 20:—"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven Churches; and the seven candlesticks which thou sawest, are the seven Churches."



The seal is quartered. At the top is the mitre, designating the Cathedral church as the seat of the Bishop. Immediately below to the left is the Seal of the County of New York, and to the right that of the State of New York. In the lower quarter there are the seven golden candlesticks, representing the seven Churches, and the seven stars their angels. The seven chapels are to be for seven nationalities—German, French, Spanish, Italian, Chinese, Finnish, and Swedish, and they surround the chancel at the extreme eastern end of the Cathedral.

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#### CITY AND SUBURBAN NOTES.

An interesting turn came last week in the affairs of a mission chapel at Greenwich Point, in the Archdeaconry of Queens and Nassau. A year since a small chapel there, unused for a long time, was deeded to the Diocese of Long Island by three trustees, holding office in legal form, and who felt that they were making a wise use of property. Formerly the chapel had been occupied by one or two denominational bodies. No sooner had the title passed, however, than both Baptists and Congregationalists set up claims to it. The war has waged between them for months, and Canon Bryan has taken a waiting course, expecting to profit by his own when the two had worn themselves out. Last week he counted the time ripe for action and announced Church services. Fearing violence in advance, he had the windows boarded and new locks and a watchman for the main door. In this way possession was secured, and services held. The property is worth about \$2,500, and is located in a village in which the Church can do good. The property was not acquired through any seeking of Church authorities, but having been given to it, the Bishop of the Diocese regards as a sacred duty the retention and opening of the building for Church purposes.

Final services were held in historic old St. Mark's Church, Williamsburg, on Easter. This edifice, to be removed to make room for the piers of a new East River bridge, is now to become a parish house for Grace Church, in Conselyea Street, the Rev. W. G. Ivie, rector. Bishop Littlejohn confirmed a class of 27 there, his last appointment to old St. Mark's. Long ago the parish sold the building to the city, and will build on the Eastern Parkway. The city sold the old vine-covered structure at auction and then Grace's rector bought it at private sale for \$800. The present rector of St. Mark's is the Rev. Dr. J. D. Kennedy.

The clergymen who became candidates for Holy Orders under the Rev. Dr. J. C. Smith, for more than half a century rector of St. George's Church, Flushing, presented to that church on Easter a memorial Altar Service book. On the inside of the front cover the following inscription is stamped in gold letters:

IN LOVING MEMORY  
OF  
JOHN CARPENTER SMITH, S.T.D.  
PRESENTED BY HIS  
SONS IN THE GOSPEL.  
FRANCIS EFFINGHAM LAWRENCE  
ROBERT W. LEWIS  
THOMAS AUGUSTUS JAGGAR  
AUGUSTINE WILLIAMS CORNELL  
JOSHUA KIMBER  
CHARLES HENRY BABCOCK  
FREDERICK BREWERTON CARTER  
HENRY BEDINGER  
GEORGE ROE VAN DE WATER  
ISAAC PECK  
GEORGE ALBERT BARTOW  
HENRY POMEROY HORTON  
EDWIN DUNNING WEED

On the inside of the back cover is the following inscription:

A TESTIMONIAL  
of deepest love, appreciation and veneration  
for  
The REV. JOHN CARPENTER SMITH, S.T.D.,  
RECTOR OF THIS PARISH,  
A. D. 1847—1898.  
RECTOR EMERITUS A. D. 1898—1900.

A faithful Priest of the Most High God, a loving Ambassador of Jesus Christ, saintly in conduct and character, ripe in scholarship and learning, eminently blessed for over half a century in the work of the ministry, winning many souls to the Lord, and sending many Laborers into His Vineyard.

"He was a good man, full of the Holy Ghost and of Faith; and much people was added unto the Lord." Acts xi., 24.

His life was an inspiration, his presence a benediction, his mission a power for good. His works follow him. Being dead, he yet speaketh through the many lives moulded by his example, influence, and teaching, who consider and follow the end of his conversation, Jesus Christ, the same yesterday and to-day and forever.

Born on the festival of S. Simon and S. Jude, he was a champion of the Catholic Church and Faith. After witnessing throughout a long life a good confession, he fittingly entered into the glory of Life Eternal on the Eve of the bright and joyous Epiphany.

ARE WE DOING our share in making the world better? Are we doing anything in that line? There is certainly need of such work. We have possibilities and capabilities of service. How have we improved these within the past week? It may be well for us to face squarely our duty, and to consider fairly how far we have met it. It may be that this will lead us to do more the next week.—*Sunday School Times.*

## THE POINT OF VIEW.

By C. C. KEMP.

MUCH depends upon the point of view. A straight line, as the eye approaches the line of its direction, gradually foreshortens and finally disappears in a single point. A circle, as the eye approaches the plane in which it lies, becomes elliptic and gradually contracts until it ultimately vanishes into a straight line. A horse presents quite different appearances when viewed from before, from beside, from behind. A man's character is adjudged noble or ignoble according as our own standard is below or above his standing. It all depends upon the point of view.

Making all due allowance for the world, the flesh, and the devil, it still remains that the differences and divisions which separate Christians one from another to-day, destroying alike the peace and the power of the Church, are due largely to our different points of view.

It will be conceded without argument that Christ's point of view is the proper Christian point of view. That is axiomatic and needs no proof. And it has come to be pretty well understood in these days, that Christ's point of view was "The Kingdom of God." He looked upon, He presented, His religion from the standpoint of the Kingdom of God.

But we have not done so. To-wit: Some time ago I announced to my Sunday School that I was about to put a question to the school-teachers and scholars alike—which I wished them to take home and think about during the week, and come back prepared to answer if possible on the following Sunday. Attention was called to the manifest importance of the question, in order to excite interest in a matter which lay so close to the very heart of their work, being evidently fundamental thereto. The question was this: "What did Jesus Christ preach about when He was here upon earth? What was the one topic of all His discoursing? Can you tell me in one word the general subject of it all?"

Now, of course, it is not to be supposed for one moment that any one of them, teacher or scholar, actually neglected his work, or lay awake at night during the following week, trying to solve the problem. Suffice it, however, when on the following Sunday answers were called for, not one in the school could answer the question. One said "God," and another said "Love," and another said "Faith," etc.; but not one could give the proper answer.

Think of it! There were among them devout Christian people, who had been Sunday School scholars in their youth and Sunday School teachers for many years from their youth, and yet, not one could say what Jesus preached about when He was here upon earth!—could not mention the *name* of the subject, to say nothing of giving any account thereof!

And this incident, I take it, is simply significant of what would be the experience under similar circumstances in—let us be moderate and say—one-half of all the Sunday Schools throughout the length and breadth of the land.

As if one should go into the public schools of our country and ask—teacher and scholars alike—concerning the History of the United States which they have been studying: "What is the name of the country whose history you have been learning and teaching?"—and they should be unable to give the name of the country—to say nothing of being able to locate it under heaven!

We have not taught the Kingdom of God (as such). And yet it was the only topic of all our Lord's preaching. From beginning to end of His Gospel Ministry He ever spake of the Kingdom of God; He spake of the Kingdom of God, and He spake of nothing else (with the proverbial exception to prove the rule).

Herein then is a marvelous thing—and the marvel of it but increases as one thinks upon the matter—that Jesus (the *Christ*) should preach altogether about the Kingdom of God, and we should not preach about the Kingdom of God at all. We do not base our Gospel teaching upon it in Sunday School, or pulpit, or Theological Seminary. Whatever may be our point of view, it certainly is not—nor has anyone indeed ever claimed it to be—the Kingdom of God!

And what is the consequence? It looks as if *the bottom has dropped out of the whole thing*. It does certainly look that way. We are supposed to preach the Gospel of Jesus Christ, which was, as we have seen, the Kingdom of God; and we say nothing about the Kingdom of God! The bottom has dropped out. To put it more elegantly if not quite so forcibly, we have

been trying to build without a proper foundation; for it is true also of the Gospel: "Other foundation can no man lay than that which is laid"—which is the Kingdom of God.

## PROFESSIONALISM IN THE CHOIR.

By THE REV. WM. CUNNINGHAM RODGERS,

*Curate of Christ Church, East Orange, N. J.*

THE love of money is the root of all evil," and this love takes the form of what is called "Professionalism." Professionalism has spoilt baseball, football, and many other pleasant things in life, but when it invades the sanctuary it would seem time to make a serious protest. I venture to submit that very many clergy and parishes are suffering incalculable injury from the way in which the great and wealthy parishes in New York and other large cities make and carry out their choir arrangements. The organist and choirmaster has become an *impresario*. Choristers are regarded as mere soulless machines. An enormous appropriation is made by the vestry and handed over to the rector or music committee, who in turn hands it over to some professional choirmaster whose sole aim is to get the best possible professional talent he can procure with the money at his disposal. No questions are asked as to whether the chorister is baptized. All that is required is that he (or she) should be musically competent, and be regular at rehearsals and services. If the choirmaster has a better offer from some other religious or semi-religious body, he stands not on the order of his own going, and hesitates not to take off with him all "*his*" organization. Thus a choir is becoming an *organization* attached not to any particular parish, but to Professor So-and-So.

One direct effect of this state of affairs is that the choirs of moderately wealthy parishes in the cities and suburbs are becoming feeders to the great New York choirs. A young man, for example, brought up and confirmed in an outlying city parish, becomes a member of its choir, giving his services as an offering of love and worship. He is well trained and becomes a proficient singer. An ecclesiastical *impresario* hears of him, or his own choirmaster gets promoted to a big city position, and away he goes with him, tempted by a large salary to sell his God-given talent to the highest bidder—Hebrew, Sectarian, Catholic, or Protestant. This sort of thing injures the man himself in his spiritual life. It is seriously affecting the choir work of many parishes to-day.

The idea that the members of a choir are in that capacity leaders of the worship of Almighty God in His House—ministers in their degree, of the sanctuary—is being lost. The causes of this "Professionalism" are plain to see. One is the laziness of the ordinary church-goer. The Protestant Episcopalian is in part quite often given over to one of the worst phases of what he calls "Popery"! He wants to have his worship done for him with the least possible inconvenience to himself. He himself would never dream of joining vocally in the service. He is a member of a congregation whose prestige must be kept at the top at any price, and so to save trouble to himself, and to satisfy congregational vanity, he is willing to pay a large sum of money. Meanwhile the clergy grumble at the absence of congregational singing, and yet they do nothing to prevent that which renders congregational singing almost an impossibility. They throw the whole burden of that for which they are personally responsible on the shoulders of some more or less brilliant musician, who may or may not be a Churchman. Would it not be for the greater glory of God if the clergy of these large, rich parishes would coöperate against "Professionalism" and get back to first principles, teaching their people the true idea of worship; making up their choirs from amongst their own people; being content perhaps with less elaborate but none the less reverent music; demanding that the boys of the choir should be baptized, and the men be communicants; encouraging congregational singing; teaching the history and value of real Church worship—would not these things tend rather to reverence in the chancel, a larger apprehension of the privilege of being a chorister, and lessen the difficulty which the less highly favored parishes are even now encountering of having their most proficient singers and organists tempted away from them by the dazzling salaries offered by city vestries and music committees? There are half-a-dozen New York rectors who could stop choir "Professionalism" in its extreme form in twenty-four hours, and I doubt not this is true of other large cities.

## DEATH OF THE REV. JOHN J. FAUDE, D.D.

**T**HE Rev. John J. Faude, D.D., rector of Gethsemane Church, Minneapolis, entered into rest at 6 o'clock on Tuesday morning, April 2nd, 1901, after an illness of nine days only. For the first week his sickness was thought to be an ordinary case of typhoid fever, but two days before his death, intestinal complications set in, and the physicians decided that an operation was the only hope. This was performed early on Monday morning, April 1st. He rallied from the shock and appeared stronger, but late in the evening he began to grow worse until the end came at 6 o'clock Tuesday morning. He was conscious to the last, and together with the members of his family, received the Holy Communion a little over an hour before his death.

On Sunday, two days before his death, when it was known that his condition was serious, intercessions were offered in his behalf, not only in all our own churches of the "Twin Cities," but also in the Baptist, Methodist, Roman Catholic, and other congregations of Minneapolis, so highly was he esteemed and loved in his home city.

The funeral occurred on Maundy Thursday, April 4th. There were three celebrations of the Holy Eucharist at the church, respectively at 6, 7, and 8 o'clock, with two of the local clergy as celebrant and deacon officiating at each. Many hundreds of the communicants of the parish availed themselves of this comforting service, the largest attendance being at the 6 o'clock celebration. At 9 a. m. there was a funeral celebration at the house for the members of the family, and the body was then borne to the church, where it rested for several hours amid the abundant and beautiful floral emblems of our Easter hopes, and an opportunity was given to the parishioners to see for the last time the features of their beloved rector. Many hundreds thus paid tribute to the dead.

The burial office of the Church was said at 2 p. m. Long before that hour the church was packed with a devout and reverent throng bowed in grief and sorrow, and many hundreds who had come to pay a last tribute of love and devotion to the revered dead were unable to gain admission to commodious Gethsemane Church, and so stood around outside. Each one felt that he had lost a personal friend.

The services throughout were marked with simplicity and reverence and were such as the revered priest would himself have approved of. Although it was the middle of Holy Week when clergy are busy with the non-postponeable services of the season, and Bishops are occupied with parochial visitations, yet 32 clergy of the Diocese and three Bishops of the Church formed part of the impressive funeral procession.

The procession was headed by the cross-bearer. Then 44 vested choir boys and men; then 32 vested clergy, among them the honorary pall-bearers, viz., the Rev. George H. Davis, Mankato, President of the Standing Committee; Rev. James Dobbin, D.D., Warden of Shattuck School; Rev. T. W. MacLean, Rector of St. Mark's, Minneapolis, and contemporary of

Dr. Faude at Racine and Nashotah; Rev. C. C. Rollit of Red Wing; Rev. C. E. Haupt, Archdeacon of the Diocese, St. Paul; and Rev. F. T. Webb, D.D., Dean of the Minneapolis Convocation; then Bishop Weller of Fond du Lac, Bishop Francis of Indiana, and Bishop Edsall of North Dakota; then the casket borne by the active pall-bearers selected from the wardens and vestrymen of Gethsemane parish.

Bishop Edsall read the opening sentences of the burial office, Bishop Francis the lesson from I. Corinthians, Bishop Weller the Creed and prayers, and the benediction was pronounced by Bishop Edsall. The choir sang most touchingly and in a subdued tone the burial chants, and the hymns, "I heard the Voice of Jesus say" and "Lead, Kindly Light." So calming, so reverent, and so impressive throughout was the service, that many could not divest themselves of the thought that the hand of the holy priest lying at rest in the chancel, was directing and controlling the service as he was accustomed to do in his lifetime.

Following the service at church, the funeral cortege proceeded to Lakewood Cemetery, where in the presence of the three robed Bishops, the family, the clergy, and a subdued, reverent, and sobbing multitude, the burial occurred, Bishop Edsall pronouncing the words of committal, and also reading the prayers. After the singing of "Peace, perfect Peace" most sweetly and touchingly, by a quartette, Bishop Edsall pronounced the benediction. The day was sunny and beautiful as if Nature herself would bless the noble life so nobly ended.

The Rev. John J. Faude, D.D., was born at the little town of Tuttlinger, in Würtemberg, Germany, August 29th, 1852. When 6 years of age he came to America with his parents, who settled at Coldwater, Michigan. In December, 1865, when a little over 13 years old, he entered the grammar school of Racine College, and later the collegiate department of the same institution, of which he was a trustee at the time of his death. During his five years at Ra-



THE LATE REV. J. J. FAUDE, D.D.

cine, there were deeply impressed upon him the high ideals of the holy life and elevated teachings of James DeKoven, by whom he was prepared for Confirmation, which apostolic rite he received from the hands of Bishop Kemper. Later he went to Nashotah for theological training, from which Seminary he received the well-earned degree of Doctor of Divinity about three years ago. He was ordained Deacon by Bishop Talbot of Indiana in 1876, and a little later was admitted to the priesthood by the same prelate. He spent six years as rector of St. Thomas' Church, Plymouth, Ind., and eight years as rector of Trinity Church, Michigan City, building during his rectorship the handsome stone edifice which now serves as the Cathedral of that see. He became rector of Gethsemane Church, Minneapolis, in February, 1890. Both in Indiana and in Minnesota, his commanding abilities were speedily recognized, and he was the recipient of every honor which it was within the ability of those Dioceses to bestow. His death in his 49th year and before his powers had reached their zenith of development, and when almost any honor which the Church can bestow was within his reach, is an immeasurable loss not only



SCENES IN THE PROCESSION AT THE BURIAL OF DR. FAUDE.

(By courtesy of the Minneapolis Times.)

[The first illustration represents the Choir and Clergy passing from Knickerbacker Hall into Gethsemane Church. The second and third represent details of that procession. In the second, Bishop Francis (Indiana) is at the right and Bishop Edsall (North Dakota) at the left. In the third the characters in the foreground from right to left are: the Rev. James Dobbin, D.D., Rector of Shattuck School, Faribault; Bishop Weller (Coadj., Fond du Lac); and Bishop Francis (Indiana).]

to his parish, city, and Diocese, but to the entire American Church.

As the ecclesiastical historian now attests that it was the courage, leadership, and splendid personality of James DeKoven which saved the American Church from herself in the seventies, and prevented her from being mummified into a sect by the narrowness and intolerance of partisan zeal, so the future historian will proclaim that it was in large part due to the conserving force, the wise guidance, the masterly leadership and strong personality of John Jacob Faude, which in the General Conventions of 1892, 1895, and 1898, saved the American Church from corporate suicide—from bartering its birthright for a mess of pottage. In 1880, at the early age of 28, Dr. Faude was a member of the General Convention of that year,

and he was also a member of every succeeding General Convention. As early as 1886, when but 34 years of age, at the General Convention held in Chicago that year, in the animated discussion upon the change of name of the Church, Dr. Faude made one of the most logical, forcible, and effective speeches, following immediately after one made by the late Phillips Brooks, and answered that eloquent divine's argument by citing his own words against him, quoted from one of Dr. Brooks' sermons on "The Positiveness of the Divine Life." The coming leader was then disclosed. From 1889 he has been the recognized leader in the House of Deputies, of the so-called High Church school. If results be the measure of ability, it is not too high praise to say that in that distinguished body of ecclesiastical legislators he has been without a peer as parliamentarian, debater, and leader.

More than once his cool head and clear brain have led the House out of hidden and dangerous paths. A man of strong feelings under most perfect control, of intellectual faculties of the highest order, with a spiritual insight of the most elevated character, he was quick to see through every question, and to recognize the *terminus ad quem* amid confusing details, and to go forward with no uncertain leadership. He met all issues squarely. Few persons possessed as he did the power of clearly stating a proposition, particularly that of an opponent; oftentimes more clearly and forcibly than the opponent himself could state it; then the untenableness of it was demonstrated. The arguments *pro* and *con* were weighed, as a Supreme Court might weigh the authorities and consider the arguments before pronouncing "This is the law." He was a forcible platform orator, a polished after-dinner speaker, an eloquent and inspiring preacher, whether on ordinary or special occasions. Trained under DeKoven, and imbibing the inspiration of Nashotah's ideals, he was steeped with the theology of the Incarnation as taught by the most eminent Anglican divines. He was Anglo-American through and through, and had no sympathy for leanings either Rome-ward or Geneva-ward.

A great leader has fallen in the hour of his highest usefulness. May he rest in peace, and may light perpetual shine upon him.

FRANK O. OSBORNE.

#### A HOUSE IN TOKYO FOR BISHOP SCHERESCHEWSKY.

WHEN in 1883, Bishop Schereschewsky on account of grievous infirmity, felt it his duty to retire from his active work as Bishop of Shanghai and the Lower Yang-tsze Valley, he did not by any means cease laboring for the welfare of that land and its people. Returning to this country, he began work upon the translation of the Scriptures into the Wen-li. A few years ago he left his home in Massachusetts and settled in Tokyo, Japan, in order to have the advantage of personal consultation with native scholars. During the three and a half years he has been in Tokyo, he and Mrs. Schereschewsky have lived in a rented house which is utterly inadequate for their needs. It is a wooden shell and would burn to the ground in ten minutes, while the Bishop, in his helpless condition, could be rescued only with the greatest difficulty. He has but one room for his own use, which must do duty for study, bed-room, and sitting-room. In this he works eight hours a day with his Chinese assistant. It is almost impossible to rent a house in Tokyo. Bishop McKim has therefore asked the Board if it would not be possible to provide \$5,000 for the building of a suitable house. He recalls the fact that Bishop Schereschewsky has been a missionary of the Board for over forty years and deserves something "more than a shelter out of which he may be turned at a moment's notice." "The manly Christian courage, which in spite of disabilities and infirmity, has persevered in the great work of translating from the original tongues into the Chinese language the whole of the Bible, deserves more recognition from the Christian world than it has yet received. If Church people at home could see him daily sitting before his table eager to complete the great work which he believes God has given him to do; unable to use either hands or feet, and with indistinct articulation giving expression to his thoughts, their admiration for the man would be like mine—of the deepest reverence." In view of the falling off in offerings for missions, and particularly for foreign missions, the Board of Managers, to its great regret, finds itself unable to make any appropriation to meet this unquestioned need. It has therefore directed that the attention of the Church be called to this matter in the hope that the required amount of \$5,000 to secure property and erect a suitable house may be promptly given by those who appreciate Christian heroism such as Bishop Schereschewsky's. Offerings may be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

#### CHURCH GROWTH.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,

BISHOP OF MARQUETTE.

IN recently compiled statistics about the Growth of the Church, a few Dioceses show such poor percentage that the first impulse has been to fault the way in which the Church has been presented there.

A little closer attention will show that almost all of these unsatisfactory percentages come from states where our Church population is practically submerged.

Those who have worked in communities where our Church was the last comer, has the smallest membership, or an alien population, know that it takes there twice the effort to push on the Church's growth that it does where circumstances cooperate with us.

One of the trials of a Bishop comes from his knowledge that in perhaps thirty places in his Diocese there are from one to five communicants, miles from any organized or active work, without social prestige, wealth, or much education to make them impress the community.

It not infrequently happens, nevertheless, that simple faithfulness to the Church does turn these two or three into a rallying center for us. I have seen a number of instances of this sort. Character is the most impressive thing in the world. And I have seen the Churchmanship of an illiterate farmer's wife learn a whole community, because people had learned in other matters to trust her heart and judgment.

These words are written with the main purpose of winning sympathy for the submerged Dioceses, and with the second purpose of commending to the prayers and labors of the Church, her scattered communicants. Have the clergy sufficiently considered that part of their duty which binds them "to search for Christ's sheep that are scattered abroad," "that they may be saved through Christ forever?" Have not too many of our responsible workers taken for granted that there are no Church people in the out country? The "next towns" always have a peculiar charm for me. We have our Lord's own example for leaving the "ninety and nine" and going after the "one." When found, that "one" may be worth all the rest in the fruits he may win for Christ.

I have two suggestions to make to and for the scattered folk. To those living alone I would say, Can you not arrange one room in your house for an oratory? In our new countries such an oratory would be very inexpensive. And may I not ask our traveling Church people always to carry a Prayer Book such as they can afford to give away to enquirers, showing them how to use it when they do so? The cheapest sort would hardly do as well as those editions which are just a little better than those free distribution has made us familiar with.

#### SIR JOHN STAINER.

MR. CHARLES S. ELLIOTT, the American organist, but for some years secretary of one of the musical colleges of London, is able, from a personal acquaintance, to give us a close view of the late Sir John Stainer in advance of the English correspondence.

"Sir John was really the dean of English musicians," writes Mr. Elliott. "He was not the oldest or the greatest, but he had the quality of leadership. By dint of lovely personal qualities, he established himself securely at the head of his profession in England. Sir John was one of three great pioneers in the cause of modern English Church music. For centuries English Church music had been in a rut. About the year 1870, Gounod, the great French composer, went to London to reside for a term of years, and his artistic genius and tendencies had a great effect upon the rising English musicians of that day. Stainer was at that time about thirty years of age, and had just begun his remarkable career in St. Paul's Cathedral.

"Together with Barnby and Sullivan, he became imbued with the romantic and progressive character of Gounod's ability. These three men, all born about 1840, and alas! all now dead before their time, were mainly instrumental in transforming the spirit of English Church music, and the introduction into it of the modern romantic element. Of the three, probably Sir John was the least brilliant as a composer, but as a man of affairs and of influence in musical circles he was decidedly the greatest. The spread of the reform referred to was due more to him than to any other one man. All English musicians recognized Sir John's superior intellectual capacity—his brain power and common sense.

"For the last twenty-five years Sir John has been at the head of everything—organist of the greatest church in England, professor at the leading University (Oxford), president of all manner of musical societies, and chairman of all sorts of musical meetings. He was one of the best presiding officers I ever saw. He had a remarkable capacity for putting business through; always knew what was wanted by a meeting, and generally got the same in short order. He was withal a capital off-hand speaker.

"In personal appearance Sir John was quite odd. He was

short and stumpy, with a round, red face, and a bustling, nervous manner. He talked very rapidly. He had little, sharp, dark eyes, always covered by spectacles, and a small, closely-clipped reddish mustache; thin, sparse hair of the same color. His eyes, though apparently so sharp, were his weak point, for of late years he was almost blind, and had to give up St. Paul's organ for that reason. His general health was robust, however, and in the absence of details his friends on this side are surprised as well as pained to hear of his death. He used to go to the Riviera every winter, but that was for his wife, not for himself. The wife was, by the way, rich, and so financially Sir John was well to do. He entertained his friends at Oxford and in London most generously. Especially was he most hospitable in 1895 when a large party of American musicians visited England.

"In alertness in taking hold of things, and in abandon of time to others with the same prodigality that one might abandon money, Sir John was more like an American than any Englishman of note that I ever met. The first time I called upon him I took a letter of introduction from nobody in particular. It was after a service in St. Paul's, but Sir John, although as busy as the average New Yorker, seemed for the next half hour to have no other purpose in the world than my entertainment. He showed me much of rare interest—just the things I wanted to see and to know, and more than all, he showed me himself, and a charming personality I found him then and ever afterward. I thought at the time that Sir John paid me so much attention because I was an American, but I soon found out that that was Sir John's way, always to be courteous to everybody, and especially to young musicians; overflowing with good nature and true politeness."

## 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 LORD JESUS AND THE DAY OF REST.

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XXI. Lord's Supper. Text: St. Matt. xiii. 8. Scripture: St. Matt. xii. 1-13.

**D**EAN BURGON calls attention to the skilful summary of what we are now to study, in the heading of this chapter, as found in our Authorized English Version. We may wisely follow the division and the description there indicated: "Christ reproveth the blindness of the Pharisees concerning the breach of the Sabbath, by Scriptures (vv. 3-8), by reason (vv. 9-12), and by a miracle" (verse 13).

The Pharisees, it would seem, were watching Christ, following His footsteps from evil motive, endeavoring to entangle Him in His talk. How sorrowful a thought, that the Son of God should thus be watched, and followed for so base a purpose!

An incident of small moment was sufficient, under such circumstances, to fan the smouldering fire of hatred into a fierce flame.

On the Sabbath day, our Lord and His disciples went through a corn-field. The disciples "were an hungered" (verse 1), "plucked the ears of corn" (wheat, probably), "and did eat, rubbing them in their hands" (St. Luke vi. 1). Here was something that gave delight to the evil Pharisees. It seemed to them that they had not watched in vain. The Sabbath had been profaned, according to their way of thinking; they would accuse Jesus of it, would bring Him to trial, and if possible to punishment.

One thing is certain: if the disciples had violated anything, it was not the law. The law permitted just what they had done (Deut. xxiii. 25). But how about plucking the ears of corn *on the Sabbath day*? Here was a chance to accuse them: not out of the law itself, but out of the interpretations and traditions with which the Rabbis had surrounded the law.

Even for a hungry man to pluck an ear of grain and rub it between his hands, as many of us have done to separate the wheat from the hull, the Rabbis regarded as an act of labor, which on the seventh day involved a breach of the Sabbath rest. We wonder that such microscopic teachers did not forbid on

the Sabbath the drawing of one's breath, as an act of labor. This, then, seems to have been their accusation: the hungry disciples had worked on the Sabbath, had plucked the wheat and hulled it, to find for themselves a scanty and humble supply of needed food.

I. The blindness of the Pharisees concerning this supposed breach of the Sabbath, Jesus reproveth, *by Scriptures* (vv. 3-8).

What had David done, hungry and weary in God's service (I. Samuel xxi., 1-9)? He had eaten the shewbread which, strictly speaking, it was lawful only for the priests to eat (verse 4; cf. Lev. xxiv. 9). This he had done on the day when the shewbread was changed in the Lord's House; that is, on the Sabbath (I. Samuel xxi. 6; cf. Lev. xxiv. 8). The loaves, taken away to make room for the new and fresh, had become the property of the priest, who persuaded himself—and our Lord approved his act—that it was no violence to God's will, under such trying circumstances, that he should share this bread with David and his starving companions.

Then, too, how about the temple-labor of the priests? This of necessity continued on the Sabbath, else much that God required daily—for example, the morning and evening sacrifice—would cease. The priests were obliged to work, on the seventh day as on other days, and our Lord declared that in so doing they were "blameless" (verse 5). "The higher law of temple service set aside, for them at least, the law of Sabbath rest."

Christ now declares plainly that He Himself is "greater than the temple" (verse 6) and "Lord even of the Sabbath day" (verse 8). He quotes another scripture: "I will have mercy, and not sacrifice" (verse 7; Hosea vi. 6). If, in the service of temple-sacrifice, the law may be modified, how much more in the service of mercy. If, for the sake of the temple, the priests are made an exception, how much more, for the sake of Him who is "greater than the temple," may the disciples, hungry from their devotion to His service, be made an exception, even though the law be strained, which it is not. Thus, with regard to the Sabbath, it is clear that our Lord came "not to destroy, but to fulfil" (St. Matt. v. 17); that is, to expand, to fill full, to fill out.

II. Next, Christ confounded the Pharisees, though apparently they did not know it, *by reason* (vv. 9-12). "He went into their synagogue: and, behold, there was a man which had his hand withered" (vv. 9, 10). This seems to have been on a later Sabbath (St. Luke vi. 6). St. Matthew brings the two events together, as kindred in their teaching.

Again the Pharisees were watching Christ; and, in order that they might accuse Him, they put to Him the question: "Is it lawful to heal on the Sabbath day?" (verse 10)? Jesus, in reply, drew their attention to an act of mercy (accompanied with labor), from which no tenderhearted man feels himself debarred, even on the Sabbath day: the pulling out of a pit the poor sheep that has fallen in (verse 11). But men are better than sheep (verse 12), if not in innocence, yet surely in the value which God attaches to them. In the showing of mercy to a human being, all days are alike. It is not only lawful, but it is a sacred duty as well, Sabbath, Sunday, or any other day, to relieve our fellow man's distress, even as Christ tarried not, but hastened joyfully, to manifest His compassion for the man with the withered hand.

III. Reproved by Scriptures and by reason, the Pharisees are reproveth once more, *by a miracle*. "Jesus saith to the man, stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other" (verse 13).

What, in conclusion, may we think to be the bearing of this lesson upon the Christian Sunday? Our Sunday is not the Sabbath; but in a large sense it has its root in the Sabbath, just as many ordinances of the new were developed out of the old. Probably our Lord was looking forward to the new, quite as much as back upon the old, when He gave this teaching. If so, we may feel sure of this: He would have us serve Him, on His day, in doing good to our fellow men and in worship, rather than in a mere cessation of earthly toil. Selfish idleness has small merit.

"Absence of occupation is not rest;  
A mind quite vacant is a mind distressed."

He who merely loafs on Sunday, in order to lay up strength for the secular work of Monday, cannot from a good conscience say that he has caught the spirit of Christ. The day grasped from the world should be hallowed in our glad devotion of it to God and to our fellow men. The Church, the altar, the Sunday school, the bedside of the sick, the home of the poor: these together call to us on Sunday and unite to make up our opportunity to hallow God's day in God's service.

## SACRIFICE AND PRIESTHOOD

AS DISCUSSED IN TWO ENGLISH CONFERENCES.

BY THE REV. F. J. HALL, D.D.

*Different Conceptions of Priesthood and Sacrifice.* A Report of a Conference held at Oxford, December 13 and 14, 1899. Edited by W. Sanday. New York: Longmans, Green & Co. 1900.

*The Doctrine of Holy Communion and Its Expression in Ritual.* Report of a Conference held at Fulham Palace in October 1900. Edited by Henry Grace, D.D. Same Publishers, 1900.

IT IS a remarkable coincidence that two such conferences, between men of widely divergent views on these closely related topics, should have been held within twelve months.

The former one was due largely to the efforts of Professor Sanday, and arose, he says, "out of the idea that the bitter part of modern ecclesiastical controversy turned upon the associations of what is called 'Sacerdotalism'; and the further idea that much of this bitterness might be preventable by mutual explanations. It was felt that, outside the irreducible minimum of real difference, there was a great amount of misunderstanding as to what was really held and really objected to on either side."

Representatives were invited of the two opposite wings of Churchmanship, and a few leading Dissenters. Those who accepted the invitation of Prof. Sanday were Father Puller, Dr. Moberly, Canon Gore, Canon Scott Holland, Rev. C. G. Lang, Archdeacon Wilson, Dr. Ryle, Dr. Moule, Canon Bernard, Dr. Fairbairn, Dr. Salmond, Dr. Davison, Dr. Barrett, and Dr. Forsyth.

Before the Conference met each member sent in a written statement covering certain questions submitted. These statements are given in the volume. Dr. Moule could not come, and Mr. Headlam took his place. Three discussions took place. The order of procedure in each discussion was first a series of five-minute addresses from each member on the point under discussion, and then a free discussion in which each took part as he saw fit. Whatever may be thought of the results of the Conference, its spirit was admirable.

Father Puller was the only one who gave a really coherent account of the doctrine of Priesthood and Sacrifice, and his three five-minute speeches constitute a connected theology of the subject. In his first speech he pointed out the fact that in the Old Testament, sacrifices are represented "as processes consisting of various acts." It is not simply a killing of the victim. Six different acts were described. In his second address he laid stress on the thought "that while our Blessed Lord's death on the cross is a most essential and fundamental element in His sacrifice, His priestly work is especially to be connected with His life in glory." Following the types of the Old Testament as interpreted by himself he added, "Similarly I am accustomed to regard our Lord, when He was dying on the cross, rather as the Victim than as the Priest." In the rest of his remarks he gave arguments for viewing Christ's priesthood as properly heavenly in its sphere.

In his third address, starting with the assumption that a High Priest and Sacrifice exist in heaven, he urges that the oblation of this Sacrifice is not limited to heaven, but takes place also on earth in the celebration of the Eucharist. His conclusion is "that the Holy Eucharist was instituted by our Lord as a sacrifice, the earthly counterpart of the sacrificial oblation which is being carried on in the heavenly tabernacle." Except for a tendency to exclude the priesthood of Christ from the moment of His death (a point in which we can hardly go with him), Father Puller presented the view held by tractarians and by many earlier Anglican divines. It seems to be an elaboration of what is implied in patristic writings and in various liturgies. Unfortunately his argument stands by itself, and was taken but little notice of in the discussions that followed.

Dr. Moberly and Canons Gore and Scott Holland trained somewhat together, and devoted themselves to making clear the reasonableness of those elements of the Church's teaching which cause the most misunderstanding and opposition among Protestants. So far as these speakers spoke constructively they were in general agreement with Fr. Puller, but they were led by their anxiety to meet their opponents as far as they might, into some precarious statements. Thus Canon Gore said: "The wisest and truest use of language appears to me to restrict the phrase 'propitiation' or 'expiation' to Christ's initial work for us; but to assert also that propitiation does not exhaust sacrifice, but rather restores the worshipper to its true and original exercise." Similar language is repeated in several places. It ignores the fact that, as frequent sinners, we incur a frequent necessity of propitiating God. The basis on which we can propitiate was

indeed established once for all on Calvary, but we have to plead the death of Christ until the end, and in a sacrificial manner. This pleading by means of the Eucharistic sacrifice constitutes our act of propitiation. Therefore, to surrender the contention that the Eucharist is a propitiatory sacrifice is to appear to abandon a vital point. We indeed have our sacrificial approach to God restored once for all by the Cross, but to call the Eucharist propitiatory does not imply the insufficiency of the Cross; it merely emphasizes the truth that as long as sin remains with us our sacrifice must include the propitiatory action of showing the Lord's death till He come.

In another place, Canon Gore made a telling remark: "It appears to me that the difficulty about 'Sacerdotalism' would be best met if the opponents of 'Sacerdotalism,' instead of introducing the idea of priestliness of the whole body as a mere repartee or foil to the priestliness of the ministry, would agree to emphasize this priesthood of the whole body in its rich, positive meaning." The point is well taken, for the priesthood of the ministry is the priesthood of the body as exercised through divinely appointed organs. The minister differs from the layman simply in this, that he executes in its corporate aspects what every layman participates in as a private member of the priestly body.

Mr. Headlam made a strong remark: "I may say that I am not particularly anxious to call it [the Eucharist] a sacrifice; my point is that it has been so called from the beginning. It seems to me that those who explain away the sacrificial language of St. Paul in the Corinthians on the institution of the Last Supper, can explain away anything. . . . What I mean is that we should develop a wholesome idea of the Eucharistic sacrifice, as against one that is unwholesome."

Dr. Sanday seemed to be feeling his way towards a Catholic view, but shared somewhat in the fallacy which seemed to dominate the majority, that a question of doctrine is to be settled by scholarship, rather than by Catholic consent. In one place he remarked: "I would say just one word as to the annulling of the Levitical priesthood and sacrifices. Might we not say that they were only annulled *qua* Levitical not *qua* sacrifice or priesthood?" Of course we might say so, and it is true.

Dr. Fairbairn, whose great learning and wide experience seems to have been much deferred to, was utterly at sea, lost in his own richness, *so to speak*.

The London Conference, unlike that of Oxford, had a semi-official nature, being called by the late Bishop of London, in accordance with a resolution of his diocesan synod. The original suggestion came from Lord Halifax. Dr. Webb-Peploe was a subsequent advocate of it, but laid down impracticable conditions and drew out. Fifteen clergy and laymen took part, among whom were Low Churchmen like Dr. Bigg, Prof. Moule, Dr. Wace, and the Rev. N. Dimock; High Churchmen like W. J. Birkbeck, Lord Halifax, Canon Gore, and Canon Newbolt; and Broad Churchmen like Prof. Sanday. None but Churchmen took part.

Inasmuch as the discussions of the Fulham Palace Conference have been described already in the London Letter of THE LIVING CHURCH for January 5th, there is no need to give them in detail here. But, for the sake of completeness of this review, we shall summarize them very briefly.

The first discussion concerned the Divine Gift bestowed on us in the Holy Communion. Two opposed views appeared—the idea that we partake directly of the *dead* Body of Christ, as held by Waterland; and the Catholic doctrine, that we partake of the glorified Body of Christ, although under sacramental conditions which constitute a memorial of Christ's death.

The second discussion had reference to the relation between the Divine Gift and the Consecrated elements. The views put forward were the Protestant one that Christ is present in the rite at large, and the true doctrine that His Body and Blood are sacramentally identified with the consecrated species.

No determinate issue was joined touching the Eucharistic Sacrifice in the third discussion except that the Low Churchmen denied the Catholic teaching that there is a *re-presentation* to the Father of the Sacrifice of the death of Christ.

The concluding discussion on the expression of doctrine in ritual was rambling and inconsequential.

There can be no question as to the great importance and significance of these two Conferences. They were important as revealing the lines of cleavage between the two chief schools of thought in this Church on the matter of most bitter controversy. They were significant as revealing the progress of charity in the Church. It is certainly edifying to learn that

the representatives of opposing schools can discuss such questions without loss of temper or mutual respect.

But the supposition, if any of the parties concerned possessed it, that a common platform could be devised for all, is shown to be a delusion, as it ought to be. It is a difficulty of eirenicons between those who differ vitally, that they disguise differences without deceiving anybody, and usually without stopping controversy. It is well that none of the eirenicons suggested were adopted. We need to know what the differences really are, so that we may give ourselves to the task of ascertaining which of the conflicting views is in agreement with the ancient Faith of the Church of God. An eirenicon of the kind aimed at would keep many from knowledge of what the Faith is.

What the Faith of the Church Universal is touching the Holy Eucharist is certain. The Church has ever taken our Lord's words, "This is My Body," "This is My Blood," in good faith, as signifying what they appear to signify when taken grammatically. Consequently she has always regarded the Body and Blood of Christ as sacramentally identified with the consecrated species. She has never accepted the view that the presence of Christ is in the rite and not in the species. She has maintained that the Body of Christ which is present is the glorified Body, since there is now no other. She rejects utterly the notion that the dead Body of Christ can be fed upon.

She has maintained from primitive days that view which is expressed in more recent technical terms when we call the Eucharist a "proper and propitiatory sacrifice"—*i. e.*, an objective mystery, in which we really offer to God the living Body and Blood of His incarnate Son in a manner that shows the Lord's death until He comes again, *i. e.*, under divided species. The Church never has taught that this means a repetition of Christ's expiation, but that in it we participate in the heavenly intercession of Christ and propitiate the Father by making a memorial of that death in which all propitiation is grounded.

Such is the Faith which this Church "hath received"; and it lies beyond the authority of this or any other particular Church to repudiate it. That she has done so, we utterly deny, whatever may have been her abstention from the terminology of the schools. It is the Low Church that retains its views on this subject *on sufferance*, not the High. Had that school not colored our theological literature so much, this would be perfectly clear.

## Literary

*The Influence of Christ in Modern Life.* By Newell Dwight Hillis. New York: The Macmillan Co. Price, \$1.50.

We sometimes hear that the reason "why men do not come to church" is because the quality of present-day preaching is so inferior. Men of intellect and culture, it is alleged, find nothing substantial in it, nothing which meets the needs of their trained and superior minds. We confess we have always distrusted this allegation, and our scepticism is strongly confirmed by the perusal of such a volume as this. The congregation of Plymouth Church enjoyed for many years the ministrations of Henry Ward Beecher. Subsequently they had as their pastor the Rev. Lyman Abbott, of whom it must be admitted, whatever is to be said of his theology, that he is a profoundly learned and able man. Yet we do not hear that under the present pastor there has been any decline in masculine attendance. The conclusion seems to be forced upon us that the men of intellect and culture are not so numerous as to make it important to satisfy their cravings, or else that they, like the rank and file, are well content with a concord of sweet sounds.

From this point of view the discourses contained in the volume before us leave little to be desired. Of solid or original thought, little or none is to be found. What thought there is spreads itself over so broad a surface that it is often reduced to exceeding thinness until it threatens to evaporate altogether. The preacher has the habit of going off at a word. No sooner is the significant word enunciated than he launches forth into an enumeration of instances, or a succession of illustrations, at the end of which the reader (or hearer) fails to find that the process of thought has been one whit advanced. Is "Incarnation" touched upon? We are immediately told that "Ours is a world in which the unseen is revealed through incarnation. The storms incarnate the strength of God's arm. The harvests incar-

nate His thoughts of bounty. The landscapes incarnate God's beauty; and friendships, God's affection. Thus, also, Jesus Christ incarnates God's mind and heart." Yet the cultivated intellectual person listens to this shallow juggling with words and shows no signs of weariness.

Dr. Hillis takes the old-fashioned Protestant view of Christian history, the Middle Ages (all of them "Dark") and the monks. Even the rationalistic historians, and above all the Positivists and Evolutionists might teach him better.

The "clergyman" of to-day is to "give up theological reading," that is, the only subject which has heretofore been considered his special field, and the one subject on which his people are uninstructed, and must make himself "a universal scholar." It is no matter of surprise if the result is superficiality. There is no doubt this particular preacher has followed his own advice. His knowledge of the Bible, at least, appears to be of the slightest. In the face of Psalmists and Prophets, we are given to understand that in the Old Testament times God was portrayed as "fear, vengeance; as a black shadow; as an iron fate." Again, we are told that Moses built a temple, and a description is given of this temple and its purposes quite unlike anything we have before met with in any writer, sacred or profane. First he closed the temple doors against the people. "Then for those who manifested deep repentance for sin, Moses opened the inner court. Beyond this was a holy place into which the repentant might enter only once a year; and beyond this was a holy place into which only the high priest might enter; while at the centre was a place dedicated to God alone." Further on we are told that "the smoking censer was suspended in the temple," and that the windows were left open so that the smoke might pass out and lose itself in the heavens. This is entertaining. Perhaps it is one of the reconstructions of the Higher Criticism.

It remains to say, as indicating the extent to which the author has sounded the depths of human nature, that among nine or ten "causes of doubt," sin finds only the most casual mention, and finally that the Christ who "influences modern life" is a Christ that "was," not one who ever liveth. Many fine things are said of His influence in modern life, but it is not the influence of One who is here in His very living Presence, but the influence of a legacy of example and teaching which has come down through the centuries.

Our reason for dwelling at such length upon a book of comparatively little value is the fact that it is a fair sample of what popular Christianity is coming to mean to many thousands of the people of the present age. WM. J. GOLD.

*Faith and Progress.* The Witness of the English Church during the last Fifty Years. Being Sermons Preached at the Jubilee of the Consecration of St. Barnabas', Pimlico, A. D. 1900. With an Introduction by the Rev. T. T. Carter, M.A., and a Preface by the Rev. the Hon. A. F. A. Hanbury-Tracy, M.A., Vicar of St. Barnabas'. London, etc., Longmans, Green & Co., 1900.

The history of St. Barnabas', Pimlico, is a history in small of that phase of the Tractarian Movement in which it has been sought to embody the sacramental teaching of the Church in the ceremonies of worship inherited from Catholic antiquity, but neglected during the previous century and a half.

It would be a serious mistake, however, to regard the work of this noble parish as confined to the development of ceremonial. On the contrary, every spiritual and charitable interest of the Church has been carefully fostered within its bounds, and the names of its vicars are had in honor not only for their championship of what is called "Ritualism," but for their sanctity and work for souls. The names of James Skinner, Alfred Gurney, and of the present vicar stand high indeed among the names of God's faithful priests.

These sermons are valuable for two reasons. They exhibit in an interesting manner various phases of the Catholic revival during the past fifty years, and are also spiritually edifying to a high degree. This was to be expected when the preachers were such men as the Dean of Chester, Canon Scott-Holland, Prebendary Villiers, Prebendary Reynolds, Canon Newbolt, Mr. Russell of St. Alban's, the Principal of Pusey House, Father Benson, the Rev. Darwell Stone, and the vicar of the parish. We have read the book with much profit. FRANCIS J. HALL.

*A Rosary of Christian Graces.* By Alexander McLaren, D.D. New York: E. P. Dutton & Co. Price, \$1.50.

Though the title would hardly indicate it, yet this book is a volume of 21 sermons. The first nine are on texts from the Second Epistle of St. Peter, where in the first chapter he gives advice as to certain Christian graces; these have been called "A Rosary of Christian Graces," hence the title of the book.

These sermons are most simple and plain. One finds here none of that essay style, or the striving to say striking things in a striking way. There is no evidence of the so-called "higher criticism" in this book, which is very refreshing after one has been so surfeited with that effort to give airy nothings a habitation and a name. Perhaps the sermons are a little too much the other way, a little, only a little, too much bounded by the boundaries of the mere word, and not free enough in the real spirit of Christ's teachings—a reality which has always been there, but which we are coming more and more to see. However, we can cordially recommend these sermons for they are interesting because of their plan, earnest, and hearty directness.

CHESTER WOOD.

*Education and Life.* Papers and Addresses by James H. Baker, M.A., LL.D. New York, London, and Bombay: Longmans, Green & Co.

Dr. Baker closes his preface with a clear-cut sentence: "For our view of life and for our theory of education, we are to interpret evolution and judge the purpose of creation, not by the first struggle of a protozoan for food, but by the last aspiration of man for heaven." This is a good way to start, and one is not surprised to find that the author has a hearty respect for good writing and a corresponding horror of yellow newspapers. He detests all educational schemes that have not a practical side to them, and he insists that culture is practical and worth having, even if it does not immediately pay cash.

Books on education ought not to be collections of sermons, and Dr. Baker avoids the set religious phrases that have disfigured many school addresses, etc. Nevertheless, he speaks out the faith that is in him, and lets his readers know that a higher education ought to include a working knowledge of the Holy Scriptures. The perverted minds that can weep over *The Light of Asia* and ignore the Gospel will not relish his tone.

It would be easy to pick and choose dozens of good sentences, but essays are not strings of epigrams. They must be read. It is not fair to cut out a few phrases or even a few paragraphs. The book is one that many teachers will use. It is, on the whole, conservative, and may be called broadly conservative. The writer's favorite quotations are from long recognized standards, but he does not hesitate to draw from Kipling and Mark Twain.

ROLAND RINGWALT.

*Protestant Missions in South America.* By Various Workers in the Field. New York: Student Volunteer Movement for Foreign Missions. Paper, 35 cts.; cloth, 50 cts.

We have here a new book relating to South America, which, with all its limitations and blots, will be very useful; not only to those interested in missions, as presumptively all Christians ought to be, but also to the student of statesmanship as well. The book abounds with exaggeration and prejudice against the system of the Roman communion, and frequently fails to discriminate between the unhappy blots in the history of the Roman Church in South America and the system of faith and morals which is constructively held by the Roman Church. After making due allowance, however, for the sectarian point of view from which the book is written, the failure of the dominant religion of South America to build up *character* in the people of the Continent, stands out clearly, and altogether beyond cavil or denial. Churchmen themselves are divided as to what is the rightful duty of those professing a purer catholicity, which has at least justified itself by its fruits in English-speaking countries, as compared with the object-lesson of the Roman system in practice in Latin-American republics. This book naturally does not consider that point, except in the brief chapter on the religious condition in British Guiana, which is from the pen of an English Churchman in that British colony. The value of the book, however, is in its concise statements of the history, government, and conditions (secular and religious) of the several republics separately, and of the various missionary endeavors, both among the natives and the European population of these lands. Certainly the book is worthy a place on the shelves of Churchmen.

*The Light of the World.* By Herbert D. Ward. Boston: Houghton, Mifflin & Co., 1901. Price, \$1.00.

Thomas Constant, the hero of this romance, is a famous lens maker, a scientist of some repute. He dies and finds that his body has "outline, identity, luminosity, but no density." We are further informed that "this scientific discovery, made in an immeasurable fraction of time, caused him to shudder with apprehension." He recognizes Kepler, and has some conversation with him. Then he sees Gordon (Chinese Gordon), and then he seeks the Saviour. At last he beholds the stone roll

away from the tomb, and does homage to the Risen Redeemer.

We have no doubt that this book will be popular. It is evidently written with a view to deepen faith in the future life and in the historic truth of the Resurrection. So far, one must give the writer credit. A great religious writer, however, declared, after seeing visions of the unseen world, that his visions were such as it was not lawful for a man to utter.

*A Short Introduction to the Literature of the Bible.* By Richard G. Moulton, M.A. Boston: D. C. Heath & Co. Price, \$1.00.

Professor Moulton carefully explains that this volume is not an abridgement of his other work on *The Literary Study of the Bible*. It is an entirely distinct book, less technical, and better adapted to the general reader.

Burke tells us that Charles Townshend sought to make people agree in admiring him who never agreed in admiring anything else. Professor Moulton seems to have a similar object in view; and this is said not sneeringly, but as a sincere tribute. He sticks to his last—the literary aspect of the Scriptures. One is not asked to discuss the double Isaiah theory, or the authorship of the book of Job, or the person who is signified by 666. All such questions are foreign to Professor Moulton's purpose, which is to point out the narrative, the lyrical, the dramatic, the literary elements in the Holy Scriptures. This he does so admirably that an Oxford man steeped in Pusey and a Boston Unitarian might join in applause.

The poetic features of Old Testament prophecy and their reproduction in the Apocalypse furnish a capital illustration of Professor Moulton's style. He knows what he can do, and he enjoys doing it.

*Lessons on Church Doctrine.* By S. Croft. In three Parts. London, New York, and Bombay: Longmans, Green & Co. Price, 50 cts.

This little volume is one of the many attempts to present the teachings of the Church in the form of lessons for young people. It is not one of the most successful for the reason that the subject is presented in outlines that are hardly a synopsis of what needs a quite full presentation. As a guide to study, the book will prove very valuable, but the average teacher—let alone the average student—will find it of little help, because it demands too much study and research. We can recall many books for this purpose which are far superior.

## 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.

### AN EMPLOYMENT AGENCY.

To the Editor of *The Living Church*:

IF THE parson is not "the person" of his community it is scarcely because of failure to represent; in some way, each phase of life within his cure.

Bankers may be asked to lend more money, but are they asked much more frequently than he? Then, too, he surely represents the laborer as well as the banker—so also the baker, the butcher, the coal trusts, the shoemaker, the lawyer, *et cetera*, *ad infinitum*. But this is a threadbare idea.

While grateful for any opportunity to serve his people, fortunate or unfortunate, yet manifestly the Parish Priest, because of more important duty, should be relieved of as much of this miscellany as possible. I would now more particularly—and this is the point of my note—refer to the "Intelligence Office" function of the pastoral life—a no insignificant function, experience teaches.

How often are the clergy asked—and they may not nor would they forbid the question—"Do you know where I can find work?" and they are ever disposed to help send such laborers into the vineyard, there to discharge "the blessed curse of labor."

Might it not therefore meet a real need and meet it well, were there in each parish—and especially in every large parish—some one fit person to whom those who wish work and those who wish helpers could make their wants known—a sort of labor union, as it were? Certainly this should worthily interest any devoted man or woman inclined to "Church work."

Then, too, it might help the plan to occasionally name such

an appointee in the parish paper or even from the chancel, with the notices in reference to the sick and needy. Surely more good could be accomplished in this way than through the accidental opportunities of the clergy. WM. P. TAYLOR.

#### THE CANADIAN METROPOLITAN.

To the Editor of *The Living Church*:

YOUR Canadian correspondent is in error when (page 799) he says: "The nominee of the House of Bishops for the office of Metropolitan subsequently became Bishop of Montreal." Here are the facts. When all connection between Church and State was abolished in the present Province of Ontario, the Bishops of the Anglican Church in Canada were: in the East (now Province of Quebec), Bishop Mountain; in the West, Bishop Strachan (1839). When the Diocese of Montreal was set off from that of Quebec, Dr. Fulford was sent out from England as its first Bishop, and his designation, as carved on his throne in Christ Church, Montreal, was "Episcopus et *Metropolitanus*." These three were the last *Crown-appointed* Bishops of old Canada.

On April 30th, 1851, the clergy of the Western Province assembled in Toronto for the laying of the corner-stone of Trinity College. The writer was present, and among the first matriculants for the University in August following; though the buildings were not ready for us till Jan. 15th, 1852. On May 1st, on the bold summons of that sturdy Churchman, the first Bishop of Toronto, there met and organized the first Synod of the Colonial Church.

Thenceforth the Church in Canada elected its own Bishops. The first elected under the new procedure was Benjamin Cronyn, for the Diocese of Huron, set off from Toronto in 1856. Subsequently, on the death of Dr. Fulford, the Diocese of Montreal elected Dr. Oxenden, an English rector, as its second Bishop; and he *thus* became *Metropolitan*. At once it was seen that there was an incongruity in the election by a single Diocese of the Metropolitan. Meanwhile confederation of the Canadian Provinces—July 1st, 1867—made the Dioceses of Nova Scotia and New Brunswick parts of the Canadian family of Churches. On the resignation of Bishop Oxenden, who returned to an English parish, the late Bishop of Fredericton, Dr. Medley, was elected Metropolitan by the House of Bishops; the third Bishop of Montreal, Dr. Bond, having never held the designation. On the death of the first elected Metropolitan, Dr. Lewis, Bishop of Ontario Diocese, was in like manner chosen Metropolitan. Subsequently, when the Bishop of Rupert's Land was made Primate of all Canada, and Metropolitan of the West, and Archbishop, Dr. Lewis retained the title of Metropolitan—*i. e.*, of the East—and became Archbishop. T. D. PHILLIPPS.

#### THE PHILIPPINES.

To the Editor of *The Living Church*:

PERMIT me to say a few words in reply to the letters of Mr. Smith and Mr. Manross concerning my criticism of your critique of *The Other Man's Country*. I shall not trouble you further, as even now I have only to point out that my logic is based upon facts. Sneers do not controvert logic. The evidence of the facts I will gladly furnish to any inquirer.

The original critique seemed to me distinctly political and, quite agreeing with Mr. Smith as to the general functions of religious newspapers, I made an effort to call the attention of your readers to the fact that Mr. Welsh's case was moral and religious rather than political or military. To illustrate the moral argument a chain of circumstantial evidence was adduced, so strong (many a man has been hung upon one less convincing) as to bring home a crime to an individual who by his position exerts such a powerful influence and by his seductive personality such a dangerous charm—"the mildest mannered man that ever scuttled ship or cut a throat." Only morality and religion dare arraign such a culprit and surely they should not shrink from doing so.

Mr. Manross may have seen bad Filipinos corrupted by Spanish cruelty. There are probably many now corrupted by the cruelties practised by American soldiers, alas! of which such horrible instances have lately been substantiated. There are also probably many naturally cruel and bad persons among a population of many millions. As to the tribes, what matters it if there be nominally eighty tribes, since the two, Tagals and Visayans, which were practically united in support of independence, number over four millions to less than two millions in all

the rest of the civilized tribes. We have the facts in the Government's own report. How is the citizen to make up his mind and to guide his course of conduct otherwise than by collecting evidence concerning matters, necessarily beyond his own immediate ken, from every authentic available source? Must every voter visit the Philippine Islands before exercising the faculties of his mind and his civic rights? Personally I am very glad to add Mr. Manross' testimony, for what it is worth, to the mass in our possession, but it will not have much weight in bringing down the average of the general consent of the great number of witnesses, residents and visitors, natives and foreigners, civil and military persons, who testified, before hostilities embittered and confused men's perceptions to the abilities of the Filipinos to work out self-government with the fairest prospect of success. No nation, especially an "inferior" one, ever peaceably wrought out such a result under tutelage.

I repeat that documentary evidence of all facts will be gladly sent to those who choose to ask for it.

I am your obedient servant,

44 Kilby St., Boston, April 2, 1901.

ERVING WINSLOW.

#### THE WORDS OF DELIVERY IN THE EUCHARIST.

To the Editor of *The Living Church*:

MR. MICHELL'S question may be answered in the affirmative. It has been, and is now in the Church of England, by a literal interpretation of the rubric, the custom to repeat the whole sentence of delivery to each communicant. The rubric is: "When he delivereth the Bread (or Cup) to any one he shall say." Hence there is authority for so doing in our own Church. And Mr. Michell will doubtless agree with me that the custom of saying the whole sentence to each one is better than the "gabbling" of which he so justly complains. But surely the practice of the priest to whom he refers of changing the words of delivery, *i. e.*, "the bodies and souls," was thoroughly objectionable as not only unrubrical and ungrammatical, but, which is the most serious objection, as depriving the words of the individual personal application which to the devout communicant is so precious. I remember so well the practice of my own father after the flesh who was once rector of the parish to which Mr. Michell belongs; and it seems to me, although I have not followed it exactly, to strike the happy medium between the two difficulties of unduly prolonging the service and of hurrying it. The whole sentence was spoken to each two of the communicants, one being communicated while saying the first half, and the other while saying the latter half of the sentence. There are other ways which will readily suggest themselves to any priest who is possessed of the two virtues of reverence and common sense, by which he will avoid causing weariness to the communicants or shocking their reverence. S. J. FRENCH.

Holy Trinity Parish, Dio. Easton, Holy Week, 1901.

#### JAPANESE SWORDS.

MR. GILBERTSON gives some interesting details as to the process of manufacture of the celebrated Japanese sabres. The blades of these sabres are formed of a metal prepared from magnetic iron ores and ferruginous sand. The steel is produced in the form of thin laminæ, and the workman commences by fixing one of these to the end of an iron rod which serves as a handle. To this are soldered other sheets until the mass has a length of six to eight inches, a width of two inches, and a thickness of one-fourth to four-fifths of an inch. This bar, brought to a white heat, is doubled upon itself and hammered until it has taken its original dimensions. This process is repeated fifteen times. Four similar bars are then soldered together, doubled upon themselves, resoldered and heated, this operation being repeated five times. By this process the superposed layers of metal become so thin that a saber is estimated to contain at least one million sheets of metal. Sometimes alternate layers of iron and steel are soldered together, and thus the blade presents a veined appearance. When the blade is finished the surface is scraped, and the end formed to receive the handle; it is then ground to shape. To finish the blade, it is covered with a mixture of clay, fine sand, and powdered charcoal. Formerly the clay was taken from Mount Inari, and the workmen first went through a form of invocation to the tutelary divinity, to ask permission to take the necessary material. When the layer is nearly dry, an ornamental design is traced by short strokes which penetrate to the surface of the metal. It is then heated over a fire arranged for the purpose, and when the proper temperature is reached, which can only be determined by long experience, the blade is plunged into a bath of water or oil. The sabre is then sharpened, and for those of the best quality this operation is said to require fifty days' work.—*Scientific American*.

# Editorials and Comments

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### THE REPLY TO THE PRESIDING BISHOP.

ON another page is printed the reply of the seven Bishops who were the subject of the remarkable letter issued by the venerable Bishop of Rhode Island as Presiding Bishop, in December of last year.

That such a reply should be issued was inevitable from the first, except in the contingency that the Presiding Bishop should himself make the reply unnecessary. We confess to a large measure of disappointment that the latter course might not have been adopted. We greatly deprecate such controversies as this one must be, and which ought to be wholly unnecessary. The angry controversy of the past winter was itself most deplorable. The work of the Church of God can best be done in quietness and in love. We had for some years past been growing to appreciate better the unity of the Church of God. We had learned that unity does not require acts of uniformity. We had taken corporate action in General Convention inviting the Christian bodies of our own land to enter into conference with ourselves in order to discuss whether we might not agree on the ultimate essentials of the Christian faith, and enter again into a visible unity, without seeking or asking absolute uniformity of worship. We had thought we were in earnest in this yearning; and certainly it had lifted us up to a higher level—the level of the Son of God in His Eucharistic prayer—far higher than the level of bitter controversy with our brethren which had been the unhappy concomitant of the unique conditions of American life.

Little did we think that this broader desire for unity in essentials with liberty in non-essentials was to succumb so quickly to the first blast of hatred, at the mere suspicion that in the smallest details of common worship, the reverence of individuals had led them to expand the bare outlines required in the Prayer Book, into fuller significance and living force. We shall not now review the controversy which, so far as these columns are concerned, is closed; we only mournfully say that until it was upon us we should boastfully have said that this American Church had outgrown the possibility of it.

FOR THE FIRST time in the history of the American Church, the Presiding Bishop has issued a declaration which at least implies some measure of inherent authority over his brethren in the episcopate, as inseparable from his office. That claim could not have been merely episcopal, for it was not set forth as writ-

ten by one Bishop to his equals. Its whole language was such as to isolate its writer upon a separate plane among Bishops. It could not be a statutory authority, for there was not the least pretense that the canons had conferred upon him any metropolitanical authority. It could not be an authority based upon precedent, for no one has been so rash as even to maintain that any Presiding Bishop heretofore has ever exercised such "responsibility" as the present revered occupant of that office now assumes the necessity of disclaiming with respect to a given event. The authority claimed is not Archiepiscopal, for no Archbishop in Christendom claims the right to regulate the details of a function at which he is not present. The claim is one which is consistent only with a belief that the Presiding Bishopric is seized of an inherent authority or jurisdiction over other Bishops, which entitles its occupant to issue the remarkable declaration which has called out this present letter.

All this was distinctly pointed out in the course of the discussions of the past winter. We confess that we had believed that the Presiding Bishop would himself have withdrawn his remarkable claim when its serious nature had been pointed out. We were ready to make any excuse for him. He had certainly written inadvertently; he had made a mistake—"to err is human"—and with the openhearted frankness and deep Christian spirit which have always been imputed to him, he would withdraw so unprecedented a claim, he would save the Church from a controversy similar to that which once disrupted the whole Catholic Church, when his brother in Rome made similar claims to jurisdiction over other Bishops, only surpassed by this recent claim in the suddenness of the latter.

We shall not attempt to express the disappointment which is ours by reason of the fact that, with all its consequences and inevitable inferences distinctly pointed out, the Presiding Bishop permits his declaration of December last to stand as the intentional avowment of the rights and prerogatives of the Presiding Bishop. We can now only see that a new controversy is forced upon this Church, different from any of those which have sometimes raged in years past. New, but old. New to America, old to the Church at large. It is the old controversy over the equality of Bishops in the Church of God. It is the old, old claim that certain inherent authority is attached to certain episcopates—once made with respect to fixed sees, now to a fixed office.

Of course we do not deny the *power* of a national Church to vest a given see or an elected officer, or the senior Bishop, with archiepiscopal, metropolitanical, or primatial functions. We have ourselves favored and do favor, the creation of constitutional Archbishoprics, with carefully defined powers of supervision, and distinctly understood limitations. The contention now made is only, first, that no such jurisdiction, or authority, or power, has been canonically vested by this American Church in any single Bishop; and second, that no such jurisdiction, authority, or power is inherent in the office of Presiding Bishop, or of Senior Bishop.

WE MADE AN ATTEMPT in our issue of January 19th to trace the rise of the Presiding Bishopric. We saw that the term was first officially used in 1789, but that it was not until the year 1820 that the Presiding Bishop was granted authority to issue the mandate of consecration, during the recess of General Convention, for a newly elected Bishop, himself choosing the three Bishops thus to act, if he did not himself elect to preside at the function. In the earlier days of the American Church the Presiding Bishop invariably acted as consecrator himself. Bishop White thus acted in 27 instances.

The first consecration in the American Church in which the Presiding Bishop did not act personally was that of Bishop McCoskry, on July 7th, 1836, ten days before the death of the venerable Bishop White. The Bishops consecrating were Drs. H. U. Onderdonk, G. W. Doane, and Jackson Kemper. Two years later, Bishop Griswold being Presiding Bishop, Leonidas Polk was consecrated Missionary Bishop of Arkansas by Bishops Meade of Virginia, Smith of Kentucky, McIlvaine of Ohio, and Otey of Tennessee.

Of course there is no written evidence to show what were

the beliefs of these Bishops. The present controversy was too foreign to their thoughts to have led them to record their beliefs. We should suspect "forged decretals" if they had. But will it be seriously maintained that such men as the senior Doane, Bishop Meade, and Bishop McIlvaine, understood or believed that in consecrating a Bishop, they were acting as vicars of an absent Presiding Bishop, whose representatives they were, rather than as Bishops in the Church of God, and representatives only of Him who had said, "All power is given unto Me; Go YE therefore," etc.? Those who remember what was the calibre of those Bishops will smile at the absurdity of the very supposition. Such Bishops would as soon have thought of consenting to the overlordship of the Bishop of Rome, as to that of an American Bishop who should assume to possess any personal authority over themselves, or to intimate that the "responsibility" for their actions could be other than their own, or to tolerate from any of their House an official declaration, except after due process of law, that they had violated rubrics. One can picture what would have been Bishop McIlvaine's denunciation of such pretensions; while Bishop Doane (of New Jersey), in a letter protesting against an unwarranted suggestion of other Bishops with reference to his course in his own Diocese, wrote:

"The undersigned is a Bishop in the Protestant Episcopal Church in the United States of America. There is nothing against which our whole reformed communion in England and America protests more strenuously, than against the right of any Bishop to interfere within the jurisdiction of any other. And for himself, he must alike resist the intrusion into the fold which he has received from Jesus Christ, of the individual papacy of Rome, and of the triumvirate papacy of ————. The three Bishops have misconceived their man. The undersigned has not asked their advice, and will not submit to their urgency."\*

Yes, "there were giants in the land" in those days; and the Bishop who presumed to possess any authority over his brethren would have received short shift at their hands. It is well for the Presiding Bishops of those days that they had not discovered their "responsibility" over their brethren!

And the spirit of Doane and of his contemporaries is precisely that which is shown by the seven Bishops who to-day declare their spiritual independence of the Presiding Bishopric. They would be unfit men to guard the liberties of the episcopate if they had weakly consented to the theory of jurisdiction promulgated by the Presiding Bishop. Every Bishop in this land must certainly indorse their stand, for the invasion of the rights of one Bishop, is the invasion of all. We venture to say that the American episcopate will stand unanimous and firm in support of the seven who have dared to be strong where the natural temptation is to be weak.

The matter must now come before the House of Bishops, for this is "official" correspondence, and must be laid before the House as such. Once and for all the House must determine whether or not the American Bishops stand upon a plane of official equality. We have come to a fork in the road; one path leads through a new field in which one Bishop in America stands clothed with authority over all his brethren, competent alike to dictate their official actions and to review and condemn such actions after they have been committed; the other is the field in which there is an equality of all Bishops, well stated in the language of the senior Doane already quoted, and repeated in singularly apposite language by his son in the flesh, the present Bishop of Albany, in those words which once before we quoted: [The Church] "is pure and primitive in independence of control from the State, or from interference with it, and in the dignity which denies the subordination or inferiority of the youngest Bishop or the smallest Diocese to any other Bishop on either side of any range of mountains or of any sea."

Clear and distinct is the issue involved. Happily it is not befogged by personalities, for the venerable Presiding Bishop is beloved and respected by all, and not a vote can be directed against his theory by any suspicion of desire to reflect upon him personally.

But between the theory which he has officially set forth, and the idea of the episcopate as declared and held by the seven Bishops, by the Doanes, father and son; as acted upon by White and McIlvaine and Meade and Kemper and Otey, and practised by every one of the august predecessors of Bishop Clark in the Presiding Episcopate; a great gulf is fixed. Individuals might indeed pass over the gulf and change from the one theory to the

other. But the divergence between them is irreconcilable; the two theories cannot be held simultaneously.

And the issue cannot be evaded. The one theory or the other must be upheld by the House of Bishops; and without necessarily any condemnation of persons, the other theory must be condemned.

Of course it may still be maintained that the seven Bishops who have signed this letter are guilty of all the enormities charged against them, and that the choice collection of epithets which has graced the pages of our contemporaries comprises the only fit terms in which to describe them. We have sufficiently discussed this in weeks gone by. That, however, is altogether foreign to the issue raised by this letter. Whether innocent or guilty, these Bishops have equal rights in the Church of God with all other Bishops until condemned by canonical sentence, and their guilt may not be presumed, nor can any theory by which they are answerable for their official conduct to one of their peers be for a moment tolerated.

The approaching gathering of the American Bishops in San Francisco is therefore parallel to those memorable sessions of the Convocations of Canterbury and York held in 1534 which resolved: "That the Bishop of Rome has not, in Scripture, any greater jurisdiction in the kingdom of England than any other foreign Bishop."

Shall our American Bishops be equally strong in the day of their trial?

AN anonymous circular has just come to our notice, which has apparently been in circulation some time, entitled "Why should the General Convention go to San Francisco this Year?" The circular contains some cogent reasons for holding the session in some more central location, where the average cost of attendance would be lessened; and it might well serve as a tract to influence deputies to think before they vote for the place of conventions in future.

But so far as the General Convention of 1901 is concerned, the place of meeting is not an open question. There is not a word that can be said on the subject that can constitute new reasons which did not hold good in 1898 when by joint resolution of both Houses the place was fixed. We do not happen to have at present any official in this Church who is charged with the duty of overruling the action of General Convention on any subject whatsoever, even if such legislation may not always be for the best. True, "in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for such meeting of the Convention, the Presiding Bishop shall have it in his power to appoint another convenient place (*as near as may be to the place so fixed on*) for the holding of such Convention." But what might be "good cause" to fix a convention city in the first place would certainly not be sufficient to justify the Presiding Bishop in overruling the action of General Convention. Unless some "epidemic disease" shall arise in San Francisco, the only "good cause" which occurs to us as sufficient to justify him in acting would be the positive or at least probable assurance that no quorum would assemble at the place fixed upon; and such assurance is not likely to be forthcoming.

The General Convention is to be held in San Francisco. The arrangements have been made, and the local committees have gone to a considerable expense to insure the comfort and convenience of the deputies. It is most unkind and altogether unfair to assume in any way that it is possible, on any likely contingency, for the place to be changed. It is perfectly justifiable to make inquiries as to whether a quorum is likely to assemble, if that shall be deemed doubtful; but beyond that, let us drop the subject and not put ourselves in the attitude of unwilling guests.

#### ANSWERS TO CORRESPONDENTS.

N. T. K.—It is contrary to Catholic custom for a priest to celebrate the Holy Communion with no attending congregation, but the rubric in the English Prayer Book forbidding it does not appear in our own.

T. E. D.—The office of Benediction of the Blessed Sacrament as used in the Roman Communion dates from about the middle of the seventeenth century. As to whether it might legally be authorized by one of our Bishops, we should say such license would be technically within the power of any Bishop.

CONSTANT READER.—Your query was sent to the author of the paper concerning the Physical Cause of the Death of our Lord, who is a medical practitioner of note. His answer is, that his statements were made as the outcome of professional studies for 25 years, and the light which is permitted in answer to worship and prayer. The statements in part were published some 12 years ago by him in one of our medical journals, and recently the same ideas have been advanced in Tissot's *Life of the Saviour*. We have also seen them elsewhere, and the theory is quite probable.

\*Memoirs of Bishop Doane, vol. 1, pp. 474-5.

# Some Old Coptic Churches in Cairo.

By the Rev. WM. WALTER WEBB, D.D.,\* President of Nashotah House.

**I**N CAIRO, that city of contrasts, where the civilization of the nineteenth century and of past centuries is so strangely mingled, where trolley cars and bicycles contest the way with camels and donkeys, where parts of the city remind one of Paris, and other sections carry one at once into the atmosphere of the *Arabian Nights*, there are a number of curious little Christian churches, that remind one of a time when Egypt was a Christian country.

It is hard indeed to realize that there was a time when the Church in Egypt was one of the most vigorous parts of Christendom, the seat of a great patriarchate, able to produce a Cyril, a Clement, an Origen, where there were thousands of priests and religious, and the vast population of the Nile had accepted

being the present Coptic Cathedral, a comparatively new building, although probably on the site of, and perhaps incorporating in one of its chapels, an older church), all the churches are contained in the suburb known as Old Cairo, once called Babylon, probably the Babylon of St. Peter's Epistle. Here in what was once a fortress or strongly fortified town, and whose great walls and gates and narrow alleys and hidden courts still witness to its military strength, are found four or five little churches, the most interesting remains of Egyptian Christianity in Egypt.

It seems as though the object was to hide them away where they cannot be found, probably to protect them first from a heathen, then from a Mohammedan mob, so that the would-be visitor, after vainly hunting for an entrance, gets a guide, and



COPTIC CATHEDRAL, CAIRO, EGYPT.

Christianity with a zeal and fervor that was a lesson to the rest of Christendom.

Now there are but a few hundred thousand Christians, living largely in the towns of upper Egypt, at Luxor, Assuit, Esneh, and Dendera; the monuments of the old heathen life are found everywhere, but one has to search for a Christian church, and the few that are left are hidden away usually in some monastery off in an oasis, or in some other inaccessible place.

No body of Christians has suffered more terrible persecutions, and one wonders that any are left; and unfortunately not only have they been persecuted by Roman emperors and by Mohammedan rulers, but there has been continual internal strife, until one wonders rather at the number than at the fewness of those who remain.

In Cairo (with one or two exceptions, the most notable

as he is taken through one court-yard after another, down apparently blind alleys and through several closed doors, and around most unexpected turns, wonders how the people themselves ever find their way to church.

The first thing that strikes one is the small size of the buildings. Two of the largest measure only 90 x 50 and 60 x 50 feet. The next thing one notices is their dilapidation. It is hard to realize that they are used; dirty, out of repair, chapels used as store-rooms for all sorts of old rubbish, the beautiful carved screens often tumbling to pieces; even the sanctuary looking dirty and unkempt, with a soiled and torn altar cloth and broken candlesticks.

One old Coptic church, in a monastery near Abydos, where we were assured they had service every Sunday, looked hardly fit to stable cattle in. It is true that the Cathedral and one or two of the churches, especially a new one at Esneh, were more tidy and really looked as if they were used.

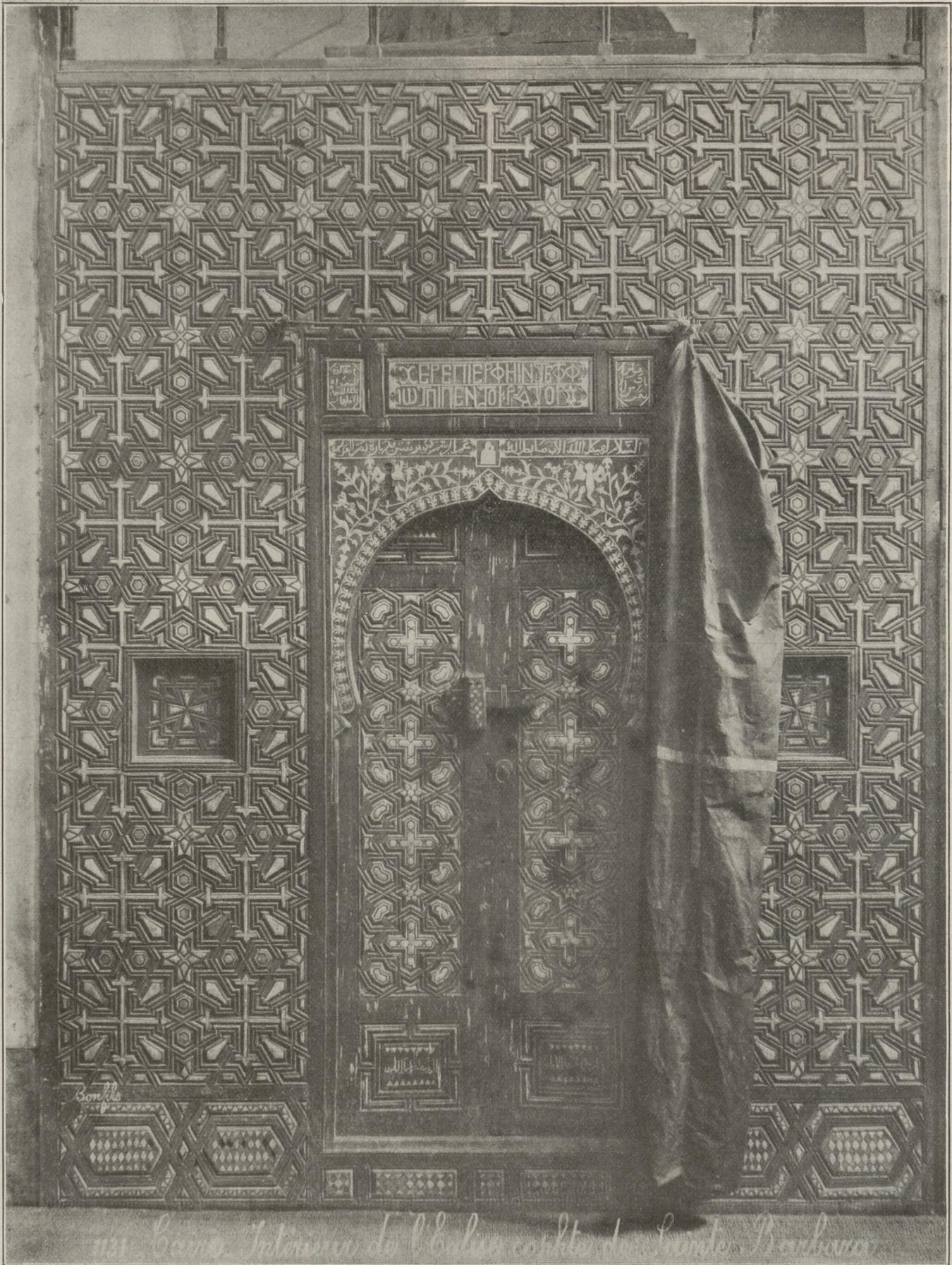
The most striking feature of them all is the beautiful carved screens that are equivalent to the *iconostasis* of a Greek church. Some of the best examples are given in the illustra-

\* Dr. Webb is traveling in the Orient with the Rev. John Binney, D.D., Dean of the Berkeley Divinity School, and this paper is the first, we hope, of several records of out-of-the-way discoveries which may be communicated by the travelers to American readers, through THE LIVING CHURCH.—EDITOR L. C.

tions; the work is in ebony, cedar, and sandal wood, inlaid with ivory. The effect is very rich, and the detail of some of the ivory carving is marvelously beautiful. This is especially true in the Church of St. Barbara.

The churches are usually a regular oblong, of a general

screens of open work running across the nave, one separating the narthex, or vestibule, from the body of the church, containing a basin for ablution and the holy water stoup of a Roman church. The second screen divides the portion of the nave used by the women from that used by the men, the third separates



COPTIC CHURCH OF ST. BARBARA, CAIRO, EGYPT—INTERIOR.

basilican structure, the walls very thick and lighted by clerestory windows, the columns small and often of unequal size, and varying in material and design, showing that, like the columns of the older Roman basilicas, they have been taken from other buildings. They consist usually of a narthex, nave, north and south aisles, choir, and three chapels at the east end, sometimes each having its own altar. There are usually three carved

the presbytery from the part of the nave where the men worship. The presbytery is also distinguished by being raised two or three steps above the body of the nave, thus forming a sort of choir, as shown in the picture of St. Sergius'. In this choir there are usually two lecterns, or ambos, as shown in one picture of St. Barbara, on which are kept copies of the Scriptures in the Coptic version, sometimes with a modern Arabic translation,

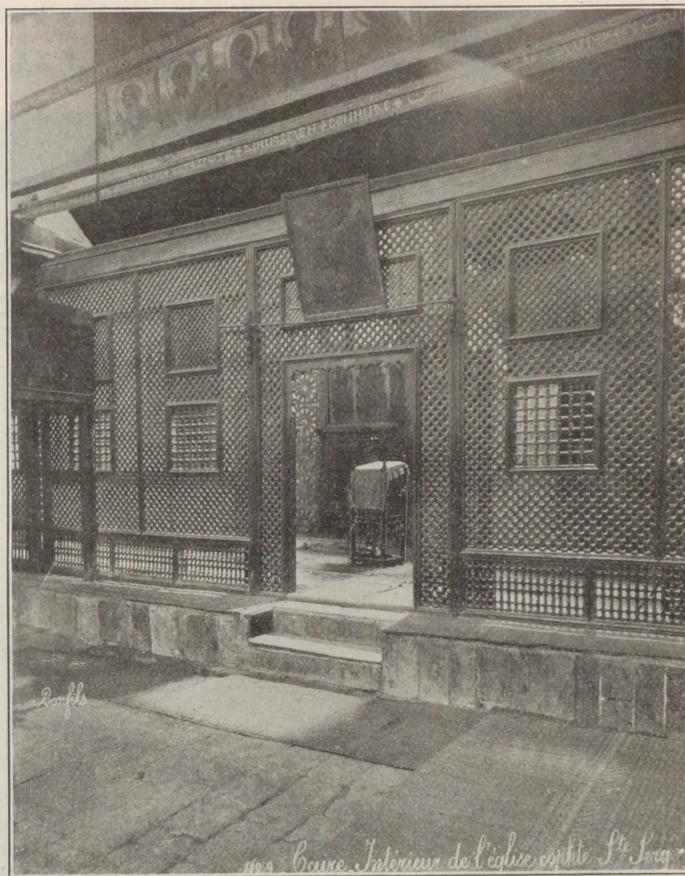
for the Coptic is practically an unknown tongue even to most of the clergy.

In the men's division of the nave there is often a high pulpit, usually of wood inlaid with ivory. In some cases the decoration is very elaborate, and the pulpit is the most artistic thing in the church.

There are usually a few pictures or icons hung on the screen or walls. They are of the usual Byzantine type, painted on wood with gold backgrounds. Both drawing and coloring are very crude, so that they have no artistic value. On the other hand there are some beautiful carvings in ivory and wood. In the Church of *Mari Girgis* (St. George) three representing the Nativity, the Eucharist, and the patron saint of the church, are especially beautiful.

The altar is quite low; hardly three feet high, with a wide mensa, giving the effect of being nearly a cube. It is vested on all sides with usually a large embroidered Coptic cross on the side towards the congregation. Two single candlesticks and a standing censer were the only ornaments seen. In one church a large Byzantine picture of the Crucifixion hung on the east wall of the sanctuary, but in no case did I notice any cross on the altar. In several of the churches there were Byzantine crosses about six feet high with the Crucifixion painted on them, sometimes hung, and in one case placed, on a sort of rood beam, over the screen dividing the narthex from the nave. In a side chapel there was always a large stone font in which the children are immersed at Baptism. It was usually a solid block of stone in which a hole about sixteen inches wide and two or more feet deep had been made. Near by was usually a well from which the water could be drawn.

The most interesting and perhaps the oldest church, although not by any means the best artistically, is that of St. George. Underneath is a curious crypt consisting of a nave and aisles. The end of the nave has an altar formed like the altar tombs of the Roman Catacombs. Here, it is said, the Virgin and Child reposed when in Egypt. As Babylon was a Jewish settlement, and, as we know, early became the center of a Christian population, it is not impossible that the tradition is



COPTIC CHURCH OF ST. SERGIUS, CAIRO.



COPTIC CHURCH OF ST. BARBARA, CAIRO, EGYPT—INTERIOR.

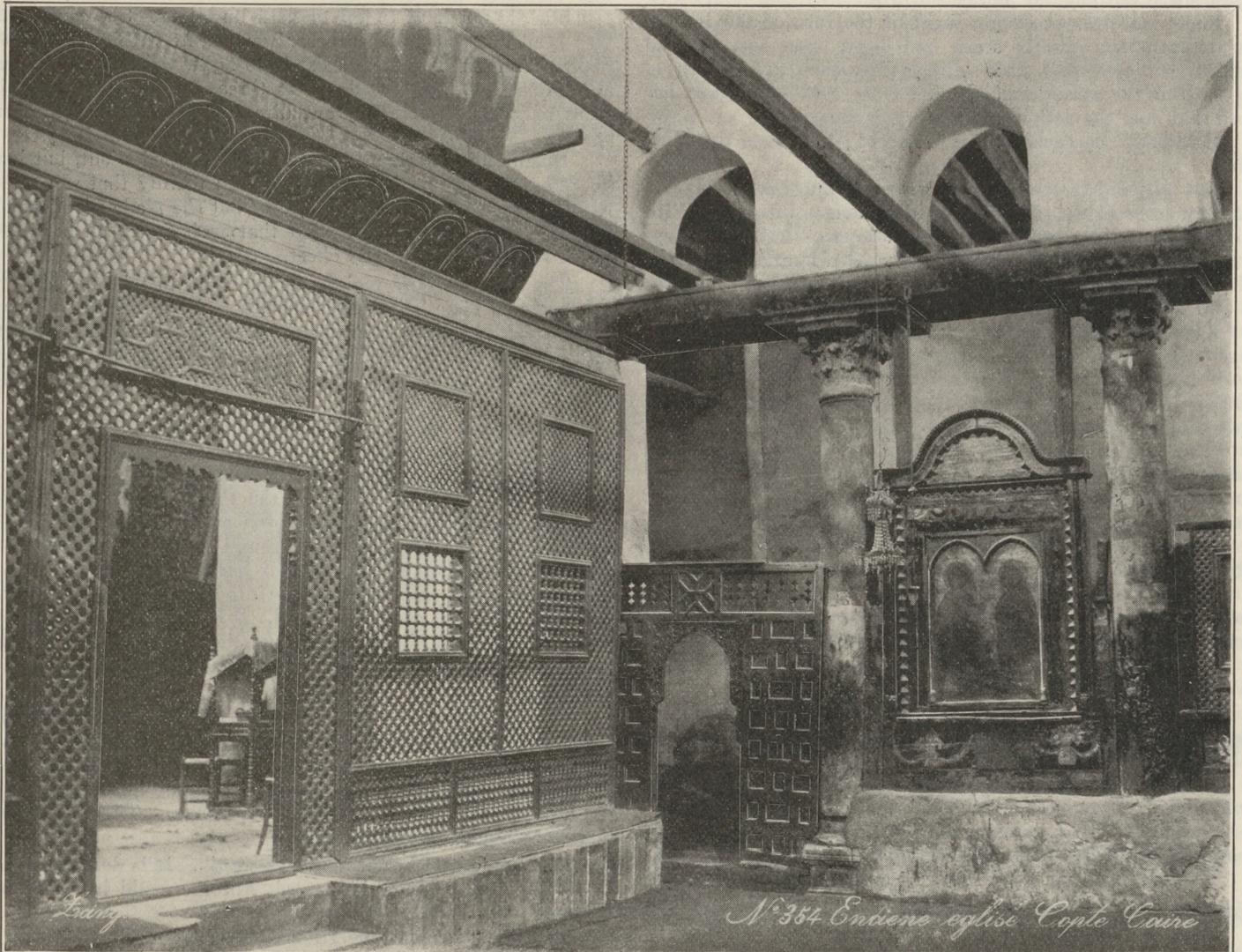
a true one; at any rate for many centuries it has been revered as one of the most sacred places of the Egyptian Christians.

The usual service on Sunday, the celebration of the Eucharist, begins at six in the morning and continues for four or five hours. Now, during Lent, they have the same service on Wednesdays and Fridays. The churches, like all Eastern churches, are without seats; the congregation standing, or prostrating themselves at the more solemn parts of the service. Under the English occupation, when everything in Egypt is so improved, and the Copts for the first time in centuries have a fair opportunity, and are free from the continual persecution of Mohammedan rule, there seems some hope that they may again take their place among the Churches of the East.

They have established many schools. The clergy are being

better trained, and there are signs of a better future. The Copt is naturally a more intellectual and more thrifty race than the Mohammedan, especially if the latter be a Turk; and one cannot but hope that the time may come when the descendants of the old Egyptian race will again rule Egypt as a Christian country freed from the Monophysite heresy which has had so deadening an effect on their spiritual life.

We have had a delightful trip up to the Second Cataract, and I feel I have learned a great deal in the last month or so. We leave for Jerusalem to-morrow, reach Beyrout April 14th; thence to Constantinople, Athens, and Naples about May 4th.  
Cairo, March 12, 1901.



ST. GEORGE'S (COPTIC) CHURCH, CAIRO, EGYPT.

#### PRAYERS FOR THE DEAD.

[The following lines are from the pen of a Presbyterian minister, and indicate that his heart has taught him better than his creed, on prayers for the dead]:

O' ER land and sea, love follows with fond prayers  
Its dear ones in their troubles, grief, and cares;  
There is no spot  
On which it does not drop this tender dew,  
Except the grave and there it bids adieu,  
And prayeth not.

Why should that be the only place uncheered  
By prayer, which to our hearts is most endeared,  
And sacred grown?  
Living, we sought for blessings on their head;  
Why should our lips be sealed when they are dead,  
And we alone?

Idle? Their doom is fixed? Ah! who can tell?  
Yet, were it so, I think no harm could well  
Come of my prayer;  
And O, the heart, o'erburdened with its grief,  
This comfort needs, and finds therein relief  
From its despair.

Shall God be wroth because we love them still,  
And call upon His love to shield from ill  
Our dearest, best,

And bring them home and recompense their pain,  
And cleanse their sin, if any sin remain,  
And give them rest?

Nay, I will not believe it. I will pray  
As for the living, for the dead each day.  
They will not grow  
Less meet for heaven when followed by a prayer  
To speed them home, like summer-scented air  
From long ago.

Who shall forbid the heart's desires to flow  
Beyond the limit of the things we know?  
In heaven above  
The incense that the golden censers bear  
Is the sweet perfume from the saintly prayer  
Of trust and love.

—REV. W. C. SMITH, D.D., LL.D., *Edinburgh.*

“OUR LORD'S RESURRECTION is a moral as well as an intellectual power. While it convinces us of the truth of Christianity it creates in us the Christian life. We are risen with Christ. Just as we die with Him to our old nature we rise with Him in newness of life. Just as we have shared His tomb, we share, even here and now, His victory. This is not the language of a recondite mysticism. It is the constant language of that most practical of men, St. Paul. The moral resurrection of Christendom is a fact of experience.”—*Canon Liddon.*

## The Scarlet Thread

By A. M. Barnes

### CHAPTER VIII.

"IT IS IN MY HEART."

SUZANNE'S strange conduct caught Louie's attention. The nature, too, of the cry startled her. It was not merely an exclamation of horror at the awful sight. It was far more. It was a sharp outburst of pained surprise.

Louie had not yet caught sight of the face of the Indian. The moment the ghastly scene had burst upon her, she had dropped her eyes and stood with paling face and trembling limbs. But the words that now fell from Antoine startled her more than had the action and the cry of Suzanné.

"Combee!" he exclaimed. "Combee! Yes, it is the Huspah!"

Not only did the words come with startling effect to Louie, but they aroused her. She remained no longer inactive. With swift movement she reached Antoine, who stood but a few steps away. She caught the sleeve of his buckskin hunting shirt and held to it bravely.

"It is Combee!" he repeated.

Then as he turned to look into her face, with eyes the expression of which made her heartsick, he added:

"'Tis the dog that did betray thee! He will never again! But," he added after a pause, "the beasts might have saved us the trouble. 'Tis strange they did not."

"Antoine!" she pleaded. "Listen to me, Antoine. Be not hasty. Do nothing that thou wilt live to regret. He is already punished. Oh, see in what a terrible plight he is! Surely this lesson will be lasting."

She had both hands clasped about his arm now, and was holding to him firmly.

"So, it is the wretch who led our sweet girl to what was her death for all he knew!" cried René La Chere, who had not only overheard Antoine, but also recognized Combee.

"We'll waste no time to untie him," he added significantly. "We can make swifter work of it as he is. But wouldn't it be more in accordance with what he deserves," he turned grimly to ask of Antoine, "to re-fasten his arm and leave him for the wolves to come back and finish?"

"That it would!" declared Claud hotly, and ere Antoine could reply. "Even that is too good for him. Oh," he broke off passionately, "when I think of what he has done, it is a wonder I can keep my hands from him so long as I do."

"Dear friends, my good friends," entreated Louie, her eyes upon the face of each in turn, "oh, listen to me! Do nothing in haste; do nothing cruel, I beg. Do not stain the swords of true knights and pure gentlemen by a deed such as this. Untie him and let him go. There will be only one chance in many that he reaches his people alive. He can do us no harm. Yea, I believe," she added, with a look so trusting, so ingenuous, that her whole face was illuminated by it, "I feel that he will not if we do this thing for him."

"Untie him and let him go?" cried Antoine, almost beside himself with astonishment. "Let a snake escape that will but recoil itself to sting thee? Unfetter a dangerous beast to turn the next moment and rend thee? What canst thou be thinking? Surely what thou hast suffered has turned thy head!" He looked at her pityingly.

All this time the wretched Combee was pleading to be released, was begging piteously for his life. For from the moment that he had recognized the Huguenot soldiers, he realized what little chance there was for him. He was endeavoring, too, to tell them his story, to make his defense. The Spaniard had assured him that no real injury would be done to Louie. He wanted only to see and talk with her, so that he might arrange about her father; then he would return her safely to the fort. He had given his word for it.

It was a wretched account indeed that Combee had to relate of his present punishment. The Spaniards, despite his protests, had persisted in connecting him with the attack of Andustee's people. He had frequently been seen with them. They thought, too, Louie's escape a part of the plan. She had been seized by some of the Indians with the hope of getting a ransom, for it was known how much the Spaniards desired her. Furious over

being thwarted of their prey, the Spaniards at once accused Combee. Combee, alarmed, had tried to escape, but he had been pursued, caught, and this was his fate. He had been bound to the tree with one of Andustee's men, who had also been captured.

"Listen to him," entreated Louie. "Oh, I believe he is telling the truth! He has stood near to death. Surely, then, he could not thus deceive. But see how he suffers! He has been punished. Have pity, and let him go."

"Did he care what suffering he brought to thee, or to us?" asked Antoine bitterly.

"Or was there aught of pity bestowed upon thee?" added René La Chere, an ominous light in his eyes.

"Did he plead with the Spaniards for thee, as thou art now pleading for him?" asked Claud.

She did not reply to any of these questions. She could not. Her head drooped and her heart went faint within her. She realized that she had a hard battle to fight. The chances were all against her. She stood one to three, and she could see no point of yielding from any one direction, not even a glimmer of hope.

During all this time Suzanné had remained silent, but her distress was very apparent. She showed plainly that she sympathized with Louie in her pleading; but she made no effort to add her own. Doubtless she felt that such a step on her part would have had little if any effect.

The Westoes were plainly of the mind to take no part in the matter. They had caught enough to have something more than an inkling of the true state of the case. But their manner said plainly that they would leave the soldiers to settle the affair to suit themselves. They were not likely to need assistance.

"Do not say more to us," Antoine begged of Louie. "It is hard to refuse thee; harder than words can tell thee. Apart from what we feel toward him for what he has done to thee, there is the vow that binds us; the thing to which we have pledged ourselves, by our honor, even at the cost of our lives. Death to the Spaniard wherever found! Death, too, to those who ally themselves to him for our harm. This wretch lured thee from safety. He betrayed thee into the hands of Menendez, acting as the agent of the Spaniard. It is the same as though it were the Spaniard himself before us; though," he added with a forced smile, "I would like to try my good sword upon a carcass less craven."

"Leave him to me," spoke René La Chere; "I can slay with equal grace both the villain who contends stoutly with me and the reptile that has sought to pierce me with its fangs. Do thou go on," he continued earnestly, "with her," a movement of his head toward Louie, "and with the woman. They must not even hear aught of what happens."

But Louie held her ground steadfastly. It is doubtful that if, even at the point of his sword, Antoine could have driven her on.

"Good gentlemen, true friends, listen to me."

She had clasped her hands now, while the supplication of her face was such they veiled their eyes before it.

"This is a deed, O believe me, that will give to neither one of you any satisfaction through all your days. You are hot now with passion, each one. What you think now will not be what you think when your thoughts have grown cooler. Then each in his heart will thank me that I stayed his hand from deed so miserable. Let the wretch go. What harm can he do to you or to me after this? On the other hand, he may surprise you by doing what you do not expect. I think I read his nature aright. He is punished. He will turn to me, and to you if we do this thing. Let me then have my way. Good Monsieur René, give me thy knife, and I will with mine own hands release him."

The young soldier looked at Antoine. It could be seen that he was wavering just the least bit. Antoine, too, did not have so steady a look about the lips. His eyes also drooped a moment away from René's. Only Claud Burge stood with clouded brow and threatening attitude.

But the next instant, Antoine's eyes were raised, and with a flash that scorched and withered in an instant the sweet plant of hope that had sprung up within Louie's heart.

"We cannot!" he cried, as though in reply to René. "Our fellow soldiers would despise us. Hot, too, would be their indignation against us that we had let so vile a wretch escape. We must remember that which we wear; that which binds us to what we have pledged. So long as we have this token here,"

with a quick movement toward the breast of his shirt, "then are we bound to obey."

"The scarlet thread?" cried Louie, a strange, quick note in her voice.

"Yes, the scarlet thread," he answered her.

"The badge by which we have pledged to avenge the woes of our people," added René La Chere; "to show no quarter either to these Spanish murderers or to those who serve them. So long as we wear this emblem, we cannot show mercy if we would."

The light that had become enkindled within Louie's eyes was now a flame of joy over all her face. Her voice rang out with a thrill of feeling that startled them.

"Then since thou dost not now wear the token," she said, addressing René, but including all in her glances, "neither thee, nor Antoine, nor good Monsieur Claud, dost thou not see how thou art released for the time from that to which thou hast sworn? Where is the scarlet token?" she added in bantering tone, that would have been light indeed, but for the weight of suspense that was so plainly in it. "Come, show it to me!"

Each soldier's eyes dropped to the breast of his hunting shirt. Plainly he expected to find it there, run through the dark cloth of his doublet, the fateful line of crimson. For the time he had forgotten that he had changed his uniform for the hunter's outfit of buckskin. With varied exclamations of dismay, of consternation, they gazed alternately at each other and at Louie.

"It is not there!" she cried triumphantly, "as each can plainly see."

"But the vow remains," declared Antoine stubbornly.

"Aye, that it does!" assented René.

"Just as though the scarlet thread gleamed across our breasts!" spoke Claud Burge firmly.

"Nay, nay, hearken to me," Louie pleaded. "The emblem is not there. Each did take the vow that so long as it gleamed where eye could see no quarter would be given or mercy shown. For the time it has been removed. Though through no intention on the part of any one of you, yet all the same it is not there."

"Yes," she continued, drawing in her breath as though for one last, great effort, and with eyes that she now fixed on Antoine's face with a gaze so pleading he felt unable to endure it, and so dropped his own eyes. "Yes! Listen, Antoine. The token thou didst wear is gone, but mine remains."

"Thine?" he cried hastily. "I never knew thou hadst one! Only a day or so ago thou didst tell me thou wouldst not wear it."

"Thou art mistaken, Antoine. I never told thee this. Thou art thinking of something else. I have worn this token for many days; yea, for months and years; and with God's grace I shall wear it to the end of my life."

"What dost thou mean? Thy words perplex me. What is thy token? Where dost thou wear it? Never have my eyes seen it."

"What is my token?" she repeated, her voice deep and tremulous. "Listen, Antoine; and oh, that thou wouldst take this token for thine own, too. My token is the remembrance of the blood of Christ my Saviour, that was shed for me. Where do I wear it? Where do I keep it?"

She paused for a moment. She looked from one to the other. Then she threw her head upward with a proud, happy movement.

"It is here in my heart."

Every eye dropped before her; every head was lowered. The gaze of not one of them could meet her own steadily.

"This is my scarlet thread," she continued, "the badge I wear, and through it I, too, am pledged. But, oh, the humility of this pledge, the gentleness it teaches! The heart wherein this token dwells must know naught of revenge. Instead, it must be constrained to kindness, to long suffering, to forgiveness. It must forget injuries, and say to the one who has injured, 'Yet another chance will I give thee, to see if thou wilt not mend thy way.'"

She paused a moment, then slowly, steadily the words came:

"Wilt thou not give me a knife now, Antoine? And go but a little way further on, thou and Messieurs René and Claud? I will have done in a little while. Thou nor the others need see it."

He gave it to her; he could do naught else then. But it was not graciously done.

"Poor wretch! poor Combee!" she said, while with deft girl hands she cut one by one the thongs that bound him. "Thy sin

was great. Thou didst use the name of the dear Jesus to cloak thy deed. Ah, Combee, how couldst thou have done it? But thy punishment, too, has been sore. May it cure thee.

"There! thou mayest go now. No; the soldiers will not hurt thee. They have pledged me. But wait! here is a bandage for thy wound; to stop the flow of blood. Thou dost know how to bind it."

With the words she stooped, and deliberately tore a strip some inches in breadth from an undergarment. It was already rent by brambles; but she found a portion she felt would do.

It was a silent breakfast of which they partook after that; one, too, that only the Westoes seemed really to enjoy. The others showed but little appetite. However, as the march was resumed, conversation began to come again in brief sentences, and Louie was thankful that Antoine and the others were gradually getting over the occurrence of the morning.

Shortly past noon they made another halt. Food was partaken of with more relish this time. Only two of the Westoes remained, the other three having parted from them just after the morning meal.

The repast finished, and a rest having been indulged in, the remaining Westoes were sent forward to reconnoitre. They were now within two hours' journey, even less, of the fort, that is to say, about seven miles. Ordinarily they might have proceeded without apprehension of any great danger. But not now. Indeed, after the events that had transpired, and knowing what they did of the Spanish nature, they were sure that the vicinity of the fort was now one of special peril. All the paths leading to it were doubtless watched. For the Spaniards knew that had Louie really escaped alone, had her friends found her, or did the Indians who held her seek to treat with her friends, in either event, the fort would be the objective point. Besides having discovered its whereabouts, they would not long delay the attack, although they had been foiled in the plan first formed. Only that morning, but an hour or so before the little band had halted for their mid-day repast, great peril had confronted them. A party of Spanish horsemen had passed very close to them, so close that, had they not covered in the bushes as quickly as they did, they surely would have been discovered.

The Indians were absent an hour or more. When they returned, the worst fears were realized. The Spanish lines were only about three miles away. They had completely surrounded the fort.

(To be continued).

## Family Fireside

APRIL.

HERE come the sunbeams and the soft, gentle showers,  
As they play hide and seek in their hunt for the flowers.  
First it rains, then it shines; then it shines, then it rains,  
Till the fields and the meadows, the gardens and lanes,  
Are sparkling with tears and with smiles all in one,  
Like diamonds reflecting the rays of the sun;  
While zephyrs come stealing o'er mountain and lake  
To kiss the red blossoms and bid them awake.

—Our Sunday Afternoon.

EASTER DAY.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. iii. 1.

TO every one who has given his life to the Lord there comes the wonderful message that he is risen with Christ above the power of sin and death. That the believer shall some day lie down, and surrender himself to the power of physical death and that his body shall be laid in the grave, he knows full well; but that event has been so relieved of its horror that he can even welcome it with joy. It has become simply the way of entrance into the presence of his Lord. In addition to this, death has become the way of deliverance from the ills and aches, the deprivations and shames, the suffering and imperfection of his existence on the earth, and his entrance into a world of light, of holiness, and of joy.

## A THOUGHT.

BY THE REV. CYRUS MENDENHALL.

THEY are all friends now; but to me it seems such a dreary waste of friendship past—only a few days where it might have been years."

Thus it was a friend wrote me, commenting upon the fact that a death had healed a long standing family difficulty. Death and disease work wondrously in bringing about reconciliations; but alas! why wait for these harsh agencies? How many bitter tears are shed upon the tomb when too late to do good!

Words of praise, acts of penitence, and a tardy humility are withheld until no good can come of them to the dead. Are you, my dear reader, wasting friendship, losing years of sweet communion, because you refuse to do your part toward reconciliation?

Could those living receive some of the kind words, could a degree of charity now be given and some token of love made known to-day—not all held in reserve for an obituary notice—what good it might do! It is an ill-timed affection that pours out its soul only by flowery decoration upon the coffin and regrets by the sepulchre.

Do what we can to make life a lovely psalm as we move onward. If you have kind words, say them now. Don't postpone generous promptings nor stifle tender inspirations. Some of heaven may be had to-day, and instalments of beatitudes and beauties are within our grasp before we reach the other shore.

"She died as many travelers have died,  
O'er taken on an Alpine road by night,  
Numbed and bewildered by the falling snow:  
Striving, in spite of failing pulse and limbs,  
Which faltered and grew feeble at each step,  
To toil up the icy steep and bear,  
Patient and faithful to the last, the load  
Which in the sunny morn seemed light, and yet  
'Twas in the place she called her home, she died!  
And they who loved her with all of love  
Their wintry natures had to give, stood by  
And wept some tears, and wrote above her grave  
Some common record which they thought was true!  
But I who loved her first and last and best,—I knew."

## CONNIE'S PRAYERS.

(EXTRACT FROM A FORTHCOMING NOVEL, ENTITLED "CONNIE'S MISTAKE.")

BY MRS. MARY J. HOLMES,

Author of "Tempest and Sunshine," "The Tracy Diamonds," etc., etc.

GOOD NIGHT, Connie. I suppose there is nothing I can do for you?" Kenneth said.

"No, thanks," Connie replied; then, still holding her dripping candle nearly upside down, she added: "Or, yes, if you will hear me say my prayers and keep me going."

Kenneth drew a long breath and stopped short, while she continued: "And if you will just unbutton me. I can't reach 'em very well and hold the candle, too, and the kitten. I've got it, see?"

She was squeezing it under her arm, while she put her hand to the back of her dress, trying to loosen the refractory buttons.

Kenneth's face was scarlet, but the one turned to him was as innocent as a baby's, and he began his task. He did not know anything about a child's buttons and his fingers felt like thumbs as he managed to undo them, while Connie hunched her shoulders and squeezed the cat which she said she should keep all night if her aunt would let her.

"I always have a doll at home," she said, "and I wanted to bring one with me, but auntie would not let me. I wonder why?"

Kenneth was not especially interested in dolls, and having discharged his duty as maid, turned to go. But Connie was not through with him.

"Ain't you going to hear me say my prayers and keep me going? Jean always does—that's my maid."

Kenneth drew a longer breath than at first. But Connie was persistent and made him sit down in a chair while she put the sputtering candle on the floor, and still holding the cat, knelt beside him with her head in his lap.

"You'll have to say them with me; Jean does," she said, while Kenneth felt the cold sweat trickling down his back as he replied, "I don't know what you want me to say."

There was a quick uplifting of the golden head and Connie's blue eyes looked wonderingly at him.

"Why, 'Now I lay me,' and 'Our Father,' and the collect. Auntie is particular about that."

Kenneth sweat still more, for he had no idea what she meant by a *collect*. Such a thing was no part of the service in the church at The Four Corners, or, if it was, they did not call it by that name. He knew "Now I lay me" and "Our Father," and used to say them, but had given them up, influenced by Hal, who said they were too big for such childish things. As "deacon" of the church his father asked a blessing at the table and had family prayers Sunday morning; but what the mischief a collect was, Kenneth could not guess. Mrs. Hart, he knew, belonged to a church like St. Jude's at Rocky Point, and with the rather narrow views in which he had been educated he fancied a collect might be something heretical, or at least not quite orthodox. "Now I lay me" and "Our Father" were all right, and he began to repeat them stammeringly, but Connie's steady voice gave him courage and he kept on to the close, when he made a motion to get up.

"Wait, there's a lot more, and you, kitty, keep quiet," Connie said.

The cat kept quiet, and Kenneth waited while Connie went on: "God bless Auntie, and Guardy (I put him in because he saved papa's life)" this to Kenneth; then she continued: "Bless Jean, and make me a good girl; bless Kenneth and make him a good boy (I am putting you in because I like you). Amen."

Kenneth was sweating now like rain, not cold sweat, but hot, which stood in drops upon his face, and there were tears in his eyes as he thought what a miserable lout he was, compared with this little girl who was not through with him yet.

"Now I must say the collect and you must begin, for it's so long. I don't know half of it," she said, with a little cuff at the cat which was trying to escape.

"I don't believe I know it, either. Can't you skip it?" Kenneth asked, and Connie answered, "Skip it? No! That would be wicked. I must say it, and if you don't know that one, we'll say the *Stir Up* one. That's short and easy. Begin!"

"Oh, Connie, I don't know that, either, nor what you mean," Kenneth gasped.

"That's smart! Not know the *Stir Up*!" came in a muffled voice from Kenneth's knee, which the cat was scratching by this time, trying to get away from the hands holding it so tight.

"Keep still, can't you?" Connie said to the cat, and then began the collect for the 25th Sunday after Trinity.

"There! She's got away and gone under the table," she exclaimed, as the kitten made a spring for liberty.

Then she went on to the end and started for the cat, while Kenneth improved the opportunity to leave the room, feeling smaller and wickeder than he had ever felt since he stole melons from a neighbor's garden. Surely a little child was teaching him, and that night he said the neglected prayer of his childhood, kneeling in the darkness and cold of his own room and promising himself never to omit it again if fifty Hals were there telling him it was nonsense.

## ADVICE ABOUT THE EYES.

A CLEVER WOMAN who knows what she is talking about has this to say on the subject of eyes: Never rub your eyes, nor allow your children to do so from their infancy. Veils are bad for the sight, especially those spotted or covered with a pattern. So eschew veils when you can, or wear the softest, clearest net when obliged to do so. Never read in bed or when lying on a sofa. Sit with your back to the light when engaged in reading or working. Pale blues or greens are the most restful wall papers for the eyes, whereas red is exceedingly fatiguing. Do not read, write or work longer than two hours together without resting your eyes and closing them fully five minutes. Be most careful to live in a dry house on dry soil. Attend to the digestion, for did not Milton declare his blindness to proceed from the effects of dyspepsia? If the eyes be weak, bathe them in a basin of soft water, to which a pinch of table salt and a dessert-spoonful of brandy have been added.

## RIGHTLY ECONOMIC.

TO BE JUDICIOUSLY economical requires a master mind. Less great minds never make a success of it, but become mean or miserly. But when one has to count the pennies, this kind of economy is invaluable. If you are careful you will not only save, but get more out of what you have already got. When you get a letter tear the half sheet off; it will save letter paper for making shop lists, etc., on. When you drop a pin or a hairpin, pick it up, instead of letting it be swept up in the dustpan. When you see a hole, mend it, when you tear anything, stick it together. Always keep your clothes well brushed and neat; never let a loose hook or a tiny ravel go unlooked after.

## Church Calendar.



- April 7—Sunday. Easter Day. (White.)
- “ 8—Monday in Easter. (White.)
- “ 9—Tuesday in Easter. (White.)
- “ 12—Friday. Fast.
- “ 14—First Sunday (Low) after Easter. (White.)
- “ 19—Friday. Fast.
- “ 21—Second Sunday after Easter. (White.)
- “ 24—Wednesday. (Red at Evensong.)
- “ 25—Thursday. St. Mark, Evangelist. (Red.)
- “ 26—Friday. Fast. (White.)
- “ 28—Third Sunday after Easter. (White.)
- “ 30—Tuesday. (Red at Evensong.)

### KALENDAR OF COMING EVENTS.

- April 17—Dioc. Council, Louisiana.
- 25—Convocation, Arizona.
- May 7—Dioc. Conv., Mississippi, New Jersey, Pennsylvania, South Carolina, West Missouri.
- “ 8—Dioc. Conv., Alabama, Arkansas, Georgia, Kentucky, Massachusetts, Tennessee, Texas, Washington.
- “ 12—Consecration of Christ Church, Little Rock, Ark.
- “ 14—Dioc. Conv., Dallas, Western New York.
- “ 15—Dioc. Conv., Maine, Nebraska, Pittsburgh, Southern Ohio, Virginia.
- “ 21—Guild of All Souls, Milwaukee; Dioc. Conv., Central Pennsylvania, Iowa, Long Island, Missouri, Newark, Ohio, Quincy.
- “ 22—Dioc. Conv., East Carolina, Los Angeles, North Carolina.
- “ 28—Dioc. Conv., Chicago.
- “ 29—Dioc. Conv., Maryland; Convocation, New Mexico.
- July 24-28—Brotherhood of St. Andrew, Detroit.

## Personal Mention.

THE street address of the Rev. W. J. ATTWOOD has been changed from 707 5th Ave., to 617 6th Ave., N., Great Falls, Mont.

THE Rev. S. B. BLUNT, curate at St. Stephen's Church, Providence, R. I., has declined the call to the Church of the Intercession, Stevens Point, Wis.

THE address of the Rev. HENRY B. CORNWELL, D.D., *rector emeritus* of the Church of the Good Shepherd, Brooklyn, N. Y., has been changed to 204 Montgomery St., Newburgh, N. Y.

THE Rev. A. T. GESNER, late rector of Trinity Church, Everett, Wash., has become rector at Billings, Montana.

THE Rev. E. L. HENDERSON, formerly of Annapolis, Md., should be addressed at St. Luke's Rectory, New Haven, Conn.

THE Rev. WM. MARVIN JONES of Buffalo, N. Y., has changed his street address to 304 Post Office Building.

THE Rev. C. MACON has resigned his position as assistant in the Church of the Good Samaritan and has become curate at Trinity Church, San Francisco.

THE Rev. B. F. MATRAU has resigned the rectorship of St. Bartholomew's Church, Englewood, Chicago.

THE Rev. R. M. MAYO, of Philadelphia, Pa., has received a call to the rectorship of Christ Church, West River, Md.

THE Rev. A. DER. MEARES has returned from Florence, S. C., to 1515 John St., Baltimore, Md.

THE Rev. T. LOGAN MURPHY expects to sail for Europe on April 24. After May 1st, his address will be American Church, Avenue del Alma, Paris, France.

THE Rev. HENRY QUIMBY of St. George's Church, Flushing, L. I., N. Y., has accepted a call to the Church of the Nativity, Price Hill, Cincinnati, Ohio.

THE Rev. HUGH A. R. RAMSAY gives up the charge of St. Peter's, Redwood City, Calif., to become assistant in the Cathedral Mission of the Good Shepherd, San Francisco.

THE Rev. HENRY B. SMITH of Fox Lake, has been called to the rectorate of St. Luke's Church, Whitewater, Wis.

THE Rev. H. E. SPEARS of the Church of the Advent, Cynthiana, Ky., has been called as assistant in Trinity Church, Columbus, Ohio.

THE address of the Rev. W. G. WEBB has been changed from Port Jefferson, L. I., N. Y., to 113 Sussex St., Jersey City, N. J.

THE Rev. FREDERICK WELHAM has resigned the rectorship of St. Paul's Church, St. Joseph, Mich.

### DIED.

BIGGAR.—At his home, Markdale, Ontario, March 27, 1901, in the faith of the Catholic Church, ROBERT DUNN BIGGAR, aged 55 years. R. I. P.

### WARNING.

#### POSITIONS WANTED.

LOCUM TENENCY.—Rector Mid-West parish, stone church, five points, seeks Locum Tenency or temporary exchange. Young; known; extempore preacher. L. T., LIVING CHURCH Office, Milwaukee.

ORGANIST.—Position as Organist and Choirmaster. I thoroughly understand the Episcopal service. Address A. V. H. M., care THE LIVING CHURCH, Milwaukee.

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PARISH.—A Priest of several years' experience in town mission work, Catholic Churchman, not afraid of work, seeks new engagement; references; good reasons for leaving present charge. Address B. A., THE LIVING CHURCH Office, Milwaukee.

#### POSITIONS OFFERED.

PRIEST OR DEACON for pioneer work on Catholic lines among colored people in Tennessee. Stipend for Priest \$500.00. Address, giving references, etc., ARCHDEACON BASSETT, Nashville, Tennessee.

### 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. The 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.

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#### THE AMERICAN CHURCH MISSIONARY SOCIETY,

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MR. J. HULL BROWNING, *Treasurer*.

Appeals for the Church's Missions in Brazil and Cuba. Both of these Missions make singularly providential appeals to the Church, and offer rare opportunity for Missionary work in a spiritually desolate land. Contributions should be sent to Rev. W. DUDLEY POWERS, Gen. Secretary, Church Missions House, 281 Fourth Avenue, New York City.

## 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

REV. E. W. HUNTER,  
Secretary General,  
Rector, St. Anna's,  
New Orleans,

OR

L. S. RICH,  
Business Manager,  
Church Missions House,  
Fourth Ave. & 22d Street,  
New York

### BOOKS RECEIVED.

JOSE M. PRADA, City of Mexico.  
*Oficios Provisionales de la Iglesia Episcopal Mexicana.* Iglesia de Jesus.

G. P. PUTNAM'S SONS (Through Des Forges & Co.).

*Wings of the Morning.* Essays and a Sermon for Lent and Other Seasons. By Walter C. Roberts, rector of Christ Church, Corning, N. Y. Price, \$1.00.

HOUGHTON, MIFFLIN & CO. (Through Des Forges & Co.).

*Dog-Watches at Sea.* By Stanton H. King. With illustrations. Price, \$1.50.

THE REVIEW AND HERALD PUBLISHING CO., Battle Creek, Mich.

*The Great Nations of To-Day.* By Alonzo Trévier Jones. Price, paper, 25 cents.

LONGMANS, GREEN & CO.

*Lysbeth. A Tale of the Dutch.* By H. Rider Haggard, Author of *Jess*, etc. Price, \$1.50.

FLEMING H. REVELL COMPANY.

*The Sign of the Cross in Madagascar; or, From Darkness to Light.* By J. J. Kilpin Fletcher. Price, \$1.00.

RIGGS PRINTING & PUBLISHING CO.

*Rhymes from Time to Time.* By Wm. Crosswell Doane. Price, \$1.50.

### PAMPHLETS.

*The Twentieth Church Congress.* Papers, Addresses, and Discourses at the Twentieth Church Congress in the United States, held at Providence, R. I., November 13, 14, 15, and 16, 1900. Price, \$1.00. New York: Thomas Whittaker.

*Other Things a Churchman Ought to Know.* By the Rev. George W. Dame, S.T.D., Rector Church of the Holy Innocents, Baltimore, Md. Price, \$10 per hundred copies in any quantity. Published by the author.

*Foreign Mission Boards.* Eighth Conference of the Officers and Representatives of the Foreign Missions Boards and Societies in the United States and Canada, January, 16-18, 1901, held in the Fourth Presbyterian Church, New York. New York: Foreign Missions Library, 156 5th Avenue.

*The College-bred Negro.* A Social Study made under the Direction of Atlanta University

by the Fifth Atlanta Conference, held at Atlanta University, May 29, 30, 1900. Edited by W. E. Burghardt Du Bois, Ph.D., Corresponding Secretary of the Conference. Price, 25 cents. Atlanta, Ga.: Atlanta University Press.

*Pathways to Our Church.* By the Rev. Geo. W. Shinn, D.D. Price, 10 cents. New York: Thos. Whittaker.

*Historical Associations of the Prayer Book, and The Prayer Book a Mine of Wealth in*

*Devotion.* Two Lectures. By Andrew Gray, D.D. Price, 20 cents. New York: E. S. Gorham.

*Three Meditations.* Given during Lent, 1901, at the Church of the Ascension, Salida, Colo., by the Rev. J. W. Ohl.

## The Church at Work

### AMERICAN CHURCH BUILDING FUND COMMISSION.

THE AMERICAN CHURCH BUILDING FUND COMMISSION, since the beginning of this year, has made the following gifts, to aid in the building of churches and mission chapels: To St. Luke's Church, Hot Springs, S. D., \$250; St. Mary's Church, Willsboro, N. Y. (Albany), \$250; Church of the Epiphany, Provo, Utah, \$200; Church of the Incarnation, Decatur, Neb., \$200; Holy Trinity Church, Thayer, Mo., \$250; Mission Church, Marshallville, Ga., \$100; Mission Church, Carrollton, Ga., \$150; Ascension Church, Carrabelle, Fla., \$100; St. John's Church, Lakeside, Minn. (Duluth), \$250; Church of the Epiphany, South Haven, Mich. (W. Mich.), \$200; Mission Church, Boonville, Ark., \$100; Mission Church, Shelbyville, Ind., \$250; Mission Church, Monticello, Ark., \$100; All Saints' Church, Minot, N. D., \$100; St. Mark's Church, Sidney, Ohio, \$200; Mission Church, Lake Village, Ark., \$100.

These gifts have been made under a provision of the Constitution which directs that the income derived from the investment of the Fund shall be applied "in aid of the building of new churches," if the Trustees shall deem proper, "provided that not exceeding \$500 shall be devoted to any one such church for such purpose." Inasmuch as the one million dollar fund has not been completed, the Trustees have not felt justified in making any one gift to exceed the sum of \$250. It seems not to be well understood that gifts cannot be made for the purpose of paying debts, or supplying the furniture or interior decoration of a church. Nor can the funds of the Commission be used to cancel notes, or to satisfy any portion of a mortgage, which has been made to secure the payment of a loan once made by the Commission. So many applications have been received for purposes of this kind, that the Counsel for the Commission in response to inquiry has addressed a letter to the Trustees saying: "It seems perfectly clear to me, that although the Fund was established to aid in the erection of churches, etc., the Commission are simply Trustees, into whose hands this Fund has been given for safe-keeping, and the greatest care should be exercised to see that it is so loaned and invested as to keep the principal intact. Much as I appreciate the desire of the Commission to go as far as possible in relieving a parish, by making a gift to cancel the loan on a church or rectory, such a policy, if pursued, would result in a dissipation of the Fund, and would be illegal."

That this Commission has been doing a useful though silent work, is shown by the fact that it has given, from its income, over thirty thousand dollars in gifts to aid in building four hundred churches.

J. NEWTON PERKINS,  
Cor. Sec.

### ARKANSAS.

WM MONTGOMERY BROWN, D.D., Bishop.

#### New Missions.

IT IS EXPECTED that work will be commenced immediately after Easter upon the

new church for Trinity parish, Pine Bluff (Rev. W. D. Buckner, rector).

IN THE COURSE of a missionary visitation by Archdeacon Rhames, during the latter part of Lent, he formed a congregation at Dumas, and established a guild, which was set to work to raise funds to build a church. About \$100 was raised during Mr. Rhames' visit. At Monticello a church is nearing completion, the furniture now being put in place. These two points, together with Lake Village and Arkansas City, in which missions have lately been established, will shortly be grouped together, under the care of a single missionary.

### CENTRAL NEW YORK.

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

#### Syracuse University—Holy Week.

A MOVEMENT to associate Churchmen together, who are attending Syracuse University (nominally a Methodist institution) has resulted in the formation of "The Students' Church Association," for social and religious purposes, under the direction of the Rev. E. W. Saphoré, rector of the Church of St. John the Divine, in the same city. A religious service is held weekly in Grace Church, which is near the University. About sixty men and women are enrolled as members.

THE LARGE vested choir of Zion Church, Rome (Rev. Dr. J. H. Egar, rector), rendered Stainer's "Crucifixion" on the evening of Palm Sunday.

A CLASS of 63 persons confirmed by the Bishop at St. Peter's Church, Auburn, on Tuesday in Holy Week, makes a total of 1,198 persons confirmed in that parish during the rectorship of 38 years of the Rev. Dr. Brainard.

### CHICAGO.

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

**Large Confirmation Classes—New Church for St. John's Mission—Brotherhood Meeting—Girls' Friendly Society—Church Dedicated at Highland Park—Easter in Chicago—Death of Mrs. Bishop.**

IN CONFIRMING a class of 120 at St. Peter's Church, on the evening of Wednesday in Holy Week, Bishop McLaren—not Bishop Anderson as stated last week—congratulated the rector, the Rev. Frank Du Moulin, on his work, and especially on the size of the class, saying it was the largest he had ever confirmed in his long episcopate. It is very likely the largest class ever presented west of New York and Philadelphia. Sixty per cent. of the class consisted of adults, and 45 per cent. were males. The girls wore white dresses and white veils, and the women also wore white veils. Bishop Anderson also confirmed lately a class of 91 at St. Ansgarius'; and at Grace Church, Oak Park, his former parish, of which the present rector is the Rev. E. V. Shayler, he confirmed 50 persons on the evening of Palm Sunday, being the largest class ever presented at that church.

THE FEELING has been spreading among the people of St. John's mission, Clybourn

Avenue, that the coming spring is a favorable time to leave their present inadequate and expensive rented quarters and to erect a church building on the lot which they purchased a year ago. The priest in charge, Rev. H. A. Duboc, and the building committee, have therefore adopted a plan for beginning work. The ladies have also arranged for a "rummage sale," and asked to have it made known that they will gladly receive such articles as persons are willing to contribute, including clothing, furniture, or anything salable, and will call for them if notice is sent to Miss Mary Hutchison, 299 Erie Street.

The mission has a large and interesting Sunday school, and an organization known as the Boys' Friendly Society, which includes boys of ten years of age.

THE NEXT local assembly of the Brotherhood of St. Andrew will be held in Trinity parish house on April 16th. Both Bishop McLaren and Bishop Anderson hope to be present. To make it easier for those members living at a distance from Trinity Church, a light supper will be served before the meeting.

THE 13TH ANNUAL MEETING of the Girls' Friendly Society is fixed for next Tuesday, April 16th, at St. James' Church. The Holy Communion will be celebrated at 10 o'clock, and then will follow the business meeting with reports and election of officers. Lunch will be served at one. The conference with associates will be at 2 p. m. The special subjects for consideration are to be presented by Miss Hutchison of St. James', Miss Prophet and Miss Porter of Trinity, and Mrs. Hernweg of the Cathedral. All women interested in the G. F. S. work are cordially invited to be present.

THE MEMBERS of Trinity Church, Highland Park, fully deserve the joy this Easter has brought them, for ever since the burning of the church a year ago last December, they have worked hard and faithfully to raise funds for the new edifice, and their efforts have been crowned with success. At 7:30 on Easter morning, the first service in the new church was held. The interior is most Churchly in effect, and unmistakably a "House of God." At the 11 o'clock service the building was full; the music rendered by a mixed choir under the direction of Mr. Bower, the organist and choirmaster. The organ has a wonderful tone and power. The Easter decorations were more than usually effective; the stone altar was crowned with Annunciation lilies, the lights, the vases, the brass ornaments, the pure white and rich green foliage, could not have had a better background than the deep terra cotta of the chancel walls.

Bishop McLaren read the dedication prayers, and after a few remarks from the rector, Rev. P. C. Wolcott, in which he expressed his great happiness in the completed church and in having Bishop McLaren with them. The Bishop, whose recent illness has prevented him from making his episcopal visits, addressed the congregation; he spoke of the pleasure it gave him to resume his work in

a parish so dear to him, and one that had been a comfort and help from the beginning, and of the satisfaction this completeness and Churchliness of the building gave him. He then spoke briefly of Easter joys; the dual life, the tendency in all nature to decay, but only to spring into new life again, and that in the end LIFE would be the victor.

During the celebration the sun burst out from behind the clouds, and streamed through the chancel window onto the altar, seeming to bring with it a promise of blessings from above.

REPORTS of the Easter services at the city churches show crowded congregations everywhere, and very elaborate decorations in some of them, though there was little of an unusual nature to record. Bishop McLaren was at Highland Park, as stated above, while Bishop Anderson confirmed a class at the Cathedral.

A shadow was cast over the services at St. Bartholomew's, Englewood, by notice of the resignation of the rector, the Rev. B. F. Matrau. He has been in poor health for some time, and he intimates that he must give up the work of the parish, in which he has been very successful. Mr. Matrau became rector of St. Bartholomew's in 1890, when services were held in a little frame building at the corner of Stuart Avenue and 65th Court, with a total membership of 114. Two years later the present church was erected, and the parish property is now valued at nearly \$100,000. Mr. Matrau will go South for the remaining portion of the spring, and expects to spend the summer in Massachusetts.

At the Epiphany there were 723 communicants, nearly 400 of whom received at the earliest of the three celebrations, and 224 of whom were men and boys. The decorations were elaborate, including some 200 calla lilies sent by friends from Los Angeles. The offering was in excess of \$4,000 for the parish debt. The rector was assisted in the morning by the Rev. F. J. Hall, D.D. At the Redeemer, where there were four services on Easter, there were 400 communicants and the offerings amounted to \$4,000. A beautiful stone font was given the church, and the rector received many personal gifts from his people. There was an offering of \$8,000 at St. Paul's, Kenwood, and contracts for the new church will be let this week. At St. Peter's the rector, Rev. Frank Du Moulin, had asked for \$5,000, for the enlargement of the church, which is insufficient for the large congregations. He obtained \$5,568. There were 818 communions made at that parish during the day, and at St. Alban's, which only reported 159 communicants last year, 155 received on Easter. There were 69 communicants at Morgan Park and the offerings aggregated \$1,240 in addition to a receipt for \$225, the latter being for the mortgage indebtedness. A new Bible and altar desk were presented to the church, and the priest in charge, Rev. Harold Morse, received gifts of a new white surplice, a new white stole embroidered in gold bullion, and a new cassock, the latter being from the communicants at his mission at Longwood.

The musical features of the day show elaborate programmes at a number of the churches. Mozart's Communion Office was sung at the Cathedral; Gounod's "St. Cecilia" at the Ascension and at St. Mark's, Evanston; Gounod's *Messe Solonelle* at Christ and Trinity Churches; Cruickshank's Mass in E flat at St. Bartholomew's and The Atone-ment; the service by Agutter in G at St. Alban's; Stainer's at St. Andrew's; Moir's in D at Our Saviour; the service in E flat by Battison Haynes at the Transfiguration, Annunciation, and part of it at Grace Church; Eyre's service at St. Paul's, Riverside; while at the other churches the music was selected from various sources. There were large offertories at a number of the

churches, including one of about \$4,000 at the Redeemer.

IN A CLASS of 77 confirmed by Bishop McLaren on the evening of Maundy Thursday at the Church of the Epiphany, 32 were men and boys, 44 were adults, and 24 came from various Protestant denominations, and 5 from the Roman Communion. The Good Friday services were largely attended.

THE REV. T. D. PHILLIPPS spoke before the men's club of St. Peter's Church on Easter Tuesday evening, on his Experiences in Paris.

THE DEATH of Mrs. Catharine Stout Bishop occurred at Jacksonville, Fla., on Good Friday. Mrs. Bishop was the widow of the Rev. Hiram N. Bishop, D.D., a pioneer priest of Chicago, who came to the city in 1856 and began work at the old St. John's Church, Union Park, near the west limits of the city. Mrs. Bishop was active in relief work during the Civil War and afterward in the trying times of the Chicago fire, when the church was used for relief barracks under Mrs. Bishop's supervision. She was also the daughter of a priest, the Rev. Charles B. Stout of Michigan, and was born in 1834 at Mount Morris, N. Y. She was married to Dr. Bishop at Urbana, Ohio, in 1853, and is survived by four children, three of whom—Mr. Charles N. Bishop and the Misses Laura and Katharine Bishop—reside in Chicago, and one, Mr. W. S. Bishop, in Duluth, Minn.

**COLORADO.**

JOHN FRANKLIN SPALDING, D.D., Bishop.

**Improvements at St. Barnabas'.**

IMPORTANT improvements have lately been made in the structure of St. Barnabas' Church (Rev. Chas. H. Marshall, rector), consisting of an entirely new chancel, with new altar, rood screen, a new pipe organ, and new interior decorations. The organ and rood screen are the gift of Miss Bayaud, who was at one time a Sunday school teacher of the present rector, and who formerly resided in New York City, but now makes her home in Denver. The other improvements are made by subscription of the congregation. Services were held in the guild room while the church was in the hands of the workmen, and it was anticipated that the church in its improved condition would be ready for the Three Hours service on Good Friday.

**FLORIDA.**

EDWIN GARDNER WEED, D.D., Bishop.

**Death of S. T. Gregg.**

THE DEATH of Mr. Samuel Treat Gregg occurred at Jacksonville on March 31st. Mr. Gregg was the only remaining son of the Rev. Dr. Francis M. Gregg of Chicago, and was a leading Churchman and also well known as a musician. He was 24 years of age.

**FOND DU LAC.**

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, Jr., Bp. Coadj.

**Corner Stone at North Fond du Lac.**

BISHOP GRAFTON laid the corner-stone of St. Michael's Church, North Fond du Lac, on Easter Monday, the clergy and choir of the Cathedral taking part in the service. The inscription on the stone reads:

† Holy Catholic Church. †  
Jesus Himself Being the Chief Cornerstone.  
St. Michael's.  
Easter, 1901.

**INDIANA.**

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

AT THE EVENING SERVICE on Good Friday at St. Paul's Church, Indianapolis, the cantata of The Crucifixion, by Stainer, was rendered by the choir, with solos and quartette, the entire work being under the direction of the choirmaster, Mr. C. H. Carsten.

**IOWA.**

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

**Mission at Emmetsburg—New Church for Oskaloosa.**

A MISSION was held at Trinity Church, Emmetsburg (Rev. W. T. Jackson, Ph.D., rector), during the week March 24-30, by the Rev. Messrs. T. F. Bowen and W. H. Knowlton. The sermons and addresses set forth the doctrine and usages of the Church in a clear and happy manner.

IT IS EXPECTED that a new church will be erected during the summer for the parish of St. James', Oskaloosa (Rev. W. H. Frost, rector).

**KANSAS.**

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

**Progress in the Diocese.**

A NOTE in the *Salina Sun* states that in five years, covering the episcopate of Bishop Millspaugh in Kansas, the indebtedness of the parishes and institutions of the Diocese has been reduced from \$69,000 to \$26,000. The value of the Church property in the state is estimated at \$990,000.

**LEXINGTON.**

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

**Strength of the Church in the Diocese—Mt. Sterling—Ashland Seminary—Corbin—Falmouth.**

THE BISHOP has compiled the following statistics based upon the Census report of 1900, viz.:

The Diocese of Lexington is almost exactly one-half the State of Kentucky, being that portion lying east of a line, following closely the 85th Meridian of Longitude. It has 63 out of the 119 counties. In 1900 the population of this Diocese was 1,000,511, a gain of 16.7 per cent. over that of 1890. Five of the 119 counties in the state show an increase of over 50 per cent., and are so-called "Mountain Counties." Ten counties have decreased in population. All but two are in this Diocese, mostly in the north central part. Of the 63 counties in this Diocese:

- In 12 we have parishes.
- In 9 we have organized missions.
- In 4 we have missions.
- In 8 we have had occasional services.
- In 30 we have no service, no organization.

Four cities in the state have more than 25,000 inhabitants. Three of them are in this Diocese, namely:

	Population.	Communicants.
Covington.....	42,938	454
Newport.....	28,301	444
Lexington.....	26,369	595

Of the eight places in the state having more than 5,000 inhabitants, and less than 10,000, six are in this Diocese. The six have a population of 41,110 and 592 communicants.

Of the 27 towns in the state having less than 5,000, and more than 2,000, 15 are in this Diocese. Population of the 15 towns, 50,976; communicants, 519.

The towns in the Diocese of less than 2,000, contain a population of 29,032, with 137 communicants. Total population, 1,000,511; total communicants, 2,741.

We think these figures may be of interest to the Church at large, for they prove that this, next to the youngest of the Dioceses, is essentially *missionary*; and that the Church has as yet but touched the fringe of the mass of indifference and ignorance around her. Our wise Bishop, feeling this, is establishing schools, knowing the force of the truth that all missionary work must begin with the young. Brave and self-sacrificing men and women are working to the utmost to help his endeavor. May the Lord of the harvest, in His good time, move the hearts of our stronger sister Dioceses to send aid to hasten the needed work in this corner of His Kingdom.

THE BISHOP'S visitation to Mt. Sterling, Sunday, March 3d, was marked by a violent wind storm, which tried the nerves of the congregation of the Church of the Ascension

through the morning service, and which, thanks to a merciful Providence, was withheld from overthrowing a tall chimney of the church until about half an hour after the congregation had left; then it crashed through the roof, in a depressed angle between the transept and choir. The results of the Rev. G. C. Abbot's persistent devotion to his work in this one field (and he has several missions beside) of Mt. Sterling, through the past five years, and the esteem in which the community holds him because of his character and genial ways, are seen in the increasing attendance in congregation and Sunday school, and in the position which his parish is taking in the town.

MR. H. N. HILLS, rector of Ashland Seminary, near Versailles, made the last of a series of visits to Versailles, March 19th. During these visits many conferences have been held by Bishop Burton and Mr. Hills, with local business men, with a view to gaining a more active interest on their part in the welfare of the school. As a result of these conferences a board has been organized, with the express purpose of increasing the boarding department. A most promising future seems to be opening for the school.

ON MONDAY, March 25th, the Bishop met the General Missionary, Rev. W. G. McCready, at Corbin, where the day was spent in inspecting proposed sites for the school; in conferences with teachers and citizens; and in a well-attended service at which the Bishop preached. In numbers, in intelligence, and docility of the children, few schools can compare with that of Corbin. Of this result, under God, much is due to the personality of the teachers. Besides Mr. and Mrs. Hancock, Miss Morrell, and Mrs. L. W. Thomson, the school is soon to have the services of Miss Annie E. Hudson of Maysville and Miss Ogden of Knoxville, Tenn., the latter of whom, like Mrs. Thomson, will serve without stipend from a missionary spirit. Mr. Hancock, as head of the school, has the respect of the community. The General Missionary is manifesting his zeal and interest in trying to secure such property as is necessary for the well-being of the school. Anyone observing the success of the school, notwithstanding its present inadequate quarters, would be moved to contribute towards securing such buildings and grounds as every school demands for its reasonable maintenance.

THE BISHOP, with the Rev. H. E. Spears of Cynthiana, visited Falmouth on March 11th where the Rev. F. K. Struve, pastor of the Methodist place of worship, extended a whole-souled hospitality, both in entertaining the guests, and in opening his church and drawing in a large congregation for the service of the Church.

#### MARQUETTE.

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

#### Enlargement Required at Ishpeming and Sault Ste. Marie.

THERE IS EVERY INDICATION that the long-needed new church buildings at Sault Ste. Marie and Ishpeming are to be taken in hand this year. The Bishop visited Ishpeming on Palm Sunday, made three addresses during the day, and confirmed 15 persons. The church is entirely inadequate for ordinary occasions, and something neat and commodious enough for 500 worshippers is greatly needed. The Easter offering will be devoted to the new church. At Sault Ste. Marie the same need is apparent and is being faced in a good spirit. The Bishop will spend two weeks following April 23d in the Diocese of Minnesota, at Bishop Whipple's request, visiting the Swedish churches and also several other parishes at Litchfield, Willmar, Benson, Appleton, Montevideo, Olivia, Pipestone, Sleepy Eye, Tracy, and Lambert. He will be a guest of the Church Club in Minneapolis April 24th.

#### MARYLAND.

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

#### Various Notes.

THE REV. WILLIAM M. BRANDER, assistant at St. Peter's Church, Baltimore, has been appointed a Chaplain in the Army. After both services on Sunday, March 31, the friends of Mr. Brander gathered around him to express their regret that he is so soon to leave St. Peter's. He has not yet received word as to when he will report for duty, nor does he know where he will serve. He said that he expected to be ordered away before long. Mr. Brander, who has been at St. Peter's for three years, is a native of Virginia, where he was born in 1867. He was educated at the Virginia Military Institute and at the Virginia Theological Seminary. He served two charges in Virginia and then came to Baltimore as assistant at Memorial Church.

BISHOP PARET left Baltimore, Thursday, April 4th, for a ten days' rest at Lakewood, N. J. The Bishop has finished his annual visitation of the Baltimore churches. During Lent he confirmed about 700 persons.

SPECIAL SERVICES in honor of the feast of St. George, which occurs on April 23, will be held Sunday night, April 21, at St. Michael and All Angels' Church, Baltimore. The members of the St. George's society, the presidents of the sister societies, including the German, French, Scotch, and Irish, as well as many clergymen, have been invited to attend by the rector, the Rev. Dr. C. Ernest Smith, chaplain of the St. George's society, who will deliver the sermon. A collection will afterwards be taken up for the benefit of the Victorian Memorial fund, which was originated by Mr. Arthur W. Robson, President of the St. George's society. As a large crowd is expected to attend the services, Mr. Austin Hirst, Assistant Secretary of the St. George's Society, has been instructed by Dr. Smith to issue cards of admission to the services. A beautiful volume containing the resolutions of the society on the death of Queen Victoria, bound in full royal purple calf, tastefully engrossed and illuminated, and bearing on the cover the legend in silver, "In Memoriam Victoria, R. I.," has been completed, and will shortly be sent to the King and Queen of England, through diplomatic sources.

THE REV. R. S. W. WOOD, assistant at old St. Paul's Church, of which the Rev. Dr. J. S. B. Hodges is rector, has resigned to take effect June 1. Dr. Hodges stated that the Rev. Mr. Wood's successor has not yet been decided upon. Mr. Wood has been at old St. Paul's nearly three years, going there from the Church of St. Michael and All Angels'. He was also at one time an assistant at St. John's Church, Washington, D. C. Dr. Hodges also stated that the Chapel of St. John the Baptist, on Barre Street, which is a mission of old St. Paul's, will be turned over to Bishop Paret June 1. The Doctor said he did not know whether the Bishop intended to keep the mission open or whether it will be closed. The chapel has been a mission of St. Paul's for the past six years. The Rev. W. V. Dawson, who has been in charge for some time, has resigned, his resignation taking effect at Easter.

#### MASSACHUSETTS.

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

#### Death of Rev. N. H. Chamberlain—Division of the Diocese—Notable Gifts to Churches.

THE REV. NATHAN H. CHAMBERLAIN died April 6th at Monument Beach, where he had resided for the past few years. The house where he died, was the same in which he was born Dec. 25, 1831. He was graduated from Harvard College, 1855, and entered soon after the ministry of the Unitarian body. Dissatisfied with the changes there, he sought the

ministry of the Church, and served her faithfully and eloquently till his health gave way. Among his rectorships were that of St. James' Church, Milwaukee, many years ago. He was in many ways a remarkable man. Besides being a preacher of great eloquence, he was the author of many books, which have always attracted considerable notice. *The Biography of a New England Farmhouse* is still popular and deserves it. As a teacher of elocution he stood high and gave instruction to many of the clergy of Massachusetts.

He will be missed in clerical circles, where his rare sense of humor brightened many a weary hour, and where his gifts often shone with brilliance and edification to those who were privileged to be his witnesses.

THE COMMITTEE considering the division of the Diocese have printed their report and circulated it in the Diocese. The majority report advises the election of a Bishop Coadjutor, while the minority advises division and the election of a Bishop for the new Diocese. The latter is signed by the Rev. W. B. Frisby, D.D., and the Rev. E. Peabody.

A VERY BEAUTIFUL choir banner, designed by the curate of All Saints', Ashmount, has been presented to the parish. It is made of white brocaded satin under a rich canopy of gold satin, containing three figures, the center one being the Blessed Virgin, with St. Ambrose and St. Augustine on either side. The banner, in memory of Walter James Smith, an acolyte of the Church of the Advent, was blessed on Easter eve in that church. It is said to be the finest banner in America.

A SILVER paten and chalice have been given by relatives to St. Matthew's Church, Boston, in memory of Margaret Ridley Thayer. Similar gifts have been made by the infant class of Christ parish, Quincy, to the church.

THE PAUL REVERE BELL has been purchased by St. James' Church, Cambridge, for the sum of \$500, and will soon be hung in the belfry. This bell has a history. It is the first bell cast in Boston, and the only one upon which Paul Revere placed his name. It formerly belonged to the First Methodist society, and they purchased it from the Second church, on Hanover street. When in place at the north end, it rang every day at 7 a. m., 12, and sounded the curfew at 9 o'clock. The Fanueil Hall bell formerly hung in St. Matthew's Church, and St. James' Church is the second church to obtain an historic bell.

GOOD FRIDAY was never so well observed as this year in Boston. The Christian sects have fallen into line with the Church's ways, and the large attendance at the different churches augurs well for the future observance of the day. The public schools were closed, and in many places, business was suspended.

#### MICHIGAN.

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

#### Death of the Rev. J. M. B. Sill.

THE DEATH of the Rev. John M. B. Sill, who was ordained to the diaconate in 1890, being at the time a Professor in the University of Michigan, occurred at Detroit on the 6th inst. Mr. Sill was a native of Buffalo, N. Y., and a graduate of the University of Michigan, from whence he received his degree of M. A. in 1870. He was ordained to the diaconate by Bishop Davies, and had never been advanced to the priesthood. He was appointed by President Cleveland, United States Minister to Korea, and served as such for four years. He was a man of marked learning.

IN A CLASS presented to the Bishop for Confirmation at St. John's Church, Detroit (Rev. C. E. Woodcock, rector), on the evening of Palm Sunday, were two deaf mutes from the Ephphatha mission, presented by the Rev. A. W. Mann, who acted as interpreter.

**MILWAUKEE.**

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

**Gifts to Kemper Hall—Easter Gifts—Holy Week and Easter—Elkhorn—West Superior.**

BEFORE the Easter vacation at Kemper Hall, Kenosha, the following gifts received during 1900-01 were acknowledged:

Equatorial telescope, presented by the Milwaukee Kemper Hall Association.

Revolving dome for the telescope, pledged by the Alumnae Association.

A scholarship for a day-pupil, presented by the Kenosha Kemper Hall Association.

A stained-glass window in the cloister, presented by the class of 1900.

Two hundred dollars, presented by Miss Blanche Price of the class of 1900.

A school banner, presented by the Guild of the Holy Child.

Fifteen volumes for the Grecian history department of the library, presented by the class of 1904.

A garden vase, presented by the class of 1905.

A cast of the Victory of Samothrace, presented by the pupils in the Latin classes.

A cast of the Farnese Hercules, presented by the pupils in the drawing classes.

A skating pond, pledged by the pupils of the school assisted by Mrs. Grover.

Two Audubon plates of birds, presented by Mrs. George C. Stevens of Milwaukee.

The framing of the Audubon plates, presented by the Bird Club.

Some interesting mineralogical specimens from gold mines in Idaho, presented by Mrs. Frank Johnesse.

**HOLY INNOCENTS' CHURCH**, Racine, received an Easter gift of a fine altar service, from the Misses Peterson, as a memorial to their father.

**TRINITY CHURCH**, Mineral Point, inaugurated a male vested choir of 25 voices on Easter Day. The service was heartily rendered.

A **NEW CEILING** of oak has been placed in St. Mary's Church, Tomah, and the structure has also been painted and re-carpeted.

**GOOD FRIDAY** found even better recognition in attendance at the Three Hours service at the Cathedral than in former years. The Bishop visited the various city parishes during Holy Week.

Easter services in Milwaukee were invariably well attended, but no features call for special mention. At St. Thomas', a little mission church on the south side, which reported only 32 communicants last year, there were 31 communions made on Easter. At St. Andrew's, another recently founded mission, of which the Rev. Geo. F. Burroughs is priest in charge, thanks were expressed for the following articles which had been recently presented to the parish: a litany desk and fronts for pews, of oak, an alms basin of solid brass, silver bread box for Holy Communion, silver mounted baptismal shell, solid brass communion rail, chancel Prayer Book and book markers. The offerings at the city churches included \$2,750 at St. Paul's, \$1,933 at St. James', \$725 at the Cathedral, \$300 at St. Stephen's and \$236 at St. Andrew's. At St. Matthew's, Kenosha, offerings were in excess of \$1,000, being by far the largest in the history of the parish, showing, as did also the number at the Three Hours' Service on Good Friday, the first time such an office had ever been used at the parish, the excellent work of the new rector, Rev. C. L. Mallory. Services at St. Luke's, Whitewater, were conducted by the Rev. T. D. Philipps of Chicago, and at St. John's, Portage, by the Rev. Prof. M. O. Smith of Nashotah, both these parishes being vacant.

A **PIPE ORGAN** is to be placed in St. John's Church, Elkhorn, of modern style, funds having been raised for the purpose. It is hoped that the instrument may be in position by June 1st.

**THE LADIES** of St. Alban's Church, West Superior, issued a special edition of the *Even-*

*ing Telegram* of that city on Thursday, April 4th, and made a very creditable paper.

**MINNESOTA.**

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



REV. C. HERBERT SHUTT,  
Rector of St. Peter's, St. Paul.

**NEWARK.**

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

**Memorial Chancel at Orange—Montclair.**

**OFFERINGS** were asked on Easter for a memorial choir and sanctuary to be added to Grace Church, Orange, as a memorial to the late Rev. Dr. Anthony Schuyler, who was for so many years the rector of the parish. It is planned to make the chancel 40 feet deep, and with the vestry room in the rear it will project about 18 feet beyond the present north walls of the Sunday school room. The western end of the latter will be used as a transept for a choir room. An organ chamber will be built on the west side of the chancel, and it is expected that by re-arranging the present organ it will give better tone, and therefore better satisfaction. The present altar and reredos will be used, and a memorial tablet will be placed on the wall of the sanctuary, bearing an inscription to the effect that the chancel is built by the congregation in memory of Dr. Schuyler. The addition will also increase the seating capacity of the church, which is greatly needed, as there are a number of families desirous of obtaining pews which cannot as yet be accommodated. The estimate of the cost of the memorial, including the re-building of the organ, is about \$15,000.

A **LITTLE RIPPLE** has been caused in the parish of St. Luke's, Montclair, by the presentation of a petition to the rector, the Rev. Frederick B. Carter, asking him to resign his rectorship, and signed, apparently, by a large number of the members of the congregation. Mr. Carter thereupon presented his resignation, and it appeared later, as is alleged, that a number of names signed to the petition had been placed there altogether without the authority of the alleged signers, who were entirely in ignorance of the fact that their names were being used in that connection. A counter-petition, urging the rector not to resign, was then circulated and largely signed, and has been presented to the rector.

**NEW YORK.**

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

**Addresses at G. T. S.**

**ON THE EVENING** of Tuesday in Holy Week the branch of the Students' Missionary Society at the General Theological Seminary, held a meeting at which addresses were delivered

by the Rev. Dr. James B. Nies, on the subject of Archaeological Research in Palestine, in which he narrated some of his own experiences in that land while he was a resident of Jerusalem and a traveler throughout the Holy Land, and also told of the work of discovery now going on throughout the East; and by Mr. John W. Wood of the Board of Missions, on the subject of Church Work in Texas. Mr. Wood drew a contrast between the work in Palestine and work in Texas, and told of the pressing requirements of the latter field. He paid glad tribute to the work of the Rev. H. P. Seymour, now working in Dallas, who recently went out from the General Seminary, and he said that more such men are needed in the field. The Seminary closed April 3d for the Easter recess.

**NORTH CAROLINA.**

JOS. B. CHESHIRE, D.D., Bishop.

**THE INTERIOR WORK** of St. Stephen's Church, Oxford, is about completed, and is very neat and attractive.

**OHIO.**

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

**Various Lenten Services.**

**THE DAILY noon-day Lenten services** in Trinity Church, Toledo, this year have been the most largely attended of any yet known in this city. The preachers and members of the denominations came in unwonted numbers, and all the Church parishes were well represented, as their members are in considerable numbers in business near Trinity. The preachers were the Bishop of Missouri, the Rev. E. V. Shayler, Rev. W. C. Richardson, Rev. W. S. Duhring, D.D., Rev. Wm. B. Bodine, D.D., Rev. W. Bayard Hale, D.D., Rev. Thos. E. Green, D.D., Rev. J. C. Welwood, and the Very Rev. H. W. Jones, D.D. As the discourses were but 15 minutes each, they were wonderfully compact and intensely earnest. Each one made some decisive impression.

As the "Preachers' Union" of Toledo met in Trinity choir room on alternate Mondays, adjourning just before noon, many of the members attended these services and expressed great appreciation. At Mid-Lent a union prayer meeting at noon was started in the First Congregational Church, but it caused only a slight difference in the attendance at Trinity and its projectors expressed a regret that they had not waited until after Lent lest their movement might be misconstrued as intended to rival the Trinity service.

**SEVERAL** of the denominations in Toledo are observing Holy Week by a daily service, and in Rossford, a promising new suburb, the "Disciples" have a daily service in Easter week. The first of these is to be by a Church clergyman with his choir vested and according to the Prayer Book, and no two of these services are to be conducted by any one denomination.

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## OLYMPIA.

## Work at Everett.

AFTER SEVERAL MONTHS' rapid development, Trinity parish is about to lose its new rector. Rev. A. T. Gesner, formerly rector of St. Paul's Church, Grand Forks, N. D., entered upon the charge of this parish last November, since which time, owing to the continued dampness of the climate in this section, he has suffered from throat and bronchial trouble and feels it the part of wisdom to take the advise of a physician and go to a dryer section and higher altitude. Mr. Gesner therefore offered his services to Bishop Brewer and has been appointed to the charge of St. Luke's Church, Billings, with oversight of the work at Red Lodge and Bridger. During the past five months the congregation have very greatly increased and debts amounting to several hundreds of dollars have been paid. The lot the guild house occupies has been recently purchased by the Woman's Guild, which organization has also borne the expense of having the church wired for electric lights. Among the recent gifts to the parish are 25 volumes of valuable theological works presented by the Bishop. White Parish Library Association. A very large and handsome brass altar cross, the gift of Mr. J. M. Vernon in memory of his beloved wife, will be placed in position Easter Day.

The town of Everett has been experiencing for the past year a remarkable growth through the bringing here of a large amount of capital for the construction of mills and factories, and the development of railway facilities and shipping interests. It is of the utmost importance that the Church keep pace with this unusual growth, and that an active and aggressive clergyman come at once to this field. The parish is now well organized and the services have been made hearty and inspiring. Much credit for the success of the musical portions of the services is due to our devoted and faithful choirmaster, Mr. Vivian Jones, a former member of Gethsemane choir, Minneapolis. No Diocese or state has contributed to our work so large a proportion of stalwart and active Churchmen and Churchwomen as the Diocese and state of Minnesota; our last accession being the persons of Mr. and Mrs. W. A. Lord of Minneapolis, the former being the junior warden of St. Paul's Church in that city, a prominent Brotherhood man, and Vice President of the Minnesota Church Club, while the latter was President of the Sheltering Arms. The present rector would not leave this field were it not that it appeared judicious to preserve his health, and he and the vestry hope that the call of any other priest to this charge will not be declined.

## OREGON.

B. W. MORRIS, D.D., Bishop.

## Fiftieth Anniversary of Beginning of Work.

MARCH 23d was the 50th anniversary of the occasion of the leave-taking of the Rev. Wm. Richmond, the first missionary of the Church sent to Oregon; which formal leave-taking occurred at a missionary service at St. Bartholomew's Church, New York. An ode written for the occasion by Martin F. Tupper, consisting of four verses, is re-published in recollection of that event, which was fraught with so much importance to the Church on the Pacific coast. Less than three years after Mr. Richmond's departure, a Bishop was consecrated for Oregon and Washington Territory, in the person of the Rt. Rev. Dr. Scott, the predecessor of the present revered occupant of the see. In the fifty years that have elapsed since that memorable event, the Church in Oregon has made such headway that we have to-day one communicant in every 144 of the population; thus showing the value of beginning missionary work in a community when that com-

munity is young, and is just beginning its progress toward statehood. This strength of the Church in Oregon, though seemingly not large, is greater than it is in almost any part of the central West, where possession was not taken of the field until many years after permanent settlement had been effected, and where the Church lagged far behind other religious bodies in making her appearance. Much of the progress is also due to the never tiring work of the present Diocesan, Dr. Morris.

## PENNSYLVANIA.

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

## Palm Sunday—Holy Week—Memorial Windows at Zion—Death of Prof. Jackson—Good Friday.

PALM SUNDAY was celebrated as usual in all the Philadelphia churches by special musical services, the singing of "The Palms" by Faure being the feature in quite a number, including St. James' Church, where it was rendered both at the morning service and at the choral evensong. At the solemn high celebration at St. Mark's Church, St. Theodulf's hymn (90) was rendered by the vested choir as they marched, with the acolytes and clergy in solemn procession, each one carrying a palm branch. The celebrant was the Rev. W. K. Damuth, of the clerical staff, and the rector, Rev. Dr. A. G. Mortimer, preached the sermon. Bucknall's service in B flat was sung with Gounod's "Come unto Him." The processional cross was veiled in violet as were also the crucifix and altar cross. The palms, which had been blessed just prior to the 7 a. m. celebration, were distributed to the parishioners. At old St. John's Church (Rev. O. S. Michael, rector), the Rev. R. E. Grueber, formerly of St. Thomas' Church, New York City, preached in the morning; and in the evening he addressed the congregation in German, the rector preaching in English. At the evening service at the Church of the Holy Apostles (Rev. N. S. Thomas, rector), there was a special service for all those who had been confirmed in the parish since its foundation in 1868, with ad-

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dresses. In the Memorial Chapel of the Holy Communion (same parish) "The Cross of Christ," a Lenten cantata by Thomas Adams, was rendered; and an address made by Mr. George C. Thomas. At the 4 p. m. evensong at St. Paul's Church, Chestnut Hill (Rev. Dr. J. Andrews Harris, rector), the vested choir sang Gounod's "O Day of Penitence"; Mendelssohn's aria, "It is Enough"; and Gounod's "By Babylon's Wave."

MUCH INTEREST was aroused in Church circles early in Holy Week, over the report that a wealthy Philadelphia Churchman had subscribed \$20,000 to increase the field of usefulness of the Anglo-American Church in the Philippines. The donation is believed to be the result of a lecture delivered before the Church Club of Philadelphia on Monday evening, 25th ult., by the Rev. C. C. Pierce, chaplain U. S. A., who is on duty at Fortress Monroe. The donors are Mr. and Mrs. George C. Thomas. Some time ago Mr. Thomas donated \$10,000 for a similar purpose in Porto Rico.

DURING HOLY WEEK many houses of worship of various sectarian bodies in Philadelphia were opened for service. Under the auspices of the Evangelical Alliance, half-hour services for business men and others were held at noon in the "Arch Street M. E. Church." On Monday, 1st inst., prayer was offered and the initial address delivered by the Rev. Dr. F. W. Tomkins, rector of Holy Trinity Church.

ON SATURDAY, 6th inst., the mortal remains of Dr. Thomas Bond were re-interred beside the resting-place of his father, Dr. Thomas Bond, Sr., and his uncle, Dr. Phineas Bond, in old Christ Church yard. Dr. Bond, the younger, was one of the first surgeons of the Philadelphia City Troop, and a Revolutionary hero, having served with Washington throughout the War of Independence. In 1790, Dr. Bond left Philadelphia with a sister, and all trace of him was lost, his burial place remaining a mystery until very recently, when, after a century's lapse, his grave was discovered in West Virginia. The sacred dust reached Philadelphia the previous day, and was consigned to its final resting-place as above stated.

AFTER EVENING SERVICE on Tuesday, 2nd inst., at the Church of the Holy Spirit, Philadelphia, the rector, Rev. Samuel H. Boyer, discovered that his overcoat had been stolen from the robing room. On making search, he found the thief wearing the overcoat, who endeavored to escape; but the rector, though not a young man, is very nimble, and eventually caught the fellow and turned him over to a policeman.

THE CONGREGATION of Zion Church, Philadelphia (Rev. Edmund Buck, rector), has placed a memorial window in memory of Isaac A. Sheppard, for 40 years an active vestryman in the parish. It is placed on the south side of the church, and represents our Saviour blessing little children. It is surmounted by the *Agnus Dei*. The window was instituted more especially in reference to Mr. Sheppard's active and successful work as superintendent of the Sunday school. Alongside of this window, Messrs. F. L. and H. R. Sheppard propose to erect a similar memorial to their mother, who bore a large share of her husband's work in the parish. The subject of this window will be the Boy Jesus in the Temple.

DURING HOLY WEEK, Stainer's "Crucifixion" was rendered by the choirs of several churches; on Tuesday evening, 2nd inst., at the Holy Apostles (Rev. N. S. Thomas, rector); on Wednesday evening, 3d inst., at St. Philip's Church, the rector, Rev. C. W. Bishop, being the bass soloist; and on Good Friday evening at Gloria Dei (Old Swedes')

Church. Dudley Buck's "The Story of the Cross" was rendered on Wednesday evening, 3d inst., at old St. Andrew's Church (Rev. Dr. W. F. Paddock, rector), by the combined choirs of St. Andrew's and "First Presbyterian, Germantown"; and on Good Friday evening at the Church of the Ascension, Philadelphia (Rev. G. Woolsey Hodge, rector). On Maundy Thursday "The Passion according to St. Matthew," by Bach, was rendered at the Church of Our Saviour, Jenkintown (Rev. Roberts Coles, rector), by the choir, assisted by a sextette of competent soloists and a chorus of 50 voices, under the direction of the Rev. Charles T. Murphy, Jr., Mr. Charlton L. Murphy rendering the violin obligato. Stainer's "Crucifixion" was sung on Good Friday evening at old St. Paul's Church, Philadelphia (Rev. R. J. Morris, priest in charge); and at the Church of the Holy Nativity, Rockledge (Rev. F. H. Mayo, rector).

EARLY ON THURSDAY morning, 4th inst., Professor Francis Anistide Jackson, LL.D., the Nestor of the collegiate department of the University of Pennsylvania, entered into life eternal at his residence at Overbrook, in his 72nd year, after an illness of two months. Professor Jackson, after graduating at the university in 1848, became an assistant master at the Episcopal Academy, teaching mathematics and chemistry. In 1855, he was appointed Adjunct Professor of Latin language and literature, subsequently in 1864 being made full Professor, a position which he held 37 years, down to his decease. For the use of his classes Prof. Jackson published privately his treatises on Latin syntax and

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prosody and Horatian metre, besides emendations on many of the texts of several Latin authors, and a syllabus of his lectures for the use of Freshmen students. Through his efforts, in 1888, the Lautsch library of 18,000 volumes of classic literature was made part of the University library. Prof. Jackson, it is thought, was the originator of the now common chamber concerts in Philadelphia. Owing to his extremely retiring disposition, he could never be induced to sit for a photograph. He is survived by a widow and three daughters. The funeral service was held on Saturday, 6th inst., at the Church of the Redeemer, Bryn Mawr, the rector, Rev. James Haughton, officiating.

GOOD FRIDAY, being a legal holiday in Pennsylvania, business in Philadelphia was generally suspended, and some of the theatres were closed at night. The streets were thronged with worshippers all day; for besides the Liturgical churches, quite a number of the denominations observed the day. At St. James' Church, Walnut Street (Rev. E. M. Harcastle, Jr., M.D., minister in charge), the reredos was draped in black, and the choir was robed only in black cassocks. The Rev. Dr. Harcastle officiated at matins, and the Three Hours service was conducted by the Rev. Dr. W. P. Lewis. In addition to the regular evening prayer at 5 p. m., there was a special service at 8 p. m., under the auspices of the King's Daughters, for those who could not attend the other services of the day. Mr. Talcott Williams addressed the circle.

At St. Mark's Church, Philadelphia, the hundreds of children from the St. Mary's mission took part in the morning service. The Rev. W. K. Damuth addressed them in simple words on The Passion. The Three Hours service was conducted by the rector, the Rev. Dr. A. G. Mortimer. The Rev. Dr. F. W. Tomkins not only preached at the morning service in Holy Trinity Church, Philadelphia, but also conducted the Three Hours service, very large congregations being in attendance.

The Rev. Father Paul James, founder of the Society of the Atonement, was the guest of the Rev. Fr. Doran, at St. Clement's clergy house. Fr. Paul conducted the Three Hours service at the Church of the Annunciation (Rev. D. I. Odell, rector), and left for New York on a late afternoon train.

At the Jesuit Church of the Gesu, for the third time the customary Anglican office for the Three Hours' devotion, as used in our churches, was used.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

**Queen Victoria Memorial at McKeesport—New Organ at Butler.**

A MEMORIAL of the late Queen Victoria has been erected in St. Stephen's Church, McKeesport, and will shortly be unveiled. The memorial shows a profile of the late Queen, and is the gift of the Sons and Daughters of St. George.

ONE OF THE recent benefactions of Mr. Andrew Carnegie is an organ presented to St. Peter's Church, Butler, which is a gift much appreciated in that parish.

#### QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

**The Bishop's Condition—Holy Week and Easter.**

NO FURTHER report is made of the Bishop's condition. His physicians do not hold out any hope of permanent improvement, though a slight increase of vitality was noted after his removal to the hospital. Bishop Seymour is making many visitations in the Diocese, and is most cordially received everywhere. His cheerful presence and generous services are a great blessing to the Diocese. During Holy Week he confirmed many in

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Kewanee, Knoxville, Woodhull, and Galesburg, giving the entire week to the work. The Bishop speaks with warm appreciation of the Swedish work in Galesburg and Woodhull. He conducted the Three Hours' service in Grace Church, Galesburg. Eighteen were confirmed in St. Mary's, Knoxville.

ON EASTER DAY St. Mary's School entered upon its thirty-fourth year. The offering was \$500, a portion of which was designated for the proposed Recreation Annex.

#### SOUTHERN VIRGINIA.

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

IT HAS BEEN DECIDED to re-model the structure of St. James' Church, Boydton, on quite an elaborate scale, funds for the purpose being already in hand. An architect has been invited to devise plans for the work.

#### TENNESSEE.

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

THE MISSION at Morristown has lately been revived by the Rev. Henry Easter, after being dormant for some time. A site has for some years been owned, and it is expected that a church will be erected in the near future.

#### WASHINGTON.

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

#### Woman's Auxiliary.

THE REGULAR monthly meeting of the diocesan branch of the Woman's Auxiliary was held in St. John's parish hall on Tuesday, April 2nd. Nineteen parish branches were represented, and reports of work done by them, and by the Junior Auxiliary during the past month, were read. Since the last meeting a barrel of articles for the Maternity Hospital at San Juan, Porto Rico, has been despatched, and a second will be sent next week containing contributions not then ready, from several parishes. It was decided to make a box for an Indian mission school in Dakota the last general work of the season. The President brought several matters of interest to the attention of the meeting; amongst them, a communication from Miss Emery in regard to the Loan Exhibit to be held in San Francisco at the Auxiliary's triennial meeting, and to which it is proposed to add a new feature illustrating the early history of the Church in this country. Members of the Auxiliary in this Diocese, as in others, are asked to collect pictures of early church buildings and other relics of historical

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interest, to be used in this exhibit. By a rising vote the meeting resolved to send a message of congratulation to the Bishop of the Diocese upon his fifth anniversary. The Rev. James L. Smiley, a priest of this Diocese, and now at work in the Philippines, was then introduced and gave a most interesting account of his labors in Manila and of his impressions of the native inhabitants. Both here and in the city churches where he has spoken, he described them as a simple, generous people, very hospitable and kindly to the new-comers. He spoke of the eagerness with which the Bibles sent by the British and Foreign, and the American societies, had been bought and read, and of the necessity that the Church should follow with definite teaching, that they might understand what was read; and while referring to the abuses and extortions which had alienated the most thoughtful of the Filipinos from the Church of Rome, he said we were not there to make proselytes, but to point to a purer faith and provide a haven for those who were fast falling into utter unbelief. Mr. Smiley went to Manila under the auspices of the Brotherhood of St. Andrew, but subsequently received an appointment from the Board of Missions, and will return to his post as soon as his health permits, this visit being for recuperation. He says four men at least are needed at once in Manila, where there are two centres of work already established. The American residents are ready and willing to aid to the extent of their ability, two pieces of ground have been secured, and it is hoped soon to build a church, and a club house for the soldiers, for whose benefit, as well as for the natives, the work is undertaken.

#### WEST MISSOURI.

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

#### Death of Mrs. Margaret Atwill—Donation at Lexington.

THE DEATH of Mrs. Margaret Atwill, the mother of the Bishop of West Missouri, occurred suddenly on the morning of Palm Sunday, at her home in Kansas City. She had contracted a slight cold which, however, had given no indications of being serious, and had just left the breakfast table, when she fell to the floor, and in ten minutes had died from heart disease. She was 88 years of age.

THE PARISH of Christ Church, Lexington (Rev. John K. Dunn, rector), has received a handsome donation from Mrs. Reid, of the lot immediately north of the parish property, thus giving the church lot a frontage of 142 x 100 feet, on one of the best corners in the place. The parish is entirely free from debt. Two new memorial windows have lately been ordered, and it is expected that before long all the old plain windows will be replaced by stained glass ones. The Bishop confirmed a class on Thursday, March 28th.

#### WEST VIRGINIA.

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

THE LENTEN WORK in Wheeling among the churches has been vigorous, and the people have tried to enter into the spirit of the season. On Good Friday the three hours' services were held in all the churches and many who never thought of going to church on that day were present last Good Friday. On Palm Sunday Bishops Peterkin and Gravatt visited Wheeling for the purpose of administering Confirmation. In the morning Bishop Peterkin confirmed eight persons in St. Luke's. Bishop Gravatt, in the morning, confirmed seventeen persons in St. Matthew's. Fourteen persons were confirmed by Bishop Gravatt in the evening, in St. Andrew's.

ON EASTER all the services were well attended in the above churches. The offerings

were large, and the early Communion numerous. In St. Andrew's there was a choral celebration at 6 o'clock, at which all of the communicants received except eight.

#### WESTERN NEW YORK.

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

#### Petition of Buffalo Clergy—Gift to All Saints' Rochester.

BISHOP WALKER and the various clergy of the Church in Buffalo have presented a petition to the Pan-American Exposition directors, protesting against its opening on Sundays. The petition is quite lengthy and goes carefully into the grounds for Sunday closing. The principal grounds stated are: that the opening of the Exposition on Sunday would be a violation of the law of the state; that the demand for its opening does not come from working men, who would not be materially inconvenienced thereby, but from the transportation companies, hotels, saloons, and merchants; that the Sunday Exposition is only another menace to the right of the laboring man to his day of rest. It is denied, moreover, that the crowds will be in the city on Sunday anyway, and would therefore be better off in the Exposition than in the saloons, as has been stated. "It is a well known fact," says the petition, "that if the Exposition is closed on Sunday, the crowds will not be here. It is in order to get the crowd here that we are having so much clamor about the Sunday opening."

A BEQUEST of \$20,000 has been given to All Saints' Church, Rochester (Rev. Dr. Parnell, rector), for the erection of a church edifice on the site of the present structure. Plans will be drawn at once, and it is hoped that the contract may be let at once so that the building may be completed before next winter.

#### MEXICO.

BISHOP DOANE'S visit to Mexico was abruptly terminated by medical advice—the altitude of the city being dangerous to his health. He was there only four days. On his return he suffered considerably at Zacatecas and Jaral, the highest points on the Mexican Central railroad. The Presiding Bishop has asked the Bishop of Louisiana to complete the visitation thus unfortunately interrupted.

#### CANADA.

##### Diocese of Huron.

THE OPENING SERVICES of the new Church of St. Thomas, Brookholm, extended over two Sundays, March 10th and 17th. The cornerstone was laid on the 2nd of last July. Many beautiful gifts have been presented for the new building by members of the parish and others, amongst them a pulpit of finely worked ash and a holy table of quartered oak.—PERMISSION has been asked of the Executive Committee of the Diocese, to build two new churches at Beaverdale and Bagnor.

#### BUSINESS NOTES.

THE YOUNG CHURCHMAN Co. call the attention of the reading public to the following items of interest:

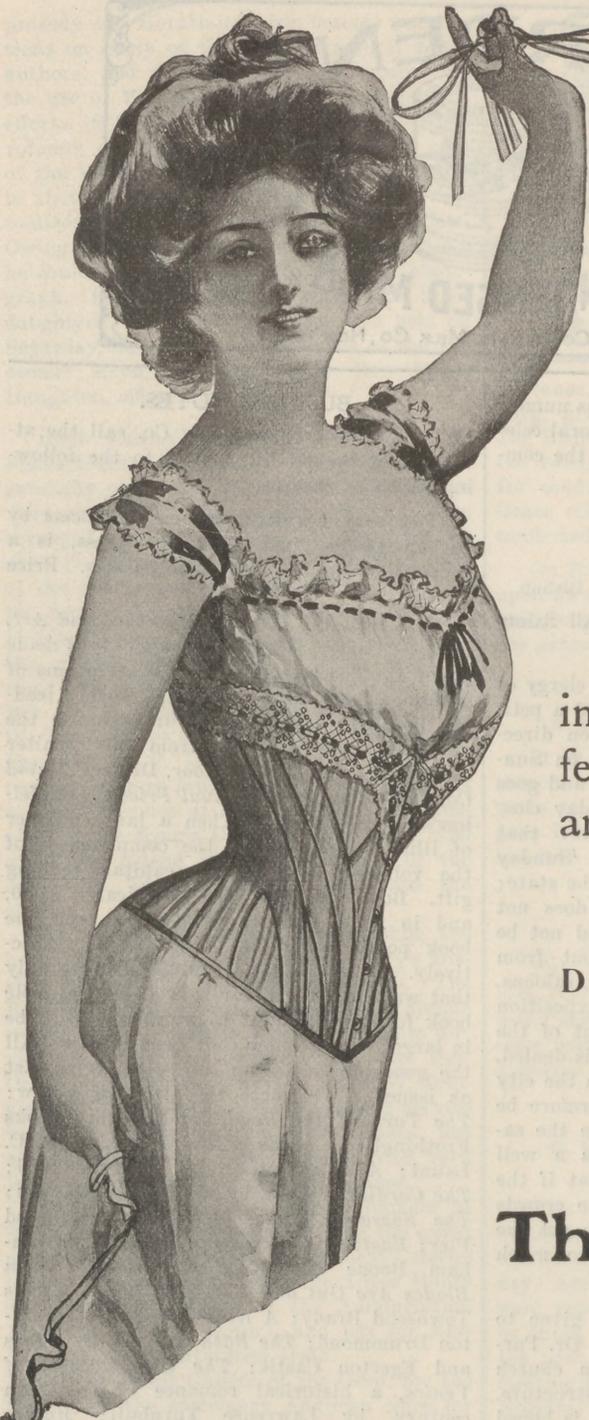
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*Elizabeth and Her German Garden* will ever remain a treasure to read over and over again. It ought to be within easy reach these spring days. We have a very pretty edition (Macmillan's) at 50 cents, postpaid. We have also the very handsome set of *Elizabeth and Her German Garden* and *The Solitary Summer*, very handsomely illustrated, published at \$5.00, but which we sell at \$4.00 postpaid.

*How the Garden Grew*, by Maud Maryon, is another of the books so full of out-of-door life, that it makes one hungry for a garden patch. This book really gives one a great deal of information as well as entertainment while reading. Given artistic taste, a love of flowers, a nice garden patch and all necessary accessories, and any one may create sufficient romance to make the work fascinating. This book will help, too. \$1.50, but \$1.23 will bring it postpaid.



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