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# The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, FEBRUARY 24, 1900.

No. 43

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### CONTENTS.

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# The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, FEBRUARY 24, 1900.

No. 43

## NEWS AND NOTES

THE bill for the regulation of trusts in New York State, which is reported to have the endorsement of Governor Roosevelt, introduces some new features into the question of the due regulation of trusts. The bill does not purport to be an anti-trust bill, and indeed, is rather expected to invite into the state some of those large corporations which have been organized under the laws of other states, and in particular, that of New Jersey, because of the more favorable legislation in such states.

The new bill is intended to extend the power of such corporations, but at the same time makes an attempt to place such restrictions around them as to protect the public from the dangers which are clearly evident where large trusts are administered without regard to the public welfare. In particular, the bill requires that on every certificate of stock, and on every bond, shall be specified the full amount of stock authorized, into what classes it is divided, and what considerations have been accepted in return for such stock; also requiring that any corporation or individual acting as transfer agent or as registrar of such stock, shall be deemed to guarantee the reliability and regularity of such transfer; also providing that the names and addresses of promoters, with the number of shares of stocks taken by them, and the amount and kind of compensation received by themselves and by incorporators, shall be published. It is believed that these provisions will prevent some of the abuses which have resulted from the secret manipulators of trusts and other large corporations.

A NEW chapter in the South African War is opened by the advance of a section of Lord Roberts' army under command of General French, and comprising apparently three divisions of the British Army, into the Orange Free State. As a beginning of the campaign, Kimberley was occupied, thus giving relief to the beleaguered garrison at that important point, and General Cronje's army was put to flight and narrowly escaped being captured. Thus, by an aggressive campaign where there is opportunity for choosing on the part of the British commanders, how and when the army will enter into warfare, there is a probability of British success in the near future. In the meantime, Cecil Rhodes, upon whose head so large a price had been set by the Boers, is safe. Whether or not the peace and prosperity of the British Empire are thereby augmented, may possibly be open to question.

WHILE the campaign in the Orange Free State is in progress, General Buller, with remarkable tenacity of purpose, has made a fourth attempt to reach Ladysmith, and for the fourth time has crossed the Tugela. As we go to press, it is impossible to say what may be the outcome of this last attempt, but the fact that Boer reinforcements from the vicinity of Ladysmith appear to have marched westward, with a view to effecting a junction with Cronje in the Free State, renders it possible that Ladysmith may even yet have been rescued before this paper is read.

THE story of the escape of Winston Churchill from Pretoria reads like a romance, and will no doubt receive effective setting by that distinguished correspondent in due time. Awaiting his opportunity, when the backs of the guards were turned, he scaled the high fence surrounding his prison, passed into the shadow of bushes only twenty yards away from a

house that was fully occupied, and by a series of almost impossible adventures, boarding freight trains by night and hiding by day, reached Delagoa Bay, the Portuguese territory, eight days after his escape.

THE advance of Lord Roberts with an army between forty and fifty thousand men into the Orange Free State, opens a new chapter in the history of the Boer War, and one in which British interests are likely to be better served. We have already expressed the opinion that the besieged garrison at Ladysmith is permitted by the Boers to remain uncaptured as a bait to draw the British forces into the almost impregnable lines of the Boers in the mountains. If such was the Boer intention, it has been eminently successful. Now we may hope that the necessity for protecting their own country against the advance of the Imperial army will also have the effect of relief to Ladysmith and the other beleaguered cities.

THE explanation of Mr. Macrum, which has at length been made, is neither very complimentary to himself nor to the diplomatic service of the United States. Mr. Macrum's sympathies were with the Boers, and when as consul to Pretoria, he was required by the State Department to perform the same good offices for British subjects that had been performed by British Consuls for American subjects in the Spanish War, he preferred to resign. It is not a matter of large importance that Mr. Macrum was in sympathy with the Boers. That was entirely within his rights. It is more important that he was out of sympathy with the government which had commissioned him, and it is for the latter, and not for the former reason, that he will be viewed as a dismal failure. If it is true that the diplomatic mail from the State Department to the American Consul was opened or delayed by the British government, it may no doubt be a proper occasion for inquiry and protest from Washington to London. It was not, however, a matter in which it devolved upon Mr. Macrum personally to vindicate the dignity of the State Department. When, moreover, he insisted on leaving his post after he had been ordered to remain, he showed himself at least incompetent to represent this Government.

IT is a pleasure to learn that the Senate Committee on Foreign Relations has favorably reported a bill providing for the punishment of violence to the persons of aliens on American soil. At present, though the United States has by treaty made various guarantees as to the safety of foreign subjects, she is entirely powerless to enforce these guarantees or to punish offenders when aliens are killed or injured. No doubt the Americans, who understand clearly the relations between State and Federal Law, are able to adjust themselves to the conditions. The anomaly, however, that a government cannot enforce its own treaties on its own soil, is one that has more than once brought us into serious controversy with foreign powers. This was notably the case some years ago, when the Italian government withdrew from diplomatic relations with this country after a number of Italian subjects had been killed in New Orleans. The United States could only point out that the State authorities would take cognizance of the crime, but could not directly punish the guilty persons. There have also been in late years, similar difficulties with the governments of

Austro-Hungary and China. Unhappily, the United States is, from an international point of view, at fault, and the proposed law will obviate the danger resulting.

A CORRESPONDENT points out that in the contested election case in Kentucky Mr. Taylor had on the face of the returns a plurality of only 2,383 votes, and did not receive a majority of all the votes cast, as was inferred from a note in this department two weeks ago. While political matters cannot be a subject of correspondence in the columns of THE LIVING CHURCH, yet we are glad to make this statement in order to be exact. Of course only a plurality is required in order to elect.

THE Financial Bill passed by the Senate does not materially alter existing conditions. From the standpoint of those who desire the free coinage of silver, the present bill must be disagreeable because it enacts permanently that which has been the existing policy of the Government; that is to say, the main-

tenance of the Gold Standard. For those, on the other hand, who are satisfied with this standard, the standard of the great bulk of the civilized world, the bill is especially satisfactory, since it makes it more difficult to interfere with the financial arrangements of the United States by hostile legislation. The provision for refunding the bonded debt in 2 per cent. gold bonds, will, if successful, not only save a large amount of money now paid out annually for interest, which saving will be directly due to this new legislation, but will also be a remarkable tribute in the eyes of the world to the remarkable credit of the United States.

THERE is a certain dry humor in the parting words of the Count de Castellane as he received the Associated Press reporter on the steamer before it sailed on his return trip, when he cordially remarked that he expected to make annual visits to the United States. In view of the reputed object of the Count in his present visit, his intention is somewhat suggestive.

# The Church at Home

## CONSECRATION SERVICE AT SHARON, PA.

IT WAS on the morning of February 7th, that St. John's Church, Sharon, Pa., was consecrated, as briefly noted in our issue of last week. After the line of choristers had proceeded to the choir, a representative of the vestry at the western entrance of the church read to the Bishop of the Diocese, the formal request for Consecration. Bishop Whitehead was accompanied by the Bishop of Ohio, and as the Twenty-fourth Psalm was sung, a second procession, consisting of the rector, wardens, and vestry, the two Bishops, and visiting clergy, proceeded to the chancel. The service then proceeded according to the Prayer Book.

The sermon was preached by the Bishop of Ohio, the text being taken from Psalm 48, verses 12 and 13. He called attention to the fact that this building, now given to God, would be an eloquent voice for goodness and truth in the generations to come when the present worshippers had ceased from their labors, that all things which we were now doing would bear rich fruit in years to come. The Bishop deprecated the pessimistic ideas enunciated by many writers and speakers of to-day, and believed that the present age was the best, morally, religiously, and otherwise, that the world had yet seen, and that the present gave promise of richer and fuller blessings in the generations to follow.

Bishop Whitehead also made a short address to the congregation, after which Holy Communion was celebrated by the Bishop, assisted by the rector of the parish, the Rev. Amos Bannister, of Beaver Falls, and the Ven. Archdeacon Abbott, of Ohio. The musical part of the service was well rendered and the selections were of artistic merit, yet filled with the spirit of praise and devotion which the occasion inspired.

St. John's parish was organized with few adherents, under charge of the Rev. W. S. Hayward, deacon, June 20, 1866. For several years they worshipped in the edifice belonging to the Disciples' Society. Later on, the modest structure now used as a parish building was erected. The first rector, who took charge in 1867, was the Rev. H. E. Tschudy, who was succeeded in the years following by the Rev. Messrs. John E. Dooris, W. R. Mackay, H. G. Wood, and Geo. W. Williams, all of whom, with the exception of Mr. Wood, are now deceased. During the rectorate of Mr. Williams, which extended from November, 1886, to February, 1895, the present beautiful edifice was projected. The corner-stone was laid October 12, 1893, and in January, 1895, the external structure was turned over to the vestry by the contractor. The financial distress of those days was keenly felt by the parish, and the debt of several thousand dollars brought much discouragement. In March, 1895, the late lamented and beloved E. H. Parnell, became rector. Under his vigorous and devoted administration the work was carried to completion, furnishings, finishing, and the new organ was purchased, confidence was restored and as a result the new building was opened for service July 16 of the same year. The completion of the church, however, still left the parish deeply in debt, which, when the present rector, the Rev. Seaver M. Holden, took charge in January, 1897, amounted to some eight

thousand dollars. The devoted labors of the various organizations of the parish, together with the generous gifts of the members of the church in the intervening years, has resulted in the present happy condition. Small payments were made from time to time, while a year ago last Easter about \$2,500 was contributed, and during the past six months the balance, principle and interest, amounting to over \$5,000 has been paid.

The venerable senior warden, Mr. Samuel Lester, has occupied his present honorable position almost since the organization of the parish, having been appointed thirty years ago.

We had the pleasure of printing pictures of the church and the rector in last week's issue.

## PENNSYLVANIA CHURCH CONSECRATED.

ON Wednesday, Feb. 14th, the Church of the Ascension, Parkesburg, was consecrated by Bishop Whitaker, in the presence of a large number of visiting clergy and a congregation that completely filled the edifice. Mr. Nathan S. Evans, of the executive committee, read the request to consecrate, and the sentence of consecration was read by the Rev. James F. Bullitt, priest in charge. Morning Prayer was said by the Rev. Messrs. J. R. Moses, E. T. Mabley, and R. L. Chittenden. The Bishop was celebrant of the Holy Eucharist, Rev. S. K. Boyer, Epistoler, and the Rev. George A. Keller, dean of the Convocation of Chester, Gospeller. The sermon was preached by the Rev. Dr. Fleming James, of the Philadelphia Divinity School, taking as his text, Isaiah ix. 7. The church is built of stone, with a tower, the latter erected by Mrs. Ellen M. Beale and her son, Horace A. Beale, as a tribute to the memory of the late Horace A. Beale, Sr., who was an active supporter of the church, financially and otherwise. The memorial window on the east was erected and paid for by the employees of the iron works of which Mr. Beale was the founder. The church was organized as a mission, May 4, 1890, by the Rev. S. K. Boyer, who named an executive committee, of which Mr. Beale was chairman, to have charge of all matters connected with it. The mission prospered under Rev. Mr. Boyer, to whom succeeded the late Rev. George G. Field, rector of Trinity, Coatesville, who resigned on account of feeble health. In 1894, Bishop Whitaker appointed the Rev. T. J. Garland, then rector of Trinity, who had supervision of the mission some three years, and the Rev. E. T. Mabley had temporary charge. During Mr. Garland's administration the building lot was purchased. In June, 1898, the Rev. James F. Bullitt was appointed by Bishop Whitaker to the mission, who at once set to work to increase the building fund, the corner-stone having been laid on Ascension Day, 1898.

## A NEW CHURCH OPENED AT FARGO.

THE opening services in the new church of Gethsemane parish, Fargo, N. D., took place on Septuagesima, Feb. 11th, and were of a character to mark a new era in the life of the Church in North Dakota; as not only the comparative size and beauty of the church, but the fact of the Bishop's residence here, makes

it virtually, as, in all probability it will ultimately become in fact, the pro-Cathedral of this Missionary District. Bishop Edsall was the celebrant and said the dedicatory prayers, while Bishop Walker, who had kindly come from Buffalo for the purpose, preached a most able sermon from the text, "Heaven and earth shall pass away, but My Word shall not pass away." The services were very impressive, the rector, the Rev. Roderick J. Mooney, acting as master of ceremonies, while the Rev. H. P. Horton, of Moorhead, acted as chaplain to Bishop Walker, and the Rev. T. H. J. Walton, of Buffalo, N. D., acted as chaplain to Bishop Edsall. The first lesson at Morning Prayer was read by Mr. B. F. Mackall, of Moorhead, who as a lay reader, read the first service in the old church over twenty years ago.

The music was superbly rendered by a vested choir of thirty-two voices, under the leadership of Mr. John E. Greene; and the long procession of Bishops, priests, and choristers, led by a cross-bearer, helped to make the function most dignified and impressive. A congregation of 650 people crowded the edifice both morning and evening, and the cash offerings at the services, including a gift of \$700 from Bishop Walker, and \$130 from a guild of young ladies, were upwards of \$1,200; thus practically reducing the indebtedness for the building to the \$5,000 mortgage debt owing to the American Church Building Fund Association. The total cost of the church is about \$15,000. The handsome altar, pulpit, lectern, hymn book, credence, electric fixtures, and one of the windows, were gifts from various guilds and individual parishioners.

Bishop Edsall was the preacher at the evening service, his text being 1 Kings viii. 27: "Will God indeed dwell on the earth?" In concluding, he expressed the pleasure which it gave him to welcome his beloved predecessor, Bishop Walker, to his old field, and congratulated the rector on this gratifying result of his indefatigable labors in the parish.

On Monday evening, Feb. 12th, a general parish reception was given to Bishop Walker at the new Episcopal residence; and on Tuesday morning at the same place, Bishop Walker and Bishop Edsall addressed the parochial branch of the Woman's Auxiliary. During the coming week Bishop Walker will also visit and hold services at Jamestown, Bismarck, Grand Forks, and Devils Lake.

### CONFIRMATION AND LENT.

EXTRACT FROM PASTORAL LETTER OF THE BISHOP COADJUTOR OF NEBRASKA.

**T**HE particular purpose of these visitations is to administer Confirmation, or the Laying on of Hands, to those baptized children or persons who shall be presented by the Clergy to the Bishop. I am much gratified to learn that, as a rule, the Clergy are very conscientious and careful in the preparation and training of their candidates. I desire to impress this duty most seriously upon them as we approach the solemn season of Lent. The Church through her Clergy is about to call her children away from the fussiness and vanity of the average communicant's life, to the ideal exhibited in Christ, and to strive by detachment from the world, "to know Him and the power of His resurrection." At no other season of the year are the opportunities so favorable for reaching the minds and hearts of Confirmees as the one upon which we are soon to enter. Ground them thoroughly in the fundamental principles of that unchanging Faith, of which the Church is the witness and keeper. Teach them about the Church, the Body of Christ; the Bible, the Word of God; the Prayer Book, the means of worship; the Sacraments, the means of grace. Impress upon them the representative duties which they owe to God and their neighbor in their corporate and individual relation to the Church and to the world; that religion is not a sentiment, but a life, and that Christian character is the end of all belief, worship, and service.

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A DEACONESS' STORY.

By EMMA BRITT DRANT, DEACONESS IN CHARGE.

**I**T IS a cause for great thankfulness that the work has grown 50 per cent. in 1898 and 60 per cent. in 1899; and that the Master has shown His approval of it by sending enough means to carry it on so far. And we enter upon the new year, trust-

ing that He will supply all our need. We had but \$141 in the treasury on the first of January, while we had fourteen under our care, and nurse, servants, fuel, medicines, etc. to pay for. We were compelled to send away all patients who were out of danger, or who had friends who could care for them; and we have refused twenty-eight applications for admission. This is the hardest part of the work. It is not hard to have less to eat, or to go without luxury, for His dear sake, but when we have to hear the crying of some for whom He died, and are compelled to turn a seemingly deaf ear, because "we have not facilities," or "we have not enough help to nurse any more at present," or "we have not enough room," or "we have not money enough to provide bread, any longer"; that is the trying part of the work.

We are truly grateful for the many blessings we have had during the past two years. Two houses have been weather-boarded, and painted; four rooms have been equipped with hospital furniture in place of the improvised furniture made of boxes; we have a nice porcelain bath-tub; hot and cold water in the kitchen; we have moved two cottages into the group, and have one of them (St. Stephen's) as the Home for the six old people; and St. Philip's as the negro hospital. We are entirely out of debt now, and are in better shape to care for patients than ever before, but we have no money to provide food for any more.

Our greatest need is money to provide this daily bread. We are able to do without almost everything but food, fuel, and medicine. Then we need a new hospital to accommodate twenty-five patients and the attendants. This could be built of fire-proof "tabby" for \$10,000, and should be begun by building the chapel, so that we could use the "sitting-room, library, chapel," (which we now use for reception and reading room) for a dining, sitting-room, and library, and move the present kitchen utensils into the dining room; as the kitchen is too small and unfinished. These little cottages are only old wooden buildings which require constant repair. If we had a new hospital we could economize in fuel, light, and service; for these separate houses are expensive to heat and light. Some eight of the rooms require hospital furniture which would cost \$800; eight rooms and a hall require bare wooden walls and shingle-roof ceilings, ceiled at a cost of \$300; two more bath-tubs with boiler, plumbing, and drain, are needed—cost \$200; 150 feet of hose (in case of fire we have no protection)—cost about \$20; new operating room, cost \$200; porch floor to St. Philip's house, cost \$25 (the old one was so decayed it fell off when the house was moved); new kitchen. \$200; chairs for nurses' room and sewing-school room, cost \$15 (we have five loaned to us, also a set of bedroom furniture for my room). Two reflectors for chapel walls, cost \$10; oil stove for sterilizing, cost \$10; wire screens and awnings for two houses, cost \$60.

This seems a long list; but if our Church people could see the poor appliances with which we work, and could hear the pitiful appeals for our care: "Take this man who is dying of consumption, and is without money or friends"; "Please admit my wife, who has been sick several months, and we have no money"; "Can you take an old lady of eighty, who is destitute, and has a tumor so she is helpless?" "My brother was crushed in an accident, we are poor"; "An old man here has heart trouble, he has no doctor, he can pay \$10 every three months; if you take him he may get well." My file is full of all such letters marked "Waiting." Can not any one imagine with how heavy a heart I pen the answer, "We have not the means to admit any more"? Is there no way by which some provision can be made that the work may not be so crippled? Are there not Christian men and women who would contribute a regular amount to maintain the work? Last year we cared for sixty-six at the small cost of \$2,981.02. Many a fashionable entertainment costs more than one whole year's maintenance of this work. Oh, if some one who has been blessed with means would only entertain these suffering people for a while, how much good the money would do for our Blessed Lord! It has been truthfully said, "Ours is a mission which preaches the love of Christ, every hour, day and night, the whole year through." Pray the Lord of the harvest, that others may help us to garner the souls for His kingdom.

THE late General Gordon firmly believed the *Coco de Mer* to be the forbidden fruit, and the Seychelles Islands to be the site of the Garden of Eden. This idea was so firmly fixed on his mind that he caused soundings to be taken of the surrounding sea, for the purpose of tracing the courses of the four rivers, and the results confirmed him in his belief.

## THE BOARD OF MANAGERS.

THE Board of Managers met at the Church Missions House on Tuesday, Feb. 14th, the Bishop of Albany (Vice-President) in the chair. There were present nine Bishops, fourteen Presbyters, and twelve laymen.

From the Treasurer's report it appeared that the receipts and contributions since September were about \$5,000 less than for the corresponding period last year, while the responsibilities of the Board for its outstanding appropriations were greatly increased.

The Bishop of Pennsylvania made a brief statement touching his recent visitation of the Island of Cuba, and the Bishop of Chicago, as Bishop-in-charge, reported the appointment of four lay-readers in as many towns in Porto Rico, and emphasized the necessity of building attractive churches in San Juan, Ponce, and Mayaguez, for which he estimates \$25,000 at least ought to be expended at once. It was reported that because of the inability of the Bishop of Chicago to undertake the journey, the Bishop of Minnesota had proceeded to Porto Rico for the purpose of making an episcopal visitation of the Island.

Attention was officially called to a communication from the General Diocesan Lessons Committee of the Sunday School Institute, asking for papers and leaflets which should contain vivid descriptions of the missionary work of our Church, giving interesting particulars of the color, with a view to the "improved education of the children in the extension of the Church," etc. In connection with this the Board expressed the opinion that the requests contained in the resolution were in its judgment fully met by the publications of the Church Missions Publishing Company, of Hartford, which is an Auxiliary of the Board of Missions.

The Proceedings of the Commission on Work among the Colored People, at its meeting on Jan. 11th, were submitted, including a request that the Board of Managers would recommend to the Woman's Auxiliary that it should lend its valuable aid in the direction of raising a number of Scholarships for St. Augustine's School, Raleigh, North Carolina, which was done. Letters were received from six of the Bishops having domestic missionary work under their jurisdiction, with regard to appointments, stipends, etc., and when necessary, favorable action was taken. An additional appropriation was made for three years at the rate of \$500 per annum, from a special fund, for Indian missions in Duluth, and the Board, by resolution, approved the purpose of Bishop Morrison to raise the remainder of the sum necessary by special appeal. Under the Woman's Auxiliary United Offering of 1898, Miss Sue C. Garrett, nominated by the Bishop of Boise, was appointed a missionary worker among the Shoshone and Bannock Indians, Miss Bessie Harding, nominated by the Bishop of Asheville, was appointed as a teacher in the Rev. Francis Joyner's School in Bunyon County, North Carolina, and the appointment of Miss Rebecca A. Myers, superintendent of All Saints' Hospital, South McAlester, Indian Territory, was continued for three years from September 1st, 1899.

The following resolution was adopted:

*Resolved*, That the purpose of the Rev. W. M. Partridge to raise specials for Alaska, by request of the Bishop, be and hereby is approved with the understanding that money contributed will pass through the treasury of the Board."

From the Foreign field, letters were at hand from the several Missionary Bishops and a number of the missionaries. Bishop Ferguson (Liberia) had just made one of his frequent visitations to Cape Mount Station, in speaking of which he remarks: "The new buildings at this station, so stately and permanent, are causing it to present a changed aspect. It has always been the most attractive spot in the settlement, but now more so than ever. Better than all, however, is the good work that is being prosecuted there and which will receive a new impetus by the increased facilities." In December he laid the corner-stone of St. Philip's Church, which is to be erected at St. Augustine's Station, near Monrovia. He made no appeal for this, but \$50 contributed by "the Woman's Auxiliary to the Conference of Church workers among Colored People, U. S. A.," will be used towards it, and also \$81 raised in England. By economy he hopes to make up the balance. He reports ten confirmations at Crozierville and twenty-four at Monrovia towards the close of December.

Bishop Holly (Haiti) recently confirmed twenty at Gros Morne and solemnized the marriage of the missionary, the Rev. U. Bastien.

Alluding to the recent up-river conference of native workers, Bishop Graves (China) says that thirteen Chinese clergymen were present, representing a number of stations, and remarks: "They seemed to agree that even when boys do not become Christians while under instruction, they carry away with them a feeling for Christianity and are witnesses for the good works of the Church." Again he says: That "the question of selection and training of native catechists was discussed, when the Chinese recommended unanimously that we should be very much stricter in making choice, and in the training of those chosen." Upon this visitation the Bishop advanced the Rev. S. H. Littell to the Priesthood and confirmed eighty-two Chinese. Bishop Graves' appointment of William Hamilton Jefferys, M.D., as medical missionary, to take effect in time for him to depart for China the coming autumn, was consummated at this meeting.

The Rev. Henry Scott Jefferys, who has served in the Japan mission five years most faithfully, has now been appointed by the Bishop of Tokyo, with the approval of the Board of Managers, as a member of the regular missionary staff. Bishop McKim's appointment of Miss Carolyn F. Macadam as missionary teacher to the Japan mission was approved, and the necessary appropriations were made. The appointment will go into effect upon the termination of her present engagement at Bishopthorpe School, South Bethlehem, Pa.

The Rev. Dr. Eccleston was at his own request relieved from duty upon the delegation of this Society to the general missionary conference, as it will be impossible for him to attend.

Capt. A. T. Mahan, U. S. N., retired, was elected to membership in the Board in the room of Mr. Moses Taylor Pyne, declined.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the 1st instant and had certified the same to be correct.

## THE CONSECRATION OF MR. CODMAN.

IT is expected that the Rev. Robert Codman, Jr., Bishop-elect of Maine, will be consecrated to-day, St. Matthias' Day, at St. Luke's Cathedral, Portland, at 10:30 A. M. The Bishop appointed as consecrator is the Right Reverend the Bishop of New Hampshire, while the Bishop of Central New York will probably be the preacher, and the Bishops of Vermont and Massachusetts will assist in the consecration. It was also expected that other Bishops would be present as they might be able to be.

We had hoped to present a good photograph of the Bishop-elect, but in deference to his wishes are not printing the only available likeness now procurable, which is not a good picture.

OUTDOOR Russian church services, with the altar made of ice, are common all over the dominions ruled by the czar. They begin at the season of Whitsuntide, in May, and are held at intervals during the month that follows.

The altar of ice is supposed to be typical of Whit (or White) Sunday, and the services are held by the priests of the Russian Church to induce the people to give up their evil habits and live a pure and holy life. The sight of one of these gatherings, with the priests and choir arrayed in spotless white garments, is indeed an impressive one, and the singing and chanting which accompany the kneeling of the congregation before the altar are never forgotten by those who have been present.

Many people attend this service who do not go to church as a rule. They are anxious to let the world know that they believe in religion, and they imagine by thus publicly attending the open-air service of this kind they prove their love for God and their Church. The services often last for several hours, owing to the large congregations.

Some of the altars look a great deal more beautiful than others, for some men are masters of the art of ice-cutting and are able to model the altar just as they please. In the villages it generally consists of a rude block of ice surmounted by a cross.

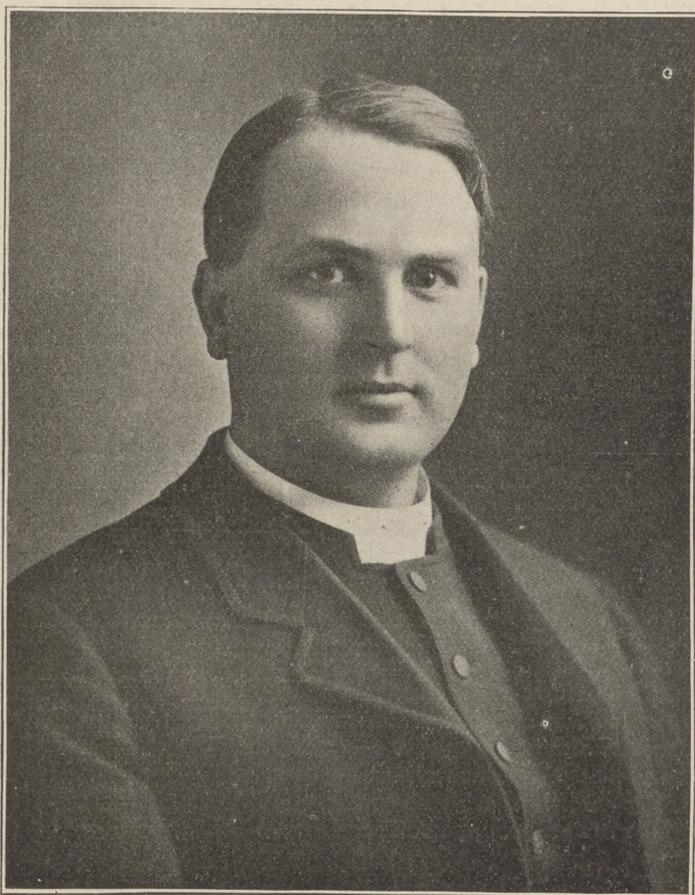
The decorations of some of these altars of ice are as beautiful as those which appear in the church. Russian churches are famous for their great beauty, and the costly ornaments and vessels in ordinary use look very striking as they rest upon this remarkable altar of ice.—*The New World*.

IT is hard to believe that others can not see what seems plain to us; but we can not see the sun at night, and for all that it is quite plain to those on the other side of the world. Everything is in the position one happens to occupy.

## THE BISHOP COADJUTOR OF CHICAGO.

**C**HARLES PALMERSTON ANDERSON, who is to be consecrated Bishop Coadjutor of Chicago, to-day, Feb. 24th, being St. Matthias' Day, was born Sept. 8, 1863, at Kemptville, Ontario, on the Rideau Canal, and not far from Ottawa, Canada's political capital. His education was had at Trinity College School, Port Hope, sixty miles east of Toronto. From this school he was matriculated in 1883 at the University of Trinity College, Toronto, of which three others of the Chicago clergy, the Rev. Messrs. T. D. Phillipps, C. Scadding, and F. DuMoulin, are graduates. Completing his Divinity course in 1887, he was ordered to the diaconate in Christ Church (now the Cathedral), Ottawa, by his Grace, Archbishop John Travers Lewis. By the same he was advanced to the priesthood in 1888, and put in charge of Beachburg, Ont. Subsequently his work so grew as to require the aid of three clergymen.

Early in May, 1891, he was called to Grace Church, Oak



THE BISHOP COADJUTOR OF CHICAGO.

Park, Chicago, and entered upon his work immediately. Under his energetic ministrations the little brick building at Ontario street and Forest avenue soon became inadequate as to seating capacity, as well as unworthy of the splendid congregation built up by the new rector. A large lot was acquired on Lake street, between Kenilworth and Forest Avenues, in June, 1898. Money soon accumulated for payment of the lot, and plans were obtained for a \$60,000 church. As the necessity for enlarged accommodation became imperative, it was decided not to wait for the sale of the old property, but to lay the foundation of the new edifice, and roof over the basement for immediate use. And so, since November, 1898, the services have been held in a spacious room, which, while presenting a strange appearance externally, is quite Churchly as to its interior arrangements; and, at any rate, has temporarily met the wants of a congregation which numbers upwards of 600 members and nearly 500 communicants. The vestry has nearly \$25,000 on hand for the building of the new church, which it is expected to complete and occupy early in the coming summer.

Mr. Anderson was elected Bishop Coadjutor at a special convention of the Diocese of Chicago, held at the Cathedral on Jan. 9th. He was elected almost unanimously on the first ballot.

The election of so young a man to the Episcopate, as Coadjutor and ultimate successor of one so influential in the House of Bishops as Dr. McLaren is well known to be, may have come as a surprise to some, and especially by a practically unanimous

vote on the first ballot. But that he has been a marked man in the Diocese, and one enjoying in an especial manner the confidence of the Bishop and clergy, a few facts will show. Two years ago he was chosen to preach the sermon at the ordination to the priesthood of Dr. E. M. Fawcett, at Elgin, and then at the consecration of St. Mark's Church, Geneva, and again at the closing of the Western Theological Seminary in May last. At the annual convention of May, 1898, he was elected one of the four clerical deputies to the General Convention in Washington. At the quarterly meeting of the N. E. Deanery, Sept. 26th, at Highland Park, he was selected by Dr. Clinton Locke, to take the chair. Not only is Mr. Anderson's theological training a sound, conservative one, but he is known to be a reading man, and it is a splendid tribute to his worth that the minds of his brethren of the clergy turned, without canvas or caucus, to him, as eminently fitted for the emergency that has arisen. It is also very much to the credit of the parishes that, with necessarily inferior personal knowledge of the man, they could so readily bring themselves to concur in the judgment of the clergy, who have known Mr. Anderson and his many traits during nine years of close intercourse.

On Sept. 4, 1889, Mr. Anderson was married in St. Thomas' Church, Belleville, Ontario, Canada, to Miss Janet Glass.

## A PLEA FOR FREE CHURCH SITTINGS.

**I**T may be doubted that anything new remains to be said for or against the sale of church-sittings, but as illustration is sometimes more vivid and telling than argument, the following case, true in every point, is submitted.

A family of four—father, mother, and two children, moved from one parish to another, bearing with them their letter of transfer. The first Sunday in the new parish happened to be "Communion Sunday." Not having secured a pew, they were shown, after some preliminary looking about, into a pew so far in the rear of the church (it is a large one) that the familiar face of the Bishop at the altar was not recognized. As they were early, either the ushers did not care to give them a more desirable position, or else the forward pews were all sold.

The following Monday, the husband of the family left home on a three-months' business trip. On the following Sunday, the wife and daughters found themselves still farther to the rear. After the services, the lady asked the usher to direct her in the matter of pew-renting. After some delay, the gentleman in authority was presented, who immediately excused himself, saying he would attend to her wishes in a few moments. She waited fully half an hour and then left the church, with the impression that there was no room for her.

Two more Sundays of rear-seating followed, the lady waiting for her neglected request to be referred to again. On the third Sunday, the three (mother and daughters) were seated in this way, by the gentleman himself who had charge of the selling of pews. To the question, "How many?" the lady answered, "Three." It was not more than a minute or two before the opening of the service, and the pews were perhaps two-thirds filled. Sweeping a practised eye over the church, the usher, murmuring half to himself and half to his applicants, said, "I don't know where to put you. I could seat you in a few moments," left them and investigated the two side aisles, and finally motioned them into a rear side pew.

In this church the opening exercises are divested of all devotional value by the constant coming in of pew-holders and the racing of the ushers up and down the aisles. The explanation, possibly, is that the pew-holders feel secure of their seats, and therefore do not hurry; and the visitors, or unfortunate non-possessor of sittings, find that the later they come, the less difficulty there is in securing seats.

The family in question do not think of over-crowding the church again until the return of the head of the family, or some arrangement has given them a financial standing to consideration by the ushers. Perhaps their case may be settled in a way that shall bring no loss to the church. But theirs cannot be an isolated one. It is even possible that a family unable to buy a pew, might be possessed with a desire to attend service. Is it possible that under such treatment they would continue their attendance?

If the church and its offices are solely or even primarily intended for pew-holders, as the privileges of a club-house are reserved for club-members, then nothing is to be said against the system of selling pews. If the church is the house of God, where all sorts and conditions of men are on an equal footing,

then the selling of pews is another usurpation of the money-changers.

The question has been argued too often from a standpoint of convenience. It is time the vital principle of right and wrong entered into the discussion, in which is concerned the very life of the Church. Not, let it be understood, the life of the Church as to eternal vitality and truth of doctrine, but its life in the modern enlightened necessity of obtaining a hold on the world. There never was a time, certainly, when there were more aids and fewer hindrances to Christian living; but it is equally true that there never was a time, paradoxical as it may seem, when it was easier to turn from the path of Christian living.

The Church must not stand in proud conservatism, waiting to be sought. It must be out in the highways and hedges, seeking, imploring, welcoming to its fold, careful to hold what it has gained by an affectionate friendliness to all who come within the sphere of its influence. F. B. E.

### THE "OECUMENICAL CONFERENCE."

CHURCHMEN, as well as others, are active in preliminary arrangements, local and general, that are making for the Ecumenical Conference on Foreign Missions. The delegates to it that were named by the Board of Missions include the Bishops of Pennsylvania, Albany, Rhode Island, Massachusetts, New York, and West Virginia, the Rev. Drs. Anstice, Greer, Huntington, Rainsford, Lloyd, and Grosvenor, and Messrs. Burton Mansfield and Robert Treat Paine, and Capt. A. T. Mahan. This is not the entire number, for some able women of the Church, and many other men are in the list, the number being quite as great and quite as strong as that accredited by any other religious body.

In active control of details the Church is well represented. Mr. George Foster Peabody, of Holy Trinity Church, Brooklyn, is treasurer, and the finance committee bears the names of W. G. Low, R. F. Cutting, and others. President Low of Columbia, a Churchman, has already presided at two public meetings, and Mr. John W. Wood, the new Corresponding Secretary, is chairman of the Public Meetings Committee, with responsible and most important duties; for on the two Sundays covered by the Conference, namely April 22 and 29, it is proposed to have addresses on Missions delivered in every place of worship in and near New York.

Choosing its delegates from both Canada and England, the Church Missionary Society, the largest missionary organization in the world, selects to represent it a strong delegation, among its members being Bishop Ridley of Caledonia, the Rev. C. T. Wilson, Canon Edmonds of Norwich, and Mr. Eugene Stock. The Church of England Zenana Mission also sends three delegates.

The programme is in the formative state as yet. Additional names will be put upon it, and the sectional conferences are in part to be arranged. Already on the main programme are the Bishop of Albany, Canon Edmonds of Norwich, the Rev. Dr. Greer of St. Bartholomew's, New York, and Mr. Eugene Stock, Secretary of the Church Missionary Society. Many others have been asked, and representatives of the Church will be granted a proportionate hearing.

Foreign delegates are to be entertained free. The plan is to have Church families entertain Church of England visitors, and other families their own co-religionists. In this matter, Church families to a number perhaps greater than will be needed, have come forward with offers of hospitality. New York is often slow at waking up, being large and difficult to move, but once awake, it does things well.

Praises for the generous action of the rector, wardens, and vestry of Zion and St. Timothy are heard. Carnegie Hall and the building which contains it, although wholly engaged by Mr. John Seely Ward, Jr., another Churchman, who is head of the Hall Committee, is not large enough to hold the Missionary Exhibit. When this was known, Zion and St. Timothy, which is near by, came forward with the offer of its splendid parish house, with its three spacious floors. The offer was accepted, and here will be shown the largest exhibit of its kind ever made. After the Conference is over, the exhibit is to be placed, intact, in rooms of the new part of the Academy of Natural Sciences, to remain there permanently, and to form an educational feature of the city, which, next to London, contains the greatest missionary organizations in the world.

From present indications the number of delegates and visitors will reach three thousand.

### THE CHURCH AND RITUAL.

BY THE REV. P. GAVAN DUFFY.

IT is often objected: "You Episcopalians so sadly lack the beautiful simplicity that Christ loved and enjoined in His holy word. What with your bowing and scraping, vestments and genuflections, you seem far removed from the Christlike simplicity we practice and enjoy."

Let us examine and reply to this objection.

In the first place, my friend, who told you that Christ favored this "beautiful simplicity," the beauty of which we have never discovered? Certainly our Holy Saviour didn't, and most decidedly the Bible does not. And what is more, if you read your Bible you will find that there never was a time since the dawn of any true religion that the bald sort of worship you term "simplicity" prevailed. Most ritualistic was the offering of the earliest sacrifices; most elaborate and magnificent was the ritual ordained by God in the Mosaic dispensation; most soul uplifting and majestic was the grand ritual of the temple. And remember, God ordained it in every detail. This your Bible tells you. Certainly the worship in Old Testament times was full of pomp and ceremonial; incense, lights, vestments, and bowings, played a prominent part in it.

Next, remember that God is unchanging. Then the first kind of worship offered to Christ was grand and beautiful. When the three wise kings saw the Holy Child they fell down and worshipped Him and offered their gold, sweet smelling incense, and myrrh. Then the worship of the temple in our Lord's time—who can describe it? So grand, so magnificent! And our Saviour loved the temple, loved its services and went to it daily with His disciples. Yet again, He sometimes was the reader in the synagogue and so used the set service of the synagogue worship, and this had quite a good deal of ceremonial in it of which I could tell you were there space at my disposal. Still more, He wore a vestment, the long seamless robe for which the soldiers cast lots. It is true to say that the Saviour's mission in teaching fallen humanity was characterized by simplicity, and, for a few years after His Ascension, by the apostles; but necessarily so. You don't suppose the world that hated Him and crucified Him was going to erect Cathedrals, with a stately worship, to glorify Him? You don't imagine that the poor fishermen could afford to build beautiful churches for their Master? You must remember, too, that for their public worship the apostles attended the temple after the Ascension. Then came the revelation of St. John, of the wonderful worship of heaven. And when the world bowed its knee to the crucified God it sought to make reparation in the grand Cathedrals, the stately churches it erected, wherein the Saviour was worshipped in the soul-uplifting service of the Church, which had been ordained of God and revealed to St. John.

Since then the Church has been practically unchanging in her ritual. You may search the page of history in vain for the whitewashed walls, the unbending knees, the sermon-worship, the two chairs and the platform and the gospel hymn, which you call "simplicity." And if you will read the Bible again—the Revelation of St. John the Divine—you will find that the worship of heaven in which we all hope to engage, is—what? Ritualistic. It finds its outward expression in lights, incense, vestments, and prostrations.

So you see your "simplicity" is not biblical and it is not ancient. It is not quite 300 years old. From Genesis to Revelation we find authority for the ritual of the Church and may lay claim with every right to be biblical. So we Anglo-Catholics deck our altars with flowers and lights and gold and velvet in the churches we have erected to Him who had not where to lay His head when upon earth; whom the soldiers stripped and mocked, we worship with bended knee, and by every Eucharist sweetly sung make reparation to our King for the wicked cry of "Crucify Him! Crucify Him!" We worship the Lord in the beauty of holiness.

THE manna was so pure and delicate that it could not bear contact with earth. It fell upon the dew, and had to be gathered ere the sun was up. Each one, therefore, had to rise early and seek his daily portion. So it is with the people of God now. The heavenly manna must be gathered fresh every morning. Yesterday's manna will not do for to-day, or to-day's for to-morrow. We must feed upon Christ every day, with fresh energy of the spirit, else we shall cease to grow. Moreover, we must make Christ our primary object. We must seek him "early."—C. H. M.

## ALMS GIVING.

PASTORAL LETTER ISSUED BY THE BISHOP OF VERMONT.

*To the Clergy and Congregations of the Diocese of Vermont:*

**B**RETHREN,—I propose this year to devote my Lenten Pastoral Letter chiefly to the subject of Almsgiving. I use the word Almsgiving in its wide and proper sense, to include all offering of our worldly goods to Almighty God for the support of His worship, the extension of His kingdom, or the relief of those in need.

The subject is appropriate for consideration in Lent; for Almsgiving is treated along with Prayer and Fasting by our Lord Jesus Christ in the Sermon on the Mount as one of the chief and recognized duties of religion. ("When thou doest alms . . . when thou prayest . . . when thou fastest." St. Matthew vi. 1-18). We should examine ourselves in Lent about our practice of each of these duties. Elsewhere in Holy Scripture works of mercy are enjoined as elements of the repentance to which Lent specially calls us. "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor" (Daniel iv. 27. Compare Isaiah lviii. 6, 7). The selfishness which in one form or another is at the root of every sin is to be conquered by works of mercy.

Let me set before you some principles which should govern our practice in this matter. You will observe that I am not here concerned with different methods of *collecting* offerings; but rather with the duty of *making* offerings, and with the spirit in which they should be given.

I. Almsgiving must be recognized as a bounden duty. We owe to Almighty God the dedication of a certain portion of our means, as of our time, to His special service, as an acknowledgment that all is received from Him, and is to be used in obedience to Him and for His glory. As an enforcement of this principle the Jewish law enjoined the payment of tithes, that is, of a tenth of all produce or income, for sacred uses (Leviticus xxvii. 30 etc.). One tenth was for the support of the Levites, the ministry; a second tenth apparently was to be shared with the poor (Deuteronomy xii.). Exact rules of this kind are not given in the Christian dispensation; but the principle remains in force, and surely it cannot be right that Christian people, with their far greater privileges, should offer less than was required of Jews.

II. Our offerings should be in proportion to our means. "Be merciful after thy power. If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little" (Tobit iv. 8, 9). Small gifts, when these are all that we can offer, are of great value before God; and numerous small gifts make a large sum for the carrying on of His work; but gifts that are small in proportion to our expenditure on ourselves, for our houses, our clothes, our table, our pleasures, are shameful and cannot be pleasing to God.

III. Our offerings should cost us something in the way of self-denial. Unfelt they are unblest. The poor widow's two mites called forth our Lord's commendation, while the offerings made by the rich "of their superfluity" were disregarded (St. Luke xxi. 1-4. Compare 2 Samuel xxiv. 24).

IV. Our offerings should be made deliberately and on principle, not at haphazard nor simply when our feelings are moved by a special appeal. In this, as in all matters of Christian life and duty, we should have some rule. The support of the ministrations of the Church, which we value for ourselves and for our families, should be recognized as having a first claim upon our contributions. This can hardly be called the giving of alms or a work of mercy; it is simply the payment for spiritual goods, which we would not be without, like the payment of bills for worldly goods. It is when this is done that unselfish almsgiving, or free-will offerings to God, can begin.

V. To be acceptable before God our offerings must be given with a pure intention. The motive of our giving must not be to gain applause from others as liberal, nor must we look to receive a return in the way of entertainment or purchase. Even if sometimes sales and entertainments may be allowable ways of raising money for religious or charitable purposes, when labor, skill and time are thus offered by those who have not money to give, the money of the purchaser cannot be regarded as a gift to God.

VI. Our offerings should show a wide range of sympathy and interest. They should not be limited to our own parochial needs or those of our immediate surroundings (though these

will rightly first claim our attention), but we ought to desire to have our share in the different parts of the Church's work, at home and abroad, missionary, educational, and charitable.

If these principles, which, I believe, all will on consideration recognize to be true, were generally acted upon, there would no longer be need of repeated entreaties to make up a deficit for this or that important work; nor would people be driven to resort to all sorts of questionable and inappropriate methods for raising the funds required for various religious purposes.

In our secular enterprises we may look with assurance for God's blessing, when we honour Him as He prospers us. "Bring me the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." On the other hand the want of proportion, which is often so startling, between people's wealth or gain and their offerings can hardly fail to awaken fears of the threatened curse. "Ye are cursed with the curse; for ye rob me" . . . . "in tithes and offerings" (Malachi iii. 7-12).

It does not require any great ability in reading the signs of the times to see how punishment for such disregard of God and of His requirement might be brought about. Enormous accumulations of wealth in the hands of those who ignore the responsibility of stewardship may easily provoke a social revolution, which will not be discriminating in its despoiling of those who have for the sake of those who have not.

But one word more: Almsgiving (in the wide sense in which I have treated it) should not be regarded only as an obligation, but (like other religious duties) as a privilege. In gratitude for God's gifts temporal and spiritual (think them over) as well as in charity for our fellows, we ought to be ready and desirous to make what offering we can, and to spread to others what we value for ourselves.

Begging for you an abundant blessing from God, especially in the approaching Lenten season, and that you may have grace to hear and receive His word,

I am

Ever faithfully and affectionately yours in our Lord,

ARTHUR C. A. HALL,

Burlington, Vermont,  
Septuagesima, 1900.

Bishop of Vermont.

SHORT ANSWERS TO POPULAR OBJECTIONS  
AGAINST RELIGION.\*

BY THE REV. S. BARING GOULD.

*"Why does God permit Pains and Misery to Exist."*

ANSWER.

**I**N order to preserve and to educate individuals, nations, and races. In the case of individuals, pain is sent to warn them of what is injurious to their constitutions or against their natures. In the case of nations, misery is sent to teach them that their course is not characterized by justice and right. If it did not hurt the hands to burn or freeze them, who of us would grow up with a finger? If feet would not smart with abuse, they would be treated as shoes, worn out in childhood, and no hardy boy would have a foot left. If broken teeth did not ache so long as walnuts have a shell, no child would be safe; the world would be full of toothless striplings. The pain of poverty and want, of ignorance, of disappointed ambition, of affections bereaved, of the accidents to individuals by flood and flame, to nations by wars, of the diseases which prey upon mankind, it all has this meaning and this use. See with what scorpion whips poverty drives the Irishmen out of Ireland, forcing them to work and think. Not many centuries ago there was a famine in France every ten or twenty years. Whence came this famine? Men had fought each other instead of conquering the forces of nature, had raised soldiers instead of farmers. The famine warned the French of their error. It was a painful warning, but it sowed wheat. A little while ago there came the cholera, scaring the world. Men had been ignorantly violating some of the natural conditions of bodily well-being. If we went on so we should all perish, and the race die out. Men learned the lesson taught by the pain and suffering of that epidemic. The Board of Health opened sewers, whitewashed houses, and swept the cholera out of many a town.

\*From *The Golden Gate*.

# Sketch of the Mission to the Sioux on the Cheyenne River Reservation, S. D.

THE first service of the Church among these Indians, was held Oct. 12th, 1872, "by the Rev. H. Swift, who then began the work and for several years, amid much opposition, discouragement, and difficulty, labored for the uplifting of this wild and barbarous people." The picture of "The Bear Dance"



INDIAN BEAR DANCE.

gives a glimpse of the darker side of their life. Writing of the condition of these Indians, at that time, Mr. Swift said:

"They were heathen in what belief they had, utterly ignorant of the God of revelation and of spiritual truths, while they had many dances and ceremonies which tended to keep them fixed in their heathenism. The camp where I lived seemed to be the center of these things, and the sound of the dance or of the conjuror's drum was hardly ever unheard day or night, while strange, fantastic processions and incantations were matters of common occurrence. I soon ascertained what their feelings toward missionaries were. On one side was a party which would have nought to do with us, because they thought our work would destroy their old traditional customs and dances. The conjurors and dancing chiefs represented this faction. There was a party which looked with suspicion on us—confounded us with the Government. They said, 'let the Government fulfil its promises to us, and then it will be time to talk of schools and churches. As yet we want to have nothing to do with you.' This faction was represented by many good and intelligent men. Then a third party, not very numerous nor very strong, favored us; but I soon saw that their professions were hollow. There was no hunger of spirit, but rather hunger of body. The only value that could be attached to their asking us to come and help them, was that we had in them a kind of protection against the other factions. We were much harassed by hostiles, who invaded us all hours of the day and night, though never offering to do any violence, and by the officious kindness of friendly Indians, who, considering us in great peril, paraded around the house through the night and often kept us up late in the evening, sitting with conspicuously loaded rifles on their knees and entertaining us with prophecies of possible catastrophes."

However, notwithstanding these surroundings, the people were gathered in, as many as possible, and drilled by teaching them hymns and responses, and using as much of the services as common sense dictated. Owing to their ignorance, only a few were baptized, and the missionary deemed it wise to make adults wait until they were better instructed.

The work grew, and in 1874 a school for boys and girls in the center of the Camp, was begun. This school has continued till the present time, only being changed to a girls' school, and now known as St. John's William Welsh Memorial School, and is under the efficient management of Mr. and Mrs. E. J. Warner, as principal and matron respectively (see picture).

And here it may be said, that this school was one of several established by Bishop Hare, aided by the sympathy and support

of friends, which were the pioneers in the work of education, which in later years the Government has begun to do in its reservation and non-reservation schools. Hence the idea which prevails in one of the latter, viz.: That on the reservations, the Churches are the greatest evil to the Indians, and an obstacle to progress, is, in the opinion of the present writer, not only absurd, but manifestly false.

An Indian Inspector, years ago asked the writer, "Why do you not teach the Indians to work?" He replied, "We do, for we teach them the ten Commandments, and it is impossible to do that without their learning 'six days shalt thou labor', etc." This was exemplified in the early days of this mission, for as soon as the people began to be enlightened many of them broke camp and with the missionary sought a new location, where the new life could be worked out. The place chosen was a beautiful bottom along the Missouri, afterwards known to steamboat men as McKenzie's Point, and to the Church as St. Paul's Station, for a log building with shingle roof was erected, in which the missionary lived, held services, and taught school. Mr. Swift was succeeded in St. John's School by the Rev. Mr. Ffennel. These were dangerous times. Hostiles were in the camp, who had followed their relatives so as to be near them, and perhaps to tear down by persecution the new thing settled among them. There were hostiles roaming in the back country elated over their victory in killing General Custer, whose emissaries were sent to and fro to urge the young men to go on the war path. So it happened "on Sept. 27th '76, Mr. Ffennel was shot and killed by a hostile Indian, while returning from the Agency with two of his pupils, and where he had pleaded with the officials for the release from the guard house of this same Indian who on some suspicion had been arrested." He had no personal ill feeling to Mr. Ffennel, and did not know, till afterwards, that he had been interceding for him. His idea was to wreak his vengeance on the hated race from whom he had, or fancied he had, received an indignity. He had vowed to kill the first white man he met, and as Mr. Ffennel happened to be that man, he shot him. The act created such uneasiness for fear it might be followed by a general onslaught, but the few Christian Indians protected the Mission as well as they could, until Mr. Swift went into the Agency, leaving his work in charge of John Kitto, who proved himself fearless and faithful. The murderer, with a companion, escaped, after which matters quieted down in a measure. Gold had been dis-



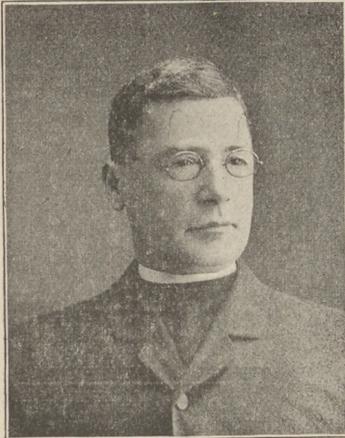
THE MISSION BUILDINGS.

covered in the Black Hills this same year, and there was a great rush of people to the new Eldorado, armed with rifles, revolvers, and bowie knives, and many of these passing through the Indians' country, and seen by them, did not tend to friendliness of the Indians.

Notwithstanding these adverse conditions, the work still goes on, and that "the blood of the martyrs is the seed of the Church," is exemplified in the Indian country. Indians, by ones, twos, and threes, are gathered in and enlisted as Christ's soldiers. Their minds become more and more enlightened with

"the Light of men." The whole camp becomes leavened, and the necessity for more permanent homes is made clear. Another exodus takes place to a more suitable location, to further work out the problem of civilization and Christianity. The tepee is discarded for log buildings, the virgin soil is plowed, fences built to protect the crops they attempt to raise, hay is cut, and barns built for horses and cattle. In this Christian and barbarian settlement (for the heathens followed the Christians) they need a real church.

Hitherto the services have been held in tepees or log buildings, and sometimes under the blue sky; but now a church is a great necessity. Friends of the work came to the rescue, and a neat little frame building was erected, in which the devoted Missionary renders the Services more in accordance with the beauty of holiness. Two other stations have been opened, where services are maintained by natives, under the Priest's direction. All this the result, under God, of eleven years' patient and faithful labor.



REV. EDW. ASHLEY.

The influence of these early Christians and Confessors, (for many of them suffered many persecutions and much ridicule for the name of Christ), extended beyond their own borders. To the north was the Standing Rock Reservation, where the "Black robes" or Roman Catholics did some missionary work. As these Indians were more or less related to each other, they often visited each other. Those visiting in the north carried their religion with them, talked of the gospel they had received, and urged their friends to seek for the same light. When the northerners came south they saw and heard what the "white robes", as they called the Church, was doing, and heard the Gospel in their own tongue. It was not long, therefore, before a call came from these people "to go over and help them." Mr. Swift visited them some time in 1883, held services among them, and arranged to have the work continue. The following year, the Bishop, with Mr. Swift, visited them, with the result that plans were made for permanent work. St. Elizabeth's church was built, then St. Elizabeth's Boarding School. To-day, under the charge of the Rev. P. J. Deloria, one of the most faithful of native clergy, there is a flourishing mission with four out-stations. The school under Miss M. S. Francis is doing a work of which the Indians are justly proud.

The work on the Cheyenne Reserve continued to advance under Mr. Swift until 1887, when, after fifteen years of many hardships in a difficult field, he resigned to accept a Chaplaincy in the United States Army. He was succeeded by the Rev. J. W. Handford, an English clergyman, who had gained much experience in the African mission field. He entered upon his work with much zeal and energy, and gave promise of great success. Alas! he soon passed to the rest of Paradise. On Aug. 2, 1887, while cutting hay with a mower, in some way he was thrown from the machine and very badly cut. Living so far away from medical aid, he died from loss of blood early the next morning.

For nearly a year the mission was left without a head. During this time the Indians earnestly petitioned the Bishop to send them the Rev. E. Ashley, an old worker of whom they had learned. At the Bishop's request, he consented to take up the work of the bereaved mission, and was transferred to the same, July 1st, 1889. On entering his new field he found himself in charge of six mission stations, the result of his predecessor's faithful labors.

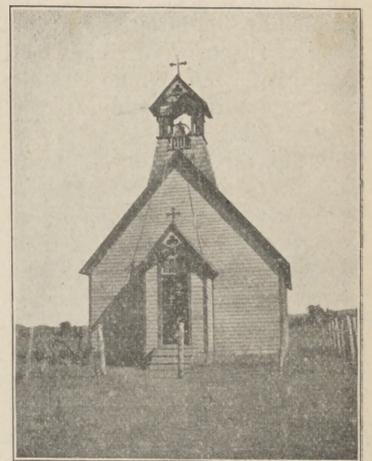
The year 1889 was the year of the celebrated Crook treaty. By it the great Sioux Reserve was opened and the rights of the Indians were limited to their own respective reservations. The Indians claimed that General Crook made them many promises which were not being fulfilled. The non-progressives and heathens fancied they were being cheated and their lands were slipping from their grasp. On the other hand, their own people had for some years now been going over the hated white man, adopting his ways, his clothing and his gospel. Shrewd men were at the head of the heathen party. The ghost dance, or Messiah craze, was worked up, and spread like a prairie fire throughout the Indian country, for the purpose of winning back their rights, and their own kindred from Christianity.

This is not the place, nor have we the space, to give the history of this movement. Suffice it to say, emissaries were sent all through the country to organize the ghost dances on each reservation. One was started at one of the most distant points on this Reserve, among the most backward of the people, who had received no real knowledge of the true Messiah. It was from this point that Big Foot, afterwards slain with most of his band at the Wounded Knee battle, went out. If ever there was a time when a missionary's heart was cheered with the steadfastness of his converts, it was then. The dance was confined to the one location. The Christian Indians, with two or three exceptions, held aloof, and stood like a wall of adamant against the old customs. White people in and surrounding the country did not realize this. They thought all Indians were bad and would scalp everybody, and so fled the country, while the missionary stood his ground with his faithful Christians. Well did the prophet say, "In quietness and confidence shall be your strength."

During the past ten years four Indians have been ordained twelve stations, 966 adults and infants have been baptized, 504 confirmed, there have been 256 marriages, and there is a total of 456 communicants.

Contributions have arisen from 0 to \$1,300 in the last year.

During the past ten years four Indians have been ordained Deacons, one is dead, one is now at Santee Agency, Neb., the others, J. Wahoyapi and Percy Philips, both natives of this Reservation, are working faithfully as assistants to the Priest in charge. Services are regularly maintained at all twelve stations by a Helper, a Catechist, or a Deacon. The Priest visits them from time to time to administer Baptisms, Holy Communion, Marriages, and to superintend the work generally. At each is a branch of the Woman's Auxiliary, and one or two other societies for helping on the Church's work. At St. John's, the chief Church, besides the Woman's Auxiliary, is an independent branch of the Daughters of the King, a Church Temperance Society, and a vested Choir of men and boys which sings at both English and Dakota Services. A chapter of St. Andrew's Brotherhood is doing fairly good work, but owing to the long distances the stations are, some of them, from each other, it is divided into three branches—St. John's, St. Andrew's, and Emmanuel, with the hope that in time there may be three Chapters instead of one. At some of the stations there are Men's Guilds, working as they best can in helping each other in secular and Church objects. The Brotherhood of Christian Unity, a purely native organization in the Indian country, has three branches that have done a great work in leading men into the Church, helping them in sickness, and the widows at the death of members.



THE CHAPEL.

This sketch of the rise and growth of the missionary work on this reservation is very meagre, perhaps, and yet it shows, we think, that it is God's work and that He has blessed it, and the means devoted to it, as shown by its present results. P.

The following anecdote of American smartness is told by Clifford Lanier, in "An American in London," *The International* for February:

"An old bachelor Scotchman stopping at the hotel related with glee and laughter how he was discomfited even 'unto Hormah' by some Amalekites of American lady tourists. It was politely agreed that he should keep an account of expenses, which should be divided and liquidated equitably; so for a week he chaperoned, guided, and treasured the party throughout all the sightseeing, excursions and jaunts in and out, to and from London, to Oxford, Stratford, Chelsea, Chester, Richmond, etc., rigidly keeping his cash account of outlay, attracting the wonder of his banker, even drawing a mild expostulation from his mentor of a solicitor, till one morning he received a dainty note of farewell, which totally failed to enclose any bank note of liquidation, and his casual American friends had flown, fluttering, chirping and pluming their happy wings for a descent upon the sunny vines of Italy. But he insists that he does not dislike Americans. He is now a wiser and a cannier Scotchman, more cautious, prudent, artful, yet still useful, sweet-tempered and pleasing."

## Problems in Worship-Music.

### III. PSALMS AND HYMNS AND SPIRITUAL SONGS.

WHAT a wonderful Hymnal the American Church is now possessed of! It contains six hundred and seventy-nine hymns, and there must be in most of the musical editions not less than seven hundred and fifty tunes. Leaving out the hymns that manifestly can be used on special occasions only, *e. g.*, the hymns for Holy Matrimony and some of those for the Burial of the Dead, there are enough to provide the choir-master who wishes for variety, with ten hymns for each Sunday of the year, without repeating any of them. And then the hymns themselves! What a true liberality and catholicity of taste was displayed by the committee that made the selection! There is every grade of religious poetry, and a great deal of it of the weakest sort, when you come to test it by use in public. And then the tunes! Many of them impossible for general use, many others dreary compositions which no one wants to sing, and only a few that will stand the test question—has it stood the test of generations of use among all sorts of congregations, and with all kinds of choirs? Yes, we think the present Hymnal, as used by the majority of clergy, and misused by the professional choir-master, is largely responsible for the gradual and widespread cessation of hymn-singing on the part of the congregations.

A few months ago the writer had to arrange the hymns for a service that included an Ordination, and required some ten hymns for as many different positions in the service. After the list was completed, it occurred to him to examine the hymns as to authorship; and it was quite significant to his mind that the result showed that with one exception every hymn came down from the great hymn writers, and included St. Bernard of Clairvaux, St. Bernard of Cluny, Abelard, St. John Damascene, and St. Thomas Aquinas. Here is an example of the survival of the fittest. These hymns have found a place in collection after collection, side by side with others which have endured for a while and then have passed out of use from lack of intrinsic merit. Generally a certain musical setting of such hymns becomes wedded to the words, and the two become inseparably associated therewith, and then it is the poorest kind of taste to try to supplant such a tune. Generally, too, the result of the union is popular, a hymn worth singing set to a tune that the people can sing and like to sing, and do not soon tire of singing.

Now, do we find that those who have the duty of selecting hymns for use in public worship proceed on any such principles as these in this task? Not at all; in fact quite the contrary.

In the first place the tune decides the choice of the hymn in a majority of cases, and if the choir-master has a view to displaying his choir, he looks at the tune from the artistic standpoint. Has it a good bass, or does the treble lie in the register that will display the head-tones of the boys' voices, or does it have a fine and difficult bit of modulation, or is it a setting that will allow him to shut off the organ that the choir may sing unaccompanied? One choir-master of our acquaintance was very fond of using the hymn, "By cool Siloam's shady rill" continually, to a setting which was marked by a beautiful working in of the parts with one another, but which was too soothing and slumbrous ever to stir up any one in the congregation to join in singing it with the choir. Another choir-master has written a fine setting for the hymn, "Oft in danger, oft in woe," which is spirited and which a congregation would surely enjoy singing, but the original key keeps the treble part for the most of the time on or above treble C, while the bass does not go below bass C except for a few notes intended to give a marching effect. This tune was written with a view to head-tones, and the composer is plainly inviting the general congregation to keep silent. The writer lowered the key and had the tune sung as a unison composition with fine effect. If we are ever to get back congregational singing we must insist that the range of tunes is the ordinary range of ordinary voices, not running under any circumstances higher than E flat in the melody, and tunes must be ruthlessly transposed if necessary to meet this *sine qua non* of congregational singing. And here we throw in a remark that not one organist in ten knows enough harmony to trust himself to transpose a piece of simple music a whole tone at sight.

Another principle that too often guides in the selection of hymns is found in its form. Is it short, has it a jingle in its rhymes, has it acquired a sentimental place in hymnology? The question ought to be, Is the hymn a robust, manly composition, has it the spirit of objective worship about it, is it a hymn of the Faith that carries with it some strong doctrinal teaching that will stick in men's memories? Take Wesley's fine Christmas hymn, "Hark the herald angels sing," with its strong words—

"Veiled in flesh the Godhead see,  
Hail the Incarnate Deity."

The Unitarians, when they made a hymnal, changed this hymn at such lines as these, the teaching being too strong for their views; and just for that reason people like to sing the uncompromising statement, because it is an act of Faith. And to Mendelssohn's familiar tune they *will* sing it, if only the organist can be persuaded to lower the key one tone.

Or again, take the "*O Salutaris*" now inserted in the American Hymnal. It is worth a hundred times more than the ambiguous and figurative "Bread of the world." And then that galaxy of mediæval hymn writers; how people love to sing their grand hymns over and over again, when once they have learned to know them, especially in Dr. Neale's wonderful translations! If only our clergy would insist upon their right to select the hymns and then study the subject themselves thoroughly, a great deal might be done to better the state of things now so deplorable.

Of course, the objection will be urged that it is tiresome to all concerned to sing the same hymns and tunes over and over again. To this the reply may be made that it may be so, if the congregation is compelled to listen, but it will be found to be the case, once they are allowed and encouraged to take an active part in the singing. My own practice has been to use a good hymn for a number of occasions in close succession to each other, until it became thoroughly familiar and was liked, and then to drop it for a while. Almost invariably some one in a short time will ask to have it sung, and then it can be used again, and this operation with a number of the best hymns obviates any danger of their becoming worn out. So, too, if a particular hymn and tune become associated with a special festival there never will be any complaint that it is worn out, whenever it appears at such a time. No, the difficulties in the way of keeping the number of hymns for each congregation down to a reasonable number that every one may know, are made mostly by choirs and choir-masters who have not the true spirit of worship within their hearts. Two hundred hymns is a repertory sufficient for any congregation for all the year round, if they are well chosen, and it is possible to get just about that number out of the six hundred and seventy-nine in our hymnal, and not many more.

We have spoken of the necessity of keeping music for congregational use within an easy compass for average voices. But one other point needs to be noticed, and that is that the treatment of all music intended to be sung by all present at a service, as unison music—that is, the melody shall be taken by all the voices, male and female, and the harmony supplied by the organ—is the only practical method to pursue. The ancient Plainsong was designed to be used without harmony in the voice parts, and it succeeded in accomplishing the object aimed at, as no harmonized part-music has ever succeeded in worship-music. It is absurd to hear some ambitious person trying to put in an impromptu alto or tenor, and even if the individual reads the written part correctly, yet it sounds incongruous, because there is not likely to be another voice anywhere near carrying the same part. And the choir must sing music in unison, too, and then, when the melody is in full swing and the organist adds the harmony, the effect, even in small congregations, will be inspiring. Well, the professionals will say, it is very inartistic. True; but heaven deliver us from the artistic services such as they would impose upon us, and which are as destitute of religious fervor as the æolian and other such wonderful modern instruments are of soul and individuality. What we need to-day in the Church is less worshipping by proxy and more of the reality of corporate worship. A. W. J.

## STUDIES IN THE PRAYER BOOK.

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

## VII.

## THE OMITTED RUBRICS.

HERE are people of a rigid temperament who hold that in rendering the Offices of the Prayer Book, the most minute and absolute obedience is to be given to the rubrics, and that this principle of obedience excludes any act not commanded by rubrics.

Every loyal Churchman will agree that the rubrics are to be implicitly obeyed, because they were put in the book by lawful authority as positive directions, and not as suggestions. But the rubrics are not sufficient, either as commands or as guides. It would be impossible to say any Service in the Prayer Book strictly according to rubrics. If the mind could be wholly divested of tradition and local usage, it would be involved, at the outset, in hopeless confusion. It has been pointed out that if the rubrics are to be literally followed, and if nothing is to be done but what is expressly commanded and provided for, the clergyman would never get into church; or if by some unfortunate accident he got there, he would never get out.

We are so much accustomed to traditional usage in public worship, that we never read the rubrics, and never notice what they order, or what they omit and ignore. The fact is, that one can only discover the meagreness of the rubrics by an imaginary attempt to conduct public worship solely according to literal directions. Let us take the first service in the book, as being the one most likely to have complete directions. The very first rubric says, "The Minister shall always begin the Morning Prayer by reading one or more of the following sentences."

This very first rubric begins with the assumption that the Minister shall be in some appropriate and recognized place in the church, but there is not a hint that he is to arrive at that place by any particular mode of entrance, or whether he shall be habited in a vestment of any kind, nor what posture he shall adopt when he is in the place.

In the Prayer Book of 1549, the first rubric in Matins read, "The Priest being in the Choir, shall begin with a loud voice the Lord's Prayer, called the Pater Noster." But this rubric has been omitted, and if, as some contend, "omission means prohibition," then even this direction, insufficient as it is, cannot serve as a guide; and if the ruling concerning omission be accepted, then the priest may say the Office anywhere but in the Choir.

The same Prayer Book directs that "In the saying or singing of Matins and Evensong, Baptizing and Burying, the Minister, in Parish Churches and Chapels annexed to the same, shall use a surplice. . . . It is also seemly that Graduates, when they do preach, should use such Hoods as pertaineth to their several Degrees." For the celebration of "The Supper of the Lord, and the Holy Communion, commonly called The Mass," it is ordered that the Celebrant "shall put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a Vestment or Cope,"\* . . . and the Deacon and Subdeacon "shall have upon them likewise the vestures appointed for their ministry," that is to say, Albes with Tunacles." But these rubrics are also omitted, and there is not a word in our American Prayer Book about vestments. There is mention of a "rochet," and "the rest of the Episcopal habit" in the Ordinal, in the Form of consecrating a Bishop, but that vague mention gives no help. Even the Canons are silent upon the subject, the only reference in them being a restriction upon lay readers that they shall not wear the dress "appropriate" to a clergyman.

Neither in the first English Prayer Book, nor in any subsequent revision or edition do we get the most remote suggestion as to the posture of either Minister or people in that portion of Matins that precedes the General Confession. In the Book of 1549 it was probable that the service was begun kneeling, since the first audible words were the Lord's Prayer, but it is by no means certain from the book, for there is not a single direction as to posture until after the Benedictus, when all are commanded to kneel. The Sentences, Exhortation, Confession, and Absolution were added in 1552, without any direction except that all were to kneel at the Confession, and the Priest was to stand at the Absolution, and kneel again to say the Lord's Prayer. The inference from these directions is that the Priest and

people did not kneel at the beginning of the service. Did they stand? or did they sit? There is nothing in the book to show what their posture was.

Again, all are directed to stand at the Gloria Patri after the Lord's Prayer. How long are they to remain standing? Any one will promptly reply to that question, "until the psalms are ended." But why sit down then? If standing be the rubrical position for the Venite and the Psalms, it is also for the Lessons, because no change is indicated. Some persons lay it down as a rule of rubrical interpretation that "a posture that is directed is to be maintained until it is changed." If this rule be accepted, the question of the posture of the people will be greatly simplified, for in that case the congregation will stand at Matins and Evensong after the Lord's Prayer is said until the Creed is ended, and then they will kneel until the prayers are finished.

According to this system of strict rubrical obedience, without reference to tradition, all seats should be removed from churches, as being useless and inconvenient. Sitting is nowhere mentioned in the Prayer Book except in Confirmation, Ordination, and Consecration of a Church, when at certain points in these services the Bishop is directed to sit in his chair. This brief, official act symbolizes the episcopal authority. The Greek, Russian, and other Oriental Churches never have pews, benches, chairs, or seats of any kind. The cathedrals of Europe have no fixed seats, except in the choir, and only a limited number of movable chairs in the nave for the people. There is no evidence to prove that there were fixed pews in parish churches in England prior to the seventeenth century, and it would be very easy to make out a strong case to show that the reformers did not contemplate a seated congregation. Strict obedience to rubrics requires the people to stand while the Lessons are read and the sermon is preached.

Next, consider the Litany. The title of the Office is, "The Litany, or General Supplication." The rubric following it reads: *To be used after Morning Service, on Sundays, Wednesdays, and Fridays.* What is meant by Morning Service? Is it Matins? or is it Holy Communion? Must the Litany be said before the Eucharist, or may it be said after the Celebration? On page VII of our Prayer Book we are told that Matins, Eucharist, and Litany are distinct Services, and may be used either separately or together; and in the next sentence we are told that the Litany may be used in connection with either Matins or Evensong. In the Ordering of Deacons and of Priests, the Litany immediately precedes the Eucharist. In the Consecration of a Bishop, it comes after the Nicene Creed, and before the examination of the Bishop-elect. In no case is there any direction as to the posture for either clergy or people. The inference is that it is to be said kneeling, but it is only an inference. If we step outside the Prayer Book for information, the question can be settled at once by a reference to a Royal Injunction of Henry VIII. of 1544. It had been the custom to sing the Litany in procession, especially out of doors. On Rogation Days, for instance, the Priest and all the people marched in procession around the bounds of the parish, singing the Litany. The tradition was at least as old as the time of St. Augustine of Canterbury. It was on a Rogation Day in 597 that he and his companions marched from Thanet to Canterbury to meet the heathen king, with a processional crucifix at the head of the procession, singing the Litany as they marched. For what seemed to the Reformers good and sufficient reasons, they decided to abolish this ancient custom, and to order the Litany to be said or sung at a desk placed either in the choir or in the nave. When the Prayer Book was issued, nothing was said as to where or how the Litany was to be said, because to both clergy and people any direction would have been superfluous. The silence of the book showed that the order to which they had been accustomed for five years, was to prevail.

The Psalter is an important element of public worship. It enters into every Service, and all the occasional Offices except Baptism, Confirmation, and Holy Matrimony,† and it forms the back-bone of the Choir Offices. How are the psalms to be said? The Prayer Book is silent. There is no hint as to whether the priest is to read them as he reads the Lessons, or whether the people are to read them with him, or by themselves, or antiphonally, or whether the choir are to sing them. Some clergymen announce the psalms for the day, but there is no authority, either by rubric or by tradition, for the practice. Sometimes one hears the announcement in this form, "The

\*By Vestment a chasuble is meant. It is often so called, because it is preëminently the sacerdotal vestment.

†In the English Prayer Book, there are psalms in this Office.

Psalter for the sixth day, Morning Prayer, beginning with the 30th psalm." This is not only extra-rubrical and extra-traditional, but also extra-commonsensual. The Psalter is the Book of Psalms, not the portion appointed for an Office. And why say "Morning Prayer?" Do not the people know if it be morning or afternoon? And why say, "beginning with such or such a psalm?" Are not the psalms printed in the book according to the order in which they are to be used? Again, the Gloria Patri is generally read responsively. By what authority is it done? The Prayer Book gives no hint that it should be done so.

Tradition comes to our help. The psalms are not to be announced, because every person has sufficient intelligence to know the day of the month, and the hour of the day, and there is no rubrical authority for making announcement. At the Reformation, and prior to it, the custom prevailed of singing the psalms antiphonally, either between the cantors and the choir, or between the decani and cantoris sides of the choir. When the choir was present, the officiant sang antiphonally with the people. Reading was not introduced until a century after the Reformation. To a liturgical mind, it is just as sensible for a priest and congregation to read antiphonally the verses of a metrical hymn (say "The Church's One Foundation"), as to read a psalm in this manner. The Gloria Patri, being a common ascription of praise, should be said by all.

It is unnecessary to go into further detail, for the fact is that the Offices of the Prayer Book are practically unintelligible without traditional interpretation, and the omitted rubrics are more numerous and more important than those which have been inserted in the book.

Had the English Prayer Book been a new manner of worship, had the English Church been a new creation, had the English Clergy presented themselves before the world with brand new Orders, the Book of 1549 would not have been unfinished and incomplete. But the exact contrary is the truth. The book was not a novelty, even in its language, for parts of the services had been said in the vernacular for at least seven years. The book was neither more nor less than a condensation and simplification of the existing Service Books. It was not the intention of the rulers of England, either spiritual or civil, to make any important changes in the worship, or doctrine, or discipline of the Church. All that they aimed at was the reform of abuses. Hence, the rule by which the Prayer Book to be interpreted, and by which it is to be used, is, that where changes were made, they are indicated by rubrics, and where the rubric is omitted, the old custom is to be continued. To this rule there is an apparent exception, viz., that sometimes a rubric directs that to be done which it was the custom to do, as, for example, to kneel in prayer, or to stand when saying the Creed. But this exception is only apparent, for sometimes prayer was offered standing, and in the use of the rosary the Creed is always said kneeling. And be it noticed that many of these rubrics have been inserted in revisions of the book subsequent to 1549, after popish and puritan practices had obscured the customs.

The clergy of England in the sixteenth century, did not need instruction as to the manner of offering public worship. They knew how to celebrate the Eucharist, and to recite the Offices. Probably, almost to a man, they were in hearty sympathy with the movement of reform. This fact is shown by the absolute silence of writers of the period as to even isolated cases of refusal to use the new book, and by the fact that in many churches, particularly in London, the book was used before the date which made it authoritative.‡

The Book of 1549 was put forth by the authority of an existing Church and was used by clergy and people who knew how to use it, and hence its rubrical directions are few and simple. This very meagreness of rubrics, and this constant reference to former customs and traditions, is a striking evidence of the continuity of the Anglican Church.

‡The Book was used on Easter Day in St. Paul's Cathedral, and many other churches.

THE *Missionary Herald* records the fact that one important result of a revision of treaties in Japan is a great increase in the desire to learn foreign languages, especially the English, the Chinese language and literature being less and less cared for. Mr. Loomis, of the American Bible Society in Japan, reports that there has been a great increase in the sale of Bibles, and that whereas hitherto the bookstores in Japan would not keep the Scriptures, since, if it was known that they were engaged in circulating Christian literature, it would injure their business, there is now no hesitation on the part of booksellers of every class in keeping Bibles for sale.

## 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.

### "THE CHURCH'S SHAME."

To the Editor of the Living Church:

IN THE LIVING CHURCH of February 10th there is a communication under the title, "The Church's Shame." If there are so many good men who want work, men who are earnest and zealous, why do they not come out to this Western field, where the harvest is ripe, and the Church stands in great need and is crying out for just such unselfish, earnest, and zealous men? Tell them, Mr. Editor, "the field is ripe, the laborers are few"; if they are so zealous, so earnest, "why stand they all the day idle," trying to pick and choose their field? Let them go into the Lord's vineyard and work where *He* wills. There is no room in the ministry of ease.

JOSEPH SHEERIN.

Clay Center, Kansas, Feb. 12, 1900.

### THE WORD "MASS".

To the Editor of the Living Church:

YOU state, in your issue of Feb. 10th, that "The Mass" is one of the names for the Lord's Supper, for, although the Prayer Book has entirely omitted the word, it still survives in such events as Christmas, Candlemas and Lammas.

Can we for a moment think that the survival of a name for a festival of the Church implies a belief in that from which the name was derived? Were this the case we would be compelled to acknowledge the supernatural attributes of Eostre, the goddess of the dawn, whose name survives in the great festival of Easter, and to recognize as gods both Woden and Frea, whose names come down to us in "Ash Wednesday" and "Good Friday," and whom our pagan ancestors worshipped centuries ago on the shores of the Baltic Sea.

Until better arguments can be produced to justify the use of a word which the vast majority of Churchmen think has no place in our belief, it seems to me it were better to drop the word entirely as the Prayer Book has done.

W. J. DAVIS.

323 Jefferson Avenue, Scranton, Pa.  
February 12th, 1900.

[THE article in question was historical merely, and in no sense a suggestion that the word should be revived. It is an historic fact that up to the year 1552 the Church of England used the term officially as a synonym for the Holy Communion. In that year she ceased to use the word in the Eucharistic office, though it still survives, as stated, in derivative words. All this is fact, and nothing more was said regarding it in these columns.—EDITOR L. C.]

### THE CHICAGO ELECTION.

To the Editor of the Living Church:

SOME of us have been very much amused on meeting Eastern brethren to hear them say, "How curious to have elected a man Coadjutor Bishop of Chicago on the first ballot, whom we do not know." One witty Chicagoan replied, "No more curious than his not knowing you!"

Now, when men unknown to us are elected Bishops at the East, we do not feel that way. We know that in the East as in the West a man may be most capable and most eloquent without ever crossing the Alleghenies. It is quite time Eastern men got over thinking that not to be known by them argues a mere unknown. They may as well recognize that "Westward," etc. Unless I am mistaken, a good many people at all points of the compass, will, before many years, know who the Bishop Coadjutor of Chicago is.

CLINTON LOCKE.

THE State Church of the Transvaal is the Dutch Reformed, and to it belong the greater portion of the population, fully 50,000. The latest statistics accessible give 18,100 adherents to other branches of the Dutch Church, 6,581 to the Episcopal, 3,866 to the Wesleyan Methodists, 3,000 to Roman Catholics, and 1,500 to other Christian denominations. These statistics are of the white population only.

## WHAT OTHERS THINK

### THE CHURCH AND THE CLERGY.

N. Y. CHRISTIAN INTELLIGENCER (Ref.)

**I**F the young man studying with ardor for the ministry until he is twenty-five would realize how quickly the decades of years will pass away, and how soon he will be only tolerated, if even that, by the Church, we doubt whether he could muster sufficient enthusiasm to acquire well his lessons in Hebrew theology, and other studies by which he becomes equipped for his work. Reality would take the vigor out of his spirit. The Church, as it encourages young men to study for the highest calling in life, should keep faith with its ministers. Shall it change the present course, or shall the men seek a trade as well as a profession, that when the latter fails them, the former, like a net beneath the trapeze performer, may receive them, or shall twenty years of service entitle them, as it does New York policemen, to the benefit of a retirement fund? There is need that this problem of ministerial supply should have careful and prayerful attention. Those looking forward to the ministry may well count the cost and recognize that to give one's self to this work demands special consecration, self-abnegation, and the fullest preparation. And churches should learn by the experience of many that young people do not need or demand youth and inexperience in a pastor, and that usefulness is not a matter of age, but of fitness.

### SUBSTITUTES FOR THE GOSPEL.

THE CONGREGATIONALIST.

**W**HY is it that any substitute for the Gospel should be sought? Why do men, instead of recognizing readily their obligation to accept the Gospel because of its divine authority, its pertinence to every department and period of life, its conceded sufficiency to reform character, and the assurance of salvation which it offers, search anxiously for some other way of satisfying their longings for spiritual truth and their hopes of heaven? Never were more alleged substitutes for the Gospel flourished before the view of mankind than to-day. For instance, Theosophy, agnosticism, materialism, spiritualism, Christian Science, and socialism, not to mention others, number their adherents by thousands, and each of them is practically regarded and often frankly avowed to be a sufficient, if not the only true, religion, and a complete and satisfactory substitute for the Christian system taught in the Gospel. What is the reason for this restlessness of mankind? The answer is not far to seek. It is because the consciousness of sinfulness is universal, and because Christianity makes no compromise with sin, but bids us reform and reject it utterly in the name and with the help of Christ. This thousands are unwilling to do.

### THE PROTESTANT EPISCOPAL CHURCH.

ROCKY MOUNTAIN CHRISTIAN ADVOCATE.

**I**T IS well known that there are two parties in the Episcopal Church, both in England and in the United States. There is a party which maintains that the Church of England and the Protestant Episcopal Church in the United States are each a Catholic Church and not a Protestant Church; the other party maintains with decision that the Church of England and the Protestant Episcopal Church in the United States are each a Protestant Church and not Catholic. It is an object lesson in ignorance or in quite pachydermatous prejudice for a gentleman to undertake to unchurch and excommunicate a member of the Protestant Episcopal Church for maintaining that the Protestant Episcopal Church is a Protestant Church.

[This we quote to show how our revered ecclesiastical name strikes outsiders. Of course, our friend does not understand that "this Church" is Protestant in one sense, and not Protestant in another, while she is Catholic in every correct sense of the term. But why should we expect outsiders to understand? And why should we use a compromising term in our title? And who is responsible for making the name of "this Church" an object of ridicule? Let Churchmen answer. EDITOR L. C.]

### MR. RUSKIN AS A TEACHER.

LONDON GUARDIAN.

**B**UT when all allowance is made for his obvious defects and limitations no one who knows anything of the last half-century of English thought and English art can fail to recog-

nize the greatness of his power and the abiding results of his teaching. In purely æsthetic matters it is a great thing to have opened men's eyes to the beauty and significance of the early Italian painters, and this was Ruskin's doing. It is easy for us now to admire what he has shown us, but we ought not to ignore the insight which enabled him to discover it, the power by which he revealed it. "Oh, Mr. Ruskin," a superficial enthusiast is reported to have exclaimed, "when I first went to Florence I saw at once the truth of all you say about Botticelli." "Did you? It took me thirty years to see it." But it is not only the gain of æsthetic pleasure in these great works of art that we owe to him, but the moral and spiritual principles on which his criticism is always based. It is now said that Ruskin treats painting as literature and not art, according to the fashionable antithesis, and it is perhaps true that in tracing out, for instance, the working of the imagination in Tintoret, Ruskin was too easily contented with recognizing the thought conveyed, and cared too little for the pictorial mode, the special form of beauty, in which it is conveyed. This is, however, only an error of one-sidedness; it needs, no doubt, correcting by the more purely pictorial criticism which is, with no less one-sidedness, in vogue at the present day; and Ruskin's method has the advantage that it appeals to a far wider audience than could be reached by technical criticism and touches deeper springs of thought and life. He has impressed upon men's minds lasting lessons of moral and spiritual truth through the medium of the visible. He has carried on Wordsworth's task of revealing the eternal significance of natural beauty, and has added to it his own characteristic work of discerning the moral and spiritual qualities in all artistic and even in all mechanical achievement.

### AMERICAN SYMPATHIES IN THE BOER WAR.

AMERICAN CORRESPONDENT OF LONDON CHURCH TIMES.

**T**HE better class of the American people, I believe, view with deep sympathy the sad reverses which British arms have suffered in South Africa, and hope for a speedy change for the better, knowing that the establishment of British supremacy in that region contains the hope of future progress and enlightenment for a very large proportion of the Dark Continent. The Irish-Americans and some other foreigners among us are holding meetings to express sympathy for the Boers, and one reads a great deal of oratory directed against England. Perhaps the South African conflict was inevitable, and if so, we can only pray for the bringing forth of truth and righteousness out of the horrible suffering and noble achievements of the war.

### THE AGE FOR CONFIRMATION.

J. R. BROUGHTON, IN LONDON CHURCH TIMES.

**B**Y the Canon Law, a child is capable of committing mortal sin at seven years; for it is held that infancy ceases at seven, and childhood then commences.

By the same law, the person ceases to be a child and becomes an adult, for a boy, at fourteen years of age, for a girl, at twelve.

They are then capable of contracting marriage, as well as performing certain civil functions. The period of childhood between seven and twelve would seem to be the proper age for Confirmation.

In other words, the age ends where our modern usage insists that it begins. Yet those who advocate our modern practice appeal to Holy Scripture, the Primitive Church, and our Anglican Reformers.

It is a pity they do not follow their own authorities in this respect (see Burn's "Ecclesiastical Law, Marriage; and Gibson's Codex, xxx. 2. The above age is also the age prescribed by the Council of Trent.)

It is probably owing to the influence of Puritanism and rationalizing teaching, both of which disparage the grace-giving nature of the Sacraments, that Confirmation is deferred to the age of fourteen and fifteen, and in many cases boys and girls enter into grave temptations, and are wounded by sin before they are armed with spiritual weapons to ward it off.

An intellectual process is substituted for the Divine Gifts of Grace, and it is held that a child is unable to be confirmed by the Holy Ghost until, intellectually, it can confirm itself.

Such would seem to be the *rationale* of our totally modern practice.

# Editorials and Comments

## The Living Church.

A Weekly Record of the News, the Work, and the Thought of the Church.  
Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

### BRANCH OFFICES.

Chicago, 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

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Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the Clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico, and Puerto Rico, 12 shillings; to the clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cts. additional for exchange.

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## THE DUTY OF THE CHURCH TOWARD HER CLERGY.

WE put this title at the head of our few thoughts with somewhat of an apology. The duty of the clergy toward the Church is paramount to the duty of the Church toward the clergy. The Church was not made for the benefit of the Clergy, but the clergy were constituted and set apart for the benefit of the Church, and for humanity. If, unhappily, men have entered into the ministry with the primary idea of making a living out of the Church, we trust it is not uncharitable to hope they may fail in their purpose. This danger, however, is not so widespread in this country as it is in England, where the endowments and social status of the clergy are such that there are far more tempting baits than there are in this country.

Again, we are not willing to consider the topic without a distinct reminder that a man is unworthy of ordination to the sacred ministry unless he is willing and ready to put the needs of the Church before his own personal comfort. There were times in the Church's history, and there are countries in her current history, where no one is admitted to ordination without a definite pledge to a life of celibacy. Because the Anglican communion no longer requires that pledge, it should not be assumed that she no longer has use for a celibate clergy. She leaves to the discretion of the individual whether his life and ministry can best be lived and served in the celibate or in the family life. The clergy know what are the conditions under which their life in the ministry is likely to be spent. They know how meagre and uncertain are clerical salaries. If with no private means of their own, or other expectation of support, they rush into matrimony, taking upon themselves those duties and responsibilities which of necessity adhere to that estate, they cannot throw the responsibility upon the Church. The Anglican ministry has ample room for celibates and married priests. It has no room in it for men, who in matrimony place their own personal pleasure above the welfare of the Church.

We are unwilling to consider the topic placed at the head of these words, until we have first made this declaration. Having made the proviso, and having put it strongly, we are now led to a consideration of the duty on the part of the Church toward her clergy. We have the best authority—that is, that of Holy Scripture—for putting together the two propositions, that if a man will not work, neither shall he eat; and that they who are

to preach the Gospel should live of the Gospel. The fact that there have been men who desired to eat without working, is no excuse for us if we neglect the other Scriptural injunction.

The financial condition of the Church to-day with regard to her clergy may be no worse than it has been in other times of her history; but it is bad enough. The average salary paid to our clergy is so small as to be a matter of humiliation. It is stated in a circular issued by the General Clergy Relief Trustees, that the average clerical salary is about \$700. We believe that that amount is really in excess of the average. Certainly it is in excess of the average throughout the West and South.

If this is the average, what are we to say of the salaries which fall under this average? There are a great many such. They are received by men who have devoted their lives to the Church. True, among them some are incompetent; some are men of small abilities; and a few may be even vicious. One is always reminded of these classes when he attempts to speak of the sad condition in which we find clerical support in this Church. To suppose, however, that any large proportion of these clergymen receiving less than the average salaries, fall into one of these classes, is simply libellous. The great bulk of them are men who appear to be sentenced by the Church to live their lives amidst hardships, and in the midst of humdrum, sordid, unappreciative, and stolid people.

Perhaps our whole system is wrong, in that we require men of education and talents to minister in our humbler places. Perhaps the work could be as well or better done by men produced from the soil, and trained only in the Bible, the Prayer Book, and the English language. Perhaps an associate mission on a large scale could do such rural work better than it is done by our systems of to-day. Perhaps, and perhaps, and perhaps!

All this does not affect the fact. The men are there. The Church sent them there. They are underpaid. What is the Church going to do about it? Better systems, when they become practicable, may perhaps obviate some of the difficulty in the Twenty-first Century. They are not likely to do it in the early part of the Twentieth, and in the meantime there are starving clergy.

A LENT that means spiritual culture for the individual and no thought of the great body, is a training in selfishness. A Lent spent by the individual in contemplation of his own poor soul, is one which might obviously be the best Lent to spend in the infernal regions. By suggesting that special offerings be taken on Quinquagesima for the Clergy Relief Fund, the Bishops have intimated that this is an excellent season for not only considering the duty of the clergy toward the Church, but that of the Church toward the Clergy as well.

We have heard it said by some among the well-dressed and well-fed clergy, whose duties consist of two services a week and six days of intellectual enjoyment, that if a parish or mission cannot support its minister, let the church be closed; that the relations of demand and supply will then very quickly solve the problem.

No doubt they would, and our well-dressed friend is right; but would the problem then be solved in the Church's way? If so, the problem was solved before the Church ever entered upon her existence; for if there were no Church and no ministry, then there would be no problem of clerical support. Clearly, one way to solve the problem is to wipe out the Church, and then there will be no problem to solve.

But without some such heroic method as this, the Church must adjust herself to the conditions of today. We cannot immediately raise the standard of salaries. To pass a resolution that \$1,000 shall be the minimum salary paid in a diocese, does not at all alter the problem. Even so dignified a body as a diocesan convention cannot create values by passing resolutions. Bishop Thompson has well said that the only way to take a dollar out of the treasury is first to put the dollar in.

To our mind, the most pressing and the first step in the way of reform, is to make provision for the aged and infirm among the clergy, and for the widows and orphans of deceased clergymen. We say this is the first step. We consider it also only a temporary step. Conditions ought to be such that each clergyman would make his own provision for old

age, precisely as every other man is obliged to make provision. The fact remains that in a condition that we cannot change immediately, but which undoubtedly exists, such provision cannot be made by the individual clergyman in average circumstances. The ideal way therefore must make way for the way that is best as conditions are; not for that which is ideally best under ideal conditions.

For though we cannot change the parochial system of to-day in a moment, or in a year, we can and may take this temporary step on a much larger scale than we are doing. Provision is made by canon for the creation of a General Clergy Relief Fund, and to authorize a Board of Trustees long since constituted, to administer this fund. We cannot profess to have much information as to how it is administered. From the names of the men composing the Trustees, we have every reason to believe its administration to be most excellent. We observe, however, from the reports and circulars of this organization, that the funds which it administers are so grotesquely inadequate for the work with which they are charged, that the problem is almost as nearly unsolved as it was a hundred years ago. With a clergy list amounting to nearly five thousand names, there is an endowment fund held by this Society to the extent of about \$100,000, and the further annual resources of the Society consists of a royalty on the sale of hymnals and of voluntary contributions. Our humiliation is increased as we glean from the last published statement of the Trustees, that during the period of fifteen months ending September 15th, 1899, the whole amount received and administered by the Fund was as follows:

From Investments.....	\$ 4,502.50
From Royalty on Hymnals.....	7,399.94
From Contributions.....	11,180.90
From Legacies.....	12,326.29
<hr/>	
Making a total of.....	\$35,409.63

No doubt this sum is further lessened by the fact that some part of the legacies at least, were probably applied by direction of the donors to the endowment fund, thus lessening the amount to be actually divided among beneficiaries. Of the latter, there were 282, of which number 64 were clergymen, 188 widows, and 30 orphans. Clearly, the amount given to each was so small as to only show how inadequate is the Church's support for those who have given their lives to her work, while the number of needy ones who received nothing, must have been many times larger than the number of beneficiaries.

SOME years ago, it was in 1880 if we mistake not, there was a resolution of General Convention requesting the clergy to reserve from one to ten per cent. of the Communion alms for the increase of this Fund. We regard this plan as a most excellent one. The Communion alms are from long custom to be devoted primarily to the poor and needy of the Church. What class of her children have a larger claim on her in the hour of their need, than her dependent clergy? We feel that if this request of General Convention would be more largely acted upon, the result would be most salutary.

But beyond this provision there is further need which can only be met by large and generous offerings on the part of the laity. Such contributions might be made as amends in part for the humiliating spectacle which is presented to the world, of a parochial system that makes possible such conditions as now confront us. We can terminate or ameliorate these conditions better by the use of the pocket book than by passing resolutions calling attention to what might be done, but is not likely to be.

Shall not we of the laity make a real and honest attempt this Lent, which either begins or ends the Century, according to the predilection of each individual, to take this needed step of increasing the insufficient Fund devoted to such clergy relief?

Even if it were possible that a sufficient amount could be raised, so that grants sufficient might be made by the Society to provide a decent living for the aged and infirm and for the widows and orphans of the clergy, there would still be only one step taken in the elucidation of the problem of the due and proper support of the ministry. Even then we should be obliged to begin at the beginning, and readjust a system which proves to be so evil in its practical results.

Let us leave words until we have first had deeds. Let us try to gradually improve our system, so that in the course of a few centuries these appeals may not be necessary, because each clergyman will be able to provide for his own future, at least as well as the laity are able to. At the same time, let us either build a large funeral pyre, and consume the mortal remains of all those who are now the victims of the bad system of to-day and the past, and begin anew on our improved system; or else put our hands in our pockets and adopt some real and honorable

methods of relief for those who are suffering through our past neglect of them.

WE ARE now able to offer special inducements to canvassers in every parish to solicit subscriptions for THE LIVING CHURCH, paying commissions in cash. No doubt many will be glad to enter upon the work of solicitation, both for the sake of increasing the circulation of Church literature, and also for their own profit. In addition to this, it occurs to us that there may be many parish organizations, particularly those of older children, which may be ready to do such work with a view toward increasing their Lenten earnings and Easter offerings.

The arrangements which we have under way will result, we feel confident, in the continued improvement of THE LIVING CHURCH. In addition to the news, we hope to have regularly such papers on phases of Church work and of current thought as will make the paper valuable to lay people as well as to the clergy. Miss Castleman's story, which was begun last week, will be found of absorbing interest, and there will be from time to time, various shorter papers and notes of household interest, covering those little things which appeal to the wife and the mother in the household rounds.

We invite any who are willing to consider the matter of soliciting subscriptions to write to the Publication Office for particulars.

AT THE beginning of Lent one can hardly lay too great a stress upon regular attendance at the week-day services, which are available in almost every parish in the American Church. It is unfortunate that all our churches are not open for daily prayer the year round, in accordance with the clear Prayer Book intention. Few churches, however, now lack opportunities for daily Lenten services. The quiet rest from household cares and disturbances, with the daily direction of the mind to spiritual affairs, will be a large factor in making Lent of real spiritual value to any who will honestly attempt to carry out the Church's plans.

THE Diocese of Long Island has lost one of its best and most influential laymen in the person of Mr. Augustus Rapelye, a resident of Newtown. Mr. Rapelye has held many positions of trust in the Diocese of Long Island, and at the time of his death was Secretary of the Standing Committee. For some years he had been a deputy to General Convention, and a member of the Missionary Council, and was also warden of St. James' Church, Newtown. Mr. Rapelye was prominent in civil affairs as well, a business man of note in New York City, a member of the Holland Society of Manhattan, and for many years a member and for four years President of the Board of Education, first in Laurel Hill, his former home, and afterward in Newtown. Mr. Rapelye died at his residence on February 7th, and was buried on the 10th in Greenwood Cemetery.

THROUGH a clerical error, for which nobody was responsible but the editor, the excellent brief article clipped from the *Oconto (Wis.) Reporter*, in our issue for February 10th, appeared with the credit for authorship of the Rev. L. D. Hopkins, whereas it should have been stated as the Rev. P. Gavan Duffy. It will be a pleasure to those who read the article, to know that we shall be able to receive similar papers from Mr. Duffy direct for THE LIVING CHURCH from time to time.

THE Bishop-elect of Maine announced to the congregation he was leaving at St. John's Church, Roxbury, that he had strong hopes that the Rev. Gustavus Tuckerman, of St. Louis, would accept the rectorship as his successor. Mr. Tuckerman has declined, which assures a continuance of his remarkably successful work at St. Stephen's House in St. Louis. Mr. Tuckerman belongs to the West, and we can ill spare such workers; and we are pleased to know of his decision to stay.

IT is a pleasure to testify to the increased interest and marked improvement in *The Spirit of Missions*, as shown under the new management, with Mr. John W. Wood as editor. We have never been among those who have made hostile criticisms of the publications or other work of the Board of Missions. No doubt it is easier to tell how the work of missions ought to be administered, than it is to assist in raising the funds to be administered. Many who overlook the latter duty find time for the former recreation. Without, however, intending any criticism on the magazine as it has been issued in the past, we feel bound to say that the number for the current month is exceptionally interesting and well made.

## ANSWERS TO CORRESPONDENTS.

E. H.—SUITABLE pamphlets for the purpose first mentioned are: *Historical Position of the Episcopal Church*, by the Rev. F. J. Hall, D.D. (10 cts.), and *What is the Anglican Church?* by the late Rev. F. C. Ewer, D.D. (15 cts.). Both these were written especially for sectarians. If the word "Church" would make these unavailable, use Blunt's *Household Theology* (40 cts.). For the second purpose, we know of no available book in story form, but recommend *Our Family Ways* (cloth, 50 cts.; paper, 25 cts.).

## "THE RETURN TO CHRIST."

WHAT has been called *the return to Christ* is, perhaps, the most striking feature of the religious life of our time. This return has been along all paths that lead back to Him—history, criticism, theology, ethics both social and individual. History has supplied fresh verifications of His unique place in the world's movement; criticism has grown more modest and careful when brought to the bar of history; theology has again taken up the mystery of the divine person on its kenotic side; while the ethical teaching of Our Lord has been summoned, as never before, to interpret and apply the second of the two great commandments to the most grave and disquieting social problems of our day. But the most remarkable characteristic in all this backward trend to the Christ is the unanimity of the admission by the most trustworthy thinkers that He is, indeed, the only light worth having on the fundamental questions of man's origin, duty, and destiny, and of his relations with his fellow man; and that never before was He so truly the great Teacher—all men's Teacher, the world's Teacher. It begins to be seen that what He said is beyond all else the leaven that stirs the social ferment of the day. Multitudes in every Christian land, who repudiate the Church's claim upon their allegiance, are drawn more and more to Him as the only true leader—the only sure ground of unity and peace amid the present conflicts of class interests. His influence in this direction is almost a new revelation of His mastery over man. So God pleads His cause through Him "in whom each anxious and imperfect age has recognized what it could not find in the world—a pattern and a master, as of rich and poor, as of the individual and the multitude, so of the first century and the last."

—Bishop Littlejohn.

## WE SHALL RISE IN OUR BODIES.

THE possibilities presented by the doctrine of the resurrection of the body as a subject for the most inspiring reflections are wonderfully set forth in an article by Rev. Henry E. O'Keeffe, C.S.P., in the *Catholic World Magazine* for February. He has sounded the highest note of praise and touched the deepest chord of the human consciousness in his interpretation of this exalting belief—that the body shall, with every single one of its faculties refined and perfected, be reunited to the sanctified soul some day in heaven, and for all eternity. Even now, he says, "the blessed sigh for their bodies; and it is thought among the holy, that souls do not lapse into the being of God until they have received their supreme perfection from their union with their body." And again he remarks: "The philosophic conviction is that body and soul enter into the essence of each other. Body and soul do not acquire the respective perfection of their nature until they are joined together." "Since, then," he concludes, "we are beholden to the body, let us look to it that we reverence it in decent fashion. It is for us believers the temple of the Holy Spirit; of immensely more historic interest than the temple of Jerusalem. Guard the walls of the city and the temple will be secure. Exercise custody, and do not permit the exterior senses to wander at will. Close all the city gates by night, so that the wayward traveller with his camel cannot pass through the eye of the needle.

"The defilement of the human body might be more tragic in its consequences than the spilling of a prophet's blood in the portico of the temple. The body has its laws, prerogatives, capacities; and it is serious to thwart or destroy them. Else nature will turn the throb of health to a nervous tremor and the crimson glow of youthful beauty to the hectic pallor of disease.

"Then, from a moral consideration, how horrible to think that in some manner we take with us in death bodily habits contracted in life; it would seem of momentous importance, therefore, to lay on the lash, and whip disordered inclination into subservience to the sweeter instinct of the soul."

## A STUDY IN THE AMERICAN CLERGY LIST

BY THE REV. GEORGE HENRY SMITH.

THE Clergy List in our Church Almanacs reveals a curious state of things in the "Protestant Episcopal Church." We can find only one Parish, but there are two Popes, ten Bishops, and one Archdeacon. Fortunately, however, there is only one Boss. Priests and deacons are not specified, but there are four Deans, five Shepherds, five Parsons, and one Pastorius, besides six Abbots and one Monk, with only one Cowl among them.

Places of worship are few; only two Churches, one Kirk, and three Temples, and for all these only one Sexton. Perhaps they make use of the four Booths and seven Barnes.

There is plenty of material for new buildings; Wood in abundance, Birch, Pine, Oakes, Chestnut; in short, a whole Forrest, as well as Stones, Bricks, Steel, and Glass. We also have the Means, Cash, Gold, Silver, Jewells, and one Bond. The six Carpenters, five Joiners, five Masons, and three-score Smiths, have only one Toole to work with, but they have done something, and there are now on hand two Posts, three Rafters, six Sills, one Sleeper, two Walls, four Crosses, three Bells, three Locks, three Garretts, and Gatewood for three Gates.

Vestments are scarce, consisting of only one Hood, two Capes, and eight Spencers, unless we add one Stocking, one Vest, one Wragg, and Scheetz. But more may be forthcoming, for there are at Work one Weaver on ten Webbs, five Dyers, three Fullers, one Draper, and twenty-three Taylors, but with one Shears. The only materials that appear are Cottin Battin and Lindsay-Woolsey. The musical department needs adding to, but a start has been made with two Drumms, one Fidler, one Piper, one Bard, and one Bellows.

There is better provision for the carnal man seen in the list of thirteen Bakers, fifteen Cookes, and five Butlers, while another Bakes and two Bakewell. This is the "Menu": Beans, Bacon (with Brine), Birds, Duck, Lamb and Capers, Partridge, Quale, Woodcock, Lemons, Coffey, and Beer.

Then, too, nineteen Millers are busy with four Mills. But all this is not for the clergy alone. The laity are represented by three Kings, five Lords, two Earls, and nine Pages.

In many cases the supply is out of proportion to the demand; as for example, nine Barbers for two Beards, six Pot- ters, and three Potts, eight Gardeners for one Garden and one Field, with only one Plant. However, there are five Weeds, one Flower, four Roses, and three Roots.

Although there are a dozen Brooks, two Lakes, and three Ponds, yet it is not surprising that five Fishers get only one Fish, for with three Hookers, and six Bates, there is no Hook and only one set of Lines.

While there is plenty of game in addition to the flesh and fowl for dinner, two Baers, four Badgers, one Bullock, two Bulls (one Wilde and one Wilder), Fox, Hawks, Lion, Parrott, Robbins, Swans, and Wolfe, yet of four Hunters there is only one Hunting; doubtless because with three Gunns, there is only one Steed (is this the Trotter?) and one Bullitt.

A four Footed Body would naturally have but one Chinn, and one Shinn, but something is amiss when there is but one Bohn, one Hooff, one Horne, one Boot, and one Stocking, but two Tongues.

Again there is one Battle with four Knights, but only one Spear, and one Sword, and three Shields.

There are also three Weeks, with only one Day and two Mundys, but with three Easters and three Mays, and, lastly, only one Coffin for four Graves.

The Church is comprehensive, and of course there are all colors and grades of Churchmanship—White, Black, Brown, Gray, and Green, Biggs and Littles, Long and Short, Auld and Young; but the worldly element is too prominent, and it is sad to see two Gamble for one Wager, and only one Pray. Also there is but one Goodman, and four Rich, three Skinners, six Sharpe, with three Prices, two Proffitts, and one Purce.

But the virtues are not all absent, and we find Duty, Honesty, Hope, and Love yet in the Church. If there are three Savages, there are also three who are either Fair or Strong. The fourteen Walkers may be good plodders and get there some day, but there is one Messenger, Swift, Bright, Gay, Sage, and Wise, and he will more than make up for the one Idleman, Sleeper and Doolittle, Weary, Slack, and Tardy.

Then, to close, there is one Bourne, even one Paradise, two Angels and three Saints, with a goodly number of patriarchs, prophets and apostles, from Adam, Abell (Cain is there, too), Noe, Abraham, Jacob, Israel, Moses, Jobe, down to Peter, James, and John.

# LITERARY

*Lights and Shadows of a Long Episcopate.* Being Reminiscences and Recollections of the Right Reverend Henry Benjamin Whipple, Bishop of Minnesota; with portrait of the Author, and other illustrations. New York: The Macmillan Company. Price, \$5.

Any one acquainted with the author of this book would know beforehand that it would be hugely entertaining. It has no logical method, and its chronological sequence is very loose. It is, rather, like a prolonged conversation, in which the speaker, at the least suggestion, departs from the strict narrative, and yields to the temptation to digress; often interposing an anecdote, not particularly relevant, or, discussing at length some suggested question, returning often to the main current of the story, or often forgetting to return; all of which loose method gives it an air of ease and spontaneity, which is restful to the reader, and adds to the charm.

As the story of a Life, it has its own valuable lesson. It is the experience of a servant of Jesus Christ, looking about incessantly to see when and where he could follow his Master's example,—to relieve a temporal want, to succor the oppressed, to lead the irresolute to the foot of the cross,—neglecting no opportunity to enlighten or comfort those in need of consolation. Not all the sincere servants of the Master have the wide-awake intelligence, the quickness of sympathy, the vivid imagination, to do this; to go out of their way to find objects for temporal or spiritual relief. In comparison with the record of one who has had opportunity, and the disposition to do so much, many of us feel ashamed that we have done so little, and receive some additional stimulus to awaken from our slumber.

Few men, even if they had the needful information, would have had the enterprise and the courage to do what Bishop Whipple has done for the American Indians. They needed a friend, and one was found for them. For many, this part of the narrative is the most interesting, and it has made and will make many other friends for the Indians, who otherwise would never have been aroused, or even interested.

So far as the narrative shows the religious and Churchly sympathies of the author, it shows him to be about as free from bigotry as it is possible for a man to be, yet without ever being untrue to his allegiance. You see that he reaches the true and justifiable conclusion, not by a logical process, but by a sort of instinct which divines the truth, and finds itself naturally in the reconciling *via media*.

It is to be hoped that the light which this volume may throw upon the character, condition, and prospects of the American Indians, will make it worth while for our legislators, who are responsible for future actions, to read these parts of the narrative.

JOHN STEINFORT KEDNEY.

*Life Beyond Death.* By Minot J. Savage, D.D. New York: G. P. Putnam's Sons. Price, \$1.50.

Mr. Savage dedicates his book to his son Philip, who died last summer, and to whom he was deeply devoted. His thoughts naturally turned to the life after death, which he seeks in these pages to bring under the canons of scientific method and proof. Perhaps the best way to lay before our reader the general scope of Dr. Savage's work, will be to set down some of the chapter headings, such as: Primitive Ideas, Ethnic beliefs, The Old Testament and Immortality, Jesus and Immortality, The Other World and the Middle Ages, Protestant Belief Concerning Death and Life Beyond, Agnostic Reaction, Spiritualistic Reactions, Possible Conditions of Another Life.

The chapter headed The Society for Psychical Research and Immortality, gives some very interesting details about this English organization, which has included among its members such earnest Churchmen as the late Mr. Gladstone and Mr. R. H. Hutton; and other public men, such as Mr. A. J. Balfour, Prof. Balfour Stewart, and Mr. F. Myers.

We have no intention of going into details of criticism, more than to ask where Dr. Savage learned, as is stated on page 147, that the Episcopal Church consigns unbaptized infants to the flames of hell. We hold, of course, that as far as God has revealed, the Sacrament of Baptism is the only medium we

know of whereby the soul is regenerate and made capable of the Vision of God; but failing of regeneration in Baptism, we do not consign the unbaptized infants to the bitter pains of hell, although they may not behold the Beatific Vision. It is believed they are in a painless state of *nature*, and enjoy a *natural happiness*. There are many one-sided statements which detract from the vigor of the book; in fact, in some portions there is a decided polemical flavor; but we cannot stop to mention these in detail. Religious teachers will find some suggestive matter in this volume, and it may possibly be found useful to put into the hands of a certain class of religious sceptics.

*Japan and Its Regeneration.* By the Rev. Otis Carey, Missionary in Japan. Price, 50 cts. cloth; 35 cts. paper.

*Modern Apostles of Missionary Byeways.* By Rev. A. C. Thompson, D.D., Bishop Pakenham Walsh, D.D., Rev. S. J. Humphrey, D.D., Rev. Harlan P. Beach, Miss Abbie B. Child, and Rev. Arthur Pierson, D.D. Price, 40 cts. cloth; 25 cts. paper.

The above-mentioned volumes are text-books prepared under the Educational Department of the Student Volunteer Movement, for mission study circles and classes. They are condensed, yet comprehensive in character, and contain much valuable information. The first-named will especially be found very useful as a presentation of past and present conditions in Japan, and a summary of all missionary work done there. The other volume is biographical in character.

*The White Terror.* A Romance of the French Revolution, and After. By Felix Gras. Translated by Catharine A. Janvier. New York: D. Appleton & Co.

This closes the series of historical romances recently rendered into English, in a most acceptable way, by Mrs. Janvier. The three historical novels, *The Reds of the Midi*, *The Red Terror*, and *The White Terror*, are among the most vivid and intense descriptions of the period to which they relate, and are perhaps the most important translations recently made from any language. As tales of adventure, they are of a high order—vivid, picturesque, intense, exciting; finely wrought as works of art, and yet substantially good history, from a point of view that is not easily reached, and with the purpose to vindicate one of the greatest movements in the history of human liberty. The volume before us is complete in itself, and at the same time gains an additional interest from its prologue, wherein the principal features of the preceding stories are set forth. Those who read this volume will wish to read its predecessors, and those who have read them will wish to read this.

*The Wider View: A Search for Truth.* By John Monroe Dana. New York: G. P. Putnam's Sons. Price, \$1.50.

In this volume, Mr. Dana brings together a large number of passages, extracted out of all sorts of writers, Christian and non-Christian, for the purpose of illustrating what he calls *The Wider View*; that is, a sort of religion of humanitarianism without dogma or ecclesiastical organization. Such writers as Fr. Faber, Chas. Kingsley, John Stuart Mill, and Zoroaster, are laid under contribution. The compiler has showed excellent literary taste in his selections, and considering the end proposed, the work is well done. Of course, very many of the extracts do not coincide with our views of religious truth.

*A History of American Privateers.* By Edgar Stanton Maclay, A. M. Illustrated. New York: D. Appleton & Co. \$3.50.

Perhaps there are few who realize what important services our privateers rendered in the early days, not only by direct and powerful assistance to our small navy, but also as training schools in which many of our best officers learned the art of capturing British vessels. Indeed, most readers will be surprised at the statistics given in the book before us, showing how great a factor was our sea-power in both our wars with England. It is a splendid volume in which the Appletons have bound up so much of our American glory, with its history more exciting than romance.

It is strange that after such a sea-record, as a young nation, we should almost have lost the memory of it and the ambition to hold our place among the leading powers. Fortunately, a few years ago we began to realize that we had two oceans thundering on our shores and might have hostile guns thundering with them, some day. The new navy was ready not long before it was needed. Let the young people of our country read about the privateers and navy of the early day; they will be proud of the grand record of our forefathers, and determined that it shall be honored by brave following when their country's cause is just.

*Archibald Malmanson.* By Julian Hawthorne. New York: Funk & Wagnalls Co. Price, \$1.25.

In sending out this new edition of his work, Mr. Hawthorne adds an interesting chapter of after-thoughts, telling his readers how Archibald Malmanson appears after twenty years. On the first appearance of this book, upwards of a score of years ago, the theory of double consciousness—the pivot on which the narrative revolves—was looked upon very largely as pure fiction. Now, however, this strange psychic phenomenon is reckoned among the accepted things, by the scientific world. This volume is well printed and Mr. Freeland A. Carter has embellished its pages with several wash and pen drawings, which add to the interest and attractiveness of the book as a whole.

*The Divine Origin of the Bible.* By R. A. Torrey. Chicago: Fleming H. Revell Co. Price, 50 cts.

Mr. Torrey writes in this book as a plain man to plain men. There is nothing technical or academic in his treatment. He is not writing for students or scholars, hence the book is eminently simple and practical. The first main division, "The Divine Origin and authority of the Bible," contains ten plain reasons for believing in the Bible as of absolute authority in faith and practice. Next follows a discussion of the "Difficulties of the Bible" and "How to Deal With Men." "The Divine Power of the Bible is proved in the hearts and lives of men," forms the subject of the final chapter. Mr. Torrey has put in a simple and excellent manner, many useful things regarding the Holy Scriptures, which can hardly fail to strengthen the grasp of the ordinary Christian reader on the Word of God. His aim is edification and not polemical in writing this little manual.

*The Old Faith and the New Philosophy.* Lectures delivered before the Canadian Summer School, by G. J. Low, D.D. With an Introduction by Principal Grant of Queen's University. Toronto: William Briggs. 1900.

This is one of many books of its kind. Its aim is to show what the clergy may do to save the Church from shipwreck. A very grave crisis is upon us. Science has raised a

storm, and the Church is in danger. What is to be done? Our author tells us that the clergy must simply take in sail, and "throw overboard all needless lumber," everything, it would seem, except the Nicene Creed. But even this, Principal Grant, in the Introduction, tells us, "will not be permanent"; it, too, must be thrown overboard to lighten the ship. Nothing is to be left on board except love and the baptismal formula. This would certainly be a "clearing of the decks." But this kind of advice has been given to the Church periodically for the last nineteen hundred years, and never once has she paid any heed to it; and we do not think she ever will.

*Prayers for Priest and People, the Parish and the Home.* Edited and partially written by the Rev. John Wright, D.D. Second edition, revised and enlarged. St. Paul, Minn.: The Church Book Co. 1899.

The number of prayers in this book is simply enormous, and the gathering of them together must have involved no little time and labor. Some of them are excellent both in thought and diction, and will, no doubt, be found useful. But others, and they are very many, are as commonplace productions as one could well find.

This criticism applies especially to most of the various seminary and college prayers, which are inserted, but for the wording of which the editor of course is not responsible. The preface says that the Latin and Greek rituals "have been consulted," and "a generous use has been made of the Mozarabic rite," but no clue is given to the whereabouts of prayers derived from these sources. The prayers of the great Anglican writers, Andrewes, Laud, Cosin, and Taylor find no place, although a host of modern prayer writers are represented. The book has some curious and original features, some of which are excellent; others, fanciful. The most startling feature is a "Burial Service of a Suicide," which directs for the Lesson the reading of 2 Cor. v. Imagine anyone reading over the body of a suicide such words as these: "We are confident and willing rather to be absent from the body and to be present with the Lord." Could anything be more contrary to every Christian instinct than such an application of Holy Scripture?

## BELMONT. A Tale of the New South.

BY VIRGINIA C. CASTLEMAN.

### CHAPTER II.

#### THE SCHOOL-MARM.

SUNDAY was a day of importance at Belmont. In the first place, there was the long drive to the old colonial church, Wicomicoh. The aristocracy of generations worshipped in the square brick building, somewhat barn-like in appearance, yet clothed with the beauty of sweet associations of past years; and set in the midst of a woodland, which also sheltered the burying grounds of many well-known families in the state, the mention of whose names would cause a thrill of responsive patriotism to rise in the hearts of Virginians. Within these weather-stained walls, gathered Sunday after Sunday not the women and children only, but the men of the leading families around; and it was with a feeling of deep interest that Winifred furtively observed the faces of the worshippers. Even the tramp of the country shoes upon the brick floor, and the wheezy sound of the old cabinet organ, could not quite remove the feeling of awe with which she followed the service; and later listened to the sermon from the lips of a newly ordained young priest, who felt somewhat keenly his elevated position in the tremendously high pulpit, reached by a flight of rude steps. But there was a ring of deep earnestness in the young man's voice, a spirituality in his face which impressed his words upon the listener as many more oratorical speakers might have failed to do.

"What matter," mused Winifred Carey, "that the singing is not in time, if the hearts of the singers are attuned?"

Yet her musical ear was somewhat disturbed by the want of harmony, the more so that she felt Randolph Carlton's eyes once or twice bent upon her face, as if to read the impression made upon a newcomer. Only once she flashed an answering look of suppressed merriment as the leading soprano attempted to sing a long metre hymn to a short metre tune, and found

herself with a superabundance of words at the end of the lines, to the agitation of the congregation in general. That there were sweet voices among the singers could not be questioned; for here and there a rich bass, such as Mr. Willoughby's, or a sweet tenor, made itself heard; but there was lack of leadership and musical training. The second hymn was more successful, the young minister himself raising the tune and keeping it well pitched.

After service there was a general gathering outside under the autumn-colored trees, where vehicles of every description were in waiting, from the liveried carriage of the DeWilts to the dilapidated turn-out of many so-called "broken-down aristocrats." Nevertheless, among rich and poor prevailed the same feeling of good fellowship, attested by the cordial handshakes and words of greeting. As Winifred stood, a deeply interested onlooker to this social scene, noting dreamily how the sound of soft Southern voices filled the air, Randolph Carlton stepped to her side, with that grave courtesy which characterized his every word and movement.

"Do you feel out of the swim?" he asked gently.

"No; but it will take some little time to feel at home. You see, although I am a Virginian by birth and in feeling, I have never lived entirely among my own people. I am truly glad, Mr. Carlton, to have such an opportunity to study them. You know I have relatives here as well as you."

"The Somervilles? Have you met them yet?"

"Yes, I think I have been introduced to some two dozen people since I came out of church, my kinsmen among others. They promised to call. But we are not very near cousins."

"Virginia kin, eh?" and Carlton laughed. It was a low, ringing laugh, which caused Winifred to look searchingly into his face.

"What is it, Miss Carey?"

"Nothing," she answered, blushing.

"I insist that some important idea developed in your quick brain as you favored me with that glance."

"Nothing, truly; only I thought from hearing you speak that you could sing, and your laugh verified the conjecture; but you didn't sing in church to-day."

"Miss Carey, when you hear me sing, the skies will fall. But had I the most tuneful of voices, I would not join in 'our universal choir.' Truly, we need a revolution of some sort to produce the desired melody. Here come the family at last, in separate detachments. You see, we have another peculiarity—a total disregard of time. It is the pleasantest mode of life, I assure you. No hurry, nor worry."

"You are making fun, now, I see. At all events, I have made one discovery this morning—that Mr. Carlton can laugh upon occasion."

What was there in her words to make his face grow stern and hard again? She felt angered, as he silently helped her in the dayton with the others, touched his hat gravely, and walked off to where his horse was tied. Yet she could not resist a glance after the rider on his spirited bay charger. If Winifred had one weakness, it was admiration for a fine rider; and Randolph Carlton was a born equestrian. At dinner he reappeared, but was reticent as ever, partaking sparingly of the sumptuous meal in comparison to the appetites of the Willoughbys. Miss Betty always dined out on Sundays, to the happiness of the small fry; and Mrs. Willoughby added to their delight on that day, by taking her rightful place at the head of the table.

Winifred, whose sunshiny nature could not long remain depressed, chatted gayly with her host and hostess, happy in having little Margaret in a high chair beside her—a special mark of honor—at dessert. She never once raised her eyes or spoke to the "hermit of Belmont," as she laughingly dubbed the moody Carlton in her thoughts.

She was too young and full of energy and overflowing health to puzzle over his strange ways longer than a passing moment; yet deep down in her tender heart Winifred felt a strong sympathy for this silent, sad-hearted man.

The following morning she arose early and set about her plans for the day. First and foremost, a schedule of lessons, and practice hours, for Ellen Lee and the overgrown Ralph were to continue music lessons. Breakfast over, she went immediately to her task of setting in order her school affairs. The first day was spent in examining her young pupils and assigning lessons. As she had suspected, Judith was the most trying, being utterly undisciplined, and wilful by nature; and Winifred was not naturally patient; but she knew that quiet firmness in dealing with children is indispensable, and her common sense greatly aided in the problem of school government.

Ralph seemed perfectly docile. Indeed, his manner toward her was that of a boyish admirer to his lady love, and with secret amusement Winifred endeavored to strengthen this passing sentiment into one of respectful obedience.

In the course of the day, Mr. and Mrs. Willoughby left for their city trip, with many injunctions upon Winifred's charges to "be good children and mind Miss Carey." It was with a little sinking of spirits that Winifred watched them from the school-room window, the prospect of the society of her pupils and Miss Betty being not altogether comforting; but she felt reproached when Basil came shyly up to her that afternoon with a branch of beautiful autumn leaves, "to keep in her room."

"Indeed, I shall put it over the mirror, Basil; come, help me arrange it. Now, doesn't that look lovely, reflected in the glass?"

"I know where there are beautiful maple leaves and red berries, out in our woods, Miss Winnie, I hope you like the woods, for no one here cares to walk in them but me. Ellen Lee is afraid of snakes, and Ralph likes better to play baseball and ride horseback, and Judith is too small."

"So you hope Miss Winnie will like to go with you? Basil, there is nothing I like better; and you must show me all the pretty places you know of."

"Shall we go to-day?" he asked eagerly.

"Yes, indeed, in half an hour you may meet me at the big gate."

"Very well, Miss Winnie, I shall go and call Rex—that's my dog—and wait for you on the lawn."

As he ran downstairs he passed Carlton in the hall.

"I say, Cousin Dolph, she's just as jolly! She's going to walk in the woods with me, an' she ain't afraid of snakes or

gettin' her dress torn or nothin'," he added, somewhat incoherently, as he bounded out of the house.

"Poor little beggar, he's in luck. I verily believe this new governess will rule Belmont ere long," and a smile hovered around the speaker's lips as he stationed himself in the hall door.

Presently, as he had expected, a light step was heard, and Winifred was before him. She hesitated a second, then was about to pass with a nonchalant "Good afternoon," when Carlton spoke. His manner was a trifle embarrassed, and the words came slowly, as though the speaker could not readily express his thoughts.

"Miss Carey, pardon my delaying you one moment. I wish to remind you, as Mr. Willoughby is absent for a day or so, that the horses and carriage are at your service. It will only be necessary to mention your wishes to me, either personally, or through the children, and they shall be attended to."

"I thank you," Winifred answered coldly; then added with a sudden transition to frankness, which touched the listener, "Mr. Carlton, I think, as their mother is away, I should try to be with the children as much as possible this week. I am new to my work, though not entirely inexperienced, as I have had much to do with my sister's little children; but if there is anything you know about the household arrangements which needs my assistance, please tell me what to do."

"You will find out ere long," he replied, "that the household arrangements of Belmont are not the most perfect; but there! some people are born to be butterflies and others to work. My fear is that you will be overworked. Don't knuckle to everyone's whims, but follow the guiding of common sense. Miss Betty isn't so bad as they make out. She's a sort of scape-goat for family sins—behind her back! And she's a bit jealous of outside authority; but the best way to manage her is not to let her manage you."

"Thank you."

"Just one word more, Miss Carey." She stood now on the steps, looking up at him, her cheeks flushed to the deep crimson he had noticed the previous night when she grew interested in conversation.

"Yes?" she queried.

"You must not think anything of my moods. They are as varying as the clouds. Give to them the most charitable construction possible. You will hear idle gossip, doubtless, which may prejudice you against the poor hermit. Believe it not. Some day he may tell you his own story. Until then, think of him as one who, having suffered much, is at heart sincere. However stern and silent he may seem, be not afraid to make of him any request that you see fit."

He turned away to keep from seeing the quick tears spring to Winifred's eyes. This girl, though young in years, had seen suffering in many forms.

Just then Rex leaped upon the veranda, followed by Basil, breathless and excited.

"Oh, Miss Winnie! I thought you were never coming. I was down at the gate, and waited *and* waited. Your half hours are awful long; and, I say, Cousin Dolph, don't you think Rex has hair just 'zactly like Miss Winnie's?"

"Now, Basil, that isn't fair, to call my hair red, after that pretty speech you made me last night. Come on, little boy and big dog."

Again she heard Carlton's musical laugh. This time she did not look back, but with step as light as Basil's turned in the direction of the woods.

The days sped rapidly by for the busy "school-marm," as Miss Betty persistently spoke of the new governess. Trials there were, but on the whole things went more smoothly than had been anticipated. Once or twice Cousin Dolph came in unannounced to meals, but no one remarked upon his coming and going, so used was the family to his vagaries.

In the evening, after study hour, Winifred often sat in the nursery, for little Margaret had won her heart; and the nurse, who had her hands full with the pretty but naughty Judith, was willing enough to resign the two-year-old baby to Winnie's care for an hour at bedtime.

The young governess, who never admitted that she was fond of children save where they were exceptionally interesting, and would often grow weary of their incessant questions and endless needs, found this little brown-eyed child unconsciously twining itself around her heart's tendrils; and when Winifred once loved, she gave affection without stint. There was something in Basil's dreamy, sensitive nature that appealed to her sympathies and made her enjoy the little fellow's com-

panionship at odd hours; but this tiny girl, with her toddling steps and lisping speech, her innocent face with its halo of fair curls, more than appealed for love; yes, rather demanded it.

Winifred found herself day by day studying the child's expression, and listening for the tiny voice, that often called her as she passed to and fro between her own room and the school room; and in odd moments, she took to drawing a child's head in crayon, and nearly all the faces bore a resemblance to Margaret's, but they did not satisfy her artist eye, and she threw them into the fire, save one drawing. This was the germ, however, of her later success as an artist.

After Mrs. Willoughby's return home, callers came by the dozen, for Belmont was a popular resort in the neighborhood.

The neighborhood girls were desirous of showing attention to the new governess, for there was no false pride as to her position among them; and to be related to the Somervilles, of The Poplars, was an immediate passport to society. To do them justice, these bright-eyed, fresh-complexioned girls, with their sweet unassuming manners, had a truer sense of the word Hospitality than is often to be found among the belles of fashionable city homes.

If they were somewhat given to gossip, what society is not, in some degree? And on the whole, their gossip was friendly and charitable. Unfortunately, for Winifred's popularity, she had not much small talk at command. Her life had been an earnest one since infancy, and she was just beginning to learn that conversation is in itself an art, which must be suited to the participants. However, Mrs. Willoughby, whose constitution rallied perceptibly under the necessity for entertaining and making calls, was never at a loss for a word, and took Winifred from house to house with the delight of a child over a new plaything.

"The daughter of Mr. Willoughby's old friend in Piedmont. A very distinguished family; and such a treasure with the children." Winifred often overheard this and similar remarks; and out of real gratitude to her hostess, made an effort to enter into the social spirit. But to a nature like hers, loving rather the joys of a solitude peopled with its own imaginings, or the society of the congenial few, to the confusion of the gay crowd, and to a mind fired with intellectual ambition, adaptability comes only with the years. True to her own predictions, Winifred did not become the favored belle which Mr. Willoughby would have been pleased to see her; and, gradually, tea-drinkings and formal calls ceased, greatly to the girl's relief, and to the benefit of her little charges. It had hurt her conscience to experience after the evening's dissipation, an inability to feel the necessary interest in their daily lessons and pursuits; and she had resolved to withdraw from the gaieties as much as possible without offending her genial host. Winifred saw what Mr. Willoughby often blindly closed his eyes to, from sheer inability to right, the neglected children and the disorderly servants; and she ceased to wonder at Miss Betty's sour looks, and Ellen Lee's often careworn face, for the daughter assumed much of the care the mother lightly threw aside. It was this fact which drew the governess and her oldest pupil together, and helped Winifred to overlook much of Ellen's seeming dullness at her books.

There was one person at Belmont who rejoiced in the turn of events.

"She's a trump card, and no mistake," said Randolph Carlton to himself one evening, as he sat in his lonely home, for he lived in a rudely-built house in the heart of Belmont woods. It was his own choice, this hermit life, in preference to the luxurious mansion, whose doors were ever open to him. He had a habit of talking out loud; a habit which solitude increases. "I was afraid," he continued musingly, "that the social test would be too strong for her. That was the rock upon which that little French governess stranded. Now, if she isn't too high-spirited, or too cringing—in fact, if she steers a medium course with Miss Betty, I believe she'll pull through the session. Those children are making more improvement than I thought possible. Ralph hasn't been truant so far, and Basil simply feasts his soul in discussing heroes ancient and modern with her, and in his drawing lessons—wonder what he'll turn out, anyhow! I'm afraid she's getting too fond of Margaret and too stern with Judith for her peace of mind. If Judith isn't another Lilian Maynard my power of discernment is enfeebled. How much of Willoughby's money will his children fall heir to? Well, I find myself happier in poverty than I was in wealth, but for one thing; my 'barbarian health' can never be restored."

There in the silent house he sat far into the night, with

head bowed upon his folded arms. Beyond the woods, the Belmont house was illumined from drawing-room to tower, in honor or a card party, from which Winifred had petitioned to be excused; but she had hardly left her own room, attired in her comfortable wrapper, and entered the nursery to play a few moments with Margaret, when the sound of Mrs. Willoughby's silk skirts were heard upon the stairs, and in a moment more she had entered the room. The children looked up in surprise at the unexpected sight of their mother upstairs, and in evening dress. Judith immediately ran towards her, exclaiming, "Mother, what a beautiful dress! May I have one like it when I am grown?"

"Certainly, darling. Miss Carey, I came to beg you to change your mind and come down. We need just one more to complete our number, and everyone is asking for you. You see, we are unwilling to allow you to be unsociable. And," she added, lowering her voice and speaking more eagerly than was her wont, "there's a new beau to-night—one I am anxious for you to meet. I won't tell you who it is, but he says he has seen you before and is anxious for an introduction. You will come now, won't you?"

"If I am needed, I will come," answered the girl, smiling. "But you know I have only one evening dress."

"Never mind that, everyone understands."

Her mind at rest upon the important topic, Mrs. Willoughby looked around the room cautiously.

"Miss Betty has not come upstairs, I suppose? There are refreshments to be served. So this is the way you spend your evenings in preference to society? A truly domestic scene!"

"Not always; but Margaret and I are devoted chums, you know, and this is our favorite hour. There, baby! Winnie must go," she said, trying to remove the tiny arms from her neck.

The mother came toward them, holding out her arms for the child. "Come, Margaret, let Miss Winnie go to her room to dress."

The child surveyed the beautiful woman with wondering eyes, but made no movement to leave Winifred, who, noting a sudden look of jealousy in Mrs. Willoughby's dark orbs, rose quickly and gave Margaret to the nurse.

A half hour later, attired in her one evening dress, a cream white worsted, with soft lace trimmings, Winifred entered the long parlor, and was immediately claimed for one of the euchre tables.

"I am not a first-class player, Mrs. Willoughby," she remarked in a low tone.

"Therefore you shall have the best player in the neighborhood for partner. Allow me to introduce Mr. Rowland!"

Winifred started slightly as she met the laughing eyes of her fellow passenger of three months previous, but she said composedly:

"It is a little hard upon Mr. Rowland, is it not, to be doomed to play with an inexperienced partner?"

"Not at all," he replied, "when he is honored with so charming a *vis-a-vis*."

[To be Continued.]

## A LITTLE GIRL.

If no one ever marries me—  
And I don't see why they should,  
For nurse says I'm not pretty,  
And I'm seldom very good—  
If no one ever marries me,  
I shan't mind very much;  
I shall buy a squirrel in a cage,  
And a little rabbit hutch;  
I shall have a cottage near a wood,  
And a pony all my own,  
And a little lamb quite clean and tame,  
That I can take to town.  
And when I'm getting really old—  
At twenty-eight or nine—  
I shall buy a little orphan girl,  
And bring her up as mine.

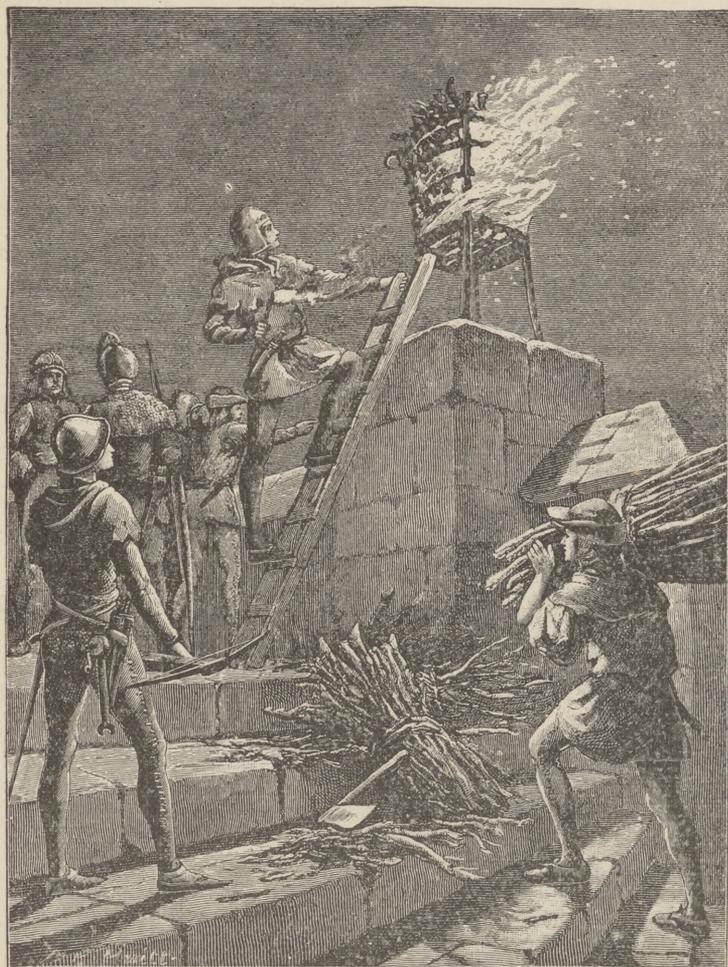
—Lawrence Alma-Tadema.

I BELIEVE that love is the secret of the world; it is like the philosopher's stone they used to look for, and almost as hard to find, but when one finds it, it turns everything to gold. Perhaps when the angels left the earth they left us love behind, that by it and through it we may climb up to them again. It is the one thing that lifts us above the brutes. Without love man is a brute, and nothing but a brute; with love he draws near to God. When everything else falls away, love will endure, because it can not die while there is any life, if it is true love, for it is immortal. Only it must be true.—  
*Rider Haggard.*

# THE FAMILY FIRESIDE

## THE BEACON FIRE.

THE stirring scene which our artist has depicted was by no means an uncommon event in the turbulent days of British history. Our warlike ancestors were subject to the constant attacks of marauding invaders, and upon the approach of the enemy it was the custom to light the beacon fires;—thus the news of impending danger was flashed by fiery signal from Land's End to John o' Groat's. Macaulay, in his stirring lines on *The Armada*, gives a vivid and picturesque description of this method of arousing the country:



"From Eddystone to Berwick bounds, from Lynn to Milford Bay,  
That time of slumber was as bright and busy as the day;  
For swift to east and swift to west the ghastly war-flame spread,  
High on St. Michael's Mount it shone; it shone on Beachy Head.—  
Far on the deep, the Spaniard saw, along each southern shore,  
Cape beyond cape, in endless range, those twinkling points of fire.

All night from tower to tower they sprang; they sprang from hill to hill;  
Till the proud peak unfurled the flag o'er Darwin's rocky gales,  
Till like volcanoes flared to Heaven the stormy hills of Wales,  
Till twelve fair counties saw the blaze on Malvern's lonely height,  
Till streamed in crimson on the wind the Wrekin's crest of light,  
Till broad and fierce the star came forth on Ely's stately fane,  
And tower and hamlet rose in arms o'er all the boundless plain."

It is noteworthy that the embattled towers of many of our ancient parish churches were used as stations for beacon fires. On the tower of the old church at Monken Hadley, Hertfordshire, the iron cresset firepan or pitch-pot in which the fire was oftentimes lit, still remains in position as a unique reminder of bygone days. It is supposed to have been placed there as a guide to wayfarers through the neighboring forest:

"As a cresset true that darts its length  
Of beaming lustre from a tower of strength."

WORDSWORTH.

In 1803-4 the Scotch were much disturbed by the threatened invasion of the French. On the evening of January 31st, 1804, a beacon at Hume Castle in Berwickshire was lighted in consequence of a mistake, and, other beacons following the example, the volunteers throughout nearly all the southern counties of Scotland were in arms before next morning, and pouring fast to their respective places of rendezvous. It was held to be a most creditable example of earnest and devoted

patriotism, and undoubtedly served to create a general feeling of confidence in the self-defensive powers of the island.

Sir Walter Scott, in referring to this event, says: "The men of Liddesdale, the most remote point to the westward which the alarm reached, were so much afraid of being late in the field that they put in requisition all the horses they could find: and when they had thus made a forced march out of their own country, they turned their borrowed steeds loose to find their way back through the hills, and they all got back safe to their own stables. The Selkirkshire Yeomanry made a remarkable march; for although some of the individuals lived at twenty and thirty miles' distance from the place where they mustered, they were nevertheless embodied and in order in so short a period that they were at Dalkeith, which was their alarm post, about one o'clock on the day succeeding the first signal, with men and horses in good order, though the roads were in a bad state and many of the troopers must have ridden thirty or forty miles without drawing bridle."

It will be in the recollection of our readers that one of the most impressive features of the commemoration of the sixty years' reign of our glorious Queen was the lighting of the beacon fires. The whole of the country was mapped out under the direction of a thoroughly representative committee, and on the night of June 22d, 1897, as the hands of the clock were pointing to 9:55 Greenwich time, signal rockets simultaneously sprang up from three thousand points of vantage in the United Kingdom, and the beacon fires were kindled, hill answering to hill,

"Till Skiddaw saw the fire that burned on Gaunt's embattled pile,  
And the red glare on Skiddaw roused the burghers of Carlisle."

CECIL CLARIS, in *Church Monthly*.

## HOW TO TEACH THE USE OF BOOKS.

THE editor of the *Hartford Library Bulletin* recommends:

1. Let children learn that a book is a thing to be treated with respect; to be touched with clean hands, and not to be left on the floor at the mercy of the baby, dog or cat.

2. Do not let them read anything that you have not read yourself.

3. Read to them, and teach them to look for the explanation of allusions in books. Do not count time lost in coming to the library with them to see a portrait of Queen Elizabeth or a picture of a Roman chariot, or to find out why mince pies are eaten at Thanksgiving.

4. Teach them to make scrap-books of pictures from history, poetry, or stories, and to find out what every picture means. For example: take three from a German publisher's advertisement, Stephenson's prize locomotive, Napoleon in his coronation robes, and Andreas Hofer's last walk. First let the children read Smiles' life of Stephenson, and if they grow to care for locomotives, what a field is open before them! Then read to them a fair account of Napoleon. Don't let them have Abbott's, for they will be obliged to unlearn it all. When they are tired of him, find the touching story of Hofer and the Tyrolese insurrection, and let them learn the translation of the ballad about him to speak at school. A book of pictures may be made of the greatest use in this way.

5. Do not let them depend on school "speakers" and the "Hundred Choice Selections," for the poetry which they must learn. Find it for them in Shakespeare or Scott, or whatever poet you love, and arrange a scene from the "Midsummer Night's Dream," "The Tempest," or "As You Like It," and let them act it at Christmas or on a birthday.

6. Keep an atlas at hand, and teach to the children in detail the historical geography of the United States and England. If they learn where the English countries lie, and something about Scotland and France, so much the better.

7. Make the use of your well-bound and illustrated books a pleasure and privilege for Sunday afternoons and holidays or a reward for work well done. It is astonishing to a person who has not tried the experiment to see how much a child absorbs from books like Froissart, Knight's History of England, or a book of good engravings from celebrated pictures.

8. Remember Jacob Abbott's sensible rule to give children something that they are growing up to, not away from, and keep down their stock of children's books to the very best.

## AN HISTORICAL BELL.

SOME weeks ago a bell was placed in position in the Episcopal Church at Queenstown, Md. It is a bell with a history. It bears this inscription:

Sancta Maria, De los Dados,  
Mater Nostra, Defend nos  
A fulgere et tempesta. Amen.

I. H. S.

Maria Joseph San  
Augustine ora pro nobis.  
1746.

Retingo Dingo, Pr: Or.  
Secunda vey El Pr. Fr. Pedro,  
de San Augustine.

All which inscription is said to mean: "Holy Mary, of the gifts, our mother, defend us from lightning and tempest. Amen. Jesus, of mankind the Saviour. Mary and Joseph, St. Augustine, pray for us. 1746. Recast, being Provincial of the Order for the second time, the Priest Pedro, of St. Augustine." On the bell, too, around its outer rim, is the inscription: "Presented to the Protestant Episcopal Church at Queenstown, by William Henry DeCourcy Wright, December 25, 1839." The church in which the bell was hung was served by the Franciscan Order, of which Fra Pedro de San Augustine was Provincial for the second time. The bell has much silver in it; hence its sweet, ringing tone. Mr. Wright brought it from Rio de Janeiro, Brazil. Investigation has led us to conclude that it was originally used in Portugal in a monastery, and that when much church property was being confiscated by the crown, after the bitter bloody struggle with the church power, this bell, with other church property, was carried by the priests to the new world, to Brazil, where it seems to have been recast. Sixty years elapsed last Christmas Day since the bell which hangs at St. Luke's Chapel was presented to the congregation by William H. DeCourcy Wright, of "Blakeford." This bell, when first hung in its third home, was said to have as fine a tone as any in Maryland, but as time wore on it lost its sweetness. Through the liberality of Mr. DeCourcy Wright Thom, grandson of Mr. W. H. DeCourcy Wright, it has been recently recast by a Baltimore firm, and was placed in position during the last few weeks.—*Cincinnati Commercial*.

## MY EARLIEST IMPRESSIONS.

I REMEMBER when a thimble was first given to me, some simple bit of work being at the same time placed in my hand. Some one said, "Take the needle in this hand." I did so, and, placing the thimble on a finger of the other hand, began to sew without its aid, to the amusement of my teacher. This trifle appears to me an early indication of a want of perception as to the use of tools which has accompanied me through life. I remember also that, being told that I must ask pardon for some childish fault, I said to my mother, with perfect contentment, "Oh, yes, I pardon you," and was surprised to hear that in this way I had not made the amende honorable.

I remember the difficulty of acquiring the sound, when my mother tried to teach me to call her by that name, "Muzzer, muzzer," was all that I could manage to say. But the dear parent presently said, "If you cannot do better than that, you will have to go back and call me mamma." The shame of going back moved me to one last effort, and, summoning my utmost strength of tongue, I managed to say "mother," from which achievement I was never obliged to go back.—Julia Ward Howe, in *The Atlantic*.

## WANTED—A GIRL.

YES, wanted, a girl!—a daughter, in thousands of homes, bright, smiling, helpful, always ready to hold the baby, set the table, or sweep the floor, and to do these things so happily and cheerfully and well, that the baby will crow, the table will look like a well-balanced picture, and careful, critical grandmother will find no dust under the chairs or in the corners of the room. Wanted! A loving daughter, the touch of whose caressing fingers brings a happy light to the weary eyes of father and mother, the sound of whose cheery voice and mellow laughter is a joy to the whole household. Where is there a home in which such a daughter is not wanted? Does any one know such a girl? There is a situation open for her. She is advertised for, sought for; she can have any place she wants; the world is hers, but why are there not more applicants? Ah, she is already occupied; she has a home which cannot give her up; she is enshrined in the hearts of father and mother; her brothers have bound her about with the cords of love, and will not let her go.

Those are sorrowing homes where she is not, for they have a lack which is hard to fill. Blessed be the daughter of the household. God comfort the home that has her not.—*Youth's Companion*.

HOME is the habitat of woman. In the home all that is characteristically feminine in woman unfolds and flourishes. Home without woman is a misnomer, for woman makes the home, and home is what she makes it. If she is illiterate, her home partakes of this quality; if she is immoral, her home cannot be the abode of virtue;

if she is coarse, refinement does not dwell where she resides; if she is cultured, pure, refined, these qualities will characterize the home which she creates. The higher the degree of her culture, her purity, her refinement, the more will these qualities characterize the home of which she is the center. The self that a woman takes with her in her marriage is her real dower. If her dower can be reckoned in numerals only, no matter how many they may be, wrecked indeed will be her husband, impoverished her children. But if she possesses industry, gentleness, self-abnegation, purity, intelligence, combined with capability, she is in herself a treasure.—*New World*.

EVERY girl should have a friend of her own sex and nearly of her own age. By friend is not meant an acquaintance or even a companion, but a girl to whom she can tell her pleasures and her troubles, whom she can trust, whom she can love so much that she would be willing to sacrifice time, money and, in the hyperbolic language of school life, "everything." Such friendships often last a lifetime, and, as those who have had such good fortune will tell you, "old friends are the best." But friendship such as this demands natures which are willing to try to conquer littleness and selfishness. No friendship can last long where one has to do all the giving up. Yet it is better to give in many times than never to have a friend. As you grow older you will realize that there are not many things about which it is worth while quarreling. It takes two to make a quarrel, but, as a little girl to whom the remark was made not long ago replied, "It takes only one to begin it."—*New World*.

AN organization of colored women has recently been formed in New York City for the purpose of extending aid and support to their sisters in distress. It is called the Woman's Charity and Industrial Club, and numbers about 400 members. The four-story building at 137 West Thirty-second street has been rented for a year, fitted up and entitled "Home for Friendless Colored Girls." To all such, free board and lodging will be given till they are able to care for themselves. The officers of this association are: Mrs. Susan E. Webb, President; Mary E. Lewis, Vice-President; Mrs. Elizabeth Lowe, Secretary; Mrs. Susan Hackett, Treasurer, and Mrs. Annie Harris, Founder and Matron.—*The Woman's Tribune*.

OUR recent editorial, "Dishonesty in Disposing of Collections," has called out responses which indicate that frequently an unwarranted use is made of such funds. Surely all that is needed to correct the abuse is to call attention to it. A slipshod way of handling these funds has, in too many instances, become habitual. Every cent is used for some benevolent object; but the pastor sometimes assumes his right to redistribute the amount subscribed, so as conform to his own ideas of fitness. It may be that he knows a great deal better than the average contributor; and it might be well for the donor to leave to the pastor the division of his gift. But if he fails to do this, and, on the contrary, specifically appropriates so much to this, that, and the other causes, there is no rule, human or Divine, that would justify its diversion in whole or in part to different objects. It is a gift for the benevolent causes of the Church: it is totally apart from music, pastor's salary, allowance for support of Bishops, running expenses of the Church, or of the Sunday School.

And yet we fear that some of it sometimes is so used. Subscribers have the right to give as their own judgment directs, and to know that their gifts reach the object designated.

All persons handling Church funds should, for their own protection, submit their accounts to the inspection of the Auditing Committee.—*Western Christian Advocate*.

## HOUSEHOLD NOTES.

CROCUS water is one of the best things for removing stains from linen. Dip the article first in clear water, then in the crocus water and afterwards rinse thoroughly in clear water.

THE white of an egg is an excellent substitute for mucilage.

A VERY easy way to clean porcelain or marble basins is with table salt.

A PIECE of raw potato is excellent to use instead of a cloth for cleaning knives.

ANDIRONS, lamps, candle lanterns, or anything made of the wrought iron now so much used can be freed from dirt by wiping the iron with a cotton cloth slightly dampened with kerosene oil.

IF a lamp burner is occasionally boiled in vinegar it will cleanse every part of it, and it is said that if the wicks are soaked in vinegar before they are used at all and then thoroughly dried they will draw well and will not smoke.

A CASE made of dark cotton flannel for cutlery is excellent to absorb the moisture and prevent rust. It should be made with a separate compartment for each knife. The case for the knives in daily use may be tacked inside a pantry door, and the others may be rolled and kept in drawers.

FOR a cold, roast a lemon slowly until it is thoroughly done—soft, but not broken. Cut a hole in the top while hot, fill it with granulated sugar, and eat just before going to bed, for hoarseness or sore throat. The effect is to induce gentle perspiration and to cut the tough mucus that alters the voice.

## Personal Mention.

THE Rev. WORDSWORTH Y. BEAVEN is to be addressed at Easton, Md.

THE Rev. F. I. A. BENNETT, who has been in charge of several colored missions in South Carolina, has resigned, and become instructor at King Hall, Washington, D. C.

THE Rev. C. H. H. BLOOR is in temporary charge of the Church of St. Simeon, Philadelphia, Pa., during the absence of the rector.

THE address of the Rev. WALDO BURNETT will be for the next year, care of Baring Brothers, London, E. C., England.

THE Rev. R. S. COUPLAND, late of Covington, Ky., has accepted a call to the rectorship of Zion Church, Chaleston, W. Va., and entered upon his new duties, Feb. 1st.

THE Rev. H. PAGE DYER has accepted the rectorship of St. James' Church, Hestonville, Philadelphia, and officiated for the first time as rector on the 11th instant.

THE Rev. AUGUSTINE ELMENDORF, rector of the Church of the Holy Cross, Jersey City, has been operated on for appendicitis at Christ Hospital of that place, and his condition is reported as favorable.

THE Rev. E. L. GOODWIN, rector of Christ Church, Charleston, S. C., has been called to the rectorship of St. Mark's Church, Richmond, Va.

THE Rev. JAMES GRAMMER, D.D., of Halifax County, Va., has been called to the rectorship of Trinity Church, Morgantown, W. Va., in succession to the Rev. C. G. Hannah.

THE Rev. CHARLES G. HANNAH has been compelled by ill-health to give up work as rector of Trinity Church, Morgantown, W. Va., and Warden of the Episcopal Hall of the University of West Virginia, and has gone to Colorado.

THE Rev. JOHN DOWS HILLS, rector of Christ Church, Dayton, Ohio, has been appointed University preacher at Cornell University for June 10th, 1900.

GRACE CHURCH of Whitestone, Long Island, has extended a call to the Rev. R. T. HOMANS, for seven years assistant in St. Matthew's Church, Manhattan, to succeed the Rev. Charles S. M. Stewart, who resigned from that pastorate last December. Mr. Homans still has the call under consideration.

THE Rev. WILLIAM F. B. JACKSON is in temporary charge of St. Andrew's Church, Wilmington, Del.

THE Rev. HENRY S. LANCASTER should be addressed at 2124 Sidney street, Pittsburgh, Pa.

THE Rev. DANIEL G. MACKINNON, formerly of St. John's Church, Stockton, Cal., is now rector of Trinity Church, Kansas City, Mo.

THE Rev. DAVID B. MATTHEWS has resigned the rectorship of the Church of St. John the Divine at Syracuse, N. Y., to assist in the establishment of a Boys' School and Associate Mission in connection with St. Bernard's Church, Bernardsville, N. J.

THE Rev. JAMES H. MCLVAINE, D.D., of New York City, will have charge of Calvary parish, Pittsburgh, during the months of March, April, May, and June.

THE address of the Rt. Rev. WILLIAM H. MORELAND, D.D., Bishop of Sacramento, is 1902 Sutter street, San Francisco, Calif., until further notice.

THE Rev. OLIVER SHAW NEWELL, late assistant at the Church of St. Esprit, New York City, has accepted a call to the rectorship of St. John's Church, Westfield, N. J., to succeed the Rev. Charles Fiske.

THE Rev. ERNEST A. OSBORN, late of Holdrege, Neb., has accepted a call to St. Mark's Church, Creighton, Neb., and entered upon his duties Feb. 18th.

THE Rev. WYLLYS REDE, D.D., General Missionary and Editor of *The Church in Georgia*, has accepted the rectorship of St. Bartholomew's parish, Crisfield, Md.

THE Rev. A. A. ROBERTSON has accepted the rectorship of St. John's Church, Fort Smith, Ark.

THE Rev. O. J. SCOVELL has resigned the rectorship of St. James' Church, Independence, Ia., on account of ill health.

THE Rev. GUSTAVUS TUCKERMAN has declined the election to the rectorship of St. John's, Boston, in succession to the Bishop-elect of Maine.

THE Rev. D. D. WAUGH, of Grace Church, Copenhagen, N. Y., has been appointed assistant minister of Trinity parish, Watertown, to succeed the Rev. F. P. Winne, who recently resigned.

THE Rev. DR. WILLIAM COPLEY WINSLOW, of Boston, has just been elected an honorary corresponding member of the Southern California Historical Society.

THE Rev. CHARLES WRIGHT, of St. James' Church, Griggsville, Ill., has resigned to take a charge in North Dakota.

### DIED.

GRATIAN.—Entered into the rest and happiness of Paradise, Tuesday, Jan. 23d, KATE WARREN, beloved young wife of William J. GRATIAN, vestryman and organist of St. Paul's Church, Alton, Illinois.

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

SPOTSWOOD.—At the residence of Dr. J. T. M. Smith, Hernando, Miss., Feb. 8th, Major EDWIN ALLISON SPOTSWOOD, a native of "The Wilderness," near Fredericksburg, Spotsylvania County, Virginia, in the 64th year of his pilgrimage.

"In the Communion of the Catholic Church."

### ORDINATIONS.

#### PRIESTS.

LONG ISLAND, Feb. 2. At the Cathedral, Garden City, CHARLES B. CRAGG, by the Bishop of Albany.

### 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; 1630 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.

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

### MISCELLANEOUS.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

COMMUNION WAFERS 20 cts. per hundred; Priests' 1 ct. each; Marked Sheets 2 cts. Miss A. G. Bloomer 29 Railroad Ave., Mt. Vernon, N. Y.

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

REV. WM. C. MCCrackEN, Fairmont, Minnesota.

EDUCATION.—A valuable property in a Western Diocese is offered for lease for a Church School for Girls. Address A. P. H., care of THE LIVING CHURCH, Milwaukee.

### BOOKS RECEIVED.

FORDS, HOWARD & HULBERT. *Sunday Afternoons for the Children. A Mothers' Book.* By E. Frances Soule. 75 cts. E. & J. B. YOUNG & CO.

*A Sketch of Mediaeval Church History.* By the Ven. S. Cheetham, D.D., Archdeacon of Rochester.

CHAS. SCRIBNER'S SONS. *A Problem in New Testament Criticism. The Stone Lectures for 1897-1898.* By Melancthon Williams Jacobus, D.D. \$1.50.

HOUGHTON, MIFFLIN & CO. *To Have and to Hold.* By Mary Johnston. With Illustrations, by Howard Pyle, E. B. Thompson, A. W. Betts, and Emlen McConnell. \$1.50.

*A Ten Years' War.* An account of the Battle with the Slums in New York. By Jacob A. Riis. With Illustrations. \$1.50.

*American Statesmen: Charles Francis Adams.* By his son, Charles Francis Adams. \$1.25.

### PAMPHLETS RECEIVED.

*Year Book of the Church of the Ascension, New York City.* Jan. 1, 1900.

*Social Righteousness: III. Christianity and Social Righteousness.* By James Yeames.

*Ninth Annual Report of the Church Training and Deaconess House of the Diocese of Pennsylvania.*

*Views of the San Jacinto Earthquake.* 25 cts.

## BUSINESS NOTES

OF THE YOUNG CHURCHMAN CO., MILWAUKEE, WISCONSIN.

TRACTS for Confirmation purposes are now in demand. "The Prayer Book Preparation for Confirmation," by Bishop Edsall, is excellent, as it gives instruction upon all points in the Prayer Book so necessary to be understood by those who come to the Sacramental rite. The price is one dollar per hundred copies. It is useful for both children and adults.

Another Tract on Confirmation which has been in use many years, is "Confirmation: Its Authority, Obligation, and Purpose," by the Rev. A. W. Snyder. This is sold at the rate of two dollars per hundred copies. It is intended for adults.

"A Catechism of Confirmation," compiled by the Rev. T. D. Philipps, M.A., and bearing the approbation of the Bishop of Chicago, is excellent in bringing out the history and value of the Office. It is sold at one dollar per hundred copies.

Another Catechism, which is more amplified, is "A Catechism on the Sacramental Rite of Confirmation," by the Rev. Dr. Vibbert, now vicar of Trinity Chapel, New York City. The little book also contains a list of questions for "Self-Examination according to the rule of the Ten Commandments." This is a valuable addition in the way of preparation. The book may be used for Children's classes where answers to the questions are desired; and also be found very useful for adults to read, the questions and answers being profitable to meditation. This is sold at five cents per copy.

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Made from pure cream of tartar.

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Alum baking powders are the greatest menacers to health of the present day.

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# THE CHURCH AT WORK

## ALBANY.

### Brotherhood of St. Andrew.

THE annual convention of the Albany Diocesan Assembly of the Brotherhood of St. Andrew was held in St. Paul's Church, Albany, on Wednesday, Feb. 14th. The services began with a corporate communion, the Rev. J. N. Marvin, diocesan chaplain, being celebrant. The Ven. S. M. Griswold, Archdeacon of Albany, delivered the charge to the Assembly, the words of which were most helpful and inspiring. At 1:45 p. m. there was a business meeting and election. At 2:15 the first conference was held, Mr. Eugene McCandless, of Albany, the president, presiding. The subject was "Impediments in our Lives."

At 3:45 the second conference was held, Mr. George C. Bishop presiding. The subject of this conference was "Youth and Manhood in the Church." Among those who spoke on this subject were the Rev. Henry R. Freeman, of St. John's Church, Troy, and the Rev. F. St. George McLean, of Trinity Church, Albany. Their strong words will be remembered, as they contained most valuable advice to all true workers in the Brotherhood.

At 5:30, led by the chaplain, the fifty men marched in a body to the Cathedral of All Saints, and attended evensong, the Bishop making a special address, conveying a message to them from the meeting of Brotherhood men held in New York City the evening before. The Bishop made it plain that he was a Brotherhood man and was interested in every work done by them.

At 7:30 p. m., after evening prayer, the Rev. Henry R. Freeman made an address. Mr. Freeman's words were appreciated by the large number present. The lay address was delivered by Mr. Francis H. Holmes, of Orange, N. J. Mr. Holmes' words throughout the day had been helpful and wise. Now they were such as to arouse every man present to greater effort in the work. Mr. Eugene McCandless, the retiring president, deserved that which he received—the cordial thanks of the Brotherhood in the Diocese, for his wise administration and his loyal service to the Church, as a Brotherhood man.

## CHICAGO.

### The Bishop—Dr. Rushton's Work—The Clerica—Sacred Music—Church Club—Suburban—Bishop's Appointments.

THE Bishop has been spending a few days at Waterman Hall, Sycamore, the Diocesan School, which is enjoying a most prosperous year.

WHILE the resignation of the Rev. Dr. Rushton, as Bishop's secretary, taking effect on the 24th, and the unavailability after that date of the \$1,400 given by the Mission Board, which constitutes the major part of our general missionary's salary, might involve the loss to the Diocese of his valuable services, Bishop McLaren's appeal for personal pledges to make up the deficiency is meeting with much success, and there seems to be every probability of Dr. Rushton's remaining at the head of the city missionary work, which he organized.

On the evening of the 12th, the twenty-nine members of our Chinese Mission, at 221 Madison street, commemorated their New Year, by entertaining. Dr. and Mrs. Waters have charge of the Sunday School, and addresses were made that evening by Dr. Rushton and by the superintendent.

ON the afternoon of the 12th, eighteen of the clergymen's wives, including Mrs. McLaren, held their usual monthly gathering, this time on the invitation of Mrs. T. D. Philipps. At the business meeting following upon lunch it was decided that the "Clerica" would forego these pleasant social meetings through Lent.

IN Trinity Church, on Thursday night of last week, after short evening service, the combined vested choirs of Trinity and The Redeemer, South Park, presented in most creditable style a fine programme of sacred music, the selections being from the works of Randegger, Elvey, and Stainer, with the soprano solo, "I Will Extol Thee," from Costa's Eli; the "Cujus Animam," from Rossini's Stabat Mater, and "O Thou that tellest" and "Worthy is the Lamb," from Handel's Messiah. A large congregation evinced appreciation of the work of these ninety choristers, no less than that of the organist, Mr. Emerson, who has filled the position for nearly two decades. The offertory was divided between the two choirs for their camping fund.

INVITATIONS have been issued for a ban-

quet and reception, to be given by the Church Club, on Saturday evening, at the Grand Pacific, in honor of the four Bishops consecrated from the Diocese almost within the year; namely, the Coadjutor of Chicago and the Bishops of North Dakota, Iowa, and Coadjutor of Nebraska. The Bishops of Fond du Lac, Michigan City, Milwaukee, Nebraska, Southern Ohio, Springfield, and Western Michigan, are expected to take part with the Bishop of Chicago in the consecration on St. Matthias' Day, and the invitation has been extended to them also.

THE purchase of the parsonage, with lot 170x185, for Christ Church, Winnetka, has been completed, at \$4,100. \$1,600 of this has been paid.

ST. MARGARET'S CHURCH, Windsor Park, was slightly damaged as the result of a fire in the roof, two weeks ago.

ON Monday evening last, before a select audience in Grace Hall, Major Taylor E. Browne, secretary of the Church Club, and prominent as a vestryman of Christ Church, Woodlawn, repeated the narrative of his experience in Cuba and Porto Rico during the



**Pettijohn's Breakfast Food**  
ALL THE WHEAT BUT THE OVERCOAT.

**A GOOD BREAKFAST BRINGS A GOOD DAY.**

Pettijohn's Breakfast Food is steadily crowding meat off the American breakfast table because it is healthier, cheaper and better than meat. It should be eaten freely as it contains all of the nourishing qualities of the best wheat with no indigestible matter. It stimulates the organs of digestion and elimination.

Besides being an easily and quickly prepared breakfast dish, delicate, appetizing and nourishing, Pettijohn's Breakfast Food makes unequalled **Griddle Cakes, Gems, Muffins and Puddings**. Also an excellent thickening for **Soups**. Cold Pettijohn's Porridge is delicious when fried like corn-meal mush. Write for our Cereal Cook Book, edited by Mrs. Rorer. It tells all about cooking all kinds of cereals all sorts of ways. Sent free, postpaid.

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late war. As captain of an Engineer corps he had exceptional opportunities, especially in the smaller island, for taking the extremely interesting pictures of tropical scenery, with which the lecture was beautifully illustrated. A liberal collection for the mission work of the Church in San Juan and Ponce was taken up at the close of the lecture.

THE Chapter of the Brotherhood of St. Andrew, in connection with Emmanuel Church, La Grange, has arranged for a course of Tuesday evening Lenten services, when addresses on "The Church," will be given as follows: March 6—"The Church—Its Origin, Development and Authority," by the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City; March 13—"The Ministry—Its Appointment, Duties, Powers," by the Rev. Frank DuMoulin; March 20—"The Church's Doctrinal Standards—The Bible and Tradition," by the Rev. Charles Scadding; March 27—"The Church's Worship—The Development and Teaching of the Prayer Book," by the Rev. James S. Stone, D.D.; April 3—"The Sacramental Life of the Church—Baptism and Holy Communion," by the Rev. W. B. Hamilton; April 10—"The Church in the World—Her Relation to (a) Missions, (b) Social Problems," by the Rev. J. M. Chattin.

EPISCOPAL APPOINTMENTS:

- Feb. 28. Ash Wednesday P. M., St. Augustine's, Wilmette.
- March 4. A. M., Mediator, Morgan Park; P. M., Incarnation, Fernwood; 7 P. M., Longwood Mission.
- " 8. P. M., St. Ansgarius, Chicago.
- " 11. A. M., Trinity, Chicago; P. M., Transfiguration, Chicago.
- " 15. P. M., All Saints', Ravenswood.
- " 18. A. M., St. James, Chicago; P. M., Ascension, Chicago.
- " 22. P. M., Christ, Harvard.
- " 25. A. M., Grace, Chicago; P. M., St. Thomas, Chicago.
- " 29. P. M., St. Bartholomew, Englewood.

KENTUCKY.

Cathedral Choir—Lenten Lectures.

THE Cathedral choir is fortunate in having enlisted the interest of so helpful a friend as Mrs. J. M. Atherton. Though rarely able to leave her room, Mrs. Atherton is always active in good works, and since she has become a communicant of the Cathedral, has sought opportunity to place herself in touch with our needs. Learning that the choir was sadly in want of some new cassocks, she has very generously offered to supply the entire number needed. These, thirty in number, will at once be ordered from a London firm, and are to be of the finest russell cord, and a beautiful dark violet shade. It is expected that they will be ready for use on Easter.

THERE will be a special course of sermons at the Cathedral on the Sunday afternoons in Lent, to be preached by several of the Diocesan clergy. The general topic of the course will be "The Lenten Call to Duty and Privilege," and the sermons will be as follows: Some Duties: First Sunday in Lent—Fasting, by the Rev. Reverdy Estill, D.D., rector of St. Paul's Church, Louisville. Second Sunday in Lent—Almsgiving, by the Rev. B. E. Reed, rector of Grace Church, Paducah. Third Sunday in Lent—Prayer, by the Rev. J. K. Mason, D.D., rector of St. Andrew's Church, Louisville. Some Privileges: Fourth Sunday in Lent—Baptism, by the Rev. A. W. Griffin, rector of the Church of the Advent, Louisville. Fifth Sunday in Lent—Confirmation, by the Rev. L. E. Johnston, rector of Grace Church, Louisville. Sixth Sunday in Lent—Holy Communion, by the Right Reverend, the Bishop of Kentucky.

LONG ISLAND.

Daughters of the King—Care of Children—Memorial Window—Suburban.

A QUIET DAY for the Daughters of the King was held at Christ Church, Bedford avenue, Brooklyn, the Rev. Dr. James H. Dar-

lington, rector, on Feb. 6th. The services were conducted by the Rev. J. O. S. Huntington, superior of the Order of the Holy Cross. There was a special celebration of the Holy Communion at 8 A. M. in parish churches to which chapters of the Daughters are attached. In Christ Church a service of morning prayer, with an address, was held, followed by an instruction at noon. After a luncheon, two addresses were given, followed by evening prayer. Silence was observed throughout the day. A special service for the Daughters of the King and the Brotherhood of St. Andrew was held in the evening.

A COURSE of six lectures is being held in Christ Church chapel on Saturday mornings. The lecturer is Isabelle Delany, M.D., and the subject is "The Care of Children." The first is "Care of the Health in Cold Weather." They are free and are given by the People's University Extension Society of Manhattan.

ON Monday, Feb. 11th, in the Church of the Messiah, Brooklyn, of which the Rev. St. Clair Hester is rector, a mosaic glass window, in memory of Dr. Joseph B. Elliott, was unveiled. The window is the work of the Tiffany Glass and Decorating Company, Manhattan. The designer is Frederick Wilson, who portrays a human soul, immediately after death, ascending under the guidance of its guardian angel, to the Judgment seat of God. The inscription reads as follows: "In Memory of Joseph B. Elliott, M. D., vestryman 19 years; Junior Warden 8 years. Erected by the vestry and his children. Ecclesiastes xii. 7—"Then shall the dust return to the earth as it was, and the spirit shall return to the God who gave it." The window is a gift to the church by the vestrymen and the children of Dr. Elliott, and forms one of several handsome memorials which adorn the chancel and other parts of the building. Other memorials to be added this year are a baptistery, rich in sculpture, and in harmony with the Byzantine architecture of the chancel, and a stained glass panel in the parish hall, a gift of the Sunday School to commemorate the late rector, the Rev. Dr. Charles R. Baker. The font is to be an original production by William Ordway Partridge. The material is to be of Carrara marble, and the design a kneeling angel, holding a shell. It is to be presented to the church by Mrs. Charles R. Baker, the widow of the late rector.

THE Altar Guild of Grace Church, Jamaica, the Rev. H. O. Ladd rector, has purchased for the altar service a beautiful silver ciborium lined with gold, and a silver paten.

ALL SAINTS' MISSION at Morris Park has secured property on Lefferts avenue, near Broadway, on which to erect a church and a parish house.

MILWAUKEE.

Church at Stoughton Burned.

THE little church at Stoughton was almost destroyed by fire on the afternoon of

Sunday, Feb. 18. The insurance was \$1,600. This mission is a recent one, having been founded by Bishop Nicholson through the efforts, largely, of the Rev. Joseph Moran, Jr., and afterwards of the Rev. H. S. Foster.

MINNESOTA.

Courtesies to Mr. MacLean—St. Paul Items—Dr. Faude's Tenth Anniversary.

THE parishioners of St. Mark's parish, Minneapolis, gave a largely attended reception to the new rector, the Rev. T. W. MacLean, and Mrs. MacLean, on the evening of January 31st in the parish house. A delightful time was had in the exchange of courtesies between pastor and people. Mr. MacLean has endeared himself already to all his people. On Monday evening, February 12th, a complimentary dinner was tendered Mr. MacLean by the men of the parish. Covers were laid for forty and a large num-

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.

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.

HOME-SEEKERS' EXCURSIONS

On January 16th, February 6th and 20th, March 6th and 20th, and April 3d 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. HEAFFORD, Gen'l Pass. Agent, Old Colony Bldg., Chicago, Ill.

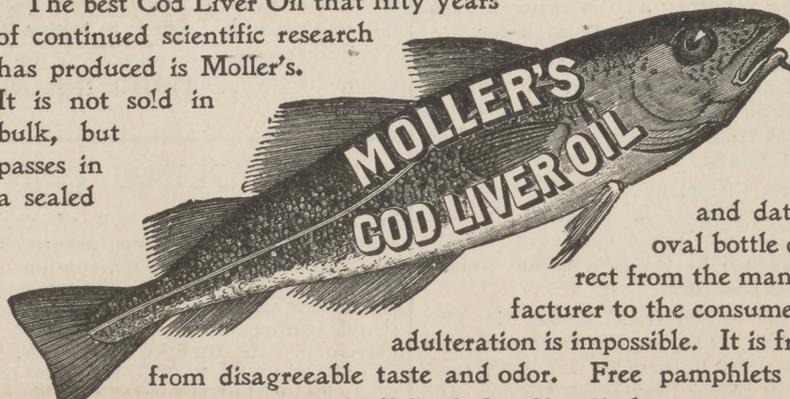
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Vegetables and Fruits, (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to JOHN LEWIS CHILDS Floral Park New York.

TARRANT'S SELTZER APERIENT

Aids digestion, clears the head, and increases energy. At all druggists. 50c. and \$1

The best Cod Liver Oil that fifty years of continued scientific research has produced is Moller's. It is not sold in bulk, but passes in a sealed



and dated oval bottle direct from the manufacturer to the consumer; adulteration is impossible. It is free from disagreeable taste and odor. Free pamphlets of Schieffelin & Co., New York.

ber of guests were present from other parishes, including several of the clergy. Good fellowship and witty speeches prevailed during the evening.

The Board of City Missions held their quarterly meeting at Christ Church Guild room, St. Paul. Reports from the visiting committees on the city missions showed the outlying missions to be in a flourishing condition and evidence of good work being accomplished. St. Philip's (colored) mission reported \$1,100 in sight towards their new church edifice. If some person would donate a lot, building could commence immediately.

The prospect for a resident clergyman at St. Stephen's in the near future looks very encouraging. At present they have only one service on Sunday (evensong) excepting the first Sunday in the month, when there is an early celebration. The average attendance at the Sunday School is about forty-five. One of the Deaconesses is carrying on with much success a kindergarten, Boys' Club, and a Guild for Young Girls.

The Rev. Prof. Camp, of Faribault, in charge of St. James' Church, reported a very encouraging condition of affairs.

ARRANGEMENTS for the holding of the noon-day half-hour down-town services during Lent in the Chamber of Commerce have all been completed. The subjects this year are the "Beatitudes." The lecturers secured for the Church Club lectures during Lent will be asked to deliver the sermon upon the above mentioned subject at the Friday noon-day service.

UNDER the direction of Prof. Japp, organist of St. Paul's Church, the choir are busily engaged in rehearsing "Gaul's Passion Service," to be given during Holy Week.

REV. DR. J. J. FAUDE, who has been rector of Gethsemane Church, Minneapolis, for the past ten years, was given a reception by his parishioners recently, at Knickerbacker Memorial Hall, to extend their congratulations and good wishes.

The occasion was most pleasant. The Rev. Frederic Carmen was present to receive greetings. The hall was attractively decorated, and furnished as a reception room, the women of the committee having rendered special service to produce a happy result. A number of the women presided at tables, and the enjoyment of coffee and chocolate, with their accompanying sweets, was a feature of the cordial reception.

#### NEW YORK.

Lenten Services at St. Paul's Chapel—General Theological Seminary—Squirrel Inn.

AT ST. PAUL'S CHAPEL, Trinity parish, the Lenten services this year for business men will be at 12:05 o'clock (noon) and at 4:30 P. M., with Holy Communion on Thursdays at 10 A. M. An address will be delivered at the noon-day service on Fridays, as follows: March 2d and 9th, Rev. Charles T. Olmsted, D.D.; March 16th and 23d, Rev. Charles M. Niles, D.D.; March 30th and April 6th, Rev. E. Walpole Warren, D.D.

THE new refectory at the General Theological Seminary is nearing completion.

THE congregation of the Church of the Archangel, now worshipping in the crypt of the Cathedral of St. John the Divine, has just secured land on which to erect its new edifice at 115th St. near Lenox Ave.

AT THE Chapel of San Salyatore, the Italian services lately in charge of the Rev. Alberto Pace are being continued in the Italian language by the Rev. Canon Nelson, D.D., of the Cathedral.

SINCE his return from Alaska, the Rev. Canon Nelson, D.D., of the Cathedral, has given illustrated lectures on his experiences of travel, at God's Providence Mission, and St. Barnabas' House, of the City Mission.

## TWO FINE SPECIMENS OF PHYSICAL MANHOOD.

No form of athletic exercise demands such perfect physical condition as prize fighting. Every muscle in the body must be fully developed and supple, and the heart, lungs and stomach must act to perfection.

Whether we endorse prize-fighting or not, it is nevertheless interesting to know the manner by which men arrive at such physical perfection.

James Jefferies, the present champion heavy weight of the world, and his gallant opponent, Tom Sharkey, in the greatest pugilistic encounter that has ever taken place, both pursued much the same course of training and the first and most important part of this training was to get the stomach in condition, and keep the digestion absolutely perfect, so that every muscle and nerve would be at its highest capabilities.

This was not done by a secret patent medicine, but both of these great pugilists used a well known natural digestive tablet sold by druggists under name of Stuart's Dyspepsia Tablets and composed of the digestive ferments which every stomach requires for healthy digestion.

Champion Jefferies says: "Stuart's Dyspepsia Tablets prevent acidity, strengthen the stomach and insure perfect digestion. They keep a man in fine physical condition." Signed, James J. Jefferies, champion of the world.

The gallant fighter, Sharkey, says: "Stuart's Dyspepsia Tablets remove all discomfort after eating. They rest the stomach and restore it to a healthful condition. I heartily recommend them." Signed, Thos. J. Sharkey.

The advantage of the daily use of Stuart's Dyspepsia Tablets is that they keep the people well and ward off sickness and are equally valuable to well persons as to the dyspeptics. Another advantage is that these tablets contain no cathartics, or poisons of any character, but simply digestive ferments which are found in every healthy stomach, and when digestion is imperfect it is because the stomach lacks some of these elements and Stuart's Dyspepsia Tablets supply it.

They are no cheap cathartic, but a perfectly safe and efficient digestive and the demand for them is greater than the sale of all other so-called dyspepsia cures combined. No remedy could possibly reach such a place in public esteem except as the result of positive merit.

Full sized packages are sold by all druggists at 50 cents and the best habit you can possibly form is to take a Stuart's Tablet after each meal. They make weak stomachs strong and keep strong stomachs vigorous.

## THE CARDINAL POINTS

in favor of the Nickel Plate Road are safe and easy roadway, fine trains, luxurious equipment and fast time. These, combined with a solid through vestibuled sleeping and dining car service make the Nickel Plate Road a desirable route between Chicago, Fort Wayne, Cleveland, Erie, Buffalo, New York, Boston, and all points East. The traveling public already know that the rates via this road are lower than other lines.

## THE CANONICAL CHURCH REGISTER.

Compiled with Reference to the Canons of the Church in the United States of America.

There has long been needed a Parish Register which could be supplied to small parishes and missions at a low price.

THE YOUNG CHURCHMAN CO. has now supplied that deficiency, and has placed on the market a beautiful book, handsomely ruled, high grade of paper, the best of binding, and more room in it than could heretofore be had in any book costing five dollars. The price of this book is only \$2.75. Larger editions, for the large parishes, are also made at corresponding prices.

This book was made at the suggestion of the Bishop of Western Michigan, who keenly felt the necessity, as have all other Bishops. We submitted a copy to Bishop Gillespie, and received the following letter:

EPISCOPAL RESIDENCE,  
Grand Rapids, Mich.

DEAR SIRS:

I am exceedingly pleased with your Parish Register. You have met a great want admirably. I shall do all in my power to get our small Parishes and Missions to secure them.

You have made the price much lower than I had supposed such a book could be produced for.

Yours very truly,

GEO. D. GILLESPIE.

The Missionary Bishop of South Dakota had also desired such a book, and wrote as follows:

I have received the Parish Register, which strikes me as capital. In price, arrangement and general appearance, it is a great achievement. You have made us all your debtors.

Yours very truly,

W. H. HARE.

Bishop Vincent writes in *The Church Chronicle*:

AN EXCELLENT PARISH REGISTER: An insufficient or carelessly kept parish register is not only a shame, but a wrong. The Church's law requires a clergyman to be particularly careful in such records for the Church's sake. He ought to have pride enough to do it for his own sake. It may be of the utmost importance for his people's sake. Such a record has legal value in the matter of births, deaths, and marriages. Every clergyman ought to be interested in having the best register of the kind that can be had. One recently issued by The Young Churchman Co., 412 Milwaukee Street, Milwaukee, Wis., is very orderly and complete. It is not unreasonably expensive. The prices are \$2.75, \$5.50, \$8.00, according to the size. If you have no parish register, or an old one, send for a catalogue of prices, etc., and buy one of these. It will give you satisfaction.

Bishop Nicholson calls attention to the Register in *The Church Times*:

Let us gratefully chronicle here, for the benefit of our clergy, the filling of a long time need, and a parochial want. We have so often been asked—where can we get a good, complete, and yet reasonably cheap, Parish Register? It has hitherto been a question not capable of an answer. They could not be had—except at an unreasonable, indeed an extravagant, price, \$5.00 or \$10.00; and quite beyond the limits of our poorer congregations.

But The Young Churchman Co., Milwaukee, have at last "cracked this nut," and solved our problem. They have issued, and now can distribute, a most excellent Parish Register, specially got up for this use, and this use only. It is large, strong, well bound, properly marked for all parochial uses, indeed, thorough and complete in every way. We cordially commend it. The price is but \$2.75. We would like to see them in every parish and mission, where the Record Books are often shabby and incomplete, and where the many memoranda of parish registration are most improperly kept.

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AT THE General Theological Seminary, Dean Hoffman, who has recently returned from a visit to the South, has been busy with duties connected with the Board of Missions and the Committee on Marriage and Divorce. At recent missionary meetings of the students, the speakers have been Bishops Funston, Wells, and Gilbert, the Rev. Dr. Lloyd, and Mr. John W. Wood. The current theme for missionary study is Japan. Considerable sickness, which has existed among students, is passing away.

THE long contest between the Church Temperance Society and the city department of buildings over the attempt of the former to utilize the "Squirrel Inn" for reform temperance uses, has resulted in a new move by the Society, which proposes that the first two floors of the edifice shall be given up to missionary activity, and the other stories used as offices. This is a material modification of the original plan, which contemplated a temperance lodging house.

THE Boys' Club of St. Paul's Church, Sing Sing, held its annual dinner February 12th, the Rev. Dr. Charles Martin Niles, presiding. The occasion was made to commemorate Abraham Lincoln.

**NEWARK.**

**Conference of Priests:**

A DEVOTIONAL conference for Priests met in Grace Church Newark, on February 12th, at the invitation of the Rev. C. C. Edmunds, Jr., rector of the parish, which was attended by clergy from the dioceses of Newark and New Jersey. Solemn Eucharist was sung by the Rev. H. W. Armstrong, curate of the parish, assisted by the Rev. E. B. Smith and the Rev. E. B. Nash, the thurifer being the Rev. F. A. Sanborn, assisted by the Rev. C. P. A. Burnett. A meditation of deep power and practical value on "Honesty in the Priestly Life" was delivered by the Rev. H. H. Oberly, D.D., of Christ Church, Elizabeth, and after luncheon in the rectory, the conference discussed some aspects of "Foreign Missions." These conferences have been held informally from time to time during the past year with great benefit to all present. This success is largely due to Dr. Oberly who was the originator of the plan.

**NORTH DAKOTA.**

**Church at Bismarck Moved.**

THE church at Bismarck has been removed to a new site and the interior thoroughly renovated and repaired. The wood decorations are of butternut. The church has been improved throughout.

**OHIO.**

**S. S. Institute—Prayer for Peace—Lenten Services—East Liverpool.**

THE Bishop has appointed the following officers of the new Church Sunday School Institute of the Diocese of Ohio: President, the Rev. Henry E. Cooke, Warren; vice-presidents, the Rev. Edward S. Barkdull, Toledo, and Mr. John T. Mack, Sandusky; secretary and treasurer, Mr. W. George Lane, Warren.

The Executive Committee includes the officers, and the following: Rev. H. M. Ingham, Jefferson; Rev. Fred W. J. Lloyd, Cleveland, and Rev. G. Fred Williams, Tiffin.

IN VIEW of the sad conditions that exist in those parts of the world where war is being waged, the Bishop of Ohio has deemed it fitting that we should now go to God in prayer, asking Him to comfort and bless the combatants, and if it be in accordance with His will, to "grant peace in our time." He asks his clergy to use the following prayer at each public service:

"Almighty God, the Governor of the earth, look down with mercy, we beseech Thee, upon the great armies and navies which

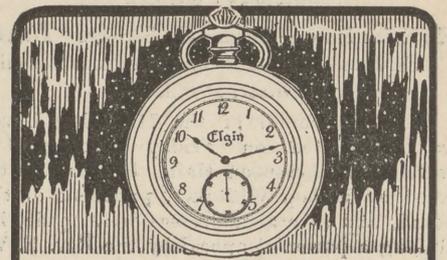
are fighting battles and engaged in mortal conflicts. Nourish in each soldier's heart the love of justice and a hope for peace. Quell every angry passion, and implant in Thy servants desires for righteousness and the triumph of truth. Keep them from sickness, from the violence of enemies, and from the evils to which they may be exposed. Comfort the wounded and the dying, and give wisdom and skill to those who lovingly minister to them in the hospital and on the field of strife. Out of present darkness bring light and permanent peace, if it be Thy will, and grant that through these paths of tribulation harmony may come, and the ultimate victories of the Cross.

"Hear us, we pray Thee, through the pitifulness of Christ, who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen."

A UNITED service for all the Cleveland parishes, will be held on every Wednesday evening during Lent, at St. Paul's Church, the Rev. Dr. McGrew, rector. The entire course of sermons will be given by the Bishop of Ohio.

THE people of St. Stephen's Church, East Liverpool, are in no way disheartened by the burning of their church. They propose to erect a stone church that shall cost about \$20,000, and already more than half that sum has been pledged. On Sunday evening, February 11th, after the service which was held in the Parish house, the rector, the Rev. Edwin Weary, opened the little tin box, taken from the Corner-stone of the burned church. A slight flaw in the metal had caused a tiny hole in the top of the box, so that the articles contained in it were to a great extent covered with mould. The papers however could nearly all be read, and consisted of lists of the vestry, Sunday-school superintendent and teachers, and a history of the organization of the parish, prepared by the Rev. Mr. McKim, who was rector at that time. This last was much injured by moisture. A Bible presented by Mr. John Thomas, a Book of Common Prayer, Copies of the Church papers, the Diocesan Journal, and Church Almanac, with copies of the *Potters' Gazette* and *East Liverpool Tribune* of that date, were also taken from the box.

The corner-stone was laid in October, 1877, during the episcopate of Bishop Bedell, and the sermon on that occasion was preached by the Rev. Dr. Spalding, of Pittsburgh.



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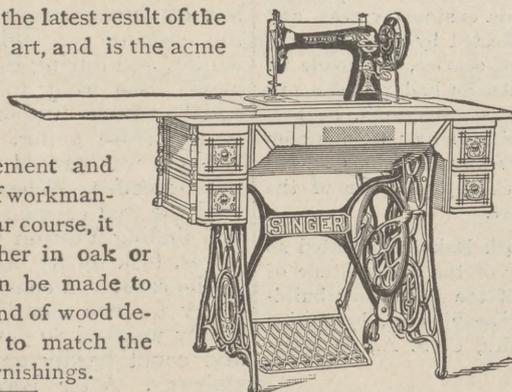
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PENNSYLVANIA.

Magdalen House—Missionary Services—Theater Services—Semi-Centennial of Jacob L. Smith—Lenten Addresses at Bala.

THE centennial of the Magdalen House was celebrated on Friday evening, 9th inst., at Witherspoon Hall. Prayer was offered by Bishop Whitaker, president of the board, and several addresses were made, including a powerful appeal by the Rev. F. W. Tomkins. During its one hundred years of existence, it has furnished a home, schooling, and religious instructions to 2,657 unfortunate women, for a period of one to two years in each case, of whom fully 60 per cent. have been reclaimed. Although the Home is "non-sectarian," the Bishop of Pennsylvania, for the time being, has always been the president of the board.

ST. STEPHEN'S CHURCH, Manayunk, the Rev. E. J. Perot, rector, has been holding a series of special missionary services, which began on Sunday evening, 11th inst., when the Rev. J. Thompson Cole, for ten years a missionary in Japan, spoke on "Foreign Missions." On the successive week-day evenings, except Saturday, addresses were made as follows: Rev. George S. Gassner, on "Seamen's Missions;" Rev. H. L. Phillip, "Missions Among the Colored People;" Rev. Dr. H. L. Duhring, "The United Lenten Offering;" Rev. L. N. Caley, "Diocesan Mission Work;" Rev. H. L. Fuller, "Missions to the Jews;" closing on Sunday, 18th inst. by Rev. S. R. Colladay, on "Mission Work within Parish Limits."

THE concluding service of the series which have been held at the Walnut Street theater during the present winter, took place on Sunday evening, 11th inst. The house was crowded to the doors, and the interest in every feature of the service was especially marked. The Rev. Louis S. Osborne, of Trinity Church, Newark, N. J., preached from I Cor. vi. 19, 20.

For fifty years, Mr. Jacob L. Smith has been a vestryman of St. Jude's Church, Philadelphia, and is now the accounting warden of the parish. The semi-centennial was marked by placing in the church a beautifully carved lectern, the funds for its purchase being contributed by members of the congregation and of the Sunday School. In addition to paying for the lectern, enough money was received to provide for Mr. Smith's church dues for 50 years to come. At the evening service on Sunday, 11th inst., the rector, Rev. Charles Logan, made a short address in which he spoke of Mr. Smith's enviable record. The Rev. Messrs. W. H. Graff and John R. Moses, former rectors of St. Jude's, also testified to the faithful services rendered by Mr. Smith. The recipient of these honors was in his customary seat, and seemed to be much affected by the testimonial to his long term of service, but made no address. In 1883, when he had rounded out a third of a century as vestryman, he presented the parish with a silver Communion service; and has on many occasions shown that St. Jude's Church occupies one of the first places in his heart.

THE Bishop of South Dakota officiated as chaplain at the laying of the corner-stone of the Memorial Tower of the Dormitory buildings, University of Pennsylvania, by Major General Nelson A. Miles, U. S. A., on Tuesday, 13th inst.

IN THE Church of St. Asaph, Bala, a series of lectures on "Some of Our Great Divines" will be delivered on Thursday evenings in Lent, at 8 o'clock, as follows: March 1st—Thomas Ken, by the Rt. Rev. James D. Morrison, D.D., LL.D., Bishop of Duluth; March 8th—Richard Hooker, by the Rev. Wm. M. Groton, professor of dogmatics in the Philadelphia Divinity School; March 15th—John Jewell, by the Rev. John R. Moses, rector of

St. Mary's Church, Wayne, Pa.; March 22d—George Herbert, by the Rev. Herbert J. Cook, Dean of Norristown; March 29th—Joseph Butler, by the Rev. Richard G. Moses, rector of Merchantville, N. J.; April 5th—John Keble, the Rev. Frank B. Reazor, rector of St. Mark's Church, Orange, N. J.

PITTSBURGH.

Clerical Union—Church Club.

THE February meeting of the Clerical Union took place on Monday, Feb. 12th, at the Hotel Henry, beginning with luncheon at 1 o'clock. A very interesting and exhaustive paper on "The Modern Jew," was read by the Rev. C. M. Young, of Trinity Church, Washington, and was made the subject of a spirited discussion.

THE monthly meeting of the Church Club of the Diocese was held in the parish rooms of Trinity Church, on Friday evening, Feb. 16th, and was one of the most interesting meetings ever held under the auspices of this organization. Cards of invitation had been sent out to members of the Club, the clergy of the Diocese, and others, and there was a large attendance. The speaker on this occasion was the Rev. Charles A. Briggs, D.D., of New York City, who chose as the topic of his address, "The Present Crisis in the Church of England, and Its Essential Problem." At the close of Dr. Briggs' address, short addresses on the same subject were made by the Right Reverend the Bishop of the Diocese, the Rev. Dr. Arundel, rector of Trinity Church, and the Rev. W. A. Guerry, of Sewanee. An informal reception followed the meeting, which was very much enjoyed by all who had the privilege of being present.

ST. MATTHEW'S PARISH, Homestead, has just completed a new and spacious brick church with stone trimmings, with which is combined a rectory. The church was opened with a service of benediction on Friday evening, Feb. 9th, by the Bishop of the Diocese, assisted by the Rev. Messrs. White, rector of the parish; Heffern and Warnock, of Pittsburgh, Archdeacon Cole, and the Rev. Dr. Grange, who preached the sermon.

SOUTH CAROLINA.

Chinese Mission.

A MISSION school has been carried on in Charleston for the Chinese in that city for

ALASKA WORKER.

GAINED 44 LBS. BY LEAVING OFF COFFEE AND TAKING POSTUM FOOD COFFEE.

Some people in Alaska have work to do. A widow woman, Mrs. Adda Crossley, of Juneau, says she has been doing the cooking for eight men through the winter, and during the summer for fifteen more. She went to Alaska an invalid, and had been in poor health four or five years before going. It seems that her sickness was caused and kept up by the use of coffee. When she finally discovered the real cause, she abandoned coffee, and finding Postum Cereal Coffee in the stores, took up its use.

She says: "I commenced using it once a day for two months, then twice a day. I only weighed 80 pounds when I started, and could hardly get up and down the stairway. After leaving off coffee and beginning the use of Postum, I took up the work for eight men. I improved steadily, and in December last weighed 124 pounds, which is more than I have weighed for 20 years. My face is round and ruddy. Friends say if it was not for my gray hair I would pass for 30 very easily. There is no doubt that the words on the famous trademark, 'It makes red blood,' are true."

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**SOUTHERN OHIO.**

**Dayton Convocation—Kenyon Alumni—Cincinnati Church Club—Columbus Convocation.**

THE Dayton Convocation met in St. Paul's Church, Greenville, Wednesday evening, Feb. 14th. The service consisted of evening prayer and sermon by the Rev. J. F. Cadwallader, of Waynesville, on Prov. ii. 24. A class of four was presented by the rector, the Rev. Charles H. Lee, Jr., for Confirmation. At the close of the Confirmation service, Bishop Vincent made a most instructive address on the subject of "Mission Work in the Diocese."

At 9 A. M. the next day there was a celebration, with an address by the Bishop on "The Bearing of the Lord's Supper on the Missionary Idea." At the business session Archdeacon Edwards made a most encouraging report of his work at Oxford. He stated that when he took charge of the mission some months ago it was heavily in debt, the members very much discouraged, and ready to abandon the work. Since then he has paid off the floating indebtedness, purchased a church formerly belonging to the Universalists, and had it remodeled at a cost of about \$1,000 so that now it presents a very Churchly appearance, and will be ready for consecration by the Bishop in a few weeks. The Bishop reported that St. Margaret's Mission for colored people, Dayton, were about to purchase property of their own, which, with slight alterations, would make a very desirable chapel. The Rev. Charles H. Lee, of Greenville, reported that as soon as he secured \$1,000 more he expected to purchase another lot in a more suitable location and erect a new church, to cost not less than \$5,000. The Rev. Abdiel Ramsay, of Piqua, stated that the new stone church, costing about \$25,000, would be ready for occupancy about Easter. The Rev. Charles H. Lee reported from a committee appointed at a former meeting to devise a plan of apportionment in the Diocese for Foreign and Domestic missions.

At the afternoon session a very forceful address was made by the Rev. J. D. Hills, of Dayton, on "The Comprehensiveness of Missions."

THE annual banquet of the Kenyon College Alumni Association of Cincinnati, was held on the evening of Monday, Feb. 12th, at the St. Nicholas. Addresses were made by the Rev. Dr. Benson, Dr. Dandridge, the Rev. F. W. Blake, and the Rev. J. H. Ely.

THE Church Club of Cincinnati held its annual banquet on the same evening at the Grand Hotel. There were about fifty present. Post-prandial addresses were made by the Rev. W. W. Battershall, D.D., of Albany, N. Y.; the Rev. C. B. Wilmer, of Cincinnati; Mr. W. J. Edgar, of the Dayton Church Club; the Rev. Dr. Wakefield, of San Jose, Cal., and Judge Conner, of Cincinnati. The election of officers resulted as follows: President, F. P. Wolcott; first vice-president, Edward Worthington; second vice-president, Hon. Harlan Cleveland; secretary, Charles G. Comegys; treasurer, W. H. Lawton.

THE Convocation of the Columbus Deanery held its first session in Trinity Church, Columbus, on the evening of Monday, Feb. 12th. It consisted of evening prayer and sermon by the Rev. J. D. Herron, of Portsmouth,

on Rev. v. 11, 12. There was a celebration the next morning at 9 o'clock, with a sermon by the Rev. F. B. Nash, of Newark.

The business session following was held in the parish house. The reports of missionaries were very encouraging. The Rev. Dr. Watson stated that the two missions in Chillicothe, belonging to St. Paul's Church, were in an excellent condition and the attendance at services quite large. Rev. F. J. Walton, of Gallipolis, reported that he was contemplating the making of some much-needed improvement in the church and the building of an addition to the church for the use of the Sunday School. Rev. Louis E. Durr, of Madison, stated that in the spring the old church would be torn down and a new one erected. The Bishop reported that the church at Granville was closed, and that it was greatly in need of repairs before it could again be used. The Convocation expressed its opinion by vote that the Bishop be authorized to use the funds in his hands belonging to the Church extension Fund of the Diocese, to make the necessary repairs.

At the afternoon session, addresses were made by the Rev. J. R. Jenkins, of Circleville, on "The Brotherhood Man in Parish Work," and by Mr. Charles G. Reade, of Dayton, on "The Brotherhood Man in Mission Work." Both addresses called forth quite a discussion by many of the clergy present, which proved most instructive and beneficial. In the evening a missionary service was held, and addresses made by Archdeacon Edwards, Dean Hewitt, the Rev. Messrs. Watson, Williams, Badger, and Walton.

**SOUTHERN VIRGINIA.**

**Mission at Norfolk.**

A MISSION of a week's duration was lately held in Emmanuel Chapel, Norfolk, being conducted by the Rev. C. B. Bryan, rector of St. James' Church, Hampton.

**TENNESSEE.**

**Knoxville Convocation—Colored Mission.**

THE Knoxville Convocation was in session at Chattanooga beginning February 7th, the Dean, Rev. Henry Easter, presiding. Among the papers read was one on the subject of "Romanism versus Catholicism," by the Rev. George H. Clare, now of our ministry and formerly a priest of the Roman Communion. In the evening, Bishop Gailor made the principal address, on the subject of Personal Responsibility to God. There were also addresses by the Rev. Dr. Ringgold, Rev. R. K. Smith and the Rev. George H. Clare.

A CHURCH is to be erected in Chattanooga, on Chestnut Street, to be used as a mission to the colored people.

**VIRGINIA.**

**Thieves in Richmond—Richmond Missions.**

LAST December, thieves broke into Christ Church, Richmond, and stole a number of articles, among them 4 silver alms basins and

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"I want to tell you about Grape-Nuts, and my experience with them.

"I had for a year or two, felt a general debility creeping on me, and also suffered from flatulency, piles, etc., which I began to think was due to advancing age, now being 65 years old, when, in the providence of God, as I believe, the Grape-Nuts Food was brought to my notice, and tried as an experiment.

"I used it with milk, as mush. In a week I found a decided improvement in myself, and have kept improving ever since, now about three months, and am being congratulated on the bright change in my appearance by all acquaintances. Not only so, but I feel I have the reserve force so that I do not feel wearied at night, although I have worked continuously this last three months, from 7:30 A. M. until 9 P. M. Need I say that I recommend your Grape-Nuts to my friends and acquaintances, and that all of my family use the food, and that we use it at every meal whatever else is omitted? I write this, being desirous of giving vent to the grateful feeling I entertain for the benefits received from the use of your incomparable food. Although a total stranger to you, I beg to subscribe myself sincerely your friend and well-wisher, John C. Fletcher, New Rochelle, N. Y."

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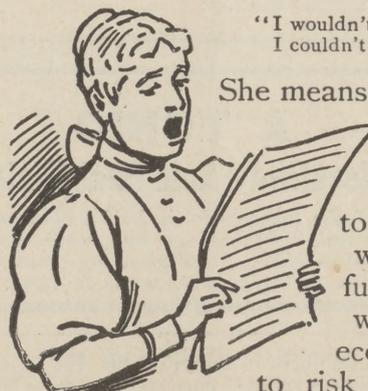
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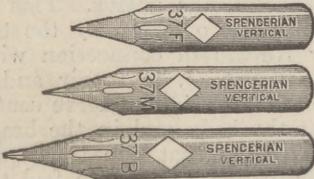
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the Altar Service Books—all gifts. A month later, Monumental Church was robbed in the same way, and last week Emmanuel Church was entered and robbed. Two men have been arrested, and part of Christ Church and Monumental property have been recovered. The Grand Jury has indicted the two arrested. If convicted they will probably be punished to the fullest extent of the law.

ON MONDAY night, February 5th, a meeting of the congregation of St. Paul's Church, Richmond, was held to discuss whatever might be of interest in the work of the parish. The subject of the new Mission chapel on the canal came up and seventeen hundred and twenty dollars was voted to be applied to its erection. This church, the largest and perhaps the most influential in Richmond, is still without a rector, though there has been no omission in the regular service since Dr. Carmichael ceased to be rector, last October.

**WEST VIRGINIA.**

Elkins—Harper's Ferry.

QUITE a sum of money has been given by a lady in one of the Eastern States, to apply to the erection of a church in West Virginia. Bishop Peterkin will devote it to building a church at Elkins.

THE new rectory at Harper's Ferry having been completed, the Rev. C. E. Shaw has taken possession, removing from Charlestown. Mr. Shaw will also take charge of Mount Zion Church, Hedgesville.

**CANADA.**

Montreal—Rupert's Land—Nova Scotia.

Diocese of Montreal—

LARGE congregations were present in the city churches in Montreal on Septuagesima Sunday, that being the day appointed by the Archbishop of Canada as one of humble supplication to Almighty God with reference to the present war. Special services were held both morning and evening.

THE celestial organ which is being made in Boston, for Christ Church Cathedral is almost completed and will be used for the first time February 25th. Collections in aid of the Mission fund of the Diocese were taken up in the city churches on Septuagesima Sunday. The morning offering for the purpose in St. George's Church amounted to over \$3,000.

Diocese of Rupert's Land—

A MEETING of the clergy and laity, was held in Winnipeg on February 12th, to discuss the special manner in which the closing year of the century shall be celebrated, in accordance with the wish of the Archbishop.

Diocese of Nova Scotia—

THE new church at Indian Harbor has been presented with a handsome prayer desk and communion table of solid oak by the Mite Society of St. Paul's Church, Halifax. The St. Andrew's Brotherhood of Canada, presented a set of communion vessels to the Rev. W. J. Cox, Church of England chaplain sailing with the second contingent for South Africa from Halifax.

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