

The Living Church

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MILWAUKEE AND CHICAGO, APRIL 19, 1902.

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Editorials and Comments.

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

A Weekly Record of the News, the Work, and the Thought of the Church.
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EAST AND WEST—WHAT SHALL THE YEARS BRING US?

THE service rendered by the Very Rev. Dean Dabovich in explaining to Anglican readers those points upon which the Rev. Dr. Hall had invited him to write, concerning the teaching of the Orthodox Eastern Church on questions upon which there is a seeming difference between the Eastern and Anglican Communions, is one for which we desire to express to him our appreciation and sincere thanks. The preliminary to inter-communion must be mutual understanding. We must each put ourselves in the position of the other, and try to see from the standpoint reached by his history and environments.

The first step in the improvement of the conditions of Christendom, is to be sure of our motive. We must start from the belief that the present condition of the Christian world is most unsatisfactory, not to say intolerable. With the Catholic Church sadly divided, and with large bodies of Christian people wholly outside of her communion, we must be convinced of the urgent need of trying to lessen, and ultimately to terminate, this evil. To acquiesce in present conditions is impossible. We must be sincerely desirous of improving them.

Let us trust that thus far, we are both, the Orthodox and the Anglican, agreed. What is the second step?

It is a step a little more delicate. Looking from opposite sides of the globe, we find each other equally professing the Catholic Faith, but differing somewhat in our interpretation of it, and differing more largely in practice. So far as practice is concerned—the *minutiae* of worship and of discipline—we could probably both agree that rigid uniformity is unnecessary, if not positively undesirable. We have to consider people of very different temperaments. The Slav and the Anglo-Saxon have developed on lines so far apart as to thrust their racial divergences into greater prominence than their similarities. These divergences are more largely responsible for our ecclesiastical differences, perhaps, than would at first thought appear. The Slav has grown to defer to national autocracy; the Anglo-Saxon, to democracy. The Slav minimizes individuality; the Anglo-Saxon cultivates it.

These tendencies show themselves in the religion of the two races. The Slav accepts; the Anglo-Saxon inquires. The Slav is slow to change; the Anglo-Saxon is subject to greater flexibility in customs.

These racial temperaments show themselves in our respective histories. The Anglican Communion has been subject to changes so radical as to bring wonder to that of the Orthodox East. We have been accustomed to fight out very real intellectual battles, which have raged about controversies which could not disturb the more conservative East.

But—and here is the key to the problem. The Anglican Communion has been obliged to deal with a people accustomed to self-government, impatient of restraint, trained to intellectual speculation, insistent upon *understanding* rather than upon acceptance. These are the characteristics that have impressed themselves upon the Anglican Churches, and have made her different in externals, from any other national Church of Christendom.

We do not here either defend or condemn these characteristics. We are seeking only to show what are the actual conditions which Anglicans have to meet; and they are condi-

tions which are created by these characteristics of the Anglo-Saxon people.

To the Russian it seems incomprehensible that a truly Catholic communion can tolerate so large an amount of divergence in individual belief and practice as that found in the Anglican Churches. Yet the intellectual activity of the Anglo-Saxon is such that that divergence cannot be helped. The practical question then arises for solution whether such active minds shall be repelled from the Church; and the Anglican answers it in the negative. The Russian is not obliged to meet this problem on any considerable scale. On the other hand, he has problems all his own, which no doubt we of the Anglo-Saxon temperament do not wholly appreciate.

THERE ARE QUESTIONS between the two communions that must ultimately be referred to an Ecumenical Council for solution. That solution is, unhappily, out of the question to-day. That ultimate solution must be deferred to the time when the great Latin communion as well, is possessed of the irenic spirit, and is ready to unite with Easterns and Anglicans in such a Council.

But in the meantime, pending such an ultimate solution, many years, perhaps many centuries, must elapse. It is the immediate duty of these next years or centuries that most concerns us now. Being as we are, with our faults and our virtues, our failings as well as our successes, our characteristics as Slavs and our characteristics as Anglicans, is there no ground for closer relations than those now or heretofore existing? The central problem of the *Filioque* must be deferred, for Anglicans clearly ought not, while separated from the remaining parts of Western Christendom, to reconsider, or open for discussion, the Creed which has been handed down to them by their fathers. They have no right to do so. They can only pass the subject over until a new Ecumenical Council can take it up. On the other hand, Anglicans do not assert that the clause is rightly in the Niceno-Constantinopolitan creed, and thus they cannot ask the Eastern communion to add it to the ancient symbol as in some way the fathers of the West did to theirs. Anglicans do, however, maintain that the ancient Catholic doctrine taught by St. John Damascene is also their doctrine (*vide Percival Councils*, p. 165). Anglicans believe that they are substantially one with the *doctrine* of the Orthodox East on the subject, though unhappily they are not one in their expression of that doctrine. Easterns will certainly agree with Anglicans that single national Churches at least *ought* not to review the clauses which they profess in the Creed, and without such unauthorized review, the Churches of the Anglican Communion are powerless to correct what was undoubtedly at the first an unauthorized interpolation.

And taking all our differences together—are they such as to *compel* us to live apart? We have in common the faith and the traditions which have come down to us from the beginning. We have alike the living succession of the apostolic ministry. We revere and administer the same seven Mysteries, however we may differ in the detail of our statements concerning them and our practice in administering them. Those differences, as in the administration of Confirmation and the impediments to Holy Matrimony, are indeed such as must ultimately be referred to the whole Catholic Church for settlement; but do they make it necessary for us to go our several ways as aliens each to the other, or may we bear with each other in them, confident that the Holy Spirit will still lead us through them into all truth?

This is the practical aspect of the question as to the relations between the two communions, as it strikes us. It seems as though the issues between us were not such that they need even to stand in the way of perfect inter-communion. The national Churches of England and America, of Russia and Greece, ought certainly to preserve not only their autonomy, but also their local customs and traditions. But can they not, while each retaining its own way, and defending its own practice among its own people, defer the complete adjustment of differences until a better day, when not the two communions alone but the Latin communion as well, are ready to review the past?

The world is too full of sin and sorrow and suffering, for Christian people needlessly to stand apart from each other. There are of course practical differences so radical in character as to prevent the unity of many bodies around us with the Church. The Papacy, also, stands in the way, or seems to, of any approach to the unity of Western Catholic Christendom.

But between the East and the Anglican Churches the differences do not appear to make such reunion, even for immediate consideration, an impossibility. It is easy for each to defend his own way; but we believe the differences, though lacking adjustment, need not stand in the way of that cordial inter-communion which would to that extent be a fulfilment of the Eucharistic prayer of our Blessed Lord.

As we read the careful papers of Father Dabovich, we marked here and there paragraphs to which we had intended to advert, in considering the series at its close. We forbear, however, to do so, lest, each being bent upon defending his own position, we should both lose sight of the present condition; which is, that both communions have, by their history, reached their present condition, and that neither communion can *to-day*—whatever may be in store for us in a happier future—remodel itself to be like the other. History leaves its impress upon all nations, and even upon the Church, and the Slav has not made the history of the Anglican, nor the Anglican that of the Slav. God who made of one blood all men for to dwell upon the face of the whole earth, also so differentiated them by races and nations and individuals as to produce different manifestations of His own Image, in different places.

But His Church He created neither Jew nor Greek, nor bond nor free, nor Roman nor Anglican, but Catholic; and the racial differences that He Himself has made, ought never to have parted us asunder who have, from the force of necessity and the trend of our own intellectual leadings, made separate places in history. We do not minimize the grave questions upon which the Orthodox East and the Anglican West have taken diverging positions; but we do maintain that the will of God is that we should be one, and that the duty of the hour requires us to lay aside the infidel *non possumus*, and to know that what God wills can never be impossible.

We suggest no plan by which this tremendous event can be brought about. We suspect that the Holy Spirit will show us both the way, if He finds we are both ready to walk in it. In the meantime we are both—we of the newest West and we of the ancient East—praying earnestly for its accomplishment; and the prayer of faith will yet move the mountain that stands in our way.

And to the two theologians who, on either side, have made this earnest and, we believe, not wholly unsuccessful attempt to bring before each other their respective points of view upon questions upon which unhappily we continue to differ, at least apparently, we beg to extend most cordial thanks; and it will, we feel certain, be the wish of Anglicans generally, that through the able and irenic advocate of the Russian position we may also extend to the learned professors of the theological academies in St. Petersburg, Moscow, and elsewhere, our thanks for their careful consideration of the papers of our own Professor Hall, and for their earnest efforts looking toward the ultimate reunion of the Churches.

STATISTICS OF GROWTH.

A WRITER in the *Southern Churchman* of April 5th refers to the editorial, "Truth Trying to Overtake Error," in THE LIVING CHURCH of Feb. 8th, in order to make two corrections of the figures given in that article, with relation to the comparative growth of the Church in the Middle West and that in certain Dioceses of the Central States with which comparison was made. We are very glad to make correction of the two errors, which are sufficiently shown, and which are as follows:

In THE LIVING CHURCH it was stated that the ratio of communicants to the population in Illinois in the year 1900 was 1 in every 156 of the population. This statement is shown to be incorrect, resulting from a misprint in *The Living Church Quarterly* for 1901, page 310, in which the population of Illinois in the year 1900 is placed at 4,321,550, whereas the correct figures of the census are 4,821,550. Correcting this basis, gives the ratio of communicants to the population as 1 in 174 for Illinois. This error of course, however, does not affect the accuracy of our main statement, that the increase in communicants in the State of Illinois in the 20 years from 1880 to 1900 reached the large percentage of 290 per cent., since that increase is not based on the figures for the population but on total communicants. The only other correction in the table made necessary by the correction of this inaccuracy is to change the total of the ratio of communicants to population in the seven States of the Middle West from 1 in 202, as stated, to 1 in 205 as corrected. Hence the table in THE LIVING CHURCH was correct in

stating that the increase in communicants in 20 years was 290 per cent. for the State of Illinois, and 163 per cent. for the seven States of the Middle West; but the ratio of communicants to population for the seven States should change from 1 in 202 to 1 in 205.

The second error pointed out in the same communication in the *Southern Churchman* relates to the number of communicants in the State of Virginia in the year 1900, in which the correspondent rightly states that the *Quarterly* for 1901, copying the official returns of the two Dioceses within the State, naturally copied them with an error which had crept into the figures reported in the *Journal for Southern Virginia* for that year, which gave that Diocese, and consequently the State, nearly 2,000 communicants less than they actually numbered. A communication in *THE LIVING CHURCH* of Jan. 26, 1901, from the editor of the *Diocesan Journal of Southern Virginia*, called attention to this inaccuracy in his *Journal*, and therefore in the figures reproduced from it into *The Living Church Quarterly*, according to which the number of communicants in the State of Virginia in 1900 should be placed at 22,557 instead of 20,913. This error is of course one for which neither *THE LIVING CHURCH* nor *The Living Church Quarterly* was responsible, and it is most unfortunate that it should have occurred in the *Diocesan Journal for Southern Virginia* in the census year, which naturally is taken as a basis of comparison with the population. Correcting the figures, however, we have a ratio of communicants to population in Virginia in the year 1900 of 1 in 82 instead of 1 in 89. With this correction, the Church in Virginia is shown to have grown in 20 years, not 64 per cent. as stated in our article, but 75 per cent.

These corrections of course do not at all affect the excellent showing which we made of the increase of communicants in the States of the Middle West for the 20 years between 1880 and 1900, which was shown to be 163 per cent., no error having been pointed out in that table. It will be remembered that in making this statement we showed that this large gain was to be compared with an average gain for the whole United States of only 107 per cent., while in the same period the gain in the State of Pennsylvania was 122 per cent.; in Maryland, with the District of Columbia, 73 per cent.; and in Virginia (corrected), 75 per cent. This large gain is not disputed by the correspondent of the *Southern Churchman*, and indeed cannot be. It is a pleasure to us, however, to know that the gain in Virginia was larger than stated in our article, though, according to the corrected figures, the percentage of gain in that State is still to be placed at only 75 per cent. as compared with 163 per cent. in the Middle West.

As a matter of record, and since we made the request in the editorial referred to that Churchmen would "cut the statement out and have it ready for use" in any case in which the Middle West should be charged as going backward, or in other instances in which the figures might be required, we append herewith the corrected table, showing in revised form the figures given in the former issue; and since, happily, these figures have been scrutinized and subjected to the very fair and careful criticism of the correspondent of the *Southern Churchman*, who has rightly taken interest in verifying them, we think they may in this form be said to be indisputable:

FIGURES SHOWING THE GROWTH OF THE CHURCH IN THE MIDDLE WEST.

	COMMUNICANTS		Inc. %.	RATIO TO POPULATION.	
	1880.	1900.		1 com. in every—	1900 : 1 com. in every—
Ohio.....	11,598	25,388	119%	267	164
Indiana.....	3,692	6,070	64%	536	414
Illinois.....	7,057	27,672	290%	436	174
Michigan.....	7,164	23,246	226%	228	104
Wisconsin.....	6,954	14,115	102%	189	144
Minnesota.....	4,836	15,291	218%	168	114
Iowa.....	3,963	7,019	76%	410	321
Total in Middle West.....	45,264	118,801	163%	319	205

IN CERTAIN OTHER STATES.

	COMMUNICANTS		Inc. %.	RATIO TO POPULATION.	
	1880.	1900.		1 com. in every—	1900 : 1 com. in every—
Virginia.....	12,884	22,557	75%	117	82
Pennsylvania....	37,960	84,244	122%	113	75
Maryland and.....	22,500	38,937	73%	49	38

IN THE WHOLE United States in the same period the increase of communicants was 107 per cent., and the ratio of communicants to the population was 1 in 148 in 1880 and 1 in 107 in 1900.

HOW immeasurably above our littlenesses and coldness at home does it lift one to read, as we do to-day, of the consecration of a Bishop in far-off Hankow, the most distant point from this country to which the American Church has ever sent a Bishop! We seem here to see the Church's forward work as it is. We seem now to realize that honorable as the office of a Bishop in the Church of God always is, missionary though it must everywhere be in the truest sense, by far the most honorable posts the Church has to give are those in the very front of the battle, in our foreign missions. As in war, the easy position at the base of supplies is not that which brings the greatest laurels, but the position at the front, where the enemy's hottest fire is directed. So the Bishop of Hankow and his associates in the foreign field, are to-day the holders of the Church's greatest trust.

To read that the Bishops who traveled from Japan to Hankow to participate in the consecration, traversed a longer distance, gauged by time, than the journey from New York to London, suggests the immensity of the field which we so inadequately cover, and the tremendous work we could do if Churchmen at home could only be warmed up to do it. Christian missions are the keynote to the preservation of the nations of the West from the "yellow peril"; but yet this selfish consideration is the least of those considerations which should impel us to make haste in spreading throughout the interior by-ways of inner China, as in the seaport cities, the knowledge and the love of the God who, by us, would speak to their millions of inhabitants.

Our correspondent to whom we are indebted for the excellent report contained in this issue, states that photographs were sent under separate cover by the same mail. These, unfortunately, are not yet received, but we hope we may have them for a future issue.

IRISH SNAKES: There are no Snakes in Ireland."

We are reminded of this ancient essay by the report that comes to us from our Los Angeles correspondent, printed in this issue, to the effect that "In Christ Church, the Rev. George Thomas Dowling, rector, an unusual departure was made [on Good Friday] and there was no service at all during the day; but in the evening, evening prayer having been said, the choir gave a performance of Stainer's cantata, *The Crucifixion*."

Dr. Dowling, the rector of this parish, is, it will be remembered, the ex-Baptist minister who, coming into the Church a few years ago, has since made himself notorious by his violent denunciation of the Catholic spirit which he found in the Church. Himself an alien, he has sought to reconcile the Church to himself, instead of himself to the Church. Coming from without, he has pretended to know her spirit better than do her own children. His pamphlet, *Romanizing Tendencies in the Episcopal Church*, was largely distributed not long ago. The utter failure of the reverend gentleman to appreciate the spirit of the Church and of the Prayer Book could not better be shown than in this failure to observe the day of the Crucifixion, until the day itself had passed into the eve of the great sabbath.

How it is possible for one whose spirit is thus shown, to believe himself loyal to the spirit of the Church, passes comprehension.

THE Bishop of Georgia copies as the leading article in his diocesan paper, our suggestions, recently made, as to how the work of raising money for Missions—general and diocesan combined—might be done in systematic and thorough manner. It is a pleasure to have this endorsement from so practical a missionary as Bishop Nelson, and one whose whole administration has been characterized by insistence that the congregations of his Diocese, large or small, rich or poor, should do their utmost in raising missionary funds.

It would be a great gain if the suggested system might be put in operation.

A WEIGHTY pamphlet has been issued by the various printing interests in New York, employers and employees alike, in the form of a Memorial to the President asking him to review the decisions of the Third Assistant Postmaster General relating to the classification of second class postal matter under which decisions there have been, as is well known, most arbitrary and dangerous reversals of long-time precedents, not to say contemptuous disregard for the law and for ordinary commercial courtesy.

We sincerely hope that this Memorial may lead the President personally to look into the matter. The people of the coun-

try can hardly realize how completely the publishing interests of the land are at the mercy of an unsympathetic bureau official who has interfered most disastrously with legitimate interests, which seem to have no vested rights which can receive the protection of the law. The old-fashioned idea that Congress makes the law and the courts interpret it, seems to have dropped out of the working hypotheses of the Post Office department.

There were real abuses, and every one—most of all, the legitimate publishers—were glad to know that they were to be corrected. But the cure has been infinitely worse than the abuse ever was at its worst.

If we could suppose that we would have any influence, we would urge that the New York Memorial be given the fullest consideration.

WHERE STOLES RUSTLE.

SOME will enjoy a quiet smile over the following solemn explanation made by a secular paper in a Western Diocese: "Bishop T—— is a High Churchman, or extreme Ritualist, and if he does not wear the mitre to-day it will be a courteous concession to Bishop J——" (the rector of the parish, an estimable presbyter), "who represents the other extreme of the Church, and is averse to a display of trappings and the rustle of phylactery and stole."

ANSWERS TO CORRESPONDENTS.

E. F. W.—It is, as you suggest, the duty of our Church to attend to her own affairs and frame her work, as also her teaching, in accordance with what is right. The question of the wisdom or unwisdom of her essaying also to combat the "excesses of modern Romanism" in Brazil and other similar lands is too large to enter into here. That mission, though officially indorsed by this Church in sending a Bishop to it, is not supported by the general Missionary Society, but by specified voluntary contributions through the American Church Missionary Society.

LAY READER.—(1) A lay reader receiving the alms basin should not place it upon the altar, but standing outside the altar rails, he may hold it reverently at the offering, after which he should place it upon the credence. The act of offering, we may add, has been grossly exaggerated in practice, and should be inconspicuous and without any elevation.

(2) During the singing of the *Te Deum* he should face choirwise.

(3) The sign of the cross at the invocation is an old custom, introduced as an act of reverent recollection, and as the symbol of the Christian faith.

(4) The bowing at the name of Jesus in the Creed is the formal acknowledgment of the sacredness of the name at which "every knee shall bow." It is a pious custom among some to bow slightly whenever the sacred name is mentioned, but yet the formal act at the Name in the Creed is the customary salutation of the sacred Name.

INVOCATION.

O Thou Eternal One—the only Good,
Spirit invisible, yet potent Power,
To Thee we bow our hearts one thoughtful hour
As we have often in Thy presence stood
In humble attitude of prayer with feet unshod.

For when the glad immortal part of man
Sinks out of this more gross material form—
Enters within life's secret chambers, warm
With love divine e'er since earth-life began,
He feels a touch of force he cannot understand,

Which fills the highest thought with deepest awe,
And lifts the soul above earth's sordid care,
And leads the humble contrite one to where
He feels and knows there is a God of law
With might to rule the universe without a flaw.

And still a hand so tender, true, and kind,
With touch that thrills, and fills with confidence,
We feel to firmly grasp our own, and hence,
That awe is overlaid with love; we find
In spite of awe Thy wondrous peace fills all the mind;

And from the heart leaps forth the joyful cry—
O Abba, Father! Thou art now our own!
In heaven, on earth, Thou art not far and lone,
But near and dear throughout eternity
To all Thy little ones, whoe'er, where'er, close by.

Then unto Thee, O unto Thee we pray
Our hearts to full incline unto the right—
Through all earth-darkness, O be Thou our light,
Unfold our path a lamp, our feet a stay—
Ay, ay, may Thy approving smile illumine our way.
Minneapolis, Minn. LYMAN W. DENTON.

UNIFORMITY is not essential to unity.—*Ram's Horn.*

EVERY ACT has a cause and is a cause.—*Ram's Horn.*

LONDON LETTER.

LONDON, Easter Tuesday, 1902.

WITH reference to the statement in the Bishop of New York's article in *The Century* on the new Cathedral in his See city that the Seven Chapels of Tongues will be a feature "absolutely unique," the *Daily Chronicle* has ventured to correct the Right Rev. Prelate as follows:

"In the famous Church of St. John at Valetta, Malta, he will find the same idea carried out. The church is commonly known as 'The Chapel of the Languages,' and was especially built for the Knights of Malta when they divided themselves into the 'eight languages.' Branching out on each side of the nave are eight dome-crowned chapels, each with its own altar and appointments, to correspond with the polyglot needs of the worshippers."

A paper entitled "Berlin Theology and Oxford Criticism," was lately read by Mr. T. Bailey Saunders before the University of Birmingham Socratic Society. The lecturer drew attention to the state of theological study in Berlin as contrasted with its state at Oxford. The past century had "witnessed the growth of the critical movement in Germany side by side with the Catholic renaissance in England," the one "carrying forward the work of the Reformation," the other "belittling that movement." It was an "instructive fact" that the *Leben Jesu* appeared "at the very period" when the *Tracts for the Times* were "in course of publication." But Strauss' conceptions of Christianity had "given way before the sounder methods now pursued" by German theologians like Professor Harnack. The reception with which that Professor's recent work, *Das Wesen des Christentums—What is Christianity?*—met at Oxford was "significant." Professor Sanday had "condemned it as offering not the Christianity which the world knew and understood, but a mutilated version of it, with such essential factors as the doctrine of Christ's person and the conception as a Divine institution omitted." But the whole scope and purpose of theology at Berlin was "misapprehended by such a criticism"; and the "total impression produced by the Oxford criticism" was that it was the "outcome of ecclesiastical prepossessions rather than of historical insight."

Canon Knox-Little has been re-elected Chairman of the Worcester Rifle Club. Among the Vice-Presidents elected were the Dean and three Canons of the Worcester chapter.

The Dean of Westminster has issued the following notice:

"On and after Easter Tuesday, April 1, 1902, Westminster Abbey will be closed until further notice. Daily prayers will be said throughout the week at 8 A. M. and 3 P. M., in St. Faith's chapel, which will be entered by the door next to the Chapter House, and on Sundays there will be a celebration of the Holy Communion at 8 A. M. These services will not be open to the public but only to persons resident in the precincts, and to such others as have a special order from the Canon in residence.—By order of the Dean."

The King has been pleased to approve of the appointment of the Rev. Clement Smith, rector of Whippingham, Isle of Wight, and one of his Chaplains in Ordinary, to a stall at St. George's, Windsor, in the room of the late Canon Gee. While vicar at Newport, I. W., the new Canon was frequently invited to preach before the late Queen at Whippingham and in the private chapel at Osborne (in the parish of Whippingham); and during her Majesty's last illness he was summoned to her bedside.

The Rev. Harry Wilson, vicar of St. Augustine's, Stepney, and founder and director of the famous Red House, has further shown the strong dash of public-spiritedness in his many-sided nature by issuing for parochial distribution a four-page leaflet in favor of vaccination. It was this same priest who (says the London correspondent of a Plymouth journal), when working among the hop-pickers in Kent at the end of last summer and foreseeing the outbreak of smallpox which has since befallen London, set up a couple of tents, and bringing in doctors and nurses, held vaccination concerts; the result of which was that a large number of East Enders of the poorest class courageously cast aside their anti-vaccination sentiment and bared their arms for the operation of incision.

The large open arcading on each side of the reredos of the High Altar in Lichfield Cathedral—the only portion of the interior left untouched in the general work of restoration, completion of which was commemorated on St. Chad's Festival last year—has now been filled with twelve alabaster figures of the following apostles and martyrs:—SS. Andrew and Paul; Bishops, SS. Ignatius and Polycarp; Priests, SS. Nicomede and Lucian; Deacons, SS. Stephen and Lawrence; English Martyrs, SS. Alban and Alphege; and Matron and Maid, SS. Perpetua

and Blandina. The statues, all of which were given by members of the laity of the Diocese, were dedicated by the Bishop on the Patronal Festival this year.

A special meeting of the Standing Committee of the S. P. G. was held last week to meet members of the Irish Auxiliary of the S. P. G. for consultation in regard to a resolution of the General Synod of the Church of Ireland in 1901, the terms of which were as follows: "That this Synod, whilst recognizing the good work done by the S. P. G. in the past, at the same time earnestly hopes that the Society will forbid the connection of any of its agents with party organizations, as required even by its own rules." The reference in the last line is to the instructions to missionaries issued in 1706, a portion of which says: "That avoiding all names of distinction, they endeavor to preserve a Christian agreement and union one with another, as a body of brethren of one and the same Church." The Chair was taken by the President, the Archbishop of Canterbury, who was supported by the Archbishop of York, the Bishops of London and Ely, Bishop Baynes, and a large number of the committee; while the Irish Auxiliary was represented by the Dean of St. Patrick's, Dublin, and three laymen. After a long discussion a resolution was carried, repeating the resolution forwarded by the committee in 1900 to the Synod of the Diocese of Down, Connor, and Dromore, which declared that the Society has "no power over the opinions and convictions" of the missionaries, that they are "selected by the authority" of the two Archbishops and the Bishop of London; that "so long as they hold the license" of their respective Bishops, the Society "is bound not to remove them from its list"; and that the Synod may feel assured that in its work both at home and abroad the Society "knows nothing of party distinctions."

At a vestry meeting held on the 20th inst., for the purpose of applying for a faculty for repairing the roof of Penn church, Buckinghamshire, the Vicar (the Rev. Mr. Kirby) stated that the roof was in a dilapidated and unsound condition, while the tower also needed repairing, and that he had succeeded in raising the necessary funds by "an appeal to the United States." A Mr. Grove then said the first intimation the parishioners had of the matter was a notice put up on Sunday, and he also produced a Canadian newspaper containing an article headed, "America to be called upon to rescue Penn Church from decay," and setting forth that the church where bodies of many of the Penn family are buried "was in great danger of falling into complete decay"; and that should the £4,000 be obtained, the Vicar "proposes to put up a brass tablet in the church stating that the roof and tower were restored by citizens of Philadelphia and other Pennsylvanians in memory of the great founder"; and also to mark King Edward's Coronation. These statements were new to most of the parishioners, who were unaware that the church was in so much danger. Upon the Vicar stating that he had not consulted the patron of the living in the matter, and as it was felt that Lord Howe ought to have been consulted, the vestry resolved to adjourn the meeting for a month to consider the subject. The Vicar, however, disagreed with the decision, and said he should withdraw from what he intended to do, and the money collected would be returned to the donors, or, with their consent, devoted to some other purpose, and therefore there would be no need for a further meeting.

With reference to Dr. Gore's official signature, "C. Wigorn," alleged to be a novelty since the Norman Conquest, a member of Lincoln's Inn says, in the *Church Times*, that the use of any other form must be, on the contrary, "quite modern," while he doubts its use before the Conquest.

A statue of Queen Victoria, the work and gift of her daughter, the Princess Louise, Duchess of Argyll, has been placed near the top of the battlemented exterior of the porch of Manchester Cathedral, being unveiled by the Prince of Wales.

St. Paul's has probably never before been so crowded at the mid-day service during Holy Week as this year, the special preacher being the Bishop of London, who also conducted the Three Hours service. The congregations are said to have included members of every class, profession, trade, and occupation, with representatives at least on one day of the Japanese and East Indian races; the great Cathedral being so thronged that men and women who could not obtain seats stood in ranks four or more deep. The Earl of Rosebery, who, by the bye, was the Primate's guest at the Old Palace, Canterbury, for Palm Sunday, occupied a choir stall on the day the Bishop of London preached on the Denial by St. Peter. On Tuesday evening in Holy Week, Bach's Passion music was performed at St. Paul's,

according to custom, by a chorus and band numbering 300, in union with the solo singers of the Cathedral.

The palms blessed and distributed at St. Alban's, Holborn, on Palm Sunday, are said to have been from the garden of a villa once occupied by General Gordon at the foot of Mount Carmel.

On Good Friday afternoon the devotion of "The Way of the Cross" was observed in the streets of Wapping, in accordance with the custom originated by the Rev. Charles Lowder. About half-past four a procession issued from St. Peter's, London Docks, headed by an acolyte bearing a crucifix shrouded in crape, the rear figure of the procession being the Vicar, the Rev. Mr. Wainwright, in cassock and biretta, behind whom was wheeled a portable pulpit from which the addresses of the devotion were delivered at various points of the route. Each "way" was illustrated by a picture, and hymns were sung, the music being rendered by the band of the Wapping branch of the Gas Workers' Union.

In the leading London morning journals on Good Friday there appeared an appeal for "Prayer for Peace," signed by the Bishops of London and Rochester, wherein their Lordships said:

"We simply desire by writing these lines to give expression to the thought of many hearts by calling upon our own flocks and our fellow Christians in the Capital of the Empire to lift before God, with renewed effort, the full power of Christian prayer, asking, till God grants the answer, that both sides [British and Boer] may be granted the temper of the peace-makers, and that by God's mercy peace may come."

The distribution of the so-called "Royal Maundy" took place this year, as usual, at Westminster Abbey, where a short service was held under the Lantern, the Bishop of Ely, Lord High Almoner, and Dr. Sheppard, sub-Dean of the Chapels Royal and sub-Almoner, officiating. The silver coins, forming part of the distribution, bore for the first time the effigy of King Edward. The recipients correspond in number theoretically with the number of his Majesty's years, but on this occasion the King had directed that all survivors of the last "Maundy" whose age equaled or exceeded his own should share with the 61 poor of both sexes selected for the bounty.

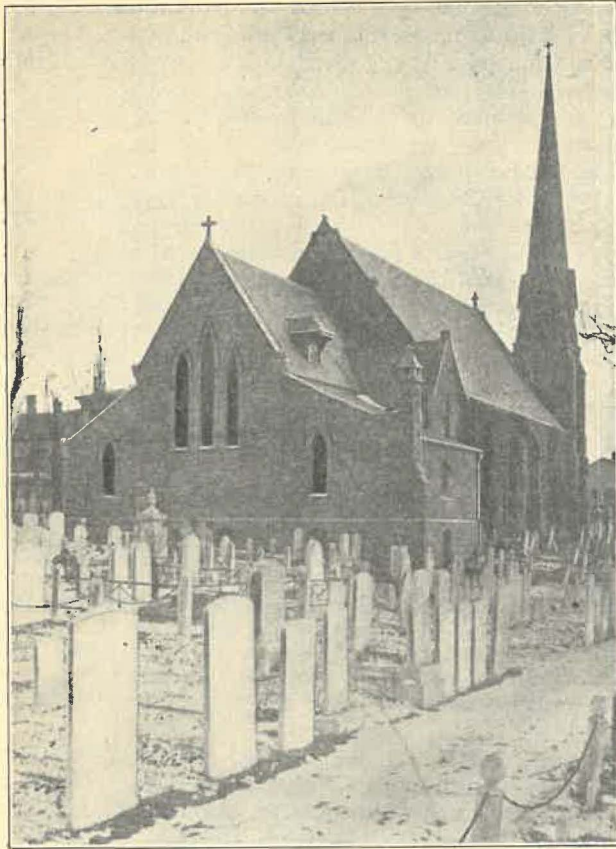
Dr. Tristram has decided to accept the decision of the Court of Appeal in the Brighton Ritual Case, so the promoters must proceed *de novo*, if they wish to further attack the Church of the Annunciation, Brighton.

A memorial service for Mr. Cecil Rhodes will be held, strange to say, at St. Paul's, on April 10. J. G. HALL.

NEW YORK LETTER.

ON WEDNESDAY of last week historic old Grace parish, Jamaica, celebrated the two hundredth anniversary of its founding. The new chancel, a full description of which was given in this correspondence last August, together with a sketch of the parish, was consecrated by Bishop Burgess in the morning, the service being followed by a collation to visiting clergy. In the evening the Bishop and the Rev. E. M. McGuffey of St. James', Newtown, were the speakers. The Bishop at this service pronounced the benediction on the memorial gifts. Among those placed in the church incident to changes in the chancel during the year are the altar, in memory of the Rev. Dr. W. L. Johnson, the altar window, sanctuary chairs, and prayer desk, in memory of the Rev. S. S. Stocking, the altar rail, in memory of John B. and Maria Napier, the pulpit in memory of John L. and Anne S. Denton, the organ in memory of Mrs. Harriet Seabury Crane, and the reredos in memory of William J. and Anna Sterling Cogswell. Other gifts include credence table, altar vases, and altar vestments. Alterations to the chancel have deepened it twenty feet, allowing the choir to occupy the space formerly give to the sanctuary. The chancel enlargement was made possible by the benevolence of Miss Mary King, in memory of her father, the late Senator King, whose family has been identified with Grace parish for a hundred years. The rector is the Rev. Horatio Oliver Ladd. At the morning service the preacher was the Rev. Dr. George Williamson Smith, President of Trinity College, one time rector of the parish. He pointed out the conflict between Churchman and Puritan, who met in and around New York, and said the successful outcome was the religious laws of the State of New York, which, being copied in other States, wielded an immense influence.

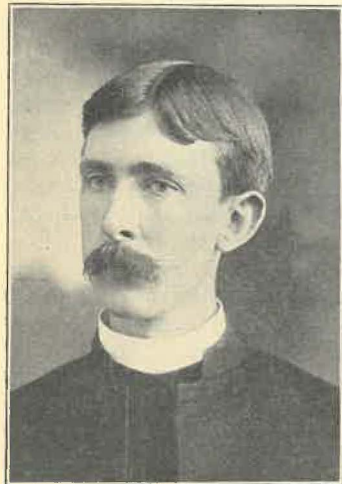
Some months ago a friend of Holy Trinity parish, Brooklyn, offered \$25,000 as the beginning of an endowment fund, with \$5,000 additional to help pay a floating debt, making the



GRACE CHURCH, JAMAICA, L. I.

condition that \$27,000 floating debt be paid off. The rector, the Rev. Dr. McConnell, and the vestry, felt that the congregation had been asked of late for a great deal for parish enrichments, but they laid the proposition before the people. The outcome is \$22,000 toward the debt of \$27,000, and no question but the whole sum will be forthcoming. Beside this the Easter offering included \$3,346 for the work of Hall Memorial House, and \$4,487 for a holiday house for working girls. The latter has already been purchased for \$3,500. It is an eighteen-room house at Brookhaven.

The Rev. Robert B. Kimber, local secretary of the Board of Missions during the past two years, has been elected superintendent of the City Mission Society, to succeed the Rev. Dr. G. F. Nelson, who resigned some time ago, but has continued in charge, in order to take up the sole charge of San Salvatore Italian church, which is erecting a church in Broome street. Mr. Kimber is a son of the Rev. Joshua Kimber, so long with the Board of Missions. He was graduated from Columbia University in 1891 and from the General Seminary in 1894. He was rector of Trinity Church, Seymour, Conn., before coming to the Board, and during his service as Secretary he has been priest in charge of St. Matthew's mission, Brooklyn Manor, which has gathered a communicant list of 70, and has built a chapel. The City Mission of New York is in



REV. R. B. KIMBER.

charge of the down-town work, as the Archdeaconry is of the up-town or extension work, having the services on Blackwell's Island, at the Tombs, and at God's Providence, Messiah, St. Ambrose's, and other Missions. The income of the Society exceeds \$60,000 a year.

C. A. I. L. took up the newsboy and his problem at its last meeting. A law student, a former newsboy, and two boys still in the business, were the speakers. There is no organization among newsboys; each is for himself. New York boys make, even if poor sellers, 75 cents a day, and good ones \$2 and more. The pitfall of the trade is craps, and it is only the newsboys'

homes that enable some of them to save as much as \$100. C. A. I. L. decided, as a result of the consideration, to take more interest in future in this form of labor, to care for young lads especially who ply their trade late at night, and to stop crap playing if possible.

The Church Club of Long Island had Bishop Burgess as guest of honor at its last meeting. One hundred and twenty-five clergy and laymen were at the tables, perhaps as representative a body of men as could be selected in the Diocese. The speakers were former Judge Van Wyck, Mr. John H. Cole, who represented the New York Club, Dr. Frank L. Gamage, and the Bishop. In his response, the last named said a Diocese is like a ship; better run when the captain is really the captain, the Bishop really the Bishop, than when other relations obtain. The parish that has a rector for a real and not a nominal head, generally succeeds best. The Bishop expressed gratitude for the high honor paid him, and appreciation for proffered support in his difficult tasks. The meeting was held in the Montauk Club, the Church Club being at present without a suitable home.

St. John's Church, Jersey City Heights, celebrated the twenty-fifth anniversary of the Rev. Dr. E. L. Stoddard's rec-

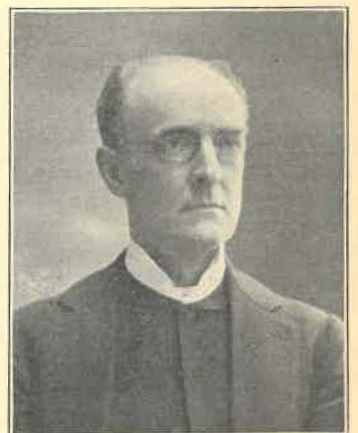


ST. MARK'S CHURCH, WEST ORANGE, N. J.

torship on the second Sunday after Easter. It began with a Celebration of the Holy Communion at 7:30. At the regular morning service the preacher was the Rev. Harold Arrowsmith of Trinity, Lenox, Mass., a former classmate of St. John's rector, and in the evening the Rev. Pascal Harrower of Ascension, West New Brighton. A reception in the parish school rooms, and an organ recital, concluded the celebration. The Rev. Dr. Stoddard goes abroad on June 1st, a purse of \$1,600 having been presented him. Next week, ground is to be broken for the Wintringham Memorial parish house, to be two stories and basement, and to cost \$25,000. St. John's is the largest parish in the Diocese of Newark, and one of the 25 largest in the country. Its communicant list exceeds 1,300, from 700 families. When the Rev. Dr. Stoddard came, 25 years ago, there were 260 communicants, from 50 families. The parish dates from 1869, and its only former rector was the Rev. Dr. N. S. Rulison, afterward Bishop of Central Pennsylvania.

The 75th anniversary of St. Mark's Church, West Orange, was celebrated on the 7th inst., with celebrations of the Eucharist at 7 and 11, and a reception in the evening in the guild

room, when addresses were made by well known clergymen and laymen, and letters were read from Bishop Starkey and the Rev. Louis S. Osborne of Trinity, Newark, the mother-church of St. Mark's. The parish was early fostered by the Rev. Drs. Willard and Bayard, rectors of Trinity, Newark, who visited Orange much during the years succeeding 1808. In 1825 the Rev. Benj. Holmes became missionary in charge, and so rapid was the



REV. E. L. STODDARD.

growth that in 1827 a parish was incorporated. Rectors through the long series of years have been, in the order named, the Rev. Wm. Rollinson, Whittingham (afterward Bishop of Maryland), the Rev. Benj. Holmes, the Rev. Dr. James A. Williams, the Rev. Bishop Falkner, now at Bay Ridge, Long Island, and the present rector, the Rev. Frank B. Reazor, who came in 1891. The present church represents the past and the present in due proportion. The nave is the original building, erected in 1828, and since then have been added transepts and spacious choir. The location is a splendid one, where the main thoroughfares of Orange and West Orange come together. Its services are distinctly Catholic in character and represent the logical development of the teachings of Whittingham, Holmes, and Williams. The church is opened all day, and the daily offices of morning and evening prayer are constantly maintained. Finances have been steady in their growth in spite of many removals. The gifts represent the whole parish, from the small children up, without any resort to bazaars, against which system stands the unbroken tradition of the parish. Recently the women of the parish have, by a system of direct giving, reduced the mortgage from \$14,700 to \$5,000, and they hope soon to pay off the remainder. As the mother-church of all the Oranges, St. Mark's commands the regard and the support of the neighborhood to which it ministers.

The Rev. Dr. B. F. Matrau, late of St. Bartholomew's, Chicago, is taking the services at St. James', Brooklyn, during April, and it is said to be likely that he will succeed as rector the Rev. Dr. C. W. Homer, the aged clergyman who, after a rectorate spanning a generation, was made *rector emeritus* last year.

St. Ann's parish, Brooklyn Heights, the Rev. Dr. R. F. Alsop, has added \$11,000 to its endowment fund this Easter.

A handsome Celtic Cross, designed by J. & R. Lamb, has been erected in Woodlawn cemetery in memory of the Rev. John Wesley Brown, D.D., late rector of St. Thomas' Church, New York. The fund raised to defray the cost of the memorial was contributed by the members of St. Thomas' Church, by whom Dr. Brown was much loved.

MISSIONARY PROGRESS.

AS DISCOVERED AND FORWARDED BY THE APRIL MEETING OF THE BOARD OF MANAGERS. MISSIONARY COUNCIL.

WITH the approval of the Presiding Bishop, the city of Philadelphia was chosen as the place of meeting of the next Missionary Council and the dates fixed were October 21st to 23d, both inclusive.

IMPROVING FINANCES.

The members of the Board were exceedingly glad to hear from the Treasurer that "although March is generally a light month, as all the churches are apt to be specifically concerned with their preparation for the parish Easter offering, there was an increase in the parish and individual offerings during that month of \$7,900 (of about 50 per cent. more than during the same month last year). The total contributions to April 1st from parishes and individuals amounted to \$159,945, while last year to the same date they were \$114,176, a gain of \$45,769. There is a gain, also, in other lines of contributions which will apply toward the appropriations; the total to April 1st last year being \$181,354, to April 1st this year \$230,188, showing an increase all told of \$48,833.

In connection with the Apportionment Plan the Treasurer called attention to the recent circular from the Treasurer's office, accompanied by tables showing the results for the first six months of the fiscal year which have already appeared in the Church papers, remarking: "I feel that the attention thus drawn to this matter will be productive of great good." With reference to this the following preamble and resolution was adopted:

"WHEREAS, The Treasurer has recently prepared and issued a carefully tabulated report of comparative offerings from the various Dioceses and parishes with a view to aid and supplement the general plan of Apportionment; therefore be it

"Resolved, That this Board cordially recognizes the completeness, value, and importance of this system of reports, and strongly recommends their continuance as admirably adapted to further our plan of Apportionment."

The Treasurer read the following letter from the Bishop of Missouri, referring to the statement before mentioned:

"You are doing, *me judice*, just the wise thing in sending out these monthly advices and you are doing *the* wise thing *not* to include

in them the children's and the women's offerings. Keep these out, so that we may go on pressing and urging even by vacant columns, if it must be so, the great missionary work upon the masses and the individuals of men and women parishioners."

The Treasurer reported furthermore that the appropriations were increased by the action of the March meeting \$1,729.45, making the sum of the appropriations to date \$723,228.51.

LOCAL EVENTS.

Communications were received through the Bishop of Albany from the Bishops of London and Ripon, in response to the invitation of the Board to be present officially at the Missionary meetings to be held in New York next Advent. With regret it was learned that the Bishop of London would be unable to accept, and the Bishop of Ripon's reply is uncertain, while it is cordial and kind.

The Rev. Robert B. Kimber, Local Secretary, presented his resignation, to take effect on the 30th day of April, as he had accepted an election to be the Superintendent of the New York Protestant Episcopal City Mission Society. This resignation was accepted with an expression of regret for the severing of the connection, and appreciation of the Local Secretary's services; but before putting to vote the question of accepting Mr. Kimber's resignation, which seemed to be a foregone conclusion, the Chairman, the Bishop of Albany, said:

"I am sure that I speak for every member of the Board in saying that quite apart from his most efficient and valuable service as our Local Secretary, Mr. Kimber has done this added service to the Board and to the whole Church, in that his presence in the office has renewed the youth and restored the strength and prolonged the life of our invaluable Associate Secretary."

DOMESTIC WORK.

Five of the Bishops having Domestic missionary work within their jurisdictions communicated with regard to appointments, etc., and suitable action was taken. The Board was advised by the Bishop of South Dakota of the death of the Rev. Joseph W. Cook, for more than thirty-two years a devoted missionary of the Church to the Yankton Sioux, and more than anyone else the father of the native ministry among the Indians of South Dakota. There was an expression of appreciation on the part of the Board, and at the instance of the Bishop, Mr. Cook's salary was continued to his widow until the end of the present fiscal year.

PORTO RICO.

It was reported that the offerings of St. John's Church, San Juan, Porto Rico, on Easter Day were not far from \$300, the most of which was to be used for the expense of fitting up the rooms they now occupy, the same furniture to be transferred to the new church when built. There was a good attendance at the Spanish services in the afternoon. The Church, besides, has received a bequest of \$1,000 toward the cost of the site from the estate of Mr. Dumaresq, the late senior warden. At Holy Trinity Church, Ponce, on Easter Day the offerings of the congregation amounted to \$37.71 and from the Sunday School \$4.73.

THE PHILIPPINES.

Particulars were received as to the death of Mrs. Walter C. Clapp, which occurred at St. Peter's rectory, Shanghai, on February 15th. The interment was in the Mission lot in the cemetery at Shanghai. Mr. Clapp has returned to duty in the Philippines. The Rev. Mr. Talbot writes from Manila that he feels sure that our Communion is the one to meet the needs of the city, both among the military and civilian population, and that it is likely to take a permanent place in the eye of the community, and that it will not be long before it will financially be, partly, if not wholly, self-supporting. At the instance of the Bishop of The Philippines, Mrs. Nellie F. Shelton of Huntsville, Ala., and Miss Harriet Osgood of Pittsburgh, Pa., were appointed missionary workers. The salary of the latter is guaranteed for the first year.

CHINA AND JAPAN.

From China and Japan, letters from the Bishops of Shanghai and Tokyo made mention of the consecration of Bishop Ingle. Bishop McKim speaks very highly of the work of the China Mission, which he had a fine opportunity to observe. The Bishop of Shanghai has appointed the following Standing Committee: Clerical—E. H. Thomson, F. L. Hawks Pott, D.D., J. L. Rees, B.S., G. F. Mosher, and B. L. Ancell; Lay—H. W. Boone, M.D., and S. E. Smalley. By request of the Bishop of Shanghai, the Rev. Fleming James of Philadelphia, and Mr. Millidge P. Walker of Lime Rock, Conn., were appointed missionaries, the former of whom will take charge of the foreign

congregation in Hongkew, Shanghai, and the latter will be a professor in St. John's College, Shanghai. The appointment of another clergyman was arranged for. The Rev. A. D. Gring of Obama, Japan, writes interestingly of his pioneer work among the Japanese; says that he feels deeply the deprivation of the companionship of his own family and race. He had not seen a white man for five months or heard English spoken except from the lips of those whom he himself was teaching. He is the first resident missionary on the ground, and he thinks that his residence where he is has resulted in much good to himself and the people. On Christmas Day he baptized seven, and when he wrote he was about to baptize three, at another point.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

NOTE:—With the approbation of the Board, Bishop Rowe has appointed the Rev. John A. Emery, of San Francisco, as his Financial or Business Agent on the Pacific Coast.

LOUISIANA DIOCESAN COUNCIL.

(RT. REV. D. SESSUMS, D.D., BISHOP.)

THE Sixty-fourth Annual Council of the Church in Louisiana held its yearly session in Christ Church Cathedral on Wednesday, Thursday, and Friday, April 9th, 10th, and 11th. The attendance of both clergy and laity was most satisfactory. The Bishop acted as celebrant at the Holy Communion and Dean Wells preached the sermon. Dr. Wells' theme was Individual Responsibility exercised in the light of each one being part of a great whole. What we do for others we do for ourselves. His text was I. Cor. xii. 12, 27.

After the appointment of the usual committees the Bishop read his annual address. It was a clear and admirable review of the leading events during the past year in the Church at large and in the Diocese.

The Board of Missions held an enthusiastic meeting on the night of the 10th. Over \$1,500 were pledged for diocesan missions and the cause of Missions was warmly upheld by the Bishop and other speakers.

The Rev. Dr. Beverly E. Warner was elected to a place on the Standing Committee, filling the vacancy caused by the death of Dr. Waters, and the Rev. E. W. Hunter was elected to supply a similar vacancy on the Board of Directors of the Protestant Episcopal Association.

The committee on the State of the Church presented a lengthy report. They regretted the fact that some parishes fail in handing in parochial reports. Among other matters of interest, the Church Endowment Society was commended to the attention of the laymen of the Church. Missionary work was dwelt upon as of essential importance. The Sunday School, Church Services, Death of Dr. Waters, and others, the money expended upon improvements, all came in for special mention.

WOMAN'S AUXILIARY.

During the session of the Council the Woman's Auxiliary held its annual meeting. The Rev. J. H. Spearing preached an eloquent sermon and Bishop Sessums gave an address. There were many reports read and addresses delivered by enthusiastic workers.

The officers elected were: President, Mrs. T. G. Richardson; Vice-President, Mrs. Charles L. Wells; Secretary, Mrs. R. L. Robertson; Treasurer, Miss Eliza Greenwood; Corresponding Secretary, Miss C. L. Babcock.

Miss Frances Joseph, a colored worker, gave an excellent address on the character and needs of the colored race.

The report of the Treasurer showed collections, \$918.57; expenditures, \$893.47; balance, \$25.10.

The report of the Baby Branch showed collections, \$28.38.

The report of the Junior Branch showed collections, \$146.95.

SIR ARTHUR BALFOUR has been urging upon British trades-unionists the necessity of greater technical knowledge of the trades if the British workman is to hold his own with those abroad. "There was a time," he said in a recent speech, "when in reality theoretical scientific knowledge was practically divorced from manufactures, and from any form of practical industry. That state of things has long passed away, and now the alliance between the most abstruse scientific investigations and the general commercial—the general manufacturing output of the country—is becoming closer and closer."—*Inland Printer.*

NEW CHURCH AT THAYER, MO.

WEDNESDAY, April 9th, 1902, will long be remembered by the Church folk and the whole community of Thayer, Mo. On that day the beautiful stone church of the Holy Trinity was solemnly consecrated by the Bishop of the Diocese. The service was most impressive and dignified. At 10:30 the Bishop and assisting clergy entered the church reciting the 24th Psalm. Having entered the sanctuary, the Instrument of Donation and Request for Consecration was read by Mr. Loui Garrett, warden and chairman of the building committee. The Bishop, receiving it, placed it on the altar and proceeded with the service, the rector, the Rev. Edmund A. Neville, reading the sentence of consecration. Morning prayer and the Holy Eucharist followed, the former being said by the Rev. H. W. Robinson of Poplar Bluff and the Rev. Arthur Brittain of De Soto.

At the Holy Eucharist the Bishop celebrated, assisted by the Rev. A. Brittain as gospeller and the rector as epistoler. Mrs. Joseph L. Thomas of West Plains presided at the organ and a full choral service was rendered. Bishop Tuttle preached a strong sermon on the words, "I was glad when they said unto me we will go into the house of the Lord." At the opening of his sermon he paid a high tribute to the splendid work done by the Rev. Edmund A. Neville and his devoted congregation.

The church, which is one of the finest in southern Missouri,



REV. E. A. NEVILLE.



HOLY TRINITY CHURCH, THAYER, MO.—AFTER THE CONSECRATION.

has been built, furnished, and all paid for within eleven months. It is valued at \$2,500. The altar and reredos are memorials of the late Mrs. Florence Leonard.

At the evening service the Bishop again preached and confirmed a class. Thayer is a railroad division town, and during the present rectorate the congregation has made rapid strides.

BRITISH newspapers are berating the Government because its postal regulations require that a special stamp must be placed on each separate newspaper or other publication sent abroad. They maintain that this rule practically shuts British publications out of Canada, while American publications, unhampered by such restrictions, find their way into Canada by the thousands.—*Inland Printer.*

THE CONSECRATION OF BISHOP INGLE.

THE consecration of a Bishop is perhaps not a common sight to any of our readers, while to most it is only a matter read of once in a while in the Church papers and associated there with a large group picture of the officiating Bishops, looking very much alike in their black and white robes. But such a consecration as took place in Hankow on St. Matthias' Day, Feb. 24, 1902, we are safe in saying has never been seen by any of those who read these columns. Here, it is true, were the Bishops and the clergy, but among surroundings so different as to make one feel that this was a unique thing, Eastern, like its setting, while universal as the venerable Church of Christ itself. It was the first consecration of an American Bishop to take place in central China, and it involved a gathering of both foreigners and Chinese such as we are sure will interest even those who are not yet in sympathy with that one of the great world movements of modern times—Christian missions.

As most careful readers of current news must know, Hankow is the greatest tea-port in China, the centre from which radiate the great trans-China railways already begun, the largest city on the Yangtze. It is separated only by the river from Wuchang, capital of Hupeh Province and seat of that progressive Viceroy, Chang tsz-tung, who, with his friend of Nanking, kept the Yangtze provinces free from the scenes of blood and riot that stained almost every other part of China in that dreadful summer of 1900. And it is a treaty port. This last fact means that it is open to foreign trade, also that it contains along the river front a large strip which has been ceded to various foreign powers, and in which people of these nationalities and of many others live and build and govern themselves as at home. This "Concession" is, of course, utterly different, as it is quite separated from the native city. It has wide, well-paved streets, police protection under foreign control, and its houses are after foreign patterns, though the style is peculiar to this part of the world—high ceilings and broad, deep verandas on each story—while the scarcity of wood and the poor quality of native brick, cause a monotonous sameness of grey stucco lining the Bund.

Because Hankow is a centre of trade it is also a centre for Church work, and therefore the most appropriate as well as the most convenient place for the consecration of the new Bishop of the "up-river" provinces.

Add to the landscape produced by this hasty sketch of foreign Hankow, the human hodge-podge always met with in an Eastern port—the British sailor, the American globe-trotter, the long-haired, black-gowned Russian priest, the Cossack guarding the Russian Concession, the Japanese lady with her dainty gown and awkward shoes, the red-turbaned Sikh in charge of British interests on the Bund, and the swarms of chanting, panting coolies toiling up and down the long flights of steps with their loads of tea or sugar or cotton—add these and subtract the shrieking excursion train and the be-ribboned hospitality committee attendant thereon, and you will have the setting of this ecclesiastical function.

St. Paul's Church, which was the scene of the elevation to the episcopate of the Rev. James Addison Ingle, M.A., for ten years missionary of the American Church in Hankow, was built some ten years ago. It is a cause of thankfulness both to the Rev. Mr. Locke and to the friends of that day who supplied the funds, that a building was erected that was not only worthy architecturally but large enough to meet the demands that will come upon it as the mother church of the District.

The rain of the few days before the 24th was discouraging to those in charge of the outdoor features of the consecration, and, by producing bad walking in the wretched native streets, did actually prevent many of the Chinese women from attending. But when the day itself broke without rain, the crowds that came were quite as large as could be comfortably cared for, and they began to assemble by half-past seven, carrying their handkerchiefs full of cakes for later consumption. The position of the church within the foreign concession saved the door-keeper from being overwhelmed by the idle throng of curiosity seekers that would have besieged them in the native streets. It also, however, lessened the picturesque aspect of the occasion by depriving it of many purely oriental sights and sounds. The crowd, in dress and bearing thoroughly Chinese, were, after all, trained Christians, the demand for tickets having made it necessary to rule out all others; and they behaved with perfect propriety both in the church and out of it. To such of our readers as have a longing for the Oriental for æsthetic reasons, let us remark that æsthetics are better honored in the absence

than in the presence of Chinese real life. One may be interested by what he sees and hears in a Chinese street, but there is about it nearly always something offensive to foreign senses if not to foreign ideas of propriety. On this occasion the eye enjoyed as a curiosity the glaring blues and greens and magentas of the women's and children's clothes and the rich plum-color and bronze of some of the better dressed men's satin coats, while the network and festoons of many-colored cloths over the church porch and the embroideries at the gate satisfied the oriental desire for the outward show of rejoicing.

For it was a day of real rejoicing to these people. Not only because the Church's work had grown so as to necessitate this division of it, but because it meant appreciation of the character and ability of one whom they had learned to respect and love. Their new Bishop had not been sent to them from outside; it was a family occasion, and one more, if only a small step, toward the autonomy of the Chinese Church, toward which foreigners and natives alike are working.

Within the church, care had been taken to please the Western as well as the Eastern eye, and the color scheme admitted, therefore, only red or yellow cloth, and very little of the latter. All about were conspicuous gifts made to the Cathedral by individuals or by congregations. The "scrolls," decorated panels of gilt or lacquer with appropriate inscriptions—were a distinct improvement to the otherwise rather bare brick walls. And among the presents were a handsome Bishop's chair, a new red dossal, an altar service book, a set of purple altar hangings, clergy stalls, and new furniture for the vestry. It was Mr. Ingle's own suggestion, which diverted the generosity that everywhere broke out upon the announcement of his election, from a personal channel to this one of glorifying God's house.

Many foreigners were present as well as the Chinese, and these sat on one side of the nave, directly in front of the pulpit. The rest of the church was full of Chinese, orderly, interested, and many of them intelligently so, for even the women had had the service and its meaning explained to them beforehand, and the men could, most of them, follow it in their Prayer Books. All were in their places by eleven o'clock, soon after which hour the procession of choir, clergy, and Bishops, preceded by the crucifer, moved slowly into the church through the front door, singing in Chinese "All glory, laud, and honor To Thee, Redeemer, King!" Here, and all through the service the singing of these Chinese boys, carefully trained for this occasion by Miss Carter, was most creditable, as was their absolutely reverent behavior. The voices of the men, too, helped greatly the general quality of tone, which, in Chinese singing, is hardest of all to produce.

At the choir steps the Rev. Mr. Ingle and his attendant presbyters, the Rev. Messrs. Huntington and Root, left the procession and took their places in front of the lectern; and the others—five deacons, seventeen priests, and four Bishops—passed through the aisle formed by the choir boys to their seats in the chancel. Who were these clergy, and where did they come from? Fourteen of them were natives, one from Shanghai, one from Japan, and the rest from every part of the river provinces, from Ichang, 400 miles west, to Wuhu, about as far east, and delegations of Christians from these same places were among the congregation in the nave. Of the four Bishops, two were from Japan, which, though to an American it seems next door, is farther in time from Hankow than London from New York; one from Shanghai, and one from Corea. The latter, Bishop Corfe, went to much personal inconvenience in coming from his field, 2,000 miles away, and was the only representative of the English Church present. He is a fine old man, formerly one of the most popular chaplains in the British navy. The great distances traveled by these men suggest those early days of the Church in the Old World, the gatherings when a few scattered Christian pastors met to send forth another into the heathen world about them. Those acts, we say, made history; they helped on the cause of the world's civilization. Perhaps that commission given in Hankow on the 24th of February will also have its effect upon the history of the world, in which China seems destined to have a large part. These Chinese clergy had the help of some of the modern inventions—steamboats, for example. But it was not a quick trip even with these, or an easy one, and there are no Roman roads in China to speed the humbler traveler on, only mud-holes, from which he is thankful to escape by taking a wheelbarrow at four miles an hour.

But to return to the service. Morning Prayer had been

said earlier in the day, so Bishop Graves at once began the Holy Communion office, assisted by the Bishops of Tokyo and Kyoto. It was all in Chinese, and the roar of the 800 voices in the Nicene Creed was good to hear. The sermon by Bishop Partridge, who was himself a worker in this field for 14 years, was from St. Matt. xxiv. 45, 46, 47. He used Mandarin as fluently as of old, in spite of his two years' study of Japanese, and spoke with great pleasure of the period of progress upon which the work had entered, and of the good leadership that seemed promised the Church as the fruit of that morning's service. He alluded to Mr. Ingle's long service among them, to his love for them, and to his wide acquaintance with their methods of life and thought. There was explanation, too, of the duties of Bishop and of flock, and then the speaker addressed a few words of advice and encouragement to the candidate. Advice to live constantly with his Lord; encouragement that by this fellowship he would be enabled to do his work in the spirit of his great Exemplar. There was also allusion to the dignity of the office. "To be a Bishop in the Church of God is a great and glorious thing, but to be a Missionary Bishop is the greatest and most glorious thing in the whole world."

The sermon ended, the candidate was led forward to the altar rail by his presentors, the Bishops of Corea and of Tokyo; and as he stood there before the presiding Bishop, his credentials were read, and then he promised conformity to the doctrine, discipline, and worship of the Church that was giving him his commission. This part of the service was in English, but the litany and prayers which followed were in Chinese. The solemn statements of intention in regard to his behavior in the Church of God, made in answer to the Bishop's questions, were in his native tongue; the *Veni Creator Spiritus*, used at ordinations from the earliest times, was sung antiphonally by Bishop Graves and the foreign clergy. Then the Bishops laid their hands on his head and thus bestowed upon him the authority and power to carry on his new work. After giving him the Bible and with it the solemn charge to "be to the flock of Christ a shepherd, not a wolf," the Presiding Bishop led the new Bishop to his place within the altar rail.

Hereupon followed another act suggestive of the primitive Church—the withdrawal of the unbaptized before the completion of the office for the Holy Communion. This is now quite generally adopted as a part of the discipline of the American Church in China, as it was in the first centuries after Christ. Most of the foreigners also left at this point, since the rest of the service was still to be in Chinese.

The *Gloria in Excelsis* and the Recessional Hymn, "The Son of God goes forth to war," were sung with a real spirit of triumph, and Bishop Graves, who thus completed his last official act for the Diocese, must have felt, in the midst of the inevitable sadness, thankfulness and joy. For he leaves noble fruit of his labors—a Church united in a spirit of mutual loyalty and love, flourishing wherever it is planted, and this in spite of the great set-back of two years ago. And of the twelve native clergy who preceded him as he left the church, almost every one owed to him training as schoolboy or candidate or deacon. Surely this is a work for which the whole Church may be thankful, and an earnest of good things for the jurisdiction of Shanghai, to which he will now give his undivided attention.

There was one more ceremony to come. This had been planned for the courtyard, but transferred to the church when rain threatened. Bishop Ingle, seated on his chair at the head of the choir steps, received greetings, first from his own people—these written on a roll of yellow satin; then from each of the Japanese Dioceses. These were in Japanese and were read by an authorized representative of the senders. At the close of the reading of their own greeting, the entire audience made a formal bow in the Chinese fashion, and the Bishop responded in the same way, moving the clasped hands left and right so as to include all present, then finishing as usual by lowering and raising them, still clasped. He then read a complete list of the gifts made to the Cathedral and thanked his people for all their kindness in a voice unmistakably full of emotion. There is no doubt that Bishop Ingle loves his people.

This part of the day's ceremonies was closed by the Bishop inviting all present to partake of the refreshments he had provided in the guest rooms in front of the church, and they left to do so and to enjoy the fire-crackers, which were by this time making such a noise as almost to disable a foreigner's hearing apparatus, but seemed thoroughly satisfactory to the smiling groups who watched them. A fine effect had been produced by

setting a number of poles together, tent-fashion, and winding the fire-crackers around each pole, the sputtering little objects blowing themselves off in every direction.

The foreign members of the mission had barely time to eat a hasty luncheon before attending the reception given the Concession people by Bishop and Mrs. Ingle. And in the midst of this, Bishop Graves left to take the boat which was to carry him away from the field in which he has labored for 21 years. His workers in the up-river Mission had presented him with a seal ring made of Chinese gold in token of their affection and of their gratitude to him for his faithful, wise guidance of the affairs of the Mission. Earlier in the day the same workers had presented their new Bishop with a pectoral cross, also of Chinese gold, the design made by the Rev. Mr. Ridgely.

It should be added to this very inadequate account of a really imposing ceremony that the foreigners in the Concession, too, showed their interest in the event. This interest was due to two causes: One, personal friendship for a man who has always lived among his fellows without ostentation and without priggishness; a man who has consistently and ably seconded every legitimate scheme for the betterment of the community, and has shared the joys and sorrows of his neighbors. The other was because the American Church mission just now has charge of the services in the Community church. Bishop Ingle is therefore their Bishop, as well as Bishop of the Chinese. And that this relation is no perfunctory one was shown in the service of Sunday, March 2, when ten adult foreigners, from almost as many different stations in life, were confirmed by him in the little English Church of St. John. This class, the largest ever presented in this church, has been sought out and instructed by the Rev. A. M. Sherman, one of the clergy especially detailed for this work, and the English people have really come to feel that he is their rector. And so this often neglected duty—the spiritual care of those foreigners who, in Eastern ports, are subject to the most subtle temptations, is now being done in Hankow, and will be materially assisted by the consecration of a Bishop whose home will be among them.

Bishop Ingle is from Frederick, Md., where his father is rector of All Saints' parish. He was educated at the Episcopal High School and the University of Virginia, and prepared for the ministry at Alexandria Seminary, which has sent out so many to foreign fields. He was elected Bishop at the General Convention of 1901, and begins his work in the prime of life, with the confidence of the Church at home, of the Board who sent him out, and of the workers who will serve under him.

I ONCE HEARD Huxley say, amidst a number of clergy at a lawn party—it was at the late Mr. Macmillan's—"You know, you parsons, that we scientific men don't mean to pin our faith to your sleeves; we shall go on with our investigations and draw our conclusions in spite of all that Church Councils may say; but it is your duty to hold the citadel. One of these days we may find ourselves in difficulties, and come back to you for help and teaching about God, and we trust to you not to betray the gates." I have remembered the words ever since; and experience has given me some very deep and sacred illustrations of them. The parson is not betraying his trust when he looks to know what the critics are saying, and what difficulties they may be preparing for him. But then he is bound to carry things to God, and ask Him for guidance and for light to his own mind; not to be furnished with arguments merely to overset the objectors, but to find out if there is truth in what they say, and if so to show him how it bears on God's truth as it has been revealed to his own soul. Lightfoot and Westcott were as learned and as acute of insight as any German professor you can name; and they showed themselves ready to modify any opinions which they had gathered from their teachers in their childhood and youth; but their writings showed that their faith in the things that are needful, in the doctrines of the Catholic Creed, ever grew stronger until faith was swallowed up in sight. The all-important truth about modern controversies all round is that we must remember that they are on the most solemn subjects, and therefore should be approached always with a sense of responsibility. —PETER LOMBARD, in *Church Times*.

Mr. Thomas Jefferson Peeples to a crowd of awe-stricken little brothers in black, dramatically, "The book says for you-all to use each one of these words in appropriate sentences. Gabriel, 'deduce'."

Little Gabriel, hopefully, "Yessuh. When I eats de grape, I sucks de juice." M. B.

SOME CHURCHES make very successful burial clubs.—*Ram's Horn*.

EAST AND WEST—FINAL WORDS.

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

I AM sure that the readers of THE LIVING CHURCH will appreciate the courteous explanations of the Position of the Orthodox Eastern Church which the Very Rev. Sebastian Dabovich has contributed to its columns. As the writer is given to understand from several quarters that some comment upon Dean Dabovich's articles is looked for from him, he makes haste to make a brief and concluding rejoinder. In doing so, however, he has no intention of making an argument. The purely explanatory and irenic design of the articles in question forbids this. He will content himself with a statement of what seem to him to be the points of agreement between us, and the points which require further consideration before an adequate mutual understanding between the Churches will be possible.

I shall take up his points in the order of his treatment of them.

TRANSUBSTANTIATION.

I am very glad to see that the Dean recognizes the non-primitiveness of the term *Transubstantiation*, and that it may not be adopted by the Church in any sense which adds to or takes away from "the explicit words of our Lord Jesus Christ." So far, then, as the word in question stands simply for the revealed truth that the Eucharistic Bread and Wine become by their consecration the Body and Blood of Christ, and does not signify an explanation of the manner or speculatively alleged consequences of this super-physical change, there is no difference between us. Unhappily, for our acceptance of the term, it stands for more to Western minds, generally speaking, and this and this only is the reason for our Anglican rejection of the term.

CONFIRMATION BY PRIESTS.

I think we are agreed on this point, so far as the power of Priests to confirm, when duly authorized to do so, is concerned. I cannot, however, admit that such a practice prevailed œcumenically until the thirteenth century. I think exact study will show that, even in early ages, Confirmations by Priests were the exception in the West, and that, in no part of the Church, can they be shown to have been uninterruptedly prevalent from the beginning. Personally I regret that the Western practice has been so rigid, and that it has caused a separation between Baptism and Confirmation by a period of years.

THE SEVEN SACRAMENTS.

We are agreed that all the seven rites called Sacraments are divinely provided means of supernatural grace. I think the Dean misapprehends what is meant by our saying that Baptism and the Holy Eucharist alone are generally necessary for salvation. The word generally, *generaliter*, means *for every one*, whatever may be their circumstances in life, when these Sacraments can be obtained. It does not mean that no other Sacraments are generally applicable; or that no others have relation to salvation; but simply that one who is baptized and receives the Holy Eucharist with true devotion is in a state of salvation, and needs no other Sacrament for his salvation, unless the particular conditions occur in his life which the other Sacraments are divinely designed to meet. If such conditions occur, then the other Sacraments become necessary. But they are not *invariably* necessary for all. I do not think that such a view would, when clearly understood, be rejected by Eastern theologians.

LEAVENED BREAD.

The Dean's assurance that the Eastern Church insists upon the use of leavened bread "only with regard to her own children," is welcome. I can assure him in return that whatever Rome may have done, this Church expressly allows her Priests to use either leavened or unleavened bread, as may seem most edifying under local circumstances.

I think there is considerable room for dissent to the opinion that our Lord instituted the Eucharist before the Passover—before the hour when the Jewish law required the banishing of all leaven from the house. We in the West hold the opposite view. I shall not undertake here, however, to argue the question—especially as the difference is not vital, if mutual toleration be observed.

THE WORSHIP OF IMAGES, ETC.

The Dean's explanations, which are indeed in accordance with fact, show that the Easterns, following the Seventh General Council, do not worship images in the sense of idolatrous

adoration; but pay them such relative honor as is allowed amongst ourselves, although our manner of paying such honor is less demonstrative and ceremonious than in the East.

I ought in this connection to correct a slight mistake as to my position touching the Seventh Council. I did not, and do not, maintain that our individual theologians all recognize that Council as œcumenical. My position is simply this: that prior to the Reformation the Anglican Church accepted it, and that since then no contrary *ecclesiastical* action has occurred. I also alleged that with the progress of more exact historical study, the value and œcumenicity of that Council is being more generally perceived by our writers. The dissent of Neale, Palmer, and Chrystal—men of unequal repute among us—does not militate against my statement.

DIVORCE AND RE-MARRIAGE.

The Dean appears to recognize that the practice of the East on this important matter is not ideal. Such an admission exhibits a commendable temper, and affords ground for the hope that when the glad day of formal *rapprochement* arrives, the Easterns will be found ready to meet the Westerns in a frank spirit, and not in a self-righteous one, which can detect no imperfection in their own conditions.

THE FILIOQUE.

A slight misprint occurs in the second line of this section. The phrase "external sense" should be "eternal sense." The rest of the section shows that the Dean has understood my question. I regret that we seem to fail to attain a common theological standpoint touching the *Filioque*; but I feel sure, none the less, that the Dean's language is partly due to a misapprehension. My words must be brief. We hold—I mean all reputable theologians of the West—that there is but one *principium*, principle of origin, in the Godhead, and this is in the Father. The *Filioque* is a rough and ready assertion that the essence which the Father eternally communicates to the Spirit is the essence also of the Son, so that, while the Spirit proceeds principally from the Father, the Son is also involved in the eternal act of His spiration. To say otherwise would seem to put the Son outside of His essence. As Darwell Stone puts it, "The unity of essence in the Holy Trinity implies that the Son shares in every work of the Father, except that whereby He Himself is begotten." St. Athanasius distinctly terms the Holy Ghost "the property of the Son," *τοῦ Υἱοῦ ἰδίον*. St. Cyril of Alexandria says that the Holy Ghost "is called the Spirit of truth, and Christ is the Truth, and He is poured forth from Him, *προχέεται παρ' αὐτοῦ*, as certainly also from God the Father." *Ad Nest. Ep. iii. 10*. St. John Damascene speaks of the Spirit as joined to the Father through the Son, *δι' Υἱοῦ τῷ πατρὶ συναπτόμενον*.

I MAY NOT spin out or drift into controversy. I most heartily admire and agree with Dean Dabovich's peace-making language at the close of his articles. I believe that what seems so difficult now will be brought to pass by the great and only Head of the Church, Jesus Christ our God and Saviour. The mills of God grind slowly; but the day will dawn when the glorious Orthodox Churches of the East and the Western Churches will draw near to each other and understand each other.

These interchanges of explanations have their place in hastening that day, even though they produce no immediate fruit. I conclude by extending thanks to Dean Dabovich for his courtesy. *For the unity of the Faith, and the Communion of the Holy Spirit making request, let us commend ourselves and one another and all our life to Christ the God.*

DEAN STUBBS of Ely, England, who pronounced Chicago "the most hatefully unlovely city I ever was in," tells a story relating to Archdeacon Rushton of that city, which proves that, in spite of its being "unlovely," Chicago has a knack of digesting all who go to live there. The Archdeacon was a Yorkshireman by birth; he had married a Canadian, but had been living in Chicago for some time. His children were all born in that city. One day his youngest boy came home from school looking grave and solemn. He had just been promoted in the history class, and had read about the War of Independence. He asked his father and mother if they were "Britishers." They both said they were. "Well," he replied, after a pause, "I don't care. You had the King's army, and we were only a lot of farmers, but we thrashed you!"

LOOKING into life's ledger will lead to loving thanksgiving.—*Ram's Horn*

NO MAN finds his work till he loses himself in it.—*Ram's Horn*.

Helps on *The Sunday* School Lessons. Joint Diocesan Series.

SUBJECT.—The Life of our Lord and
Saviour Jesus Christ.

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

THE FEEDING OF THE MULTITUDE.

FOR THE FOURTH SUNDAY AFTER EASTER.

Catechism: XXII. and XXIII. Outward Part, Inward Grace. Text: St. John vi. 11. Scripture: St. Mark vi. 31-52.

THE burden of a great and distressing sorrow had fallen upon the Apostles. Herod Antipas, rebuked for his shameful adultery, had taken revenge by beheading the faithful forerunner, John Baptist (St. Mark vi. 17-28). The disciples of St. John "came, took up his corpse, and laid it in a tomb" (*Ib.* verse 29). The Apostles, hearing of this catastrophe, "gathered themselves together unto Jesus, and told Him all things" (*Ib.* verse 30). Their Lord, perceiving how staggering this blow must be to their faith, sought to be alone with them, away from the crowd, that He might talk with them, pray with them, and revive their drooping courage. This was the invitation: "Come ye yourselves apart into a desert place, and rest awhile" (*Ib.* verse 31).

"They departed by ship, privately" (verse 32). They crossed the Sea of Galilee (St. John vi. 1), and came into the neighborhood of Bethsaida Julias (St. Luke ix. 10), at the north-east corner of the lake. The retirement which they sought, they were not at once permitted to have. The multitude, who had seen them depart, ran afoot around the northern extremity of the lake, and were waiting eager and expectant upon the shore, when the boat drew near to its place of destination (verse 33).

Most teachers would have resented and resisted such intrusion upon well-earned and much-needed privacy. Our Lord, however, was patient, and deferred for awhile, not reluctantly, the retirement which He had planned. "He healed their sick" (St. Matt. xiv. 14); He taught them many things (verse 34). Later, it would seem, He drew back a little from the shore, and ascended a near-by mountain (St. John vi. 3). Even this brought no release from strenuous ministration. The multitude followed, the crowd from the western shore of the lake being augmented meantime by the arrival of pilgrim-people, on their way to Jerusalem to keep the Passover (St. John vi. 4).

"He taught them many things" (verse 34). The hours crept by, long past the time of the mid-day meal (verse 35). For once the thought of food had been forgotten, under the stress of greater and heavenly things. But Christ would not let those people suffer, through their devotion to Him. They were safe in His hands. He would feed them, in the wilderness, mindful of His promise: "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you" (St. Matt. vi. 33).

A scanty store was at hand: five barley loaves, two small fishes (verse 38; St. John vi. 9); sufficient for His purpose, though five thousand hungry people were waiting to be fed (verse 44).

We may tarry a moment over the command: "Make the men sit down" (verse 39; St. John vi. 10). Was this merely for convenience in passing food? Not at all. It was a symbolic act. They were not to stand up and help themselves at Christ's board. They were to be fed *by Him*; it was fitting therefore that they should so range themselves, as to make no disguise of the fact that they had no power to feed themselves in the wilderness, but were wholly and humbly dependent upon His bounty.

It was a teaching and symbolic act: "Make the men sit down." A right attitude toward the Divine Benevolence! There must be no pride at the feast of heavenly grace, which Christ spreads for us in the wilderness of this world. Not as lords, but as suppliants! We cannot stand, with Him, as equals, and eat together. "Make the men sit down." "God resisteth the proud, and giveth grace unto the humble" (I. Peter v. 5).

St. John relates that the five barley loaves and the two small fishes were furnished by a lad of the company (St. John vi. 9). In the hand of Christ they became sufficient to feed five thou-

sand men (verse 44). What encouragement for the humble and the lowly, for children even, to let Christ have, for use in His Kingdom, their help, their strength, their gifts, however small.

The Lord took this scanty store; "He looked up to heaven, and blessed" (verse 41). He prefaced the meal with prayer. This act of His is our warrant and example for invoking the divine blessing, and giving thanks, on all similar occasions. He distributed to the Apostles, and the Apostles to the multitude (verse 41). Was there not an object lesson in *this* also? Was it not a prophecy of how, in ages to come, He would feed the world with the riches of His grace: not directly from heaven, but through His Church and its appointed ministry? "This incident was truly emblematic of the office of the ministers of Christ; which is, to be the instruments of God's bounty; the channels by which He is pleased to convey spiritual food to mankind, faint and weary in the world's wilderness."

"All did eat and were filled" (verse 42). Of that which remained, twelve baskets full were gathered up (verse 43). More gathered than they had possessed at first. In God's Kingdom, then, diffusion is the condition of increase (Prov. xi. 24). "The grain bringeth increase, not when it lieth on a heap in the garner, but when scattered upon the land. The widow's oil increased, not in the vessel, but by pouring out" (I. Kings xvii. 8-16). So also the loaves and fishes were multiplied, only when distributed among the hungry multitude.

The retirement which Christ had sought for Himself and His Apostles (verse 31) turned out to be very brief. Scarcely was this miracle of feeding finished, when "He constrained His disciples to get into the ship, and to go to the other side before unto Bethsaida" (probably Bethsaida near Capernaum) "while He sent away the people" (verse 45). The disciples parted from their Master reluctantly; it was necessary that He should *constrain* them to leave Him (verse 45). Alone at last, "He departed into a mountain to pray" (verse 46). "As He prayed, the faithful stars in the heavens shone out. But there on the lake, where the bark which bore His disciples made for the other shore, a 'wind contrary unto them' was rising (verse 48). Still He was 'alone on the land,' but looking out into the evening after them, as the ship was 'in the midst of the sea,' and they toiling and distressed in rowing" (verse 48).

"About the fourth watch in the night" (long past midnight), Jesus "cometh unto them, walking upon the sea," and made as though He "would have passed by them" (verse 48). "They supposed it had been a spirit, and cried out," for they "were troubled" (vv. 49-50). In spite of their apparent unbelief, which the Evangelist fails not to record (verse 52), He who had come to help them, comforted them to the utmost. "He talked with them; He saith unto them, Be of good cheer; He went up unto them into the ship" (vv. 50-51). Immediately "the wind ceased" (verse 51). "The storm in their hearts, like that on the lake, was commanded by His presence." Though St. Mark closes his account with the reminder that "their heart was hardened" (not wilfully hardened, but slow to believe, and dull in the apprehension of divine things), yet St. Matthew gives the final and worthy outcome of the miracle, in words which we may rejoice to read: "They that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God" (St. Matt. xiv. 33).

THE DIFFICULTIES connected with the "confirmation" of Dr. Gore have puzzled the ignorant as well as the wise, as the following anecdote will illustrate:

At a recent Confirmation class, one of the candidates, a married woman, told the clergyman, when the instruction was over, that she wished to speak to him, as she was troubled in her mind. On being questioned as to what was troubling her, she said:

"Oh, sir, it is this sad business about Canon Gore! My husband and I read in our paper that it had been proved at the trial that three-fourths of the Bishops in England had not been confirmed. Now, we don't wish to be confirmed by a Bishop who has never been confirmed himself. It ain't right or proper."

It took some time to convince the good woman that the confirmation of a Bishop was a function wholly distinct from the laying-on of hands on catechumens.—*Church Times*.

TRIFLES make perfection, and perfection is no trifle.—*Angelo*.

THE BEST WAY to save time is to salt it down with good deeds.

NOTHING would surprise some people more than to have their prayers answered.—*Ram's Horn*.

Correspondence

All communications published under this head must be signed by the actual name of the order. 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 PHILIPPINES.

To the Editor of *The Living Church*:

IT IS to be presumed that the publication in THE LIVING CHURCH of a letter "written home to a friend" from Manila, and signed "John A. Staunton, Jr.," is intended to help "stir up . . . interest in the Philippine mission" of the P. E. Church.

Its author, however, so gives away his case that the effect upon any reader who attempts to harmonize its incongruous statements with Mr. Staunton's convictions must be very different. The communication was undoubtedly written in good faith and is indeed a most remarkable illustration of the power of partisan self-delusion which has been so often illustrated in the last three years, blinding numbers of good and presumably intelligent people to the logic of facts.

To begin with the establishment of a P. E. missionary jurisdiction at this juncture in the Philippine Islands is applauded because the question "whether the Islands would permanently remain under American sovereignty" "is settled." Is it? The exact opposite is the programme of the Democratic Party, now being ably argued by eloquent spokesmen in the national Senate and House of Representatives which has been embodied in ringing reports in both bodies and is supported by many members of the Republican Party and the great independent body of Anti-Imperialists. Presumably Bishop Hall had in mind this very probable change in present political conditions when in his sermon at the ordination he suggested that Bishop Brent might have no successor in the "jurisdiction."

The "intrusion" into Catholic jurisdiction in the Philippine Islands against which active protest was made before and at the time of its initiation was justified by the assumption of the failure of the existing Church in the archipelago. Dr. Hall distinctly asserted in his ordination sermon that this failure was a patent fact.

The Anti-Imperialists have all along asserted that the Roman Catholic Church in the Philippines was doing a good and effectual work among a Christian nation. Mr. Staunton says that the natives are "firm adherents of the Catholic Church," that it is "a controlling influence, and I believe, in the main, a vast influence for good." He predicts that it is only to be destroyed by "the American system of secular education," and that the removal of all "restraints" with "an irreligious example set them by their American 'superiors'" will cause a revolt from the Roman Church sooner or later. Besides the "irreligious example," practical results in the way of "diseases, which now dreadfully prevalent, had never gained a footing here prior to the American occupation," will desolate the land, and in this deliberately effected physical and moral wreck of the doomed Filipinos will be the opportunity of Dr. Brent and the P. E. Church! Who can fail to read in Mr. Staunton's naive testimony the duty we are urging upon the American people to withdraw the evil influences of an irreligious, immoral, and usurped sovereignty over a Christian people whose natural virtues, national religion, and racial development we are so wickedly and wantonly destroying, under the fatuous claim of responsibility incurred by our original wrong-doing?

We meet distinctly and fearlessly the taunt involved in the late President's phrase. The "policy of scuttle" is the imperative and immediate duty of the United States.

Boston, April 7, 1902.

ERVING WINSLOW.

A NATIONAL TUNE FOR "AMERICA."

To the Editor of *The Living Church*:

AT THE annual meeting of the Rhode Island State Society of the Cincinnati held, pursuant to law, in the State Chamber, State House, Newport, on last "Independence Day," July 4th, 1901, on motion of William Watts Sherman, Esq., a resolution was adopted for appointment of a committee to ascertain

whether a suitable tune cannot be found for our National anthem, "America," whose words, beginning "My Country 'tis of Thee, Sweet Land of Liberty, Of thee I sing," are so dear to every American heart. These words were written in 1832 by Professor Samuel Francis Smith, D.D., a Baptist divine, who was a native of Boston and graduate of Harvard of the class of 1829. He also wrote "The Morning Light is Breaking."

"America" was first sung in Park Street church, Boston, in the year it was written. The tune to which it was and still is sung is "God Save the King," the National anthem of Great Britain, at which, when heard, all loyal British subjects rise and remain standing.

Both the tune and words of "God Save the King" were written in 1740 by Henry Carey and sung by him, in that year, at a tavern in Cornhill. He was gifted in poetry and music and was the natural son of George Savile, Marquis of Halifax.

By general consent, "America" is the National Anthem of the United States and if, by the proposed inquiry, a national tune can be found as inspiring as that to "God Save the King," it can be taught to the school children and ere long will be willingly accepted.

France has its "Marseillaise," and Russia, since 1833, its own anthem, and North Germany, more recently, "Die Wacht am Rhein."

The Rhode Island State Society of the Cincinnati will give a gold medal to the author of such tune as may be determined upon, but it must not only have unusual intrinsic merit, but also meet the severest criticism of musical critics and obtain popular approval when sung or played.

No decision will be reached on mere comparative excellence of productions which may be submitted, of which a number have already been received.

It is earnestly hoped by the Society that writers of music, who may be interested in this subject, will compose and submit tunes which they may deem appropriate to the words of "America."

The committee consists of well-known, representative citizens, who have but one desire in this behalf, and that is to find, if possible, a truly national tune as soul-stirring as the National anthems above mentioned.

The Committee are: William Watts Sherman, Chairman, 838 Fifth Avenue, New York City; Henry Hutchinson Hollister; Sylvanus Albert Reed, Ph.D.; Charles Howland Russell; William Butler Duncan; Oliver Hazard Perry; Albert Ross Parsons, President American College of Musicians; George W. Olney, Secretary of the Society; and the President of the Society.

Very truly yours,

ASA BIRD GARDINER,
President.

CLERICAL DISTRESS.

To the Editor of *The Living Church*:

THE very able letter signed G. C. Griswold in your issue of March 22nd ought to stir up action on behalf of such clergymen as are "at the mercy of personal whims and caprices." One of our Bishops once investigated the question, hearing all that distressed clergymen wished to tell him. Will not other Bishops do so too? A priest, some years ago, made a hobby of this subject, but was punished by being refused all Church work, though a good and very able man. But for one or two rich friends, he might have starved.

Yours truly,

Matanzas, Cuba, April 4, 1902.

H. C. MAYER.

WHY HE SUCCEEDED.

For some time in a certain Georgia village Dr. Fraser has been superintendent in a mission Sunday School for Negroes. Old Uncle Merrick is chorister, however, for the very good reason that no white person would be at all equal to the position. Not many Sundays ago the superintendent was ill and it devolved upon Merrick to fill both offices. At night he came round to Dr. Fraser's and with visible satisfaction gave account of his afternoon's work.

"Dar was forty presences an' fo' absences, Mahs Tommy," he said in conclusion, "an' twenty-nine cents in de collection. I was might'y feared I was gwinter disremember percisely how you done things, but I jus' kep' mer brain in circulation an' got thu widout a bobble."

THE IRREVERENT receive no revelation.—*Ram's Horn*.

SINCERITY is the one great secret of success.—*Ram's Horn*.



Literary

The Soul in the Unseen World. An Inquiry into the Doctrine of the Intermediate State. By R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. New York: E. P. Dutton & Co., 1902. Price, \$2.00 net.

We have here a very valuable contribution to eschatology—one of the most valuable in recent years. In fact we know of no book in English which gives as full and satisfactory account of what we know, and what we may conjecture without knowing, about the state of souls between death and the final consummation at the end of the world. It constitutes a sort of sequel to the same writer's previous book on *The Soul Here and Hereafter*.

The method pursued is to some extent historical. After several introductory chapters on the sources of Christian doctrine, and the nature and immortality of the soul, as maintained by pagan philosophers and Jewish and Christian writers, he considers in succession the witnesses of the Old Testament, pagan writers, Jewish tradition, and the New Testament; and the teaching of the Primitive Fathers, the mediæval and Greek Church, the later Romish theology, and the Anglican Church. There is a concluding chapter on the resurrection of our bodies, and an Appendix "on the Doctrine of the Orthodox Eastern Church."

Mr. Hutton distinguishes carefully at the outset between what is provably contained in Holy Scripture, whether defined in ecclesiastical dogma or not, and what must remain within the sphere of speculative opinion so long as we remain in this stage of existence. We believe he succeeds in applying this distinction accurately when estimating the value of the various doctrines and views which he considers.

Touching the immortality of wicked souls he says, somewhat precariously, we think, that the New Testament writers disclose the reprobate "in a state of torment up to and after the resurrection, but whether or no these unhappy ones are *for ever conscious* [italics ours] of this misery we are not plainly told." In other places there seems to be a tendency on his part to blunt the edge of the doctrine of everlasting punishment, without denying it. This is the most serious imperfection we find in the volume, and we may misapprehend the real drift of the writer's rather fragmentary allusions to the subject. Surely punishment implies consciousness in those who are punished, and if the consciousness of the wicked ceases at any time their punishment is not everlasting. Inasmuch as the New Testament writers clearly bear witness to everlasting punishment they may be said to imply an everlasting consciousness of the punishment.

The fragmentary nature of the Old Testament teaching touching the states of the departed is accounted for by the inability of Israel to appreciate a definite eschatology until they had entered upon an adequate realization of the effect of sin upon the soul; and also by the fact that the departed were in a transitional state prior to the coming of Christ. This fact reduced the importance of a knowledge of Sheol as then constituted.

The importance of the ideas prevalent among the Jews when our Lord came is shown to be very great, inasmuch as it indicates the significance that necessarily attached itself to the eschatological terms used by our Lord. In the light of the existing connotation of language our Lord must be taken to have spoken of Hades as the general place of the departed and to have distinguished as part of it a place of punishment, either temporary or permanent, called Gehenna. The Jews were wont to regard Paradise as lost by the fall. But in time the idea of a place of peace for departed holy ones grew up, called Abraham's Bosom. Our Lord came to restore the Paradise of God, in which Abraham's Bosom was to be merged. A comparison of our Lord's promise to the penitent thief that he should be with Christ in Paradise, and the custom of New Testament writers after our Lord's ascension to speak of Paradise as above this world, seems to indicate, as Mr. Hutton shows, that the restored Paradise is where Christ is. While Christ was in Hades, Paradise was there, but when He ascended up on high, leading captivity captive, Paradise was constituted in heaven, whether coinciding with the whole of heaven or not. At all events we find the ancient Fathers treating Paradise as above, and as the place where Christ is manifest to the saints. Even those very few ancient writers who deny that any one can enter heaven before the day of Judgment thus identify Paradise.

The prevailing view of ancient writers was that the holy departed are in Paradise and see God in Christ, although many writers speak of this full consummation of heavenly bliss as dependent upon the resurrection of their bodies at the end of the world.

A deepening realization of the imperfections which remain in the vast majority even of the faithful at the time of death led to speculations concerning their purification. A purgatorial process of some sort began to be hinted at, and became an accepted view

in the "dark ages." But several centuries more elapsed before the place of this purging was distinguished from hell. Moreover the separation of purgatory from hell has not been adopted in the East, save by a few writers. The accepted Eastern teaching is that all who do not go to heaven are consigned to hell. Yet those whose sins are not unpardonable may be delivered from hell, in time, by the suffrages of the faithful on earth. Thus the older idea of a temporary abode in hell took the place in the East of the purgatory which came to be taught in the West from the thirteenth century.

While the official teaching of the Roman Church touching purgatory has continued to be very brief and general, Roman theologians have developed an elaborate theology, containing some very objectionable and unscriptural elements. It was this, over-precise and materialistic theology which was rejected in the XXII. Article of the Anglican Church, and described as the "Romish doctrine" concerning Purgatory and Pardons. But that there is an intermediate state of purification of souls—wherever the soul may be kept and however it may be purified—appears to be taught in the commendatory prayer said over the dying, and is coming to be acknowledged even by many dissenters.

Such is a fragmentary resumé of Mr. Hutton's most interesting volume. We commend the book to the clergy and thoughtful laity.

FRANCIS J. HALL.

The New World and the New Thought. By James Thompson Bixby. New York: Thomas Whittaker, 1902. Price, \$1.00 net.

"The New World" here means the enlarged area of knowledge which modern science has brought to us. "The New Thought" is one which is emancipated from dogmatic shibboleths and which confides in human capacity to unravel ultimately all mysteries which can be made known to man. The book belongs to the Liberal type of theology, therefore, and cannot be regarded as affording safe guidance to believers in historic Christianity.

The tone of the writer is not so offensive as is often the case with those who share in his point of view; and he furnishes many useful thoughts for those Christian apologists who can discriminate between what is sound and what is fallacious.

Thus in treating of Agnosticism (the whole chapter is valuable), he vindicates very clearly the validity of the higher intuitions of the mind, and shows that it is a grievous error to treat the unknown as somehow out of relation to, and incongruous with, the known. On the contrary, a certain similarity between the two enables us to be continually extending the area of the known, and that by a use of processes and analogies which the mind has previously employed. He also shows that scientists are continually assuming the infinite in their own sphere, and cannot consistently reject its validity in the theological sphere. He shows that relative knowledge is real although inexhaustive. The real is not unknown, but partially known. He presents the evolutionary argument for the existence of God which the late John Fiske developed, and does it in a very satisfactory manner. His treatment of miracles is somewhat irrelevant though suggestive.

The weakest portions of the book deal with the Old Testament, and dogma. He seems to think, mistakenly, that to treat the Scriptures as literature, and as exhibiting the style and historical conditions of their writers, necessitates a surrender of the ancient doctrine of the Divine authority of the Bible. As might be expected, he accepts the most radical assertions of the German higher critics.

Pusey and the Church Revival. By the Rt. Rev. Charles Chapman Grafton, D.D., Bishop of Fond du Lac. Milwaukee: The Young Churchman Co. Price, 50 cts. net. By mail, 55 cts.

Many people in the American Church know almost nothing about Dr. Pusey except his name, and in our busy country and age few laymen will make their way through the four huge volumes of Liddon's *Life* to find out about him, or even through the one volume of over 550 pages which has since been issued by the author of *Charles Lowder*. For the average reader the little book by the Bishop of Fond du Lac will be just what is needed. It consists, in its framework, of the lecture delivered by the Bishop in the course of Minnesota Church Club Lectures in 1899, already published, with the other lectures of the course, in the volume, *Leading Persons and Periods in English Church History*. In its present form it is a handsome volume of only 76 pages of large print, yet in it is comprised an appreciative account of the great Dr. Pusey and of the Oxford Movement, of which he was the recognized leader. The fact that Bishop Grafton enjoyed Pusey's friendship increases the value of the book.

Dr. Grafton points out very clearly the difference between Newman and Pusey. He says:

"Unlike his dear friend Newman, who was of a speculative mind, and passed through many forms of belief, being an Evangelical, a Whatelyite, a High Churchman, eventually a Roman, Pusey was always staid on authority. The voice of God came to him through the Church, and this gave grandeur and solidity to his convictions."

He says again:

"What a life he led! What trials he underwent! What heart-breaking sorrows he endured! Early he lost his wife. His saintly

daughter was taken from him at the time he looked to her to found a Religious house and work of mercy. His son was deformed. Slander never ceased to assail him. He was called a Jesuit, a Romanizer, disloyal to his Church, the teacher of soul-destroying heresies."

The third section of the book gives the principles of the Catholic movement in a clear and definite way. It is full of good theology, but it is put so simply that people will forget it is deep theology.

We are sure this book will be of great value in the Church, because of its definiteness, its appreciative point of view, and its brevity.

The Cambridge Bible for Schools and Colleges. The Book of Psalms, with Introduction and Notes by A. F. Kirkpatrick, D.D., Master of Selwyn College, Cambridge, Regius Professor of Hebrew. University Press, Cambridge. Price, \$2.00.

This volume of the *Cambridge Bible* series is of absorbing interest. Dr. Kirkpatrick has written eleven sections in the introduction on the subjects of authorship, division, form of poetry, Hebrew text, titles, etc. The sections on the Messianic Hope, on some points in the Theology of the Psalms, and on the Psalter in the Christian Church, are very valuable indeed. We are glad to have the author use Dr. Scrivener's text, as that is undoubtedly the most correct.

The position taken by Dr. Kirkpatrick is not quite what we are accustomed to consider the orthodox position, but in comparison with Cheyne, Robertson-Smith, Perowne, and Driver, he is very conservative indeed. We cannot understand how he can question the authorship of Psalm 110 in the face of our Lord's own words; but this is getting now to be quite common, since Godet and Bishop Gore introduced the dangerous theory that our Lord can be Almighty God and yet lay aside His attribute of Omniscience.

Lessons in Old Testament History. By A. S. Aglen, M.A., D.D., Archdeacon of St. Andrews. New York: Longmans, Green & Co.

We have here one more history of the Old Testament for Schools and Colleges. It makes almost no reference to criticism; but gives a straightforward account of events as they are recorded in the Bible. The maps are good, and the book is likely to be useful to students. But what a good thing it would be if some students would read the Bible itself more, though it involved reading fewer books about it! The dense and abysmal ignorance of most people of the contents of the English Bible is appalling.

Shakespearean Synopses. Outlines or Arguments of the Plays of Shakespeare. By J. Walker McSpadden. New York: Thomas Y. Crowell & Co. Price, 45 cents.

A very convenient little book giving a sketch of each play, the cast of characters, and the date of publication, with the number of lines in each play. A book like this would be useful to the person who was going to see the play produced, just as a libretto is useful for the opera. The work is very carefully done and is reliable.

The Silent Pioneer. By Lucy Cleaver McElroy, author of *Juletty*. New York: Thomas Y. Crowell & Co. Price, \$1.50.

A simply told story of pioneer life in Kentucky, abounding with seemingly miraculous escapes from the Indians, especially on the part of the hero, following fast on the trail of the red men, whose chief has carried off his promised bride. Fire and water and every torture the Indian could threaten were braved by the courageous major, his adventures, escapes, and ultimate success comprising the entire book. Daniel Boone, with his knowledge of the forest and its savage tribes, is on hand when most needed, and his dialect speeches contain not a little philosophy and sage advice.

The style of the book hardly goes beyond that of common narrative. The author's strongest point is that in which she sets forth the affection shown the major by the dog and horse, who render effective aid in moments of peril.

A SECOND impression of *The American Church Dictionary and Cyclopaedia*, by the Rev. W. J. Miller, is already on the press. The hearty endorsement of this book evidently shows that it is filling a need among Churchmen. The clergy cordially appreciate it as a valuable educator and instructor in "all the things pertaining to the kingdom of God." Mr. Thomas Whitaker is the publisher of the book.

BITTER WORDS.

O leave the bitter word unspoken,
For many hearts by such are broken,
Great pity that 'tis so;
And coldness overwhelms life's forces
Far more than harshness of a blow.
O give of love some living token,
Soft and low.

Minneapolis, Minn.

LYMAN W. DENTON.

HE IS RICH who is content with the least.—*Socrates.*

OBJECT LESSON IN DIVORCE—I.

By W. H. KNOWLTON.

I HAVE made special observation for a period extending over more than a quarter of a century of the after-results in all cases coming within my ken where "Marriage after Divorce" has obtained, and have yet to meet more than one case among the hundreds that I have thus reviewed, no matter what the grounds upon which any given divorce was granted, where anything like a genuine marital happiness has resulted. At best there has been only a mutual toleration, and in most cases, a complete wreckage of such happiness in all of its possibilities. I have in mind, THE LIVING CHURCH permitting, to present its readers from time to time as object-lessons in the interest of social righteousness, as I may be able to prepare them, a few of the results of my observations, thus obtained. I trust they will be welcomed.

I.

THE STORY OF "GEORGIE."

When I first came to know "Georgie," as all called him, he was a bright lad of seventeen, and the most faithful member of my wife's Sunday School class. He was also a clerk in one of the village stores, and a very great favorite with all its customers. Indeed, in every way, as I now take up my recollection of him, he seems to me the most lovable lad I have ever known, and he was as reliable as he was lovable. Everyone trusted him, and with reason. He had no bad habits; and yet, withal, he was a boy among boys, a leader looked up to in all their sports, as the opportunities were given him when not at his work. Also, the little children of the village, one and all, looked upon him as their special friend. "There's Georgie, Georgie!" they would cry, as they might see him walking along the streets, or approaching the dooryards of their homes, and come rushing upon him for his caresses, and his sweet words, appreciative of the needs of childhood's estate. But, though without knowing why, except, perchance, that no one had heard him allude to his early home, or his parentage, in any way, but only to some of his child experiences in striving to make his way for himself—now as bootblack in Richmond, Va., and again as drudge about the premises of a greedy farmer, and a few other incidents in line—we all supposed him an orphan, and let it go at that, not venturing to question him in a matter where there might be a possibility of wounding his sensitive nature.

But one day I did venture. Not that I had any suspicion of the real state of the case, or was prompted by the least curiosity; but simply, that noting, as I was conversing with him on the subject of his Confirmation soon to occur, a far-away look, as of a sorrowful longing for a sympathy that he had not yet received, come stealing upon his beautiful visage, it occurred to me that he might be thinking of his mother, and would like me to speak of her. And so I said:

"Georgie, you have never told me of your parents, and how you lost them. Won't you tell me now, please?"

For reply, there was at first a changed look that swept across his features, as of a startled horror; then a bursting into tears, and finally, the words:

"No, Mr. Knowlton, I have never spoken of them. I can't. They are not dead, as you seem to think. They did not get on very well together, and were divorced and married again to other persons when I was a little fellow, and I have never been welcome in either home."

How my heart went out to the poor boy, may be imagined. But there are some sorrows, for which there are no words that can comfort.

ARTIFICIAL DIAMONDS.

"M. MOISSAN has already obtained very small diamonds," says *Cosmos*, "by heating carbon under very high pressures. Several chemists have endeavored to extend his experiments and to produce stones of commercial size. It is well known that they are employed in large quantities in drilling, and this would probably be their chief use. Dr. Ludwig of Berlin describes in the *Chemiker Zeitung* some new experiments made by him along this line. He heated carbon in an atmosphere of inert gas, in an iron flask raised to a high temperature by the electric arc. Bits the size of a pea were obtained, having the hardness and crystalline form of a diamond. The crystals had a gray tint that makes them worthless for jewelry, but their use in drills would seem promising."—*Translation made for The Literary Digest.*

Deb's Enterprise

BY MARY BOWLES JARVIS

CHAPTER III.

SIX twopenny meat-pies, and three sausage-rolls; and a sixpenny shepherd's pie for me, please, Miss Dean, and I'll leave the dish to-night."

"And I want sixpen'orth of jam puffs—raspberry, if you've got 'em," cried another eager voice.

"Every girl in our shop wants her dinner from you to-day, Miss Deborah," said the last speaker merrily, as she lifted the basket Deb's hands had so deftly filled. "We never had anything in our lives so good as your puffs."

"I'm so glad you like them," said the young mistress of the shop brightly. "Irish stew to-morrow, you know."

"All right; there'll be some basins left in the morning, you'll see."

With the flush of excitement and success in her face, Deborah looked very pretty as she flitted from counter to window, and now and then to the back kitchen for fresh supplies.

Scores of the factory-girls lived a long way from the mill, and only took the walk home at the ending of the day's work. Tea or coffee they could make for themselves in the dinner-hour; and bread and butter and hard-boiled eggs had been the usual accompaniment, with the hope of something better in the evening. But many, even of the married women who worked in large numbers in the weaving and mending rooms, had no notion of cookery outside the narrow round of a frying pan, and Deborah's toothsome stews and pies came to them as a delightful revelation.

It meant early rising and hard work, for the oven had to be kept going, and there was a constant succession of making and baking all through the morning. Then earthenware jars with very comprehensive contents of meat, sago, and vegetables were put in to stew gently in the evening, ready for next day's trade. Deborah often lay awake at night to invent new dishes that should be salable and cheap.

At first the little shop was often crowded in the dinner-hour to suffocation, but as the uniform good quality of Deborah's cooking became known, deputations of two or three did the buying for the many.

"Cash down" was the rule, and to this the proprietor strictly adhered. Some of the more shiftless, who earned good money, yet paid for ostrich feathers and other luxuries by instalments, tried hard to open weekly accounts, but Deb firmly refused. "How could I possibly find time to do book-keeping when the rush is on in the dinner-hour?" she demanded merrily of one of the more persistent of these seekers for credit. "I should get pies and puffs so hopelessly mixed, you see."

Hannah's young sister Nancy had been engaged for three hours every day, to do the washing-up and scrubbing, and after all the dinners had been disposed of, Deborah took an hour's rest and an after-dinner cup of tea or coffee with her mother, before the college lads came in on their way to football. Sweets and chocolates, home-made scones and tarts, disappeared with marvelous rapidity when half-a-dozen of these cormorants invaded the shop, and Deborah often marveled at their eating and spending powers. But it was all grist to the mill, or rather the till, and before a month of the new venture had gone by, Deb knew that success had come beyond her utmost dreams, and that as long as she could keep her physical strength, there would be no need to fear starvation or even poverty. More than once she had seen her mother peeping wistfully through the glass door during the busy time, and one morning she electrified her daughter by coming down half-an-hour before breakfast-time, with a big cooking apron on.

"I want to help you, dear," she said timidly. "Let me fill those patty-pans."

Deb wisely took the offer in matter-of-fact fashion, and kept her mother well employed till the tarts were finished, and then rejoiced as she saw her eat a hearty breakfast.

The meal was over and Jo had gone to school before Phœbe appeared. She looked cross and lazy, and sat down with an ill grace to the breakfast that was certainly nearly cold, for Deborah had decided on principle not to keep things temptingly hot

for the one lazy member of the family. In the old days she had never dared to be late, but since their father's death, she habitually came down after all had finished, and Jack's caustic speeches, and Deborah's remonstrances seemed to have no effect whatever. But Deborah was not minded to be angry with anyone this morning, for, following on her mother's unexpected energy, the postman had brought a letter marked Cape Town, and the first glance at the handwriting thereon had given light and color to the whole wintry world. A thousand sweet hopes and visions, that Deborah had been trying to crush into nothingness, sprang to life again as she read it over and over in the kitchen, where Nancy's noisy labors had not yet begun.

There was no word of love in it, but the tender sympathy with her in her sorrow, and the longing to be of help to them all, that breathed in every line was infinitely sweet to her.

For a moment she was tempted to hide it away and say nothing of its coming, but loyalty to her mother forbade this.

"He will want to take you away, Deb, and then what shall we do?" was the mother's plaintive comment. "I always felt sure he cared."

"Oh, but, mother dear, he has gone out for three years, you know, and I am going to stick to my shop, especially if you will help me. Besides, he has not said a word of that sort."

"Ah, but he will, and I believe your poor dear father thought so too, only he would never own it."

Deborah went back to her baking with a strange mixture of joy and shrinking in her heart; and but for Nancy's watchful outspokenness, would certainly have put a strong flavoring of gooseberry jam into the Irish stew.

At dinner Phœbe said carelessly, "I am going down to Nellie Haughton's this afternoon, and shall probably stay to tea, so don't wait for me."

"Why, that will be twice within a week," cried Jack bluntly.

"I wouldn't, Phœbe dear," said Deb softly, her own happiness of the morning making her very gentle to the sister who was certainly building castles in the air.

"And why not, pray?" demanded Phœbe imperiously, her blue eyes flashing as she rose from the table.

"It isn't nice, Phœbe," said her mother. "You know Nellie has never once been here since we came, and——"

"Here! I should think not, a doctor's daughter isn't likely to want to come through a crowd of mill girls to see her friends."

"Yet those girls you both despise would be too proud—lots of them—to do what you are doing," Jack said quietly. "Ned Haughton cares no more for you than for a game of billiards at The Bell. Oh, you may look, but it is true. He has dropped hints in the office more than once, I can tell you, and if he doesn't mind I shall feel it my duty to punch his empty head for him." And Jack, severe in his boyish indignation, went off to work, leaving Phœbe absolutely speechless with wrath.

But she donned her best dress, and presently went away, with scarcely a look or word for her mother who was indulging in one of her old fits of weeping by the fireside.

It was eight o'clock when Phœbe returned, and she lingered outside long enough to assure Deborah that Ned Haughton had brought her home. Their gay talk and laughter at the garden gate, could be heard in the shop, where Jo was busily helping to cover up for the night. Presently the truant came in, looking flushed and elated, her golden hair making a halo under her black sailor hat, and her eyes shining roguishly.

"Don't take your things off, Phœbe; I must go out, and I want your company."

"But where, at this time of night? It is very dark."

"I must go to the farm; they haven't sent the butter, and we have none for breakfast, and I must have eggs for my morning's work. Come along, the run will do me good, and mother and Jo will be all right. This is Jack's night at Brent, you know."

Phœbe made a grimace at the homely basket Deb slung on her arm, but her thoughts were still full of the flattering nothings Ned Haughton had been saying, and she did not greatly object to the walk. They might meet him again, and then Deborah would see for herself how mistaken Jack had been. It was dark, but every step of the way down the road and across the fields was familiar to both, and they got the butter and eggs, with many apologies from the farmer's wife for her forgetfulness.

The path through the second field ran parallel for a little way with a green lane that was a favorite lover's walk in fine weather, and as the girls stepped lightly over the short turf,

voices on the other side of the thick hedge could plainly be heard.

Phœbe's hand touched her sister's warningly, and at the same moment Deborah recognized Ned Haughton's voice.

"After Miss Phœbe, ha, ha! That's where you make the mistake, my boy."

"With her just now?"

"Oh, yes, must see a lady home, especially if she cultivates one's sister on purpose. One wants something to pass away the time in this beastly hole; but matrimony—no, thank you! I must look out for somebody with a tidy screw when I part with my liberty. I've lost a lot on the turf, you know, this season, and though the pater thinks he'll make me safe for a partnership at the mill, I know better. Old Mansfield's too wary by half! But come along, we're due at the club long ago."

The two girls had stood as if rooted while these choice scraps of talk floated on the frosty air, though Deborah's strong fingers had fairly ached with the desire to throw the basket, butter and all, at the speaker over the hedge.

But Phœbe clung to her sister till the footsteps had died away, and then she sobbed out—

"Oh, Deb, what shall I do? He couldn't be false like that."

"You heard for yourself," said Deb, steadily resolving that there should be no further make-believe in the matter. "He is bad and base, dear, using your name in jest like that. Oh, I could beat him, and I believe I shall if he dares to speak to you again. Put him out of your thoughts at once and for ever, Phœbe dear. You have only been caring for a miserable sham, and the real man has been shown you to-night."

But Phœbe was so despairing in her grief and disappointment, it was hard work to get her home and to bed without arousing the curiosity of the others.

"Oh, if only father were here," she cried pitifully. "Since he went, everything seems to slip away."

"If he were here, darling, he would tell you where to take the trouble," said Deb softly. "God's love is all yours still, and He is longing for your love to-night."

"But I have forgotten Him so; indeed I have forgotten everything lately but Ned. He made me care for him, and now—now there is nothing left to live for."

"Oh, but there is," said Deborah cheerily; "there is mother and home and work. Next to prayer, that is the best cure of all. You will be glad soon, Phœbe dear." And with a loving kiss Deb went away to pray for her sister, and to thank God the disenchantment had come in time. A day or two afterwards Phœbe put on her outdoor things, and, looking very pale but with a new purpose shining in her face, went out, only pausing to tell her mother that she would be back in an hour or two.

And at dinner she electrified them by announcing that she had obtained the junior music teacher's post at Hedley Hall and that Jo could stay at school another year.

"And I am to have fifteen pounds a year besides, to begin with," she added triumphantly.

Afterwards when they were alone she said to Deb:

"I met him as I was coming back and managed to make him understand that we could not even be friends for the future. He tried hard to find the reason why, but I did not tell him. I think I hated him outright, and I know I hated myself. But I am going to work now, Deb, and you must help me." What Deborah's answer was need not be told, but she had no further anxiety about Phœbe.

One day just before Christmas, Jack brought home the tidings of Ned Haughton's disappearance together with one thousand pounds in notes that were in the safe the night before.

"But the numbers are known," the lad went on excitedly, "and the police have found that he cashed one at Kensham Junction last night, and went off by the mail, leaving his bicycle behind, and they say he'll soon be brought back."

Jack did not look at Phœbe during this recital, but he need not have feared for her.

"I'm glad, Deb," she whispered energetically, afterwards, "that I saw his true self before this happened. Of course I am very sorry he has fallen so, and especially sorry for the poor doctor and Nellie, though she has never given a sign of friendship since I went to Hedley Hall. Oh, this will be hard for her, she was so proud of Ned and believed in him so thoroughly."

"For her sake we will hope they will not bring him to justice," said Deb softly, as she went back to her customers with one more throb of thanksgiving in her heart for her sister's escape.

[To be Concluded.]

The Family Fireside

"I AM THE RESURRECTION AND THE LIFE."

Violets are spreading their bloom o'er the grasses,
Daisies are turning gold hearts to the sun,
Gay feathered songsters are weaving romances,
Everything tells us that Spring has begun.

Even the air has a message of gladness,
A subtle uplifting the spirit perceives,
As though it rejoiced in the work of creation,
While sporting again in the new budding leaves.

Slowly but surely the work is progressing
Out of the silence, and out of the gloom,
Into the light of God calling the flowers
As He shall summon each soul from the tomb.

This is the meaning—the glory of Spring-time,
This is the lesson it holds for us all,
Patience, abiding the day of fulfilment,
Faith, till the voice of the Master shall call.

FELIX CONNOP.

WHICH WERE YOU?

BY THE REV. CHESTER WOOD.

AT THE beginning of Lent I was at a meeting of our Laymen's League to plan for the work of holding missions, and one of our workers told me the following interesting incident. He said:

"I have two boys, aged 8 and 6. We asked them what they were going to give up during Lent. The older boy, after a moment's thought, said he would give up sugar, and this meant quite a sacrifice, as he is very fond of it. The younger one said he had not just made up his mind, but would think about it. At the next meal he gravely announced that he had decided; and what do you suppose he was willing to give up? *It was his prayers!*"

Now the poet has told us that "thoughts of youth are long, long thoughts," and before we laugh or decide just what the little lad meant, let us pause awhile. We know well enough, however, just how and why, we give up our own prayers.

The other incident came to my notice Tuesday night in Easter week. I was holding service at a little mission in a store room away out in the outskirts of the city. There was a good attendance: a lot of children, and all taking part in the service of prayer and praise. After the service I was introduced to a six-year-old lad whose Lenten offering was the largest of any child I have yet heard of. He, too, had been told that he ought to give up something he was fond of, and what do you think it was this time? It was his pet goat. As I held him, the handsome, sturdy little Paul, on my lap, I asked how he happened to do it, and he said it was because he liked the goat best of anything that he could give up. So he started out and sold it, and added the sum to his savings. What a fine missionary Bishop, God willing, this Paul will be!

RECOLLECTIONS OF MR. LINCOLN.

AN INTERVIEW.

BY J. H. ROCKWELL.

THE following account of one of the most important events in Mr. Lincoln's history, we have from Gen. Smith D. Atkins, the veteran editor and politician, who was present at the conference of Republican leaders, in Freeport, just previous to the famous Lincoln-Douglas debate of Aug. 27th, 1858:

Abraham Lincoln, I think, was the grandest man of all the centuries. My personal acquaintance with him was very slight. I met him on two occasions only. The first time in 1856, when Mr. Lincoln came to Freeport with a party of ladies and gentlemen as the guests of the Illinois Central Railroad company, making a tour over the lines of that company. A telegram was received to have dinner prepared for the company at the Brewster house, and the news spread in Freeport, then a small village of some three or four thousand people. I was introduced to Mr. Lincoln at the Brewster house, and his attention was at-

tracted to a cane I carried with a head of polished Iowa bird's-eye maple, beautiful and curious.

While I was talking, Mr. Lincoln's little boy took possession of the cane. Dinner was announced, but he insisted on keeping the cane. I urged Mr. Lincoln to let him keep it as a present from me, but he replied: "That would not be right," and he patiently pleaded with the boy to give it to us, and finally succeeded by giving the boy a dollar, when Mr. Lincoln went into the dining room, where the others of the party had been for some time seated at the table.

The second, and last time that I met Mr. Lincoln was on August 27, 1858, Mr. Lincoln coming to Freeport at that time to engage in one of the series of joint debates with Stephen A. Douglas, a new interest in which has been recently created by Winston Churchill's novel, *The Crisis*. Our recollections of that day are vivid and never to be forgotten. I was then a young man practising law at Freeport and was present in a room in the Brewster house, in the forenoon of Aug. 27th, 1858, with a number of others, calling on Mr. Lincoln, among whom were E. B. Washburne, Owen Lovejoy, Norman B. Judd, Joseph Medill, James O. Churchill, and John Wilson Shaffer. Of course there were others coming and going, but I especially remember the gentlemen named.

The subject under discussion when I entered the room was the solemn manner of Mr. Lincoln's oratory in the first joint debate, in Ottawa, on Aug. 21st; all present who engaged in the conversation, urging Mr. Lincoln to drop his solemn style of argument and tell stories as Tom Corwin of Ohio did, and catch the crowd. Mr. Lincoln appeared greatly amused, and said very little, but after a short time he drew from his pocket a list of questions that he had carefully prepared, and which he proposed to ask Douglas.

The reading of those questions created a storm of opposition on the part of nearly every one present, especially Joseph Medill, who vehemently insisted that it would be a fatal mistake, especially the second one, "Can the people of a United States territory, in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits prior to the formation of a state constitution?" Mr. Medill, Mr. Washburne, Mr. Judd, and others strenuously argued that Mr. Douglas would answer that under his doctrine of "Popular Sovereignty," any territory could by unfriendly legislation exclude slavery, and Mr. Douglas would catch the crowd and beat Mr. Lincoln as candidate for United States senator from Illinois.

Mr. Lincoln listened attentively and with wonderful patience while these arguments were being urged against the course he proposed to pursue, but at last slowly and deliberately replied in substance (and in his own words as far as we can now remember them) as follows:

"Well, as to changing my style of argument, I will not do that—the subject is too solemn and important. That is settled. Now, as to the other point—I do not know how Mr. Douglas will answer; if he answers that the people of a territory cannot exclude slavery, I will beat him; but if he answers as you say he will, and as I believe he will, he may beat me for senator, but he will never be President of the United States."

According to my recollection, that closed the discussion upon these two points.

Freeport had an enormous crowd that day—the people had come from all the surrounding counties, many driving down from Wisconsin. The joint debate took place at 2 o'clock in the afternoon, on an open space nearly back of the Brewster house, where a platform had been erected for the occasion. George B. McClellan (afterward General), then connected with the Illinois Central railroad, had provided Mr. Douglas with a special car, but Mr. Lincoln traveled in the ordinary day coaches.

Judge Douglas was taken to the grounds in a fine carriage belonging to Samuel F. Taylor, liveryman, by Francis W. F. Brawley, then postmaster at Freeport, drawn by a splendid span of gray horses. It was the only fine carriage at any livery stable in Freeport at that time, and there was no way for the Republicans to match in splendor the equipage that took Judge Douglas to the grounds. They therefore sent for a farmer, John Wolf, living near Freeport, who had recently arrived from Pennsylvania, to bring his six-horse team and Pennsylvania Dutch wagon, with its queer box, high at each end, to take Mr. Lincoln to the grounds.

Mr. Lincoln strongly protested, but finally good-naturedly yielded, and standing alone in the wagon, the farmer riding the

nigh wheel horse as he had done in his long journey from Pennsylvania, and driving with a single rein. Mr. Lincoln was taken to the grounds amid the wildest applause.

It was in such strong contrast to the equipage of Senator Douglas that every one, Democrats and Republicans, could not help but laugh, and the vast crowd was filled with good nature.

During the debate Mr. Lincoln did ask the question of Judge Douglas, that had been the subject of so much discussion at the Brewster house, and Mr. Douglas did answer as Mr. Medill and others said he would, and Mr. Douglas did beat Mr. Lincoln as a candidate for United States senator from Illinois.

But in making that answer, Mr. Douglas put himself in direct opposition to the decision of the Supreme Court of the United States in the Dred Scott case, and he so offended the Democrats of the South that they instantly denounced him; and that answer made by Mr. Douglas to Mr. Lincoln's question in Freeport on Aug. 27th, 1858, split the Democratic National Convention at Charleston, South Carolina, in 1860, and made the election of Mr. Douglas, as President, impossible, as Mr. Lincoln had predicted, and the popular opinion was, and is, that it made Mr. Lincoln so well known throughout the country as to result in his own nomination and election as President of the United States.

The story of the Freeport incident as written by Mr. Churchill, is regarded as being based on Mr. Hitts' recollection of the matter. Mr. Churchill interviewed Mr. Hitt at Washington before writing the chapter and framed his tale according to Mr. Hitt's information.

HOUSEHOLD HINTS.

GOOD EGGS always have dull looking shells.

A LITTLE VASELINE, rubbed in once a day, will keep the hands from chapping.

A LUMP of camphor in your clothes press will keep steel ornaments from tarnishing.

A MIXTURE of equal parts sweet oil and tincture of iodine is said to relieve corns and bunions.

WHEN peeling onions keep your hands and the onions under water and you will escape much annoyance.

BATHE a sprain with arnica diluted with water, and bandage with soft flannel moistened with the same.

TO TAKE INK out of linen dip the ink spot in pure melted tallow, then wash out the tallow and the ink will come with it.

BY RUBBING with a flannel dipped in whiting the brown discoloration may be taken off cups that have been used for baking.

LEMON JUICE for whitening and softening the skin and for removal of tan stains and discolorations, is without a harmless rival.

IN MAKING CUSTARD for lemon pies it is better to partly bake the crust before adding the mixture, so that it may not be absorbed by the paste.

SALT as a tooth powder is better than almost anything that can be bought. It keeps the teeth brilliantly white, the gums hard and rosy.

GALVANIZED IRON pails for drinking water should not be used. The zinc coating is readily operated upon by the water, forming a poisonous oxide of zinc.

ALWAYS salt any article where lard is used instead of butter. Water is better than milk in most cookery recipes. Hickory nut meats are nice for the top of sugar cookies.

ALWAYS keep carbolic acid convenient for use. It is one of the best disinfectants and insect destroyer that can be used. A small quantity need only be applied at a time.

POTATOES, steam fried—that is sliced raw, put into a covered pan over the fire, with butter and seasoning, and kept covered until tender, with only enough stirring to prevent burning—are capital.

NEW CABBAGE scalded for five minutes in fast boiling water, coarsely chopped, sprinkled with flour, salt and pepper, and gently stewed for five minutes with milk or cream enough to cover it, is good.

IF ANYTHING catches fire, or something burning makes a disagreeable smell of smoke, throw salt on it at once. If a bright, clear fire is required quickly sprinkle salt on the coals; likewise, if too much blaze should result from dripping of fat from boiling steak, ham, etc., salt will subdue it.

IN CLEANING a badly soiled carpet, great precaution should be used. Brussels tapestries, wiltons, or velvet carpets may be cleansed with ox gall, one pint to a pail of water. Use an ordinary scrubbing brush, and afterward the carpet should be vigorously rubbed with a coarse cloth; fresh water should be applied. A small portion of the carpet done each day during hot and sultry weather would keep it greatly refreshed in colorings, as well as sweet and clean.

Church Calendar.



- Apr. 1—Tuesday in Easter. (White.)
 6—1st Sunday (Low) after Easter. (White.)
 13—2nd Sunday after Easter. (White.)
 20—3rd Sunday after Easter (White.)
 24—Thursday. (Red at Evensong.)
 25—Friday. St. Mark Evangelist (Red.) Fast.
 27—4th Sunday after Easter. (White.)
 30—Wednesday. (Red at Evensong.)

CALENDAR OF COMING EVENTS.

- Apr. 22—Dioc. Conv., Mississippi. Consecration of Rev. Dr. Vinton, Worcester, Mass.
 23—Dioc. Conv., Western Massachusetts.
 25—Miss. Conv., Arizona.
 29—Dioc. Conv., Pennsylvania.
 30—Dioc. Conv., Massachusetts.
 May 1—Consecration of Rev. Dr. Mackay-Smith, Philadelphia, and of Rev. Dr. Olmsted, Denver. Convocation, New Mexico.

Personal Mention.

THE address of the Rev. GEORGE BUCK is Milldale, Conn.

THE Rev. WM. DAFTER, D.D., has resigned the rectorship of Grace Church, Appleton, Wis., in the Diocese of Fond du Lac.

THE Rev. WILLIAM PAGE DAME has accepted the position of assistant to his father, the Rev. William Dame, D.D., rector of the Memorial Church, Baltimore, and will assume his new duties about July 1st. Mr. Dame succeeds the Rev. Walter B. Stehl, who becomes rector at Shepherdstown, W. Va.

THE address of the Rev. WM. VINCENT DAWSON, rector of St. Stephen's Church, Netherwood, is changed from Elizabeth, N. J., to Berkley Ave. and Ravine Road, Netherwood, N. J.

THE Rev. Dr. PERCY T. FENN of St. James' Church, Texarkana, Texas, has been elected to the rectorship of Grace Church, Galveston, Texas, and is considering the matter.

THE Rev. C. D. FRANKEL has been obliged to give up his work at St. Stephen's Church, Milwaukee, by reason of ill health, and is at Leesburg, Fla.

THE address of the Rev. A. K. GLOVER is Portland, Oregon.

THE Rev. H. HARRIS of Cove, Oregon, has been appointed missionary at Rice Lake, Wis., and has entered upon his new work.

THE Rev. J. B. HASLAM has retired from the clerical force at the Cathedral in Chicago, and will enter on a course preparatory to admission to the Order of the Holy Cross, at Westminster, Md.

THE Rev. C. D. LAFFERTY, rector of St. Paul's Church, Newport, Ark., has resigned his work.

THE Rev. JOSEPH R. PECKHAM, minister in charge of St. James', Glastonbury, Conn., has accepted the curacy of St. Andrew's, Meriden, Conn., and enters upon his duties May 1st.

THE Rev. W. W. RAYMOND will become assistant to Archdeacon Torrence at Marion, Ind.

THE address of the Rev. JAMES W. ROBINS, D.D., is changed from The Lincoln, to 2115 Pine St., Philadelphia, Pa.

THE Rev. P. A. RODRIGUEZ of Tullahoma, Tenn., who was recently offered the position of assistant at St. Ann's Church, Nashville, Tenn., has decided to decline.

THE address of the Rev. Dr. RUSHTON is 334 West 57th St., New York.

THE address of the Rev. WM. P. TAYLOR is 440 Williams St., East Orange, N. J.

THE address of the Rev. J. TRIMBLE, D.D., is 408 E. 14th St., Minneapolis, Minn.

THE Rev. R. R. UPJOHN of the Transfiguration, New York, expects to sail for Europe the latter part of the month, to be away all summer.

THE Rev. T. A. WATERMAN, a priest of the

Church, has been elected City Attorney of Iron-ton, Mo.

THE Rev. W. V. WHITTEN has resigned the rectorship of St. Andrew's, Chariton, Iowa, after a service of ten years. Address, 1001 S. 6th St., Burlington, Iowa.

THE Rev. H. L. WOOD of Saco, Maine, preached his farewell sermon on Easter morning, and with his wife has sailed for England, where he has been assigned to a parish in London.

THE Rev. CHARLES H. YOUNG of Omaha, Neb., has been elected rector of the Church of the Redeemer, Cairo, Ill., but has not yet decided to accept.

ORDINATIONS.

DEACONS.

SACRAMENTO.—On Tuesday morning, April 8th, at Trinity Church, Sacramento, Mr. F. C. BOWEN was ordained to the Diaconate by Bishop Moreland. The sermon was preached by the Very Rev. E. J. Lion of San Francisco, and the candidate was presented by the Rev. W. M. Reilly of St. Paul's Church, San Francisco. Mr. Bowen is a man of middle age, who for many years has been a lawyer and has served the Church as lay reader. For a year past he has had charge of the services at Trinity Church, and will continue as a deacon there under the Bishop.

DIED.

HEAL.—Entered into the rest of Paradise, April 3d, 1902, at the rectory of the Church of the Good Shepherd, Colorado City, Colo., Mrs. T. G. HEAL, widow of E. M. Heal, late of Baltimore, Md., and mother of the Rev. John W. Heal of Colorado City, in the 80th year of her age.

WANTED.

POSITIONS OFFERED.

CURATE for New York City parish. One having had experience in organization, mission, and Boys' Clubs, preferred. Also a curate with musical, vocal, and instrumental ability. Address C. A. C., care W. W. Sharpe & Co., Bennett Building, New York City.

ON JUNE OR JULY 1st, a Priest or Deacon, as an assistant in a parish near New York, competent to take charge of a choir of boys, and a Catholic. Salary, \$50 a month at first. Please send particulars of education and experience to RECTOR, care of Church Pub. Co., 281 4th Ave., cor. 22nd St., New York.

CLERGYMAN, to act as chaplain and instructor in Church School for boys in the West. Address, with particulars, PACIFIC, care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

PRIEST.—Married. Highest references. Three years' London experience. Desires parish in New York City or neighborhood. Address "B," Church Missions House, Fourth Ave. and 22nd St., New York City.

CHOIRMASTER-ORGANIST (4 years) of U. S. A., wishes work, permanent or temporary. American and English training and experience. Age 33. Communicant. Might recommend successor. References—the Bishop of Ohio, and the Rev. Dr. Nevin. Address, LOUIS M. LESTER, 58, Via Napoli, Rome, Italy.

AN AMERICAN young woman, strictly brought up in the Orthodox Eastern Church, desires position as traveling companion, assistant secretary, or governess to one or two children between the age of six and ten. Address the Rev. S. DAROVICH, 1715 Powell St., San Francisco, Calif.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN H. WEBSTER Co., 5, East 14th St., New York.

FOR SALE.

CHURCH ORGAN FOR SALE.—Two manuals, modern construction. A bargain if taken at once. Address, O. A. MARSHALL, Moline, Ill.

ORGAN.—The organ of St. Mark's Church, Philadelphia, 3 manuals, 42 speaking stops; also 2 water motors in good order. Will be sold

at a bargain. MINTON PYNH, 126 So. 23d St., Philadelphia.

BURIAL LOTS, at St. James the Less, Philadelphia. Two lots, Nos. 512 and 513, each 8 by 12 feet, situated just west of the Church Building. Apply to J. MONTGOMERY HARR, 58 Pine St., New York City.

MISCELLANEOUS.

ALTAR BREADS.—Address C. WOLF, 631 S. 4th Street, St. Louis, Mo., for illustrated circular.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$12, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$46.00. ST. RAPHAEL'S GUILD, 54 West 47th St., New York City.

COMMUNION WAFERS AND SHEETS. Send for samples. MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,
 Secretary-General and Rector of St. Anna's Church,
 New Orleans, La.

OR

Mr. L. S. RICH,
 Business Manager, Church Missions House, New York City.

NOTE: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

BOOKS RECEIVED.

THE VIR PUBLISHING CO. Philadelphia.

What a Woman of 45 Ought to Know. By Mrs Emma F. Angell Drake, M.D., author of *What a Young Wife Ought to Know.* (The \$1,000 Prize Book.) Price, \$1.00 net.

TENNANT & WARD. New York.

The Lady Poverty. A XIII. Century Allegory, translated and edited by Montgomery Carmichael. With a chapter on the *Spiritual*

Significance of Evangelical Poverty, by Father Cuthbert, O.S.F.G. Price, \$1.75 net.

LONGMANS, GREEN & CO. New York.

England and the Holy See. An Essay towards Reunion. By Spencer Jones, M.A., Rector of Batsford with Moreton-in-Marsh. With an Introduction by the Rt. Hon. Viscount Halifax.

FLEMING H. REVELL CO. Chicago.

The Secret Place. Studies of Prayer. By R. Ames Montgomery, B.A.

Mosaics from India. Talks About India, Its Peoples, Religions, and Customs. By Margaret B. Denning.

LITTLE, BROWN & CO. Boston.

The Heroine of the Strait. A Romance of Detroit in the Time of Pontiac. By Mary Catherine Crowley, author of *A Daughter of New France*, etc. Illustrated by Ch. Grunwald. Price, \$1.50.

The Church at Work

BROTHERHOOD OF ST. ANDREW.

Meeting of National Council.

ONE OF THE LARGEST meetings of the Council ever held took place at the new headquarters in Pittsburgh on April 12th. There were present Messrs. Gardiner of Boston, Lord of New York, Holmes of Newark, Baird and Miller of Philadelphia, Clay of Washington, Denton of Rochester, English and Shoemaker of Pittsburgh, Benham of Columbus, Ohio, Houghteling of Chicago, and Secretaries Carleton and Criswell. Comprehensive reports submitted by the officers showed that the Brotherhood was steadily gaining in extent and efficiency. Since the Detroit Convention last summer 25 dead or dormant chapters have been replaced on the active list and 21 new chapters added. These, with the seven probationary chapters, make a total of 53 active chapters added. In the Junior Department six revived chapters, twenty new chapters, and fourteen probationary chapters, make a total of fifty active chapters added to the list, and a grand total for both departments of 103 chapters added in eight months.

The Local Assembly meetings in all parts of the country have been larger and better than for several years past. The amount subscribed to date to the Brotherhood Fund, which provides for the aggressive missionary work of the Brotherhood, over \$5,000, is larger than ever before. The paid circulation of *St. Andrew's Cross* is steadily increasing.

The Council considered urgent calls from the Pacific Coast and from New England for the appointment of resident secretaries to devote their whole time to developing the work of the Brotherhood in those parts. These calls were referred to the Executive Committee with instructions to report at the next meeting.

The report of the Committee on Programme for the next Convention at Boston, October 8-12, was approved. It is expected that this Convention will be larger and better than any National Convention of the Brotherhood yet held.

The usual routine business was transacted and the members of the Council returned to their homes cheered by the unmistakable evidences of the life, vigor, and growth of the Brotherhood.

CLERGYMEN'S RETIRING FUND.

A CHANGE in the policy of the Clergymen's Retiring Fund Society was unanimously decided upon at a meeting of the directors, April 8th, in New York. The object of the new policy is immediately to increase the amounts paid to annuitants, while at the same time adhering to the original aim of the society, which is to build up a permanent fund whose income for all time should benefit the clergy in their maturer years. This object will be accomplished by securing a wider contributing constituency in the Church at large, especially from such as are more in sympathy with the idea of giving directly

to the beneficiaries than with that of building up a fund. The task of bringing the new policy before the Church was laid upon one of the directors, the Rev. Dr. Henry Anstice, who was elected financial Secretary, and may be addressed at 1917 Wallace St., Philadelphia. The present membership of the Society is 646 including 38 of the Bishops, and the invested funds amount to \$173,775.

ALABAMA.

R. W. BARNWELL, D.D., Bishop.

Progress in Mobile.

AMONG the notes of progress at Trinity Church, Mobile (Rev. R. E. Bennett, D.D., rector), may be noted the payment within six months of the present rectorship of the debt of \$1,000, the raising of \$500 for purposes aside from current expenses, money on hand and promised for restoring the church in May; a marble altar of extensive proportions now being erected, and several memorial gifts that will be ready for the re-opening of the church. The erection of a parish house, which is urgently needed, is contemplated for the fall, and a steady growth of congregations and of interest in the life of the church is also a happy feature. Of the Easter offerings, aggregating over \$450, \$185 was given to missionary work. At the Bishop's visitation on Low Sunday, he congratulated the parish on its progress and characterized the service as "superb."

ALBANY.

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

The Cathedral—Easter Gifts.

AT A MEETING of the Cathedral Chapter on the evening of April 4th, the Bishop stated that he had received sufficient encouragement to warrant him in making the attempt to complete the choir of the Cathedral. The Chapter passed resolutions expressing the joy and gratitude with which they heard the Bishop's intimation, and authorized advertising for bids upon the original plans of the Cathedral. The intention is to carry the choir eastward from the screen to its full height, with the triforium and clerestory, the great east window, and the vestries, which group in very picturesque way about this eastern end. It will add to the dignity and beauty of this part of the building, giving in the interior the vaulted roof, and it is to be hoped that the reredos and the choir stalls may be provided also. The Bishop believes that, moved and prompted by the generous sympathy which encourages him to begin the work, other individuals will make it possible for it to be carried out to its completion.

AMONG Easter gifts, not already reported, were a pair of silver alms basins to Holy Innocent's Church, Albany (Rev. A. R. B. Hegeman, rector), by Mr. and Mrs. William Pulver in memory of their daughter Mary; and a fine brass chandelier to Trinity Church, Plattsburg (Rev. H. Le F. Grabau, rector), by Mr. and Mrs. W. J. McCaffery of New

York, in memory of their daughter, Mrs. Kate McCaffery Burroughs.

ARKANSAS.

WM MONTGOMERY BROWN, D.D., Bishop.

Lenten Observance.

THE PAST Lent has been very loyally kept in the Diocese and the fruits of the Blessed Season have shown forth abundantly; especially is this noticeable at early celebrations and the Three Hours services. Mite box offerings are also very good, St. Paul's mission Sunday School in Little Rock having given \$76 in this way. In addition to their Lenten offering the children of the Cathedral Sunday School gave a handsome font for the Cathedral baptistry. During Lent a mission was conducted at St. Paul's, Batesville, the Rev. Dr. G. B. Norton being missionary.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

The Bishop—Easter Offerings.

THE PAPERS announce the safe arrival of the Bishop in Honolulu. His stay there is uncertain.

THE EASTER OFFERINGS, so far as heard from, mark an important step forward in Church life in California. At least three parishes of importance have paid off debts that have for years interfered with progress. In San Francisco, Trinity Church made an offering of nearly \$12,000, and so is relieved of what seems to be the last impediment to the great work of which the parish is capable. St. Luke's Church presented an offering of almost \$10,000, and so makes final payment on its building, and together with other money previously on hand, now has a fund of about \$10,000 ready for the work of beautifying and finishing the interior of the building. The parish is also now fully equipped and ready for the noble work of which it is capable. Grace Church having no debt, helps on in its quiet record of good works with an offering of \$1,600. The Church of St. Matthew, San Mateo, enrolls itself among the large givers with an offering of \$1,400. Trinity Church, San José, wiped out a long-standing indebtedness with its offering of nearly \$750. If the remainder of the Diocese has kept pace with these few parishes, then this year of 1902 ought to be a record year in Church growth in this Diocese.

CENTRAL NEW YORK.

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

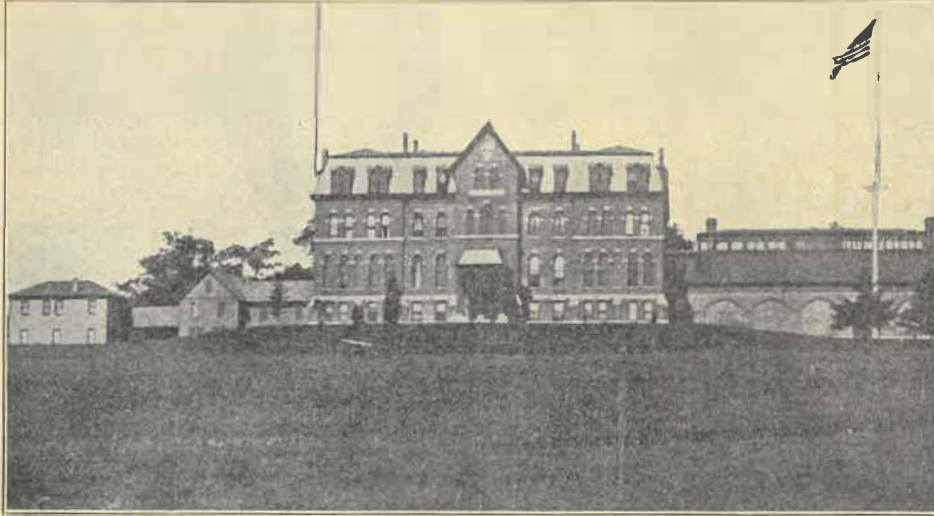
Fire at St. John's School—Gifts at Rome.

THE MAIN building of St. John's Military School at Manlius, together with the large gymnasium and chapel, were destroyed by fire on Thursday, April 8, at 5:30 P. M. The fire was of unknown origin and seemed incipient when first discovered in the top story of the main building. Volunteer firemen from the vicinity, together with the

faculty and entire student body as a fire brigade, fought the flames long and nobly, but without avail. No one was killed and only a few of the volunteer firemen suffered injury. Not one of the students was even scratched. For four hours Col. Wm. Verbeck,

"Resolved, That we pledge to Colonel Verbeck our hearty support in the effort to secure new buildings."

It was voted unanimously to take immediate steps toward the erection of new buildings on a comprehensive plan, involving the



ST. JOHN'S MILITARY SCHOOL, MANLIUS, N. Y.

[The large buildings to the right of the line marked, were destroyed by the fire. The small frame buildings to the left were saved.]

headmaster, led the 130 boys in strenuous efforts to fight the flames and prevent their spreading.

The character of the entire school was illustrated by several incidents, and by the fine spirit shown during and after the fire. An effort was about to be made to save the fine library and other valuables of one of the faculty.

"No;" he protested, "let us save the buildings."

With characteristic energy, arrangements were promptly made by Col. Verbeck to lodge the boys in the infirmary and other buildings, and in the cottages near at hand. He also secured the use of a large factory building which has been fitted up for temporary use for recitations, etc. Although courteous offers have come from other schools near and far, the boys have elected to stay through the term and share the inconveniences of their devoted headmaster and his corps of assistants. When it is considered that the students lost their personal property, their resolve and loyalty is most commendable.

The school was founded by Bishop Huntington in 1869. The present site and the main building were secured through the financial aid of the late Judge Geo. F. Comstock. The grounds comprise forty acres on high ground near the village of Manlius, ten miles from Syracuse. Twenty acres are laid out in lawns, parades, and athletic grounds. The school is patterned after the great English schools, more particularly after Harrow, Rugby, and Winchester, from which last school has been borrowed, among other good things, its ancient motto of "Manners Makyth Man."

The cost of the buildings destroyed was \$50,000, on which the insurance will net \$23,000. The furniture and personal effects were insured for \$15,000 and their value was at least double that sum.

The Bishop presided at a special meeting of the Trustees on the 11th inst. After a full discussion the following resolution was adopted:

"Resolved, That we, members of the Board of Trustees, assure Colonel Verbeck and the faculty and cadets of St. John's Military School of our appreciation of the courage and enthusiasm which they have displayed and the discipline which they have maintained under the most trying circumstances, and

ultimate expenditure of \$100,000. The plan of two-story buildings as units, accommodating 50 boys each, at an estimated cost of \$15,000 each, was approved. A committee on Plans was appointed. The Treasurer, Mr. W. D. Dunning, was authorized to act in the adjustment of insurance, etc. Colonel William Verbeck was authorized to represent the Board as agent and to commence at once soliciting funds to be used in erecting new buildings. Probably two substantial buildings will be started and completed before the opening of the school year next September.

Messrs. Charles E. Crouse and Herman Bartels, Jr., of Syracuse, and Robert J. Hubbard of Cazenovia were elected to the Board of Trustees to fill vacancies. The Board adjourned subject to the call of the Bishop, which will be, it was said, in about two weeks.

It is hoped that the chapel fund of about \$6,000 may now be supplemented and the building planned and erected in conjunction with the main structures.

AN UNUSUAL number of Easter gifts were made this year to St. Joseph's Church, Rome (the Rev. A. L. Byron-Curtiss, rector). All of them, together with the new choir gowns and a set of new eucharistic candles, were blessed by the rector on Easter Even. The memorials are: A window; inscription, "In memory of William Swartz. Born 1840, Died 1901." Given by his widow, Mrs. Julia Swartz. A set of cruets of cut glass, with tray; inscription, "In memory of Nettie Eugenia Schuster, Born Jan. 23, Baptized Feb. 21, 1385, Confirmed March 24, First Communion March 28, 1897, Viaticum April 17, Died April 21, 1897." Given by her parents, Mr. and Mrs. Philip Schuster. A baptismal ewer; inscription, "In memory of Arthur Lester Dorn, Born July 1, Baptized 28, 1895, Died July 12, 1896." Given by the parents, Mr. and Mrs. W. C. Dorn. An altar desk for the chapel; inscription, "In memory of Ernest Eugene Byron." Given by the rector in memory of an infant brother, who died in 1873. An elegant sterling silver chalice and paten, gold plated. The chalice is an exquisite example of ecclesiastical art, being richly chased and ornamented with golden grapes and wheat. The inscription is, "St. Joseph's Church, Rome, N. Y., Easter, 1902. Presented by the Children of the Catechism."

These gifts, if taken as a criterion of the

devotion and zeal of the congregation, certainly indicate that the church is prospering.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Church Club Organized.

THE PRELIMINARY steps have been taken toward the organization of a Church Club for the Diocese, a meeting for the purpose of organizing having been held on the evening of Thursday, April 10th.

CHICAGO.

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

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

THE REV. DR. STONE, rector of St. James' Church, has publicly protested against the closing of the kindergartens in the public school system of Chicago, and has urged that the decision to do so be reconsidered. He made an earnest plea on this behalf before preaching the sermon at St. James' Church on Low Sunday.

CONNECTICUT.

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

New Organ at Southington—Burial of Rev. Jas.

L. Scott.

A PLEASING feature of the Easter Day in St. Paul's, Southington, was the dedication of a new organ, as a memorial of the late Rev. Mr. Wilson, who died during his incumbency, in the summer of 1900. Among the cherished plans of his brief ministry was a pipe organ for the church, and he had secured about \$1,100 for the purpose. The priest succeeding him, the Rev. Alfred Taylor, has completed the laudable undertaking. A brass plate has this inscription:

"In memoriam. George Hewson Wilson, Rector of this Church, 1897-1900. This Organ was erected by the members and friends of St. Paul's Church."

A DWELLER in New England, even though it be in the extreme southwest corner, is moved to take exception to the reports of the Easter weather. The day, in this region, was the most beautiful for several years, and like statements come from the interior of the State. There was during Lent, much stormy weather, which interfered with the customary attendance, especially in the country parishes. Good Friday was somewhat rainy, with a heavy fall at night. Easter Even was unpleasant also, but clearing with the end of the day. Easter Monday was cloudy and cold, with rain in the evening.

THE SUMMER home of Grace Church, New York, is located in the town of New Canaan, and hence within the bounds of St. Mark's parish. The situation is one of great beauty, overlooking Long Island Sound. All the buildings have been lately re-painted in readiness for the approaching season.

THE FUNERAL of the Rev. James L. Scott was attended from St. Paul's, Wallingford, where he had long been a devout worshipper, after being forced to retire from active service. Mr. Scott was a half-brother of the Rev. Horace B. Hitchings of New York.

DALLAS.

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

Improvements at Texarkana.

AMONG the improvements of the past year at St. James' Church, Texarkana (Rev. Dr. Percy T. Fenn, rector), are the lighting of the church by electricity, the payment of all floating indebtedness, and the erection of a modern rectory. The vested choir numbers 31 voices, and is regarded as one of the best in the Diocese. A class of 45 presented for Confirmation on Low Sunday, was one of the largest ever presented in the Diocese. A series of resolutions complimentary to the rector were passed at the parish meeting on Easter Monday.

DELAWARE.

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

Lenten Offerings—Junior Auxiliary—Church Reopened at Smyrna.

ALL WHO are interested in the Sunday School children's Lenten offering for missions are justly proud of the showing made by the figures so far received. The Sunday School of Christ Church, Christiana Hundred, made a fine offering of \$220. This amount from a school numbering but 125 pupils, all of whom belong to the so-called "laboring class," is noteworthy. St. John's school, Wilmington, stands second, with an offering of \$190, and Trinity follows with \$106 to its credit. This latter school was encouraged to give more liberally than heretofore by a forceful talk on Missions made by the Rev. Dr. Duhring on Easter night. St. Andrew's school, which is very much interested in the mission work of the Church, offered \$90; and this school gives very liberal offerings during the year as "specials."

THE JUNIOR AUXILIARY of Delaware, of which Mrs. Geo. C. Hall is the efficient President, has just sent a missionary box to Dr. Driggs, at Point Hope in Alaska. In addition to warm clothing and reading matter for the coming year, the box contained a most serviceable contribution from the several druggists in the city, in the shape of "hospital stores." The actual money value of the box was \$200. The parish auxiliaries of St. John's and St. Michael's combined in the preparation of a valuable box sent to an Indian missionary in South Dakota.

THE GREATLY beautified and renovated building of St. Peter's, Smyrna, was re-opened on Easter Day. Since November the congregation have worshipped in the chapel adjoining, while the work of putting in an open roof of chestnut of beautiful design and good workmanship and decorating throughout was being accomplished. The soft-toned green walls, decorated with appropriate ecclesiastical symbols, are exceedingly tasteful and pleasing. In the sanctuary on either side of the altar the walls represent a drapery effect, after that of Michael Angelo, in the Sistine chapel at Rome. Other important improvements, such as removing pew doors, separating pews, making an alley in the nave as well as two side aisles, putting in memorial altar and rail and other furnishings, make this old style building one of the most modern and churchly in the Diocese.

On Thursday in Easter week the Bishop of the Diocese visited this parish and blessed the renewed and beautified building, the altar and rail, altar desk, service book, fair linen, white silk burse and veil, and credence, and also confirmed a class of ten. The Bishop's sermon and his address to the children were, as always, most instructive and helpful. The church was crowded, many having to stand throughout the service, which lasted two and one-half hours. It was indeed gratifying to note the reverent attention and interest during the entire service. Many visiting clergy were present.

On the following morning there was an early celebration of the Holy Eucharist, the Bishop being celebrant, assisted by the rector. Forty persons communicated, including the ten who had been confirmed the previous evening. This fact is noticed as an indication of some spiritual advance in the parish as well as material. Only since last July, when the present rector, the Rev. G. V. Gilreath, took charge, has there been an early celebration in the parish, and through his patient labors and untiring effort, the improvements above mentioned have been made and all paid for.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Presentation to Dr. Moore.

A HANDSOME gold-headed cane was presented to the Rev. George Moore, D.D., of Momence, Ill., who has taken the Lenten and Easter services at St. Paul's Church, Macon, by reason of the vacancy in the rectorship, on behalf of the members of that congregation. The gift was accompanied by a congratulatory and appreciative letter from the vestry.

IOWA.

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

Waverly Deanery.

THE SEMI-ANNUAL meeting of the Waverly Deanery was held on the 8th inst., in St. Mary's Church, Oelwein. The reports presented showed much activity among the priests of the deanery; several small places having been visited with excellent results. Laporte and Denver were two new places assigned for work. In the afternoon the Rev. A. W. Shaw read a carefully prepared paper on the Kindergarten method as applied to Sunday School teaching. Dean Van Fleet and the Rev. Crozier G. Adams, rector of Oelwein, participated in the discussion. Evening service was held, the preacher being the Rev. I. M. Merlinjones. At the close of the service the Dean said a few words concerning the missionary aspect of the Deanery. St. Mary's Church is in a very prosperous condition since the advent of the present energetic rector; and is another proof of the oft-made assertion that the Church will grow in places where she is honestly and frankly set before the people. During the past year the interior has been thoroughly renovated. New altar, new pews, and new furnishings for the altar and sanctuary, have been placed. On the altar is a beautiful brass crucifix, the only one in the Diocese, and two large brass candlesticks for the eucharistic lights; there are also ten vesper lights. The effect is very impressive and the results may be seen in the attitude of the people towards the Church.

The clergy of the Deanery will meet in Waterloo the first Monday of next month to organize a Clericus.

INDIANA.

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

Convocation at Jeffersonville.

AT THE New Albany Convocation, which met at St. Paul's Church, Jeffersonville (Rev. F. N. Chapman, rector), the Bishop conducted a Quiet Hour after the early celebration and the reading of morning prayer, following which was a discussion on the subject of The Sunday School, commenced in a paper upon the subject presented by the Rev. D. C. Wright. Rev. C. T. Lewis spoke in the afternoon on the Preparation of Candidates for Confirmation, and the Rev. Rudolph Stahley and others on the Woman's Auxiliary, while the Ven. M. M. Benton, Archdeacon of Kentucky, preached a stirring sermon on the Church's Method of Church Extension, at the evening service.

KANSAS.

F. R. MILLSFAUGH, D.D., Bishop.

Missionary Progress.

DURING the past month or six weeks, through the efforts of the Archdeacon, Chanute, Girard, Galena, and Fort Scott, have each raised toward the rector's salary from \$100 to \$300. The Church is also getting a strong hold in the many new towns where a few years ago she was hardly known. Perseverance and embracing opportunities have done it. With this prosperous outlook, work-

men are needed. Moreover, Kansas never showed a greater interest in general Missions than she does to-day.

KENTUCKY.

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

Louisville Notes.

A VESTED choir of men and women will shortly be inaugurated at St. Andrew's Church, Louisville (Rev. J. K. Mason, D.D., rector). St. Andrew's has preserved through all these years the traditions of the extreme Evangelical school, and this new step is one that would have seemed like the wildest dream of impossibility not many years ago.

THE PROPERTY of St. John's Church, Louisville, is likely to be transferred to the parish of the Ascension, which will use the church building for that parish in place of the present church. St. John's has been closed since the resignation of the last rector, the Rev. E. G. Hunter.

LEXINGTON.

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

The Cathedral.

IT HAS BEEN resolved that the pews in the Cathedral shall be free at night services, and also that a deaconess shall be employed to assist in the parochial work. She will be selected by the Dean. The latter has been spending a short vacation at Old Point Comfort, Virginia.

LOS ANGELES.

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

Holy Week and Easter—Corner Stone at Los Angeles—Vernon—Redlands.

FROM NEARLY all the parishes of the Diocese come reports of Lent observed with increasing interest, culminating in the solemnity of Good Friday and crowned with the rejoicing of Easter. In Los Angeles, at St. Paul's pro-Cathedral, on Good Friday, in addition to morning prayer and the ante-Communion, as ordered in the Prayer Book, the Three Hours service was given, the addresses being made by Archdeacon Robinson. The same order was observed at the Church of the Ascension. At St. John's and Epiphany the appointed Prayer Book services were held both morning and evening. In Christ Church (the Rev. George Thomas Dowling, rector), an unusual departure was made, and there was no service at all during the day; but in the evening, evening prayer having been said, the choir gave a performance of Stainer's cantata, The Crucifixion.

ON EASTER DAY the weather was perfect, and the churches were crammed. In some churches the offerings were exceptionally large. At the pro-Cathedral nearly \$1,400 was received; at Christ Church, more than \$2,000. St. John's kept up its usual high record. Similar reports come from other parts of the Diocese, such as All Saints', Pasadena, Trinity, Santa Barbara, with nearly \$800, and All Saints', Montecito, Rev. M. M. Moore, priest in charge, \$600. This latter sum will ensure the completion of the rectory which was recently begun.

THE CORNER STONE of St. Athanasius' Church, Los Angeles, was laid with appropriate services by Bishop Johnson, on the afternoon of Tuesday in Holy Week, being also the festival of the Annunciation of the Blessed Virgin. In 1864 the first place of worship, other than the Roman Catholic, was built in Los Angeles, by the joint contributions of all non-Roman Christians. It was agreed that the title to the property should be held by that religious denomination which should first effect a permanent organization. A few weeks later a parish of the Episcopal Church was organized under the name of

St. Athanasius, the Rev. Elias Birdsall being rector. In 1883 a large church was built in another part of the city, and the name of the parish was changed to St. Paul's. It is now the pro-Cathedral. The present St. Athanasius is a mission of St. Paul's parish, and its name will appropriately preserve parochial history and traditions. The original parish church was sold and pulled down some years ago. The mission is under the charge of the Rev. Ransom M. Church, under whose earnest labors its strength and numbers are steadily increasing.

ST. LUKE'S, Vernon, is another mission in the extreme southwestern part of the city, which has made substantial growth during the past year, under the pastorate of the Rev. Alfred Evan Johnson. It has been housed in a rented hall, but the Easter Day services were held in a neat and comfortable chapel, seating nearly 200 people. It has just been built, at a cost of about \$1,500, and its possession will be a great stimulus to the growth of the mission.

TRINITY PARISH, Redlands, is rejoicing in a munificent gift just received from Mrs. Burrage, the wife of A. C. Burrage of Boston, Mass. Mr. and Mrs. Burrage have a beautiful winter home in Redlands, and for several years have spent their winters there. Just before returning to Boston, two or three weeks ago, Mrs. Burrage sent a letter to the rector, the Rev. Fred. F. Johnson, enclosing a check for \$20,000, to be used in building a stone church to be known as the Burrage Memorial church, as a memorial of her husband's mother, Aurelia Burrage. The only condition of the gift was that before it is accepted the parish should agree that it will forthwith build a church, the cost of which shall not exceed the \$20,000; and that the parish will provide the necessary funds for the organ and other furnishings of the church without incurring any indebtedness therefor. The vestry has accepted the condition, and the gift.

A REMARKABLE Confirmation class was presented at Christ Church, Los Angeles, on the Fifth Sunday in Lent. It was the largest in the history of the Diocese, numbering over sixty, and was drawn from all parts of the city.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Memorial Service.

THERE was held a memorial service to Dr. Waters in St. Paul's Church, Tuesday, April 15, at which the Rt. Rev. Dr. Dumoulin, Bishop of Niagara, delivered the eulogy, and the Bishop of Louisiana the memorial address. The church was crowded to its utmost capacity, and the chancel was filled with resident and visiting clergy. Dr. Waters was rector of St. Paul's, New Orleans, for 26 years, and during that time endeared himself to everyone irrespective of creed. He departed this life Feb. 7th, at Orillia, Canada. He was ordained deacon in 1867 and priest in 1868. Both the eulogy and the address were fitting tributes to his life, work, and character.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Death of Rev. C. S. Leffingwell.

THE DEATH of the Rev. Christopher Starr Leffingwell, rector emeritus of St. Saviour's Church, Bar Harbor, took place at Washington, D. C., where he had gone with his wife and two daughters, at sunset of April 11th. Mr. Leffingwell came from a prominent family of Norwich, Conn., his grandfather having been Colonel Christopher Leffingwell. Mr. Leffingwell was the fourth son of Lucius Leffingwell, and was born in Ellsworth, Ohio, Dec. 16, 1827. He took a collegiate

course at Trinity College, where, after graduation, he entered Berkeley Divinity School and was ordained. He began his ministry as rector of St. Paul's, Fairfield, Conn., in which village he married Miss Catharine B. Alsop, in 1857. His subsequent charges



REV. C. S. LEFFINGWELL.

were as rector of Zion Church, Palmyra, N. Y. (1861); St. John's Church, Canandaigua, N. Y. (1863); Christ Church, Gardiner, Maine (1869), in succession to the late Bishop Burgess; St. Saviour's, Bar Harbor, Maine (1879 to 1899), since which latter date he has been rector emeritus. He began as the first rector of Bar Harbor, with only two persons as communicants outside his own family. The church was enlarged in 1884, and the Sunday School and guild room erected in 1891 as the gift of Mrs. William H. Vanderbilt of New York. He has been deputy to each General Convention since 1871 from the Diocese of Maine, and has thus had an influential place in the legislation of the Church at large. He was also an honorary Canon of the Cathedral at Portland. He was everywhere beloved by reason of his wisdom, gentleness, unselfishness, and quiet, unobtrusive work for the Church. After returning home from the last General Convention at San Francisco, he developed a serious illness, and leaving Maine for a trip southward, he went to Washington where for two months he suffered great pain before his final release. He leaves a widow and six children, and at the date of his death was 74 years and nearly four months of age. One of the sons is the Rev. Alsop Leffingwell, rector of Trinity Church, Toledo, Ohio, who administered the viaticum to his father shortly before his death.

MARQUETTE.

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

Death of Rev. T. A. Purdue.

THE REV. THOMAS ARTHUR PURDUE, deacon, missionary at Bay Mills, died in the rectory on Monday morning, 14th inst., at 8 A. M., of typhoid fever. Mr. Purdue had been unwell for some time but his true malady was unsuspected for some time. He had been at work as a lay missionary for three years before ordination. He was born in England, but came to America very early. His father, the Rev. Thos. J. Purdue, belongs to the Southern Florida District. He was educated at the Atlantic High School, the University of Nebraska, and at Faribault. He was only 24 years old, and much beloved by his Bishop, his brother clergy, and his parishioners, for the singular sweetness of his character.

MARYLAND.

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

Endowment for St. Paul's—Baltimore Notes.

ST. PAUL'S CHURCH, in the very heart of Baltimore, was the first of the Baltimore

churches to start an endowment fund. An effort was inaugurated some years ago to raise an endowment fund of \$100,000. All money received to be invested and the interest to accumulate until the \$100,000 was in hand. About \$52,000 has already been received from contributions, legacies, etc., and at Easter nearly \$1,000 was added to the fund. This endowment will ensure the perpetuation of the old parish church where it belongs, in the heart of the city. The rector has announced the promise of \$5,000 for the decoration of the church and the substitution of electric lights for gas, on condition that the vestry shall by June 1st raise \$5,000 to be added to it. The vestry are actively and hopefully at work.

AT THE April meeting of the Clerical Association of Baltimore, held in St. Paul's House on the first Monday in April, the Rev. Edwin B. Niver, rector of Christ Church, Baltimore, read an interesting paper on "The Temporal Power of the Pope."

SENSATIONAL and exaggerated reports in the New York and other secular papers have done serious injustice to the Rev. Wm. A. Crawford-Frost, rector of the Church of the Holy Comforter, Baltimore. The whole truth is that Mr. Crawford-Frost has had a nervous break-down, the result of overwork, and is now resting in a hospital near Baltimore. There is every reason to expect his speedy recovery. His vestry had granted him a two months' leave of absence, but it is confidently expected that he will be ready for work before the end of that time. The wonder is that more of our city clergy, working single-handed, do not break down just after Easter. No "trust" would man its city offices as poorly as most of our city churches are manned.

MASSACHUSETTS.

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

Eastern Convocation—Notes.

THE OLD Eastern Convocation still keeps up its sessions. Its 285th meeting was held April 10, in St. John's the Evangelist, Boston. The sermon was preached by the Rev. Prescott Everts, rector of Christ Church, Cambridge. After the business meeting, luncheon was served. The afternoon discussion was upon the topic, "The Preacher and the Sermon." The Rev. Dr. Lindsay of St. Paul's read the paper showing what an ideal preacher should be. He must be well-born; one who belongs to nature's nobility. "Some people criticize the preacher, and say his sermons are dull, but I have no hesitation in saying that many of the preachers in the pulpit are as good speakers as the legal orators in court." He thought one of the requisites is good health, and no preparation can be too good for a man who is obliged to speak at least once a week to a congregation.

The preacher should be well developed, physically and intellectually, but above these he must be a moral and a spiritual man; he must be more than a moral man, he must be a genuinely religious man. The sermon is not an end, but a means to an end. The real sermon should be the result of one absorbing thought of the week, and such a sermon well prepared will reach the depth of the soul.

Father Osborne, the next speaker, said that a manuscript was an excellent thing to have, but a pretty poor thing to preach from. In preaching, the priest must watch his congregation. The value of the open eye of the preacher looking into the eyes of his people cannot be over estimated. The preacher should always enter the pulpit feeling that the people are glad to hear him, otherwise he will lack fire and enthusiasm.

The Rev. Dr. Howe of Brookline thought that it was not wise to dispense altogether with the manuscript. The Rev. Charles W.

Duane of Christ Church emphasized the need of preaching without notes, and thought a sermon should be artistic, possessing beauty and symmetry like a piece of sculpture.

The Rev. James Yeames scored the remark made at a recent meeting of the Episcopalian Club, where the generality of sermons were accounted as "dreary dribble," and said better preaching was never heard than today.

At the evening session, the Rev. Charles H. Evans gave a description of missionary work in Japan. The Rev. S. S. Searing outlined the nature of his work among prisoners in the House of Correction, South Boston. The wonderful progress of Christianity in India was described by the Rev. Father Osborne.

THE ANNUAL banquet of the Phillips Brooks Club in the Church of the Redeemer, South Boston, was addressed by Bishop Lawrence, who said that there was no age in Christendom when public service was so much in evidence, not merely from a financial standpoint, but through personal service, and several instances were cited where prominent individuals were devoting their lives to benefiting the public without compensation.

BISHOP McVICKAR has purchased the estate known as the John G. Cushing place, located in the town of Beverly, for the sum of \$10,000.

MICHIGAN.

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

Window at Adrian.

A HANDSOME stained-glass window, representing the resurrection, has been placed in the chancel of Christ Church, Adrian (Rev. C. H. Irving Channer, rector), in memory of the Hon. Wm. J. Cocker, a former vestryman of the church. The window, which was manufactured by Mayer & Co. of Munich and New York, bears the following inscription: "To the Glory of God, and in loving memory of William Johnson Cocker. Entered into rest May 19th, 1901."

MINNESOTA.

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

New Church for Lake City.

A NEW CHURCH is likely to be erected at Lake City, by St. Mark's parish, at a cost of some \$8,000.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

New Church for Clarksdale.

THE CONTRACTS have been let for a new church to be erected for St. George's parish, Clarksdale.

MISSOURI.

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

Death of Rev. Charles G. Davis.

THE REV. CHARLES GIRARD DAVIS, rector of St. Stephen's Church, Ferguson, died suddenly of heart failure on the morning of April 12th, in the 64th year of his age. He was born in Gaines, Orleans Co., N. Y., and in early life his parents moved to Missouri. While engaged in teaching in Logan, Utah, he became interested in the Church, and was confirmed, and afterward ordained to the diaconate in 1882 by Bishop Tuttle. He then became principal of the Ogden Academy, and was advanced to the priesthood in 1887, and followed Bishop Tuttle to Missouri, his first charge being Ironton and De Soto. Afterward he succeeded the present Bishop of Central Pennsylvania as principal of St. James' Academy, Macon, and rector of St. James' Church. When the Academy ceased to be a diocesan institution, he accepted the rectorship of Grace, Jefferson City, and served as chaplain of the State Penitentiary. For the

last seven years he has been the beloved rector of St. Stephen's, Ferguson. Mr. Davis was a successful teacher, and at the same time a model parish priest. He held the complete affection and confidence of his parishioners, and gained the warm regard of the entire community, shown in kindly tokens of sympathy from the Roman Catholics and all denominations of Christians. The funeral was held at Ferguson, April 14th, conducted by the Bishop, the clergy of St. Louis and vicinity, and the members of the Masonic lodge in Ferguson in attendance.

NEBRASKA.

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

Reredos at St. John's.

AT ST. JOHN'S, Omaha (Rev. Charles H. Young, in charge), during Eastertide a beautiful oak reredos was presented as a memorial of the Rev. Warner Hoyt, priest, grandfather of the priest in charge of St. John's. The reredos is 12 feet wide. In the centre is a canopy for the altar cross above the tabernacle, the cross surmounting the canopy being 15 feet above the floor. On each side of the canopy are three handsome panels separated by carved columns. This memorial adds very greatly to the dignity and beauty of the interior of the church. At the same time were presented a pair of cut-glass cruets and a silver bread box, in memory of the members of the Gwynne family, and also an oak cover for the font, as a thank-offering from persons baptized during the year.

NEW YORK.

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

Daughters of the King.

A SERVICE of Initiation into the Order of the Daughters of the King was held in St. Augustine's chapel, Trinity parish, on the evening of April 7th at which two members were added to St. Augustine's Chapter No. 84. The Form of Admission service used for the first time on this occasion was the one published in THE LIVING CHURCH of May 11th, 1901, as compiled by the vicar, the Rev. Dr. Kimber, who is chaplain of this chapter. Thus arranged, this service was beautifully impressive and Churchly, and in every point of detail fitted to the requirements of the Order. The hymns selected were, "Christ for the world, we sing," "Lord, speak to me" (known as "the Daughters' Hymn"), and for the recessional, "All praise to Thee, my God, this night."

The chaplain admitted the candidates, and

in a brief address reminded them that in this, as in all Church organizations, the chief thought should be to keep down personal pride, forgetting "self," with a firm determination of performing one's own duty regardless of the action or criticism of others. This alone would result in the degree of temporal success that should be evident, and would certainly serve to perfect the spiritual side of their work and of their characters as Daughters of the King.

OHIO.

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

Woman's Auxiliary.

THE QUARTERLY meeting of the Woman's Auxiliary was held in St. Paul's parish Church, Toledo (Rev. Dr. W. C. Hopkins, rector). There were a larger number from all the city churches than usual. Reports from the churches showed an increase of zeal and liberality, Trinity having raised over \$300 during the year, St. Mark's over \$100 in six months, and the other churches came in, some with verbal and some with written reports of considerable interest. Two papers were read, one by Mrs. Dr. Marshall, on the Prior Claims of Missions at Home, and one by Mrs. Thomas B. Boden on The Very Strong Claims of Foreign Missions. The Rev. W. A. Griër of St. John's, explained about the Bishop Bedell memorial fund to which a contribution is made at every one of these quarterly meetings. The money is invested until it reaches the sum of \$1,000 and then the interest is paid to the student who is in charge of the Bedell Memorial chapel near Gambier. This mission is prospering and has already improved the moral and religious tone of the neighborhood. The resignation of Miss Michael as Secretary was read and accepted with regrets. A resolution of Sympathy was passed on her behalf, because of her bereavement in the late sudden death of her brother, who had been one of the active Churchmen of Toledo. Miss Sawyer was elected Secretary and Treasurer.

OLYMPIA.

F. W. KEATOR, Miss. Bishop.

Episcopal Robes—Lent—Easter.

ON EASTER DAY a committee from the sanctuary guild of St. Luke's Church, Tacoma, representing the women of the Jurisdiction, called upon the Bishop and presented him with a check to purchase a second set of robes. This gift from the women of his Jurisdiction is but one of the many tokens of the affection the Bishop has already won from all. With the common sense of a man

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Makes delicious hot biscuit,
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of the world, the executive ability of an experienced business man, and the godliness to make him a fit successor of the apostles, the Church is hopeful of a great future under his leadership.

THE LENTEN services in most of the parishes were well attended; and practically all clergymen had the Three Hours service. The Bishop conducted at St. Clement's, Seattle, the Rev. Geo. Buzzelle, rector. This parish, in spite of many problems to face in a difficult field, has moved its church building a few blocks to a better location, and is making steady progress under the rector's faithful and courageous leadership.

THE EASTER services were everywhere attended by crowds too large for the buildings to accommodate; and in the larger parishes excellent musical programmes were effectively rendered. The Bishop preached at St. Mark's, Seattle, in the morning, and at St. Luke's, Tacoma, in the evening. At the later service fifty Knights Templar attended in uniform; and after evening prayer and sermon the choir, with piano and orchestra, rendered Part III. of the "Messiah," by common consent the most uplifting and the most successfully rendered music ever attempted in Tacoma.

THE CRYPT of Trinity Church, Seattle, has been sufficiently restored to use for the regular services; and the contract is to be let in a few days for the re-building of the entire church.

PENNSYLVANIA.

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

Philadelphia Notes—Children's Lenten Offerings.

AT THE Church of the Good Shepherd, Kensington, the Bishop of Pittsburgh (Rt. Rev. Dr. Whitehead) acting for Bishop Whitaker, preached, and confirmed a class of 38 candidates on the evening of Low Sunday. A committee representing the parishioners, availed themselves of the opportunity of this visitation to present to the rector, the Rev. John A. Goodfellow, a purse of \$500 as a testimonial from parishioners and friends in the Diocese, in commemoration of his 30 years' work in the parish, the anniversary of which was formally celebrated on the first Sunday in March. The testimonial came most unexpectedly to the Rev. Mr. Goodfellow who, in thanking the Bishop for the presentation, expressed deep gratitude to all who had contributed to the gift. The vestry have granted Mr. Goodfellow a three months' leave of absence for a trip abroad.

OF PARTICULAR interest to the parishioners of the Advocate (Rev. H. M. Medary, rector), was the realization by the Easter offerings of the proposed plan for the erection of a font, to be a memorial to the former rector, the late Rev. Dr. Silvester. This plan was proposed at the beginning of the Lenten season, and met with response on Easter Day of \$500 in cash and pledges. It is now hoped an oaken cover for the font will also be provided for, and that all the work may be completed and dedicated early in June.

THE PARISH of the Ascension, Philadelphia (the Rev. G. Woolsey Hodge, rector), is an absolutely free church, and the surroundings add many difficulties to the work. Erected with the idea that the supporting element would develop the neighborhood, time has proved it to be a mistaken, though not foreseen plan, and the neighborhood is infested with small stores and hovels; the population is composed of poor and ignorant people, intermixed with a large number of Jews and negroes. Yet, in the face of these seeming drawbacks, a large work goes forward, and daily service is held. The parish buildings are inadequate for their needs, and improvements are looked forward to.

The Easter offering, while short of the

amount asked for, contained many small sums, thus attesting to the desire of all to bear a part in the work. The children's Lenten offering for missions was larger than it has ever been before. A handsome painting has replaced the former geometrical figures in the central panel of the reredos. The representation is of two adoring angels below, and heads of cherubs in the upper part, and is the work of the curate, the Rev. Wm. Bernard Gilpin.

ON EASTER DAY an altar cloth of white was used for the first time at the Church of St. John Chrysostom (the Rev. Joseph Sherlock, rector). The cloth has a super-frontal of blue silk with orphreys patterned after an English design. This beautiful piece of work is made the more valuable by the fact of the work having been done by members of the congregation. St. John's is a free church and the present building was erected within the past three years. The marble columns are in some cases erected as memorials, but the bases have necessarily been artificial. Now the column in memory of Mr. and Mrs. Henry Kneeder has had a permanent base of Indian limestone placed under it. A new pulpit, given by Miss A. L. Albright, is a memorial to her uncle, to whom the ground on which the Church is built, at one time belonged.

WE ARE GLAD to note the removal of the last obstacle to the building improvements at St. Clement's (the Rev. G. H. Moffett, rector). After contracts had been let and the work of extending the clergy house begun, suit was brought by an adjoining property owner for an injunction to restrain from building, on the ground that restrictions in the deeds of the properties prevented the erection of a dwelling house. The case was heard in Common pleas Court No. 3, and after consideration, Judge McMichael handed down an opinion refusing an injunction, stating the building planned is not such a dwelling as contemplated by the restriction in the deeds. The work can now be pushed to completion, unless an appeal should be taken, which is doubtful.

THE LENTEN and Easter offering of the Sunday Schools of the Church of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector), amounted to \$6,407.13, being an increase of \$846.20 over the offering of last year. With the exception of some small items aggregating less than \$300, the offering will be given to the General Board for Mission work without designation. In his address to the members of the schools, Mr. Geo. C. Thomas, the Superintendent, says jointly with Mr. Ewing L. Miller, his associate: "The satisfaction which we feel at this wonderful offering is not based alone or chiefly upon the amount of money secured for the cause of Missions; but upon the interest and enthusiasm manifested, the self-sacrifices practised, and the spirit of love and devotion which is the source of these. There is also great cause for thanksgiving in the fact that the influence of your example is felt throughout the entire Church."

Of the 1,265 communicants in the parish, 665 are from the Sunday Schools and Bible classes. At a recent meeting of the vestry the following presentation was read from Mr. Thomas McCouch, a member of that body: "It is my desire to present the Church of the Holy Apostles with the stone cross which now stands upon the northern roof ridge. The erection of this cross was due to an action of the vestry, which so ordered it. The cross has been erected and paid for by myself, and, with the permission asked, I take great pleasure in presenting the same." Noon-day prayers for Missions are said daily in this parish, at the Administration House.

AT THE Memorial Chapel of the Holy Communion (the Rev. Wm. F. Ayer, minister

JUST ISSUED.

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This consists of a lecture by the Bishop of Fond du Lac delivered in the course arranged by the Minnesota Church Club in 1899. It is a brief biographical sketch and appreciation of the great Pusey, and a consideration of the theological questions which came into prominence in connection with the Oxford Movement. The book should be carefully read, and especially by those who do not possess the great *Life of Pusey* by Liddon.

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The ENGLISH USE

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in charge), the Sunday School Lenten and Easter offering amounted to \$1,305.61, being an increase over the offerings of the previous year.

THE ANNUAL MEETING of the Diocesan Sunday School Auxiliary to the Board of Missions, was held on Saturday afternoon, April 12th, 1902, at the Church of the Holy Trinity. In the absence of Bishop Whitaker, the Rev. James De Wolf Perry, D.D., President of the Standing Committee, presided, and read a message of greeting from the Bishop. Addresses were made by the Bishops of Central Pennsylvania and Southern Brazil. During the singing of a hymn, the offerings of the children were collected and presented; and which represented the result of the Lenten efforts for Missions. When the amount was announced just before the service closed, there was from the schools in cash or checks, \$19,134.18; from pledges, \$1,552.40; from the Babies' Branch, \$177.85; making a total of \$20,864.43. With several schools to hear from, the amount will still be somewhat increased, although the offering shows an increase over last year's report at the service.

PITTSBURGH.

CORLANDT WHITEHEAD, D.D., Bishop.

Bible Conference—Erie—Sharpsburg.

THE REV. D. V. GWILYM of New York held a Bible Conference in the chapel of the Church of the Ascension, Pittsburgh, on the evenings of the week ending Friday, April 11. His general subject was "The Work of the Holy Spirit," and some of his sub-topics were "The Work of the Spirit in Creation," "The Work of the Spirit on Individuals during the Old Dispensation," "The Work of the Spirit in the Life of the Messiah," and "The Work of the Spirit at Pentecost."

AT EASTERTIDE St. Paul's Church, Erie, was enriched by the gift of two windows having for their subject "Christ among the lilies." They were presented by Mrs. Reed, in memory of John C. and Helen M. Van Scooter.

BISHOP WHITEHEAD has been making visitations in behalf of Bishop Whitaker, for ten days, in Philadelphia and its vicinity.

ON EASTER DAY a brass altar cross was given to Trinity Church, Sharpsburg, in memory of the late John and Rebecca McCandless, by their children.

TENNESSEE.

THOS. F. GAILLOR, D.D., Bishop.

Church Consecrated at Nashville.

THE CONSECRATION of Christ Church, Nashville (Rev. W. T. Manning, D.D., rector), took place on Low Sunday in the presence of a congregation which more than taxed the large capacity of the church. Cards of admission to members of the parish and other representative Church people had been issued, but even with this precaution it was impossible to give place to all who desired to be present. The Bishop was met at the main door of the church by the wardens and vestry, and the procession, including these with the clergy and choir, moved to the sanctuary repeating alternately the 24th Psalm. During its passage, the old bell, which hangs in the tower of the chapel and was used in the old church in 1833, pealed out its jubilant tones. The instrument of donation was read out by the junior warden, Mr. Wm. E. Norvell, and the sentence of consecration by the rector. The Bishop preached a sermon which was prefaced by an historical sketch, showing the original foundation of the parish to antedate by a short period the organization of the Diocese of Tennessee, which latter was completed at a gathering in Nashville, over which Bishop Ravenscroft of North Carolina presided, on July 1, 1829. The parish was originally an

offshoot of work in Franklin, inaugurated by the Rev. James Hervey Otey, then a deacon but afterward first Bishop of Tennessee. The corner stone of the first church building was laid in 1830, the Rev. George Weller being rector, and the church consecrated by Bishop Meade of Virginia in 1831. The history was sketched through the next succeeding years, noting the ordination of L. S. Ives, afterward Bishop of North Carolina, in Christ Church, on June 28, 1832, as the first clergyman ordained in Tennessee. Bishop Otey, consecrated in 1834, refers in his first episcopal address to Christ Church as having a fine church, but burdened with debt which "the ladies" were trying to clear. After several early rectorships, it was in 1889 that the chapel was built on the present site during the rectorship of the Rev. Dr. Graham, while the present church building was begun in 1894, the Rev. Dr. Winchester being rector, and it is during the present administration that the large debt has been paid off.

The service included the Confirmation of a large class, one of whom was the first child baptized in Christ Church chapel. The offerings were given to Diocesan Missions.

WASHINGTON.

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

Sunday School Institute—Easter Offerings.

THE MONTHLY meeting of the diocesan Sunday School Institute was held at the Epiphany parish hall on the evening of April 8th, the Rev. Alfred Harding, First Vice-President, conducting the opening service and presiding. There was a good attendance, in spite of inclement weather. After preliminary business, the normal lesson, in the course arranged at the beginning of the winter, was given by Miss Bangs, Principal of the National Cathedral School. The subject was "The Art of Questioning" and its importance was set forth in a most clear and forcible manner. It was shown that much depends, in teaching effectively, upon the manner of asking questions, which should be so done as to bring out what the child already knows, and also to impart further knowledge. The whole subject was treated with much

HOW THEY MANAGE.

DOCTORS' WIVES TRAINED TO ARRANGE THINGS.

Sometimes the wife of a doctor can bring her husband around when he don't know exactly how to help himself. The wife of a certain well known physician in Washington, D. C., concluded that coffee was the cause of the doctor's sleepless nights. She says, "He would retire and lie for hours unable to sleep a wink. I thought perhaps he was nervous from the coffee which he drank at his meals and suggested that he try Postum. To my surprise he objected most decidedly. I said nothing, but the next morning made Postum Coffee instead of the regular coffee and gave that to the doctor. I made it according to directions and it had a beautiful coffee color and flavor. He drank his cup and remarked that the coffee was unusually good that morning and asked for more.

"From that time I served him Postum at every meal, and in the course of a week or two he showed such remarkable signs of improvement in health and strength that I told him he had been drinking Postum from the time he had begun to get better.

"You never saw such a surprised man. He said, 'Well, if the good coffee I have had is Postum, and leaving off regular coffee has made such a change in my health, I never want any other kind in my house.' Since then he regularly prescribes Postum to many of his patients and with good results." Name given by Postum Co., Battle Creek, Mich.

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grace of expression, and many helpful suggestions, and was heard with the deepest interest. The Rev. Dr. Pettis, rector of Grace Church, Georgetown, gave a review of Professor James' *Talks to Teachers on Psychology*; and Mr. I. V. Townsend of St. Stephen's parish, Mt. Pleasant, read a paper on the Social Side of Sunday School Work. It was announced that the annual united service for the Sunday Schools of the city would take place in the Church of the Epiphany on the afternoon of Whitsunday. The Bishop of Washington will preside, and an address will be delivered by the Rev. Dr. Powers of the Church Missionary Society.

THE EASTER offerings at the Church of the Epiphany amounted to \$3,658.72, of which \$1,573 was for the endowment fund of the parish, which now amounts to \$26,403. Those at Trinity Church reached about half the sum needed before the church can be consecrated, as hoped for, in May.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Parish Houses—Easter Gifts—Missionary Meeting.

TWO MORE parishes are providing themselves with parish house accommodations. Grace Church, Holland, has a new guild room, and St. Thomas' Church, Battle Creek, is utilizing the large basement for a parish house. At Sturgis, property has recently been purchased with room enough for church, rectory, and parish house.

AMONG the gifts on Easter Day we may mention the following: To the Church of the Epiphany, South Haven, a Bible for the lectern, richly bound in red morocco to match other books for altar and prayer desk. The entire set has been given by Mr. M. H. Fish of Chicago; to the rector of Grace Church, Grand Rapids, an elegant white stole, from a parishioner; to St. Mark's Church, Grand Rapids, brass candlesticks for the altar; to St. John's Church, Grand Haven, eucharistic lights, chalice veil, font, and processional cross. The offerings on Easter Day were large in many instances, despite the inclement weather. Trinity Church, Marshall, reports \$100 for children's Lenten and Easter offering for Missions, and Good Shepherd, Allegan, \$65 for the same purpose. St. Luke's, Kalamazoo, reports \$3,000 raised during Lent and at Easter for parochial indebtedness and improvements, while Grace Church, Grand Rapids, secured pledges and offerings to the amount of \$5,500 to apply on indebtedness. Some pledges are in the form of notes, running five years.

AT A BUSINESS meeting of the clergy of the Diocese, held during the semi-annual, resolutions of sympathy were adopted, and later were forwarded to the Rev. J. W. Bancroft and the Rev. J. S. Colton. Both of these faithful missionaries are seriously ill and have been grievously afflicted.

THE BISHOP and a fair proportion of the diocesan clergy assembled in Grace Church, Holland, for the opening of the 56th semi-annual Missionary Meeting. The new vested choir assisted at the opening service. After an address of welcome by the rector, the Rev. Wm. Johnson, the regular programme was taken up. Judge Mills of Kalamazoo had prepared an excellent paper on "The Increase of the Episcopal Fund," which was read by his rector, the Rev. R. H. Peters. An effort is now being made to increase the fund to \$100,000. The Rev. J. H. Dodshon of Grand Haven, read a paper on "Lay Cooperation in Parish Work," which was well received.

After morning prayer on Wednesday reports were made by the clergy present on the Lenten and Easter services held in their several parishes. The Bishop was celebrant

at the Holy Communion, assisted by the Rev. J. N. Rippey and the Rev. Roger H. Peters. The latter preached. Two excellent papers were read in the afternoon by the Rev. W. G. Petrie of Benton Harbor and the Rev. J. H. Parsons of Grand Rapids. The first was "The Rise of the Papacy," and the second was on "Parish Visiting."

At 4:15 P. M., the Sunday School service was held and the Rev. R. H. F. Gairdner made a feeling address to the children on their duties as members of the Church and servants of a loving Master. At the evening service the speakers were the Rev. C. O. S. Kearton of Marshall, the Rev. Wm. Johnson of Holland, and the Rev. J. N. Rippey, who spoke for the Rev. J. N. McCormick of Grand Rapids. The following subjects were presented and discussed in their order: "Effective Reading of the Service"; "The Church in Southern Florida"; "The Apportionment Plan for Missions."

On Thursday morning came the Bishop's address on "Success in the Ministry," and a business meeting, when the conference closed with the Bishop's blessing.

WESTERN TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Cornerstone at San Marcos.

THE BISHOP laid the corner stone of the new church for San Marcos on the morning of Wednesday, April 9th, a number of the clergy taking part with him in the service.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.

WM. L. GRAYATT, Bp. Coadj.

Convocation at Weston.

ON TUESDAY evening, the 8th inst., in St. Paul's Church, Weston, the Northwestern Convocation met for evening service. On account of the severe snow storm some of the clergy did not arrive till late at night, but all were on hand for the Holy Communion at 7:30 Wednesday morning. After morning prayer the Convocation was called to order by the Dean, the Rev. David W. Howard. It was a great missionary meeting and all showed the indomitable spirit of their Bishop, who came from New York fresh from a meeting of the Board of Missions, to be with his clergy, and arrived Wednesday noon, having left New York the night before. The reports of the clergy showed growth in all directions.

The Dean presented the case of Chester

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which had in the last six months doubled its population. The Convocation pledged itself to the support of a missionary at that point leaving it in the care of the Dean for one year. The Bishop, at the afternoon session, spoke of certain new points which he wished to occupy, to which the Convocation pledged their support. He also spoke of the increased strength of old points. On the whole the condition of things was most encouraging.

At the close of the business session the Rev. Thos. J. Oliver Curran, the appointed essayist, spoke of The Sermon and its needs and failures.

At evening prayer the vested clergy moved in procession through the church, with the newly vested choir of men and women, who rendered the service perfectly. At this service the Rev. Mr. Levering spoke on Home Missions, and the Dean followed him on the subject of Foreign Missions. A large congregation paid devout attention. After the service the congregation waited on the clergy and begged them to stay a week with them. But all departed home the next morning happier and stronger for having met each other face to face.

CANADA.

News of the Dioceses—Death of Rev. E. G. Sutton.

Diocese of Huron.

BISHOP BALDWIN consecrated the new St. Paul's Church, Woodstock, April 6th.—A LADIES' auxiliary has lately been formed in connection with St. Mary's, Pelee Island.

Diocese of Ottawa.

THE NEW pulpit presented to Trinity, Bishop Strachan Memorial Church, by the parochial guild, in memory of the late Canon Pettit, who was rector of the parish for over 17 years, was used for the first time on Easter Day. The pulpit is of finely worked brass.—A TABLET in memory of the Earl of Ava, son of Lord Dufferin, was unveiled on Palm Sunday in St. Bartholomew's Church, Ottawa, by the Governor-General, Lord Minto. The Earl of Ava was killed in the war in South Africa.

THERE was a very good attendance at the W. A. annual meeting in St. John's Church, Lancaster. Rural Dean Houston preached the sermon. Speaking of the triennial thank offering for 1904, which is to be for missions in the Northwest, the organizing secretary, Mrs. Houston, said that if each member of the W. A. in Canada would give 35 cents a year for the next three years we should have a united offering of \$15,000 for our work there.—THERE was a large attendance at the funeral of the father of the rector of St. James' Church, Morrisburg, Mr. Anderson, on the 17th.

Diocese of Ontario.

THERE was a large attendance of young people at the union meeting of the junior auxiliaries in St. George's Hall, Kingston, on Monday in Holy Week. The Dean was in the chair. The character of the meeting was entirely devotional and missionary.

Diocese of Rupert's Land.

A MEETING of the House of Bishops of the ecclesiastical Province of Rupert's Land was arranged to be held in Winnipeg, April 9th. The object of the meeting was to elect a Bishop for the new see of Keewatin. The Primate, Archbishop Machray, presided. It was thought at one time that it would have been possible to elect a Bishop for Saskatchewan at the same time, but it was afterwards found that matters were not yet so settled with regard to that Diocese as to permit of the Bishop being elected for the present. The delay however will not be long.

Diocese of Nova Scotia.

ANOTHER bed in the cottage hospital in connection with All Saints' Church, Springhill, has been endowed by the congregation of St. Peter's Church, London, England. The present vicar of St. Peter's, the Rev. Prebendary Storrs, was born in Nova Scotia, where his father was rector of the parish of Cornwallis for many years.

AN EXAMINATION for Sunday School teachers has been arranged to be held in Halifax in May. The programme is made by the Sunday School Committee of the Synod.

Diocese of Toronto.

THE OFFERTORIES in the city churches at the Easter services were unusually large, as were the congregations. A fine window of colored glass, the subject being Christ as the Light of the World, was unveiled at morning service on Easter Day, in St. John's Church, Weston.

Diocese of Montreal.

AT THE MONTHLY meeting, April 3d, of the W. A. Diocesan Board, the Rev. Mr. Weaver, missionary in the Diocese of Athabasca, gave an interesting address. His mission school for Indians is at Wapuskaw. He was introduced by Archbishop Bond.—THE CLERGY of the Diocese are arranging to present the Bishop-elect with a magnificent episcopal ring, which will be a beautiful specimen of the goldsmith's art.—THE annual festival of the Girl's Friendly Society was held in the Synod Hall, April 8th. Archbishop Bond gave an address. Members from the parochial branches of St. John the Evangelist's, St. George's, St. Jude's, and Grace Church, were present.—A PROTEST has been forwarded to the Provincial House of Bishops by the rector of St. John the Evangelist's, Montreal, and others, against the consecration of the Coadjutor-elect, on the ground of the alleged illegality of the election. The protest maintains that the grant of the right of succession to the see without ratification by a second meeting of the Synod is unconstitutional. It recites that a Canon, before it can become binding, must be ratified by a second Synod, thus making the recent proceedings unconstitutional. At the annual Easter meeting of the vestry of St. John the Evangelist's,

a vote of thanks to the rector and lay deputies to the Synod for their action in protesting against the election was unanimously passed, and the vestry declined to make contributions toward the stipend of the Coadjutor Bishop, should he be consecrated, as requested by a letter of the Executive Committee of the Synod. It is stated that no personal question relating to the Bishop-elect is in issue, but only the legality of the election.

THE REV. EDWARD GEORGE SUTTON, a retired priest of the Diocese, passed to the rest of Paradise at Edwardstown, County Chateaufort P. Q., on St. Matthias' Day, Feb 24th, aged 83. With a lifelong service he served his Master, in the ministry, in Newfoundland, at Quebec in the cholera epidemic, as pastor of Grenville, but for over 50 years as rector of Edwardstown.

THE REPORTS at the Easter Monday vestry meetings in the different parishes were on the whole very encouraging. St. Martin's, where a little more than a year ago a system of entirely free seats was inaugurated, has prospered financially, and has a balance on the right side. Archbishop Bond has issued a pastoral letter recommending that in accordance with a resolution passed at the last meeting of the Synod, a mission should be held in every parish in the Diocese next Advent for stimulating and reviving the spiritual life. The Archbishop was requested by the Synod to make the movement as far as possible a general one, and to invite not only the clergy of the Diocese but all the Dioceses in Canada to cooperate. A committee was appointed by the Synod to make all necessary arrangements.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

CHRIST CHURCH, Lead, which was badly damaged by fire in January, has been repaired and re-opened for services, as has also been the free kindergarten which had occupied the basement.

PENNSYLVANIA.

(Omitted from proper place.)

THE PEOPLE of the Church of St. John the Baptist, Germantown, have been working very

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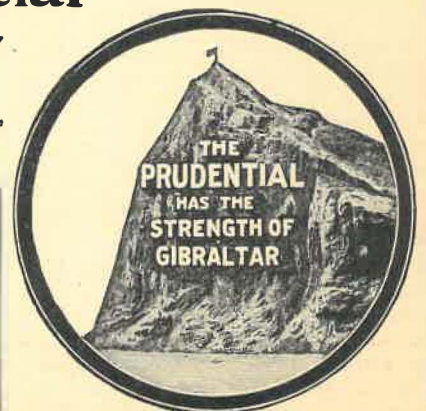
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hard during the past four or five years to free their church from all indebtedness before the fiftieth anniversary of the founding of the parish. The anniversary will be held in 1905. They have managed, by great self-denial, to clear away a floating debt that for some time had ranged between \$900 and \$1,000; and have also raised \$1,005.25 towards the extinguishment of the ground rent upon the church property, making a total of \$2,310.83 required for this purpose. St. John's is a "working people's" parish in every sense of the word.

A DEFINITE plan has been formed for the gradual reduction of the bonded debt (\$26,000) on the parish property of the Church of the Annunciation (the Rev. Daniel Ingalls Odell, rector). It is purposed, through the "Mortgage Fund Association," just organized, to raise at least \$500 annually, by means of mite chests distributed amongst parishioners and friends; arrangements having been made for the acceptance of payments of \$500 or \$1,000 as instalments towards the reduction and payment of the debt. Boxes will be collected the first Wednesday in March and October, respectively. The prayer of the Association will be said at the altar every Wednesday morning.

CURIOUS CANTON.

CANTON, the home of Li Hung Chang, is picturesquely described by W. G. Irwin in the April *Era*. As will be seen from the following excerpt, the article is full of information:

Canton, the home of Li Hung Chang, is perhaps the most typical native city of China, and it is one of the most fascinating and curious cities in the world. Canton can count her age in cycles of a thousand years, and yet this city of the dead ages is still alive. Its six-foot streets and the dazzling succession of colored signboards, its wondrous temples and pagodas and great idols, its gruesome execution ground and mortuaries gay with burial feasts, are things striking to the eye of one who is a stranger to the queer civilization of China as presented so strikingly in Canton.

To reach Canton, one takes one of the river boats of the Hongkong, Canton and Macao Steamboat Company at Hongkong, and journeys up the Pearl or Canton River a distance of ninety miles, the departure of the vessels being so arranged that the traveler is certain to have advantage of a day trip one way in order to get a sight of the scenery and points of interest on the trip. Shortly after leaving Hongkong the steamer passes through the Throat Gates and enters the Capsuimoon Pass. The scenery here and about Castle Peak and Deep Bay, a few miles further on, possesses some interesting attractions. The mouth of the Pearl River is approximately half way from Hongkong to Canton, and the entrance to the river is protected by the Bogue Forts, which are well manned with modern guns and by the Chinese considered impregnable. From this point to Whampoa the country is flat and relieved only occasionally by a pagoda or a village. There is a slight stop at Whampoa, at one time the head of foreign navigation on the Canton River and a place of considerable importance, but now containing little save Chinese Government docks and the Chinese Torpedo School. From Whampoa to Canton, a distance of twelve miles, the river swarms with craft of all kinds. There are huge salt junks, stern-wheel passenger boats, war junks, revenue cruisers, flower boats, and a myriad of smaller craft.

THE TWO WILLIAMS.

CONCERNING William Archer's "Poets of the Younger Generation," Alfred Mathews writes in the April *Era*:

In the essay on William Watson—almost forty pages and one of the longest in the vol-

ume—we have perhaps the most thoroughgoing and explicit critical essay of the whole series and one of the most truly expositive of the many, from various writers who have studied this latest apostle of Wordsworth. He finds the author of "The Year of Shame"—whose final elimination therefrom of one of the very few inartistically vehement passages that he ever wrote, the critic commends—not "an impeccable artist," nor "an innovating spirit either in thought or in technique," but the preserver, par excellence, of the great classical tradition of English poetry. It is after quite an elaborate and most judicial discussion of his excellencies and limitations that Mr. Watson is summed up as "a landmark of sense and style in an age too apt to go astray in labyrinths of eccentricity, obscurity, and excess."

A NEW FIELD FOR WOMEN.

THE MOST significant of recent movements in behalf of good housekeeping in and around New York city may be traced to a big gas company, writes Katharine Swan in *Good Housekeeping*. This concern has six women, known as inspectors and teachers, who come in contact with from seven hundred and fifty to one thousand kitchens weekly, running the gamut from Fifth avenue's aristocratic establishments to the sub-cellar of some "kosher" east side restaurant or top floor tenement in Little Italy. Owing to a widely extended system of rental in vogue, gas ranges in New York are in use in most unexpected kitchens. The teachers not only understand every plan by which all the many ranges in use may be made to do the work demanded, whether the supply of gas is big or little, but are expected to know why a range doesn't work, if it is out of order, and in many cases to themselves adjust and regulate it so that it is in condition to work before leaving. All this encourages women to do their own baking instead of resorting to bakeshop pastry and bread, which are all too handy in New York city.

One of these inspector teachers, who is also a lecturer and teacher of cookery, says: "When I am able to persuade a woman that

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she can really bake, and on a return visit find she has already taken advantage of the instruction and become attached to the gas ovens, I feel that I have contributed to the good health of the family. If, as for instance did happen, I meet a young woman married five years, just starting housekeeping and utterly ignorant of even how to make toast or roast beef for an English husband, whose two chief demands were those very things, I feel as if the work was more than valuable to the peace of that household, when I have given her such instruction in the use of her gas range as will help her to do not only that but many other things. In other cases housekeepers of experience had been feeding their families for months on fried meats entirely because they did not know how to broil. Rescue a few families from such a fate as that and one really sees what this work means, not only to gas companies but to the housekeepers themselves."

Owing to the large foreign born population to whom gas ranges are dense mysteries, and to other peculiarities of the New York kitchen workers, the inspector teachers arrive at effects that could be reached in no other way. The work in New York has been so successful that before long a trained peripatetic gas range cooking teacher and inspector will be a necessity to every live gas company, and a new line of work will be open to domestic science teachers.

TWO GREAT AMERICAN SCIENTISTS.

AMONG the American investigators of light and heat, Rumford the earliest, and Rowland the latest, about a century apart, are the most distinguished. Rumford founded a prize for the recognition of important contributions to those twin branches of physics, and very long afterward Rowland received that prize from the American Academy of Arts and Sciences. So their names are associated, but their studies bring their names into closer relations. Rumford died past sixty years of age; Rowland has just departed at the age of fifty-three, both cut off before their work was done, not before their fame was secure. For a quarter of a century Rowland had free scope in the University at Baltimore, and his freedom was justified by his achievements. He was a great man—great in talents, great in achievements, great in renown. So it was said at his funeral. So we shall ever say. He was one of those rare scholars who owe but little, if anything, to a mortal teacher. They learn their lessons in the school of nature. Investigation is their watchword, observation and experiment their instruments. The sun is one of their chief instructors; the earth, another; the sea, the air, the ether, give knowledge to such minds. Of these lessons Rowland was never wearied. But he rebelled in his boyhood against the tasks of ordinary schools; he abhorred Latin and Greek; he would not go to college; he would not swear in the words of any master; conscious of his own accuracy in research and in calculation, he asked for no indorsement. When he entered his teens he began to make notes of hard problems in physics, and to begin their solution. While he was an obscure assistant in the Rensselaer Polytechnic Institute at Troy he made some discoveries respecting the electrical discharge, and this paper gave him instantaneous celebrity.—From "Some Noteworthy Scholars," by DANIEL C. GILMAN, in the April *Scribner's*.

JACOB RIIS uses the story of Jonah to good purpose in his recent volume, "The Making of an American." As a police reporter, he had fought valiantly and rendered distinguished service. Weary in body and mind, as well as sick at heart, he went to the city first issue, in 1847, represented but two values, and on each was printed the likeness of

a prominent man—a policy ever since continued. Other nations have women's faces on their stamps. Why not the United States? Surely we have representative women enough. There was Dorothea Dix, for instance, whose work for the insane marked an era; Maria Mitchell, whose pure mentality and magnificent reasoning faculty made her preëminent; Frances Willard, whose reform work claims recognition; not to mention our many noted literary women. There is also a dusky face well worth considering: the face of a woman who holds a unique position in our history and who had much to do in keeping alive that struggling English colony on the James River—why not her face? Why not Pocahontas?—*JULIA FRASER, in the April Ladies' Home Journal.*

THE PEKING correspondent of the *Advance* gives the following interesting facts: "The edict abolishing antiquated Chinese studies in favor of Western learning is being carried into effect to-day in nearly every province in the empire. From north, east, south, and west, young men are going to foreign countries to study. The desire for foreign travel, for studying English, for reading papers and periodicals, reaches up to an "iron-capped prince" and down to the poorest student. Prince Su, a bright man not yet forty, is making good progress in his English studies. He has always been friendly with foreigners, and this past year his intercourse with missionaries has been especially cordial. He now holds important offices in Peking, and may play a large part in the future of China. He is friendly to the Emperor, who is much attached to him. Prince Su wishes to travel in foreign lands, and will probably represent China at the coronation of King Edward. Prince Chun, own brother of the Emperor, has just returned from his expiatory mission to Germany with health improved and mind expanded. Perhaps he will prove the Emperor's strong right hand in the new era upon which China is entering.

SOME PEOPLE deny that there is a God, but these are not so bad as the people who acknowledge the fact, but deny Him; that is, pay Him no regard, no worship, no trust, and tread His laws under foot.—*Macdonald.*

A MAN cannot leave a better legacy to the world than a well educated family.—*Thomas Scott.*

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