

The Living Church

VOL. XXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 4, 1903.

No. 23

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

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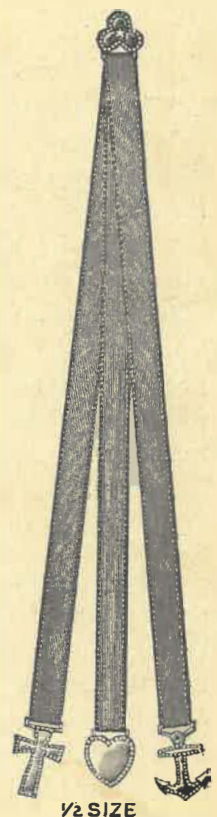
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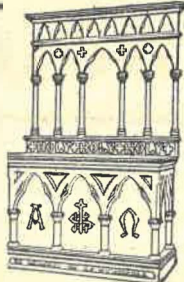
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The Living Church

Vol. XXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 4, 1903.

No. 23

Editorials and Comments.

The Living Church

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

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by THE YOUNG CHURCHMAN Co., 412 Milwaukee St., Mil-
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Union outside the United States, Canada, and Mexico, 12 shillings. Re-
mittances by local checks should be drawn with 10 cents additional for
exchange. Subscriptions should be addressed to Milwaukee, Wis.

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THE CULTURE OF INTELLECTUAL HUMILITY.

AS ONE enters within the veil of the Holy Week of the year
which is sacred to the Passion, one would fain shut his
ears, if he might, to the discord of controversy, and his eyes to the
imperfection with which Churchmen realize the Church's ideals,
and think rather of that interior life which is the life hid with
Christ in God.

Even here, a caution must be suggested. Controversy some-
times saddens one, because in it one sees so much of narrowness
and of bitterness and of the absence of Christian charity. Yet
controversy in itself is not an evil. Only an intellectual or a
spiritual coward shrinks from it. Controversy—the clash of
opinions—is the forge in which knowledge is fashioned. If the
touch of the Tongues of Fire had burned all of sinfulness out
of our hearts, and had left us a race perfected and sanctified,
there would still be controversy; only, it would be a controversy
divested of all the elements of bitterness and inspired by char-
ity. Controversy is inseparable from a condition in which are
diversities of intellectual gifts, and imperfections in knowledge;
which is to say, from human thought.

Controversy therefore is not to be eschewed as though it
were unfit for the Christian life. It is wholly a mistaken idea
that the controversial portions of the Church press show, ordi-
narily, the Church in an attitude of quarrelling. They show
rather the active intellectual life of the Church and, for the most
part, are entirely creditable to the Church. God formed the in-
tellect of man, and He knew all its imperfections and its narrow-
ness when He pronounced it "very good." Intellectual activity is
the rightful utilization of what is perhaps, next to the soul, the
grandest work of God. Controversy is the comparison of many
intellectual processes. It is the adding together of the products
of the human mind, and the subtraction of the imperfect in it,
in such wise as to form a composite truth. By it the limita-
tions of the individual mind are sloughed off, through contact
with the composite mind of humanity. Controversy is the cor-
rection for the inherent narrowness of the finite mind. We
deprave controversy by injecting bitterness into it. That is
because of our own intellectual littleness and narrowness. The
great intellect is patient with lesser intellects. The great mind
rejoices in contact with other minds. The controversialist who
shows passion or becomes abusive thereby shows only his own
littleness and intellectual narrowness. These handicaps in con-
troversy make it difficult for those whose ideals are of the higher
life; but such recognize that these are inseparable from the
fallen condition of humanity. Out of controversy, in spite of
its handicaps of narrowness and bitterness, truth is established.

Not, indeed, that all truth is the product of this intellectual
friction. Pure reason establishes truth, but it cannot postulate
all truth. There is the limitation of what is termed ration-
alism. Rationalism, so far as it implies the intellectual search
for truth, is the highest exercise of the mental faculties. But
when rationalism assumes that there is no truth knowable be-
yond what it has itself established, rationalism not only invades
the province of faith, but it becomes irrational. This it be-
comes because it is both illogical and irrational to declare as a
positive proposition that which at best is purely negative. Ration-
alism may rightly declare and define truth, to the very
utmost extent that intellectual processes may reach; but ration-

alism cannot, on the other hand, deny the truth of postulates that come from other sources than that of pure reason. Reason, therefore, is trustworthy and authoritative only so far as it is positive. Reason stands powerless at the brink of revelation. Man by searching cannot find God; but neither can he declare that therefore God does not exist. So directly contrary to reason would be that conclusion, that the psalmist sagely declares: "The fool hath said in his heart, There is no God."

BUT ONE is indeed saddened by the degree of narrowness and of passion that are injected especially into religious controversy. The *à priori* supposition would be that differences between men professing to be animated by the Spirit of God would, of all controversies, be tempered by charity and characterized by fairness. How far this is from the actual fact, every one familiar with Church history knows. It is a long, sad record of disputations in which the spirit of charity has been so strangely absent. "How these Christians love one another!" early became a by-word because of their hatred. The *odium theologicum* long since became an established expression for the greatest bitterness in controversy.

In the present day we no longer reinforce our arguments with the thumb screw or other implements of the torture chamber; yet it is by no means certain that we are actually more charitable in the spirit of our controversies than were our fathers. Controversy is forced upon us by the very intellectual activity of humankind. The widespread acquisition of that "little knowledge" which has not ceased to be "a dangerous thing," and the increased number of those whose intellects have been really trained, have of course increased its range. The really learned man is a humble man; he knows how small compared with the great infinity of Truth is the sum of his knowledge; he is able to sympathize with those of his fellow men who know less. But not all are thus humble, or thus learned; and religious controversy continues to be overlaid with bitterness and narrowness and oftentimes coupled with personal insults.

The favorite taunt where controversy degenerates into personal abuse, is that of intellectual narrowness. Three different presbyters of the Church, each holding honored positions, have, almost simultaneously, within the past few weeks, publicly hurled that taunt, coupled with the bitterest invectives, against THE LIVING CHURCH; and it so happens that one of these was from the Atlantic coast, one from the Pacific coast, and one from very close to the geographical center of our country. Each of them asserted, with more or less of opprobrium, that we were "narrow," with the added implication, if not direct assertion, that he, the speaker who hurled the invectives, was "broad."

Were they right? What are "narrowness" and "breadth" as applied to intellect?

Intellectual breadth is the grasp of all knowledge in exact relation of each of its parts to the whole sum of Truth. Hence, it presupposes infinity. The only truly "broad-minded" Being is Almighty God. He only possesses the attribute of infinity. He only sees at one and the same time the whole body of Truth. To Him alone all learning, all time, all truth, lie open consecutively before His Mind. With Him a thousand years are as one day; to Him there is neither past, present, nor future; He cannot argue or discuss or hesitate, for to His Mind conclusion is correlative with suggestion. "By the word of the Lord were the heavens made"; there was no prior intellectual discussion as to why or how or if they should be made. There is no progress in the Mind of God; there is no introduction of a new thought. All the perfect, infinite correlation of ideas and of mental phenomena is an ever-present, ever-settled, ever-balanced, absolute fixity before Him; and even as we write, we feel how altogether inadequate is the characterization in human language of the Mind of God. This, not in the feeble language we have employed, but in the infinite balance of the sum total of infinite knowledge, is intellectual breadth; and it may be affirmed only of the one, infinite God.

Human intellect is narrow at best. It exists between divinely fixed limitations. It has its being as a part of the Image of God in man. As placed in comparison with the infinite Mind of God, it sinks into insignificance. It cannot but cry, "What is man that Thou art mindful of him, and the son of man that Thou visitest him?"

But even then, out of the humility which the contemplation of its littleness involves, comes the further thought of the dignity which God has given to man in giving him even this limited measure of the Divine attribute:

"Thou madest him lower than the angels, to crown him with glory and worship."

Human intellect is limited and is essentially narrow; but it is most truly "broad," where it most truly perceives its own limitations. St. Paul, the master logician of the apostolic Church, the disciple of the universities of his day, was "broad" enough to cry out at his own limitations, while yet he perceived that some day those limitations would, in part, be removed: "Now we see through a glass darkly; but then, face to face. Now I know in part; but then shall I know even as also I am known."

And it was out of the humility engendered by this very thought of his own limitations, his own chafing at the intellectual narrowness which he was "broad" enough to perceive in himself, that he was led, by an orderly sequence of thought, to conclude:

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

HOW BETTER could we use the most solemn days of this our season of spiritual culture, than by striving to train our intellect to the true breadth of a right recognition of its own limitations? We are strangely narrow at best. We need not feel restive when others hurry into print to declare that we are "narrow." They are right. All human intellect is narrow. They are only wrong in thinking they are "broad." And gradually, as their intellects are better trained, becoming more truly broad, they will perceive their own limitations and become more humble. Intellectual breadth of necessity leads to intellectual humility. The two are inseparable. The (relatively) broad mind perceives too keenly its own limitations to be other than humble. He who insists that he is "broad" is most certain to be among the narrowest, for his insistence is direct proof that his mind is deficient in real breadth. Yes, we realize the narrowness of our limitations; but as best we can in spite of that narrowness, we are striving to realize the Mind of God for us, and to accept the direction of His infinite wisdom in the things pertaining to His Church. There are degrees of intellectual narrowness; and as with many another virtue or gift, one who thinks himself "broad" may well take care how he thanks his God he is not like other men—not even like the "narrow" publican. Here, more than almost anywhere else in the domain of human life, "Let him that thinketh he standeth, take heed lest he fall." Yet it is a duty to fight against intellectual narrowness, to train our minds to view phenomena with the utmost breadth of which they are capable, to apply our intellectual powers wisely. We should indeed be most narrow if we made the measure of our reason the standard whereby we gauged either the "things pertaining to the Kingdom of God," or our fellow men. We should be most narrow if we were content to depend upon our own miserably limited intellect, which beats helplessly against the walls of its own limitations, instead of upon the overshadowing Presence of the infinite God. We should be most narrow if we placed our little reason in the balance against the revealed Truth which, because of the narrowness of our intellects, God has condescended to declare to us, but which, because of the same narrowness, we do not always apprehend aright. We should be most narrow if we attempted to sit in intellectual judgment upon the Faith of the Church, and to accept or to withhold according to our miserably narrow wills or perceptions. We should be most narrow if we felt that the Church was "roomy" as giving place for a variety of expressions of narrow opinion in contravention to the revealed Truth, instead of because it gives full place and opportunity for that "service" of God which is "perfect freedom"—the "roomiest Church in all Christendom" indeed for the loyal children of God, who are content to receive their knowledge of the Truth from Him, and not to intrude their narrowness in the way of the realization of His Truth.

All this would indeed constitute us the narrowest of men among a race which at best is but of limited intellectual power; and from all such narrowness, and from that lack of charity, that absence of the humility which attends the realization of one's own limitations,—Good Lord deliver us!

IS SELF-DENIAL A SIN?

THE mortification of the flesh indulged in among Christians during Lent affects the stomach more than the soul," said Dr. Emil G. Hirsch at the Temple Isaiah, in a recent address. "The spirit of the season is to give up something. Enjoyment of God's gifts is the fundamental note in the Jewish view of

life. Asceticism is not for the Jews. In healthy Judaism one who foregoes a legitimate pleasure commits a sin."

We take the above from a Chicago paper, and it is quite in line with this distinguished rabbi's teaching. Dr. Hirsch fairly represents the Neo-Judaism of our day, and especially of our country. Not long ago he delivered an opinion on sin, repentance, and atonement, the gist of it being that Jews should not concern themselves with such things. What they needed to do was to live healthy, happy lives; as a rule they had no need of repentance.

We quote this from memory, but we believe we do not exaggerate the spirit of self-sufficiency which pervaded his remarks. And that is the air which characterizes Jews and Judaism among us, generally. Easy-going, complacent, self-indulgent, the prosperous Israelite is now as "snug upon the mart" as was his ancient enemy in Shylock's time. He has the pride of his race and the respectability of his religion, without any of the disadvantages which formerly belonged to the one, and without bearing many of the burdens of the other. The gospel of Hedonism, according to Rabbi Hirsch, is the "fundamental note" in Jewish life. The Christian who practices wholesome Lenten discipline, and, fasting, deplors his sins in the very words of the old Jewish prophets, is regarded as an object for pity and a fair mark for ridicule. That, surely, is a fair interpretation of Dr. Hirsch's recent remarks in his Chicago pulpit. He calls his church "Temple Isaiah." Presumably the old Hebrew Scriptures are read there and the old Jewish rites are celebrated there, wherein sin and atonement, repentance and fasting are set forth in precept and ritual; then cometh the preacher and explains that these belong to a former age (if they conceivably ever belonged anywhere), and that "asceticism is not for Jews." There is, however, one sin that a Jew may commit, namely, to forego a legitimate pleasure. Perhaps this is putting it rather harshly, but that seems to be what the preacher said, if he is correctly quoted. There is little need to fear that he or his congregation will often have to rend their hearts or their garments over that sin.

The fact is, the Broad Church Judaism of our day is about as much like the stern and stately Judaism of the olden time, as Neo-Platonism was like the system of the profound philosopher whose name it dishonored. Yet there are Jews who are faithful, not only to the outward observance but also to the inner spirit of the old religion, and who strive to serve their God and not altogether or chiefly to enjoy themselves. These deplore the worldliness of so many who are related to them in race and in the outward form of religion.

In nothing that we have said have we intended to express any lack of respect for the Chicago rabbi or his people. They are, as a rule, among our most useful and honored citizens, kind friends, good neighbors, exemplary in all the relations of life. We offer a word of protest, rather than of rebuke, against the self-righteous spirit of the Chicago Israelite who affects to regard with almost contemptuous pity the fundamental principles and time-honored customs of the Christian Church.

That Christians are hurting their stomachs by the "mortification of the flesh," is a proposition at which we must smile. Would that it were more nearly true! If Dr. Hirsch would turn his engaging eloquence against the neglect of Lenten abstinence, so common among Christians, he might do some good even to his own people, who might be led thereby to reflect upon some of their own inconsistencies. We are quite open to rebuke on that side, and we should not be first to cast a stone at another.

A SPLENDID idea shortly to be realized, is that of a missionary gathering in San Francisco, to include Bishops and designated clerical and lay delegates from all the Dioceses and Missionary Districts comprised within the Seventh Missionary group, according to the arrangement of District Secretaries. This, except that of necessity it will have no legislative power, is precisely what we have more than once outlined as the scope of a Provincial gathering should a definite scheme of grouping into Provinces be effected. That is to say, it is a gathering that will have Missions for its primary purpose, while yet it will also be effective for any other conference that may be timely. It will be large enough and dignified enough to create interest and respect even in a city of the size of San Francisco. Shorn of any legislative power as this gathering will be, it will yet be an effective force in stimulating missionary interest and zeal, and in bringing together a congress of minds which will broaden and extend the scope of local ideas. Contradictory as

it may seem, the Provincial System would strike the death blow to what is commonly called the provincial spirit; and it is this provincial, ultra-localized spirit that stands largely in the way of the progress of the Church.

We trust that the Church will watch with deep interest the results of this San Francisco conference. It cannot help but be successful, if it does no more than arouse greater local enthusiasm for missions.

Then let Churchmen reflect what would be the effect if there were seven such conferences in as many centres of the country each year; meeting in different cities within each group of Dioceses so as to benefit a different community each year; remaining in session several days each time, impressing the duty of missions by telling the facts about missions; not passing canons, unless possibly to define a very simple method of procedure at the first year's session; made important for its members to attend by charging the body with real responsibility, first, to provide for the raising of general mission funds (not for the province but for the general Board to expend), second, to appropriate among its own several Dioceses and Missionary Districts the appropriation which the Board of Managers would vote to the Province for distribution by this Provincial body, rather than to the several Dioceses and Missionary Districts separately. Add to this the possibility of applying perhaps one day, or some part of one day, to the open consideration of general subjects pending in the Church at large, for the education of the people, but without power to enact legislation on such subjects—and think what a tremendous step forward would have been taken in the practical work of the Church! This would be the Provincial System in operation; and it is foreshadowed in a most practical way by this proposed San Francisco conference.

We felt impelled recently to use the term "decadent" in connection with a phase of the Churchmanship of California. We hasten now to congratulate California Churchmen on taking this step which indicates a progressive Churchmanship; and our congratulations are of re-doubled warmth because of the criticism which we felt appropriate to apply before. To be the leaders in the inauguration of the Provincial System on any considerable scale, is to take that honorable place among the *leaders*—not the followers—in the Church, which the traditions of Kip and Ver Mehr and Mines and Beers and many another of the pioneers, suggest as California's rightful place.

And, with St. Paul, "forgetting those things which are behind," let us "reach forth unto those things which are before."

THE frequent necessity of recording notices of Deposition has suggested to us the propriety of a word concerning the form to be used in such notices. We determined some time since to pick out, when opportunity should arise, a satisfactory form when one such should appear in our columns, and then to allude to it editorially. Such a satisfactory form is printed in this issue, in its usual place in the classified columns.

The deposition is rightly pronounced, "from the ministry of the Church." The only improvement we could suggest would be to use the exact words of the Ordinal, "the Church of God." The intention of deposition is to restrain a priest or deacon from the exercise of the entire gifts of the ministry conferred in Ordination. It is to be interpreted as a permanent injunction would be in civil law. It is desirable therefore that the scope of the restraining pronouncement should be exactly identical with that of the authority conveyed by Ordination. Thus it would seem desirable to use the same expression, "in the Church of God," though the briefer phrase used in the form printed this week, "in the Church," of course covers the same ground. It is easy to see, however, that to give authority by Ordination "to execute the Office of a Deacon [Priest] in the Church of God," and afterward to depose "from the ministry of the Protestant Episcopal Church," as it is occasionally expressed in these sentences of deposition, raises a serious question as to whether the deposition is anything more than an inhibition from officiating in American Dioceses, without prejudice to the exercise of the ministry in other lands. Surely the Protestant Episcopal Church is not to be construed as equivalent to the whole "Church of God," and since Ordination conveys authority to exercise the ministry in the whole "Church of God," deposition ought to cover a like extent.

We suggest to the Bishops to give a thought to the wording of these sentences of deposition; and it may even seem wise to cause an official form to be composed by authority at some future session of the House of Bishops, perhaps to be incor-

porated into the canons, as are a number of forms of less importance.

IN ANNOUNCING the opening of our New York office with Messrs. E. & J. B. Young & Co., we were compelled to couple with it the explanation that the early removal of the Messrs. Young by reason of their consolidation with Thomas Nelson & Sons would make new arrangements necessary almost immediately. The consolidation mentioned has now taken effect, and in spite of the cordial invitation of the consolidated firm to welcome THE LIVING CHURCH in their building, it has seemed wiser to provide our office where our New York news representative, Mr. Edgar M. Camp, may always be found. On and after May 1st, therefore, the New York office of THE LIVING CHURCH will be found at Room 1504, 31 Union Square West; until which date the New York office is in abeyance. At the address mentioned, any parties in or around New York wishing news events reported, desiring to leave subscriptions, or otherwise desirous of communicating with THE LIVING CHURCH, are invited to call.

Messrs. Thomas Nelson & Sons will continue to act as wholesale agents for the book publications of The Young Churchman Company, but the retail department formerly maintained by the Messrs. Young is discontinued, and the publications of this company may be obtained in New York from any of the Church book stores.

WE HAVE read with much surprise the words of several speakers before the Church Club of New York with respect to an alleged decrease in the Church's membership which, strangely enough, Dr. McConnell attributes to the Oxford Movement; and, more strangely still, Dr. Huntington is alleged to have agreed with him. This makes an examination of several phases of the Church's statistics necessary. We postpone such examination until next week, when we shall hope to have the opportunity of demonstrating that where the Oxford Movement has been most pronounced in this country, there the gains have been greatest; and that they have been correspondingly less where the Movement is less manifest.

We can hardly understand how these speakers could have committed themselves to beliefs so easy to disprove as are attributed to them in the New York Letter printed this week.

THE anxiety of some good Churchmen over the report in the Chicago papers that "Trinity Episcopal Church" had been sold under a mortgage, will be relieved at the explanation that this does not refer to the Protestant Episcopal church of that name, but to Trinity Methodist Episcopal church. The Episcopalians of Chicago have three Trinity churches, of which one is assigned to the Protestant branch, and one to the Methodist branch, and one to the Reformed branch of that perspicuous denomination. Hence it is perhaps not strange that these Episcopalians should occasionally find themselves mixed up in the popular mind. Indeed we are informed that the service books of the Reformed Episcopal congregation are all stamped "Trinity Episcopal Church," as though to help along the confusion.

We could suggest a cure for this babel of Episcopalianism, but refrain in deference to the Symposium now running through our columns.

A CORRESPONDENT sends a clipping from a secular paper to the effect that:

"Bishop Potter's daughters have presented a stone Bishop's chair to Grace Church, New York City"; and asks: "Who is this 'stone Bishop,' and where is his jurisdiction?"

We reply, this only requires a like ability to that of the author of the *Secret History of the Oxford Movement*, to reveal this Papist plot in all its horror. For who is a Stone? Is it not *Petrus*? Father Huntington's poem of "Simon Stone" will occur to many.

And where is Peter to-day? Is there more than one answer? What Bishop alone is greeted with shouts of "*Tu es Petrus*" as he is carried triumphantly in his chair?

Clearly, therefore, this new erection in Grace Church is nothing else than a recognition of the Papacy, to be filled, no doubt, by some Jesuit emissary, from the Vatican itself.

But contributed by "Bishop Potter's daughters"! Shall we suggest that the Bishop can be —? Shall we write of Papists

in disguise? Horror! What can be the extent of this Jesuitical plot which our correspondent has unearthed?

And if anyone seems to detect any flaw in this line of reasoning, we beg to refer him triumphantly to the *Secret History of the Oxford Movement*, for our precedent.

ANSWERS TO CORRESPONDENTS.

R. W. B.—It is impossible to hold that Lutheran Confirmation can be accepted as sufficient to enable one to communicate at our altars. May not the difficulty be obviated by showing the person the scriptural evidence that Confirmation was administered only by the apostles and then explaining the historical conditions under which Luther, a priest of the Church, felt himself obliged to allow non-episcopal ministrations because no Bishop would throw in his lot with him; while now the party in question has the opportunity to receive episcopal Confirmation, which opportunity was denied to Luther's immediate followers?

O. L.—(1) Transubstantiation, which is defined as "the change of the substance of Bread and Wine in the Supper of the Lord" in such wise that it "overthroweth the nature of a Sacrament," is rejected by the Anglican Churches in Article XXVIII. The term, however, as has increasingly become apparent in the years since the Thirty-Nine Articles were framed, does not necessarily convey that meaning to those who use it, many of whom give it a definition not at all according with that in the Article. Only in the interpretation given in the latter do we reject it. The subject is well discussed in McGarvey's *Doctrine of the Church of England on the Real Presence* (price 25 cts.).

(2) There are none of our Sisterhoods at work in Michigan. The Sisters of St. Mary have work in the Dioceses of Chicago, Milwaukee, Iowa, and Tennessee. Their mother house is at Peekskill, N. Y., and their Western work is in charge of the Sister Superior at Kemper Hall, Kenosha, Wis. The Sisters of the Holy Nativity have a house at Fond du Lac, Wis.

CUTHBERT.—(1) We feel that it is an act of gross sacrilege to re-confirm those who have been confirmed in the Roman Communion.

(2) If the Bishop insists on it on the ground that "Roman Confirmation is not the Laying on of Hands," you can address a note to some Roman Bishop, putting to him the question of fact, and show his reply to your Bishop; cite the service of reconciliation set forth by the Province of Canterbury which does not provide for re-Confirmation; and admit your converts to the Holy Communion on your own authority, which is sufficient.

(3) A priest has no right to marry unbaptized persons. Even though he does not use the Church service he has no right to try to divest himself of his priestly character in order to act as the agent of the State. The State has other agents for that purpose, altogether apart from the ministry of the Church.

FIND SOMETHING TO DO. Do the first thing that comes, Do not stop to pick and choose work. Whatsoever your hand findeth to do, do that with your might. Do it well and honestly as unto the Lord, and He will give you more and better work to do. But do something; do anything rather than do nothing. If you can't do more, go and take care of some tired mother's children, and let her go to church. (This if you are a woman.) Go and hunt up some absent and careless member of your Church, and find out what "ails him." Go and call upon some sick neighbor, and take a flower with you, and give it in the name of Christ. Write a note and invite some neighbor whom you know does not go to church, to go with you, and tell him or her that you will call for him. Go and make a call upon the last family that came into the Church, and give them a hearty welcome, and thus make them feel at home. They will thank God and bless you for it. There are a hundred things to do, both small and great, lying at the door of every man and woman in the Church, if only they had the eyes to see them. And they would have the eyes to see if they had the heart and will to do after seeing.—*Selected.*

EVERY POSITION of life where one person is employed by another to do a certain work, imposes an obligation to fulfil the duties of the place with an honorable and disinterested regard for the interests of the employer. This view of employment applies to the cook, the errand-boy, the cashier, the legislator, the Governor, the President. This is a trite, and apparently simple, and perhaps somewhat stupid view of the opportunities of a "smart" and ambitious young American of our day; but unless this commonplace view of responsibility is laid hold of by increasing numbers in the future of our country, we will not say that our society will go to pieces, but we will say that our calamities will increase, and that we will get into troubles, and not soon out of them compared with which the dangers and distresses of the past will seem almost insignificant.—*The Century.*

I AM GOING to do more good than I have been doing. What good? How do it? When begin? Now write your answer under each of these questions. It will astonish you to find how much pondering it will take before you are ready to put those answers down in black and white. But until you can answer these questions, you cannot take the first step toward making one year better than another: You can only pay off your debts one day at a time. You can only get control of your temper one day at a time. You can only comfort the sorrowing, or relieve the oppressed, or succor the tempted, one day at a time. And you have temptations to conquer, burdens to bear, sorrows to endure, only one day at a time. Take a new reckoning. Harden your aspirations into a resolution and begin again.—*Selected.*

ENGLISH CHURCH DIFFICULTIES.

The Archbishops Listen and Reply to a Delegation of Protestant Churchmen.

THE CHURCH DISCIPLINE BILL AS PASSED BY THE HOUSE OF COMMONS.

Death of Dean Bradley.

LONDON, March 17th, 1903.

AS THE outcome of the meeting of Unionist members of the House of Commons, held week before last, "to consider the present position of affairs in the Church of England," a deputation of about 120 said M. P.'s waited on the Primate and the Archbishop of York at Lambeth Palace last Wednesday afternoon in support of the "Memorandum" that had been approved at the above mentioned meeting. Amongst others whose signatures were attached to the "Memorandum" was Colonel Kenyon-Slaney. The reception of the deputation took place in the old Guard Room, now also the *locale* of the delivery of the "Lambeth Opinions."

Sir John Dorrington, who headed the deputation, in introducing himself and the other members, said (to quote from the *Standard*) that what had brought the deputation together "was their feeling of alarm—he used the word alarm intentionally—into which the Church had got." A feeling of suspicion and distrust had disclosed itself, "of which they thought notice should be taken, and immediate notice, by the rulers of the Church." Any "innovations" carried out in "any Church" became a source of suspicion, "alienating people from the Church" because they "were afraid of where the Church was going." He thought it might be within their power, and the power of the heads of the Church, to "change and bring back again into a more sober condition" Church ceremonial. He did not stipulate for absolute uniformity, but he thought within certain limits there clearly ought to be "uniformity in the ceremonial of the National Church." Those who thought with him [? Colonel Kenyon-Slaney] did not believe that "legislation by laymen, to be enforced by laymen, was the proper remedy." They thought the proper remedy was "through their ecclesiastical rulers," and the deputation came that day to "beg the Archbishops to take this matter into their consideration, and to see whether they could not give the laity that which they thought they ought to have—peace, concord, and discipline in the Church." It seemed to him that the want of discipline was "especially noticeable among the younger clergy," and he could not help thinking that it "emanated largely from the teaching which was permitted in some of the Theological Colleges." He was not acquainted with the mode of tuition which existed, "but when he saw the constant flow of men filled with the same idea, one could not help thinking that in the education of the younger clergy and those who intended to take Holy Orders, there was something which did not conduce to the peace and security of the Church." [Just a brief elucidative comment in passing. Obviously what Sir John means by the "Church" is merely the "Establishment."] He concluded by saying that if their Graces thought they required greater powers than they at present possessed, "the Moderate Party in the Church would cordially support them in any action they might propose." A number of other members then followed in expressing the views of the Deputation.

The Primate began his reply—the *verbatim* report of which occupies nearly two columns and a half of the *Standard*—by saying that he and his brother Archbishop had listened with the very deepest interest to the words which had been addressed to them by the deputation; and he thanked them cordially for coming that day, "and laying your view before us at an important juncture in the story of our Church's life."

He ventured to say that it is impossible to exaggerate what might have been the difference during the last few years "had the course which you have taken to-day been adopted five years ago, in lieu of the method which was then taken to call attention to the difficulties which existed, and to multiply them thereby tenfold." The subject "you have brought before us" divides itself into two parts. First, "those cases of action on the part of the clergy within the church's walls which is often technically illegal, sometimes flagrantly illegal, and in a few cases even defiantly illegal." Although having been practically in office only a fortnight, his Grace had already communicated with every Bishop of the Southern Province, and he would tell the deputation just what strikes him as to the present condition of matters, so far as he was able to ascertain. The cases of "flagrant and defiant illegality and disobedience" are very few, and are confined almost wholly to the Dioceses constituting London, and those of Chichester and Exeter. There are, besides those, a great many more cases "which are very near the line" [What line? That of the Catholic Church and the Prayer Book, or the Privy Council's and average Englishman's line?—and which are calling for "anxious and eager and careful attention on the part of the Bishops." The next point was that most of those cases are in the large towns, and especially in towns where it has become the custom to follow the congregational rather than the parochial sys-

tem, as regards attendance at Divine worship. Then it is indisputably clear that in nearly all the "advanced churches" there has been "a marked modification and restraint as regards usages that were habitual a few years ago," viz., unauthorized extra services. The Primate then proceeded upon a defence of the action of the Bishops in letting things "reach such a pass that the restraint of which I have spoken became necessary, and proved a difficulty." He did not, however, claim for them to have been, or to be now, "men of heroic mould, impeccable, or infinitely wise and far-seeing." But the allegations that the Bishops, by the use of their power of veto, "have been barring the door against loyal Churchmen who are trying to set things right," will not stand the test of inquiry as a matter of fact. No Bishop now upon the Bench ever exercised the Episcopal veto with the exception of two Bishops. The first was the Bishop of Gloucester, in 1876, in a case at that moment *subjudice* in a higher Court. The other Bishop was Rochester, in 1900, in the group of Porelli cases, "where I thought, and still think, he had the practical approval of Churchmen generally." Well, if it be true that the present Bishops, with the two sole exceptions, have never been asked to exercise, or refrain from exercising, their veto, how did that come about? The Primate, in reply, read a series of extracts from the *Record* newspaper, and even from speeches at meetings of the Church Association, during the eighties and later, showing that even they at that time deprecated litigation, on the ground that prosecutions "have been proved to be detrimental to the cause of the Reformation in our Church." The mode of prosecution in vogue a quarter of a century ago "passed away, as I say, by common consent"; but undoubtedly the "foremost man" who both spoke and acted against it was the late Archbishop Temple. His line, however, "Go ahead and do your work, and the same will right itself," has not come true, as he himself found out. We come now on to the time when, after that period, "it began to be felt quite essential" that some formal action should be taken, and the matters were "taken in hand definitely" by the Bishops, with the result that the growth of "little extra services" were effectually checked. As to the other usages of "an extreme kind" like the burning of incense, the Bishop found that some particular church had been for twenty years, without any remonstrance or reproach, "going on with this practice." What he had to do in that case was, not on one Sunday to say that by next Sunday that was to be stopped, but to "make some arrangement whereby the difficulty should be met for dealing with a matter which, he felt, must be dealt with, but which it was extremely difficult to handle." But there is another class. There are a few men "defiant of Episcopal authority, and really reckless of the true Church of England spirit"—as instanced by the cases at Shoreditch, Plymouth, and Devonport. "I say to you deliberately, to-day, that in my view of such cases tolerance has reached, and even passed, its limits. The sands have run out. Stern and drastic action is, in my judgment, quite essential." With regard to the churches at Plymouth and Devonport, "it is now, I think, no secret that the Bishop, or the Bishop acting with his Chancellor, had commenced a visitation of those churches of a formal, if not of a punitive, kind." Whether the change in the Diocesan will delay or hinder matters at this moment in the Diocese of Exeter, his Grace did not know. Speaking for himself, he assured the deputation: "I desire and intend that we should now act, and act sternly." One word he would like to say about the theory that "these vagaries and extravagances" are due to the clergy alone. It is really the laymen in such parishes "who cause us far more difficulty in these matters than the clergy themselves"—then giving a concrete instance which happened within the last 48 hours.

The Primate then proceeded to deal with the second part of the deputation's appeal, that in reference to alleged "illegalities" in the rural districts.

He thought the greatest distinction—putting aside for the moment "illegalities"—should be drawn "between what is reasonable in a rural district and what is reasonable in a crowded town, where men can choose between six or seven churches." Referring to the actual words of the "Memorandum" which speak of the desire of those whose signatures were attached to it to "preserve the quiet ceremonial and dignified services which have been the source of comfort to Church people for many generations," his Grace pointed out that those words "suggest to some of us certain things which I gather you would scarcely desire to see restored." For many generations the fathers of the gentlemen whom he was addressing were accustomed, he thought, "to a barrel organ in many of our churches, and to the responses of a clerk said in a way which is very unfamiliar to us of to-day"; and, therefore, he took those words to be "qualifiable in some degree in practice." With regard to the reference to Theological Colleges, he had often thought that in order to be quite sure about it and to judge fairly "one ought to have seen the gentleman in question before he went into the Theological College." It may be that it was not the Theological College that "produced him as you see him now," and that the College has "greatly mended that which would have been still more distasteful to you." In dealing with the charge that the clergy were driving men away from their parish churches, he did not think that was hardly fair on the clergy, for was there not another side to the matter? "Have bicycles and Sunday trains had nothing to do with it? Have water parties, golf, week-end parties, and Bridge parties nothing

to do with it in another class?" Then in regard to the phrase which is used of the clergy forming themselves into a caste, that is, belonging to "a somewhat different type of man from the clergy whom we have all known and loved, and like to honor, in the days gone by," are you all, he asked, "doing everything you can to help us there?" But if you feel that there is another side to that, "do be a little careful how you criticise over sternly those who have taken the place of these men, and who come forward from our public schools and social surroundings a little different from those which existed in bygone days." In conclusion, his Grace assured the members of the deputation that they had his completest sympathy in the desire to which they had given expression, "that we should bring into wholesome and manly touch the clergy and laity of England right through; that we should get rid of everything which is alien to the true spirit of the Church of England, which we hold so dear; that we should repudiate with all our might any notion that we are to put into the background the Church of England and to turn to some vague, large, indefinable idea of Catholic order and the like instead." [And yet this same Church of England her very self officially puts the Catholic Church Militant as a whole in the foreground on the title-page of her Prayer Book.]

The Archbishop of York, in expressing his most hearty concurrence with every word uttered by his brother Archbishop, urged that the Bishops should be entrusted [by Parliament!] with increased "paternal authority" in dealing with some of their clergy.

The Primate's address in reply to the deputation has, it is stated, relieved the anxiety of the Moderates in the House of Commons, but why it has done so it is somewhat difficult to understand. Although the Primate's utterance was that which only could have proceeded from an Opportunist and thorough-going Moderate, not one word dropped from his Grace's lips to intimate that the Archbishops and Bishops had any intention even to attempt to put down what offends most Moderates almost as much as it does Orange Protestants, viz., the restoration of the Blessed Eucharist as the chief Sunday service and the traditional and ancient ceremonial. As to the effect of the Primate's "smooth words" on the out-and-out Protestants in the Church, the *Daily News* quite rightly thinks that it is "ridiculous to imagine that mere compliments will avail to meet the opposition of the Protestant party to the triumphant practices of the Anglo-Catholics."

THE CHURCH IN PARLIAMENT.

That the action of the deputation of Unionist M. P.'s in waiting upon the Primate on the 11th inst. and his Grace's assurances on behalf of himself and his brethren of the Episcopal Bench utterly failed to pacify the Protestant wolves in the House of Commons, was fully demonstrated two days afterwards by the action of the Orange Protestant Liverpool members in still persisting to introduce their abominable mis-called "Church Discipline Bill." This Bill, backed by the names of Mr. MacIver and Mr. Taylor, stood first on the Order Paper of the House last Friday, and the rival Bill, promoted by Mr. Cripps in the interests of the Moderate Party, stood second. The chief features of the former Bill are the abolition of the Episcopal veto, and for contumacy the substitution of deprivation for imprisonment. The latter Bill provided that when an incumbent is complained against in matters of doctrine or ceremonial, and his explanation to the Bishop is unsatisfactory, the Diocesan is empowered, but not obliged, to issue a monition. The incumbent may then elect to have the charge dealt with under the Church Discipline Act of 1840; or he may appeal to the Archbishop or to the Court of Appeal of the Province, the decision in either case to be final. Failing such election, and also failing obedience to the monition within two months, the Bishop is empowered, but again not obliged, to suspend him, and if at the end of another month the incumbent is still contumacious, the benefice would become void. Both Bills practically furnished subject matter for the debate, though only the Liverpool Bill was formally before the House for discussion.

Mr. Taylor, in moving the Second Reading of the Liverpool Bill, recalled to the mind of the House its resolution of May 10th, 1899, expressing the view that "if the efforts now being made by the Archbishops and Bishops to secure the due obedience of the clergy are not speedily effected, further legislation will be required to maintain the observance of the existing laws of the Church and Realm." They had now to consider how far the efforts of the Archbishops and Bishops had been successful in this direction. He thought that there was a general consensus of opinion in that House "that, notwithstanding the efforts of the Archbishops and Bishops to restrain these practices,"—"which they thought at one time were forever abandoned at the Reformation"—"the present condition of things

in the Church was nothing more nor less than a condition of anarchy." He found that since the "Lambeth decision" the use of incense had not decreased in any substantial degree. Whereas in 1898-99 incense was used in 381 churches, in 1901-2 it was used in 393 churches. All or some of "these practices" were not confined to any one Diocese, but were spread all over the country. He should like to call the attention of the House to the fact that, on May 6th, a service was to be held in St. Paul's by kind permission of the Dean, when the "Army Guild" would have "a celebration of the Holy Communion for the repose of the soldiers who had died in the South African War," a service, it was said, that "had not been held in the Cathedral since the Reformation." He wished to get rid of the episcopal veto, because it "had prevented and would continue to prevent, those who were aggrieved by these practices from seeking redress in the Courts of Law"; whilst to the proposals of the rival Bill his objection was that "they left the matter of complaint to the Bishop and the clergyman, and the aggrieved layman had to retire from the scene."

The rejection of the Liverpool Bill was moved by Mr. Cripps, who also argued in favor of the superior merits of his own Bill. Then followed Mr. L. Walton in support of Bill No. 1, in turn by Mr. V. Gibbs, who opposed the Bill from the standpoint of the "Moderate High Churchmen." He denied that the bulk of the "High Church Party" were lawbreakers, and he was not prepared to hand over 8,000 or 10,000 clergy to the tender mercies of the Church Association, a society which he regarded as "a modern copy of the Inquisition." Mr. W. W. Rutherford supported the Bill, because the position to-day was "nothing but chaos." Then plunged into the arena of debate that old Protestant, Sir William Harcourt, rolling out, in his best form, this unctuous infallible dictum: "The Established National Protestant Church was the work of the great Reformation." The formularies of the "National Church" were, he thought, the standard on which it rested and on which the clergy held their emoluments and privilege. "I think that is a correct—"

Lord Hugh Cecil:—"No" (laughter).

Sir William replied that if the noble lord would allow him, he would say "that was the Protestant doctrine of the Church of England." The question now was whether or not the Bishops had been able or willing to keep order in the Church. He wished, with all decent respect, to say that, in his opinion, "the present condition of things had arisen from the fact that the Episcopacy of this country had not discharged the duty that was incumbent upon them to enforce the law of the Church in the manner that was prescribed by the Constitution of the Established Church of this country."

The Prime Minister (Mr. Balfour) then followed, and prefaced the words he had to say on the subject by the statement that he did not speak on behalf of his colleagues on the Ministerial Bench, as it was not a Government question.

He felt so strongly on the subject, and was so conscious of the dangers which, to his thinking, "the Church is now running through the extremists on both sides," that he felt bound, in conscience, "to take a course always the most disagreeable, of quarrelling almost with everybody concerned, in adopting that middle position which gets friends nowhere." He had condemned the "extremists" often in that House, and out of the House. So he need not labor that point. He had to add: "I do not think that we have in recent controversies obtained all the help that we might have expected to obtain from the historic Moderate High Church Party." He thought that, if the "High Church Party" had taken a bolder course in the earlier stages of these proceedings, "we might have been saved a great deal of trouble, and the Church might have been spared a great many of the dangers which it is now running." As regards the "militant Low Church Party," he did not think it had always followed its policy "with that earnest desire not to inflame unnecessarily those religious passions which, for some mysterious reason, seem the passion most easily inflamed of any to which poor human nature is subject." He went on to add, "if I may, with all respect, my lords [laughter]—Oh, I was thinking of the Episcopal Bench [renewed laughter]—that while I feel some ground of complaint against all the parties I have mentioned, I cannot absolve the Episcopal Bench from some share of blame." He was perfectly certain that one and all of them have earnestly striven to "diminish the practices of which we complain, and properly to order the Church of which they are the supreme spiritual heads." But he did not think that they had "thoroughly realized how deep and how bitter is the feeling in all the large sections of the most respectable laity of this country which these practices have aroused." Coming now to the essence of this Bill, he was at a loss to understand how we "improve the position of the Church" by abolishing the veto. It is a question of spirit, as his Hon. friend, Mr. Taylor, admitted, and if that is so, "how will the mere dealing with the letter meet the case?" He did not know what the

future of the Church is going to be. "I look to it with the utmost anxiety, but I am perfectly certain of two things. In the first place, it must put down these illegal practices; and in the second place, it must put them down in a manner which shall not alienate a great body of opinion absolutely loyal to the Church—with whom we may differ absolutely, but who really dislike these practices as much as we do." As the promoters of this Bill were unalterably opposed to a course which he believed "would have been the best in their interests, the interests of the Church, and in the greater and wider interests of religion," he could not reconcile it with his conscience to "give any support to a Second Reading of this Bill so long as it stands alone as the one policy recommended by this House."

Upon the question being finally put, the House divided—for the Second Reading, 190; against, 139; majority for, 51. The result of the division was received by the majority with cheers. Only about half the members of the House came down to Westminster to vote. The voting did not proceed on strict political lines. Mr. Balfour and most of his Ministerial colleagues voted in the minority. A considerable number of Unionists sided with the main body of the Liberals and Radicals in favor of the Bill. Most of the new Fourth Party (under Lord Hugh Cecil), including Mr. Winston Churchill, abstained from voting, as did also the majority of the Irish Nationalists. The Liberals and Radicals supported the Bill primarily, of course, as a stalking horse for the promotion of their darling scheme of Disestablishment. The Second Reading of the Bill was, after all, a barren Protestant victory, for it is very doubtful whether the measure will make much, if any, further progress in the House, much less become law this session. The result of the division on the Second Reading was poignantly disappointing to the Moderates, outside the House of Commons, under the leadership of the Primate, and in the House championed by the Premier; for it was proof positive that the much-boasted influence of the so-called "Centre of the Church" in the country is *nil* in the Commons as controlling the action of the House.

As to the effect of this Protestant victory upon Catholics, they, though, of course, likewise opposed to this abominable Liverpool Bill, do not really ultimately care a brass button what the House of Commons says or does in the premises. If that House, even in the reign of Elizabeth, had no Constitutional or moral right to interfere in Church matters—as her Majesty very quickly gave its members clearly to understand—much less (if that could be possible) has it now any such right, when no longer a body of even nominal Churchmen. Surely then, any such anti-Church proceedings as those the Commons committed itself to last Friday afternoon will, in the long run, if not before, prove absolutely futile.

DEATH OF DEAN BRADLEY.

Dr. Bradley, late Dean of Westminster, departed this life on Friday morning last, after a long illness. He was born in 1821; and held the Deanery of Westminster for 21 years, only one other Dean in the last century (Dean Ireland), having been longer in office. He will be best remembered (says the *Times*) for his remarkable scholastic work. "Education in its highest sense was the main business of his life, and he will rank with the few great head masters who have realized to the fullest extent the power of a classical training as a system of mental and moral development." R. I. P.!

The interment takes place this afternoon in the nave of Westminster Abbey.

DEATH OF J. H. SHORTHOUSE.

The late Mr. J. H. Shorthouse, of Edgbaston, Birmingham, known in business circles as a sulphuric acid manufacturer, but to readers of classical fiction of a spiritual essence and Catholic flavor as the author of *John Inglesant* and *Sir Percival*, was brought up in the strictest Quakerism, both his father and mother being members of the Society of Friends. As a result (says the *Standard* obituary writer) of one of those religio-philosophical experiences in which his heroes and heroines were constantly enveloped, "he had cut himself free from Quakerism, and became, like so many other 'Friends,' a member of the Church of England." Nor did the result "leave him in the clouds," as it would have left many of his characters. "It placed him, indeed, in the exceedingly practical position of churchwarden of his parish—a post in which the man of business got the better of the idealist." May he rest in peace!

The Rev. Professor Mason, Canon of Canterbury, has been appointed to the Mastership of Pembroke College, Cambridge.

J. G. HALL.

WHEN a resolution is once formed, half the difficulty is over.

THE PAPAL JUBILEE.

The French Republic and The Papacy at Deadlock.

NEW SAINT CANONIZED IN RUSSIA.

Anglican Chaplaincy at Pau.

THE event which has filled the secular as well as all other journals during the first part of this month in Western Christendom has been naturally the close of the Jubilee of the Pope. March 3d was a memorable day in Rome. In spite of the weather, which, with fog and rain, was not encouraging, the crowds were dense and the enthusiasm universal. Spectators had a long wait, for the doors were opened early and the Pope did not make his entry until 11:10. Imposing indeed must have been the long line of Cardinals and ecclesiastics, the traditional guards, with all the gorgeous accessories of the usual pageant, and in their midst the pale, fragile figure of the Venerable Pontiff. Not less striking was the crowd that awaited his coming—women all veiled: the elder in black, the younger in white veils; the men in simple black dress; but all expectant.

The three principal portions of the ceremony were the Mass, the *Te Deum*, and the Benediction. The Mass, immediately on the arrival of his Holiness at the Confessional (the Papal Chapel in the Vatican), was commenced by Cardinal Langénieux, Bishop of Rheims, and his assistants. The Pope recited the introit, while the celebrant, Perosi, whom I mentioned before as succeeding to the place of Mustafa as head of the Papal choir, directed. The music was principally that of Palestrina. The *Oremus pro Pontifice* and the *Benedictus* were specially composed by the new *Kapellmeister* for the occasion.

The next feature, the *Te Deum*, was intoned, or rather precented, by the Pope himself.

But more striking than any other part of the function must have been the last and closing scene, when the Pope, from the "podio," an erection specially prepared for the purpose near the altar, gave the final Benediction to the multitude.

"The military, on their knees, present arms; the kneeling multitude, with bowed heads, receive the old man's benediction amidst deep silence. The solemn words '*Benedicite vos omnipotens Deus*' are spoken in a voice full of clearness and power, though evidently affected by deep emotion. By his manner the Holy Father seems to embrace not merely the thousands kneeling before him, but the whole Catholic world which owns his sway, by his act and gestures directed towards the four points of the compass."

The Briefs of Indulgences were then read in Latin and in Italian, after which the Pope retired, amidst the acclamations of the multitude, through the body of the church to his private apartments.

So ended a memorable day in Rome.

FRANCE.

The question of the Congregations is coming on for immediate discussion in the Chambers—*i.e.*, for discussion in full House. That there will be exciting scenes there can be no doubt. It is possible, I hear, that not more than five authorizations will be granted. Before this letter leaves, some conclusion will probably be arrived at.

In the meantime there is a difficult question at issue between the Curia at Rome and France. It is one of "investiture" of the Bishops. When the appointment of a Bishop has been published in the "*Journal Officiel*," it is usual for the Pope to approve and to send a Bull of Enthronement, which is carried out by the Council of State. Up to the present time this Bull has run: "*Excellentissimus President Emilius Loubet Nobis nominavit*," etc. The Council of State objects to the word "*nobis*." Its presence or absence, however, affects the whole sense of the phrase. With "*nobis*" it conveys the idea that M. Loubet has merely indicated the individual; without the "*nobis*" it means that the said M. Loubet has actually made the appointment. It is contended that the former case ignores the Republic. Three bishoprics are vacant: Pau, St. Jean de Maurienne, and Constantine; but the Republic will not appoint new Bishops unless the "*nobis*" is withdrawn in the acceptance of the names. The Pope flatly refuses to change one jot or tittle in the form of his Bull. Thus there is a deadlock.

RUSSIA.

The Russian official ecclesiastical organs publish an account of the proceedings of the Holy Synod which have resulted in the canonization of a saint, Father Seraphim, of the Saroff Monastery. These proceedings are exceedingly interesting from the etho-psychological point of view, for Father Seraphim only

died in 1833, and the miracles for which he is canonized, and which are now pronounced authentic by the Holy Synod, belong to the nineteenth century. It appears that in 1892 a special commission was appointed to investigate the miraculous signs and cures which had resulted from the prayers of Father Seraphim. The work of the commission brought to light 94 miracles, of which the majority were confirmed by competent witnesses. The commission found, moreover, that the archives of the Saroff Monastery contained hundreds of letters from persons who had been healed or benefitted in other ways by the monk's miraculous powers of intercession, and who described their cases in their letters, copies of which were sent to the Holy Synod. The work was being conducted slowly till August 7th last year, the monk's birthday, when the Emperor took occasion to recall the miracles accomplished by Seraphim and to express the wish that the Holy Synod should carry through the measures which it had already begun for the canonization. The work then proceeded with greater rapidity, and on January 24th of this year the Holy Synod submitted to the Emperor a report containing their decision that the monk Seraphim should be recognized as a member of the body of saints and his mortal remains should be regarded as holy relics and preserved in a casket provided by his Majesty's zeal. The Emperor has expressed his concurrence with this report by writing on the margin, "Read with genuine pleasure and deep emotion."

The *Official Messenger* announces that the relics of the newly canonized St. Seraphim will be solemnly consecrated at the Saroff Monastery on July 19 (August 1), 1903. A great concourse of people is expected and the Emperor has therefore appointed special officials, who will supervise all the arrangements, in order to prevent any danger or inconvenience resulting from overcrowding.

The monastery in question is situated in the Government Tambofsk, about 37 versts to north of the town of Temnekofsk. It stands on a wooded hill rising above the confluence of the Rivers Capobka and Satees. Temnekop can best be approached from the station Cracek on the Moscow & Kazan railway. This station is about half way between Moscow and Kazan, *i.e.*, about 300 miles from either place. A Tartar's village once crowned the heights. The monastery was the result of the missionary work of devoted Ascetics who fixed themselves in the locality about 1706.

GERMANY.

Monsignor Korum, Bishop of Treves, has been at issue with his Government. He published an injunction, which was duly read in all the churches of his Diocese, forbidding young Roman Catholic girls to attend the higher grade schools under the direction of the State, because these schools are frequented by girls of the Jewish and Protestant creeds. The matter—I hear by later news—was referred to Rome. Some arrangement appears to have been arrived at between the Roman authorities and the German Government, and the Bishop has had to publish the fact that, in consequence of such undertaking, his injunction was not necessary and should be considered as null and void.

ANGLICAN CHAPLAINCY AT PAU.

In accordance with the suggestion I made at the beginning of the year to give some account from time to time of those Anglican churches on the Continent of Europe where Catholic Churchmen would feel themselves in sympathy with the surroundings, I subjoin a short notice relating to St. Andrew's Church, at Pau, of which the Rev. J. Ackland Troyte is chaplain.

The chaplaincy of St. Andrew's was founded in 1866 by a small body of earnest High Churchmen who wished to see a truer representation than at that time existed, of the Anglican Communion as a true branch of the Holy Catholic Church of Christ. For some twenty years the congregation worshipped in a little iron building, in which daily services and frequent Eucharists were the rule. In those days the church did little of what may be called missionary work. It was the resort of faithful Catholics, but was little known or used by any others. Soon after the appointment of the present chaplain, *i.e.*, in 1885, a munificent gift of £1,000 by the then Miss Dupré enabled the authorities to take in hand the building of a more permanent edifice, and in 1888 the present handsome stone church was opened in a more advantageous position. A large congregation was very soon gathered together, attracted no doubt in some cases more by the beauty of the services, in which great attention was given to the musical rendering, than by definite desire for Catholic privileges. It is, however, to be hoped that many who came at first for the former now remain for the latter. A year before the old iron church was aban-

doned, the Chaplain decided to commence a daily Eucharist, which has been maintained ever since, even though at times he has been single-handed, and the occasions have been very rare indeed when it has had to be omitted for lack of any worshippers. Throughout the regular season, *i.e.*, from October 1st to May



ST. ANDREW'S (ANGLICAN) CHURCH, PAU, FRANCE.

31st, the three daily services are regularly maintained. There is Choral Eucharist with sermon every Sunday at 11 A. M., and a second Eucharist on Holy Days when there is a second priest, and the Chaplain is always ready to receive confessions at any time, while once a week he has his regular hour in church for that purpose. The church is one of the very few on the Continent in which no seat-rents are exacted, and the whole expenses are met by voluntary contributions.

Paris, March 16th, 1903.

GEORGE WASHINGTON.

CLONFERT CATHEDRAL DAMAGED.

THE many friends of Canon McLarney, rector of the Cathedral parish of Clonfert, Ireland, will be sorry to learn that his residence at Cuba House, Banagher, King's County, Ireland, has been partially unroofed by the storm. Considerable damage has also been done to the ancient Cathedral of Clonfert. The roof has been denuded of lead and slates in several places. A large tree in the churchyard has been blown down, breaking one of the new presentation stained glass windows in its fall.

It will be remembered that Canon McLarney succeeded in interesting the late John Ruskin in the work of preservation of Clonfert Cathedral. The Canon is married to an American lady, a descendant of Miles Standish. During a lengthened holiday in America some years ago, Canon McLarney officiated in several churches in New York and Brooklyn.

WHOEVER has a contented mind has all riches. To him whose foot is enclosed in a shoe, is it not as though the earth were carpeted with leather?—*Hindu*.

WE WOULD, in this period of moral confusion and uncertainty, earnestly urge subscribers to religious papers to ask themselves the following questions, and to try to answer them: Is there any necessary connection between religion and morality? If so, what connection? Should a religious man be moral? Should a religious paper be moral? Are not the scandal and evil of immorality on the part of a religious teacher greater than those of immorality on the part of other people? Is it right to encourage immoral religious men, whether teachers or not, in occupations tainted with humbug? Is not the Christian the natural foe of humbug? Is it not part of the mission of Christianity to put down humbug in every department of life?—*The Nation*.

IS THERE A DECADENCE OF CHURCH INFLUENCE?

Captain Mahan and Others Discuss the Subject.

A COADJUTOR RECOMMENDED FOR NEW YORK.

Plans for Hastening Work on the Cathedral.

NOTES OF THE DIOCESE OF NEW YORK.

AN ADDRESS which has attracted wide attention was made last week before the Church Club of New York by Captain Alfred T. Mahan, who spoke to the subject "Is There a Decadence of Church Influence in the Community?" He spoke of the decline in the number of candidates for the priesthood, saying that it was but one evidence of a decline in spirituality of the people. The remedy he held to be a getting back on the part of individuals to a personal relation with God. In part, he said:

"In my judgment, the Church of to-day, laity and clergy, have made the capital mistake in generalship of reversing the two great commandments of the law, the two fundamental principles of the Church, established by Christ Himself. Practically, the clergy teach and the laity hold that the first and great commandment is: 'Thou shalt love thy neighbor as thyself.' Incidentally thereto it is admitted: 'Thou shalt love the Lord thy God.'

"Has not the world within the last thirty years learned from the Church that man's personal piety is a matter of small consequence alongside of his external benevolent activities? Has not the Church come to teach consciously or unconsciously, that external activities, outward benevolence, are not merely the fruit—for that they are—of Christian life, but the Christian life itself?—that doing these things is the all-sufficient living before God? Is not the judgment of the world expressed in the words of indifferent contempt for a man who is trying to save his own soul?"

Personal religion of the type of older days, is, in Captain Mahan's opinion, the remedy for this condition. Of this he said:

"Personal religion is but the cooperation of man's will with the power of Jesus Christ that man's soul, man's whole being, may be saved, not for his own profit chiefly, but that he may lay it, thus redeemed, thus exalted, at the feet of Him who loved him and gave Himself for him.

"As believers in Christ, we can see no security for the civilization which has grown up around the faith in Him and has prospered nowhere else and under no other conditions, if that faith ceases to spread. Such apparent cessation—momentary only, let us hope—is the cause of this paper. There is but one condition, however, that can cause such decay, and that is the failure of Christian duty to present Jesus Christ as He is to those who are not Christians; but such failure is inevitable if the Christian finds his Christian life to consist in any amount of humanitarian work of organization for benevolence or social utility. These things are the fruit, not the life."

The Rev. Dr. S. D. McConnell said that the General Convention journal shows the Church to have had a larger membership in 1898 than in 1901. He felt no doubt about the advance of Christ's kingdom, but said there was a question under which banner the advance was made. Analyzing almanac figures, he said that they showed the growth of the Church last year to have been just 111. He attributed the "decadence" to the Oxford movement, which had, he said, alienated the sympathy of other Protestant Churches from "our Church," and deprecated institutional work, saying that "it is remarkable that the period of decrease in the Church's best results should coincide with the craze for parish houses and settlements, the attempt to identify religion with charity. We have now a generation of clergy trained under these conceptions of Christian work. Is it not true," he continued, "that we have thrown too large an emphasis in the wrong direction? We are bound, as a matter of life and death to change our conception of the Church's duty. It will not advance through aggrandizement, but we can make it grow by translating the lives of individual men and women."

The Rev. Dr. E. M. Stires of St. Thomas' Church objected to the acceptance of the sentiment that the Church is gaining so little ground.

"It has not been proved," he said, "and I don't believe it. Decadence is not the right term to apply. Is it right to estimate influence by size? I admit, we are not so fat, but we have more muscle, and I think the previous speaker (Dr. McConnell) has acknowledged this when he admitted that these men who have been only nominally Church members, in leaving us, have been no real losses. I will not defend institutional work, which he condemned, for it needs no defence. He concedes all I'm most willing to claim when he says that the Church is being pushed back to conditions like those in the days of its most efficient work. There is no real decadence. The growth of the Church's influence is like the rise of the tide: the wave recedes, but the tide doesn't fall: each wave rises a little higher.

We have no right to say that the Church is growing weak, that its teachings are less deep and effective than in the past.

"See how other Churches are adopting Lenten services, and are taking rituals as near like ours as possible without aping ours. It is right that there should be a divine, a wholesome discontent with our rate of progress, which is, I take it, what our subject for discussion means. That is what has been shown here. What is the lack? Complete consecration to Christ!"

The Rev. Dr. William R. Huntington of Grace parish said that he agreed with Dr. McConnell as to the influence of the Oxford movement, but not in his conclusions regarding institutional work, and asked whether St. George's and St. Bartholomew's parishes, both famous for their institutional works, were at a lower spiritual level because of such work. The Rev. G. B. Chapman of London was present and when called on said that he often felt that the number of ministers would increase if the cross were oftener shown without the flowers. He defended the Oxford movement, said that he was not a ritualist, but testified that clergy of the Catholic type in England are those that work hardest and longest.

THE PLAN FOR A BISHOP COADJUTOR.

The special committee appointed at the last New York Diocesan convention to consider the matter of a Bishop Coadjutor as suggested in the convention address of Bishop Potter, has been studying the subject and reached the decision that it was advisable to elect a Coadjutor. It notified the Standing Committee of its conclusions, asking permission to call a special convention in May. The Standing Committee had a special meeting last week and refused to sanction the proposed convention, holding that the special committee was appointed unconstitutional. The resolution in the convention last September referred that portion of the Bishop's address referring to a Coadjutor to this special committee, giving the committee power to call a special convention "with the advice and consent of the Bishop and the Standing Committee." The latter body holds that the power to call a convention rests only with the Bishop and the Standing Committee and that a resolution delegating the authority to a special committee is necessarily unconstitutional. It would of course be possible to call a special convention to elect a Bishop Coadjutor, for the call could be sent out by the Standing Committee or the Bishop, but it is understood that Bishop Potter has expressed the opinion that the regular convention date, next September, is early enough for a convention and that if a Coadjutor is to be chosen no harm will be done by deferring the election until then. Members of the Standing Committee and the special committee met in conference after the Standing Committee's special meeting and all agreed that under the circumstances action had best be deferred until the next regular convention.

THE CATHEDRAL WORK.

Within three years the Cathedral of St. John the Divine can be sufficiently advanced toward completion to provide an auditorium for 4,500 persons, and this number is, in the judgment of the trustees, ready to attend public worship in the Cathedral from Columbia University and the other institutions covering Cathedral and Washington Heights. The "if" is the money. To secure the same the Building Committee has issued the following appeal to all interested in the Cathedral:

"The undersigned, the Building Committee of the Board of Trustees of the Cathedral of St. John the Divine, with the approval of their colleagues on the Board, desire to make known to the public the facts of the situation as it stands at present: to state in a few words what they would like to do, and to ask for the money with which to do it.

"It is estimated that \$500,000 would complete the choir. But since the choir, if finished, would only accommodate a comparatively small number of worshippers, it is, in the judgment of the Committee, highly desirable that, in addition to the great stone arch now standing, there should be built the three similar ones needed to enclose the 'crossing.' Were the ground thus bounded to be temporarily roofed over and walled in, we should have an interior capable of accommodating from four to five thousand worshippers, an amount of floor-space likely to meet the needs of the Cathedral for fifteen or twenty years to come.

"The interest now shown in the services held in the crypt warrants the belief that even so large an area as that indicated would be not at all too large. To carry out this plan would involve an expenditure of \$250,000 over and above the \$500,000 required for the completion of the choir; a total of \$750,000. Towards this sum we have already in hand \$100,000, with the promise of another \$100,000 when the amount needed to complete the choir shall have been secured. If the remaining \$550,000 could be guaranteed in the near future, there is no reason why, as is vouched to us by the architects,

the entire enterprise outlined above should not be carried to a finish within three years."

The statement is signed by the Committee, which consists of the Rev. Drs. W. R. Huntington and John P. Peters, and the Messrs. J. Roosevelt Roosevelt, Charles F. Hoffman, and William H. Burr.

The Cathedral site at present shows a great granite arch, and a short distance to the east of it the small Belmont Chapel, in an incomplete state. Work is now going forward, but it consists of cutting stone for the choir. This choir cannot proceed until the pillars are in place. These are eight in number, and cost \$20,000 each. They were to be monoliths, but that being found impracticable, they are cut in two pieces, and are so large that they are to be put in place around the apse in advance of the laying of the outside wall. The trustees intend to put these pillars in place this summer. The next step, if the money to carry forward the work be secured, is to construct three other arches. The choir, as estimated, does not include the seven chapels, of which the Belmont is one. What will be done with the chancel furniture now in the crypt has not been determined, but wholly new chancel furniture will be provided for the Cathedral, money for the main altar being already offered. Funds for windows are also offered.

The Rev. Horace B. Wadleigh, vicar of Incarnation Chapel, has been elected rector of St. James' Church, Greenfield, Massachusetts, where he will succeed the late Rev. Sidney Hubbell Treat.

The Board of Missions is using about 50,000 leaflets, twice as many as any other mission organization, prepared by the Committee on United Prayer for Missions which was named at the conference of Foreign Mission Boards of the United States and Canada, to be used in connection with the week of prayer for missions, April 5 to 12. American and Canadian leaflets differ slightly, but both recommend congregations to have at least one daily service, individuals to pray each day at noon, and companies of people wherever possible to hold parlor meetings. Some topics for daily prayer are given, and in what is called a cycle are eight subjects, the first four of which cover needs in foreign, and last four in home lands. Included in the latter are prayers for the purification of American influence in the Philippines, Cuba, and Hawaii; missionaries in the fields, and the Church at home, including forgiveness for lethargy and indifference.

At the Church of the Archangel (the Rev. G. S. Pratt, rector), Sunday evening addresses in Lent are made by well-known laymen. On Sunday of last week Mr. John E. Parsons was the speaker, his subject being the life of the late Abram S. Hewitt. He spoke of the statesman and philanthropist as having lived in the service of others, and said that while in active business and political life he met many disappointments, they were forgotten in later years when his fellow citizens of all parties and creeds paid him honor.

Christ Church, Bay Ridge, has purchased a site for a new building, the cost of land being \$16,000. It is planned to erect stone church, parish house, and rectory. The old church, a frame structure, was sold to a railroad company for \$30,000, although all the land owned by the parish was not included in the sale. It is the present plan to lay the corner-stone of the new building on Trinity Sunday. The Rev. Bishop Falkner is rector.

WHAT HABIT MAY DO FOR US.

HABIT has its place in the spiritual life no less than has inspiration. No grace comes to perfection in any character until it becomes as unconscious as is breathing or walking. And to that we attain by the constant repetition which forms the habit of right action. The child's first efforts at walking are clumsy and even perilous. By repeated use its limbs acquire the firmness and the capacity of response to the will, which ceases to be wonderful to us. The girl's first efforts to find her way among the keys of the piano, and to fit the action of her hands to the note on the page before her, are troublesome and wearing. But with practice the power to play music at sight will come, if there be the perseverance that is needed. And so people acquire the skill to adjust the action of their lives to the divine law, not in a day, but by patient continuance in well-doing, often after a clumsy and unpromising fashion at first, but with growing ease and naturalness, as the habit of doing right becomes "a second nature." Let us therefore not be discouraged, for either ourselves or others, at the clumsiness or the imperfection with which our service of God makes its beginnings. "First the blade, then the ear, after that the full corn in the ear."—*Sunday School Times*.

MISSIONARY BULLETIN.

A GRADUAL increase in offerings under the Apportionment Plan is still to be noted, but as yet the increase is not at all commensurate with the needs of the year. The increase in February from all sources as compared with last year was about \$8,000, making to March 1st about \$32,000 gain for the six months of the fiscal year now past.

In less than two months, at the May meeting, the Board of Managers must determine the question as to the utmost amount they are justified in pledging or appropriating, in the name of the Church, for Domestic and Foreign Missions for the next fiscal year. This must necessarily in large measure be governed by the way the Church is providing for the present fiscal year.

While there was a large increase in the offerings last year, the whole Apportionment was not met by \$195,000. The total increase in all offerings was \$114,000, but the year closed September 1st, 1902, with a deficiency of \$119,000 and the Reserve Deposits of the Society were exhausted.

With regard to the present fiscal year the annual schedules of appropriation amounted to \$633,000. This with the above deficiency made the amount required before September 1st next, \$752,000. Yet last year's increased offerings all told, including interest on Trust Funds, were but \$570,948. Therefore this year, we needed a further increase of \$181,000. In the six months of the year that are past, as stated above, we have held last year's increase, and have added some \$32,000 of further increase thereto. But the Board since the annual schedules were adopted has been obliged to add \$40,000 to the appropriations in order to meet the emergencies of the work. Therefore the total increase needed for the whole year, including the above \$32,000, is \$221,000.

If, however, the full Apportionments made to the several Dioceses and Missionary Districts are met, and the offerings asked for from the Sunday Schools and the Woman's Auxiliary are received in full, all the obligations of the Society to September 1st next will so be provided for. The detailed reports we have sent you, have given the information as to what we have received month by month.

The increase in offerings during the first six months of this fiscal year, as I have said, is \$32,000, but that certainly does not indicate that the whole Apportionment will be received.

It is clear that, if sufficient offerings are not received, the present appropriations cannot be continued for next year.

Yours very truly,

GEORGE C. THOMAS,
Treasurer.

THE WORKMEN.

Who is making the Cross of Wood?

"I, with my will defiant!

Not for me is the bended knee

Nor the nature meek and pliant.

What! study to even my will with God's
When life is so hard already?"

So God's will, man's will, go criss-cross,
And the Cross of Wood is ready.

Who is making the Crown of Thorns?

"I, with my love of beauty!

My secret dreams with their lawless thrill

Unchecked by the rein of duty.

Oh the wild free flight of the daring thought

All risks undaunted taking!"

And against Good Friday weaving, weaving,
The Crown of Thorns is making.

Who is making the Nails of Iron?

"I, who was once so fervent,

One cannot always be penitent,

Nor God's untiring servant.

Let's be sensible Christian folk,

With no ecstasies nor sorrow."

In the house of His friends the Nails of Iron

Are ready for the morrow.

FLORENCE E. PRATT.

GUIDED BY THE NORTH STAR.

IF A MAN can see the North Star when he is in doubt about his course over desert or through forest, on a lonely night, he can be sure of the right direction for him. That one sure point of light which God has fixed in the heavens above him is enough for his guidance. There may be myriads of other stars to be seen, some of them brighter and seemingly larger than the one he is guided by, but he need not look at them. The one God, the one light for guidance, and the one course of duty pointed out to him, are all that he is to heed. Thus it is to every believer in his life course. He is to be guided by his one God-given polar star, and press on confidently in the path thus shown him.

The Local Title of this Church.

A Symposium from Several Points of View.

II.—THAT THE PRESENT NAME SHOULD BE RETAINED, BUT THAT IT SHOULD BE DROPPED FROM THE TITLE PAGE OF THE PRAYER BOOK.

BY THE RT. REV. WM. CROSWELL DOANE, D.D., LL.D.,
Bishop of Albany.

I COULD not by any possibility spread my reasons why I think your second proposition is the wise one now, over a space of two thousand words. All I can say is that I believe it is better to leave the name of the Church as it is—

First, because I think things are working well under the present name, and that we are more and more gaining a recognition of our true Catholicity.

Secondly, because I do not think the time has come when we can afford to lay aside the distinctive mark against the Roman claim which everybody knows to be implied by the title "Protestant."

Thirdly, because I look upon the word "Episcopal" as a modern and perhaps not very perfect method of claiming the fact of the apostolicity of the Church.

I think the name should be dropped from the title-page of the Prayer Book, because it limits the use of the book to ourselves (at any rate appears to), while the title without that would be abundantly sufficient and would suggest what I think is true, that our Prayer Book is the best liturgy for all English-speaking Christians in America.

I had not thought about the question of the title to the Ordinal, but just upon a cursory suggestion, inasmuch as the Ordinal is bound up in the Book of Common Prayer, I think I should be disposed to make its title merely "The form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, as Established in General Convention in Both Houses in the Month of September, A. D. 1792."

My feeling about this whole matter is that in this way we could make our title correspond to the title in the Ratification of the Book of Common Prayer. That we sufficiently designate the authority by which the Prayer Book was ratified in the heading of that Ratification. And that we may safely leave the title of The Protestant Episcopal Church in the United States of America to have its place in legal, secular, and formal documents, without any further inserting of it in the Prayer Book itself.

I do not know, of course, what this movement may lead to, and I am quite willing to recognize the position the Convention of the Diocese of Albany took, that this omission of the name from the title-page of the book is educative. I honestly think that the great difficulty in the whole case (apart from my own absolute lack of feeling that it has in it any real importance), is the difficulty of finding the other name. I should think it necessary to leave the name in the Promise of Conformity as it is, because anything else there, under present circumstances, would leave the question of obligation indeterminate and vague. The title-page of the Articles, it seems to me, might be changed in the same way that I suggested the change in the heading of the Ordinal, because it is quite plain that the only Convention referred to there would be our own Convention.

THE POST-CONFIRMATION RUBRIC.

BY THE REV. WM. WALTER WEBB, D.D.,
President of Nashotah House.

OUR rubric directs that "there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

This had been the discipline of the English Church previous to the Reformation. In the Constitution of Archbishop Peckham (1281) we read: "We command that none be admitted to the Sacrament of the Body and Blood of the Lord, except *in articulo mortis*, unless they have been confirmed, or unless they have been prevented from receiving Confirmation by some reasonable cause."

This ruling of the Constitutions was incorporated as a rubric in the Sarum Order of Baptism almost word for word.

In the Book of 1549 the rubric read: "And there shall none be admitted to the Holy Communion until such time as he be confirmed."

In 1552 this was changed to "until such time as he can say the Catechism and be confirmed."

It has been said this rubric was formed to meet an evil which existed in the Church before there were any Methodists, Baptists, or Presbyterians in existence. So far, that it true; but mark the next revision of the rubric, and we must remember that the rubric as to its binding force dates from the last revision, namely in 1662. It was then changed by the addition of the words, "or ready and desirous to be confirmed." The addition was made to meet the complaints of the Presbyterians, of whom a Presbytery had been formed at Wandsworth as early as 1572. At the Savoy Conference the Presbyterians objected to the rubric as it then stood, which was "And there shall be none admitted to the Holy Communion until such time as he can say the Catechism and be confirmed," in these words: "We desire that Confirmation may not be made so necessary to the Holy Communion as that none should be admitted to it unless they be confirmed."

The Bishops replied to this exception of the Presbyterians by saying: "There is no inconvenience that Confirmation should be required before Communion when it may ordinarily be obtained; that which you here fault you elsewhere desire." And the fourteenth concession they were willing to make for the sake of union was: That to the rubric after Confirmation these words be added, "or be ready and desirous to be confirmed." This concession was embodied in the rubric at the next revision of the Prayer Book, which took place the following year. The rubric was therefore evidently formed to meet exactly the cases that come up so often, when sectarians present themselves to receive the Communion, when they are neither ready nor desirous to be confirmed.

It seems hardly necessary to say that a priest would not be justified in refusing a person whom he knew to be a sectarian, who presented himself for Communion, causing a scene which would almost certainly lead to scandal in the presence of the Sacrament. But should the person present himself a second or third time, showing he intended regularly to make his Communion, then he must be told that either he must be confirmed, or else he must not present himself. Still less is a priest justified in inviting all to come and partake of the Holy Communion. On the very face of it, nothing seems more absurd than the feeble excuse that the Church sets forth the rubric as only binding on her children. If those who present themselves be not baptized, most certainly they are not capable of receiving the Holy Communion. If they be baptized, they are children of the Church, unless they have cut themselves off by wilful heresy or schism, and, according to the discipline of the Church down through the ages, one token of their reconciliation is the reception of Confirmation, if it had not been already received by the hands of orthodox priests or Bishops. Nay, still more, in the Greek Church to-day, but not in the Russian Church, those who return from heretical bodies are re-confirmed as one token of their reconciliation. If persons remain in heresy, it certainly seems folly to say that the Church will grant to them that privilege which she will not grant to her own faithful children. When has she ever so stultified herself? But there is the rubric, plain, distinct, easy to be understood, not qualified save by one exception: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." In every portion of the Church of God the rubrics bind *sub mortale*. But the Anglican priest is still further bound by the solemn declaration made before his ordination: "I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States;" and when he was ordained priest he did vow "always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord has commanded and as this Church hath received the same." It was only on these conditions that he was ordered a priest of the Church of God. He may move for reformation if he thinks the discipline of the rubric to be too severe, but until the rubric be changed he certainly does wrong

against the Church and God when he deliberately, willingly, and knowingly breaks it, and admits those to the Holy Communion who neither are confirmed or intend to be confirmed.

With the great battle for the restoration of discipline in the Anglican Communion before us, we cannot be too careful to observe those few points of discipline provided for us in our canons or rubrics. There has been a revival in the doctrine of the Church dating from the beginning of the Oxford Movement; there has been a revival in ritual, and with the trial and acquittal of Bishop King, organized attack upon ritual has probably come to an end. One more battle remains to be fought, the battle for the Church's discipline; the hardest fight of all, for it touches souls more personally than either doctrine or ritual. At present not one of the least important points to hold is that emphasized by the rubric under discussion: that the blessed sacrament of our Lord's Body and Blood be not administered to Turk, Jew, Infidel, and heretic, if not to their own condemnation, to the condemnation of the priest who breaks the universal tradition of the Church Catholic, and the law of his own portion of that Church, the solemn vows of his ordination.

THE INTOLERABLE BURDEN.

WE SAY the memories of sin are grievous to us, we say their burden is intolerable: and half an hour afterwards our gaiety and gossip belies the words we said. What shall we say when all our best attempts to worship, our deepest penitence is still so much upon the surface, so little conscious of the dread realities, that in itself it rather challenges God's judgment and provokes His anger than wins us favor or secures us heaven? What rest or hope remains? From self we turn to Jesus. Our trust is not in our repentance, but in His great Atonement.

"We have no shelter from our sins
But in His wounded side."

To Him their burden was unbearable; to Him their memory is grievous. It is the incense of His Sacrifice, and not the odor of our sanctity, that must commend our acts of penitence to God. Our shallowness finds refuge in His depth, our blindness in His penetrating insight.

"Weak eyes on darkness dare not gaze,
It dazzles like the noontide blaze;
But He who sees God's face may brook
On the true face of sin to look."

Our dull insensibility finds refuge in His impassioned feeling; our guilty, sin-stained souls will scarce emit one valid plea for pardon. We never even can confess in audible confession, because we never know more than the lesser portion of our wrong-doing. God at the close of any single day may have set down in His book of remembrance against us one hundred sins of omission, no one of which has so much as occurred to our mind to trouble us. To say we did not think of these things either to do them, or to repent for not having done them, is really no excuse; we might have done the things, we should have thought of them. How can our penitence avail for sins like these? From self we turn to Christ. His guileless innocence of spirit, touched with the burden of the sin that sits so lightly on us by comparison, was wrung by an unutterable anguish. There lies our hope.

We stand upon the edge of the deep gloom and peer into the impenetrable darkness, our souls are filled with awe and reverence. We know not, nor shall ever know exactly what transpired; it is enough for us to feel, however dimly, that there the Well-beloved, in the triumphant wrestling of His human spirit fought through the blackness of the whole world's sin into the brightness of His Father's countenance, thereby accomplishing the act of our redemption.

We know not God, we know not self, we know not sin, we know not any one thing as we ought to do; but all our rest and hope and safety is in this: that "Jesus knows." And He will let us know as much as it is good for us, as much as we can bear of all these things; and for the rest we must be satisfied to leave it all to Him, breathing the prayer that that which we have wrought—even our very acts of penitence, so impure and imperfect in themselves, He may within Himself make pure, presenting us, not in our native shame and nakedness, but covered by His priestly intercession, and sprinkled with His priestly sacrifice, the purchase of His Passion and His Blood, redeemed and sanctified before the throne of God.

—Rev. H. A. Birks.

THERE is nothing in life which has not its lesson for us, or its gift.—*Ruskin.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

THE RESURRECTION.

FOR EASTER DAY.

Catechism: XVII. and XVIII. Visible Sign. Inward Grace. Text: I. Cor. xv. 20. Scripture: St. Matt. xxviii. 1-10.

THE Lord is risen. He is risen indeed."

On Easter Day everything speaks to us of the Resurrection. The spring-time, with everything out of doors returning to visible life, within doors beautiful flowers and Easter symbols, all combine to prepare our hearts for the lesson of Easter Day. And yet it is possible for people to blind their eyes and stop their ears so that they do not see nor hear, what is no less true for that reason, however—the Easter story. It was so with the Jews. God had been giving them an object lesson for hundreds and hundreds of years to prepare them to believe and understand the first Easter Day. See what a strange thing they had been doing for 1,500 years on this very day—the first day of the week after the Passover. The preliminary part of the offering of the *First Fruits*, began on Friday evening, and you will see a truly wonderful correspondence through it all to the Antitype, Jesus Christ, the "First Fruits of them that slept" (I. Cor. xv. 20). On that Good Friday evening as He, without the gates of the city, entered into the bands of Death, there went out from the city a delegation of men representing the Sanhedrin, who entered into a near-by barley field and there tied into bunches or a sheaf, some of the standing grain. It was left there tied and bound until the next evening (the Sabbath) when again they went out, and in the presence of the crowd that followed them, cut the sheaf and carried it to the Temple. The next morning a meal offering, made from this sheaf of "first fruits" was waved before the Lord (Lev. xxiii. 5-12; ii. 12). This, remember, always took place, year after year, on the Sunday after the Passover, *i.e.*, on the exact day upon which our Lord rose from the dead and upon which we now keep Easter Day.

Another significant thing was that before this sheaf of First Fruits was offered, no harvesting could be done, no grain could be gathered in. With this Feast the harvest began.

If this were not all significant and typical of the Resurrection of Christ from the dead, it would be strange that after doing this thing for 1,500 years, the Jews should suddenly cease to do it, forty years later. After the destruction of the Temple, A. D. 70, the First Fruits were offered no more. The text declares that when Jesus rose again from the dead He became "the First Fruits of them that slept." Explain to the class, not only in the light of this ancient ceremony or type, but be sure, too, that they understand what "first fruits" are, and that because Jesus rose as the First Fruits, they that are Christ's shall also be raised from the dead "at His coming" (I. Cor. xv. 23).

As next week's lesson takes up the witness of the empty tomb, we may draw our lessons to-day from that part of the story of the first Easter Day which St. Matthew gives us here.

I. Jesus appeared first to those who loved Him most.

II. Importance of the tryst in Galilee.

III. The Resurrection proves all His claims true.

I. All the accounts of the Resurrection are as clear and simple as they can be made. The accounts of the different evangelists are easily harmonized. The order of events is usually given in the Helps of any Teachers' Bible. One thing is very clear, and that is that the disciples did not expect the Resurrection. They were surprised, every one. That, too, in spite of the fact that He had told them of it just as plainly as He could, but "as yet they understood not the Scripture that He must rise again from the dead." They seem entirely to have forgotten that they had questioned in their hearts "what the rising from the dead should mean." His enemies were the only ones who thought of His promise, and because they remembered it, we are the more sure that it happened, because they caused the grave to be sealed and set a watch to guard the grave. They give us an example of how insignificant are man's attempts to defeat God's plans.

But the disciples had all given up hope. They did not

think to wait for the Resurrection. Instead, those who go first to the tomb go to look for a dead Jesus. They have prepared spices with which to anoint the dead body. These they bring as soon as it began to be light enough "after the Sabbath." So render verse 1, instead of "in the end of the Sabbath." It was a mark and labor of love which they came to perform. And their love was more than rewarded. If you will run over the list of those to whom the Risen Lord appeared, you will find that all were those who loved Him. And it was to those who loved Him most that He appeared first, the faithful women, St. John, St. Peter, and others. It shows us how we are to prepare ourselves to see Him: We must first learn to love Him; and to do that, we must first learn to know Him.

II. On Thursday night, after the Last Supper had been eaten, Jesus had told the eleven: "After I am risen again, I will go before you into Galilee." The angel concludes his message to the women by telling them to tell His disciples that He will go before them into Galilee, where they shall see Him. And as they are on the way to tell His disciples, Jesus Himself meets them and again gives them that same message: "Fear not; go tell My brethren that they go into Galilee, and there shall they see Me." Great prominence is given to this fact, it is plain. The reason will appear when it is remembered that the means which He took to perpetuate His work, was by the establishment of the Kingdom. From the disciples, He had chosen the twelve apostles, and to them He had said: "I appoint unto you a Kingdom as My Father hath appointed unto Me." Now the reason for this tryst in Galilee appears from the occasion of His making it, in the first place. He had said (St. Matt. xxvi. 31): "All ye shall be offended in Me this night; for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee."

It is clear that the College of Apostles was disbanded for the time being by what had happened. They continued to meet together as individual disciples, but only so, as appears in the light of this fact, from there being only seven together on the shore of the lake where they had gone to fish—seeking to quiet their perplexed hearts by turning to their old occupation (St. John xxi.).

We are not, however, surprised at the important place given this tryst, when we see what finally happened there (St. Matt. xxviii. 16-20, where note again "a mountain where Jesus had appointed them"). The apostles were again placed in charge. To the eleven was given the Great Commission. Other things that happened between the Resurrection and Ascension are interesting, but this is the great central act. So, too, testifies St. Luke's summary: "Being seen of them forty days and speaking of the things pertaining to the Kingdom of God" (Acts i. 3).

III. Easter is the "Queen of Festivals," because it removes all uncertainty from all that has gone before in the life of our Lord. It is the seal which stamps everything as true. When we know that Christ rose from the dead, which has been said to be "the best attested fact in history," everything else seems to follow naturally enough. Sure of this fact, it is idle to deny the fact that He was as He claimed to be, the Son of God, born of a pure Virgin. On the other hand, when we know this last to be true, the Resurrection itself as well as all the miracles, seems only the natural outcome of His Life. So while the Resurrection bears witness to the Life, the Life no less bears witness to the Resurrection (I. Cor. xv. 14-17).

AND WHAT is the gospel of the politician for the poor? It is this: That poverty is not natural, but unnatural and artificial; that it is entirely the result of cruel, cunning laws made by the rich for their own advantage, and that if the masses would only believe this and rise in their might, they would reconstitute society, and give to every man enough and not too much for any. This has been the sound of good news. It might be a gospel only for one thing, namely, that it is a lie, a wicked, cruel, and misleading lie, a lie to which all philosophy, all experience, all history supply the denial and the refutation. A lie, because it is based upon a denial of the fundamental facts of human nature itself; a dream and a folly, because it proposes to reconstitute society, and forgets that the only element out of which society as it ought to be can be constituted, is just that very human nature which by its necessary workings has produced society as it is. A cruel lie—and for none more cruel than for the poor—for it is in the convulsions of society that the weakest ever suffer most; a false, mad, wicked dream of "Liberty, Equality, and Fraternity" that gives only liberty of evil, equality in misery, and the fratricidal brotherhood of Cain. There is no Gospel for poverty in communism.—*Bishop Magee.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be 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.

SOME QUESTIONS ASKED.

To the Editor of The Living Church:

AS I DO NOT often bother editors with letters concerning things that appear in their columns, perhaps I may be pardoned for intruding upon you with questions suggested by two items that I read in your issue of the 14th inst.

In "Answers to Correspondents" you say that "the proper color for Confirmations is white." I want to ask:

(1) Where does one find authority for what is "proper" on this or that special occasion? Must one take the unsupported opinion of a Calendar maker, or an editor, or is there some established authority, from which these knowing ones derive their information?

(2) Since red is the proper color for Whitsunday, and Confirmation is the outpouring upon the individual believer of the Whitsunday Gift, would not red seem to be the more appropriate color? In this parish, it has always been the custom, when Confirmation was administered in connection with some other service, to wear the color for the day until the Confirmation service, and then change stoles to red for that service, to mark the nature of the "inward and spiritual grace" bestowed in that sacrament; just as in Baptisms we lay aside the color of the day, and use purple and white stoles.

Again, (3) in the Marriage Notices, I read that the bridegroom is said to have been married to the bride. I do not remember to have ever seen a wedding announcement worded that way before in a Church paper. Is it correct in accordance with the Church's view of marriage, to say that a man is married to a woman? As I understand it, the man marries, the woman is married.

(4) In a former issue, you called attention to the change of articles in the Catechism formula: "A member of Christ, the child of God," etc. I have often noticed it, but have never seen it referred to in any instruction book on the Catechism. I may be very obtuse, but I do not see any reason for it. Will you kindly explain?

(5) And now that I am writing, I may as well take up one more point (and a little more of your valuable time). Without intending to open up any matter of unpleasant controversy, I enclose a clipping from the *Church Militant*, the diocesan paper of Massachusetts, and ask your view of the interpretation of the rubric therein set forth. I confess it seems to me the only fair and true way of "construing" it.

Finally, I improve this opportunity to express my appreciation of your clear statement and fearless (yet always courteous) defence of the Catholic position on all questions. THE LIVING CHURCH is a paper the American Catholic Church may well be proud of, and I never miss an opportunity to commend it to my parishioners. With all good wishes,

I am yours truly,

GEORGE F. DEGEN.

St. Mark's Rectory, Augusta, Maine, March 17, 1903.

[We beg to express our thanks to our correspondent for his very cordial words, and reply to his several questions, as follows:

(1) We have more than once felt the same perplexity as to authority in matters of colors. The only authority that can be cited is usage, and the opinions of the best expert authorities as to the usage of earlier days.

(2) We follow Dearmer (*Parson's Handbook*, p. 395) in giving white as the color for Confirmations. Probably there is no better authority as to old English use, though we should not think of asserting that any coercive value attaches to his opinions.

(3) It is of course incorrect to say that the bridegroom is married to the bride. The Marriage notices in THE LIVING CHURCH are purely personal matter, a fee is charged for them, and they are published in the exact form in which they are received.

(4) The change to the definite article in the expression "the child of God" (Catechism) is evidently intended to imply that whereas all men are in some sense children of God by virtue of their creation in the Divine image, Baptism creates a preëminent sonship, distinguished as "the child of God." For a discussion of the four senses in which the term son, or child, of God, is applied to men, see Sadler, *Second Adam and the New Birth*.

(5) The general subject of the admission of unconfirmed persons to

Holy Communion was treated editorially in our issue of March 21st, as our correspondent may have observed after sending his letter, this article from the *Church Militant* being referred to therein. This letter should have appeared last week, having been omitted by mistake.—EDITOR L. C.]

DR. DOWLING'S LETTER.

To the Editor of *The Living Church*:

WHILE quite undesirous of any part in the disagreeable controversy touching the Rev. Dr. Dowling, I should like to draw attention to what struck me as by far the most important and significant statement in his long letter published in your recent issue. He says: "If I permitted myself to be so badgered by your attacks as to pass out of this Communion because of them, there is scarcely one of the more than five hundred communicants of this parish who would not instantly go with me."

To my mind that is an outrageous boast. It is probably a slanderous boast; for I cannot believe that anywhere in the Church may be found such a body of communicants. I cannot believe that anywhere in the Church may be found a body of five hundred communicants so entirely the children of a man rather than the children of the Church, that they would be ready to renounce the Church at his bidding. But if it be a true boast, then so much the more is it a damnatory comment upon the teaching they have had and the ideal that has been presented to them. They would go with him "instantly," these docile Los Angeles Churchmen. And this is the result of seven years' work of a clergyman of the Church! They are so completely the followers of a man, that their captain permits himself to boast that he has but to whistle and they will jump. Pray where does the Church come in, in such a system—save as a convenient and "roomy" abiding place so long as it shall please the arbiter of these five hundred destinies to sojourn with us? If you "badger" him any more, Mr. Editor, the fatal sign may at any moment be given!

It is hard to conceive a boast in worse taste than this. I think the execrable taste of it must strike every one. I ruminate upon the feeling of some few humble and loyal souls that may conceivably be members of that congregation, when they hear themselves thus publicly pledged to prompt apostasy. How Matthew Arnold would gloat over this instance of the urbane dignity of our own champion of "The Protestantism of the Protestant Religion"! Fancy Maurice or Robertson or Stanley making such a boast. Fancy Phillips Brooks—but no! the fancy is a desecration. How the present Bishop of Massachusetts must wince at the new "Broad Churchmanship" for which he is responsible!

I am no party man, and have no share in party controversies. Certainly I reject, as the great body of clergy of the American Church would, I am sure, reject, the teachings involved in the citations from Roman and Philo-Roman sources that Dr. Dowling introduces into his letter with such gusto. It is always easy by quoting extreme men to scare unintelligent timidity. It is always easy to secure the aid of the local press to work up ecclesiastical "sensations." Dr. Dowling's true sensation is his traitorous boast. And I confess I was startled, and I think the whole body of the American clergy will be startled, to learn that there is a parish of more than five hundred communicants anywhere in the Church whose rector is so confident of himself and of his personal influence, that he has the effrontery to say what Dr. Dowling has said.

Of course there is a humorous side to this ego-centric Churchmanship, as there is always a humorous side to him who has grace to discern it. And the humor lies in this, that it is such men who talk about the disloyal tendencies of High Church teaching, when some hysterical female perverts to Rome!

HUDSON STUCK,

Dallas, Texas, March 23d, 1903.

Dean of Dallas.

To the Editor of *The Living Church*:

REFERRING again to Dr. Dowling's letter to you, of the 7th inst., there is a very extraordinary sentence which runs as follows:

"If I permitted myself to be so badgered by your repeated attacks, as to pass out of this Communion because of them, there is scarcely one of the more than five hundred communicants of this parish who would not, instantly, go with me."

Now, sir, when Dr. Dowling, in 1895, submitted to the Church, he took a tremendous step, big with solemnity, confessing, by his act, that he had been in error all his life before.

But what impression does the whole thing seem to have made upon him, when he can contemplate almost cheerfully (at least without horror) the possibility of his lapsing into heresy and schism, and taking five hundred persons with him to perdition?

I use these last words advisedly, for the position of those born out of the Church and those deliberately committing schism differ *toto coelo*. The latter are guilty of deadly sin.

Goshen, N. Y., March 28th, 1903.

G. W. DUMBELL.

To the Editor of *The Living Church*:

IT IS not my wish in what I say to open a "fresh fusilade" in the columns of your paper against Dr. Dowling, whose letter appeared in your issue of March 21st.

In that letter Dr. Dowling is without doubt making a fusilade against the teaching of the Church as contained in her Book of Common Prayer. I refer to the words "sacramentarianism" and "sacerdotalism," which the writer maintains are interchangeable words, and to which he applies the epithets "magic," "sacrilege," and "fudge."

According to Dr. Dowling, sacerdotalism is something which is maintained and practised in our Church simply by what he terms the "so-called Catholic party." If this be true, the Catholic party are certainly open to congratulations for their loyalty to the Book of Common Prayer in this respect.

The Office of Institution of Ministers found on page 550 in the Prayer Book is very clear in its statement that some sacerdotal powers are possessed by the priests of our Church. Let us quote from that office:

"To our well beloved in Christ, A. B., Presbyter.

"Greeting:

"We do by these Presents give and grant unto you in whose Learning, Diligence, Sound Doctrine, and Prudence, we do fully confide, our License and Authority to perform the Office of a Priest in the Parish [or church] of E.

"And also hereby do institute you into said Parish [or Church] possessed of full power to perform every Act of Sacerdotal Function among the people of the same."

The continuance of these acts of "Sacerdotal Functions" is furthermore conditional:

"You continuing in communion with us and complying with the rubrics and canons of the Church and with such lawful directions as you shall at any time receive from us."

Perhaps Dr. Dowling has not been instituted into the parish over which he presides as rector; still it may be well for him to know that the Church expects him to perform "every act of Sacerdotal Function" among his people, even if he may consider those acts "magic" or "sacrilege."

St. Paul's Rectory,

(Rev.) H. A. R. RAMSAY.

Virginia, Nevada.

[The discussion of this subject is now at an end.—EDITOR L. C.]

THE RUBRICS OF THE PRAYER BOOK.

To the Editor of *The Living Church*:

CRITICISM of your very correct attitude taken as to the rubric at the end of the Confirmation Service is certainly a "*Reductio ad absurdum*." Your critics hold that the invitation in the Communion Service invites all Christians—that is, all baptized people of proper age. By this reasoning, no one of this class is excluded. Yet to overcome a plain absurdity, they say the rubric only applies to members of the Church. My baptized choir boy, unconfirmed, is invited in the Communion Service, but told by the rubric he is not invited. An invitation with a string tied to it. Through their reasoning, the enlisted soldier of the Church is set aside and a Unitarian, who denies the divinity of our Blessed Lord, and who scorns the doctrine of the Holy Trinity, is preferred.

Was not the Prayer Book compiled for the use and guidance of the children of the Church? Are not the rubrics, fixed rules and regulations to govern those children? Take the rubric over the invitation, which they make so general in its scope: "*Then shall the priest say to those who come to receive the Holy Communion.*" No one knowing himself not entitled to receive would come. Did Dr. Hale come prepared to receive as a member of the Church? If he did not, and we know he did not, then he partook without an invitation, from the only authority which could invite, the Church. For after all, Bishops, priests, and deacons only get their authority from the Church. But does not the Prayer Book in her Communion Service, point to those to whom the invitation applies and includes? Note the words in the Exhortation which precedes the

Invitation: "And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the Redemption of the world by the death and sacrifice of the Saviour Christ, both God and Man." Could or would Mr. Hale comply with these conditions of the Exhortation, addressed to those, who "come to receive"? If not, he was not invited by the Church, and no one who cannot comply with that, or any other rubric and regulation set forth by the Church, is invited. Does the ecclesiastical use of the good old English word, alter its meaning or weaken its force, particularly when there are no conditions of that nature surrounding the word? The definition of *None* in the *Am. Dictionary and Encyclopedia*, is very plain—"No one—Not one—Not any one." Is not that the way to interpret the rubric at the end of the Confirmation Service?

Yours faithfully,
Lake Geneva, Wis., March 23, 1903. I. N. MARKS.

DR. POTT AT LIBERTY.

To the Editor of *The Living Church*:

MAY I have the courtesy of your columns to say that the Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai, China, is now in this country on furlough and is prepared to accept invitations to speak, both on Sundays and week-days, about the Church's work in China, and especially upon the growth and usefulness of St. John's College.

Invitations may be addressed to
281 Fourth Avenue, JOHN W. WOOD,
New York. Corresponding Secretary.

THE DISTINCTION BETWEEN THE VALIDITY AND THE EFFICACY OF BAPTISM.

To the Editor of *The Living Church*:

WILL you permit me to raise a question suggested by a defence of the Church's rule that only the confirmed may be admitted to the Holy Communion?

You write:

"Who are the Church's children? Clearly, all who are baptized. But does this include Presbyterians and Methodists and Baptists and all sectarians? Certainly it does, if they are baptized. Are all these, then, members of the Catholic Church, while they are also members of certain sects? Certainly they are."

The question I desire to raise is whether there is any foundation in reason or Holy Scripture or Antiquity for this widely current opinion. It is well known that the learned Divines of the Church of England are divided as to the validity of the Baptism of dissenters. Waterland, whose exceptional knowledge of antiquity Dr. Mortimer recognizes (*Eucharistic Sacrifice*, p. 548), entirely rejects the Baptism of dissenters. Bingham, on the other hand, whose *Scholastical History of the Practice of the Church in Reference to the Administration of Baptism by Lay Persons*, is the chief storehouse of evidence and arguments for those who maintain the validity of the baptism of dissenters, equally with Waterland rejects the efficacy of such Baptism, although he defends its validity. In other words, he maintains that such Baptism, if administered with water and the appointed words, is valid, and therefore is not to be repeated; but yet that it has no spiritual efficacy, conveying no remission of sins or regeneration, and carrying with it no admission to the Catholic Church. A few quotations will prove this:

"Their Baptism, if done in due form, entitled them to some privileges, but not all that might be expected from it in the Church: it was the visible sacrament of Baptism, and therefore made them something more than heathens, and qualified them for some, if not all, of the forementioned privileges [i.e., those of wicked men who receive the Church's Baptism without repentance]; so that upon their repentance and return to the Church, they needed not to be received as mere heathens, by having their Baptism repeated again. But then it wanted the internal and invisible grace, particularly the grace of unity and charity, which completes all other graces, and which heretics and schismatics were not supposed qualified to give, nor they who desired Baptism at their hands qualified to receive, till they returned with repentance and charity to the unity of the Church again: and then the Church by imposition of hands, and invocation of the Holy Spirit, might obtain for them those blessings and graces, which might have been had in Baptism, if they themselves had not been the obstacle, and put in a bar against them" (Part I., i., § 21).

"Nor was this the singular opinion of St. Austin about the deficiency of heretical Baptism, but the general sense of the Church: for which reason they appointed that imposition of hands should be given to such as returned to the Church, in order to obtain the grace of the Holy Ghost for them by prayer, which they wanted before, as having received Baptism from those who had no power to give the Holy Ghost" (*Ibid.*).

"Imposition of hands or Confirmation was thought so necessary in this case, that though it was ordinarily only the office of the Bishop to perform it, yet in cases of extreme necessity, when one who had been baptized by heretics was in danger of death, and could not come to the Bishop, a presbyter in that exigency was authorized to give him that solemn imposition of hands used in the prayer of Confirmation and invocation of the Holy Spirit, rather than that he should die without it. This is evident from the first Council of Orange, which made this decree, 'that if any heretics at the point of death desire to be received as Catholics, in the absence of the Bishop, the presbyters shall give them the consignation of chrism and the benediction.' Here we may take notice, that this Confirmation, or solemn invocation of the Holy Spirit, was thought more necessary for such as were baptized by heretics and schismatics, upon their return to the Church, than for those that were baptized in the Church: for many of those who were baptized in the Church, in country towns and villages, died, as St. Jerome observes, before the Bishop could come to give them Confirmation; and yet no such rule was made for presbyters to confirm them" (*Ibid.*).

"Imposition of hands was thought so necessary for heretics upon their return, that even those who had received it before in their heretical Baptism, received it again when they were reconciled to the Church. The reason of which was, because heretics and schismatics, during their separation, were supposed neither qualified to give nor receive the Holy Ghost, either by Baptism or imposition of hands, or the consignation of chrism: for some heretics ministered all these, and yet imposition of hands was given them again, when they returned to the Church" (*Ibid.*).

These brief extracts might be largely extended. These are sufficient to raise the question whether the Baptism of dissenters admits a person to the Catholic Church. They may also serve to show the wild absurdity in the eyes of one conversant with antiquity of attempting to give the Holy Communion to a heretic or schismatic who has not been reconciled to the Church by Confirmation.

GEORGE B. JOHNSON.

Burlington, Vt., March 23, 1903.

A PRIOR ORDINATION IN ALASKA.

To the Editor of *The Living Church*:

NOTE in your issue of March 28th in the report of the ordination at the Church of the Holy Trinity, Juneau, Alaska, on March 8th, the following statement: "This service had a peculiar interest since it was the first ordination to the priesthood occurring in Alaska." In the interest of correctness of statement I wish to say that I assisted in the ordination of the Rev. A. J. Campbell, M.D., in Ketchikan, Alaska, five years ago, on the first Sunday in January, 1898.

FRANK H. CHURCH.

College Point, N. Y., March 28, 1903.

A LENTEN VEIL.

To the Editor of *The Living Church*:

POSSIBLY the enclosed photograph might be of interest to you in connection with *THE LIVING CHURCH*, as it shows the great Lenten veil, now by no means unknown in the Church of England. I have written on the back the name of the church,



ST. MARY'S CHURCH, SOUTHTOWN, GREAT YARMOUTH, ENGLAND
(SHOWING THE GREAT LENTEN VEIL SCREENING THE ALTAR).

of which I have been the incumbent for more than thirteen years. You can make any use you like of the photograph.

12, Albany Road, Faithfully yours,
Great Yarmouth, England, ZOUCH H. TURTON.
March 14, 1903.



Literary

Meditations on the Epistle of St. James. By Ethel Romanes. London: Rivingtons, 1903.

This little book of 52 meditations on the Epistle of St. James is preëminently a practical personal treatment of the religious life of the every day Christian. Mrs. Romanes does not enter at all into questions of criticism or of theology in the narrower sense. Her authorities are Professor Mayor's Commentary and Dr. Plummer's volume in the *Expositor's Bible*. She traces, wherever it is possible, the connection between the thought and the words of the Epistle and the teaching of our Lord, especially in the Sermon on the Mount. The point of view of the book is seen in the sentence: "Christian life, Christian religion, does not consist in keeping a number of rules, as many as we can; but in corresponding to the will and the grace of God."

Another striking thing in the meditations is the way the present day application of scripture is brought out. We are reminded of the too common superficiality in reading the Bible on account of which there is so little real growth in holiness. Mrs. Romanes calls our attention to the danger of under-estimating sober habits of devotion, the Daily Offices, reading Scripture, meditation. The meditation on the 17th and 18th verses of the Third Chapter is one of the most searching of the whole book. There is a certain fine fearlessness in dealing with the questions that are connected with the poor—a subject so prominent in St. James—that attracts one. It may well be summed up in one of her sentences: "No one can be carrying out the Christian ideal of the Gospels and of this Epistle if he or she is quite sheltered from any contact with the poor." The whole tone of the book is wholesome, straightforward, and sane. It will prove unquestionably helpful and suggestive for all who would seek to translate the sacred words into the needs of modern life.

C. S. L.

The Origin of the Knowledge of Right and Wrong. By Franz Brentano. English Translation by Cecil Hague, formerly Lector at Prague University. With a Biographical Note. New York: E. P. Dutton & Co. Price, \$1.50 net.

This is a lecture delivered in 1889 before the Vienna Law Society by a former Professor of Philosophy at the University of Vienna. Brentano had been a Roman-priest at Würtzburg, but owing to his opposition to the decrees of the Vatican Council, he resigned his professorship and later broke with the Church.

In this lecture we have an examination of the philosophical side of the question of the origin of the knowledge of right and wrong. Beyond a sketch of the early legal codes, pointing out their lack of ethical basis, there is no discussion of the origin of this knowledge. We have a discussion of what ethical knowledge rests on, not of its source. According to Brentano, that which gives to "ethical law permanence and validity" is the knowledge of the "superiority of the moral over the immoral." Love lies behind this knowledge, good in the widest sense of the term being that which can be loved with a right love and is worthy of it. But how do we get this knowledge? How do we know what is a worthy or right love?

The lecture written to prove that the law students of Vienna needed a philosophical training along with their legal training is an interesting discussion of the question from the philosophical standpoint. To a student of theology it is of little practical value in clearing up the real question of origin of the knowledge of good and evil or as suggesting much that is of practical advantage in helping people to a holy life.

There are very extended notes and an essay on "Meklosich on Subjectless Propositions."

C. S. L.

If Not the Saloon—What? The Point of View and the Point of Contact. By James E. Freeman, rector of St. Andrew's Memorial Church, Yonkers, N. Y. New York: Baker & Taylor Co. Price, 50 cts.

In this booklet the Rev. James E. Freeman gives a very interesting account of an effort, made in Yonkers, N. Y., to solve the perplexing question, of finding some substitute for the ordinary saloon, which exercises so pernicious an influence on the lives of the working classes. A public spirited man, Mr. William Francis Cochran, has there erected a splendidly appointed establishment, called the Hollywood Inn, affording every sort of innocent amusement and attraction, at a very small cost to those using it. Mr. Freeman says the results are most satisfactory in the large and increasing number of persons attending it. And he says that a most conspicuous leader of the liquor interests in the State acknowledges that "the Hollywood Inn is the only institution with which the saloon interests have to reckon."

But we should like to know more specifically whether the erection of this institution has actually diminished the number of saloons in Yonkers, or interfered with their patronage. We would like to know, too, whether the members of this Club are persons who formerly were frequenters of saloons, and whether they still continue to patronize them. Until we have these questions answered, we are not

in a position to judge whether this experiment does act as a substitute for the saloon. Mr. Freeman himself seems to be so satisfied with the results obtained that he goes further than we can possibly follow him. He seems to regard efforts of this kind to ameliorate the condition of the people, as substitutes, not only for the saloon, but for the Church. It is true that in his concluding chapter he tries to preach against conveying this impression, but he certainly says in the preceding chapters that what we want "is not more churches but more and better centers of recreation." Now we have nothing to say against recreation. All men need it. But it is not going to regenerate fallen humanity, and that is the special work of the Church. We should be very glad to see some of our benevolent men who are giving so much money to found free libraries, expend their beneficence in this way. But we do not think that it is the business of the Church to go into the work of building and maintaining great institutions which have no other purpose than that of providing secular culture or entertainment, or that the clergy should devote their energies in that way. It is perfectly legitimate for the Church to use such things as the means of drawing people under religious influences. But we hold very strongly that nothing should be connected with or going on in any building belonging to a Church but that which has a distinctly religious character, and that the clergy are bound by their ordination vows to "apply themselves wholly to this one thing, and draw all your cares and studies that way."

We do not want to seem unsympathetic with Mr. Freeman's genuine enthusiasm in this effort for the betterment of the people. But we hold that merely secular work should be done by the lay people, and that the clergy and the Churches ought to give all their energies to the higher, and harder, task of reaching and benefitting them spiritually. And it is not until you have touched and elevated men morally and spiritually that you have found a real and permanent antidote to the saloon or any other evil influence.

G. WOOLSEY HODGE.

Nancy's Easter Gift. By Myra Baldwin. New York: The Abbey Press.

A slight story in verse of a little crippled girl, who, because she had no money to give to Foreign Missions, offered her only comfort, her crutches. Dialect adds no particular merit to this incident in rhyme, the style generally not being especially attractive.

The Gates of Silence; With Interludes of Song. By Robert Loveman. New York: The Knickerbocker Press.

Delicacy, brevity, melody, mark this verse. The author is not unknown, his previous volumes, *Poems*, published in 1896, and *A Book of Verse*, 1900, having won the praise of the critics. The strain is reminiscent of certain well known quatrains, its burden being the query, "Whither." But there is enough to mark the writer as one who thinks out his own themes, and knows how to clothe them in fitting and beautiful verse.

Dwellers in the Mist. By Norman Maclean. Chicago: Fleming H. Revell Co.

This is a book of sketches of character and life in the Hebrides. It is quaint and tinged with sadness; and yet the people are interesting and strong in their rugged "orthodoxy."

AN ENTIRELY new work on the history of the Nonjurors, giving a very full account of the chief actors in that memorable episode in the life of the English Church, is in preparation by Canon J. H. Overton of Lincoln, and will be published in London by Messrs. Smith, Elder & Co., and in New York by Mr. Thomas Whittaker.

THROUGH A GLASS DARKLY.

How many times, within the glass,
I see a figure pause and pass;
As like myself as it can be,
And yet it scarcely looks at me.

But one day, one, before the glass
I paused, and did not dare to pass;
For there, with some foreknowledge lit,
A face looked out—I looked at it.

The sad eyes pierced me through and through
From the set lips a challenge flew;
As it had passed through scorching flame,
A voice imperious, called my name.

Before some clear in-shining light,
My earthly atoms fled from sight;
As that which evermore should be,
My soul itself confronted me.

I looked at it, ashamed, dismayed;
It wore a crown—I was afraid;
As one who might, it made demands
Of blood and brain; of heart and hands.

It questioned me, it whispered dear
Great secrets that I ought to hear;
It bade me keep in solemn trust,
Its royal purple from the dust.

The tryst was ended—I could see
A veil drop down 'twixt it and me;
I had no question more to ask
Of Life or Death—I knew my task.

ELLEN M. GATES.

Papers For Lay Workers.

By MARY J. SHEPPERSON.

THE SUNDAY SCHOOL KINDERGARTEN.

THIS is perhaps the hardest department in the Sunday School to manage. The teacher needs special patience and tact. She must make her talk interesting; "order will then be," said one, "a matter of course." I have found Mrs Wiggins' *Art of Story Telling* very suggestive. Visits to a secular kindergarten are, however, an indispensable training. Many of the songs and games can be reproduced in the Sunday School. I have especially in mind the "butterfly" game, which tells in simple language the Easter story. One school I visited was building a temple, each block being named after some Bible character. The lesson taught was that Christ's Church was composed of His saints. A blackboard with colored chalk and a picture roll are indispensable. Beard's *Chalk Talks* will be found helpful.

Songs, especially those with motions, are much enjoyed. I especially liked Craft and Merrill's *Little Songs*. As for papers, there are scores of these, and of lesson leaflets and cards.

W. A. Wilde Co., Boston, has an attendance card in the shape of a watch.

As for the service itself, I was delighted with the form used in St. George's, N. Y., published by Whittaker.

In one school, known to me, the children made scrap-books of the Perry pictures. At Christmas-time they make as gifts calendars of these pictures. Texts to be colored or embroidered are also appreciated.

For rewards, there are gold coins with texts, celluloid pins with a Bible picture in colors, and silver medals with Good Shepherd design, etc.—all inexpensive.

Memorizing should not be neglected. The little ones love it, and the parents enjoy hearing Bible verses and hymns at home. Always make the parents feel welcome to stay to the session. Let the kindergarten be an entering wedge to win them for Christ and His Church. The cradle roll of the wee babies and little sick children must not be forgotten. To these latter send from time to time a card or other little gift from the school. For dismissal, play *Onward Christian Soldiers*, and let the children march out, singing.

Patterson Du Bois' *Point of Contact in Teaching* is brief but fine. Also Gregory's *Seven Laws of Teaching*. Preyer and Perey on *Child Development* are also interesting. Study books, but above all study the children themselves. If you do not love them, do not try to teach them. You will do better work in some other field.

I have omitted to speak of modelling in clay. Do not buy the material from the kindergarten supply companies—but from clay works. It is thus very cheap.

In modelling, as one proceeds from the first form, that of the sphere, it is surprising how many objects can be made—birds' nests, lilies, etc.

In the lily the sphere is divided into halves and quarters. These are then rolled into petals, while a tiny ball of clay is left in the centre of the flower, and pricked to represent pistils and stamens.

The Sunday School kindergarten is a fascinating study, and one in which one is ever learning something new. God bless its teachers and the dear little pupils!

EMPOWERED.

Philippians iv. 13.

I can do all things. I can lift to Heaven
A prayer whose Faith shall serve for wings
To carry it with swiftness greater than the light's
To where the seraph and archangel sings.

I can do all things. Hope, within my breast,
Looks forth to Heaven's gates on high
And brings them near; that so upon His Throne
I see my Father. So He's always nigh.

I can do all things. Love's mighty power
To win from God forgiveness, strength, and joy.
Yea, wisdom for life's needs, and comfort sweet
No earthly weakness e'er can trouble or destroy.

Bayfield, Wis., Jan. 23, 1903.

R. ALAN RUSSELL.



THE FIRST OFFERING.

OUR Lord delivered Himself up in the Last Supper in the upper chamber. He did so by an expressive action prefiguring His death, before He gave Himself to be received in Communion. For as He raised the sacred elements, He said, "This is My Body, which is given for you; this is My Blood, which is shed for you," and this before He gave them to be taken. It was a complete surrender of Himself, through the force of Love, when as yet there was no constraint, when no violence had been laid on Him. Wicked men were afterwards to bind Him on the altar of the Cross, as the victim whom they wished to slay. But in the Upper Chamber, not even the full pressure of the Father's Will was brought to bear on the obedient impulses of His suffering Soul, as afterwards was shown in the Agony. As yet at the Last Supper He was tasting only the joy of a sweet intercourse with His "friends," all resting in love and peace, and the world wholly shut out from their view. But even then he consigned Himself voluntarily to the victim's death. "For the remission of sins" His body was then "given," His "Blood of the New Testament" was then shed in will. The Sacrifice was then entire. The surrender of Himself was finished. The Lamb of God was sealed to death by His own free act, as these sacrificial words which interpreted His action passed His lips.—T. T. Carter.

MAUNDY THURSDAY.

"AND WHEN THEY HAD SUNG AN HYMN, THEY WENT OUT."—St. Matt. xxvi. 30.

How will it be the night before I die?
I would serve God in living or in dying.
But if I knew the day I must lay by
This mortal frame, would I be spent with sighing?
As Jesus passed his Maundy eve, so I
The ebb of life would wholly sanctify—
Commune with God, with friends, speak words of cheer,
Though darkness cometh, Christ is ever near.
A holy life is but a hymn of praise:
May my last strains be sweetest, and my days
Go out in singing.

G. MOIT WILLIAMS.



THE BETRAYAL.

Betrayed! No finite heart can know,
O Christ, the wormwood and the gall
That made Thy cup of woe o'erflow
At thought of Judas and his fall.

Betrayed! to Thy malicious foes
And by Thine own familiar friend:
Remorseful now the traitor goes
In mad despair his life to end.

Betrayed! and for the paltry price
For which a Hebrew slave was sold:
How subtle and how dread the vice
Whose bud such fruitage could unfold!

Betrayed! O what indignity
To add to all Thy foes have done,
That bargain foul of treachery
Hath put on Thee, the Sinless One!

Betrayed! we hear no contrite prayer!
Unbidden the betrayer goes
To Him to whom all hearts are bare
To answer for the part he chose.

Betrayed! hoped he that Thou wouldst save
Thyself, and he sin's wages win
And then Thy gracious pardon crave?
We know not—strange the wiles of sin.

Betrayed! O who and what are we
Who shudder at the traitor's guilt?
Are we from all betrayal free
Of Him whose Blood for us was spilt?

Betrayed! Have we for wealth or power
On Thy dear Name dishonor brought?
Or lost for trifles of an hour
The peace Thy Blood and Passion bought?

Betrayed! O Christ, forgive the past,
From love of lucre set us free,
Lest we like Judas fall at last
And die in sin, estranged from Thee.
MARY ANN THOMSON.



THE CROSS AND ITS MEANING.

THE Cross of Christ is the supreme manifestation of these two things brought together—the sin of man and the love of God—sin and salvation. We have first of all to understand what sin is. We know that sin is not to be accounted for as being merely a natural misfortune; we know that it is not simply a defect; we know that it is not only an error of judgment; we know that it is not merely a failure to realize an ideal. All those things it doubtless is, but it is much more than that. Sin comes from the lack of power which we have not sought, because we did not feel its need; and the only remedy for sin is to feel its continual presence with us—is to know the extent of its dominion—is to feel our helplessness before it. A strong sense of the prevailing power of sin goes with a strong sense of the love of God. We cannot submit ourselves to God's love until we have convinced ourselves of the power of sin, until we have seen it everywhere, until we have learned that there is no part of our nature, no use of our activities, no sphere of our life which is free from its dominion, and which can be secure from its presence. To recognize sin everywhere is necessary for us if we would seek the love of God. In the Cross of Jesus Christ we see sin and love at once manifested, brought together in one object, presented before us in one great act, so as to be graven and written upon our hearts and upon our consciences.

How do you suppose that the doctrine of the Incarnation arose? It arose because the companions of Jesus—those whom He had chosen, those who followed Him day by day, heard His words and saw His life, were led to feel a growing sense of the strange, the unutterable difference between themselves and Him. That sense of the difference between His nature and their nature bore itself so steadily and so continuously into their minds, that they felt that the only explanation that could be given was that He was indeed the Son of God. In like manner, no doctrine, no conception of the Atonement can explain to us the Cross of Christ. We stand before that Cross that we may gather its meaning for ourselves, that we may feel

its import, that we may see its entire and absolute unlikeness to anything else, and so feel that its significance could only be explained by some conception of what we call the Atonement. This cannot exist to us as a logical statement. It exists as a vital truth. As we gaze upon the Cross of Christ, and see the Sacrifice that He there made, we see and feel that the perfectness of His suffering, the entire self-control that He possessed, and all the great drama of the Crucifixion, showed a beauty, a completeness of His manhood, which indeed bore our sins. Great was the power of sin, terrible was the exhibition of its power at the foot of the Cross; but above all human vileness and corruption, above all human selfishness and self-seeking, above all temporary scheming and plotting there rose the perfect form of Him who was the Eternal Truth; who by His death and suffering testified against all the false seeming of the world and its power, who by His perfect patience and love overcame the pangs of death, who showed that there was something which was above and beyond the world, something which raises our hearts to Him, something which lifts us above those powers and forces under the influence of which our ordinary life is lived, something which gives us a sense of redemption.

Redemption! We feel that we need it; for our experience teaches us that. As we gaze on the Cross of Christ we find how we can obtain it. We stand at the Cross of Christ, poor sinners; we stand at His Cross and feel the penetrating power of His love; we stand with our hearts full of natural piety to listen to the last words of a dying Friend, and that Friend our God—our God who came down from heaven that He might draw us to Himself; our God who bore our nature that He might teach us its possibilities; our God who condescended to come to us that He might thereby raise us to Himself.—*Bishop Creighton.*

THE GREAT ACT OF ATONEMENT.

PERFECT patience, perfect, unwearied patience, perfect, unbroken love; having loved His own, He loved them to the very end; nothing had been left undone. He had done all things well—just at the right time, just in the right place, just in the right way; not too much nor yet too little. "It is finished"; it was done, and He could rest. And yet it was not merely,

so to speak, the satisfaction that He had done all this, but the real satisfaction was rather this: that now the great sacrifice was over, the Lamb of God was slain, and the debt of the world was paid. This is included in the "It is finished"; the one perfect, sufficient sacrifice which was made for the sins of the whole world. We are saved; we are saved by the Blood of Jesus. He has been bearing our sins, and has been offering up Himself to the Father for us; and we are delivered. We, though we may have been sinners, yet may be saved. The veil is rent in twain, the wall of partition is thrown down, and there is free access now to the throne of Christ; all men now, if they will, may be saved. That is the Father's wish, this is what the Son came to accomplish, that is what enabled Him to say with joy, "It is finished." The bridge, as it were, between Earth and Heaven is completed; Jacob's ladder is set up, and there is now a way from Earth to Heaven, and the poorest, and the most unlearned, and the youngest, the wayfarer man, may go on this way if they will and need not err. This was the joy of "It is finished."—*Bishop King.*

IT IS A PITIABLE desecration of such a nature as ours to give it up to the world. Some baser thing might have been given, without regret; but to bow down reason and conscience, to bind them to the clods of earth; to contract those faculties that spread themselves out beyond the world, even to infinity—to contract them to worldly trifles—it is pitiable, it is something to mourn and weep over. He who sits down in a dungeon which another has made has not such cause to bewail himself as he who sits down in the dungeon which he has thus made for himself. Poverty and destitution are sad things; but there is no such poverty, there is no such destitution, as that of a covetous and worldly heart. Poverty is a sad thing, but there is no man so poor as he who is poor in his affections and virtues. Many a house is full, where the mind is unfurnished and the heart is empty; and no hovel of mere penury ever ought to be so sad as that house. Behold, it is left desolate,—to the immortal, it is left desolate as the chambers of death. Death is there indeed, and it is the death of the soul!—*Dr. Dewey.*

[In the issue of April 18th will be commenced a serial in six chapters, by Miss Mazie Hogan, entitled "Her Reward".]

The Family Fireside

BOBBY, A BAD BOY.

By ANNE H. WOODRUFF.

HE WAS a bad boy. Everybody said so; and, of course, what everybody says must be so.

Did he not tickle the baby until he screamed? Did he not tease his little companions until they cried, too? Or, if they were too proud to shed tears, did he not tumble them in the dirt if they showed fight, and send them home to their indignant mammas entirely unfit to be seen? And did he not ring Mrs. Gaskell's door-bell time after time, just for the fun of bringing her to the door on the run, to see what in the world was the matter—and she weighing nearly two hundred pounds—and keeping her quite in a fever of excitement? She might truly have exclaimed with the frog—when the boys stoned it—in the school book which our mothers and grandmothers remember so well: "My dear boys, what is sport to you is misery to us;" and so have worked upon Bobby's tender feelings, which were really kinder than you would imagine. But she only looked very cross—when she had found him out—and threatened to tell his mamma, which she lost no time in doing.

Bobby was promptly punished, his mamma saying, with a sigh, "Oh, dear! what in the world will he be doing next." Of course, Bobby richly deserved his punishment, but it did not make him love Mrs. Gaskell any the more, and his mischievous little fingers fairly itched every time he passed her door; but I am happy to say that he didn't touch the bell handle, but set his bright wits to work to study out some new and therefore unprohibited mischief.

From morning until night it was, "Bobby, you bad boy!" and "You naughty child!" or, "What a torment that boy is!" and the like. It might have gone on that way until now, if Bobby had not made a great discovery—found out how pleasant it is to be liked and praised instead of being found fault with all the time. This is how it happened.

Mrs. Gaskell, who was really a very nice lady, had her milkman leave two bottles of milk outside her back door early every morning, and took them when she got up. One morning, Bobby was up bright and early, and playing horse in the back yard. He noticed one of the bottles of milk roll off the porch, down the steps, and along the path until it stopped under some large leaves. Mrs. Gaskell came to the door for her milk, and looked surprised when she saw only one bottle.

"Here is the other one, Mrs. Gaskell," cried Bobby, forgetting all about the unpleasantness between them, and running into her yard, he picked it up, and carrying it to her up the steps, handed it to her like a little gentleman. Mrs. Gaskell, being so exceedingly stout, was able to appreciate the thoughtfulness which saved her taking many steps. She looked very much surprised, as if she could hardly believe it of Bobby, and said:

"Thank you, dear. That is a good child," and said it with such a bright smile and kind look, that it warmed his little heart all day long. She went into the kitchen and brought him an orange besides, which was not the least part of his pleasure.

After that Bobby did not enjoy teasing and tormenting other people nearly so much, and being called a "bad boy" for his pains. He began to practice doing kind and helpful acts, and even his mischievous larks took the form of happy pranks and joyful surprises, making people laugh and look pleasant, instead of cross and angry.

He helped his mamma greatly by making the baby cry and laugh in the place of crying, and anyone who owns a baby can tell you that this is a very valuable help, indeed. He did the same kind of thing with his little companions, who, instead of running away as soon as he appeared, soon found out that the best times they had were when they were in his company.

Yes, indeed, Bobby found out that it is far more satisfactory to be considered "nice," and a "good boy" than the opposite, and by and by everyone forgot that he had ever been the "bad boy" of the neighborhood. Perhaps he never would have found out what a difference there is, if he had not done that first kind deed, and what a pity that would have been, to be sure!

"ANECDOTAGE."

By C. R. D. CRITTENTON.

IT WAS my singular good fortune to be in St. Louis over Sunday, March 15th, when there was a great parade in honor of Saint Patrick. As usual on such occasions, there was a long delay and wait. By the courtesy of a son of Italy, I was invited into his little fruit shop, and given a seat on a stool, which afforded a welcome rest.

Enter two middle-aged, corpulent Irish women, in quest of something to drink.

"Have ye Birch-bier?"

"No," says the fruit man.

"Sassyperilly?"

"No."

"Maybe it's Moxie or Cokeycooler ye have?"

"No; got only lemon soda; that's all."

"Limon, is it limon ye said? Oh well, give us two of that, so long as it's not *Orange*."

A friend of mine vouches for the truth of the following:

It was St. Patrick's Day in the morning. It is his intention to sell a good bill of goods to an Irish customer. To ingratiate himself and establish an "entente cordiale" he says:

"I am sorry I wear no green badge to-day as I see you do."

"You don't made it," says the Irishman. "The green look on your face is enough!"

GROWLERS.

By THE REV. CYRUS MENDENHALL.

BEWARE of dogs," is a scriptural warning signifying literally, "Beware of Growlers."

They have increased greatly since that good advice was given, they are confined to no age, but are ubiquitous. Like the poor, they are always with us—young, old, and older; of every degree of learning, and sometimes wholly lacking culture. They growl at everything; nothing pleases, nothing is as it should be. They are nearly related to the "chronic kickers," the latter being the same rose under another name.

In society, in church, in our homes, and abroad, the growler gets in his snarl and sneer and grumble.

Beware of him and follow not after his ways. "Beware of growlers" of either sex; let them severely alone. If you pat them it will be on the wrong spot; if you stroke them it will be the wrong way; if you feed them it will not be the sort of food they like.

Beware of them.

HOUSEHOLD HINTS.

DRINK cream for a burned mouth and throat.

MIX STOVE BLACKING with a little ammonia to prevent its burning off.

WHEN SEWING on buttons have the knot on the upper side of the cloth so that it will be under the button.

IT IS BETTER to keep baked pastry in a cupboard rather than a refrigerator, as it would be apt to get damp and heavy in the latter place.

IN TAKING down the stove, if any soot should fall upon the carpet or rug, cover quickly with dry salt before sweeping, and not a mark will be left.

TENDER new peas are appetizingly served in cases. These are made of mashed potatoes stiffened with a little flour and baked in fluted cake tins, the centre filled with a bit of bread. This is then removed and the peas poured in.

AN OLD housewife says that the toughest of beef and chicken can be made tender and palatable by putting a spoonful of good cider vinegar in the pot in which it is boiling, or in the juice with which the same are basted when roasting. It does not injure the flavor in the least.

MARROW BONE is a cheap and appetizing dish. For a few cents the butcher will bring you a lot of marrow bones. Take the marrow out as unbroken as possible, cut into bits and boil for just one minute in salted water, which must be boiling when the marrow is put in. Drain, place in a saucepan with salt, pepper, chopped parsley, and the juice of a lemon. Keep this hot and make a toast and spread the marrow on it.

This is the time o' year when rooms are to be re-papered. The scraping off the old paper is the most tedious part of the work. It may be much lessened if a boilerful of boiling water is shut up in the room over night. The steam loosens the wall-paper perceptibly; if then a little hot water is applied with a white-wash brush to the few places where remnants still cling to the wall the task can be very readily accomplished.

The Living Church.

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Church Calendar.



- April 1—Wednesday. Fast.
 " 2—Thursday. Fast.
 " 3—Friday. Fast.
 " 4—Saturday. Fast.
 " 5—Sixth (Palm) Sunday in Lent.
 " 6—Monday before Easter. Fast.
 " 7—Tuesday before Easter. Fast.
 " 8—Wednesday before Easter. Fast.
 " 9—Maundy Thursday. Fast.
 " 10—Good Friday. Fast.
 " 11—Easter Even. Fast.
 " 12—Easter Day.
 " 13—Monday in Easter.
 " 14—Tuesday in Easter.
 " 17—Friday. Fast.
 " 19—First Sunday (Low) after Easter.
 " 24—Friday. Fast.
 " 25—Saturday. St. Mark, Evangelist.
 " 26—Second Sunday after Easter.

CALENDAR OF COMING EVENTS.

- April 22—Dioc. Council, Louisiana.
 " 23—Missionary Conference of Pacific Coast, San Francisco.
 " 28—Dioc. Council, Mississippi.

Personal Mention.

THE Rev. WILLIAM O. BAKER of Bar Harbor, Maine, has been called to be rector of Trinity Church, Haverhill, Mass.

THE Rev. WILLIAM HENRY BOWERS has been preaching during Lent at St. Mary's Church, Burlington, N. J., and will continue to do so until Easter. He desires still to be addressed at 1432 Pine St., Philadelphia, Pa.

THE Rev. FRANK E. BRANDT of Marshall, Minn., has been called to St. James' Church, Dundee, Ill.

MR. W. H. CARTER, who has for the past 12 years been organist and choirmaster at St. Luke's Cathedral, Portland, Maine, has been appointed to similar work at Christ Church, Rochester, N. Y.

THE Rev. J. MORRIS COERR has been elected rector of St. Andrew's parish, Albany, N. Y.

THE Rev. E. JAY COOKE, who has been with Mrs. Cooke in Albuquerque, New Mexico, hopes to return to his work in Schuylerville and Greenwich, N. Y., in time for Easter.

THE Rev. W. J. CORDICK of Wausau, Wis., has accepted the rectorship of St. Alban's Church, West Superior, Wis., and will enter upon the same, May 1st.

THE Rev. GEO. C. COX of Cambridge, Mass., has been called to St. Paul's Church, Akron, Ohio.

THE Rev. A. W. HIGBY has accepted his call to the rectorship of St. Paul's Church, Oklahoma City, Okl., and will enter upon his new work on May 1st.

THE Rev. ARTHUR KETCHUM has become rector of St. John's Church, Gloucester, Mass.

THE Rev. T. W. MACLEAN has resigned the rectorship of St. Mark's Church, Minneapolis, by reason of falling health.

THE address of the Rev. WILLIAM T. MANNING, D.D., vicar of St. Agnes' Chapel, Trinity parish, is 115 West 91st St., New York.

THE Rev. D. F. MILLER, late of Bradford, N. Y., has been elected rector of St. John's Church, Sodus, N. Y., and began work there on April 1st.

THE Rev. W. S. PERRY, late assistant at Christ Church, Brooklyn, N. Y., has been appointed on the clergy staff of Grace Church, New York.

THE Rev. CHAS. H. POWELL, Ph.D., late rector of St. Peter's Church, Ashtabula, Ohio, will take charge of St. Mary's Church, Mitchell, S. D., and adjacent missions, after Easter.

THE Rev. A. G. RICHARDS, rector of Perryman, Md., has declined a call to become rector of Christ Church, Roanoke, Diocese of Southern Virginia.

THE Rev. FRANKLIN C. SMITH assumed the rectorship of St. Mary's Church, Oelwein, Iowa, on March 19th. The statement published in the issue of March 15th to the effect that the Rev. W. B. Cook had taken the charge of this parish on March 1st, was an error.

THE Rev. C. W. SPICER, rector of St. John's Church, Cincinnati, has recently declined a call to the Church of the Epiphany, Urbana, Ohio.

THE Rev. A. C. STEWART of New York is assisting the Rev. W. T. Dakin in his work in St. Peter's parish, Springfield, Mass., and will remain for a few weeks after Easter.

THE address of the Rev. HENRY S. STREETER is Paxton, Mass.

ORDINATIONS.

DEACONS.

CENTRAL NEW YORK.—In Trinity Church, Utica, on the Feast of the Annunciation, Bishop Olmsted admitted Mr. ARTHUR J. SCHRADER to the Order of Deacons. He was presented by the rector, the Rev. John R. Harding, and the sermon was by the Rev. E. W. Saphore, from "As My Father has sent Me, even so send I you."

PRIESTS.

CENTRAL NEW YORK.—In Trinity Church, Syracuse, on the Feast of the Annunciation of the Blessed Virgin Mary, Bishop Huntington conferred priestly orders upon three deacons, the Rev. HENRY NEAL HYDE, the Rev. ALMON A. JAYNES, and the Rev. GEORGE C. RICHMOND. The Rev. Henry S. Sizer, rector of the Church of the Evangelists, Oswego, preached the sermon. Mr. Hyde was presented by the Rev. Dr. Robert Hudson; Mr. Jaynes by the Rev. Dr. Theodore Babcock; Mr. Richmond by the Rev. Henry S. Sizer. The Rev. Dr. Henry R. Lockwood and Rev. Dr. Robert Hudson assisted at the celebration. The priests participating in the laying on of hands were the Rev. Drs. Wm. M. Beauchamp, J. Henry La Roche, W. D. Benton, Robert Hudson, Henry R. Lockwood, Theodore Babcock, and the Rev. Messrs. Herbert G. Coddington, Ezekiel W. Mundy, Karl Schwartz, Rozelle J. Phillips, and Henry S. Sizer.

The Rev. Mr. Hyde and Rev. Mr. Richmond are graduates of Yale College of the year 1895. Rev. Mr. Jaynes graduated at the head of his class at the General Theological Seminary in 1902. Mr. Hyde is minister in charge of Trinity Church, Syracuse. Mr. Richmond is assistant minister to Bishop Huntington. Mr. Jaynes is chaplain of St. John's School, Manlius, New York.

SALT LAKE.—On the Fourth Sunday in Lent, at St. Paul's Church, Evanston, Wyo., Bishop Abiel Leonard ordained to the Sacred Order of Priests the Rev. ROBERT YOUNGLOVE EVANS. The sermon was preached by the Bishop, and the Rev. Alfred Brown of the Church of the Good Shepherd, Ogden, presented the candidate.

DEPOSITIONS.

OHIO.—Notice is hereby given that, acting under the provisions of Title II, Canon 5, Section I, of the Digest, on the 13th day of March, 1903, in Trinity Cathedral House, Cleveland, Ohio, I deposed from the ministry of the Church, DANIEL D. HEBSTER, Presbyter, he having sent his written renunciation. The following pres-

byters were present as witnesses: Charles D. Williams, D.D., and Arthur Dumper, M.A.

WILLIAM ANDREW LEONARD,
Bishop of Ohio.

DIED.

COGSWELL.—Entered into the rest of Paradise, from her home in Richford, Vt., on Thursday morning, March 19, 1903, Mrs. LOTTIE C. LITTLE, wife of Luman H. Cogswell and mother of the Rev. C. K. P. Cogswell, in the 63d year of her age, and "in the Communion of the Catholic Church."

May she rest in peace; and may light perpetual shine upon her!

HOWLAND.—Suddenly on March 7, 1903, of heart trouble, THOMAS AUGUSTUS HOWLAND, beloved father of Henry Armstrong Howland, aged 72 years and 6 months, in New York City. Burial, Tuesday, March 10, 1903, from St. Luke's Church, East Greenwich, L. I., where he was baptized and confirmed in 1845.

Requiem aeternam dona eis, Domine!

MAYNE.—Entered into rest on the early morning of March 13, 1903, EDWARD R. D. MAYNE, late of the Royal Navy, for ten years past lay reader at St. Timothy's Church, Brookfield, New York, in his 61st year.

"Eternal rest be his, and light perpetual shine upon him."

MORT.—Entered into peace, from his home at Sangerfield, N. Y., on Feb. 11, 1903, HERBERT HICKS MORT, aged 45 years, and 7 months.

May he rest in peace!

MEMORIAL.

JOHN C. HILL.

The following resolutions were unanimously adopted at a special meeting of the Vestry of Grace Church, Scottsville, held March 1st, 1903: "We, the rector, warden, and vestrymen of Grace Church, Scottsville, N. Y., do hereby adopt the following minute:

"WHEREAS, our Heavenly Father in His wise providence has taken out of this world the soul of our deceased brother, MR. JOHN C. HILL, we, in submitting to His dispensation, do hereby resolve, That Grace parish has met with a deep loss in the death of our former companion and Clerk of this vestry:

"That we gratefully remember the love held by Mr. Hill for the Church of Christ: of which he was a consistent communicant;

"That we recall his faithfulness in the performance of his duties to the parish, even beyond what was demanded of him;

"That we recognize his generous desire to contribute to all departments of our parish work, exemplifying the Christian virtue of self-sacrifice."

RICHARD C. SEARING,
Rector.
ROY C. GARRUTT,
Clerk, Pro tem.

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POSITIONS WANTED.

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MISCELLANEOUS.

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NOTICE.

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Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—The Church's WORK and Her WORKERS. See Canon 8, Title 3.

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A. S. LLOYD,

General Secretary.

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Service for the Three Hours of Good Friday. Being Psalms, Hymns, Meditations, and Prayers, arranged upon the Seven Last Words of Our Divine Redeemer. By the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago. Price, 75 cts. net.

FLORA McFLIMSEY IS OUT-OF-DATE.

STROLL rather from Madison Square up Fifth Avenue and along Central Park. At the outset one may pick out, if the fancy strikes him, the house in which Flora McFlimsey was abashed in the discovery that (in spite of very considerable efforts on the part of the Parisian dressmaker) she had nothing to wear. How gay and worldly Flora once seemed, how truly urban and sophisticated! Yet, as the modern observer pauses beneath the trees of the square, and looks at the simple brownstone houses in one of which she lived, she seems to be the heroine of an ancient pastoral, ingenious and primitive. Our mother Eve, when she first dimly conceived the possibilities of modistry, seems scarcely more remote from the manners of to-day. The young woman who lives at the other end of the avenue is of but one generation later, yet she is the embodiment of sophistication and self-command. You can't catch her without the critical frock for the critical moment, or if you chanced to, with how cool self-possession she would confront the exposure!

In a leisurely stroll between Madison Square and the Park, one may see scores of young ladies ranging between these two engaging types of womanhood. Yet each of them could reckon, if she only would, the brief space between the marvellous hat she wears upon her marvellous head and the ancestral truck-farm or gold mine. Some of them, to be sure, are of the ancient leaven of the Knickerbockers. But have they forgotten how few are the decades since their parents outlawed Washington Irving for his gentle satire upon the manner in which their forefathers took possession of Manhattan? Have they forgotten, moreover, that in all that makes for worldly splendor and position the saplings of a later growth have overshadowed them? Let them cherish their ancient traditions, as indeed we all do. Yet, lehabod! their glory has departed.—From "The Twentieth Century City," by JOHN CORBIN, in *Scribner's*.

The Church at Work

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Window Unveiled at Skagway.

THE BISHOP visited St. Saviour's Church, Skagway, on the Third Sunday in Lent, March 15, preaching at both morning and evening service to large and interested congregations. At this time a beautiful stained glass window was unveiled. The window was given by Mrs. J. Hull Browning, of Tenally, N. J., in memory of Mrs. Mary A. E. Twing, for sometime General Secretary of the Woman's Auxiliary to the Board of Missions, and who died while attending General Convention in San Francisco, in 1901. An appropriate sermon was preached by the Bishop upon the life and character of the Blessed Virgin, and her true place in the Christian Kalendar and honor to be accorded her. The Bishop spoke also of the dignity of true womanhood and of the peculiar duties and opportunities of women in the present age. He closed with a fitting tribute to the memory of Mrs. Twing, alluding to her deep and lasting interest in the missionary work of the Church, and to her special interest in the work of his own vast Jurisdiction at its first beginnings. The Holy Eucharist was celebrated, and special prayers of dedication and remembrance were said.

CALIFORNIA.

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

Missionary Conference to be Held—League of the Catholic Name—San Francisco Convocation Notes.

A MISSIONARY CONFERENCE of the Seventh Missionary District is to be held in San Francisco on April 23, 24, and 25, 1903. The Seventh Missionary District includes the Dioceses and Jurisdictions of Alaska, Olympia, Spokane, Boise, Oregon, Sacramento, Salt Lake, California, Los Angeles, New Mexico, Arizona, Honolulu, and the Philippines. Each of these bodies is to be represented at the Conference by its Bishops, together with two clerical and two lay delegates, and missionary work will be the theme of the discussions and addresses. There will be round-table conferences, public meetings, a missionary rally, a reception to Bishops and delegates, and a missionary service for the Sunday School children of San Francisco. A majority of the Bishops will attend in person, and it is likely that delegates will be present representing every Jurisdiction in the District. The Rev. Dr. Lloyd will cross the continent in order to attend. The committee of arrangements includes the Rt. Rev. William Ford Nichols, D.D., presiding; Rev. R. C. Foute, vice-chairman; Rev. John A. Emery, Rev. Edward L. Parsons, Rev. N. B. W. Gallwey, Rev. W. A. Brewer, Rev. John Bakewell, Dr. J. V. D. Middleton, Major W. B. Hooper, and George E. Butler.

The general committee has arranged for three conferences, to be held on the mornings of Thursday, Friday, and Saturday of the week of the convention, which are for the attendance of the delegates only. Missionary matters on this Coast, plans and conditions, will be presented. In the afternoons of the same days public meetings will be held,

at which Bishops and other distinguished speakers will make addresses. Practical information in regard to the progress and character of the missionary work carried on by the Church will then be given by the most competent authorities.

The finance committee, advising the general committee, is composed of William Mintzer, Francis Avery, and Daniel Kane.

The committee on morning conferences consists of Archdeacon Emery, Rev. R. C. Foute, and W. A. M. Van Bokkelen. On afternoon conferences: Rev. Edward L. Parsons and Mrs. S. S. Lawver.

The Church Club has the appointment of the committee who will receive the delegates on their arrival.

THERE HAS BEEN organized in San Francisco a League of the Catholic Name, the rules and the collect of which are as follows:

"RULES.

- "1. To speak of the Church as *Catholic* on all possible occasions.
- "2. To use one's influence to have the present misleading and inappropriate appellation of the Church changed.
- "3. (If a clergyman) To preach a sermon annually on the Catholic Name.

"COLLECT.

"O Almighty God, who through the Holy Spirit didst bestow upon Thy Church the Catholic Name, grant that we may reverence that Name and steadfastly contend for the fulness of the faith signified by it in all ages, through Jesus Christ our Lord. Amen."

The Secretary is the Rev. Herbert Parry, rector of the Church of the Advent.

A VERY WELL attended meeting of the Convocation of San Francisco was held in the Church of the Advent, East Oakland, on Wednesday, March 18th. The Rt. Rev. Dr. Partridge, Bishop of Kyoto, preached the opening sermon, the Bishop of California being celebrant. In the afternoon resolutions of respect for the late Dean, the Rev. Edgar J. Lion, were duly adopted; and the Rev. Wm. C. Shaw, rector of the Church of the Advent, was elected Dean. The main topic of interest was the apportionment among the several parishes and missions of the \$7,000 to be raised by this Convocation for diocesan missions. This led to a rather warm debate. The result was that the assessment for diocesan expenses was taken as a basis, and increased in each case about one-third. Looking to the future, this matter was referred to a committee of seven, four laymen and three clergymen, to report to Convocation at the first meeting after the Annual Convention, and to hold office for two years. This committee consists of Mr. F. E. Mason, Mr. W. A. M. Van Bokkelen, Mr. F. L. Southack, Mr. Walter E. Dean, the Rev. L. C. Sanford, the Rev. M. N. Ray, and the Rev. Dr. Clappett.

THE COMMITTEE on the Episcopal Residence have secured a spacious and well situated site in Webster Street, near Pacific Ave., San Francisco, in the midst of perhaps the best residence district in the city.

THE REV. N. B. W. GALLWEY, rector of Trinity Church, Menlo Park, is slowly recovering from a severe attack of appendicitis.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Ep. Coadj.

Death of Two Laymen.

MR. HERBERT HICKS MOTT of Sangerfield, a devoted son of the Church has, after years of suffering, entered into rest. He was long a communicant of Grace Church, Waterville (the Rev. James K. Parker, rector), an intelligent Churchman to a very rare degree. His interest in the life and work of the Church was unceasing to the end.

JOHN FISCHER, one of the founders of St. Joseph's Church, Rome, died in that city March 21st. He came to America when a young man, settling at once in Rome and engaging in the butcher business, in which he had served a regular apprenticeship in the Fatherland. Mr. Fischer was a typical German-American; conservative by nature, having distinctively American traits of character. At the time of the schism in the old St. Mary's (Roman Catholic) Church in Rome, Mr. Fischer unhesitatingly allied himself with those who resisted the autocratic course of the Roman Bishop and the local priest, and who, as a practical protest, erected the present noble edifice of St. Joseph's Church. He and his wife were among the 150 adults received by Bishop Huntington in 1876, when the latter formally received the flock, and their property was transferred to the Trustees of the Parochial Fund of the Diocese of Central New York. He ever remained true to his adopted Faith, being most loyal, liberal, and devout. A regular worshipper, he was quiet and unostentatious, never thrusting forward his personal tastes or desires; he always gave most generously to the support of the services, acted continuously as a trustee of the church from its foundation to the time of his death, and was untiring in his attachment under all pastors that held the curacy. His early training showed itself by his always putting the office above the man. His last and only illness was of short duration, due chiefly to old age, being in his eighty-third year. He received with devout faith the Viaticum a few days before he peacefully passed to the life beyond. His wife died in 1896. His funeral was held from the church he had assisted in founding over thirty years before; the Rev. A. L. Byron-Curtiss, vicar of the mission, officiating, assisted by the Rev. Dr. Egar of Zion Church and by the regular choir and organist. The attendance was greater than the large seating capacity of the church could accommodate. A memorial celebration of the Holy Eucharist was held the day following.

CHICAGO.

WM. E. McFARREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.
Progress at St. Paul's—The Missionary Appeal—Quiet Day—St. Andrew's—Greek Church Consecrated.

AMONG our larger parishes none has of later years entered upon a greater venture of faith than St. Paul's, Kenwood. The purchase of lots, extending 200 feet on each side, ten or twelve years ago, was deemed by many a questionable investment; to-day the debt on the portion reserved for a rectory is only \$3,480 on a total valuation of the real estate of \$33,625. The opening, without debt, ten years ago, of the convenient parish house at a cost of \$17,000, including musical instruments and furniture, justified the original project of church, rectory, and

guild hall. The incurring of a debt of \$50,000 for the beautiful \$77,000. church, two years ago, taxed the faith of even the optimist parishioner. To-day the pews are all rented, the annual receipts are \$15,300, more than covering all parochial expenditures, as appears by a statement of the vestry, who are appealing for an Easter offering of \$25,000 for reducing the mortgage debt which falls due on July 1st, 1906. It is a somewhat unique experience that this appeal is signed as a vestryman by Mr. W. K. Ackerman, a former President of the Church Club, who was a member of the original vestry that bought for only \$500, nearly 40 years ago, the old church property; which, on the building of the new church a block west, was sold for \$30,000. The present property has an estimated value of about \$130,000. The rector, the Rev. Herman Page, and *rector emeritus*, the Rev. C. H. Bixby, may well feel happy over the outcome as well as the outlook in this prosperous parish.

THE BISHOP COADJUTOR'S mission appeal, notwithstanding the proximity of Easter, with its usual heavy calls upon the purse of the parishioner, is already bearing fruit; for he has had sent him checks varying from \$100 to \$500 each.

THE QUIET DAY arranged by the Daughters of the King at Grace Church on the 24th, was fairly well attended. The Rev. W. C. DeWitt's addresses on the duties of the Daughters, were quite out of the common, and very effective. In his own parish of St. Andrew's the latest chapter was organized on St. Matthias' day, with eleven charter members, who received their crosses on the following Sunday. This parish is another that illustrates the steady effects of a durable rectorship. Only a year ago it was resolved to remove a serious obstacle to parochial stability by purchasing the ground on which the church stood, and for which decimally increasing ground rent had been paid for forty years. It was a prodigious undertaking. The anniversary of its accomplishment was followed by the rector's taking on as "Associate" the Rev. G. B. Pratt, a worker in the Diocese for eighteen years, with only slight interruption.

Mr. DeWitt is distributing 5,000 copies of his Holy Week order of services, with a brief historical sketch, to show that all through the Christian centuries the Church has properly observed the season, the solemnity of which is only now attracting the attention and observance of non-Catholic bodies. There is given also a very fair resumé of the principal events in the first Holy Week.

THERE are but eight parishes in the city or Diocese that have more than one priest to do work among congregations numbering often over 1,000 communicants; while even the one having the largest staff, every member of which is earnestly laboring, feels need for addition to it. Fortunately the over-taxed rector in many cases is relieved of much of what may be termed parochial secularities by the heads and efficient members of the various parish societies and guilds, which range in number from ten or twelve to 20 or more. This is conspicuously true in the Epiphany, where the tremendous energy of the rector, the Rev. J. H. Hopkins, is almost equalled by that of his help-meet, the indefatigable head of the diocesan Woman's Auxiliary.

THE INCREASED influx of natives of the Russian empire is emphasized by the opening on Passion Sunday of a new Russian church in Chicago, and its consecration by Bishop Tikhon, who was assisted by twelve members of the Russian Orthodox Church. The foreign State was represented by the Secretary of the Russian Embassy at Wash-

ington and by the resident Consul here, Baron von Schlippenbach, and his deputy, Prince Eugalitcheff, who were also accompanied by many prominent citizens. The American Church was represented by Bishop Grafton of Fond du Lac, who was given place close to the episcopal throne. The elaborate ceremony lasted from 10 A. M. to 1:30 P. M., Bishop Tikhon preaching a sermon in Russian. The Czar contributed very largely to the building of the ornate structure, which, built in true Russian style, is at the corner of Leavitt Street and Haddon Avenue. The Rev. Ivan Kochoroff is pastor.

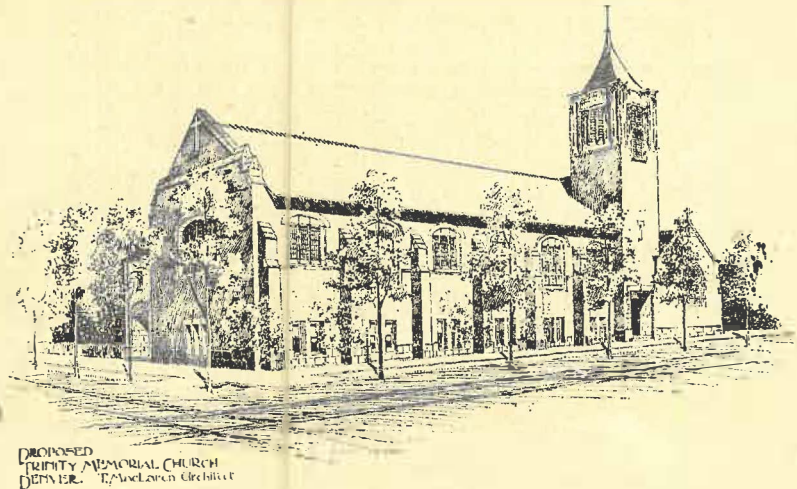
AN IMMENSE congregation, one thousand, heard the choir of Grace Church, Oak Park.

COLORADO.

CHARLES S. OLINSTEED, D.D., Bishop.

New Church for Trinity Memorial.

WHEN good Bishop Randall died in 1873, after seven years of untiring work in a district including Colorado, Montana, Idaho, and Wyoming, a wild frontier untrodden for the most part except by the feet of the red man, the buffalo, the wild deer, and the mountain lion, there was but one church in Denver. This was St. John's-in-the-Wilderness. The first work of Bishop Randall's successor, Bishop John Franklin Spalding, was the erection of another church in Denver, called Trinity Memorial, in memory of Bishop Randall. This church has stood for nearly



PROPOSED TRINITY MEMORIAL CHURCH DENVER. T. MacLaren Architect

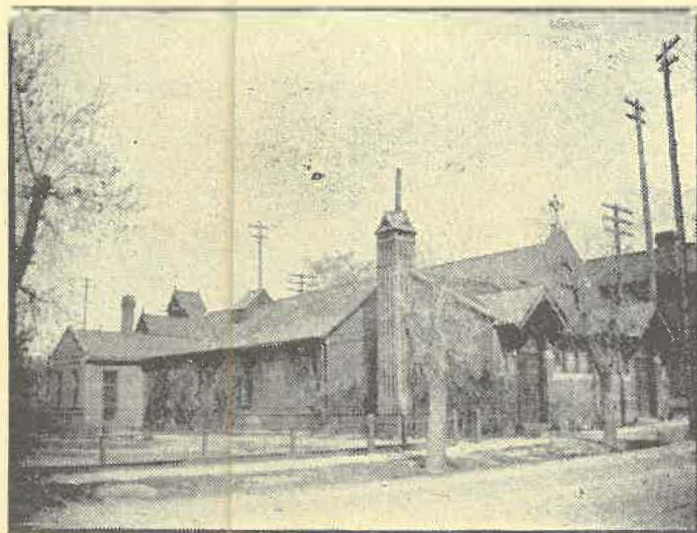
render, at the evening service of last Sunday, Mercadante's "Seven Last Words." At St. Peter's, Dudley Buck's "Story of the Cross" was given by the choir on the evenings of the 26th and 29th.

THE DEATH on the 27th of N. K. Fairbanks removes one of Chicago's most philanthropic and benevolent citizens. He was a generous supporter of St. Luke's Hospital, and gave to the institution among other benefactions, 20 years ago, the land on Michigan Avenue with 100 feet frontage, from which the hospital derives an annual income in the shape of rental. Dying at the age of 72, he survived by five years his wife, the latter a staunch daughter of the Church, well known for her extensive charities, and a faithful attendant at St. Clement's, under Canon J. H. Knowles. The latter priest came from New York to officiate at the burial of Mr. Fairbanks, which took place from the family residence last Monday.

29 years and is now showing such signs of decay that the building inspector says it must be replaced in a short time.

When the present rector, the Rev. Arnold G. H. Bode, was called to the church, he began to appeal to the congregation to raise funds for a new church, and the rooms, chapel, parish hall, etc., necessary for the work of a parish containing 10,000 working people. At present the parish possesses only the decaying church, no rectory or parish hall or club or guild rooms. The parish has suffered by the removal of many of its members to other parts of the city and the church has now to minister to a poor district. The rector, wardens, and vestrymen have now united in an effort, seconded by the Bishop of Colorado, to rebuild the church in memory of Bishop Randall and to erect a chapel in memory of Bishop Spalding, and they appeal to all friends to help.

The accompanying proposed design is by Mr. T. MacLaren, whose church at Canon City, Colo., has been so much admired. It provides a church, chapel, parish hall in a



TRINITY MEMORIAL CHURCH, DENVER—PRESENT EDIFICE.

well lighted basement, and guild rooms, and leaves room on the available four lots for a rectory and a lawn. The first offering for the new church will be made on Easter Day.

CONNECTICUT.

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

Brotherhood Work—Death of Two Laymen—Lent at Winsted.

THE NEW ENGLAND Travelling Secretary of the Brotherhood of St. Andrew, Mr. E. C. McAllister, is at present engaged in visiting weak chapters in the southern part of the Diocese, especially in the vicinity of New Haven. On Sunday, March 22 he, in company with a number of Brotherhood men from New Haven, visited Branford and spent all day with the chapter there. They were present at the early celebration of the Holy Communion, and attended church at the late morning service, when one of the visitors assisted the rector by reading the lessons. In the afternoon they were again present at a men's conference, in the evening attended service at which addresses were made by Mr. McAllister, Mr. H. F. Blogg of St. Paul's Chapter, New Haven, and Mr. F. Westervelt of Christ Church Chapter, New Haven. Monday night the same party visited Ascension Chapter, New Haven, and on Tuesday night Trinity Chapter, Seymour. By carrying out this programme it is hoped great strength will be imparted to the weak chapters.

GENERAL WILLIAM B. FRANKLIN died in Hartford on the Second Sunday in Lent. He was connected with the Church of the Good Shepherd (the Rev. George T. Linsley, rector), and had served as warden of the parish. He was a graduate of West Point, standing high in the class with General Grant. He was in the war with Mexico, and won promotion for gallantry at Buena Vista. He was afterward an instructor at the Military Academy, and supervising officer of Government Work at Washington. He, as well, rendered valiant service in the Civil War. He had come to the age of 80 years.

MR. GEORGE F. HUNGERFORD, who died recently at Watertown, was a zealous layman, and long connected with Christ Church, of which the Rev. Herbert Cunningham is rector. Of recent years his especial interest had been given to the mission of All Saints, at Oakville, within the bounds of the parish.

THE LENTEN preachers at St. James', Winsted (the S. Wolcott Linsley, rector), includes two of the former rectors, the Rev. Drs. Lewis and Harriman, also Messrs. Wildman, A. T. Parsons, and Geo. T. Linsley.

THE VESTRY ROOM at St. Luke's, Darien (the Rev. Louis French, rector), was lately put to an uncommon use. A quantity of plated ware was found, which had been taken from a house in the neighborhood. The vestry room had evidently been selected for the sorting-over and division of the plunder.

ON THE EVENING of the First Sunday in Lent, at Trinity, Hartford, an address was delivered by Col. Jacob L. Green, the senior warden and a prominent layman of the Diocese. The subject was "The Responsibilities of Doubt."

DELAWARE.

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

Quiet Day at Wilmington—Improvements at Lewes.

THE REV. DR. DARLINGTON of Brooklyn recently conducted a Quiet Day for the Woman's Auxiliary at St. Andrew's Church, Wilmington. The sermon at the morning Eucharist was on "The Incarnate Word," while afternoon addresses had for their subjects "The Written Word," "The Spoken Word," and "The Intercessory Word."

ST. PETER'S CHURCH, Lewes (Rev. C. H. B. Turner, rector), is to undergo extensive repair and improvements under the direction of Mr. W. R. Brinkley of Wilmington. The building was erected of brick in 1854, replacing an old wooden structure, built in the eighteenth century.

EASTON.

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

Work at Worcester.

ONE OF THE largest and oldest parishes is Worcester, in which services have been held since 1724, and the records are from that date in good condition. For many years the original church has been silent (St. Martin's) and for seventy-five years St. Paul's, Berlin, has been the parish church. Last year the ancient Church of St. Martin's was re-opened, and the services of the Church are regularly given. Very large congregations are in attendance and the church has been restored. At Ocean City, Maryland's only seaside resort, a mission was started over twenty years ago, but the poor church building, and its poorer location, hindered the Church's growth at this parish. Four years ago a new site was given and now the new St. Paul's-by-the-Sea is rapidly approaching completion. Ocean City is making rapid progress as a town of commercial interests, and is increasing in popularity as a summer resort. Some fifty hotels and cottages are barely able to entertain the visitors to this beach. The rector of this important parish, including St. Paul's, Berlin, and the missions, St. Martin's and St. Paul's-by-the-Sea, Ocean City, is the Rev. I. Gilson Gantt, who has represented the Diocese of Easton at the last two General Conventions, and in his work of Church extension has received the most cordial endorsement of the Diocese and Churchmen of Baltimore and Washington, particularly in his successful work at Ocean City, which is recognized as the most important missionary work in the Diocese of Easton.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Ep. Coadj.

Romanists Attracted to the Church—Green Bay—Big Suamico.

AT ONEIDA the Bishop formally and in the presence of the congregation, received into Communion of the Church three Roman Catholics. In a neighboring county some 60 families of Romans (Bohemians by nationality) have asked to be received into communion with the Church. Also a Roman priest from Canada, after the canonical period of probation and examination, has been received and assigned duty among the French missions. The mission work of the Diocese, which is of a most hopeful character, needs pecuniary help. The Diocese is also in need of several Catholic-minded heropriests, willing to take real missionary work. "Men wanted," says the Bishop, "who are loyal to our Church, and who won't run away."

BISHOP GRAFTON was present last Sunday at the consecration of a Russian Orthodox church by Bishop Tikhon, in Chicago.

AT CHRIST CHURCH, Green Bay (Rev. H. S. Foster, rector), the altar has been ornamented, by the gift of a large number of communicants, with a full set of eight large candlesticks. There is only one altar remains in the Diocese without these ornaments.

THE OPENING of St. Paul's mission Big Suamico (Rev. H. S. Foster, vicar, L. B. Hastings, lay reader), for Sunday services has been attended by a great deal of interest. The vicar has kept the mission alive by Wednesday evening services. Mr. L. B. Hastings of the University of the South

began Sunday services there Jan. 11th. Confirmation classes were organized. The people came from miles. Average attendance Sundays has been fifty. On March 20 Bishop Weller administered Confirmation to a class of 29; and in the afternoon the vicar baptized six, three of whom were men. Sixty people were present. The next morning the Bishop celebrated, thirty making their communions; one old lady, 83 years old, walked nearly two miles, the mud over her shoes, to be present. The mission has pledged support for a priest and has raised money for repairs.

GEORGIA.

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

New Altar and Reredos at Summerville.

THE EXQUISITE new altar and reredos of the Church of the Good Shepherd, Summerville, Augusta, were unveiled Sunday, March 1st, the date of the institution of the rector, the Rev. S. A. Wragg. The altar and reredos are memorials to Mrs. Sarah Susannah Adams and Mrs. Mary Adams Bulkeley, mother and daughter. They are of white marble and mosaic. Three panels of the altar, bearing the characters of Alpha and Omega, and in the centre the Christian *Chi Ro*, are of Italian marble and workmanship; the mosaic of the altar is done in the finest style of J. & R. Lamb, as is the remainder of the altar and reredos. The reredos is in three panels of mosaic; the centre panel bears the *Gloria* in gold mosaic; before this stands the Cross; in each of the other panels is one of Fra Angelico's angels, each bearing a long trumpet, and the rich coloring of the gracefully flowing robes is toned in perfect harmony with the delicate tints of the mosaic of the other parts of altar and reredos. The "Holy, Holy, Holy," just below the reredos is in gold mosaic.

The reredos reaches from the altar to the base of the chancel window, filling the entire space in graceful proportions.

The memorial altar and reredos is dear to the parish not only from the superior beauty of design and finish, but as memorials of two well-known and well beloved, consistent, devoted members of Christ's Kingdom; and it is very meet indeed that the memory of both should be preserved in the Communion of Saints, and to the Glory of God.

IOWA.

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

Death of S. H. Mallory—New Church for Shenandoah.

MR. S. H. MALLORY, senior warden of St. Andrew's Church, Chariton, and a deputy to the last General Convention, died on March 26th at his home in Ilion, just north of Chariton, after an illness of seven weeks. Mr. Mallory was President of the First National Bank of Chariton, and for years was connected with the building of the Burlington Railway system. He was elected to the State Legislature in 1877 as a Democrat, with which party he was affiliated until the nomination of Mr. Bryan, since which time he has for the most part acted with the Republican party. He was 68 years of age at the time of his death.

FUNDS are being raised for the erection of a church at Shenandoah. More than \$2,000 has been subscribed, which is held for the purpose in addition to a lot on Church St., purchased two years ago.

KENTUCKY.

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

The Cathedral Music.

A PLAN is on foot to reconstruct the organ of Christ Church Cathedral, which is said now to be in some parts nearly worn out and to need such rebuilding. There will be a

large and entirely new addition, at a cost of \$8,000, and improvements which will involve practically a new instrument of the very finest tone and workmanship. The music at the Cathedral has long since been known as among, if not absolutely, the finest Church music in the West. There are two choirs, including the vested male choir of sixty voices, and an auxiliary choir of forty women, and there are occasional special services at which both these choirs render the service together, in which instances the Cathedral is crowded to the doors a half hour before the service begins, and musical critics pronounce the music to be of the first order. Such a combined service was rendered last Sunday at evensong, when the anthem was from Guonod's "Gallia."

MARYLAND.

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

Death of Miss Whittingham—Missionary Arrangements—Baltimore Notes—Centennial at Cumberland—Death of Rev. Wm. A. Alrich.

PROPER NOTICE seems not to have been given in any of our Church papers of the quiet but very useful life of Miss Margaret Whittingham, who recently died in Baltimore. Miss Whittingham was a daughter of the fourth Bishop of Maryland, and for a long time before his death was his constant companion and helper. For years she was librarian of the Episcopal Library of the Diocese of Maryland, founded by the bequest of Bishop Whittingham of an extensive collection of books to the Diocese, for the use of his successors. To those beyond the circle of her intimate friends, Miss Whittingham was probably best known as an authority on Biblical and liturgical subjects. Her opportunities for such studies, while helping her father, were great, and her own natural inclination led her to make good use of them. It seemed only natural that her father's valuable library should be entrusted to her care, with its great store of works in Theology and Church History, its wealth of rare old editions, and its almost unique collection of Bibles and of Liturgies; and under her charge the Maryland Diocesan Library has been increased by thousands of volumes. From the time Bishop Whittingham's books were accepted by the Diocese, for 22 years she lived with and for "her books," an almost unerring guide to those who sought their use. To her they were well loved friends, and when she could no longer care for them, she went to her rest. Miss Whittingham's life was by no means that of a mere lover of books. For years, as long as she was able, she taught what she had learned; and for a number of years she was President of the Maryland branch of the Girl's Friendly Society.

THE COMMITTEE OF MISSIONS of the Diocese has recently adopted two resolutions which, it is hoped, may raise the standard of the stipends of the clergy in the rural parts of the Diocese. The first requires the Treasurer of the Committee of Missions not to make any quarterly payment from the committee's funds, without the express consent of the committee, until he shall have been informed in writing by the clergyman expecting payment that his congregation has fulfilled its part of the contract with him. This may work some hardship for a time, but it is hoped that it may be made the means of securing a fuller and more regular payment of the stipends pledged by some of the country parishes. The second resolution is as follows:

"WHEREAS, It is well known that the salaries of the clergy of the Diocese, especially in our rural parishes, are smaller than in many other Dioceses, and have not increased proportionately with the increasing cost of living, therefore be it

"Resolved, That it shall be the aim of the Committee of Missions to aid all parishes and congregations receiving assistance through its funds to steadily increase the salaries of the rectors or missionaries until, save in exceptional cases, the lowest limit of \$750 for an unmarried priest, and \$850 and a rectory for a married priest, be reached. And to this end the Convention shall be asked to increase its appropriation by at least \$2,000, so that the Committee through the several Archdeacons, may aid the parishes, congregations, or missions which now, or may, receive aid, to raise their salaries; Provided, the parishes, congregations, or missions proportionately increase the amount promised by them."

THERE is trouble at the Church of the Holy Comforter, Baltimore, like that which has recently been brought to an end at St. John's, Waverly. The vestry has proceeded already to elect a successor to the rector, who is still in office and refuses to resign. In this case, however, the rector says there will be no evil proceedings. He is waiting for the Easter vestry election. If the present vestry is reelected he will consider that a sufficient intimation that the congregation desires a change of rectors. It will be remembered that the present rector has been in poor health for some time past.

THE CHURCH of the Holy Innocents, Baltimore (the Rev. George W. Dame, D.D., rector), has acquired the property on the opposite side of the street and will convert the dwelling house now standing there into a guild house for the use of the congregation and neighborhood. There will be a gymnasium and other conveniences for modern methods of work.

FOR MORE than ten years the Rev. Charles A. Hensel has been in charge of the chapel of the Advent, one of the Church's outposts in South Baltimore, with the title of senior assistant of Grace Church, the congregation of which has been helping with money and lay workers. The work at the Chapel of the Advent is recognized as one of the most aggressive missionary efforts in Baltimore. Mr. Hensel has had to work single-handed, but now, through the generosity of one member of Grace Church, provision is to be made for the support of an assistant for at least the next two years.

THE ANNUAL service of the Churchman's Club of the Diocese of Maryland was had this year in St. Peter's Church, Baltimore. The Rev. Wm. A. Guerry, chaplain of the University of the South, was the preacher.

INVITATIONS have been issued for the celebration of the centennial of the incorporation of Emmanuel parish, Cumberland, during Easter week. There will be an early Celebration at 7 A. M. on Easter Day. At 11 A. M. there will be a second Celebration and the Bishop of the Diocese will preach. At 3 P. M. there will be the Sunday School missionary service, with an address by the rector, the Rev. Edward M. Jefferys. And at the 7:30 Evensong there will be a sermon by the Rev. Clarence Buel, who was rector of Emmanuel parish from 1889 to 1895. On Tuesday evening, there will be a general reception in the parish house. On Thursday, there will be Evening Prayer with a sermon by the Rev. Dr. Prall, rector of St. Paul's, Albany. On Low Sunday the sermon at the 11 A. M. service will be delivered by the Rev. Frederick B. Howden, rector of the parish from 1897 to 1902. Emmanuel parish is carrying a debt of \$12,000, and the offerings at all these special services, except the children's Easter service, will be applied to its extinguishment.

THE REV. WILLIAM A. ALRICH, a priest of the Diocese of Maryland, was drowned at Palm Beach, Florida, on Wednesday, March

25th. Mr. Alrich retired about a year ago from the rectorship of St. George's parish, Harford County, Maryland. He had previously served in Virginia and Delaware. He was made deacon in 1867 and advanced to the priesthood in 1868 by Bishop Johns. The burial was from Spesutia Church, Harford County, Maryland, on Friday, March 28th, the Rev. H. E. Richards, present rector of St. George's parish, officiating, assisted by the Rev. Wm. Page Dame, assistant at the Memorial Church, Baltimore.

MASSACHUSETTS.

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

New Church at Newtonville—Death of James H. Lee—Notes.

ST. JOHN'S CHURCH, Newtonville, was opened for Divine service on Mid-Lent Sunday. Bishop Lawrence preached the sermon. A short history of the parish was given by the rector, the Rev. R. T. Loring. The corner-stone was laid June 25, 1902. The structure is of granite, a gift to the parish, and is located at the corner of Otis Street and Lowell Avenue. It cost about \$15,000. Bishop Lawrence in his sermon said: "There are communities where it is possible to erect too many churches, but owing to the locality of this city, its division into so many villages, and of Church interest, such is not true of Newton. In proportion to its population, Newton, without doubt, has more self-supporting Episcopal parishes than any city in the United States."

THE REV. GEORGE W. SHINN, D.D., treated the topic "Is the Prayer Book a fifth Basis of Church Unity?" before the Boston Clericus, Monday, March 23.

MR. JAMES H. LEE, senior warden of St. Michael's Church, Milton, and formerly a priest of the Church, died March 24, in Rome, of pneumonia. Since leaving the ministry he has been engaged in teaching, and was much interested in the parish, which he served as senior warden for many years.

BISHOP LAWRENCE paid a tribute to Dean Farrar on Monday, in his address at St. Paul's Church.

MRS. JAMES C. PEARSON has given an organ valued at \$2,600, and a rectory, costing \$8,000 to Emmanuel Church, Wakefield. Her former gift of a parish house costing \$10,000, was made a year ago.

AT THE ANNUAL meeting of the Ramabai Association in the chapel of Trinity Church, the Rev. E. Winchester Donald, D.D., was elected President. This association is interested in educational work in India. The treasurer's report showed a balance of \$2,509.08 out of an expenditure of \$8,448.06.

THE REV. MORTON STONE has just observed the seventh anniversary of his rectorship of St. Thomas', Taunton.

THE REV. FATHER OSBORNE, S.S.J.E., appeared before the legislative committee on the liquor law, to remonstrate against a bill which provides that liquor may be sold up to midnight. "Why should we in Boston be deprived of our rest until 12 o'clock to provide for people out of town?" he asked. The better way would be to follow the plan in Cape Town, where there were two sets of liquor dealers, one of whom had to close at 9, and the other at 11. Only the better class of places could remain open until 11. He counted the larger hotels in such a class.

MICHIGAN.

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

Death of Rev. A. P. Moore—Missionary Work—Improvements at Christ Church.

THE REV. ALFRED P. MOORE, who was lately transferred from the Diocese of Huron, Canada, died at Harper Hospital, Detroit,

Friday, March 20. He had charge of St. George's Church, Detroit, for several weeks before his death and was winning many friends. The week before he had been operated on for appendicitis. The disease, however, had progressed too far, and recovery was impossible. Mr. Moore leaves a wife and one child.

THE REV. W. S. WATSON, who is doing such excellent work at St. Matthias' mission, Detroit, and at Birmingham, has also taken up the abandoned work at Greenfield. Here, some years ago the people had built a good church and were at one time in prosperous condition, but for one reason and another, the work had gone to nothing. At a convocation last fall, it was decided to give up the mission and tear down the building, and give it to Mr. Watson for his work at St. Matthias. Mr. Watson looked into the matter as fully as possible, and the result is a regular attendance of 30 to 50 every service, and a hearty desire for services, if some one will only come there for that purpose. Mr. Watson himself has repaired the building somewhat, and we look for a good, live, centre of Church work there. He has also started a Sunday School at Royal Oak, another little town on the electric car line.

THE DIOCESAN MISSIONARY reports that the people at Chesaning have raised nearly the amount required to purchase the building which the Congregationalists have been obliged to give up.

ST. BARNABAS' MISSION at South Bay City, is now under charge of Mr. J. Fred Bishop, a lay reader studying for orders. Mr. Bishop was very successful at Calvary mission in Bay City.

ST. JOHN'S CHURCH, Detroit, will have the usual Three Hours service on Good Friday. The rector will conduct the service. Grace Church also announces such a service, to be conducted by Dean Jones of Gambier, Ohio.

THE RECTORS and Superintendents' Association of Detroit has held very helpful meetings every two weeks during Lent. The attendance has been excellent.

ST. JOHN'S and St. Andrew's Churches, Detroit, will have new organs put in during the coming year.

AT WEST BRANCH the Diocesan Missionary reports that the people will move to buy a lot for the church building.

CARL G. ZEIGLER has been licensed lay reader to take up the growing work at Romeo every Sunday evening. Mr. Ziegler is a student for Holy Orders.

THE ALGONAC people recently gave their rector a reception at which they presented him with a purse of \$100.

CHRIST CHURCH, Detroit (Rev. William D. Maxon, D.D., rector), has received the gift of a new organ, to be erected by the Austin Organ Co. of Hartford, which is to be completed and installed not later than Sept. 1st. The organ is given to the Glory of God, and in memory of Thomas A. Parker, for many years warden of the parish, and of Elizabeth Parker, his wife, both of whom entered into rest in April, 1900. They were faithful communicants and true lovers of the music of the Church. The organ, set in two arches, side by side, will be a most fitting memorial to them.

Changes in the chancel end of the church will be made necessary by the acceptance of this organ, and the chancel will therefore be extended and a proper choir built, which is at present lacking. The length of the new choir will be about double that of the present chancel. A new vestry room will be made in the chapel and a new choir vesting room and a separate room for the Altar committee. The ceiling and walls of

the new chancel will be re-decorated. The cost is estimated at not short of \$10,000, which amount the rector hopes to receive in the Easter offering.

The clubs and guilds of the parish held a joint service in the church on the evening of Sunday, March 15th, which was one of the most helpful of the Lenten special services.

MILWAUKEE.

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

Windows at St. Luke's—Col. Ruger—Gift to Children's Hospital.

FOUR NEW memorial windows have been placed in St. Luke's Church, Milwaukee. The dedication services took place last Sunday afternoon, Bishop Nicholson officiating, assisted by Archdeacon Wright of the Soldiers' Home and the resident priest, the Rev. F. C. Roberts.

These handsome windows have been presented by members of the congregation. The rector, Mr. Roberts, gave one in memory of his deceased wife; Mrs. William Boomer and the Misses Keyes, for their sister, Miss Irene Keyes; Mr. and Mrs. W. A. Bullock for their infant son; and the girls of the Busy Bee Society gave one in memory of Dean Spalding, who was the founder of St. Luke's mission.

The placing of these windows is the final step towards the completion of the numerous improvements that have been made at St. Luke's Church during the past year. Last summer a new brick foundation was built and a corner-stone was laid after the church had seen thirty years of service. A new heating apparatus was put in, hardwood floors were laid throughout the church, new chancel rails erected, and the walls newly decorated. The grounds around the church have been improved and a tiled walk has been placed around the church lot. The mission, under Mr. Roberts' ardent work, is making excellent progress.

COLONEL WILLIAM RUGER of Janesville, whose nomination to fill a vacancy in the number of the Justices of the Supreme Court of Wisconsin, has been withdrawn, to the regret of his friends, is a leading Churchman and for some years has been Chancellor of the Diocese. Had he not withdrawn he would undoubtedly have received the suffrages of a large number of his friends who have come in contact with him in Church work.

MR. H. H. CAMP, a Churchman who for many years has been connected with St. James' parish, Milwaukee, and for a long time was one of the wardens, has offered his handsome residence on Tenth Street as a gift to the Children's Hospital of the city. Mr. Camp has purchased a new residence for his home on the East Side, and accordingly this offer of his present home is made. It is uncertain whether or not the Children's Hospital will be able to accept the gift.

MINNESOTA.

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

Church Club Lecture.

LARGE CONGREGATIONS were present at Gethsemane, Minneapolis, and at Christ Church, St. Paul, to greet the Rt. Rev. A. L. Williams, D.D., Bishop Coadjutor of Nebraska, who delivered the fourth of the Lenten lectures under the auspices of the Church Club. His subject was "St. James—The Practical Life."

"What is the expression of the Practical Life of the Christian," he asked, "connected as it is with the religion of Jesus Christ of which St. James was a witness and teacher? It is conduct! It is to live for God and man in a divine service. If our holy religion could assert itself in the hearts

and lives of the men and women of to-day—if it could be the dominating influence in their actions, their aims and their purposes instead of its being pushed aside as it too often is, for the world which makes life simply a recurring series of pleasure and excitement—if restored men and women thronged restored churches, if beautiful altars were thronged by beautiful lives, if the services of the Church in every place were a concert of beautiful sounds, the basis of which was a deep and penetrating penitence, if confession of sin went hand in hand with amendment, if amendment brought clean lives and a more faithful ministry of service to others—then men and women would see more clearly whither they are going—then men and women would come back to a whole-hearted faith and a whole-hearted life—then men and women would not be taken in by get-rich-quick companies of spiritual promise which are going to redeem the world by sanitation, or banish sin by the power of mental suggestion."

The Club lectures so far have been very helpful and instructive and have aroused widespread interest, the lecturers have proven themselves to be men of strong calibre, well grounded in the Catholic Faith—and thoroughly loyal to Catholic standards. The Rev. Frank Du Moulin of Chicago will deliver the closing lecture.

MISSOURI.

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

The Name Discussed.

THE ST. LOUIS Clericus had a symposium Monday, March 30th, on the proposed change of name, preliminary to further discussion at the annual convention. The Rev. L. F. Potter was appointed to open the side favorable to a change, the Rev. P. W. Fauntleroy leading the opposition. The speakers were the Rev. Messrs. Smith, Hatch, Mason, Short, Reed, Miller, Cochran, Waterman, Duckworth, Elmer, St. Clair, and Jones. While the growing Catholicity of the Church was commended, some radical Protestant views were also advanced, though the clergy throughout the Diocese are believed generally to be strongly in favor of a change of some kind.

Money to Cooks.

\$7,500.00 DONATED, TO BE DIVIDED AMONG FAMILY COOKS.

The sum of \$7,500.00 will be distributed between now and midsummer among family cooks, in 735 prizes ranging from \$200.00 to \$5.00.

This is done to stimulate better cooking in the family kitchen. The contest is open to paid cooks (drop the name "hired girl," call them cooks if they deserve it), or to the mistress of the household if she does the cooking. The rules for contest are plain and simple. Each of the 735 winners of money prizes will also receive an engraved certificate of merit or diploma as a cook. The diplomas bear the big gilt seal and signature of the most famous food company in the world, The Postum Cereal Co., Ltd., of Battle Creek, Mich., the well known makers of Postum Coffee and Grape-Nuts. Write them and address Cookery Dept. No. 368 for full particulars.

This remarkable contest among cooks to win the money prizes and diplomas will give thousands of families better and more delicious meals as well as cleaner kitchens and a general improvement in the culinary department, for the cooks must show marked skill and betterment in service to win. Great sums of money devoted to such enterprises always result in putting humanity further along on the road to civilization, health, comfort, and happiness.

MR. GEO. LLOYD, late a Congregational minister, is for the present assisting at St. James' Church, St. Louis. The Rev. Wm. Cochran of the Cathedral, lately from the Presbyterian body, has opened a mission in the "Kerry Patch" district.

MONTANA.

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

Burial of Mrs. Brewer—Discussion on the Name.

THE DEATH of Mrs. Brewer, wife of the Bishop of Montana, was announced last week. The burial services took place at St. Peter's Church, Helena, on the morning of March 20th, the Rev. W. W. Love officiating in the church, the Rev. S. D. Hooker at the grave, and the Rev. Frank B. Lewis pronouncing the benediction. Most of the Montana clergy were also present, and a short office had been conducted at the house, prior to the burial office, by the Rev. S. C. Blackiston. Six of the clergy acted as pallbearers.

Mrs. Brewer died very suddenly at her home on the morning of the 17th. On the 4th she was prostrated by an attack of heart failure, but rallied and seemed to regain her strength. On the evening of the 16th she seemed much better, but at 7:45 the next morning, the nurse, while busy, heard Mrs. Brewer gasp and exclaim, "Oh, dear!"—and life was extinct. Bishop Brewer and Mrs. Richard M. Atwater, her only child, were at home when the end came.

The work in which she was most interested and to which she devoted much time, thought, and labor, was St. Peter's Hospital. In 1883 Mrs. Brewer undertook the work of establishing that hospital in Helena, a work which she carried from its very beginning with unselfish devotion, unflagging zeal and dauntless faith. In spite of many discouragements and draw-backs she saw her faith and zeal rewarded by fruition. St. Peter's hospital and zeal were reaching beyond the present devotion of Mrs. Brewer. But her hope and zeal were reaching beyond her present limits of the hospital which she had founded. Up to the very time of her final illness she was undertaking the work of increasing and fortifying its usefulness by securing an endowment. Her friends are planning to carry on the work as a memorial to her. Mrs. Brewer also interested herself in a Chinese Sunday School, and has continued superintendent ever since. Perhaps nothing has been more touching than the genuine sorrow of the Chinese, and their sincere sympathy for Bishop Brewer.

THE EDITOR of the *Montana Churchman* has invited discussion in that paper as to the Name of the Church, in order that there may be some preliminary thought before the meeting of the Convocation in June. Acting on his invitation, the Rev. Douglas Sutton writes to commend the Salt Lake resolutions; the Rev. H. E. Robbins commends the name "American Church"; while the Rev. S. C. Blackiston, writing in the *Butte Miner*, copied in the *Montana Churchman*, states the reasons for desiring change in general, but without making a suggestion of exact words.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.
Church Re-consecrated at Concord.

AT THE MORNING service at St. Paul's Church, Concord, on the Fourth Sunday in Lent, the edifice was re-consecrated by the Bishop of the Diocese, after the alterations and enlargement which constitute practically the rebuilding of the edifice. A local paper observes: "The altar, with its white vestments, many lights, and beautiful calla lilies, looked truly festal when, at half-past ten, the long procession of choristers, preceded by the cross, wended its way, with steps keeping time to the music of the new organ,

down the aisle, and everything seemed in keeping with the glad occasion." The Bishop was the preacher and the celebrant. The new organ, presented to the church by Mrs. Larz Anderson, as a memorial of her cousin, Col. Roger Eliot Foster, late of Concord, was used for the first time. It was partially to make room for the large organ that the rebuilding was determined upon, and the cost of the organ placed in the south transept was something in excess of \$5,000. After the benediction of the organ, Mr. S. B. Whitney of the Church of the Advent, Boston, and a man well known throughout the country as a musician of very great ability and creative genius, gave a practical demonstration of the wonderful capabilities of the new instrument, proving that it is the right organ for the church, and that no effort has been spared to make it a complete success. The Bishop also announced that Father Huntington, O.H.C., would conduct a series of Conferences at St. Paul's Church early in May.

NEW YORK.

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

Death of Rev. George Seabury.

THE DEATH of the Rev. George Seabury, a retired priest of the Diocese, occurred at St. Luke's Hospital on March 22nd. The burial was at Troy.

OHIO.

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

Mission at Tiffin - Lent in Toledo.

A PAROCHIAL MISSION was conducted by the Ven. P. C. Webber in Trinity Church, Tiffin, from March 13 to 19. This was Archdeacon Webber's first visit to Tiffin, and the charm of his preaching and personality completely won the hearts of parishioners and others alike. In the absence of the rector, who was in New York, attending his wife's funeral, the Archdeacon conducted all the services and preached every day to large and enthusiastic congregations. Chairs had to be brought in from the Sunday School room, and many could not get into the church in the evening owing to the crowds that hung upon the preacher's words.

Trinity Church was not large enough to accommodate all who wanted to attend this mid-Lent mission. The ministers of all denominations attended nearly every service during the week, and remarked that there is still a power in the Gospel to attract men, when ably and earnestly presented. All felt that Archdeacon Webber, like St. Barnabas of old, was "a good man and full of the Holy

Ghost and of faith," and especially the devout communicants who mourn the death of Mrs. Hyslop, the rector's loved wife, found in him a "son of consolation."

His coming at this time has been productive of much encouragement and strength, and the fruits of this first mid-Lenten mission will be reaped for many Lents to come.

VERY REMARKABLE in the annals of the Church in Toledo, have been the noonday Lenten addresses in the two past weeks. The first is memorable through the Rev. Wm. Richardson's great theme, "Man in Search of the Truth." Nor is it at all detracting from the others to say that, in his methods of delivery and other expression, he is the most unique preacher ever heard in Toledo. Stimulated to its own independent thought in unwonted measure, no mind could remain merely passively receptive under his preaching. Thus aroused to mental action, the majority of hearers, almost independently of the speaker's own clear logic, arrived at his inevitable conclusions.

The Rev. Dr. Cyrus Townsend Brady was a surprise to all who heard him. Coming with a fine reputation as novelist, he departed with an even greater name as preacher. His first sermon on Sunday morning March 22nd, in Trinity Church, produced an impression most profound. And his well-defined thought, polished yet thoroughly simple diction, and easy delivery (often most singularly effective when quietest) drew throngs to hear him, on the Monday and Tuesday following. He was succeeded the next three days, by a young preacher of rare brilliancy, Dean Baker P. Lee of the Cathedral in Lexington, Ky. To an unusual degree possessed of all the fluency, eloquence, and fervid temperament of the South, he, too, attracted great crowds to the noonday services. The Dean most courteously supplied the place of the Rev. Dr. J. Sanders Reed who, to the great regret of his hosts of friends in this city, had suddenly been obliged to send word of his absolutely unavoidable detention.

THE REV. C. W. BAKER of Toledo is the author of an excellent and comprehensive article on "The Church's Name," which was first read to the Toledo Clericus and was published in the April number of *Church Life*.

THE GREEK Archimandrite from New York lately held a service of his Communion in Trinity chapel, Toledo, which was attended by a goodly number of Syrians. This is the first public service of the Greek Church held in Toledo.

- ARMSTRONG & MCKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN }
- ATLANTIC }
- BRADLEY } New York.
- BROOKLYN }
- JEWETT }
- ULSTER }
- UNION }
- SOUTHERN } Chicago.
- SHIPMAN }
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PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Items—Death of Rev. George Bringham—Brotherhood Lenten Sermons—Statement of the Clergy.

THE BISHOP of Arkansas preached at the Church of the Evangelist's, Philadelphia (the Rev. Chas. W. Robinson, rector), on Wednesday evening, March 18th, making an appeal for the missionary needs of his Diocese. The service was solemn evensong, and several clergy of the city were present in the chancel.

THE CHURCH OF THE ANNUNCIATION (the Rev. D. I. Odell, rector), kept its parish festival on Wednesday, March 25th, the Feast of the Annunciation. There were two low celebrations, and a solemn Eucharist at 9:30 o'clock. Solemn evensong was sung at 8 o'clock, and the Rev. Wm. A. McClenthen, curate of St. Clement's Church, preached at this service.

AT GLORIA DEI (Old Swedes) Church (the Rev. S. B. Simes, rector), on Sunday morning, March 22nd, a sermon was preached by the Rev. Gottfried Hammarsköld on the Missionary Work of the Church among Swedes in the United States. Mr. Hammarsköld has been engaged in Swedish mission work for a number of years, and is now our General Missionary among the Swedes. The sermon was historical, showing what had already been done, and then by statistics showing the present status and needs of this work. An offering was taken for this purpose.

AT ST. JAMES', Hestonville (the Rev. W. H. Cavanagh, rector), a series of mission services were held every evening from March 18 to 25. The sermons at these services were preached by the Rev. Wm. H. Barnes, rector of St. Barnabas', Brooklyn.

THE ANNUAL mid-Lent parochial retreat of St. Mark's parish (the Rev. Alfred G. Mortimer, D.D., rector), took place on Thursday, March 26th. The retreat began with celebration of the Holy Eucharist at 9:30, and three addresses were delivered during the day by the Rev. Ernest F. Smith, rector of St. Stephen's, Harrisburg. The retreat ended with evensong at 5 o'clock. About 70 persons were in attendance.

AT THE THIRD of the missionary conferences being held during Lent at the residence of Mrs. Horace Brock, Mr. George Wharton Pepper presided and presented as the chief speaker of the evening, the Rev. Francis L. H. Pott, D.D., President of St. John's College, Shanghai, China, who spoke on "Christian Education and Missions in China." A short address was also made by Bishop Funsten of Boise, Idaho.

THE CLERICAL BROTHERHOOD at its meeting on Monday, March 23d, continued its consideration of sociological topics, and a paper was read by Dr. Robert Ellis Thompson, Principal of the Central High School, on "Our National Future, and the Outlook for Personal Liberty and Growth." The discussion of this paper will occupy the Brotherhood at its next meeting.

ONE OF THE OLDEST PRIESTS of the Diocese, the Rev. George Bringham, passed to his rest on Thursday, March 26th, after a long and painful illness. Mr. Bringham was born in Germantown on October 26th 1827. He took the classical course in the Central High School of Philadelphia, then studied privately with a tutor for awhile, after which he took up his theological studies under the Rt. Rev. Alonzo Potter, Bishop of Pennsylvania, and the Rev. James Vaughan, D.D. He was ordained deacon by Bishop Potter in 1855, and was advanced to the priesthood in the following year by Bishop Lee of Del-

aware. During the 52 years of his ministry, he was rector of three churches in Philadelphia, the Messiah, All Saints', and House of Prayer, Branchtown, in which last he has labored for 25 years. He was the pioneer in missionary work in the poorer districts of Philadelphia; he also organized the Midnight Mission, and was largely instrumental in establishing religious services among the volunteer fire department. He was one of the organizers of the U. S. Christian Commission which did such splendid service during the Civil War in nursing the wounded and giving decent burial to the dead.

The funeral services were held at the family residence in Germantown, on Saturday, March 28th, the Rev. Arnold Hord, the Rev. Snyder D. Simes, and the Rev. Addison A. Lamb, officiating. The interment was made at Laurel Hill Cemetery, Philadelphia.

THE REV. ALDEN WELLING, rector of Calvary Monumental Church, West Philadelphia, is ill with typhoid fever. Through the kindness of various of the clergy of the city, the services of the parish have been maintained thus far without interruption, and it is hoped that Mr. Welling will soon be able to resume his work.

THE REV. HARVEY OFFICER, curate of Trinity Church, Princeton, N. J., has declined to fulfil his engagement to preach on the first five days of Passion week at the noonday services in St. Stephen's Church, under the auspices of the Brotherhood of St. Andrew. Mr. Officer has stated as the ground of his action the silence of the Local Assembly of the Brotherhood in regard to the "strange doctrines" preached at St. Stephen's by the Rev. Dr. Rainsford of St. George's, New York. Mr. Officer, with many others, both of the clergy and the laity, had hoped that the Local Assembly would see fit to take corporate action, repudiating the erroneous teaching of Dr. Rainsford, but no such step has been taken. Mr. Officer was asked to reconsider his decision, but refused to do so. The Rev. C. W. Robinson, rector of the Evangelists, and until recently chaplain of the Local Assembly, has been asked to take the Passion week preaching at St. Stephen's, but has declined.

In addition to those mentioned last week as publicly condemning the sermon of Dr. Rainsford, is to be noted the Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, while on the other hand, the Rev. O. B. Hawes of the Germantown Unitarian church took occasion to extol Dr. Rainsford's remarks, to his congregation.

THE FOLLOWING Statement is now being circulated among the Philadelphia clergy with the request for their signatures, the names here signed being those affixed to the original draft as mailed. Returns are to be made to the Rev. Dr. Tomkins:

"A STATEMENT.

"In view of the fact that certain reports as well as general conversation make it appear probable that statements subversive of the Gospel and of the Christian Faith, have been made at services held in this city, to which men and women are wont to be invited, and at which many young people are present, which state-

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{ SEAL } A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Educational.

ILLINOIS.

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The fourteenth Academic year will begin September 17, 1902. New Gymnasium, Auditorium and Music Hall. The Rt. Rev. Wm. E. McLAREN, D.D., D.C.L., President, and the Rt. Rev. CHAS. P. ANDERSON, D.D. the Vice-president of the Board of Trustees.

Address Rev. B. F. FLEETWOOD, D.D., Rector

(1868) Thirty-Fifth Year. (1902)

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A School of High grade for girls and young women. Preparatory, Collegiate, and Art courses. Mental training, physical and social culture, moral and religious influences. \$500 a year; no necessary extras. For description and testimonials, address the

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A thorough Church School for boys. Prepares for College or Business. Manual Training (elective). Personal attention given each boy. Number strictly limited. Address Rev. J. H. MCKENZIE, Rector.

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A graded course under direction of the Sisters of St. Margaret; for particulars as to terms of admission address

SISTER CAROLINE,
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MINNESOTA.

YOUR BOY'S EDUCATION: Climate is important in choice of a school.

None so invigorating as that of SHATTUCK. Ideal school for little boys a mile from upper school. Address REV. JAMES DOBBIN, Faribault, Minn.

OHIO.

PROVIDENCE UNIVERSITY,

Oak Hill, Ohio.

Residence and correspondence. Undergraduate and postgraduate. All departments. State course wanted. Send for circulars.

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TRINITY HALL, Washington, Pennsylvania.

The twenty-fifth year will open on September 16, 1903. This school has the confidence and patronage of many of the best families in this country. Terms, \$600.

TEXAS.

ST. MARY'S COLLEGE And College Preparatory School, School of Music, Dallas, Texas.

Founded by the Rt. Rev. A. C. GARRETT, D.D., LL.D.

A College for the Christian education of women. College, College Preparatory, Scientific, and Literary Courses. Music, Art, and Elocution.

Reopens September 15th. For catalogue and further information address MISS TORBERT, Principal of St. Mary's College, DALLAS, TEXAS.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-third year began in September 1902. References: Rt. Rev. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. ROBINSON, Warden, Racine, Wis.

ments have caused much questioning and apprehension to not a few of our people; we the undersigned, members of both the great historical schools of the Church, do solemnly declare, as in duty bound, that the great doctrines of the Gospel and of the Creed,—namely, the Conception of our Lord Jesus Christ by the Holy Ghost and His birth of the Virgin Mary; the fall of man into sin and under the dominion of death; the redemption by our Lord Jesus Christ, who made upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, without which we should be helpless; and who became thereby and by His intercession for us in Heaven a Priest forever, our only Advocate with the Father, and the Propitiation for our sins, the One Mediator between God and man,—are the very truths of God. And further, so far from considering that the Bible is misleading and full of errors, we believe the Holy Scriptures of the Old and New Testaments to be the Word of God.

"Any statements contrary to these fundamental truths of the Gospel, we hold ourselves bound to repudiate, according to our Ordination vow that we will be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

FLOYD W. TOMKINS,
SAMUEL UPJOHN,
ROBERT RITCHIE,
LEWELLYN N. CALEY,
ALFRED G. MORTIMER,
R. MARSHALL HARRISON,
G. H. MOFFETT,
RICHARD H. NELSON,
J. POYNTEZ TYLER,
C. W. ROBINSON,
HENRY R. PERCIVAL."

PITTSBURGH.

CORTLANET WHITEHEAD, D.D., Bishop.
Church Congress—New Rector at Oil City
—Mission at Uniontown.

THE CHURCH CONGRESS will be held in Pittsburgh, next October.

THE REV. JOHN DOWS HILLS, who has accepted the rectorship of Christ Church, Oil City, is the eldest son of the late Rev. George Morgan Hills, D.D., who was for 40 years prominent in the Dioceses of Western and Central New York and New Jersey. He holds the degrees of B.A. and M.A. from Trinity College, where he was graduated with honors, and was the valedictorian of his



REV. JOHN DOWS HILLS.

class. He was ordained by Bishop Scarborough of New Jersey, and for a time assisted his father in the historic parish of St. Mary's, Burlington. Since that time he has served in four places, having been seven years in Mount Holly, N. J.; three years in Tacoma, Wash.; seven years in Philadelphia, and two years in Dayton, Ohio. Mr. Hills has twice been a deputy to the General Convention, and has always been actively interested in the work of the Brotherhood of St. Andrew and the Woman's Auxiliary. Since Lent began he has been preaching seven times a week in Oil City, and is called to the rectorship by the united wish of the vestry and with the endorsement of the entire congregation.

THE REV. DR. F. E. J. LLOYD of St. Mark's Church, Cleveland, held Parochial Mission

services in St. Peter's Church, Uniontown, March 16-23. The effect of his services has been astounding. This parish has been stagnant for several years, the men had lost interest and did not attend services or give financial support, the young people were going elsewhere. This is all changed now. The attendance of men at the services was equal to one-half of the whole, the congregational singing (hitherto indifferent) was superb, the young people were there in crowds. In this town of 15,000 people and 21 churches, the aggregate attendance for the seven days' services was 4,816. The Sunday afternoon meeting in the Opera House, on a wet day, with but little notice, was attended by 620 men only, and the attention given to the speaker was perfect, while the singing was magnificent, led by Dr. Lloyd, and without a choir.

The parish is stirred to the depths, and is completely transformed from an inactive, indifferent body of decreasing numbers, into a vigorous, aggressive congregation, united for work. This is all due to the earnest, eloquent pleas of Dr. Lloyd, and his masterful leadership.

QUINCY.

F. W. TAYLOR, D.D., Bishop.
Missionary Address at the Cathedral.

MISS BARCOCK, a missionary to Japan, gave an interesting lecture on her work in that country, in the chapel of the Cathedral on the 11th inst. She made the remark that the Japanese found some difficulty in expres-

More Than Half

SUFFER FROM DRINKING COFFEE.

Coffee does not set up disease with all people using it, on the other hand it absolutely does create disease in thousands and thousands of cases perfectly well authenticated and traceable directly to coffee and nothing else.

This statement may hurt the feelings of some coffee drinkers but the facts are exactly what they are.

Make inquiry of some of your coffee drinking friends and you may be certain of one thing, one-half of them, yes, more than half, suffer from some sort of incipient or chronic disease. If you want to prove its the coffee, or would prefer to prove it is not the coffee in these cases, take coffee away from those persons for from ten days to a month, don't change the food in any other way, but give them Postum Food Coffee, and the proof of whether coffee has been the trouble or not will be placed before you in unmistakable terms.

A young lady in the St. Mary's Academy, Winnepeg, Can., says: "One of our teachers suffered a long while from indigestion. She was a coffee drinker. She became worse steadily and finally was reduced to a point where the stomach did not retain any food, then electricity was tried but without avail. She, of course, grew weak very fast and the doctor said the case was practically incurable.

"About that time I was attracted to a statement in one of the papers regarding the poisonous effect of coffee and the value of Postum Food Coffee. The statement was not extravagant, but couched in terms that won my confidence and aroused me to the belief that it was true. I persuaded our teacher to leave off the morning cup of coffee altogether and use Postum Food Coffee.

"A change took place. She began to get better. She has now regained her strength and is able to eat almost every kind of food and has taken her position as teacher again." Name given by Postum Co., Battle Creek, Mich.

MARVELOUS RELIEF

secured in dyspepsia and indigestion by a member of the reverend clergy.

Boston, Mass., March 12, 1902

"I have found

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of immediate and permanent benefit, and I can strongly recommend them to sufferers from dyspepsia and indigestion under any of their protean forms. The relief obtained by their use as directed is simply marvelous."

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The Fast Trains to Chicago.

New York Central's Express Service Added to.

George H. Daniels, General Passenger Agent of the New York Central Road, talking yesterday of the company's fast train service, said that, in addition to the new twenty-hour train, there are now four twenty-four-hour trains to Chicago, and two Empire State expresses daily.

The Twentieth Century Limited, twenty-hour train, leaves New York every day at 2:45 p. m. and arrives at Chicago the next morning at 9:45. The Lake Shore Limited leaves New York at 5:30 every afternoon, arriving in Chicago the next afternoon at 4:30. The Fast Mail, a fine twenty-four-hour train, leaves New York at 8:45 a. m. every day, reaching Chicago the next morning at 7:50, by both the Lake Shore and the Michigan Central. The noonday Chicago Limited leaves New York at 1 p. m., reaching Chicago by the Lake Shore the next morning at 11:50, a twenty-four-hour train, really twenty-three hours and fifty minutes. The Detroit and Chicago Limited leaves New York at 4 p. m., reaching Chicago the next afternoon, a fourth twenty-four-hour train.—From *The New York Times*.

NOTE.—The New York Central also has 15 trains a day between New York and Buffalo and Niagara Falls; 5 trains a day between New York and St. Louis and Cincinnati; 4 trains a day between New York and Montreal, and by its Boston and Albany Division 4 trains a day between New York and Boston via Springfield.

Wabash Railroad—Coming Excursions.

BOSTON, MASS.
National Educational Association, July 6-10, 1903. Rate, one fare, plus membership fee, \$2.00, via the route traveled. Fare from Chicago, via the Wabash, \$21.00 for the round trip. By deposit of ticket and payment of a fee of 50 cents, the return limit may be extended to September 1, 1903.

DETROIT, MICH.
Epworth League International Convention, July 16-19, 1903. Rate, one fare for the round trip. Fare from Chicago, \$6.75. Good to return until July 20, but by deposit of ticket and payment of a fee of 50 cents, the return limit may be extended to August 15, 1903.

ST. LOUIS, MO.
Dedication Ceremonies, Louisiana Purchase Exposition, April 29 to May 1, 1903. Rate, one regular first-class fare, plus \$2.00, for the round trip, except from stations where a fare and one-third will make a less round trip rate. Tickets will be sold April 30, May 1 and 2, with return limit to May 4, inclusive.

Handsome illustrated folders with maps and complete information regarding the Boston and Detroit meetings will soon be ready. If you desire a copy, or want information about any of the other numerous excursions that will be run during the season, please address a postal card to the undersigned.
F. A. PALMER,
Asst. Gen. Pass. Agent,
97 Adams St., Chicago.

sing the name of the Church in their language. The nearest equivalent which they can use is "The Denying Bishops Church."

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. McVICKAR, D.D., Bp. Coadj.

Improvements at St. Stephen's.

THE WEBSTER Memorial Guild House of St. Stephen's parish, Providence (the Rev. Geo. McClellan Fiske, D.D., rector), has received its crowning touch by the erection of a statue of the patron saint of the parish in the niche prepared for it in the front of the building. This work of art is by Watts of the firm of Hardman & Co., London; the same artist and sculptor that painted the panels of the beautiful reredos of the chancel of the church. The material is a sort of brownish-grey Dumfries stone, used very extensively in decorating churches and Cathedrals in England, and the saint is represented as a young man of very lovely face, holding in one hand the martyr's palm branch and in the other a book, while his apron holds the stones which were the means of his martyrdom. The statue was presented by a member of the Webster family, from whom St. Stephen's parish has already received many gifts.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Diocesan Paper.

THE FIRST number of *The Sacramento Missionary*, being the diocesan paper of the Missionary District, printed in accordance with the resolutions of the Convocation, is issued from Santa Rosa, with the Rev. A. L. Bursleson as editor. The periodical will be a quarterly.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Two Large Benefactions.

A SHORT time ago, the Hon. John S. Connor of Cincinnati made an offer of his former home at North Bend, Ohio, to Bishop Vincent to be used for any charitable work that the Bishop deemed suitable. After examining the property and consulting with the clergy of the city and suburbs, it was very generally thought that a Home for Convalescents was greatly needed and that it would receive very generous support from the Church people of the Diocese. The house is a very large one, situated in the midst of eleven acres of ground, covered with large forest trees, and overlooks the Ohio River. The final transfer of the property will soon be made, at which time Judge Connor will deed the property in perpetuity to the Diocese.

MR. WM. A. PROCTER of Cincinnati has purchased and presented to Trinity Church, Troy, a beautiful house of eight rooms, with all modern conveniences, situated on a corner lot, the same to be used as a rectory. Heretofore the parish has been renting a rectory. The amount thus saved has been added to the salary of the rector, the Rev. James H. Young, thus giving him a substantial increase.

SPRINGFIELD.

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

Mission at Chester—Dr. Benton's Anniversary.

AN ELEVEN DAYS' Lenten mission, from March 3 to 13, inclusive, was conducted by the Rev. John Chanler White of East St. Louis, in St. Mark's Church, Chester (Rev. J. G. Miller, rector). Careful preparation in the parish had been made, and in spite of almost constant rains for the first few days, the attendance was good from the start, and increased to the end. The missionary proved himself to be fully competent for his work.

The daily order began with Holy Communion at 7:30 A. M., and included from three to five services, each with a meditation, address, instruction, or sermon. At the 7:30 P. M. mission service each day, after the sermon, which was always eloquent and forceful, the Question Box was a feature of great interest. All questions were satisfactorily answered, and proved a means of enlightenment to many. The effects of the mission will be deep and lasting.

ON THE Fourth Sunday in Lent, the Rev. Dr. A. A. Benton observed to his congregation that it was just forty years since his own ordination to the priesthood, and he received thereupon a well-deserved ovation on the part of his parishioners, who flocked around him after the service in large numbers to offer their congratulations. Dr. Benton was ordained deacon in 1860 and priest in 1863, both by Bishop Atkinson of North Carolina, in whose Diocese he was engaged in work until his acceptance of a chair in Delaware College in 1883. From 1888 till 1894 he was Professor in the University of the South, since which latter year he has been engaged in work in the Diocese of Springfield. Dr. Benton was editor of the *Church Cyclopaedia*, published in 1884, and has also edited an edition of Virgil. He was one of the ripest scholars in the ministry, and one who has earned renown as a theologian.

TENNESSEE.

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

Gift to Dr. Manning.

THE REV. DR. WILLIAM T. MANNING closed his four years' rectorate at Christ Church, Nashville, on the Fourth Sunday in Lent, when he took the occasion to preach a farewell sermon, in which he took his leave of his parishioners prior to the acceptance of his new office as vicar of St. Agnes' chapel, New York. After the service, the Rev. Dr. H. C. Tolman presented, on behalf of the parishioners, a huge loving cup 14 inches in

DROPPED THEM.

QUIT THE MEDICINES AND GOT WELL ON GRAPE-NUTS.

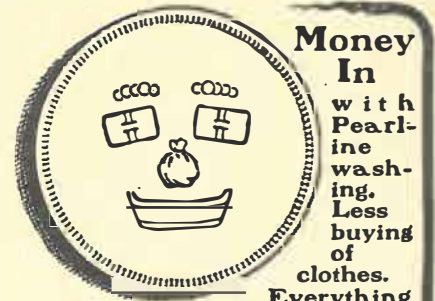
Made over on a change of food is rather a fascinating experience. Sounds like fiction, but an employee of the Anaconda Copper Co. of Anaconda, Mont., had just that experience, being cured on Grape-Nuts.

"For several years I was so run down from indigestion and improper foods that I had to resign a \$125.00 a month position in Chicago," he says. "I was in such a bad condition that if I stooped over the sour food came boiling up into my throat and out of my mouth.

"I lost nine months' valuable time, and three of Chicago's best physicians said I must die. I weighed about 140 pounds, which is skeleton weight for me. So I resigned myself to my fate and went home to the country to die. It was there a cousin introduced me to Grape-Nuts and new life. I threw all my medicines away and at the end of two weeks' use of Grape-Nuts had to admit that I had gained 4 pounds. In the next few weeks I ate absolutely nothing but Grape-Nuts and pure rich cream and gained 18 pounds.

"I began to take interest in the events of the world again. From this point my recovery has been rapid and to-day I am physically in the best condition I ever was in my life. I had no trouble to get a position with the Anaconda Copper Mining Co. at a better salary than before.

"This is what Grape-Nuts has done for me. It has saved my life, thanks to pure food." Name given by Postum Co., Battle Creek, Mich.



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washing.
Less
buying
of
clothes.

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It clears the brain, relieves headache, and develops a healthy action of the liver and bowels. Guaranteed to contain no narcotic or poisonous drugs. It has been used by American physicians for over 58 years.

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At Druggists or by mail from

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Santa Fe all the way, Chicago and Kansas City to Los Angeles, San Diego and San Francisco.

Interesting pamphlets free—telling about cheap lands in California.

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A DELIGHTFUL PLACE TO SPEND THE SUMMER.

In the highlands and mountains of Tennessee and Georgia along the line of the Nashville, Chattanooga & St. Louis Railway may be found many health and pleasure resorts, such as Mont-eagle, Sewanee, Lookout Mountain, Bersheba Springs, East Brook Springs, Estill Springs, Nicholson Springs, and many others. The bracing climate, splendid mineral waters, romantic and varied scenery, combine to make these resorts unusually attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N. C. & St. L. Ry. and will be sent to anyone free of charge.

W. L. DANLEY,
Gen'l Pass. Agt., Nashville, Tenn.
Mention this paper.

height, of silver, gold lined. The inscription engraved upon the piece is, "The Rev. William T. Manning, D.D., in Loving Appreciation from Christ Church Parish, Nashville, Tenn., 1898-1903. 'Blest be the tie that binds our hearts in Christian love.'" Dr. Manning made a touching response to the happy congratulations of Dr. Tolman in the address of presentation.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Burial of Dr. Bliss.

THE BURIAL service of the Rev. Dr. Bliss took place at St. Paul's Church, Burlington, on March 19th, the Bishop with several of the older clergy officiating, while the pall-bearers were selected from amongst the younger clergy, fourteen in all being present. The members of the vestry were the honorary pall-bearers, and all classes and many societies and institutions were represented in the large congregation gathered at the service. The music was rendered by the vested choir. A purple pall covered the casket, with cross, monogram, and wreath of flowers, all other flowers being declined. The body lay in the chancel over night and in state the next day, when many embraced the opportunity to take their last look at the features of their beloved rector. The day began with an early Eucharist, celebrated by the Rev. George Y. Bliss, and the interment was in Lake View Cemetery. All mourn the loss of a saintly man.



REV. J. I. BLISS, D.D.

The leading events in Dr. Bliss' life were narrated last week. From a fuller account since received, it appears that he was born in Burlington in 1830, son of Moses and Sophia Bliss, his ancestors having come from England. At his death, Dr. Bliss was the only priest in the Diocese who had spent his whole life in its service. For many years he was member or chairman of the Standing Committee; a trustee of the Episcopal Institute; one of the Board of Land Agents, and of the Bishop's examining chaplains, and always an influential member of the Diocesan Convention. Of the General Convention he had been a member for nine sessions and a constant member or chairman of its Committee on Education, being one of the oldest members of the Convention. With his wife, Dr. Bliss had spent the past winter in the South, and on his return home his own people rejoiced to hear his voice again. Last summer he seemed unusually strong and effective in Church service. He is survived by his devoted wife (now herself an invalid), who was a daughter of the Hon. Carlos and Caroline (Deming) Baxter of Burlington. Dr. Bliss' death produced a profound effect on all the people of the community and Diocese whose thousands had loved and respected him for so many years. In the words of the *Daily Press*: "He was a man of a singularly sweet and sincere nature; of rare refinement; of fine culture;

of high principle; of unvarying fine-grained courtesy and of broad Christian sympathies. His scholarship was good; his service in his sacred profession most helpful and effective, in spite of a frail constitution and the delicate health which alone compelled him to relinquish the pastorate. In conversation and familiar intercourse he was delightful. He was, in short, the embodiment of a Christian gentleman, and our city is saddened by his death." To which we may add that he was far above the clerical average as a writer and preacher of sermons; that he was a true Christian friend and pastor as well as gentleman; and that the whole Diocese and his very many friends are saddened by the decease of one of the very saintliest of men.

"Grant him, O Lord, eternal rest, and may perpetual light shine upon him. Amen."

WASHINGTON.

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

Death of Rev. Dr. Weston—Brotherhood Work—Passion Music.

ON FRIDAY, March 20th, the Rev. Daniel Cony Weston, D.D., an aged priest of the Diocese, passed to his rest in his 89th year. Dr. Weston was ordained deacon in 1852 and priest in 1853 by Bishop Burgess of Maine. His earlier ministry was spent in Connecticut as rector of Calvary Church, Stonington, and afterward Christ Church, Stratford, following which he was rector of Grace Church, Madison, New Jersey. It was during his rectorship at Stonington that his wife put forth the *Calvary Catechism*, named for the parish, which for many years was a classic in the Sunday Schools of the Church and only became superseded in late years, but still used to some extent. For some years before his death, Dr. Weston was an honorary member of the Fairfield County Clerical Association of Connecticut. The burial was from Epiphany Church, Washington, March 22nd, and interment next day in Woodlawn Cemetery, New York.

THE MARCH MEETING of the local council of the Brotherhood of St. Andrew was held at St. John's parish hall. Sixteen chapters were represented. Mr. B. T. Amos, chairman of the press and printing committee, called attention to the fact that the *Evening Star* had generously assigned a space in its Saturday edition to the Brotherhood, and urged that items of interest be sent each week for this column. Mr. Edward Looker, chairman of the special service committee, asked the coöperation of members in the services to be held during the coming summer at the Soldiers' Sailors' and Marines' Club at Colonial Beach. The speaker of the evening was Mr. Wm. E. Andrews, Auditor of the Treasury Department, who delivered an eloquent address on "The Rule of Service and Religious Work Among Men."

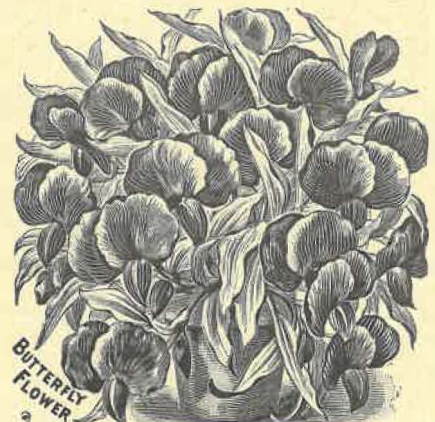
PROFESSOR BRIGGS, who was to have delivered the fourth of the Churchman's League lectures was prevented by unforeseen circumstances from coming to Washington, and the lecture on "The Principle of National Churches" was given by the Rev. William Clark, Professor of History in Trinity College, Toronto.

THE CUSTOM of rendering Stainer's oratorio "The Crucifixion" as a devotional service during the latter part of Lent, seems to grow in favor with our choirs every year. On Tuesday evening, March 24th, it was admirably sung by the senior choir of St. Mark's Church, composed entirely of men and boys. On Wednesday in Holy Week, St. John's choir will give it, with organ and string quartet accompaniment; and on the Friday evening before, April 3d, the same choir will render it in St. John's Church, Georgetown. "The Crucifixion" will also be sung at St. Paul's Church on the evening of the Fifth Sunday in Lent, and on Good Fri-

Babies' pink cheeks indicate good health.

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day evening. On Thursday evening, April 2nd, the choir of St. John's, Georgetown, will render "Penitence, Pardon, and Peace," in St. John's, Washington, under the direction of its own choirmaster, Mr. S. Frederick Smith.

WESTERN MASSACHUSETTS.
ALEX. H. VINTON, D.D., Bishop.

THE REV. HENRY R. WADLEIGH has accepted the call to St. James' Church, Greenfield. Mr. Wadleigh is a graduate of Harvard College and of the Cambridge Theological School, whence he was graduated in 1896. He has been for two years assistant to Dr. Huntington at Grace Church, and for the past five years he has been vicar of the Chapel of the Incarnation, in New York City.

WESTERN MICHIGAN.
GEO. D. GILLESPIE, D.D., Bishop.
The Bishop's Pastoral.

THE BISHOP has issued the following Pastoral to his Diocese:
"The plan of daily prayer in churches and in private, April 5th to 12th, 1903, should commend itself to all who desire the extension of our Blessed Lord's Kingdom on earth. What period could be more appropriate for 'supplications, prayers, intercessions, and giving thanks to be made for all men,' than that in which we are commemorating 'the Lamb of God, which taketh away the sin of the world.' Missionary prayers and addresses will harmonize with the Prayer Book services.
"The Bishop hopes that our clergy and people will earnestly comply with the suggestion, and with this view has sent the pamphlet 'Missionary Prayers' to each rector.
"GEO. D. GILLESPIE,
"Bishop of Western Michigan."
"The seventeenth day of Lent, 1903."

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Improvements at St. Mary's—Olean.

MANY IMPROVEMENTS have been made in St. Mary's parish, Buffalo, since the Rev. G. G. Merrill assumed the rectorship. A new system of lighting greatly enhances the beauty of the chancel; an addition has been made connecting the former rectory with the parish house, both buildings being now given over to the work of the parish, and the various parochial organizations being now accommodated with suitable quarters; the vestry room has been re-decorated and re-furnished, likewise the choir room. Many handsome gifts have been received or promised in the same period. A set of red hangings for the chancel and sanctuary is being worked by the Sisters of St. Agnes, Albany; a green set, by the Embroidery Guild of St. Mary's; a handsome silver paten is being made by R. Geissler of New York and will be used for the first time on Easter day; a receiving alms basin, eucharistic veils, and an oak hymn tablet have also been promised as well as many pieces of furniture for the enlarged parish house. Mr. Henry Hendy, the choirmaster of St. Mary's, will present a new piano for the choir room.

THE RECENT explosion of oil-tank cars at Olean, which killed fifteen persons outright and injured many more, brought grief and bereavement to many families in St. Stephen's parish. The Rev. Dr. Ashton, the rector, writes: "The week has been one of funerals." Among the victims was a Mr. Harry Godden, a promising young man of the parish, occupying a position in the neighboring car-shops. Dr. Ashton delivered an address at the funeral in which he commented feelingly upon the dreadful calamity, and urged upon the living the duty of repentance.

CANADA.

News of the Dioceses.

Diocese of Toronto.

A MISSION conducted by the Rev. Arthur Murphy was held in the Church of the Ascension, Toronto, beginning March 11th, and lasting two weeks. Large numbers were interested.—GREAT sorrow is felt at the death in Toronto, March 19th, of Mrs. Williamson, for many years President of the Diocesan Board of the W. A. She was much beloved and her loss will be felt in many places outside her own Diocese.

Diocese of Rupert's Land.

ABUNDANCE of work awaits Archbishop Machray on his return from England, which it is hoped will be possible in May, as his health is so much improved. One of his first acts will be to call a meeting of the Standing Committee of the Provincial Synod, in order that, together with the House of Bishops, a Bishop may be elected for Saskatchewan. The number of vacant missions in the Diocese will shortly be filled, and for temporary work during the summer, as many as 23 students will, it is expected, be sent out in May. The larger number of these will be from St. John's College, Winnipeg, the remainder from the Diocesan College, Montreal, and from Wycliffe.—GREAT regret is felt at the death of the rector of St. Luke's Church, Fort Rouge, Winnipeg, the Rev. Wadworth Clark.

Diocese of Ontario.

A STRONG effort is being made to pay off the debt on St. George's Cathedral, Kingston, before Easter.—THE BISHOP and Mrs. Mills have been taking a needed rest at Clifton Springs, N. Y., but will be at home again by Easter.

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