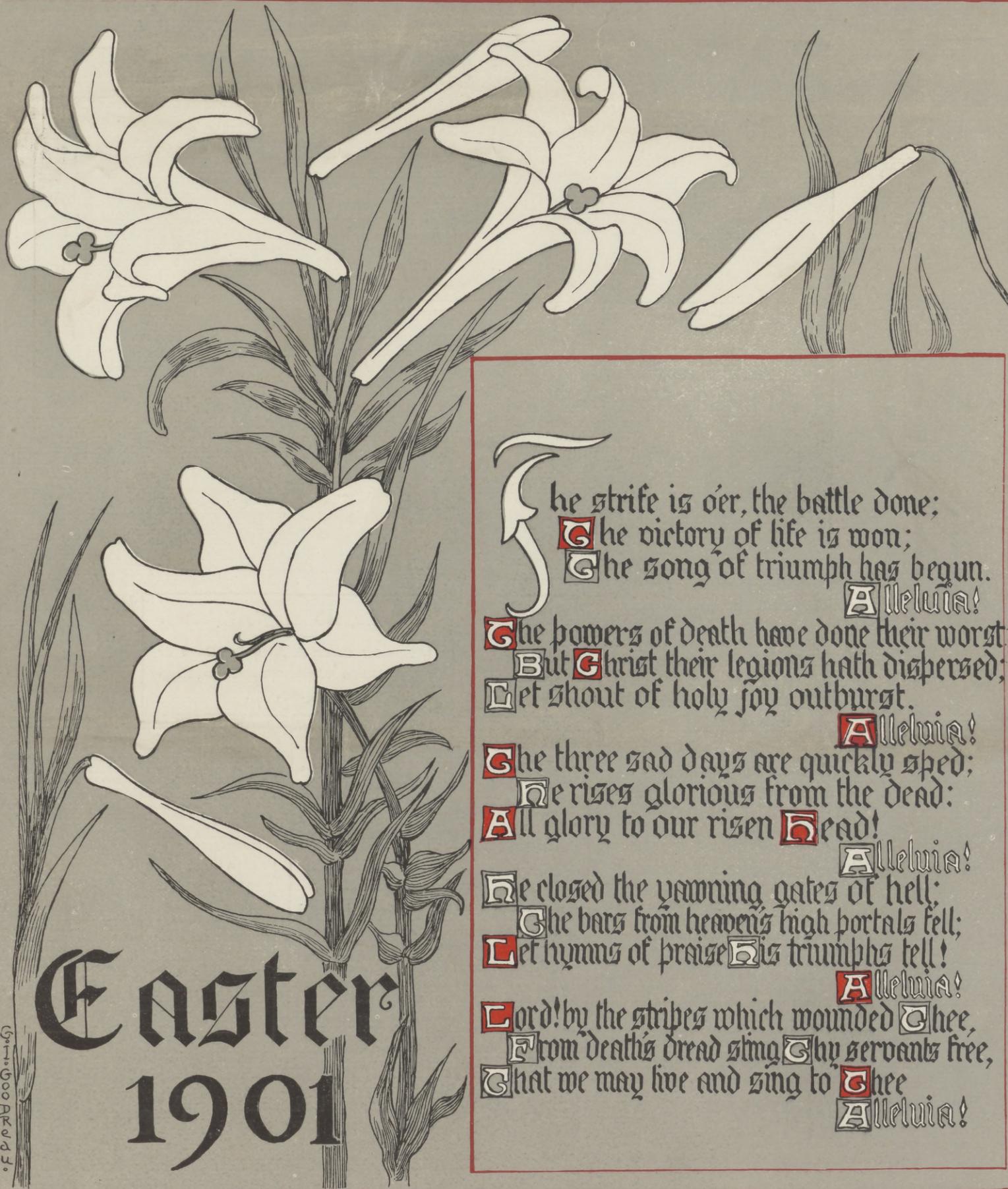


Miss S V Smiley 15mar02
1316 N St

The Living Church



Easter 1901

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

The powers of death have done their worst;
But **C**hrist their legions hath dispersed;
Let shout of holy joy outburst.
Alleluia!

The three sad days are quickly sped;
He rises glorious from the dead:
All glory to our risen **H**ead!
Alleluia!

He closed the yawning gates of hell;
The bars from heaven's high portals fell;
Let hymns of praise **H**is triumphs tell!
Alleluia!

Lord! by the stripes which wounded **T**hee,
From death's dread sting **C**hy servants free,
That we may live and sing to **T**hee
Alleluia!

G. H. Goodspeed

Last Notice

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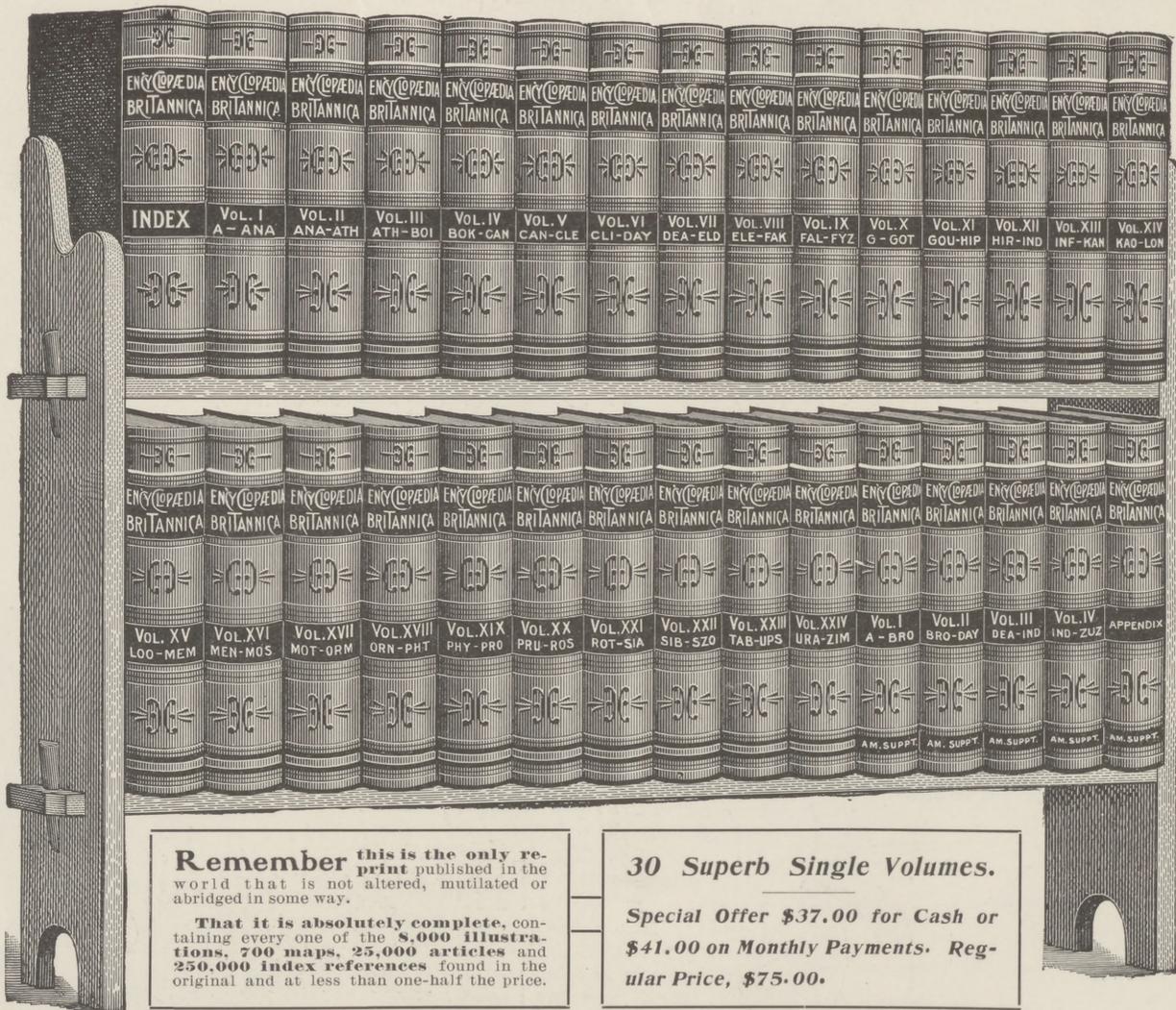
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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, APRIL 6, 1901.

No. 23

BE GOOD TO YOUR HAIR

WHAT EVERY-BODY WANTS TO KNOW

How a Beautiful Head of Thick Hair May Be Acquired and How It May Be Retained.

Perfect preparations for the prevention and cure of dandruff, falling hair and premature baldness have existed in the past only in theory.

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We know now that diseases of the hair and scalp are of parasitic origin.

This truth is the result of modern investigation and our knowledge of the bacteriological origin of disease.

We know now that the itching scalp, the falling hair and the dandruff that annoys and disfigures are the work of a parasite hidden deep down in the scalp.

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It penetrates to the entire depth of the hair-follicle and destroys the parasite that causes the trouble.

It does more — it feeds the weakened hair-follicle back to health.



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It is absolutely harmless, contains no grease, sediment, dye matter or dangerous drugs.

It is pure, clean, clear as crystal, delightful to use and certain in its results.

Have you dandruff? Then you have a contagious disease, unpleasant, unhealthy, and one that will lead to baldness unless cured.

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Our physicians will make a microscopical examination of the hair, report its condition, and suggest treatment. There will be no charge for the examination or advice of the physicians, both being free and offered as a compliment to every reader who will mention reading this in THE LIVING CHURCH.

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"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs and also the public and pagan life of the city above ground. . . . Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative.—*Living Church.*

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The Magazines

THE MARCH NUMBER of *The Church Eclectic* closes a volume which has included much excellent matter. In this issue the Rev. Joseph Hooper brings to a close his "survey" of "The American Church in the Nineteenth Century"; and as he had given two papers to the first twenty-five years of the century and devotes only one to the remaining seventy-five, there is of necessity some disappointment at the inevitable brevity with which the most important work of the century is passed over. An excellent paper on the subject of Holy Matrimony comes as a review of the recent book of Canon Knox-Little on the subject. The Rev. Dr. Brand discusses the Declaration on Reservation recently set forth by the Clerical Union. His point of view is that Reservation is desirable under certain circumstances but is absolutely prohibited by the Church. This must be a disquieting belief; for if the reserved sacrament is really a means of bringing spiritual grace to some people, however few and however far apart, and if the American Church, knowing that, has intentionally forbidden it, then the American Church lies under a severe indictment. Happily the Bishops in their pastoral letter of 1898 distinctly disagree with Dr. Brand's view, and we prefer to follow their leading. Nor can we understand Dr. Brand's statement (referring to Eucharistic Adoration): "The framers of the Book of 1549 said nothing in condemnation of such adoration; but they quietly prevented all opportunity for it." The only way they could prevent "all opportunity for it" would be to discontinue all celebrations of the Holy Eucharist, which they conspicuously did not do. The Bishop of Springfield writes appreciatively of Dr. Dix's *History of Trinity Parish*—a book which we have not had the pleasure of seeing. The Bishop of Pittsburgh writes of the commendable work of the Church Endowment Society; and the Rev. W. W. Smith, M.D., of that of the New York Sunday School Commission, which latter is doing excellent service, largely through Dr. Smith's indefatigable efforts.

THE APRIL NUMBER of *Scribner's Magazine* contains eight pages of colored illustrations reproduced in a natural way illustrating the story of "The Blue Ribbon Horse." This new form of illustration attracts attention and adds much to the pleasure of perusing the magazine. The fiction includes another chapter in the remarkable history of that unique character "Raffles," and also stories by Walter A. Wyckoff, John Fox, Jr., and a number of others. The Stage Reminiscences of Mrs. Gilbert are concluded in this issue. The whole magazine is an attractive number.

IN THE *Ladies' Home Journal* for April there is a Gibson picture to illustrate the dramatized form of Richard Harding Davis' "Princess Aline." Edward Bok writes upon the value of simpler living, and Helen Waterson Moody writes on The First Tragedy in a Girl's Life. A reproduction of the painting of W. L. Taylor, The Barn Raising as a Social Event, shows a remarkable picture in excellent shape, and there is the usual variety of interesting papers on various topics.

THE APRIL number of *The Century* contains a very interesting anonymous article entitled "Personal Reminiscences of Queen Victoria." There is no clue to the authorship, but it appears to come from one who was sufficiently close to the throne to know and appreciate the life of the Queen some time during the summer of 1886. The anecdotes connected with the beloved ruler appear to be entirely new and to be authentic. There are timely papers on the steel and iron industries

FOR WEDDINGS

Marriage Greetings This is a handsome book. The Marriage service is printed with red rubrics, certificate inserted, numerous pages for the signatures of Wedding Guests, several pages of well-selected and appropriate selections, each page decorated with floral border in monotype, numerous pages for the preservation of Congratulations, either by pasting or by copying, etc. The book is thoroughly Churchly, and very attractive. Square 16mo, white leatherette, gold side stamp, \$1.00 net.

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By BURTON EGBERT STEVENSON. Illustrated. Crown 8vo, \$1.50.

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DOG-WATCHES AT SEA

By STANTON H. KING. Illustrated. 12mo, \$1.50.

This book has an interest like that of Dana's world famous "Two Years Before the Mast." It is a plain tale of twelve years in the merchant and naval marine, simple in style and presenting the realistic side of sea life. The writer sailed in many ships and visited many ports. Mr. King is superintendent of the Sailors' Haven (a Church institution) in Charlestown, Mass.

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of this country, which is especially interesting at the present time when these industries are receiving so large a share of popular attention. The consideration of Malaria and Certain Mosquitoes by L. O. Howard of the Department of Agriculture, shows that the study of the insect pest, so familiar to every part of this and apparently to every other country, is beginning to have useful results. There is the usual excellent selection of fiction.

THE APRIL number of *St. Nicholas* fully maintains the character of this, the only essential magazine published for children. A picture of the late Queen at the age of four, together with a paper entitled "Little Princess Victoria and her Dolls," are especially interesting. Mr. Tudor Jenks describes in pleasing manner the history of Robert Houdin, who died in 1871, under the title of "A Modern Magician." There is much else of value and interest.

THE *Blackwood's* for March, as might be expected, devotes a good deal of space to the death of the Queen and the accession of King Edward. The account of the funeral is particularly striking. We observe that "Maga," true to its Protestant-Tory standpoint, opposes any alteration in the odious oath which the sovereign was compelled to take. But surely this is the very spirit of the darkest ages. Most of the articles this month are of little general interest. Two of the largest are devoted to the new game of cards, viz., "Bridge," and to the sea trout of the "Hebridean Waters." Another of possible technical value is on "Army Shooting and Its Improvement." "The Making of Modern Scotland," and "Oxford in the Victorian Age," are reviews of recent works on those subjects. The latter ought to be of value to educational reformers. "Doom Castle" grows in interest. It is reported that the writer has got into trouble with a descendant of one of his chief characters who accuses him of misrepresentation.

(Continued on Page 839.)

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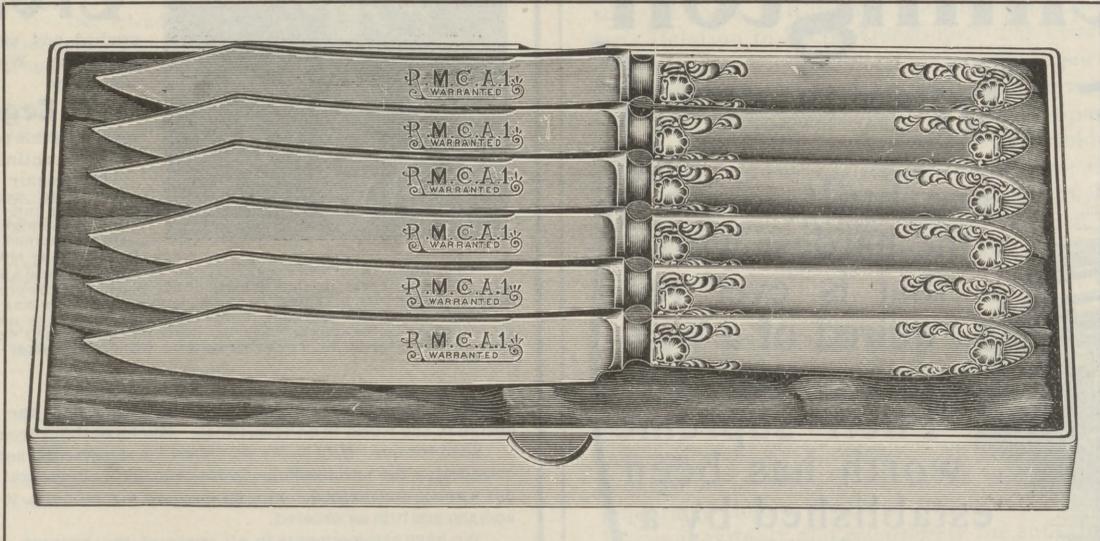
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In the March 9th issue of THE LIVING CHURCH appeared this cut of one of the

Ancient Celtic Crosses

studied and measured by our Mr. Blake. We also told a portion of the

Legend

regarding this particular Cross. We now continue it.

"Thoroughly mystified he retired. The morning, however, found him sure he had imagined it all, so at night fall, he again took his hammer and sallied forth to secure the stone.

"Once more as he was about to strike, he saw his house apparently on fire and so realistic was it, that in spite of his experience the preceding night, he hastened back with all speed, to find as before, that there was no fire.

"This convinced him that it was imagination, and the next night he paid no attention to the apparent fire, but broke off the ring and went home, to find that not a vestige of the house remained. None thereafter dared to deface the cross."

If you are to erect a monument on your lot, the most beautiful design in the world is a Celtic Cross. We have them from \$75, upwards.

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The Living Church

Vol. XXIV.

MILWAUKEE AND CHICAGO, APRIL 6, 1901.

No. 23



News and Notes



AN EASTER THOUGHT.

THIS little Easter thought be ours,
Kneeling amid the Easter flowers!
That souls with fear
No more shall hear
The distant roll of death's dread sea,
Hungry to swallow *sans merci*
Our friends most dear,
Who outward bound, with sail and oar,
Would seek and find another shore.

What though the surges leap as high
As once, and with as angry cry?
There is a way
Across the bay,
And far at sea—the path of God!
It sparkles still where once He trod.
Bright as the day,
And calm as heav'n, it leads the blest
Unto the haven of Good Rest.

O boys of song, who trill your lays
In honor of the Day of days,
Your faces calm,
Most sweet your psalm;
Mine was the heart bowed down with woe,
'Neath sable skies, no after glow,
Until like balm
The light of hope, no longer dim,
Came to me with your Easter hymn!

—WM. E. McLAREN.

AND so Aguinaldo is our prisoner. We have not on the whole been conspicuously successful with our political prisoners in the United States heretofore. We kept Jefferson Davis in duress with the best of motives but without adding materially to our political welfare. We held Geronimo in various places because we could not decide what else to do with him, until he finally solved the problem by dying. We have recently despatched several worthies to Guam, but unless we desire to court disaffection among the natives of that peaceful island we

shall be obliged to exercise caution in using their rocky coast for a penal settlement.

Of this much we are sure. If Aguinaldo will sign a parole promising obedience to the United States, and agreeing to refrain from insurrection or violence, he should be given his liberty just as soon as such action can be adjudged safe; but first the news of his capture must be known throughout all the islands of the group, with the knowledge that his future is in the hands of the United States government. It must be understood distinctly, also, that to break his parole once given will mean certain death to him if in war, or trial for high treason if in peace. With these safeguards we trust he may be treated with dignity, with kindness, and with a desire to be conciliatory on our part. Can we trust him? That remains to be seen. But that is only a part of our Philippine problem, and the affirmative must be assumed.

TWO TONS of American flags for Porto Rico is said to be the substance of a contract received by a Chicago house for the government. And this is the best tract the government can circulate in our new possessions. The flag is a tangible evidence—an "outward and visible sign"—of the government, which is even more to Americans than to subjects of a state in which a royal family and a crown are tangible signs of the government. The flag does teach loyalty and it should be widely disseminated among the people who are learning to be Americans.

A SUMMER SCHOOL of theology is to be held at the Harvard divinity school beginning July 2nd, at which the various religious bodies in America, through their representative men, or some of them, will discuss the subject of The Christian Minister's Relation to Social Questions. The novel feature of giving object lessons by excursions to the more important charitable and reformatory institutions, public and private, in and around Cambridge and Boston, will be an accompaniment to the lectures. The opening address will be by President Eliot, who will be followed by Dean Hodges of the Episcopal Theological Seminary, while other lecturers appointed include professors of various schools of thought from the point of view of the "Catholic" University of Washington to the Unitarian members of the faculty of Harvard.

IF IT BE TRUE that Mr. J. Pierpont Morgan has personally averted the colossal conflict between capital and labor that had been threatened, then he has rendered a greater service to the public welfare of the nation than has been given even by the generosity of Mr. Carnegie. An outbreak of economic war on a large scale between employers and employed is hardly less deplorable than a civil war waged with the bullet. It not only brings inevitably and relentlessly the suffering and starvation of thousands, including women and children and large numbers of wholly innocent victims, but it effectually prevents that harmonious relation between citizens which is at the foundation of the stability of our republican government. Very likely such outbreaks cannot be absolutely avoided under our complex conditions, any more than war itself can be banished; but to teach the public that such conflicts are really on a level with war, that their results are really more deplorable because more widespread than those of war, that the sufferings of the victims are really more intense and on a vastly wider scale than that of war, and

that the inevitable rioting which attends all such conflicts invariably ends in collision with the armed forces of the state or national government—all this is a social duty which is not always fulfilled. To save us from such a conflict is a greater service to humanity than to avert a disastrous foreign war between armed governments.

PERHAPS the international crisis over Manchuria is lightening. It now appears, first, that the representations of Great Britain, the United States, and Japan, to China, prevented the secret treaty with Russia from being signed; and second, that Russia now claims that she desires in Manchuria only a temporary *modus vivendi* to insure safety until the danger to her Siberian possessions and to her Chinese trade is past. No doubt this is a backdown for Russia, and it is not strange that diplomats are not altogether prepared to accept Russian assurances. It is awkward for Russia to explain why a secret treaty should have been deemed necessary to insure these provisions, and why they might not have been better secured by open negotiations between the Powers and China. Russia undoubtedly traded upon the fact that she alone among the Powers was in condition to take the risk of war, and when she found that Japan was ready to accept the gauntlet which both Great Britain and the United States refused, her tone changed. Diplomacy, it must be observed, is not always a game that reflects credit upon its players.

AND—how slight are the causes which change the world's history—events at home may have warned Russia that war might have serious results for herself. The excommunication of Count Tolstoi, a few weeks since, was resented by a considerable body of students whose allegiance to the national Church has become merely nominal and not always that. This was made the pretext for rioting in the larger cities, and advantage was taken of the rioting to press for various reforms, all of which were answered by the only argument Russia ever uses—the sword and the knout. It was an intimation to the Czar that a foreign policy of ignoring the rights and the opinions of other nations might not be altogether safe, in view of disaffection at home which might easily assume a serious form if the Russian army was occupied in Manchuria or Korea. So Tolstoi's heresy, as well as the firmness of Japan, may perhaps have saved the world's peace for another year.

And as though this were not enough, the present week begins with an attempt to assassinate the Czar, and the alleged discovery of a revolutionary committee with arrests numbered into the thousands, and a thorough scare of those in high circles. Assassination has been rife of late, severe sentences have been pronounced upon several, thousands are under suspicion, and no one knows whom to trust. No doubt the periodical disturbance will be dispelled, but it is severe while it lasts. All this, strange as it may seem, may make for the world's peace by compelling caution in Manchuria. Russia, too, is at a disadvantage in China until the trans-Siberian railway is in working order. She will then be almost impregnable in eastern Asia.

AND NOW the germ of cancer is said to have been captured, labeled, and placed on exhibition, and that dread disease, if not thereby made nugatory, at least bids fair to be brought under control in the near future. To discover an antitoxin for a parasitic germ that can be handled and studied, is a probability that can be said to be only a question of time, and not a great amount of time. Professor H. R. Gaylord of the University of Buffalo is the discoverer of the elusive germ which has been sought ever since the germ theory became the current hypothesis. The germ, according to Professor Gaylord, is an animal parasite, which has the peculiarity of appearing at different stages in widely different forms, and has thus heretofore escaped detection. The discovery, if it proves true, as probably it will, is one of the first importance.

BRIEF MENTION.

THE *Standard* says that a Chicago woman criticized Vice President Roosevelt the other day because he preferred to spend his surplus energy in hunting mountain lions among the Rockies. She thought he was making a mistake—that he ought to use his energies in making roads or cleaning streets. From her viewpoint she is right. She probably finds her highest pleasure in cleaning streets, while it would be a bore to her to kill mountain lions. These lady-reformers are the highest critics we know of, and they remind us of a definition of certain temperance people of the same sex, "the We'll C To U."

INTERESTING are the tokens of a reaction against the hypothesis of evolution; interesting especially to those who have sought to restate Christianity in the terms of that philosophic guess. The *Chicago Tribune*, reviewing F. W. Headley's *Problems of Evolution*, points out how Darwin's Natural Selection saved evolution from being "generally rejected by naturalists." Most of them are evolutionists now, "but," says Mr. Headley, "there are now not a few who, while accepting evolution, are half-inclined to reject Darwinism, to scoff at the bridge by which the scientific world made its way to evolution over a sea of difficulties. Mr. Headley does not do this, but he admits that the still prevalent attempt to try to explain all things in heaven and earth, in nature and in human history, by ingenious juggling with the cabalistic phrase, 'natural selection,' sometimes degenerates into a kind of would-be scientific gabble—a phrase, a formula, a clew, good enough for what it is worth, but

capable of being overworked. . .

. . . . When it comes to the development of human conditions in what we call civilization, the mere naturalistic selection has to be supplemented; a new element, the author maintains—that of the human spirit, with its capacity of making a free and new initiative—has to be reckoned with. Especially is this the case in connection with the religious apprehension and sensibility."

A CHOICE quotation: "Only think of the fashionable churchgoers, who have for long weeks fluttered butterfly-like about the ball-room, lingered till midnight over the card table, or gazed with delight upon the fleshly scenes of the stage, reveled in all those things that feed the desires of the flesh until they have become so wearied in body and sick in soul that they must rest for a while,

forsaking the world, in a formal way, for a season, clasping the gilded prayer-book with jeweled fingers, and going in solemn and awful mockery before the altar of the Lord." Now, good Lutheran friend, pray tell us if you know any people who would answer your description? Have you ever seen them, or seen anybody who has seen them? Do you realize that you have set up butterflies of straw to knock them down? No doubt there are such butterflies, but they never "clasp gilded prayer-books with jeweled fingers," they never keep Lent, they never go to the altar. The man who answers the above libel on our people, signs himself Oliver C. Miller, chaplain U. S. A., and dates his article from "Office of the Secretary of War, Washington, D. C."!

Another work, *The Limits of Evolution*, by Prof. Howison of the University of California, like the preceding, shows how untenable the theory is when applied to the eternal reality of the individual as Person. Prof. Howison refutes the Monism (one principle in the universe), which, says a reviewer, "in various forms, materialistic, idealistic, or agnostic, so extensively dominated the thinking of the century now passed away. These Monistic systems are all hostile to the ethical principle that has been the root and life of Western civilization, which is based on a belief in the individual responsibility arising from each person's being the real cause of his own conduct." The theory of evolution enthrones necessity in the place of God and of human freedom. It is, therefore, the parent of atheism and of the irresponsibility of the individual. Nine-tenths of the current unbelief and immorality flows from it, for philosophical error, when it trickles down into the newspapers (which repeat

EASTER.

WITH the joy of Easter the world is filled—
With the stir of springtime, the earth is thrilled,
Still white and cold lies the winter's snow,
But fast it is melting away, we know;
Melting away—melting away—
Winter is vanquished on Easter Day.

The dreary winter is gone at last—
Its chills and scrows are overpast—
Dear heart, look upward and smile to-day,
For the night's dark shadows are fleeing away,
Fleeing away—fleeing away—
Bright the sunshine on Easter Day.

Thrilling and sweet come the tidings true,
The sweetest message earth ever knew:
"Christ is risen!" the angels say,
And the stone from the tomb is rolled away;
Rolled away—rolled away—
Life triumphant, on Easter Day!

MARY CHIPMAN SHEPARD.

its Shibboleths in a parrot-like way) and reaches the life of the people, ceases to be a mere hypothesis and becomes a very practical demoralizer of society. If evolutionary necessity governs us inexorably, why, then, let us eat and drink, for to-morrow we die! Therefore the churches are not as full as the theatres on Sunday, and the nude in the art schools of the University of Chicago—a Baptist institution—is allowed by the faculty, and rebuked by the "heathen in his blindness," Mr. Wu Ting Fang, the Chinese ambassador.

WHAT IS the matter? The Rev. Mr. McGee, an excellent missionary of the American Church Missionary Society, returned to Havana, Jan. 19. We learn that his energetic labors here had no sufficient response, and the church he desired will not be built. It is also known that the \$10,000 for the church at San Juan, Porto Rico, was not forthcoming, notwithstanding the many appeals, within the time fixed by the authorities who tendered the lot. A generous Churchman, well-known, has made a private gift of \$8,000, and it is hoped it is not yet too late to secure the lot. Of course this building, if it materializes, will be more for Americans than for Porto Ricans. The Church needs to get another and better heart in regard to Missions. It makes one a little sick at heart to read how the Baptists have a \$90,000 building in Havana; and how in January the Methodist Bishop cabled the Secretary of their Board of Missions as follows: "Offered magnificent property here for fifteen thousand. Great bargain. Secure at least one thousand here. May I draw for balance? Important close bargain." And the reply flashed back to make the purchase.

A BEAUTIFUL tribute to the late Bishop Gilbert was read last summer by the Rev. Dr. Poole. We have read the following passage with a renewed sorrow of heart over the great loss the Church has sustained in the death of this overburdened man:

"Bishop Gilbert loved Seabury as his own *alma mater*, he believed in its work and its graduates, and he gave much of his time and his thought to the interests of the school, with the feeling that upon its prosperity and efficiency depended largely the possibility of maintaining the work of the Diocese which fell more directly to the Bishop to provide for. Those of us who listened to his last two addresses to this Council will doubtless recall the beseeching tone in which he appealed to the clergy and laymen of the Diocese to stay up the hands of the Bishop in maintaining, under a temporary stress, the efficiency of Seabury—and then the tone of sad disappointment with which he called attention to the fact that the appeal had been so largely ignored or refused. There was loud lamentation at his sudden death; great display of emotion and sentiment at his funeral; high eulogiums pronounced at his memorial; and all these expressive of genuine grief and sincere appreciation. But no money for the cause he had most at heart. If I were to tell you the secret of his death, it would not be overwork to which I would assign it in the first instance, for if he had had robust health he would have endured more than he did, and he delighted in and thrived with activity. But it was the depression which comes to mind and heart (and prevents the reaction of a naturally buoyant spirit so necessary to bodily reaction) from the feeling that his dearest hopes were unrealized, and his appeal awoke no sympathetic response in those to whom he looked for help and sympathy. What other feeling could have wrung from this strong, reliant spirit the cry, almost pathetic in its intense earnestness: 'If Seabury Divinity School is obliged through lack of means to close its doors to young men seeking the necessary education for the work of the ministry, I shall resign my episcopate.' These words tell the depth of Bishop Gilbert's interest in at least one of our Diocesan Schools. It was for this and for that other cause dear to his heart—the Swedish work—that he made that last journey away from home, only to return and lay down his life."

LONDON LETTER.

LONDON, March 19, 1901.

THE vexatious confusion heretofore characterizing the practice of various Consistory Courts concerning the legality of rood screens need now no longer exist, in view of the recent decision of the Court of the Arches. On the 11th inst. Sir Arthur Charles—assuming that he has perfectly valid jurisdiction, as Official Principal of the Arches Court of Canterbury—held a sitting of his court at the Church House, Westminster, to deliver judgment on an appeal from a decision of the Consistory Court of London, rendered in August last, wherein the Chancellor, Dr. Tristram, refused to grant a faculty for the erection of a chancel rood screen in the chapel of St. Anselm, Pinner. The arguments of counsel on behalf of the appellants, the vicar and churchwardens of the parish and the wardens of the chapel-of-ease, one of whom is the donor of the proposed screen, were heard a few weeks ago, when judgment was reserved. The Dean of the Arches, in delivering judgment, re-

viewed at considerable length the judgments of the Judicial Committee of the Privy Council with reference to crosses and crucifixes on chancel screens, as laid down in the cases respectively of "Liddell v. Westerton," 1857; "Philpotts v. Boyd," 1875; and "Clifton v. Ridsdale," 1877; constructing the latter case more liberally than Dr. Tristram was prepared to do. In that particular case their Lordships "had no intention," Sir Arthur said, "to decide, and did not decide, that a representation of the Crucifixion on a chancel screen could under no circumstances whatever be lawfully erected." Upon the whole, therefore, the Court was unable to regard the proposed screen, either from "its character or proposed position," as being "in itself unlawful," and consequently would allow the appeal and decree a faculty for the erection of the screen.

This decision of the Provincial Court of Canterbury is, of course, all right enough so far as it overrules the obscurantist decision of the Court below and practically allows the setting up of a rood screen at Pinner, but after all it is based upon thoroughly bad law; for it means nothing more nor less than a fresh attempt, under seemingly more auspicious conditions, to import into English ecclesiastical jurisprudence the case law of a purely civil and utterly discredited tribunal. "This Court," declares the Dean of the Arches, "is unquestionably bound to respect and follow in regard to any matter which may come before it for adjudication, the direct ruling thereon of the Judicial Committee." Prior to the decision in the Pinner case there seemed to be some ground of hope that the new Judge of the revived Court of the Province of Canterbury would adopt a departure from the Erastian line taken by the late Lord Penzance in his notorious statutory court; for when he was plain Mr. Arthur Charles, he was perhaps the one barrister above all others who strove to discredit the authority of the tribunal organized under the Public Worship Regulation Act of 1874; and yet the Judicial Committee of the Privy Council, as a spiritual court, has not one jot more validity. But, as the Rev. Mr. Kebb once observed, people are "sadly disappointing."

Quite a number of the old clergymen who were ordained in the first half of the last century or thereabouts have lately departed this life. Among others may be mentioned, as of some note, the Rev. Mr. Vaughan, vicar of Llantwit Major, Glamorganshire, in his 91st year; and the Rev. John Samuel Sidebotham, vicar of Aymestrey, Herefordshire, also Prebendary of Hereford, in his 71st year. Mr. Vaughan, who was the oldest priest in the Diocese of Llandaff, having been ordained in 1836 and since '46 the vicar of Llantwit Major, was the only surviving clergyman who took part in Queen Victoria's Coronation; while he also sung, it is believed, as a chorister boy at the Coronation of George IV. Last year he was active enough to restore his church, said to be the most ancient one in Wales. Prebendary Sidebotham owed his celebrity to the fact of his connection with *Crockford*, which he edited for 33 years, and indeed largely created. The issue for 1900 of his truly famous *Clerical Directory* (costing 20s.) contains no less than 2,203 pages of letterpress. The huge volume has always been of considerable interest to the general public on account of the usually virile and racy character of its "Preface;" wherein the editor was wont to castigate those who exasperated him in the way they filled up, or omitted to fill up, the Directory forms periodically sent to them. For many years Mr. Sidebotham was able to totally conceal his personal identity as editor from the clergy and public by having all the letters written at his vicarage on *Crockford* business posted in London. In his valedictory "Preface," however, as it now appears to have been, he partially unveiled himself by stating—expressly for the information of those newly ordained clergymen who were inclined, as he thought, to write to him in a patronizing fashion—that the editor of *Crockford* was "a beneficed clergyman old enough to be their father, whose experience in parochial matters dates back to a time long before they were born, as in the case of many also does his experience as editor." Mr. Labouchere, editor of *Truth*, who knew him personally, says that as the editor of the Directory he waged "unceasing war against the black sheep," and also against the wearers of "bogus degrees and other doubtful academic honors." R. I. P.

Last week His Majesty the King, surrounded in the Throne Room at St. James' Palace by a number of high State officials, received the addresses which had been voted by the Convocations of Canterbury and York. That from the Southern Convocation was read by the Primate, accompanied by the Bishops of Rochester and Hereford, the Deans of St. Paul's and the Abbey, Archdeacon Sinclair, and Canon Ingram. The King replying

thereto, said that the "growth" of the Church and its "beneficent activity" during the late reign of his mother were to her "a source of profound satisfaction and gratitude to Almighty God," and he concluded by saying: "You may ever feel assured of my fidelity and encouragement, and I shall omit no effort that under my guardianship the Church may retain unimpaired, and may extend, her power for good." In replying to the address from the Northern Convocation, presented by the Archbishop of York, who was supported by the Bishops of Manchester, Ripon, and Newcastle, His Majesty expressed himself as being confident that "the activity of the Church, ever growing in scope and discernment, will be, as heretofore, a most powerful factor in my people's welfare."

Mr. Balfour's unhappy attempt to answer in detail the question recently addressed to him in the House of Commons with reference to certain points of Catholic ceremonial and discipline in the Church of England, has not been allowed to pass without a protest from the St. Peter's, London Docks, Church Defence League; wherein they express to the First Lord of the Treasury their feelings of "intense regret" on reading the report of his answers, which "have given, no doubt unintentionally, great offence to a very large number of loyal members of the Catholic Church." They inform him, moreover, that at St. Peter's there is an average attendance of children at the Holy Eucharist on Sundays of over 400, and that during the last year 3,057 confessions were heard, of which 1,489 were made by men, and not one compulsory. They also beg to remind him that "the doctrine and discipline of the Scottish Presbyterian Establishment is different from that of the Church of England," which has "retained its apostolic and historical character."

The appointment to the See of London has been received by the newspaper press with well nigh universal approval. The *Westminster Gazette*, however, is disappointed, for it wanted a man of the "same type" as the late Bishop; while the *English Churchman* deplors the fact that "the priest-party has scored heavily," and that "unfaithfulness to Protestantism has become the qualification to preferment." As to that Protestant crusader, John Kensit, he considers Dr. Ingram a "most dangerous man," because as Bishop of Stepney he has all along "patronized" St. Augustine's, Stepney, and "given them every encouragement." The Bishop-Designate, in his address late one evening last week at a meeting of workmen at the temporary Red House (in connection with St. Augustine's, Stepney), stated that upon his appointment to the Bishopric his first question was whether he could let Fulham Palace and London House, the official residences of the See, and, to his great regret, was told that he could not. He had often noticed, he said, the words put up over a coffee-house, "A good pull up for carmen," and he thought that when their splendid new premises were finished and the Red House Coffee Palace opened for business, it would be "a good pull-up for Bishops." As Bishop of London he would be obliged to keep a carriage and pair, but "if any of his audience that night should happen to see him driven through London in lonely state, he hoped they would give him a hail, and he would give them a lift if they belonged to the Red House."

Surely the artisan population of London will find out that their new Bishop is "a mon and a straight mon," as one of his old Oxford House (Lancashire) boys declared to a newspaper correspondent on top of a Bethnal Green omnibus.

J. G. HALL.

[BY CABLE.]

The death of Sir John Stainer, the renowned organist and composer, occurred at Verona, Italy, March 31st. He was organist at St. Paul's Cathedral, London, and author of the oratorios of "The Crucifixion" and "Gideon," of the cantata, "The Daughter of Jairus," and of many anthems and other compositions. He was considered a remarkable musician at the age of seven.

NEW YORK LETTER.

LENTEN SERVICES.

EVEN upon busy New York, Holy Week makes annually a deeper impression. This statement is not made from a generally optimistic temperament. Religious conditions in New York during the years 1897 to the beginning of 1900 were anything but hopeful, and the writer chronicled in them the failure of many enterprises new and old, especially old. For the last eighteen months conditions are vastly improved; the churches are more in evidence in the public mind, religion is held in

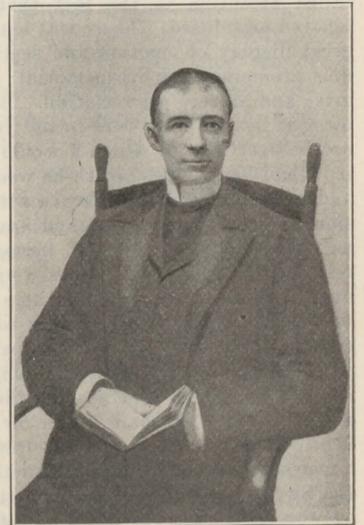
higher esteem, there are many more gifts; and while sin in plenty exists, it is, despite the anti-vice crusade, less openly flagrant. Financial projects that would have failed if launched three years ago are succeeding on being launched this year. This is true not merely of missions, but of those larger and more general schemes, such as the one the Church Club of New York has just announced its intention of helping, or the one to save the Archangel parish, Harlem.

The noon-hour Lenten services have been, taken together, better than last year—just a healthy growth. The two new ones, Transfiguration and Holy Communion, began well but comparatively small, showing that such services are matters of growth, not of famous speakers. The new ones hurt Calvary a little in attendance, and the last named was hurt a little by its lack of well known names on its bulletin. Dr. Parks says he found it so difficult to secure men competent to the work last year that he determined this year to depend upon the parish staff. The attendance has been nearly as large, and the rector expresses the view that on the whole, and considering the nearby Church of the Holy Communion, there is a gain. At Grace there has been the usual large attendance, regardless of speakers, famous or otherwise. An interesting point is that the farther up town the church the larger the proportion of women. Calvary gets a few more women than men; Grace a few less; and St. Paul's and old Trinity a very much larger proportion of men. At Trinity this year the attendance much surpassed last year. The clergy have included the rectors of many parishes. At Holy Trinity, Brooklyn, there has been a slight growth but a marked increase in interest.

Another feature of the Lenten situation is the marked increase in the number of three-hour services on Good Friday. About one-third more churches is the gain. At St. George's, St. Agnes' Chapel, Zion and St. Timothy's, the Heavenly Rest, St. Ann's, Brooklyn, All Angels, the Epiphany, St. James', Ascension, Christ, Brooklyn, Calvary, and St. Luke's, Brooklyn, these services were taken by rectors, or priests in charge, but at the Holy Communion the preacher was the Rev. Dr. George William Douglas, at the Transfiguration Dean Robbins of Albany, and at Trinity the Rev. Dr. George McClellan Fiske.

NEW RECTOR FOR ST. PAUL'S, NEWARK.

The Rev. J. M. Neifert, senior curate at Zion and St. Timothy, has been elected rector of St. Paul's, Newark. Mr. Neifert was born in Schuylkill county, in the Diocese of Central Pennsylvania. He studied at St. Stephen's, graduating there in 1892. He was an honor man, receiving one of the prizes for an essay. He then spent a year abroad, entering the General Theological Seminary in 1893. When he graduated in 1896, he was immediately called to Zion and St. Timothy's as the second curate. Two years ago he was appointed senior curate. Mr. Neifert was ordained deacon in 1896 and was advanced to the priesthood the following year.



REV. J. M. NEIFERT.

The parish of St. Paul's was founded in 1852, a chapel being started that year at the corner of Market and High streets. The parish was formally recognized by the then Bishop of the Diocese, the Rt. Rev. G. W. Doane, who appointed a missionary to the parish, the Rev. Andrew Mackie. Since that time the church has had four rectors, the Rev. Hannibal Goodwin, from 1854 to 1858, the Rev. Jos. H. Smith, 1859 to 1882, the Rev. William J. Roberts, 1882 to 1900, and the Rev. Dwight Galloupe, the young rector who died suddenly almost a year ago. The corner-stone of the present building was laid by Bishop Odenheimer in 1873, but through delays in the raising of funds the buildings were not completed until 1884. Mr. Neifert enters upon his new duties on May 1st.

IMPORTANT ACTION OF THE CHURCH CLUB.

The March meeting of the Church Club proved interesting and perhaps historical because "The Duties of Churchmen with regard to our Responsibilities toward Alien Races" was the topic, and out of the discussion came a resolution binding the Club to

use its efforts financially to help in the establishment of a Diocese in the Philippines. It was said by all speakers that there should be no proselyting from the Roman Church. The speakers included General Francis V. Greene and Capt. Alfred T. Mahan. General Greene said:

"As to the duties of Churchmen, it is our duty to establish the Protestant Episcopal Church in Manila, San Juan, and other cities. We should go to these islands, not as missionaries. Many Porto Ricans are devout Catholics. There are in the Philippines between 6,000,000 and 7,000,000 Catholics. It would be idle and foolish to send missionaries to them. We should establish a Diocese, with a Bishop and duly appointed ministers. The population there now—the American population—is made up of soldiers and civil officers. Such of these as want to worship now have no chance to do so in the way to which they are accustomed.

"The thousands of American women and children in the Philippines in order to worship must attend the camp services conducted by the chaplains. I have seen as many as 600 soldiers at one of these services on a day when the rain was pouring down."

Captain Mahan said the kind of Christianity that exists in the Philippine Islands "to-day is not an enlightened Christianity. It is not subjected to the operation of an enlightened public opinion. It is here that we are to find the greatest opportunity for effective missionary work there.

"As regards political conditions, we can well afford to leave them to the Government, which under the searching light of intelligent public opinion, will do the best that can be done for the Filipinos. But as regards Christianity, we find that there unfortunately exist rivalries and divisions of creed. I do not look for any formal parcelling out of the islands among the denominations for purposes of missionary work, as has been suggested. I believe that in matters of opinion, the fittest survive.

"It is the duty of our Church to send out its missionaries and to establish the Church in the Philippine Islands upon a sound basis. We should have no announced purpose of making converts from other forms of Christianity, but if people want to come to us we should be there to receive them. Our Church could not fail to appeal to the natives as a higher form of Christianity than that which now exists in those islands."

President Miller of the Club, noting the marked interest, suggested that the Club put its views into permanent form. This was done, and under the resolution the following committee was named, charged with consulting other Clubs of other Dioceses and getting the project in shape to present at San Francisco. The ambition is held that something more than a Missionary Jurisdiction can be made possible. The committee is as follows:

Beverly Chew (St. Mary the Virgin), John H. Cole (St. George's), George S. Bowdoin (Grace), Col. William Jay (Trinity), Silas McBee (St. Luke's), Capt. Alfred T. Mahan (All Angels'), Henry Lewis Morris (St. Bartholomew's), Charles Steele (Heavenly Rest), Francis Lynde Stetson, J. Howard Van Amringe, and George Zabriskie.

The Bishop of the Diocese was the preacher at St. Thomas' on Palm Sunday, confirming a class. On Passion Sunday he visited St. Paul's, Stapleton. At the latter, the rector, the Rev. A. L. Wood, was able to present the class which had been prepared by the Rev. G. L. Wallis. The Bishop spoke with much feeling of the class and parish in their faithfulness to their rector during his severe illness of nearly eight months.

NEW JERSEY LEGISLATION.

The Religious Corporation Act, upon which joint committees of the two Dioceses in New Jersey have worked long and hard, has been passed by the Legislature of that state and was signed by the governor a week ago. The chairman of the committee was the Rev. Edwin A. White of Bloomfield, and the other members the Rev. George S. Bennitt of Jersey City, the Rev. John Keller of Arlington, George G. Frelinghuysen, Esq., of Newark, and Judge John R. Emery. The Rev. Mr. White has done much of the active labor. The act is a codification of all statute law of New Jersey relating to the Church, and contains some important changes, among them: The change of time of the annual election in parishes from Easter Monday to some day in Advent week; making the number of vestrymen to consist of three, six, or nine, and providing that one warden shall be elected each year for two years, and one-third of the vestrymen each year for three years. It also provides that the vestry may fill vacancies in office of warden or vestryman. This supplement was approved by the conventions of both Dioceses, and the committee instructed to secure its passage by the Legislature.

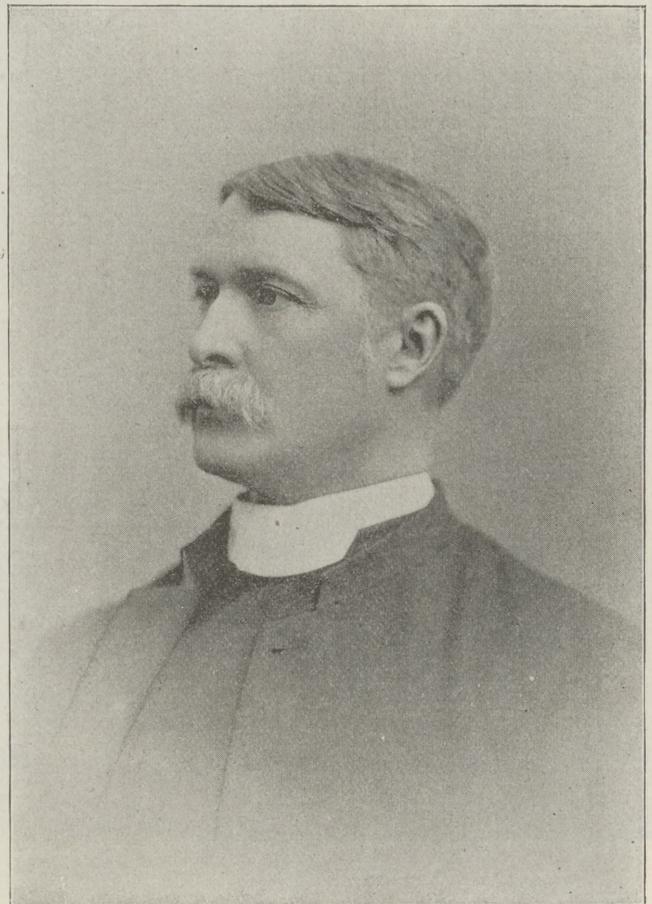
DEATH OF C. ALBERT STEVENS.

The sudden death of Mr. C. Albert Stevens caused many to

mourn. He was a son of Edward A. Stevens, and was born at Castle Point in 1865. He was staying temporarily at a New York hotel, when he was stricken with pneumonia, and died within a few days. He was educated at Columbia University, and married a daughter of Judge Brady. He was interested in many clubs, and socially was prominent in Manhattan and Brooklyn society. The funeral took place at the Transfiguration, and the interment at Roslyn, Long Island. Mr. Stevens' father was the founder of Stevens Institute, Hoboken, and at Castle Point a great number of distinguished clergy, especially from abroad, have been entertained.

BISHOP SATTERLEE'S ANNIVERSARY.

THE fifth anniversary of the consecration of the Bishop of Washington, was observed on the Feast of the Annunciation, by special services at the Pro-Cathedral. On the eve, there was festival evensong, when the church was beautifully decorated with flowers and palms. An admirable sermon, upon "The Responsibilities of the Church in the Capital of the Nation" was delivered by the Rev. Dr. John H. Elliott, President of the Standing Committee. On the morning of the festival, the Bishop celebrated the Holy Communion and

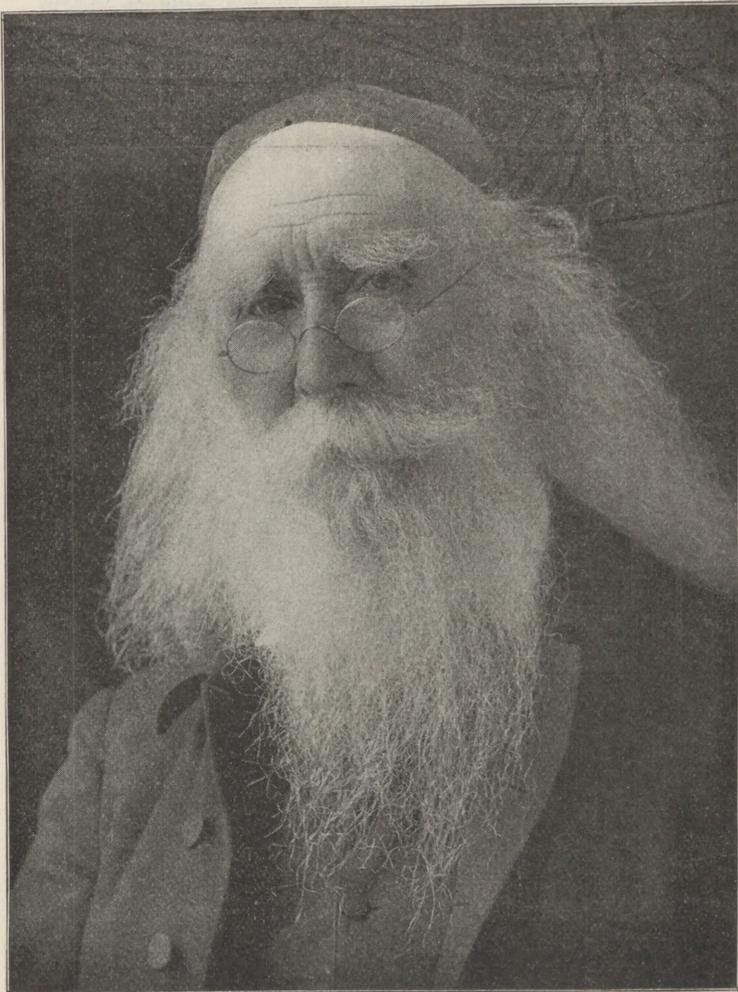


THE RT. REV. H. Y. SATTERLEE, D.D., LL.D., BISHOP OF WASHINGTON.

preached a sermon reviewing the work of the Diocese during the five years since its organization. A number of the city clergy were present. In the afternoon, the annual meeting of the Bishop's Guild was held at the episcopal residence. After preliminary business, the Bishop made an informal address, speaking of the thankfulness he felt in looking back over the past five years; thankfulness for what had been accomplished by the help of the Guild in many branches of diocesan work, and for the affection and sympathy of his clergy and people, which had kept him from feeling that loneliness, which is often one of the trials of a Bishop. Outside of the Diocese also much interest in our Cathedral has been manifested, and committees are at work to raise funds in several of the great cities, with the warm approval of their respective Bishops. A much-valued gift from England has been received—a number of stones from Glastonbury Abbey, to be formed into a Bishop's seat or throne for the future Cathedral; the funds for this work have also been given. The Bishop received many warm greetings and good wishes, and the house and chapel were fragrant with the lovely flowers sent in remembrance of his anniversary.

ANNIVERSARY AT EMMORTON, MD.

SERVICES in commemoration of the fiftieth anniversary of the consecration of St. Mary's Church, at Emmorton, Harford county, which took place on the Feast of the Annunciation, 1851, were held Monday, March 25th. The church was well filled with members and friends, many of whom have attended the church since its erection in 1850. The services, while simple in character, were nevertheless impressive. Bishop Paret preached an able sermon on the Blessed Virgin and the Feast of the Annunciation. The Rev. William F. Brand, D.D., rector of the church, also took part in the services, assisting in the Holy Communion. A number of clergy from other parishes were present. Among the visitors present at the services was Mrs. Barnard, of New York City, sister of Mrs. Brand, who was largely instrumental in the building of the church. Mrs. Brand, who has been quite sick for some time past, was able to be present at the services. In the afternoon, the visiting clergy were entertained at dinner by Miss Bessie Farnandis, daughter



REV. WM. F. BRAND, D.D.

of the late Hon. Henry D. Farnandis, at her home, "Stockdale," near Belair.

The Rev. William Francis Brand, D.D., although nearing his 87th year, is still mentally strong and vigorous, yet the infirmities incident to advancing years are beginning to weigh upon him. Dr. Brand has labored earnestly and persistently at St. Mary's, and is not only beloved by the people of his own congregation, but is held in the highest regard by all who know him, people coming from many miles around to attend his services. He is a scholar of much learning and a man of unusual personal power, possessing in a rare degree the faculty of impressing his individuality upon those with whom he comes in contact. He is a priest, too, of marked spirituality.

St. Mary's Church, which is situated in one of the prettiest sections of Harford County and about four miles south of Belair, is a beautiful and costly work of art, and represents the labor of a lifetime. The handsome stained-glass windows are examples of the most advanced state of that art thirty years ago, with the exception of one window, which shows the best workmanship of the present day. This is the chancel window of the altar, and was presented in 1892 by Mr. Howard Munnikhuisen, as a memorial of his father and mother. The subject is The Salutation of Elizabeth to Mary. The windows were designed

by Architect Butterfield of London, who is about the age of Dr. Brand and has lived to design all the windows that have been placed in the church.

The east centre window is a representation of the Baby Christ in the manger, with figures of Mary, Joseph, and herds of cattle. These are flanked by windows representing The Adoration of the Wise Men and The Adoration of the Shepherds. On the north side, westerly, and to the south side, southerly, are eight small windows which represent different events of our Lord's life. The scenes portrayed in the windows proceeding westerly are The Presentation in the Temple, The Flight into Egypt, Christ with the Doctors, and The First Miracle (at Cana), leading up to the great west window, which is a representation of the Crucifixion. It will be observed that the representations as they have been enumerated, lead from the Christmastide to Easter. The windows on the south side also represent important events in the life of Christ.

The handsome altar is of white marble, supported by six pillars of green serpentine stone, with a reredos above it of rich mosaic. This is the east end of the edifice. Here are three handsome windows, the wall spaces between which are filled in with figures of angels in mosaics. The altar cloths and other furnishings are of the handsomest description. The north and south walls of the chancel are finished with light cut granite trimmed with stone of terra cotta color. North of the altar and fronting the Munnikhuisen memorial is a large oil painting representing the close of the interview between Christ and the disciples with whom He journeyed to Emmaus. They have just partaken of meat and He is about disappearing from their sight. They are represented as just arising from the table and apparently filled with wonder at the revelation which has just been made known to them.

In the roof spaces above the stone finishing of the chancel walls are eight large paintings, four of which represent the four greater prophets and the others the following scenes: The Sacrifice of Abel, Abraham and Melchizedec, Moses Smiting the Rock, and David Playing Before Saul. The oil paintings were executed by the Rev. Johannes A. Oertel, D.D., the artist-priest, who assisted Dr. Brand for several years, and who won world-wide fame as the painter of the picture "Only to Thy Cross I Cling," or "Rock of Ages." Dr. Oertel has since removed to Washington, D. C.



FROM CANON LIDDON.

"IF CHRIST be risen indeed, then neither is the Apostolic teaching vain, nor is the faith of Christians vain. 'The Lord is risen indeed!' And therefore, to the end of time the Apostolic message will sway successive generations of men with a conviction of its truth and power; and the faith of Christendom will be, as it has been, the strength and the consolation of millions, as they pass through this world into the life beyond the grave."

"THIS IS STILL the work of Jesus in the world; when He is recognized by souls, He blesses them with intellectual peace. Without Him the belief in a Holy God is embarrassed by the gravest perplexities. There is the world, said to be provided over by an all-good, all-powerful Being, yet full of suffering, and without any certain prospect of alleviation; nay, worse still, full of sin, but without any appearance of remedy. Why are we here? whither are we going? what is the destiny of the beings about us? are inquiries which a moral theism suggests, but which it cannot answer. All the great haunting questions about life and destiny are unanswered, to any real purpose, until Jesus appears. And He brings with Him, for those who will have it, intellectual peace."



THE RESURRECTION. PLOCKHURST.



ST. MARY'S CHURCH, ROLAND AVENUE, BALTIMORE.



INTERIOR—ST. MARY'S CHURCH, ROLAND AVENUE, BALTIMORE.
(To accompany account of opening services published in issue for March 30th.)

1901, his copy would then be the oldest known fragment of St. Paul, and the story of his little *papyrus* be flashed from Boston to San Francisco for daily *papyri* of many millions of circulation.

The *papyri* of St. Matthew, St. Mark, and St. John are of far greater age and more value. That of St. John has already been described by me in this journal (March 2), and, in a word, antecedent that of St. Matthew, it is absolutely the oldest fragment of the New Testament known to us, consisting of St. Matthew i. 1-20, except three purely genealogical verses. While Drs. Grenfell and Hunt, the editors, place it at 200 or a little more, other experts assign a much earlier date for it. The text supports the Sinaitic or Vatican class of codices, and tends to support the critical text of Westcott and Hort. The St. Mark *papyrus*, of the fifth century, belongs to the same class as the Alexandrine Codex. There is not the least evidence of correspondence or collusion, purposely for all to agree to make the texts corroborate our version; but the testimony of the four texts to the accuracy of the texts of SS. Matthew, Mark, John, and Paul of our version, from a purely legal point of view, is to my mind incontrovertible. The Christians of the earliest centuries used what we use, textually as their version.

A *papyrus* lights up an important point—the enrolment of St. Luke ii. 1. No secular evidence had existed of such an enrolment earlier than 62 A. D. Now we know that the first of these censuses occurred under Cæsar, when Christ was born, as that Evangelist states. Another fragment is a letter of Hadrian in view of his approaching death.

But I pause. The whole field of Greek literature is covered, including newly-found poems, plays, texts, by the masters. The text of Thucydides affords new readings for the Leipzig editions. These texts are by far the oldest writings of Homer, Plato, Aristotle, Sappho, Xenophon, Herodotus, Menander, Euclid, Socrates, Euripides, Demosthenes, Virgil, and the like. A fragment of Aleman, the chief lyric poet of Sparta (631 B. C.) reposes at Harvard, beginning:

"We came to great Demeter's fane."

But I take a deeper interest in that *oldest* of New Testament texts, now in the University of Pennsylvania, the closing verse of which ends: "For that which is conceived in her is of the Holy Ghost."

Boston, March 20, 1901.

RESURGAM.

ARE THEY DIVIDED—those whom death does part?

Say ye, all ties are sundered by a grave?
Does there not live within each loving heart,
Hushed but not silenced, what does utterance crave,
Voiceless, yet speaking—slumbering, yet always on the watch,
Eager, yet waiting an undeveloped certainty
Of future meeting?

Study the book of Nature—ye who doubt;
At evening, says the sun "good-night" for aye?
Speak not his last warm kisses of the shout
Of morning stars, and of a bright new day?
Fall not autumn's seeds on the brown earth in hope of spring?
The summer's fainting glory, tells it not of ripe fruits
And golden harvest?

Does winter hold the brooks in silent grasp,
And garnish every spray with glistering coldness,
Force by its chilling winds and icy clasp,
The fleece-like clouds to stoop, and drape the boldness
Of the towering hills in spotless, shivering splendor,
Without promise of bright-tinted vapor and soft dew,
And flowing river?

Sing not the birds as they are flying southward,
A song of farewell, with a sweet refrain,
Prophetic of the time when turning homeward
With swift-beating wings, they'll come again
To build their nests within our freshly fragrant bowers,
While in their glancing flight of welcome, they will send forth
A chorus of joy?

Turn from this page of beauty, to the Word
Breathed by the God who spreads earth's glories forth;
In reverent meekness, ask this gracious Lord,
Our God—who holds the heavens and the earth,
Shall they not, face to face, meet again, who here were joined
In bonds of sacred love, of friendship firm, of mutual zeal,
In true helpfulness?

Not all the gilded glories of the sky
More brightly shine, than from that Book
Gleams forth the truth that He who rose on high,
Who from sad watchers' gaze the soft clouds took,
Again shall tinge them with more radiant light, returning;
And with angels call His own to meet Him, from the tomb—
Jesus! Keep us Thine!
—ANN ELIZABETH HARRINGTON.

A SUNDAY SCHOOL SYSTEM.

BY THE REV. GEO. H. HOLORAN.

HERE is no doubt that the best celebrated method of conducting a Sunday school is that perfected by the followers of Bishop Dupanloup, and known as the method of St. Sulpice. But for various reasons it cannot be transplanted in anything like its entirety into other and especially into non-Roman schools; and yet it seems that some adaptation of the method would be welcomed or at least studied by those many readers who are troubled by the apparent inefficiency of so many of our schools. The following is an adaptation which has been found to work smoothly and continuously in a large school of children, mixed in sex, age, and intellectual capabilities. The teaching is imparted by lesson, by catechism and review, and by theme or analysis written upon the lesson, in this way: that if a lesson is given for instance on the First Sunday in Lent, the Catechism is held upon it on the Second Sunday, and themes, essays, or analyses are received on the same subject on the Third Sunday, on which and subsequent days, review questions are given by the catechist on the lessons of previous Sundays.

The essay-writing is voluntary, but should be encouraged both by praise of merit and kindly criticism, by prizes and by small rewards, such as the undertaking to print a collection of themes of especial excellence in matter, style, or handwriting.

The order of events, therefore, of a Sunday school conducted, or so to say revolving, around these central points, will be something like the following:

Opening Office, with Hymn.
Catechism and Review.
Lessons given by teachers.
Hymn.
Lesson by Priest, with Demonstration.
Comment upon theme-work.
Recitation of Gospel.
Address upon Gospel.
Closing Office, with Hymn.

The whole proceedings need not occupy more than an hour, and can certainly be got over in an hour and a half without any hurry; and it helps the popularity of the method that affairs should go with a swing and all movements be conducted briskly. When the children have been dismissed, the teachers should be retained for a brief lesson upon what they are to teach on the following Sunday. They should be supplied with notes thereon to study during the week.

The hymns should be selected to suit the teaching of the day's portion of the Catechism, or else to suit the day's Gospel, and the prayers should of course include the collect or any other appropriate to the school, the parish, or the season. The priest's lesson should be given from the pulpit and be on the same subject as that already catechized on; but this time he should be short, rapid, and emphatic—not discursive, as the teachers are permitted to be in the classes; and his practical points should be written up by a demonstrator on a blackboard for copying by the children to take away as notes. These notes will help them in their analyses or themes.

After giving his lesson the priest should go on with his remarks upon the themes shown up on the previous Sunday, and then, still from the pulpit, he should call up someone—either a volunteer or a child appointed beforehand—to say the Gospel from memory. Then beginning with the usual prayer, invocation, or ascription before a sermon, he should give a five or seven minutes' address upon the Gospel, of a plain, practical nature, such as will appeal to children and growing young men and women.

The Catechism is set from the chancel steps, not from the pulpit, and the children need only move once during the service—if service it can be called—namely, after the Catechism, when they separate or go to their various places for class-teaching by their teachers. They return again into the nave of the church afterwards while the hymn is sung, and this lesson need not be more than fifteen minutes in duration.

The children should have their own choir, who enter in procession—at any rate on High Days—with the school banner; and during the Catechism and address or priest's lesson, the choir should be seated in the front seats of the nave ready to take their places again in the chancel for the closing hymn.

We are left now with several matters that need elucidation. First of all, the officers need to be described and enumerated. The highest of all under the priest, is the *Catechist*, who is

selected from the teachers and may be one of a list who take their turns at the office, being first sufficiently tutored to know their duties by the priest who is in charge of the school. The teachers, after their particular teaching is done, sit where they like in the church, and order is kept by the marking of assistants or sub-assistants, who sit at the end of the benches and mark for behavior, or stand at the church doors and mark for punctuality in entrance. The chief of these assistants should be appointed *Demonstrator*, to write upon the blackboard the notes dictated by the priest in his lesson from the pulpit.

Again, these assistants should mark for answers in catechetical questions. So the marks upon which rewards are based, will be for punctuality and attendance, for behavior, and for answering; but especially for theme-work, these latter, however, to be kept by the priest who examines and reports on the themes.

It is usual for the themes to end with a resolution and a prayer based upon the subject matter; a resolution for a good life, and a prayer for grace to keep the resolution; and often the themes are marked in order of excellence by a seal or stamp of red, blue, or black, according as they are "excellent," "good," or "moderate."

The great objection that is raised to this catechism of children in a body is that it lacks graduation, and large and small, old and young, are grouped together. But the very young should have a "Little Catechism" of their own, abbreviated from this and conducted by some one, like the school superintendent or the chief catechist, and the priest or some other competent person should be teacher of the older boys or girls, separately or together, in their class. But the main body of the children that come between these two classes can be suited with the same Catechism and address, if they are carefully worded.

The subject matter of the lessons might be the Creed in its successive clauses, or the Lord's Prayer, or the Ten Commandments—and any one of these subjects would form matter for a year's teaching, especially if interruptions and variations of procedure are allowed on Saints' Days or Festivals.

The most serious consideration is the amount of time and work required from the superintendent or priest in charge. He has to prepare lessons for the teachers, and catechism papers for the children, as well as catechism and review questions for the catechists. All these except the last should be printed, typewritten, or duplicated on a copying apparatus. He has also to think over his own address on the Gospel and his lesson-notes for the teachers, to correct themes, and keep the marks. He must appoint teachers and officers, and should prepare beforehand a schedule of the lessons for successive Sundays, with dates and names of catechists. Besides all this, which takes a great deal of time, the priest should visit the children in their homes to encourage the regular and look up absentees, learn their home circumstances, and instruct the officers, teachers, and catechists in their duties.

So that in every church where it is practicable one priest on the staff should devote himself especially to this work—assured that with all its disappointments, the gradual, continued, and methodical instruction of the young is not only one of the most interesting, but also of the most important works that any priest can do.

"WHO WILL ROLL AWAY THE STONE?"

Too often when Faith's lamp burns dim, and we must struggle on
Along the path that leads to Him, our strength seems well-nigh gone,
"We are too weak and weary"; thus we make our dismal moan;
"No hand is near to help us. Who will roll away the stone?"
But lift we our grief-weighted eyes to the bright dawn of day!
Behold! an angel from the skies has rolled the stone away!

Niles, Mich., Jan. 21, 1901.

LENA B. LARDNER.

CHURCH FINANCES.

By THE REV. CYRUS MENDENHALL.

AN OLD SAW has it, "Money makes the mare go;" an expression somewhat inelegant, but none the less true. No institution so lofty in its purposes, or spiritual as to intent, but that crude, gross cash is essential. It is said to be the "sinews of war," and is the "life blood" of religious enterprises. If an evil, it is surely a necessary one. A good thing to have in the purse, the family, the treasury, and the bank. Even churches need it, and cannot be erected without it; nor can they be sustained, only as "filthy lucre" figures an important factor and a positive power.

The daintiest saint, the most ethereal pietist, must be housed and fed, and even though he be a minister, he must handle some money in order to procure these commodities and comforts. The machinery of state, the wheels of civilized progression, the movement of ecclesiasticism, and the private economy of domestic life, all demand money, money, money.

When it comes to Church finances many good people deplore this fact, others ignore the need, and a few "shell out" generously. Some persons' religion costs them nothing; the kind they possess is worth no more than they paid for it. Ministers are said to be poor financiers, but as a rule they have precious little to operate with, and mostly make it go for all it can. Of course some of the clergy cannot skilfully handle cash, but this is also true of many merchants, lawyers, physicians, farmers, brokers, and bankers.

In Church work much depends on how the finances are run. No degree of spirituality can make up for lack in this direction. A church may seem to be very devoted, wonderfully active in the department of worship, but if the minister is unpaid, the sexton's bill forgotten, and various outstanding accounts neglected, that church suffers in the eyes of all honest men. In corporate capacity we should be as punctual and "square" as in individual matters. Choose for a treasurer a man who makes his own business a success, and who by talent and culture knows how to transact business upon true principles. Mere goodness or popularity alone is not enough to fit a man for such a weighty position. These we would not disparage, but there must be

other qualifications. Grace, all admit, is good, and for the business of life some "grit" helps wonderfully.

Too often Church business is run at loose ends and in bankrupt fashion. It brings reproach, causes misunderstandings, and results in a deplorable state of affairs. Sometimes I fear churches are dishonest. They contract debts without any hope of liquidating them, and resort to questionable methods of getting rid of obligations.

Keep the credit of the Church good. Don't violate the principles that govern trade. Run Church affairs as wisely and as carefully as secular matters are managed, and many abuses now existing will be reformed.

THE LORD is risen indeed, and He is risen for our justification. We believe in Him as our Risen Lord, and therefore there is no condemnation for us. The Lord is risen indeed, and our crushed and ruined humanity is risen in Him. Let us believe in Him as our new life force; so shall we rise into a life of power. The Lord is risen indeed, and He has opened the kingdom of heaven to all believers. Let us believe in Him as our Risen Head; so shall we rise to a heavenly level. The Lord is risen indeed, and is raised above every hostile force. Let us believe in Him as King of kings and Lord of lords; so shall we reign in life with Him. Amen and Amen.—*W. Hay Aitken.*

EVERYTHING that follows "my" implies responsibility. Responsibility means action. If you want to be happy, accept your commonplace responsibilities. Don't shirk!—*Canon Holmes.*

AT EASTER.

DEAR Master, on the happy morn
When thankful souls Thy rising greet,
When clustered flowers Thine house adorn
And breathe their incense at Thy feet,
Grant that my contrite heart may be
A temple meet to welcome Thee!

Dear Master, at the break of day,
As did those faithful ones of old,
We come to seek Thee and to pray,
Haply to touch Thy garments' fold;
Grant that my poor, weak love may be
A living flame to welcome Thee!

Master, as Mary stood, we stand;
Call Thou us each one by our name,
So shall we see Thy wounded hand,
The brow that bore the crown of shame;
Dear Master, call me, even me,
That I Thy wondrous love may see.

Master, the shadows flee away
Before the brightness of Thy face;
Ah, pour on us the perfect day,
Thou Day-spring of our ransomed race!
From sin's dark shadows set us free
And give us grace to rise with thee.

Santa Monica, Cal. MRS. J. D. H. BROWNE.

RESURRECTION.

THE WINDS are so boisterous that April is weeping,
But the violets each a teardrop are keeping,
Till the sunshine again shall perform its full duty
And kiss all the teardrops into perfume and beauty.
Minneapolis, Minn.

LYMAN W. DENTON.

FORESHADOWINGS OF THE RESURRECTION.

By L. L. ROBINSON.

IT IS certainly one of the most interesting studies of the Word of God, to trace within its records foreglimmerings of the great truths later revealed in the Life of Him who was the living manifestation of that Word. Let us seek such gleams of the Resurrection.

First, and as if with deep significance, we find it in the history of the earth itself. Buried, truly, beneath the mighty Flood, the whole world as then known to man, behold we see it rising again from its watery grave, purified, renewed, endued anew, as it were, with life new given, wherewith to enter upon a grander and more enduring destiny.

Next, in the history of human life: Never, surely, did breaking heart grieve more hopelessly over an open grave than did the comfortless Jacob over the mute but convincing testimony of his boy's bloody fate. Yet a few years later, in the appointed time, behold he clasps the lost one to his heart again, perfected to manhood's noble prime, and reigning in glory unimagined.

Again, and behold it is the resurrection of a nation! Long years entombed amid the darkness of Egypt, lost to hope and life as a people of the earth, yet, in the time appointed, behold them come forth from the darksome valley of the shadow of death, triumphant and glorious in the light of morn, new risen, indeed, the people of God, their wondrous destiny unfolding like eternity before them.

And so on through the ages, from time to time, gleams ever anew the great promise. Behold, long afterward, the three unfaltering servants of the Most High God consigned to that awful grave of the fiery furnace. Could aught have seemed more hopeless, more irrevocably certain than that the eyes that looked upon them would see them no more? Yet lo! from that destroying abyss of flame behold them come forth unscathed, rejoicing evermore in Him whose Presence had been mighty to save.

Again, was it not truly a grave, deep, dark, and hopeless, wherein was lowered the brave hero of Babylon, the light of day and hope alike closing above him with the mighty stone sealing his fate? Yet behold! in the light of morning, the night and the darkness past, he answers the summons, and stands upon the earth serene and unharmed, strong in the power of the One mighty to deliver even from the power and the hold of death.

Once more, and most notable of all; entombed beneath the billows of the sea for three long days, dead to every sense and hope of earth, behold the prey of that living tomb come forth, every faculty of mind and body preserved, and every power endued with life quickened anew for the mission yet awaiting completion.

Is it not indeed as though upon the scroll of history, as well as in mystic vision, God has written large and often the promise of eternal life, strengthening the faith and reassuring the doubt of man? Moreover, is it not like a foe baffled in every stronghold that we see death in every form thus yielding its prey? In the earth renewed, the nation redeemed, the prophet restored, we behold in truth the sea giving up its dead. From the fiery furnace, powerless to destroy its victims, see we not the ashes of martyred saints and they who have perished by flame, restored unmarred by the devouring element? In the tomb unsealed, bidden to release its prisoner in the light of early morn, behold all tombs delivering up their captives; while the heart of the aged father rejoicing over the one long lost and mourned, whispers hope to every heart mourning, perchance, the unknown grave of loved ones gone.

Foreshadowings all, it is true. Yet, merged in the light of that glorious Resurrection flooding the world later with its eternal revelation, may we not look back, and through the ages hear the triumphant cry:

"O Death, where is thy sting?
O Grave, where is thy victory?"

REMINISCENCES OF TWO AMERICAN BISHOPS.

By THE REV. JAMES R. WINCHESTER, D.D.

THE late Bishop of Alabama, the Right Rev. Richard H. Wilmer, D.D., LL.D., was devotedly attached to his cousin, the saintly Bishop of Louisiana, the Right Rev. Joseph P. Wilmer, D.D. At the Diocesan Council of Alabama in Greensboro, 1879, just after Bishop Joseph Wilmer's death, the Bishop of Alabama was so overcome with emotion when he came to a reference to his cousin, that he was obliged to call upon Dr. Drysdale to read that section of the address. It was a rare specimen of Churchly sentiment, and the eloquent Drysdale read it with powerful effect, while the tender-hearted Bishop wept his tears of love, and a solemn sympathy pervaded the entire Council for some minutes.

The lives of these two Bishops, which impressed the Church in the whole South, and whose influence was felt in England as also in the United States, were blended like those of Jonathan and David. Bishop Joseph Wilmer exhibited the womanly mark of Christianity—was gentle, truthful, and loving, while at the same time intellectual, courageous, and commanding. On a certain occasion a company of men, after the ladies had withdrawn, began to speak more carelessly than was proper. One of them remarked:

"Now that the ladies have gone I will relate an anecdote which could not be told in their presence."

The Bishop of Louisiana said:

"Please consider me one of the ladies."

The Bishop of Alabama, as a contrast, exhibited the masculine marks of Christianity, was argumentative, combative in repartee, and humorous; at the same time had the tender heart underlying the strong mind and reflected in his robust body.

On a fishing excursion the company sat down for lunch, when accidentally the claret bottle was broken, and the refreshing contents were spilled on the ground. The Bishop, looking at the disaster, said: "Will some layman please do this subject justice?"

'Twas Bishop Richard's delight to turn his humor upon Bishop Joseph, who in turn appreciated it intensely. Several illustrations will suffice.

In Paris, France, the two walked together. After being wearied with the din and glamour of the American's Paradise, "they went into the suburban country. Seeing a stack of hay, whose fragrance brought back to memory the sweet fields of Virginia, the Bishop of Louisiana said:

"I had rather see that hay than anything in Paris."

Alabama replied:

"And any donkey would agree with you."

In England the two Bishops were entertained by a gentleman who thought his wife had all the musical talent and accomplishment that any human being can possess. He insisted upon a specimen of her performance. The two apostolic cousins stood near the piano. Bishop Richard, recognizing that a compliment would be necessary and difficult to make, quietly stepped back, as most men do on such occasions, leaving the position of honor to Bishop Joseph; wondering what the end would be after "the assault upon the ivory keys" might suddenly terminate in an awkward selah. Bishop Joseph, like a self-possessed woman, with dignity and sweetness of thought, spoke to the hungry soul of the adoring husband:

"Is that touch of your wife natural or acquired?"

"Oh, it is perfectly natural," replied the delighted spouse.

"I thought it was," said the Bishop, "for I don't think such a touch could be acquired."

Bishop Joseph had a womanly apprehension that he would some day lose his life on a Mississippi steamer. In a company one day Bishop Richard said:

"I had a dream, that Joe and I were traveling on a Mississippi steamer, and it blew up. I found myself blown down an embankment, and my thoughts, as I was going to destruction, were about Joe, knowing he had lived in dread of this disaster. I met a man just then and said, 'Have you seen anything of Joe?' He answered, 'Yes; as I was coming down I saw him going up!'"

In Bishop Richard's eye, his "dear Joe" was ever going up higher; and when the time for the ascent came for the saintly Bishop of Louisiana, the Bishop of Alabama was able to say: "The chariot of Israel and the horseman thereof!" From that time he lived, exemplifying not only his own strong masculine character, but wore the mantle of the translated Bishop; for he had the touch of a loving mother as well as the strong counsel of a wise father: "*Par nobile fratrum.*"

Some Phases of American Church Work.

A CHINESE MISSION IN CHICAGO.

By HARRIET S. SWITZER.

AS ALL the world is interested in China at present, a short sketch of our Chinese mission at 221 Madison St., Chicago, and how it became ours, may not come amiss.

In November 1884, nearly sixteen years ago, Mrs. F. T. Waters, who had been quietly going about among these aliens in this city for years, felt the great need of organized work, if anything permanent was to be accomplished. She at last succeeded in interesting Dr. Kittridge, then pastor of the Third Presbyterian Church, and through him the congregation. With some difficulty a room was found in which to open the mission, for the Chinese were then, as now, decidedly unpopular. The first location was on Madison St. and there the work was carried on for about seven years, when the mission was moved to its present quarters. Soon after Dr. Kittridge left Chicago, the Third Presbyterian Church gave up the work, and from that time until her death, which occurred very suddenly on October 20th, 1897, Mrs. Waters carried it on by her own personal efforts, securing the necessary funds from friends, and giving herself to the work with great love and zeal. Her chief companions and helpers, during this interim, were her son, Dr. Waters, and his wife, who were heart and soul with her and her work. During all her labors it was Mrs. Waters' earnest wish to see the mission upon a firm basis and to have it made a permanent organization. This was not done during her life, but her death seemed to accomplish her desire. Dr. and Mrs. Waters were active members of St. Andrew's Church, and the rector, Rev. Wm. C. DeWitt, was asked to conduct the funeral service for Mrs. Waters. About the casket on that occasion stood many sad-faced Chinese, who knew and loved her. Some of them were Christians and some were not, but they all knew that the Chinese had lost a dear friend. Mr. DeWitt became deeply interested in the mission and its work at that time, and has remained its faithful friend and helper ever since. Through his efforts the Bishop was interested, and it was then taken up by the Board of Missions.

There are held at present two "sessions" a week—Sunday afternoon and evening—and usually a third session on Monday evening, but the latter is given up during the summer. There have been more than sixty converts, and three of these have been doing missionary work for many years in China. Two others went back to work, one returning after a few years to this country, and the other only lived to reach Hong Kong. This latter was Chung Wale, who commenced school at the mission with the avowed intention of having nothing to do with Christianity. He finally became imbued with its beauties, however, and became one of the most faithful workers. His story reminds us of that of St. Paul, for at first he treated all Chinese Christians with contempt. Nothing was too bad for them. But after becoming a Christian himself, he was willing to give his testimony at any time or place, and lived a beautiful, consistent life. He went back to China to do missionary work, but died ten days after reaching Hong Kong. Upon his death bed he gave instructions that nearly one-half of all the money he had saved should be used to build a church in China.

Two of our Christian boys are now in China. Thus the good seed is scattered. There are in the mission at present six or eight pupils who it is hoped will soon take a decided stand; they do not worship idols, and really believe in the one true God, but they feel that they do not know enough yet to be baptized. When we consider all that it means to them to become Christians, we cannot urge them to be in haste.

There are many other interesting pupils, one of them a small lad of eleven years, who has only been in this country a year, and whom the most ardent enemy of the Chinese could not but like. The Bible class of four young men, who have given up their old faith, is most interesting. Of course there are in the school pupils who cannot speak a word of English, and others in various stages of progress, up to one who is attending Armour Institute. This is a slow work and requires patience and a love for souls, but we believe the outlook was never more hopeful than at present. What is most needed is Church workers who will help these Chinese to understand and love the beautiful services of our dear Church.

When the question of a name for the mission came up in

1892, it was unanimously agreed by teachers and pupils that it should be named in memory of its founder and faithful friend. Thus it was then called, and has since been known as, "Waters Chinese Mission."

AN EASTER MEDITATION.

'TIS DONE! The gloom of death broods over all—
And on the world hangs darkness, like a pall—
The sun in heaven high has veiled his light,
And brightest day is turned to deepest night!
All Nature mourns the dreadful human guilt,
Through which the Saviour's precious Blood was spilt;
From the cruel scene the sky its face doth shroud,
And o'er earth hangs the dark and awesome cloud!
For cruel hands our Lord have crucified,
And He, in dreadful agony, has died!
Aye, Christ, our Blesséd Lord, who came from heaven,
For our poor, sinful race His life hath given;
Our Jesus, nailed to the accursed tree,
From all the guilt of sin hath set us free!

But loving hands have laid Him in the tomb;
On loving spirits falls a hopeless gloom—
Now they have laid within the rock-hewn grave
The One who would, they hoped, their nation save!

Upon that gloom there dawned a morning fair,
And brightest, golden sunshine filled the air;
By mighty Power of God, from heaven given,
During the night the rock-hewn tomb was riven.
An angel came and rolled the rock away;
And now the empty tomb wide open lay.
And, as with anxious steps, His friends drew near,
The angel's cheering words: "He is not here,
For He is risen!" brought new and glorious hope
Into their hearts of Him, whose Power could ope,
The tomb, and conquer even Death and Hell,
And all the awful gloom of death dispel!

The risen Christ! Ah, happy they and blest
Among the sons of men, who knew Him best,
Who walked with Him, and saw Him face to face
And, seeing, grew into His wondrous grace!

And we, the children of a later age,
Who joyous read the sacred Scripture page,
Who glory in the Love itself that gave,
In life and death, our sinful souls to save
From all the guilt and woe that sin had wrought,
From all the misery that Death had brought,
And all the woeful train of guilt and shame
With them into the sinful world that came,
Shall we not turn, with glad and full accord,
To our blest King, the dead and risen Lord?
Was not to all the world a new life given,
When first, on Easter morn, the tomb was riven?
Ah, yes, a new, a better faith was born
Than the old world had known, that Easter morn—
A Faith victorious over sin and death,
A Faith that has become as vital breath
To all who call upon the Saviour's Name,
To all who will His wondrous mercy claim!

Our Faith is in the new, the endless life,
With ceaseless joys and heavenly pleasures rife,
And to our glorious Saviour in the skies
We seek, by lives of prayer and praise, to rise!
As, day by day, to world and sin we die,
We more unto our blessed King draw nigh;
For, from that King we have the heavenly birth,
For, in His Death, we all have died to earth!

And this blest Faith to us assurance gives
That who believes on Christ forever lives;
And, when our Lord shall call us home at last,
It gives us blessed hope, when life is past,
Of joyful meetings "on the other shore"
With our beloved, who have "gone before,"
The ones, whom in this life we held most dear,
Whose passing made our lives seem sad and drear!
Ah, happy we, when those blest souls we greet,
When in those realms of endless bliss we meet,
And spirit shall with loving spirit blend
In sweet converse of love, that ne'er shall end!

—F. C. H. WENDEL.



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 ST. THOMAS—"NOT FAITHLESS, BUT BELIEVING."

Catechism: XIX., XX. Requirements. Infant Baptism. Text: St. John xx. 31. Scripture: St. John xx. 24, 31.

FOR THE FIRST SUNDAY AFTER EASTER.

ON TWO occasions previous to Christ's Resurrection, St. Thomas comes to the front in the Gospel history. When Jesus makes known to His disciples His intention of returning from Galilee to Judæa, St. Thomas, perceiving the danger and painting the outlook as altogether dark, exclaims: "Let us also go with Him, that we may die with Him" (St. John xi. 16). Later, when our Lord breaks to His followers the announcement of his near-at-hand departure, again St. Thomas can see no ray of hope. So gloomy does the prospect appear to him, that he pushes away the consolation which His Master has suggested, and exclaims in utter despair: "Lord, we know not whither Thou goest; and how can we know the way?" (St. John xiv. 5).

These two incidents reveal, in a measure, the natural character of St. Thomas. He is "a man who loves much, but hopes little." He is of desponding temperament. He looks on the dark side. We do not wonder, therefore, that when the disciples assemble on the evening of the first Easter, this easily discouraged apostle is not with them (verse 24). Has he given up in despair, or "does he prefer to wait in lonely solitude for some light upon the mystery of the Passion?" The Ten are together; Jesus appears to them with His cheering message of peace; St. Thomas is absent; he has missed his opportunity. He reminds us of people beset with doubt or difficulty or misunderstanding, who give up easily, drop from the number of the faithful, stop coming to church, and punish themselves severely.

His brother apostles deal gently with St. Thomas, knowing well his sensitive and melancholy nature. They do not scold him for his absence, which will only make a bad matter worse. Scolding is generally a mistake, like beating a balky horse. What they do is this: They merely tell him very quietly what he has missed. There is no better way than this to bring people to church. Tell them as the Ten told St. Thomas, or let them see from your life and character that it is so: "We have seen the Lord!" (verse 25).

And yet, in spite of all, St. Thomas hangs back, and becomes unreasonable. He will accept no one's testimony, not even the testimony of his brother apostles. He will not believe that Jesus has risen from the dead until he shall see in His hands the print of the nails, and put his finger into the print of the nails, and thrust his hand into His side (verse 25).

Another week passes slowly by, during which there is no recorded appearance of the Risen Christ to His followers. "Jesus leaves them to themselves, that they may take into their hearts, reflect upon, and ponder over the facts of Easter." Again the Day of the Resurrection, the first day of the week, the Lord's Day, Sunday, has come. The disciples are assembled. St. Thomas has come to a better mind, and is with them (verse 26). "Silently and suddenly as before, without warning, without opening of doors," Jesus stands among them and greets them for the third time with the reassuring salutation: "Peace be unto you" (verse 26; cf. vv. 19, 21).

How does He deal with His doubting apostle? Altogether tenderly; for He too knows, and can make allowance for, the melancholy character, the natural despondency, of the unhappy Thomas. The unreasonable proof which he has demanded, Jesus now offers to grant him. "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing" (verse 27).

The exact translation of the original is, "become not faithless, but believing." St. Thomas was not yet faithless. What he would become, hung in the balance. He was at that middle point which we call "Doubt." Which way would he go? Would he turn back to Faith; or would he plunge to utter Unbelief? We may picture it in this way:

FAITH  DOUBT  UNBELIEF.

Jesus implores him to turn back, and to become "not faithless, but believing."

Mary Magdalene is not permitted to touch (verse 17). How shall we reconcile this with the opportunity offered to St. Thomas (verse 27)? She seeks the touch of familiarity and of earthly friendliness, no longer permissible, now that Christ has risen from the dead. St. Thomas asks in sheer desperation to touch, feeling that he cannot otherwise believe; which our Lord permits, to save His apostle from the deepest of misfortunes, unbelief.

And yet we are not told that St. Thomas *did* touch. The words of our Lord, "Because thou hast *seen*, thou hast believed" (verse 29), encourage us to think that, after all, sight was sufficient. "Thomas is overpowered and convinced by the grace and the condescension of his Master, and not by the physical test which He has proposed." How completely the doubter becomes now what Jesus has wished him to be—believing. "How astonishing the leap, the bound, of faith here: 'My Lord, and my God'" (verse 28). He who has doubted, outstrips the rest, in the strength of his outspoken conviction. "He recognizes Christ as man, but confesses Him to be God" (Augustine).

Jesus, however, declares that there is a blessedness higher even than that won by St. Thomas. It is His last spoken Beatitude: "Blessed are they that have not seen, and yet have believed" (verse 29). "Let those who wish that they had lived in the days of the apostles, and had seen Christ, meditate on these words" (Chrysostom). Later Christians are at no disadvantage. Theirs, in fact, is the higher privilege: "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I. Peter i. 8).

Verses 30 and 31 mark the formal close of St. John's wonderful Gospel, the succeeding chapter (xxi.) being somewhat of the nature of an appendix. The evangelist here reminds us that there were, in the life of Christ, "other signs" besides those recorded in his Gospel (verse 30). He refers probably to further appearances of our Lord, after He had risen from the dead. St. Paul (I. Cor. xv. 5-8) mentions several, not spoken of by the beloved disciple. Nevertheless, St. John is sure, and *we* are sure, that enough has been written to convince all who are willing to believe.

The final words (verse 31) set forth the purpose of the Gospel, in its two main aspects: Faith ("that ye might believe that Jesus is the Christ, the Son of God"); and the Risen Life ("that believing, ye might have life through His Name").

This whole lesson points to the necessity of belief in Christ's divinity and Resurrection, apart from which we are indeed without hope, and without strength to do the will of God.

Almighty and ever-living God, who, for the greater confirmation of the faith, didst suffer the holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with Thee and the Holy Ghost, be all honor and glory, now and for evermore. Amen.

THE GROWTH OF THE CHURCH.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,
BISHOP OF MARQUETTE.

IN order to get satisfactory Church growth in this country, experience shows that there must be either extraordinary evangelical fervor, or a crisp and attractively reasonable way of presenting Church doctrine, or both. I might have added a saintly ministry, but that ought to be understood of itself.

Now, important as evangelical fervor is, its results do not show in every case in the growth of our communion. A man converted by the fervid preaching of one of the school of Bedell and Tyng will probably be personally attached to the ministry of him who has influenced him for good; but should that ministry be silenced on earth, or should the convert remove from its immediate influence, the result is very likely to be a communicant attached to some other Christian body—not our own.

On the other hand, strong doctrinal preaching depends for its success upon the way in which truth is presented. There is a way of presenting doctrine without reasons or qualifications which might have done well enough in an age of little intellectual activity. But we have to allow for the method now in use of presenting scientific truth. Everything a man ever heard of, and many we now hear of for the first time, are now presented to us with explanation and illustration. The purely dogmatic method belonged to the childhood of the Church. We still use it with children, storing their clear and strong memories with food for thought and reflection in later years. But

the sooner we add reason and illustration adapted to their minds, the better.

I think I see a tendency to overlook this need; as if a man demanding a reason were somehow faulting the faith of the Church. But our Lord answered every question His disciples put to Him, if they were at all capable of receiving the answer. Many things are mysterious which nevertheless we are meant to get as close to as we possibly can. And therefore we all have need to pray for "sweet reasonableness."

A venerable Bishop lately wrote me that the Ritualists and Broad Churchmen divide the responsibility for unsatisfactory Church growth. I should accept a partial statement like this, that *some* Ritualists and *some* Broad Churchmen have been unsuccessful in drawing people to the Church. I think, of course, that the Broad Churchman has to depend more on his own powers than the higher Churchman, but the other unquestionably needs "sweet reasonableness," much patience, and a sympathetic ability to comprehend each person's point of view.

All parties need a constant reminder that, whatever doctrine or opinion has a right to exist in our Church, has a right to the charity of those who represent the opposite pole of truth.

I have been a good deal distressed by the failure of some writers lately to remember this. Comprehensiveness can hardly be a blessing if it means quarreling with one's family instead of one's neighbors. We need the utmost care and great reserve in trying to state other men's opinions for them. I think Dr. McConnell, who probably learned his polemics when he was at Princeton, or possibly when he was a Romanist, has given us a beautiful illustration lately of my point. He has decided that a number of our Bishops believe in Transubstantiation, and are committed to a "magical" theory of the Sacraments. Now none of these Bishops can possibly recognize his statement of their faith. He says the position he describes is legal within our Church, but warns Churchmen of his particular school not to be charitable to it or to people holding it.

This is precisely how not to do it. Whatever has a right to be in our Church has a right to charity. And charity of the best and truest kind is necessary to the growth of the Church. Many sects are practically one in doctrine, but they do not unite because they do not love each other.

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.

THE WORDS OF DELIVERY IN THE EUCHARIST.

To the Editor of *The Living Church*:

WAS it ever the custom in "delivering" the body and blood of Christ at the Holy Communion, to repeat the sentence to each one separately? Is that the intention of the rubric? Of course in this day of many communicants, such a practice would prolong the service to an almost unendurable length. But there should be some reformation from the present irreverent custom of *gabbling* the sentence of delivery to no one in particular. A former rector of a church in Southern Ohio, gone to his reward some years since, used to stand before the communicants and repeat the sentence *once* (to each rail full), saying "thy bodies and souls," and then pass the elements in silence. It may not have been "rubrical," but it was just as much so as gabbling it over to no one in particular, and a hundred times more reverent; and reverence is what is *needed*, sadly, in this particular.

Delaware, Ohio, March 24, 1901.

Respectfully,

R. MICHELL.

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

APROPOS of the change of name. The writer remembers reading in the *Church Times* (London) a few years ago, how that the Old Catholics in Switzerland, when they placed the name of their Church on the outside of their buildings with prefix "Old Catholic," the Romanists lost no time in informing the public that they were no longer "the Catholic Church" but

"The Roman Catholic," by prefixing the title "Roman" on their sign-boards. When we get rid of our misnomer, their signs in the U. S. will then read "Roman Catholic" and ours "American Catholic."

St. Paul, Minn.

W. L. CULLEN.

TRIUMPH OF THE RESURRECTION.

Notes triumphant from earth's voices

On the wingéd breezes rise,
Bearing shouts of "Alleluia!"
Near and nearer to the skies.
For has dawned the Easter morning,
Ushering in that Holy-day
When death was forever vanquished,
And its terrors swept away.

Alleluia, now, and glory

To the risen Lord and King!
With a mighty sound of voices,
"Alleluia!" angels sing.
Christ is risen, swell the chorus,
Faith shall bear it high and higher.
"Christ is risen, Oh ye mortals!"
Chants the great Celestial Choir.

—KATE GOLDSBORO McDOWELL.

RITUAL.*

WHEN TO Thy beloved on Patmos,
Through the open door in heaven,
Visions of the perfect worship,
Saviour, by Thy love were given;
Surely there was truth and spirit,
Surely there a pattern shown
How Thy Church should do her service
When she came before the throne.

O, the censer-bearing Elders,
Crowned with gold and robed in white,
O, the living creatures' anthem
Never resting day or night,
And the thousand choirs of angels,
With their voices like the sea,
Singing praise to God the Father,
And O, Victim Lamb, to Thee.

Lord, bring home the glorious lesson
To their hearts who strangely deem
That an *unmajestic* worship
Doth Thy majesty beseem;
Show them more of Thy dear Presence,
Let them, let them come to know
That our King is throned among us,
And His Church is Heaven below.

Then shall Faith read of the meaning
Of each stately ordered rite,
Dull surprise and hard resistance
Turn to awe and full delight;
Men shall learn how sacred splendor
Shadows forth the pomps above,
How the glory of our altars
Is the homage of our love.

'Tis for Thee we bid the frontal
Its embroidered wealth unfold,
'Tis for Thee we deck the reredos
With the colors and the gold;
Thine the floral glow and fragrance,
Thine the vestments' fair array,
Thine the starry lights that glitter
Where Thou dost the light display.

'Tis to Thee the chant is lifted,
'Tis to Thee the heads are bowed;
Far less deep was Israel's rapture
When the glory filled the cloud.
O, our own true God Incarnate,
What should Christian ritual be
But a voice to utter somewhat
Of their joy and pride in Thee?

What but this? yet since corruption
Mars too oft our holiest things,
In the form preserve the spirit,
Give our worship angel wings;
Till we gain Thine own high temple,
Where no tainting breath may come
And whate'er is good and beautiful
Find with Thee a perfect home.
Oxford, England. —REV. CANON BRIGHT.

* The recent death of Canon Bright, which has called forth the well deserved eulogiums from Churchmen everywhere, lends added interest to these verses, which were re-published some years ago in the parish paper of Trinity Church, New York.

Editorials and Comments

The Living Church

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

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

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

BRANCH OFFICES.

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

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

SUBSCRIPTIONS.

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

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THE RESURRECTION.

IT HAS long been a favorite standpoint in the argument of unbelievers, that the faith and the testimony of those first declaring the resurrection of Christ, is easily accounted for in the zeal of a blind devotion and credulous fascination; that having followed their "Messiah" with an all-absorbing faith through all the years of His earthly life, these leaders of the little band of disciples were but too ready to believe, and eager to proclaim a fiction most soothing to their own blighted hopes, and to a scoffing, deriding world, the only consummation commensurate with their faith and the divine claims of their Master.

But if this be a plausible reasoning, how shall we account for the fact that of all the adherents to this contested truth of the Resurrection, the most ardent, the most constant and unswerving is one who had never so much as seen Jesus of Nazareth, had been no infatuated associate of His life, a witness neither to His impressive miracles, His pathetic death, nor to the subsequent appearances claimed for Him?

Never had St. Paul come within the influence of that wonderful Personality; never had he felt the irresistible power of that magnetic Presence, during its earthly sojourn; never indeed, till that blinding, overpowering light flashed upon the darkness not only of unbelief, but the blind fanaticism of opposing energy, did the strong, deep reasoning of Saul of Tarsus even know Him whom he persecuted.

How is it, then, that we find him affirming, reiterating, and upholding with the courage of a deathless conviction, this stupendous fact, against which the whole reasoning world stood arrayed, and defending it with an ardor excelling that of the personal followers of the living Christ? The latter were content to declare openly and unequivocally the truth of that which as from eye-witnesses admitted no controversy. But to this apostle of a Gospel revealed by other than human agencies, this glorious truth of a real, undeniable victory over Death through man's Redeemer, was an ever present, all-essential reality.

Surely such testimony, utterly impartial, wholly disinterested, and biased by no pre-disposition of heart or mind, must have weight with the most questioning and unbelieving.

The fallacious hypothesis has lately been made, that Saul of Tarsus became suddenly insane at his alleged Conversion, and that the Christian religion was evolved by a madman! Would that a like insanity might spread! But even if this im-



possibility be granted, how then should we account for the gospels and the other epistles? The hypothesis reaches the height of absurdity.

And to St. Paul, belief in the truth of the Resurrection of Christ was no mere dogma, once declared, and then passively adhered to. It was to him an ever-present, vital factor in the soul's life and aim, the very foundation and chief corner-stone of the Christian hope and faith. Wonderful and glorious as were to him the mysteries of the Incarnation and the Atonement, it was the Resurrection that seemed to him the crowning revelation of God's surpassing love for man, and the grand solution of the deep mystery, the unsolved problem of life. This is the living, all-answering faith that continually shines through words fully revealing the heart's deep pathos:

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."

"If Christ be not risen, then is our preaching vain, and your faith also is vain."

So likewise to him is this ever-present, ever-living faith the main-spring and motive of the soul's inward and outward life. "If ye be risen with Christ" is the test and probe he would have each heart apply in quest of that sincerity which should alone denote true followers of this risen One; and for himself, the height and depth of his aspirations seems to find its utterance in that fervent longing: "That I may know Him, and the power of His Resurrection."

Let this, then, be the abiding influence awakened and strengthened anew, with each recurring commemoration of this Easter festival; that with us too, there come an ever deepening realization of its most impressive truth—"If Christ be not risen" our hope, our faith is vain; and may it be the likewise deepening inspiration of every grateful heart—"That I may know Him and the power of His Resurrection."

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

IN this our last article upon this all-important matter, we have to treat of what is perhaps its most difficult department; viz., What is the extent of the obedience which a clergyman at his ordination promises to yield to his "Bishop and other chief ministers who, according to the Canons of the Church may have the charge and government over him"?

And first it must be noted that the obedience to be rendered to "other chief ministers" is quite as unlimited, so far as this oath is concerned, as that promised to the Bishop. Now, so far as we have ever heard, the claim has never been set up that the clergy of this Church are bound by their ordination oath to accept the private interpretations of any "other chief minister" of the Church as law and as binding on their consciences. We believe that a few Bishops of the Anglican Church, alone of all ecclesiastics in Christendom (not forgetting the Pope), have set up such a claim. Even the oath of obedience taken by all the members of the Society to the Superiors of the Jesuits is limited (and this is usually considered the oath most "oppressive" and "subversive of Christian liberty" ever imposed) as follows: "Are you ready to obey in all things in which there is evidently no sin [*ubi peccatum non cerneretur*] the Superiors who hold towards you the place of God?" (Const. p. iii. *Institut. S.*, vol. i., p. 373.)

Personally we are of opinion that to construe the oath of canonical obedience to the Bishop so as to make him as absolute a ruler as a Jesuit Superior is patently absurd, besides being contrary to the historical understanding of that oath in all ages. And yet for the purposes of the present discussion, we are willing to grant that the episcopal power of command may be absolutely arbitrary, provided only that it be limited in its extent to matters "in which there is evidently no sin." But these are the very matters in which Bishops have sometimes wished to impose their will as the law of the Church; and when their priests have told them that they could not with a clear conscience obey, they have heaped upon them every kind of abuse, both in public and private.

We do not think that "Godly admonition" means only a sentence given by a court, nor do we hold that the inferior is to be the judge of the "godliness" of the "judgments" given by the Bishop; but we are distinctly of opinion that the word "godly" was not introduced without purpose in each case, and that it should be interpreted by the words of the Church itself in the Institution Letter (P. B., p. 550) where the duty of the parish priest to his Bishop is thus described: "Complying with such lawful directions as you shall at any time receive from us." We understand that "directions" (whether they take the form of "admonitions" or "judgments"), if they are not "lawful," *i. e.*, in accordance with the power properly possessed by a Bishop of the Church, are ungodly and null.

After having said thus much, we think that we shall not exceed what may justly be claimed for episcopal power in the premises, if we say that should a Bishop make any law of mere ritual or ceremony, on a matter indifferent, however unwise he might be in making such a law, he should be obeyed; but that if he misinterprets an already existing law enacted by the sovereign authority of the Church to which he as well as the priest owes obedience, and attempts to enforce his private misinterpretation as a law of the Church, he should be resisted, even when the subject matter is in itself indifferent.

To take an example. If a Bishop should on his own authority (for reasons seeming to justify his course to himself) forbid the midnight Eucharist of Christmas (as the Archbishops of Paris did for many years), or the use of flowers at Easter (as the Bishop of Virginia did for years), or the use of incense (as it is said a certain Bishop in this country has done), we think the Bishop should be obeyed. But should he say, I am not making a law, but I am enforcing the law of the Church; flowers are forbidden by the law of the Church, or the use of incense is forbidden, or the surplice in the pulpit, or colored stoles, or vested choirs, or the singing of the Creed and the rest of the choral service, or any one of the numerous things which for a number of years certain Bishops never wearied of telling us were "contrary to the law of the Church," he should be openly resisted, and his wishes—whether he calls them "godly admonitions" or any other high-sounding name—should be disregarded. It is the part of the *jus liturgicum* to make rules for local observance, on matters not covered by general legislation; not to interpret officially laws already made and by which the Bishop

is more bound than the priest, the Bishop having *taken an oath* to conform to them, the priest having only made a solemn promise.

And we make bold to remark that as it is virtuous to obey a just command, so it is reprehensible to obey an unjust and tyrannical injunction. A man is bound in honor not only to obey his superiors, but also to defend and uphold the rights of his compeers, and to be jealous of the fair fame of the Church.

If a Bishop makes an unwise law which is not sinful, he should be obeyed, for no harm is done by such obedience, and the obloquy only falls upon the Bishop himself. But when he misinterprets the Church's law, and attempts to impose ignorant or unlearned misinterpretations upon his clergy as such, he should then be resisted; for the obloquy of obedience falls upon the Church, whose fair fame is thus smirched. It is a small thing, for example, that the Rt. Rev. A. forbids flowers, or the Rt. Rev. B., incense, or the Rt. Rev. C., the use of the organ; but that the Church of God, the Bride of Christ, should be held responsible for such things would be indeed a sad misfortune, a misfortune which every one of her children is bound to avert as much as he possibly can. We need hardly say that the hypotheses we have been considering deal with wholly exceptional types of Bishops. Happily we in America have few prelates indeed who place upon their priests the necessity of choosing between the two evils of resisting the episcopal orders or submitting to episcopal usurpation. Generally speaking, our Bishops are too earnest in the performance of their own duties, in which they are as distinctly bound by law as are their priests, to interfere with the latter in the performance of their pastoral work. Probably in no part of the Church Catholic is episcopal tyranny so rare as in this American Church.

To sum up what we have been saying: the Bishop should be obeyed when he, of his own authority, commands; but only when such commands are in such matters as that obedience evidently does not involve sin. He should be resisted in arbitrary interpretations of the existing law of the Church. And the ultimate judicial authority in the last resort is the ecclesiastical court, which ought to be supplemented, in the interests of justice, by courts of appeals.

Before closing we must touch upon one point more, and this the greatest and most valued of all the episcopal powers of government, a right which whenever questioned has been affirmed by the courts both civil and ecclesiastical; a right which it has been the constant effort of parishes, religious institutions, etc., to escape from. We refer to the right of Episcopal Visitation. Whenever the Bishop sees fit he can visit any parish of his Diocese, and the object of this visitation is not merely to administer Confirmation, which he may confer or not according to the needs of the cure, but to correct abuses, to examine on the spot into the conduct of the clergy, to summon the wardens before him and to hear their report of the moral and financial condition of the parish, to examine the state of the fabric, etc. At such visitation the Bishop has powers which he possesses at no other times, and he can then peremptorily correct abuses without formal proceedings in his diocesan court; but should he do so and should the corrected party consider himself to have been unjustly treated, he can appeal to the ecclesiastical court, and until judgment has been given in court, the Bishop's informal judgment is null and inoperative.

From all this it will be seen that as there is no more precious right of the Bishop, so there is no more imperative duty imposed upon him, than this of visitation. As soon as a Bishop has any reason to believe that anything unlawful is prevailing in a parish of his Diocese to the detriment of religion, it is his duty forthwith to appoint a visitation, and correct the abuse. What then would be more anomalous than the action of a Bishop who, at the very time when in his judgment a parish needs visitation the most, should absent himself from such parish for three years, and until he is forced to go there so as to administer Confirmation? We limit the period to three years (the canonical minimum of frequency for visitation) because it is unthinkable that any Bishop would deliberately deprive the lay people of their legal rights to ministrations, because he was unable to agree with their pastor in some matter over which the people had no possible control.

So far as we are aware, the right of episcopal visitation as it exists by the Common Law of the Church is in full force in this country and should be cherished by our Bishops as one of their greatest rights and privileges, a right which they have derived not from men but from the Lord himself, a right which they are so to exercise that "when the Chief Shepherd shall

appear they may receive the never-fading crown of Glory; through Jesus Christ our Lord."

[THE END.]

DEATH OF DR. FAUDE.

JUST as we go to press a telegram is at hand announcing the death at Minneapolis of the Rev. John J. Faude, D.D., rector of Gethsemane Church in that city, which occurred at six o'clock on the morning of Tuesday, April 2nd. Dr. Faude had been ill for only ten days, and not until he had neared his end did it appear that he was in danger.

Few of the clergy of the middle West were so well known and none more widely trusted and respected than Dr. Faude. His parish is by far the largest in the West outside of Chicago, but Dr. Faude's influence and power were his own, and not merely the result of his important position. He was recognized as a leader on the floor of General Convention, where leaders are few and their places not easily filled.

His clerical life began in Indiana, where he was ordained to the diaconate by Bishop Talbot in 1877. For a number of years he was rector of Trinity Church, Michigan City, now the Cathedral of the Diocese bearing that name, and he soon attained to the front rank of the Indiana clergy. He succeeded the present Bishop of Laramie as rector of Gethsemane Church, Minneapolis, in 1890.

His loss will be keenly felt both in Minnesota and in the Church at large. God grant to his soul, rest, refreshment, light, and peace.

FOR something more than a year past a *Monthly Leader* has been issued by the Christian Social Union, from its office in Boston. The current number suggests in a somewhat despondent strain that it may be necessary to discontinue the publication, if not the work of the Union itself.

We trust both these dangers may be averted. We quite realize the heartache that results from a lack of appreciation of honest work; and the public, in the Church as well as out of it, is strangely unappreciative, and is more ready to remark on an occasional slip than on a frequent good.

But the work of sober social reformers is of a class that cannot well be dispensed with. For our part, if we have not often taken up the subjects discussed by the Christian Social Union, it is only because we stand aghast and appalled at some of the conditions reported, and with shame for our common humanity we are able to offer no solution of the problem. What can words add to the simple statement of one who appears to know, that there are workers in the sweat shops of Chicago who receive 30 cents and 40 cents a week for 60 to 66 hours of work; that out of 52 instances reported, 30 adults were receiving under 5 cts. an hour, and only 11 as high as 10 cts. an hour.

But there are silent readers of the *Monthly Leader* upon whom these things make an impression. We are silent only because we have nothing helpful to say. We leave to others who have made a study into such conditions, the discussion of what can be done. And in the meantime we should not like to dispense with the *Monthly Leader*; much less, with the Christian Social Union.

THIS year, for the first time in the modern history of the Church of Ireland, has St. Patrick's Day received in that Church a generally authorized recognition. A great many of the laity, and some of the clergy, have advocated the official observance of the day in the Church services, but as late as 1899 the Bishops in session refused to take any affirmative action on the subject, although they were definitely requested so to do by resolution of the general synod of 1898. This year, however, the Archbishops and Bishops authorized the use of a special collect for the day, limiting its use, however, to the present year. The argument of the Bishops for their tenacity in the matter has been this: that inasmuch as the Church of Ireland, at the time of the revision of its calendar, dropped the names of all saints except those named in the New Testament, they would not make an exception even for St. Patrick. But the unique position that ancient saint of God bears to Ireland, to which is added the general voice of the laity of the Irish Church, has compelled the slight recognition above alluded to.

BY AN annoying typographical error in our issue for March 30th, the authorship of the excellent paper, "Concerning the Blessed Crucifix," was ascribed to "a member of the Guild of St. Mary," instead of "Guild of *Mercy*."

A GLIMPSE INTO PARADISE.

BY ONE WHO HAS SEEN FROM AFAR.

THOSE who read this brief sketch of an actual life will undoubtedly recognize the picture (although no names are mentioned), if their lives have in any way touched upon that of the one of whom I wish to speak. To the general reader, permit me to explain that I was only an occasional visitor within the sacred precincts of this earthly paradise. But I was, by proxy, a constant inmate there. In a word, a friend of mine whom I saw daily, for several years boarded there. He was a man, eminently truthful, one who loved sincerity; and while a person distinctly generous, refined, and noble by nature, he was yet inclined toward stern justice in his judgments of people. I speak of this frankly because he now makes his home permanently in the East and will never see these lines.

The constant inmates of this earthly paradise were two, a mother and her son, a young man of perhaps thirty years of age. When I first knew the son, though not one of rugged health, he was never confined to his room through illness. When little more than a hearty, happy lad he met with an accident which threw out of place three of the spinal vertebrae, producing, without his knowledge of the cause, an irritation of the nerves. Six years ago, being employed where his daily duties were a constant strain upon his nervous energies, he collapsed. While a young man of good parts, he had never manifested any philanthropic bent, or interest in religious matters; he was distinctly fond of a social glass, and preferred gay to serious society.

At the same time that the son was compelled to relinquish his position, his mother was forced to throw up hers in order to nurse her boy, as she supposed, back to robust health. Being a woman of inexhaustible hope and courage, and one fertile in expedients, she was able to earn many an honest penny and yet remain beside the invalid. They were both too proud to complain; but daily, as the son required more attention, and the demands for drugs and medicines became more frequent, their financial future loomed more and more darkly before them.

The mother, who for her son's sake kept a cheerful front, felt the storms of adversity pressing close upon them. She, too, had ever lived a bright, happy life with little thought of religion or of the future. And though she saw earthly props falling beneath her, she murmured not, nor did she seek help from above.

But a change was at work. The son grew more thoughtful. Pain—and for six years his pain has been constant—pain is a great moral and mental quickener to natures that it does not embitter. While his mother was silent, he read between the lines. By some fine clairvoyant instinct of love, he realized that eggs were bought a penny's worth at a time, and that the scant larder was furnished from meal to meal. He then seemed to realize as by a lightning flash, his mission. He had no physical strength with which to lighten his mother's burdens, he must therefore contribute moral strength,

From that moment, the relation of mother and son changed. He insisted on keeping the books of their humble establishment. Their startlingly small cash in hand neither surprised nor discouraged him. He had never had instruction in drawing, but immediately set to work, and by almost superhuman efforts, though his right arm was partially paralyzed, finished several portraits and animal pictures in crayon. These were distinctly superior in workmanship, and were readily disposed of for cash.

The physician, however, forbade the continuance of this work as fatal to the patient's health. His courage, however, never faltered. He was beginning to anchor his faith broader and deeper than ever before. From the sick room radiated all the cheerful energies of the household. And not only did the mother come to the invalid for counsel; friends from without began to lean upon his moral strength and wise, dispassionate, yet tender judgments. Financial help also began to flow in, unsolicited, unexpected. A club of wealthy members (mainly Churchmen), some of whom had known mother and son in palmier days, accidentally learned of the situation. They gladly volunteered to pay the rent for the cheerful flat which the family had contemplated leaving for cheaper quarters.

Other clubs contributed frequently and according to their means. And a society of little tots of from eight to twelve years were generous in their small gifts of money. Provisions were sent over, the donors unknown, and unlimited credit was extended by grocers, butchers, and bakers. Friends, young and old, came in each day to read to the invalid and bring to him gifts, and messages of good-will.

The world seemed literally to have opened its heart and its purse-strings for this brave pair, and yet entirely spontaneously. To illustrate this, let me tell you of the "Sunshine Bag," contributed by a club of young people. Said they to the invalid, who always entered gladly into their plans for the merry-makings in which he could not join, "May we come over to your house and enjoy ourselves to-morrow evening?" Unsuspectingly, he promptly assented. They came, bringing with them what looked like a great ungainly brownish popcorn-ball, from one side of which fell innumerable strings. Merrily they romped and rejoiced in the sitting-room, while the patient in his small chamber smiled and seemed content, for he could hear though not actually participate. But soon the interest seemed to be heading in his direction. Out came the merry group, bearing the great popcorn-ball, and calling mischievously to the invalid: "Here is a game that only two can play—you and your mother. This is a Sunshine Bag. Each one of you must pull out one string each day—but no more, mind, under penalty of severe punishment." Then, bidding the patient good-night, they all disappeared with much merry bustle and joyous gayety.

The "Sunshine Bag" proved to be well named. At the end of each string was attached a gift, either of money or of something beautiful or useful, as well as a welcome letter of friendly greeting from the donor. The "Sunshine Bag," lasting for weeks, proved to be a veritable Mother Bountiful. To it had contributed friends from near and far. A man in faraway Kansas, hearing of it through a friend, asked to be allowed to send something, as also a little girl in Missouri, although neither of them knew personally those to whom their hearts went forth.

A volume could be filled with the reminiscences of the grateful mother and son telling of the kindly and gracious deeds which have strewn their lives, as a pathway with roses. Nothing was ever solicited. All came with free good-will and happy spontaneity. For the six years the one club had voluntarily paid the rent of the flat.

When I reflect upon those two lives—that of the patient, cheerful invalid, never for a moment during these long years free from pain, and often, agonizing pain; and that of the mother, untiring in her devotion and in her smiling services of love—for gloom never crossed the threshold—I think that surely here sat religious hope and trust in their rarest perfection. But I think also that never did humanity seem so beautiful, so true, and so good as in this community, where love went forth like a river of blessing from every heart to offer strength, joy, and refreshment to these two brave souls.

Yesterday, the mortal remains of this invalid, so beloved by all who knew him, were laid to rest at Oakwoods Cemetery. Surely, if all the sermons preached from all the pulpits in Chicago during the last six years could be thrown together, they would not so speak to the heart as does the life of this son, who never faltered in his heroic struggle with pain, nor ever lost his calm trust in the Heavenly Father who doeth all things well. "He called out the best in us all," say his friends. "In the experience of a long and varied practice, I never saw, never heard of such heroism," says his physician. Says his pastor, "He has been an infinite blessing to this community. He has preached a sermon more lasting and eloquent than could be pronounced from any pulpit." Says a friend, "He aroused this entire community to deeds of generosity and love. Was there ever before a case like it, where a family was supported for six years, almost entirely, by the voluntary contributions of others who gave because they loved to, although bound to do so by no ties of kindred or duty." As Lowell has said of another:

"For him her old world moulds aside she (Nature) threw.
And, choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God, and true."

BUT THE DELIVERANCE of to-day is for ever. It is a deliverance not for one family, or one people, but for all the tribe of human kind that ever have been, and that ever will be. It is a change from darkness to light, from fear to hope, from death to endless life, for the world at large.—Dean Church.

Literary

Theological

The Messages of Jesus According to the Synoptists. The Discourses of Jesus in the Gospels of Matthew, Mark, and Luke, Arranged as far as feasible in the order of time, and freely rendered in paraphrase. By Thomas Cuming Hall, D.D., Professor of Christian Ethics in Union Theological Seminary. New York: Charles Scribner's Sons. Size 5 x 6½, pp. 244, \$1.25.

This is the first of the New Testament volumes in the series called "The Messages of the Bible" under the general editorship of Profs. Sanders and Kent. An examination of this volume prompts one to ask the question, Why was it ever written? If it were a systematic commentary it might add to our exegetical knowledge. If it were an harmony of the synoptic Gospels it might help us to understand their historic message. If it were a good paraphrase it might add vividness to our realization of the Gospel narrative. It is, however, neither commentary, nor harmony, nor paraphrase, it is—truly we are at a loss to say what it is. More than that, we are equally unable to determine for what class of readers it was written. The ordinary Bible reader will be bewildered by its constant and destructive criticism, while the theological reader will find it too incomplete and scrappy to be of any real use.

The publishers say that it was intended to be "an aid to the reverent, appreciative, and enthusiastic reading of the Scriptures." If this was also the author's intention, the volume is a good example of how *not* to do it. The publishers also say that "technicalities and unsettled questions will be, as far as possible, ignored," but these are the very things the author delights in. He begins his book with 30 pages of introduction, mainly devoted to unsettled questions. He ends it with 14 pages of appendix largely given to technicalities and versification. While between introduction and appendix in text and multiplied foot notes are scattered broadcast the seeds of doubt and uncertainty.

The author seems to have a certain theory of the origin of the synoptic Gospels, and the exploiting of this theory occupies the first place in his thoughts, and the first place in the earlier parts of his book, the "messages of Jesus" necessarily taking a secondary position. He says in his preface: "The claim is not made that this is an original contribution to the difficult problem of the origin of the synoptic Gospels." Why should it be? Was that the subject assigned to the author? The book itself bears witness that when it was begun its author had not quite determined whether it was to turn out a volume on the "Messages of Jesus," or one on the Problem of the Origin of the Synoptic Gospels. The result is what might be expected; it is neither. "The problem" dominates the first half of the book, the "messages" the last half.

The author *calls* it "The Messages of Jesus freely rendered in paraphrase." The reader must judge for himself what it is. The author also says that the words of our Lord took the form of "exalted prophetic poetry." Here is a sample of the author's rendering of it from "The call of Levi" (page 87), St. Matt. ix. 9-13:

"The strong do not need a doctor
But only the sick.
I came not to call good men
But sinners!"

The ever-present foot-note adds, "Matthew *inserts*, 'But go ye and learn what this means, I will have mercy and not sacrifice' (Hosea vi. 6), in accordance with his habit of quoting the Old Testament. Luke adds, 'to repentance,' also an editorial *addition* to the text." I had always supposed that the Gospels contained only a brief summary of our Lord's words, but it seems they are padded amplifications, the Synoptists being guilty of putting into the Lord's mouth things He never uttered. How do you know this? Why, Dr. Hall says so!

The next foot-note (page 90) is on St. Mark ii. 23-28. It calls attention to "Mark's *slip* about Abiathar" and how "Matthew quite characteristically *expands*" the words of Christ. The fact that many able scholars find no "slip" in this passage is not mentioned, neither is the possibility that if there is a "slip" it might have been made by an unknown copyist instead of by an inspired writer. But probably the author does not believe in inspiration, not even of the sort that is sometimes

ascribed to Shakespeare; for he would not dare to treat the great poet of the Elizabethan age as he does "Mark."

The next subject (page 91) is The Baptist—St. Matt. xi. 2-23. After nearly a page of petty, verbal criticism, the words of the Master are thus paraphrased:

"What went ye into the desert to see?
A reed shaken by wind!
What went ye (into the desert) to see?
A man gorgeously garbed!
The gorgeously garbed are in courts!"

The gorgeously garbed are in courts! There are two other verses not quite so gorgeously garbed. The usual foot-note says: "This is he of whom it is written Behold I send my messenger before thy face, who shall prepare thy way before thee"; although in both Matthew and Luke, is an evident interruption of the prophetic measure." That ends the question—the author immediately *throws it out!*

The title page declares that the "Messages of Jesus" are "according to the Synoptists"; but the foot-notes make it perfectly plain that this is a mistake, they are "according to" Prof. T. C. Hall, D.D.

The general editors, Prof. F. K. Sanders and Prof. C. F. Kent, have both done good constructive work, and why they should assign the synoptic Gospels to a man of Prof. Hall's destructive bent is difficult to understand.

If among the readers of THE LIVING CHURCH there is one who thinks that Dr. Hall's versifications, or his constant corrections of St. Mark's "slips," St. Matthew's "expanding," St. Luke's "missing the point," or St. John's getting "confused," will be "an aid to the reverent, appreciative, and enthusiastic reading of the Scriptures," we advise him to buy the book.

ALFORD A. BUTLER.

Whither? A Study of Immortality. By William Edgar Simonds. New York: J. B. Alden, 1900. 12mo, cloth, pp. 113. Price, \$1.00.

The writer of this very thoughtful little book says of his pages, that "They do not seek to differ with the tenets of any religious belief. The propositions . . . proceed on the basis of facts which are open to perception by all men," etc. None the less his religious point of view seems clear enough. It does not consist with an acknowledgment of the Divinity of our Lord, except in the modern and neologian sense that, as perfect man, He is Divine with that divinity in which all true men share. His position is also pantheistic, although he would perhaps repudiate such a descriptive term, for he regards the human soul as a spark of Deity, and treats all creation as made of Divine substance, pleading the proposition *nihil ex nihilo fit*.

From such a point of view, and with premises some of which we are inclined to dispute, although he calls them axioms, he gives us a closely reasoned argument along scientific lines. He says much that is true and suggestive, and says it well. But the weakness of his so called axioms destroys somewhat the force of his general argument, which is also somewhat rambling.

Passages occur here and there that would bear quoting, if we had more space, but we must forbear. The book requires a thoughtful reader, and will be of the most value to one who has had previous knowledge of the subject, and is able to allow for the neopantheistic position of the writer. The type is trying to the eye, although in keeping with a new style, and seems crowded. Otherwise the book is well gotten up.

FRANCIS J. HALL.

Religion in Literature, and Religion in Life. Being Two Papers Written by Stopford A. Brooke, M.A., LL.D. New York: Thomas Y. Crowell & Co. Price, 60 cts.

Dr. Brooke writes so well and knows so much about his subjects that praise is superfluous. A man who does not accept the Trinity, the Incarnation, and the Atonement, has not accepted religion as it is revealed in Holy Scripture and taught by the Holy Catholic Church. The book is necessarily defective, but that need not prevent the most loyal Churchman from enjoying Dr. Brooke's scholarly relish for good books, or from admiring his zealous advocacy of good deeds.

In the first paper there are several allusions to scriptural passages, allusions which had better have been left unwritten. Byron is compared to Elijah on Mount Carmel, and called "the voice of one crying in the wilderness." Shelly, we are told, called on the world "as the prophet called on the four winds." This style of language pleases a few cultivated persons who do not believe that the prophets were inspired at all, but it disgusts those who believe that "holy men of old spake as they were moved by the Holy Ghost." It is even worse than the latest

style of Revivalist vulgarity, which uses "Pentecostal" as a fitting term for every meeting at which somebody howls.

The second lecture throbs with philanthropy, and beautiful thoughts are clothed in suitable words. This is fine: "It was not enough in St. Paul's mind that we should give, but also that we should do it with simplicity. It was not enough that we should show mercy, but also that we should show it with cheerfulness." We would like to copy the whole paragraph.

ROLAND RINGWALT.

The Fact of Christ. A Series of Lectures by P. Carnegie Simpson, M.A., Minister of Renfield Church, Glasgow. Chicago: Fleming H. Revell Co. Price, \$1.25.

This book is composed of a course of six lectures on the Person of Christ, delivered by the author in Glasgow in 1900. The point is a familiar one to Churchmen, but it is important that it should be insisted on, that the Christian religion is devotion to a Person and not a mere intellectual exercise, or a philosophy. The book is well written and ought to be useful to a good many people.

The Same Things. Plain Village Sermons by Rev. John Paget Davies, M.A., Rector of Twineham, Sussex. Imported by Thomas Whittaker, New York. Price, \$1.50.

A volume of simple but good sermons for every Sunday. They would be quite suitable for lay reading.

John the Baptist. By Rev. F. B. Meyer, B.A. New York and Chicago: Fleming H. Revell Co. Price, \$1.00.

To write the story of John the Baptist dealing with the facts of prophecy, history, and the relation of the great forerunner to the Christian Church, was not so much the intention of the author of this book as to draw lessons from the details as mentioned in the New Testament. The chapters of the book may be described as sermons rather than parts of a whole leading up to the climax of the work. Nevertheless there are many excellent features about Mr. Meyer's treatment of the subject, and thoughts suggestive of the importance of St. John's life to the Christian of to-day. We commend the book to those of the clergy who are seeking methods of analysis of character, and to the younger clergy as helpful for sermon stuff. It is also useful for the general reader who has not possessed himself of the events of John Baptist's life.

Biographical

The Riverside Biographical Series:—

Thomas Jefferson. By Henry Childs Merwin;

Peter Cooper. By Rossiter W. Raymond;

William Penn. By George Hodges.

Published by Houghton, Mifflin & Co., Boston. Price, 75 cts. each.

Although we have not consulted any medium as to Mr. Jefferson's sentiments, we think that Thomas Jefferson would enjoy reading the bright little book which appears first in the above list of titles. The people who really want to study Jefferson, will always study him in the pages of Randall, but Randall's three volumes frighten the timid reader away. Parton's book is rather more popular, but it will bear condensing. Mr. Merwin has prepared a life of Jefferson, even shorter than the excellent biography in the American Statesmen series, yet he gives all that is most important and interesting in Jefferson's long career. He also knows how to quote intelligently, and his brief extracts from Jefferson's letters will lead young men to go more deeply into the papers of that marvelous statesman.

The historical references to Colonial Virginia are helpful, and the biographer does not attempt to settle the worn and wearisome controversy over Jefferson's conduct while Governor of Virginia. He does credit to the strange mixture of the theoretical and the practical, and the masterly politician and the scholarly recluse, which made up the character of Jefferson. If there is omission of some of the incidents which are perhaps least creditable to the subject of the sketch, there is yet given here a readable, short biography, presenting the character of Jefferson from the bright schoolboy to the elderly bankrupt.

In the sketch of Peter Cooper, we have briefly the life of a man who "worked successively as a hatter, a coach-builder, a machinist, a machine-maker, a grocer, an iron-worker, and a glue manufacturer, achieving success in every occupation, but abandoning each for something more promising, and learning in each something which promoted his success in the next." The successive steps in the long life of one born in 1791, who was in his teens when Fulton's steamboat moved up the Hudson, and who yet became familiar before his death with elevated railroads, with the iron trade, and with the Atlantic cable, present

a very interesting sketch. Avoiding technicalities, Mr. Raymond has prepared a book that will be enjoyed by people who have no mechanical taste or knowledge. He understands narrative, and makes few reflections, but those he does make are suggestive. Mr. Raymond has condensed into his little volume, matter which would make a book as long, and well nigh as interesting, as Church's *Life of Ericsson*.

The subject of the third of these biographical volumes, William Penn, has been more admired on general principles than studied in detail. Macaulay's attacks brought out replies, and fair-minded people generally were glad to see his guns spiked. No life of Penn, however, has reached the dignity of a famous book.

The biographer recognizes that two elements struggled in Penn's breast. He was a religious man and a philanthropist, and yet somewhat of a courtier. It appears to us that the best part of this little book is the account of Penn's relation with King James II. James was kind to Penn, and the subject was grateful to the monarch. After the unhappy fall of the king, Penn put the best construction on James' words and deeds, and made every allowance for his blunders. Macaulay has made the most of all that could be said against Penn, but he has not proved that he was guilty of treason to King William's government. The loyalty of Penn to the exiled king is to his credit, and not to his shame. Penn's troubles as Colonial Governor, his heartache over his wayward son, and the old familiar facts, are well summarized.

ROLAND RINGWALT.

Fiction

Ideal Messages. Chicago: Fleming H. Revell Co. Price, 25 cts. each.

Beyond the Marshes. By Ralph Connor.

For Hearts that Hope. By James C. K. McClure.

These "Ideal Messages" are a series of brief booklets "for friend to send to friend, having in mind the conveying of a special word for a specific occasion." The publishers are to be commended for the artistic make-up of the books.

Mr. Connor's *Beyond the Marshes* gives us a vivid glimpse of a backwoods interior in Canada, where there is poverty and contentment; the slow suffering of lingering illness borne with the cheerfulness that makes for peace. The sketch is admirably done, and is indeed a message of encouragement to all called to bear pain.

Dr. McClure's volume deals with heaven, and is a very attractive presentation of what we know of heaven and the conditions of heavenly existence. Being written from a Protestant point of view, a Churchman of course is conscious of some reserves in reading it.

The Turn of the Road. By Eugenia Brooks Frothingham. Boston and New York: Houghton, Mifflin & Co., 1901. Price, 1.50.

This story has several strong qualities. There is a good deal of vigor, a keen perception of dramatic situation, and a marked ability in the interpretation of character. Where it falls short is in a too great eagerness to tell a story—the child's eagerness to tell what he knows, which leaves a sense of hurry and incompleteness. There is a lack of attention to minute points which enable one to visualize a situation as distinguished from merely hearing about it. The story itself is well constructed. We do not find the man who loses his sight and supposes he has thereby lost love, the most interesting character; he is a little too declamatory. We prefer the woman who thinks that gratified ambition is more than love, and waves the man's passion away to seek mere personal triumphs only to find her whole theory of life futile—fortunately not too late.

The Curious Career of Roderick Campbell. By Jean N. McIlwraith. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Miss McIlwraith is an enthusiastic lover of out-door sports—an athlete herself. Daughter of a well-known ornithologist, she has inherited the love of everything alive that moves, so that it be out-doors. While the adventures of Roderick Campbell may be mildly interesting, they can hardly be called curious. We fear Miss McIlwraith has not put into the writing of the book as much force and vigor as she does into her field sports or golf clubs. There is the common skill of the story-teller in the construction, but romance moves with halting pace too many times. We believe the author is capable of much better work, from occasional passages which we recall.

IT IS SAID that before Dr. Weir Mitchell left Philadelphia for Japan, in March, he had completed the manuscript of a new novel that will shortly be forthcoming.

The Scarlet Thread

By A. M. Barnes

CHAPTER VII.

"HIS LOVE CONSTRAINS ME."

LOUIE covered her face with her hands as though to shut out the mocking countenances that she felt would soon be about her. Could she bear to go again into captivity? to return to the awful fate that awaited her? The next moment her heart leaped as a familiar voice spoke her name.

"Louie, can it be possible that I have indeed found thee?"

With a glad cry she dropped her hands, and, releasing herself from Suzanné, sprang forward.

"Oh, Antoine! Antoine!" was all that she could say.

So great was the revulsion of feeling from horror to joy, that she was completely unstrung. She felt faint, dizzy. But for his supporting arm she would have fallen.

"My father?" were the next words that came from her lips as she tried to lean forward that she might peer into the shadows beyond Antoine.

"He did not come. It was deemed best that he should not," was the quick reply. "A little later I will tell thee why." Then he continued:

"We saw two forms moving about. We thought they were those of women, but still we approached cautiously. When only a few steps away I heard thee speak. Then I called to thee, but it seems thou didst not hear. Had I known this I would have spoken again, for I fear our sudden approach has frightened thee very much," and he looked at her solicitously.

"At first yes; but it soon passed away," she added, her voice vibrant with joy. "That was good for me in order that I might all the more appreciate this."

He needed no clearer light to reveal the deep pathos that now overspread her face. There was a sufficiency in her voice. It stabbed him to the heart to hear it. How she must have suffered! He wondered what had befallen her in the time since she had disappeared from the fort. His wonder was greater that she was here only in the company of this woman. He was to know all in a few minutes. But first Louie must greet Claud Burgé and René La Chère and the five friendly Indians, two of whom she had previously seen at the fort. Then Suzanné was drawn nearer and just enough of her story told to make them feel that she was indeed a friend. Later, they were to hear it in full.

In as few words as he could Antoine related his own experience. He and Claud and René had left the fort on the night of her disappearance. There had been considerable delay following a false trail and in reaching the camp of the friendly Westoes, which during the past month had been changed. But for these things they would ere this have been close upon the heels of Menendez.

"But how fortunate it was," the young man cried, his voice deep with earnestness, "that we were delayed, since it has brought us so opportunely across thy path. But for this," catching his breath sharply a moment, "who knows what might have befallen thee! The perils of the way are great, outside the danger from the Spaniards. And dost thou really think thou couldst have found thy way to the fort?"

"We were traveling by the star," she answered, and pointing upward to where its faint light twinkled from the trees beyond. "Suzanné knows it as well as I. She too has looked upon it in the evenings, and knows the direction whence it shines."

He was about to reply when a groan arrested him. It came from the wounded Spaniard. For some moments he had been lying still, but now, as though again conscious of his pain, had begun to moan.

"Who is it?" asked Antoine quickly.

"Now I recall," he continued, "that when we came up thou didst seem to be ministering to someone."

Noting that she did not speak, and wondering at her silence, he took a step or two beyond her until he was carried to the spot where first she had stood.

"Ah, now I see!" he cried quickly. "It is the form of a man, and he is wounded!"

In a moment more he was bending over him.

"What!" he cried. "What!" and oh, could it be that his hand made a movement toward the hilt of his sword?

Louie at least did not take time to debate the question. She was at his side in an instant.

"Antoine!" she said. "Antoine!" then her soft girl's hand fell on his. As light as it was, it held his fast.

"Yes, it is a Spaniard," she said gently; "but poor wretch, he is terribly wounded. He can surely not live. It seems to me," bending nearer to listen with keen ear to the labored breathing, "that he is dying now."

The lips of the wounded man moved feebly. He was murmuring again the words they had first heard from him, but they were so faint now Louie had to bend her head to catch them. It was another plea for water.

She called Suzanné and asked for the drinking horn. She had just tilted it, when the noise as of a sword quickly drawn caused her to look up. She was but in time. Another moment, and the point of Antoine's sword would have been beneath the drinking horn, and he would have thrown it from her hand. But her voice arrested him. She spoke but two words, yet the passionate earnestness, the entreaty in those words was sufficient to hold the sword poised in the air.

"Do not!" was all she said, then turned again to the wounded man. Her arm went beneath his head; she gently raised it, and placed the horn to his lips.

With an angry gesture Antoine returned his sword to its scabbard.

"Why will you do this?" he asked, his voice trembling.

She rose to her feet now, and placed her hand gently upon his arm.

"Because," she answered him, in a voice quivering with emotion, "because His love, that of my Saviour for me, His love for even such as this that lieth at our feet, because that love it constrains me."

The others, too, had drawn near. They had seen and heard all.

"Pity the Indians did their work so poorly!" declared Claud Burgé. "The wretch ought to have been despatched at once, for he is doubtless one of those who have given our hearts so many stabs, who would have put this sweet girl to death without compunction."

"Yet she places her arm beneath his head, she holds the cooling drink to his lips!" said Antoine bitterly.

"'Tis her woman's heart," replied Claud. "'Tis ever thus that they are led."

"Nay," declared Louie, who had overheard all, "'tis the gentle teachings of Him who bids me, 'Spare, and slay not,' even one so vile as he who lies before us."

"I believe he is dying," exclaimed René La Chere, peering downward into the ghastly face. "I fervently hope so; for," he continued in a low tone to Claud Burgé, "it would be hard for us to keep our pledge under such circumstances, would it not?"

The other nodded assent. Then he spoke.

"Hard indeed, with her pleading face to deter us."

"Yes, it will soon be over," agreed Antoine, who had heard the first of Claud's sentences. "But we cannot stay here to see the end," he added resolutely. "We must be going. Every movement is precious. We are too near the neighborhood of Menendez for our good."

"But we cannot leave the poor thing here until he is dead," pleaded Louie.

"That soon will be."

"Yet it seems so cruel."

"Not under the circumstances. We have been very merciful to him. Think," he added with emphasis, "our own lives are in danger! Shall we risk them, then, because of a feeling of sentiment for what little of life still remains in this—" He was about to say harsh words, angry words, but changed them instead—"for this miserable Spaniard?"

"But oh, the wild beasts may come and rend him while yet he is alive!" and with a shudder at the awful picture the words brought to view, Louie buried her face in her hands.

"I think not," said Suzanné gently, and placing her arm around her. "We have not heard any about this spot. But he will soon be gone. Let that comfort thee. But come," she continued earnestly. "It is as thy friends tell thee. There is danger, great danger here, and every moment increases it. We must hasten if we would have a chance for our own lives."

"Yes," spoke Antoine decisively, "we must go, and now!"

"Let us say a prayer first," pleaded Louie.

Without waiting for permission, she dropped upon her knees.

"God be merciful to thee, poor sinner," she said again, and again, and yet again.

What more could she have said? Since the day it was uttered, what accession of words has added aught of force to the Publican's plea?

"It will be over in a few minutes now," spoke René La Chere to Antoine. "I hear the death gurgle; it is unmistakable. Let us give her the time. It will save her tender heart a sore wound."

He spoke truly. In a few minutes, five at the furthest, the Spaniard had ceased to breathe.

"There is naught of earth that can help him now," Antoine said to Louie. Then gently raising her he entreated, "Let us linger not a moment, but set out at once for the fort."

He spoke a few words to his companions, then each in turn addressed the Westoes, using also the language of signs. It was finally agreed that at least two of the Indians should accompany them to the fort, while the other three, after remaining with them through the night's march, should then return to their homes.

In a little while they set out, moving cautiously, yet as steadily as they could; two of the Indians some paces in advance so as to reconnoiter. Two of the others acted as sentinels in the rear, while the remaining one and the three soldiers from the fort kept close watch, two on either side. In the centre walked Louie and Suzanné. But after a while the former, beginning to suffer from her wounded feet—though she held out bravely against the pain so long as she could—had to be supported on either side by Antoine and René. This placed Suzanné between the Indian and Claud Burgé, with the latter of whom she now and then had a word or two of conversation in low tones.

Thus they went on until the day began to break. Just as they had paused for the purpose of resting, to partake of food, and for another consultation ere entering upon the last stage of their journey, two of the Indians, who had gone ahead reconnoitering, returned hastily. They were much excited. They were not only talking to each other in tones far from cautious, but they were also violently gesticulating.

"Come and see! Come and see!" was all the satisfaction they would give to those who crowded about them with inquiries.

It was a terrible sight. It can safely be said that had Antoine, Claud, or René held suspicion of its nature, neither Louie nor Suzanné would have been permitted to look upon it. But from the manner of the Indians they had concluded that it was some wonderful find upon which they had come. Perhaps it was treasure stolen from the Spaniards and dropped by the Indians in their flight. For none of the Huguenot soldiers doubted the issue of the combat of the night before. After their surprise the Spaniards had rallied and beaten off the Indians.

But the sight upon which they looked was not of any treasure. Instead it was of a nature to sicken even the hearts of the soldiers.

Two Indians had been fastened each to a tree, the trunks of which were not more than five feet apart. They were face to face and their bodies had been bound with innumerable thongs. One, however, had managed to free his right arm. He was alive, and apparently not fatally hurt; but the other was dead, and his body presented a shocking spectacle. For wild beasts had attacked them both during the night. The one yet living had managed to sufficiently protect himself by using his free arm, or else the beasts had been frightened off ere they finished their work. The dead Indian was horribly mutilated, but the other had received only a few lacerations of the breast and arms, only one that was deep enough to prove serious. He was, however, nearly dead from terror and exhaustion.

He raised his eyes with a mute plea as the party neared him. The next moment he dropped them, uttering a sharp cry.

The cry was echoed by Suzanné. She made the movement to spring towards the tree, but the next moment stood as though deprived of motion, her cheek blanching, her eyes turning with a deep, searching look upon the face of Antoine, then resting appealingly upon that of René La Chere.

(To be continued).

~ ~ The ~ ~

Family Fireside

Easter Lilies.



Fair as the Flowers that love to cluster round
 God's throne, where rarest blooms for aye abound;
 Sweet as the breathings of that angel band
 Wafted on breezes of that balmy land;
 Pure as the souls of blood-bought saints above,
 We bloom to tell to all of God's great love,
 Which Raised the Saviour from His lonely grave,
 That He the erring ones from sin might save.

ALICE MAY DOUGLAS, in *The Young Churchman*.

VITAL'S EASTER OFFERING.

By I. McRoss.

THE minister say we mus' go wit'out somet'ing an' make Easter off'ring; it is giving up, an' going wit'out that make the gif' good. What can I go wit'out, Aunt Dèmarise?"

Aunt Dèmarise shook with laughter. "What a funny chile you are, Vital, 'member ev't'ing minister say; t'ink I bot'er my head 'bout what he say, me? No! ev't'ing go right out one ear, easy it go in ot'er."

"But what can I go wit'out, an' give up?" he persisted. "I have no money for spen', I cannot ask Mis' Starr—"

"No, no, I should be 'shame of you, Vital Michaud! Mis' Starr so good to you this t'ree year. Didn't she take you when you fat'er an' mot'er beat you till you all bruise, an' starve you till you t'in, t'in as—as—starve chicken? An' you no clo'es, not'ing but rags an' bare foot on the snow? Now see you! Fat as Chris'mas duck! Warm clo'es, an' she sen' you to school, till you read, an' write, an' spik good Englis', mos' good as me, an' I spik so good nobody t'ink Dèmarise Thibbedeau, French."

"I wasn't go' to ask for money. I want to earn some, or

give up somet'ing, so I can make Easter off'ring, like the ot'er boys."

"Well, then, give up you me-e-serable fat'er and mot'er. The sheriff say he give ten dollar to know where they keep the whiskee hide; an' you know, Vital." She looked at him sternly, and his eyes dropped, but he did not answer.

"If you want to make an Easter gif' tell the sheriff where the whiskee hide."

"The command say, 'Honor thy fat'er an' thy mot'er.' How can I give them up for the sheriff arrest? My fat'er an' my mot'er!"

"Fat'er an' mot'er! Bah! Isn't she, Delphine, my sister? What I care? She one bad woman! He bad man! They sell the whiskee an' make folk bad an' drunk, an' they drink it themself. Ah, they bad! Bad! Tell the sheriff where they keep the whiskee hide an' he take it, an' you have the ten dollar."

* * * * *

"Come, Vital, Miss Baby is ready for her ride." Mrs. Starr's pleasant voice never was more welcome to Vital, and he bounded from the kitchen, away from his Aunt Dèmarise.

Dèmarise Thibbedeau was working for Mrs. Starr when the little, abused Vital was taken in and cared for. She had tried many times to get him to tell where his parents kept whisky secreted. Vital thought it all over, as he trundled the baby carriage along the walks. What an Easter offering that ten dollars would make! More than all the rest of the class. How proud he would feel to give so much! He, Vital, who never had any money of his own! But—there was the command, "Honor thy father and thy mother." How could he tell?

Dèmarise washed the supper dishes and put them away; then she renewed her attack upon Vital:

"W'at you care for them? The las' time you went there, they hol' you an' pour whiskee down you t'roat, till you didn't know w'at to do, an' you come home disgrace, and Mis' Starr tell you never go there 'gain."

Vital's cheeks burned at the recollection. "I don' want go there."

"W'y don' you tell where they keep the whiskee hide? It make you jus' bad as them if you don' tell. W'at make poor ole Busybee Terriault work so hard? 'Cause ole Terriault spen' all he earn at your fat'er's. W'at make all Paul Dionne's children wear rag an' bare foot? 'Cause your fat'er an' mot'er sell him whiskee! An' it your fault, Vital Michaud, that poor Busybee work mos' to death, an' the little children have no clo'es!"

Vital shrank under her words. Was he to blame?

"You know they break the law; it is the law that no whiskee be sell in this state; they are cre-e-e-minal, an' you cre-e-e-minal, too, w'en you no tell, Vital Michaud!"

She pointed a finger at him. A criminal! He had tried so hard to do right!

"If you tell me, you get the ten dollar; if you don' tell, I tell sheriff you know, an' he arrest you; then I be disgrace, like you—me! You Aunt Dèmarise!"

She talked so fiercely that she frightened him. He thought of the poor woman who had to work so hard, of the little children who had to suffer, and he was to blame! Then he thought of the money for an Easter offering, and—he told the hiding place. Then he put his face upon the table and cried until his aunt pitied him.

"There, there, Vital, don' cry; you have done the right."

"My fat'er! My mot'er! They will be sen' to jail, an' I will be blame! The command say, 'Honor—'"

"The command was not give for such fat'ers and mot'ers, an' they will not be sen' to jail. They will be sen' out of town. I will go an' tell the sheriff, an' I go with him. Ah! It will be the fun!"

* * * * *

The sheriff was incredulous. "Impossible! I have searched that place more than twenty times; there is just one little room below and a loft above. Don't you suppose that I have looked into every hole and corner? And not a drop of liquor have I ever found."

"Look where I tell you," said Dèmarise.

The sheriff called some men to help him, and they made another raid on the illicit rumsellers.

"I will go too," said Dèmarise. And she followed them.

They found the Michauds' house crowded with half tipsy men and women. The air was heavy with fumes of liquor. Delphine Michaud staggered to her feet, an impudent smile

upon her red, bloated face. She greeted them with mocking courtesy:

"Ah, Monsieur Sheriff! It is a long time since I had one of your pleasant calls." As she winked her little, black eyes to her friends she reeled a little. "Take my chair, Dèmarise, you have not honor my house for so long!"

"Sit youse'f down, Delphine; you too drunk to stan'!" said Dèmarise harshly.

"Drunk! Ha, ha! We have not'ing but col' tea here for drink. Look roun', Monsieur Sheriff, you like to look at my housekeep, you fin' no dirt; look my house all over, you welcome." She had seen him come and go away defeated so many times that she felt perfectly safe. The crowd began laughing and jeering at the sheriff and Dèmarise.

"Sheriff, he smart man! He t'ink he fin' the whiskee! Maybe he wan' drink, eh?"

"An' Dèmarise, she ma sister!" cried Delphine; "yes, but she no French, no! She all Yankee!"

"Give me the ax," said the Sheriff to one of the men who had accompanied him. "I've searched every other place in this shanty, now I am going to take up the floor."

The laughing and jeering suddenly stopped; one by one the men and women filed out of the door, until only Paul Michaud and his wife remained with those who had come to make the raid.

"You shall not cut my floor! You have not the right! Go 'way an' let me 'lone!" cried Delphine, and she sprang and seized the sheriff's ax.

"You let that ax alone," said the sheriff, sternly. One of the men held her while the sheriff looked the floor over until he found a crack extending the length of the room; into this he put the ax, pried upward and raised two boards that had been cleated together on the under side. Under these boards was a small cellar filled with kegs and cases of liquor.

"To think I should have been so stupid, and overlooked this place," cried the sheriff. Then, turning to the Michauds:

"To jail with you, you old offenders!"

"Come here, an' let me speak wit' you," said Dèmarise, leading him outside. When he went into the house he said to the frightened pair:

"I will come for you to-morrow and take you before a justice; you know what you will get—fine or imprisonment. Come now," to the men, "we'll throw this stuff into the street."

* * * * *

Dèmarise went back to Vital with a ten dollar bill in her hand:

"Here, we foun' the whiskee where you say. Ah, that stupid sheriff, not fin' before! To-morrow he say he will take to justice—to-morrow, if they know anyt'ing they be on the road to Madawaska. All sheriff wan' is get them out of town."

Vital looked at the ten dollar bill—the most money he had ever had in his life, yet it did not look as good to him as he had expected; the "command" worried him.

"Aunt Dèmarise, I go an' see them before they go 'way." She tried to dissuade him, but could not, so she went with him.

They found everything in confusion at the Michaud's. Delphine ignored Vital and sprang toward her sister:

"You tell the sheriff! You make this trouble for me, me! your sister!"

"Yes, I tell it," said Dèmarise, complacently.

"Now we have to go 'way in the night, wit' not'ing but few ole clo'es. We pay all our money for the whiskee the sheriff spill on the groun'. O, the good whiskee! The good whiskee! All spill on the groun'! W'en the door open I smell it, an' it make me cry."

She dropped heavily into a chair, maudlin tears were running over her face as she waved back and forth.

"You can go back to the ole home in Madawaska, an' live hones'," suggested Dèmarise.

"How can we go? We have no money, jus' few cents men pay this ev'ning. How can we go anywhere? W'at can we do?" Vital stepped forward and put the ten dollar bill in her hand.

"Here, mot'er, it is my money; it will help you go 'way."

Vital's Easter offering was the smallest in his class, but he was satisfied.

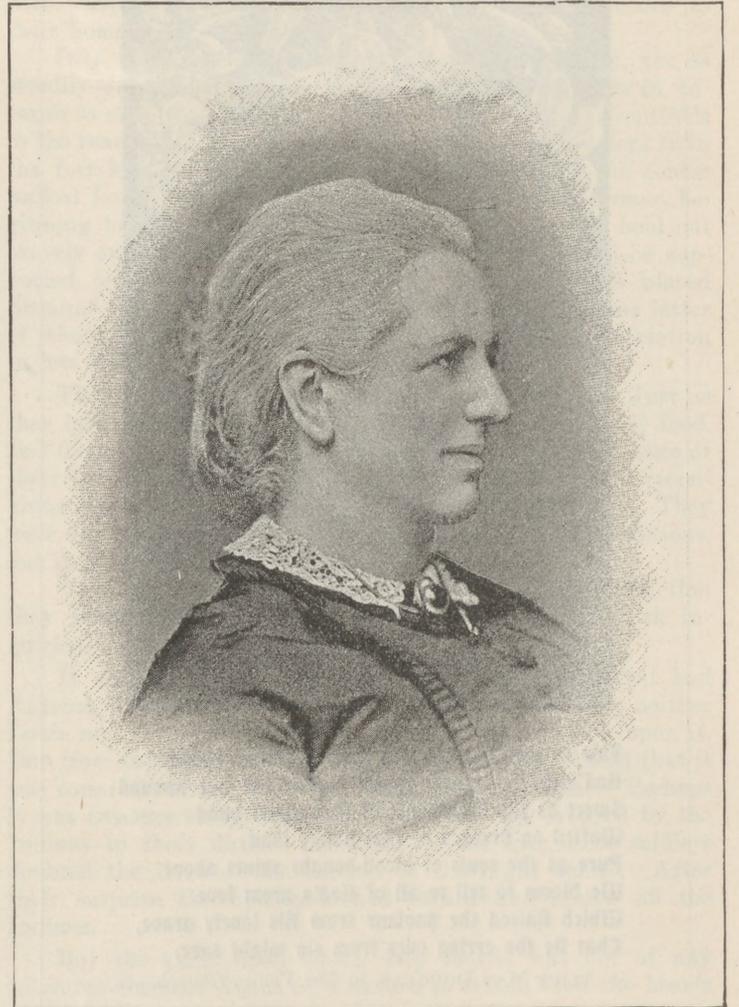
AN EXCHANGE tells us that the proper method to keep apples in winter is to wrap them in old newspapers so as to exclude the air. The newspaper, however, must be one on which the subscription has been paid, otherwise dampness resulting from what is "dew" may cause the fruit to spoil.

CHARLOTTE M. YONGE.

By ROLAND RINGWALT.

ON Passion Sunday, March 24th, 1901, Charlotte Mary Yonge passed to her rest.

The nineteenth century will be remembered in literary annals as a century wherein women proved their skill at the pen. Here and there in the eighteenth century we find women who had, or thought they had, a talent for writing; but such women were few in number and rather eccentric in their mental make-up. Smollett jeered at the female novelists of his century. Madame d'Arblay owed her fame partly to the fact that any woman who could write a good story was regarded as a phenomenon, not to say a monstrosity. William Law's estimate of female education was not high. Dr. Johnson said, on hearing of a woman's address in Friend's Meeting, "A woman's preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to see it done at all." Anybody who



CHARLOTTE M. YONGE.

will take the trouble to glance over some of Miss Seward's letters will not wonder at the old term "Blue Stocking," or at any other contemptuous nickname. The eighteenth century men wrote quite as well as any men who have followed them, but the eighteenth century women were often pedantic, affected, and conceited to the verge of absurdity.

When we come to the nineteenth century, all is changed. Maria Edgeworth and Jane Austen are not to be patronized but to be admired. The most famous novel of the nineteenth century, the novel that was translated into every language of Europe, the novel that appears on the stage thirty years after its object was gained, is Mrs. Stowe's *Uncle Tom's Cabin*. Of all good judges of nineteenth century fiction, there is not one who has not read some novel written by a woman. Macaulay was correct in saying that "There is no finer English than that which cultivated women speak and write." A hundred Anna Sewards are not worth one Elizabeth Barrett Browning. For good, wholesome stories for young people, what man has surpassed Louisa M. Alcott? When Johnson was laying down the law at "The Club," few women could write at all, and fewer still could write well. When Holmes, Longfellow, and Lowell met,

it would have been easy to have spent an entire evening discussing the latest new books (and good books) written by women.

Charlotte M. Yonge was fit to be named in the same sentence with Miss Edgeworth. She was not as brilliant a woman, but she was a woman of broader grasp and deeper feelings. As a teacher of bare morality, Miss Edgeworth will never be surpassed, but too often she stopped at bare morality. It may have been dread of fanaticism that influenced her, but whatever the cause, the fact is certain. Many of her best pages simply point out that; on the whole, well doing leads the happiness and ill-doing the misery. "The Incarnation," "the Atonement," "the nearness of an invisible world," are not taught as so wise and good a woman might have taught them. Miss Yonge was the friend of John Keble, and Keble's influence shows itself in her best stories. *The Daisy Chain*, perhaps her best book, brought her a full purse and she gave it all to found a missionary college in the South Seas. It was not in her to write so great a novel as *The Absentee*, and perhaps she may not have reached the level of *Ormond*; but Miss Edgeworth's plain common sense, Miss Edgeworth's kindly sympathies, Miss Edgeworth's love for the poor, Miss Edgeworth's relish for homely humor, Miss Edgeworth's fondness for children; all these, are to be found in Charlotte M. Yonge.

One who enjoyed *The Daisy Chain* at fourteen may read it with equal pleasure at forty. One who has learned to prize religious biography—biography that is full of reverence, and free from cant—will count Miss Yonge's *Life of Bishop Patteson* a model book. A woman who read and thought has passed away. The nineteenth century witnessed a great improvement in text books. History and science have been written in such a way that children can understand them. Miss Yonge's work was faithful and true. It was done with a deep sense of responsibility, with a strong affection for the young minds of the English-speaking world.

Miss Yonge was born ten years before the great Oxford movement. She seized on all that was best in that movement, avoiding the fads and follies of those who had zeal without knowledge. The beauty of holiness, the strength of the Anglican Church, the treasures of the Christian year, the grace of the Sacraments, all that is dear to the Churchman's heart was dear to her. She did not argue for these truths, but she felt them in her soul, and she taught them in those beautiful stories that will keep her memory green.

OBSERVATIONS.

PRETTY Mrs. Crafts is the delight of a large circle of friends, but was recently made to doubt for a moment whether her presence is really agreeable to all of them. While Mrs. Crafts was calling on a friend early in the forenoon, an acquaintance of both ladies, a Miss Bridges, was announced. An hour or two later the same thing happened at the house of another friend. Miss Bridges replied to the greeting of her hostess, and then, seeing Mrs. Crafts, accosted her with a bright smile that seemed a little out of harmony with her words: "Why, Mrs. Crafts," she said, "it looks as if I am doomed to meet you to-day, doesn't it?"

Among the mountains of North Georgia there is still to be found a somewhat primitive people. Last year a lady from Athens who was spending the summer at Tallulah Falls, in the absence of any religious services at the hotel, walked two or three miles to one of the country churches. The house was built of logs; wooden shutters took the place of windows; seats and pulpit were of rough pine. Preacher and people corresponded to their environment, but the stranger from a more favored region was kindly, if somewhat shyly, welcomed. She was, however, rather puzzled for a moment to understand the preacher's classification when, in his closing prayer, he asked a blessing on "the brethren an' sisters—an' the lady."

When little David A. first arrived in America from China a kind-hearted physician devoted himself to his entertainment, but wounded the child's feelings by constantly calling him "Chinaman."

At last the boy could stand it no longer. "I am not a Chinaman, Dr. Willingham," he said.

"Why, of course you are," said the Doctor. "Weren't you born in China?"

"I was born in China," David persisted, "but that doesn't make me a Chinaman."

"I wish you'd show me why," said his new friend.

"Dr. Willingham," inquired the little fellow triumphantly, "if you had been born in a stable, would you have been a horse?"

Old Mrs. Patat had but a vague idea of the abilities or the duties of a physician, probably because for forty years plain living and restricted thinking had made their attentions unnecessary in the little cabin at the foot of Unacoy mountain. But at last the grippe found its way into even this remote corner of Georgia, and served Mrs. Patat so badly that her daughter prevailed on her to summon a doctor.

The old lady raised herself anxiously on one elbow as he entered the room and called out to him in a half mournful, wholly doubtful voice, "Wal, now that you've got here, Doctor, I don't exactly know whut to tell you to do fer me."

HOW TO CHOOSE MEAT.

NO BETTER beginning of true economy is presented than in buying and preparing meats. One of the many benefits to be derived from cooking lessons is learning of the possibilities of the cheaper meats, the preparation and serving of everyday dishes.

Economical details are taught until the habit is formed of doing these things without taking thought of the action. But now regarding meats. By all means go to the market yourself. Do not leave your buying to even a well-trained servant. Go to the market, see what is there, do your own selecting. And shame on you, if you are not a better judge of meat than any servant your money may hire.

In our large markets, veal may be procured at any time of the year, although it is scarce and expensive throughout the winter. But about the middle of February or first of March it begins to appear, and by May it is very plentiful and less expensive. In fact, it is one of the cheapest of meats from May to October.

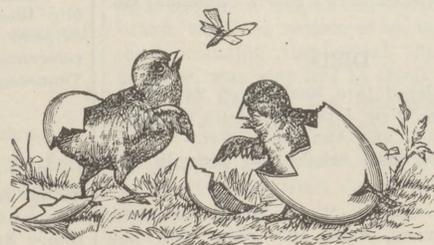
The spring veal is usually termed "milk veal," indicating that the animal was entirely milk fed. But beware of what is known as "bob veal," which is not only indigestible but positively harmful, having caused more than one case of serious poisoning. It may be recognized by a bluish tint and flabby feeling. Good veal is of a pinkish-white color and firm to the touch.

Unlike beef, the skin is not removed when the animal is slaughtered and dressed, but is left on it until the animal is exposed for sale. Then the skin is taken off, the head removed, and the body divided into two sides from head to tail, then again into fore and hind quarters. The fore quarter contains the neck, shoulder, knuckle, ribs and breast; the hind quarter the loin, leg and knuckle. The loin and leg are the choicest and most expensive portions, especially the latter when sliced for cutlets. It is by no means necessary to purchase the most expensive meat in order to produce nutritious and attractive dishes. It is mainly ignorance that causes many housekeepers to buy the most expensive pieces at double the price, when for so many dishes the cheaper pieces would be just as satisfactory.

Of the fore quarter the neck may be stewed with peas or any seasonable vegetable. The shoulder should be boned, stuffed, and braised. Use the bones with the trimmings for making stock. The ribs, cut into chops, may be broiled or sautéed. The breast makes a fine stew or pot-pie. The end of the leg of both fore and hind quarter is called the knuckle; it may be stewed, and used for making stock or sauce. This portion must be carefully and slowly cooked, as it contains much cartilage. The loin of the hind quarter is usually roasted and served with a good sauce; sometimes being boned before roasting. The remaining fine roast is known under the names of fillet, fricandeau, noix, or cushion. From these two portions taken together and cut in rather thin slices we get what we call cutlets. Whatever the method of preparing let the veal be thoroughly cooked.

TEACH CHILDREN ECONOMY IN LITTLE THINGS.

TEACH children not to waste trifles which they often throw away without thought, and which if saved might be of use to others if not to themselves. Wrapping paper, pieces of twine, odds and ends of various kinds may do service a second time if put away until the need for them arises. The habit of economy is one that ought to be cultivated, for careful saving makes lavish giving possible. Hoarding is not a vice of childhood, nor should it be encouraged, but the wise husbanding of resources for future expenditure is a valuable lesson that cannot be learned too early.—*Ladies' Home Journal*.



Church Calendar.



- April 6—Saturday. Easter Even. Fast. (Violet.) (White at H. C. and at Evensong.)
- " 7—Sunday. Easter Day. (White.)
- " 8—Monday in Easter. (White.)
- " 9—Tuesday in Easter. (White.)
- " 12—Friday. Fast.
- " 14—Sunday. First Sunday (Low) after Easter. (White.)
- " 19—Friday. Fast.
- " 21—Sunday. Second Sunday after Easter. (White.)
- " 24—Wednesday. (Red at Evensong.)
- " 25—Thursday. St. Mark, Evangelist. (Red.)
- " 26—Friday. Fast. (White.)
- " 28—Sunday. Third Sunday after Easter. (White.)
- " 30—Tuesday. (Red at Evensong.)

Personal Mention.

THE Rev. STEPHEN H. ALLING, now rector of St. Peter's Church, Lyndonville, Vt., will take charge of St. Gabriel's Church, East Berlin, Conn., on Low Sunday.

THE Rev. R. W. BARNWELL has resigned St. John's Church, Florence, and accepted the rectorship of the Church of the Redeemer, Orangeburg, S. C.

THE Rev. J. M. BATES has changed his address from Long Pine, to Callaway, Neb.

THE address of the Rev. JAMES M. BLACKWELL has been changed from Mechanicsburg, Pa., to Annandale, N. Y.

THE Rev. W. VINCENT DAWSON of St. Paul's parish, Baltimore, Md., has been appointed a curate of Christ Church, Elizabeth, N. J., and will enter upon his duties on Low Sunday.

THE Rev. FREDERICK E. DELONGY of Grace Church, Chillicothe, Mo., has accepted a call to Grace Church, Sterling, Ill., Diocese of Chicago, and will enter upon his duties there some time in May.

THE Rev. THOMAS W. JONES of Marshall, Texas, has accepted a call to Grace Church, Clinton, Iowa.

THE street address of the Rev. C. E. MACKENZIE, rector of St. Luke's Church, Cleveland, is 113 Lake St.

THE Rev. JAMES H. MCPHERSON has changed his address from Weiser, Idaho, to Rock Springs, Wyoming.

THE Rev. A. DE ROSSET MEARES should be addressed at Ridgeway, S. C., instead of Florence, S. C.

THE Rev. GEO. H. MUELLER, now in charge of Christ Church, St. Paul, Minn., expects to take up the work of general missioner after May 1st, till which date he may be addressed at 155 W. 4th St., St. Paul, Minn.

THE Rev. W. M. PETTIS, D.D., formerly rector of St. Paul's Church, Chattanooga, Tenn., has accepted the rectorship of Grace Church, Georgetown, D. C.

THE Rev. M. L. POFFENBERGER of Washington, D. C., has accepted a call to St. Thomas' Church, Newark, Del.

THE Rev. J. E. RAMSDALL has accepted his election to the rectorship of Grace Church, Baldwinsville, Central New York, and will enter into residence at once.

THE Rev. JOHN W. SYKES will resign the rectorship of Grace Cathedral, Topeka, Kansas, June 1st.

THE Rev. W. P. N. J. WHARTON, D.D., has accepted a call to Calvary Church, Columbia, Mo.

DIED.

HUNT.—Entered into rest March 24, at his home in Orange, New Jersey, FRANCIS OSBORNE, son of Charles E. and Anne E. HUNT.

"Thine eyes shall behold the King in His beauty."

READE.—In Greene, N. Y., March 16, 1901, Mrs. LOLA READE, aged 100 years and one

month; the oldest communicant of Zion Church, Greene, N. Y.

SIMPSON.—Entered into rest, on March 30th at Niles, Michigan, Dr. IRWIN SIMPSON, aged 57 years. Interment at Niles. Chicago papers please copy.

ORDINATIONS.

DEACONS.

NEBRASKA.—On Saturday, March 9th, at Columbus, Mr. WM. O. BUTLER, by the Bishop of the Diocese, assisted by Bishop Williams. The sermon was preached by the Rev. Canon Pattee of Schuyler, and the candidate presented by the Rev. C. A. Weed of Columbus.

OFFICIAL.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CHURCH MISSIONS HOUSE, 281 Fourth Avenue, New York, March 29, 1901.

In speaking to the Board of Managers of his recent visit to Porto Rico, the Bishop of West Virginia emphasized the importance of sending Spanish-speaking clergymen to carry the Church to many of the people of the Island who cannot be reached by the present small staff. The Board therefore desires to secure at once the services of two well-qualified clergymen who are able to preach as well as to conduct services in Spanish. Full particulars may be obtained by addressing The Corresponding Secretary, 281 Fourth Avenue, New York.

On behalf of the Board of Managers,

W. N. MCVICKAR,

Chairman of the Committee on Foreign Speaking Populations.

WARNING.

BAYNE.—Caution is suggested in dealing with FRANK M. BAYNE, who holds a letter purporting to be from the Rev. George F. Degen, rector of St. Mark's Church, Augusta, Maine. Full particulars may be learned by addressing Mr. Degen.

WANTED.

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.

MUSIC TEACHERS.—Experienced Director in Music (teaching Piano, Organ, Harmony, History of Music), and wife, teacher of Voice, desire engagement with Church School east of Mississippi. Successful teachers. Modern methods. Strong references. Address C. H., 228 Newbern Ave., Raleigh, N. C.

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

ORGANIST and Choirmaster, English Cathedral trained, with degree, requires good church May 1st. Fine Boy Trainer, Recitalist, good organizer, and hard worker. Splendid results. 14 years' experience. Highest references. Address STAINER, LIVING CHURCH, Milwaukee.

TEACHER.—Clergyman's daughter (English lady) desires position. Experienced Teacher and Church worker. Music (piano and organ). Good linguist. MISS LEWIS, Nashua, Minn.

PARISH.—A married priest, of experience, desires a parish in town or country. Southern Diocese preferred. Highest references. Address, R., care of THE LIVING CHURCH, 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.

EXCHANGES.

THE *Church Review* or *Church Times* in exchange for THE LIVING CHURCH or THE *Churchman*. Address Mr. RASMUS R. MADSEN, 95 Newcombe St., Liverpool, England.

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

APPEALS.

OLYMPIA DISTRICT.

By Bishop Barker's sudden death, the Missionary District of Olympia was left without a head and with a depleted treasury. But the missionaries must be paid, and I appeal in this emergency to the friends of Missions for large and generous gifts, as I have been placed in temporary charge by the Presiding Bishop.

Please address, Yours truly,
LEMUEL H. WELLS,
Bishop of Spokane.
2227 Pacific Ave., Spokane, Washington.

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.

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

THE AMERICAN CHURCH MISSIONARY SOCIETY.

GEN. WAGER SWAYNE, U.S.A., *President*.
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.

GENERAL CLERGY RELIEF.

In view of the present wide-spread interest and need the Trustees invite the attention of all Churchmen to the following information:

Common Title, "General Clergy Relief."
Corporate Title, "Trustees of the Fund for the Relief of Widows and Orphans of Deceased

Clergymen and of Aged, Infirm and Disabled Clergymen."

The Convention Fund. Canon pertaining thereto, 8 of the Digest, Title 3.

The general and official society for clerical relief covering the whole Church.

Simple machinery, requiring only united co-operation to accomplish the result desired; namely, an adequate pension for the Clergy and for the care of Widows and Orphans. The General Convention recommends Quinquagesima Sunday for an annual offering from each church, and that the Communion Alms from one to ten per cent. be given to this fund. It also gives to this fund the Royalty on the Hymnal. It urges gifts, bequests and legacies from the Laity. The society ministers to the whole Church in the United States and to the family unit in the Church. The Clergy are called to the whole Church, are transferred from one Diocese to another, therefore the necessity and value of a General Clergy Relief Fund. A pension for old and disabled workers will be a blessing and benefit to the Church as well as to the men. Estimated requirement, \$150,000.

We cannot control present salaries, but we can by a definite old age pension give courage, and hopefulness and steadiness to our regular workers.

ANNUAL SUBSCRIPTIONS EARNESTLY SOLICITED. ALL CHURCHES AND CLERGY SHOULD BE ON THE RECORDS. REMEMBER THE FUND BY LEGACIES AND BEQUESTS IN WILLS.

Acknowledgements in *The Spirit of Missions* and *The Church Standard*.

TRUSTEES:

Rt. Rev. O. W. WHITAKER, D.D., LL.D., *President*.

WM. ALEXANDER SMITH, *Treasurer*.

ELIHU CHAUNCEY, *Secretary*.

Rt. Rev. CHAUNCEY B. BREWSTER, D.D.

Rev. MORGAN DIX, D.D.

Rev. REESE F. ALSOP, D.D.

GEORGE C. THOMAS, Esq.

Central office (to which all communications should hereafter be addressed), The Church House, Twelfth and Walnut Streets, Philadelphia, Pa. Rev. ALFRED J. P. McCLURE, Assistant Treasurer and Financial Agent.

BOOKS RECEIVED.

LONGMANS, GREEN & CO.

Felix Reville Brunot. 1820-1898. A Civilian in the War for the Union, President of the First Board of Indian Commissioners. By Charles Lewis Slattery, Dean of the Cathedral, Faribault.

In Terra Pax. The Primary Sayings of our Lord during the Great Forty Days in their Relation to the Church. Sermons preached at St. Mark's, Marylebone Road, by Morris Fuller, B.D., Vicar. Price, \$2.00.

FLEMING H. REVELL COMPANY.

The Everlasting Harmony. God our Father. By Rose Porter. Price, \$1.00.

Illustrative Answers to Prayer. A Record of Personal Experiences. By H. Clay Trumbull, Author of *Prayer—Its Nature and Scope*, etc. Price, 60 cents.

W. A. WILDE CO.

The Treasury Club. A Story of the Treasury Department, illustrating how important a Factor is Money in our National Life. By

William Drysdale, Author of *Cadet Standish of the St. Louis*, etc. Illustrated by Charles Copeland. Price, \$1.50.

The Prairie Schooner. A Story of the Black Hawk War. By William E. Barton, Author of *When Boston Braved the King*, etc. Illustrated by H. Burgess. Price, \$1.50.

E. P. DUTTON & CO.

The Feeding of Infants. Home Guide for Modifying Milk. By Joseph E. Winters, M.D., Professor of Diseases of Children, Cornell University Medical College. Price, 50 cents.

A. C. McCLURG & CO.

Birth: A New Chance. By Columbus Bradford, A.M. Price, \$1.50.

COOK & FRY.

About the Bible. Being a Collection of Extracts from Writings of Eminent Biblical Scholars and of Scientists of Europe and America. With ten Photographs, two Maps, and a page from the Polychrome Bible. Compiled by Charles L. Hammond. Price, \$1.25.

PAMPHLETS.

An Ex-Slaveholder's View of the Negro Question in the South. By Colonel Robert Bingham, Superintendent of the Bingham School, Asheville, N. C. Reproduced by permission from the European Edition of *Harper's Monthly Magazine* for July 1900, and Printed by the Author.

The Church at Work

ALABAMA.

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

Resignation of Dr. Spalding.

THE FOLLOWING appreciative paragraph concerning the Rev. E. W. Spalding, D.D., who has found it necessary to resign the rectorship of St. James' Church, New Decatur, appears in the *New Decatur Advertiser* of March 22nd:

"Dr. Spalding, who has just resigned the rectorship of St. John's Church, has been its spiritual adviser about ten years. Under his ministry the Church has prospered almost beyond expectation. We do not know the number of communicants, but the house of worship, an imposing structure, and a guild hall, have been erected. Stated services have been conducted regularly and the membership is free from friction and working harmoniously. We should say Dr. Spalding's leave-taking is regretted by the Church and by the entire community. He is a genial gentleman, a Christian without guile, and his general demeanor will commend him to those among whom his lot may be cast."

ALBANY.

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

Address on Marriage—Improvements at the Holy Innocents.

BISHOP DOANE gave a scholarly address on the subject of Marriage and Divorce before the Albany Ministerial Association on the morning of March 18th. In speaking on the subject the Bishop spoke of the marriage relation as being at the foundation of the family, which latter is the foundation of the state. He declared that the canon law of the Episcopal Church sets a higher standard than is set by the civil law of any of the states, or by the canon law of any other religious body except the Church of England, but yet is not stringent enough. He argued in a convincing manner as to the necessity of rigidly prohibiting re-marriage after divorce for any

cause. To call this a hardship, he said, does not make it appear that it is not right; and it is no greater hardship than a decree of divorce, with right to re-marry, for insanity or life-long imprisonment.

AN ORGAN CHAMBER is in course of erection at the Church of the Holy Innocents, Albany, and it is expected that the present organ, which is in good condition, will be moved into the new chamber and that the work may be completed by Easter. The addition and necessary improvements attending it are the gift of the senior warden, Mr. Wm. H. Weaver.

CENTRAL NEW YORK.

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

Clerical Discipline—Missionary Work Among Deaf Mutes.

THREE INSTANCES of humiliating discipline for ministerial bad conduct, at one time, have caused grief; two of the delinquents, who have been in the domestic missionary field, having intruded without credentials, and the third a presbyter *in partibus* from over the sea.

THE REV. C. O. DANTZER, who has been in charge of the work among the deaf and dumb in this Diocese for the past ten years, having resigned in order to give his exclusive attention to the work in Western New York, the Bishop has appointed the Rev. H. Van Allen of Albany as missionary to the deaf and dumb in this Diocese. It is hoped that Mr. Van Allen will receive the same cordial support accorded his predecessor. Offerings and contributions for this work may be sent to Mr. G. J. Gardner, Treas., Syracuse, marked "For Deaf Mute Work."

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

DURING LENT a vigorous effort has been made to raise \$10,000 to apply on the debt of St. Mark's Church, Denver (Rev. J. H.

Houghton, rector). A committee was at work in the congregation and we shall be glad to know with what results.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

Palm Sunday at St. Bartholomew's—Diocesan Paper—Bishop Hale's Bequests—Grace Church Tower—Woman's Auxiliary—Diocesan Notes—New Church for Oak Park.

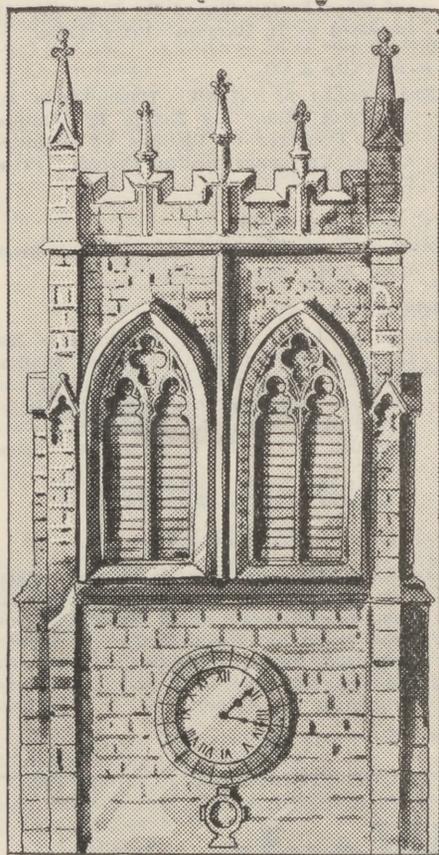
AT ST. BARTHOLOMEW'S (Rev. B. F. Matrau, rector), palms were carried in procession by the choir on Palm Sunday, and palm crosses, blessed at the altar, were distributed among the congregation. "The great throng of worshippers," said the *Evening Sun*, "the largest white-robed choir in the United States," ninety men and boys, "the waving palms, the beautiful crimson robes of the crucifers and acolytes, the jeweled crosses borne aloft over all, contributed to make a magnificent scene, never to be forgotten."

THE *Diocese of Chicago* (the diocesan paper) is again in our midst, and from the acclamations of pleasure from those who see its familiar face once more, we realize how great has been the need of a *diocesan* means of communication and give it a hearty welcome.

ONE OF THE BEQUESTS in the will of the late Charles R. Hale, Bishop Coadjutor of Springfield, was \$10,000 to the trustees of the Western Theological Seminary to "found and endow a course of lectures." His library, which is spoken of as being one of the most valuable theological libraries in this country, was also left to them, but unfortunately is lost to the Seminary, as it was burned a month or so ago.

FATHER FIELD is to hold a mission at St. Luke's Church from April 12th to 24th inclusive.

THE CUT following, used by the courtesy of the *Chicago Tribune*, represents the proposed tower for Grace Church which was described last week:



GRACE CHURCH TOWER.

THE PROGRAMME of one of the general meetings of the Woman's Auxiliary each year is devoted entirely to Junior Auxiliary interests and work. The next monthly meeting, which occurs April 11th at 11 o'clock, in the Church Club rooms, is to be "Junior Auxiliary Day," and Mrs. E. M. Duncombe, who has charge of the department of Junior Auxiliary Work, has arranged a programme that promises to be of profit to each member of the Junior Auxiliary. It is therefore hoped that a large representation from every branch in the Diocese may be present. The benefit of the Junior Auxiliary to the Woman's Auxiliary and to the Church is to be discussed. Miss Sabin's work in Anvik, Alaska, and Bishop Rowe's Hospital in Skaguay, are likewise to be considered. The attendance of the officers of each Junior branch is particularly desired.

BISHOP McLAREN made his first visitation for several months at Grace Church on Palm Sunday, preaching and confirming an interesting class of 93. The occasion was noteworthy as it was the twenty-fifth anniversary of the Bishop's first Confirmation in Grace Church. He spoke most feelingly of the record of Grace Church as one of constant progress in all good works, unwavering loyalty and love for Dr. Locke in his long and influential rectorship, and, no less, for his successor, the Rev. E. M. Stires. The Bishop expressed his own sense of appreciation and gratitude for the parish and its work during his entire episcopate. The tone of fraternal affection and premonitions of farewell made the address to the parish and to the class very impressive and memorable. Classes lately confirmed by Bishop Anderson include 120 at St. Peter's and 39 at St. James'.

THE TREASURERS of a good many of the parishes say it is a hard task to get promptly the sums for the Diocesan Assessment fund. Trinity (Wheaton) has overcome this difficulty through the efforts of St. Agnes' Guild. This guild has twenty-five members, all young married women or girls of over fifteen years of age; they have thoroughly canvassed the

parish, with the gratifying result that the treasurer has—with the exception of \$5.00—the whole sum needed on hand.

WE ARE GLAD to hear from Trinity Church, Belvidere, that a branch of the Woman's Auxiliary has been started in the parish, as also a G. F. S. Chapter. A mixed choir of 39 voices is helping greatly in the services.

THE PROPOSED SALE of St. Paul's, Kenwood, spoken of in THE LIVING CHURCH of March 16th, has become an accomplished fact; the property, which was bought about forty years ago for \$500, has been disposed of for \$30,000. The work on the new church, Madison Avenue and 50th St., which is already well under way, will now be completed as rapidly as possible.

ST. MARK'S, Evanston, has had by the will of the late Mrs. F. B. Beach, a gift of \$4,000. This will be used in the purchase of a window for the west end of the church. A new altar, to cost \$4,000, has also been promised.

THE PARISH of St. Barnabas' has purchased a lot on Washington Boulevard upon which a parish house is to be erected immediately.

THE CONTRACT has been let for the erection of the new church for Grace parish, Oak Park (Rev. E. V. Shayler, rector), and workmen are already upon the ground. Two years ago the foundation was constructed under the rectorship of Bishop Anderson, but the work of completion devolves upon his successor and his flock. The exterior of the entire building will be of Joliet limestone, tool-faced, and the interior will be of red Roman pressed brick. It is intended in the present contract to carry the work to the top of the side walls and to leave the clerestory portion for another year. Services will be resumed in the church October 1st, subsequent to which time, after first of May, a public hall will be utilized.

DALLAS.

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

Memorials at Forth Worth.

THE BRITISH ELEMENT domiciled in Fort Worth were so greatly pleased and impressed with the memorial service rendered at Trinity Church in memory of the late Queen Victoria, that they decided to place a permanent memorial in the church commemorating the event. A beautiful brass cross, a pair of vases, and a pair of brass candlesticks, are given with an engraved inscription at the foot of the cross: "To the glory of God, and in loving memory of Queen Victoria, from her loyal subjects in Fort Worth, 1901." Bishop Garrett visited the parish on St. Patrick's Day and dedicated the memorials to their sacred use, after which he confirmed a class of seven candidates presented by the rector, the Rev. R. Hammond Cotton. Mr. John W. Wood, Secretary of the Board of Missions, was visiting in Fort Worth at this particular time and took the service in the evening, and spoke upon Missions.

The subscriptions to this beautiful memorial were largely collected from among non-Church people, which speaks well for Trinity Church and the influence the able rector is able to make beyond the confines of his parish.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Carroll Memorial at Cambridge.

A MONUMENT to the memory of the late Dr. Thomas King Carroll of Cambridge, will shortly be erected in old Trinity Church cemetery, near Church Creek. A quiet movement to this end was started several months ago by public subscriptions from the residents of Cambridge and vicinity. As the fund has now reached several hundred dollars, the committee felt justified in proceed-

ing; the order was given to a Cambridge firm, and it will soon be ready to set up over the grave. The monument is to be of white Italian marble, the shaft 10 feet 8 inches high, carved by a Baltimore artist in laurel wreaths and appropriate inscriptions. That the doctor was beloved by all, is evidenced by the fact of contributions from the colored population, among whom the doctor labored during an epidemic of smallpox. The shaft will be unveiled when completed, with appropriate ceremonies in which nearly all the prominent men of Dorchester will participate. Dr. Carroll was buried beside his father, Governor Carroll, and the two monuments marking the resting place of father and son will form a distinct feature in one of the oldest cemeteries in Maryland.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, Jr., Bp. Coadj.

THE NEW church in North Fond du Lac is to be called St. Michael's.

KANSAS.

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

Marks of Progress.

AT ST. PAUL'S CHURCH, Kansas City, where for some time the work had become almost dormant, there has been a marked revival, as indicated by the fact that at a visitation on the Fifth Sunday in Lent, the Bishop confirmed a class of 26. The next news we hope for will be the disposal of all debts, following the example of many places in Kansas that are now free from debt.

THE PARISH of St. John's, Hiawatha, has become quite a model parish, with all debts paid to rector and Diocese, and regular offerings from grown folks as well as from children for general missions—a decided gain on a common and humiliating practice of making the children take the only responsibility for missionary offerings. Here again, the recent progress is shown by the fact that the Bishop confirmed a class of 18, nearly all men, at his last visitation; and next morning, a week-day, administered the Holy Communion to 35 persons. The parish is in charge of a deacon, the Rev. A. F. Randall, who works under the direction of the Archdeacon. There is a vested choir of 15 boys and men, and branches of the Woman's Auxiliary and the Daughters of the King.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Death of W. G. Perry.

AT HOPKINSVILLE there recently passed away Mr. Willis Gaylord Perry, the youngest son of the late Rev. Gideon Babcock Perry, D.D., LL.D., and brother of the Rev. Dr. Henry G. Perry of Chicago. The deceased was born in Oneida county, New York, and passed his childhood at Cleveland, Ohio, and Natchez, Miss. He was educated at Washington College, Mississippi, and Kenyon College, Gambier, Ohio, and came to Hopkinsville in 1867 with his father, who for many years was rector of Grace Church; and there Mr. Perry had ever since made his home. The burial service was conducted by the rector, the Rev. Robt. S. Carter.

MARQUETTE.

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

OF A SPECIAL CLASS of five adults confirmed lately at St. James' Church, Sault Ste. Marie, all had received their early training among other Christian bodies.

MARYLAND.

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

Notable Class Confirmed—Vested Choir for Ascension Church.

BISHOP PARET confirmed a large class at the Church of St. Michael and All Angels, Baltimore, Thursday night, March 21, of

which the Rev. C. Ernest Smith, D.D., is rector. The class was remarkable for the large number of men confirmed, and also for the large number who had formerly belonged to other bodies. An analysis of the class showed the following results: Of 97 persons confirmed, 40 had been members of the Church. The others were distributed as follows: 24 from the Methodists, 8 from the Roman Catholics, 7 from the Baptists, 5 from the Presbyterians, 3 from the Lutherans, 2 each from the United Brethren, the Reformed, and the Universalists, one each from the German Lutheran, the Reformed Episcopalian, the English Reformed, and one from no church whatever.

ASCENSION CHURCH, Baltimore, is to have a vested choir of men and women which will sing for the first time on Easter Day. In connection with the choir a number of important changes are being made at the Ascension Church, including the purchase of a new organ, which will be ready by Easter. At present the organ is located in a loft, or gallery, in the front of the church, just over the main entrance on Arlington Avenue. The new organ is being erected to the right of the chancel, and stalls for members of the choir will soon be placed in position. These changes will have a marked effect upon the interior of the church. The present choir is in charge of Mrs. A. H. Bailey, who is also the organist. Mrs. Bailey will continue as the head of the vested choir, which will be made up of many of the members of the present choir. It is intended to have the programme for the Easter service an elaborate one, and preparations for that service are now being made.

MISS MOLLIE PINKNEY died early Tuesday morning, March 26, at the residence of her cousin, on Gloucester Street, Annapolis. She was a daughter of the late Sommerville Pinkney, who was a first cousin of Bishop Pinkney. Miss Pinkney attended Lenten services at St. Anne's Church on March 20; two days later she was attacked with grip, followed by a chill.

MASSACHUSETTS.

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

Memorial Service—Emmanuel Club—Notes.

THE COMMEMORATIVE service for the late Mrs. Benjamin Henry Paddock, wife of Bishop Paddock, former Bishop of Massachusetts, at St. James' Church, Cambridge, on the afternoon of the feast of the Annunciation, Monday, March 25, fulfilled the intention with which it was proposed. The day was fine, the hour, which directed the rays of the setting sun through the western windows of the church, proved singularly appropriate. A large congregation was present, well filling the church and including many old friends of Dr. and Mrs. Paddock from Boston and vicinity, and containing a number of clergymen.

The Rev. Dr. Lindsay, rector of St. Paul's Church, Boston, with which the Bishop's family was connected, and President of the Standing Committee, and the Rev. Dr. Chambre, rector of St. Anne's Church, Lowell, who was an intimate friend of the Bishop and his wife, were in the chancel with the rector. The vested choir of the church entered silently, and after private devotion, the choir and congregation united in singing as the opening hymn, "The shadows of the evening hour." The shortened evening prayer was read by Dr. Lindsay, the rector reading the lessons. In the Creed the alternate article was used—"He went into the place of departed spirits"—as is the custom in this church on similar occasions. After the third collect Mr. Howard E. Whiting sang as anthem, with fine effect, the passage from the seventh chapter of the Book of Revelation, 13th to 17th verses inclusive, commencing, "What are these which are arrayed in white robes?" After the even-

ing prayer came the hymn, "For all the saints who from their labors rest," and then the sermon by the Rev. Dr. Chambre, from the following texts: "He preserveth the souls of His saints," "And they shall see His face" (Ps. xcvi. 10; Rev. xxii. 4). After the sermon and the singing of Dean Alford's hymn, "Ten thousand times ten thousand," the service was concluded by the rector with the prayer for the Church Militant, Jeremy Taylor's prayer from the office of the Visitation of the Sick, and the Aaronic benediction, and the choir retired singing "O Paradise," as a recessional.

Miss Paddock and Mrs. Jones, the surviving daughters of Bishop and Mrs. Paddock, were present from Detroit, and the organist was largely assisted by Mr. Charles Swinscoe of Clinton, a brother-in-law of Mrs. Paddock, who played for nearly the entire hour preceding the service. Many beautiful flowers were sent by friends, including one noble group of lilies which occupied a prominent place upon the altar. The service was simple, tender, impressive, and expressive, and seemed to meet the feeling of all who were in attendance.

THE EMMANUEL CLUB at the Hotel Tuilleries listened, March 29th, to an interesting address by Dr. Conaty of the [Roman] Catholic University at Washington. This club belongs to the Church of the Ascension, the mission church of Emmanuel parish. The speaker dealt with the dangers which threaten character, and said they arise from an exaggerated idea of material things, and the increasing absence of the supernatural. He dwelt at some length upon the question of divorce, which is sapping the foundations of the home, and deplored the divorce of education from religion; and he defended the Rom-

an Church in its maintenance of parochial schools.

THE REV. FATHER HUNTINGTON has been holding a retreat for the students of the Cambridge Theological School. A number of the clergy of the Diocese were present.

THE "First Reformed Episcopal Church" on Dartmouth street has been sold, and will be converted into an office building.

THE REV. S. H. TREAT of South Lee will have charge of St. George's, Lee.

THE REV. MORTON STONE, rector of St. Thomas' Church, Taunton, has just completed five years of his rectorship in that parish.

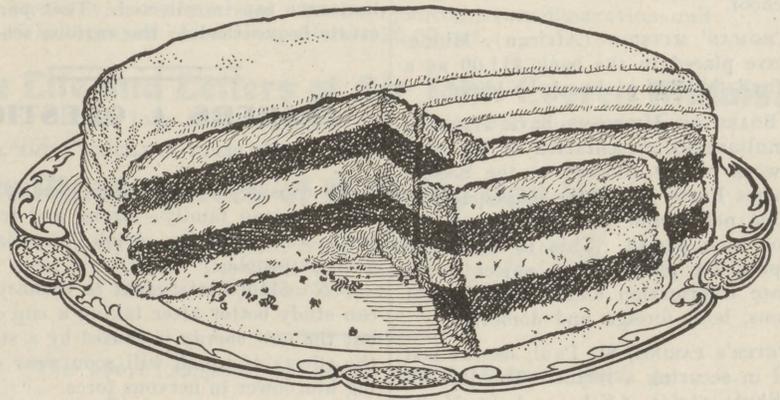
THE CHURCH PEOPLE at Sharon have accepted plans for a church building.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

The Bishop on Divine Worship.

IN PREACHING at St. James' Church, South Bend, at a recent visitation, Bishop White took the subject of Divine Worship, upon which he has spoken recently at a number of his other visitations, with the evident intent of giving his Diocese some needed instruction and counsel upon this important subject. He took for his subject the text from the Psalms, "O worship the Lord in the beauty of holiness," and he lamented that the growth of the sentiment characterized by the word *Protestant* should have so far misled men as to cause them to look askance upon everything in the Roman Catholic Church which tends to the greater dignity and beauty of divine service. The Bishop urged greater reverence in public worship, and incidentally spoke appreciatively of the use of the sign of the



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cross, the symbolism of altar lights, the reverence shown by bowing before the altar, and the value of the ceremonial at the celebration of the Holy Eucharist, as showing the sacrificial nature of that supreme act of Divine Worship. The Bishop confirmed in the evening and received also a candidate from the Roman body.

MILWAUKEE.

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

Holy Week Services.

THE STATEMENT made last week that the Rev. Frank A. Sanborn would be the preacher for the three hours' service on Good Friday at the Cathedral was an error. The Bishop expects to be the preacher, and Mr. Sanborn, who preached at the Cathedral on the morning of Palm Sunday, will perform a similar office at St. John Chrysostom's, Delafield, on Good Friday.

THE BISHOP is visiting the parishes in the see city and vicinity during Holy Week, confirming on Palm Sunday morning a class of 18 from the two parishes of St. Paul's and St. James' at the former church, and having appointments for similar visitations at other city churches during the week, including the Cathedral for the evening of Maundy Thursday. On the morning of that day he had arranged to bless the holy oil for unction of the sick, as usual.

MINNESOTA.

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

Diocesan Items.

THE HOLY EUCHARIST was offered with intention in quite a number of the churches in the Diocese, commemorating the first anniversary of Bishop Gilbert's death. Several beautiful memorials will be unveiled and dedicated to his memory on Easter Day.

THE REV. DR. JOHN WRIGHT of St. Paul's Church and Mrs. Wright are in Algiers. Dr. Wright is greatly improved in health. Later they will go to Italy, where their daughters are at school.

ST. THOMAS' MISSION (African), Minneapolis, have placed in the bank \$11.00 as a nucleus fund towards a church building.

THE BOARD OF MISSIONS have arranged for a simultaneous presentation of the missionary work of the Diocese on the Second Sunday after Easter in all the principal parishes. One priest and one layman are assigned for each parish. This is known as the "Deputation plan." The object is to disseminate information and create interest in Missions, both foreign and domestic.

ST. PETER'S PARISH, St. Paul, has at last succeeded in securing a rector. The Rev. C. Herbert Shutt, rector of Schroon Lake, N. Y., visited the parish the Third Sunday in Lent, and after a week's deliberation, concluded to throw in his lot with St. Peter's. He expects to arrive Wednesday in Holy Week with his family, and take immediate charge of affairs. Mr. Shutt was born in London, England, educated at Upper Canada College, and Trinity University, Toronto, Canada. He was ordered deacon and ordained priest by the present Bishop of Toronto. After several years of successful mission work in St. Catherine's, Ont., he entered Albany Diocese as rector of St. Andrew's, Schroon Lake, where he has labored with marked success. Bishop Doane speaks highly of his ability and work, and regrets his departure. St. Peter's has been vacant for the past six months, but the parishioners remained loyal and steadfast and believe now they are amply rewarded for waiting.

ST. PAUL'S CHURCH choir, St. Paul, with some sixty voices, rendered on Thursday evening, March 28th, Gaul's "Passion of our Most Holy Redeemer" in a very creditable manner. The solo and chorus work was excellently

executed. Prof. Yapp, the organist and choirmaster, conducted the sacred cantata throughout. He has brought his choir up to a high degree of efficiency. This fact was apparent throughout the whole rendition. Mr. Fairclough, the recently appointed organist of St. John the Evangelist, played several selections before and after the cantata with great taste and skill. The litany prefaced the cantata. Hundreds were turned away, unable to gain admittance, the church being crowded to its utmost capacity.

MISSOURI.

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

Death of Mrs. Henrietta Bronson.

MRS. HENRIETTA BRONSON, who was for the past two years matron of the Orphans' Home at St. Louis, died recently and was buried from Christ Church Cathedral on the afternoon of March 22nd, Bishop Tuttle officiating. Her former home was in Toledo, Ohio. After the death of her husband in that city, she entered upon a training as deaconess in Philadelphia, and after completing her course, came to St. Louis about two years ago and took charge of the Orphans' Home. Her death resulted from injuries received in a fall about a month ago, in which her hip was broken, after which she was taken to St. Luke's Hospital. She appeared to be rapidly recovering, but was taken with acute heart trouble and died on the afternoon of Wednesday, March 20th. She is survived only by a step-daughter who accompanied the remains to Toledo.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Bequest for St. Peter's School.

ST. PETER'S SCHOOL, Helena, has received a bequest of \$33,364 from Felix R. Brunot, the Pittsburgh philanthropist, who died May 9, 1898, and who left about \$500,000 to various schools. Bishop Brewer has received a draft for \$25,000, and the remainder of the bequest will be forwarded as soon as the inheritance tax is collected. That part of the estate bequeathed to the various schools was

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MRS. RORER'S REPLY IN LADIES' HOME JOURNAL.

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sold a few months ago, the executors realizing more from it than had been expected at the time of Mr. Brunot's death.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Gifts to Laconia and Lancaster.

AT LACONIA (Rev. Wm. P. Niles, rector), a Bishop's chair has lately been presented by an anonymous donor, and a new organ has been purchased and is in place. To the Bishop and also to Mr. and Mrs. J. B. Holden, appreciation is due for much assistance given towards this purchase.

A NEW Vocalion organ has been placed in St. Paul's Church, Lancaster (Rev. M. H. Carroll, rector), and gives excellent satisfaction.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Will of Rev. E. K. Smith.

IN THE WILL of the late Rev. Elvin Keyser Smith, who died recently at Lambertville, N. J., leaving a large estate, the testator says:

"I am grateful to my heavenly Father for His unmerited and countless favors, trusting to His mercy for salvation, through the merits of His dear Son, and mindful of my responsibility to Him for the worldly gifts and goods intrusted to me by His bounty. Since I have been mindful from my youth to pay a tithe of my income to the Lord for His Church and His poor and have devoted to like purposes one-tenth of my inheritance from my parents, as well as all other legacies and gifts of money, I am persuaded that my own property may be used by those who shall inherit it, free from the stain of unsanctified riches."

NORTH DAKOTA.

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

The Bishop's Missionary Travels.

AT CRARY, on the Great Northern Railroad, where we have a church building which is not yet finished (St. Barnabas'), the Bishop, with the Rev. C. Turner, held service on Saturday evening, March 23d. At this point we have but six confirmed persons, so the congregation, about 70 in number, was made up largely of people belonging to the denominations. The Bishop made the acquaintance of most of these immediately after the service.

Next morning, a little after 8 o'clock, the Bishop and Mr. Turner started out on a 10-mile drive over the prairies, for Devils Lake, reaching the point in ample time for morning service at the Church of the Advent. This service consisted of Confirmation and Holy Communion. Four persons—two male and two female—were confirmed, and then received their first communion. The address to the candidates was brief, but very solemn and touching. In all, 45 persons received the Holy Communion. After service the Bishop briefly addressed the Sunday

school, his topic being chiefly the Lenten Offering. The amounts contributed by the Sunday school of this mission for the last three years, were, respectively, \$33.84, \$30, \$33; making a total of \$96.84. It is hoped and expected that the sum, in pyramids, to be placed on the altar on Easter Day of this year, will exceed that of any previous year.

In the afternoon, at the cosy rectory, the Bishop met several members of his committee, and with them discussed plans for the future of this prosperous mission station. In the evening, as in the morning, the sermon was preached by the Bishop.

On Monday, the 25th, York was reached by rail. This growing town is situated on the Great Northern Railroad, 36 miles west of Devils Lake. Here, in the evening, the Bishop baptized three adults and one infant, and then confirmed the adults. The Holy Communion followed, the Rev. Mr. Turner being celebrant. The number of communicants is thus increased from three to six at this point. These offices of Baptism, Confirmation, and Holy Communion were administered in the school-house, which stands at some distance from town, on the prairie. As yet we have no property at this place except a church lot, on which it is hoped in the near future to erect a suitable chapel. The total offerings taken up at these three visitations were \$15 for Diocesan Missions.

OHIO.

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

Cleveland Items—Wooster.

THE CONGREGATION of St. Paul's Church, Cleveland, about three years ago appointed a committee to raise funds to modernize the organ, which has been in use for 25 years. The requisite amount had not been raised, however, until, a short time ago, a most generous gift was made by a member of the congregation, which makes it possible to have the desired addition made at once. The organ now in use stands on the west side of the chancel. A new solo organ is to be built into the east side, and an independent consol built above it. This will have pneumatic connection with the old organ, and the same keyboard will operate both.

EMMANUEL PARISH, Cleveland, of which the Rev. Wilson R. Stearly is rector, expects to begin the erection of a new church this season. Plans have been accepted from Messrs. Cram, Goodhue & Ferguson of Boston. The designs comprehend a complete group of buildings including church, chapel, sacristies, choir-room, and parish building, or Sunday School room. The style of the church is fundamentally Gothic, of the English type, and the material used will be Ohio stone. The total cost of the buildings is estimated at \$95,000. It is planned to move the old church and the parish house to the rear of the lot, before work on the new church is begun, so that they can be used for all parish work during the construction of the new buildings. It is expected that the offerings at Easter, with the fund now on hand, will bring in the amount necessary to begin the work. At least \$45,000 is desired for this purpose.

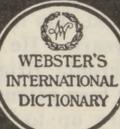
THE INTERIOR of St. James' Church, Wooster (Rev. H. D. Stauffer, rector), has recently been much improved. The new carpets and frescoes have completely changed its appearance. The organ has been put in fine order at an expense of \$150.00. A new and complete set of altar linen has been provided by the ladies. The parish is to be congratulated in having a church so eminently Churchly in its appearance.

PENNSYLVANIA.

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

Lecture on Passion Play—St. Timothy's Working Men's Club—Sheltering Arms—Several Deaths—Retreat at St. Mark's—City Notes.

A LECTURE on "Oberammergau and the Passion Play," illustrated with original views



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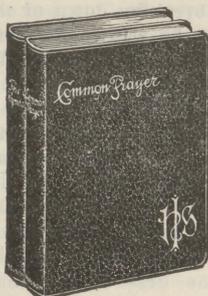
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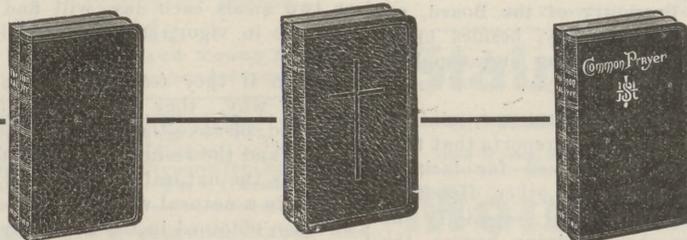
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and reproductions from official photographs, was delivered in the New Century Drawing Room, Philadelphia, on Saturday evening, 23d ult., by Clayton T. McMichael. The lecture was in aid of the Holiday House, at Cape May, N. J., of the G. F. S. of the Diocese of Pennsylvania, which is maintained in order that young women earning small salaries may have change and recreation in the summer at small cost. The property at Cape May is burdened by a mortgage of \$3,000, which the managers are very anxious to pay off. Mr. McMichael spoke from the standpoint of a spectator and his commendation of it was throughout sincere. The first part of the lecture, and its accompanying illustrations, bore upon Oberammergau itself: the simple life of its people, their scant opportunities and education, tending to show what study and practice is necessary to the production of the wonderful play. The speaker dwelt upon the nine years of practical isolation through which these people toil, busied with the necessities of existence, to come before the eyes of the whole world in the tenth.

MR. J. VAUGHAN MERRICK has just published an interesting pamphlet in which he gives a history of St. Timothy's Working Men's Club and Institute, Roxborough, which was founded November 20, 1873, by the late Rev. William Augustus White, then rector of St. Timothy's Church, William H. Merrick, J. Vaughan Merrick, C. J. Walton, Samuel Wagner, William Penn Stroud, and Dr. J. K. Ubler. The organization, possessed of a handsome club house at Ridge Avenue and Vassar Street, Wissahickon, has outlived several like associations, and is represented to be in a prosperous condition. Its large library has proved the chief attraction to the members.

IN THE 19th annual report of the Sheltering Arms, it is stated that there have been admitted and cared for at the Home, during the year, 65 women with their babes, and 13 motherless infants. Two severe epidemics of measles and one of chicken-pox had to be combated, during which periods no new inmates were admitted or discharged. On January 1st there were in the Home 21 women and 29 babies. Carrying out the convictions of the late Bishop Stevens, founder of the House, that the salvation of an unhappy, betrayed mother and her child is to keep them together, in order that the maternal love may be strengthened, the Sheltering Arms receives women without regard to color and shelters them for a term of about three months. They are taught the care of infants and young children, housework, laundry work, cooking, sewing, and elementary studies. When strong—mentally, morally, and physically—a suitable situation is found where the woman's honest labor may support herself and child. Foundlings are cared for and legally adopted into respectable families. Married women and their babes, destitute or temporarily out of work, are kept at the Home until outside work can be given them. Miss Caroline Furness Jayne, Secretary of the Board, reports that \$3,000 in money, besides much needed donations of clothing and supplies, was received during the year.

THE REV. JOHN EDGAR JOHNSON, minister of the Theatre congregation, reports that that branch of service has ceased for lack of funds; but that efforts in other directions are being pushed with vigor, especially the labor among the cheap lodging houses, the "Cheer-up Society," by which readers are sent to the sick in hospitals, homes, and private houses; and the educational work of sending lecturers, occasionally with a magic lantern, to orphan asylums, slum settlements, boys' clubs, etc.

AFTER a service of over twenty years, first as pharmacist, then as assistant physician, and last as medical director of the

Church Dispensary of Southwark, Philadelphia, Dr. John S. Ward departed this life on Friday, 22nd ult., aged 51 years. He had long been a sufferer from chronic Bright's disease, but had unremittently been attending to his duties at the Dispensary up to Tuesday, 19th ult., three days before his decease. The burial office was said at his late residence on Monday, 25th ult., by the Rev. W. S. Heaton of the City Mission, and also a manager of the Dispensary. The remains were subsequently cremated and the ashes interred in the Cheltenham Hills cemetery. Dr. Ward was one of the most faithful of physicians attached to the Dispensary; and its records show how successful was his treatment of the many thousands of cases which came to him for relief; the mortality was merely nominal.

ON SUNDAY, 24th ult., Louis Blodgett, famous as a statistician, economist, climatologist, author, and editor, entered into life eternal from a general breaking down of the system, due to old age: he was in his 80th year. He was born near Jamestown, N. Y., receiving his early education in the academy, subsequently graduating with honor at Geneva (now Hobart) College. In 1851 he was appointed an assistant at the Smithsonian Institute, Washington, D. C., where he devoted his researches to the climatology of the country. He was quoted as an authority on atmospheric physics, and his works on the subject were among the first of the kind ever published in the United States. His work with the Army engineers, in making the surveys for the Pacific railroad, gave him added distinction. In 1857 he completed a work on the climatology of the United States, and the temperate latitudes of the North American continent, which had world-wide circulation and was highly commended by the great scientist, Humboldt. He subsequently filled several positions in the U. S. Treasury Department and published many volumes of official reports. From 1859 until 1864 he was an editorial writer on the *North American*, Philadelphia, of which city he had been a resident since 1857. In his long career, the veteran statistical expert has written and compiled about 150 financial and industrial reports, and innumerable pamphlets on kindred subjects. The funeral service was held on Friday, 26th ult., at the Church of the Messiah, Broad and Federal Streets, Philadelphia, of which he had been a vestryman and warden for many years, the rector, Rev. Samuel Ward, officiating. The church was filled with friends of the family. The vested

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choir rendered the music. The interment was a private one at Woodlands cemetery. Mr. Blodgett is survived by five children, one of whom, Louis Blodgett, Jr., is a member of the choir of the Messiah.

IN THE DEATH of Mrs. Walter Newbold on Sunday, 24th ult., her husband and daughters lost a devoted wife and mother, and her less immediate relatives and acquaintances, a helpful and sympathizing friend. In many a humble home her kindly presence and cheering words will be missed, for with her the Golden Rule was the sustaining one of life. At an early age Miss Rebecca S. Richards married Mr. Newbold, and until 1876 they resided in New Jersey; since that year they have been residents of Philadelphia. Helpful and charitable always, Mrs. Newbold had, in recent years, taken a most active interest in the work of Holy Trinity Memorial Chapel, Philadelphia, and it is thought by her family that, while visiting some of the charges of the congregation, she contracted the complication of diseases which ended in her death. Mr. Newbold and two daughters—Mrs. Samuel M. Fox of Andalusia, at whose house she died, and Mrs. J. Remsen Bishop of Cleveland—survive her. A sorrowing congregation was in attendance at Holy Trinity Memorial Chapel on Wednesday afternoon, 27th ult., where the funeral services were held, the Rev. R. S. Mayo, minister in charge, officiating. Interment was private at Laurel Hill cemetery.

STAINER'S "Crucifixion" was rendered at Holy Trinity Church, Philadelphia (Rev. Dr. F. W. Tomkins, rector) on Wednesday evening, 27th ult., by the choir of the church, under the direction of Ralph Kinder, organist and choirmaster.

AT ST. JAMES' CHURCH, Philadelphia (Rev. E. M. Hardcastle, Jr., M.D., minister in charge), the Rev. W. M. Groton, Dean of the Divinity School, was the special preacher on the evening of Passion Sunday. The anthem, "And as Moses lifted up the serpent," etc., by Stainer, was rendered by the full choir under the direction of William Stansfield, F.R.C.O., choirmaster and organist. At the conclusion of the service *De Profundis* was sung.

THE BOARDING HOME ASSOCIATION for young women, Clinton Street, Philadelphia, is a long established Church institution, and has prospered so well, that some years ago another large property in its immediate vicinity was purchased and maintained by the same manager. This house, at the southeast corner of Pine and 9th Streets, has proved too limited to accommodate applicants, and a contract has been awarded for large additions and general alterations.

IT IS THE CUSTOM at St. Mark's Church, Philadelphia (Rev. Dr. A. G. Mortimer, rector), to set apart one day in each week for the annual retreat of the Churchwomen of the parish. Devotional services throughout Wednesday, 27th ult., were conducted by the Rev. Fr. Sargent, O.H.C., which commenced at 9:30 a. m. with a plain celebration of the Holy Communion. Three addresses were made during the day and instructions in the Faith given. The singing was peculiar in that there was no instrumental accompaniment. Absolute fasting is not sanctioned on this day, as it is believed that nourishment is needed for physical endurance, and luncheon was served at noon. A rule of the retreat calls for absolute silence, conversation being prohibited even at meals.

HAYDN'S ORATORIO, "The Passion," was rendered by the choir of St. Peter's Church, Germantown, Philadelphia (Rev. Dr. T. S. Rumney, rector), on Thursday evening, 28th ult., under the direction of Harry M. Staton, organist and choirmaster.

THE REV. DR. F. W. TOMKINS, rector of Holy Trinity Church, Philadelphia, on Satur-

day afternoon, 30th ult., delivered the address at the commencement exercises of the Williamson Trade School, near Media.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Diocesan Notes.

THE MARCH MEETING of the Church Club was held on the evening of the feast of the Annunciation, in the St. Mary Memorial Chapel, at which time Mr. Frederic Archer, organist of Carnegie Music Hall and the Church of the Ascension, delivered a lecture on "Church Music."

THE VESTRY of St. Clement's Church, Greenville, has recently purchased a fine lot adjoining the church property, on which in course of time they hope to erect a rectory.

THE FIRST ANNIVERSARY of the St. Mary Memorial Chapel was celebrated on Sunday, March 24th. The Bishop, who is rector, officiated at the celebration of the Holy Communion at 7:45, when there were present and receiving, 52 communicants. The other services during the day were conducted by the vicar, and were well attended. During the year there have been 32 Baptisms, 2 Marriages, and 7 Burials, and the list of communicants has increased from 153 to 205, and a class will be confirmed on Easter Even which will materially increase the number.

QUINCY.

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

Illness of the Bishop.

THE BISHOP has been failing in strength for several weeks, confined to his room at the

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Hotel Newcomb, Quincy. Two daughters have been his constant attendants and a nurse has aided them in doing everything possible for his comfort. The Church people of the city have been very sympathetic, anxious to be of service. The Bishop has been free from pain and has retained his mental faculties to a wonderful degree, though not able to late to converse for any long time. He is simply failing, with apparently no disease. He has been removed to Blessing Hospital.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Chapel for Colored People Consecrated—Rescue Mission Burned.

THE LITTLE CHAPEL for colored people at Peake was consecrated on Friday morning, March 1st, by the Bishop, who was accompanied by Archdeacon Howell and the Rev. Messrs. W. T. Capers and Churchill Satterlee. The Bishop first visited the day school and examined the work of the children, who are taught by the Rev. Mr. Quarles, a colored clergyman, and his assistant. At eleven the consecration service began, the Bishop preaching and confirming a class of six. The church and rectory, built from the legacy of Mrs. Graff of Philadelphia, present a most attractive appearance.

ON MARCH 5th the superintendent's house at St. Ann's Rescue Mission (colored), Columbia, was burned to the ground, and the progress of the fire was so rapid that, though the inmates escaped, everything in the house was burned. The destruction of this building renders an addition to the main building absolutely necessary; but this cannot be done without the assistance of friends; \$2,500 is needed.

SPRINGFIELD.

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

Secretary Appointed—Notes.

THE BISHOP, acting under a resolution adopted by the Synod last December, has appointed the Rev. Andrew Gray, D.D., of Mattoon, Ill., Secretary *pro tem.* of the Synod, to serve until the next annual meeting of the Synod, or until a special meeting, if such shall be summoned. The Rev. C. J. Shutt, who was Secretary of the Synod at its meeting in December, has become rector of St. James' Church, Independence, Iowa. The Rev. Andrew Gray, D.D., is priest in charge of Trinity, Mattoon, and St. Alban's, Charleston, and Rural Dean of Mattoon.

THE REV. C. C. LEMAN, who recently entered upon the rectorship of St. John's parish, Decatur, has been obliged to resign on account of his wife's state of health, which will not permit her to leave the South and reside in the changeable climate of central Illinois. The Rev. Mr. Leman's resignation is deeply regretted by the parishioners of St. John's, who had long been without a rector until he came to them only a few months ago.

THE BISHOP has been fully occupied with numerous visitations during Lent, not only in his own Diocese but in that of Quincy also.

WASHINGTON.

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

Two Lectures.

THE LAST of the Churchman's League Lenten lectures was delivered on Tuesday, March 26th, by the Rev. Percy S. Grant. His subject had been changed from "The Ancient Catholic Creeds, and Modern Roman Additions Thereto," as originally announced, to "The Conflict between the Roman Church, and the National Spirit."

A VERY INTERESTING LECTURE was delivered at St. John's parish hall on Thursday evening, March 21st, by Mr. C. Edward Stubbs, instructor in music in the General Theological Seminary. The subject was

"Landmarks of Early Musical History," and the lecture was illustrated by stereopticon pictures of early musical instruments, showing their development to the present time. The old notations and forms of music were also described. The lecture was for the benefit of St. John's Orphanage. On the following evening Mr. Stubbs, who is also the well known organist and choirmaster of St. Agnes' Chapel, Trinity parish, New York, gave another lecture in the same place, upon the history of the male choir and the training of boys' voices, with an account of the origin of the choral service. This lecture was specially intended for, and valuable to, choir-masters and organists, many of whom, and of the clergy also, were present.

WEST MISSOURI.

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

Anniversary of Pro-Cathedral.

THE TENTH anniversary of the founding of St. George's Church, Kansas City, the Pro-Cathedral of the Diocese, was celebrated on the evening of March 23rd. The vested choir was aided by a quartette and was also enlarged by a considerable number of past members who united with the choir for the occasion. The Bishop read a memorial list of the members of the congregation who had died, and also a list of the benefactors and founders of the church, which latter included Messrs. Gardiner Lathrop and W. E. Hunter of Kansas City, Dr. W. Seward Webb of New York, and Mr. Shoemaker of St. Louis. The Bishop also reviewed the history of the ten years.

WESTERN NEW YORK.

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

Progress at St. Paul's—Good Shepherd—Mission at the Ascension—Easter Gifts to St. Mary's.

THE NOON-DAY Lenten services at St. Paul's, Buffalo (Rev. J. A. Register, D.D., rector), conducted by the city clergy in turn, have been unusually well attended this year, marking a growing public appreciation.

THE YEAR BOOK of St. Paul's for the year 1900, just received, shows that the endowment fund amounts to more than \$16,000. An act has recently been passed by the Legislature enabling the corporation of St. Paul's to hold funds for this purpose. A hopeful effort is being made to extinguish the present indebtedness by Feb. 1902, when the 85th anniversary of the parish will be celebrated. The parish has more than 800 communicants and by its various organizations is prosecuting a successful work.

ON THE First Sunday in Lent a beautifully embroidered set of hangings, consisting of altar frontal, antependium, stole, and book-marks, was presented to the Church of the Good Shepherd, Buffalo (Rev. T. B. Berry, rector), by Mrs. Edward Dows, a parishioner, the embroidery being the work of her own hands.

This parish has sustained a severe loss in the death, on March 11th, of Mrs. Caroline Wheeler Jewett. The parish church was the gift of her late husband, Elam R. Jewett, and subsequently his widow built the handsome rectory adjoining. She also gave the organ in the church and was, from the inception of the parish in 1888 to the time of her

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death, its most liberal supporter. Until prevented by increasing infirmities she was a regular attendant upon the services and her beautiful Christian life will be a cherished memory to all who had the privilege of association with her.

THE REV. ARTHUR MURPHY, M.A., of the Church of England Parochial Missions Society, has been holding a two weeks' mission at the Church of the Ascension, Buffalo (Rev. Geo. B. Richards, rector). Services were held every afternoon and evening and were attended by steadily increasing congregations both of men and women. Mr. Murphy is singularly happy in his addresses to children, and never failed to hold their interested attention as well as that of their elders. He goes at once to the subject of his address, and his conclusions are so fair and logical he always carries his hearers with him.

THE PARISH of St. Mary-on-the-Hill, Buffalo (Rev. C. F. J. Wrigley, D.D., rector), will rejoice this Easter in the possession of a number of handsome memorial gifts. Already in place are the following: a mosaic pavement in the sanctuary, and an altar, super altar, and reredos of caen stone. The altar is approached by three steps of white marble and is nine feet long. Its front is divided into three panels by double onyx pillars. In each of the side panels is exquisitely carved a stalk of Annunciation lilies and in the centre panel a *Chi Rho* overlaid with a cluster of the same, in full flower and in bud. The reredos rises to the height of 21 feet and represents a decorated Gothic window, surmounted by a cross. The entire structure, with the mosaic floor, is the gift of Mrs. J. P. Smith, as a memorial to her husband. The design of the altar and reredos is by J. & R. Lamb, and the work was executed in France.

Miss Emily Gauson has given a violet silk frontal beautifully embroidered in Passion flowers, and also a white silk frontal for the new altar. A credence in wrought iron, and a safe in which to keep the sacred vessels, fitting into a niche in the south wall, are the gifts of Mr. W. S. White, and two sedilia are given, one by the parish Altar Society and the other by Mr. G. I. Stott. The Bishop's chair is the gift of Mrs. Thomas Gibson; these are of oak. A rood screen in oak, divided into five arches and bearing the rood, is the gift of "the Daughters of the Church," a parochial organization. The centre alley has been laid in mosaic throughout its entire length of 80 feet at the expense of Mr. E. B. Stevens. The Rev. John S. Wilson, at one time assistant to Dr. Wrigley, has given an alms-chest of oak bound in brass, as a memorial to his wife, Mrs. Ellen Wilson. Another memorial is a brass book-rest for the baptistery, given in memory of his mother by Mr. James De Munn. Mrs. Westbrook, as a memorial to her father and mother, has presented a solid silver flagon for the altar service. A new organ is soon to be put in to replace the inadequate instrument now in use, and toward the purchase of the same a parishioner has handed the rector the sum of \$1,000. Very little more remains to be done to make St. Mary's one of the most beautifully and completely furnished churches in the country, and with the gifts enumerated above in place, the further furnishing will speedily follow.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE REV. MR. DE PENCIER, the new assistant curate of St. James' Cathedral, Toronto, entered on the duties of his charge March 1st. He was ordained by the Archbishop of Ontario in June 1890, since which time he has been at work principally in the Diocese of Toronto.

Diocese of Ottawa.

A TEN DAYS' mission was concluded in the parish of Maberly, March 12th, which seems to have been very successful. It was conducted by the Rev. Mr. Morley of Bradford, Diocese of Toronto.—THE NEWLY appointed rector of Christ Church, Ottawa, the Rev. H. Kittson, visited his parish and preached there for the first time, March 24th, Passion Sunday.

St. Andrew's Brotherhood.

A JOINT CONVENTION has been arranged to take place at Detroit from July 24th to 28th, 1901, for the Brotherhood in the United States and in Canada.

Diocese of Nova Scotia.

AT A RECENT Confirmation held by Bishop Courtney at Blandford, more than half the candidates were men. Nearly \$5,000 has been promised for the Twentieth Century fund by the congregation of St. Luke's Cathedral, Halifax.

Diocese of Fredericton.

A JOINT meeting of the chapters of St. Andrew's Brotherhood in St. John and Halifax, is to be held in June next.

Diocese of Quebec.

BISHOP DUNN gave the last of a series of lectures on The History of the Prayer Book in the Cathedral, Quebec, on the 28th.

Diocese of Rupert's Land.

ARCHBISHOP MACHRAY visited the Sioux mission March 3d, confirming a class of seven—five men and two women. The collection at the service was donated to the Twentieth Century fund of the Diocese, which is being raised to pay off the debt on St. John's College, Winnipeg.

Diocese of Calgary.

BISHOP PINKHAM, in his report to the Standing Committee of the S. P. G., after giving an account of the various missions in the Diocese needing aid, says: "The supply of these urgent needs calls for an additional \$3,000 per annum to the present income of the Diocese," and adds that from former experience they cannot hope for any appreciable increase of help from Eastern Canada.

Diocese of Montreal.

AN INTERESTING SERMON on the use of the old hymns in the services of the Church, was given by the Rev. Arthur French in the Church of St. John the Evangelist on Passion Sunday.—THE RESIGNATION of Prof. Steen from the teaching staff of the Montreal Diocesan Theological College, is causing a great deal of correspondence in the daily papers.

THE MAGAZINES.

(Continued from Page 803.)

tion. Historical novelists will have to tread warily if this is to be the order of the day. We tremble to think what might have happened to Sir Walter Scott if the remote descendants of some of his characters had thought of taking up the cudgels for their maligned ancestors.

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These Four New Preparations comprise a complete treatment and cure for nearly all the ills of life. The Emulsion of Cod Liver Oil is needed by some, the Tonic by others, the Expectorant by others, the Jelly by others still, and all four, or any three, or two, or one, may be used singly or in combination, according to the needs of the case. Full instructions with each set of four free remedies, represented in this illustration.

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Represents a new system of treatment and cure for the weak and those suffering from CONSUMPTION, wasting diseases or inflammatory conditions of nose, throat and lungs.

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A cure is certain if the simple directions are followed.

The remedies are especially adapted for those who suffer from weak lungs, coughs, sore throat, catarrh, grip, CONSUMPTION, and other pulmonary troubles.

But they are also of wonderful efficacy in the up-building of weak systems, in purifying the blood, making flesh, and restoring to weak, sallow people vigorous and healthy constitutions.

The many ailments of women and delicate children are speedily relieved.

The basis of the entire system is flesh-building, nerve and tissue-renewing food.

Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the Emulsion of Cod Liver Oil, which they themselves need, and give away the other three preparations to their friends.

The second article is a tonic. It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

Thousands take only the Emulsion and Tonic.

The third preparation is a medicinal healing cream, in patent Ozojell nasal tubes. It cures catarrh. It heals all irritation of the nose, throat, and mucous membranes. It gives immediate relief. It is also a dainty application for sore lips, rough skin, cold sores, etc.

Perhaps many of our readers need Ozojell Cure for Catarrh without any of the other articles.

The fourth is an Expectorant and Cough Cure. Can positively be relied upon. It is absolutely safe for children, goes to the very root of the trouble, and not merely alleviates but cures.

The four preparations form a bulwark of strength against disease in whatever shape it may attack you.

FREE TRIAL

To obtain these four preparations, illustrated above, that have never yet failed to cure, is to write to

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giving your full address. The four free remedies will then be sent you direct from laboratories. When writing the Doctor please tell him you have read this in THE LIVING CHURCH, and greatly oblige.

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HERNDON, PASCO Co., FLA.,
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DR. T. A. SLOCUM,

Dear Sir: I received your medicines, and they have done me more good than anything I have ever taken. I had a sore place in my right lung, from which I had been suffering for two years; but since taking your medicine it has entirely disappeared, and I do not think it necessary to take any more, but if I am ever troubled with it again, I shall send to you at once. I am very thankful to you for your kindness, and remain,
Your sincere friend, R. F. KNAPP.

MOUNDS, MADISON Co., LA.,
Oct. 13, 1900.

DR. T. A. SLOCUM,

Dear Sir: I received your Remedies, and wish to state that they have positively cured me of the touch of consumption with which I was suffering. I had been troubled with a cough for four months, but it has disappeared by the aid of your wonderful Remedies. Wishing you the highest success, I am,
Yours sincerely, J. G. GRIFFIN.

CREEDMORE, GRANVILLE Co., N. C.,
Oct. 18, 1900.

DR. T. A. SLOCUM,

Dear Sir: I answered your esteemed communication of recent date, in which you desire to ascertain the effect the medicine has produced in my case. It is a pleasure for me to state that before I took your Remedies my health was exceedingly impaired, but after the course of treatment was completed, I felt well and my strength has been entirely restored. I am most grateful to you for your kindness during the course of treatment, and feel that it is my duty to recommend the medicine to all those who suffer from any Throat, Lung, or Chest disorder, or who are in a weakened state. Sincerely yours,
R. Q. SMITH.

OAKLAND, YALOBUSHA Co., MISS.
Oct. 14, 1900.

DR. T. A. SLOCUM,

Dear Sir: My delay in reporting the effect of your wonderful Remedies was prompted by the desire to ascertain whether the results would be permanent. I am now thoroughly convinced that your Remedies are all that you have claimed. The most unfortunate feature connected with my former difficulty was indigestion and Lung Trouble, but the application of your preparations has removed both disorders, and now I consider myself thoroughly cured. I shall endeavor, upon all occasions, to induce those who are afflicted to adopt your Special Method of Treatment.
Gratefully yours, MRS. IDA WRENN.

OVERTON, WAYNE Co., O.,
Oct. 4, 1900.

DR. T. A. SLOCUM,

Dear Sir: I feel it my duty to write to you in regard to the great good your Remedies have done in the case of my boy. He was in a very critical condition when your Treatment was received, but within a week was able to walk about. I can say to anyone that if the half of the people in this world would use more of your medicine, we would be better off. May God bless you and your medicine. You may publish this letter if you like, as it may induce some poor suffering invalid to write to you for relief, and I assure you I will do all I can for you myself. Yours sincerely,
MRS. MINNIE F. ROPP.

ROZELLVILLE, MARATHON Co., WIS.,
March 29, 1900.

DR. T. A. SLOCUM,

Dear Sir: The Remedies which you so kindly sent were taken as directed, and I am pleased to report that I am entirely well. My duties can now be performed with perfect ease, and other inconveniences that I experienced have all disappeared.
Faithfully yours, MRS. BERTHA LEICK.

FRIENDSHIP, SPARTANBURG Co., S. C.,
Oct. 18, 1900.

DR. T. A. SLOCUM,

Dear Sir: It would be impossible to speak too highly in praise of your Remedies, owing to the most beneficial results they have effected. In the case in which you have so kindly interested yourself, the results have been most satisfactory. My appreciation of your skilled efforts can be most effectually shown by my desire to recommend your Remedies upon all occasions, and particularly to those who desire relief from any Throat, Lung or Chest disorders. If any difficulty arises again, either organic or otherwise, I shall certainly avail myself of the kind opportunities that you have extended to those who desire aid in the form referred to.
Sincerely yours, R. SPLAWN.

The above are from among the hundreds of testimonials received daily. The merits of the Slocum Remedies have been fully proven.

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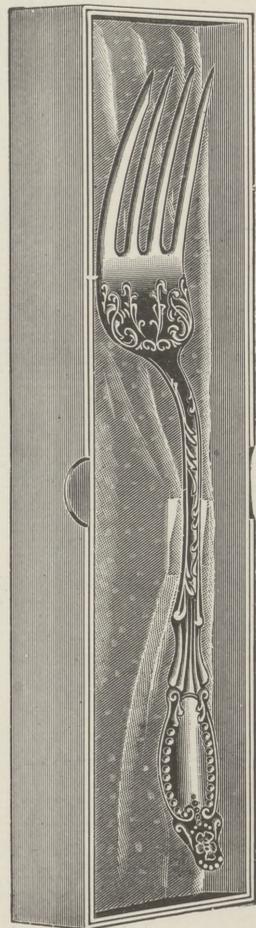
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