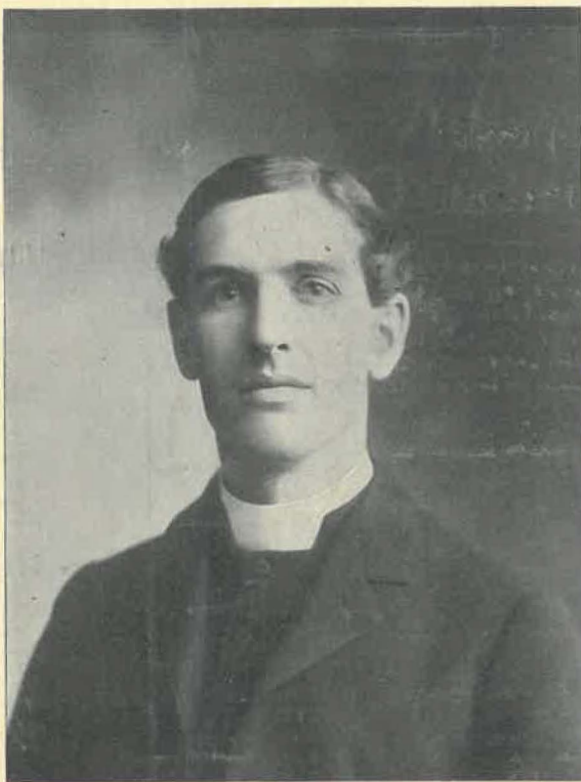


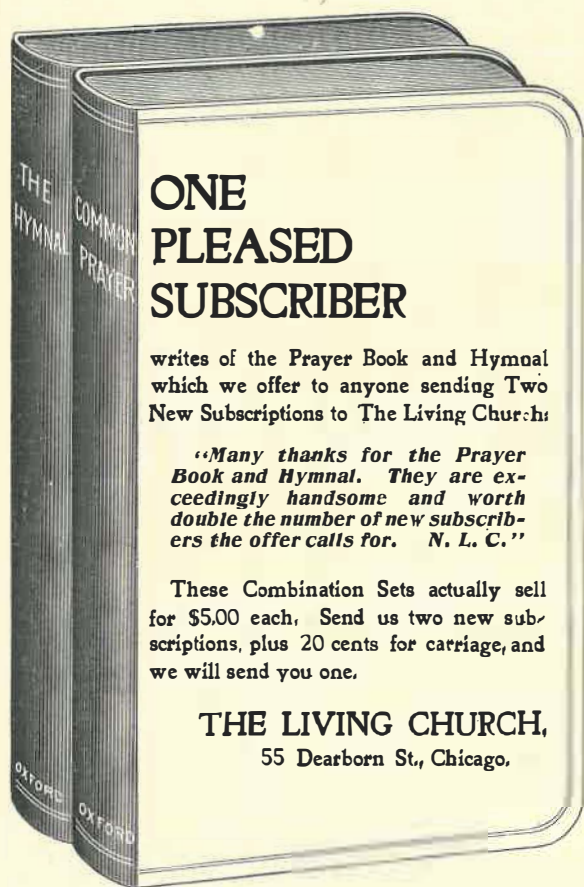
The Living Church

A Weekly Record of Its News, Its Work and Its Thought



The Rev. Frank Du Moulin,
Rector of St. Peter's church, Chicago.

—P. 1213.



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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

CHICAGO, MARCH 18, 1899

Notes of the World's Progress

THE CUBAN ASSEMBLY SEEMS TO have overreached itself in retiring General Gomez from command of the Cuban army. Instead of humiliating the old patriot, the action has increased his popularity. The result has been a division of Cubans into two factions. One is made up of the friends, supporters, and followers of General Gomez, the other is under the leadership of the Cuban Assembly. General Gomez was for three years practically dictator of the Cubans in rebellion against Spain. He was commander-in-chief of the armies, and was not interfered with by the "civil government." He was the last to leave the field, and at the close of the war he advised the Cubans to accept American reorganization of the government. As far as one man can represent a people struggling against tyranny, Gomez represented the Cuban people in the insurrection inaugurated in 1895. The Cuban Assembly is not a representative body. The members were not elected by soldiers or civilians. They represent neither the provinces nor the divisions of the army. They do not represent the "civil government of the Republic of Cuba."

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THE ASSEMBLY IS MADE UP OF OFFICERS of the Cuban army who, without authority from the people, banded together to look after their own interests. The American authorities in Cuba chose to treat with General Gomez as he was commissioned by the officials who, in the name of the "Cuban Republic," conducted the war against Spain. Up to the time when the commissioners of the United States and General Gomez reached an agreement as to the disbandment of the Cuban army, there was no opposition to General Gomez. As soon as the agreement was announced, and the scheme of the Assembly to issue bonds and to claim large payments from the United States was not approved, this Assembly deposed the commander-in-chief and revoked his commission. This course provoked resistance on the part of the people and on the part of the army commanded by Gomez. Pronunciamentos were issued by both parties, and, if the Americans had not been in control in Havana, there would have been riot and civil war between the rival factions of Cubans.

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THE PAST FEW WEEKS HAVE WITNESSED a sharp diplomatic struggle between Great Britain and Russia, in which the former gained her point. The controversy, which seems now in a fair way to an adjustment, dates from July, 1898, when the Hongkong and Shanghai Bank secured for an English syndicate a concession to complete the long-projected railway from Peking to New-Chwang, the principal port of Russia's possessions in Manchuria. This road has been built, and is now in operation, from Peking to Shan-hai-kwan, nearly one-half the distance. Russia entered a vigorous protest, but eventually withdrew her objections after China had signed an agreement that the new line to New-Chwang should not be mortgaged nor alienated to any foreign power. China signed the agreement in the face of an earnest protest from Great Britain. After much diplomatic quibbling, the final control for the completion of the road from Shan-hai-kwan to New-Chwang was signed by the manager of the Hongkong and Shanghai Bank, and Hu Yu Fen, the Chinese director of railways, on Oct. 10th, 1898. The bank agreed to advance £2,250,000 to complete the road. It was to be 260 miles in length, and finished by Oct. 10th, 1901. This security was a government

guarantee and a charge on the part of the road already completed from Peking to Shan-hai-kwan. Russia recently demanded that China cancel the concession, on the ground that the agreement signed in July, 1898, had been violated by both China and the English syndicate.

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SENATOR FRYE ADVANCES THE FOL-
lowing opinions in the Nicaragua Canal question: "I think the canal will be constructed over the Nicaragua route. I do not regard the Panama route as practicable. Twenty-five years ago I was a member of a committee that spent six months investigating the Panama route, and we reached the conclusion that a canal over that route was not practicable, owing to the difficulty of controlling the Chagres River, and as for a sea level canal, as proposed by De Lesseps, that we determined was entirely out of the question. I have not seen anything to change my mind on that subject. I do not think the canal should be anything except free to all nations alike. We might give our coastwise trade a preference which is confined to our own vessels, as we could easily do. I think we ought to control the canal, but so far as warships are concerned, I think it would be just as well to place it on the same basis as the Suez Canal. The canal will be of great advantage to the United States, particularly so if we are to conduct a large trade with the Orient, and it ought to be built."

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THE BUREAU OF STATISTICS AT WASH-
ington has issued a brochure on the colonies and dependencies of all nations, including the United States. It shows that two-fifths of the entire land surface of the globe is dependent territory, inhabited by one-third of the entire people of the earth. The number of colonies, protectorates, and dependencies in the world is 125. They are inhabited by 500,000,000 people, over three-fourths of whom live in the torrid zone, while all the governing countries lie in the north temperate zone. With the exception of the unstable republics of Central and South America, no important independent form of government exists throughout the whole globe-encircling area known as the torrid zone. Great Britain leads the world in the number, size, and successful administration of its colonies. Of the 125 dependencies of various kinds in the world, two-fifths belong to Great Britain, their area being one-half of the grand total, and their population being considerably over one-half. The British have forty-eight colonies, and the French follow with thirty-two, and after that comes Germany with eight. Though France stands next to Great Britain in the number and size of its colonies, the area controlled by France is only about one-third, and the population less than one-sixth that of the British. The United States comes along in the latter part of the list, being seventh as regards the population of its dependencies, and eleventh as regards area. Our four dependencies are Cuba, Porto Rico, Hawaii, and the Philippines.

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UNUSUAL INTEREST ATTACHES TO experiments now being conducted in the public schools of Chicago, whereby it is hoped to determine the comparative ability of children to withstand the fatigue of study. If a child is backward in his studies, it is argued there is some physical cause for it, and in case of failing health the cause may frequently be attributed to overwork. The ergograph is used to test the physical endurance of the subject. It is an instrument with an elevated stand, upon which

the subject's arms and hands are strapped down firmly. The fingers of the right hand, with the exception of the middle one, are securely bound. In fact, this finger is the only part of the right hand and arm that has any freedom. A ring is placed on the first joint of the finger. A cord is attached to this ring, and it passes over a pulley and holds a weight at its end. To the weight is attached a fountain pen, which makes marks on a strip of paper wound around a brass cylinder. This cylinder revolves, and as the middle finger is bent it draws the pen across the paper. As the finger becomes tired the lines drawn upon the paper become shorter. These movements are timed, and by the markings on the paper the nervous condition of the subject is estimated. It is claimed that one set of nerves will indicate the condition of the whole nervous system.

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UNDER THE PROVISIONS OF THE SEV-
enth article of the peace treaty with Spain, which stipulates that the United States shall adjudicate and settle the claim of its citizens against Spain, growing out of the insurrection in Cuba, there have so far been filed with the Department of State claims aggregating nearly \$30,000,000. President Cleveland, in the closing days of his second administration, sent to the Senate a list of claims filed up to that time, aggregating in round numbers, \$10,000,000. A list of the claims which have been filed since then was sent to the Senate by President McKinley at the end of the session just closed. These foot up some \$20,000,000, not including three claims where the recompense is not named. The largest individual claim is filed by John W. Brock, who asks \$2,162,514 for property losses. Albert Brock claims \$1,162,514, and Joseph Rigney, \$1,006,000 for property destroyed. Mrs. Ricardo Ruiz claims \$75,000 for the imprisonment and death of her husband. The other claims range from \$771,000 to \$1,500. The number of claimants is 123.

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IF THE NEW STEEL AND IRON PROCESS
company, capitalized at \$1,000,000, and incorporated in West Virginia, accomplishes what its president, Thomas A. Edison, Jr., claims for it, naval construction will be revolutionized. It is claimed that by its new process of hardening steel, a six-inch plate will be equal to a fifteen-inch plate treated by the Krupp or Harvey process. The keynote of the process is said to be the secret by which the elastic limit and the tensile strength of steel are increased, while its expansion and contraction are diminished. This increase of tensile strength, according to experiments already made, is from 68,000 pounds per square inch to 71,000 pounds, while the expansion and contraction have been decreased from 29.33 to 24.66 per cent., and from 63.35 to 62.14 per cent. respectively. As to the benefits to be derived in case this new discovery is, as is claimed, practical, they are obvious. Steel rails that will not spread, and shafts in ocean liners that cannot break, will diminish the number of deaths and accidents in travel by land and sea.

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THE SULTAN HAS MADE ANOTHER EF-
fort to raise the question of his sovereignty in Crete. He has suggested that he might be allowed one flag on Crete itself. His majesty has also protested against the arrangement made whereby Prince George is to communicate with the Powers, not through the Sultan, as it is maintained should be the case, but through a committee composed of the Ambassadors of England, Russia, and France sitting in Rome, under the presidency of the Italian Minister of Foreign Affairs.

The News of the Church

New York

Henry Codman Potter, D.D., LL.D., Bishop

At St. Thomas' chapel, the Rev. W. H. Pott, vicar, the recent Confirmation class exceeded 100 in number.

The Rev. George R. Van De Water, D.D., has just preached a special sermon in the college church at Amherst College.

At St. James' church, favorable news has been received from Florida, of the progress of the rector, the Rev. E. Walpole Warren, D.D., towards recovery.

The Westchester local assembly of the Brotherhood of St. Andrew has just held a very satisfactory gathering at the mission at Highbridge, in the upper part of the city.

The rector of Christ church, Rye, the Rev. W. W. Kirkby, has received an invitation from His Grace, the Archbishop of Rupertsland, to take part in the centennial services of the Church Missionary Society, to be held at Winnipeg during April.

A Long Rectorship

The Rev. W. N. Dunnell, D.D., has just celebrated the 40th anniversary of his ordination. He has held the rectorship of All Saints' church nearly 30 years.

Dr. Mortimer's Lecture on Symbolism

On March 13th, the Rev. Alfred G. Mortimer, D.D., of St. Mark's church, Philadelphia, delivered before the Church Club his address on "Symbolism in the Church."

Confirmation Classes

Bishop Potter administered Confirmation on Sunday, March 12th, to a class at Calvary church, presented by the rector, the Rev. J. Lewis Parks, D.D., and celebrated the Holy Eucharist. In the afternoon of the same day, the Bishop confirmed a class at the church of the Ascension, presented by the Rev. Percy S. Grant, rector.

Church Association for the Interests of Labor

A meeting was held March 14th, at St. Mary's church, Mott Haven, at which reports were rendered. The Rev. Dr. John P. Peters gave an address on "The justice of the Sunday closing movement to those who sell and those who buy." An address was also delivered by Mr. P. Kearney, of the Brassworkers' Union, on "Sunday rest from the standpoint of organized labor."

Archdeaconry of Orange

The archdeaconry held its winter session at Grace church, Middletown, the Rev. David J. Evans, rector. At the opening session, the Rev. J. H. McGuinness was preacher, and the archdeacon, celebrant of the Eucharist. At the business meeting which followed, the matter of incorporation of the archdeaconry received attention. Interesting reports from the archdeacon and the missionaries were received.

A Large Confirmation Class

At St. Mary's church, Mott Haven, the tenth anniversary of the rectorship of the Rev. Joseph Reynolds, referred to in our last issue, was marked by the Confirmation of a class of 33 persons by Bishop Potter who paid a high tribute to Mr. Reynolds. On the following Sunday, March 12, an anniversary sermon was preached, in which the rector gave a complete history of the work of the decade.

General Theological Seminary

The junior class has elected officers as follows: Mr. F. S. Arnold, of Poughkeepsie, N. Y., president, and Mr. H. S. Horting, of Elmira, N. Y., vice-president. Officers of the senior class for the present term are: Mr. Horace T. Oliver, of Clinton, N. Y., president; Mr. Malcolm S. Johnston, of Geneva, N. Y., vice-president; Mr. Mark H. Milne, of New York city, secretary; Mr. John C. Ward, of Belmont, N. Y., treasurer;

Mr. S. Beasley Jones, of Philadelphia, historian; and Mr. Albert L. Langley, of Albany, N. Y., precentor.

Cathedral of St. John the Divine

At the last meeting of the trustees of the cathedral of St. John the Divine, Bishop Potter presided, there being also present, the Very Rev. Dean Hoffman, the Rev. Drs. Dix, Huntington, Cady, and Rainsford, and Messrs. Cornelius Vanderbilt, W. C. Schermerhorn, S. D. Babcock, and George Macculloch Miller. An application to erect a building on the cathedral grounds for a training school for nurses was favorably acted upon, and the plans have been adopted. The building committee of the cathedral is to purchase for the choir eight monoliths of granite, and to proceed with the work of construction.

Training Schools for Nurses

The 25th anniversary of the founding of the training school work for nurses, of which that at St. Luke's Hospital is one of the most notable, was celebrated March 6th, at a great meeting at the Waldorf-Astoria, at which were present 800 trained nurses from 20 schools in Greater New York, all in the distinctive garb of their profession. The meeting in itself was a remarkable demonstration of the growth of this humane profession from the class of five members which, amid much opposition, marked a new departure in medical history in this country. Bishop Potter presided, and with him on the platform were ex Vice-President Levi P. Morton, and many other persons of note. The choir of St. Thomas' church, which gave the music at the graduation of the first class, rendered the musical part of this celebration, under the direction of the veteran organist, Mr. George Wm. Warren. The proceedings were opened by prayer by Bishop Potter, after which the history of the first school was read by the Rev. James Le Baron Johnson. Dr. Wm. M. Polk made an address, and Bishop Potter gave some words of counsel to the nurses before pronouncing the benediction.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Mission at the Church of the Advent

A ten days' Mission was commenced on the 4th Sunday in Lent at the church of the Advent, Philadelphia, the Rev. J. P. Tyler, rector, by the Rev. Nelson P. Dame, general missionary, closing March 21st.

\$10,000 for California

From the estate of Annie M. Randolph, deceased, \$5,000 is to be awarded to the Church Home for Aged and Infirm Women, San Francisco, and \$5,000 to the Board of Missions of the diocese of California.

New Rector of Holy Trinity Church

There was a very large congregation at Holy Trinity church, Philadelphia, on Sunday, 5th inst., when the new rector, the Rev. Floyd W. Tomkins, Jr., took charge. He took as the text of his discourse, "But one thing is needful," St. Luke, x: 42, and showed the needful thing to be Christ. He preached at Evensong, and also at the night service, in Holy Trinity memorial chapel.

Church of the Good Shepherd, Kensington

The Rev. John A. Goodfellow, rector, preached his 27th anniversary sermon, at Evensong, on the 3d Sunday in Lent. His official acts for the year were: Baptisms (including eight adults), 52; presented for Confirmation, 51; marriages, 16; burials, 33; communicants added (including 11 by transfer), 62. During the whole of his incumbency he has baptized 1,574; total confirmed, 625; marriages solemnized, 551; and has officiated at 1,116 burials. The communicants have increased from 23 to 355. Total receipts for the year were \$3 143 19. The property of the parish

is valued at \$50,000, and an endowment fund has been begun, which now amounts to \$345.

Church Work in Cuba

The Rev. Dr. W. Dudley Powers, general secretary of the American Church Missionary Society, preached on Sunday morning, 19th ult., in St. James' church, Philadelphia, the Rev. Dr. J. N. Blanchard, rector, his subject being the "Work of the Church in Cuba." In response to his appeal, \$433 have been sent in by members of the congregation. The Mothers' Meeting of this parish assembles every Monday evening, and are making garments for the half-clad Cubans.

Mid-Lent Services

The first of the special mid-Lent services, which were to be given every day during the week ending 11th inst., was held on Monday evening, 6th inst., at the church of the Nativity, Philadelphia, the Rev. L. Caley, rector. These services are under the auspices of the Brotherhood of St. Andrew, and comprise the following churches, each of which has an evening in turn: Advent, Grace, Incarnation, Nativity, St. Matthew, St. Matthias, and Zion, all of Philadelphia. The service on Monday was conducted by the Rev. J. P. Tyler, of the Advent, and consisted of a short prayer, followed by a hymn sung by the parish choir, after which the sermon was preached by the Rev. W. A. Guerry, of the University of the South.

St. Mark's Golden Jubilee

This is the jubilee year of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector. The corner-stone was laid on St. Mark's Day, April 25th, 1848, and the church first opened for divine service on the 20th Sunday after Trinity, 1849. It is proposed to observe the jubilee on All Saints' Day of the present year, and that a fund shall be raised to constitute a special endowment. The rector has recently issued a pastoral letter on this subject, saying that the vestry coincide with his suggestion that "the most appropriate and useful memorial of the jubilee would be a fund, the interest of which could be applied, in the first place, for the keeping in thorough repair the church buildings." By a resolution of the vestry, it has been decided that the Easter offering this year shall form part of this jubilee fund, which will be kept open until All Saints' Day. A capital sum of \$20,000 at least will be required.

A Rectory for St. Stephen's, Wissahickon

An energetic effort is being made by members of St. Stephen's church, the Rev. E. J. Perot, rector, to raise money to build a rectory on the Hermit st. front of the church property, as a memorial of the late Rev. Charles B. Bonnell, a former rector, who died suddenly on Christmas Day, 1890. The congregation has been working for the past seven years to secure the building fund of \$5,000. Of this sum, one half has been obtained, \$1,000 being donated by a person whose name is withheld. The rectory will be constructed of brick and stone, three stories high, with a frontage of 35 feet, and a depth of 37 feet. The building will stand 19 feet back from the house line on Terrace st. There will be a space of 29 feet between the church and the rectory, when the plan for the church enlargement is carried out. Bishop Whitaker confirmed a class of six candidates at this church, on Wednesday evening, 8th inst.

Work among Deaf-Mutes

The 40th anniversary of the founding of All Souls' church for the deaf was appropriately celebrated on the 3rd Sunday in Lent. The Holy Communion was celebrated by the rector, the Rev. J. M. Koehler, assisted by the Rev. A. W. Mann, general missionary, who also delivered the sermon. In the afternoon, the Rev. Mr. Koehler sketched briefly the work which had been accomplished during the past 40 years. He related how the labors of the Rev. Henry Winter Syle, the first pastor and founder of the church,

had borne fruit. The Rev. O. J. Whildin, of Baltimore, gave a graphic description of what 40 years of Church work meant. At the close of the service, a reception was held by the Rev. Mr. Mann whose visit here bears special importance, in that he is the author of the resolutions on "Christian Unity and Deaf-Mutes," one of the most important religious publications of its kind. The pamphlet was adopted as a standard work by the Tenth Conference of Church Workers held at Columbus last summer.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

In our report of the Confirmation at the church of the Redeemer, last week, we gave the number confirmed as 11. It is due to the rector, the Rev. Percival McIntire, and to the parish, to state that the figures should be 21. The correction was received too late for insertion in our last issue.

The Bishop visited Waterman Hall last week, and gave an address to the young ladies. The school is full.

The name of Holy Cross has been given to the mission at Halsted and 55th sts.

Tentative Swedish services are being held in the neighborhood of Humboldt Park.

A new Sunday school, an off-shoot of Christ church, Woodlawn, has been started under the superintendency of Mr. F. D. Hoag. Dr. Rush-ton had services last Sunday in this mission, which is the fourth new one opened since the last annual convention.

The Rev. G. Heathcote Hills, now assisting the Rev. E. M. Stires at Grace church, has accepted a call to Christ church, St. Joseph, Mo.

The Rev. G. W. Bowne, assistant to Dr. Cheney, of the Reformed church, Chicago, has applied for admission to the Church by the Bishop of Easton, Maryland, on the recommendation of Bishop McLaren.

Puerto Rico assigned to Bishop McLaren

The Presiding Bishop has appointed the Bishop of Chicago to have full episcopal charge of any congregations existing or to be established in the Island of Puerto Rico.

St. Peter's, Sycamore

The work of repairing this church, the Rev. N. W. Heermans, rector, which was partially destroyed by fire Feb. 11th, is progressing finely. The carpenter work has been finished, and the decorators are now in charge. The church is expected to be ready for occupancy at Easter. The basement floor has been lowered to prevent further fire from the furnace. Two new furnaces have been placed in position. A new Brussels carpet will cover the main floor, and, with the white marble altar and its proper furniture, a hardwood chancel floor, a new brass altar rail, a new litany desk, and other handsome chancel improvements, the interior of St. Peter's will present a better appearance than ever before.

Confirmation Classes Presented

On mid-Lent Sunday, the Bishop of Chicago confirmed, in the morning, a class of 21 in St. Andrew's, presented by the Rev. W. C. De Witt, rector, and in the evening, one of 14, at St. Luke's, of which the Rev. H. L. Cawthorne is priest in charge.

Bishop Tuttle's Lecture

On the evening of Saturday, the 11th, in Grace church, Bishop Tuttle, of Missouri, delivered the third of the Church Club course of lectures before a large assemblage. His treatment of the subject, "Hooker and the post-Reformation period," riveted closely the attention of his audience, as with that forceful language for which the Bishop is so well-known, he depicted the characteristics of an age which is too little studied by readers of the history of the Anglican Church. The publication of these lectures in book form, as is intended after Easter, will be welcomed by the Churchmen of the diocese.

Visitations by Bishop White

Bishop White, of Indiana, has been a visitor for a fortnight, holding Confirmations for the

Bishop of Chicago, as follows: On the evening of Tuesday, the 7th, at St. Alban's, when 12 were presented by the Rev. G. W. Knapp; Wednesday evening, in St. Paul's, Kenwood, a class of 25 prepared by the Rev. C. H. Bixby and his assistant, the Rev. D. W. Howard; Thursday evening, seven presented by the Rev. Dr. Delafield in the church of the Transfiguration; the Bishop's sermon being attentively heard by a large congregation, who appreciated his singularly apt illustrations; a mixed choir of 34 in vestments rendered excellent music. All here, rector, choirmaster, and organist especially, are cheered and encouraged by the gift to the church of a pipe organ, which is to be in place at Easter. Bishop White visited St. Paul's, Riverside, on Saturday evening. On Sunday morning last he confirmed a class of 20 in St. Mark's, presented by the Rev. W. White Wilson. The sermon is much spoken of, and was evidently appreciated by those who heard it. In the evening the Bishop confirmed a large class at St. Bartholomew's, Englewood, presented by the Rev. G. Wright, *locum tenens* for the rector, who is taking a prolonged and much-needed rest in Florida.

Vested Choir at the Church of Our Saviour

Bishop White had other appointments for the week, and on Tuesday evening was to be in the church of Our Saviour, where many heard for the first time the vested choir of 40 voices, which made its inaugural public appearance last Sunday, after some months' training by Miss Mary Helen Watt, who is also organist. The vestments, over 80 in number, were made entirely by some 50 ladies of the parish, the material costing about \$400, which was cheerfully provided. The church of Our Saviour is the last of the city churches to adopt this method of rendering the music of the Church; before the year 1884, the vested choirs of the diocese were only three; namely, at the cathedral, at the Ascension, and at Calvary.

The New Rector at St. Peter's

The Rev. Frank DuMoulin whose portrait appears on the front page, is of Huguenot extraction. He is 28 years of age, and son of the Rt. Rev. J. Philip DuMoulin, Lord Bishop of Niagara, whose see city is Hamilton, Ontario, and whose powers as preacher and organizer he seems to have inherited. His early education was obtained at Trinity College School, Port Hope, Canada; he graduated in arts from the University of Trinity College, Toronto, in '91, and in divinity in '94, in which last year he was ordered to the diaconate by the Rt. Rev. Arthur Sweatman, Lord Bishop of Toronto, and ordained priest in '95. He served as assistant at the church of the Holy Trinity, Toronto, and then came to Chicago on the invitation of the Rev. John Rouse, to assist him at Trinity church, from which he was called to be rector of Emmanuel church, Cleveland, two years ago. There the success of his pastorate was phenomenal. The Rev. E. W. Worthington, diocesan secretary, in sending Mr. DuMoulin his "letters dimissory," says: "We will miss you sadly. You have left a record behind you such as no rector has been able to achieve in Cleveland in so short a time." He found Emmanuel parish struggling under a debt of \$12,000. He left it free. The congregation had dwindled to a small number. He so increased it that a new and larger church edifice was a necessity. There were no parish societies. It now has 12 guilds doing active Church work. He arrived in Chicago on the 22d, and preached his inaugural sermon here on the 26th ult. It may be added that Mr. DuMoulin was general secretary of the Brotherhood of St. Andrew in Canada during the period of its planting and establishment among our neighbors; *i. e.*, from '90 to '93.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

This season the noon-day Lenten services at St. Peter's church are being very well attended.

At a meeting of the Pittsburgh branch of the Woman's Auxiliary, held at the Church rooms on Thursday, March 2d, Mrs. Daniel Duroe was

elected recording secretary, to fill the vacancy occasioned by the death of the late Mrs. Tschudi.

Confirmations since Jan. 1, 1899

Greensburg, 8; Freeport, 4; Greenville, 3; Union City, 5; Waterford, 1; Miles Grove, 6; Trinity church, Washington, 11; Beaver Falls, 4; New Brighton, 9; Cambridge Springs, 5; Church Home, Pittsburgh, 2; Charleroi, 4; Wilkinsburg, 17; Homestead, 1; Blairsville, 10; Christ church, Allegheny, 7; Oakmont, 28; New Kensington, 2; Leechburg, 10; Vandergrift, 7.

A New Church and Rectory for Homestead

The old church building and property belonging to St. Matthew's parish having been sold, and a lot in a more advantageously situated part of the town having been procured, plans have been accepted by the vestry for the erection of a new church edifice and rectory combined, work on which will be begun immediately. In the meantime the congregation has been holding services in Mozart Hall, and during the past week has suffered a considerable loss by the destruction of its organ, choir vestments, and books, the result of a fire in the building of which the hall forms a part.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Confirmations by Bishop Anson R. Graves

The following should be added to the list given in our last issue: Christ church, Lima, 1; St. James', Painesville, 11; Bethel, Peninsula, 3.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

A Mission in Pontiac

A Mission extending from Monday, Feb. 20th, to Friday, March 3d, has been held in Zion church. The Rev. A. Corbett, rector of St. Paul's church, St. Clair, was missionary, and was assisted by the Rev. H. E. Ryerson, missionary in Oakland Co. Mr. Corbett has the happy faculty of apt illustration, which makes his addresses not only interesting, but easily grasped in their salient points by even his juvenile hearers. The Mission was well attended throughout, notwithstanding the fact that almost nightly conventions of local interest were being held. Mr. Corbett was invited by the congregation to continue the Mission for the third week, but was unable to comply. Judging from the numerous inquiries relative to Church life and doctrine sent in to the missionary, it is evident that an awakening and a fresh start forward has been inaugurated in this important centre for Church activity.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

At the monthly meeting of the diocesan branch of the Woman's Auxiliary, held in St. John's parish hall on March 7th, the Rev. J. A. Gilfillan, of White Earth, Minn., gave an interesting account of the work among the Indians to which his life is devoted.

Mr. J. R. Matthews, of the University of Oxford, has been giving a series of Bible readings at St. John's hall in the afternoons, and at that of the Epiphany in the evening, which are of unusual interest.

A Quiet Day for Women

On Thursday, March 9th, at St. Mark's cathedral, the Bishop conducted a Quiet Day for women, especially those of the auxiliary; there was a large attendance from the different city parishes. The subject of the addresses was the Seven Gifts of the Holy Spirit bestowed in Confirmation. They were deeply instructive and helpful.

Men's Meeting of Epiphany Mission

The 16th anniversary of the men's meeting of the Epiphany mission chapel in South Washington, took place on one of the stormy evenings in February, but it was attended by 130 men, as well as many interested friends. Besides the rector of the parish, and the Rev. Louis G.

Wood, now in charge, there were present of the clergy formerly connected with the mission, the Rev. Messrs. Griffith, Sontag, and Hiliker, who made brief addresses of congratulation and pleasant recollection of the past. Among the letters read was one from a man in New York, who wrote feelingly of what the Men's Meeting had done for him, and as a token of his appreciation, sent a check to aid in its support. More than 200 men have been brought to Confirmation through its influence, and hundreds of others have here found sympathy and encouragement.

Fond du Lac

Charles Chapman Grafton, D.D., Bishop

The 10th anniversary of Bishop Grafton's consecration is to be commemorated on St. Mark's Day, April 25th. A testimonial will be presented, and Bishop McLaren will preach the sermon.

Massachusetts

William Lawrence, D. D., Bishop

Emmanuel Church, Boston

The new edifice, on Newbury st., was opened for divine service on Sunday, March 5th. Bishop Lawrence preached in the morning, and congratulated the parishioners upon the accomplishment of a great work; in speaking of the growth of the parish, he said:

A parish, though not made or unmade by rectors, does receive its temper and characteristics from rectors, provided they be leaders. Such has been peculiarly the case with Emmanuel parish. In the 38 years since the first rector took up his duties, there have been but three, and the third is happily with you still. This is an excellent record, and although the terms of the first two rectors, Drs. Huntington and Vinton, were but eight years each, and that of Dr. Parks, up to the present, over 20 years, each term marks a certain phase of development in the parish life.

At the conclusion of the sermon, Dr. Parks thanked the parishioners for their help and co-operation in the important work which was represented by the present stately and magnificent edifice, and read letters from the Rev. Dr. Donald, of Trinity, and others, who sent the warmest congratulations. At the afternoon service Dr. Parks preached, and made this reference to himself and his endeavors in the parish.

It is 21 years this month since I first preached in this church, brought here by my dear friend, Gov. Rice, from whose noble memorial I now speak. It has been a long ministry. It has had its discouragements, due not to lack of co-operation on the part of the congregation, but to the weakness of my own spirit. I suppose few ministers have had things made so light and easy as they have been made for me,—21 years of almost unbroken health, and of liberal support, freeing me from the necessities which so often cripple the usefulness of the ministry. A loving, happy home, the inspiration of this noted community, the honor of the friendship of Phillips Brooks—these have been the happy conditions amid which my ministry has been passed.

The church edifice will well repay careful investigation, and though located on the site of the old church, only a few portions of the old walls were retained. The nave is unique in architecture, and well presents the effect of the old English church style. The woodwork is dark, and the pillars and stone work are of white Indiana limestone. The roofs of corridors are low. Above them, and back, are the roofs of the aisles, from which rise the clerestory walls which support the main roof of the nave. The walls are of Brighton conglomerate, with sandstone trimmings. The interior angles of the aisle arches appear so that the mouldings, instead of being allowed to die out at the intersection, as is customary, are carved through to the capital, and interlace one another. No other church in the country possesses this feature. The chancel, with its stone arch in front resting on massive piers, is commodious as well as beautiful. The acoustic principles are well looked after. The floor is of marble and mosaic, with the ceiling groined. There are 23 stained glass windows in this part of the edifice. Behind the organ is found the Bethesda chamber which is intended

for invalid persons, or those who desire privacy during the services. The organ itself is not yet completed. The memorial windows from the original church have been replaced with excellent effect into one large window. In the clerestory of the church proper are 42 windows. These are monochromes in a pleasing shade of English glass, green in tone. The credence table of stone, surmounted by an oak canopy, is in memory of Thomas Lambard Rolinson. The baptistry is a stone recess to the south of the chancel, inscribed, "In memoriam, Ruth Allen." The font in the baptistry is of pink Knoxville marble, elaborately carved, and covered by an oaken canopy suspended from the ceiling. It is dedicated "To the glory of God and in memory of Stephen Van Rensselaer Thayer." This and the pulpit were designed by Mr. Henry Vaughn. The pulpit is in memory of Alexander Hamilton Rice, mayor of Boston, U. S. congressman, governor of Massachusetts. The lecturn, in memory of Mrs. Howard Payson Arnold, copied from one that is now in the church of St. Stephen the Martyr, in the parish of Westminster, London, Eng., has already been described in our columns. The door leading from the church to the vestry is in memory of Richard Manning Hodges, M. D., who was a communicant for 34 years. The memorials of Dr. Alexander H. Vinton, Benjamin Tyler Reed, and Randolph Marshall Clark, taken from the old church, are located on the right of the chancel. The parish house and chapel adjoin the church. In the basement of the former are located choir rooms, curate's room, and accommodations for the sexton. Upon the first floor are rooms for the rector and for visitors. The art students' club room for young women is on the second floor, together with the rooms for the parochial societies and for the use of the deaconess. Emmanuel church was started March 17th, 1860. The first services of the church were held in Mechanics' Association Hall, Bedford st., Sept. 16, 1860. The Rev. Dr. F. D. Huntington was called March 24th, 1861, and resigned in 1869. Emmanuel church was consecrated April 24, 1862. The Rev. Alexander H. Vinton, D. D., was called Oct. 5, 1869, to the rectorship, and remained till Dec. 1, 1877. At Advent, 1878, the Rev. Leighton Parks, D.D., became rector.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

Bishop Seymour, at the request of the Bishop of the diocese, is arranging for a visitation of several parishes during the present month. Correspondence should be addressed to him at Springfield, Ill.

The Bishop's Health

Under date of March 9th, the Bishop writes from St. Alban's, Vt.: "I cannot add much to my last report, respecting my health. I am without pain or distressing symptoms, but do not gain strength or ability to do anything to speak of. I have the most loving and efficient care, and everything possible is being done for my comfort and recovery."

Georgia

Cleland Kinlock Nelson, D.D., Bishop

Destruction of a Church

Georgia and the Southern States in general were swept by a tremendous electrical and wind storm on March 7th and 8th. These storms have been peculiarly destructive to church buildings, our own Communion having lost some four or five buildings within the last few years. Archdeacon Walton and the little band of people at Elberton have been laboring for a number of years to erect a church building at Elberton. They had finally succeeded, and the long-desired building was nearing completion, when, about midnight on March 7th, the storm which swept through Elberton prostrated the entire structure, ruining it beyond repair. All parties concerned are in despair, but are at present busily engaged in attempting to rescue some portion of the building from the mass of debris piled upon the church site. With a com-

mendable tenacity of purpose, they propose at once to renew their efforts to complete their building. As the Lord helps those who help themselves, we expect, notwithstanding the dark outlook at present, their ultimate success.

Florida

Edward Gardner Weed, D. D., Bishop
Organization of Jacksonville Clericus

On Monday, Feb. 27th, the clergy of Jacksonville and vicinity met for the purpose of organizing an association to be known as the Jacksonville Clericus. The object sought was mutual help and social intercourse. Those present entered heartily into the idea, and the result was very satisfactory. The officers elected were: President, the Rev. R. H. Weller, D. D.; vice-president, the Rev. L. H. Lighthipe; secretary, the Rev. A. B. Whitcombe. It was decided to meet every two weeks, and to have a short paper on some practical subject of parochial work, followed by a general discussion, and closing with a social hour. The subjects to be discussed at the next two meetings will be, "Associate missions" and "Sunday school methods and work."

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The pre-Lenten Retreat for the clergy of the diocese, held in the Associate Mission clergy house, was most profitable and highly appreciated; gratitude is due to the Rev. Prof. Webb, of Nashotah, the conductor.

The Rev. T. G. Losee has resigned the rectorate at Cedar Rapids, to devote more time to the mission at Albion, and to open aggressive work at Fullerton.

Church Events in Omaha

After a few months' absence in Indianapolis, the Rev. H. P. Silver returns, warmly welcomed, to the diocese, as rector of the church of the Good Shepherd. He was formerly rector of Holy Trinity, Lincoln, where he has just been succeeded by the Rev. F. W. Eason, of Nebraska City, who in his three years' rectorate did a good work, and leaves a stronger parish, an improved church, and a new rectory as his memorials. Dr. Fair, the dean of the cathedral, in addition to all his other heavy duties, has had laid on him the burden and responsibility of distributing \$5,000 sent anonymously to him for the poor in the city.

Progress in St. Mary's, Blair

This parish has developed a marked increase of life and energy, under the inspiration of its new rector, the Rev. A. T. Young. A class of 16 were confirmed Feb. 26th, at the Bishop's visitation, and a branch has been organized of the Junior St. Andrew's Brotherhood. Mr. Young is doing a good work in opening mission services in neighboring towns.

Anniversary of the Bishop's Consecration

The 14th anniversary of Bishop Worthington's consecration was fittingly celebrated in St. Matthias' church, Omaha, on St. Matthias' Day, by the ordination of three deacons at the memorial Celebration. The floral decorations were beautiful, the music good, and the whole service of more than usual impressiveness. Preceded by the cross and choir, a number of the clergy entered with the Bishop. After the processional hymn and bidding prayer, the Rev. I. P. Johnson preached the sermon, which was followed by two features which the Bishop has adopted as part of every ordination since he has been in the diocese: Each candidate in turn read aloud the Declaration required by the Constitution, a signed copy of which he then handed to the Bishop who reverently laid it on the altar, and the preface to the ordination service was read by the Rev. H. Silver, followed by the form prescribed in the ordinal. At the close of the function, Bishop and Mrs. Worthington entertained 14 of the clergy at luncheon. Of the new deacons, Messrs. Moore and Taylor are at work in the city; Mr. Russel goes to work in Neligh.

The Bishop has in the 14 years ordered 24 deacons, and ordained 39 priests for this diocese.

The Bishop's Health

At this altitude Bishop Worthington is unable to take needed physical exercise, or even walk more than a block, but determined to test his strength fairly, he is, with care and due consideration of the limitations he is under, attempting the visitation of the diocese. Last Sunday he visited Columbus and Schuyler, catechising the Sunday school, preaching, celebrating, and confirming six in the morning, and preaching and confirming nine in the evening. The previous Sunday he welcomed the new rector at the Good Shepherd, Omaha, in the morning, and preached at Blair in the evening, confirming 16. He is thankful to note evident increase of spiritual life in all parishes visited.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Scholarship Fund for Hobart

Miss Catherine M. Tuttle, of Columbus, Ohio, has presented to Hobart College, Geneva, \$20,000 to establish a scholarship fund for the assistance of deserving and needy students. The scholarships are to be named in memory of Miss Tuttle's uncles, the late Joseph and Sylvester Tuttle. There is no restrictive clause in the deed of gift, it being stipulated that they shall be awarded without regard to ecclesiastical connection or intended pursuit after graduation. The form of investment has been left to the discretion of the trustees, but it is likely that the gift will be made doubly useful by investment in the shape of a new and much-needed dormitory, the only money-yielding kind of college building. If this building is erected, it will be called Medbery Hall, and will greatly enhance the beauty of the campus.

Maryland

William Paret, D.D., LL.D., Bishop

On Sunday, March 5th, Bishop Paret visited St. Peter's church, Baltimore, the Rev. Frederick W. Clappett, D. D., rector, and administered the rite of Confirmation to a class of 32 persons. In the evening the Bishop attended a meeting under the auspices of the Bishop's Guild, at Christ church, and made an address.

Mrs. Macklin has presented the diocesan libraries with about 400 volumes, many of them valuable, from the library of her father, the late Judge William A. Stewart.

The Maryland branch of the Woman's Auxiliary has planned a Lenten course of missionary study for Churchwomen. It is expected that during March Miss Huntington will lecture on work in China and Alaska.

The Bishop has entered into an agreement with the Sisters of All Saints', Baltimore, under which they are to take charge of the Chase Home at Annapolis, beginning with May 1st next.

The midday Lenten services, held annually at the church of the Messiah, Baltimore, the Rev. Peregrine Wroth, rector, are this year being well attended and appreciated. The services are held daily except Saturday, beginning promptly at 12:20 P. M., and ending at 12:50. Prominent clergy of the city and vicinity officiate. The music is by the St. Cecilia Guild.

Presentation to Rev. R. A. Tuftt

The Daughters of the Church, connected with the church of the Holy Innocents, Baltimore, have presented to their retiring rector, the Rev. Robert A. Tuftt, a handsomely embroidered white satin stole, as a farewell gift. The new rector of Holy Innocents, the Rev. George M. Dame, preached his first sermon on Sunday, March 5th, to a very large congregation.

Deaf-Mute Services

Forty years ago the first Prayer Book service in the sign language of deaf-mutes, was held at Grace church, Baltimore, by Dr. Gallaudet, then on a journey to the South. The event was

suitably commemorated by a service in the church on the evening of March 2d. Bishop Paret made an address. The historical sermon was preached by the rector, the Rev. Arthur Chilton Powell. A brief address was made by Dr. Chamberlain, curate of St. Ann's church, New York, representing Dr. Gallaudet who was unable to attend the anniversary exercises on account of illness. The addresses and sermon were interpreted for the hundred or more deaf-mutes in the congregation by President Gallaudet, of the National College for the Deaf at Washington. On the following evening, a service entirely in the sign language was held in the chapel adjoining the church, at which the Rev. Messrs. A. W. Mann, J. M. Koehler, C. Orvis Dantzer, and O. J. Whildin made addresses. At the close the congregation adjourned to the parish rooms, where a social time was had, and refreshments served.

Reunion in Trinity Church, Baltimore

A reunion and entertainment was given in the Sunday school room, on March 2nd, under the auspices of the young men of the church. The rector, the Rev. Julius E. Grammer, D. D., made a pleasant address of welcome to over 600 persons who had been invited. The school room was attractive in new paint and decoration and improved lights. The exterior of the church has been painted, all the improvements being the gifts of friends. A handsome new carpet has also been presented to the church. A programme of vocal and instrumental music and readings was rendered.

North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop's Visitations

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|-------------------------------|------------------------|
| MARCH | |
| 10-12. Buffalo and Casselton. | 16. Langdon. |
| 13-14. Fargo. | 17. Milton. |
| 15. Park River. | 18. Ardock. |
| 19. Park River. | 20. Minto. |
| 20. Park River. | 21. Lakota. |
| 21. Park River. | 22. Walshville. |
| 22. Walshville. | 23. Forest River. |
| 23. Forest River. | 24. Lakota. |
| 24. Forest River. | 25. Rolla. |
| 25. Forest River. | 26. Rolla. |
| 26. Forest River. | 27. Towner. |
| 27. Towner. | 28. Rolla. |
| 28. Rolla. | 29. Cando. |
| 29. Cando. | 30-31. Devils Lake. |
| APRIL | |
| 1. Fort Totten. | 2-3. Devils Lake. |
| 2. Devils Lake. | 4. Minnewaukon. |
| 3. Devils Lake. | 5. Mandan. |
| 4. Devils Lake. | 6. Bismarck. |
| 5. Devils Lake. | 7. Pembina. |
| MAY | |
| 4. Walhalla. | 7. Bathgate. |
| 5. Neeche. | 8. St. Thomas. |
| 6. St. Thomas. | 9. Lisbon and Elliott. |
| 7. Bathgate. | 10. Grafton. |
| 8. St. Thomas. | 11. Enderlin. |
| 9. Lisbon and Elliott. | 12. Mayville. |
| 10. Grafton. | 13. Wapeton. |
| 11. Enderlin. | 14. Northwood. |
| 12. Mayville. | 15. Northwood. |
| 13. Wapeton. | 16. Northwood. |
| 14. Northwood. | 17. Northwood. |
| 15. Northwood. | 18. Northwood. |
| 16. Northwood. | 19. Northwood. |
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| 24. Northwood. | 27. Northwood. |
| 25. Northwood. | 28. Northwood. |
| 26. Northwood. | 29. Northwood. |
| 27. Northwood. | 30. Northwood. |
| 28. Northwood. | 31. Northwood. |

California

William Ford Nichols, D.D., Bishop

A memorial service in memory of the late Rev. Dr. Brewer was to be held on Saturday, March 11th, at the cathedral mission of the Good Samaritan, San Francisco. The Bishop was to deliver the sermon.

There has been prepared a map of the diocese, giving exact locations of all parishes and missions. Copies of this may be had from the secretary of convention.

Bishop Rowe, of Alaska, has arrived in San Francisco, and intends spending three weeks there before returning North.

Organization of Sunday School Institute

On Tuesday evening, Feb. 21st, at St. Luke's church, San Francisco, was held a meeting of the rectors, superintendents, and teachers of the diocese, to organize a diocesan Sunday School Institute. The meeting was largely attended, and much enthusiasm prevailed. A constitution was adopted, and the following officers were elected: President, the Bishop; 1st vice-president, the Rev. H. E. Cooke; 2nd vice-president, the Rev. F. J. Mynard; secretary, the Rev. C. W. Shaw; executive committee, the Rev. M. D. Wilson, the Rev. W. I. Kip, Jr., and George S. Baker, M. D.

An Episcopal Residence

The committee for the building of a residence for the Bishop has met and organized, with Mr. Wm. Babcock as chairman, Mr. W. H. Crocker, president the Crocker-Woolworth bank, San Francisco, treasurer, and the Rev. W. C. Shaw, secretary. It is hoped that the committee will be able to present the residence to the Bishop in January, 1900, the 50th anniversary of the diocese.

Iowa

Theodore Nevin Morrison, D.D., Bishop

The fund to procure a mural tablet to be placed in Davenport cathedral to the memory of the late Bishop Perry, now amounts to \$82.10. One hundred dollars at least is needed to provide a proper tablet. Contributions to augment this fund are requested, and may be sent to the treasurer, the Rev. Hamilton Schuyler, care Scott County Savings Bank, Davenport, Iowa.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The Church Club

The club continues to grow in strength and usefulness. The service of lectures under its auspices, on subjects relating to the various Reformation periods, as already announced in THE LIVING CHURCH, are being well attended by Churchmen and non-Churchmen.

On the third Sunday in Lent Bishop Tuttle preached to an overflowing congregation, at St. Clement's pro-cathedral.

Other religious bodies are observing the Lenten season this year more than ever before. Revivals and evangelistic meetings are being held nightly. A series of sermons are being delivered in the People's church by representative preachers of the different denominations, giving the reasons why they are what they are. Bishop Gilbert has accepted an invitation to deliver on mid-Lent Sunday evening, his "Reasons for being a Churchman."

A Quiet Day for Women

Bishop Gilbert conducted a Quiet Day for women at St. Clement's church, Tuesday, March 7th. The attendance was very good, the service impressive and uplifting. The Bishop took "The Beatitudes" for the theme of his remarks, which alternated with periods of meditation.

Honolulu

On the 2d Sunday in Lent the Bishop of Honolulu held an ordination in his cathedral church of St. Andrew. Those admitted to the priesthood were the Rev. William Ault, an alumnus of the Missionary Training College of St. Boniface, Warminster, England, missionary of the Anglican Church on the Island of Main, and the Rev. John Frederic Lane, associate of St. Nicholas College, Lansing, England, headmaster of Iolani school. Matins was said in the college chapel at 9:30 A. M., the remainder of the service being taken in the cathedral. The Bishop and clergy robed in the clergy house in the precincts, and proceeded thence to the vestry, where the surpliced choir was awaiting them, at 11 o'clock; the processional cross and pastoral staff being borne in their proper places. The sermon was preached by the Rev. Erasmus J. H. Van Deerlin, B. A., chaplain to the Bishop of Northern California. The candidates were presented by the Rev. V. H. Kitcat, examining chaplain to the Bishop of the diocese, the Gospel being read by the Rev. Edw. A. Renouf, D. D., rector emeritus of Keene, N. H., and clerical deputy to the General Convention. The service was choral as far as possible, and being carried out according to the ritual of the Anglican Church, was solemn and impressive. It was a happy combination of circumstances which enabled the Bishop of the diocese, at this, his first, ordination since the political annexation of the islands, to invite two priests of the American Church to take part in the service, and assist in the laying on of hands.

Editorials and Contributions

The Seven Last Words

LIFE has few more solemn moments than those which mark the close of some eventful career; and few words are held to be of deeper import than those which, with the parting breath, drop from the lips of the beloved or revered. Through the gathering gloom of the approaching night of life, the words sometimes, to the silent bed-side watchers, seem to break like beams of light, illuminating for the moment the passing of the spirit, and heralding its coming day.

Especially do men take thoughtful note of the last words of those who have been marked by superior character, high position, or distinguished career, and attach to them a peculiar significance, as either reminiscent of the past or prophetic of the future. So, amidst the roar of the tempest which fitly accompanied the dying moments of Napoleon, old associates listened awe-struck to the murmured words which seemed to betoken the last earthly workings of that mighty spirit, "*Tete d'armee.*" So, too, to turn from the chieftain to the statesman, the words of the younger Adams, as he was suddenly stricken down in the halls of State, "This is the end of earth," fell upon the ears of the bystanders as alike expressive of the emptiness of human ambition. So, too, the grief-stricken group around the dying bed of Melancthon, caught an expression of the higher and brighter level of his last earthly thought, the words uttered in answer to questions of loving ministrations, "*Aliud nihil, nisi coelam.*" And, indeed, men do well to be mindful of such dying words. While there are multitudes of last sayings that are either meaningless or delusive, unconscious murmurings, the resigned utterances of exhausted nature only, or the hackneyed phrases of the conference meeting—there are those which, from the very door of the tomb, speak lessons of solemn import to the living.

In view of this reverential tendency in the cultivated mind, the Last Words of One who, as the founder of Christianity, stands out in the world's history as a personage of supreme importance, the Last Words of our Blessed Lord, may well claim special attention. So deeply has this been felt by the faithful, that they have become accustomed to set apart a special season for their devout consideration. So native also to the Catholic heart has been this custom, that no authoritative voice of the Church has been needed to secure its observance. It has sprung into being by virtue of its own Christian fitness and evident spiritual value. It is the spontaneous outgrowth of a personal sympathetic entering into, and participating in, the sufferings of Jesus as the crucified Saviour. Hence, as the more apt and immediate season for entering spiritually into the mingled love and anguish of the Passion, the three fateful hours of the afternoon of Good Friday have been set apart for their more express and profound consideration. For close, consecutive meditation upon their nature and significance in detail, no other season can be so becoming and useful. The "Three Hour's Service" ought, then, to be of universal observance throughout the Church. Just in proportion as the faithful,

in spiritual experience and practice, draw nearer to the suffering heart of the Crucified Christ, it will be. What the Christianity of the age needs is less talking about Him and more walking with Him.

But while the Good Friday "Three Hours' Service" has this express function and importance; the devout contemplation and use of "The Seven Last Words" of our Lord is neither necessarily nor wisely to be confined to that season. Outside of Good Friday, of Holy week, of even Lent itself, they may be made to do a blessed spiritual work of preparation for each of those seasons of holy fasting in succession. No thoughtful dwelling upon them in devout meditation can, at any time, fail to deepen one's feeling of the guilt of sin; of the cost of the atoning sacrifice; of the priceless value of the soul's redemption; of the duty of the faithful to maintain in return, a life of the most loyal and loving obedience. Nothing can be better fitted to withdraw the mind from worldly things and fix the thoughts on things heavenly and divine; in other words, to prepare it for the effective use of the means for spiritual discipline and development required for the right observance of any Church fast, than a just realization of those solemn truths.

Besides this, the lessons of "The Seven Last Words," are, so to speak, universal. They are for every place and time in the Christian life. In what situation can the true Christian be placed, in which some one of them does not reveal and enforce the duty of the moment? Note them carefully; patience and forgiveness towards the erring and injurious; tender and helpful concern for the dependent and distressed lovers of their Lord; compassion for hungering, thirsting, and suffering humanity; trustful longing for the spiritual blessedness of Paradise; painful concern at any seeming loss of the Divine Presence; solemn questioning as to one's progress towards the finishing of the Christian life-work; and close self-scrutiny as to one's readiness to yield up the departing spirit to the faithful keeping of the Father. When and where will the true Christian find no place for the devout and useful consideration of topics like these? Before any one thinks otherwise, let him make a systematic trial of it. Let him from time to time, take one or another of these solemn "Last Words," and make it the subject of devout meditation and prayer, and see if it does not help to disillusion him as to his supposed need of the aid of worldly pleasures to provide him with true happiness, and reveal to him the too-much forgotten truth, that there is in the religion of Jesus a living fount of peace and joy which the world can neither give nor take away.

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The Archbishop's Views

THE Archbishop of Canterbury made an admirable address to the members of the Convocation on the opening of the session, in which he explained in a frank, straightforward way, precisely what the archbishops intend to do in order to settle present difficulties in the Church. In the course of his remarks he met the principal objections which had been suggested. One of

these was that the Archbishops could not judge the cases which might be brought before them, without bias. They have, in fact, expressed themselves upon some of the most important points. This naturally gives rise to the fear that they have prejudged the questions at stake. The Archbishop said they could not help having opinions. He had been a bishop for nearly thirty years, and had had to look into these matters a great deal. But for his own part, whatever his opinions were, he was ready to change them if the clergymen, or his counsel, or his expert were to convince him that he had previously been in the wrong, and he should not feel that he was doing a thing which would lower him before the nation, or before the Church. Without that understanding, the offer to hear them would be a mockery. He did not at all mean that it should be so. He meant to listen to what they had to say, and to use the best powers of intellect that he had to judge all that was put before him, and decide on the disputed points to the best of his ability. He did not think there would be any ground for alarm in the minds of those who had any knowledge of his past life or his past conduct.

The Archbishop's utterances had a marked effect, and if they could have been taken alone, would no doubt have completely reassured those who were most concerned. But the Archbishop of York on the same day addressed the Northern Convocation on the same subject. His remarks presented a curious contrast to those of Archbishop Temple. He spoke of the men whose cases were liable to come before the archiepiscopal tribunal as having been led into serious error, as people who had disturbed the peace of the diocese, took comfort in the idea that the large majority are opposed to them, referred to the position taken by the bishops at their meeting in January as final, and said that the "excesses and errors" of a part of the clergy, "call for very definite measures on the part of the authorities of the Church." These are not the words of a judge, but of an executive officer. They have caused a strong feeling of apprehension, and it would not be surprising if some of the clergy of the North preferred to resign themselves to the tender mercies of the Public Worship Regulation Act rather than seek a hearing before the Archbishop's tribunal, knowing beforehand what his decision will be.

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Pope Leo on Americanism

II.

IN the Letter of Pope Leo on "Americanism," he deals with certain conclusions which he has found in the life of Father Hecker, deduced from the principles considered in the first part of his Pastoral. One of these is the opinion that in these modern times the Holy Spirit pours forth richer and more abundant graces upon the souls of the faithful than was the case in earlier days, and that, consequently, external guidance may be set aside. The Holy Spirit, without human intervention, teaches and guides souls by some hidden instinct of His own. The Pope has no difficulty in exposing the fallacy of such a contention on the part of those who hold to the Catholic doctrine of the Church. He next discovers that the

teachers whom he has in view give an unwarranted importance to the natural virtues, as though they better responded to the customs and necessities of the times. Here he has an excellent field for animadversion. "It is not easy to understand," he says, "how persons possessed of Christian wisdom, can either prefer natural to supernatural virtues, or attribute to them a greater efficacy and fruitfulness." "Can it be," he asks, "that nature conjoined with grace is weaker than when left to herself?" He also censures the distinction between "active and passive virtues, showing from the theologians that all virtues are in their very nature active. And he further repudiates the idea that one set of virtues is better adapted to certain times and others to other times. In this part of the discussion, the papal utterances seem little more than truisms. When he says, for instance, that Christ is the standard of virtue and of all sanctity, and that "He knows no change as the ages pass, for He is the same yesterday, to-day, and forever," no one will think of disputing such a proposition. But light is thrown upon the refusal to acknowledge that certain virtues are better adapted than others to meet the needs of different ages and countries, when we come to the next subjects upon the list; namely, vows and religious orders. It is seen that the discussion about the virtues is merely introductory to the practical matter of the religious life.

RELIGIOUS VOWS

The Pope complains that out of the disparagement of the virtues erroneously called "passive" has come a certain contempt of the religious life. It is certain that in more than one book published of late by American priests of the Roman Church, this feeling appears. It has also been expressed by English Romanists. His Holiness says that he infers that a low value is set upon the monastic or religious life "by the upholders of new views," from certain statements concerning the vows which religious orders take: "They say that vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for perfection and the good of human organization, they are hurtful to both." It is clear that it has commonly been supposed that this subject afforded a legitimate field of discussion, without any debate as to the wisdom of the Church in past times; the question being, what is best for the present time, and how shall the wisdom of the Church exhibit itself now? It is curious to observe how, in attacking the views of certain Americans of these days, the papal condemnation involves some of the most devoted sons of the Roman Church in days gone by. Who was more faithful to the Roman see than Cardinal Manning, without whom the doctrine of papal infallibility would probably never have been carried at the Vatican Council? Who was less of a liberal than he? Nothing, on the other hand, can exceed the freedom with which he dealt with the subject of monastic or religious vows. "The secular clergy," he said, "like the Lord and His Apostles, were not under vows. Not vows, but the law of liberty is the way of perfection." He insisted that the priesthood was a "religious order," the first of all, and the only one of divine institution, and that all others were of ecclesiastical foundation. "Vows do not constitute the state of perfection." "It is erroneous to affirm that religious orders are higher, bet-

ter, or more perfect, than the divine state of perfection instituted by our Lord Himself." Again: "A vow is a dead thing, but the will is alive and freely obeys the Will of God. The Holy Ghost perfects the intellect and the will. The whole life of faith is a continuous work of human liberty. All merit is measured by liberty." That vows are the way of perfection is, he says, "a moral fiction which common-sense rejects by instinct." It appears, therefore, that not only Father Hecker, but Cardinal Manning, would fall under the papal condemnation. Who then can hope to escape?

RELIGIOUS ORDERS

If Cardinal Manning showed such contempt for vows, it was only a part of his disparagement of all religious orders who take vows. He went very far in this direction—much further than the Americans whom the Pope now condemns on this very point. His Holiness energetically defends the religious orders against those who have gone no further than to express the opinion that, on the whole, they have outlived their usefulness, and that the work to which they have devoted themselves can now be done better by the secular priesthood. He speaks eloquently of their work in America, and with skillful diplomacy, pleases the Jesuits who are particularly antagonistic to the American party, by an allusion to the statue of Pere Marquette. But Cardinal Manning deliberately and systematically depreciated the religious orders, the Jesuits most of all. He did this, moreover, upon grounds which, if accepted, would consign them for all time to a secondary place, and would take them out of the category of permanent institutions essential to the well-being of the Church. Here again, then, the man who is known to most people as the foremost English-speaking champion of the Roman cause, falls under the papal ban.

ST. JEROME AND ST. BASIL

Such a letter could not end without an assertion of the papal claims. The Pope proposes as a formula which a real Catholic ought to be able to repeat from his heart, the well-known words of St. Jerome to Pope Damasus: "I, acknowledging no other leader than Christ, am bound in fellowship with your Holiness; that is, with the chair of Peter. I know that the Church was built upon him as its rock, and that whoever gathereth not with you scattereth." St. Jerome was a young man when he wrote those words, and full of disgust with the turbulent state of things he found about him on his visit to Syria. It is worth considering whether he would have written in the same way to Pope Liberius earlier in the century, and certainly no parallel to these words can be found in his later writings. St. Basil was a contemporary of St. Jerome, but a much older man. He had had dealings with Pope Damasus, and on more than one occasion writes of him in a style which would bring quick condemnation upon any one who should venture to adopt it at the present day. He says of Pope Damasus that he does not see what advantage his brother who was going on a visit to Rome, "since he has no mean adulation in his nature, could derive from one high and lifted up, sitting on I know not how lofty a seat, and not so much as able to catch the voice of those who tell him the truth on the ground." A contemptuous tone to use of the infallible head! Suppose Archbishop Ireland should adopt such a tone! But that was not all. In other

letters St. Basil calls Damasus "arrogant," "disdainful," "supercilious," and, finally, worst of all, "a supporter and leader of heresy." Bossuet, a good Roman authority, says: "It is clear that the confirming of heresy was roundly and flatly, without any excuse or attempt to modify, imputed by Basil to two decrees of Roman pontiffs *de fide*." Both of these fathers are saints in the Roman calendar. Few would venture to rate Jerome higher than Basil. Yet whatever Jerome's letter to Damasus, quoted by Pope Leo with so much satisfaction, may be taken to prove, is more than off-set by the unambiguous words, as well as by the uncompromising action, of St. Basil.

COMFORT FOR THE "AMERICAN" PARTY

Whatever persons the Pope may have intended to condemn, the pervading mildness of tone of this pastoral letter is a marked feature. There are no anathemas. He implies that the reprehensible views found in the life of Father Hecker may have been exaggerated in the process of translation. He further says that "he really believes that there was no thought of wrong or guile," even though "the things themselves merit some degree of suspicion." And throughout the letter it is "the things themselves," and not persons, with which he concerns himself. There is a wonderful absence of the *odium theologicum*. It is clear that in its mode of expressing itself, the Vatican has become infected with the modern spirit. While the Pope will not allow religious vows to be disparaged, or those orders which have assumed them to be despised, he gives his sanction to the formation of bodies without vows. Such a course, he says, is not new in the Church, nor in any wise censurable. Neither does he condemn the methods which the Paulists have pursued of holding services in other places than churches for the purpose of attracting people, not by controversy, but by "friendly conference," provided such ministry be undertaken with the sanction of the bishops. On the whole, we doubt whether the so-called American party will be much affected by this lengthy epistle, or whether their opponents will derive much satisfaction from it. The leaders will hasten to declare that they entirely agree with His Holiness, and that they never dreamed of advocating such views as he has condemned; that, in fact, they are nothing more than the vagaries of insignificant persons. This, according to telegrams from Rome, Archbishop Ireland who is now on a visit to the Eternal City, has already done with all possible emphasis. Much will be made of the saving clauses of the letter, and all things will probably move on in the same direction as hitherto. That as time goes on the Roman Church in the United States will become less and less Italian, seems as certain as anything can be. We shall look next for some papal action calculated to prevent the reactionaries from becoming too jubilant.

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ALMOST every parish has its pious woodpeckers. To these creatures there is nothing in the Lord's Cedar of Lebanon worthy of "note or comment," except its possible spots of decay. No faith in the solid roots; no delight in the spreading branches; no comfort under the sheltering leaves; no sweetness, no satisfaction anywhere, unless there is a dainty grub beneath! Over any such spot, however unnoticeable or unimportant, they will make more ado than all the other fowls in the branches thereof. From all such, "the Lord deliver us."

Father Austin and His Teachings.-XI.

BY THE RT. REV. DR. MCLAREN,
BISHOP OF CHICAGO

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FATHER AUSTIN frequently counselled his faithful ones that Christian people who sincerely desire to cultivate attachment to God can succeed in the serious undertaking only by the practice of detachment from all else; and that in order to acquire this art they must make true and just valuations of things. What is their intrinsic value? How do they compare in value with the Pearl of Great Price? Many are the treasures we possess, many the honorable aims which inspire us, many the affections which we know to be sacred, and many the dear objects for whom we live and would even dare to die. What a blessed intoxication of activity keeps the machinery within us going, and how glorious a thing it is to lavish one's force on the tasks and joys of life. But a spirit of discrimination, like an angel, wings its way into sober hearts and whispers serious questions. Is their value so great that it should be the primary concern of life to hold to them and prize them above all else? Or, is God so strongly the great concern that, as compared with Him, everything else should be looked upon with unconcernedness?

This way of looking at other things is the grace of indifference, by which values are adjusted with precision. It is only by the practice of indifference that we can render to God that which is His due. Neither apathetic nor heartless, it is a state of mental equilibrium in which nothing is permitted to have such a preponderating influence on the affections as to expose their loyalty to God to any hazard. It makes men disinterested, not uninterested. It is the triumph of truth and justice in their relations to God. Like other virtues, it may be counterfeited or exaggerated, but it is of great practical value to honest Christians when it is genuine and guided by good sense. He who has trained himself to indifference in the sense of suffering nothing to get such hold on him as to diminish his preference for God, is among men the true king. Indifference is the very joy of his heart.

It matters very little to him where he may be, at Manila or Washington, for what essential difference can a question of locality make to him whose body is the Temple of the Holy Ghost? He may have a preference, but place is a matter of pure indifference, as compared with the preservation of spiritual well-being. The same holds good with regard to physical conditions—it does not matter in any serious sense whether he is sick or well, weary or refreshed. Soul-health matters everything. What matters it whether his mental gifts are exceptional or mediocre? God puts up with us, intellectually considered, but He does strongly demand moral dispositions. Are riches desirable? Well, one would think so by the ways of the world! Millionaires have long since ceased to be curiosities, and no one is rich who cannot put six ciphers on the right side of 1. Perhaps competence is a proper aim, and surely provision for the future is an undoubted duty; but after all, if the devotees of fortune would weigh riches in the scales of right valuation, they would perceive that the question of primary moment is: Do I possess God? If poverty consist in what a man has lost, he is not poor

who has not lost God. Such an one can also say: Is my faith bright or dim? my love warm or cold? my prayer fervent or dry?—well, *it matters*, but not so very *much*, for the difference between my best and my worst is little in my own eyes, still less in His, and therefore will I neither trust in my raptures nor tremble at my defections—what matters it, if Thou art my strength and my portion forever? Very much bound to this earth-life as we are, it matters, in fact, very little on which side of the river we may be, if only God be with us. To him who is strongly united to the Lord of Life, death is not so very significant a crisis. It is no more than a low-arched door through which we enter God's cathedral of eternity. Nor does it matter enough to justify all our gloom and misery and grief when we are separated from loved faces and dear hearts. The reality of it is that they have gone on a journey to other shores, and soon we shall make our voyage thither to join them in their pleasures, and travel with them through sunny lands. We shall make that new and beautiful world our permanent home. This separation is only for a little while, and so, what matters it?

Father Austin, talking on this wise, as he often did, found many dissentient hearers. It was too severe, too heroic, they said; and some would decline to practice indifference toward the good gifts of God, denouncing it as an injustice and a thing quite impracticable. One person said he did not fancy religious high-flying. There was a young society Miss with a wasp waist, who thought the rector drew the reins too tight. But Father Austin faltered not. He knew full well by the experience of a lifetime, and by long observation, that it is simply not possible to be truly attached to the Blessed God unless there is antecedent detachment from everything else. God will not accept a divided affection. All things have two appearances: one gets its form and color from the eye that looks at it, the other represents it as God made it. He who judges things as they are and not as men make them to appear, is truly wise, for he is taught of God. Those who wish to gain peace and continue in it, will not despise the practice of indifference, and those who wish to live and die well will love God above everything. Then Father Austin used often to conclude his dear talks, so full of the honey of saving wisdom, with the account of a death-bed of which he had read in some French memoir, and which was evidently very sweet to his soul:

"When the time came for the last farewells, she spoke to each one separately, to her mother, to her brothers. Then fixing her eyes on her husband, 'Sosthene,' she said, 'I love you with all my heart.' 'Yes, Yolande,' replied he; 'but God above all.' On her being reminded in this noble manner of her first love, a thrill passed through her; she sat up in her bed, and finished her life with this act of perfect charity: 'Yes yes, Sosthene, God above all.'"

— X —

The Neglect of Church-going

To enter a beautiful sanctuary on Sunday morning after a busy week of secular toil, is like stepping into another world. The solemn notes of the organ, the soft light from memorial windows, the subdued and reverent mien of the worshippers, the gentle grace of kindly faces—no other place to which man resorts is like this place. Elsewhere may be entertainment, but here is something higher, nobler. Here the

mind is rested more surely than any mere amusement rests it, but in a totally different way. A real need of man is therefore met. Elsewhere may be music, but not this music. Nor can one reproduce this music elsewhere. It belongs to the house of worship. The stage may have its cathedral choir, the public hall its grand organ but "sacred music" belongs to the sanctuary.

Who will attempt to assign all the reasons? The law of association of ideas, of course, is potent. But beyond that is "the blessing of God," the "descent of the Holy Spirit" that hallows the hymn and breathes in the chant. Unless we are prepared to assert that the whole thing is a farce, and our fathers for ages have been fools, there is a Presence, a Power, that uses the songs of the sanctuary with supernatural grace. Even if a man were not at all disposed to be doctrinal, and resented the intellectual demands of tenets, he should go to church. The institution is the growth of ages in its adaptation to the aesthetic and the ethical in the purest union. Everything is intended there to serve this exalted end, to make duty seem delight. The Church is set to represent the beauty of holiness, to show the loveliness of virtue. Will any busy man dare assert to himself that he needs no such school? We talk of our fatigue. But is man's spirit not fatigued? Do we surrender at once, prone in our easy chair on Sunday, and confess that our moral nature is of no account in comparison with our physical?

We urge church-going. We believe nine-tenths of its neglect is bad habit only. Young men, especially, who have fallen into this practice of neglect should climb out of it. They should ask themselves what they have gained by years away from church. Have they gained anything? Have they not suffered heavy loss? Has not the Nazarene grown a fainter and yet fainter image on the mind? Have not the distinctions of right and wrong been dimmed? Have they not lost in gentleness, in pity, in a quick sense of truthfulness, in the impulse of generosity, in the old-time dreams of self-denial and sacrifice?

There are many who rarely hear a hymn except at a funeral; who must, in fact, have come to associate "religion" almost wholly with some funeral scene to which, occasionally, by friendly respect for the dead, they are drawn. The joy of the service that is replete with thanksgiving they never share. The superb uplifting of man's spirit by thoughts of the immortal state, the "rest that remaineth for the people of God," is to them as strange as a fairytale. They are poorest of the poor, and know it not.—*N. Y. Mail and Express.*

Letters to the Editor

AS A MEANS OF GRACE

To the Editor of *The Living Church*:

I was greatly interested in the sympathetic communication entitled, "Creed of the Evangelical Free Churches," which appeared in your issue of the 25th of February, over the name "Texas." It is certainly great cause for gratitude that the Free Churches of Great Britain hold so much Catholic truth in common.

One or two things in the paper struck me as being rather strange. For example, the writer says: "The Evangelicals of our country treat this rite (*i. e.*, the Lord's Supper), as a memorial and not as a means to convey grace." This statement is certainly based upon a misapprehension as to the facts in the case. Among American Evangelicals none are more numerous and influential than the Methodists. The 18th Article of Religion, to which all members and ministers of both the great branches of the Methodist Episcopal Church are required to signify their assent, reads as follows: "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's Death; inasmuch that, to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood

of Christ." This is verbally identical with our own 28th Article. Moreover, the formula for administration which is to be invariably used when the Bread is delivered, reads as follows: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." With the exception of the inversion of the two words, "body" and "soul," this formula is identical with that in the Prayer Book. The Methodist Episcopal Church is not Zwinglian in its conception of the character of the Lord's Supper, and to those of its members who are well instructed, this Holy Sacrament is something more than what the "Fourth of July is to an American citizen."

Your correspondent asks the question: "Do the Sacraments exist apart from those commissioned to administer them?" And he implies that they do not. This strikes me as rather singular ground for a Catholic Christian to occupy. Has your correspondent ever known a person who has been baptized by a Presbyterian or Methodist minister, to be denied Confirmation on the ground that his Baptism was not valid? I recall at least two living bishops of our Church who were baptized by men who were not in the Succession. Concerning their being regenerate, no one who follows their lives can doubt. And if the great Head of the Church sees fit to convey regenerating grace through a sacrament which is administered by men whose orders are irregular, may He not likewise feed with His own Body and Blood, those who in faith receive the broken bread and poured-out wine at the hands of men whose orders are similarly deficient? Certainly, if we may judge by the outward indications of Christian character, "our separated brethren" have received and do receive help from on high through channels which are manifestly imperfect. When we come to recognize that fact clearly, I think that we shall be well started on the road toward Church Unity. The different bodies of Christians are kept apart, not so much by real differences of opinion, as by mutual misunderstandings which are often suspected to be willful.

May God, in His own time, hasten the day when there shall be one flock, one Shepherd.

PARISH PRIEST.

I WISH somebody would give me a definition of "Protestantism." In common parlance, a Protestant means anybody who is not a Roman Catholic, and Protestantism is thus a sort of drag-net that "gathers fish of every kind," from the believer in the Trinity and Incarnation to the Mormon and the agnostic, and even the avowed atheist. What, then, is "the Protestant faith" of which we hear so much? It is a contradiction in terms. The note of faith is "I believe." The note of Protestantism is "I do not believe." It is a negative term, and therefore to call the Church of England "Protestant" is much the same thing as to define a human being as "not a quadruped." My loyalty to the Church of England is too genuine to let me accept for her specific connotation an adjective which surrenders the whole field of controversy to the Church of Rome. There is, of course, a sense in which every Church is Protestant, for every Church protests against some errors. But institutions which have life, and an institution in particular which claims to be divinely founded, must be defined by their positive qualities, not by their accidental negations; by the truths which they profess, not by the errors which they deny. And therefore the Church of England puts the creed of Christendom into the mouths of all her members, and enjoins them to believe in "One Holy, Catholic, and Apostolic Church."—*Canon McColl.*

Personal Mention

The Rev. William C. Butler has resigned the charge of St. Mary's church, Hampden, Baltimore City, Md., and accepted All Hallows' parish, Snow Hill, Md. Address accordingly after Easter.

The Rev. John T. Foster, for about five years with Trinity, Bellaire, Ohio, has accepted the call from St. Andrew's, Emporia, Kan., and will begin the new work at Easter.

The Rev. John B. Haslam, late rector of St. Barnabas' church, Victoria, B. C., Canada, has entered upon his duties as curate of St. Edmund's church, Milwaukee, one of the cathedral missions.

The Rev. G. Heathote Hills, of Grace church, Chicago, has accepted a unanimous election to the rectorship of Christ church parish, St. Joseph, Mo., and will enter upon his duties Low Sunday, April 9th.

The Rev. Charles A. Jessup has accepted the rectorship of St. Luke's church, Atlanta, Ga., and will enter upon his duties on Easter Day.

The Rev. G. Alexander McGuire has resigned the charge of St. Andrew's, Cincinnati, to take effect March 1st, and has accepted a call to St. Philip's (colored), Richmond, Va., made vacant by the resignation of the Rev. J. W. Johnson who will thus be enabled to give his entire time to his professorship in the Payne Divinity School, Petersburg, diocese of So. Va.

The Rev. George N. Mead has resigned the charge of the church at Berwyn, diocese of Chicago.

The Rev. Henry W. Mizner has resigned the curacy of the cathedral, St. Louis, to accept the rectorship of St. Paul's church, Palmyra, Mo.

The Rev. W. F. Morrison has been appointed to the chaplaincy of the United States warship "Texas," under Capt. Sigsby.

The Rev. J. L. Porter's address is St. Paul's School, Concord, N. H., and not Whitehall, N. Y.

The Rev. William B. Thorn has resigned the rectorship of Grace church, Menomonie, Wis., and removed from the diocese of Milwaukee. The Rev. John U. Graf will have temporary charge of the parish until Easter.

The Rev. Harry Thompson has resigned the rectorship of St. Matthew's parish, Kenosha, Wis., to take effect after Easter.

To Correspondents

C. M. R.—(1) The biretta, we believe, was originally worn to protect the head from draughts, as more dignified than the skull-cap. This gradually became crystallized into a custom with a fixed etiquette. We do not know that any other significance is claimed for it except that of adding a certain dignity to the service. (2) We know of no other reason for sitting during the Creed except that it is sometimes sung at unconscionable length.

Died

COOK.—Entered into rest, at her home, in Spencer, N. Y., on Thursday, March 2, 1899, Charlotte Talcott, wife of T. Hance Cook, aged 74 years.

DU BOSE.—Entered into life everlasting, from Trinity rectory, Asheville, N. C., Tuesday, Feb. 28, 1899, after a brief illness, Julia Mortimer Du Bose, second daughter of the Rev. McNeely and Rosalie Anderson Du Bose, aged 9 years and 7 months.

"Blessed are the pure in heart, for they shall see God."

"We asked her life of Thee, and Thou gavest her a long life, even for ever and ever."

HARTMANN.—In Morris, N. Y., March 2d, Elizabeth, daughter of Laura Morris and the late Ernest A. Hartmann, in the ninth year of her age.

LAMBERT.—On Sunday, Feb. 28, 1899, at Christ church rectory, Red Hook, N. Y., the Rev. John Richards Lambert, in the 41st year of his age.

PUTNAM.—In Kansas City, Mo., Feb. 28th, 1899, Jennie F. Putnam, aged 40 years, beloved wife of Frank W. Putnam. Interment at Gambier, Ohio, March 3d, 1899, in the College cemetery.

ROBINSON.—At Newark, N. J., on March 5, 1899, Kingston Goddard Robinson, the youngest son of the late Samuel Perry and Alzoyda R. Robinson.

"Jesu, Mercy."

SMEDES.—Fell asleep, in the early morning of Feb. 22, 1899, at St. Mary's School, Raleigh, N. C., its beloved rector, Bennett Smedes, D. D.

"Servant of God, well done!"

WOOD.—At St. John's rectory, York, Pa., on Quinquagesima Sunday, 1899, Charles Lansing Wood, beloved father of the Rev. Charles James Wood, in the 78th year of his age.

R. I. P.

Appeals

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

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the

colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

A CALL FOR VOLUNTEER MISSIONARIES TO LABOR IN THE PHILIPPINE ISLANDS, OR IN PUERTO RICO

A Church clergyman of much experience as a teacher, and also as rector of a parish, will agree to go with a band of volunteer workers, either clerical or lay, without salary, to the Philippine Islands, or to Puerto Rico. Admiral Dewey is reported to have said recently that he was anxious for the Churches and the Bible Society to come and begin work. "They cannot come too soon," he said. "This is the Church's opportunity." Many volunteer missionaries have gone from England to labor, at their own expense, in English dependencies. Are there not some Americans who will join this new plan to educate and Christianize America's new possessions? Those interested in the idea, will please address "VOLUNTEER MISSIONARY," care of THE LIVING CHURCH, and further particulars will be given them.

TO THE FRIENDS OF ST. BARNABAS CHURCH, DE LAND, FLORIDA

In the name of the women in St. Barnabas' church, I take this method of making a personal appeal to the many friends who, in their temporary residence here, have so often helped us by their presence and their means, and who have found, in a strange land, home and comfort in our beautiful church. Our rector is doing a most self-sacrificing and devoted work throughout this whole country. We have no home for him. The women of the church are trying, in the face of repeated and appalling disaster, to build a rectory. We feel that a home for the missionary is of vital importance to his work. We have the land; we have a small sum in hand; we would like to be able to build the house this summer. Will not our friends remember us and help us, for Christ's sake?

Any further information will be gladly furnished, if desired. Address (MRS.) MARY VIOLET BIELBY, treasurer, De Land, Fla.

I heartily endorse the above appeal.

WM. CRANE GRAY,
Bishop of Southern Florida.

Church and Parish

FOR RENT.—Furnished cottage on the Manasquan river, Point Pleasant, N. J.; beautiful location for the season, six months, \$350. To a clergyman, \$300.

Address W. E. MCLAREN, Highland Park, Ill.

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The Editor's Table

Kalendar, March, 1899

5. 3d Sunday in Lent.
12. 4th Sunday (Mid-Lent) in Lent.
19. 5th Sunday (Passion) in Lent.
25. ANNUNCIATION B. V. M.
26. Sunday (Palm) before Easter.
27. Monday before Easter.
28. Tuesday before Easter.
29. Wednesday before Easter.
30. Maundy Thursday.
31. GOOD FRIDAY.

Violet.
Violet.
Violet.
White.
Violet.
Violet.
Violet.
Violet.
Violet.
Violet.
Black.

In Lent

BY MARGARET DOORIS

I looked out of my window, the cold, gray clouds hung low,
And met the silvery morning mists upon the fields of snow;
How drear and desolate the scene, thus stretching far and wide!
It brought to mind our Blessed Lord, that dawn of Lenten-tide.
I seemed to see in vision a bleak, wild, desert land;
Afar through mists, I thought of Him upon the pathless sand;
In lowly fast and vigil by all our sins bowed down—
He who had shared heaven's perfect joys, and worn heaven's glorious crown—
But thought can never fathom the depth of tender love—
The depth of that compassion which brought Him from above.

I looked out of my window, the noonday sun gleamed bright,
With brilliant gems all flashing, the snow-fields glistened white
The bare, brown trees were gilded with touch of burnished gold,
The mists of morn had vanished in radiance untold.
I thought me of our Saviour upon the mountain height,
And all of earth's gay pageant displayed before His sight.
And as it passed before Him, and all its splendor gleamed,
With what contempt He viewed it—how poor its glory seemed.
Oh! never was such victory won by armor or by sword,
As when He spurned the tempter with God's own mighty Word.

I looked out of my window when night was closing in,
Above the snow-fields shimmeringly the mist hung gray and thin,
And through the filmy substance the sky looked dimly starred—
I thought of Him, our Blessed Lord whose glorious face was marred;
I thought of Him as passing the long, dark night alone,
In anguish and in sorrow—His pillow but a stone.
Oh! angels, from your heavenly heights, the while He vigil kept,
Ye came in ministry of love, and o'er His sufferings wept.
'Tis only human hearts are hard, and human hearts forget,
And human eyes unmoved are dry—your eyes with tears were wet.
London, Ohio.

— x —

IT is not everybody who knows that the great Herschel began life as a deserter from the army. He did, though, and a good joke George III. had with him when he came to recount his discoveries at Windsor, by presenting him—not with an order of knighthood, as was expected, but his pardon for deserting. We recount this, not for the purpose of writing about his astronomy, but to combat the assertion that men who once get down cannot get up again. It would be hard to get lower than a deserter. Yet Herschel did not despair, and made his way. Because someone has discovered some clergy, doctors, colonels, and barristers among the dock laborers, people are ready to rush to the conclusion that a man once down never gets up. Taken the right way, a good

fall may be a blessing. It often cuts a man off from all his relations, and all family influence, and brings home to him that he must depend on his own unaided exertions, which are the best friends a man will ever have. Nothing can be worse than to lead young people to suppose that if they get down they must remain down. If they get down they must get up again. No one would say that one was as easy as the other. "*Facilis descensus*," is an old proverb. But Herschel's case is only a sample. Shakespeare, beginning life as a poacher, Goldsmith as a medical student who could not pass his examinations, are only instances out of hundreds of those who, once under a cloud, managed to emerge into the sunshine again.

— x —

DEAN CAMPBELL FAIR writes to the Editor to explain that Grand Rapids was not the location of the Holy Baptism incident to which we referred in a recent issue. In all other particulars the report was correctly given in our columns.

— x —

Pen-and-Ink-lings

In Germany, the government employment bureaus find over 13,000 situations a month for the unemployed.

"I'm so tired on Sundays," said a man once to me, "that I really can't go to church. I must take a rest." A Sunday or two afterwards I met the same man returning from a whole day's fishing, with about half a hundredweight of fish on his back.

At the Atlanta Exposition was the first display of strictly women's inventions ever made in this country. Not less than one hundred and twenty-five models of the achievements by women in the field of invention were shown, and many of these were as great a surprise to the women of the country as to the men. Some of the inventors have acquired fortunes, and others are making large royalties upon their inventions. One woman draws about \$5,000 a year for a simple glove buttoner.

An inside view of China is given in *The Independent*, by a Chinaman who has intimate knowledge of Chinese governmental affairs. He says, writing to a former missionary: "You ask: 'What is the matter with China?' I answer, that the leaven of Christian civilization is working—some of the very leaven you helped to plant—that is all. The Chinese are beginning to feel that there is a better life they may aspire to, in this world and beyond; the leaven is permeating the mass, and hence the commotion."

The readiness of the very poor to help those in worse situation than themselves has often been remarked upon. It stirs our hearts and helps to redeem the race from the implication that all mankind are innately selfish, when one hears some of the incidents that have come under the observation of Miss Jane Addams, the well-known founder of Hull House, Chicago. Here are two instances:

A woman for whom the writer had long tried in vain to find work, failed to appear at the appointed time when a situation was found at last. Upon investigation, it transpired that a neighbor further down the street was taken ill; that

the children ran for the family friend who went, of course; saying simply, when reasons for her failure to come to work were demanded: "It broke me heart to leave the place, but what could I do?"

Another woman whose husband was sent up to the city prison for the maximum term, just three months before the birth of her child, having gradually sold her supply of household furniture, found herself penniless. She sought refuge with a friend whom she supposed to be living in three rooms in another part of the town. When she arrived, however, she discovered that her friend's husband had been out of work so long that they had been reduced to living in one room. The friend at once took her in, and the friend's husband was obliged to sleep upon a bench in the park every night for a week; which he did uncomplainingly, if not cheerfully. Fortunately, it was summer, "and it only rained one night." The writer could not discover from the young mother that she had any special claim upon the "friend" beyond the fact that they had formerly worked together in the same factory. The husband she had never seen until the night of her arrival, when he at once went forth in search of a midwife who would consent to come upon his promise of future payment.

Often have we heard the poor blamed for taking upon themselves at such an early age, the responsibilities of married life. But Miss Addams shows conclusively that our conventional theories do not hold good in all classes of life. The workingman in many trades is laid upon the shelf at thirty-five, and in nearly all trades he receives the largest wages of his life between twenty and thirty. A man is, therefore, "better able to support a family when he is twenty than when he is thirty-five," and as he expects his children to care for him when he gets old, which in some trades comes very early, the earlier he marries, the better for his future prospects. A Jewish tailor was lately sent to the Cook county poorhouse, paralyzed beyond recovery, at the age of thirty-five. Had his little boy of nine been a few years older, the father might have been spared this dependence on public charity.

We quote yet once again from Miss Jane Addams, in *The Atlantic Monthly*. There is trenchant and practical wisdom in the following words:

The Hebrew prophet made three requirements from those who would join the great forward-moving procession led by Jehovah. "To love mercy," and at the same time "to do justly," is the difficult task. To fulfill the first requirement alone is to fall into the error of indiscriminate giving, with all its disastrous results; to fulfill the second exclusively is to obtain the stern policy of withholding, and it results in such a dreary lack of sympathy and understanding that the establishment of justice is impossible. It may be that the combination of the two can never be attained save as we fulfill still the third requirement, "to walk humbly with God," which may mean to walk for many dreary miles beside the lowliest of His creatures—not even in peace of mind that the companionship of the humble is popularly supposed to give, but rather with the pangs and misgivings to which the poor human understanding is subjected whenever it attempts to comprehend the meaning of life.

"The children of this world are wiser in their generation than the children of light," so reads Holy Writ. That they are more enterprising is evident from the state of

things in Manila, as reported by a Y. M. C. A. secretary, located there. He says: "During the past few weeks the remaining troops of the 8th Army Corps have arrived, making a total of 22,000 American troops in the city, and thus making the work of the Christian Commission more important. Especially so is it when we consider the rapid increase of the liquor traffic in the city since its occupancy by the American troops. On the Escolta, the principal business street, only one-fourth of a mile long, there were but two places where intoxicating liquors were sold when we entered the city; whereas now there are eighteen. There are 300 licensed places in the city where liquors may be obtained (licenses costing \$3 per year); the income of the largest, the Alhambra, being stated, on good authority, to be \$700 per night. The energy displayed by these vendors of liquor is appalling. To counteract these pernicious influences, there are in the whole city only two places dedicated to Protestant Christian work, and they are the tents of the Army Y. M. C. A. Besides these, the chaplains hold services with the different regiments, while two of them hold union services at the Theatre Zorilla on Sunday evenings."



New England Epitaphs

New England is a fertile field of research for mortuary inscriptions. Almost every village cemetery has its gems, and they are scattered all the way from Maine, where

"lies the body of John Mound,
Lost at sea, and never found"

and where

"John Phillips,
Accidentally shot as a mark of affection by his
brother"

sleeps in peace after life's fitful fever. To Connecticut whose marital joys are set forth in the concise statement:

"Here lies the body of Obadiah Wilkinson
And Ruth his wife.
Their warfare is accomplished."

Vermont continues the question, "Is marriage a failure?" and shows both sides. The first is from Burlington:

"She lived with her husband fifty years,
And died in the confident hope of a better life."

Number two is still more emphatic, and shows a wit, indeed, more akin to France than to sober New England:

"My wife lies here.
All my tears cannot bring her back.
Therefore I weep."

A tombstone at Stowe repels curiosity as follows:

"I was somebody—who, is no business of yours";
while one in Peak cemetery raises, but does not satisfy, it:

"Thomas Culbert.
The voice of a stepfather beneath this
Stone is to rest one shamefully robbed
In life by his wife's son, and Esq. Tom
and David Leary's wife."

A favorite, found in many places is:

"Stranger, reflect as you pass by,
As you are now, so once was I;
As I am now, so shall you be,
Prepare for death, and follow me."

Those written on children are especially noticeable for their brevity; for instance, this from Stowe:

'Sacred to the memory of three twins";

and again, from Burlington:

"Died when young and full of promise,
Of whooping cough our Thomas."

The very virtues of the deceased often proved their ruin, from an elegiac point of view, as in the following case, from Maine:

"Here Betsey Brown her body lies,
Her soul is flying in the skies.
While here on earth, she sometimes spun

Six hundred skeins from sun to sun,
And wove one day, her daughter brags,
Two hundred pounds of carpet rags";
and in another, from Pembroke, N. H. :
"Here lies a man never beat by a plan,
Straight was his aim, and sure of his game,
Never was a lover, but invented a revolver";

while Amanda Lowe's has a homely domesticity about it that recall's Lowell's favorite epitaph, "She was so pleasant!" For Amanda, we learn,

"loved me, and my grandchildren revered her,
She bathed my feet, and kept my socks well darned."

In Wayland, we have, apparently, the original mugwump:

"Here lies the body of Dr. Hayward.
A man who never voted.
Of such is the kingdom of heaven";

and at Wendell another original is buried:

"Here lies the body of Samuel Proctor
Who lived and died without a doctor."

At Mt. Auburn an especially pungent inscription is recorded:

"Here lies a man beneath this sod,
Who slandered all except his God,
And Him he would have slandered too,
But that his God he never knew."

And another in Connecticut, in which the relatives evidently got even with the husband of the deceased:

"Here lies the mother of children five,
Of whom three are dead and two are alive,
The three that are dead preferring rather
To die with their mother than live with their father."

Outside of New England the harvest is not so rich; yet some gleanings may be presented. Delaware records one in which grief struggles with grammar as follows:

"And am she dead; and are she gone?
And have she left I all alone?
Oh, cruel fate! you is unkind
To take she fore, and leave I hind";

while Pennsylvania has another, full of stammering eloquence:

"She was—words is wanting to tell what!
Think what a friend should be—she was that!"

From New York comes a specimen with a suggestive flavor of the railway time-table about it:

"She was in health at 11:30 A. M.,
And left for heaven at 3:30 P. M.;"

and a second that is breathlessly brief:

"This corpse
is
Phebe Thorp's."

Poor Phebe! was there nothing more to say?

From a mountain churchyard in Pennsylvania comes this warning:

"Here in this world we make short stay, for
Death will come and take no pay;
Be always ready night and day,
I suddenly was snatched away."

The following has no local habitation, but is certainly universally applicable:

"A bird, a man, a loaded gun;
No bird—dead man—Thy will be done."

The next is from Ireland—or, if it isn't, it ought to be, for it is a bull of truly Irish breed:

"Here lies William Green who died in Manchester,
Sept. 18, 18—. Had he lived, he would have been
buried here.

Still, there are New England examples quite as bad—or good—such as:

"Here lies the body of Thomas Vernon,
The only surviving son of Admiral Vernon";

while this, though American, is certainly ambiguous:

"The winter snow congealed his form,
But now we know our uncle's warm."

There is no ambiguity, however, to be complained of in the following appeal:

"Alpha White.
Weight 309 lbs."

"Open wide ye golden gates
That lead to the heavenly shore.
Our father suffered in passing through,
And mother weighs much more!"

which reminds one of the inscription in Shetford churchyard, England:

"Beneath this monumental stone
Lies half a ton of flesh and bone."

The list grows too long, and I forbear. The triviality of such fond record as this has already gone far enough for the patience of the reader.—*Springfield Republican*.



Book Reviews and Notices

Ragged Lady. By William Dean Howells. New York: Harper & Bros. Price, \$1.75.

Some of our readers may have made the acquaintance of Mr. Howells' new novel, "Ragged Lady," during its publication as a serial in *Harper's Bazar*. It is a story in the author's usual vein, the scene being laid in New England and in Italy. In the first chapter we are introduced to a quaint pair, Mr. and Mrs. Lander who are destined to play an important part in the life of the heroine, Clementina Claxon. Mr. and Mrs. Lander spend their time in hotels, where a life of luxury and idleness tells upon each with divers effect. The description of them and their environment is full of subtle touches, and shows the results of the acute observation which one expects, as a matter of course, from Mr. Howells. Of Mr. Lander we are told that "he lurked about the hotels where they passed their days, in a silence so dignified, that when his verbs and nominatives seemed not to agree, you accused your own hearing. He was correctly dressed, as an elderly man should be, in the yesterday of fashions, and he wore with impressiveness a silk hat, whenever such a hat could be worn. A pair of drab cloth gaiters did much to identify him as an old-school gentleman." We easily learn the class to which Mrs. Lander belongs, by the author's description of her as a woman "who, in spite of her bulk and the jelly-like majesty with which she shook in her smoothly casing brown silks, as she entered hotel dining rooms, and the severity with which she frowned over her fan down the length of the hotel drawing room, betrayed more than her husband the commonness of their origin." To this couple who did not know what society was, and were rather afraid of it when they did catch sight of it, are linked the fortunes of the heroine, to whom one's heart goes out at her first entrance upon the scene. She becomes, later, practically the adopted daughter of Mrs. Lander, after the death of the latter's husband, two years after the story opens. Then begins the round of sight-seeing, Venice, Florence, and Rome form the background for Clementina's various love affairs. From her many suitors, Gregory who was a student waiter at the little hotel near her home when they first met, and later encounters her in Europe, whither he had gone as tutor to a boy traveling abroad; and Hinkle, the young American in Florence by whom Clementina was greatly attracted, easily distance the others in their race for her hand. Mrs. Lander's sudden death leaves our heroine without resources in a foreign land, so she returns home and marries Hinkle who dies within a year. The book hints at the return of her affection for Gregory later, and a conventional ending to their love affair.

The Hope of Immortality. By the Rt. Rev. J. E. C. Weldon, Archbishop of Calcutta. New York: The Macmillan Company. Pp. 30. Price, \$1.50.

The publication of this book, and the appointment of its author to the highest ecclesiastical position in India, occurred simultaneously. Both have been most highly approved. Dr. Weldon has won golden opinions, and has long been marked out for high office. The book is entirely worthy of its author and its theme. It is not addressed to theological experts, but to educated men and women in general. It deals with the evidences for the belief in immortality, and the nature, history, and value of the belief. The readers whom the author has in view are not so much Christians as those who stand on the borderland of Christianity, and would gladly be Christians if they could. His purpose is not so much to prove immortality as to make it probable. He writes in a simple, straightforward, but highly finished style. Technical terms are avoided, so far as possible. We do not see how

any thoughtful person can read the book without gaining a new hold upon immortality. Its closing chapter upon "The Christian Amplification of the Belief in Immortality," is a singularly beautiful and elevating presentment of the Catholic doctrine of the communion of saints, in which he pleads for *le culte des morts*—that beautiful habit and act of the Catholic Faith which so needs revival in modern times. This is an excellent book to put into the hands of cultivated people whose thoughts are drawn towards the unseen world and the future life.

Twice Around the World. By Mrs. Twing, Honorary Secretary of the Woman's Auxiliary. With Many Illustrations. New York: James Pott & Co. Price, \$1.25.

These delightful notes of missionary travel and work originally appeared in *The Churchman* and other publications, and are now issued in a volume which will be eagerly welcomed by Church workers and all who are interested in mission work. In the rather rapid flitting from place to place, the writer does not always allow us to see more than glimpses of what she herself must have seen, and sometimes we cannot repress a feeling of dissatisfaction that so little is told of work here and there, which we believe merits fuller treatment. But Mrs. Twing's impressions are always fresh and sympathetic, and she evidently traveled with the latchstring of her heart in plain view. Her camera must have been in constant use also, if we are to judge by the many excellent illustrations which embellish this book. The press work is unusually clear and good, and is a credit to the Junior Auxiliary Publishing Company, of Hartford, Conn.

The Chief Days. By the Rev. A. W. Snyder. Milwaukee: The Young Churchman Co. Price, 75 cents net.

The author has long been known to our readers as a contributor to *THE LIVING CHURCH*; his book entitled "Chief Things," being a collection of papers which first appeared in these columns. The series now published under the title of "Chief Days," was an attractive feature of our last volume, and well deserves the permanent form which the publishers have given it. The great excellence of Mr. Snyder's writing is its directness and simplicity. He writes so that he who runs may not only read, but must also understand. It was this quality which gave to his tracts such a popularity, and should win for his books a wide circulation. The volume before us is a fitting and helpful companion for the Christian Year. We can think of nothing better for a five-minute reading in home and Sunday school, as an instruction upon the red-letter days.

Men and Movements in the English Church. By the Rev. Arthur Rogers, Rector of the Church of the Holy Trinity, Westchester, Pa. New York: Longmans, Green & Co. Pp. 375. Price, \$1.50.

This is a most entertaining book. Attractive in its outward form, it is still more enjoyable within. The aim of its author is to give an account in a readable style, of some of the chief men and movements in the Church of England in the present century. After drawing a very striking picture of conditions which existed when it began, he traces briefly the careers of such of its great men as these: Cardinal Newman, Dr. Pusey, John Keble, Dr. Arnold, Dean Stanley, Bishop Wilberforce, Archbishop Taft, Robertson, Kingsley, and Maurice. The estimates formed of these men are fair-minded and intelligent. There is enough of incident to make the story of their lives readable, and to bring their various personalities vividly before us. The book is embellished by fine portraits of most of these men. It will form a welcome addition to any public or private library.

Prayer and the Lord's Prayer. By Charles Gore, M. A., D. D. New York: James Pott & Co. 1898. Price, 60 cts.

These lectures are a plain exposition of the subject of prayer in general—three papers or chapters—and of the several petitions of the Lord's Prayer. Canon Gore's style is so well and favorably known that it is not necessary to

say anything about it, except that the reader cannot but be pleased with his clear and direct method of statement and elucidation. The chapter on "Prayer in the Name of Christ," is particularly helpful. Such prayer is "determined by the mind of Christ"; it "expresses not our own lawless and short-sighted wants, but the Will and purposes of Christ who is the image of God; the Will and purposes of Him whose victory was the victory of complete self-surrender, and whose triumph was the fruit of what in the eyes of men was completest failure. And this is what our Lord means by prayer in His Name." While the tone of the writer is deeply spiritual at all points, there is an application of the principles of the Lord's Prayer to the needs and conditions of modern society, which gives this little book a distinct value, and renders it very useful.

The Imperial Republic. By James C. Fernald. With Five Maps. New York and London: Funk & Wagnalls Company. 1898.

The author vigorously assails the rising ghost of anti-imperialism, and apparently with more success than Don Quixote attained when assailing windmills. Of a truth, we are not quite sure that Mr. Fernald's object of attack is not also a windmill. Anyway, here we have it proved beyond cavil, so far as historical facts and arguments can do it, that the policy of the United States has been one of expansion from the beginning, whatever the prevalent theories of politicians may have been. The truth of the matter seems to be summed up in the following brief paragraph: "On a review of our history, the truth seems to be, that we have had a traditional theory of limitation and repression, with a real policy of continuous territorial expansion. The policy of fact and action—in other words, the policy of expansion—is the true traditional policy of the United States" (p. 37). The book is full of valuable information, all very opportune. It is well printed and the maps are very instructive. Read it and expand!

The Church Catechism Made Easy. By a Sunday School Teacher. Second Edition, Revised and Enlarged. Oxford and London: A. R. Mowbray & Co.

This is a useful explanation of the entire catechism, in language very simple, but concise and pointed. There are some minor slips; e. g., the child should not be taught that in Holy Baptism the priest sprinkles the water upon the forehead of the recipient, for if he obeys the rubric, he will pour it, or else immerse the child in it. The sacramental teaching, however, is very clearly brought out.

The Story of a Sainly Bishop's Life. By Lady Mary Wood. New York: Longmans, Green & Co. Pp. 30. Price, 50 cts.

This little book contains a very readable sketch of the life of the saintly Bishop Andrews, of Winchester. It does not go into the doctrinal and civil controversies of his time, but traces the course of his life as man and bishop, and shows something of the character which made him a beacon light in a dark and stormy age. It is full of interesting anecdotes, many of them quaintly humorous, and presents a most attractive picture of his personal and public life. We recommend it for parochial and private libraries, and for the general reader.

A Daughter of Israel. By Rose Porter. New York: E. P. Dutton & Co. 1899. Price, 75c.

The ever fascinating story of Jephthah's daughter, and the rash vow of her warrior father, is here brought before us in a reverent and delightful manner. The mystery which prevails in Scripture as to the fate of Jephthah's daughter is here illumined by suggestive, inspiring, and entirely probable circumstances which the readers will find pleasure in discovering for themselves. The book witnesses to wide and patient study. The local color is admirable. We should, however, desire in such a chaste book a somewhat simpler style.

Thoughts By Ivan Panin. Revised and Enlarged Edition. Grafton, Mass.: Ivan Panin. 1899.

There is a sadness mingled with a great joy in this little book, written by one who sought to

find eternal wisdom in science, philosophy, and literature, but found it not until he had accidentally stumbled upon the Wisdom of God as revealed to us in His Holy Scriptures. One reading these "Thoughts" must be often reminded of the parables of "The Treasure Hid in the Field" and "The Pearl of Great Price."

The Ship of the Soul, and Other Papers. By Stopford A. Brooke, M. A. New York: Thomas Whitaker. Pp. 118. Price, 50 cents.

This shapely little volume by Stopford Brooke, who is probably the most popular Dissenting preacher London holds, forms the fifth in a series which Mr. Whittaker is issuing at stated intervals, entitled, "Small Books on Great Subjects." The author's topical matter here is concerned with seven points necessary to be observed by any man who would live Christianly in this present world, and is replete with wise and virile counsels towards practical attainment in such life.

The Hill Called Calvary. Addresses for Good Friday. By the Rev. Thomas Edward Green, D. D., Rector of Grace church, Cedar Rapids, Ia. Milwaukee, Wis.: The Young Churchman Company. Price, net, 50c.

This is a new book of meditations on the Seven Last Words, which will be found useful by those of the clergy who desire such a book to read to congregations at the Three Hours' Service on Good Friday. It is published at the request of many by whom the addresses, when delivered by the author, were found profitable.

"SACRED SONGS FOR CHILDREN," is No. 10 of the "Silver Song Series," published by Silver, Burdett & Company, Boston. This issue, edited by Eudora Lucas Hallmann, contains many desirable hymns for home and school use, set to music such as children easily learn. It is wholesome and sensible, in tune and tone, and the use of it by young children will serve to impress upon their minds the moral and religious truths which all right-minded parents and teachers approve. We miss some popular songs, as, for example, the Christmas carols which are almost universally sung, and against which no one would be found to object. Indeed, the collection might be greatly enlarged, but that would, perhaps, make the book more expensive.

SINCE our last notice of the biographical edition of the works of Thackeray, coming from the press of Messrs. Harper & Brothers, several volumes have been issued, each containing an introductory chapter by the author's daughter, Anne Ritchie. That which prefaces "The Christmas Books," gives an account of Thackeray's friendship and correspondence with Fitz-Gerald, and abounds in queer sketches. There is a reproduction also of the "*Flore et Zephyr*," ballet dancers. "Christmas Books" is full of Thackeray's quaint drawings. The introduction to "The Adventures of Philip," gives us the episode of Thackeray's connection with *The Cornhill Magazine*. "The mechanical part of the work," says his daughter, "became more and more irksome to him and he found—in common, I believe, with most editors—that it is not that which appears in print, but that which does not appear, which is the really trying part of the editor's duty." To that we can all subscribe! Of the three volumes before us, "The Virginians" is the one best known. Mrs. Ritchie gives a number of Thackeray's letters written while in this country, and from them one learns how heartily the author appreciated and enjoyed our country, while he helps us to see the ludicrous side of ourselves, as he does elsewhere of others. But it is all good-natured and kindly.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

HARPER & BROS.

An Incident and Other Happenings. By Sarah Barnwell Elliott. \$1.25.

The Jacksonian Epoch. By Charles Peck. \$2.50.

The Martyrdom of an Empress. Illustrated. \$2.50.

Pamphlets Received

Christ in the Gospel of Mark. By W. G. Ballantine, LL. D.
 Philippians: The Model Letter. By W. G. Ballantine, LL. D.
 Dives and Lazarus. By the Rev. Francis Washburn. Thos. Whittaker. 15 cts.
 Consolation. By E. O. Flagg, D. D., LL. D. Thomas Whittaker. 15 cts.
 Industrial Relief for Cuba.
 Catalogue of Virginia Theological Seminary.
 Pastoral Letter of the Rt. Rev. Thomas M. Clark, Bishop of Rhode Island.
 Annual Report of the Clergymen's Retiring Fund Society.
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 An Exposition of the Church Catechism. By H. J. Cammamm, A. M. James Pott & Co. 10 cts.
 Laurel Winners. The John Church Company.
 Annual Report of the House of Mercy, New York.
 How God Led a Little Child. By Gabrielle Greeley Clencenina. Jas. Pott & Co. 15 cts.
 Ninth Bi-ennial Report of the Board of Control and Warden of the State House of Correction and Reformatory, Iona, Mich.
 Parish Choir, Boston. Services, Anthems, and Carols. Volume 18. Nos. 851-100. Editor, Dr. Charles L. Hutchins.

Music Received

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Anthems for Easter: "Far be Sorrow, Tears, and Sighing," by the Rev. E. Vine Hall, 12c.; "I Am He That Liveth," by Thomas Adams, 15c.; "Ten Thousand Times Ten Thousand," by Ferris Tozer, 15c.; "This is the Day," by Edwin H. Lemare, 15c.; "Who Shall Roll Us Away the Stone," by G. W. Torrance, *Mus. Doc.*, T. C. D., 8c.; "The Lord is Risen," treble solo and chorus (easy), by Clement R. Gale, pp. 10, 12c.
 Anthems for All Saints: *Justorum Animæ* (The Souls of the Righteous), for five voices, by William Byrd, 1607, edited by W. Barclay Squire, 10c.
 General: "Through the Day Thy Love has Spared Us," by Charles L. Naylor, *Mus. Bac.* cantab., anthem solo for contralto or mezzo-soprano, and chorus, 6c.; "How Great is Thy Loving Kindness," by John E. West, 12c.; "Praise the Lord, ye Servants," for vocal occasions and Thanksgiving, by Bruce Steane, pp. 9, 12c.; "O Perfect Love!" (wedding anthem) by H. Elliot Button, 6c.; "O Worship the Lord!" anthem for men's voices, by Reginald S. Barnicott, 12c.

Periodicals

The Forum for March has an unusually full and well sustained repertoire. Among the timely and striking papers are: "Diplomatic Pay and Clothes," by Mark Twain; "Is Our Army Degenerate?" by Col. Alexander S. Bacon; "The Future of Our Navy," by Captain H. C. Taylor, of the United States Battleship "Indiana"; "Life on Other Worlds," by Prof. D. T. MacDougal; "What Shall We Do With the Philippines?" by ex-Minister Charles Denby; "A Lost Eden—Cuba," by Dr. Felix L. Oswald.

Monumental Records is the title of a new series of that name, edited by the Rev. Henry Mason Baum, D. C. L. Subscription, \$2 per year. Address P. O. box 1839, New York city. It is a very handsome periodical, devoted to archaeology, the text and photographic reproductions being all of a high order. In the first number we note valuable papers on the pyramids, on a ruined temple in Mexico, on important monumental inscriptions; with biographical sketches of explorers, and book reviews and editorial notes.

The Quiver, whatever else one may say for it, is a thoroughly helpful and instructive family magazine. Its stories are always wholesome and interesting. They deal usually with ordinary home life—its joys and sorrows and its love scenes—and hold our attention closely. The March number concludes a pretty serial, "The Minor Canon's Daughter," besides continuing another, "Pledged," and has two short stories. It contains a graphic account of a recent missionary experience in Africa, "Facing Death for Christ"; a sermon, "The Power of a Great Purpose," preached before Queen Victoria, by the Dean of Windsor, and several other short articles on various subjects.

It is presumable that readers of the magazines have not yet tired of war descriptions, for the supply does not flag. Senator Lodge's account in *Harper's Magazine* for March, of the approach of our ships to Manila, and of the battle itself, is certainly fascinating reading. One must be cold-blooded indeed not to take pride in Dewey's

well planned and finely executed victory. "To see ourselves as others see us" is sometimes an interesting and curious process, and Julian Ralph gives a good opportunity to Englishmen, in his paper entitled, "English Characteristics." From the Indian's point of view we get a recital of the massacre of Fort Dearborn at Chicago, by Chief Simon Pokagon. It may well make us more lenient in our treatment of the Indians still left among us. There are some good short stories in this number of *Harper's*.

Since Admiral Dewey has suggested that if his native State desires to take recognition of his services, he would prefer that her gratitude be shown by aiding Norwich University, where he received his early training, the institution is now known as The Military College of the State of Vermont, and receives an annuity of \$6,000. A movement is also on foot to erect a new building on the university grounds, to be known as Dewey Hall. The appearance of an interesting history of the institution, by N. L. Sheldon, in the March number of the *New England Magazine*, is opportune. The article is fully illustrated with portraits of faculty and alumni, and with views of the college buildings. In "Portraits of Walt Whitman," Dr. R. M. Bucke, of Canada, describes a unique collection of likenesses of the poet, which he possesses. Dr. Bucke knew Whitman intimately, and many personal reminiscences give added value to his paper.

In *The Sanitarian* for March, Professor H. R. Hopkins, M. D., University of Buffalo, has an article on Hygienic Camps, in which he shows that it is a very simple matter, involving not very great expense, to construct and maintain military camps so as to be absolutely safe from typhoid and other scourges of camp life. He shows that drainage, proper sewerage, can be had for about \$1,000; water supply, properly laid on, for \$4,000; protection of soil in kitchen, sinks, etc., by concrete, for \$700; giving a total of \$5,700 as an expense for the full regiment. In other words, about \$5 each, well expended, will guarantee the lives of our soldiers in camp against the diseases which have been most fatal in every war of which we have any record. It is shameful that with all our knowledge, and with all the means at our disposal, our soldiers were carried off last summer by the hundred, in camps located within sight of our great cities. It was entirely unnecessary and utterly inexcusable.

The editor of the *American Monthly Review of Reviews* for March, in "The Progress of the World," discusses the Philippine situation and American prospects in those islands, as well as the bearings of the ratification of the Spanish treaty on the future of the Filipinos. There are two articles on Philippine native types and characteristics, one of which was written by Senor Caro y Mora, editor of the *Voz Espanola*, of Manila. These articles are both illustrated from a remarkable series of photographs now published for the first time. Dr. William Hayes Ward who has recently returned from an extended journey through Puerto Rico, contributes an article on present-day conditions in that island, with special reference to the effect of American occupation on the welfare of the people. This number of the *Review* also contains articles on the late President Faure, of France, on "An American Farmer's Balance-Sheet for 1898," and on "Characteristics and Possibilities of Middle Western Literature." There are over one hundred pictures in this issue of the *Review*.

Opinions of the Press

The Outlook

LENT IN NON-LITURGICAL CHURCHES.—One of the encouraging signs of the times is the tendency to observe Lent in other than the Episcopal and Roman Catholic Churches. We have observed no disposition whatever toward a growth of Ritualism in this willingness to take advantage of a period peculiarly advantageous for Christian work. The number of Churches

which are planning to observe Holy Week is larger than ever before. The custom is usually to have simple spiritual services, leading up to a proper culmination on Easter Day. One prominent Church that we know has a Communion service on Thursday evening, to which all the other Churches in the locality are invited, and on Friday evening Stainer's "Crucifixion" is rendered by the choir. The other services are such simple preaching services as are usually found in Protestant Churches. No time in the year is so favorable for special religious work as the Lenten season. The distractions of society are laid aside, and something approaching co-operation among denominations is more nearly possible than that at any other time.

American Monthly Review of Reviews

GROWTH OF THE UNITED STATES.—A little more than fifty years ago we felt that our country was about as large as we could manage. In 1843 leading Senators in Congress said: "We do not want the country beyond the Rocky Mountains. We cannot do anything with it. It is too far off. Providence has beneficently walled it away from us. We can never get over the mountains, thank God." This is the way they talked when Jason Lee and Marcus Whitman urged the occupancy of that region. Hon. Daniel Webster came near exchanging our claims to that region for some small fishing privileges along Nova Scotia and Newfoundland. But we were then on the eve of a most wonderful expansion of our territorial area, which many years later was further enlarged by the addition of Alaska. Fifty-five years ago California and Arizona and New Mexico and Colorado and Nevada and Texas were outside of our national domain. Since that time these vast areas have become ours—a most extraordinary growth. Since the year 1800 we have obtained from Spain, France, Mexico, and Russia 2,700,375 square miles of the total 3,501,000 square miles of the present United States. As the result of the recent peace negotiations, there have been added to the United States the Philippines, with some other contiguous islands, Puerto Rico and Cuba following closely upon the accession of the Sandwich Islands. They have come to us as colonies, or as protectorate dependencies, like Cuba. Here are 168,231 square miles, and 9,668,587 people (as nearly as I can now reckon), raising our total population to well nigh 85,000,000.

North American Review

CHINA'S AWAKENING.—One additional source of evidence of China's awakening is found in the spread and success of missionary work. This is a liberalizing influence of incessant and unmeasured activity; it is exerted on large numbers, mainly, the youth, in all grades of society, from the lowest upward, and over a great extent of country. It is a training in knowledge and virtue, according to the world's highest ideals, under conditions favorable for deep and lasting results. It is a leaven cast into the bosom of society, not for a day or a year, but for generation after generation, slowly but surely leavening the whole mass. It reaches further and penetrates deeper, and abides more permanently than any merely external influence. By its very nature, the Christian society tends to increase and gather strength, and overcome opposing strength, and become the controlling and inspiring force. Already at not a few points, this potent social influence is in the ascendant; in many others it is steadily advancing to the supremacy. There are no minds so eager for the best things, so devoted to the nation's welfare, so proud of China's true glory or so able to lead her on to win and possess it, as those which have been trained in the mission churches and schools from one end of the land to the other. In these centres of aggressive life, new China has her camps, her captains, and her soldiers of the line. They are making ready to do for her what the churches and schools of Canterbury and Winchester, of London and Oxford, of Lincoln and York, did for England in the seventh and eighth centuries. Any study of China at the present time that leaves these out of the account, fails to grasp the whole problem.

The Household

The Queen's Glebe

BY FEDERICA EDMUNDS

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CHAPTER IV.

IT was a cool September day at the Glebe farm. Already there had been sharp frosts, and the ripened chestnuts were pattering down, assisted by the sticks and stones which George and Philo were sending up among the branches. Evelyn, standing at a little distance, was helping in the gathering of the nuts, the unruly curls blowing about her face in the fresh autumn air, and her hands ruthlessly raking the golden-brown leaves which strewed the ground. A rustling footfall caught her attention, and she looked up to meet Griffith's bright smile.

"Well, Evelyn, at last 'tis all arranged," he said. "My father has heard from friends in New York, and has received letters and papers, and I sail the first of the coming month."

"So soon?" faltered the girl.

"Soon! Methinks it is late enough, if I am to be permitted to pass New York harbor. Know you not that thirty ships of war guard the Narrows, and though we be staunch loyalists, in these days any may be suspected. The Congress in Philadelphia this month will let loose a crowd of mischief-hatchers."

"Alan says that in Boston the people have actually gathered with arms against General Gage, and have forced Governor Oliver to resign."

"Aye, and Alan secretly rejoices thereat. The boy's head is turned with all these valley numskulls puffing him up to believe himself a patriot. Will you ride to Schenectady, Evelyn? There are matters to provide for my journey, and my mother has commissions."

The girl yielded ready consent. The remote tie of kinship gave the privilege of going thus unchaperoned, and the parting with Griffith was so very near!

They were in their saddles before the sun was half way between his rising and the noon-mark, and on their way to the river. Through the ford, where water was now running high from recent rains, they floundered gaily, resting their hard-breathing, dripping-flanked horses a moment on the other side, then cantered on leisurely toward Schenectady. On the way they passed Dirck Myndert. He was carrying a gun, and evidently going far afield in search of game, in spite of the fact that but six weeks had elapsed since his injuries. He gave but a sullen greeting as he passed, but he looked back once or twice, and even halted, then limped forward again.

"The sulky varlet hath not mended his manners with his bones," remarked Evelyn.

"He has a hatred to me as nigh to a Papist," responded Griffith. "That silly rumor that I studied for a bishop holds ground with some, and they fear I know not what ill-hap from my journey abroad. That I bring back a whole bench of prelates, believe!"

At John Aberdeen's comfortable brick house, just outside the pickets of Schenectady, the riders halted for a nooning. The shrewd Scotch doctor was a staunch Tory at heart, but he had a certain gift for holding his tongue, and this, with his genuine skill in his profession, kept him in favor with all

parties. He gave a hearty welcome to the "meenester's young people," and his bright-haired lassie waited on them, with many blushes and dimplings at Griffith's gallantries.

The journey once resumed, and the great town of Schenectady—a group of perhaps three hundred houses—was soon in sight. Around the portcullis-like gateway of the stockade was gathered the usual group of loungers, no doubt discussing political events. Among these was Sandy Cairnewas.

"This entrance is not so hospitable as that of our own fort," remarked Evelyn. "Do you not fear, Griffith, that some day the gate will descend, like a cleaver from its case, and cut off the heads of those who enter?"

"I deem it unlikely, fanciful one; it is well guded. But if the cleaver fall, I hope the heads of Cairnewas, Myndert, and others be under it!"

"Oh, Griffith!" Evelyn looked up in pained protest, and saw that the young man's usually amiable mouth was set hardy. "I am almost sure that Sandy has heard a part of your speech."

Griffith laughed carelessly, and they rode on in silence a few moments. Then the young man bent forward in his saddle, uttering an exclamation of annoyance. His horse had cast a shoe. At the same time, Sandy Cairnewas stepped toward them, his hands clasped behind him under his plaid, and his bonnet pushed back from his high forehead, and said with the accent of the lowland Scot: "The beastie a'ready gangs a bit lame; do you journey far, Meester Griffith?"

"Only into the town," replied Griffith, civilly enough. "I shall find a smith there."

"And I have a message for the young leddy, which will pass her time whiles waiting," said Sandy with affability, doffing his bonnet clumsily in Evelyn's direction. "The mistress Katrina Myndert has told Dame Cairnewas of the conserve made from unripe grapes at the Glebe farm. If the meenester's young leddy will favor my gude woman with the bit writing for it, and rest the whiles in our ceiled room, she will make us proud."

Evelyn assented smilingly. Perhaps she was not unwilling to read Griffith a lesson of kindly tolerance towards their lowly neighbors.

"The best smith's is close by, outside the stockade," spoke up one of the other men who had lounged nearer.

"Oh, if 'tis Hans Veeder's, I know it," re-

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plied Griffith, and with thanks of acknowledgment, he and his companion rode on.

But even by the time they reached the smith's, the mare was sadly lame, and Griffith decided to leave her there in the care of Hans Veeder, while he walked beside Evelyn into the town.

Perhaps the young people were not averse to a more confidential *tete-a-tete* than could be had at two bridles' length. Certainly Griffith took a tenderer tone than common. He confided to his very willing listener many of his hopes and plans for the future, and even hinted of a coming time when he should want a certain person's nearer sympathy in his work. It was all vague and romantic enough. Indeed, Evelyn would have been shocked at any actual love-making without the sanction of her guardians; nevertheless the dusty town lane was that day transmuted into a golden pathway of hope.

Late in the afternoon, the errands all accomplished, Griffith bowed himself away from Dame Cairnewas' door, leaving Evelyn to await the bringing of the horses. At the last glimpse of his handsome face and bonnie presence, the girl's heart almost sank with its own weight of happiness. All her little willful caprices towards Griffith were gone, swallowed up in the imminent approach of the parting that was to be, the journey from which so many never returned. Her tears welled up at the dreadful thought, and she

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Lord sees fit to make women, there'll be lovers and fools."

"Ye may say that, Sandy, for the woman that listens to the best o' lads sees a foolilka time she glints at the glass."

"It maun be they're o'er daft to see one then. Lord! if the meeror could count the times the lassie smirks at her snood!"

"Sandy, your day's work hath puffed ye up like a wind bag. Take care that ye do not flatten like a spent bladder!"

Sandy could not forbear a chuckle, as he cut up some home-dried tobacco for his pipe. "It takes an old Injun to cover weel his trail, Babbie, and methinks the young meenster will na be comin' hame to-day, nor mebbe to-morrow! And now I'm ready for a bit porridge."

(To be continued.)

Too Old For Our Parish

NO MAN WANTED PAST FORTY

WE read in our morning paper an application by a church for a pastor, accompanied by the statement that no man is wanted past 40.

How many eminent physicians or lawyers can you find that are not past 40?

How many great statesmen—the Bismarks and Gladstones?

Suppose D. L. Moody had retired at 40, or the Rev. Dr. Storrs of Brooklyn, or hundreds of the most eminent divines of both Europe or America?

Where will you find a brighter man than the present Roman Catholic Archbishop of Boston, now past 70?

No man past 40?

What sort of a Church is it that wants no man past 40?

It is all very well for the boys and girls to keep pushing, but this world would be in a sad condition to-day without men and women who are past 40.

No clergymen over 40! But at 71, Michael Angelo began one of his great works; Lord John Campbell was appointed Chief Justice; Lord Palmerston was made Prime Minister; Benjamin Franklin was placed at the head of a Commission to the Court of France. At 73 Blucher commanded in the battle of Ligny. At 76 Proctor wrote his memoir of Charles Lamb; Humboldt produced one of his best works; Hannah More was publishing her best. At 77 Isaak Walton published his life of George Herbert. At 78 Galileo prepared his treatise on the Secondary Light of the Moon; Lord Brougham edited Newton's "Principia." Chancellor Kent wrote his Commentaries after 60. At 80 Humboldt prepared a new edition of his works. Benjamin Franklin was 81 when he made his speech in the Convention for framing the Constitution of the United States. Long after 70, Bismark and Von Moltke were at the very fulness of their power, and led the armies which conquered France; and Gladstone's greatest energies were shown after that age.

Age may bring power and wisdom and honor in art, in science, in government, in law, in the army, why not in the Church?—*The Church News* (Pittsburgh.)

Right chimney, good lamp.
Wrong chimney, bad lamp.
Besides breaking.
Go by the Index.

Write Macbeth Pittsburgh Pa

A REMARKABLE case of religious fanaticism has just come to light in Chicago. Some time ago Herman Jaesche became possessed with the idea that he had attained a state of Christian perfection, and, being in all things spiritual, "was dead to the world," according to Scriptural authority. He was at this time insured in the Mutual Benefit Association of German Baptists, for \$1,000, and wrote them in the name of his wife that he was dead, with an attestation of the same from his pastor. In due time came back forms for proof of death, to be signed by the attending physician, undertaker, and local agent. And then the story came out. There was evidently no purpose to defraud, but hallucinations of this sort are by no means rare. Only a few years ago in Connecticut an old lady who had been very sick sincerely believed that she had visited heaven during that time. Luckily it was not a man, or he would have tried to found a new religion.—*Traveler's Record.*

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Helen Keller at the Boston Art Museum

I HAD the good fortune to witness the unique scene in the Boston Art Museum, two or three weeks ago, when Helen Keller, the beautiful deaf and blind girl, was taken to "see" the statuary. Helen Keller is now seventeen years old. She has a beautiful form, and her face is expressive to a most unusual degree. She gives one an impression of fresh, happy girlhood. There is a slight deformity of the eyes, but every other feature is perfect, and her mouth is especially expressive and winsome. With smiling, parted lips, she seems to be filled with a happy expectancy of what the future may bring her.

For some time Helen attended a private school in Cambridge, but she is now studying with a tutor, and fitting for Radcliffe. Her careful training in Greek showed during her visit to the museum. She appeared thoroughly familiar with all the old Greek mythologies, and it seems that she has just been reading the "Iliad." A letter suggesting the visit was sent her by her friend, Miss Cobb, formerly a teacher of the blind, and Helen accepted the invitation, saying that she had always wanted to see the "silver-bowed god and the white-armed goddesses."

At the museum the first statue shown her was that of Apollo. A stepladder was brought, and she mounted until she could reach the face. She put both hands on the forehead, touching it lightly with the tips of her fingers. From the centre of the forehead she deftly followed the curves outward, then down the cheeks until her hands met at the chin; then both eyes were touched, then the nose, and lastly the mouth, her hands moving in unison. Next the arms and other parts of the statue were examined. This was the order pursued each time. Every new curve was a surprise and pleasure to her. She was as eager as a child at each fresh discovery, and when anything pleased her especially would give a quick gasp of pleasure and clasp her hands, bending forward her whole figure. Helen's comment on Apollo was: "It is grand beyond description." Of another god she said, "He has an exalted look"; and of Medusa, "Her expression is painful."

The deftness and quickness with which she could examine a statue were wonderful, but what impressed the onlooker as even more remarkable was that she seemed to read the artist's thought through her sensitive fingers as readily as a seeing person could take it in by a glance. She was shown the bas-relief of a mother bidding farewell to her child. In this the arms of the mother were missing. Her first question was: "Where are the mother's arms? She should embrace her child." And as she was not at first understood, she repeated the word "embrace," at the same time putting her arms around Miss Cobb. Of the mother she remarked: "She has sorrowful eyes, wide open; her lips seem to quiver; she lifts up her forehead a little."

Helen Keller's vocabulary is quaint and bookish, quite different from that of an ordinary schoolgirl. She talks as if she were translating. She enunciates slowly, and with an earnest effort to be understood, but in order to catch every word she says one must give close attention. There is a slight thickness of speech. When she desired explanation about any of the statues, she



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reached for the hand of Miss Cobb, who slipped into her fingers what she wanted to know.

Her quickness of perception astonished everybody. Upon being shown a bas-relief of some dancing girls she immediately asked, "Where are the choristers?" seeming to detect their absence simply by touch even sooner than it would be noted by a seeing person. The adjoining bas-relief represented singers, there being four or five figures. The lips of one were closed, and as soon as her fingers touched it, she announced, "One is silent." A little farther on was a statue of Neptune, and on feeling the empty hand her instant question was: "Where is the trident?"

She is not without a sense of humor. She said of Euripides laughingly: "He is not so handsome as Pericles." The latter she had previously described as having a fine, strong face, full of spirit and thought, and Sappho was the "Sappho she had always loved to think of, sweet, smiling Sappho." Julius Cæsar looked "just like what he was." She was especially pleased with Michael Angelo's group of Mother and Child, and after having examined each of its figures separately, she placed one hand on the mother's

face, and the other on that of the child and remained in that position for a brief minute as if touched with the gentle picture of motherhood. Then she said softly: "It is very sweet and lovely."

There was an absorbed and expectant silence in the big rooms as the blind girl passed with rapt face from statue to statue. The little group of students following her watched her with an almost breathless interest as she stood on the top of a stepladder, groping and smiling. They were eager to catch every word she might say. With eyes as sightless as the vacant orbits of stone about her, yet with a wonderful intelligence disclosed in every motion, she presented a picture of extraordinary interest, and one which will never be forgotten by those who saw it.—ANNIE B. PARKER, in the *Congregationalist*.

EACH one of us is bound to make the little circle in which he lives better and happier. Each one of us is bound to see that out of that small circle the widest good may flow. Each one of us may have fixed in his mind the thought that out of a single household may flow the influences that shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.

Our Mission in China

EXTRACTS FROM A PRIVATE LETTER OF THE
REV. S. HARRINGTON LITTELL

WUCHANG, CHINA, November, 1898.

I MUST tell you about my life here. In the first place, it is in very close touch with the Chinese. Having the boys here in the house, often eating with them and walking, I have gotten to know them very well, and to love them. They are sturdy fellows of about 20 or so. Then I teach an-hour in the Boone School; I have a class of fourteen boys in geography. Roots, Huntington, and Ridgeley who came out singly, used to have three hours of teaching a day, but we have so many helpers now that we can give more time and energy to the language. Every Wednesday night is play night, when we go over and spend two or three hours in games and amusements with the boys. On Sundays we are all together, and after prayers in the morning, there is time for a chat. All of the older scholars speak English. Our servants do not, so that I am picking up household words and phrases, and having daily practice in talking and hearing. A day's schedule is about as follows: We rise at 6:30, tea and toast are brought immediately; at 7:30, we go to the Boone School for prayers in English. The Divinity School boys have Morning Prayer in Chinese; at 8, breakfast. At 9, my teacher comes; I have had two lessons only, and have enjoyed them. Each morning we new-comers put in three solid hours on the language. The teacher speaks no English at all, so that business begins at once for me. I have got to learn in order to learn at all. He draws characters on small squares of paper. I write the sound, pronunciation, and meaning on the back. We get along with the aid of a dictionary much better than one would suppose. At 12, the mission workers and the divinity students meet in the church for prayers for missions. The clergy read the service by turns, a week each. At 12:30, we have dinner; two medical students, helping Dr. Borland, eat with the Chinese boys at another table in our dining-room. When Wood comes, Mr. Partridge will move to the Boone School and live, leaving this house in Wood's charge. Then we shall eat one meal a day, probably supper, with the boys, *a la* Chinese. At one, I superintend the mail, which arrives and departs about that time. We have a boy in charge of it, and he keeps a regular postoffice for the benefit of the compound. I am treasurer of the school, and also housekeeper; the latter being the more important, for, at present, the school finances are out.

All the buildings here have been put up strictly on faith, with no visible means of support. Gradually, all have become settled, and are now well cared for. The Divinity School building is run on the same plan. It is two months old, was paid for the day it was finished, and goes on without any appropriation from the Board of Missions, but yet keeps going on. I think Mr. Partridge puts "special" offerings sent to him now and again into it. He does not worry about it, but believes it will thrive on faith just as everything else here does. Yet he does nothing cheaply; every building is solid and substantial, every one well furnished and cared for. Every service is supplied with whatever is needed to make it grand and dignified. The altar furnishings, the Bible, the processional cross, the vestments and all, would delight the heart of any rector at home. Just now he wants \$300 for two beautiful memorial windows for the church, in memory of the two Bishops Boone. One is the figure of St. Paul, the other, of St. John. He is also just buying an additional piece of ground for St. Hilda's; is expecting to build a fine large choir-room—he has vested boys—and to connect the sacristy with the Divinity School by a covered way. In everything where the Church or her teaching is concerned, he spares nothing to present Christian truths in the grandest way possible. And it is all very effective. But, above all, Mr. Partridge is an educator. The strong clergy, for whom our mission is conspicuously ahead of every other mission in China, are brought up under the hands of Bish-

op Graves and Mr. Partridge. The care and attention which each receives is splendid.

At 2 o'clock my teacher comes again. If nothing else requires my attention, I go to him until half-past, when I leave for my hour's work of teaching. Meanwhile, he copies characters, or parts of the service, or does whatever else in the way of writing I want. He stays until four. At 4 o'clock, we can have tea if we want it. At 4:30 is Evening Prayer in Chinese. Then comes exercise, talking with the other foreigners and natives until 6:30, when we have supper. Just now is Advent, and we have daily meditation in the church, for everybody, from 6 to 6:30. Like every other service, the Christians are there. There are two Celebrations a week, one in Chinese, one in English, but everybody attends both, whether they can speak or not. That makes no difference, for they all understand. After supper, in these days, I give a teacher in the school English lessons for an hour. Then I have an hour. So far, it has been devoted chiefly to getting settled. At 9, we have Compline in our oratory in the house here. At 10, we are quite ready to retire.

As for furniture, I use as much Chinese as possible. It is very cheap, but strong, and can be made to order at just about half what we would pay at home. Living only costs about 50 cents a day for board. We have a good cook who gets \$2.50 of our money a month. Our boy—waiter, bed-maker, errand-runner—gets \$3. Our coolie who does the general work of the establishment, gets \$2 a month. It seems ridiculous, especially when we have such fine service and such excellent food. As you have already heard, servants cost almost nothing, and they make money even at that rate. The streets, the walls, which are 10 and 15 feet wide, the country, the people, all furnish increasing interest, and a walk is a most attractive thing. People do not insult you, as we have been led to think, but are very polite and good-natured. The work and the place and all are fascinating. Englishmen and other foreigners are settled all over the country. At Hankow, there must be 600 of them. They have their own parts of the cities, have fine houses and grounds, and live there as they would at home.

Tomorrow, I shall have been in China a month. What I have seen, and the knowledge of practical mission work that I have acquired, surprises me. Such an eye-opener to the real necessity of making these Eastern nations Christian, could not have been found in a hundred books on missions. On Sundays, I teach Bible lessons to the older boys. Each of us has a class. My boys are enjoying the pictures I brought (English cathedrals, American churches, foreign photographs of paintings). I have them come very early and stay late. The native clergy, too, have opened their eyes at the cathedrals.

It needs 50,000 persons to make a crowd in St. Peter's. It is believed that at least that number have been present in the church several times within modern memory; but it is thought that the building would hold 80,000—as many as could be seated on the tiers at the Colosseum. Such a concourse was there at the opening of the Ecumenical Council in December, 1869, and at the two jubilees celebrated by Leo XIII.; and on all three occasions there was plenty of room in the aisles, beside the broad spaces which were required for the functions themselves—*Marion Crawford, in the Century.*

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Children's Hour

Between the dark the the daylgrt,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

A Real Lent

BY L. M.

"OH, mamma, what did the doctor say?" asked Letitia, as her mother came to her bedside.

"He said, that my little girl must keep quietly in bed for awhile"

"Oh, mamma! for how long?"

"He did not say, dearie."

"And to-morrow is Ash Wednesday, and I can't go out; and I had made such nice plans for Lent. I wasn't going to miss one day going to church; and I was going to read to poor Fanny Hill, and give up butter—you said I might—but the doctor said I must have plenty of nourishing food—so I can't keep Lent at all!"

"My darling, I am so sorry for you," said her mother, tenderly, "but it seems to me that you will keep Lent more really than any of us."

"How, mamma? I don't see it at all."

"Because you will be having real self-denial, in lying in bed, and not carrying out all these nice plans you hoped for. This will be harder for my active little girl than any amount of work or giving up of dainties."

"But it isn't any use, is it?" asked Letitia.

"Listen, dear; why do you try to keep Lent? To please God or yourself?"

"Oh, mamma! I hope to please God."

"Then it pleases Him best to keep it in His way; to bear pain and sickness patiently if it be His Will."

"But, mamma, I don't seem to have any choice; I have to be sick."

"Oh, yes, you have a choice: either to fret and grumble and make everyone in the house unhappy as well as yourself, or to make up your mind, by God's help, to be patient and cheerful, and to take this little cross as His will for you."

"And will this really be keeping Lent?"

"Indeed it will."

"I will try, then," whispered Letitia. "Will you say a prayer for me, please?" So the mother knelt by her sick child and prayed for patience and courage and for recovery; then she told her she must not talk any more, and Letitia soon fell asleep. Next day she was no better, and indeed did not feel at all inclined to get up. It was a very cold day, so grandma could not go to church, and she stayed with Letitia while the others went, and read her a part of the solemn service. Then she said, "Once I had to spend all of Lent in bed, and a friend sent me some verses about it. Shall I read them to you?"

"Yes, please."

So grandma took out an old manuscript book and read these lines:

"Blessed are they who keep their Master's Lent,
Upon His holy Will alone intent.
Blessed the feet that choose not their own way,
Willing to tarry where He bids them stay.
Blessed the hands—they do His work the best—
That meekly fold them when He bids them rest.
Nor let them think they work for Him no more—
Called to a higher service than before.
The thorny path He trod for us to share,
For Him the pain and weariness to bear.
He to whose courts they would so gladly go
Will come to them instead, and make them know
His Presence and His Peace, all joys above,
Clasped in His arms of Everlasting Love.
O blessed fast, so near to Jesus spent!

O blessed Easter, after such a Lent!
A feast of joy indeed, whose heavenly light
And alleluias sweet and blossoms bright
Shall be a foretaste of that Easter Day
When sin and sorrow shall have passed away "

Letitia was pleased with the verses, and asked to keep them to learn by heart. Then Harry came in to see his sick sister and said: "Well, Let, this is hard lines for you! Such a jolly snow, and you cooped up here! And you can't fill your pyramid, can you? Oh, yes, I think papa will pay you for taking bad medicine."

"No, indeed," said Letitia. "I'm not a baby, thank you! I can take medicine without pay, but how can I get any money for missions, Harry? Do think! You see I have to eat butter and sugar and everything."

Harry could not help laughing at her mournful tone. "Never mind, Let, don't worry. If you can cover my school books for me I'll give you a quarter out of my money, and I guess I'll have balls to mend and gloves and things."

"You nice boy! I'll do them for nothing."

"No you won't. You're sick, and will have to be paid for working. Anyhow, you'll be well long before Lent's over."

But the days and weeks went on, and Letitia improved very slowly. She tried to be brave, but she could not help thinking sometimes that it would have been easier for Frances who was so quiet and so fond of reading. Frances was a loving little nurse to her when mamma could not be at her side; and everybody was so kind and good to her. Papa found that he wanted some paper lighters made for the benefit of her pyramid. There had been great hopes of the little girl getting out before Lent was over, but the weather proved unfavorable. Letitia still clung to the hope of going to church on Easter Day—it seemed so hard not to do that! But these days of trying to be patient and cheerful had taught her to resign her will, so she always added to her earnest prayer that she might be well at Easter, "if it be Thy Will."

Good Friday was a stormy day, and grandma and Letitia spent much of it together, reading the service and a book of sweet and helpful thoughts for children, on the Seven Words of Our Lord from the Cross. The sad yet blessed story of the day melted the sick child's heart, and she felt that she would gladly suffer with her dear Master. So she did not complain when next day the doctor said: "I am very sorry, but I can't



Finest in Crewe

I wish to write a few words of praise about Mellin's Food. I nursed my baby until he was 2 months old, and then I was compelled to put him on the bottle. I commenced with cow's milk, but my baby fell off so that he was pitiful to look at. When he was 3 months old we put him on Mellin's Food, and now no one has a finer baby in Crewe. He never knows what a sick day is, has 12 teeth and can nearly walk and talk. He had the colic every day nearly all day before I commenced using Mellin's Food. Mrs. W. R. Rodgers, Crewe, Va.

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let this little girl go out to-morrow. But cheer up! you can keep Easter the next Sunday instead, and because I am such a cruel doctor, I shall have to pay a fine into this nice, fat pyramid of yours," and he dropped in some money. Everybody was sorry for Letitia, all the more because she took her disappointment so patiently. She had some lovely flowers given to her on Easter Even, and took great pleasure in picking out the prettiest to send to the church. On Easter morning Frances brought up her breakfast, with so many flowers and eggs and Easter cards, that it was quite a load. Letitia begged that no one but "Muse" would stay with her on Easter Day, so all the rest went to church, and she read part of the service to "Muse" and herself, then rested until papa came in and carried her downstairs to dine with the family. Only once the tears came, and that was when all but grandma had gone to the children's service in the afternoon. She thought of the procession of choristers and children, of the banners, the flowers, the carols, the offering for missions, the rector's little instruction; she saw that grandma was dozing, so she had a quiet little cry all to herself for having missed it all, but they were not rebellious tears.

She must have dozed off herself, for she heard sweet, soft music—yes, the choir was singing "The strife is o'er." "Alleluia, Alleluia!" came in tones of true Easter gladness. She opened her eyes—was it a dream? Through the door came the white-robed boys, two and two, and stood around her bed; then the girls of her own class, with flowers in their hands, and her dear teacher with them. And then her dear rector, in his white surplice, took her hand and said: "My child, we have come to give you a little Easter service." So the children sang again, and the rector said some of the sweet prayers of Evensong, and gave the sick child his blessing. Then they passed out singing, but came quietly back, one by one, to give her their flowers and greeting.

"Has it been too much for her?" asked the rector of her mother, as Letitia held his hand, trying to thank him.

"I think not," she said; and Letitia added: "Oh, it has been such a happy, happy Easter."

"His Name Shall be in Their Foreheads"

"HOW will God write it, papa?" asked little Eve.

"Write what?" asked her father, looking off his reading.

Eve got up from the low stool where she had been sitting with her book, and came across to him.

It was Sunday evening, and these two were keeping house whilst mother was at church.

"See what it says," said she, resting the book on his knee, and pointing. Then she read it out: "And His Name shall be in their foreheads," she read. "It's out of the Bible," added she; "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book and took her on his knee. "God will not write it at all," said he.

"Not write it?" exclaimed Eve in astonishment. "Then how will it come there?"

"Some things write themselves," said her father.

Eve looked as if she didn't understand. But of course it must be true, since father said it; so she waited for him to explain.

"When you look at grandfather's silver hair," began her father, "what do you see written there! That he is an old gentleman, don't you?" continued he, as Eve hesitated. "Who wrote it there?"

"It wrote itself," said Eve.

Father nodded.

"Right," said he. "Day by day, and year by year, the white hairs came, until at last it was written quite as plainly as if somebody had taken pen and ink and put it down on paper for you to read. Now, when I look in your mouth, what do I see written there? I see, 'This little girl is not a baby now; for she has all her teeth, and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so."

Eve laughed.

"What a funny sort of writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty, and see."

"I know," said Eve. "In their faces, doesn't it?"

"And if they are good?"

"In their faces, too. Is that what the text means?"

"That is what it means," said father.

"Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we are good, the angels will read upon our foreheads that we are God's. So you must try, day by day, to go on writing it."—*F. E. B., in Children's Paper.*

HUSBAND AND COFFEE.

Would be Foolish to Stay With it.

I must tell you about my husband and his experience with coffee. He had been nervous and more or less irritable, suffering with nausea and waterbrash from time to time and sleeplessness, with a considerable amount of indigestion.

I finally induced him to leave off the coffee, for while his ailments were different somewhat than mine, I was convinced that it was the poisoning of the nervous system that caused his troubles, as well as my own.

We have now been using Postum over a year, and are in the very best of health, stout and hearty in every way. You may be sure we have learned to make Postum so it tastes fine, for we believe in "good things." We made Postum rather sloppy at first.

I cannot describe what a blessing we have both derived from the use of Postum. I have written these facts in the hope that some others may be benefitted by the statement and leave off the coffee that is the real cause of so much physical suffering. A friend of ours, Mrs. Emma Dahlgren, had dreadful stomach trouble for years, bloating after meals, great nervousness and serious constipation. The physicians could not do her any good, but immediately after she left off coffee and began using Postum, she got over her nervousness, constipation, and other sufferings, and now enjoys fine health. She is not like the same person; cheerful at all times now, while formerly she was very despondent and ill. Mrs. Lena Noble, Fairfield, Ia.

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Finance and Commerce

In three years the balances of trade in the international exchanges of this country have been nearly a billion and a half dollars in our favor. They still continue to run largely in our favor, yet there are indications of approaching exports of gold. This has unquestionably been brought about by the enormous sale of American stocks, bonds, etc., formerly held by foreign investors. The market price for these securities in Wallst. have in general advanced to a point unwarranted by the present conditions in the respective properties, and in many instances beyond what seems a reasonable anticipation for some time to come. Holdings have passed out of the hands of conservative investors, and have been bought by the great mass of eleventh-hour speculators whose inspiration and courage are always greatest at periods of high tide. There is, however, nothing immediately alarming about moderate exports of gold at this time. Aside from its use in the arts and sciences, gold satisfies no wants except in exchanges, and ebbs and flows like the waters of the ocean, and as constantly. We can stand all the exports of gold that are likely to go out without appreciable effect upon the activities of business at large. With the enormous expansion of deposits and loans that has taken place in the New York banks, and to a less extent in other large cities, exports of gold would be likely to raise the interest rate and contract these figures to some extent.

The last bank statement shows a small decrease in loans, in deposits, in specie, and in reserves, and the tendency of the interest rate is certainly not towards greater ease.

Bank clearings for the first week in March was 51.7 greater than the same week last year, and 60.2 greater than 1892. This, in connection with a decreasing volume of speculative business, as compared with a month ago, is flattering as to business at large.

In the iron trade, a smaller production for February, as compared with January, is attributed to the severe weather. Activity is great. Everywhere demand outstrips the productive capacity, and prices are still advancing. There has also been a further advance in tin.

In cotton, raw material is steady, while manufactured products are again higher. The market for wool is still depressed, the generally unsatisfactory conditions in the trade having induced a combination among some of the larger manufacturers which, for the time being, has enabled them to still further restrict purchase of raw material.

In the grain market there has been a still further decline in prices. The shifts of wheat by exporting countries to Europe continue in excess of immediate wants, increasing the European stocks in store and afloat.

In this county, with exceptionally large exports for this season, the visible supply is not decreasing, as it normally should at this time of the year, on account of very large farmers' deliveries.

In corn, farmers' deliveries have decreased since the advent of bad roads, but the recently issued government estimate of reserves in farmers' bands March 1st, showing 198 millions of wheat, and 800 millions of corn, both considerably larger than had been expected, had its usual effect of knocking something off the price.

The advancing tendency of wages, noticed last week, continues, and it is estimated that so far it effects about 175,000 laborers in the principal industries. A better investment buying is noticeable in real estate, together with enlarged building plans for the coming season.

February Exports

February exports are likely to prove the largest of any February in the history of our export trade, with the single exception of that of 1898. The preliminary statement of the exports of breadstuffs, provisions, cotton, and mineral oils, issued by the Bureau of Statistics, gives the total of those articles at \$55,989,894, against \$49,843,806 in February, 1897; \$52,114,373 in February, 1896, while with the single exception of 1898, no February shows as large exports of these articles. The figures for February, 1898, are \$62,009,586, about six million dollars greater than those of the month just ended. This slight reduction in February, 1899, as compared with the corresponding month of 1898, does not indicate an actual reduction in exports, but merely a slightly lower price for some of the leading articles exported. Wheat exports, for instance, in February, 1899, are nearly 10,000,000 bushels, against 7,000,000 bushels in the corresponding month of 1898, while the value is given at \$7,335,399, against \$6,434,028 in the corresponding month of last year. The exports of wheat in the eight months ending with February, 1899, amount to 108,807,800 bushels, against 101,425,562 bushels in the corresponding eight months of last year, while the value is but \$31,173,049, against \$33,982,566 in the corresponding months of last year. The exports of corn in the eight months ending with February, 1899, amount to 111,811,738 bushels, against 120,557,363 bushels in the corresponding eight months of last year, a slight reduction in quantity, though the value of the corn exports for the eight months ending with February, 1899, is \$43,516,770, against \$41,096,356 for the slightly larger quantity exported in the corresponding eight months of 1898. It is, therefore, apparent, that while export prices of corn are slightly higher than those of a year ago, those of wheat are materially less, and that it is this reduction in the export price of wheat which is making the apparent falling off in our exports. In other words, it is not a reduction in volume of exports, but in the price obtained for this largest article of our export trade. While the wheat producers are not obtaining as satisfactory prices for their products as they did at this time last year, the cotton growers are more fortunate. The February exports of cotton, which amounted to 283,412,706 pounds, were valued at \$17,326,463, while 368,835,600 pounds exported in February of last year were valued at but \$21,761,167, the average export price last year being below 6 cents per pound, while this year it is considerably above 6 cents. In quantity the February exports of cotton in 1899 are larger than those of February, 1897 or 1896, but considerably below those of February of last year. In practically all articles, aside from wheat, February exports seem likely to be more satisfactory than usual, those of provisions in February, 1899, being larger than in the corresponding month of 1898, 1897, or 1896, while manufactures continue the steady growth over last year, and over any preceding year.

A Good Complexion

Depends on Good Digestion

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach, by properly digesting the food taken into it, furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion, and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want, and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion, and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores, and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it, and the resultant effects are good digestion, good health, and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

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How to Walk

FROM A PHYSICIAN'S STANDPOINT

How, then, may we get the greatest amount of good from a walk? First, walk erectly. This does not mean with eyes fixed on the stars, nor with shoulders thrown far back of the line of the hips, nor with arms held rigidly at the sides. Neither does it allow eyes fixed on the ground, shoulders bent forward, or a gait that is a constant beginning to fall, which does not become a fall only because the other foot and leg get in the way and prevent it. "Always feel the collar on the back of your neck" is a good rule, but has a tendency to throw the chin up too much. A better one is to 'press up with the top of your head as if a weight were being carried there.' If you thus stand or walk, very little attention will be needed to keep shoulders, back, or eyes up.

Especially will this be so if you make use of your opportunities while walking to strengthen and develop your lungs. Take in a breath as deep and full as possible. Take in one as slowly as possible, measuring time by the number of steps. Let out a breath as slowly as possible. Repeat one or the other of these exercises from time to time. Your chest will grow larger, shoulders straighten, color improve, and eyes will be brighter, for God's own germicide, renovator and revivifier, fresh air, will be able to do its blessed work. But what about legs and feet? Is there a proper way to use them? Yes, assuredly. The effort to be erect will assist in giving the right emphasis to the ball of the foot and produce what is known as a "springy step." Many a person can walk but a short distance without great weariness, because the emphasis is put on the heel. A jar is thus started along the long supports directly to the spine and head. This is one reason why people ride a bicycle with so much more comfort than they walk. The pedal is under the ball of the foot, and jars are broken by the arch of the foot.

Another fact, and one not so generally recognized, is the importance of keeping the foot nearly parallel in walking. There is a tendency to have the toes diverge. Shoes assist this tendency, and many drill masters and gymnastic teachers urge it. When standing, the divergence does give much greater firmness and stability, but this is not true in walking. Bare-footed peoples walk with feet parallel. The result is the development of the anterior muscles of the foot, and a marked strengthening of the ankles. We are not a barefooted people, and it may not be natural for us to walk with feet exactly parallel. But with suitable shoes, the divergence may be made less and the ease in walking correspondingly increased.

This brings us to the question of shoes. Much study has been given to this subject in recent years by medical experts. We can only summarize here. The inside edge should be nearly straight, the width just back of the toes sufficient, the shank broad and stiff, the sole firm but not clumsy, and the upper flexible and well fitted. Such a shoe worn on feet that are nearly parallel when walking, and by a person with erect carriage, will not be "worn down" at the heels nor on either side. A man or woman so shod and so walking, will be refreshed in mind and body.—The Congregationalist.

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