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The Living Church

VOL. XXII.

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No. 42

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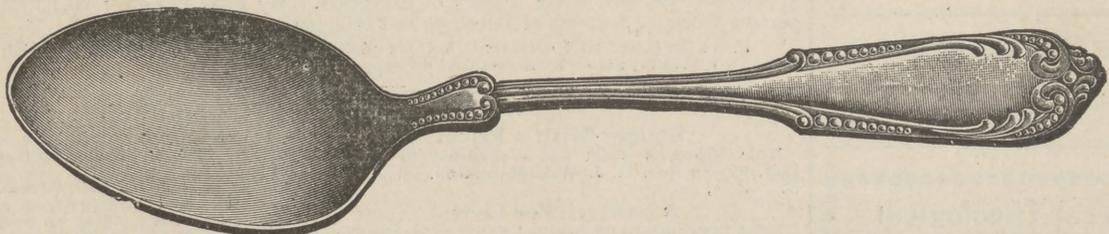
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VOL. XXII.

MILWAUKEE AND CHICAGO, FEBRUARY 17, 1900.

No. 42

NEWS AND NOTES

WE VIEW almost with annoyance the opposition raised in the Senate to the prompt ratification of the Treaty lately negotiated between Mr. Hay and Sir Julian Pauncefote, in which Great Britain recedes from her rights under the Clayton-Bulwer Treaty. It will be remembered that by the terms of this earlier treaty, which was signed in 1850, the United States and Great Britain agreed that a canal should be constructed across the Isthmus of Panama, under the joint control of both powers. The canal never was constructed. The question whether the treaty has lapsed has been raised at various times in the past, sometimes being a subject of controversy between the two Governments. President Arthur's administration took the ground in diplomatic correspondence, that the treaty was no longer in force, holding that it applied simply to the then proposed canal across Panama, which had never been constructed, and which had been given up altogether; maintaining that the treaty had no reference to any other canal that might be built. The present administration does not take that view of the question, but believes the treaty to be still in force, and that its terms apply equally to any canal that might be constructed to connect the Atlantic with the Pacific across any part of either of the two American continents.

By the present treaty just signed in Washington, the British Government gives up any right to joint control over any such canal, thus making it possible for the Nicaragua canal to be constructed by the United States alone. The further provision of the new treaty, in which the United States agrees not to erect fortifications on the banks of this canal, and that it shall be, even in case of war, forever open to all nations, is a provision more to the advantage of the United States than to any other power. This, however, seems to be the clause to which exception is taken in the Senate. It ought to be easy to see that if the United States is obliged to fortify and defend such a canal, at a long distance from the territory of the United States, the result will be that in the first petty war in which the United States finds herself involved, the approaches to the canal will be blown up, or at any rate can only be defended at enormous expenditure of money and by an immense force of men. We cannot think the Associated Press correspondents can be correct in their surmises that the treaty will be rejected.

THAT American books are gradually making an impression in England, is evidenced from the list of twenty children's books, which was lately solicited by the *London Daily News* from its readers, to cover the twenty most popular books for children. The only conditions stated were that persons sending lists should bear in mind that the books were to be read by English children. The twenty books having the highest number of votes are as follows, the books being named in the order of the greatest number of votes.

Robinson Crusoe.
Anderson's Fairy Tales.
Alice in Wonderland.
Tom Brown's Schooldays.
Pilgrim's Progress.
Little Women.
Arabian Nights.
Little Lord Fauntleroy.
Alice Through the Looking Glass.
Water Babies.

Lamb's Tales from Shakespeare.
Uncle Tom's Cabin.
Treasure Island.
Swiss Family Robinson.
Ivanhoe.
Gulliver's Travels.
Westward Ho.
Jungle Book.
Wide, Wide World.
Æsop's Fables.

It will be observed that there are four American books on this list, the authors being Miss Alcott, Mrs. Burnett, Mrs. Stowe, and Susan Warner. It will be noted also that only two authors in the list are honored with more than one book, Charles Kingsley having place for *Water Babies* and *Westward Ho* and Lewis Carroll for his two monumental books for children.

WHETHER or not General Otis is to return to this country because of his own request, or because others in a position to judge have suggested that the mental strain upon him is too great, is not a matter of much importance. It is enough to know that his health has broken down after the severe strain to which he has been put, and that he has earned a respite from his difficult work. General Otis has no doubt been the target for much hostile criticism in this country, from people who could not see why bands of native marauders should continually escape from place to place when American troops were trying to catch them. Such people never tried the difficult game of catching a mouse in a barn. The American people are not largely endowed with the virtue of patience, and it was inevitable that during the long rainy season, when military movements were practically impossible, there would be complaint made because the impossible was not accomplished. On the whole, it is not unlikely that history will vindicate General Otis' handling of the Philippine campaign, and that it will be shown when all the facts are known, that he has accomplished a tremendous task far more successfully than ought to have been expected.

IN his annual address, President McKinley expressed the opinion that absolute free trade between the United States and Porto Rico was one of the requisites of the new conditions. This proposition does not now seem so clear. On the one hand, if Porto Rico is to be treated commercially as a part of the United States, the competition with the tobacco, sugar, and fruit raising industries of the United States will be very detrimental to the latter. On the other hand, if all manufactured goods are to be admitted free from the United States into Porto Rico, it removes the chief source of revenue available for the administration of the island, and involves the necessity for largely increased taxation, since practically nothing will be imported from outside the United States, competition with the latter being impossible from any nation whose products are subject to duty when imported into the United States. Thus the plan of commercial union would seem to be harmful for both countries. Probably the arrangement of a special tariff system between the United States and her colonies, insuring the element of protection to the former and of revenue to the latter, must be the outcome of the problem.

THAT the new islands which have become subject to the United States can only be safely governed as colonies, appears to us to be almost beyond question—assuming, as appears to be the case, that the American title to them is to be made permanent, or at least longstanding. Conditions in Porto Rico are undoubtedly more favorable from the point of possible citizenship, than in any of the islands of the Pacific—Hawaii excepted. Yet in Porto Rico, the recent registration for election, which was made as complete as possible, included only about six per cent. of the population. The requirements were ability to read

and write, or payment of not less than \$1.50 in taxes during the last two years. Of the six per cent. who were eligible, about half were so only by reason of having paid the small tax, leaving only three per cent. of sufficient education to read and write. After making all reasonable allowances for the number of women and of minors who can read and write, ten per cent. of the population is the largest possible estimate for this class. It seems impossible for any to hold that a population ninety per cent. ignorant, and all absolutely unfamiliar with American conditions, and so thickly populating the island as to leave no room for emigration from the United States, can be desirable material upon which to confer *en masse* the privilege of citizenship. The case is even worse in the Philippines, by reason of the varying grades of civilization prevailing in these islands. Clearly we must institute a colonial system, or permit these islands to lapse into anarchy. We cannot make American citizens of their inhabitants.

THE ARCHBISHOP OF CANTERBURY EXPLAINS.

A LAY protest signed by English Churchmen to the number of 13,794 has been presented to the Archbishop of Canterbury in reference to the Opinion formulated by himself and the Archbishop of York, to the effect that the liturgical use of incense and processional lights are illegal in the Church of England. The lay protest is as follows:

"We, the undersigned, being communicants of the Church, desire, with all respect to your Grace's high office, to enter our solemn protest against the 'opinion' which your Grace and the Archbishop of York have recently put forward on the subject of incense and processional lights. And this we do on the following grounds:—First, that your Grace has attempted not merely to define by an individual and autocratic exercise of power the ceremonial practice of the Church in this land, but also to press such definition upon dioceses of which your Grace is not the ruler, and, however ready your Grace's suffragans may be to submit to this, we as Catholic lay people must strenuously protest, and will resist to the utmost, a precedent which may lead us into a position differing but little from that against which the Church rightly protested 300 years ago. Secondly, we protest against your Grace's attempt to foist upon the Church, as her rule of ceremonial, a penal Act of Parliament passed in days of regal autocracy, and intended to meet circumstances entirely different from those of to-day. And we are the more aggrieved because we were led to suppose that your Grace had intended to investigate the question upon the principles of Catholic law and custom, and liturgical science, and not upon the construction of the alleged law of the State."

The protest was presented by the Duke of Newcastle. In formally presenting it, the Duke called the attention of the Archbishop to the fact that the protest is not the result of action on the part of any partisan society, but is the outcome of a very wide-spread feeling that the Opinion of the Archbishops is erroneous and dangerous. He declared that many of the laity would feel thus, not so much because of the loss of a ceremonial accessory of Christian worship, but because they considered it a grave menace to the position of a communion which takes upon itself to abolish a practice sanctioned by the custom of the whole Church of Christ. He laid great stress upon the first ground of protest. If the use of incense is merely a right or privilege, he and others who joined with him would consider it a duty to surrender such right at the request of the Archbishop. The protest is based rather on the ground that it is not in the power of a single prelate, by "an individual and autocratic exercise of power" to "define the ceremonial practice of the Church," and still less in the power of the Archbishop to impose such a definition upon other dioceses. He maintains that the ceremonial use of incense can be abolished by nothing short of a General Council, or by general disuse throughout the whole Church.

With regard to the second clause in the protest, he admitted that the law of the land must be obeyed, or else the protection of the land must be frankly forfeited by the Church. He did feel, however, that it was right that the Archbishops should have defined the law of the Church in their late Opinion, even though there might be involved a further difficulty between that law and the law of the State, on the hypothesis that the use of incense be forbidden by the latter.

LORD EDWARD SPENCER CHURCHILL, appearing also for the

protestors, laid stress upon the unfairness of attempting to enforce a law in one direction only, while the gravest omissions were left without interference. He instanced the disuse in some places of the Athanasian Creed, the failure to announce Feasts and Festivals, and to observe them, and the profanation of the Marriage Service by the remarrying of divorced persons.

MR. R. M. BURNIE also spoke.

In reply, the ARCHBISHOP OF CANTERBURY expressed his pleasure at listening to these frank statements. His various points were, in brief, as follows:

Every national Church has a right to adjust its own ceremonial, and the Church of England claims such a right. He did not purport to inquire whether the Church of England had done wisely or wrongly, but merely that the Church of England had decided in the matter of ceremonial. Moreover, he denied that the use of incense could be called a Catholic practice, because for 300 years it was not used in England. He laid stress upon the 36th Canon of 1603, which, in his opinion, was the main ground for considering these ceremonials forbidden, and he denied that the decision was based solely on an Act of Parliament. He had no doubt, however, that the Act of 1559 was, as a matter of historical fact, accepted by the Church at that time, and was afterward ratified by the Church and signed in convocation in 1661. He took the Act of Parliament as being merely a fuller expression of the same words that were used in the 36th Canon, which is still in force. He declared that the hearing which led up to this decision was absolutely in accordance with the Prayer Book, and he could not see how that provision in the Prayer Book could be carried out otherwise. There was no tyranny in this matter, since his opinion was not to be taken as a command, unless enforced by the Bishops of the various dioceses. It was open to any Bishop to decline to act on the opinion if he chose to do so.

With respect to the proposition that enforcing obedience in this way was unfair, when there were various omissions on the part of others, as had been mentioned, he thought that was unreasonable. It was a serious thing for a man to pick up practices from Church history and insist upon their being made part of the worship of the Church of England. On the other hand, where omissions are made in services, it is on the individual will of the particular person and does not purport to be a command of the Church of England. The claim that individuals were not bound to obey this decision, when enforced by their Bishops, he regarded as fatal to all discipline. He is ready to face disestablishment, which had been suggested, if it should come, but he expressed with emotion the greatest dread of what might come if the Church of England should break in two.

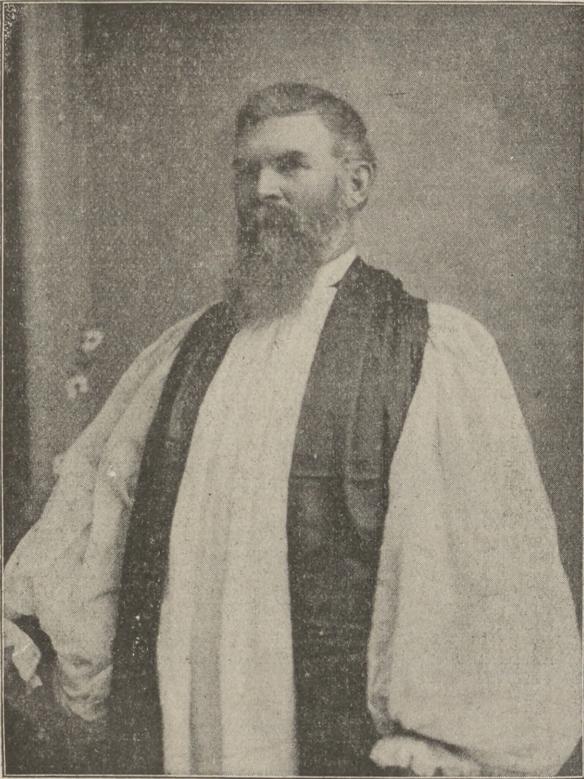
BISHOP WHITAKER'S IMPRESSIONS OF CUBA.

BISHOP WHITAKER returned home on the 7th inst., after an absence of 26 days, making a three weeks' sojourn in the "Pearl of the Antilles." He states that he has been exceedingly gratified by his observations in Cuba, both from an ecclesiastical and from a national point of view. He found our mission on the island to be in an excellent condition. While there he held five public services, and administered Confirmation to 113 persons. After a careful study of the subject, he is prepared to say that wherever a Protestant mission has been established it has been successful. Of the Protestant denominations, the Baptists are the strongest in Havana. They have a large congregation which meets in a theatre, purchased ten years ago for \$65,000, and converted into a church. The Episcopal Church has, in Havana, one English-speaking congregation, two Spanish-speaking congregations, and two schools. Owing to the powerful effect of American influence on the Cubans, they are more disposed to accept Protestantism than are the Spaniards. The Roman priests feel keenly the refusal of the United States Government to support Roman Catholic institutions, and a large number have returned to Europe. Many of these, however, have been succeeded by better men. What Protestant churches need more than anything else in Havana are church edifices. The Protestant Church which first erects a church there will have an immense advantage over all others. Among Spanish-speaking people the church edifice means much more than it does to us. He closed his remarks with expressions of gratification as to the improved condition of local matters on the island.

The Church at Home

SOUTHERN FLORIDA CONVOCATION.

THE Annual Convocation of the Missionary District of Southern Florida, held its session at Orlando, beginning Tuesday, January 23rd. The venerable Bishop of Minnesota and the Bishop of Florida were present, with the Bishop of the



THE RT. REV. W. C. GRAY, D.D., Bishop of Southern Florida.

jurisdiction. The Convocation opened with an evening service at St. Luke's church, and on the succeeding day there was the usual morning service, followed by a business session. The officers appointed by the Bishop were as follows:

Archdeacons—J. H. Weddell, B. F. Brown, Gilbert Higgs, D.D.

Standing Committee—Archdeacon Weddell, Rev. C. M. Gray, W. A. Haden, Henry P. Burgwin.

Chancellor—Louis P. Massey; Treasurer, F. H. Rand; Secretary of Convocation, Venerable Gilbert Higgs, D.D.; Registrar, Rev. W. H. Bates.

Examining Chaplains—The Rev. J. J. Andrew, Venerable B. F. Brown.

Trustees of the University of the South—Rev. C. M. Gray, Walter M. Jones-Williams.

THE BISHOP'S ADDRESS.

In the afternoon, the Bishop read his address. He found the work generally in a hopeful condition, and noted the loss sustained by the Church in the death of the Hon. E. K. Foster.

After considering local matters, the Bishop made reference to the recent ritual agitation in England, saying that the ritual controversy was not always understood.

It was not really so much a question of the legality of mere ritual points that divided public opinion in England, but the cause of division lay deeper down than that. It was a question as to whether Erastianism was to control the Church, or whether she was to control herself. The civil power to which some desired to see her handed over, while directing her doctrine and ritual observances might be non-Christian and the Privy Council, which was the final court of appeal in all matters ecclesiastical within the realm of England, might be composed of members who are not in sympathy with any religious system. This was the view of the Church government upon which men were dividing, and suffering imprisonment and even deprivation and

poverty and shame, to oppose. Unfortunately, the decision recently delivered at Lambeth was based upon an act of Parliament, and this accounted for the very strong feeling which it had aroused among Churchmen across the water. But out of it all the Church would come forth in God's good time with united ranks and greater spiritual power than ever.

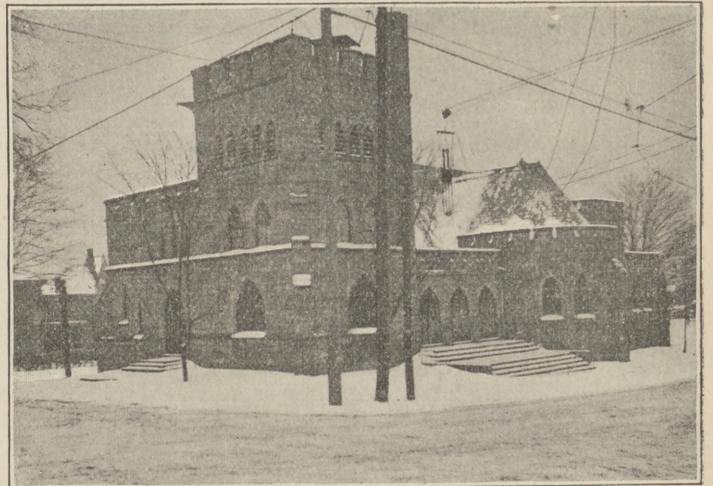
He then referred to the subject of divorce, declaring that a stricter and more healthy sentiment is growing in the Church, tending to a larger restriction in the re-marriage of divorced persons. It may be, he said, that it will be thought best in the wisdom of the Church to consider the marriage service as binding upon both parties to the contract, as long as they both shall live, and that re-marriage of persons once united in holy matrimony will be discouraged, if not disallowed altogether.

The Woman's Auxiliary held their session on the succeeding day, after an early celebration of the Holy Communion, and a missionary meeting was held during the evening. Among the speakers at this meeting was the Rev. S. Kerr (colored), who spoke of the work among the colored people.

Friday was given up to the organization of The Daughters of the King, which held its local state assembly under the presidency of Mrs. Leslie Pell-Clarke, of Orlando. There were representatives present from a number of chapters, including two colored chapters within the Convocation.

CONSECRATION OF A CHURCH.

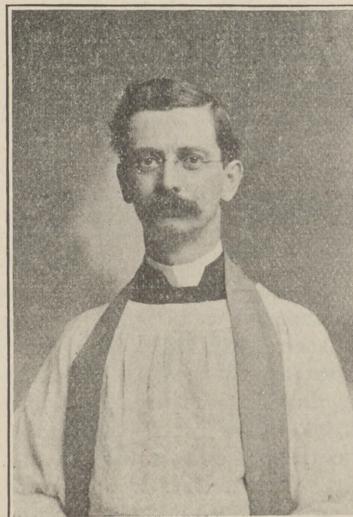
THE Bishop of Pittsburgh consecrated St. John's Church, Sharon, Pa., on February 8th. The church is a handsome edifice, a credit not only to the town but to the Diocese. We had hoped to have in this issue an account of the consecration



ST. JOHN'S CHURCH, SHARON, PA.

ceremonies, but as we go to press, it for some reason has not been received, and we are able only to present, as we do, a picture of the church, and a portrait of the rector, the Rev. Seaver M. Holden.

Mr. Holden is a native of Philadelphia and a graduate of Trinity College, from whence he received the degrees of B.A. in 1882 and M. A. in 1886. Before coming to Sharon he was Dean of the Cathedral at Kansas City, and had previously been rector of Mansfield, Ohio, and Chillicothe, Mo., and warden of Jarvis Hall, Denver.



REV. S. M. HOLDEN

PROGRESS AT THE UNIVERSITY OF THE SOUTH.

THE magnificent hospital, The Hodgson Memorial Infirmary, now in process of completion in connection with the medical department of the University of the South, will have accommodations for fifty patients. Twenty beds will be reserved for private cases, while thirty will be devoted to strictly charity patients. The infirmary will be furnished with all modern methods of treatment, including Turkish and Electric baths, Massage and Swedish Movement. The faculty propose to accept in the free wards only such cases as will be of use to the students. As the infirmary is built expressly for the clinical instruction of the college, such a discrimination will offer to the students a selection of cases rarely found elsewhere, and present for his personal examination and study a list of special patients far more advantageous to his improvement than the crowded wards of city institutions. In January, the medical college graduated a class of eighty students. This goodly number shows the high appreciation in which the institution is held, and bears witness to the thoroughness of its teaching. Last year the University added pharmacy to its other departments, and at the close of the late session, the school already numbered thirty-one matriculants. In connection with the new infirmary, the University will also establish a training school for nurses with a two years' course. We hear that a friend of the University has recently presented the institution with \$50,000, the money to be used in providing a new dormitory for the grammar school. These evidences of prosperity must be gratifying to all interested in the educational work of the Church.

A MISSIONARY SCENE IN MINNESOTA.

THE Rev. W. H. Knowlton has resigned his charge of the Birch Coolie Mission, making way for the Rev. Henry St. Clair, the Dakota "full blood," whose ordination last June was recorded in these columns; and for whom Mrs. Whipple, the generous wife of the venerable Bishop of the Diocese, has built and furnished a substantial rectory on the grounds near the church.

Of his four years' charge of this mission, Mr. Knowlton writes: "I shall always recall them as the red letter years of my ministry. With others, I used to wonder how our missionaries to the heathen could be so enthusiastic; supposing their work to come as near the fulness of self-sacrifice as any can undertake and live. I wonder no longer. Whether or not their 'works do follow them,' I can't say; but, judging from my experience here, their 'rewards are always with them.' As one is given to delight in observing from day to day the strengthening steps of the toddler of his household, just so the missionary, whose observation of improvement in his once heathen charges is much the same. My last service at the Mission was one of Holy Communion. It was on a week day, but the church was filled. Before me was a sea of dusky faces, and on the altar, the 'Bread of Life,' toward which they were gazing with an eager hunger, as of men and women who were not ashamed to lift up their eyes unto the high places of the Lord's help. One does not forget a scene like this; but much less shall I forget this particular one, where flanking me on the left at the time of the *Sursum Corda*, knelt the aged Goodthunder, seeming lost in his contemplations of the rewards soon to be his, and on the right, the little 4-year-old Cornelia, in equal attitude of devotion and absorption,—for what, the angels knew. Between were the others."

HOLY TRINITY MISSION, MANILA.

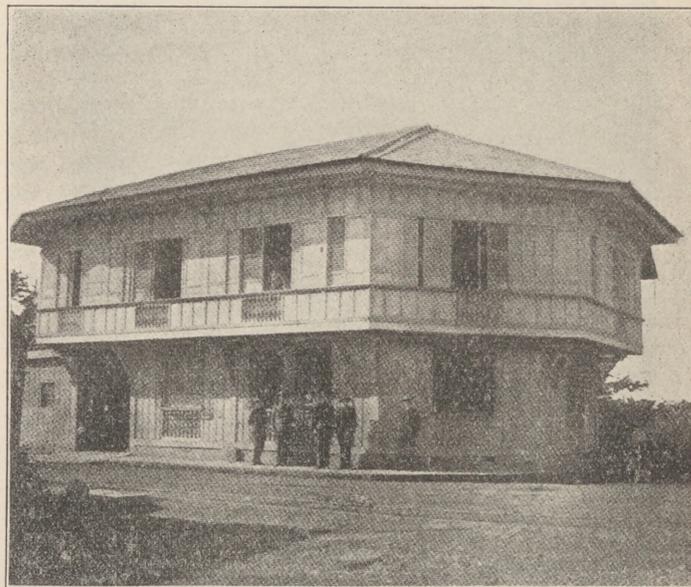
BY JOHN HOWE PEYTON.

THE newspapers published in Manila—the *Times* and *Freedom*—give accounts of a recent social event in that far away and curious old mediaeval city, that are very interesting. Bishop Potter was given a reception by the enlisted American soldiers in the house occupied by the Holy Trinity Mission, at which a native Filipino band played such delightful and modern airs as "Annie Rooney," "S'wanee River" and "Annie Laurie!" The Bishop made an address that seems to have given the men great pleasure, and doubtless the Bishop also enjoyed the novel entertainment.

It is most gratifying to get from these newspapers, as well

as from other sources, information of the very effective work that is being done by the clergymen of the Church, who went out to Manila last spring to labor among the soldiers of America in the Philippine Islands. A big Spanish house was rented, out in the portion of the city called Ermita, where there are many barracks and camps. The lower story is fitted up roughly as a chapel, the seats being rows of bamboo chairs. Upstairs are reading and writing rooms, a free library, games, stationery, etc., and all the rooms are continually crowded by the men, who show their appreciation by many little kindly acts toward the clergy in charge. Eight Chapters of the Brotherhood have been organized among the soldiers, and frequently the chapel is so crowded at services that there is not even standing room for the men. The soldiers themselves are trying to contribute enough to have electric lights put in the chapel and to buy an organ.

In the fifteen months after our Army entered Manila the



HOLY TRINITY MISSION.

number of drinking saloons in the city increased from only two to four hundred and thirty. For the 65,000 young American soldiers in the islands there are only about twelve chaplains. It is not necessary to mention other rather harrowing facts to show that there is need for such work as our men are doing and that there is room for other workers—many of them—if only men and money were forthcoming. Our clergy beg that others be sent out and also plead for means to enlarge their house and increase the library. They do much work in the great hospitals, ministering to the men from cot to cot without any distinction as to sect or religious society. The hospitals are excellent and are well supplied with doctors and nurses, but no Christian can think that mere ministrations to the *body* are sufficient, where many hundreds of sick and dying, perhaps sinful men, are severed from all home ties and are desolate and lonely. This need our clergy are straining every nerve to supply, but of course, with many other priestly functions to be attended to, it is impossible to do one-half the work needed. However, through the organization of the Brotherhood many of the soldiers are helping in the work. Would to God we had a dozen priests in this city!

NEW VOCATIONS FOR WOMEN.

THE Chicago *Herald* says: "Every day new vocations for the gentler sex are being opened. Right here in Chicago there are two or three women making a good living by running a 'mending bureau,' where they rejuvenate clothing of all kinds. Others operate purchasing agencies for people out of town who send in to have their shopping done. Some weeks ago, a lady in reduced circumstances began to bake cake and cookies for a retail grocer who is a friend of hers. He was anxious to assist her in some way, and he sold her sweets. Then the demand for them increased. Lady purchasers gave big party orders, and asked who did this superb cooking. Pretty soon the woman found it necessary to branch out. She hired extra help as the demand for her cakes increased. Now she has a whole house, and pays seven or eight girls to cook under her supervision, while she furnishes cakes, pies, bread, etc., for a great many South Side families."

Notes on The Russian Church.

IN the following pages it is proposed to notice points of practice of general interest to Anglicans, or in particular relation to present controversies.

The interior of an Eastern church is in so great contrast to that of a Gothic one, that it is excusably bewildering and even distracting at first to a Western Christian. The profusion of ornament and of sacred images, the present fashion of too lavish gilding, the small size of most of the churches, and the absence of painted glass, combine to rob them of the solemn repose and mystery which we find such an aid to devotion. On the other hand, the worshipper is never chilled by bareness and coldness, such as is found in many an English church, including, alas! the (almost undenominational) Anglican church in Moscow. In the poorest churches there are always icons to recall to him his Saviour, the Incarnation, and the company of saints. In the town and monastery churches the symbolism is profuse if not superabundant. Sacred icons, frequently covered with silver and jewels, or rich enamel, are placed all round the church in a haphazard way, which lacks the teaching power of the Western "Stations" or fifteen Mysteries. The walls and ceiling are usually covered with large and frequently most beautiful paintings of scenes from the lives of Christ, of the Apostles, of the Patron, or of other saints. The four Evangelists, the Angels, and the Holy Trinity are commonly found represented. This last is certainly open to objection, and, indeed in Peter the Great's time the Holy Synod is said to have condemned such a representation. Sometimes may be found a picture of the First Person alone. There are few, however, who would not feel inspired by the contemplation of the fresco of the Holy Trinity in the great Cathedral of the Saviour, which was built at Moscow in memory of the French defeat. High up in the vault of the dome is figured the Ancient of Days, with a countenance of majestic Age and yet of eternal Youth. The arms are outstretched in blessing; on His knees is throned the Divine Child; on His breast is the Holy Dove. Such representations, however, are almost invariably decorative only; for icons, strictly so called, of the Holy Trinity, the symbolic appearance of the three angels to Abraham, is usually employed. The Last Judgment is often depicted on the west wall, and sometimes in the porch, the Pagan sages and poets, the dwellers in the antechamber of Truth. The plan of a Russian church is seldom cruciform. Regularly the nave is square, surmounted by one or five domes, often wholly gilded. Westward of the nave proper, and separated by archways, is the ante-nave or "trapeza," so-called, probably, from the original position here of the monastic refectory, in which stood the congregation separate from the monks. Now, however, even in a nunnery, the people fill the nave itself, standing among the nuns. The ante-nave is low, but often much longer than the nave, and usually contains one or more side altars, each with its screen. It is unusual to find a church without at least two altars. Some side altars are only used on the day of the saint to whom they are dedicated; in large churches they are used for the early Mass, as the Holy Sacrifice cannot be repeated in one day on the same altar. The altar-screen, or iconostas, in Russia is carried up nearly to the roof, covering the whole east wall, though in a few new churches, e. g., in St. Petersburg, the Greek plan of a low screen is adopted, admitting a view of the Sanctuary. On this screen to the south and north of the central or Royal doors are always icons of the Saviour and of the Blessed Virgin Mary respectively. On the right side of the Saviour is usually an icon of the Patron or dedication of the church. The rest is rich in symbolism. Tier above tier are apostles, prophets, angels, and saints, bending in adoration towards the central icons above the Royal doors, representing Christ enthroned, the Blessed Virgin Mary with the Divine Son, and the Holy Trinity. On either side of the enthroned Christ are Our Lady and St. John Baptist, the prominence of whom may be compared to the western use of the Magnificat and Benedictus in the offices. Immediately above the Royal doors is the picture of the Institution, ever keeping that scene in mind amid the pomp of the orthodox Mass. There are usually, too, pictures of the principal Feasts, and, surmounting all, the Rood. Upon the Royal doors are the Four Evangelists who open for us the Way; and the Annunciation to Mary, the Gate of our Life. On the north and south doors, or deacon's doors, will be appropriate pictures of the Archangels, the two martyr deacons, or Melchisedek and Aaron. Among the usual and popular icons

we may notice the Blessed Virgin Mary and Child, copied from one of the familiar "miraculous" icons, such as the Iberian Madonna, whose chapel at one of the city gates is never void of worshippers. The fame of some of these miraculous icons is founded upon or augmented by a visible miracle, such as, in the case of the Iberian, the effusion of blood upon the stroke of a sacriligious knife. To others is attributed a supernatural origin or preservation. Others have been instruments of Divine protection: the icon of the Saviour over the Holy Gate of the Kremlin, under which all must pass with uncovered head, was carried with the army in the battle that delivered Russia from the Poles, and is therefore bound up with the deepest religious and patriotic feelings of the nation. A prominent object in Moscow is the chapel of St. Pantelemon, whose icon is among those which experience has found to be blessed as channels of Divine healing or grace.

To return to the church, other usual icons are the Sacred Face on a napkin, which is not St. Veronica's, but is said to have been sent, so impressed, to King Abgarus by Our Lord—St. John the Baptist with symbolical wings, St. Nicholas and national saints, and one containing minute representations of all the saints of the current month. This, or one of the saints of the day, is placed on a desk in the nave. In many churches there is a miraculous or a popular icon, surmounted by a canopy, and approached by steps. Some of these are ornamented with jewels of enormous value (those of the icon of B.V.M., brought to Russia by the first Christian Prince, Vladimir, being estimated at £45,000); but their beauty is often sadly spoilt by pieces of vulgar embroidery and artificial flowers. There is generally a large cross standing in the nave, on which is painted a figure of the Crucified, frequently of remarkable beauty, and far surpassing in taste and devotional "feeling" those usually seen in Roman churches. These crosses would be most suitable for Anglican churches, though the Eastern tradition of two nails for the Sacred Feet is always followed. Before this and each of the icons are lamps and candles lighted at each service. Sometimes, especially before the miraculous icons and tombs of saints, lamps are kept perpetually burning. If there are relics, they are in cases in the nave, or in a place apart. Among the chief relics in Moscow may be noted one of the Holy Nails, pieces of the Robes of Our Lord and of the Mother of God, the head of St. John Chrysostom, and relics of several Apostles. In every church stands also a small square table, whereon are a crucifix, a bowl of rice and raisins (probably a relic of paganism), and sockets for tapers. This is in memory of the dead, and is used at intercessory services for them, which are regularly held on the third, ninth, and fortieth days after death, and on anniversaries. It serves also a constant reminder of the duty of such prayer, and upon it at any time persons place lighted tapers and offer a petition for their departed. The Font is now moveable, and brought out when required, the expressive symbolism of its place in a Western church being thus lost. One other remarkable item is the Sacred Bier, used in the services of Holy Week to support the Pall, embroidered with the figure of the Dead Christ. This stands often in the nave during the year, and is an object of devotion.

Although the Eastern Church does not allow solid images, but only pictures, it is by no means uncommon to find the rood over the screen with SS. Mary and John made with solid figures. Small crucifixes, too, are commonly so made, and in a Moscow nunnery there is a solid, life-sized crucifix, to which there is a constant stream of visitors for prayer. In country churches several such figures can be found; but they are now greatly discouraged.

The Sanctuary, or "Altar," behind the screen remains to be noticed. In the old churches this was in three divisions, each terminating in an apse. In the center was the altar, and the north one formed the chapel of the Prothesis or Credence, the south the vestry or baptistery. Now the side divisions are often used as chapels, each altar having its credence table on the north side. The altar is usually vested in silk, and upon it lies the Book of the Gospels and a cross used in blessing. Either upon the altar or on a pedestal behind it stands the Tabernacle, in which the Blessed Sacrament is always reserved (generally at the High Altar) in a parish church. This Tabernacle is often of most beautiful design and workmanship in gold or silver, necessitating, alas! a glass cover. It is occasionally veiled. It forms not a cupboard in which to lock the Pyx, but a canopy

under which it stands. The Pyx is almost invariably a small coffin, and the canopy often takes the form of the Holy Sepulchre with small figures of the "ointment-bearing women" watching over the tomb. The Sacred Host is in small particles intinctured with the Sacred Blood. No light is kept burning perpetually before the Reserved Sacrament, but during service a seven-branched candlestick and others are lighted about the altar.

Between the Altar, or "Throne," and the Holy Doors of the screen no one but those in sub-deacons and superior orders is allowed to pass. Into the Sanctuary a woman is never allowed to enter, except nuns who serve the priest in their churches. The altar, being screened off from the congregation, is not "vulgarized" or robbed of mystery, as is so often the case in Roman churches; while the service is equally "displayed," since the people stand within a few feet of the screen, and the ministers are continually in front of it. The screen is, however, the cause of abuse in some churches. As it hides the sanctuary from the people, the latter is often the least decorated and cared-for part of the church. In it are kept the church utensils and spare furniture, and during service it forms the resort of chattering choirmen and officious servers, who are often quite regardless of the mysteries being performed, and render an occasional view as the side-door opens into the "Holy of Holies" far from edifying. This abuse, however, is far from universal, and many churches, especially those of nunneries, are models of cleanliness and order, and irreverence or slovenliness are rarely seen in the priests. It would be hard to find anywhere in the world a service surpassing Pontifical Mass in the Cathedral of the Saviour, in the beauty of its ritual and chant, and in the dignity and solemnity of its performance.

There are two leading styles of decoration and icons, the "Byzantine" (old Russian) and the "Italian" or modern. In the former, typified by the fifteenth century patriarchal cathedral of the Assumption in the Kremlin (the Westminster Abbey of Russia), churches are still built and decorated, conserving the old stiff lines of the ancient paintings. In the modern churches, typified by the Cathedral of Moscow, the style has greatly developed, and is happily leaving the exceedingly debased classical forms of the last century. The icons are less conventional, without metal covers or masks, and copies of well-known European masters are seen.

Many churches are built in two stories, the under church, being low, is warmed for the winter; but this is usual only in the country. It is not, unfortunately, the invariable rule to keep parish churches open all day; but as the people are not accustomed to long meditative prayers, but rather to ejaculatory prayers before icons, this loss is compensated for by the practice of setting up the icon of the patron outside each church, and of having shrines and chapels in every street and market. These, with their lamps at night, form a constant reminder of the supernatural, and all (at least of the peasants) cross themselves as they pass. Daily Matins, Mass, and Vespers are the rule in Moscow churches, and Mass two or three times a week in the country; and on these and the occasional services I hope to offer some remarks on a future occasion.—*Anglo Catholic.*

THE OAK OF WEeping.

By ROLAND RINGWALT.

MORE than seventeen hundred years before Christ, while Jacob was on one of his many journeys, Deborah, who had nursed his mother, passed away. Her body was interred beneath a tree, "and the name of it was called Allan-bachuth," or "the oak of weeping." A superficial reader, or a reader who has known but little of earth's sorrows, may pass lightly over this incident. The time comes when we read of Allan-bachuth with saddened heart and moistening eyes.

Jacob was not a man given to emotional weakness; although his parental afflictions more than once overpowered him. We know but little of his early life. The fact that he deceived his father does not prove that he was lacking in those little acts of consideration which delight a parent. It is evident that his shrewd, crafty mother loved him with a passionate fondness. This regard may have been shared by the old nurse Deborah. At all events, memories of the past were linked with her name. She had cared for his mother, the mother whom he never saw after he fled from the fear of Esau's vengeance. Scores of boyish joys or griefs, scenes of early manhood, portions of family history, died with the old nurse. There were things she only knew, and her death left a gap in the household. In those far

distant ages, when Abraham looked on his steward as a possible heir, we can see that a nurse may have held a foremost place in the esteem of a wandering clan. There was no mock sentiment, but a great deal of deep feeling in the name Allan-bachuth. It was an oak of weeping to Jacob, and his emotion has been shared by thousands of men who never saw his land or heard his language.

Aside from the love felt for near kinsfolk, apart from the regard a man may feel for an old schoolmate, there is a special, an indescribable affection for one who has been a faithful servant. It did not need the pen of Maria Edgeworth to assure us that many an Irish nobleman cherishes a tender memory of the old nurse in her bog-surrounded cabin. We have known a Southern woman to speak bitterly of the laws which permitted colored people to ride in the street cars; and yet, to our knowledge, the critic had spent whole nights watching by the bedside of the faithful negress who had rocked her cradle in infancy. In cases where there has not been any great intimacy the long acquaintance grows into something like affection. The old group is smaller; kinsfolk and friends have fallen "like leaves in wintry weather;" but there is still a tottering man or a feeble woman who joins the present with the past. When the last survivor dies, when the last link is gone, there is a sense of loss not to be expressed. Men in banking houses and in hotel parlors hear that the old servant has been gathered to her fathers, and they sympathize with the sorrowing Jacob among his flocks and herds. Whatever tree overshadows that grave, it is to them "Allan-bachuth." The oak of weeping stands in all its drear loneliness in the beautiful churchyard trodden by the feet of Gray, and on the rudest slopes of our western mountains. Like the awful tree of knowledge, it grows in every soil.

Fiction responds to the sentiment that lies deep in the human heart. The noblest of all novels tells us that Don Quixote was deeply attached to Sancho Panza. Provoking as the squire doubtless was, with all his coarseness, with his absurd proverbs, with his irrepressible impudence, the Don could not help liking the companion of his wanderings. Long rolls of stories repeat the lesson taught by Cervantes. In his joy at leaving a sloop-of-war for a stately frigate Jack Easy is not willing to part with the black servant who had been so true in the hour of peril. In his sad journey to Arnold's grave, Tom Brown found some relief in meeting the old man who had labored in the school-house for so many years. When the last man who can read Dickens' long-drawn pathos over Little Nell is dead, genuine feeling will yet admire Mr. Pickwick's esteem for Sam Weller, and David Copperfield's loyal kindness to Peggotty. Such passages cannot die or grow old. New generations may like new forms of expression, and the best novels of this century may lose their charm; but the future, like the past, will respect the tie of old association. The oak of weeping is a tree that will not perish from poetry or fiction.

At one time Walter Scott, in his capacity as sheriff, was called on to deal with Thomas Purdie, who was charged with poaching. Thomas pleaded lack of work, a large family, and other excuses. With his graver arguments, he mingled a quaint humor which may not have touched the sheriff, but which directly appealed to the border antiquary. Mercy was shown to Purdie, and he became a devoted servant of Scott's. No task was too heavy for his zeal. He clung to Scott the bankrupt even closer than to Scott the prosperous. As Sir Walter's strength failed, he set a higher and yet higher value on the strong arm and the loyal heart. One evening Thomas Purdie fell asleep, and, though he had seemed to his family to be in perfect health that night, his soul was required of him. In former years Scott had always been restless to get away from the court at Edinburgh to his country home. This year he fretted to leave Abbotsford, and at least in part distract his mind from the heavy loss he had sustained. There is a grave close to Melrose Abbey, and on it a monument. One side bears the inscription, "In grateful remembrance of the faithful and attached services of twenty-two years and in sorrow for the loss of a humble but sincere friend; this stone was erected by Sir Walter Scott, Bart., of Abbotsford." On the other side is inscribed, "Here lies the body of Thomas Purdie, wood-forester, at Abbotsford, who died 29th October, 1829, aged sixty-two years. Thou hast been faithful over a few things, I will make thee ruler over many things. Matthew, chap. xxv, v. 21st."

From the altar at Bethel to the abbey of Melrose may seem a long distance, and thirty-five centuries may seem a long time; but the Eastern patriarch and the Scotch baronet might have exchanged places. Each knew the meaning of Allan-bachuth, the oak of weeping.

Problems in Worship—Music.

II. CONGREGATIONAL SINGING.

ANYONE who has ever been present at a great religious vention, or a service where very familiar hymns are sung mass meeting like the opening service of a General Con- and the congregation is not awed or browbeaten into silence by the presence of a choir, will no doubt have felt the uplifting and inspiring effect of hearty congregational singing, and perhaps will have wondered vaguely why we cannot have more of such hearty musical services. Well, we might have it if congregations demanded it, and if the clergy insisted with their choirmasters that they should coöperate in the effort, and if the singers and organists could be converted to the true idea of music in divine worship.

The truth is that the musical part of our service to-day is suffering from professionalism. It has gotten into the hands of musicians who depend upon their music for their livelihood, and in order to secure paying positions and hold them, they must labor for showy results in the work of their choirs. A choirmaster now-a-days is not required to be a Churchman, nor even a Christian man; he needs only to be a good voice trainer, or a capable organist. One would think that some inquiry might be made as to the knowledge of an applicant in regard to the service which he can largely make or mar, according to the way he treats it musically. All pianists are not good accompanists, nor all singers good teachers. Why should it be taken for granted that every organist of ability understands and appreciates the principles of Church music? This stands entirely by itself, as a special department of music, with its own literature, its own traditions, its own style, above all requiring a certain spiritual sympathy with the central thought of worship, which is Almighty God, without which the soul for sacred music is defective. And because no account is taken of fitness from this point of view, the Church is at the mercy of professionals who will go where they can get the largest salary, and will pass from a Church position to one with some sectarian body or *vice versa*, and will try to carry with them in all their changes their own pet ideas about worship-music, regardless of the character of the particular kind of service they are dealing with; or else find aspiring amateurs who are perhaps worse than the professionals, while equally in need of some thorough instruction in the constituent elements of devotional music.

And it is one common notion with most musicians of this character, employed to direct the music in the services, that congregational music is to be tabooed, and congregations are to be discouraged from singing; and the timid suggestions of the rector are to be frowned upon, and studiously disregarded. What is the result? Not a sound comes from the congregation, even in the hymns. They stand as cold and impassive as statues, while words are being sung in hymns or canticles which presuppose that the entire body of worshippers is joining in their utterance. It is worse than that, even. People in the congregation are ceasing even to find the places in their hymn-books, and that means that the words are unintelligible to them if they depend upon the choir to make them understood. It is worse than this, even. Congregations have been so long discouraged from taking part in the singing, that they are beginning to refrain from other portions of the service, or to join in the most feeble and apologetic manner in the other parts of the service. The Psalms are read in a feeble way, and the *Amens* simply muttered. No wonder the service has lost its heartiness, and seems cold and formal.

Now once in a while it happens that a very familiar hymn to a swinging tune is given out, and the listless worshippers awake from their apathy and sing. What a difference! They drag the time, to the disgust of the organist. They make so much noise that the voices of the boys are quite drowned, to the disgust of these young gentlemen, who think they are indispensable to the proper rendering of all music. But the spirit of true worship has come into the lifeless service, and the congregation feels the difference. They would like a little chance to join in the praise of God occasionally.

A few years ago the writer had charge, during some weeks in summer, of a mission in one of the mountain sections of the country, where many city people go for their summer outing.

There was a considerable attendance at the services during the summer, of city people who came, as the writer knew, from parishes possessing fine choirs. The music at the mission services was of the simplest and most unpretentious character, yet the writer was told over and over by visitors that they particularly enjoyed the services because they could join in the singing. An English physician, who was a regular attendant at the services for two months, made inquiry as to the name of the *Te Deum* used, which was of the easiest and most singable kind, that he might take a copy back to England when he returned. The whole secret was that he was able to sing the music himself. I do not hesitate to say that the assertion, often made by professional choirmasters that congregations cannot sing and do not want to sing, is absolutely false. And I think that one year of united efforts on the part of clergy, choir, and congregation, in the direction of restoring to the latter their rightful part in the service, would revolutionize the worship in any parish church.

Of course, the specious principle is often laid down that the music in the service ought to be the very best that can be rendered from an artistic standpoint, on the ground that it is an offering to Almighty God, and that the best we can give is what is due to Him. The fallacy in this argument is the assumption that the human canons of musical fitness are those by which God Himself judges the offerings of praise made to Him. I doubt if any reverent person really thinks in his heart that singers, who are paid a salary to render the solemn music of the service, and who would not sing if they were not paid a salary (and the case is equally that of organists), can possibly make their perfunctory utterance of praises so acceptable to the Most High as the spontaneous, hearty singing of the congregation, the members of which are "singing and making melody in their hearts unto the Lord."

A few weeks ago the writer attended the afternoon service in a wealthy city church, where the music must cost thousands of dollars, and watched with interest to see what chance was given to the congregation to join in the musical portions of the service, if they desired to do so. The Psalter was kept quite out of reach of ordinary people, three different chants being used in the course of one not very long psalm. The *Magnificat* and *Nunc Dimittis* were sung to anthem settings. The sole opportunity for congregational singing was in the familiar hymn, "The King of Love my Shepherd is," but when the writer lifted up his voice, people turned towards him in a disapproving way, as if to say, "Hush, listen to the choir"! So persistently had the discouraging of the congregation from joining in gone on, that at last they had been taught their true place, not to mar the artistic beauty of the service, which was as cold and uninspiring as can be imagined. And the significant point in the present state of things is that, while we have turned our services into a free sacred concert, we have not succeeded in drawing the masses to church at all. There were perhaps one hundred persons in the church last mentioned, and which will seat not less than eight hundred, and the pews are very comfortable. But even in a sacred concert most people want something inspiring and uplifting, and that element is not found in your "crack" choir.

But the clergy object that, much as they would like to have a restoration to the congregation of its rights in the matter of singing, they cannot persuade their choirmaster or organist to look at the matter from their point of view. Very well; dismiss him, and get one who will fall in with the idea. There will be plenty to supply the demand. Let the clergy choose the hymns and use the same familiar tunes over and over again, until the congregation can have no excuse for not singing on account of not knowing the music. A hearty service and a bright, pithy sermon on the Christian religion, the whole taking not over an hour and a quarter, will be more attractive than the sacred concert idea. Is this mere theory? Not at all. Go to St. Ignatius Church in New York, and you will find exactly this kind of service on every Sunday evening; and it is a success.

A. W. J.

STUDIES IN THE PRAYER BOOK.

VI.

The Book of 1552.

BY THE REV. HENRY H. OBERLY, D.D.

THE Prayer Book of 1549 was followed by another in 1552, which was distinctly Protestant in character, and was, in many points, contradictory to the former. The second book was not issued to supply any demand made by either clergy or laity, nor in conformity with their wishes, but was put forth in direct opposition to the expressed opinions of clergy and laity alike. It "owed its existence," says Canon MacColl,* "not to any change of opinion on the part of the English Church, but to the accidental influence then exercised on English legislation by 'a revolutionary and aggressive party'; a party which, beside being 'revolutionary and aggressive,' was alien to the English Church in language, nationality, doctrine, sympathies, and respect for law." The leaders of this party were Peter Martyr, Martin Bucer, and John à Lasco, foreign refugees, under the protection of the Duke of Somerset, who gave them places of dignity in the Universities. Associated with them were a number of clergymen who had fled from England when Henry VIII. had issued his Act in 1539 "for abolishing of diversity of opinions in certain articles concerning religion." This Act, which was called "The scourge with six cords," was a savage law that decreed death by burning for holding any view of the Eucharist but the grossest transubstantiation, and pronounced felony as the punishment for offenses against the other five articles. Those who fled from England went to Switzerland, where they fell under the influence of Calvin and Zwinglius, and were thus led into errors and heresy. Upon the repudiation of the Papacy they returned to England, and posed as confessors returned from exile. Calvin coöperated with the foreigners and returned exiles in influencing the boy king, Edward. His head was turned by artful flatteries. Strype† says that he was persuaded to regard himself as a second good Josiah, whose name would be blessed by future generations as a great Reformer.

The king's revolutionary proposals for a new book were opposed by the Bishops, and he therefore exercised his royal prerogative. There is no record that the Second Book was ever submitted to Convocation. Cardwell supposes that Convocation was induced to relinquish its authority to a commission, but there is no record of such act. The book was prepared by a committee appointed by the king, and was sanctioned by Parliament on April 6th, 1552. The book was to go into use on the following All Saints' Day, but the copies that were printed were so full of errors that an Order in Council, issued on September 27th, condemned them, and forbade the issue of any more. There is no evidence that any copies were printed after that date, and consequently, when the 1st of November came, there were no books to use. Hence, the Book of 1549 continued in use. The king was slowly dying, and he took no farther steps in the matter, and the peers and Bishops, the officers of the crown, and all in high positions, or in authority, were gravely serious about the succession to the throne. Even had the king persevered, they would have found cause for delay, for no one could predict what would follow the king's death. In fact, a civil war seemed impending. Edward died on July 6th, 1553, and with the accession of his sister, Mary, the book of 1552 died also.

The Second Book never had legal authority, was never used outside of London, and even there was used illegally, and it did not in any sense represent the doctrine, practices, or wishes of the Church of England. It is of historical interest, but of no authoritative value whatever.

Strangely enough, the Puritan party has always referred back to that book as though it were the mature and deliberate work of the reformers, and fully expressed the mind of the Church. The persistency with which this claim has been made by writers has caused a general opinion to prevail that their view was the correct one, but careful historical research has clearly shown that the view is without foundation. Not only do facts overturn it, but, as will be shown in a later paper, the whole course of subsequent events completely disproves it.

The First Book was, unquestionably, the deliberate and

honest work of the reformers, done in faith, and with sincere religious conviction, and met the approval of the whole realm. The Act of Parliament that legalized it says, "by the aid of the Holy Ghost it was with one uniform agreement concluded," and that it was "agreeable to the word of God and the Primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most agreeable to the state of this Realm." Cranmer said, "the manner of the Holy Communion which is now set forth, is agreeable with the institution of Christ, with St. Paul, and the old primitive Apostolic Church, and with the right faith of the Sacrifice of Christ upon the Cross."

The limits of this paper will not allow, nor would it be of much interest to the general reader, to give a complete list of all the innovations of the Book of 1552, but it is important to mention some of the chief changes.

1. The Sentences, Confession and Absolution were prefixed to Matins.‡
2. The direction for intoning was withdrawn.
3. The rubric requiring Benedicite to be used in Lent was omitted.
4. Jubilate, Cantate, and Deus were inserted, as substituted for the Gospel Canticles.
5. The Litany was ordered to be said on Sundays.
6. Exorcism, the use of chrism, the trine immersion and the sign of the cross were omitted from Holy Baptism.
7. The sign of the cross was omitted from Confirmation.
8. The Unction of the Sick was withdrawn.
9. The Office for the Burial of the Dead was horribly mutilated. The commendation of the soul to God and all prayers for the dead were omitted. Our 39th and 90th psalms were substituted for the 116th, 139th, and 146th, the beautiful versicles and responses, and the Introit, Collect, Epistle, and Gospel for the Holy Eucharist were expunged.
10. The name Mass was omitted from the general title of the Holy Communion.
11. The Decalogue and Responses were substituted for the ninefold Kyrie.**
12. The Eucharistic Vestments were abolished, and only a surplice was allowed.
13. The word Altar was stricken out, and the altar was ordered to be placed "table-wise" in the body of the church.
14. The priest was ordered to stand at the north side of the altar, instead of in front of it.
15. The Prayer of Oblation was displaced.
16. The Invocation of the Holy Ghost and the Benedictus and Agnus were omitted.
17. The manual acts of the priest were discontinued. If the priest does not perform these acts, there is no valid Sacrament, and hence, if the book had ever come into use, the Sacrament of the Altar would have ceased in the Church of England as long as the book had been used.
18. For the words "The Body, etc.," and "The Blood, etc.," in the administration there was a substitution of "Take, eat, etc.," and "Drink this, etc."
19. The Gloria in Excelsis was taken from its proper place after the Kyrie, and before the Collect, and put at the very end, and its use made obligatory at every Celebration.
20. The Pax was left out, and the Lord's Prayer changed from before to after Communion.
21. Common bread was substituted for unleavened bread, and the mixture of water with the wine was omitted.

‡In 1662 these were extended to Evensong. The suggestion of these additions to the service seems to have been taken from an Order of Service written in Latin in 1551 by Pullain, a Frenchman, who had been pastor of the Church of the Strangers in Strasburg, where he succeeded Calvin. (Proctor's History of the Prayer Book.)

**This change was made at the suggestion of Dr. Herman, Archbishop of Cologne, who sympathized with the Continental reformers. It was a return to one of the mediæval corruptions of "faring" or "stuffing" a canticle or response. The Kyrie, the Agnus, and the Gloria in Excelsis had been treated in this way, and this was one of the abuses which the true reformers corrected.

*Lawlessness, Sacerdotalism, and Ritualism, p. 24.

†Memorials of Cranmer.

22. Reservation of the Sacrament for the Sick was omitted.

This list might easily be greatly extended, but enough points have been cited to show that it was the deliberate intention of the framers of the Book of 1552 to destroy the Catholic character of the English Church and to break with the past. God in His mercy saved the Church. The book was never used, except for a short time and in a few churches; it was never accepted by the Church, and its legal status is under serious question. While the book never represented the mind of the Church, it yet became a basis for future revision on the accession of Elizabeth. That great queen was a shrewd woman, whose whole life had been so influenced by circumstances as to make policy a second nature with her. She was an adept at dissimulation, and capable of concealing her true views when placed in trying positions. When she came to the throne, she was determined to have her people with her, and she felt her way cautiously. The real Tudor tyranny did not show until she was satisfied that her position was perfectly secure, and her most dreaded rival, Mary of Scotland, was in her power.

Elizabeth had not the slightest sympathy with the Protestants. While she was most cautious in expressing her real views, she nevertheless let them be known when they were seriously questioned. She was a learned woman, and a good theologian, and understood perfectly the questions at issue in the controversy of the times. She repudiated transubstantiation and held the Catholic doctrine of the Real Presence and the Sacrifice of the Eucharist. In her private chapel, a crucifix and candles adorned the altar, and incense was used. The royal chapel, in ritual and ornaments, was regarded as the model for the whole kingdom, and in several cathedrals the Mass and other services were rendered with great splendor.††

Upon her accession, the Queen appointed a commission to revise the Prayer Book. The work done was hasty and imperfect, but the book was authorized for use until a more thorough revision could be made.

Some of the most noticeable features of this book were the restoration of the vestments and ornaments in use in the second year of Edward VI. that is, before the publication of the Prayer Book of 1549. This rubric is still in force, and consequently, whatever vestments or ornaments were used in church before the first book was authorized, and after Jan. 28, 1548, are legally binding now.

Another feature was a compromise, restoring the words of administration of the communion from the Book of 1549, and combining them with those of 1552.

A third feature was the omission of the declaration concerning kneeling when receiving the Sacrament. That declaration known as "the Black Rubric," said that by the act of kneeling, no adoration was intended to be done to the Presence of Christ. Logically, therefore, the omission of the rubric means that adoration is intended to be done.

"With the Act of Uniformity, passed April 28, A. D. 1559, and the injunction which followed, the Anglican reformed worship, with the Ritual of Edward's early years, was in the main re-established."

Dr. Sandys (afterward Archbishop of York), one of the revision committee, wrote, "The last Book of Service is gone through with a proviso to retain the ornaments which were used in the first and second year of King Edward VI. until it please the Queen to take other order for them."

One of the clauses of the Act which made the Book legal, stated that the sovereign, by the advice of the Commissioners or Metropolitans, might ordain "farther Ceremonies or Rites." The recent "Opinion" of the Archbishops states that this law is still in force. Under it, therefore, Elizabeth's Latin Prayer Book is legal. This book was issued in 1660, at the request of the Universities, and in it Reservation of the Sacrament for the Sick,††† commemoration of the departed, and Celebrations of the Eucharist at Burials are restored.***

One of the royal injunctions deals with music, and enjoins the use of the ancient Plainsong. A rigid enforcement of this law would exclude from the Church all other kinds of music,

††Neal's History of the Puritans.

††Quod si contigat eodem die Coenam Domini in ecclesia celebrari, tunc sacerdos in coena tantum Sacramenti servabit, quantum sufficit aegroto, etc.

***"Celebratio coena Domini in funibris, et amici et vicini defuncti communicare velint, etc."

as this is the latest enactment upon the subject. It was Queen Elizabeth who introduced the custom of singing before and after service. In her time, psalms were chanted, but later these were replaced by metrical versions of psalms. We have substituted metrical hymns for the old Sternhold and Hopkins doggerel, and we have added the meaningless and somewhat theatrical custom of singing them in procession.

DISREPUTABLE POLITICS.

BY THE REV. CYRUS MENDENHALL.

THE notice during the heat consequent upon a political abuse. In plain words "mud-slinging" and "lying" campaign a strong tendency to misrepresentation and are prominent factors employed by all parties, in an endeavor to solve the political problems of the hour. In the "good old times" so often referred to, I suppose we would be told men did not resort to such methods, but depended upon sound logic, and knew nothing of "wire pulling." But we forget. People now are no worse than they were then. These times, taken all around, are better than our forefathers dreamed of, and a hundred years from hence people will speak of 1900 as the time when politics were purer, religious meetings more fervent, ministers more faithful, and every one more pious, than in 2000. Be this as it may, all good people are pained to see so much of abuse in matters political. Whether in 1800, 1900 or 2000, the thing is all wrong.

If a man runs for office, some one will rake up the bones of his great grandfather, and discover that the old gentleman had a weakness for sheep or was bow-legged. Something is likely to be "trumped up" that slanders the dead or the living, or both.

Washington was maligned. In the days of Jackson it was suggested that a certain individual ought to be placed "astride an iceberg and shot through with a streak of lightning." A short time since a preacher in Michigan waxed eloquent, and said of those who failed to vote a certain ticket, that "they should be chained to the devil a thousand years, and made to tread the hot pavements of hell until they learned to vote aright."

Which of these two plans is the better one? "You pays your money and takes your choice." Here we have a bit of sentiment from each end of the nineteenth century. A rival once said of Jackson that he was "all brimstone but his head, and that was a-quafortis."

The worst of all is slander. One's ancestors must suffer; nothing too solemn or too sacred to escape. The sanctity of home life, anything, anyway, anywhere, anyhow, *to win*. One of the leading dailies says—"Whether or not the public taste shall be vitiated; whether or not a desire for newspaper scandal shall be cultivated, largely remains with the newspaper. As the educators of a majority of the people, the press should be united in opposing any such prostitution of its columns. Let us seek to elevate and purify politics instead of debasing and making it objectionable. And let it be the aim of party managers and the papers to enlist the aid and sympathy of the best spirit of the Nation, and not aberrate it by the inundation of filth into our political campaigns."

There is this about it; at heart we all love our country, and although the Democrats, Republicans, Prohibitionists, Populists, and the rest, would teach us that every four years we are on the verge of ruin, which must come if we fail, no matter how the tide turns or who is president, up to date, the United States still lives, and the Stars and Stripes still float. There are many evils, but our country is far in advance of others; let us hope that statesmanship shall yet reach a plane where the "spoils" shall be a secondary consideration, and opponents shall throw "less mud" and do no lying. Roll swiftly round, ye wheels of time, and bring the happy day!

Parson Wilbur compared his times with the past, thus:

"Parson Wilbur sez he never heard in his life,
That the apostles rigged out in their swallow-tailed coats,
And marched 'round in front of a drum and a fife,
To git some on' 'em office and some on' 'em votes;
But John P.
Robinson, he
Sez they didn't know everything down in Judee!"

A Sketch of the Domestic and Foreign Missionary Society of the United States of America.

BY THE REV. EDWIN B. RICE, M.A.

COLONIAL DAYS.

TN the year 1701 the Society for the Propagation of the Gospel in Foreign Parts was organized in England.

In the month of August of that year, that Society entered on an enquiry into the religious state of the English colonies in America. The Bishop of London, English merchants, colonial governors, and congregations, were solicited for information upon the inquiry with the following result.

It was shown that the colonies in America which then extended along the east coast from South Carolina to Maine, were first settled by private adventurers, mostly representatives of divers denominations, dissenting from the Mother Church, yet too much divided among themselves to preserve, in some parts, even the form of religion. Of the then 250,000 settlers, it was said that some "were living without God in the world, while others were distracted with almost every variety of strange doctrine. Church ministrations were accessible only at a few places in Virginia, Maryland, New York, and in the towns of Philadelphia and Boston."

In view of these facts it was determined by the Society for the Propagation of the Gospel in Foreign Parts to send to these colonies missionaries to minister to the spiritual needs of the people. Accordingly on the 27th day of February, 1702, the Rev. George Keith was appointed its first missionary. On March 20th following, the Rev. Patrick Gordon was appointed for the same mission. Both of these missionaries sailed from England on April 24th, 1702, and landed at Boston June 11th. Through all the subsequent years, down to the time when the American colonies became an independent nation, that Society extended its fostering care and support to many parishes in this country.

The missionary spirit thus engendered in the Church in its earliest days proved in later years to be one of the contributing causes that led to the formation of our own Missionary Society in this country.

On April 12th, 1799, another Missionary Society was established in England, that has now become one of the greatest missionary societies in the world—the Church Missionary Society.

In the year 1815 at the close of the War with England, that society, through its Secretary, the Rev. Josiah Pratt, opened correspondence with several Bishops of the American Church, principally with Bishops White and Griswold, with the object in view of eliciting the co-operation of this Church in the great enterprise of extending the kingdom of God in foreign lands. Prior to this event, however, the missionary spirit which had been planted in the Church in its earlier history, had begun to assert itself in the formation of several local missionary societies, especially those under Bishop White in the Diocese of Pennsylvania. The correspondence, however, between the Church Missionary Society of England, and the Bishops of the Church in America, aroused afresh the missionary zeal, and prepared the way for the formation of a general missionary society in this Church.

In response to the overtures of the Church Missionary Society for the co-operation of this Church in foreign work among the heathen, Bishop Griswold in 1816 nominated the Rev. Joseph R. Andrus, of the Eastern Diocese, and proposed that he should be sent by the Church Missionary Society as a missionary to the heathen. It was proposed that he should be sent to Ceylon, but other counsels prevailed, the committee abroad thinking it would be best to first form "a Church Missionary Society in the Episcopal Church of the United States," under whose auspices the missionary should go forth.

The English society also proposed to give the sum of £200 upon the formation of the American society in order "to encourage the contributions of the friends of the Episcopal Church and of Christianity at large." Under date of November 16th, 1820, Bishop Griswold wrote to the secretary of the Church Missionary Society, the Rev. Josiah Pratt, that "Mr.

Andrus had been engaged as a missionary and agent for the Colonization Society on the coast of Africa, for which field of labor he had departed." He arrived at Sierra Leone on March 9th. He subsequently visited the Bassa country, and returned to the former place, where he died on the 27th of July, 1821. It may be interesting to note that Mr. Andrus was the first missionary of this Church to offer his services for the foreign field.

ORGANIZATION OF THE SOCIETY.

In 1820 the first direct steps toward the organization of a General Missionary Society of this Church were taken, by the managers of the Protestant Episcopal Missionary Society of Pennsylvania, who appointed a committee to consider the question of organizing a General Missionary Society for Foreign and Domestic Missions, and to report the result of their considerations to the General Convention which was to meet in the city of Philadelphia on the 16th day of May of that same year.

On that occasion the report of the committee was considered with the result that "there was proposed by the House of Clerical and Lay Deputies, and concurred in by the Bishops, a Constitution of a Missionary Society for Foreign and Domestic Missions." This action by the Convention, however, was subsequently found to be inoperative and inefficient owing to the fact that "although the Constitution provided that the trustees should be chosen by the Convention, it was so managed that the Bishops had no share in the choice. They were also made the President and Vice-Presidents of a society existing in idea only and composed of all the contributors, who could never be constitutionally assembled; while in the efficient body, that of the trustees, there was no provision for the Presidency or even the membership of a Bishop, and no such person, if permitted to be present, could claim a right to vote or speak in their proceedings." [Bishop White's Memoirs.]

In view of this irregularity incorporated in the Constitution adopted by the General Convention, it was deemed advisable to convene a special meeting of that Convention for the purpose of correcting the errors alluded to. Accordingly the Church assembled again in General Convention on the 30th day of October, 1821, in St. Peter's Church, Philadelphia, and a new Constitution, proposed by the House of Bishops and concurred in by the House of Clerical and Lay Deputies, was adopted.

The first president of the Society was the Right Rev. William White, D.D., of the Diocese of Pennsylvania; the first vice-presidents, the Right Rev. John H. Hobart, D.D., of the Diocese of New York, with eight other Bishops; the secretaries, the Rev. George Boyd and the Rev. John C. Pechin. The Board of Directors consisted of clerical and lay members from fourteen different states and dioceses. There were also among the patrons eight clergymen and six laymen.

ESTABLISHMENT OF FOREIGN MISSIONS.

At a meeting of the Board of Directors on May 23d, 1822, the west coast of Africa, now known as Liberia, was selected as the first foreign mission field of the Society, and its first missionary appointed to that field was Mr. Ephraim Bacon, with his wife, as catechists and teachers.

For political reasons, however, they never left these shores for their appointed work.

Several attempts to organize the mission in Africa were subsequently made, but nothing was accomplished until 1836, when Mr. James Thompson, a Liberian, and secretary for the colonial agents at Cape Palmas, under appointment from the Board, opened a school at Mount Vaughan, near Cape Palmas.

The first clergyman to reach Africa from this country under the appointment from the Board was the Rev. Thomas S. Savage, M.D., who arrived at Cape Palmas on the 25th day of December, 1836.

The next foreign mission established by the Board was that

to Greece in 1828, at which time Mr. John J. Robertson, of Maryland, was appointed a missionary agent to visit Greece, "inquire into the religious state of that country, ascertain the disposition of the people for receiving Protestant Episcopal Missionaries, disseminate religious publications, and promote the knowledge of the Gospel by such means as might be within his power, with the view, should he be favored by Divine Providence, to his settlement as a missionary of this Society in that country." He sailed from Boston for Malta January 1st, 1829, and after making a thorough survey of the field, he returned to this country on December 30th.

The Committee, upon hearing his report, felt constrained to proceed immediately to the final establishment of the mission, and in June, 1830, appointed the Rev. John H. Hill and wife as missionaries to the Greeks, to co-operate with Mr. Robertson. The party, with Mr. Bingham, sailed for Greece October 2d, 1830, where they arrived in December following.

In August, 1829, the Constitution of the Society was amended by the General Convention, upon the recommendation of the Board of Directors. At the annual meeting of the Board held in Philadelphia, May 11th, 1830, new By-Laws were adopted.

On the 14th day of May, 1834, the Board of Directors, meeting in the city of Philadelphia, determined upon establishing a mission in China, and two months afterward the executive committee of the Board appointed the Rev. Henry Lockwood of New York as Missionary to China. In the following year (1835) the Rev. Francis R. Hanson, of Maryland, was appointed on the 23d of March. On June 2d, these two missionaries sailed from New York for Canton, where they arrived October 4th. The determination of the Foreign Committee to open a mission in the empire of Japan, was reached in the month of March, 1859. The city of Nagasaki was selected as the first mission station, and the Rev. John Liggins, and the Rev. Channing Moore Williams, both of the China Mission, were appointed its first missionaries. At the time of his appointment Mr. Liggins was already in Nagasaki, seeking rest and recuperation. Mr. Williams sailed from China June 23d, 1859, and joined Mr. Liggins a few days later, when they began the inauguration of the Church's work in the empire of Japan.

SUNDAY SCHOOL REFORM FROM THE MODERN EDUCATIONAL STANDPOINT.

BY MARY E. HUTCHESON.

1. *The Modern Ideal, or the New Developing Education.*

IN considering the subject of the need for reform in our Sunday School work, we perhaps cannot do better than to adopt as a motto or guiding principle the following somewhat free rendering of a passage from the Book of the Prophet Jeremiah—"that we make a stand upon the ancient way, and then look about us and discover what is the straight and right way, and so to walk in it."

Standing thus at this period of the world's history, and looking about us, we discern without difficulty a new way in matters educational upon which with ever increasing enthusiasm, a buoyant step and unswerving purpose, a host of secular educators, if they may be so designated, are pressing forward, moved by a common impulse to know the best and to do the best for the rising generation in the great work of education. In the field of educational activity the "child" as an object of solicitude has been preëminently before the people in these closing years of the Nineteenth Century.

This "new enthusiasm" may be said to date back to the Swiss educational reformer, Heinrich Pestalozzi, who finished his labor of love and devotion to the cause of human progress in 1827, though the germ of what is called the modern educational ideal, or the new developing education is found in the teaching of Socrates.

Pestalozzi's formula for the education of man is summed up in one word—*development*. "All individual development," he declares, "manifests itself as activity—self-activity. Self-activity has two phases; one from without, inward, or receptive; the other from within outward, expressive, productive, creative. The receptive phase must always precede the expressive." Regarding the senses as the instruments of the mind in the receptive phase of self-activity, he laid down his great principle: "All instruction must be institutional—*anschaulich*—must reach the mind through the senses."

As an educational reformer, Pestalozzi gave the most of his attention to the receptive phase of the child's activity. According to his educational doctrine, a child is able to think for himself, at least about some things, if he is given the opportunity to do so, and is capable of seeing a truth or discovering a principle if led to do so by a method of instruction resulting from a clear insight into the real nature of his powers and the laws which govern their development. His great discovery was that human nature itself must dictate the principles of education. Again and again he urged this upon all whom his words and deeds could reach. With Pestalozzi was thus inaugurated a new epoch in education, since he created the possibility of making the Science of Pedagogy one of the branches of natural science.

The battle between the old and the new in educational theory and practice began in this country in 1823, with the publication of a day school text-book,* which, based on Pestalozzian principles, gave not so much the theory as an example of what a school book ought to be. In the years that followed the publication of this little book, men went about like missionaries from place to place, preaching the "new" educational creed, often bearing witness to their faith in the new by a spirit of self-sacrifice and devotion not unlike that of missionaries in a higher and greater cause. Wherever the influence of the "new educational faith" or Pestalozzianism as it has been called, was felt, knowledge gained by actual contact with things was made to precede the knowledge gained from books—and the object method of teaching followed. "The pushing, cramming, pouring-in" method gave way to an attempt to present the materials of instruction in such a way as to lead the child to discover truth for himself as a result of *his own* thinking, and thus to make *self-activity* the basis of his development. Accordingly, what the pupil could not grasp was not forced upon him; whatever was beyond his reach was left for future time and increased power.

"I cannot determine the education of a child by its ability to answer questions in a given way. These answers may be learned from books. Rather let me ask a question to which the children have *not* learned an answer from the text book and let them give me an answer in their own language from their own thoughts." These are the words of one† through whose efforts in 1862 the reformed methods were systematically introduced into the public schools, thus laying the foundation of a system which, based on a new method of approach to the child-mind, will never again be questioned or attacked.

The Art of Teaching is now defined as the Art of Questioning, and the great stimulus to thought in the modern teaching process is the Socratic question which places the burden of thought upon the learner.

This reform in educational practice instituted by Pestalozzi was supplemented and largely completed by the work of Friedrich Froebel, the founder of the kindergarten. Like Pestalozzi, Froebel places great emphasis on self-activity as a condition of true development, but in actual practice he worked out as no other educator has done, the principle that, having acquired knowledge or truth rightly, through self-activity, *expressive* activity must follow as necessary to produce assimilation of knowledge and growth of power. In other words, in education of whatever kind, *impression* must lead to and be followed by *expression*, while *expression* must *always* be the result of previous *impression*. The law of development, as enunciated by Froebel further requires that there shall be continuity and connectedness in education; continuity to adapt instruction to increased power, and connectedness to insure the right growth of knowledge.

The principle of continuity is thus explained:

"Development is produced by exercise which must arise from and be sustained by the thing's own activity. Exercise to produce development must be given at the right time, must always be in harmony with the nature of the thing developed, and proportionate to the strength of the thing. As that which is exercised grows constantly capable of higher and more varied activity, so must the exercise given grow continually higher and more varied in character, keeping pace with the development, never outrunning it too eagerly, nor lagging lazily behind, every stage growing naturally out of that which precedes."

The interconnection of all the parts of education and of

**Intellectual Arithmetic*, by Warren Colburn.

†The late Dr. Edward A. Sheldon, founder, and until his death, which occurred in 1897, Principal of the Oswego State Normal and Training School. Dr. Sheldon is rightly regarded as the founder of American Pestalozzianism.

all the parts of knowledge used in education is called by Froebel *Connectedness*.

"Knowledge grows when new facts are rightly connected with facts already arranged and organized, and when the connections perceived are made clearer and clearer, and widened and deepened and multiplied. The task of the educator must thus largely consist in bringing out and making clear and maintaining the connections of facts and things."

From the Froebelian standpoint, growth and development appear as phases of "a great drift of unification that animates all nature, prompting similars to seek each other out and to unite with an energy commensurate with their degree of similarity, forming ever newer, more complex, more refined unities; until in man we reach a form that seeks unity with all nature, with all time, and with all space—unity even with the infinite and eternal. It is the recognition of this great law and its application to early education, that has earned for Froebel the title, 'Discoverer of Childhood,' and made him the principal modern exponent of what is known as the 'New Education.' 'Education,' Froebel teaches us, 'must lead the child, must lead man to unification, to at-one-ment with life in all directions; it must lead him to be at one in and with himself, or in other words, in his conduct of life to harmonize thought, feeling, and will; it must lead him to unification with his kind, with his neighbor and society; with nature and her laws; and lastly with the Alpha and Omega of all life, with God.'"

Side by side with the rapid spread of kindergarten principles and practice, we note the rise and progress in this country during the past twenty years, of another educational movement known as Scientific Child-Study.

In dealing with educational problems, choice may be made between two methods of procedure. The first method is to follow theories and presume the facts upon which they rest. The second method is to first find the facts and then deduce underlying principles in order to build theories on them. This is the method of the workers in Scientific Child-Study. In this latest of intellectual interests, the method of inductive, evolutionary science, is applied to the study of the human spirit, and to-day scientists are "looking with eager eyes to see how the individual human organism, body, mind, and soul, originates, grows, develops." Experts are now studying children as Sir John Lubbock studied ants. As yet we can but faintly discern what the results of their investigations may mean in the future education of the race. Enough, however, has already been accomplished to suggest to some the placing of the work of education on an entirely new basis.

To sum up, we find as a marked characteristic of modern educational progress outside the Church, a growing determination and effort to "find out *what the child is*, to take him as *he is*, and then to proceed to develop him according to the necessities and laws of his being."

Correspondence.

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

AN EXPLANATION.

To the Editor of the Living Church:

Will you give me space for a personal statement? It has come to my knowledge that the paper on "The Sunday Question" which I read at the Church Congress last October, has been separately printed and distributed among the clergy of the Church and others. As there is nothing in the publication to indicate the authority under which it is issued, I beg to say that I am in no way responsible for this printing and distribution of the paper. Both have been done entirely without my knowledge. While I cannot but be gratified that others should consider the paper worthy of such publication, and am sensible of their generosity in publishing it, I think it due to myself to make this statement. I would also correct two errors in the printed title: the Congress was held in St. Paul, not in Minneapolis; and I am not a D.D.

Ann Arbor, Mich., Feb. 7th, 1900.

HENRY TATLOCK.

UNITED STATES CHURCH ARMY.

To the Editor of the Living Church:

DEAR SIR—Rev. Drs. Warren and Hughes, together with the undersigned, ask that you will kindly publish the following entire in your next week's issue and oblige,

Yours very respectfully,

New York, Jan. 26, 1900.

HENRY H. HADLEY.

REV. E. WALPOLE WARREN, D.D.,

REV. WILLIAM M. HUGHES, D.D.,

Clerical Directors:

REVEREND SIR—Two years ago, my resignation as lay director was offered to you as commissioners, which was not accepted because it was felt that more time and further experience were needed to test the value and permanency of the Church Army idea.

During the last two years, several of its most prominent features have been regularly established, and enough evidence furnished to demonstrate both the vitality and practicality of the Church Army work in the United States.

During this time I have been in receipt of no salary, and have paid into the treasury of the Church Army in New York the sum of \$4,898.33, also some \$1,500 to other branches of the work out of the city, all of which has been collected, partly from public meetings and partly through personal contributions.

In our joint letter to *The Churchman*, published Oct. 28, 1899, you referred to the fact that "more than three-fourths of General Hadley's time was devoted to raising funds for the support of the work, for which he is personally responsible."

The result of these facts has made it obligatory for me to turn my present attention to meeting personal obligations which are pressing.

The Church Army is now operating on a diocesan or local basis, throughout the country, so that no harm will come to the Posts now established in the different dioceses.

Whatever value lies in the Church Army idea, has been sufficiently demonstrated during the past four or five years, and will develop along the lines already indicated by experiment, independent of my personal supervision.

I beg leave, therefore, to present my resignation as lay director, to take effect as soon as possible, in order that I may feel myself free to take the lecture field in the interests of Total Abstinence and Rescue Work in New York and elsewhere.

Assuring you of my grateful appreciation of your counsel and cordial co-operation as commissioners, and my personal affection, I am,

Very faithfully yours,

HENRY H. HADLEY,

Lay Director U. S. Church Army,

288 Lexington Avenue, New York City.

January, 1900.

DEAR COL. HADLEY—We feel that you are more than entitled to send in your resignation as lay director of the U. S. Church Army; and we accept it with the less regret, because your arduous and painstaking efforts have successfully vindicated the undertaking of some such organization, as both practical and advantageous to the Church, if ever she is to recover the, at present, lost masses, to her ministrations.

The financial burden *you* have borne, in making the experiment, is far too great for you to be called upon to sustain any longer; and we deeply regret that for want of a larger and more generous backing, successes which lay within our reach, have not been attained. Enough, however, has been done in other dioceses than our own, to show the possibilities which lie before some such organization.

In severing our connection, by accepting your resignation, we delight to put on record your uniform consideration of our suggestions, and willingness to work, only too hard, to make the Army Movement a success.

Wishing you all prosperity in your future work, believe us,

Yours faithfully and obliged,

E. WALPOLE WARREN, D. D.,

Rector of St. James' Church, New York City.

WILLIAM M. HUGHES, S.T.D.,

Rector of the Church of the Redeemer, Morristown, N. J.

CHURCH ARMY OF PITTSBURGH.

To the Editor of the Living Church:

DEAR SIR—Although the work of the Church Army Commission and the United States Church Army, organized in the year 1896, has been laid down, the work of the Church Army in the United States in the Diocese of Pittsburgh, organized in the year 1895 under the authority of the Bishop of Pittsburgh, and the work of the Church Army in the Diocese of Connecticut, organized in the year 1899 under the authority of the Bishop of Connecticut, is perhaps in a more encouraging condition than ever before; and we trust that the work of the Church Army may continue to prosper and spread over the entire territory of the United States, as it has in England.

Very sincerely yours,

JAMES K. BAKEWELL,

Pittsburgh, Pa., February 3d, 1900.

Colonel.

BROTHERHOOD OF ST. ANDREW.

To the Editor of the Living Church:

It has been pointed out to me that my criticism of the Brotherhood of St. Andrew, given in the *Living Church Quarterly*, has received an application far wider than was intended. I regret this very much. It was not my purpose to pass an opinion on the Brotherhood at large, much less upon those earnest and faithful men who have its interests in charge; nor was I asked to do so. As the heading of the criticism shows, I spoke only of the Chapter in my own parish. And of it, I referred to the Chapter as a whole and not to the three or four men who have struggled to arouse the heavy and inert mass of members into activity. The rank and file of my Chapter have indeed disappointed me; but I am not prepared to say the same thing of other Chapters. It does not follow that because I made a severe criticism of my own Chapter, that I presumed to think it applied to all Chapters. There is no one who believes more in the Brotherhood as a brotherhood than I do; and I trust I shall not be quoted again as sitting in judgment on the Brotherhood. As well say that I did not believe in Sunday Schools, should I have occasion to report that my own Sunday School was approaching failure or had fallen asleep.

Yours very sincerely,

(Signed) JAMES S. STONE.

St. James' Rectory, Chicago, Jan. 24, 1900.

WHAT OTHERS THINK

THE JESUITS AND THE TEMPORAL POWER.

LONDON CHURCH TIMES.

WE are not of those who see the sinister working of the Jesuits in every department of modern life. Their power is sufficiently great and, we may add, sufficiently mischievous, without our being forced to invest them with the attributes of omniscience and omnipotence. That they are the most powerful Order in the Roman Communion; that they control, whenever they want to do so, the Roman Court itself, is known to friends and foes alike. That they are fond of angling in troubled waters, and thrive when shorter-sighted people quarrel, are facts which are witnessed to by their whole history. The very fact that they emerged after half a century with unimpaired vitality from the odium caused by the *Provincial Letters* is but one more instance of the skill and courage and industry which the Order seems always to know how to command. And yet, harsh as it may seem, we cannot but think that the judgment is just which declares that the force of religion, as religion, in the Roman Church is in an inverse ratio to the success of the Jesuit Order.

Its fundamental principle is in direct and irreconcilable conflict with those on which national life in every free and civilized country is built up. It is open, of course, to the apologist of the Jesuit Order to say, "so much the worse then for national life." But other people who do not share his collectivist conception of Christianity will have little doubt about the final issue of a conflict in which freedom is pitted against blind and unintelligent obedience. But the serious feature of the conflict which is now going on in every country where the Jesuits' power has prevailed, is that the maintainers of national life, that is, nine-tenths of the intelligent portion of the community, in every Roman Catholic country find them-

selves forced to choose between the ruling religion and their own ideals. It is no wonder, then, if we have to deplore the growing separation on the Continent between religion and education.

Unfortunately, so far as we may forecast the future from the past, this separation seems likely to grow wider as time goes on. We have seen how the decisions of 1854 and 1870 were nothing but the final word of disputes and developments extending through centuries. Their genesis is to be sought in earlier guesses at truth. Similarly the disputes of the schools and the half-articulate devotions of the multitude to-day are the soil from which are to spring the full-grown dogmata of the future, unless indeed some catastrophic upheaval should happen first to turn the whole history of Latin Christianity into a new channel. Without this, however, it would seem pretty certain that the next infallible decree will assert the necessity of the Temporal Power. Indeed, a Jesuit teacher has already declared that "we are entitled to conclude that this declaration of the necessity of worldly possession contains infallible truth; consequently, every Catholic is forbidden to doubt this necessity or to contest it."

It is true that opinions vary as to the extent of this Temporal Power, some being willing to limit it to the City of Rome, or even to the Vatican. But still there seems to be a general consensus that some amount of temporal power is absolutely necessary to the Pope if he is to be free from external compulsion in the promulgation of his infallible decrees. Students of history who call to mind the records of the Papal States will not look forward with much satisfaction to the prospect of the restoration of a quasi-theocratical form of government under the Pope, whatever the extent of his domain. What, however, it concerns us most to notice just now is the disturbing force which this besotted maintenance of a necessity of the Temporal Power to the Pope exercises in Italian politics. That is to say, so long as the present policy of the Court of Rome remains what it is, it must continue to be regarded as the enemy of social order and orderly progress in proportion as that policy is backed by power.

CHURCH JOURNALISM IN CHICAGO.

CHICAGO CHRONICLE.

THE first notable attempt to establish in Chicago a paper in the interest of the Protestant Episcopal Church was made by James Grant Wilson in 1857. He was a man of fine education and pleasing manners, and he had money at his command in the East. He was a devoted Episcopalian, and more to be of service to that Church than to give employment to himself, he started the *Chicago Examiner*, which, according to the legend under the date line, was devoted to literature and to general and Church matters. It was carefully and even daintily written, and had some attentive readers. It was pleasant reading, to say the least of it. But it did not live beyond a year and a half, and after its death Mr. Wilson returned to the East. He went into the Civil War with a New York regiment and came out of the War a brigadier general. Since then he has done a large amount of literary work and has published several books, one of them being the *Grant and Washington letters*.

There have been other attempts since then to establish an organ of the Episcopal Church in this city, but the most successful has been THE LIVING CHURCH, which Dr. Leffingwell has conducted for the last twenty-three years. The paper during all this time has been interesting and valuable, but now he has surrendered the editorship, the property having been sold to The Young Churchman Company at Milwaukee. . . . The Young Churchman Company, to which the paper has been transferred, has at its head L. H. Morehouse, and is in the business of publishing Church books, periodicals and pamphlets, and has better facilities than any similar establishment in Chicago for publishing THE LIVING CHURCH.

[TO MAKE the history complete it should be added to the above, that the *American Churchman*, which was edited by the Rev. Thomas H. Smith, and was published in Chicago, was purchased by a Milwaukee Churchman about the year 1870, and was removed to this city and edited by Hugh Miller Thompson, D.D., now Bishop of Mississippi, then a professor at Nashotah Theological Seminary. The paper became famous under Dr. Thompson's editorship; but owing to a lack of good business management, and its control being entirely in the hands of one man, a good offer from *The Churchman* secured its subscription list, and the paper was discontinued. History repeats itself in the moving of another paper to Milwaukee, but it goes into the hands of a corporation strong enough to carry it forward to even greater success, we hope, than its past record.]

EDITOR LIVING CHURCH.]

Editorials and Comments

The Living Church.

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THE LATEST ROMAN DEVELOPMENTS.

MR. ST. GEORGE MIVART, famous for his scientific learning, has for some time been recognized as the "free lance" of the Roman Communion in England. He is irrepressible, and worries his ecclesiastical superiors from time to time with daring theological speculations, calculated, and perhaps designed, to test the forbearance of the Roman Curia.

Many of our readers can no doubt recall certain startling articles contributed to the *Nineteenth Century* several years ago, wherein Dr. Mivart argued that some elements of happiness might be enjoyed in hell. They will also remember that the daring writer was compelled to retract his articles, although he took pains, when doing so, to leave the public in doubt as to what particular views or statements in his articles made the retraction necessary. In short, while abandoning his articles, he did not disavow any particular views contained in them. The repressive action of the Roman Curia, in this case, produced unconcealed satisfaction among certain English Romanists.

Dr. Mivart could hardly be expected to enjoy this, and it would seem that he has been waiting for a convenient opportunity to retort upon the authorities which were responsible for his humiliation. In an article contributed to the *Nineteenth Century* for January, entitled, *The Continuity of Catholicism*, he assails the Roman Curia "as the one dangerous and deadly foe of Catholicity." He says:

"The Curia has learnt nothing as to the real condition of mankind beyond its own surroundings. Certainly it has learnt nothing as to the nature and tendencies of that dominant factor in the world—our own race. Essentially despotic, it has still no glimmering of the truth that the English-speaking peoples have thrown off, once and forever, despotism of whatsoever kind, and will never submit to the centralized tyranny which is the Curialist's only notion of government. A love for legal, constitutional rule is with us an inextinguishable passion. It is this spirit, also, which is the true 'Americanism' across the Atlantic, where it dominates as it does in these islands which gave it birth."

In using such language, he disclaims any reference to Leo XIII. or to many exemplary Cardinals, but elsewhere in his article does not hesitate to condemn in unsparing terms cer-

tain Papal utterances affecting faith and morals, including several made by the present Pope. Thus, alluding to Leo's recent encyclical on Scripture, *Providentissimus Deus*, he says, "The Pope's declaration that the Bible 'can contain no errors' is but a matter of formal parade, only saved from falsehood by a more ingenious than honest distinction between 'errors' and 'untruths,' whereby theologians are able to declare that statements 'utterly untrue' are entirely 'free from error.'"

All this is sufficiently startling, and would alone account for the fierce indignation which has been displayed by papal officials in England on account of the article in question. But what should attract the most attention from the religious world in general, by reason of its bearing on fundamental doctrine and the future of Christianity, is the theory of continuity which Dr. Mivart broaches.

THE NEW THEORY OF CONTINUITY.

Not many months since, this writer made an attack upon the claim of continuity made in behalf of the English Church, making use of the marked changes which the Burial Office of our Prayer Book has undergone, by which it has been converted from an Office for the benefit of the departed into one designed entirely for the edification of the living—as if the continuity of a portion of the Catholic Church could be broken by changes made in one of its minor Offices. Having in mind the inevitable retort, that much greater changes have occurred in the Roman Communion, along other and more fundamental lines, he propounds a theory of continuity which he believes will vindicate Roman continuity without saving Anglican continuity.

His theory of continuity amounts, in brief, to this. Many and radical changes in doctrine and practice may occur in the Church without breaking its true continuity, provided the changes are gradual, no considerable changes taking place suddenly. He says, "It is a notorious fact that many modifications as to worship and ecclesiastical organization, and many developments of doctrine, have taken place, in the Roman Church, between the end of the third and of the nineteenth centuries. It is, however, a fact equally notorious that no such sudden and considerable changes have simultaneously occurred within it as would constitute 'a breach of continuity.'"

He distinguishes carefully between changes in unofficial theological and popular opinion, and changes in the formal dogmas of the Church. The development of a doctrine goes on for a long time before it is crystallized in authoritative phrases. But, according to Dr. Mivart, the course of development is not necessarily checked by the language of dogma. "Dogmas cannot be explicitly called in question," he says, but adds, "they may be so explained . . . that they thereby become (practically) explained away or even reversed." He proceeds to enumerate some of the modifications of belief which have taken place in the Roman Church, although denying the supposition that he himself adopts all the novel views to which he calls attention. The list is certainly a remarkable one. We shall confine our attention to the more radical points.

The Roman Church, in common with the rest of the Catholic Church, has in days gone by held, with the ancient Fathers, that novelty in doctrine is a proof of error. Dr. Mivart tells us that this principle is being abandoned for the belief that "Opinions which are newest are generally truest." The circumstance that a belief is a specially old one makes its truth at once an object of suspicion. "Instead of proclaiming that to be true which has been believed '*Semper, ubique et ab omnibus*,' we may confidently affirm that whatever has been so believed is most probably false." This new departure means apparently that the Faith is ceasing to be regarded as a deposit, committed to the Church in the beginning, and intended to be preserved forever; and is coming to be treated as the outcome of human scholarship and speculation. The change is certainly a revolutionary one.

Dr. Mivart says that his co-religionists are rapidly abandoning their former belief in the inerrancy of Scripture, and suggests that profane writers have an inspiration similar to that of the sacred writers, differing only in degree. He adds

that the blunder of Rome in condemning Galileo, on the basis of an antiquated biblical exegesis, has led to a surrender of the principle which makes the Church the authoritative interpreter of the Bible.

"No man of education now regards the Biblical account of 'the fall,'" he says, "as more than a 'myth intended to symbolize some moral lapse of the earliest races of mankind,' or, possibly, 'the first awakening of the human conscience to a perception of right and wrong.'"

He asserts that "many modern Catholics as orthodox as learned" hold that "Christ's life and death have served to set before us a great 'object lesson' [the theory of Grotius]. Such Catholics affirm that, beyond this, they know not, and that no one knows, 'how' man was benefitted by the passion of Christ Jesus. All they know is that it has availed with God, as any other means would have availed had God so willed it."

He says that the worship of God as Zeus or Athene, or as any other pagan deity who can be used to symbolize a worthy ideal, has been defended and conceded, with the remark that such practices should be *privately* followed at present. It is stated that the Madonna is worshipped in the Brompton Oratory by certain persons, as the only available representative of Venus.

A "learned theologian (high in office and in great favor with the Pope)" is cited as asserting that the faith in our Lord's resurrection would not be shaken, if it were proved that His Body rotted in the grave, "because we do not know in what the essence of a body consists."

The doctrine of our Lord's Virgin-birth is said to be interpreted by some as meaning that His mother was a young woman. And the recent high honors paid to St. Joseph are interpreted as perhaps constituting a providential preparation for an acknowledgment of his being the natural father of Christ.

Now we are inclined to believe that Dr. Mivart has a vivid imagination; and, when we bear in mind his obvious desire to startle, and his love of paradox, we are driven to the conviction that his picture of the present state of opinion in the Roman Church is to some extent a caricature. But, unless he is guilty of false witness, which would be quite contrary to his well-known character, he states certain facts which are quite sufficient to cause alarm. The situation which is revealed is very significant.

THE SIGNIFICANCE OF THE SITUATION.

What Dr. Mivart writes affords clear proof of what many observers have needed no proof—that the Roman methods of repression do not secure that uniformity of belief which they are intended to secure. There are parties in the Roman Communion which differ as widely in their principles as do Anglican parties. The papal discipline cannot remove these differences, but merely makes Roman ecclesiastics more cautious in their public utterances, and gives an appearance of unity which does not exist. Moreover, this excessive repression of utterance has the effect of depriving individual speculation of the restraining influences which correct the vagaries of more open discussion. The wildest fancies and crudest inferences from contemporary discovery remain unhampered and uncorrected because carried on in privacy. Thought cannot be guided unless its open expression is reasonably encouraged. And the appearance of disunity which attends the airing of private opinions is a necessary condition prerequisite of real unity of belief—a unity which comes from comparison of notes and consequent softening down of individual vagaries. No where is individualism more pronounced in reality than among the thinkers of the Roman obedience.

But we recognize in the theory of development which seems to be gaining ground among Roman thinkers, a principle which, under various forms, is threatening the very life of Christianity. What is called the "new theology" is a radical example of the latest theory of development—a theory which looks upon religious truth as acquired by human thought and research, and which is continually reading revolutionary meanings into the ancient phrases by which the Faith once for all delivered has been defined. We may return to this subject at a future date. We have not the space to follow it up now; and content ourselves with the assertion that a course of development which changes the Christian religion into something which differs *in kind* from its original, however gradually the change takes place, will destroy Christianity if it is not stayed.

We do not feel like exulting over Rome in such a matter. The duty of the hour is to rally for the preservation of all that makes life worth living for.

EDITORIAL NOTES.

THE editor of *The Church Standard*, who, in the person of the Rev. John Fulton, D.D., LL.D., will be remembered as one of the founders of THE LIVING CHURCH, makes reference to the change in editorship and publication office of this paper, in very graceful words. His reminiscences of the first two years of THE LIVING CHURCH, when it was under the joint management of Dr. Harris, Dr. Cushman, and himself, are of much interest. He writes as follows:

"There was 'lots of fun' in that editorial adventure, short as it was. It had been covenanted and agreed that the authorship of our articles should never be divulged; and once a week, when the editorial trio communicated to each other the personal letters they had severally received, the mistakes of their correspondents were amusing. Hardly anyone ever made a good guess at the writer of an article which had roused him to expostulate, or chide, or argue, or applaud, or occasionally—and that thing did happen *occasionally*—to write a line of thanks. The blunders were amusing in themselves, but when they were accompanied with the writer's reasons for feeling positive that the real culprit or benefactor could not possibly have done the deed, there was loud mirth in the sanctum."

Dr. Fulton generously disclaims any personal credit for the success of THE LIVING CHURCH, declaring that that success has been entirely due to the work of Dr. Leffingwell, and that it was only natural that THE LIVING CHURCH could not continue, "starting without capital," "by the unpaid labor of two men who were at the head of large and important parishes, even with Cushman's valuable help."

At any rate, the editorial experience was no doubt a helpful one to Dr. Fulton himself, for there have been few instances in American religious journalism, in which so large editorial ability has been displayed as in *The Church Standard* under its present management.

To the senior member and president of The Young Churchman Company, the reminiscence of the past which is further mentioned, in which swords were crossed that have since been beaten into linotype metal if not into ploughshares, the past has left no trace of bitterness; while to the immediate Editor who now succeeds to the work so well begun by Dr. Fulton and his associates so many years ago, the ancient history of those days of warfare, when there were indeed giants in our land, is dimly associated with other undated days when the Amorites, the Amalekites, and the Hittites, were actively engaged in laying the foundations for the archaeological science of to-day. Ancient history is a happy hunting ground in which there is no perspective in the way of dates.

ATLANTA UNIVERSITY has commenced an investigation into the careers of college-bred Negroes. This has been suggested in part by the quantity of loose talk and speculation there is in regard to what the young Negroes who have received a college education do for a living, and how successful they are, and will answer the queries as to the numbers of Negroes who have been given the higher training. Dr. W. E. B. DuBois, professor of Economics in Atlanta University, is in charge of the work, and will make his complete report in the Annual Negro Conference at Atlanta University, May, 1900. His inquiries, so far, indicate between 1200 and 1500 living Negro college graduates. To these, in all cases where addresses could be obtained, he has sent carefully prepared schedules of questions, covering family life, scholastic life, occupation since graduation, literary efforts, official positions and financial success. The answers are coming in rapidly, and all things indicate full and valuable returns. It is only by such careful statistical studies that the necessary light can be thrown on the vexed Negro problems, and it is believed that the results of the present inquiry under Dr. DuBois' able management will prove very interesting, and at the same time extremely instructive and useful.

WHEN Bishop McLaren found that he was unable to visit Porto Rico, he was charged by the Church Commission to delegate the duty of visitation to any of the other Bishops at his discretion, who might find himself able to go. The Bishop of Milwaukee was also obliged to decline, but we now learn that the venerable Bishop of Minnesota has accepted the delegated work, and left from a Florida port on February 8th. Bishop Whipple has a son, Major C. H. Whipple, U. S. A., now in Porto

Rico, where he is Chief Paymaster. It is remembered in this connection, that Bishop Whipple held the first non-Roman service ever held in Cuba, in Havana, in 1871.

THE English papers record the death of the Rev. Canon Richard Watson Dixon, best known to the public generally as the author of his extensive *History of The Church of England from The Abolition of The Roman Jurisdiction*. This eminent work is as painstaking as it is exhaustive. In four large octavo volumes, the events of the years from A.D. 1529 to the death of Queen Mary, in 1558, are succinctly set down, with a wealth of quotations from contemporary documents, establishing with a fulness quite beyond controversy, the unbroken continuity of the Church of England from the earliest times to the accession of Queen Elizabeth. It had been the hope of many that the series might have been continued to cover at any rate the earlier part of the reign of Queen Elizabeth, or not all the years up to the English Revolution. That hope is now at an end with the sudden death of the author. Canon Dixon was also a poet of no mean reputation, though perhaps not largely known on this side of the water, except in connection with the History before referred to.

THE death of Professor Wm. Henry Green, of Princeton University, removes one who has been a power in vindicating the historical character of the Old Testament in controversy with critics of the destructive school. Professor Green had made a thorough study of the Higher Criticism, and of other phases of criticism of the Old Testament, and as a result, was convinced of the substantial accuracy of the position called Orthodox, which has not transformed the Historical Books into a series of poetic fables. He was one of the few American scholars, other than those of the extreme "Broad" school, whose works are familiar and are largely quoted across the water, and his later books received very careful and very cordial treatment in the pages of the *Church Quarterly Review*. The chair which he has filled so well at Princeton will be difficult indeed to fill in succession to him.

THE sudden death of the Rev. Hall Harrison, D.D., late rector of St. John's Church, Ellicott City, Maryland, will bring sorrow to a long list of old-time friends and associates. Dr. Harrison was richly endowed with intellectual gifts, and ranked as one of the deepest scholars in this Church. He was a "high" Churchman in the days when it brought opprobrium upon one to stand for such principles. He was an admirer and follower of the late Bishop Whittingham, who was one of the greatest Bishops of the American Church. Dr. Harrison was for thirty-one years rector of St. John's parish, Ellicott City. He served the Church in his diocese in many important offices; and was also a member of General Convention, serving on some of the most distinguished of the committees, where his ripe scholarship was fully appreciated by all of his associates. May he rest in peace!

LITERARY

A Critical History of the Doctrine of the Future Life in Israel, in Judaism, and in Christianity; or, Hebrew, Jewish, and Christian Eschatology from the Pre-prophetic times till the close of the New Testament Canon. Being the Jowett Lectures for 1898-99. By R. H. Charles, D.D. London: A. & C. Black. New York: The Macmillan Co.

This is an ambitious work, based upon severe industry and a unique acquaintance with non-canonical Jewish literature. But considered as an attempt to interpret Holy Scripture, and as an essay in Biblical theology, it is a wretched failure, and contains almost as many errors as pages.

On page 84, the author writes: "If the following pages betray at times signs of indecision, they do but reflect the present attitude of the writer; for though he has elected to follow the conclusions of the more advanced critics, it is with great hesitation that he has done so." We fail to discover any of

the indecision to which he refers, but his acknowledgment of uncertainty as to his acceptance of the conclusions of the more advanced critics is significant. It means that he has ventured to publish to the world what purports to be a true account of the development of eschatological ideas among the Israelites, but which, according to his own confession, is based upon an arrangement of sacred history as a whole, concerning which he is uncertain. When we remember that "the more advanced critics" revolutionize the traditionally accepted order of sacred history, the position taken by Dr. Charles fills us with wonder. What value can his book have, except as an illustration of the radical changes in biblical exegesis which the conclusions of the Wellhausen school involve?

Dr. Charles assures us that the ancient Israelites were at first henotheists; i. e., they had one national God, but were untaught in the doctrine that there is but one God in heaven and earth. Their religious development is treated rationalistically, as if it were the outcome of natural evolution.

Everywhere the Scriptures are interpreted as meaning nothing deeper than what their writers were likely to have had fully in mind, when their alleged date and place in Israel's development is considered. Their inspiration, apparently, is regarded as nothing more than religious genius, such as Gautama might share in. The truth that the Holy Ghost infused meanings into the language of the prophets of which they were probably unconscious—meanings which the course of subsequent history alone would unfold—is completely neglected. Accordingly, many imaginary contradictions in eschatological teaching are discovered. Passages which are enigmatical on the naturalistic basis are treated as interpolations, etc., etc.

The New Testament is not spared. On page 310, the writer says that we need not be surprised if the eschatology of the New Testament "should, to some extent, present similar incongruous phenomena as the Old Testament and subsequent Jewish literature." He adds that such inconsistencies will be estimated by him at their true value. "That their existence, however, in the New Testament Canon, can give them no claim on the acceptance of the Church, follows from their inherent discordance with the Christian fundamental doctrines of God and Christ." Among such alien elements, he reckons the doctrine of eternal damnation and of the resurrection of the wicked for judgment.

Our writer evidently does not acknowledge any real authority inhering in the teaching of Holy Scripture as such. He remarks, for example, that the Apocalypse is "admittedly a conglomerate of ill-accorded elements. The ripest products of Christian thought and experience lie side by side with the most unadulterated Judaism."

Pompeii: Its Life and Art. By August Mau, German Archæological Institute in Rome. Translated into English by Francis W. Kelsey, University of Michigan. Profusely illustrated. 8vo. Handsomely bound in half leather, gilt top. In box. New York: The Macmillan Company. \$6.00 net.

This is one of the notable books of the season and will take rank among the monumental publications of the Macmillan Company. The richness of the setting is well merited by the work which it covers, the result of twenty-five years of scholarly research among the unique ruins, where the author lived in summer, working up his materials during the winter in Rome. The completed work is now first given in English, translation and illustration being admirably done and with the author's co-operation. The first part contains an account of the unimportant and rather obscure city near the base of what was supposed to be an extinct volcano, and of its rebuilding after partial destruction by an earthquake. The larger division of the work is descriptive of the excavations and what they have brought to light. At the close we have an interesting account of the people, their life, arts, and occupations, so far as may be ascertained from the ruins and from contemporary documents. There are about two hundred half-tone illustrations (ten full-page photogravures) and numerous drawings and plans.

Prof. Mau, with his facile pen and solar pencil, brings the old, dead city to our homes, where we may study it leisurely under his guidance, and learn more about it than by aimless wanderings amidst its ruins. He shows us how the people lived, their homes, their baths, their streets and temples, their industries, amusements, and decorations. Wisely, as we think, he has passed by some abhorrent phases of Pompeian art; they are too deeply grown in the ruins to be effaced by volcanic fires.

Pilkington of Uganda. By Charles F. Harford-Battersby, M.A., M.D., Principal of Livingstone College. With Introductory Chapters by A. T. Pierson, D.D., and I. H. Shrine. New York, Chicago, Toronto: Fleming H. Revell Company.

A notable book of a very notable career; the career far more notable than the book; and yet the latter a most distinct contribution to modern Christian enthusiasm centering upon and making its supreme sacrifice for Africa. The great forerunner, David Livingstone, was the resurrection of the dead-and-buried conscience of Christendom in reference to Africa; and in the short space of less than thirty years since his death, "the open sore of Africa," slavery, has received its death blow, the continent is being railroaded and developed for and by modern commerce, and Christianity is witnessing triumphs such as have not been since the days of the Apostles. The miracle of the time is that the Gospel has not only "proclaimed," but also has effected "liberty to the captive and the opening of the prison to them that are bound."

George Pilkington was one of a group of university men, who were the outcome of complex influences, intellectualism dedicating itself to altruism and religion, and forcing the best culture of university life to a consecration that for generations it had neither known nor approved. Culture for culture's sake had heard a new voice, and that voice was, "Freely ye have received, freely give." College settlements on social and religious lines, and the great missionary spirit, that divine travail for souls that has had Africa for its "field" and its "fruit,"—these have been the two distinct religious evolutions of Cambridge during the past generation.

This book consists largely of Pilkington's own letters. His school days are traced at Uppingham, where he came under the influence of that great master, Edward Thring, and where his life largely took its direction. He developed into a solid scholar and proceeded to Cambridge with a good reputation. Here he came under the influence of Moody, who held a great revival in Cambridge in 1882. Moody at first was much ridiculed, his first address on Daniel, whom he called "Danuel," provoking much amusement, Sankey's solo being encored. However, Moody conquered a place for himself in this center of culture, and Pilkington for Africa and C. T. Studd, the well-known cricketer, for China, with many associates, were the fruit of his enthusiasm. In all his subsequent life, George Pilkington never lost that which he believed he gained at the time, and this he called his conversion.

Africa was written upon his heart as upon that of Livingstone, and, after a reluctant consent from his parents, he proceeded thither in January, 1890, his objective point being Uganda, the land of Hannington, of Mackay, and of Parker, and a host of heroes who have "hazarded their lives" for the sake of their black brothers. This book is necessary to the understanding of this great work of the Church in Uganda, the most marvellous of all Christian works of the century. Pilkington has been pre-eminently the linguist of this miracle of missions. A teaching, preaching layman, with one passion, "to know nothing among men save Jesus Christ and Him crucified," with one chief gift, the gift of languages; and to both his too short life was consecrated with a zeal that had neither questions as to sacrifice, nor doubts as to success.

Just one quotation; writing of the services in the new Church in Buganda, Sunday, August 7th, 1892, he says:

"The new church, really a magnificent building that impresses you like a Cathedral, was opened last Sunday. The King came, and a vast congregation, enough to fill the church twice; not much short, I think, of 10,000 people. I read the Bishop's letter, and Henry and Nicodemo (natives) preached. This morning there was a congregation of 3,000 or 4,000, I think. I preached on Matthew xxii., and we had Communion, to which about 100 stayed."

This in one place, and all the fruit of less than ten years' labor. Truly, "they that sow in tears shall reap in joy."

been the prime movers among the greatest Christian and social revolutions of the century.

To quote the biographer: "To them, women are the inception of reverence, of Education, of recognition in administrative and executive work. . . . To them, the philanthropy of the last and present centuries owes its impulse and maintenance. They welcomed Stephenson and inaugurated railway enterprise. They refused to support every scheme in which they detected the taint of selfish aggrandisement, the omen of deterioration for others. . . . They surrendered in old time profitable trades as maltsters and brewers, that they might not offend the inward light which bade them care for their brother's soul. . . . They ransomed their own slaves in America before the end of the last century. They furthered the abolition of slavery in the Indies and in America to an extent now wholly forgotten."

Elizabeth Pease Nichol was in the very heart of the movements for the education and elevation of the masses in England, for their redemption from semi-barbarism; she was one of the sweet apostles whose mission it was to "proclaim liberty to the captive," and was of that glorious company who ceased not to teach and to preach that "God hath created all men free." She was the friend and coadjutor of William Lloyd Garrison and Wendell Phillips, and her Darlington home frequently welcomed these apostles of freedom. A most disinterested, beautiful life, touching the world in all its large social interests, unresting in its devotion for the redemption of the life of the masses from the vices that afflicted them and the cruel disabilities that robbed them, the life of Mrs. Nichol was worthy of being written, and the author has made a distinct contribution to the social and religious history of the century. The student of social questions will find it both helpful and inspiring and full of interest.

The Land of Israel. A Text-Book on the Geography of the Holy Land embodying the Results of Recent Research. By Robert Laird Stewart, D.D., Professor of Pastoral Theology and Biblical Archaeology in the Theological Seminary of Lincoln University, Pa. Chicago: Fleming H. Revell Co.

One of the most useful Handbooks to the study of the Bible that has for some time past been offered to students, we welcome gladly in this admirable manual from the pen of Dr. Stewart. As he says truly about the Geography of Palestine, in view of the growing importance of the study, a desideration is a Text-Book "abreast of the latest explorations, in which the student may find a summary of the characteristic features and historical associations of every place of importance mentioned in the Scripture whose site has been definitely located." Much important information that is hidden away in the records of the Palestine Exploration Fund, in the larger Historical Geographies, or works on Scriptural Topography, which many a man is aware of as existing, and yet cannot readily obtain for himself, he will find here put together in an orderly form, and judiciously selected. Thus to clergymen, Bible Classes, and in fact, students in general, it will prove of great practical helpfulness. The strong local coloring of the Biblical writings, and, perhaps, even of the books of the Pentateuch especially, must have an effect, we think, upon every candid mind in favor of their early date and genuineness, in which it is very evident that Dr. Stewart himself is a confident believer. For instance, Abraham in Gen. xv. 16, is warned that his seed must dwell a time in Egypt, and return again in the fourth generation, because "the iniquity of the Amorites is not yet full"; whilst the Babylonians, at or before the time of Abraham, were accustomed to refer to the country, by the title of "mat Amuri," the "land of the Amorites." To appreciate all this, however, the book must be read. If anyone is disposed to infer that, because it calls itself a Text-Book, it must be wanting in interest to the ordinary reader, all that we can say is that we ourselves have gone through it from beginning to end with the most cordial enjoyment.

In a volume containing so many proper names, some misprints are, perhaps, unavoidable; still we have noticed quite a good number here and there; and in a Text-Book, these are, of course, of more importance than they otherwise would be. Such are, Amelek, p. 88; Hamah, p. 246; Zephion, p. 291; Chadorlaomer, p. 294. "By" and "of" are interchanged on p. 191. Wrong references occur upon pp. 33, 125, 309; and there is a confusion now and then with the minor localities, between east and west, or other points of the compass, e. g. pp. 125, 115, 247, etc. There are seventeen maps, and illustrations which have the merit of being different from those that we ordinarily meet with in books upon the Holy Land.

Elizabeth Pease Nichol. By M. Stoddart, Author of "John Stuart Blackie," etc. Portraits and Illustrations. London: J. M. Dent & Co. New York: E. P. Dutton & Co. \$2.00.

A far more notable Life this than the reader would at first dream. Elizabeth Pease Nichol was a member of a family of Quakers who settled in Darlington early in the Eighteenth Century, and who have made the town of Darlington famous as the focus whence have radiated some of the greatest reforms of modern times. In their greatest prosperity, the Quakers in England numbered but 40,000 adherents; and yet they have

BELMONT. A Tale of the New South.

BY VIRGINIA C. CASTLEMAN.

CHAPTER I.

THE ARRIVAL.

THE steamer *Wakefield* was making the third of her tri-weekly trips down the Potomac River one afternoon in early October. She had on board her usual miscellaneous cargo of freight, cattle, and passengers. The latter were not numerous, for the season of city exodus was past, and the summer boarders were no longer conspicuous as travelers. But yet the *Wakefield*, named for the birthplace of the famous Washington, held her own as the favored vessel of the Virginia folk, both blue blood and peasantry, while a generous sprinkling of the dark-skinned Africans, who vaunted their newly acquired privileges of equal citizenship, appropriated to themselves as many of the best camp-chairs as the vigilance of the stewardess allowed. Herself one of the negro race, she felt too keenly the importance of her position to allow any overdue infringement of what she still claimed to be an inferior class, despite her own ascendancy.

She heartily endorsed the indignation of officers and white passengers when an aggressive African dared demand a state-room used "by the quality." "Go long wid yer, here's de darky cabin, and here yer kin sleep or else tek yer chance wid de po' white trash what don't git state-rooms!" she cried, jingling the keys defiantly in the face of the subdued applicants. "Does yer think de Washin'tuns and de Lees and de Wirts and de Carltons and de Randolphs, dem what favors de *Wakefield* wid der patronage, is agoin' to tek a state-room dat a black-skinned pusson has *oderized*? I reckon *not*."

On this particular day, a party of sportsmen were on the way to the Tidewater section for a week's sport. A whole day on a second-rate vessel, whose machinery is not the most noiseless, and whose bill of fare is, to say the least, not always appetizing, is likely to grow tiresome as the sun nears the horizon. To pass Mount Vernon with ship bell tolling, to be reminded that you have left city sights and sounds and are soon to be entertained in the very heart of Virginia hospitality and aristocracy, is a splendid theme for an enthusiastic starter upon a tedious journey; but even such a subject wears itself out in conversation, and for some hours past, the would-be huntsmen had ceased to find amusement in the oft-repeated landing scenes, where miles of sand stretched away from the tumble-down wharves, crowded usually with negroes in tattered garments, who assisted in the loading and unloading of the freight.

"If this were the fishing season we would find some novelty in the scene," remarked the host of the party, a tall, sturdily built young fellow in sporting costume, who kept referring to his watch and uttering exclamations of impatience at the boat's delay.

"Take care of your words, my boy!" said one of his companions, glancing warningly across the deck as he spoke.

"Humph! didn't know there was a lady on board this old hulk," and the speaker's eyes rested admiringly upon the young woman in question, who had just emerged from the saloon, book in hand, and was standing by the railing, silently watching the foam around the *Wakefield's* bow, as she moved heavily off from the wharf.

The young lady was of medium height, with a figure perfect in outline, yet slender almost to thinness in a tight fitting dress of dark green serge, with velvet turban to match. The young Virginian took in at a glance the dainty outfit, including the neat traveling shoes, and dark tan gloves fitting to perfection the owner's shapely hands. But it was the glint of the sunlight upon hair of brightest brown which riveted his keen eye, quick to note the effect of color.

"Confound my luck!" he whispered. "It isn't often I let loose. I hope she didn't hear me!" Then with the gallantry of the men of his section, he stepped quietly forward, secured a comfortable chair, and placed it within the lady's reach, touching his hat with deference and no shadow of effrontery. The girl, for she was hardly more in years, turned her head quickly, the color in her cheeks showing brilliantly through her thin veil, and saying in a gentle voice, "I thank you," took the proffered chair and opened her book quietly without a

second glance at the stranger; indeed, she had scarcely raised her eyes to the young man's face.

"You're a cheeky one, Rowland," said a blonde young man, touching his host lightly on the shoulder. "Here are the rest of us, dying of *ennui*, and longing for a chance at knight errantry, and you coolly step to the front without a second's hesitation. Was it worth the trouble? Are her eyes blue, brown, or hazel?"

Walter Rowland glanced somewhat haughtily at the speaker. "In my country, Reid, lack of courtesy is unpardonable. I would have done the same for any woman, young or old."

"I believe you," was young Reid's reply; he was touched for the moment by his friend's earnestness—so unlike the social hypocrisy of the day.

"Here we are, men, at last!" were the next words spoken, "there's the spring wagon and the buggy. Get your traps together."

The steamer slowly drew up to the pier; some half hour previous she had turned into the blue waters of the creek; and here, where the steep bank ran up to a wooded hill, the numerous vehicles in waiting showed that the landing was one of importance.

"Come, boys, gang-plank's down!" As the party of men proceeded to go down stairs, Rowland, who had stood aside to let his friends pass, turned hastily back towards the aforementioned young lady.

"You are a stranger, I see, and probably expecting friends to meet you. Can I be of service? Let me have the gripsack," and he stood bareheaded to await the reply.

"No, thank you, it is not heavy. May I ask you if you can point out the Belmont carriage? It was to meet me here."

"Belmont? Oh yes! There it is, just around the curve—horses a bit restive. I will send the man to you. Good evening."

In a few moments, a head, fashioned after the monkey order, appeared at the top of the stairs.

"Miss Carey, mum? At yer sarvice, miss. I'm Joel, de Belmont coachman. Kerridge is awaitin' below. Baggage, miss? Be keerful of dese steps, miss, and walk in de middle ob de plank. Dar yer is! Miss Betty, she de house-keeper, done come to meet yer, 'cause de missis 'ain't feel like tekin' de long drive to de Ferry an' back. Whoa, Fly! You boy, hold dat horse tight till lady git fixed. Miss Betty, here's Miss Carey. Now, den, Sam, gimme de lines. Got to be mighty keerful dis drive, I'll tell yer; so Mister Rowland say, minit ago."

And they were off, Joel and Sam in front, Miss Betty and her charge on the back seat, enveloped in carriage robes; for the sun had set, and frost was in the night air.

"Had a long day, Miss?" was the housekeeper's laconic question, after they were settled among the luxurious cushions.

"Very," was the low reply. "How far is it to Belmont?"

"Nigh onto six miles. Good road. Horses make it in less than an hour. They're a bit wild, but Joel's a good driver."

"I'm not afraid of horses," was the quiet reply, and then a long silence ensued. The young lady was wrapped in her own thoughts, yet she saw as in a dream the black horses speeding through a level country which boasted of as fertile a soil as any in the Old Dominion. On every side were evidences of nature's lavishness,—in the giant trees, overtopping the country houses; in the luxuriant hedges skirting the lanes; in the wine-red apples gleaming brilliantly upon the trees of the many aced orchards. But the houses were mostly unpretentious, and the fences had a neglected appearance, save in a few conspicuous instances. So lovely, however, did the autumn woods appear to Winifred Carey, that I doubt if her dreamy eyes noted with any curiosity these signs of a long civilization that yet is not progressive.

Every now and then the far-off river line showed across an open tract of meadow land. A delicious feeling of drowsiness came over her senses, from which she was awakened by a sudden stopping of the carriage at a pretentious gateway.

Twilight had deepened into night; her dream seemed suddenly dispelled by a blaze of light (as it appeared to her dazzled sight) issuing from numberless windows in the handsome house

they were approaching by a driveway through a grove of beautiful, strong-limbed oaks.

She strained her eyes to take in fully her future home, and found it to be a finely-built mansion, with a modern air somewhat in contrast to the ancient oaks. What a sense of warmth came to her, looking with stranger eyes into the wide hall; for the front door stood ajar, and long windows opened upon the wide veranda, whose only furniture was a number of rustic chairs of native hickory.

For the first time, Winifred got a full look at her companion, who alighted slowly from her seat in the carriage, the light bringing her face into relief. It did not attract the girl more than she had anticipated; for Miss Betty's precise manner and limp hand-shake had chilled the tired traveller's enthusiasm, and now she read in the low brow and square jaw, something of the hard, jealous nature sometimes found in the narrow-minded women of the middle class, as well as in the cynic of the fashionable world.

"Didn't go ter sleep, did yer, Miss?" asked Joel, with the obsequiousness of his race and the familiarity of an old family servant.

"Not quite; but that was a lovely drive, Joel; and you managed the horses beautifully. Are all the bundles out?" and she alighted from the carriage with such graceful rapidity that Joel hardly felt her weight.

His countenance beamed graciously. "La, Miss, you're as light as a feather, an' some diffence in avoirdupoisy to Miss Betty. Follow her right long in, Miss; she's good at heart if she be sort o' crusty. There's Mister Willoughby comin' to meet you."

"Welcome to Belmont!" said a full, deep voice as the owner of Belmont filled the doorway with his huge form, beside which the young woman looked a veritable fairy in size. "Come right in. Your hands are cold. Will you warm them in my sanctum, or would you prefer going to your room before tea? Where's Miss Betty? Well, never mind, she's gone. Ellen Lee! Come show Miss Carey her room."

At this a girl of fifteen glided gracefully through some portières on the right and came up to the stranger with shyly extended hand.

"Your eldest pupil!"

"And my companion, I hope."

"Yes, she is as tall as her governess now. Ellen Lee, dear, Miss Carey must be tired. Show her to her room and see that all is made comfortable, *as ordered*."

The peculiar stress laid on the last two words did not escape the new comer's ears, and she wondered a little over it as she followed Ellen Lee Willoughby up the carpeted, winding stairs to the second floor.

"This is the school room," said her young guide, indicating a room of medium size, a little way from the head of the landing.

"How cosy! and those windows must light it nicely."

"Father planned it for us, with this south western exposure. We can see the sunset, and on a clear day, the river shows prettily in the distance. Your room is just opposite. Mother said she hoped you would be a blonde, because of the lavender fixings. The wall had that tint, so she put in curtains to match."

"It is lovely! and lavender is my favorite shade!" exclaimed Winifred impulsively. "Only," she added in a low voice, "I have a rather scanty wardrobe, and cannot choose my colors always."

"Now, I shall leave you, Miss Carey. We have tea at seven, but it is later to-night on your account. Come down when you are ready. The dining room is second door on the right."

"What a sweet-faced girl she is!" exclaimed Winifred, as she laid aside her travelling hat and cape and proceeded to smooth her hair. It did not take long for the completion of her simple toilet, and a few moments later the young governess opened the door of the long dining room, outwardly composed, but inwardly trembling; for she seemed but an insignificant atom in the great house. Mrs. Willoughby, already seated at the table, held out a languid hand to the new comer, and spoke in a light tone very different from her husband's cordial greeting; and yet her critical glance was not unkindly; and she motioned Winifred to a chair opposite her, beside an overgrown boy of fourteen, who blushed painfully as his mother said in a sharp tone, "Speak to Miss Carey, Ralph. I hope she will be able to instil some manners into you before long."

Winifred smiled straight into the boy's honest brown eyes, and noted the likeness to his father.

"I like boys," she said quietly, and Ralph shot back a grateful glance as reply.

"You have met Ellen Lee already, I hear. This is Basil, aged twelve; and here's our six year old fairy, Judith. And there's baby Margaret, asleep in the nursery. If you love children, you can have your choice. For my part, it would be a relief to have them all grown up at once, without the intermediate stages."

Winifred laughed, for Mrs. Willoughby's graceful pose suggested anything but an overworked mother. In spite of her indifferent manner, there was a fascination in the woman's beauty and languor.

"Where is Miss Betty? She pours out the tea. I don't sit at the head of the table unless there is a dinner party and the children eat in the nursery. They bother one so about waiting on them."

"Do they all drink tea or coffe?" asked Winifred, by way of conversation.

"They all do what they want, Miss Carey. I am often unable to be at the table. I never come down to breakfast, and Mr. Willoughby is away a great deal on political business; and Miss Betty has her hands full managing the servants. I did think when Ellen Lee was little that I would train her up according to my own ideas; but I found that discipline was harder in practice than theory; so I gave it up, and the others have grown up with absolutely no training. I don't think I am responsible, do you? But I hope *you* are a good disciplinarian, Miss Carey, though you are young for the position. I notice some people have a natural tendency to rule; to others, like myself, responsibility is too wearing. It simply makes me ill to think of it, and I am not naturally strong; though I have a large frame, my constitution is not robust. I want to ask you to take charge of the children at breakfast and in school-hours; punish them when you think best, but don't let them make complaints. My nerves can't stand the strain. Miss Betty, a little more coffee, please. Ellen Lee, go remind your father that supper is ready—and your Cousin Randolph."

"Bless me, why didn't the bell ring, or something, Lilian? I did not know tea was ready," and the master entered with hasty stride, and seated himself at the foot of the table.

"Didn't the bell ring?" said Mrs. Willoughby helplessly. "I thought I heard it. Miss Betty, you must speak to Lucretia (she's the waitress, Miss Carey), and tell her to be more particular in future."

Miss Betty sniffed the air with such a forbidding countenance that the conversation was hastily changed.

"Isn't Dolph coming in?"

"He doesn't care for any supper, he says," replied her husband.

"Poor fellow! he has such wretched health, Miss Carey. My cousin, you know, Randolph Carlton, manages the farm for Mr. Willoughby. You must meet him. He is my favorite cousin, and his history is a sad one."

Mr. Willoughby, being somewhat moody over his cold coffee, said little at first; but by degrees his jovial spirit asserted itself, and he made pleasant inquiries as to Winifred's trip down the river, her home people, etc., which set her quite at ease.

"Lil, I believe Miss Carey thought I was an ogre when she saw me in the doorway. She don't know what giant specimens this 'chill and fever' district grows. All bosh about malaria, anyhow; my family never have chills, and I have been here ten years now. You see we take a preventive. There's nothing like a mint julep in the morning to keep off chills. We'll get you as robust as you please if you stay long enough at Belmont."

"I have excellent health," answered Winifred, smiling.

"That may be, but you're too fragile looking—like your mother in that respect, but your hair is light, and hers was dark as a raven's wing. We used to be warm friends, your mother and I. I would like to see her once more. Has she changed much since you remember her?"

For the first time, Winifred's lip quivered: the question brought before her the mother and the home she had left for an untried field of action. But she had learned self control.

"My mother's hair is dark, and her eyes as bright as ever, sir,—so people say."

"She must pay you a visit here some day. Well, Wife, I must go back to my den. Miss Carey, in a half hour or so would you mind coming into the library for a talk over school

plans? Business is business; and next week I'm off to Washington for a time. Think you'll go, Lillian?"

"I may, Dear, if the weather is pleasant. I need some new gowns. Even in the country one must not be shabby, so the sooner Miss Carey is initiated, the better. My dear," she added, looking cautiously after Miss Betty's retreating figure, "above all things, don't allow yourself to be intimidated by Miss Betty. She sometimes assumes airs, but she is so necessary to us, I overlook a great deal. You would be surprised to know how nicely she can arrange the coiffure, in the absence of a hair dresser, and get up a *menu*, for all she looks rough; but you must assert your own authority, which I will endeavor to uphold. If I am to accompany Mr. Willoughby to Washington, I must do a little packing to-night, as to-morrow is Sunday. After a while, when you are through with business details, come into my room, just across the hall here, and I'll show you a set of jewelry I have just received from the city. Women like to talk over such things. *Au revoir*," and smiling almost cordially, Mrs. Willoughby glided from the room. Miss Carey was left to herself, for all the children but Basil had disappeared, first Ellen Lee, who dragged the unwilling and spoiled Judith upstairs, where the nursemaid, a tidy mulatto girl, was waiting to put her to bed, and where in a low cradle lay the baby Margaret, dimpled, rosy and golden haired, smiling in her infant slumbers,—such was the picture Winifred saw an hour later, on her way to her own room. A wood fire was burning in the dining room fireplace, the furnace being not yet in running order for the winter; and curled up in a big leather chair before the crackling logs, was Basil, whose soft gray eyes were fixed upon the new governess with the puzzled intensity of a child's earnest questionings.

Winifred moved quickly across the room, and stood beside the handsome mantel, one hand resting lightly upon the chair. The little boy instantly arose and waved her to the vacant seat. Despite their mother's protest, these children had an inborn sense of refinement and courtesy which the observant stranger was not slow to notice.

"Thank you, Basil," she said. "I will sit down, if you will draw up that low chair, and tell me what you were thinking about."

Basil complied with this request in the same grave, unchildlike manner. After seating himself, he turned his gaze once more upon the face of his future teacher, and after a moment's silence spoke abruptly.

"You have pretty hair, Miss Carey!" Somewhat startled by this unexpected remark, it was Winifred's turn to gaze.

"I'm glad you like brown hair; but you may call me Miss Winnie, if you want to. I should like it better than Miss Carey; it sounds more homelike, you know."

"Miss Winnie, you asked what I was thinking about," continued this strange little boy, brushing back a stray lock of dark hair from his forehead. "Your hair is not 'zactly brown. I was thinking, when I saw you under the gas-light, that I should like to draw your picture with the light just that way."

"You are the first artist who has ever asked that favor, Basil, and I shall feel highly honored to grant your request. I hope you are fond of books?"

"I love history, and I hate arithmetic," answered the child, without the slightest hesitation. Evidently he was a young man of decided opinions.

"Now I must go and have a talk with your father and then to bed, for I am tired," said Miss Carey, after several moment's conversation. "Goodnight, Basil."

"Good-night, Miss Winnie."

He looked wistfully after her, so wistfully that Winifred, glancing back through the doorway felt a sudden tenderness come over her.

"He needs some one to understand him—this little Basil," was her uppermost thought, as she stood at the library door and knocked timidly.

Mr. Willoughby opened it immediately. "Come in and be seated, Miss Carey, if you don't object to the odor of a cigar in our bachelor's den, as I call it. My wife's cousin, Mr. Carlton, Miss Carey. Don't go, Dolph,—we've no objections to your hearing the conversation, have we, Miss Carey? And I know you'd rather sit here than elsewhere. Mr. Carlton manages Belmont for us, Miss Carey, and I'll tell you now, if you value your independence, you must win his good graces. When you want a horse to ride or to drive, or have complaints to make of the boys, in my absence, just apply to him."

Randolph Carlton stood by the desk where he had been en-

gaged in making out accounts for the farm hands, of whom there were some thirty in number, accustomed to receive wages or equivalent rations from their employer every Saturday evening.

"I will finish this work while you are conversing, if Miss Carey will pardon my remaining," and he re-seated himself, becoming to all appearances engrossed in his task.

Winifred thought she had never before seen a countenance in which reserve even to haughtiness so blended with a tender sadness of expression.

"And now to business," said the master of Belmont, briskly. "First, as I may not soon have another opportunity to speak of the children individually I would like to give you some idea of their needs. They have had several governesses, unhappily, for I do not approve of change; but we seem to have been peculiarly unfortunate. You may well realize how grateful I was to know that the daughter of my former friend, a woman whose character I have always admired, had consented to undertake the somewhat difficult position of governess at Belmont. Nay, do not look startled, I simply refer to the fact, of which I am painfully aware, that you find things somewhat at sixes and sevens here, owing to Mrs. Willoughby's delicate constitution and the somewhat crabbed disposition of Miss Betty, who is at heart a faithful friend, I believe. What the children need is *discipline*. Miss Carey, I hope your heart is sterner than your youthful face would indicate, for you will sorely need firmness."

"To bring order out of chaos?" she queried, with smiling lips, but somewhat anxious eyes.

"Even so; and there is a determination in your glance and in your movements—you see, I have already been making observations—which leads me to believe in your ultimate success. Already you have scored a tremendous point in gaining Ralph's good will. I find him prepared to be your knight errant. You may guess what a weight that discovery removes from my mind. Ralph is fourteen, overgrown in size, but backward in study. For two years it has been a constant warfare to get him to open a book, and last year he played truant so frequently as to cause us to despair. Punishment seems unavailing. You have found the Open Sesame, and I owe you already a debt of gratitude."

Winifred's face lighted wonderfully as she said:

"Ralph has, to me, a most attractive face; open-hearted and affectionate he must be."

"Yes, he is; but his mental laziness is inexcusable. With Ellen Lee you will find no difficulty: she is a student, though not, I fear, intellectual. Her tastes are domestic, and it is well for the happiness of the household that it is so. I trust you will find her companionable. Basil is the flower of the flock; but the dreamiest of boys, save at books. He is already an insatiable reader. Music, pictures, etc., appeal strongly to him. As to little Judith, she is too young to show decided tastes, unless it be for fine dress, the little minx! I leave them to your tender mercies and good judgment.

"Now, as to salary. Two hundred dollars we agreed upon for the session. Would you prefer it paid monthly, quarterly, or semi-annually?"

"Quarterly, if you please, sir."

"Very good. I will make a note of the amount and date. One thing more, Miss Carey, before you leave," for she had risen as if to say Good Night. Winifred stood still, her head turned in listening attitude, her thoughtful eyes upon the speaker.

"It is perhaps, the thought uppermost in my mind just now—the desire that you should feel at home in Belmont. You will appoint your own hours for lessons, and be free to come and go as you please. Your father and I served in the same Lost Cause. He gave his life. Your family have suffered loss of fortune, but I know them well,—a strong, proud race, accepting favors of none. I see in your flashing eyes something of the old spirit, and I admire you for it; but I beg that here you will strive to be as an eldest daughter in the family, sharing its pleasures as well as ministering to its needs. You will find the young people in the neighborhood ready to welcome you; they are a kindly, sociable set, lacking somewhat in the progressive spirit of the age, but with a certain reverence for intellectual vigor. I foresee that you will be a belle ere long."

It was at this juncture that Randolph Carlton, who had long ago completed his work and had been unable to keep from listening to the aforesaid conversation (although he held the *Baltimore Sun* in his hand with the intent of perusal), could no longer restrain his desire to read in the face of the new governess her reception of Mr. Willoughby's words. For the first

time, he riveted his gaze full upon her. At once and forever was stamped upon his vision this picture: a girlish figure, a fair, proud face, over which a wave of brilliant color swept momentarily, eyes that shone with suppressed fire, and red lips that trembled perceptibly as she spoke in a low, but clear voice, the words:

"I understand, and I thank you, sir; but do not expect me to be popular! They are Virginians of the old school; I shall love them for the sake of the past; but I am a daughter of the *New South!*"

"An answer worthy of your name, Miss Carey. Good-night!" And with a stately bow, the master opened the door and watched the slight figure disappear.

"I think our household has made a happy addition to its inmates. What say you, Dolph?"

Randolph indulged in a low, short laugh, and replied:

"It was diamond cut diamond, Peyton, was it not? I predict success to the—is it fourth or fifth?—governess of Belmont."

"Pretty, eh?" continued the master's big hearty voice. He stood just behind Randolph's chair, looking down. What a contrast they were! Mr. Willoughby, though bordering on fifty-five, was a splendid specimen of physical manhood—large limbed, florid in coloring, with long brown beard lending dignity to his jovial face, which was tanned to a deep red; the pale face of the younger man, with his dark hair and eyes, clean shaven mouth, and features cast in somewhat heroic mould, betokened a more sensitive and ardent temperament than that of the genial host. Yet they were strangely devoted to each other, these two men of seemingly diverse natures. Carlton rose as Mr. Willoughby repeated his query:

"Pretty, eh? Dolph, the connoisseur?"

"Not altogether, I should say," answered Carlton, reservedly. He did not feel particularly communicative.

"Off, are you? Coming up to-morrow to dinner?"

"Possibly," said Carlton, shutting the front door behind him.

Meanwhile, the governess, in her room, soliloquized over the evening's events. She had unpacked her valise, and laying aside her travelling dress, had donned a wrapper of soft grey canton flannel. Cheap was the material, but fashioned as it was by a mother's loving hands, the garment had for the wearer an attraction of its own.

"Dear Mother, how neatly she folded the sleeves—they are not in the least rumpled. Now! I am comfortable. Winifred Constance Carey, do you feel already ten years older with the weight of the coming responsibility? So they're going off to town Monday and leave me in charge of their precious offspring? Well, I'll try not to murder them, if that 'Miss Betty' don't murder me in the meantime. I see what a jealous eye she has upon me. My brain is slightly confused over my various commissions. Let me see. I'm to be a *disciplinarian*, first and foremost—and that will require nerve, tact, and energy; secondly, to study the various dispositions, to stimulate Ralph's brain, to encourage Ellen, to sympathize with Basil, to unspoil Judith, and—to love the baby. I'm glad there'll be no difficulty in the latter case.

"Now, my blessings: A beautiful, luxurious home, for I feel already at home, to speak the truth; a Great Heart for its master, a pretty (if weak) woman for mistress—one can forgive a *pretty* woman for many sins somewhat easily, I suppose,—passably good children in manners and morals; plenty of servants—ah! that I *do* enjoy, as well as this lavender tinted, delicious little room; a pleasant neighborhood, and—horses to ride! A long list, truly. But I had almost forgotten the most interesting feature—a handsome man of the far Southern type. I always *prefer* that style of man, whose eagle eye can yet look wonderfully sympathetic, to be a 'tower of strength' upon occasion. Hush, Winifred, don't think to-night of the mother-sickness, the home longing, the isolation, your own youth—not quite twenty and considered capable of governing five children! Almost a child yourself! Don't think that! Remember your birthright of *will*, and strong principle, and, yes! religious convictions. And now you must go to bed, first remembering to put out the gas jet and open the transom. You know you would rather say your prayers in the dark."

Then this child governess, choking back the sobs which tried to unnerve her, knelt and prayed in a few simple words: "God keep me from loving too much a life of ease. God guide my future course. God bless and keep my dear ones, so far away to-night. Amen."

[To be Continued.]

ST. VALENTINE'S DAY.

AN OLD MAN'S SOLILOQUY.

BY THE REV. JOHN POWER.

St. Valentine's again! The years have sped
Swift-winged, since in the first roseate blush
Of dawning womanhood, one bent her head
To read what I had writ, with conscious blush.
How much those years have brought me in their flight
Of joy and woe; of fruitage and of blight!
Truth-plighted love's first fond, enraptured kiss;
Full marriage joys; parental care and bliss;
Life's strenuous toil and strife; defeat retrieved
With travail; victory with pain achieved;
Repose—how passing brief!—from labor done;
And triumph—how short-lived!—through battle won;
Decay of woman's beauty, manhood's pride;
Departure of my loved ones from my side;
The anguish of fond consorts rent apart;
The weary aching of the lonely heart!
Now, solitary, but not desolate,
Expectant of my call, I watch and wait,—
My call to enter where, in youth divine
And fadeless beauty, blooms my Valentine.

A GERMAN DINING CAR.

MISS LAURA GROVER SMITH, who has a very large acquaintance among our Bishops and clergy, is spending the winter in Munich, and writes interesting letters to the secular press of this country, detailing her experiences. From one of them, we quote her impressions of the German Railway Dining Car, which are well told:

The ride from Heidelberg to Munich was through a dense fog, which lifted now and then to show us an old town, a green mountain, or castle on a hill, or some sheep in the valley with the shepherd, standing wrapped in a picturesque cape and wearing a big hat. At one of the little stations a hand bill was thrown in announcing that a dining car would soon be attached. The guard was so pleased to impart this information and the entire management of the train beamed with pride. When we arrived at the station we descended from our compartment, and after some difficulties in conversation learned where the dining car was, and also that we would be obliged to stay there until we reached Carlsruhe. For the sake of the experience we decided to have dinner in the "speise-wagon." Anything funnier cannot be imagined, unless it is the first locomotive ever used in America. It was a small car, and it was fortunate that only a limited number cared to dine, as there are only sixteen places at the tiny tables. There is more time between the stations than is necessary for dinner, but one may not return until he is allowed. The kitchen is a mysterious place, and the cook must have been an automaton. There were two sad German waiters in faded red uniforms. We all had exactly the same thing—soup, boiled mutton, fried potatoes, the inevitable cabbage, chicken with lettuce, and a sweet baked omelet for dessert, with nuts, raisins, cheese, and crackers. No sooner was dinner finished when all the men began to smoke. It was not a bad dinner, but the childish pride that everyone seemed to feel in the ingenuity and magnificence of the plain little dining car was most amusing. The dinner costs three marks, 75 cents, if you order wine—and if you do not order wine it is 85 cents! At Carlsruhe we were permitted to get out of the car and return to our compartment. One feels in Germany as if he were part of the vast system and must move with military precision when the orders are given. It all reminds one of the peddler in one of our tall American buildings who aroused some one's ire, and was kicked down stairs from the sixth story. A man at the fifth story thought the cause must be a righteous one, and vigorously helped him to the fourth story. So it went to the second story, and the janitor kicked him out doors. The poor peddler had only breath to say, "My God! what a system."

THE PACIFIC CABLE AS A PROMOTER OF BUSINESS.

THE establishment of telegraphic communication results in new ways of doing business and opens up new avenues of profitable endeavor. The electric current, like that set alive by royalty or by the president at the opening of an exhibition, sets in motion a variety of machinery that before lay dormant. The trade of the Pacific is looking up, and hosts of enterprising Americans are busily engaged in looking up that trade. A trans-Pacific cable is not an absolute necessity, because communication, certain, if expensive and relatively slow, between America and the Far East is already had over the existing system, but that such a cable would soon find a profitable traffic is not to be questioned by those who are at all familiar with the rising volume of trade between the Far East and America. And be it remembered that to-day every commercial transaction between two points separated by the sea, like this article, begins and ends with a cable.—From "The Problems of a Pacific Cable," by HERBERT LAWS WEBB, in the February *Scribner's*.

HYPOCRISY NOT THE WORST OF SINS.

A GOOD act done from a bad motive is certainly better, as an act, than an evil act done from a good motive. We have a right to pass on conduct according to standards which God has given for the guidance of all. We have neither the right nor the power to pass on motives of conduct, as God, and God alone, can judge them. Yet we are prone to pass on motives quite as confidently as on conduct. In this we do wrong. A puzzled New York teacher, who wants help in deciding duty in this line, writes:

"A prominent writer, speaking of some wrong ways of going to church, says, 'All such church-going is pure hypocrisy, and God hates hypocrisy more than anything else.' If a thoughtless person goes to church to see the decorations, does God hate that act more than anything else they could do? Must we refuse to do anything because we know that our motive is not just right? Is it better to go to church from a wrong motive, or not to go at all? What is a hypocrite?"

"Hypocrisy" primarily means wearing a mask; it is the deliberate assuming of another character than one's own, not merely the doing of good acts from lower motives. Hypocrisy is not the worst of sins. God does not anywhere declare that it is. Hypocrisy is not so bad as bare-faced, defiant villainy. It is better for a man to wish to seem decent and upright than to be willing to be known of all as vile. There is truth in the old adage, "There is hope of a man, so long as he is capable of being ashamed;" and hypocrisy is often the result of shame in view of one's consciously bad motives and desires.

Of course, it is better to enter God's house from a lower motive than the highest than to shun it entirely. But going to church from other motives than the highest is not necessarily "hypocrisy." Only a careless use of terms would lead one to call it so. Have Church authorities no other motive than the highest in decorating the sanctuary, and making the place of gathering attractive? If so, would it not be well to post a notice outside the door to this effect, "No sinner should enter this place except from a pure desire to worship God?"

Many a man who has come to church from motives of curiosity, or to hear a certain speaker or singer, has become interested in the truths taught there. So, again, one who has come to scoff has gone away to pray. Has God refused him a blessing because his motives in coming were not what they should have been? We have a right to say whether a man's conduct is right, or is wrong. We have no right or ability to pass judgment on his inner spirit and motives. Who will say that he himself always draws near to God as influenced only by the best of motives?—*Sunday-School Times.*

MY FAITH LOOKS UP TO THEE.

O NE day during the winter of 1830 a young man, a graduate and with eyes filled with tears, wrote in his pocket memorandum from Yale, sat down in his room in the City of New York, random-book four simple stanzas, which, he said, "were born of my own soul."

Two years later, Dr. Lowell Mason composed for these stanzas the beautiful tune (Olivet) to which the hymn is still sung, and it is certainly one of the most precious contributions which American genius has made to the hymnology of the Christian Church. It reads thus:

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine:
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine."

This hymn of redemption, which sprung from a devout soul, begins in penitence, but ends in praise, and with a glorious assurance of hope; and how many a penitent, while hearing or uttering those words, has found pardon and peace in believing! Bowing before a crucified Saviour and looking to Him alone, his cry is:

And, "Take all my sins away,"
"O let me from this day
Be wholly Thine."

The earnestness of that cry of faith finds a response in the bosom of infinite mercy, and the praying soul obtains strength. He is inspired with a pure, warm, and changeless love for the Redeemer—"a living fire."

Then, looking forward, he sees that Gethsemane hours are

before him, when the cup of bitterness must be pressed to his lips, and while surrounded with clouds of discouragement and temptation he prays:

"Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside."

Yet there is one more valley, darker than any passed before. It is the one in which ends life's transient dream, and through which rolls death's cold, sullen stream; and as his little barque is borne swiftly toward the "white calm of eternity," his last triumphant words are:

"Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above—
A ransomed soul!"

—*Western Christian Advocate.*

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.*

BY THE REV. S. BARING GOULD.

"There is no Eternity."

ANSWER.

WHAT would the world come to if your assertion were true? If there be no future open to man, he will live for this life alone, and only for the gratification of self. He will not recognize any responsibility to a higher power, he will deny the reality of justice, take conscience out of human consciousness, the soul out of the body, dismiss God from the universe, accept selfishness as his only motive, force as the last appeal. Alexander at a feast slew Clitus, both being drunk at the time. One of the flatterers, not drunk, but sober, said, "It is all right, there is no law above the king." That was practical political atheism, the sober flatterer exalting a drunken murderer above the eternal God. Deny eternity and judgment, and you deny Divine Justice. The world is full of evil, which even our common sense tells us must be righted at some time. "Look on the aspect of human misery, the outrage, blood and wrong which the earth groans under. Here is the wife of a drunkard, whose marriage life is a perpetual violation. She married for love a man who once loved her, and who is now a beast. The poor wife watches over him, cleanses his garments, wipes off the foulness of his debauch, and stitches her life into the garments which some wealthy tailor will sell, giving her for wages the tenth part of his own profit, and which some dandy will wear, thanking the 'gods of dandies' that he is not like that poor woman, so ill-clad and industrious." Is there no future with regard for this self-sacrifice, no future with punishment for this brute who has wrecked a poor woman's happiness and brought ruin and disease upon his offspring? Natural instinct cries out and answers, "Doubtless there is a reward for the righteous, doubtless there is a God that judgeth the earth." But the poor woman seeks the atheist and asks, "What comes of all this? Am I to have no compensation for my suffering?" And the atheist says, "Nothing comes of it; there is no compensation. You are a fool. Eat, drink, and be merry. Live for self, for self is all that we know exists."

*From *The Golden Gate.*

VIRTUES OF THE APPLE.

THE apple is such a common fruit that very few persons are familiar with its remarkably efficacious medicinal properties. Everybody ought to know that the very best thing one can do is to eat apples just before retiring for the night. Persons uninitiated in the mysteries of the fruit are liable to throw up their hands in horror at the visions of dyspepsia which such a suggestion may summon up; but no harm can come to even a delicate system by the eating of juicy apples just before going to bed. The apple is excellent brain food, because it has more phosphoric acid in easily digested shape than other fruits. It excites the action of the liver, promotes sound and healthy sleep and thoroughly disinfects the mouth. This is not all. The apple helps the kidney secretions and prevents calculus growths, while it obviates indigestion and is one of the best known preventives of diseases of the throat.—*Dr. G. R. Searles, of Detroit.*

Personal Mention.

THE Rev. Geo. P. Allen, D.D., has accepted the rectorship of St. Mary's Church, Ardmore, Pa.

THE address of the Rev. W. Fred Allen is changed from Boardman, Ohio, to Grace Church Rectory, South Cleveland, Ohio.

THE address of the Rev. R. M. W. Black is 127 East Sixty-third street, New York.

THE Rev. W. A. M. Breck has resigned the curacy of the parish of St. John the Evangelist, San Francisco.

THE Rev. James F. Bullitt has accepted the rectorship of St. James' Church, Clifton Heights, Pa.

THE Rev. Gustave A. Carstensen has accepted the rectorship of Grace Church, Providence, R. I.

THE Rev. C. M. Douglas should be addressed at 311 East Eight-seventh street, New York.

THE Rev. M. F. Duty has accepted the charge of St. Andrew's Church, Lexington, Ky.

THE Rev. T. C. Eglin has resigned the rectorship of Watertown, S. D., and accepted a call from St. Paul's Church, Watertown, Wis.

THE address of the Rev. J. Arthur Evans is Boyle Heights, Los Angeles, Cal.

THE Rev. Thomas J. Fisher has accepted the rectorship of St. Andrew's Church, Ayer, Mass.

THE Rev. Chas. Fiske should be addressed at 816 N. Eutaw street, Baltimore, Md.

THE Rev. W. H. Frost resigns the rectorship of the churches at Maquoketa and Bellevue, Iowa, and has accepted the rectorship of St. James' Church, Oskaloosa, Iowa.

THE Rev. J. C. Gallaudet has accepted the parish of St. Mark's Church, Mauch Chunk, Diocese of Central Pennsylvania.

THE Rev. Henry S. Getz, curate of Christ Church, Philadelphia, who has been ill, is seeking recuperation at Atlantic City, N. J.

THE Rev. F. A. Gould has been elected to the rectorship of St. Mark's Church, Marine City, Mich.

THE Rev. A. Greaves should be addressed at Louisburg, N. C.

THE Rev. Henry S. Harte, of Beaunce, Que., has accepted the post of missionary at Fort Fairfield, Maine, and will enter upon his duties there the First Sunday in Lent.

THE Rev. Frederick Hewitt has become *locum tenens* of St. Thomas' Church, Detroit, Mich.

THE Rev. F. B. Hodgins has accepted the curacy of St. John's Church, Detroit, Mich.

THE Rev. Joseph H. Ivie has accepted the rectorship of Trinity Church, Fishkill, N. Y.

THE Rev. Thomas H. Johnson has resigned the rectorship of St. Stephen's Church, Mount Carmel, Pa., in order to become assistant to Rev. E. Henry Eckel, of Christ Church, at Williamsport, Pa.

THE Rev. H. S. Lancaster has resigned the rectorship of St. Thomas' Church, Berkeley, Diocese of Southern Virginia, to accept a call to Pittsburgh, Pa.

THE Rev. F. L. LeMosy should be addressed at Perrowville, Va.

THE Rev. David B. Matthews should be addressed at Bernardville, N. J.

THE Rev. Samuel Mills, of Crystal City, Mo., has accepted the rectorship of St. Stephen's Church, Ashland, Neb., and will enter upon his new duties at once.

THE Rev. Alexander R. Mitchell has resigned the rectorship of the Church of the Good Shepherd, Columbia, S. C., and accepted that of Christ Church, Greenville, S. C.

THE Rev. W. H. K. Pendleton has accepted the cure of Trinity Church, Manassas, Va.

THE Rev. Wyllys Rede, D.D., should be addressed at Crisfield, Md.

THE Rev. L. C. Sanford has been elected to the rectorship of St. John's Church, San Francisco, Cal.

THE Rev. Hamilton Schuyler, of New York, has accepted the rectorship of Trinity Church, Trenton, N. J.

THE Rev. Walter Scott has become rector of Christ Church, Oberlin, Ohio.

THE Rev. G. H. Sharpley has become curate of Christ Church, New Haven, Conn., and should be addressed at 80 Broadway.

THE Rev. H. Percy Silver has accepted the charge of St. James' Church, Fremont, Neb.

THE Rev. E. F. Smith is acting as *locum tenens* of St. Stephen's Church, Harrisburg, Pa.

THE removal of the Rev. Lucien A. Spencer, from Dollar Bay, Mich., where through his efforts a beautiful little church has been built and paid for, to Braidentown, Southern Florida,

will be much felt by the Diocese of Marquette. Mr. Spencer organized the missions at Wyandotte, Winona, and Elm River.

THE address of the Rev. W. W. Taylor, of Philadelphia, will be Melbourne, Fla., until April 1st.

THE Rev. William Thompson has resigned the rectorship of St. James' Church, Pittsburgh, Pa.

THE Rev. Marcus Alden Tolman has again taken up his duties as rector of St. Mark's Church, Mauch Chunk, Pa., much restored in health.

THE Rev. C. S. Twombly has been elected to the rectorship of St. Matthew's Church, San Mateo, Cal.

THE Rev. Edwin Weary has been elected rector of St. James' Church, Pittsburgh, Pa.

THE Rev. Caleb B. K. Weed, M.A., has resigned the rectorship of St. Paul's Church, Batesville, and has accepted the rectorship of St. Luke's Church, Hot Springs, Arkansas, and will enter upon his duties on Ash Wednesday.

AFTER Ash Wednesday, the Rev. Lauren Pettibone Wolfe enters upon his duties as curate of the Church of the Holy Comforter, Philadelphia, Pa.; address Nineteenth and Titan streets.

DIED.

BALDWIN.—Entered into Paradise on the Feast of the Purification of the Blessed Virgin Mary, February 2d, 1900, Dr. FOREST BALDWIN, in the 22d year of his age; a faithful member of the Church, a devoted son, a loving brother, a firm and constant friend. He was taken away in the midst of a career of brilliant promise; but God's will be done!

"Eternal rest, grant unto him,
And light perpetual shine upon him."

DEPOSITIONS.

MASSACHUSETTS, Feb. 2. W. J. FINLAY. "For reasons not affecting his moral character."

RESTORATIONS.

THE Rev. David V. Gwilym was restored to the Priesthood by the Bishop of Long Island, at the Cathedral, Garden City, Jan. 30th, 1900.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth ave. New York Officers: RIGHT REV. THOMAS M. CLARK D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D. D., *vice-president*; REV. ARTHUR S. LLOYD D. D. *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Puerto Rico, and in forty-three dioceses, and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary bishops, and the Bishop of Haiti; 1 630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, Sept. 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official (monthly magazine)—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth ave., New York.

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WILL exchange, twelve uncolored Lantern Slides, Paradise Lost (Doré).

REV. WM. C. McCracken, Fairmont, Minnesota.

BOOKS RECEIVED.

SMALL, MAYNARD & CO., BOSTON: *The Beacon Biographies of Eminent Americans—Thomas Paine.* By Ellery Sedgwick. 75 cts.

METHUEN & CO., LONDON: *The Workmanship of the Prayer Book.* By John Dowden, D.D., Bishop of Edinburgh. \$1.00.

HOUGHTON, MIFFLIN & CO.: *Rembrandt.* A collection of Fifteen Pictures, and a portrait of the painter, with Introduction and Interpretation. By Estelle M. Hurl. Subscription price, School Edition, paper covers, \$1.00 net; cloth covers, \$1.50 net.

E. P. DUTTON & CO.: *The Christian Use of the Psalms.* With Essays on the proper psalms in the Anglican Prayer Book. By the Rev. T. K. Cheyne, M.A., D.D. \$2.00.

FORDS, HOWARD & HULBERT: *The Fate of Madame La Tour.* A tale of Great Salt Lake. By Mrs. A. G. Paddock. \$1.00.

CHAS. SCRIBNER'S SONS: *The Social Meaning of Modern Religious Movements in England.* Being the Ely Lectures for 1899. By Thomas C. Hall, D.D. \$1.50. *Puritan Preaching in England.* A Study of Past and Present. By John Brown, B.A., D.D. \$1.50.

E. & J. B. YOUNG & CO.: *Bishop Sarapion's Prayer Book.* An Egyptian Pontifical Dated Probably About A. D. 350-356. Translated from the Edition of Dr. G. Wobbermin, with Introduction, Notes, and Indices. By John Wordsworth, D.D., Bishop of Salisbury. 40 cts. *The Epistle of St. Clement, Bishop of Rome.* By Rev. John A. F. Gregg, M.A. 40 cts. *The Fathers for English Readers.—Clement of Alexandria.* By F. R. Montgomery Hitchcock, B. D. \$1.25.

The Marvellous House; or, The Bishop's Enigma. A Study for Children, founded on a riddle by Bishop Wilberforce. By Henry C. Linstead.

THE MACMILLAN COMPANY: *How Women May Earn a Living.* By Helen Churchill Candee. \$1.00.

The English Church, from its Foundation to the Norman Conquest (597-1066). By William Hunt, M.A. \$1.50.

Brook Farm, Its Members, Scholars, and Visitors. By Lindsay Swift. \$1.25.

History of the Christian Church, A. D. 1517-1648. Third Volume. Reformation and Counter-Reformation. By the late Dr. Wilhelm Moeller. Edited by Dr. G. Kewerau. Translated from the German by J. H. Freese, M.A. \$3.75.

Dictionary of National Biography. Edited by Sidney Lee. Vol. LXI. Whichcord—Williams. \$3.75.

THE YOUNG CHURCHMAN CO., Milwaukee: *The Parson's Hand-Book.* Containing Practical Directions both for Parsons and others as to the management of the parish Church and its services according to The English Use as set forth in the Book of Common Prayer. With an Introductory Essay on Conformity to the Church of England. By the Rev. Percy Dearmer, M.A. \$1.00 net.

PAMPHLETS RECEIVED.

Convention Journal, Diocese of Albany, A. D. 1899.

The Sheltering Arms. Thirty-fifth annual report. New York, 1899.

Year Book St. Bartholomew's Parish, New York.

Year Book for the Episcopal Church in Scotland, for 1899. 2s. net.

THE CHURCH AT WORK

ARKANSAS.

New Church at Fort Smith.

THE new church at Fort Smith is in course of erection. It is likely to be completed by the middle of April.

ASHEVILLE.

Mission by Bishop Coleman.

A TEN days' mission, which was held by the Bishop of Delaware, in Grace Church, Morganton, the parish of the Rev. Churchill Satterlee, has just terminated. Three services were conducted each day in the parish Church, one at eleven o'clock, with an informal lecture on the two greater Sacraments; a children's service at half past three, sometimes two hundred children attending, and a missionary service at night with an after meeting.

The Missioner was not content to let only a portion of the community come to him; he went to others in his endeavor to reach all, visiting eight schools, the tannery, the cotton and sash and blind factories, a Mission Chapel some miles from town, the Deaf and Dumb School, the Insane Asylum, the jail, and St. Stephen's Church for the colored people.

Thus he came in contact with every element of the population. He held special services for women and men, and at the latter, the presence of four hundred inspired him to preach the best and most helpful sermon of the series. Classes had been prepared for Baptism and Confirmation, the latter being the second largest class ever confirmed in this parish.

Altogether the Bishop of Delaware delivered fifty-five sermons and addresses and came in touch with sixty-one hundred people. Nothing that could help any soul in any way was deemed too slight and insignificant, or too much trouble, whether at the beginning or end of these busy days. He has left an impression for good upon the whole community, which we believe to be permanent. The mission was much helped by the presence of our own Bishop, the Rt. Rev. J. M. Horner, D.D., and several of the clergy.

CENTRAL PENNSYLVANIA.

Woman's Auxiliary—The Division of the Diocese.

THE January meeting of the Woman's Auxiliary of the Williamsport Archdeanry was held in Christ Church, Williamsport, on the 24th, in connection with the convocation of the clergy. Canon Smith preached a most impressive sermon at the morning service which was followed by the celebration of the Holy Communion, the Rev. Archdeacon Heakes being celebrant. At twelve o'clock the Rev. Edward Henry Eckel read the prayers for missions. Luncheon was served in the Guild rooms by the ladies of Trinity and Christ Church parishes to a hundred visiting delegates and clergy. At 2:30 the Rev. Mr. Eckel opened the afternoon meeting with the creed and Lord's prayer and was followed by the Rev. A. B. Hunter of the St. Augustine School, Raleigh, N. C., who spoke feelingly of his work among the colored people of the South, and of Mrs. Hunter's hospital in Raleigh, N. C.

To the delight of all, the Bishop arrived on the afternoon train and gave one of his telling little talks, which was very much appreciated, as he had to change his plans to come here. The business meeting lasted for

about two hours, Mrs. Almy, the organizing secretary, presided. Fifteen parishes were represented, some by one or two delegates and many by a large number. The reports were interesting and it was encouraging to hear of the good work done by the Juniors and sub-juniors, and to welcome two new branches in Troy and Bellefonte, and to know that one is being formed in Danville. The offerings, amounting to \$25 from the morning and afternoon services, were voted to Mrs. Hunter for her hospital work, and \$37 was raised for the Rev. C. A. Howells' mission at Galeton. In the evening the delegates attended a crowded missionary meeting.

A COMMITTEE appointed by the last Diocesan convention on the Division of the Diocese, lately held a session, and determined to report to the next Convention, six different possible lines of division.

CHICAGO.

Mr. Anderson's Consecration—Lenten Services—"Round Table"—Actors' Church Alliance—Guild of St. Barnabas—Brotherhood—Debt on the Epiphany—Mr. Matrau has not Resigned.

THE consents have been received from a majority of the Bishops for the consecration of Mr. Anderson, which will take place on St. Matthias' Day. It is understood informally that the Bishop of Chicago will be assisted in the consecration by the Bishops of Springfield, Milwaukee, Michigan City, North Dakota, Iowa, the Bishop Coadjutor of Nebraska, and possibly others.

THE Mid-day Lenten services will be held in Chicago as usual, in Handel Hall, Randolph street, nearly opposite the Masonic Temple, at 12:30 daily, excepting Sunday.

ON THE evening of Monday, the 5th, the men of St. Mark's, to the number of 60, dined together in the Lexington Hotel, Michigan avenue and Twenty-second street. Rev. Dr. W. W. White, rector, presided, and addresses were made by him, by Rev. E. R. Woodman, missionary to Japan, by Rev. W. J. Petrie, and by several laymen. An enjoyable as well as profitable evening was spent.

ON Monday morning, twenty-five clergymen were present at the "Round Table," when "Sunday Schools" were discussed, under the presidency of Dr. Gold, at the Cathedral.

THE Actors' Church Alliance has its work now organized in Chicago; and the Calendar with lists of chaplains and services, is being placed on the stages of the theaters. The work has been most cordially received by the local managers. The Church is represented here by the Rev. J. S. Stone, D.D., rector of St. James', Rev. E. M. Stires, of Grace, Rev. W. C. Richardson of Trinity, Rev. W. Delafield, D.D. of Transfiguration, and Rev. S. B. Pond, of Christ Church.

AMONG other organizations on Church lines which are of comparatively recent origin, the Guild of St. Barnabas for trained nurses must have an influence for good. There are two Chapters of the order in Chicago, one at Grace, the other at Trinity; the members of the former, to the number of 100, were entertained a few evenings ago by the superintendent of St. Luke's Hospital, from which many, if not most of them graduated.

THE Trinity Branch of the Guild of St. Barnabas, held a very successful meeting in

the parish house on the first Monday in February, the chaplain, Rev. W. C. Richardson, presiding. After the transaction of considerable business, the nurses adjourned to the church, where a large number were formally admitted to the order. This Branch has now a membership of 136.

THE Junior Chapter B. S. A. of St. Andrew's, celebrated its sixth anniversary on Wednesday evening, the 7th. Though the evening was a stormy one, sixty boys were present of whom over forty were from St. Andrew's. After a short service and address by the rector, Rev. W. C. De Witt, refreshments were served in the chapter house. This chapter is one of the oldest and strongest in the diocese. On the afternoon of the same day sixty-four girls were present at the monthly formal meeting of the Junior Auxiliary.

A STRENUOUS effort is being made to pay off the floating debt of \$6,300 which burdens Epiphany. The parish has recently sustained a loss in the death of Mrs. Ann Walker Macauley on January 15th. By her own personal love for the Church and through the unstinted devotion of her family, her influence has been a mainstay in parish work, and a power for good.

THE Rev. B. F. Matrau writes to correct an error in the Diocesan News published in our last issue, in which the information was given that, owing to ill health, he has resigned the charge of his parish, St. Bartholomew's, Englewood. Mr. Matrau states that he is not in ill health and has not resigned. We take pleasure in making the correction and congratulate the parish on the facts now reported.

CONNECTICUT.

"Quiet Day" at New Haven.

A QUIET DAY will be conducted by Bishop Brewster on February 20th, in Christ Church, New Haven, for the clergy of the Archdeaconries of Fairfield and New Haven.

DELAWARE.

Clerical Brotherhood—Widow of Dr. Angell.

THE monthly meeting of the Clerical Brotherhood took place at Bishopstead, Wilmington, on Tuesday, February 6th. The Bishop announced that arrangements

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had been made for holding a quiet day for the clergy of the diocese and others, to be conducted by the Rev. A. S. Crapsey, of Rochester, N. Y. It will begin on Monday, February 19th, at 8 p. m., and will close at 8 p. m. on the following day. The subject of the meditations will be, The Personal Character of Jesus the Christ. A very interesting itinerary of his European tour, taken last summer, was given by the Rev. Wm. Schouler, of Elkton, Md., in which he touched upon many scenes and events in the larger cities of Scotland, England, and the Continent, interesting from an ecclesiastical point of view. The next meeting will be held in May.

THE vestry of St. Andrew's Church, Wilmington, subscribed \$1,000 among them for the benefit of the widow of the late Rev. Dr. Angell, and on the Sunday following the funeral, a sum of over \$250 was given by the congregation. At the meeting of the Clerical Brotherhood, a resolution was passed appreciative of the generosity of St. Andrew's vestry and congregation, as well as of the untiring faithfulness of the attending physicians Drs. Bullock and Draper, and also of certain others.

INDIANA.

Indianapolis Convocation.

THE Pre-Lenten Convocation of the Indianapolis Deanery (the Rev. F. O. Grannis, Dean), was held at Grace Cathedral, Indianapolis, Feb. 7th and 8th.

At evensong, the Rev. W. F. Cook, General Missionary of the Diocese, preached on Acts xiv.10, "Stand upright on thy feet," his subject being "Christian Manliness." On Wednesday morning the Bishop celebrated the Holy Eucharist in the oratory of the Episcopal residence at 7:30, and at 9:30, conducted a "Quiet Hour" for the clergy, giving a most helpful meditation on "Some Elements of Ministerial Success." Amongst these Elements Bishop Francis emphasized personal communion with Christ; self-consecration; self-abnegation; freedom from the mercenary spirit; faithfulness and diligence; preaching to please God and not man; seeking God's approval rather than human praise; fortitude and patience under persecution. Morning prayer was said at 10:30 and a sermon *ad clerum* was preached by the Dean on St. John vi. 63, "The Spirit and Life in Christian Teaching."

At the business session, the Rev. A. J. Graham spoke of the "Actor's Church Alliance;" the Bishop spoke of the Church House, London, England; and reports were presented by the clergy, of work in their respective missions and parishes. On invitation of the Rev. H. M. Denslow, the next Convocation was appointed to be held at Grace Church, Muncie, on St. Mark's Day, the clergy being especially requested to meet for conference on the preceding afternoon. The proposal to organize a Clericus to meet regularly every month was discussed and unanimously approved. A further matter of important business was the adoption of a resolution, requesting the Dean to memorialize the next Diocesan convention in regard to the Aged and Infirm Clergy Fund, urging an amendment to the canons by which the existing Diocesan Fund and all future collections shall be turned over to the General Church Fund for this most worthy object.

The remainder of the afternoon was profitably devoted to a discussion of the subject, "How to make the Most of Lent in our Parishes." The Rev. Mr. Denslow read the paper in which he spoke of some common failures, the failure to make diligent use of the Pre-Lenten season in preparing for Lent; forgetfulness that Lent is primarily for Church people; and the danger of expecting too much in the way of uniformity. The paper was full of wise suggestions and sanctified common sense. The appointed speaker

was the Rev. A. J. Graham, of Christ Church, Indianapolis, who raised the whole subject to a high plane in an impressive address. Nearly all present spoke in the discussion which followed, the whole proving spiritually stimulating and helpful.

The evening was devoted to a missionary service at which the Rev. Mr. Graham and the Rev. J. E. Sulger, Dean of the Evansville Convocation, made impressive addresses.

The clergy took breakfast and dinner with the Bishop and Mrs. Francis at the Episcopal residence. The bad weather had an ill effect on the congregations at the evening services, but besides the general tone and spirit of the meeting, the high order of the papers and addresses and the unusual interest of the business made the Convocation one of great benefit to those present.

KANSAS.

Ordination at Eldorado.

IN TRINITY CHURCH, Eldorado, on the Feast of the Presentation of Christ in the Temple, Mr. James A. Miller, a graduate of Trinity College, Toronto, and of the Divinity School, Huron, Canada, was ordained a Deacon in the Church of God. Mr. Miller has been acting as Lay Reader in Eldorado for the past few weeks and has endeared himself to all, so that the interest in the Church has grown very materially. His new relationship with his loyal wardens, vestrymen, and others, will tend to increase that interest. He will continue in charge of that mission and will also have charge of St. Thomas' Church, Eureka, which has just been completed (due to the active work there last summer of Mr. George Davidson—now a student at Kenyon College).

The clergy present at the ordination, were the Rev. J. C. Ferrier, Rev. L. L. Swan, Archdeacon Crawford, and the Rev. Dr. Beatty, the dearly beloved veteran of the Diocese, who preached a very impressive ordination sermon. Mr. Miller was presented by his friend and college class-mate, the Rev. Mr. Ferrier of Arkansas City.

In the evening there was a service in the church with missionary addresses by Messrs. Ferrier, Swan, Crawford, and the Bishop. The apostolic ordinance of Confirmation was also administered.

In the past few months vacant parishes have been supplied, young men, consecrated to the work of the Master and His Church, are coming into the diocese (there is room for many more), and the Church in Kansas gives promise of greater things. The Bishop is known to be a hard worker and a self-sacrificing man of God, and this is what tells in this great and extensive missionary diocese.

KENTUCKY.

Mass Meeting of Women—Parochial Missions.

A MASS meeting of the women of Louisville was held in a church building corner of Fourth and Chestnut streets, to take some action in regard to the recent serious disturbance at the State Capitol. The building was packed, and several hundred could not gain admission. The Bishop of the diocese was the first speaker. Resolutions denouncing the practice of carrying firearms were adopted.

THE Rev. E. Walpole Warren, D.D., held a four days' mission at St. Paul's Church,

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Louisville, from the 7th to the 10th insts. inclusive. There were three services daily except on Saturday evening, when the mission was closed with a rousing night service. Much good may be expected from the efforts of this zealous and effective missionary.

THE Rev. Chas. A. Kienzle has taken charge of the work at Trinity Church, Louisville.

THE Rev. John K. Mason, D.D., rector of St. Andrew's, Louisville, conducted a successful mission recently at Grace Church, Hopkinsville.

MRS. CHAS. D. JACOB has given her late husband's large and valuable library to St. Paul's parish, Louisville. It has been placed in the tower of the church building.

LONG ISLAND.

Southern Archdeaconry — Parochial Clubs — Church Club—Actors' Church Alliance.

THE Southern Archdeaconry of Brooklyn, held its regular meeting on the afternoon and evening of Tuesday, February 6th, at St. Ann's Church on the Heights, the Rev. Dr. R. F. Alsop, rector. The Bishop of the Diocese presided. Routine business only was transacted. Reports were read from the missions at Dyker Heights, Vanderveer Park, and at Parkville, and a report was also made as to the condition of St. Matthias' Church, Sheepshead Bay. The latter church is not under the care of the Archdeaconry, but Archdeacon Kinsolving is interested in the church and asked that it be represented at the meeting. The mission at Dyker Heights was reported by the Rev. J. H. Sattig to be in a most prosperous condition. A site has been secured and the prospects for a building are excellent. A parish has been organized under the name of St. Philip's. The first service at Dyker Heights was held only in July last. The mission at Vanderveer Park shows steady progress. This has been in charge of the Rev. William M. Allyn, and the Bishop took occasion to speak publicly of the work Mr. Allyn has done there. As deacon, Mr. Allyn has been in charge successively of three missions, all of which have grown into strong parishes. During the years Mr. Allyn has labored, he has hardly missed a Sunday and all his work has been at his own expense. At Parkville the mission established some twenty-five years since is hardly as strong as in the past, and there are some in favor of abandoning the field.

A MEN'S club for the promotion of social union has been organized in the parish of Christ Church, Bedford avenue, the Rev. Dr. James H. Darlington, rector. Their first annual dinner was held at the Hanover Club on the evening of Feb. 5th. The number present was 102 and the dinner was served in the large banquet room of the club house.

Dr. Darlington presided and behind his chair hung the banner of Christ Church which formed the only decoration of the room. At the head table sat, besides Dr. Darlington, the Rev. Dr. Almon Gunnison, president of St. Lawrence University, Canton, N. Y., and others. A welcome was extended by Mr. R. P. Lethbridge, of the club, and Dr. Darlington then read the names of those who had sent letters of regret. In addition to a letter, Bishop Littlejohn sent a sentiment which was read by Dr. Darlington the diners standing, it was as follows: "To the men of Christ Church: Remember that this social union will not realize its noblest aims unless it leads up to a more complete and energetic union for the promotion of the beneficence and glory of the kingdom of our Lord and Saviour—the kingdom intended by its Founder is to be the pattern society on earth for all men who call on His name and accept His law of life." After thanking Mr. Lethbridge and the Hanover Club for their kindly welcome, Dr. Darling-

ton introduced Mr. Henry A. Powell, who spoke on "Patriotism—the Love of Country." Dr. Gunnison made the concluding speech of the evening.

A MEN'S club similar in purpose was organized about two months since in All Saints' Church, the Rev. William Morrison, rector. Their first annual dinner was held recently at the Montauk Club House.

THE Church Club held a meeting at the club rooms on January 29th. In the absence of the president, Mr. A. A. Low, J. H. H. Burge, M.D., presided. The subject of the evening was "Sunday Schools." The Rev. Dr. S. D. McConnell gave an interesting historical sermon of Sunday Schools. Dr. McConnell's idea of Sunday Schools is that they should be maintained only as a means of teaching the religiously ignorant. Parents should teach their children at home themselves receiving instruction from the clergymen of the church. The Sunday School was not originally a Church institution and on the continent of Europe is almost unknown. Other addresses followed by the Rev. Dr. Pelham Williams, who is conspicuous for not believing in the good of Sunday Schools, and by the Rev. Pascal Harrower, president of the Sunday School Commission of New York.

THE fifth regular service of the Astors' Church Alliance will be held in the Amphion Theatre, Brooklyn, on Sunday, February 18, at 4 P. M. The service will be conducted by the Rev. Dr. James H. Darlington, accompanied by the vested choir of Christ Church. Addresses on the aims and objects of the Alliance will be made by the General Secretary and a number of others. All members of the dramatic profession and those interested in the mission of the Theatre are cordially invited to attend. The offering will be devoted to the work of the Alliance.

MARYLAND.

Death of Dr. Hall Harrison.

THE Rev. Hall Harrison, D.D., for the past twenty years rector of St. John's Church, near Ellicott City, and one of the best-known clergymen of the Diocese of Maryland, died suddenly on Monday, Feb. 5th, of angina pectoris, from which he had been a sufferer, superinduced by a recent exposure at the funeral of one of his parish-

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth, and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



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35 AND 37 CORTLANDT ST., NEW YORK.

ioners. The report of his death came as a shock to the community. Besides being one of the most widely-known clergymen in the diocese, he was prominent also far beyond its bounds.

Dr. Harrison was a son of the late Rev. Hugh T. Harrison, rector of St. John's Church for thirty-one years. He was born Nov. 11, 1837. He was a graduate at the College of St. James in 1854, taught there until 1863, then at St. Paul's School, at Concord, N. H., until 1865. Trinity College, Hartford, gave him his degree of D.D. He came to Maryland in April, 1879, to succeed the late Rev. Dr. Forrest, of St. John's Church. He married Miss Agnes Dandridge Kennedy, the only daughter of the late Senator Anthony Kennedy, who survives him with no children. He leaves a sister, Miss Mamie Harrison, of Baltimore, and a brother, Mr. Stewart Harrison, of Texas.

The funeral of the deceased took place on Thursday, Feb. 8th, from St. John's Church, the Rev. J. S. B. Hodges, D.D., rector of old St. Paul's Church, Baltimore, conducting the service, assisted by the Rev. Joseph H. Coit, of St. Paul's School, Concord, N. H., with whom Dr. Harrison was formerly associated in that school as a teacher. The attendance at the funeral was very large. The interment was made in St. John's Cemetery, only a short distance from the church, where Dr. Harrison's father is buried.

MASSACHUSETTS.

Mr. Codman's Farewell—Parochial Anniversaries.

THE Rev. Robert Codman, Jr., preached his farewell sermon, February 4th, as rector of St. John's, Roxbury. In his sermon he said in part: "This parish is my first and only parish, and no other can take its place in my life. You have done me far more good than I have done you. All the love and kindness I take with me, not to a more comfortable work, not to a richer parish; I take all you have given me to God's mission field. It is with inexpressible pleasure that I hear from the Rev. Gustavus Tuckerman that he will come to you if possible. We were schoolmates together and worked side by side for years."

THE tenth anniversary of the consecration of the Church of the Ascension, Boston, was observed with appropriate services, Feb. 4th. The vicar, the Rev. E. L. Atkinson, preached an historical sermon. This church originated in a store at 114 E. Canton St., March 6th, 1881, with a few communicants. It has now 429. This church is supported by Emmanuel Church, Boston, as its mission.

A NEW memorial window has been placed in St. John's Church, Jamaica Plain. It is the gift of Mrs. John B. Alley, and is in memory of her husband. It represents the ascending Christ and is an excellent piece of artistic workmanship. It bears the inscription, "1822 In Memoriam John Robinson Alley, 1898."

AN exquisite set of altar linen as well as a memorial pall, have been given to All Saints', Worcester.

THE Rev. Dr. Shinn read a paper upon the topic, "What is left of Hell?" before the Monday Clericus, February 5th.

THE parishioners of St. John's Church, East Boston, had a red-letter day, February 7th, when in a social way, they celebrated the completion of their church edifice. The church will be consecrated February 24th. It cost about \$50,000 and has a frontage on Lexington street of fifty-two feet and extends back ninety-six feet. The nave is flanked by two towers each sixty-five feet high. The material in construction is brick and free-stone, and the design is English Gothic. The great circles and piers of white brick in the interior make a good contrast to the dark wood of the wainscoting. The walls are tinted in rich colors. The chancel is deep and is provided with Cathedral stalls. The

church will seat nearly 500. At this social gathering, the local ministers made addresses beside the Rev. Messrs. E. T. Sullivan, of Newton Centre and N. H. Chamberlain, a former rector.

THE Diocesan Board of Missions has received the gift of \$500 from the late Catherine H. Kettell.

CHRIST CHURCH, Plymouth, has come into the possession of a house to be used for a rectory and parish purposes.

THE Rev. J. A. Mills has great need of a house for the Gloucester Fishermen, where religious and social aims may be pursued. He has already secured the refusal of a two-story building on the main street for the purpose. Five thousand dollars are promised, if the needed sum of \$20,000 is raised.

AT THE annual meeting of Christ Church, Springfield, held on the evening of January 30th, it was reported that the parish debt of \$14,000 had been entirely wiped out. The parish now holds property to the value of \$134,000, and has an annual income of about \$11,000.

MICHIGAN.

Southern Convocation.

The Southern Convocation, with a good attendance, lay and clerical, had an enjoyable time at St. Andrew's Mission, Jackson, for their mid-winter meeting. The paper by the Rev. Mr. Tatlock of Ann Arbor on American Church Growth was most complete and scholarly, while the sermons by the Rev. Mr. Vernor and the Rev. Mr. Woodruff, as also the missionary address of the Rev. Mr. Sayres, were very timely and edifying.

MILWAUKEE.

A Quiet Day at Beloit.

AT S. Paul's Church, Beloit, a quiet day was conducted on the Feast of the Conversion of S. Paul, by the Rev. Dr. Webb, Warden of Nashotah. The special theme of Dr. Webb's address was, "A Day in Our Lord's Life."

MINNESOTA.

Missions Class—New Pulpit.

THE Interparochial Missions Class of Minneapolis held its monthly meeting in Gethsemane parish house on Friday, Feb. 9th. Brief answers to questions on missionary districts and their Bishops were given, and the class then listened to a paper on "Zenana Work in India," which in some parts is even desired by the husbands, who, having received the advantages of Western culture, feel the importance of education for their wives.

The second paper dealt with "Mission Life in India," its difficulties and encouragements, among which last are the breaking down of

caste, and the remarkable spread of the English language.

The class is to observe Quiet Day on March 9th.

A MEMORIAL pulpit of polished brass, oak, and crystal, has been presented to Gethsemane Church, Minneapolis, by Mrs. John Gansle, in memory of her departed husband, who was for many years a member of the vestry.

MONTANA.

THE Bishop, accompanied by the missionary-in-charge, the Rev. J. F. Pritchard, visited the latter's field around Livingstone. At Fridley, he found the foundation of a little church already laid. At Horr, Aldrich, and Gardener, good congregations were in attendance. Of the service held in the Park at Mammoth Hot Springs, the Bishop writes in his record, "There was a much larger congregation than I expected to see; nearly every one living there came."

ST. PETER'S Sunday School, Helena, gave an offering of sixty dollars to the Bishop for his work. Of this, nineteen dollars was given by the Chinese school.

THE Rev. Charles E. Dobson has been called by the Parish of the Incarnation, Great Falls, to the rectorship made vacant by the transfer of the Rev. E. A. Wasson to the Diocese of Newark.

NEW YORK.

Bishop Potter in Egypt—Armenian Liturgy—Church Club—Columbia University.

A DISPATCH from Cairo, Egypt, dated February 2d, announces the safe arrival there of Bishop Potter and the Rev. Percy S. Grant, of New York, on their return from the Philippines. The journey has included visits to the Malay peninsula, Singapore, Calcutta, and Bombay. From Cairo they will go to Italy, and they expect to arrive in New York about the middle of March.

A FINELY executed bed spread of lace, lately received by Miss Sybil Carter, from the Kiowa Indian women is to be sent to the Paris Exposition.

THE Church Club has just received from Mr. Geo. H. Zabriskie a copy of the Armenian Liturgy in English, issued from the Armenian monastery at Venice in 1873. The gift was accompanied by a letter referring to the action of Pope Eugenius IV., who declared the Armenian Ordinal sufficient and valid, although, as pointed out in the answer of the Anglican Archbishops to Pope Leo

EUROPEAN TOURS WABASH RAILROAD.

Write F. A. PALMER, A. G. P. A. 97 ADAMS ST., CHICAGO, for complete itinerary of Tours to London, Paris Exposition, the Rhine, Switzerland, Venice, Rome and Florence. Reservations must be made early. This is imperative.

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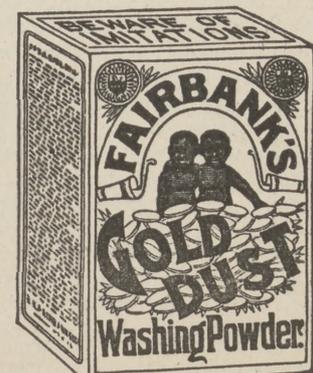
Wicker chairs soon become soiled, but they can be cleaned to look like new with

Gold Dust Washing Powder

and warm water. Use a scrubbing brush; when water becomes the least soiled, get fresh; follow with a soft, dry cheese cloth, and wipe dry. White iron beds can also be washed by this method, but must be wiped dry quickly.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

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XIII., it lacks the features, for the alleged lack of which in the Anglican Ordinal, the latter Pope declared the orders of the Anglican Church invalid.

AT THE Church Missions House, the offices of the secretaries of the Board of Missions have been removed to the third floor. Both the second and third floors have been rearranged so as better to provide for the needs of the work, and for the staff of workers. The quarters of the American Church Building Fund Commission, have been restored by removing all traces of the recent slight fire in them.

AT A LARGELY attended meeting of the Church Club last week the subject of modern observance of the Lord's Day was informally discussed by the members, and unusual interest was manifested. The first speaker, Mr. Herbert B. Turner, who urged strict observance as a holy day, was followed by Captain Mahan, of the Navy, Judge Colvin, and others, and Mr. James Eggerton Learned closed with an explanation of the existing canon of the American Church on the subject.

AT A MEETING of the trustees of Columbia University, February 5th, Mr. Wm. C. Schermerhorn, who presided, announced a bequest of \$100,000 by the will of the late Dorman B. Eaton. Messrs. F. Augustus Schermerhorn and Edgar C. Barrett have given \$1,000 each for apparatus. A memorial scholarship was founded in honor of the late Geo. Wm. Curtis. The building committee was authorized to proceed with plans for the completion of University Hall, toward which \$75,000 raised by the alumni is available. It is estimated that \$125,000 will be needed, and the contract for work will await the receiving of that sum.

THE widow and daughter of the late ex-Governor Roswell P. Flower, are to place a chime of bells in the Church of the Heavenly Rest, New York City, in memory of the late Warren F. Leland, who was the landlord of the ill-fated Windsor Hotel.

PENNSYLVANIA.

Clerical Brotherhood—Reception to Mr. Thomas—Home for Children.

ON MONDAY, 5th inst., the Rev. Dr. C. Ellis Stevens, rector of old Christ Church, Philadelphia, addressed the Clerical Brotherhood at their regular meeting in the Church House on the subject: "Expansion—is it a legitimate American policy?" The paper is attracting widespread attention, and Dr. Stevens discussed only the legality of expansion, basing his arguments on the Federal Constitution and its interpretation in the country's history. He cited articles of the Constitution, showing the large powers of Congress in providing for the welfare of the nation, and the authority of the President and Senate to conclude treaties.

A RECEPTION and luncheon were tendered on Monday evening, 5th inst., by the Cooper Battalion in the parish building of the Church of the Holy Apostles, Philadelphia, to the rector, the Rev. N. S. Thomas, Mrs. Thomas, and Mrs. Elisha S. Thomas, his mother, widow of the late Bishop of Kansas. The reception was held in the rooms on the first floor, which were decorated with the national colors; and at 9 o'clock those participating repaired to the main school room on the second floor, where a collation was spread. This was likewise decorated with the red, white and blue, and evergreens. At the head of the room was a portrait of the venerable rector *emeritus*, the Rev. Dr. Chas. D. Cooper. Mr. George C. Thomas presided, and the Rev. Dr. S. E. Appleton invoked the Divine blessing.

THE 44th annual meeting of the board of managers of the Church Home for Children was held on Tuesday morning, 6th inst., at the Church House. The Rev. Dr. W. B.

Bodine presided and offered prayer. The managers report, which was read by Miss Margaret Newlin, secretary, showed that there are now 97 children in the home, varying in age from 4 to 16 years.

IN THE parish house of Christ Church, Philadelphia, a silver loving cup was presented to Miss Anne Flower Paul in celebration of the completion of twenty-five years of service in charge of the Mother's Meeting. Addresses were made by the Rev. Dr. C. Ellis Stevens, and the Rev. Reginald Heber Barnes.

AT A meeting held at Witherspoon Hall, Philadelphia, Tuesday, February 6th, in the interest of a better observance of the Lord's Day, Judge Ashman presided. The Rev. Dr. Joseph N. Blanchard conducted the devotional exercises. Addresses were made by the Rev. Floyd W. Tomkins, the Rev. Dr. C. Ellis Stevens, and others. At the close, the Rev. Dr. Stevens organized a society of ladies of the city to promote the objects aimed at.

MAN AND WIFE See Changes as They Change.

To sweeten sour human nature, one of the best methods is to leave off coffee if it gives you dyspepsia or makes you nervous.

"I asked husband this morning to write out a testimonial for the Postum Cereal Co., and from it I quote, 'I am pleased to be able to state that my wife has been cured of sick headaches and "general cussedness" by leaving off coffee and using your Postum Food Coffee. My home is now a happy one.'

"I am forced to admit his joke contains more than a modicum of truth, for I find now I have complete control of my nerves, while formerly I was often irritable, and husband himself has been entirely cured of insomnia by leaving off coffee and taking up Postum. He sleeps now like a baby, from the time he goes to bed, until morning, and perhaps his improvement is partly a reason for his seeing such an improvement in me. At any rate, our old sickness and troubles have disappeared.

"I had tried everything for my sick headaches, but as long as I stuck to the coffee, the headaches stuck to me. It took us a little while to learn that we must follow the directions in making Postum, in order to obtain a really palatable, delicious beverage. People must get over the idea that they can make it in any kind of a slipshod way and have it good. The great element in making good Postum is to allow it plenty of time to boil. That is certainly simple enough, and when the cook becomes accustomed to making Postum, one can depend upon a regular quality every morning.

"I know people who seem to be able to drink coffee, with no bad effects; and on the other hand, I know that probably one-half of all my friends are more or less unpleasantly affected with coffee, when they persist in using it, but Postum has obtained a strong hold since its qualities have become known, and a great many of our friends are steady users of Postum in place of the ordinary coffee, and you may be sure every family that has used Postum for even one month will be ready to testify to the improvement in health.

"If you should publish this letter, please suppress my name, as I have a horror of undue notoriety. If any one will take the trouble to write you for my name and address, I will cheerfully answer any questions that may be asked, and furnish satisfactory evidence to substantiate my statements. Respectfully," Mrs. ———, Hyde Park, London, Can.

HOME-SEEKERS' EXCURSIONS

On January 16th, February 6th and 20th, March 6th and 20th, and April 31 and 17th, 1900, the Chicago, Milwaukee & St Paul Railway will sell round-trip excursion tickets (good for 21 days) to a great many points in South and North Dakota and other Western and South-Western States, at practically one fare for the round-trip. Take a trip West and see what an amount of good land can be purchased for very little money. Further information as to rates, routes, prices of farm lands, etc., may be obtained by addressing GEO. H. HAFFORD Gen'l Pass. Agent, Old Colony Bldg., Chicago, Ill.

Central Passenger Association Mileage Ticket.

The Nickel Plate Road has become a member of the Mileage Ticket Bureau of the Central Passenger Association and all mileage tickets properly issued by any line, a member of that bureau are valid for use on that road in the same manner as on other roads, members of that bureau.

Electric Lighted Trains

Chicago & North-Western Railway

THE North-Western Limited to St. Paul and Minneapolis, 6.30 P. M. daily from Chicago, cannot be excelled. Three other first class trains from Chicago also—9.00 A. M. Daylight Train, 10.00 P. M. Fast Mail and 10.15 P. M. Night Express. Ticket offices, 193 Clark Street and Wells Street Station, Chicago.



Send 25 cents to C. A. HIGGINS, A. G. P. A., Atchison, Topeka & Santa Fe R'y, Great Northern Bldg., Chicago, for copy of Aztec Calendar, January to June, 1900. Contains six separate reproductions in colors (8 x 11 inches) of Burbank's noted Pueblo Indian portraits. Series comprises Wick-ah-te-wah, Ko-pe-ley, Si-we-ka, Si-you-wee-teh-ze-sah, Quen-chow-a, and Zy-you-wah, of the Moki and Zuffi tribes. Also engraved cover representing ancient Aztec calendar stone. A handsome and unique souvenir; edition limited; order early.

SALT LAKE.

Missionary Service—Ordination—Rejoicing at Mr. Roberts' Defeat.

ON THE second Sunday after the Epiphany a joint missionary service of the three Sunday Schools in Salt Lake City was held in the Cathedral. The day was one of the few disagreeable ones we have had this winter and consequently the attendance was not what had been hoped for. The church was well filled and the missionary hymns were sung with enthusiasm. The Bishop and the Rev. Ellis Bishop, made addresses explaining the significance of the Epiphany lesson and its application especially to work to be done in foreign countries. An offering was taken for the benefit of the General Board of Missions. The Bishop recommended the general observance of the day in all the parishes and missions.

THE Bishop has been doing duty for a couple of months at the Cathedral in the enforced absence of Dean Halsey who has given way under a nervous strain and has gone East for treatment. The Archdeacon has now come to care for the work for a few weeks until a new Dean can be secured, and the Bishop leaves this week for duty in the field.

ON SUNDAY, February 4th, the Bishop advanced to the Priesthood in St. Paul's Church, Salt Lake, the Rev. Messrs. J. Cox and W. D. Scott. The Bishop preached the sermon and the Rev. Messrs. Bishop and Wallace joined in the laying on of hands.

WITHIN a few weeks St. Paul's Mission, Salt Lake, has been organized as a parish under the most favorable conditions. The Rev. Mr. Bishop is to be congratulated upon the very excellent work he has accomplished in the eighteen months of his residence here.

ROWLAND HALL, the Diocesan School for girls, is having a greater number of boarding pupils than it has ever had, and the school is doing a work for girls in this part of the country second to no other institution of the kind.

ALL non-Mormons in this state are rejoicing over the exclusion of Mr. Roberts from Congress, and Churchmen are specially rejoicing because they see in it a wide-spread interest in marriage, and feel that this is a fitting move for a uniform marriage and divorce law, which will make bigamy and polygamy a crime in any portion of the country. We have no quarrel with the Mormon people. The Church is lovingly and strongly bearing testimony to the Catholic faith, not alone for them but for all in these parts who have neglected Catholic teachings.

SOUTHERN FLORIDA.

Ordination at Ocala.

ON February 5th, in St. James' Church (colored), Ocala, Fla., the Rev. A. G. Coombs (colored) was ordered Priest by the Right Rev. W. Crane Gray, D.D., Bishop of the Missionary District of Southern Florida. The Ordination sermon, preached by the Bishop, was a powerful presentation in simple terms of the Origin and Authority of the Ministry of the Church, and the reality of her means of Grace. The Deacon was presented by the Rev. C. M. Gray, rector of Grace Church, Ocala. The mission is a bright example of what can be done in the field of colored work by earnest labor and careful training in Church principles.

WASHINGTON.

Divorce Bill—Churchmen's League—New Parish House—B. S. A.—Woman's Auxiliary.

THE Churchmen's League, at its recent meeting in St. John's church hall, had before it the Platt-Ray bill, for the regulation of the granting of divorces in the District of

Columbia. It provides that absolute divorce shall be granted only on Scriptural grounds, that legal separation shall be granted for various reasons, establishing cruelty, incompatibility, non-support, etc., and that the District attorney shall be joined to the defense in each divorce proceeding. Petitions accompanied the bill, and it was asked that the Churchmen's League lend an endorsement looking towards its passage. It was, however, referred to the executive committee.

Several rectors spoke in hearty commendation of the bill. Bishop Satterlee committed himself to the general principles of its provisions, but thought it needed consideration by members of the league who are lawyers before action was taken on it. Considerable opposition developed on the ground that the sections providing the reasons for legal separation were not drawn so carefully as might be with reference to protecting the legitimacy of offspring. It was proposed that a committee consider it and report; but as the league's next regular meeting will not come till May, when the present session of Congress will be well over, the executive committee was finally given power to commit the league either for or against the bill after consideration of its details. The vote was 45 to 35.

Bishop Satterlee, in commending the general features of this proposed legislation on divorce, also took occasion to urge that the Churchmen's League exert its influence in behalf of the bill to provide an anti-polygamy amendment to the Constitution.

The regular programme of this quarter-

ly meeting of the league comprised a paper by Louis J. Davis on the history of Epiphany Parish, a paper by Judge O. B. Hallam on the Washington, or old Navy Yard Parish, and historical reminiscences volunteered by members from various parishes. It was related how President Jefferson sent \$20 to a convention in Old Christ Church, which, it was claimed, he used to attend. St. John's Church was begun in 1816, the west portion, which now fronts more nearly to the gates of the White House, being built as an enlargement of the original building in 1820. Here Bazehot and Canning, the famous British ministers of the early part of the century, used to worship.

"I remember as a boy," said one of the older members present, "seeing marines from the navy yard at Old Christ Church. They used to be detailed on Sunday to attend services and marched off as to a duty on board ship. I'm afraid our navy doesn't do those things now."

President John Quincy Adams, it was brought out, used to attend the Unitarian Church on Sunday mornings and the Episcopal service at St. John's Church in the afternoon, rain or shine.

ST. ALBAN'S Parish House, recently opened must add greatly to the efficiency of the work of this active suburban parish. St. Alban's Church, near the Cathedral site, maintains a chapel in the village of Tenleytown, a mile and a half distant. The new building adjoins the chapel and contains a lecture room seating 400 persons, a boys' club

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STYLE 550, Heavy Coutille, Sateen strips. Sizes, 22 to 30, \$2.00; 31 to 36, \$2.25; 37 to 43, \$2.50. White, Drab, Black.

STYLE 550, SUMMER NETTING.

(White only.) Sizes and prices same as above.



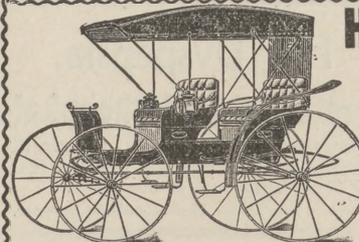
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IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

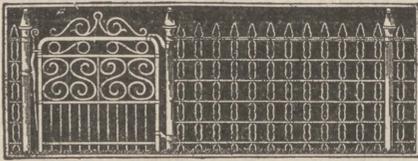
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TARRANT'S SELTZER APERIENT Aids digestion, clears the head, and increases energy. At all druggists. 50c. and \$1

ART CALENDAR.

One of the handsomest calendars that has appeared for the new year represents children playing on the broad beach of one of our Atlantic Coast resorts. The youngest, a little tot, is defying the approaching tide of the ocean, and in a spirit of bravado calls out to his companions who are eagerly watching him, "Who's Afraid?"

Copy of this calendar, carefully mailed in strawboard to protect in transmitting, will be mailed on receipt of 10 cents in postage stamps by **W. B. Kniskern, G. P. & T. A., Chicago & Northwestern Ry., Chicago, Ill.**

Early application should be made as the edition is limited.

room, and one for girls, a library of 300 books, besides magazines, and rooms for the janitor. There is also a large room in the basement, which will be fitted up for various kinds of industrial instruction. The house is a very attractive frame building, the funds for which have been almost entirely raised within the parish, though some generous gifts came from outside. Most of the work and a great deal of the material used were freely given by members of the parish. The opening service was very simple. The children of the Sunday School assembled in the chapel for their usual afternoon service, which was followed by brief addresses from the Bishop and the rector, the Rev. G. F. Bratanahl. Then, singing a hymn, they marched into the new hall, where a short service of benediction was said.

A SPECIAL service under the auspices of the Brotherhood of St. Andrew was held in the Church of the Epiphany on the evening of January 29th, to which all the working societies of the city parishes were invited. The address was delivered by the Rev. Prof. Micou, of the Virginia Theological Seminary, his subject being "Faith in a Living Person, Christ Jesus, the Motive and Inspiration of work and Self Sacrifice."

AT THE regular monthly meeting of the Woman's Auxiliary of the diocese on February 6th, there was a large gathering of Church women, who had hoped, after the transaction of regular business, to listen to an address from Miss Elliott, a deaconess under the Bishop of Salt Lake, on missionary work and social conditions in Utah. The announcement that Miss Elliott had met with a serious accident was received with great regret, and a message of sympathy was directed to be sent to her. In place of the expected address, Mrs. Wynkoop, a former resident of Washington, gave a most interesting account of her experience in India, where her husband is an agent of the British and Foreign Bible Society. Some touching anecdotes were related of the love for the Bible among the native Christians; and the self-denial of even the little children that they might make an offering to give it to others.

WESTERN TEXAS.

Rev. A. L. Burleson Resigns.

It is announced that the Rev. A. L. Burleson has resigned the rectorship of St. Paul's Church and of the Western Texas Military Academy, San Antonio, to take effect June 1st.

TENNESSEE.

Probability of Congressional Relief for Church at Franklin.

THE parish at Franklin is likely to secure \$5,000 from the Government, as compensation for the use of the church during the Civil War by the Federal troops. Senator Bate of Tennessee has interested himself in the matter.

For Dyspepsia. Horsford's Acid Phosphate

Strengthens the stomach, assists digestion, relieves distress and the feeling of exhaustion and dizziness. Genuine bears name HORSFORD'S on wrapper.

"WHERE DIRT GATHERS, WASTE RULES,"

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GAME
IS MANY TIMES TOO "GAMY"
TO GIVE THE NICEST TASTE TO ALL GAME USE
LEA & PERRINS' SAUCE
The Original & Genuine Worcestershire.
IF YOUR GROCER ATTEMPTS TO SUBSTITUTE AN IMITATION SEND IT BACK NONE SO GOOD.
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Special Trial Offer New and GRAND PANSIES

Did you ever see 7 straight or circular rows of Pansies, side by side, each a different color? If so, you know that the effect is charming beyond conception. Did you ever see Childs' Giant Pansies, marvels in beauty and true to color? If not, you have not seen the beauty and perfection now attained.

- As a trial offer, we will mail for 25 cents:
- 50 seeds Pansy Giant, Pure Snow White,
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 - 50 " " " Azure Blue,
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