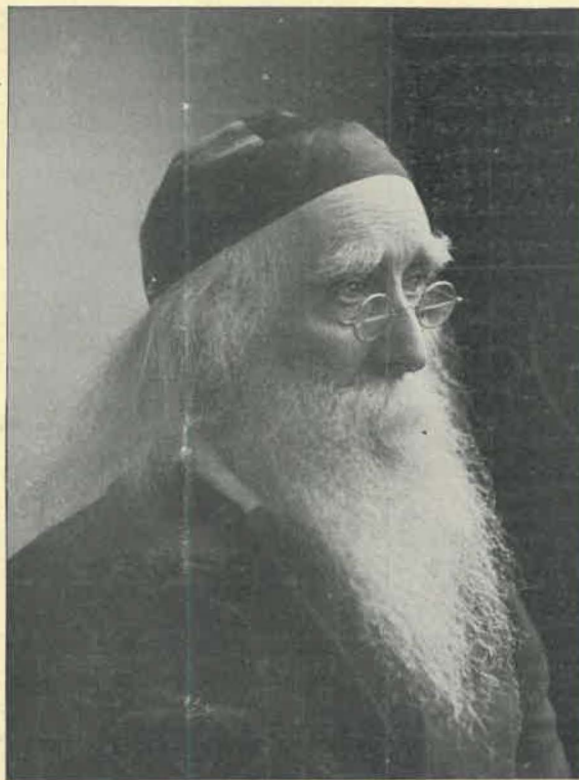


The Living Church

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



Rev. William F. Brand, D.D.
The Oldest Presbyter in the Diocese of Maryland.

The Living Church

C. W. LEFFINCWELL, Proprietor.

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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

CHICAGO, MARCH 25, 1899

Notes of the World's Progress

THE CUBAN INDUSTRIAL RELIEF of New York and Boston, commissioned its general manager, Mr. William Willard Howard, in the latter part of February, to go to Cuba to investigate and report on the conditions of the poor, and especially the agricultural class of the island. Headquarters have been established at Guines, forty-miles southeast of Havana, and according to his first report received by the society in New York, conditions are as bad, if not worse, than have been pictured. Investigations made by Mr. Howard in the vicinity of Guines reveal a pitiful condition. The country is desolate, fields are vacant, and farmers are destitute. Mr. Howard says: "Guines has done more toward the restoration of her former prosperity than any other town that has come under my observation; yet, to all intents and purposes she has done just nothing at all. Her rich fields are desolate, her laborers idle. Beggars swarm through the streets, or perish miserably of hunger and disease.

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"ALL OF THE RECONCENTRADOS ARE not dead. Many are left, wasted wrecks of humanity, waiting for death or for the helping hand of the American people. They are gaunt spectres of famine. For some of these pitiable creatures there can be no hope this side of the grave; the rest could be saved and restored to health and strength were they properly fed and nursed. To most of them hard tack and tinned beef are as impossible of proper digestion as so much dry hay. Unless these living skeletons are cared for by some method other than a distribution of army rations, they will go the way of their less fortunate fellows, and the reconcentrado will be merely a name in history. Three-fourths of the poor persons who receive army rations in Guines could work and support themselves if any work were to be had, but there is no work." The promoters of the fund urge that immediate steps be taken to furnish means, whereby the people can resume pursuits which the war brought to a standstill.

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THE FIRST SUCCESSFUL CABLE LINES between the United States and Europe were put in operation in 1866. In that year our commerce with Europe amounted to \$652,232,289. Last year it had reached the sum of \$1,279,739,936. Our commerce with the whole world in 1866 amounted to \$783,671,588. Last year it had mounted to the enormous sum of \$1,847,531,984. If it would not be fair to assert that this vast commercial "expansion" has been due to ocean cables, it is certainly no exaggeration to say that the facilities they have given business by which to expedite ocean carrying have counted for more commercially than any other existing agency known to men who go down to the sea in ships. The 1,500 submarine telegraphs now lying at the bottom of the waters have an aggregate length of 170,000 miles, and cost upward of \$250,000,000. They transmit annually more than 6,000,000 messages. They touch at all the grand divisions of the earth, and from country to country, and from island to island, the world's wants, thoughts and sentiments are being transmitted constantly.

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THE BATTLE-SHIP OREGON, AFTER A voyage of 21,000 miles, arrived at Manila "in fit condition for any duty." This is the longest tripever made by a modern battle ship, but is no more remarkable than the journey of the Oregon, at the beginning of the war, from San Francisco to Key West. This distance of 15,000 miles was made at the highest rate of sus-

tained speed ever attained by a battle-ship, and at the end the Oregon reported to Admiral Sampson "in fit condition for any duty." In fact, she was at once assigned to duty in front of Santiago, and in the great naval battle of July 3, did as much as any vessel in the American fleet to make the victory decisive. The Oregon was built on the Pacific Coast, and had in no way distinguished herself up to the declaration of war with Spain. She was of the same class and size as the Indiana and Massachusetts, built at the ship yards on the Atlantic coast, and was pronounced by naval architects one of the finest battle-ships afloat. Early in November last, the Oregon left New York for the return voyage around Cape Horn, accompanied by the Iowa. The Iowa proceeded from Callao to San Francisco, and the Oregon to Honolulu, from which point she was ordered, on February 25, to Manila. The distance from New York to San Francisco is 16,660 miles. From New York to Honolulu is more than 17,000, and from Honolulu to Manila is 4,000 miles, so that the Oregon has to her credit two trips around the continent, measuring 36,000 miles, and is still "in fit condition for any duty."

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DISCONTENT IN FINLAND IS WIDE- spread, over recent acts of the Russian government. A deputation of Finns arrived in St. Petersburg to protest, and was ordered to return home without being accorded a hearing. Finland was annexed to Russia in 1809, and by grant of Czar Alexander I., in 1810, renewed by his successors, preserved a considerable measure of home rule. The constitution provides for a Parliament of four estates, nobles, clergy, burghers, and peasants, convoked by the Czar as Grand Duke, whose assent is necessary to changes in the constitution, and to new taxes. This Parliament has not been assembled since 1888. There is also a Senate, nominated by the crown, with the Governor-General as President, which had the administration of customs, railways, canals, postal service, courts of justice, and public health. Finland also had its own money, but in 1890 Russian paper and silver were made legal tender. In 1891, the Russian Ministry of the Interior took over the postal service, while the reformed penal code, framed by the Finnish, was not allowed to go into effect.

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ONLY MEAGER REPORTS HAVE COME from Russia concerning the imperial decree of February 15, which is causing so much commotion in Finland. It appears, however, to be an effort to Russinize the province. Russian is to be the official language, and one-half the professors in the University of Helsingfors must be Russians. There is a general effort to assimilate the administration to that of the rest of Russia, and to reduce home-rule privileges. Military service is made universal, whereas Finland has hitherto contributed a fixed contingent to the army. The Finns are nearly all Lutherans, and public education is general, contrasting strongly with Russia in this respect. The Finns fear that they are to be deprived of all rights of home rule, and reduced to the condition of Poland.

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UNLESS THE ARGUMENTS OF JOHN J. McCook and Gen. Grosvenor prevail with the commissioner of internal revenue, express and telegraph companies' agents who handle money orders, will have to pay a \$50 tax as brokers. The treasury bureau holds that the transfer of money from one place to another is a brokerage business, and under the war rev-

enue law licenses must be taken out. The magnitude of this decision is appreciated by the express companies, which employ 60,000 money order agents. The telegraph companies have not taken any steps to avoid a ruling which will confine all transactions relating to the exchange of money to the postoffice departments and the banks.

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MOST OF THE SOUTH AMERICAN States have increased their population several fold since they threw off the Spanish yoke. Only in a few States has foreign immigration been an important factor in the increase, though all the republics promote immigration by all means in their power. Even Paraguay, which is commonly regarded as the least enterprising among them, pays the passage of immigrants from Buenos Ayres and supplies oxen and farming tools, to be paid for in produce or labor. All the republics have vast, unoccupied spaces that some day will contribute largely to the national wealth. But at present there are not enough hands to till the soil or start the wheels of manufacture. Even in Chili, one of the most prosperous States, there is no densely peopled region except in the provinces around Valparaiso and Santiago. If any part of the civilized world has reason to declare that the human race is not equitably and rationally distributed, it is South America. With Europe overcrowded, and the United States no longer clamoring for foreign labor, there is no more inviting field than South America, and the coming century is certain to witness such a vast addition to the producing and consuming elements of the continent as to give it a high place in the world's industry. This fact is now undoubted, and it affirms the wisdom of those nations who are now laying broadly the foundations for the future development of their commercial relations with South America.

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THE PROCESS OF PARTITIONING THE Chinese Empire has not gone far in respect to the amount of land actually appropriated by the Powers. Russia is the only one that has actually taken possession of a considerable area, and the four hundred thousand or more square miles which she has practically annexed are not one tenth of the whole, and their population is probably not more than one-twentieth of the whole. The seizures or purchases or leases of all the other Powers put together do not amount to one-tenth as much as Russia's. In respect to the situation of the foreign seizures, however, the case is far different. Practically the whole coast of China has been appropriated leaving the independent part of the empire a mere "hinterland." With the coast thus taken, the interior land will be speedily reduced to the status of mere dependencies upon the Powers that control its approach to the sea. There is good reason to suppose, too, that the ultimate partitioning of the "hinterland" will not be devoid of causes of dispute between the partitioning Powers. Nine-tenths of the controversies in Africa have been about the island regions, and the same will be true of China.

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CHIEF AMONG THOSE MANY THINGS which need revision in Cuba is the railway system. Up to the present, travel has always been expensive and uncomfortable. The rate of fare on some roads is as high as 20 cents a mile, and then the ticket does not provide for trunks, on which there is a considerable charge per arroba, or twenty-five pounds.

The News of the Church

The Submission of Vilatte

IN response to a request of *The Citizen* for a statement regarding Vilatte, Bishop Messmer, of Green Bay, who is probably better acquainted with Vilatte and his doings than any one else, writes as follows:

Editor of The Citizen: In answer to your inquiry, I wish to say that the authorities of Green Bay diocese have not been instrumental in bringing about Vilatte's return to the Church. It was a complete surprise to us all when we got the first news of it from the *London Tablet*, Feb. 11th, giving the text of his recantation as certified by Father David Fleming, O. S. F., consultor of the Holy Office at Rome. This certificate is dated Feb. 2d, last.

The first suspicion of Vilatte's drifting towards Rome, I got from a letter of Monk Ignatius, in England, to me, wherein he says that Vilatte was then in the South of France. Suspicion became a certainty when a letter from Rome, dated Feb. 5th, sent to Cardinal Gibbons, asked for information about Vilatte's antecedents, and whether his conversion might be considered to be sincere.

There is certainly very strong reason to doubt it, in view of his five former conversions and as many relapses. He made a pretended show of conversion in 1884, when I was a kind of intermediary between him and Mgr. Satolli, then Apostle Delegate in the United States.

And again, just one year ago this very month, when he corresponded with Mgr. Martinelli and myself. In both cases, "the Roman spirit" vanished prematurely, as it took too long a time to "materialize."

He succeeded better with Kaminski, of Buffalo, whom he consecrated bishop three weeks after sending me, in proof of his absolute sincerity, the letter just sent him by Kaminski's committee asking for "how much" he would perform the consecration. The performance brought him \$2 500, or more, as we are told.

Only this winter, when Bishop Grafton's statement concerning Vilatte, published in the English papers, mentioned Vilatte's promise of submission to Rome, this man denied it publicly in some local English paper; he forgot his own letters in my possession. How can you believe such a person? That his conversion was made at Rome and to the Supreme Congregation of the Holy Office, or, as it is also called, the Inquisition, is no proof of sincerity. Still the grace of God is all powerful, and often works its wonders where man suspects it the least. May such be the case with Vilatte!

One more remark: It seems to me that entirely too much importance is given to this conversion. After all, who is Vilatte? No genius, no leader of men, no brilliant mind, no great man, possessing not even an elementary clerical education. His conversion is no greater gain for the Catholic Church than that of any other poor sinner, the gain of an immortal soul redeemed by Christ. He comes alone. The ten or fifteen Belgian families here still hoping for his return, will not follow him "to Rome."

What is his following? A Roman paper stated last week that he had some 50 000 followers in the United States. Whatever the number of Independent Poles may be, they certainly are not Vilatte's followers, since they got so-called bishops of their own nationality. Of French or Belgians, he never at any time had a round one hundred families. "Old Catholicism" never amounted to anything in the United States. Now it is dead.

Yours, etc.,

S. G. MESSMER.

Green Bay, Wis., Feb. 28.

The Board of Missions

The Board of Managers met at the Church Missions House on Tuesday, March 14th, the Bishop of Albany, vice-president, in the chair. There were present eight bishops, 14 presbyters, and nine laymen.

The treasurer reported that the contributions to March 1st, were \$8,462 less than at the corresponding date last year. He accounted for this in two ways: First, because in the early part of the winter of 1898, there was a single offering of \$10,000, which has not been repeated, and secondly, because of the succession of stormy Sundays over the whole of the Eastern part of the country.

It was stated, on behalf of the auditing committee, that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

The Bishop of Pennsylvania and the Rev. Dr. Henry Anstice were appointed as representatives of the Board of Managers upon the executive committee of two from each of the participating boards who are preparing for the general missionary conference, which it is proposed to hold in the city of New York next year.

Mr. John I. Thompson, of Troy, was elected to membership in the Board, to fill the vacancy caused by the death of Gen. Selden E. Marvin, of Albany.

Acting under the Constitution, and with the approval of the Presiding Bishop, the time and place for the next meeting of the Missionary Council was designated by the Board of Managers as St. Louis, beginning Oct. 24th, 1899.

The General Secretary

A letter was submitted from the Rev. Dr. John S. Lindsay (intended for presentation at the last board meeting, but delayed in transmission on account of the great storm), declining to accept the office of general secretary, to which he had been elected, he having after most deliberate consideration reached a fairly clear conviction that he could not meet all the requirements of the situation, at the same time expressing his real regret and his profound sense of the honor done him by the board.

At a later moment in the meeting the following resolutions were adopted:

Resolved: That it is the judgment of this Board that a general secretary should be elected as soon as practicable, who shall be the executive officer of the Board, with duties as described in Article II of the by-laws of the Board of Managers.

Resolved: That until the election of the general secretary shall be completed, the headship of the office be entrusted to three bishops, to devise and recommend plans of operation, and to supervise the operations of the Board, submitting to the Board for its approval all important measures, except that in cases of emergency they may act with the approval of the Advisory Committee.

The Bishops of Albany, Kentucky, and Chicago, were chosen by the Board as the Executive Committee.

By a further resolution, the committee to receive nominations for a general secretary was re-appointed, to report at the next meeting.

Domestic Missions

Communications were submitted from seven of the bishops having domestic missionary work under their jurisdiction, and such action as was requested on the part of the Board was taken. An appropriation of \$1,000 was made from a special fund to employ a general missionary in the northern diocese in the State of Indiana, to take effect May 1st, and assistance was afforded to the Bishop of Central Pennsylvania, as the Bishop in charge of the missionary district of Laramie, in sustaining certain additional missionaries, until a bishop shall be consecrated for that field. By request of several of the missionary bishops, the Board had prepared and adopted, a legal interpretation of the addition made by the last General Convention to the Constitution of the society, requiring that "titles to all Church property and funds not distinctly parochial, shall be reported to the Board of Managers," etc., etc. This was ordered to be sent to each of the bishops concerned.

Woman's Auxiliary United Offering

Under the United Offering of 1898 the following appointments were made: Miss Josephine Peterson, to work among the Swedes in the dio-

cese of Minnesota; Deaconess Mary Frances, of Georgia, and Miss Fanny Lees, of the missionary district of Salt Lake; and to Japan, Miss Clara J. Neely, to take effect when she has completed her course in the Church Training and Deaconess House, Philadelphia. Provision was made for the training of Miss Mercedes Anaya, for Cuba, in the same institution. It was ordered, moreover, that \$1,850 of the same fund, designated for Brazil, should be paid over to the Rt. Rev. Dr. Kinsolving.

Foreign Missions and Missionaries

Letters were submitted from the Bishops of Cape Palmas and Tokyo, and a number of the foreign missionaries. Word was received that the Rev. Elliot H. Thomson and wife, and Miss Pauline A. Osgood arrived safely at Shanghai, Feb. 2d, and the Rev. H. G. Limeric, at Yokohama, on Jan. 27th. It was stated that Dr. C. S. F. Lincoln was leaving for his post in China that day. Word came that the Rev. G. M. Cutting who reached Japan in September, 1897, for urgent family reasons, had been obliged to return to England. The Rev. E. R. Woodman, after ten years' service in the field, was proposing to sail from Yokohama on Feb. 8th, on leave of absence under physician's certificate. By request of the Bishop of Tokyo, the Rev. John C. Ambler who resigned in December, 1897, because of the serious illness of a member of his family, was re-appointed a missionary to Japan, the difficulties in his way having been removed. The Rev. R. W. Andrews, of the diocese of Milwaukee, agreeably to the recommendation of the Bishop, was also appointed to the same field, and the Bishop's request for the appointment of three young men, one now in Nashotah and two in the Virginia Seminary, upon their ordination to the diaconate this spring, was favorably acted upon. All these young men are commended by their bishops and professors in the strongest terms. A most urgent demand comes from the Bishop of Cape Palmas for a boat to enable him to visit the sea-board stations of his jurisdiction. The Board is arranging to make a special appeal for this purpose, which commends itself as a necessity. An appointment was made of a clergyman for Cape Mount station, in accordance with Bishop Ferguson's long-expressed wish, but advice of his acceptance is not yet at hand. A plan of a monument to be erected at the grave of Miss Marion Muir, in the city of Athens, together with the inscription, was approved.

An appropriation was made to enable the Board's representative in Mexico, the Rev. H. Forrester, to make a journey among the English-speaking people residing in railroad and mining towns in that Republic, with a view to establishing services for them wherever practicable.

Assyrian Mission Auxiliary

An application was received "that the work of the Assyrian Mission Committee, which, in conjunction with the Archbishop of Canterbury, is assisting the ancient Syrian Church, at its request, in the education of its clergy, and the establishment of schools, should be recognized by the Board of Managers as an auxiliary." By resolution the auxiliary relations were established.

Chicago

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

The Rev. Heathcote Hills, assistant at Grace church, is on the ocean, having sailed for Paris to bring back his two children, prior to taking up his residence in his new parish of Christ church in St. Joseph, Mo.

On Saturday evening, March 11th, a meeting of the members of All Angels' Day-Mate mission was held in the parlors of Trinity parish house, at which "Ephphatha Club" was organized. On the following Sunday, the Rev. A. W. Mann officiated twice—morning and afternoon. He expects to be at this mission again on Sunday, April 16th, at the time of the Bishop's visitation.

Confirmations by Bishop McLaren

The Bishop of Chicago visited St. James' on Passion Sunday morning, confirming a class of 36 presented by the rector, the Rev. J. S. Stone, making a short address to the candidates, of whom seven were choristers, and preaching a very helpful sermon on the blessings of adversity. In the evening he laid hands upon a class of 39 at St. Mark's, Evanston, presented by the rector, the Rev. Dr. A. W. Little, and preached to a congregation which packed the church. The fine music, the inspiring congregation, the large number of candidates, and the Bishop's sermon, all combined with the beautiful surroundings of the interior to make a most impressive service.

Confirmations by Bishop White

The Bishop of Indiana, acting for the Bishop of Chicago, has been holding the following Confirmations: On the evening of mid Lent Sunday in St. Bartholomew's, Englewood, a class numbering 27, presented by the Rev. G. D. Wright, who is in charge during the enforced absence of Mr. Matrau in Florida. The capacious edifice held a crowded congregation, the service was beautiful, and the Bishop's address eloquent. On Tuesday evening, the Rev. J. H. Edwards presented a class of 23 in the church of Our Saviour, Fullerton Ave. The \$400 mentioned in our last issue, was intended to include as material the arrangement of choir stalls, etc. Great praise is bestowed on all sides upon the choir, whose steadiness would have been creditable to performers of six or seven months, instead of as many weeks. At St. Barnabas', W. 44th Ave., on the evening of the 15th, the Rev. E. J. Randall presented a class of 10, with the sexes equally represented. On the 16th at Calvary church, W. Monroe st., the rector, the Rev. W. B. Hamilton, presented a class of 15; the recent re-decoration of the interior of the church showed to advantage. On the 17th, the Rev. S. J. Mitchell presented six candidates in St. Paul's, Austin, which by the prospective admission of this suburb, will soon become a city church.

Bishop Grafton's Lecture

On the evening of the 20th, in Grace church, Bishop Grafton, of Fond du Lac, delivered extemporaneously, the fourth of the Church Club series of Lenten lectures; his subject, "Pusey and the Catholic revival period," he treated not simply *con amore*, but enthusiastically, eloquently, and persuasively. A change has been made in the date of the fifth and closing lecture of the series, "Seabury and the American period," which will be given on April 14th, in Grace church, by the Rt. Rev. W. Montgomery Brown, coadjutor-Bishop of Arkansas.

In Memory of the Rev. John Rouse

In Trinity church, a very handsome memorial in the east window of the chancel has been placed in loving memory of the late rector. The mission in Wallace st., under the charge of Trinity church, the Rev. W. C. Richardson, rector, has changed its character to a large degree. The original Sunday school, started a few months ago as the "Rouse Memorial," has grown into the stature of a settlement. There is now a boys' club of 75 members, and a girls' club of 80, recently inaugurated by the Young Ladies' Club of Trinity. A cooking school, under professional instructors, is ready for work. A sewing school and a circulating library are beginning operations. The mothers' meeting, under Miss Philpott's leadership, has trebled its membership. Trinity has also three other beginnings of a similar character in different parts of this vast South Side district, making in all seven Sunday schools to her credit. The boys of Trinity choir will, at Easter, go into a uniform, consisting of a naval jacket, trousers, and cap trimmed with broad black braid and gold bands, with stars denoting rank.

Grace Church

This church is contemplating a move similar to the last mentioned. The parish has sustained a great loss in the death, on the 16th, at the age of 60, of the wife of Mr. E. V. Walker, senior warden. She was a directress of the City Home

for the Friendless, active in all parochial work, and a leading member of the directorate of the parish committee on St. Luke's Hospital.

The Clerica

On the invitation of Mrs. Van Ingen, wife of the Rev. J. W. Van Ingen, superintendent, the ladies of the clerica, to the number of 28, met on Tuesday afternoon of last week, in St. Luke's Hospital. After a round of inspection of the wards in the older parts of the building, and of the nurses' rooms, etc., in the new, a short service was held in the chapel by the resident chaplain, the Rev. A. T. Perkins, Mrs. Rouse playing the music for the two hymns sung, and Mr. Van Ingen making a short address, invoking an interest in the hospital on the part of the visitors, many of whom saw it that day for the first time. Refreshments were then served.

Home for Incurables

On Sunday afternoon last, the 9th anniversary of the occupation of its present capacious quarters by the Home for Incurables, was specially observed at the usual afternoon service, held by the Rev. J. M. Chattin. Mr. Chas. Knorr, choirmaster of St. Paul's, Kenwood, sang two solos, while members of the choirs of the Redeemer, Christ church, and St. Paul's, were present and assisting. The two new and spacious wings are now ready for use.

St. Paul's, Kankakee

A much needed and desired change is on the point of almost immediate consummation. The old church building and lot have just been sold, realizing about \$10,500 over and above all liabilities. As possession is to be given May 1st, the congregation will, after that day, worship temporarily in some other building, pending the erection of a new church on the more centrally located site, recently purchased, four blocks away from the present one. Dean Phillips, the rector, has been this week inspecting the church at La Porte, Ind., whose main design will probably be used in Kankakee.

New York**Henry Codman Potter, D.D., LL.D., Bishop**

At St. Paul's memorial church, Edgewater, the Rev. A. L. Wood, rector, a new memorial organ is about to be put in position, at an estimated cost of \$5,000.

Ascension memorial church, the Rev. J. F. Steen, rector, has begun the raising of \$50,000, with which to erect by means of subscription stock, its proposed Hotel St. Martha.

At St. Peter's church, Port Chester, the Rev. Chas. E. Brugler, rector, March 14th, the choir, augmented for the occasion, rendered Stainer's cantata, "The Crucifixion."

At St. Andrew's church, Harlem, the Rev. Geo. R. Van De Water, D.D., rector, the teachers of the Sunday school are arranging to place in the church a memorial window to the late superintendent, Dr. Bottome.

At the church of the Holy Trinity, Harlem, in consequence of the death of the rector, the Rev. C. DeWitt Bridgman, his curate, the Rev. Alexander G. Cummins, Jr., is appointed minister in charge. The election of a new rector will not take place immediately.

At the expense of friends in the Church of England, the Rev. J. Worthington Atkins, rector of St. Peter's church, Cork, Ireland, and the Rev. Philip Nortar, missionary of the Daily Prayer Union, are coming to this country, expecting to arrive in a few days. Their object is to hold Missions in different parishes throughout the country.

The Fahnestock Memorial

At St. Thomas' church, the Rev. John W. Brown, D.D., rector, a member of the vestry, Mr. Harris C. Fahnestock, has given \$100,000 to found a training school for nurses, to be called the Margaret Fahnestock Training School, in memory of his wife. The edifice is to be located in E. 20th st., near 2d ave.

Sunday School Workers' Conference

At the cathedral of St. John the Divine, was held March 11th, the third conference for Sunday school workers. Dr. Walter L. Hervey discussed "Modern educational methods as applied to Sunday schools." There was a large attendance in the new crypt.

Summer Home for Workingmen

A summer home is to be established under Church auspices for young workingmen, a heretofore neglected class. It is to be located at South Hampton, L. I., many of the residents there co-operating with the promoters in this city. A building of sufficient capacity to receive 40 men at a time is to be erected near the beach, and opened in time for the approaching summer season.

Church of the Holy Trinity

The new church of the Holy Trinity, being erected as the Rhinelander memorial in connection with St. James' parish, is entirely finished on the outside, and has received its beautiful chime of bells. The interior is fast nearing completion. The organ is that formerly used in the former church of the Holy Trinity on 42d st., after which the new church takes its name.

A New Church of the Archangel

The parish of the Archangel, the Rev. George S. Pratt, rector, has had a vigorous canvass made of its neighborhood, with the result of finding over 600 families calling themselves Church people. The rent of the present temporary quarters of the parish is provided for by the woman's guild. A new men's club has been organized. Efforts are making to secure land and build a church edifice to take the place of that sold sometime ago under foreclosure.

General Theological Seminary

Practical instruction in the manner of conducting Church services is being given by the Rev. Prof. Riley, through a volunteer class of seniors. The Rev. Thomas Conover has been endeavoring to get volunteers from the seniors for the work of the Trenton Associate Mission, after their ordination. He recently addressed the Students' Missionary Society on the subject. The Bishop Paddock Lectures were delivered during the current week by the Rt. Rev. James D. Morrison, D.D., LL.D., Bishop of Duluth.

To Awaken Interest in Missions

The course of lectures on missions at the Church Missions House, under the auspices of the Woman's Auxiliary of the diocese, which was interrupted by the illness of the conductor, Miss Jarvis, has been resumed. The themes for March and to the end of the course are: "South American missions," "China and the open door," "Japan," "Home problems," "Africa," and "Christianity in the islands of the sea." At the church of the Ascension, the Rev. Percy S. Grant, rector, a special feature of Lent is the holding of a series of parlor meetings in the interest of missions, at the residences of some of the parishioners. Addresses are made by missionaries and others acquainted with the actual work in the field.

A New Mission Sunday School

St. James' church, the Rev. E. Walpole Warren, rector, has established a new mission Sunday school in E. 74th st., near the river front. It has been organized with a membership of 60 children, by Miss Mary R. Clifford, one of the parish visitors, and primarily seeks to care for children too young to cross the busy thoroughfares alone. It will be a feeder of the older mission school, now in a flourishing condition, the children being transferred thither when old enough. The movement is part of the effort of St. James' parish to fulfill its duty toward the particular district of the city assigned it for missionary purposes, by the archdeaconry of New York, a district of 50,000 inhabitants, and much congested toward the river front.

Ice Water Fountains and Coffee Vans

The Church Temperance Society has had a very successful winter with its lunch wagons, and from the profits intends to establish for

next summer a number of new ice water fountains, to be placed in the crowded districts of the city, where among the squalid poor the largest amount of drunkenness prevails. An ice-water fountain has also been provided in Elizabeth, N. J., through the labor of the Woman's Auxiliary of the society at that place. During the recent blizzard the coffee van supplied coffee free of charge to the men of the street car lines, who were exposed to the utmost severity of the storm, and an Emergency Fund has been begun to continue such free service for similar occasions in future. The coffee van has been so successful this season in supplying drivers and coachmen at social events, that a second van will be built during the approaching summer, for next winter's use.

A Novel Experiment

Calvary church, the Rev. J. Lewis Parks, D. D., rector, is about to undertake a novel experiment by the establishment of a store for the sale, at reasonable rates, of dry goods in common use. It has long been the custom in this parish, in the scope of its operations among the poor, to permit them to purchase at cost price certain articles from its stock of cloth provided for the regular work of the industrial and employment organizations. The demand for these articles has increased to such an extent that the idea of keeping a larger supply on hand was suggested, and naturally led to the scheme for establishing a permanent store. Sales will be made on the installment plan, and to no worthy person will credit be refused. A reasonable price will be charged, in order that the work may be made self-supporting, but such prices will be far below those of stores which ordinarily do business on the installment plan, and which charge high profits. It is proposed, if the occasion shall warrant, that the scope of the new institution shall be enlarged to such an extent that the store shall do shopping for its customers. In this way, goods not kept in stock in the parish store will be purchased for those who desire it, at lower rates than they could secure them individually, and then sold to them on the installment plan. The business will be conducted under the supervision of Miss Anthony, one of the experienced workers of Calvary parish.

Pennsylvania

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

At the meeting of the Clerical Brotherhood, on Monday, 13th inst., at the Church House, Philadelphia, an able paper on "The idea of a cathedral system for Philadelphia," was presented and read by the Rev. G. Woolsey Hodge.

The Rev. Alsop Leffingwell, first assistant priest of the South memorial church of the Advocate, Philadelphia, has accepted the call to become rector of Trinity church, Toledo, Ohio, and will assume the duties of his new charge on May 1st. Since his connection with the parish of the Advocate, Mr. Leffingwell has been indefatigable as an assistant to the rector, the Rev. Dr. W. W. Sylvester, in forwarding the progress which the church now enjoys.

The Woman's Auxiliary

The branches identified with the convocation of Chester, met on Wednesday, 15th inst., in St. Paul's church, Chester, and were addressed by the Rev. Messrs. Thomas C. Wetmore, of Arden, N. C.; H. M. G. Huff, J. Thompson Cole, and H. F. Fuller, of Philadelphia.

A New Pulpit for the South Memorial

The pulpit for the South memorial church of the Advocate, Philadelphia, the Rev. Dr. W. W. Sylvester, rector, is nearly completed, and will be put into its place during the last week of Lent, so that its dedication may take place on Easter Day. This pulpit is entirely original in design, and is made of Indiana limestone, like the altar, reredos, lecturn, and the interior stone work of the church. Eight tons of rough stone were required for its construction, the present weight of the finished pulpit being about five tons. It will be placed on the gospel, or north side of the edifice, against the great column at the junction of the nave and north tran-

sept, and will be so perfectly fitted into and about the column as to give the impression that both column and pulpit are worked out of a single stone.

Missionaries Vanguard at Manila

Mr. Wm. H. J. Wilson, a young Churchman of Bristol, Pa., who served as a Red Cross nurse in the detention ward at Montauk, during the recent war, expects to leave home about the 21st inst., in company with Mr. John Peyton, a brother Churchman and lay missionary of Virginia, their destination being Manila. Their work is to pave the way for two Church clergymen as missionaries. The sum of \$2,000 has been subscribed by members of St. George's church, New York city, to pay their expenses. Mr. Wilson will follow the army wherever it may go, and serve as a Red Cross nurse.

Death of Rev. George Godfrey Field

The Rev. Mr. Field, a retired priest of the diocese of Pennsylvania, rector *emeritus* of the church of the Trinity, Coatesville, Pa., entered into life eternal, at that place, on Thursday morning, 16th inst., after a lingering illness. He was born in Philadelphia, April 17, 1819, was a graduate of Princeton, N. J., college, and of the General Theological Seminary, class of 1843. On July 9, 1843, he was ordained to the diaconate by Bishop Henry U. Onderdonk, in old Christ church, Philadelphia, and, May 19, 1844, was advanced to the priesthood by the same prelate. His first parish was St. John's, Huntingdon, Pa., where he built a church, remaining there for six years, and from 1848 to 1857, was rector of Emmanuel church, Holmesburg (Philadelphia). After resigning therefrom, he spent a year in travel and study in Europe and Syria. On his return, he had charge of St. John's church, Bellefonte, Pa., for three years, relinquishing it to go to Philadelphia to minister to his father in his declining years, and for four years was in charge of the "Free church of St. John, Frankford Road," Philadelphia. After passing two years in Dover, N. H., he went to Coatesville in 1868, as the first resident rector of the church of the Trinity, which position he resigned in Oct. 1893, after having served that parish for 25 years, during which time the present splendid church, a rectory, and a parish building were erected.

Memorials of the Rev. Stewart Stone

A new chalice and paten have been given to St. Clement's church, Philadelphia, in memory of the Rev. Stewart Stone, late vicar of the memorial church of the Holy Comforter, by Elizabeth, his wife. The chalice is 10½ inches high, with a large base and bowl. It is fashioned on the lines and in the spirit of Norman work of the 12th century, and is singular in its massive simplicity and beauty of outline and proportion. The base is pentagonal in plan. The panels are decorated with columns and Norman arches. The only other decoration on the base is a small crucifix, in low relief, and a very pure diamond. The stem is also five-sided, straight and severely simple, merely ornamented at the centre with a massive round knob, consisting of interlaced circles in relief. These circles are enriched with a simple ornament, and are suggestive of the interlaced arches so often seen in the Norman buildings. The calyx encircling the lower part of the bowl is the only portion which has much ornamentation, it being enriched with the conventionalized natural forms which the Norman architects sometimes used around their carved doorways, etc. On the reverse of the base is the inscription:

A. M. D. G. In memoriam Stewart Stone Sacerdotis quondam Vicarii Ecclesiae Sancti Paracliti qui obiit xii Decembris MDCCCXCV. R. I. P.

The paten is a perfectly plain disk, a little more concave than usual, and very thick and heavy in the centre, with the edges made thin to facilitate the removal of crumbs from the corporal. The work was done by the Gorham Mfg. Company. The vessels were blessed and solemnly offered to God at the offertory on Quinquagesima Sunday, with the special intention of the giver, and were afterward used at the Celebrations of the day.

St. Peter's Store—a Unique Agency

St. Peter's House is an adjunct of old St. Peter's church, Philadelphia, the Rev. R. H. Nelson, rector, and is in charge of the Rev. Dr. Bernard Schulte, one of the assistant clergy of the parish. It is the centre of several of the parochial agencies, one of which is the "store," which has been in operation for several years, and was established under the rectorship of the Rev. J. Lewis Parks, D. D., now of Calvary church, New York city, who proposes a similar enterprise in connection with the Galilee mission of that parish. The St. Peter's store is open on Tuesday evenings and Friday afternoons. Dry goods and staple groceries, bought at wholesale rates, with a reduction on account of the charitable nature of the work, are sold on the installment plan to the poor people of the neighborhood. The prices are so arranged that the store can just make its expenses. Because of its installment feature, women can make moderate outlays and pay week by week. A book is kept, in which the payments are recorded, and great stress is laid on the keeping of their promises by the customers. A woman who pays promptly can always remain a customer, while the one who does not, is not allowed to buy, and in this way, a premium is placed on the keeping of one's word. Another feature is the Fuel Savings Society, where is deposited by the poor, during the spring, summer, and autumn months, money to buy their fuel during the winter. So efficient is this organization, under the care of the Rev. Dr. Schulte, that the rector, the Rev. Mr. Nelson, states that during the big blizzard of February last, there was not a single instance of additional suffering among St. Peter's poor. The Penny Savings Bank connected with the House, has now 800 depositors. St. Peter's House, 100 Pine st., was erected and presented to the parish by the late G. Dawson Coleman. It contains on the first floor, a pretty chapel with sittings for 152; and suites of rooms in the stories above. Within the past decade, a property adjoining on Front st. has been purchased, thus doubling the capacity of the plant, and affording ample space for carrying on the additional and ever-increasing good works of the parish of old St. Peter's.

California

William Ford Nichols, D. D., Bishop

Opening of Parish House at Alameda

The new parish house of Christ church, the Rev. Dr. T. J. Lacey, rector, fully described in these columns a few months ago, was formally opened by Bishop Nichols with a service of benediction, on Sunday, March 5th. The preacher on the occasion was the Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska. The services were choral throughout. Bishop Nichols administered the rite of Confirmation to a class of 17. The entire cost of the new building has been subscribed. Steps have been taken to liquidate the mortgage debt of the parish, so that the church may be made ready for consecration in 1901.

Central New York

F. D. Huntington, D. D., LL. D., Bishop

Grace Church, Elmira

The Bishop made his annual visitation of this parish, the Rev. William Harman van Allen, rector, March 8th, at Evensong. He confirmed a class of 42—19 adults and 23 children, one being from Christ church, Wellsburg. Eight candidates from Grace church were confirmed in December by the Bishop of Western New York, so that the total for the year will be 49, the largest number in the history of the parish. Besides those baptized in the Church, Roman Catholics, Methodists, Presbyterians, and Baptists were found in the class. On March 8th and 9th, the parish entertained the Rev. Mr. and Mrs. W. D. Manross, diocesan missionaries to the Six Nations at Onondaga Castle, who presented the pressing claims for that work to the Woman's Auxiliary, a regular congregation, and the Daughters of the American Revolution. Offerings were made for the support of the

work. Under the direction of Mr. H. C. Wilson, member of the Guild of Organists, of London, and the British Mediæval and Plainsong Music Society, the music of Grace church has been much improved in the last four months. A chorus of 20—10 men duly vested, and 10 women—has been formed, and the music follows the ancient models with refreshing fidelity, the Psalms being sung to Gregorian tones only, and as much plainsong as possible being used. A guild of young girls, named after St. Cecilia, renders much help, and weekly congregational rehearsals are held, with the result that the heartiness of the congregational singing is much remarked.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

Calvary parish, Henderson Co., reports at the last episcopal visitation, 19 persons confirmed, of whom two were 80 years old, and four, 60.

Memorial to Rev. Dr. Smedes

In accordance with a resolution offered by the Rev. Dr. Murdock at the last convention of the diocese, the clergy throughout the entire State will devote the offerings of their congregations on Easter Day, to the fund for the purchase of St. Mary's school property, Raleigh. This is to be a memorial to the lamented rector, the Rev. Bennett Smedes, D.D., who for 37 years gave himself and his means to this noble work.

The Convocation of Charlotte

It opened in St. Peter's, Charlotte, on March 14th and 15th, with Morning Prayer, with sermon by the Rev. H. C. Parkham, followed by Holy Communion. After Evening Prayer at 4 P. M., Mrs. John Van Landingham and the Rev. Walter J. Smith spoke on the subject, "The children of the Church and missions." At 8 P. M., the subjects for discussion were: "Our relation and duty to the diocese"—"The diocese and laity," Mr. Iredell Hilliard; "The diocese and the clergy, the Rev. Charles Fetter. March 15th, Holy Communion, at 7 A. M., followed by Litany service, business meeting, and a paper by the Rev. J. C. Davis, D.D., on "How we got our Bible." In the evening, subject, "Why has not our Church in North Carolina kept pace in her growth with other religious bodies around her?" speakers, Mr. Joseph C. Palamoudaint and the Rev. Edward A. Osborn.

Maryland

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

Weekly services are now being given at the mission stations at Annapolis Junction, Jessups, Curtis Bay, Glen Burrie, and Savage, which were united under the direction of the Archdeacon of Annapolis. The archdeacon is being assisted in the services by the Rev. Lucius W. Shey, from the diocese of Connecticut, and two lay-readers, Messrs. Daniel M. Murray and Richard C. Norris.

The Bishop's Appointments

APRIL

- 2. Trinity, Baltimore.
- 9. Annapolis Junction and Elllicott chapel.
- 14. Belair.
- 15. St. James', Baltimore Co.; Glencoe.
- 17. Churchville. 18. Trappe.
- 20. The Rocks. 21. Elkridge.
- 23. St. Thomas', Baltimore Co.; P.M., Holy Trinity, Baltimore.
- 25. Mt. Savage. 26. Frostburg.
- 27. Westernport. 28. Cumberland.
- 30. Perrymans and Havre de Grace.

Brotherhood of St. Andrew

The local council met recently in the church of St. Michael and All Angels. The appointed subject was "The duty of chapter officers and members to the local council," and addresses were made by Mr. Ewing L. Miller, president of the Philadelphia local council, and Mr. Francis H. Holmes, council member from New Jersey. On Feb. 17th, a very encouraging meeting was held of Brotherhood workers in public institutions. Permanent organization was effected of this branch of Brotherhood work, as a committee of the local council, with Mr. Wood as chair-

man. Very good work is being done by Brotherhood men among the inmates of Baltimore's various institutions.

Archdeaconry of Baltimore

At a recent meeting of the archdeaconry of Baltimore, an addition of \$200 to the stipend of the missionary at Canton was authorized. The Bishop and archdeacon were appointed an executive committee, with authority to make any necessary changes in appropriations in the interval between meetings of the archdeaconry.

A Memorial Window for Sherwood Church

A handsome window, 4 ft., 8 inches wide, and 12 ft. long, has been placed in the north end of Sherwood church at Cockeysville, in memory of the late Ann Louisa Gittings Merryman, wife of the late John Merryman, of "Hayfields." The design represents the Infant Jesus in the arms of His Mother, with a choir of angels around them, also the star which guided the Wise Men. Miss Lulu Merryman gave the window in memory of her mother.

Visitations by the Bishop

Bishop Paret visited St. Peter's church, Elllicott City, March 7th, preached, and confirmed a class of 11 persons. The Bishop recently visited St. Alban's mission, Alberton, where the missionary, the Rev. C. S. Abbott, Jr., is doing an aggressive work among the mill hands of that place. He confirmed 18 persons. During the present convention year, Dr. Abbott has presented 28 persons for Confirmation, 20 from St. Alban's, and eight from the mission chapel of the Good Shepherd, also under his care. During the past five years 108 persons have been presented for Confirmation, almost all of whom have come from without the Church.

Ten Years' Work of the Rev. W. C. Butler

The Rev. William C. Butler, for the past 10 years rector of St. Mary's church, Hampden, has resigned to accept a call to All Hallows' church, Snow Hill, in the diocese of Easton. During Mr. Butler's rectorship the cemetery adjoining the church has been enlarged, a heavy church debt has been paid, and a rectory built at a cost of about \$5,000.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On Sunday, March 5th, Bishop Whitehead made his annual visitation to the church of the Holy Innocents', Leechburg, and to the mission at Vandergrift, in the former place confirming a class of ten, and in the latter, a class of seven. In both places the visitation of the Bishop was made the occasion of the introduction of a vested choir. Work at both places is going on very prosperously under the leadership of the Rev. J. M. V. King.

The Rev. L. F. Cole, archdeacon of the diocese, has been holding a series of mission services at different points scattered through the diocese. He has already given such at Brownsville, Miles Grove, and St. Augustine's mission for colored people, Pittsburgh; and later expects to hold similar services at Johnsonburg and Union City, with short visits at Youngsville, Kinzua, Tidioute, and Franklin.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

Bishop Jaggars' Ministration

In response to a call from the vestry of St. Paul's church, Richmond, a mass-meeting was held in that church on Monday evening, March 12th, for the purpose of expressing the gratitude of the congregation for the inspiring sermons and godly counsel of Bishop Jaggars during his ministration to them. The intense awakening of this congregation has been phenomenal. When the Rev. Hartley Carmichael, rector of this church, was taken ill, the outlook was gloomy indeed; but the Bishop has not only held this large congregation together during the illness of the rector, but people of other denominations crowd to hear him, and he has endeared

himself to the Church community at large. The opening address at the mass-meeting was delivered by the senior warden, Dr. James B. McCaw, who requested the audience to give a rising vote of thanks to the Bishop for his help and comfort. Other addresses were made, and a resolution adopted of thanks for the earnestness of the vestry during the past nine months. A motion was unanimously carried, that Bishop and Miss Jaggars be the guests of St. Paul's church at Old Point Comfort for ten days. At the conclusion of the meeting, the Rev. Preston Nash, rector of Christ church, Richmond, spoke of the mission work of the city, and proposed plans for the council to hold its May meeting in St. Paul's church.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Consecration of St. John's, Portage

St. John's church in Portage, built to replace the old one which was destroyed by fire a year ago last October, was consecrated on the 8th of this month, with an impressive service by the Bishop of Milwaukee. The Rev. Chas. L. Barnes preached the sermon. The church was filled with an intelligent and attentive congregation, and the number of recipients at the Holy Communion rivaled even that at the Easter Feast. Thus was completed what has been for over a year, for the rector and a feeble parish, a most arduous and, as it seemed at first, a hopeless undertaking. The church is an admirably built brick structure, with a stone foundation in rough ashlar with diverse edges, the whole unequalled in solidity and workmanship by any other building in the city. The general lines of the structure are Gothic. It comprises a nave with aisles and clerestory, a transept containing a chapel and organ room, and an apsidal chancel. The interior is pleasing and cathedral-like, the aisles being separated from the nave by Gothic arches, resting on iron columns, and the ceiling being turned in four faces, and divided into sections according to the bays, by arched trusses resting on corbels. The chancel, which is elevated three feet above the main floor, is separated from the nave by a lofty arch of masonry, and is a specially dignified portion of the structure. The aisle windows are small lancets set in pairs, while those of the south or main front, excepting the rose window above, are much larger and set singly, filled with opalescent glass of lovely tint, and in Churchly design. The church, including the choir, which extends across the nave, will seat about 200 persons. The chapel, which serves also as sacristy and choir room, and which corresponds in style to the nave, will seat about 40. The floor is hard wood, requiring no carpet, save in the aisles and chancel, and the seating is of oak, so fitted as to make cushions needless. The choir and chancel furniture is of quartered oak, of excellent design and finish; the altar and reredos in particular, which are Gothic in style, and in exact harmony with the other work, are most Churchly and, though plain, befitting and beautiful. The total cost of the structure, with its interior fittings and some external improvements, was about \$7,500, part of which was generously contributed by the citizens and other outside friends. Of this sum, it is worthy of note that something over \$700 represent gifts—over half from outside sources—in decorative and memorial windows, furniture, etc.; the only thing lacking—a sore want it is—being a pipe organ to replace the excellent one destroyed by the fire.

Oregon

Benjamin Wistar Morris, D.D., Bishop

Settlement of Debt on Trinity, Portland

This parish, the Rev. D. C. Garrett, rector, has been carrying a heavy burden in the way of an indebtedness of nearly \$40,000 for a number of years. This debt was incurred largely through the purchase of a block of land for a new church, expecting to sell the old site. On the 2nd Sunday in Lent, the rector announced to the congregation that the plan to have the congregation pay

off the mortgage by taking five-year bonds had been most successful, the full amount having been subscribed without having to call on more than 50 families. The parish is now virtually out of debt, as the people will take care of the bonds until the down-town site is sold. The raising of this large sum is indicative of the happy and harmonious relations that exist between people and rector. The congregation has almost out-grown the church, and the income, in the last year and a half, has nearly doubled. The Sunday school is larger than ever before.

North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop Edsall's Record of Work

On Sunday, Feb. 5th, Bishop Edsall began his episcopal duties at Fargo; here is the record of his work in the 35 days since he came into North Dakota: Grand Forks, three days; back to Fargo (80 miles); then to Bismarck (194 miles) three days; thence to Chicago (consecration of Bishop Morrison), and back to Valley City same week. The following week, four days at four stations in Foster, Wells, and Eddy counties, then on Saturday, March 4th, arrived at Jamestown, where he spent Sunday; on Monday, went to Dickey (32 miles south), and returned same evening to Jamestown; Tuesday went to Fargo, and March 12th, was at Casselton and Buffalo (16 miles apart). Large congregations have attended at every service, cordial greetings have been given him everywhere. Receptions were given him at Fargo, Grand Forks, Bismarck, Valley City, and Jamestown. His strong personality, his accessibility, his recollection of faces and names, but over and above all these, his clear and beautiful presentation of the truth as it is in Jesus, has won all hearts during these 35 days.

Washington

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

On the fourth Sunday in Lent, the Bishop preached and administered Confirmation in Trinity church, the Rev. R. T. Williams, rector, and in the afternoon of the same day in All Saints' chapel, Benning's.

Confirmation at St. Mary's Chapel

On Friday evening, March 10th, the Bishop made his annual visitation to St. Mary's chapel, in St. John's parish, always an occasion of great interest, both to the members of the congregation and to all engaged in this work for the colored people. On the previous Wednesday nine adults were baptized by the vicar, the Rev. Mr. Mitchell, and the class confirmed by the Bishop numbered 28, mostly young men and women. There was a very bright and beautiful service, with a large congregation. The Bishop preached and also made an earnest address to the candidates.

Visitations of the Bishop

MARCH

- 22. 7:30 P. M., Epiphany parish chapel, Washington.
- 24. 7:30 P. M., St. Michael and All Angels' parish, Washington.
- 26. 11 A. M., Epiphany parish church, Washington; 7:30 P. M., Georgetown parish, West Washington.
- 28. 7:30 P. M., St. John's parish church, Washington.
- 29. 7:30 P. M., St. Luke's church, Washington.
- 30. 7:30 P. M., Communicants' meeting at pro-cathedral.

Sunday School Institute

The monthly meeting of the diocesan Sunday school institute was held on the evening of March 13th, in St. Thomas' church, the Rev. J. A. Aspinwall, rector. The model lesson was given by the Rev. C. Ernest Smith, of Baltimore, and a paper on "The seasons of the Church" was read by Mr. Hutchinson, superintendent of the Epiphany afternoon Sunday school. A general discussion followed.

Churchman's League Lectures

The fourth lecture of the Churchman's League series was delivered in the church of the Ascension, on Tuesday evening, March 14th, by Bishop Kinsolving, of Brazil. The subject was

the work of the Church in the Spanish-American States, especially in Brazil. The third lecture of this series, on the work of cathedrals, was to have been delivered by the Bishop of Washington, but was postponed on account of his indisposition, from the 7th to the 27th of March.

Minnesota

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

Bishop Whipple expects to leave Florida in April, and proceed directly to England, where he will preach the centenary sermon before the Church Missionary Society, by special request. He expects to reach home in time for the annual council.

A lady in the East has promised \$150 towards liquidating the \$1,000 debt on the church at Marshall by Oct. 1st, providing the balance can be raised by that time.

Bishop Tuttle at Seabury

Bishop Tuttle, of Missouri, who is a great favorite at Seabury, conducted a Quiet Day in the oratory of the school on March 6th. The day was one of great spiritual refreshment and education to the professors as well as the students. The first address was given at Compline, on the evening of the 5th. There were five addresses the next day, on "The office and work of the Holy Ghost," and the services closed with an early Celebration on the 7th. Happy and helpful at all times, the Bishop is never more so than when in Retreat, and those who listened to his wise, heart-reaching words will not soon forget them.

Michigan

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

Services have lately been resumed on Sunday mornings in the Trowbridge memorial chapel, Detroit, connected with St. Luke's Hospital. A Sunday school is also held in the chapel in the afternoon. The Rev. W. F. Jerome, rector of St. George's parish, and chaplain of the hospital, is in charge.

The Rev. Edward Collins has resigned as missionary at All Saints' chapel, Detroit, Mich. He still has the work at Dearborn, Wayne, and Belleville.

The engagement of the eldest daughter of Bishop Davies is announced, the marriage to take place shortly after Easter.

Rectorship of the Rev. T. W. MacLean

At Trinity church, Bay City, Sunday morning, March 5th, the Rev. T. W. MacLean preached a fine sermon, the occasion being the closing of the 11th year of his rectorship. Under his spiritual guidance, Trinity parish has prospered greatly during the past decade, and the rector is deservedly popular with his parishioners, and has a large and growing circle of friends outside the Church.

Improvements in St. James', Detroit

Some important improvements have recently been made in St. James' church, the Rev. Stephen W. Frisbie, rector, now in the 19th year of his incumbency. A year ago the exterior of the church was painted. This year the interior of the church has been decorated, a new carpet laid, and electric lighting introduced, at a cost of \$550. There has also been added a new organ, costing \$1,625. St. James' is one of the best worked parishes in the city, and during his long rectorship, Mr. Frisbie has continuously retained the confidence and affection of his people. He has been for many years the secretary of the diocese, and is a member of the Standing Committee.

Generosity of Mr. James E. Scripps

The readers of THE LIVING CHURCH will remember that a few years ago Trinity church, Detroit, left the Reformed Episcopal schism, and came into the Church. The beautiful and classic stone edifice it occupies, was built almost entirely by Mr. James E. Scripps, principal owner of *The Tribune* and *Evening News* of this city, at a cost of somewhere between \$60,000 and \$80,000. Mr. Scripps recently, before starting

for a season of travel in Egypt, executed a formal release to the Church Association of the diocese, of all claim upon the property, of which, in a strict sense, he could be spoken of as the proprietor. The gift is a large and noble one. The Bishop is rector of the parish, which is efficiently served by the Rev. Walter Hughson as vicar.

Memorial to Mr. Minchener

The friends of Mr. George H. Minchener, for many years a vestryman in St. John's parish, Detroit, have ordered a memorial window to be placed in the parish church. Mr. Minchener was an intelligent and active Churchman. He was secretary of St. John's vestry, a member of the board of diocesan missions, and treasurer of the missionary board. He had been for many years previous to his death, manager of the Dunn & Co. Commercial Agency in this city. Mr. and Mrs. F. H. Walker, of this city, have presented to St. John's parish a marble statue of St. John, which, together with the pedestal, stands eight feet high. It will be placed in the vestibule of the church, amid costly and beautiful surroundings.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. W. D. Roberts who has been ill in the Massachusetts General Hospital, has recovered, and will officiate on Palm Sunday.

Episcopal Appointments

APRIL

- 4. Evening, Trinity church, Milford.
- 6. P. M., St. Andrew's church, Hanover.
- 7. Evening, St. Paul's church, Newton (Highlands). A. M., St. Chrysostom's church, Quincy, (Wollaston); evening, Grace church, Newton.
- 12. P. M., church of St. John the Evangelist, Duxbury; evening, Christ church, Plymouth.
- 15. Evening, St. Paul's church, Holyoke.
- 16. A. M., Christ church, Springfield; P. M., Grace church, Chicopee; evening, St. Peter's church, Springfield.
- 19. Evening, St. George's church, Maynard.
- 23. A. M., St. Stephen's church, Boston; evening, Christ church, Waltham.
- 30. A. M., St. Paul's church, Brockton; evening, St. James' church, Cambridge.

Mission at Attleboro

The mission here was organized in July, 1890, and has now 100 communicants, and 200 baptized persons; 65 persons were baptized the past year, and 25 added to the list of communicants. It has \$1,300 for a church building, and has paid for a new lot, 78 by 180 feet.

St. John's Church, Sandwich

The church will be ready for services in April. This parish dates back to 1854, but only recently have any efforts been made to build a church. The building is of wood, and shingled, and measures 56 ft. in length. The nave is 37x23 ft., the chancel, 18x27 ft. The windows will be memorial ones of stained glass. The font is given by the sculptor, T. Edwin Elwell, a summer resident of the town.

Connecticut

Chauncey E. Brewster, D.D., Bishop

A new vested choir is being trained in Grace church, Fair Haven, the Rev. E. R. Sanford, rector. It will make its first appearance May 1st.

On the last day of January, Christ church, Bridgeport, the Rev. Herbert D. Cone, rector, was formally opened by Bishop Brewster, after having been closed for some time, during which it has undergone thorough renovation, and has been handsomely re-decorated. There was a large attendance of the clergy and people at the service.

It is a noteworthy fact as showing the growth of good feeling and comity among the people of different creeds, that on the day of Bishop Williams' funeral, the bells of the Roman Catholic and the Congregational churches tolled in unison with the bell of Holy Trinity, Middletown, as the Bishop's body was borne to its final resting-place. It was a just tribute to the man who by his life

and kindly words has done so much to promote in this once bitterly acrimonious commonwealth the peace and unity for which the Lord of all prayed.

Trinity College, Hartford

An important step has been taken by the Board of Trustees in a decision to equip the Jarvis Laboratory with latest appliances and apparatus for the study of electricity and electrical engineering. The board has also voted to build a new edifice for natural science, with lecture halls, rooms for exhibits, laboratories, etc., for the accommodation of the natural science collections now in Seabury Hall.

Federation of Churches.

A largely attended meeting of the clergy of all denominations was held in New Haven recently, for the purpose of considering the advisability of organizing a federation of the Churches, similar to that which exists in New York, and which has so greatly aided the different parishes in reaching and bringing into their several communions the lost and straying sheep, who have been utterly lost sight of in the great city. A committee was appointed to consider further of the matter, in which the many clergy present seemed greatly interested.

Marquette

Gershon Mott Williams, D.D., Bishop

Mission at Bay Mills

A very successful ten days Mission was conducted at Epiphany church, by the Rev. Fr. Watson. The sermons were of a searching character, and the influence is felt far and wide. Epiphany begins life afresh, greatly strengthened and benefitted from this Mission.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

On March 5th a new stained glass window was unveiled at Christ church, Brooklyn, E. D., the Rev. James H. Darlington, rector. It is in memory of Mrs. Elizabeth Scholes, whose husband was one of the organizers of Christ church, in 1846.

The ladies of the parish branch of the Woman's Auxiliary of St. Jude's church, the Rev. R. B. Snowden, rector, have presented a beautiful cabinet in polished oak, with convenient arrangements for the keeping of the vestments and altar hangings.

The Rev. Mr. Mulford, assistant rector of St. Luke's, Brooklyn, is now conducting services at the church of the Redeemer, Astoria, of which the late Rev. Dr. Edmund Cooper was rector.

At the February meeting of the Clerical League, the Rev. Townsend G. Jackson gave an interesting recital of some impressions of Eastern life, received during his recent pilgrimage.

Gifts to Holy Trinity Church, Brooklyn

Several beautiful memorial gifts have recently been received by this church, the Rev. S. D. McConnell, rector. One is a portrait of Mrs. Connell, given by her family, to be hung in the reception room of the Hall memorial house; a brass chancel rail has also been given in her memory by her husband. A stone and brass pulpit has been presented by the Countess Sierstorf, in memory of her mother, who for many years was a communicant of this parish, and of her father, who died recently. Another gift is a new organ, the donor of which wishes his name withheld. This costly offering appropriately recognizes the valuable services of Professor Dudley Buck, who has directed the music at Holy Trinity for 22 years.

The Church Charity Foundation

The regular February meeting of the board of managers of the Church Charity Foundation, was held in Holy Trinity parish house on Feb. 20th, the Rev. Dr. Alsop in the chair. Two elections to the board were made to fill vacancies: The Rev. George C. Carter in place of the late Rev. Dr. W. D. Cooper, and Mr. Elwood Walter Roberts, of St. George's parish, in place of Col. John N. Partridge, whose office of State Superintendent of Public Works takes him from town.

In standing committees certain changes were also made.

Brotherhood of St. Andrew

During last week the Long Island Assembly of the Brotherhood of St. Andrew, held an interesting meeting in St. Ann's church, the Rev. Reese F. Alsop, rector. There was a conference in "Preparation for the Corporate Communion," by the Rev. F. P. Swezey, and a number of the delegates. A supper was served at 6:30 by the women of St. Ann's church. The evening service was an open one, of prayer and meditation, conducted by Prof. J. C. Roper, M. A., of the General Theological Seminary. On Sunday, March 19th, the Long Island Assembly attended a Corporate Communion in St. Luke's church, the Rev. H. C. Swentzel, rector.

Boy's Club of St. Luke's Church

On Washington's Birthday, Lafayette Post, G. A. R., presented a beautiful silk flag to the Boys' Club. Addresses were made by the rector, the Rev. Dr. Henry C. Swentzel, General John Roach, Mr. C. H. B. Shepherd, Mr. Allan Walker (a member of the club), and Dr. Theodore L. Cuyler. The Lafayette Post has sent 600 flags to Porto Rico for school houses and other buildings.

St. Paul's School, Garden City

The annual reception of the school was a brilliant event, calling together leading men and women from all parts of the island. The guests were received in the reading room by Dr. and Mrs. Gamage, Miss Shaw, Mr. and Mrs. John B. Ekeley, and the senior students to the number of 25.

Visit to the Navajo Indian Hospital, by the Bishop of New Mexico and Arizona

I have recently visited Fort Defiance, Arizona, and spent two days at the hospital. At my visit last year, Miss Thackara had just moved in and was alone. Since then she has been joined by Dr. Harper and by Miss Garrett. Two buildings, very much needed, have been built during the year, the mortuary and the house for men. The buildings make an impressive group, and are sightly and substantial.

Interest in the hospital is growing among the Indians. We are acquiring their confidence. It takes time for them to get used to a new thing. They are shy at first. The medicine men do not like the hospital, naturally enough, as it interferes with their influence and emoluments. But now and then a medicine man comes in to be treated. As long as the weather permitted, Mrs. Harper made long journeys to get acquainted with the Indians, and to bring in patients. It took a day to bring in one patient. There was no road to the place and it was difficult of access. The agent sent two employees and four horses to bring a patient to the hospital from Little Water, a distance of thirty miles over a terrible road. Some days there is a run of patients. Diseases of the eye are very prevalent. This comes from smoky hogans, and from lack of cleanliness, and from herding sheep. No Indian comes as a patient to the hospital who does not want to stay. They are happy here. The family that I found was an interesting one. When the bell rings for prayers, the Indians flock in from all quarters. The hospital has as many patients as can be accommodated. There are seven beds that can be utilized. Six have been continuously occupied, and there are outpatients who are not sick enough to be brought in; these must be attended to. There are no nurses yet. Mrs. Harper acts as nurse as well as physician. To say that she is kept busy is to state the case mildly. There is no trouble with the patients. They are perfectly obedient. "It is a pleasure to take care of them," Miss Thackara said.

The general work requires Miss Thackara's most active superintendence. Everything that Indians and employees do must be watched. When Mrs. Harper is absent, the care of the sick devolves upon Miss Thackara. In addition to all this, the Indians come to her with their

troubles. It takes an Indian woman a long time to tell her story. She cannot be hurried. While I was at the hospital Miss Thackara did the cooking. She is another very busy woman. It troubles her very much that she cannot write more letters. It is an impossibility. She cannot do everything. She cannot be superintendent, general adviser, nurse, cook, and letter-writer as well. When she has more help she can write more letters. Her correspondents must be patient with her. We must not complain when she does not write to us. We don't want her to be killed by overwork.

Miss Garrett is here as a teacher. The children under her charge are making fine progress. She hopes to do a great deal among the outside children, using the interpreter's room as a school-room. She will find plenty to do. She has a great opportunity. There must be a teacher for the children. She will be a very important factor in the mission.

I am going to state the needs of the hospital very frankly. I must not let these good women suffer for necessities through any modesty on my part in making their wants known. Contributions are needed for the support of the household, for domestic service, for lights and fuel. Two domestics are needed, strong white women, who will cost \$25 a month each. I found the hospital without any domestic service. The whole work for kitchen, laundry, and care of the wards was being done by Miss Thackara and Mrs. Harper, with the assistance of the Indian boys and convalescent patients. There are the needs of Dr. Harper's department. Drugs are needed, and surgical appliances. The most common things are needed. The stock is very low. It will soon be reduced to nothing. A nurse is needed. Among the expenses, there is the feed for the hospital team, and Mrs. Harper must have a horse, and the interpreter must have a horse. There is nothing pledged for any of these expenses. They must be met by contributions as they come in from time to time. Miss Thackara is very anxious to have a wire fence around the property. The annual expense of the hospital has been reported at four thousand dollars a year. It is just as well to say that this will not cover the expense, including the items that have been mentioned. The expense will depend upon the number of patients, of course. It will be nearer five thousand dollars than four. A less expenditure will starve and cripple the work. Whatever expenses are elsewhere, the expense here will be as I have stated it. It is out on an Indian reservation, far from the base of supplies, and everything costs.

At my recent visit, I baptized three children and an adult, all of them convalescent patients. The adult was a middle-aged woman, familiarly known in the house as Mrs. Navajo. She has a good face. She had been instructed for Baptism, but how was she to be questioned and to make answer in the service. The questions could be translated to her, but to her Navajo mind they would not mean much. The baptismal question was put to her in this way: "Do you wish to receive the Christian's cross on your forehead?" This meant the whole thing to her. With the instruction that she had received, it meant to her faith, and renunciation, and obedience. She said that she did, and by Baptism she confessed the faith of Christ Crucified. After these Baptisms, the Holy Communion was celebrated for the first time at this hospital station.

All whom I met at Fort Defiance commended our hospital work. They were unanimous that it was the right thing to do, and that it was being well done. The new agent was very much pleased, and is very kind to our people. I do wish that some of our Eastern friends who go to California by the Santa Fe route could stop off at Gallup, New Mexico, and go out and visit Miss Thackara. There is a daily conveyance, and the ride of thirty miles is not a hard one. This hospital is a fascinating place to me. I do not wonder that these women are interested in these Indians. These Navajo men and women and children, as they are seen at the hospital, are an attractive people.

Phoenix, Arizona, March 14, 1899.

Editorials and Contributions

The Seven Last Words

AS compared with the last words of noted men, "The Seven Last Words" of our Blessed Lord are altogether unique and incomparable. The difference is so varied and striking, that if He were to be regarded as mere man, they could in no way be reasonably accounted for. Indeed, the pages on which they have been emblazoned and handed down through the ages, might be set aside as devout and loving fiction, rather than history.

For consider the circumstances under which they were spoken. Of what a heart-rending tragedy were they a part! In the midst and in spite of what intolerable agonies were they uttered! What human powers could have commanded in such a sufferer, the self-possession needed for the consistent framing and intelligible expression of such a group of apt and significant sayings? Ordinarily, the intelligible last words of the dying concern the physical wants or pains of the sufferer himself. In cases of greater ease and self-control, they are only the loving farewells bestowed upon the immediate friends gathered at the bedside. Beyond these, they are mostly the murmured utterances of exhausted nature, and of the unconscious wanderings of a spirit already wrapped in the gathering shadows of death. But not so here. Here rising for the most part above the consideration of bodily suffering, and the grief of those personally near and dear, is a departing spirit that with gaze undimmed by approaching death, sweeps the whole horizon of sinful and suffering humanity and the divine purpose, for the Saviour and the salvation of the lost. Certainly here was something altogether superhuman, if not even divine.

Looking more closely into "The Seven Last Words" themselves, we find further ground for this exalted estimate both of the Speaker and His utterances. Of the two classes into which they are divisible, three are full of His divine concern for others. Of these, first of all, and in profound accordance with His teaching elsewhere, is the prayer to the Father for His more ignorant and misguided enemies, those who by their approving presence, clamorous demands, and passing scoffs and jeers, were conspiring against His life with His willful murderers. How wide the outlook of this sublime petition! What masses of mankind living under the Gospel, but practically rejecting it, does it reach, and with what divine patience and pity does it seek to bring them within the range of infinite mercy! Next, He breathes out in low, sweet tones of hope and comfort, that gracious promise to the penitent bandit, taking a nearer view of the smaller class who having, in the practice of wild unrighteousness, been His spiritual foes, become conscious of their guilt and ruin, and turn, even though it be at the eleventh hour, to Him with true repentance, accepting Him as both complete in suffering innocence and redeeming power. What benign hope and promise for these, so weak, ignorant, and sinful, so barred by near death from everything but the bare beginning of the godly, righteous, and sober life, thus opened, in the coming state beyond the grave, the hope and promise of the Spirit's grace and power perfecting in the penitent and believing soul the holy work so late begun, and sharply

interrupted! And now, drawing still closer the enclosing bounds of human and heavenly concern, He gives His thought to those personally near and dear, the devoted and anguished pair at the foot of the Cross. In those words of concern for the care of the suffering Mother, how much of comfort is there for all His true and faithful followers; how much of unperceived, divine provision for their sorest needs; what strong assurance that having once loved His own, He loves them to the end; and what sweet inducement to those bereaved or distressed, to betake themselves to the Cross, at the foot of which St. John found his sweetest mission, and the Virgin Mother received loving promise of tender housing and serene and soothing care.

If we now turn to the "Last Words" forming the second group, we find that while speaking of Himself rather than of others, the purely personal or self-concerning really have the smaller place. Even in these there are plain indications of the predominance of the spiritual over the sensitive nature. While racked with pains, of the poignancy of which we can have little conception, nowhere do we find murmured words of complaint, and only once a brief, simple outcry from lips parched with the burning thirst which was so characteristic of the sufferings of the crucified. Once, too, under what was to Him the keener spiritual distress caused by the hiding of the Father's face, we listen to the heart-rending cry: "My God! why hast Thou forsaken Me?" But this, as suggestive of the hopeless anguish of the soul, finally amidst the terrors of impending doom, abandoned of God, has a practical significance reaching far beyond His own immediate distress. If He, the innocent and spotless One, could find such divine abandonment so overwhelming, what must it be to the sin-steeped consciousness of the finally lost? With the passing of this cloud, however, the sun of a serene but triumphant strength shines forth again, and illumines the spirit's prospect. The one great thought is that of the completion of His earthly mission. He grasps its whole course of revelation, labor, self-denial, and sacrifice, and like an expiring victor, calmly, and perhaps with inward joy, exclaims: "It is finished!" The work is done, the battle won, only the laurel crown awaits. The lesson as to the Christian's chief concern in life and death alike, is here too plain to need comment or minute unfolding. Last of all comes in the serene twilight of approaching rest, the soul's calm and trustful surrender of itself into the hands of the Father. So does the last of "The Seven Words" reach out beyond Himself into the long procession of the ages, and point holy souls to the just temper and sure ground of trust, in passing from the scenes of time to things heavenly and eternal.

Certainly "never man spake like this Man." Never elsewhere were there spoken "last words" like these. No wonder that the Church so cherishes them, and that in her holy fasts, devout souls find in them the fittest themes for solemn meditation. No wonder that almost every passing year adds to the rich harvest of holy thought upspringing from them, as from a prolific and perennial seed. No wonder that they are thus prolific and perennial; for sown in Calvary's ensanguined field, they draw their life with all

glowing verdure and undying fruitage from Him whose "Life is the Light of the world."

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The Memorial of the English Church Union

AN important landmark in the present religious upheaval in England is the Memorial to the Queen set forth by the great meeting of the English Church Union held in London, Feb. 27th. In this memorial, all minor considerations are passed over, and the stand is taken on foundation principles. There is nothing new in the points maintained. They are those which have been all along contended for, and we suppose all High Churchmen are united in asserting them. They are, briefly, two: The first is that no new Church was set up at the Reformation, but that continuity with the past was intended to be maintained, and was maintained. The English Church of the Reformation was not the embodiment of a new religion, but continued to hand on the old religion, only purged of excrescences. There is certainly nothing new about this, yet it is treated by a portion of the English press as if it were a mere party platform formulated for the first time. The second principle is the assertion that ecclesiastical causes belong to ecclesiastical, and not to secular, courts. The right of the State to determine the doctrine, discipline, or worship of the Church is strongly denied. This also is nothing new. It is the principle which governed the action of earnest and strong men for many years in resisting the decisions of the committee of the Privy Council and of the Court of Lord Penzance, instituted under the Public Worship Regulation Act. It was in the assertion of this principle that men were committed to jail, and suffered the loss of all they had. It was admitted on all sides, at last, that a system of secular courts for the decision of ecclesiastical cases could not be worked. Archbishop Benson, in the Lincoln case, gave a judgment in which he ignored the decisions of the Privy Council, and the Archbishop of Canterbury has announced that the present Archbishops will do the same. Finally, the Lower House of the Canterbury Convocation recently passed a resolution, without a dissenting voice, in which they declare that the present courts "do not command the confidence of the clergy as a body." It appears, therefore, that the Church Union in enunciating these principles is in very respectable company.

THE PRAYER BOOK THE OBJECT OF ATTACK

It is becoming more and more evident as the discussion proceeds, that the objection of the more intellectual men in England who are taking part in the present agitation against the clergy, is to the Prayer Book itself. Such men deride the notion that a Protestant interpretation of the Prayer Book can be maintained. More than one of them has declared that "Sacerdotalism and Sacramentalism are writ large," all over the Book. This we understand to be the opinion of such men as Dr. Martineau, Mr. Augustine Birrell, and Dr. Parker. It seems also to be admitted by Dr. Fairbairn. The object of attack, therefore, is not any party in the Church, but the Church itself, and the end is Disestablishment. These men, therefore, take no interest in any attempt to

bring about a more peaceful state of things within the Church, rather, as *The British Weekly* despairingly remarks, they rejoice in the present disorders, and would fain see them spread more widely, "thinking that in this way the Church will become obnoxious to Englishmen and easy to disestablish." In a recent speech Lord Halifax spoke of certain of the Evangelical Churchmen, lay and clerical, and of his hope that some better understanding might yet be arrived at between such men and those whom he himself represented. They are, he said, men "for whom I have the most profound respect; men for whom we should go out of the way to show how they misjudge us; and in regard to whom we should never rest content until we have brought them to fight side by side with us against our foes, who are also their foes." So far, it is true, such men, though they are not responsible for the agitation, have resisted the idea even of a conference with High Churchmen with the view of clearing up possible misunderstandings; but it may be that, as time goes on, they will come to see that the attack which is being carried on at this time, deeply concerns all true members of the Church of England, and not one party alone.



The American Revised Bible

WE have already referred to the difficulty which has arisen between the "American Revisers" and the English University Presses, over the publication by the latter of the "American Revised Bible," at the moment when the revisers themselves were about to issue an American standard edition of their own. The controversy has reached the point where questions of veracity are raised. Now, it is far from edifying for people who are engaged in work connected with the Sacred Scriptures to charge each other with falsehood. We fail to see why these people should not endeavor to put the best, instead of the worst, construction upon each other's doings. It is incredible that such gentlemen as the vice-chancellors of the Universities of Oxford and Cambridge should have deliberately signed their names to a memorandum which involved misrepresentation of the facts of the case. It would be far better, considering the subject under discussion, to assume that, as gentlemen and Christians, their action was due to misapprehension or forgetfulness. At any rate, it involves serious responsibility to make such a scandal public property, and thus give the enemy occasion to blaspheme. Notwithstanding disclaimers, the uninitiated will find it difficult to convince himself that the controversy has any other than a business basis. It will undoubtedly draw attention to the new version which the "American Revisers" propose to publish. But it is a poor method of advertising, where the sacred books of our holy religion are concerned. It would be far better to allow the sale of these successive versions to depend upon their inherent merits. To many persons it will be an advantage to have the two volumes at hand in convenient shape for comparison.



If He should call thee from thy cross to-day,
Saying: "It is finished! That hard cross of thine,
From which thou prayest for deliverance."
Thinkest thou not some passion of regret
Would overcome thee? Thou wouldst say: 'So soon?
Let me go back and suffer yet awhile more patiently.
I have not yet praised God.'—*H. E. H. King.*

Father Austin and His Teachings--XII.

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

(Copyright, 1899.)

CHEERFULNESS was a favorite subject with Father Austin. He used to say that persons who were of a bright and happy temperament by nature made cheerful Christians, but that the most cheerful were those who, by religious culture, had overcome constitutional depression of spirits. In the first case nature proved an ally of grace; in the other, grace was the conqueror of nature. Such conquests, while arduous, are practicable. One who stood high among the saints of the 16th century so revolutionized a vicious temper that he became the most amiable of men. It used to be whispered that when Father Austin was a young man he wore a disconsolate countenance, and people smiled at the owl's solemnity of his great black eyes. It is hard to think that he became the cheery old man who sometimes managed without loss of dignity to be quite jolly, particularly when he was with children. Once at a pic-nic, when some of the wee folk of the orphanage were romping with him on the sward, a very proper spinster was for rebuking them, but he said: "Let us alone, we are having such fine fun together."

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A Bit of the True Cross

BY THE REV. CLINTON LOCKE, D. D.

THERE is a legend that Helena, commonly called St. Helena, the mother of the Emperor Constantine, discovered where the cross on which our Lord hung on Calvary had been buried. So widely did this legend spread, and in those credulous times so thoroughly was it accepted as a fact, that the Western Church placed the day on which it was said to have been found, May 3d, on its calendar. Many of those minor festivals were dropped at the Reformation from the English Church calendar, but this one was retained, and you will find it in all English Church almanacs on May 3d, and with the title, "The Invention of the Cross." As it does not exist in our American Prayer Book, we are only concerned with it as a curious bit of antiquity. One would like to think of it as a real occurrence, but the historical evidence for it is of the flimsiest kind.

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Now, let us leave this side of the story of the "finding of the cross," and turn to another view of it, which may be more useful. We use constantly in our hymns and in our preaching, the wood of the cross to express the power of the Cross. We spiritualize the grim, ugly instrument of Roman torture, which makes us shudder as we see it in Tissot's pictures, so that to us it symbolizes the

love, the humility, the glory, the whole work of Christ. Have you, in this sense, got a bit of the true Cross in your life cross? I assume that you have a cross. Most people have. Sometimes every one can see it, like the cross of a painful malady or a public disgrace. Sometimes no one knows it but you. You smile, and are cheerful and seem free from care, but the cross weighs heavily on you, and a thousand reasons force you to conceal its presence from the world. Now, into this cross of yours, whether large or small, open or concealed, have you inserted a splinter, a thin shaving, even a tiny particle, of the true Cross? The very holiest of us have not much more than that, but have you at least that? If you have, it will make your cross lighter and easier to carry. Very often it will take it away and make you see that what you thought a cross, is a crown. Anyway, it will be a Simon of Cyrene for you, and help you to bear your load.

I see you wearing a cross around your neck, or on your watch chain, and many of you make the sign of the cross in your devotions. Well and good; but have you got a bit of the true Cross, the spirit of the Cross, in your lives? You may be rich and powerful and beloved and cultured. All these are valuable possessions, but they are nothing compared with owning a morsel of the real hopes and aspirations and endeavors and unselfishness of the Cross of Christ. That makes riches only a means to help others; power, only a way to spread the Faith; culture, only an instrument for influencing your fellows; love of others, only a magnet to draw them nearer Him. There is enough of this true Cross to furnish every man that cometh into the world. Do not let this Lent pass over without knowing that you, too, with God's help, have secured at least a little portion.

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In this way ecclesiastical rivalry and narrowness will be avoided. Serious doctrinal and other differences may prevent our worshipping together. We will do all we can to heal these divisions. But these matters need not enter into our provision for the entertainment of the community any more than into its educational work. Congregationalists, Methodists, Roman Catholics, and Episcopalians can meet and work together for such purposes with advantage to themselves, to one another, and to the community. The wider field will supply at once better talent and larger audiences for really useful entertainments. Nothing is gained by having a Congregational musicale, a Roman Catholic fair, a Universalist play, an Episcopalian turkey supper.

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given without getting something in return as for an equivalent; and if the Church really deserves the money, she will, I believe, gain it, not perhaps so quickly, but with the respect of the community, by teaching systematic almsgiving as a Christian duty.

Dependence on these other methods of getting money from persons more or less indifferent to the cause, you may be sure, is, in the long run, bad financial policy. Teaching the whole congregation, young and old, rich and poor, to contribute according to their means for the support and the extension of the privileges which they value is at once a more honorable and a sounder financial plan. The value of small contributions regularly given is shown in the sums to which the children's Lenten offerings mount up.

At present in our villages different religious bodies are expected through these strange methods to help one another: the Congregationalist gives to the Baptist supper, and the Baptist to the Congregational bazaar. As much money is spent in these mutual civilities as if the members of each body paid their own expenses.

Moreover, I cannot feel that the practice is quite honest. If differences are based merely on preferences, are we not distinctly guilty of schism, in the New Testament sense of the word, in breaking the unity of the Christian society for such reasons? If our separations are based on principle, which alone can justify them, can we conscientiously help on a religious system which we believe to be inadequate or mischievous?—*Bishop Hall's Convention Address, 1898.*

Prayers for the Departed

IF prayer benefited our friends here, on what principle do we suddenly cease praying for them there? Of course there are some who have ceased to believe that prayer for any one in any condition is of any avail. It sounds trustful and humble to say that God can take care of his own, and that it is not for us to intervene with our crude suggestions and childish petitions, which only an unwise Being would listen to, and a malignant Potentate grant. But what if God in His divine plan calculates, so to speak, His actions, making allowance for the co-operation of human prayers? He trusts to that human co-operation when He feeds our bodies; wheat, not loaves of bread, grows in the cornfields. He trusts to that co-operation when He feeds our souls. He waits in every instance for the hand of faith to take the proffered gift; what if His action on the lives of men presupposed the co-operation of those who are bound to them by ties of relationship or intimacy? We have been reading lately how, in the formation of that strange railway sixty feet below one of our great street arteries in London, the ground, where it threatens to fall in upon the workmen, is held up in some places by a strong pressure of compressed air. The workmen build their station in dependence on these conditions. It may be that our prayers for others here have kept off from them some dead weight, so that they were enabled to work. God's gifts came to them on the calculation, so to speak, of our intercessory prayer. And the prayers which they needed during their probation when they were in the world, they will need during their finishing and perfecting, while He who has begun a

good work in them goes on performing it until the day of Jesus Christ.—*Canon Newbolt.*

— X —

Intercession

Why should we pray alone for those whose faces
Our eyes behold; for those we think are near:
Or those who dwelling in remoter places
Are yet accounted Here?

God builds no walls of time or space to sever;
'Tis we who put each other far away;
Who live in Christ, or Here or There, must ever
For one another pray.

The bond our human hearts so oft have tested,
Is not a rope of sand, a thing of earth;
And prayer is love's own language, and invested
With a mysterious worth.

How near the world's horizons are! How nearer
The borders fair of Paradise the blest!
Our dear ones Here, and—only grown the dearer—
Our dear ones There, at rest.

O blessed hope that triumphs over distance!
O faith that trembles on the brink no more!
O love that girds its loins with glad insistence
And finds the unseen shore!

O Very Man! The Lord of Life unending?
With Thee for all who live in Thee we plead;
Since Thou our Pattern to Thy throne ascending
Livest to intercede.

—By Harriet McEwen Kimball,
in *The Congregationalist.*

— X —

Letters to the Editor

ABUSE OF ENGLISH BISHOPS

To the Editor of *The Living Church*:

The senseless howling against the bishops of the English Church, honest, learned, pure-minded men as they are, reminds me very much of a scene enacted across the street from my rectory, some years ago. The principals were a farmer and a superannuated Methodist minister. The minister was a man of venerable appearance, meek and modest, and a good neighbor. But, to my astonishment, the farmer had a contrary opinion. With a loud voice, and angry manner, he shouted, over and over again: "You are a wolf in sheep's clothing! You are a wolf in sheep's clothing!" For all the farmer's shouting, I did not change my good opinion of the aged parson. *Mutatis mutandis!* Sir William Vernon Harcourt is like the Vermont farmer above, and the English bishops are being abused by him and the rest, as the Methodist preacher was. But, by your leave, all people of good sense and fair judgment will continue to believe that there are no better Christians or more honorable men to be found the world over, than on the British bench of bishops.

FRED. C. COWPER.

Ashland, Pa., March 11, 1899.

"OUR BOUNDEN DUTY AND SERVICE"

To the Editor of *The Living Church*:

In behalf of thousands of Churchmen who, I am sure, will feel greatly aggrieved by the assertions made by a contributor under this heading in the issue of *THE LIVING CHURCH* of March 4th, I desire to offer the following remarks:

I protest against the assertions that it is a grievous sin not to be present every Sunday at a celebration of the Holy Communion.

I deny that it is "an act of deliberate disobedience to our Lord's command," because He commanded no such thing.

I deny that it is "an act of irreverence," "an act of sloth," "an act of faithlessness," "of self-will," "of supreme selfishness," etc.

What is the voice of authority upon this subject? Has any bishop ever in his charge declared that weekly Sunday Communion is essential to our Christian life? Has any Pastoral Letter from the House of Bishops declared it? Has the Church by rubric or canon decreed it? Never, and, I believe, never will.

On the contrary, the rubrics of the Church plainly show that the ante-Communion service may often be read on Sunday and Holy Days without any celebration of the Holy Communion following. The rubric reads, both in the Eng-

bring about a more peaceful state of things within the Church, rather, as *The British Weekly* despairingly remarks, they rejoice in the present disorders, and would fain see them spread more widely, "thinking that in this way the Church will become obnoxious to Englishmen and easy to disestablish." In a recent speech Lord Halifax spoke of certain of the Evangelical Churchmen, lay and clerical, and of his hope that some better understanding might yet be arrived at between such men and those whom he himself represented. They are, he said, men "for whom I have the most profound respect; men for whom we should go out of the way to show how they misjudge us; and in regard to whom we should never rest content until we have brought them to fight side by side with us against our foes, who are also their foes." So far, it is true, such men, though they are not responsible for the agitation, have resisted the idea even of a conference with High Churchmen with the view of clearing up possible misunderstandings; but it may be that, as time goes on, they will come to see that the attack which is being carried on at this time, deeply concerns all true members of the Church of England, and not one party alone.



The American Revised Bible

WE have already referred to the difficulty which has arisen between the "American Revisers" and the English University Presses, over the publication by the latter of the "American Revised Bible," at the moment when the revisers themselves were about to issue an American standard edition of their own. The controversy has reached the point where questions of veracity are raised. Now, it is far from edifying for people who are engaged in work connected with the Sacred Scriptures to charge each other with falsehood. We fail to see why these people should not endeavor to put the best, instead of the worst, construction upon each other's doings. It is incredible that such gentlemen as the vice-chancellors of the Universities of Oxford and Cambridge should have deliberately signed their names to a memorandum which involved misrepresentation of the facts of the case. It would be far better, considering the subject under discussion, to assume that, as gentlemen and Christians, their action was due to misapprehension or forgetfulness. At any rate, it involves serious responsibility to make such a scandal public property, and thus give the enemy occasion to blaspheme. Notwithstanding disclaimers, the uninitiated will find it difficult to convince himself that the controversy has any other than a business basis. It will undoubtedly draw attention to the new version which the "American Revisers" propose to publish. But it is a poor method of advertising, where the sacred books of our holy religion are concerned. It would be far better to allow the sale of these successive versions to depend upon their inherent merits. To many persons it will be an advantage to have the two volumes at hand in convenient shape for comparison.



If He should call thee from thy cross to-day,
Saying: "It is finished! That hard cross of thine,
From which thou prayest for deliverance."
Thinkest thou not some passion of regret
Would overcome thee? Thou wouldst say: 'So soon?
Let me go back and suffer yet awhile more patiently.
I have not yet praised God.'"—*H. E. H. King.*

Father Austin and His Teachings--XII.

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

(Copyright, 1899.)

CHEERFULNESS was a favorite subject with Father Austin. He used to say that persons who were of a bright and happy temperament by nature made cheerful Christians, but that the most cheerful were those who, by religious culture, had overcome constitutional depression of spirits. In the first case nature proved an ally of grace; in the other, grace was the conqueror of nature. Such conquests, while arduous, are practicable. One who stood high among the saints of the 16th century so revolutionized a vicious temper that he became the most amiable of men. It used to be whispered that when Father Austin was a young man he wore a disconsolate countenance, and peopled with the owl's solemnity of his great black eyes. It is hard to think that he became the cheery old man who sometimes managed without loss of dignity to be quite jolly, particularly when he was with children. Once at a picnic, when some of the wee folk of the orphanage were romping with him on the sward, a very proper spinster was for rebuking them, but he said: "Let us alone, we are having such fine fun together."

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To the Editor of *The Living Church*:

In behalf of thousands of Churchmen who, I am sure, will feel greatly aggrieved by the assertions made by a contributor under this heading in the issue of *THE LIVING CHURCH* of March 4th, I desire to offer the following remarks:

I protest against the assertions that it is a grievous sin not to be present every Sunday at a celebration of the Holy Communion.

I deny that it is "an act of deliberate disobedience to our Lord's command," because He commanded no such thing.

I deny that it is "an act of irreverence," "an act of sloth," "an act of faithlessness," "of self-will," "of supreme selfishness," etc.

What is the voice of authority upon this subject? Has any bishop ever in his charge declared that weekly Sunday Communion is essential to our Christian life? Has any Pastoral Letter from the House of Bishops declared it? Has the Church by rubric or canon decreed it? Never, and, I believe, never will.

On the contrary, the rubrics of the Church plainly show that the ante-Communion service may often be read on Sunday and Holy Days without any celebration of the Holy Communion following. The rubric reads, both in the Eng-

lish Prayer Book and our own: "Then shall follow the sermon, after which the minister, when there is a Communion," etc. Now this implies that often there will be no Communion. And when the English rubric goes on to specify what shall be the minimum number of Communions in the year, it says (not every Sunday) but "three times in the year."

Such, then, is the voice of the Church. And what has been the universal practice for 350 years in the Church of England, and for nearly 200 in our own? Monthly Communions. And shall we and our fathers be denounced as having committed grievous sins for following such a practice? The denunciations of the article in the issue of March 4th could not have been much more severe for one who had broken all the Ten Commandments.

I protest, therefore, once again, in behalf, I believe, of the majority of Churchmen, against the intolerance of that article, and declare it to have no basis in Scripture, or in the rubrics, canons, or general usage of the Church since the Reformation.

CHARLES E. PHELPS.

New Brunswick, N. J., March 6, 1899.

THE FATHERHOOD OF GOD

To the Editor of The Living Church:

Washington Gladden, D.D., LL. D., of Columbus, Ohio, writes for the March number of the *Homiletic Review* concerning "Recent Reconstructions of Theology," and he introduces the Fatherhood of God as a theological factor. He goes on to argue that the central idea of the theology of the Reformation is the Sovereignty of God, rather than His Fatherhood, and he concludes that "the theology in which force is 'fundamental and primary,' and fatherhood is exceptional and contingent, is not a moral theology." We may gather from this that a disciple of Calvin has faced about; in fact, Dr. Gladden in this article says, after quoting from the Westminster Confession, that "if He were such a partial and cruel God as that old dogma describes, we would not care that any one should ever hear of Him."

It is not with the spirit of the Pharisee, nor yet for controversy, that I have ventured to draw attention to Dr. Gladden's article, but for our encouragement—I mean for us Churchmen. Turning to our Prayer Book, I find the very first words used by the congregation of worshippers, to be, "Almighty and most merciful Father." And following this is the declaration of absolution by the priest, which begins, "Almighty God, our heavenly Father," followed by the Lord's Prayer, "Our Father who art in heaven." Next comes, "Glory be to the Father, and to the Son, and to the Holy Ghost," which last is used again and again in the services of the Church. Soon follows the *Te Deum*, wherein we ascribe praise to "the Father of an infinite majesty." And in the two Creeds set for each and every service we confess belief in "God the Father Almighty." In two of the prayers appointed for Morning Prayer, we pray to "our heavenly Father," and in another to the "Father of all mercies." We begin the Litany with an appeal for mercy to "God the Father of Heaven." In the Holy Communion, in the consecration, the oblation, and the invocation, we acknowledge the Heavenly Father, "and we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving." Seven of our hymns begin with Father. All through the Prayer Book the Fatherhood of God is emphasized.

Dr. Gladden thinks there is to be a reconstruction of theology because of this recognition of the Fatherhood of God. That may be true concerning those for whom Dr. Gladden has assumed to speak. Our Prayer Book theology is already reconstructed—that is, it is at the point to which Dr. Gladden would attain. Let us hope he will come to a full knowledge of the truth.

TEXAS.

Personal Mention

The Rev. Paul H. Birdsall has resigned the curacy of St. Peter's church, Albany, N. Y., to accept the rectorship of Grace church in the same city.

The Rev. Frank Woods Baker, D.D., rector of St. Paul's church, Cincinnati, Ohio, has accepted the rec-

torate of Trinity church, New Haven, Conn., and will probably enter upon his duties in New Haven sometime in April.

The address of the Rev. H. L. Clode Braddon is changed to 39 Webster st., Haverhill, Mass., Address accordingly.

The Rev. C. B. Crawford has accepted an appointment to the archdeaconry of Kansas, (Eastern), and will begin his duties there on Palm Sunday. Address care Bishop's House, Topeka, Kan.

The Rev. H. C. Dyer has resigned the charge of the mission stations at Round Lake, Jonesville, and East Linn, diocese of Albany, to take work in the diocese of Georgia.

The Rev. John U. Graf will not take temporary charge of Grace church, Menominee, Wis., as stated in our last issue.

The address of the Rev. Wm. H. A. Hall is Champlain, N. Y., instead of Rouse's Point, as heretofore.

The Rev. Hobart L. Marvin has accepted a position in St. Augustine's School, Raleigh, N. C., and has resigned the rectorship of Christ church, Deposit, N. Y.

The Rev. Louis A. Parsons who, since the resignation of the Rev. William Lusk, has been officiating in St. John's parish, North Haven, Conn., has accepted an election to the rectorate.

The Rev. J. W. Perry, Jr., has become rector of Grace church, New Bedford, Mass.

The Rev. J. G. Robinson has resigned as minister of Grace church, South Boston, Mass., to accept the rectorship of St. Thomas', Dover, N. H., the change to take place at Easter.

The address of the Rev. Edmund S. Rousmaniere is 5 Benevolent St., Providence, R. I.

The Rev. Harry Thompson requests us to announce that he has not resigned St. Matthew's parish, Kenosha, Wis. The report sent us was incorrect.

The Rev. Francis B. Whitcome, rector of St. Luke's church, East Greenwich, R. I., has accepted the rectorship of St. Paul's church, Poughkeepsie, N. Y.

Official

The Bishop of Tennessee desires that all communications intended for the secretary of the diocese be addressed to the Rev. Arthur Howard Noll, acting secretary, Somerville, Tenn.

Ordinations

On Feb. 26th, Mr. Thomas Lee Trott was ordained to the diaconate, in St. Luke's church, Salisbury, N. C., the candidate being presented by the Rev. Dr. Murdock. The sermon was preached by the Rev. E. A. Osborne. Mr. Trott will have charge of the mission at Statesville, and will also assist in St. James' church, Iredell, Christ church, and St. Jude's.

Died

ANDERSON.—Entered into life eternal, at Church Home, Louisville, Ky., on Feb. 23rd, 1899, Harriet T., daughter of the late John Tisdale, and beloved wife of Colonel S. S. Anderson. "In the communion of the Catholic Church; in the confidence of a certain faith."

ANDREWS.—Entered into Paradise, March 6, 1899. Capt. Wm. C. Andrews, aged 50; for many years senior warden, treasurer, and Sunday school superintendent of St. Andrew's church, Mer Rouge, La.

BIGLEY.—Entered into rest, on Wednesday, March 1st, at the residence of her daughter, Mrs. Samuel L. Pratt, Hingham Centre, Mass., Mrs. Phebe Amelia Bigley, in the 84th year of her age, formerly of Brooklyn. Interment at Greenwood, Brooklyn, N. Y.

FIELD.—Entered into rest, at Coatesville, Pa., Thursday morning, March 16th, the Rev. George G. Field, in the 80th year of his age.

JONES.—At the rectory in Gonzales, Texas, on Tuesday night, March 7, 1899, Sallie Lewis, infant daughter of the Rev. Percy W. Jones and wife, aged 1 year and 15 days.

"Lord, how long wilt Thou hide Thyself?"

WALSH.—Entered into rest, at his home in Lincoln, Neb., Wednesday, March 8th, Homan J. Walsh, in the 68th year of his age.

Obituary

BAKER.—Entered into life eternal, March 13, 1899, David Jewett Baker, a vestryman of the church of the Redeemer, Chicago, Ill. At a meeting of the vestry of the church of the Redeemer, held the 16th inst., the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, David Jewett Baker, for the past year vestryman; and while we bow in submission to His blessed will, be it

Resolved: That in the death of David Jewett Baker the church of the Redeemer, Chicago, Ill., as well as the Church at large, has sustained a great loss.

Resolved: That our community has lost an upright,

exemplary, honorable, and distinguished citizen.

Resolved: That in simplicity and benevolence and devotion of character, and in zeal for and attachment to the Church, David Jewett Baker set a rare and noble Christian example.

Resolved: That we extend to his bereaved family our heartfelt sympathy in this hour of affliction.

Resolved: That copies of these resolutions be spread on the parish records, printed in *The Daily Tribune*, *Evening Post*, *THE LIVING CHURCH*, and *The Churchman*, and delivered to the family of our deceased brother.

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.

THE General Convention sitting as the Board of Missions at Washington, D. C., in October, 1898, adopted the following:

"Resolved: That the Board of Missions has heard with satisfaction that the present organization of the Church Society for Promoting Christianity amongst the Jews affords grounds for a reasonable expectation that the work and influence of the Society will be largely increased, and, in the hope that these expectations will be realized, commends it to the sympathy and support of the clergy and laity for the next three years."

Many parishes devote their Good Friday offerings to this cause—a plan commendable because of the peculiar appropriateness of the association of the time and object. Note the appeal recently issued.

Please send Good Friday offerings and other contributions to William G. Davies, Esq., Treasurer, Church Missions House, 281 Fourth avenue, New York City.

THE undersigned, General Missionary to Deaf-Mutes in the Middle West, finds himself again in need of funds. For twenty-five years this people have cheerfully given towards the expenses of this mission of the Church, but have never been able to bear the burden alone, as they are few in number, widely scattered, and of the working classes. Hence the necessity of asking Church people to help.

REV. A. W. MANN, Gambler, Ohio.

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.

A PRIEST, married, Catholic, musical, aged 41, desires work in a Catholic parish (New York city preferred) after Easter. Salary not less than \$1,000; good references. Address RECTOR, Sewanee, Tenn.

A YOUNG LADY, thorough Churchwoman, competent to teach the English branches, elementary Latin and German, elocution and Delsarte, desires a situation as daily governess, on South side of Chicago. Best references. Address GOVERNESS, care of THE LIVING CHURCH.

ORGANIST wishes church position. Pupil of Geo. E. Whiting and Wm. H. Sherwood. Experienced. Address MANUAL, care THE LIVING CHURCH.

ORGANIST and choirmaster desires to make a change after Easter. Ten years' experience with boys. Good disciplinarian. Correct boy tone produced, and highest reference. Address MUSICUS, care of THE LIVING CHURCH.

WANTED.—A position as caretaker of a church or flat building by an elderly gentleman of sober and industrious habits, is a painter by trade, and is not afraid of work; Church work preferred. Address Trinity Parish House, 101 26th st., Chicago.

EUCCHARISTIC WAFERS.—priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

The Editor's Table

Kalendar, March, 1899

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

Holy Friday

BY MARY WHITTLESEY CARMAN

I see the march o'er Olivet's brow,
The sad procession winding now,—
Through dust and dew,
These chosen few.

O Blessed Cedron, on whose crest
The Man of Sorrows for this test
In anguish goes,
With bruised-heart throes.

He nears the lonely garden wall,
With grief acquaint, in Passion's thrall,
But each star's gleam
Shows Him supreme.

In earnest prayer, this suffering hour,
He seeks for comfort in the power
Of God's great heart,
To act His part.

O sacred Olivet, command
Majestic trees in reverence bend
Each regal head,
And benisons shed

Upon His agonizing form,
With watching and with fasting worn,
Till drops of blood
Upon Him stood.

The waiting three in sleep find rest,
And on the cool, damp earth each breast
All prone is laid;—
Yet, unafraid,

The bitter mixture He will drink,
To snatch my soul from hell's dread brink;
His, all the pain,
Mine, mine, the gain!

O heart, oh, sinful heart of mine,
May this Atonement be thy shrine;
Accept this trust,
My heart, thou must!

Attica, N. Y.

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BISHOP CHESHIRE, of North Carolina, who is at present in the North to secure funds in aid of his work in the South, says: "It would probably astonish a great many Northern people to know that the only town in North Carolina where no negro may either live or own a foot of ground is settled entirely by New Englanders, and that there is not a southern-born adult among the citizens."

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THE Rev. William Colenso, F. R. S., who died recently at Wellington, New Zealand, at the advanced age of 87, was a first cousin of the famous Bishop of Natal. He learned printing and bookbinding, and after being engaged in work for the British and Foreign Bible Society, was sent out by the Church Missionary Society to New Zealand in the double capacity of evangelist and printer. He had a wide reputation as a man of science, and there was no greater authority on Maori antiquities and myths, or on the natural history of New Zealand. He was fellow of the Royal Society and of the Linnæan Society.

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ADMIRAL SAMPSON has written for the April *Century* an illustrated article fully describing the work of "The Atlantic Fleet

in the Spanish War," and drawing its lessons. In a foot-note the Admiral tells this story: "As we passed the Teresa and the Oquendo, a Spanish sailor was seen struggling in the water on the seaward side of the New York. In response to his calls for help, one of the crew seized the chaplain's reading desk which was stowed on the main deck in the passage between the two cabins, and which had a cross showing on it. As he did so, he cried out grimly: 'Cling to the cross and you'll be saved!' The Spaniard followed instructions and was saved."

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Pen-and-Ink-lings

AN order for eighty-one locomotives came from China to the Baldwin Locomotive Works, Philadelphia, recently, the largest order ever received by them, and indicating not only the awakening of China, but also the strides that our manufacturers of machinery are taking in competition with the world.

A man was urged by his employers to work regularly on Sundays at his trade, but he declined. "But," said the master, "does not the Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath Day he may pull him out?" "Yes," answered the man, "but if the ass has the habit of falling into the same pit every Sabbath Day, then the man should either fill up the pit or else sell the ass."

It must be nearly sixty years ago that a certain M. P. proposed in the House of Commons that the last syllable of words ending in "mas" (for "mass") should be changed to "tide." Candlemas, Lammas, Martinmas, Michaelmas, and Christmas, were names of abomination to this quixotic M. P., and he wished to replace them by Michaeltide, Christtide, etc. Unfortunately for the proposer, his name happened to be Thomas Massey, and so the great O'Connell rose at once to reply that he was quite agreeable to exchange "mas" for "tide," provided Mr. Thomas Massey would set the example and alter his name to Thotide Tidey! This, of course, created bursts of laughter, and the motion fell through for want of a seconder.

Robert Grant, in *Scribner's Magazine*, thus finds the reason for the mistaken impressions which travelers carry away after a visit here:

Our nation is strange in this respect. We wear our faults upon our sleeves, or rather we suffer a surface population to belie us in various walks of life. That is the reason why the foreigners who come over here and try to amass the materials for a book in a few months, fail to understand us as we really are. They are led by superficially prominent indications to believe many things which are true only of a limited portion of the population, and they fail to perceive the sturdiness of character, the independence of view, and the social charm which distinguishes a large and constantly increasing portion of the American people, who are neither extravagant plutocrats nor vulgar republican braggarts and despisers of civilized practices.

Sir Richard Temple, the author of "Picturesque India," at one time governor of Bombay, is a very homely man, while Lady Temple was considered one of England's most beautiful women. These facts give humor to the following well-known story:

Said a certain member of Parliament, and intimate friend of Sir Richard: "Do you know what they call you and your wife?" "No," said Sir Richard. "Why, they call you Beauty and the Beast," replied the M. P., laughingly. "Really, now," exclaimed Sir Richard, "do you know, I'm surprised. I always thought Lady Temple a remarkably good-looking woman!"

We take the following shrewd bit of pleasantry from *The Lutheran*:

Scene I. Time, 1896. Place, Missionary Town.

MR. EPISCOPAL TO YOUNG LUTHERAN.

"Is your minister a Norwegian or a Swede?"

"He is neither, sir."

"Oh, a German, is he?"

"He is an 'American,' sir."

"Indeed! I never heard of an 'American' Lutheran; but say, why don't your handful of members come and join our Episcopal Church? We're all the same anyway, you know."

Scene II. Time, 1898. Place, same.

YOUNG LUTHERAN TO MR. EPISCOPAL.

"Yes, the tide is coming our way. The Church is full and more coming. Ours is the only Church in town that is growing. Better all come and unite with us. We're all the same anyway, you know."

Referring to the poem entitled "Intercession," which appears in this issue, and was written by a well-known Churchwoman who has often contributed to our columns, some one writes as follows to *The Congregationalist*, in whose columns the poem first appeared:

On the cover page of your paper of Feb. 2nd, is a hymn of intercession. An Episcopal friend of mine read the hymn. "Why," she said, "the Congregationalists are coming to our belief. Here is a prayer for the dead." I thought I would ask, is that the meaning of those verses by Harriet McEwen Kimball, and will you answer in your paper?

M. C. S.

[The poem referred to was not a declaration of faith, but a work of the imagination.—EDITORS *Congregationalist*.]

Commenting on a new novel advertised to appear this spring, under the title, "Jesus Delaney," *The Critic* says: "I think the author might have found a name equally typical of Mexico, and not quite so shocking to the feelings of the average American. Perhaps it is the singularly incongruous combination that offends one."

The Act passed last year in England for the establishment of reformatories for inebriates, is going into effect. The Act deals with two classes of criminal inebriates: "First, those who, under the influence of drink, perpetrate serious crimes, punishable with imprisonment or penal servitude; and, secondly, habitual drunkards who are guilty of the various minor offences which make them public nuisances, and entail liability to fines or terms of brief imprisonment." Both these classes of offenders are to be committed to "Certified Inebriate Reformatories." These institutions may be set up by any city or charitable society, and will be partially maintained by the government. The idea is not merely to punish persons who by drink have become obnoxious to the law, but so to deal with them that

they will be unlikely to repeat their offences. All the latest scientific aids to the accomplishment of this purpose will be brought to bear upon the persons committed to these houses.

In a Lenten sermon, the Rev. Dr. Rainsford spoke as follows:

A danger threatens the Lord's Day in the city—this city that sets the fashion of seventy-five millions of people. That danger arises not from any misuse of the day by the hard-working and the poor. It arises from a misuse of it by the comparatively leisurely and wealthy. These it is who are conspiring, sometimes ignorantly and thoughtlessly, I admit, against this most necessary Christian ordinance. People who have leisure six days in the week are using it for pleasure merely. There are afternoon *musicales* and Sunday dinners that take up too much time. I do not think I overstate the situation when I say the well-being of the community itself should call forth a protest against so mistaken and vicious a misuse of the day. Protest must come from the Church.

Within the confines of Greater New York, there are at present more than 100,000 unemployed persons, some of whom would not work if the chance were given them, while others would accept only too thankfully the opportunity of earning enough to make a bare living for themselves. Within these same limits during last year, was given away in charity, more or less well or ill directed, the enormous sum of \$25,000,000. Within the same bounds, likewise, the salaries of a large number of political officeholders, already sufficiently well paid, have been raised at least \$50,000, while on the honest taxpayers, those who do not shirk their responsibilities, has been laid an extra burden of taxation, which will raise some thirty-five per cent. the sum they already pay into the city treasury. Within the greater city, also, as an offset to the last two items, the salaries of the hard-worked school teachers of the borough of Queens are to be cut from ten to twenty per cent.—unless, indeed, the Legislature interferes—the amount thus deducted to go into the municipal coffers to help to meet the increase in official salaries already alluded to.

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Give Us Crosses

IN "Via Crucis," Mr. Marion Crawford gives a most picturesque description of the preaching of the Second Crusade by Bernard of Clairvaux.

"The court of France was at Vezelay—the king, the queen, the great vassals of the kingdom at the king's command, and those of Aquitaine and Poitou in the train of Eleanor whose state outshone and dwarfed her husband's. And there was Bernard, the holy man of Clairvaux, to preach the Cross, where old men remembered the voice of Peter the Hermit and the shout of men now long dead in far Palestine—"God's will! God's will!"

"March not as it were to do penance for your old sins, hoping for forgiveness, as a trader that brings merchandise looks for profit!" exhorted the preacher. "Strike not as slaves who fight lest they be beaten with rods, neither as men in fear of everlasting fire and the torments of hell! Neither go out as thieves, seeking to steal the earth for yourselves, and striving not with the unbeliever, but with the rich man for his riches, and with the great man for his possessions! I say, go forth to do battle

for God's sake and His glory! March ye for Christ and to bring the people to Him out of darkness! Take with you the Cross to set it in the hearts of men, and the seed of the tree of life to plant among desolate nations!

"Ye kings that are anointed leaders, lead ye the armies of heaven! Ye knights that are sworn to honor, draw your unsullied swords for the honor of God! Men and youths, that bear arms by allegiance, be ye soldiers of Christ and allegiant to the Cross! Be ye all first for honor, first for France, first for God Most High!"

With those words the white-sleeved arm was high above his head, holding up the plain white wooden cross, and there was silence for a moment. But when the people saw that he had finished speaking, they drew deep breath, and the air thundered with the great cry that came:

"Crosses! Give us crosses!"

And they pressed upon one another to get nearer. The king had risen and the queen with him, and he came forward and knelt at Bernard's feet, with bent head and folded hands. The great abbot took pieces of scarlet cloth from a page who held them ready in a basket, and he fastened them upon the king's left shoulder and then raised his right hand in blessing. The people were silent again and looked on, and many thought that the king, in his great mantle and high crown, was like a bishop wearing a cope, for he had a Churchman's face. He rose to his feet and stepped back; but he was scarcely risen when the queen stood in his place, radiant, the evening light in her hair.

"I also will go," she said in a clear, imperious voice. "Give me the cross."

She knelt and placed her hands together as in prayer, and there was a fair light in her eyes as she looked up to Bernard's face. He hesitated a moment, then took a cross and laid it upon her mantle; and she smiled.

A great cry went up from all the knights, and then from the people, strong and triumphant, echoing, falling, and rising again: "God save the queen—the queen that wears the cross!"

And suddenly every man held up his sword by the sheath, and the great cross-hilts made forests of crosses in the glowing air. But the queen's three hundred ladies pressed upon her.

"We will not leave you!" they cried. We will take the cross with you!"—*The Century*.

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Life's Poetry

EMOTION, it must not be forgotten, is the soul, not only of the soft, pleasant things of life, but of many of the hard, strong things also. It is not merely the mother of the arts, but the mother of trade and the mother of war. What indeed were war but a butcherly hacking and hewing, an unthinkable welter of blood and groans, were it not for the emotions, fine or otherwise, which cast a glory even across so hideous a thing?

The emotions have had a hand in making everything worth making, for mere head-cleverness has never yet in this world done a really great or notable thing. The only way to make even our businesses successful is literally to put our hearts into them. And, indeed, those very prosaic businesses that grind the souls out of some of us, had often quite romantic beginnings. There is something of Aladdin's palace about the grimmest warehouse—though the weary men who work the cranes, and the clerk who checks the weights in his little stifling sentry-box, are not very advantageously placed for

observing it. There is but little prose in life that was not poetry once.

Not, indeed, that the element of poetry in business is unduly obtrusive, yet I think that element would be found to animate much dull and dreary taskwork, if we would remember oftener why we work so hard and long, remember that as men work primarily that they may eat, eat that they may live, and live that they may love, business is only carried on with due respect for the right relations of things when it is regarded as a means to ends higher than itself—that is, broadly speaking, in the service of the emotions. The world will never be happy, life will continue to be hard, till we get this put right, get the balance of existence more naturally adjusted, get the horse in its proper place before the cart. There was never a more pernicious, shallow-minded proverb than that which one hears too often, with a curious rattle of hugged chains—"Business before pleasure." The natural law is the precise opposite. "Business for the sake of pleasure" would be the truer precept, and I use pleasure in its higher sense—inclusive of religion for those who take their pleasures sadly.—RICHARD LE GALLIENNE in *Collier's Weekly*.

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About Bones

THE recent reading of a scientific work, or rather a volume upon one of the sciences, reminds us of an experience we had in London one winter's day, years since. Being tired by some morning's trip, we decided to spend the afternoon at the British Museum. And there it was our fate to get tangled up in the labyrinth of rooms belonging to the anatomical department. Wherever we looked, on every side, there were, so it seemed, miles and miles of skeletons. Everything that had ever swum, or crept, or flown, was here represented by its skeleton. There were enough bones in sight to form an Egyptian pyramid. How we ever got out of this region of the dead we do not now recall, but we went to bed too tired to care. And all night long we were walking through a world of skeletons. There was not a living thing in our dreams; only bones, bones, bones. It was a most horrible hour. And when we awoke, we were glad to hasten out of doors to hear a child laugh, and see a boy leap, and join in the growing procession moving swiftly down the Strand. Why did this volume make us recall that dream? Because it dealt with all the facts of this glorious world as though they were mere skeletons. Behind them the author catches not a glimpse of that life which animates the bird, and vivifies the agile fish, and dominates the up-rising man. This world is not simply so many dead columns of figures; so much weight, and force, and time. It is a universe of design, of purpose, of hope, of action, of love. It is not a world of simple vertebræ and femurs and tibiae. It is a world of divine wisdom and heavenly affections. There are times when we can hear the Godlike breathings of the great globe itself. There are hours when every mountain is a Horeb, full of spirit whisperings; when every sunset is like that Holy of Holies when the cloud of Jehovah's presence rested between the cherubim, luminous, effulgent. The most mournful thing which can happen to a student is to reach such conclusions as transform this world of the living into a museum of the dead, a catacomb of perished hopes, and extinct affections, and mere socketed skulls. God save us from a knowledge which knows only that which is least worth knowing, and shuts out from view that which makes the poorest, weakest, most faulty life still worth living.—*The Interior*.

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Book Reviews and Notices

Poems. By Richard Realf, with a Memoir by Richard J. Hinton. New York and London: Funk & Wagnalls Company. Price, \$2.50.

In reading the biography of the poet, Richard Realf, by his friend and literary executor, one is irresistibly reminded of Burns, in the circumstances of their lives, in their temperament,

and in the nature of the great poetic gift with which each was endowed. Both were born of humble parents, though Realf, through the kind bounty of a family friend, was brought up amidst cultured surroundings that Burns knew not in his boyhood. Col. Realf was most unfortunate in his matrimonial affairs, as all the world knows. Briefly stated, there were at one time three women, each of whom claimed him as her husband. Just before the war he married. While at the front, word reached him of his wife's death. During a drunken debauch, he later married a woman who proved to be his vindictive and relentless tormentor, and from whom he freed himself, he believed, by law. He married a third time, and then learned that his first wife was living, and also that the decree of divorce from the second wife had been set aside by a higher court. It is easy to attach epithets to one whose life must needs make such a great claim upon our charity. As was said of Burns: "It is far easier to know and honor a poet when his fame has taken shape in the spotlessness of marble, than when the actual man comes staggering before you, besmeared with the sordid stains of his daily life." Much credit is due Realf's biographer for the modest and manly way in which he has met his obligation to one who "fell by the way." He admits the temptation that assailed him to "suppress rather than express certain facts and conditions" regarding the outer life that was so sadly marred. He has given to English literature a collection of one hundred and fifty poems, the noble expression of the poet's inner life and aspirations. Col. Realf was a brave soldier, and his war songs are among the best in the volume. Although ten years have elapsed since his death, by his own hand, there are many who will have no difficulty in remembering the exquisitely finished lyrics and sonnets that appeared from time to time in the pages of *The Atlantic*, *Harpers*, *Scribner's*, and other leading magazines of the day. Of this man, "whose dream life was so much more exalted than the part he was called to play among men," no more charitable explanation can be offered than his own pitiful acknowledgment: "You see him lying now with the word 'failure' written on his brow. . . . He was born unto singing, and a burden lay mightily upon him because he could not rightly utter to the day what God taught him in the night."

The Book of Daniel from a Christian Standpoint. By John Kennedy, M. A., D. D. London: Eyre & Spottiswood; New York: E. and J. B. Young & Co. Price, \$2.50.

This is the seventh volume of the Bible Students' Library, and in it the author combats the attacks which have been made upon the genuineness and authenticity of one of the most remarkable books of the Old Testament. He begins with the testimony of Christ who several times refers to the Book of Daniel, quoting from it under that name. To this he adds what he regards as the indirect witness of our Lord, and implicit evidence which he conceives to be contained in a number of passages to be found in the Gospels. In Chapter III he examines the pre-Christian and Christian references to Daniel, including the well-known passages in several of the Prophets, and in the books included under the head of apocryphal. The author then takes up the contents of the book itself, chapter by chapter—the theology of Daniel, his doctrine of the Messiah, and the object and moral of the book as a whole. The tenth chapter combats the theories of Dr. Farrar and of Dr. Driver, in regard to the Book of Daniel. The former, as is well known, considers it to be a work of fiction, but without intentional dishonesty, a view which Dr. Kennedy has little difficulty in disposing of as untenable. Dr. Driver considers it to be the work of a late author who had access to early materials, which he cast into a literary form with a special view to the circumstances of his own times. He acknowledges, therefore, that it rests upon a traditional basis. He seems also to accept at least some of its contents as genuine prophecy. This theory certainly involves many difficulties, and, as Dr. Kennedy

thinks, irreconcilable inconsistencies. The last chapter is concerned with alleged historical difficulties, and there are two interesting appendices. Dr. Kennedy's work will be found to have much value for the student who wishes to investigate thoroughly this important subject. It is to be observed, however, that some of the arguments to which he attaches much weight and devotes a large amount of space, are hardly convincing in themselves, or at least would have more force if they were cast in somewhat different shape. It would have been well if he had devoted his energies to the two great lines of argument which have been chiefly brought to bear against the traditional view; namely, the historical problems, and the occurrence of foreign words supposed to have come into use in Babylon only after the conquests of Alexander the Great.

John Keble's Parishes. A History of Hursley and Otterbourne. By Charlotte M. Yonge, an Old Inhabitant. London and New York: The Macmillan Company. 1898. Price, \$2.50.

Miss Yonge has laid us under a debt of obligation, which we most thankfully acknowledge, by giving to the world this most delightful sketch of John Keble's parishes, and of the principal characters in them. As "an old inhabitant," the gifted author tells an entrancing tale of sweet, holy living in these secluded spots where one of the choicest saints of the modern Church of England passed nearly all of his life as a priest of God, surrounded by a few noble companions like-minded with himself. "The entire careers of John Keble and Sir William Heathcote needed to be recorded in their relations to the parish and county." If any young priest of to-day is tempted to bewail Keble's lot in being buried in two small rural parishes, and thinks that he himself could never endure the narrow confines of such a cure, let him read this charming and most instructive book. We have here the environment of two of the most perfect of lives, so far as men can judge, and every chapter is full of that reverent tenderness which such lives, and a thorough sympathy with them, have inspired. The descriptions of places and scenery, of manners and customs, are in Miss Yonge's best style, with the sunset glow of personal love and pride in them all warming them into a sort of glory. It is a book to be read and enjoyed by good people.

Suggestive Illustrations on the Gospel of John. By the Rev. F. N. Peloubet, D. D. New York: E. R. Herrick & Co.

The compiler of this work has been engaged for many years in preparing annual volumes of select notes on the International Sunday School Lessons. He is now engaged on the development of a similar plan in connection, not with detached lessons, but with entire books of the New Testament. The present is the third volume of the series. It is not a commentary, but a collection of passages gathered from all sources, commentaries, sermons, devotional books, scientific utterances, poetry, and hymnology. Use is also made of appropriate anecdotes, legends, and historical occurrences. It is one of the many works with which the press teems nowadays, intended to lighten the labors of "pastors, Sunday school teachers, leaders of prayer meetings, and the home." It is, however, a very satisfactory specimen of its class. The selections seem to have been made with good judgment and refined taste. It is quite worthy of the attention of those who find it profitable to employ such aids in their pulpit ministrations or Bible class instructions.

Neglected Factors in the Study of the Early Progress of Christianity. By the Rev. James Orr, D. D. New York: A. C. Armstrong & Son.

The author is professor of Church History in the United Presbyterian Theological College, Edinburgh. The lectures of which this book is a publication, were recently delivered in the Theological Seminary of Auburn, N. Y. Dr. Orr has endeavored in these lectures to gather from most recent sources and investigations, the facts which illustrate the progress of the Church in the early days, and which to a great extent

have not been heretofore sufficiently considered. So far as the critical movement of recent years has helped to bring to light historical facts, it should certainly be used to the fullest extent, and as the author shows, is found helpful in illustrating a period which has been but imperfectly explored. The tendency has been to look for the influences of pagan environment and to trace the modifications which it wrought in the Christianity of the early ages. But as the author says: "There has not been the same carefulness in inquiring whether the flow was all on one side." The action outwards of Christianity on paganism is that which he emphasizes in these pages. He shows, first, that Christianity (which he might better have spoken of in its active, organic existence as the Church) had a larger extension laterally, *i. e.*, had more numbers than is generally allowed; second, that it had a much larger extension vertically, *i. e.*, through the strata of society, than is commonly believed; third, that it had a greater influence intensively on the thought and life of the age than is generally admitted. These lines are followed out with interesting illustration, deduction, and argument. The work may be accepted as a valuable contribution to the history of the Church in the Ante-Nicene period.

The Story of Old Fort Loudon. By Charles Egbert Craddock. With illustrations by Ernest C. Peixoto. New York: The Macmillan Company. Price, \$1.50.

Miss Murfree's new book deals with a striking and varied assortment of characters, and is full of stirring incident. Its scene is laid in the regions made familiar to her readers by previous stories, but is of a period rather earlier than she has usually treated. The events are largely historic, relating to the wars of the French and English, and their experiences with their Indian allies. Captain Stuart whose success in dealing with the Indians was so remarkable, and his friend, the Indian chief *Ata-Cul-Culla*, are among the most interesting figures. But the chief human interest of the story attaches to the MacLeod household—Sandy, the brave pioneer; his charming young French wife, Odalie; the quaint, funny, little Ffine, their daughter, and the latter's cherished cat. One seems to remember a device in use among novelists of an earlier date which this writer employs with good effect. It is the spur to the reader's attention, applied by a hint of thrilling occurrences yet to be: "Little they thought how significant it was to be, and how it should serve them in their future lives," etc. The incident that follows never disappoints. The book is attractively bound, with a cover design consisting of a gold panel, on which is represented an Indian chief, in feathered war-bonnet, silhouetted against the far purple mountains. There are eight illustrations.

Cloud Riffs; or, Looking for the Sunshine. Selected Words of Consolation Arranged for Every Day in the Year. By George Valentine Reichel, A. M., Ph. D. New York: E. R. Herrick & Co. 1898. Price, \$1.25.

There is much that is really sunshine in this collection, which will help and console many a weary pilgrim, we trust. It is a good book for the dressing table. The type is clear, and the paper good. It is tastefully bound, and presents an attractive appearance.

Current History. Fourth Quarter, 1898. Edited by A. S. Johnson. 256 pp. Illustrated with 56 portraits, maps, etc. Indexed. Price, 40 cents. Yearly subscription, \$1.50. Sample copies, 25 cents. Specimen pages free. Boston, Mass: Current History Company.

The volume covering the epoch-making year 1898 is now on sale, containing 1,020 pages of reading matter, 260 portraits, and 31 maps—the earliest annual history on the market. There is no subject of general interest concerning any part of the world that is not treated intelligently and fairly in its pages, the information being authentic and reliable. The work is the product of wide research and great painstaking labor, and is done in an eminently satisfactory manner. The number for the fourth quarter of 1898 reviews the war to its close, giv-

ing full text of the treaty, and a presentation of the problem of "Imperialism" from both sides. It also contains an elaborate sketch of the life and work of Pope Leo XIII.

UP to date, compact, and comprehensive, is the "History of the World from the earliest historical time to the year 1898," by Edgar Sanderson, M. A.; published by D. Appleton & Company, New York. Price, \$2. It is a work of nearly eight hundred pages, with maps and index, most convenient and valuable as a book of reference, well made, and very cheap.

Books Received

- STAFFORD M. NORTHCOTE, New York
Little Verses for Little People. By S. M. Northcote.
E. R. HERRICK
The Biblical Museum. By James Comper Gray. Vol. 1.
GEORGE NEWNES, London (J. B. LIPPINCOTT COMPANY, Philadelphia).
English Cathedrals Illustrated. By Francis Bond.
T. & T. CLARK, Edinburgh (CHAS. SCRIBNER'S SONS).
Reconciliation by Incarnation. By D. W. Simon, D. D. \$3.
FLERMING H. REVELL COMPANY, Chicago
Expositions of John XIII-XXI. By the Rev. F. B. Meyer. \$1.
Faith Building. By W. P. Merrill. 25c.
The Spirit Guest. By Josephine Rand. 30c.
The Redemption of Africa. By Frederic Perry Noble. Two Vols. \$4.
DOUBLEDAY & MCCLURE COMPANY
Rachel. By Jane Helen Findlater. \$1.25.
Two Men of Mendip. By Walter Raymond. \$1.25.
THOMAS WHITTAKER
Studies in The Book of Acts. By J. Williams, D.D., LL.D., late Bishop of Connecticut. Second edition; octavo, \$1.
HARPER & BROS.
The Capsica. By E. P. Benson. Illustrated. \$1.50.
The River Syndicate. By Charles E. Carryl. Illustrated. \$1.25.
Denis Duval, etc. By W. M. Thackeray.

Church Music

The service of Holy Communion set to music in the key of G by the Rev. Hobart B. Whitney, and including the *Ectene* or ninefold *Kyrie*, as well as ordinary responses to the Commandments, *Benedictus*, and *Agnus Dei*, with a pleasing sevenfold Amen to follow the Blessing, is received from the Press at Essex, N. Y. The whole work, from *Kyrie* to *Gloria*, is uncommonly bright, yet duly reverent, quite within the lines of average choral ability, and thoroughly original in composition. The *Benedictus* and *Agnus* are easy-flowing and expressive; but they would scarcely satisfy the sober judgment of choir-masters endued with a Churchly taste of severe type.

From the same author come in both words and music, six good carols for Easter, which are very "taking."

In the series of "Short settings of the Office for the Holy Communion (including *Benedictus* and *Agnus Dei*) for parochial and general use, which is edited by Sir George C. Martin, organist of St. Paul's cathedral, the latest issue (No. 37) has come to hand from the house of Novello, Ewer & Company, at New York. The new service in this restrictive list of English masters is a composition in the key of C, by Myles B. Foster, who is the single musician, thus far, to take place a second time in this eminently useful and educative series. The new service is an easy, melodious, and reverent composition, thoughtful in phrasing, sympathetic at all turns, and mindful of a right reading; in instance of which we would point, as one illustration in the Creed, to the quarter-rest severance between the words, "Holy Ghost, the Lord," and the added title of Life-Giver, which secures the correct English expression of that passage. The *Incarnatus*, in solo for bass voice, is treated very devotionally; and the author gives a new and scholarly setting to Heber's "Bread of the World," easy in voice parts, for a hymn during the people's Communion. To parochial clergy or choir-masters seeking a not difficult and every way good arrangement for a *Missa Cantata*, we can suggest that they adopt Mr. Foster's present composition, in confidence of their satisfaction with it. Pp. 24, 50c.

Two musical settings of *Magnificat* and *Nunc Dimittis* come also to us: the first in A, by William Russell, the second in F, by Arthur Somervell; each of these is easy, tuneful, and smooth, with fine Churchly expression, and at same price, 12c.

An anthem by Smith N. Penfield, "The Lord shall comfort Zion," for soprano and tenor solo and chorus, comes next, a composition to which was awarded the Clemson Gold Medal by the American Guild of Organists last year; 13 pp., 15c.

Periodicals

The Church Eclectic has a portrait of the late Bishop Williams, with a short and felicitous sketch of his character, by the Rev. Dr. Webb, president of Nashotah House. A sermon by the Ven. Archdeacon Taylor, of Springfield, Ill., on St. Patrick, the Apostle of Ireland, is good reading. Dr. Taylor is never tiresome in extempore or written discourse. The Bishop of Fond du Lac offers a brief, but ingenious, argument to prove that "Reservation is not forbidden by the Prayer Book." His main point is that the "Shalls" of the rubric are declaratory and not mandatory and imperative. Reservation, he concludes, is lawful "if it is done for a legitimate purpose." The Rev. Hamilton D. B. MacNeil contributes a paper on the relation of the General Councils to the Papal Infallibility dogma, beginning with the council in Jerusalem, and showing that the Roman dogma is inconsistent with the idea of any General Council at all. The selections from English Church periodicals are timely. The editorial (on "Psychical Research and the Future Life") is, as usual, able and judicious. Literary Notes and Summaries complete a most interesting and helpful issue of this strong Church periodical.

Opinions of the Press

The Advance

HINDRANCE TO PEACE.—The one thing, more than all other things, which now stands in the way of peace, is commercial greed. The complications in the East are the same as the complications which arise when half a dozen jackals are struggling over the same prey. European nations have pounced upon China; and each is afraid that it will not get its full share. Calling this kind of thing "the white man's burden" ought not to conceal its heartlessness. It is conquest, and as long as the Powers are actuated by this spirit, they will go armed to the teeth, whatever their professions of peace may be. Therefore, Mr. Goschen's prayer should be changed to, "Would that Great Britain and all the rest of the Powers could cultivate the grace of contentment, and not want the earth." Taking the brown man's burden from his back should not be given so largely the appearance of relieving a peddler of his pack.

The Congregationalist

CHURCH UNITY AND CONGREGATIONALISTS.—There are some Congregationalists who advocate Church Unity. We do not presume to speak for them. We only remark that the unity they advocate would destroy Congregationalism. For it is the genius of Congregationalism that each local Church is sufficient in itself. It administers its own government, forms and adopts its own statement of belief, elects its own officers. It cannot acknowledge the right of any person or organization outside of itself to dictate its faith or its administration. It is essentially a democracy. But Congregationalists welcome fellowship with all bodies of believers in Christ calling themselves Churches. They have presented as a basis of unity, the acceptance of the Scriptures as revealing God's Will, discipleship of Jesus Christ, the divine Saviour, membership in His Church, and liberty of conscience in interpreting the Scriptures and administering the Church. They desire "some form of federation which shall express to the world their common purpose and confession of faith in Jesus Christ, which shall have for its object to make visible their fellowship, to remove misunder-

standings, and to aid their consultations in establishing the kingdom of God." This is the attitude of Congregationalists towards the unity of believers, as expressed by the National Council of 1895.

The Southern Churchman

A LENTEN THOUGHT.—In nothing is the Lenten season of more beautiful significance or more intensely practical importance, than in its original character of a forty days' mourning and sympathy with the suffering Saviour. We often emphasize—though not often enough—the Saviour's suffering with us. It is a most helpful thing to remember. Every pang that I feel, He feels also; not merely because of the Divine sympathy, not merely because He has suffered as man Himself, but as the actual organic Head of humanity as His Mystic Body. My pain may not be actually felt by my most sympathetic friend, but it is literally and really felt by Him, exactly as the pain of one limb of my body, while not felt by another member, is distressingly real to the head. No suffering ever comes to me that is not at the same time a keener suffering to Him. It is His suffering as well as mine. But we should find it still more helpful to realize the other side which the Lenten season especially suggests—that we are permitted by the Incarnation to help Him bear His suffering; as St. Paul says, to "fill up that which is behind of the afflictions of Christ in my flesh." If it is a great privilege to help bear the burdens of a friend, what must it be to help the Saviour of the world to bear His cross? When the Roman compelled Simon of Cyrene to bear the cross after Christ, the spirit of the command cannot be doubted. It was just one more brutal, ruthless indignity, offered because it could not be resented; one more insolent reminder of the iron heel of might on the neck of a helpless subject. But in the light of after days, what an unspeakably glorious privilege the ill-meaning Roman was giving Simon. If he was seen in after years, what an object of interest he must have been: "There goes the man who helped the Son of God bear His cross." We cannot understand, and we do not expect to understand, at least this side the river, the mysterious burden of the world's suffering. But through the darkness we can clasp the outstretched hand of the other suffering Cross-bearer by our side, and, strengthened by His great strength, thank God that by the union of the human and the divine, He lets us help bear His burden and "gain the fellowship of His sufferings."

The Outlook

A RESULT OF LENT.—The Lenten season, with its emphasis on the temptations, the weakness, and the sinfulness of the race, appeals not only to the few who achieve and are victorious in the moral struggles of life, but to the whole race. It brings into clear relief the universal condition of men; it unites the highest and the lowest in a common consciousness of failure and need; and for the best, as for the worst, this consciousness is essential to any true judgment of self and any real insight into life. No man or woman ever becomes absolutely safe in this world. There is never a time when one can trust to one's moral accumulation and cease one's moral activity. So long as life remains there is the danger of slipping back from the moral vantage-ground which has been won, or losing the moral quality which has been secured; and this consciousness of the community of sin, which the highest and the lowest share alike, must awaken in all sensitive minds a profounder sympathy with the race. Nothing can appeal to a high-minded man or woman more deeply than a human soul indifferent to its own possibilities and blind to its own fate. The worst penalty of sin is not a punishment inflicted from without; it is the deterioration of the nature, the loss of spiritual vision, the decline in force and vitality. No man can see this without a profound sense of the tragedy of life, and a deep impulse to help, if any help be possible. One fruit of the Lenten season ought to be, therefore, a deeper and more passionate desire to work with and for our fellows.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER V.

'T WAS a late October Sunday, and no tidings had been received of Griffith since that sad day when he had been so mysteriously spirited away. It was wonderful how little could be learned of his doings after leaving the Cairnewas'. Friends turned out to assist in scouring the country, and Mr. Underhill and Alan were unremitting in their efforts; but to no purpose. The mother's eyes had forgotten how to weep, and had a strained, expectant look, as though awaiting the worst of tidings. Evelyn's pallor grew more marked day by day, but she did not give up hope. "I think he is not dead; I think we shall hear something from him," she repeated again and again.

And now on this beautiful Sunday, when a golden mist shimmered on the river, and empurpled the hills of the Mohawk, Mr. Underhill was to hold again a service in the church at Johnstown, and this time he was accompanied both by his wife and Evelyn. There they could best watch and pray for Griffith, as David watched for Absalom at the gate. God grant it might not be to meet the like tidings!

On the same day, two short-petticoated figures were making their way around the Nose, and up the hill toward the old Dutch church at Caughnawaga. These were Juvrouw Myndert and her cousin, Anneke Brodhead who had lately made the long journey from the Massachusetts Province. One was a stumpy little figure in innumerable petticoats, brightly clocked stockings, and close-fitting cap; the other, a taller and more imposing personage who had wonderful silver buckles on her shoes, a marvelous bonnet tied under her chin, and a fine neckerchief folded in many plaits across the bosom of her dark-blue kirtle. The two, as they walked, kept up a pretty constant gossip, broken only by occasional gasps or halts on the part of the stout juvrouw.

"Ah, Anneke," she was saying as they reached the level stretch of road nearing Caughnawaga, "such luck it is that thy good man hath sold the New England hostel, and come to look after that tract in the valley, which rightfully belongs to him. What hath the son of a Dutch patroon to do with the sour faces of the Massachusetts Province?"

"Mein husband was ever a rover," replied the other; "not like my good father who thought a Dutchman's breeches were made to sit still in, being cumbersome for walking."

"I bethink me it is more to plough with bullets than to till with hoe and harrow that Peter hath returned to the Valley?" ventured Katrina.

"How thou pantest, madel, in thy petticoats! Give me a shot gown and kirtle, and a good pair of stays, and I ask not the flouncings and frillings of a pen-wiper! Yaw, the valley hath a grip on its junkers."

"And some say there will be nip and tuck soon betwixt Sir John and our people. Dirck saith, too, that Domine Underhill is well watched."

"Beest that the parson we saw at the ford? So! His face hath stuck in my memory like a herring-bone in the gullet. Troot, it be-

seems I have not looked upon him for the first time."

"Oh, Anneke, hush! Thou hast not had a dream, a warning?"

The juvrouw paused before beginning the ascent of the steep hill, crowned with the tiny stone church whose southern gable now looked down upon them with its slanting lozenge eyes, and gazed in awed curiosity at her companion.

"Naw, naw; I tell thee 'twas in life. The face was such as his, and yet beseemed younger. Ods, but I mind me of the junker brought—but my man would throttle me were he and Dirck here instead of even now wetting their Dutch stomachs with Scotch whiskey."

"Sandy will not give them over much whiskey; nor Babbie neither," chuckled Katrina, diverted a moment from the object of her curiosity. "The bottom of their pewter mugs is like Vrouw Vreeland's short gown—somewhat over high. But tell me, where was the junker brought? To the inn which Peter kept?"

"Yaw, yaw, but—"

"Ods, Anneke, what matters the gossip, when there is no listener but the kirchaus?"

"Well, well, Katrina, if thou must have it," and Vrouw Brodhead, nothing loath, seated herself on the wide stone opposite the still wider one which her cousin occupied, and told the story of a beautiful young man, with a face like the English Domine, who was brought one night to the tavern by disguised men, and who departed with them without seeming to arouse the slightest curiosity in the good Peter, "which itself was a marvel in a man-volk," finished Anneke, and then added to the round eyes of her listener:

"And the junker seemed daft like, as though his head was stuffed with cotton, like the olekoeks which Santa Klaus brings to the naughty kindel. But when I questioned Peter, he but flung his boots and his English oaths at my head, and naught more satisfying."

"Cousin," said Katrina, in a whisper that enjoyed its own terror, "it was the young Domine Underhill, he that went away so still, and Dirck and Sandy know as much about it as Peter," and Katrina in her turn related the story of Griffith's disappearance.

"Tausend Duyvil!" exclaimed the big Anneke, though the kirchaus frowned above her head. "Tis the same junker. Troot,

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Peter and Dirck have brewed a sour mess! But 'tis no business of honest volk, and here comes your own Domine, as full-paunched as ever, and and Mevrouw Vreeland, with her highdike petticoats."

Greeting their friends, and exchanging brief neighborhood gossip, they climbed the steep little hill. Perhaps intentionally appropriate to this rugged site was the inscription over the church door:

"Komt, laett ous op gáen tot den Bergh des Heeren, to den huysje des Godes Jacobs, op dat by ous leere van syne wegen, en dat wry wandele in syne paden."

"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths."

But though nothing in the congregation, and little in the words of her pastor, escaped Juvrouw Myndert in her seat half way between the two windows on the south side, she had by no means dismissed the subject of their late talk so completely as had Anneke. Again and again there returned to her memory the pitiful smile which had flitted over the face of Evelyn Darcy in the meeting at the ford.

"Poor little thing," she said to herself, while the Domine was droning out the prayers in good Low Dutch, "I wish she had her junker back. She was always a kind one when sorrow befell. I wonder if it was the

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young Domine, and if I could tell them; but no, Dirck would—how he would klacken!”

She turned her head to watch her pastor mount the pulpit, in the flowing black gown, which must be such a pest to one who wore breeches, and then, this anxious performance safely accomplished, her thoughts took a new turn, though doubtless called up by her recent musings. For it must be known that deep down in the narrow, commonplace nature of Katrina Myndert was a vein of romance. There had been a time when she, too, might have had a lover. There had once been for her some signs of preferment on the part of a junker. Just a few sheepishly tender looks, just a tremble in the voice, and a hint of something more in the words spoken or unsaid; just a few paltry tokens exchanged upon the one side and the other—and this was all. Nothing had come of it, and the juvrouw's life had been stupid and uneventful enough. Nevertheless, it was this long-buried tragedy of still-born love which led to an effort on behalf of Griffith Underhill

“Anneke,” said Katrina to her cousin on their homeward way, “I have thought of a plan.”

“Thou hast not thought to keep thy wits,” returned the other, with something of Dirck's shortness of temper. “Of what pratest thou?”

“I speak of young Domine Underhill. Him that you saw at the inn,” explained Katrina, patiently. “I know one who, I doubt not, would take some interest in finding him.”

“And who callest thou the one?” inquired the other curiously. “King George himself, belike?” She laughed gutturally.

“Naw, naw,” responded the literal Katrina; “but 'tis a fine officer. The same that held command at the fort here. He knows well the Domine's household, and was much beliked by them. Dirck saith he is now in Boston town, and hath much influence among the patriots. Mayhap if I could get a letter to him he would bestir himself for the young man.”

“Tausend duyvil, Katrina, what ailest thy empty head-piece? Dirck would teach thee not to meddle, and Peter would buzz as a nest of hornets.”

“They should know naught of it, the Captain would say nothing. If thou couldst keep still—”

“I? If thou blabbst not to all thy gossips—”

“Naw, naw; not in Dirck's neighborhood. But a wife tells her husband sometimes.”

“A wife learns when *not* to tell her husband.”

“Aw, goot. Well, then, it is settled, and thou shalt write the letter, for thy script is beautiful to the eyes that are strong to read it,” and mollified by this adroit stroke, Vrouw Brodhead readily consented.

But there were yet difficulties in the way of the task undertaken. With the departure of the choleric Peter and his still more unamiable cousin-in-law to inspect the former's possessions, came the first opportunity for inditing the momentous epistle. Scarcely had the vrouw set to work, prompted and overlooked by the eager Katrina, when Gudewife Cairnewas pushed open the upper half of the divided door, and appeared upon the threshold.

The sudden apparition of the visitor so startled Anneke, that she let fall a great drop of ink upon her fine, painstaking lines. Katrina bustled forward, her agitation

plainly visible to less observant eyes than the cool light ones of Dame Cairnewas.

“Aw, by St. Nick, that the door should be fastened!” she exclaimed. “I make it open for you just now.”

The visitor seemed to sniff conspiracy in the very air, as she walked deliberately to the table and picked up the blotted sheet. “What is this?” she asked.

Katrina's presence of mind forsook her. She gave a little cry. But Anneke laid her big hand firmly on the paper. “'Tis a letter to my gossip in the Massachusetts Province,” she said, “and I am with confusion covered that you should see my so bad writing.”

The paper parted between the two women, but Anneke retaining the end which bore the wavering lines, crumpled it in her strong fingers, and tossed it into the oven, from which the week's baking had just been taken. The three women then sat down to a comfortable gossip, in which there was no sign of any unusual feeling or incident.

The next day brought Dirck and Peter again, and there was much valley news to be told over their incessant pipes of tobacco.

At night, when they were recounting their adventures, somewhat garnished by numerous tankards of ale, to a few chosen friends, Anneke, with a wink at Katrina who was serving at the mugs, slipped from the room. Once upstairs, she took a bottle of ink from the huge “house-wife” at her girdle, and

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drawing pen and paper from under the mattress, fell to work.

But before a page was finished, overcome by the drowsiness induced by so unusual a task at such an hour, she threw herself on the bed, "just for forty winks." When she awoke suddenly, it was to see Peter standing with the candle in one hand and her letter in the other, reading the latter by the aid of the former. Anneke's heart beat violently, but she was not without some antecedent knowledge of her husband's probable condition.

"So, so, Peter," she said, "you've kept me waiting for you until I couldn't hold my eyes open, though I wanted to finish that copy of the pastor's discourse. Is it all spelled right, Peter?"

"Yaw, yaw," replied the husband, hastily throwing aside the paper whose lines danced before him strangely; "a great sermon," and he stumbled heavily across the room.

The important task was accomplished, however, at last, and the letter duly signed and sealed. Then came the difficulty of finding a suitable messenger by whom to send it to the Schenectady post. Katrina dared not trust any of Dirck's comrades. But there was Karl, the shepherd at Domine Underhill's. He was a kind lad and ready to bolige. And indeed Karl seemed willing enough, when he stopped at Myndert's on the road to the post for Mr. Underhill. He winked solemnly at Katrina's injunctions of secrecy, and laid his finger to his nose with the air of one accustomed to diplomatic missions.

"He'll be still," laughed Katrina to her cousin, "for the sake of the ale and the olekoeks, and he'll not bother his head about the letter. He is as stupid a lad as ever you saw, but at sheep-farming."

(To be continued.)

He Said Too Much

THE danger of saying too much is always more imminent than that of saying too little. The man who is convinced he has approximated the virtues of the Creator, and insists upon it to his fellowmen, is always more offensive than the man who secretly believes it but spares his acquaintances the knowledge of the awful truth.

A story recently related to a representative of *Hardware* by the head of a large hardware house in New York illustrates the case in point. Something of this merchant's disposition may be gleaned from the fact that, when speaking of his employes, he says "the boys," with an affectionate intonation born of long appreciation of their good points, and kind toleration for their occasional errors. It was the intention of the house to put another representative on the road, and the man they had in view had been favorably, though not thoroughly, known to them for a long time. Negotiations were about concluded, and the signing of a remunerative contract by the salesman was regarded by him as a mere matter of form. At a final interview with his prospective employer, and evidently with the idea of further impressing the latter with his desirability, he said: "Mr. —, I am an older man than you. I have been in this business for twenty-five years, and I wish to add that I have never made a mistake."

As the would-be employer reached out on his desk in an abstracted manner, and gathered in the unsigned contract, which he slowly tore up in the same absent-minded manner, he remarked that it was a source of

keen regret to him that he simply could not afford to employ such a valuable man; that there was not a man connected with the house, from himself to the dago who sorted the refuse paper every morning, who was not constantly making mistakes and profiting by the experience; and that the direct result of the placing of a perfect man among the force would be immediate demoralization. As the perfect man slowly wended his weary way up the street, it probably occurred to him that he had smashed a beautiful record.—*Christian Uplook.*

Lassoing a Wolf

MISS ELIZA WALKER who owns a stock ranch a few miles north of Chamberlain, S. D., recently brought in the scalp of a large gray timber wolf which she killed herself. During the fall she had been troubled by the animal, which was especially bold and vicious. It made its headquarters in a small ravine filled with timber about a quarter of a mile from her house. A short time ago it killed a young steer belonging to Miss Walker, and several neighbors have lately suffered similar losses. A number of persons have been on the watch for the beast, but it invariably succeeded in escaping. Miss Walker states that as she was on horseback rounding up her cattle for the night, she discovered the wolf in the act of attacking a young calf in her bunch. Her only weapon of offence was a rope attached to her saddle, and she succeeded in lariatting the wolf at the first attempt. She then started her horse on a run, and with the help of her dogs put the animal to death.—*Omaha Bee.*

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Children's Hour

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

Joyce's Lenten Lily

BY IZOLA L. FORRESTER

HER real name was Joyce, Joyce Derrick, but the very first day that the top flat of the tall brick building had received its new tenants last summer, and the boys had seen her standing wistfully on the staircase, a forlorn, shabby, crooked backed little figure, they had dubbed her Humpy on the spot, and Humpy she had been to all the children in the neighborhood ever since.

Perhaps if she had been pretty in her face, they would not have minded her crooked back, and would have been kind to her, but she was not, not even a little bit pretty. Her hair was brown and rough like a pony's mane, and when the boys called her names she would shake it back from her face with a quick, impatient gesture of defiance, and close her lips tighter than ever to keep back the words of retort, though sometimes as she turned away there would be tears in her eyes, bright and keen as a bird's.

"Bet she's just hoppin' mad when she looks at us that way," Dannie Carroll would say, his blue eyes fairly dancing with mischief as he watched Humpy's retreat after a brief verbal skirmish. "Bet she'd like to pound us like sixty."

As a matter of fact that was exactly what Joyce always wished she could do. Oh, if she were only a boy, a big, straight, strong boy, and Dannie Carroll were to dare to call her names, wouldn't she just pitch into him and thrash him so hard that he would never be mean to any one who couldn't help themselves again! Sometimes she would go way upstairs and stand at the back window where she could look up at the sky—not a little narrow strip, the way it looked down in the street, but a broad, clear, far-reaching spread of lovely deep blue; and if the window-sill received a shower that was not from the spring clouds sailing above, at all events it never told the tale.

Then came a change. Dannie was a very good boy in Sunday school, whatever he was week days, but even he was startled out of his gravity when he saw Humpy come into the pretty, sunny Sunday school room at St. James', shabby as ever, with her queer walk and shy, anxious glance. And what was more, he soon found out that Humpy meant to be good week days, too, for the very next time the boys teased her she sat right down on the stairs and put her hands up over her eyes.

"She's cryin'," whispered Tommy Myers, excitedly, but Dannie sobered a little as he nudged him to keep still.

"Go on," he said, with a scowl, "she's prayin'."

It did her good, too, Joyce found out, and before long there were no hard words to try to keep back. The only thing she had to fight was Dannie. She just hated him! She would pray and pray, and try so hard, but it was no use; the very next time she caught a glimpse of Dannie's tousled red head and saucy blue eyes, she knew that she hated him still just as bad as ever; that if she were the big, straight, strong boy she

would pitch into him and thrash him just the same.

Lent came, and with it came also lessons of trial and patience and self-denial taught by Miss Perry, Joyce's Sunday school teacher. Joyce listened in silence, listened to the lessons, and then to the eager sayings of the other girls as they told what they meant to do to keep the blessed season in some way so as to remember better that first Lent, way back in old Judea, when in the joy and gladness of the springtide the Master went out into the great desolate wilderness to receive temptation.

"But I have nothing to give up," Joyce said, when it came her turn to speak, and her voice was very low, and her cheeks very red. "I don't have anything, anyway, so I can't give up anything, can I?"

Miss Perry looked down at the little homely face with a tenderness that she did not quite feel for all of her scholars; it was something special for this sad, lonely, little stranger who had come to her, and she did not speak at once.

"If you really want to deny yourself something, the way will come," she said gently, only it must be something you will miss, something worth giving up. And besides self-denial there is patience, too, you know. That is the reason," turning to the rest of the class, "that I gave you the lilies to tend for Easter. Those who are careful and patient in their care of their flower will have it perfect and lovely for the altar Easter Sunday, and those who are thoughtless and impatient will have to suffer the loss. Be careful of your lily, Joyce."

Careful of it! As if she needed to be told to care for the beautiful plant that stood in the sunny window of the top flat, and was tended day by day and loved as if it were a living thing which could love back. When she first got it, only a green spike was pushing its way through the earth in the pot, but by Holy Week it was a stately stalk with long, graceful leaves unfurled and a great, fair lilybud that each day spread out its beauties more.

Joyce would sit beside the window-sill, her chin on her hand, silent and wondering, watching her treasure, and thinking of how it would stand on the altar Easter among all the other flowers, and of how Miss Perry would smile at her when she saw the reward of patience.

So she dreamed, but one day something happened that made her think of other things besides lilies. It was Thursday morning, and Joyce was downstairs on the sidewalk. She always glanced around to

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see if there were any of the boys about to tease her, but this morning they did not even notice her. Tommy Myers was standing in a group with the other boys around him, talking soberly, and there was a hushed, frightened look in their faces.

"It's Dannie Carroll," Tommy said, when Joyce came along to listen. "He's hurt—got his leg smashed trying to hitch on the electric car. Doctor says he'll have to cut it off."

That was all. Joyce went back upstairs and sat down beside her lily to think. All that day she thought about Dannie, and the next, too, and when Saturday came and she had heard from the boys that the doctor had really cut off his leg, and that he would have to go through life a poor little cripple, then she made up her mind.

"Please, ma'am, I want to see Dannie."

It was Easter morning, and Mrs. Carroll looked down at the queer little figure standing at her door in surprise. But she saw the flower pot and the tall, waxen lily, and guessed her errand. So in a minute more Joyce stood in the dim little bedroom looking at a pale, worn face on the pillow that was not at all like the merry, saucy Dannie of a week ago. He turned his red curls restlessly as she came in.

"Hello, Humpy," he said wistfully. "Did yer come to see if I'd be as crooked as you are?"

Joyce flushed, but replied bravely:

"No, I didn't. I just came to bring the lily for you, so you could have an Easter, too."

And that was all. She stole away with the tears in her eyes and with empty arms, but there was the memory of Dannie's hungry glance as he watched the lily beside him, and then the look he gave her, as if he did not see her crooked back at all, but only a glimpse of her own true self. No lily of hers stood on the altar that day among all the beautiful, snowy mass, but Joyce knew that He for whom they were given, would see her sacrifice, and know, too, that when she gave it up for love of Him, someway it brought with it a love and pity for poor Dannie.

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Finance and Commerce

There continues to be a pleasing monotony about the business condition in the country at large. The sameness is not in the comparison with any former periods, but in the uniform increase in business activity. By every test, all previous records are eclipsed. Omitting New York city, where speculative transactions are on a scale which would still further increase the difference, the bank clearings of the country last week are 27.3 per cent. greater than last year, and 37.6 per cent. greater than in 1897. There is a universal recognition of the fact that the general volume of business is the largest ever known. In our international trade, exports are still largely in excess of imports. By reason of the considerable advances in iron, the price is now in some directions too high for foreign markets, yet for February the exports of manufactured goods were somewhat larger than last year, and partially compensated for a loss in exports of agricultural products. The upward tendency in the iron market continues. Manufactures generally are sold a long way ahead, and belated buyers find it impossible to provide for future wants except at higher prices. Of course, these conditions will check exports, but until production catches up with domestic wants, this loss will not likely affect the iron market itself, except through the indirect way of the "balance of trade."

Cotton has lost a fraction in the price of raw material, but in manufactured articles, prices are well maintained, and general conditions are satisfactory.

Wool continues to be the one great commodity in which hoped-for-improvement does not materialize. The narrowing of the market by tariff legislation has perhaps obstructed a prosperity which will come, no doubt, in time.

Exports of wheat and corn continue large. The market for both these cereals has continued to decline during the week. A bearish government report on the amount of reserves in farmers' hands March 1st, was the main incitement to the decline, supplemented in the wheat market by a break in the drought on the Pacific Coast.

Provisions, also, continue to show a dragging tendency. Receipts of hogs are still above the high record of last year, and demand has been only fair—not up to the figures the low prices seem to justify.

Financial affairs are, generally speaking, satisfactory. There is a tendency towards higher interest rates in New York and the larger cities. This is caused, as we have before anticipated, by the drawing of deposits away from these larger centres to handle the rapidly expanding volume of business throughout the interior. As a result, the New York bank statement again shows a decrease in nearly all items—deposits, loans, species, and reserves. As a result, the interest rate rose as high as 6 per cent., but reacted partially. With the exception of a few specialties like tobacco, sugar, etc., the list showed apathy. The volume of trade has materially decreased. There is no movement of gold yet in the foreign trade, but it still remains significant that with the large balance apparently in our favor, and interest rates higher in New York than in London, no gold is coming this way. It does not seem as if a slight shock to the tardy buyers of high priced securities in Wall street would be an unmitigated evil. Stocks have monopolized the speculative sentiments of the country to the disadvantage of other attractions. Wheat, corn, provisions, and cotton all feel to their disadvantage the general diverting of speculative support to Wall street, and would welcome a return of it, which will, in time, no doubt come.

Increasing Exports

Ambassador Choate's recent remark that the United States and the United Kingdom would doubtless continue a friendly rivalry in regard to the world's commerce, is quite justified by the latest figures on the commerce of the two countries, as supplied by the Treasury Bureau of Statistics. These show that the exports of domestic merchandise from the United States, in the eight months ending with February, amount to \$329,335,141, and those from the United Kingdom amount to \$798,960,427. In the calendar year 1898 the domestic exports from the United States amounted to \$1,233,564,828, while those of the United Kingdom amounted to \$1,131,944,331. The year 1898 was the first in which the domestic exports from the United States exceeded the domestic exports from the United Kingdom. On only two occasions prior to 1898 have the domestic exports of the United States exceeded a billion dollars, while those of the United Kingdom have constantly exceeded a billion dollars during the past twenty years. The latest year in which her exports of domestic merchandise fell below the billion dollar line, was 1879, when they amounted to \$928,929,026, while in 1898 they amounted to \$1,131,944,331. In 1879 our own exports of domestic merchandise amounted to \$754,656,755, and in 1898, to \$1,233,564,828. This shows an increase in the twenty years of but 22 per cent. in the domestic exports of the United Kingdom, and of 63 per cent. in those of the United States, apparently quite justifying Ambassador Choate's assertion that the United States would continue to be a rival, though a friendly one, of the United Kingdom in its relations with the commercial world.

That the rivalry has been, and is, a friendly one, even to the extent of cordiality, is shown by the fact that despite our rapid increase in the supplies which we are offering to the markets of the world, Great Britain continues to take a proportionate share of that increase. Our exports of domestic merchandise to the United Kingdom in 1879 amounted to \$346,485,881, and in 1898 were \$534,398,802, an increase of 54 per cent., while, as already shown, our general exports increased 63 per cent. during that period. This is the more striking and worthy of remark, in view of the fact that our own imports from the United Kingdom have not increased at the rate her purchases from us have grown. Indeed, the imports into the United States from the United Kingdom in 1898, are no greater than they were twenty years ago, the imports from the United Kingdom in 1879 being \$108,588,812, and in 1898, \$108,945,185.

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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A party is now being organized to sail the last of June. Number will be limited. Rates low. Send at once for itinerary; also for list of tours in 1900 to England, Paris Exposition, and the Continent. F. A. PALMER, A. G. P. A. Wabash R. R., 310 Marquette bldg., Chicago.

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Paste for Family Use

ORDINARY starch for flour paste, such as paper hangers use, is prepared by triturating the starch or flour with cold water until no lumps remain, and not too thick a mass is formed, and pouring into this, boiling water, very slowly, with rapid stirring, until the paste begins to form, as indicated by the increase of transparency, and then rapidly adding the rest of the water (absolutely boiling) necessary for the paste. Do not make too thin.

Boiling the paste is very injurious, rendering it less adhesive, and making it liable to peel off.

Rye flour gives a more adhesive paste than starch or wheat flour, but it is darker in color, and not so easily spread.

The addition of a little alum to the water with which the paste is prepared, renders it more permanent, and the use of boiling limewater instead of pure soft water, adds to its adhesiveness. An aqueous extract of decomposed gluten, however, affords the best paste with starch.

By incorporating with the paste a quantity of turpentine, equal in weight to half the starch employed, and stirring well while the paste is still hot, it will be rendered more impervious to moisture, and at the same time more adhesive.

Prof. Winchell's formula for paste adapted for most surfaces, calls for two ounces clear gum arabic, one-half ounce fine starch, and one-half ounce white sugar. The gum is pulverized and dissolved in the same quantity of water as is commonly employed in laundry preparations for the same quantity of starch. Both starch and sugar are then dissolved in the gum solution, and the mass is suspended in a vessel of boiling water until the starch becomes clear. The paste should be quite thick, and remain so.

Rice paste, much used in China and Japan, is prepared by mixing the best powdered rice or rice flour with a little cold water, and then gradually adding boiling water until the proper consistence is obtained, being careful to stir the paste constantly. Then boil it a minute in a clean vessel. This is a beautiful white, transparent paste, adapted to many purposes.

Soak flake tragacanth in sufficient cold water, so that the brush will not sink into the paste when finished. A good paste.

Soak glue in strong vinegar, then heat to boiling, and add flour until a paste is formed. Or add starch paste, instead of flour, while the solution is warm, adding also a little Venice turpentine. Or a dilute solution of isinglass or gelatine may be added instead of flour or starch paste.

Rye flour mixed in a boiling solution of good glue, adding a little Venice turpentine, makes a strong, tenacious paste.—*Good Housekeeping.*

To stick labels to tin, a dilute solution of white gelatine, or, better still, isinglass, is useful. The strength should be not more than one part of isinglass or gelatine to twenty parts of water. Apply with a soft brush or sponge. The label does not adhere at once, and hence may be slid about long enough to admit of proper adjustment. Here is the formula for one of the best pastes for tin, glass, and other smooth surfaces, or for general purposes:

- Wheat flour, 1 pound;
- Alum, 2 drachms;
- Borax, 2 "
- Hydrochloric acid, 1 1/2 ounces;
- Water, 1 pint.

Mix the flour, alum, and borax together and stir to a smooth paste with the water; then add the acid, and heat until the starch-cells break, stirring constantly. Thin for use with cold water. The acid converts part of the flour into dextrin, improving the product's adhesiveness. It is a very white, smooth, tenacious paste.

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