

The Living Church.

SATURDAY, APRIL 9, 1892.

AT CALVARY'S CROSS.

BY MRS. R. N. TURNER.

O Saviour, low before Thy cross,
In prostrate grief, we lie!
Must Thou the spotless Son of God,
For our transgressions, die?
Oh, by the love that placed Thee there,
The pain, no heart but Thine can bear,
Hear, Christ of Calvary, hear our prayer!

Thy holy hands for us are pierced,
For us, Thy bleeding side,
Our sins have nailed Thee to the cross,
O Jesus crucified!
In Thine own precious blood to-day,
Wash our transgressions all away!
O Christ of Calvary, hear, we pray!

We lay our sins upon Thy cross,
Our selfish will and pride,
May all that keeps us from Thy grace,
With Thee, be crucified!
Oh, by Thy love, divine and sweet,
As now we kneel before Thy feet,
Hear, Christ of Calvary, we entreat!
Bristol, R. I.

It is stated that Mr. James Hakes, the promoter of the ritual suit against the Rev. J. Bell Cox, vicar of St. Margaret's, Liverpool, has been compelled to pay costs to the amount of £2,875.

EVERYONE knows the aggravating way certain dull preachers have of saying, "A few words in conclusion," "And lastly," etc., and then going on again for an interminable period. A contemporary thus facetiously sketches its effect on children: "Ma (to Ethel, after church); 'Why so thoughtful, Ethel?' 'I was thinking why the minister always says 'lastly' in the middle of his sermon.'"

THE Grenada Church Council has signified its approval of a plan suggested by the Bishop of Barbados for getting a bishop for the Windward Island diocese. Grenada is expected to pay £100 per annum of the salary. The Church Council passed a resolution expressing its regret that the Bishop of Barbados has found it necessary to intimate his intention of resigning the episcopal supervision of the Windward Island diocese.

The *Guardian* understands that there are no signs as yet of the judgment of the Judicial Committee of the Privy Council in the appeal of the Church Association against certain decisions of the Archbishop in the Lincoln case, being ready for delivery. The case of "Boyer v. the Bishop of Norwich" will be in the next list, and will probably be heard before Easter. The ecclesiastical assessors on the *rota* for 1892, are the Archbishop of Canterbury and the Bishops of Norwich, Hereford, Bath and Wells, and Gloucester and Bristol.

THE Bishop of Chichester tells a story of that idol of all good Church Associationists—the Court of Appeal. It relates to Lord Westbury. Sir J. Hawkshaw was the good Bishop's informant: "Said Lord Westbury to Hawkshaw, 'My dear fellow, why do you not attend the Privy Council?' 'Oh, because I am so old, and deaf, and stupid!' replied Sir J. 'But that's no

reason at all,' retorted Westbury, 'for I am old, and Williams is deaf, and Colonsay is stupid, and yet we make an excellent Court of Appeal!'"

OUR Easter number promises to be unusually interesting and attractive. A special design for the cover has been prepared which perhaps exceeds in beauty the design for the Christmas issue. As this is the last issue for several weeks, of which we can furnish extra copies to any great extent, our friends who desire to interest others in the paper, and will distribute copies where they will be appreciated, should send orders at least a week before Easter.

THE Churchmen of Baltimore are already preparing for the sessions of the General Convention in October. The Bishop has appointed as committee of arrangements: the Rev. Drs. Hodges and Eccleston; Messrs J. Packard, Jr., chairman; Skipwith Wilmer, C. Morton Stewart, H. Irvine Keyser, and C. D. Fisher; and as representing Washington (since it is a matter of diocesan interest), the Rev. Drs. Elliott and McKim, and Messrs. J. C. B. Davis and Calderon Carlisle. The sessions of the Convention will be in Emmanuel church, the bishops occupying the parish house.

THE Bishop of Worcester has astonished the Church of which he is chief pastor, by writing to a clergyman who had asked for a dispensation during Lent, as follows:

DEAR MR.—: AS I am not aware that our Church has prescribed a fast during Lent, much less laid down any rules for its observance, I think every individual is left perfectly free to exercise such abstinence as he may deem best for his own spiritual welfare.

It is suggested that some one should give the Bishop a Prayer Book, marking the page where the fast of Lent is prescribed.

THE scheme for the Birmingham bishopric seems to have fallen through for the present. At a meeting of the general committee of the Fund it was reported that the sum at present subscribed amounted to £31,382. Owing, however, to the threatened opposition to the private Bill, the Parliamentary Committee had decided to recommend the abandonment of this method of procedure, and had proposed that steps should be taken to co-operate with the promoters of the proposed public Bill for the creation of several new sees, with the view to incorporate in it the promotion of a new see in the diocese of Worcester. The subscriptions paid in have been returned.

THE design for the Liddon memorial in St. Paul's Cathedral, has been accepted, and it is hoped that the memorial will be ready in the course of a few months to be set up in the eastern apse of the cathedral. The monument itself is estimated to cost £1,200, and £800 will probably be devoted to the decoration and completion of the chapel where the monument is to be erected. The remainder of the sum subscribed (about £8,500) will be devoted

to the establishment of Liddon Studentships to enable graduates of the University of Oxford, who intend taking Holy Orders, to pursue the study of theology under the supervision of a tutor. The money will shortly be handed over to the warden and council of Keble College as the permanent trustees of the "Liddon Theological Studentship Fund."

THE death is announced of the Rt. Rev. Mesac Thomas, D. D., who was consecrated first Bishop of Goulburn nearly thirty years ago. The late Bishop was of Welsh extraction, and was born in 1816. He was educated at Shrewsbury School and at Trinity College, Cambridge, where he graduated in 1840. After serving two curacies in Birmingham, he became vicar of Tud-denham, Suffolk, and Attleborough, Warwickshire. In 1851 he was appointed clerical secretary of the Colonial and Continental Church Society, a position which he held until his elevation to the episcopate in 1863. In that year the see of Goulburn was carved out of the diocese of Sydney. Presiding over a territorial era exceeding that of England and Scotland, Dr. Thomas developed the best qualities of a missionary bishop, and was looked on with special regard as having made his permanent home in Australia.

LETTERS have been received at the Mission Rooms from Bishop Hare in Japan up to March 1st. He was sailing that day for China, expecting to be back at Yokohama by the 25th, when he was to hold a general convocation of the Japan mission. His purpose was to sail for the United States by the steamer "China," on the 31st of March. The Bishop writes:

I think that the changes made in the administration of the work last spring have proved wholesome in their operation. The money expended accomplishes much more work. There is cheerfulness and confidence and harmony which are inspiring. I was gratified to find everything moving on happily in the mission. It seems to be an era of good feeling all around. I have spent about 5 hours a day in conferences, and have realized when I lay my head upon the pillow the full meaning of the lines:

"Silence like a poultice came
To heal the wounds of sound."

The Bishop has visited many congregations, and though it is only six months since his former visit, he has confirmed 150 persons in addition to the 250 confirmed last summer. He believes them all to have been well prepared, and remarks:

Each one gained now, when the tide runs the wrong way, is worth twenty gained a few years ago when the interest and desire for foreign things were at their height.

Speaking of the five native deacons, whom he ordained during his previous visit, he says they "are doing nobly. They are hopeful, sensible, energetic, devoted. God be thanked for them. The sixth candidate, whose ordination was postponed last May on account of his youth, has purchased to himself a good degree by the judgment and zeal he has shown in his charge of an important work as catechist. He will be ordained (D. V.) the last of this month."

SERMON BY RT. REV. WILLIAM ALEXANDER, D. D., BISHOP OF DERRY AND RAPHOE.*

TEXT.—O Lord, revive Thy work in the midst of the years. Habakkuk iii: 2.

The song or prayer of the prophet Habakkuk is, as the word prefixed to the chapter means ("upon Shigionoth"), an unmeasured strain, free and emotional in its texture. The significance of a spiritual strain is not, as persons sometimes seem inclined to suppose, an unmeaning strain. The prayer of the prophet Habakkuk is, like everything which contains great spiritual truths, founded upon spiritual facts; and it is from the dealings of God with His people in the holy past of Israel that the prophet Habakkuk here endeavors to fill them with a sacred faith and confidence.

And let me just remark, before going on, that the gift of hymns seems, of later years, to have been poured out upon our Church in a blessed and abundant measure; yet I know not how it may be with you in the Church of America, but as things are at home it often seems, to me, at least, that the time for selection and excision in the case of hymns has begun to come upon us. In the old-fashioned classical schools there used to be an exercise imposed upon young students—the production of verses which were called "Nonsense verses," because they were not constructed with any particular view to meaning, but simply in order to familiarize the ear of the student to the rhythm and the number of syllables. There is a singular bird which is called the Bower bird. His taste leads him to tessellate the little pathway up to his nest with bright bits and bright feathers, gathered from this place and that. And in the same way there seem to be hymns which are simply curiously tessellated pieces of words in an unmeaning juxtaposition.

But in this ode of the prophet Habakkuk there is nothing, really, of that kind. The past history is applied for the exiles in Babylon. The prophet takes the harp from David, and he interweaves into the texture of this great ode—and a great piece of lyrical poetry has often a connection which is quite as real, though it may not be so apparent on the surface, as any work of logical reasoning—he interweaves one golden thread of the Psalms after another in this noble piece.

But the words which I have chosen for our text this morning mean this: "Revive or quicken again—cause to keep alive." The prophet speaks of the restoration of a dormant life, of the renewal and strengthening of the life that had once been given; not the natural, not the animal life; that other life, that higher life, which Jesus, the Life, came down from the right hand of God to give to the sons of men; that of which He said: "I am come that they might have life, and that they might have it more abundantly."

* Preached in Trinity church, New York, Sunday morning, March 27, 1892. Stenographically reported for THE LIVING CHURCH by Arthur B. Cook.

The Living Church.

Chicago Saturday, April 9, 1892.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

Subscription, Two Dollars a Year.

If not paid in advance, \$2.50.

TO THE CLERGY, ONE DOLLAR A YEAR.

Notices of Deaths, free; Marriage notices, Obituaries, Resolutions, Appeals, Acknowledgments, etc., three cents a word, prepaid.

Contributions will be acknowledged, or if declined will be returned, when accompanied by a stamped and addressed envelope.

CHANGE OF ADDRESS.—Subscribers should name not only the post-office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue must remit the amount due for the time that it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid; no written receipt is needed. If one is desired, a postage stamp must be sent with the request. The change of date on the label may not appear for two or three weeks after the renewal.

EXCHANGE.—When payment is made by checks, except on banks in the great cities, ten cents must be added for exchange.

FOREIGN.—To subscribers in England the price including postage is 10s 6d; to the clergy 6s 6d.

Address THE LIVING CHURCH,
162 Washington St., Chicago

The Episcopal Recorder, which is the frank and able exponent of Reformed Episcopalianism, seems to advocate the keeping of Lent without fasting. "When faith is in active exercise, and we rejoice evermore on account of our blessedness in Christ Jesus, we cannot fast." But a more serious departure from the piety of their Evangelical fathers is the following proposition as to the keeping of Lent: "Let us not turn it into a penitential season, which smacks of Rome, and is dishonoring to the abounding grace brought to light in the Gospel."

In our Pre-Lenten issue, wherein reading for Lent was made the leading subject, we called attention to the "Three Hours' Service for Good Friday," published by Messrs. E. & J. B. Young & Co., and licensed for use in several dioceses. There is probably not a bishop who would object to its use in his diocese, as an extra service on that day. Of course, the length of the service would be an objection to some in the congregation, who from indolence or infirmity might not give it even one trial; but this objection is entirely obviated by the permission usually given with the announcement of the service, that people may come and go at any of the several breaks in the service, without disturbing any one in the least. The Three Hours' Service has become incorporated into Good Friday observance in parishes representing the most widely differing schools of Churchmanship, and cannot fairly be objected to as in any sense "ritualistic."

THE object of the special service to which we refer, is to commemorate the suffering and death of our

Lord, during the three hours in which he was hanging upon the cross; to deepen the impression of the great truths that are taught by the day, and to make more real in Christian consciousness the tremendous reality of the death and passion of our Saviour Christ. Surely there can be no difference among us as to these things. Whatever helps to make more vivid and fix more deeply in the minds of the people the atoning sacrifice of Christ, should be welcomed as a means of grace. In this service very many have been greatly blessed, and few, if any, would ever miss it after having once attended it. The clergy should not hesitate to use it. Their own spiritual life and that of their people will be quickened by it.

DR. BARROWS, Chairman of the Committee on Religious Congresses for the Columbian Exposition, in his first report to the Congress Auxiliary, quotes the commendation of distinguished men from nearly every country of the world. Among these we note several of our bishops:—Chicago, Central N. Y., Connecticut, Minnesota, and Indiana. The work of this committee is mainly directed to a "Parliament of Religions," wherein it is proposed that all the religions of the world shall have a hearing. In this we must frankly say we have no interest. What possible benefit can be derived to our Christian civilization (to say nothing of religion) by this movement? The Columbian Exposition will show the progress of the world, under Christian influences, during four hundred years; and is it to be made the opportunity for Jew, Turk, and Infidel, to present their cunningly devised fables? It is a call to all "religions" to send their champions, and the "Parliament of Religions" will pay their expenses and give them a platform from which they may speak to the whole world. Of course, "the great Islam scholar" desires to join in "the greatest achievement of the century, on a common humanitarian platform." It is, indeed, as Ameer Ali says, "an epoch in the history of religious development."

THIS "Parliament of Religions" should not be taken, however, to be in any way related to the congresses that are to be held by several Christian denominations. A writer in one of our Church papers vigorously objects to this "parade of religion," as he calls it:

Is there to be a tournament of preaching, and each faith to send up a champion orator to compete for a prize? Is there to be a competitive exhibition of forms and modes of worship? Is there to be a rostrum on which the exponents of divergent politics shall harangue the populace on the merits

of their particular system? What is to be exhibited? I do not know, but I do know that as far as I understand it I can never give my assent to the Lamb's Bride posing at a world's fair.

THIS is hardly a fair statement of the case. The idea of the Congress seems to be, not to "exhibit" various forms of religion, by way of competition or comparison, but to improve the opportunity of a wide-world assemblage to publish and make known what is taught and done, achieved and suffered, in the evangelizing of the world. The advantage of such an opening for the discussion of missions, can scarcely be estimated. Then there is to be considered the fact that not within a hundred years, certainly not within the life-time of any one who reads this, is it probable that so many distinguished men can be brought together, and such immense audiences be assembled, as during the Columbian Exposition. It is an occasion that comes but once in a century—that has never before come with such promise, in the history of the world.

THIS first report of the Committee on Religious Congresses recommends that the Parliament of Religions be held from August 25 to Sep. 3; the "Catholic" Congress from Sep. 5 to Sep. 9; the Church Congresses, usually known as the "Denominational Congresses," from Sep. 6 to 10. That is, the so-called "Catholic Congress" is to have the distinction and pre-eminence of five days, all to itself; and after this august assembly has dispersed, the "denominations" may make what showing they can. And this scheme is evolved by a committee that has a Presbyterian chairman! There is, however, little doubt that the General Committee would meet the wishes of any particular Congress, as to the time of holding its sessions, provided it did not interfere with some other appointment. We merely note the arrangement of "Catholic" and "Protestant" in the plan proposed.

THE STANDARD PRAYER BOOK OF 1892.

The announcement made in our issue of March 26th with regard to the publication of a Standard Prayer Book is, as Dr. Huntington assumes, a matter of supreme interest to Churchmen. Liturgical revision has now been going on for twelve years. Through much of that period the Prayer Book has been in a "state of solution," as it has been aptly termed. Whether the final result was destined to be satisfactory or not, it is certain that the very manner of the work has involved some serious evils. The

Prayer Book is our authoritative manual of worship, doctrine, and practice. It interprets the sacred Scriptures and applies them by a systematic method to the life of the Christian. In the heart of the devout Churchman it is bound up with all that is most sacred in his religious experience. The simple fact that a book like this should be so long in an uncertain position, no one knowing what changes might be made, and only the most attentive being aware of the exact legal status, at any given time, of the various alterations, was enough in itself to produce much anxiety and to impair to a considerable extent the old veneration for the book, and with it something of that steadfast conservatism which in the past has been a great safeguard to the Church.

In the earlier stages of the movement there was an express limitation against alterations involving doctrinal change. But as the work proceeded, and one committee succeeded to another, this restriction began to be lost sight of, and apprehensions were felt lest a work of such serious consequence to the Church should become a matter of party strife. The history of the last two Conventions, however, made it evident that many Churchmen were keenly alive to the danger of allowing the revision movement to be too long protracted or to run into lines not originally contemplated. The radical work of 1883 received a forcible check in 1886, and it was clear that the Church at large was not prepared to tolerate a system of revision, the principles of which were of doubtful validity. Again, in 1889, such proposals of the Committee on Revision as could fairly be charged with doctrinal bias, were not without a sharp contest, finally rejected; and a movement emanating from a minority of the committee, to end the revision at that Convention and issue a Standard Prayer Book, gathered such strength in both Houses as to make it evident that the work would not be allowed to proceed much further. Indeed, the minority report was, perhaps, only rejected on the strength of emphatic assurances from many influential persons that measures would be taken to bring the whole revision to a close in 1892. Many persons who sympathized with the minority were still inclined not to dismiss the opportunity of securing certain features of the committee's report which they felt to be advantageous, and, upon the assurances given, they voted with the majority. The effect of this was to postpone final action to the Convention of 1892.

But that the action of this year

might be final, unless the Convention should see some extraordinary reason for re-opening the whole question, measures were taken which looked to the publication of the Standard at the earliest possible date. Resolutions to this effect were offered in the House of Bishops by the Bishop of Chicago, and in the House of Deputies by the Rev. Dr. Huntington. The announcement now before the Church is, we suppose, the result of that action.

It would appear that the Committee on the Standard Prayer Book expect to have the book so far prepared and ready for the printer by the time the Convention meets, that it will be necessary only to correct the text in accordance with the action of the Convention upon the alterations now pending, and they will be able to distribute the completed book very soon after adjournment. Thus before the end of the present year the Church at large will have once more in its hands a settled Prayer Book.

Considering the common uncertainties attending the action of committees, the present is an instance of good faith worthy of all commendation. It will, we are sure, be received with thankfulness throughout the length and breadth of the Church. It is the beginning of the end of a long and anxious time, and we trust for the good of the Church it may be a long period before another epoch of revision is entered upon. In the present aspect of the Christian world, with its shifting phases and growing laxity of belief, what is needed most of all is a spectacle of constancy and fixity in faith and worship.

Some of the evils which have been fostered by a long period of uncertainty may take long to cure, but the settlement of the Prayer Book in a fixed and permanent form, and the conviction, which examination will establish, that it is the same Prayer Book still, will undoubtedly do much within a few years to restore the old feeling of security, the old love and veneration which has always made this book next to the Bible the most precious possession of the Anglican branch of the Catholic Church.

We have reason to believe that the new Standard will in form and style, be a credit to the committee and to the Church, and a not worthy monument of correct liturgical arrangement. The large paper edition will, no doubt, be eagerly sought after, and copies certainly ought to be secured for the libraries of our theological schools and Church colleges, as well as for the archives of the various dioceses to which they will be officially presented.

A TRIP TO THE PACIFIC.

BY THE RT. REV. W. E. MCLAREN, D. D.

IV.

As I stated in a previous letter we begin to "climb the Rockies" at Kansas City. But it is only on leaving Trinidad that we seem to be climbing indeed. Here the gradients are very heavy, and the locomotives pull and wheeze, and stop for breath, like oxen over-driven. The track winds along precipices and ploughs through rocks, until we reach the tunnel which pierces the veritable back-bone of the continent, at a height above sea level of 7,622 feet. The first half of the tunnel is still on the up-grade, and then we become conscious of victory; and the speed, as well as the forward end of the car, indicates the change.

In half an hour we are at Raton, which is in New Mexico. The atmosphere is rare and chilly. The town is a compromise between the old and the new, with poor chance for the old as the years go on. The white-skinned men are dashing hither and thither; the coffee-colored with wide *sombreros* are leaning against the fences or sitting in quaint rows on the baggage trucks. I approach a group of them and venture a remark or two in Spanish: "Is there a church, 'Catolica, Apostolica, Romana,' in Raton?" "O yes, over there it is." "And an Episcopal church?" "Certainly, there is." But I do not think they knew what I referred to, at least Bishop Kendrick reports no church there. It was easier to say *segueramente*, than to ask what kind of a church that might be. Exertion is difficult at so high an altitude, and it is never wise to do to-day what you can do to-morrow. Meanwhile a lady of our party had obtained several kodak views of myself and the group. They will no doubt develop finely as the Mexicans sat very motionless, these imperturbable worshippers of *manana!*

But the imperative "Bo-o-o-ard" of the conductor assures us that he does not worship at to-morrow's shrine. We must be at Las Vegas for supper. There are large and commodious stores of the coal-beds in this region, of which if fifty per cent be true, Pennsylvania must look to her laurels. The coal is anthracite. It is a dreary land along here, with herds of cattle, and here and there an adobe ranch. But after awhile we enter a very lovely and picturesque region made up of successive stretches of *vegas* or broad meadows, bordered by foot-hills, and beyond the serrated outlines of mountains. This is one of the most captivating parts of the journey, particularly when you come eastward. Of the city of Las Vegas there is little to be said from observation. A drizzling rain, a good supper, and a train waiting to take invalids or others to the Hot Springs six miles away, this is all I can vouch for. From the hearing of the ear, I have no reason to doubt the existence of the Montezuma Hotel and its splendors. Nature supplies half an hundred springs, some hot, some cold, and all, it is said, very helpful to the victims of too much civilization who throng this spot.

Another ascent is before us, though we had our highest climb at the tunnel. Now we must scale the Glorieta Mountains, and wind through the Glorieta pass, asleep going west, awake coming east if you are an early riser. We then strike mountains covered with

forest. "Away to the north the mountains lie piled, in summer, green, in winter, green and white. The air is cool even in midsummer, and at intervals there is a rushing stream. The whole pass, some thirty miles long, is a scene of beauty so immediately at hand that one has a desire to get out and walk through it. Some of it is like a natural park which no artificial effort could equal. Some of it is made up of alternate rocks and deep gorges. Some of it is made up of cliffs and pines." At Glorieta we begin to descend again. Half way down is found a ruin called Old Pecos church. The adobe walls six feet thick, roofless, have defied time long enough to have survived the human memory. Men conjecture that it was built 350 years ago by the earliest Spanish missionaries, possibly the heroic Franciscan, Fray Marcos de Nizza, who discovered New Mexico in 1539. A few years ago the interior was strewn with cedar beams, quaintly carved, but archaeology could not expect to stand the competition of a needed camp fire. The Pecos river near by runs south and joins the Rio Grande in Texas, singing victoriously:

For men may come and men may go,
But I go on forever.

Passing Albuquerque in the night, to our regret, for it would have been a pleasure to see the residence of our Bishop of New Mexico and Arizona, we awake upon a country of striking geological character. The vegetation is mostly the dwarf cedar, sprawling about, and the sage-brush, which grows when nothing else will, and which grows for naught now that the bison has disappeared; for it is said each bush contains a few delicate leaves in its centre which ever proved a dainty morsel for the buffalo. To the north are towers, battlements, castles, domes, and cathedrals of red granite. A thousand grotesque shapes enable the imagination to pass beyond the suggestions of architecture, and see wierd forms, uncanny faces like that of the sphynx, "staring right on with calm eternal eyes," elephants more than elephantine in size, tigers ready to spring, serpents coiled on high rocks. The whole region impresses you with a sense of solemn grandeur. A silence broods over it. The distances suggest mystery.

In point of fact, we have entered a strange land, for here at Laguna, 66 miles west of Albuquerque, is the Pueblo Indian village, not far away is Acoma, the City of the Sky, and farther still the homes of the Zuni. It is not a place to be seen until they change the time-tables, but one does not weary of hearing and reading about this singular place. Laguna is evidently modeled after the ancient ways of the cliff-dwellers. It is perched upon a sterile hill close beside the track, and is a compact cluster, in effect all one house, capable of holding eight hundred or one thousand people. It was originally without any doors, the tenants climbing by ladders to the roof, and then, taking the ladder up after them, descending to the interior through a hole in the roof. But the necessity of guarding against enemies has passed away, for the idea was that of a fortified residence, and now doors have been pierced in the lower walls of some of the dwellings. The Pueblos are a well-inclined race, agricultural and thrifty, and very devout Chris-

tians according to their light. Laguna was founded in 1699.

If it shall ever be my good fortune to go west again by this route, it is my firm purpose to stop off at Laguna, hire an Indian wagon, and be carried thirteen miles south to Acoma. There is but one Acoma in the world. As a rocky fastness, Quebec and Gibraltar are not to be compared with it. It is a massive pile of rock, three hundred and fifty feet high, seventy acres in area upon its irregular but practically level top. It stands upon the bosom of a valley five miles wide and many more in length, a valley of great fertility and beauty, around the edges of which are lines of precipitous rocks and many-hued crags. An enthusiastic observer says: "It is the garden of the gods, multiplied by ten, and with ten equal but other wonders thrown in; and with a human interest, an archaeological value, an atmosphere of romance and mystery that would have maddened Ruskin, Humboldt, and Hawthorne; it is a labyrinth of wonders of which no person alive knows all, and of which not six white men have even an adequate conception, though hundreds have seen it in part." The walls "are broken by scores of marvellous bays, scores of terrific columns and pinnacles, crags and towers. There are dozens of natural bridges from one of a fathom's span to one so enormous in its savage grandeur that the heart fairly stops beating at first sight of it. It is the noblest specimen of fanciful erosion on the continent."

Acoma has a history. It was ancient when Columbus sailed. Its annals, if it had them, would tell of periods which run into the life of the races that antedate the Indian and the Aztec. Francisco Vasquez de Coronado was the first European to gaze "with a wild surmise" at its towering walls. This was in 1540. It has had a history since then, but this is not the place to tell the tale. There have been two expeditions to study this unique place during recent years—the Hayden Expedition and the Peabody Museum Survey. The present inhabitants are industrious and prosperous farmers. They own about 100,000 acres, raise all the population of 500 souls needs, and have enough left over to sell for luxuries. "The dark storerooms in their curious houses are never empty; and in the living rooms hang queer *tasajos* (twists) of dried muskmelon for dwarf pies, bags of dried peaches for the same end, jerked mutton from their own flocks, jerked venison from the hunt, parched chile, and other staples." Their costumes are picturesque and often costly. Quiet in manner, and sometimes handsome in feature, they are evidently a race widely differing from the wild Navajos, their neighbors to the north. The old church at Acoma must be a marvellous affair. Its walls are sixty feet high and ten feet thick, and it is said to cover more ground than any modern cathedral in the United States. All the mortar, adobe, and other materials had to be elevated on men's backs from the plain below. This was in 1700. For two centuries since, Acoma has moved quietly along in the changeless conditions of its life, and moves. May its good people be spared the savagery of that civilization that knows nothing of quiet and serenity, which, alas! is

