

The Living Church

VOL. XXII.

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No. 46

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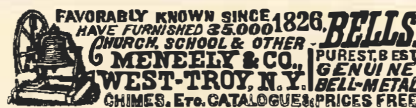


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LITERARY NOTES.

THE *Three Hours Service for Good Friday*, which has been authorized by all of the Bishops who have been applied to, has proven by its extensive use, to be a valuable service for the occasion. It is sold at 5 cents per copy, or at the rate of \$4.00 per hundred when wanted in quantities, the express charges being additional. THE YOUNG CHURCHMAN Co., makes an edition of it.

FOR distribution to the congregation on Palm Sunday, the *The Events of Holy Week* would be found most helpful. It presents a full harmony of the Gospels relating to the Passion, and is very desirable as a help to meditation. The scholars of the Sunday School might profitably be supplied with copies also. It is published by THE YOUNG CHURCHMAN Co., in a four page leaflet, and sold at the rate of \$2.00 per hundred copies.

THE publishers of the Imperial 32 mo. Prayer Book, which is known as the one for "use in pews," have advanced the price five cents, making the cheapest book now 20 cents instead of 15, as heretofore. The Hymnal to match is 25 cents. The advance has been found necessary to save from loss in manufacturing, as all materials used have advanced in a much larger proportion.

USING for a text *His Blood hath power to cleanse*, Miss L. L. Robinson has written a most pathetic story entitled *A Legend of the Cross*. It is written in such a sweet manner, that the prose reads like a poetical production. It is published in booklet form, and sold at 25 cents, post paid. Children too, will enjoy the story, while the lesson taught is one for all readers to meditate upon as Holy Week draws nigh.

CHURCH people would find the little book *Why and Wherefore* most useful, if they would keep a copy at hand for reference. The book is neatly bound in cloth, and sold at the very reasonable price of twenty-five cents. It is simple explanations of the ornaments, vestments and ritual of the Church; and while it is written by an English priest, changes have been made in this edition to conform to our own customs. When first published, the *American Church Sunday School Magazine* said:

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MAGAZINES FOR MARCH.

THE *American Monthly Review of Reviews* has reached that unique position where an intelligent man can hardly get along without it. The March number contains not only very full and excellent summaries of the world's progress during the month preceding, which is always intelligently portrayed, but also a number of special papers, including a careful study of John Ruskin, by Lucking Tavener; a paper on The Southern Mountaineer, by Professor Frost, of Berea College, Kentucky; and A New York "Colony of Mercy," by Sydney Brooks.

THE paper on the Kentucky Mountaineer suggests also an excellent paper in *Appleton's Popular Science Monthly*, by Professor N. S. Shaler, of Harvard University, entitled The Transplantation of a Race. Professor Shaler considers carefully the various social divisions of the Southern people, outlining the history of the three considerable sections of the white race which are popularly known as the Planters, the Mountaineers, and the "Poor Whites." He shows how each of these has a separate history, and how, if the principle of secession had been admitted into the new Southern republic, there must logically have ensued at some time, an outbreak between these sections of the white race in the South. His paper contains also a careful study of the Negro race in that section. Other important papers in this issue of the same magazine, are the conclusion of Professor Le Conte's A Century of Geology, a paper entitled Typical Criminals, by Dr. Samuel G. Smith, and another by Professor E. W. Scripture on the subject of Cross-Education.

THE *Atlantic Monthly* opens with an extended consideration of The Growth of Our Foreign Policy, by the Hon. Richard Olney. Mr. Olney deals with the question in a patriotic spirit and with a comprehension of the true American idea. He does not feel that any alliance between the United States and a foreign nation would necessarily prove an "entangling" alliance, and instances the French alliance during the Revolutionary War. Another paper of interest is that of Mr. Henry Loomis Nelson, entitled The Political Horizon. The magazine is, as usual, replete with shorter articles of excellence.

SCRIBNER'S MAGAZINE continues the series by Theodore Roosevelt on the subject of Cromwell, in which the author seems to see our American disturbing questions so clearly in every phase of Cromwell's existence, as to make Cromwell almost a secondary character in the series. We have ourselves often felt that the foundation principles of our own conflict during the Civil War might be traced back in essence to the conflict between Cavalier and Roundhead two centuries earlier. We should not, however, deal with the subject quite as Mr. Roosevelt has done.

EVERYBODY'S MAGAZINE comes from New York and contains illustrated articles of a popular character, generally of much interest.

THE *Century*, which years ago made itself necessary in the libraries of all who wish to follow magazine literature, presents in its March number, the usual series of excellent papers. Mr. Seton-Thompson commences a series of papers on The National Zoo at Washington. Mr. Thomas Baily Aldrich contributes a paper on Robert Herrick. Mr. Frederick A. Cook contributes a paper on The Giant Indians of Tierra del Fuego. These are, to our mind, the more important papers of the number. Mr. John Morley caters to the Cromwell craze, to which we are not ourselves subject, though it is interesting to compare Mr. Morley and Mr. Roosevelt on the same subject. The principal contributions to fiction are from Henry B. Fuller and S. Weir Mitchell.

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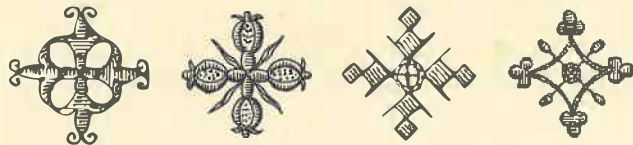
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The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, MARCH 17, 1900.

No. 46

NEWS AND NOTES

THE Senate Committee on Foreign Relations, charged with the consideration of the Hay-Pauncefote Treaty relating to the Nicaraguan Canal, has decided to report in favor of an amendment permitting the United States to defend the canal in time of war. Our own impression is that the original provision guaranteeing absolute neutrality is far preferable. The erection of defenses involves the necessity of defense. It compels the United States, in case of war, to defend against a hostile navy—possibly a navy as strong as that of Great Britain—a canal hundreds of miles away from the American coast, and that without weakening the naval strength requisite for defense of our own coast-line and for aggressive purposes. True, American control of the canal would prevent the enemy from swift passage from our east to our west coast; but on the other hand, it should not be forgotten that if the enemy should wrest the control of the canal from us, it would almost be a decisive blow against the United States. In view of the enormous strength of several foreign navies, compared to which our own is almost as nothing, this consideration is most serious. We should almost consider the treaty, if shorn of the guarantee of neutrality, a treaty to place the United States at the mercy of the British Navy.

THE Puerto Rican revenue bill appears to be unpopular, but, so far as we can perceive, its unpopularity is based upon a misapprehension of its provisions. It is primarily a bill to provide revenue for Puerto Rico, and the "protection" element in it is quite incidental. There are three ways by which revenue may be raised for Puerto Rico by Federal legislation; namely, by gift from the treasury, by direct taxation of the people of the island, and by the tariff legislation proposed. The first of these possibilities is indorsed by men of such high standing as Senator Hoar, of Massachusetts, and Senator Davis, of Minnesota. But it is our own opinion that direct gifts of money from the federal treasury ought to be made only as a last resort, for relief from immediate and pressing needs, and never in any case where other measures would effect the same purpose. In this case the necessity for revenue is undoubted, and to our mind the proposed indirect taxation, which will fall most heavily upon the speculators in sugar and tobacco, is decidedly the simplest and easiest form of relief. Money cannot be raised, even by the government, except by taking it from somebody's pockets. That somebody must pay the duties, is no argument against the bill. Moreover, the constitutional question, ably argued by Senator Pettus and others, is wholly academic at this stage, for, if unconstitutional, the bill will prove harmless from any standpoint, since it will in that case be promptly overthrown by the Supreme Court. The latter body alone can settle the question of constitutionality of laws of this class, and the quicker the question can be adjudicated, the better off we shall be.

THE death of Mr. Edward J. Phelps suggests a disability in American public life which bears unhappy comparison with similar conditions in England. The position of one in this country whose political belief is opposed to that of the majority of his fellow citizens in the same state, is one that prevents him from aspiring to political honor, whatever may be his ability. Mr. Phelps was a Democrat of the old school, who believed thor-

oughly in the principle of state rights, believed in the righteousness of slavery, and in the constitutional right of secession. His residence in the state of Vermont, among a community consisting almost wholly of Republicans, prevented him from receiving any of the honors which, no doubt, his party would have bestowed upon him, had opportunity arisen. Of course, we do not forget his honorable service as United States minister to Great Britain during the administration of President Cleveland, in which he showed remarkable tact and a wise statesmanship. We have reference now, however, to the impossibility, under American conditions, of any recognition by his own state, of his statesmanship and ability. No doubt the American system has large advantages; very likely, preponderating advantages; yet we cannot but recall that according to the English system, a member of the House of Commons does not necessarily reside in the district which he represents. Thus, a Liberal residing among a Tory constituency, is able to stand for election in any other district, and is not necessarily consigned to private life thereby. Mr. Gladstone, it will be remembered, represented a Scottish constituency during the latter part of his life-time. It is unfortunate that American conditions are such that Mr. Phelps might not have sat in the Senate or the House, as a representative from some Democratic state or district, many of which would have been glad, no doubt, to take advantage of his ability.

ONE cannot fail to be interested in the results of the religious census taken in Philadelphia on Washington's Birthday. It appears that it was the original intention that the whole city should be canvassed on that day by the Sunday School forces of Philadelphia, under the superintendence of Mr. Hugh Cork, of the Pennsylvania Sunday School Association. The day dawned wet and slushy, and out of 7,000 or 8,000 workers who had promised to be on hand to perform their work, something less than 5,000 appeared. There were some portions of the city not fully covered, but, on the whole, the work was most successful, and more than a million persons were reached. Each of the records handed in represents generally a family, averaging four persons. The number of records turned in was 253,169, representing more than a million people; the figures referring to records, and thus about one-fourth the number of individuals classified. The result is as follows:

Advent	94	Unitarian	342
Baptist	25,187	Christian Scientists	62
Christian	787	German Reformed	382
Church of the Brethren	197	Polish Catholic	185
Church of God	194	Moravian	355
Congregational	1,042	Salvation Army	97
Cumberland Presbyterian	162	Spiritualist	93
Dunkards	169	Reformed Episcopal	837
Episcopal	25,953	Swedish	33
Evangelical Association	459	Undenomination Mission	437
Friends	1,814	Atheist and Agnostics	22
Jews	5,728	Latter Day Saints	8
Lutheran	17,827	United Greek Catholic	8
Mennonite	342	Christian Catholic	18
Methodist Episcopal	38,451	Miscellaneous Unclassified	956
Methodist Protestant	2,476	Schwenkfeldian	36
New Jerusalem Church	280	Wesleyan Methodist	23
Presbyterian	25,595	Vacant houses	6,076
Reformed Prebyterian	1,182	Not at home	6,462
Reformed Church	5,485	Refused information	3,903
Roman Catholic	67,045	No preference	15,421
United Brethren	258	Total records taken	253,169
United Evangelical	227	Number of people at work	
United Presbyterian	1,080	on census	4,609
Universalist	369		

VERY little summary is required of the events of the week in South Africa. The Boer forces have retreated from Cape Colony and Natal, except for the forces of unknown quantity still opposing General Buller in the vicinity of Ladysmith. The British army has, with constant fighting, advanced steadily toward Bloemfontein, and on Sunday was reported to be within twenty-five miles of that capital. Though the decisive battle is still expected, it had not at this writing taken place. Whether any steps have been taken toward the relief of Mafeking, seems to be unknown, though the lengthy opinions of military experts, who from their cosy offices in London are able to manage the whole campaign, and to give concise descriptions of what will be done next, have not been lacking.

ENGLAND.

NOTES FROM THE ENGLISH PAPERS.

(We expect to be able to print regular letters from a special correspondent in London, as also from a special correspondent on the Continent of Europe, in the near future. In the meantime, until negotiations are completed, we shall be obliged to depend upon the English papers for brief summaries of English and foreign news.)

A call signed by Churchmen of all grades, and by non-Conformists of every shade of opinion, was issued, inviting the observance of Ash Wednesday as a special day of humiliation, with a call to all Christian people in England to observe it by supplication for the success of British arms, and with a due sense of humiliation and penitence for national shortcomings. Among the signers of the call are men so widely separated in the theological opinion as Lord Nelson, Lord Halifax, Canon Gore, the Dean of Ripon, the Rev. Mark Guy Pearse, and many others.

Bishop Wilkinson has published in *The London News*, a new and special entreaty for the speedy foundation of a Bishopric in Lower Egypt, as a stepping stone to another to be established some time in the future for Upper Egypt. Such a Bishopric would embrace in its scope, the care of British soldiers and sailors and the resident English and tourist population, and mission work among the native races. Few missionary fields tributary to England are more in need of an extension of the Episcopate, than Egypt and the Eastern Soudan, which is occupied by Great Britain.

On a Sunday in February, a native African, the Rev. James Johnson, M.A., was consecrated in the chapel of Lambeth Palace, as Assistant Bishop in Western Equatorial Africa, for the regions around the Niger Delta and the Central Niger, Bishop Tugwell being Diocesan. The new Bishop was born at Sierra Leone, on the West coast of Africa, and is the son of parents recaptured by English cruisers. He was educated at the college of the Church Missionary Society at Fourah Bay, and has been active in missionary labors among the native races. The missionary Diocese of Western Equatorial Africa includes the whole of the Western territories except Liberia and the French Soudan, and except what is included in the Diocese of Sierra Leone. The area is said to be as large as India. There are already two native Assistant Bishops in the same diocese.

NEW YORK LETTER.

THE event of the week in the noon-hour services for men was the preaching of Father Huntington in Calvary. Persons familiar with the traditions of Calvary were led easily to believe that the world, even the religious world, moves, and that in a progressive direction, when they saw in the famous pulpit, a figure robed wholly in white, and representing an "order." It was a sight not possible to be seen twenty-five years ago. Crowds filled the church daily. They came from everywhere, and they were made up of men in encouraging proportion. Large as Calvary is, it was filled to the doors on several of the days.

Chaplain Pierce, just home from Manila, preached to a large congregation at the Church of the Ascension on Sunday morning, March 4th, and the next morning found in his mail a check for \$1,000. Mr. Pierce talks enthusiastically of the prospects in the Far East. Two things which in conversation he brings out are these:

1. The Philippines are a world in themselves. True, it is a small world, but it is a social, a compact, and a friendly one. Manila is the key to it, and there Mr. Pierce wants the Church to plant itself in such permanent and prominent fashion, as to become a factor in the religious world lately come under our protection.

2. The Church of England is a factor there. It is so be-

cause most of the English-speaking settlers of Manila, those who have been there for many years and have grown acclimated and prosperous, are English and Scotch born. Therefore, in order that the Church may have the prestige and the support that it deserves, it has seemed well to consult Church of England authorities. That, in the opinion of Mr. Pierce, is the explanation of Bishop Potter's visit to London on his way home from the East. He wants to see the ecclesiastical authorities in England, and through them to reach the English residents in Manila. In this task of raising \$100,000 for a Church foundation in Manila, Mr. Pierce believes, the native Filipinos and the English residents who are Church people, will render quite material help. He gives a most interesting account of native men who came to him to say they were no longer Roman Catholics, whatever he said, and asking him to say mass for them. After he consented, fully 150 attended at the first celebration of the Holy Communion.

The Archbishop of Ontario and Mrs. Travers Lewis, his wife, have been spending a few days in this city in the interest of the homes for British and American working girls, which were established some years ago in Paris, by Mrs. Lewis (Miss Ada Leigh). The homes are on a practically self-supporting basis, but there is a mortgage of some \$37,000 on one of the buildings, Washington House; and as this must be paid off very soon, Mrs. Lewis is trying to raise the money. A meeting was held at Sherry's Tuesday afternoon, at which Archbishop Lewis, Mrs. Lewis, and the Rev. D. Parker Morgan, spoke. Mrs. Lewis talked about the work which is done by English and American girls in Paris, and said that many of them went to that city with the idea that it would be very easy for them to earn a living, but found, after arrival, that wages are very low and places where girls can live honestly are few. She said that the first American girls whom she met in Paris were two who came to run sewing machines. French girls would not operate them, because, having to use both hands and feet, one girl was compelled to do the work of two; so that if American girls had not gone to work the machines, they would not have been introduced in France. Archbishop Lewis said:

"The girls that are cared for at these homes are girls who, when their bread-winner dies, strike out for themselves and select Paris as a place in which to work, because they think that they can there qualify themselves to be governesses and artists. At the time these homes were established, there was an average of fifty English-speaking girls found every year in the prisons of Paris, not for crime, but because, losing their places and being found penniless by a policeman, they were taken to the jails, because there is no other place for them in the city administration. The average is now reduced to two."

The meeting was attended by a large audience, mostly women, and at its close a resolution was adopted, pledging all those present to do all they could in aid of the Washington House. Several drawing-room meetings have been planned and will be held before the Archbishop and Mrs. Lewis leave the city.

To be rector of one parish for sixty years is a unique distinction and experience. If added to it there be summed up in the person almost all the Christian traits one can enumerate, it is no wonder a whole diocese takes note of the end of the rectorate, and of the nearly ninety years of usefulness.

The Rev. Dr. Samuel M. Haskins, rector of St. Mark's, has long been the nestor of Brooklyn clergy. He died last week, full of years and of honors, and, at this writing, preparations are making to show, at his funeral, the marked esteem in which he was held.



REV. S. M. HASKINS, D.D.

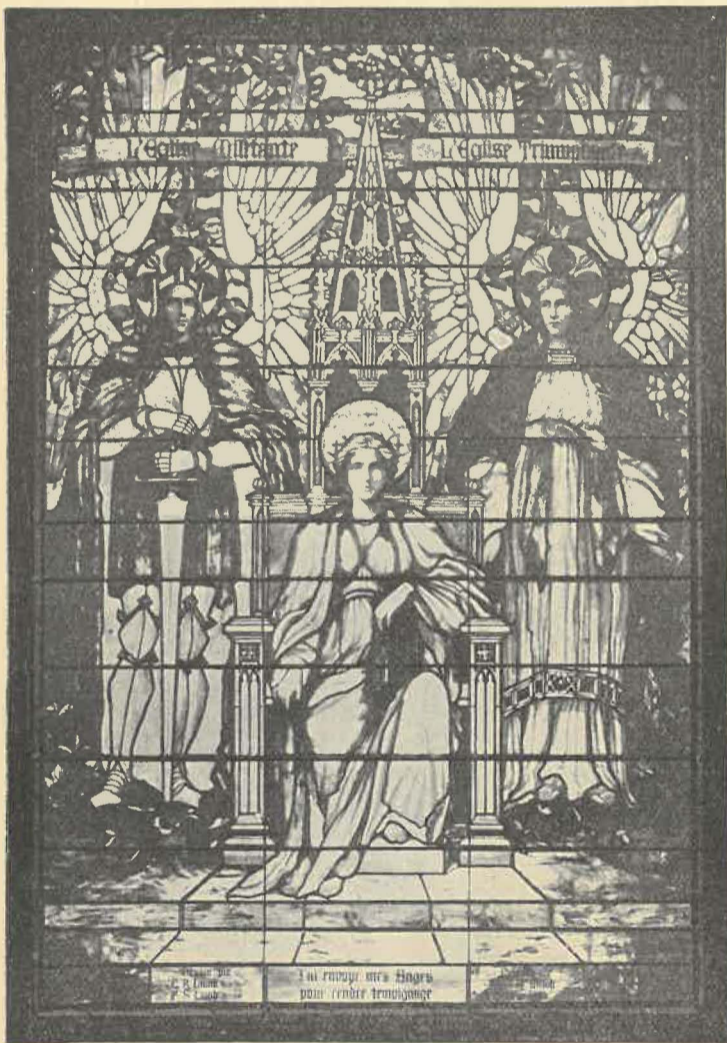
Dr. Haskins came from Maine, and he was related to the Emersons, of whom was Ralph Waldo. He went to Boston to go into business, and there, while attending St. Paul's, in Tremont Street, became acquainted with Dr. Alonzo Potter, afterward Bishop of Pennsylvania. Through the latter's influence he studied for orders, was graduated at the General Seminary in 1839, and at once entered upon the rectorate, now vacant for the first time in sixty years. Last October this wonderful anniversary

was celebrated, Bishop Potter, Dr. Morgan Dix, and others, taking part. Dr. Haskins was related to Bishop Paret of Maryland. He was more than the rector of what has come to be, by comparison, a small Eastern District parish. He was the friend of everybody, and now that he is gone, everybody is paying him honor. The funeral will be held on Monday, March 12th. On Sunday the body lay exposed in the church from 2 until 5. For ten years Dr. Haskins has had active assistance in the rectorate, in the person of Dr. J. D. Kennedy, but during most of that time he was able to perform most of the duties of the office.

St. Mark's is near the river bank, where land is valuable, and space even more so. It is to be torn down to make room for a pier of a new East River bridge, and, way up in a fashionable neighborhood on the Eastern Parkway, a new St. Mark's is to be erected, where the old parish, the queer old vine-covered church, in what is locally known as the Eastern District, may be expected to take on a new, but assuredly a not more useful or more vigorous, life.

A NOTABLE WINDOW.

THE accompanying illustration shows the beautiful window executed by Messrs. J. & R. Lamb for the Paris Exposition. The window is to be fitted into a chapel to be erected in the Liberal Arts Building, somewhat similar to the chapel which attracted so much attention at the World's Fair in Chicago. Four American houses will assist in the artistic contributions. The



"RELIGION."

Designed by Frederick S. Lamb. Copyrighted, 1900. J. & R. Lamb, N. Y. DESIGN FOR PARIS EXPOSITION.

subject of the window here depicted is "Religion," the artist being Mr. Frederick S. Lamb. Religion is discovered as the central figure, seated on a throne, with a halo around the head, marked by three crosses. A Gothic canopy arises behind the throne. The two angels on either side represent respectively the Church Militant and the Church Triumphant.

If you hurt a man's feelings, you can apologize; if you ruin his fortune, you may be able to restore it; if you injure his body, you can send him a doctor; but if you mutilate his character, you have wrought a damage you cannot repair.

THE BURIAL OF BISHOP GILBERT.

BISHOP GILBERT was buried from Christ Church, St. Paul, on the afternoon of Tuesday, March 6th. After a few brief prayers at the episcopal residence, the Bishop's body was conveyed to the church and was placed in the nave upon a catafalque which was covered with a handsome purple pall, where it lay exposed to public view from 11 A. M. until 2 P. M. A constant stream of people kept pouring into the church until it was time to close the coffin.

A guard of honor, three on each side of the casket, composed of the youngest priests in the diocese vested in cassock, surplice, and white stole, stood as sentries from the moment the body was brought into the church until it was removed.

The Holy Eucharist was celebrated early in the morning at the episcopal residence for the widow and family, the Rev. C. D. Andrews being celebrant, assisted by the Rev. Dudley W. Rhodes, D.D. At 10 A. M. a brief service was said at the casket. Mrs. Gilbert was thus enabled to hear that portion of the service also. At the conclusion the active pallbearers bore the casket to the hearse and proceeded to Christ Church, followed by several carriages.

At 2:40 P. M., the procession, which had been forming in the Guild Hall, began falling into line. Emerging from the Guild room, they entered the Church in the following order: Crucifer, Rev. Ernest Dray; the honorary pallbearers; Standing Committee of the Diocese; clergy of the diocese; Bishops; the choir of Christ Church having gone into the sanctuary through a side entrance.

Bishop Edsall read the opening sentences, Bishop Mills-paugh the Lesson, Bishop Tuttle the Burial Service.

The choir chanted the 42nd and 43d psalms to a simple Anglican setting, after which followed the hymn, "My Faith looks up to Thee," a favorite with the Bishop. At the conclusion of the service, "For all Thy Saints," was sung. During the singing the pall bearers took their places at the casket, the procession re-formed, and proceeded down the aisle, in reverse order. The choir at the conclusion of the hymn, sang the *Nunc Dimittis*, after which the "Dead March in Saul" was played, and the vast audience began slowly to move out in different directions.

In the meantime, the carriages outside, accompanying the body to its last resting place at Oakland Cemetery, began to get in line. The funeral procession was a very lengthy one. A large number of clergy and prominent laity went in closed carriages. The snow drifts of the previous night made it impossible to reach there by any other means.

The Committal Service at the grave was said by Bishop Tuttle.

The whole service was one of extreme simplicity and beauty. The coffin in which the Bishop was enclosed, was perfectly plain, covered with black cloth, and with black bronzed handles. On the coffin-lid was a beautiful floral cross of white roses and lilies and carnations, and a wreath of purple violets. The Bishop was vested in episcopal habit. On his breast lay his pectoral cross. The Bishop's chair was hung with a wreath of white roses, hyacinths, and lilies. Attached to this were purple streamers. On the altar were two beautiful bouquets of white lilies and roses, entwined with streamers of purple violets. Over the credence table hung a massive wreath of purple violets.

The musical portion of the service was beautiful and very effectively rendered by the vested choir of some sixty voices. About seventy-five of the clergy of the diocese were in the procession vested in their robes and all wore white stoles. In the congregation were many ministers from the non-Episcopal bodies and a few of the Roman clergy. The church was taxed to its utmost seating capacity, fully eight hundred people being inside, and as many more on the outside, unable to gain admittance.

Mrs. Gilbert reached St. Paul on the morning of the funeral, but was able to be present only at the services in the house.

The Bishop's countenance, while bearing traces of great suffering, looked natural and peaceful. May he rest in peace, and may light perpetual shine upon him!

Though personal offerings of flowers had been prohibited, or at least a request had been made that there be none sent, some of the associations to which Bishop Gilbert belonged sent offerings. A large wreath of violets was sent by the Sons of the Revolution. A Masonic emblem of white lilies came from the members of Ancient Landmark lodge, A. F. and A. M. More suggestive of the Bishop's work than any other of the offerings was a wreath of white roses, which was sent from one of the

Indian missions. The wreath occupied a place of special honor on the Bishop's chair in the chancel.

Bishop Tuttle is expected to return about Easter to preach a memorial sermon for Bishop Gilbert. Those who desire to show their appreciation and love in a substantial manner for the late prelate will be given an opportunity then to contribute.

Bishop Whipple telegraphs from Puerto Rico that he has started for home.

GENERAL APPRECIATION OF BISHOP GILBERT.

MINNEAPOLIS JOURNAL.

HE HAD the faculty of easily making friends. He was popular with all classes, notably young men, over whom he always had a good influence. He was a man of affairs, possessing the business qualification so essential to one in his position, and his executive ability is shown in the great work he has accomplished for his Church in this diocese. Bishop Gilbert was a man whom no obstacles could intimidate. It was a real pleasure to him to attack and overcome them. His influence will be a permanent possession for those who come after him.

ST. PAUL PIONEER PRESS.

ALTHOUGH a high dignitary, Bishop Gilbert was one of the most democratic of men. His dignity was the dignity of character and not of circumstance. Genial, warm-hearted, easily approachable, possessing in a peculiar degree that indefinable quality of personal magnetism, he attracted the friendship of many men, and the admiration of all with whom he came in contact. His daily life made his religion an attractive thing, and gave him more than ordinary power for good over the lives of his associates. . . . Bishop Gilbert was a speaker of wonderful power in the pulpit and out of it. Of scholarly attainments, broad culture, fine presence, and the gift of eloquent expression, he was in demand on many a public occasion and always pleased and instructed.

ST. PAUL DISPATCH.

THE community had scarcely been advised of the serious illness of the Bishop, and when the announcement of his death was made it was at first received with incredulity and then with the most heartfelt sorrow.

Everywhere, in homes and on the street, men and women

(Continued on Page 1126.)



BISHOP EVINGTON. (Nagasaki)

BISHOP FYSON. (Hakodate)

BISHOP FOSS. (Osaka)

BISHOP PARTRIDGE. (Kyoto)

BISHOP MCKIM. (Tokyo)

BISHOP AWDRY. (So. Tokyo)

Bishop Partridge's Consecration.

IN addition to the very full account published in our issue for March 3d, of the consecration of Bishop Partridge at the Cathedral in Tokyo, we have now the further pleasure of reproducing two photographs taken at the time of the notable consecration, the first Anglican consecration in Japan. The full-page reproduction represents the Bishops, clergy, and catechists, who took part in the procession. The smaller picture includes the Bishops who assisted in the laying-on-of-hands, together with Bishop Partridge himself.

Later letters from those who witnessed the function bear

further testimony to the dignity and impressiveness of the consecration services, which made a profound impression upon the native converts. The strong consecration sermon by Bishop Graves, of Shanghai, is to be published in *The Spirit of Missions* for April.

Bishop Partridge started almost immediately after his consecration for Kyoto, his new see city, in Western Japan, and was joined shortly after by Bishop McKim, who will accompany and assist him at his first visitations.



BISHOP PARTRIDGE'S CONSECRATION.
Bishops, Clergy, and Catechists.

GENERAL APPRECIATION OF BISHOP GILBERT.

(Continued from Page 1124.)

spoke of the Bishop in terms of endearment, and there were not wanting tears on many a cheek as the Bishop's Christian life and indefatigable works were quickly recalled.

There is a universal feeling that the city has lost an exemplary and loyal citizen.

RED WING (Minn.) REPUBLICAN.

FOURTEEN years of consecrated, self-forgetful devotion to the Master's service have made the name of Bishop Gilbert a household word in the homes of Minnesota. To this consecration was added a personality highly winning. No one could hear him speak, and not feel his magnetic influence, sunny hopefulness, and boundless enthusiasm. All three, together with a strong, tolerant common sense, united to make him a preacher of power and an undoubted leader in practical affairs.

RESOLUTIONS OF METHODIST MINISTERS OF ST. PAUL AND MINNEAPOLIS.

Resolved, That we hereby express our great admiration of the Christian character and untiring labor of the late Bishop Mahlon N. Gilbert. We recognize in him a cultured gentleman and a broad-minded Christian clergyman, and we hereby express our deep sorrow at his early death and our sincere sympathy with his family and the Protestant Episcopal Church in their great bereavement.

A TRIBUTE FROM ONE OF HIS ASSOCIATES.

FROM the beginning of our acquaintance, twenty-eight years ago, I had always known my friend as a valiant soul—the most valiant for truth, valiant for all that was worth the mastery. But yesterday there was that in the expression of his dear, dead face that told me surely of the warrior who had reached his own, in victory. For a moment my faith was turned to sight. The vision I cannot describe, but it is with me still; and from henceforth I know that the body of my own sinful self must bear in it the marks of our Lord Jesus Christ, if ever I am to enter upon the joys I have seen in the passing of this one, who was not so much *my* friend, but that he shared friendship for his every human brother.

WASHINGTON'S BIRTHDAY IN PUERTO RICO

BY THE REV. GEO. B. PRATT.

YESTERDAY, the 22nd of February, was a great day for the welfare of Puerto Rico. In the public theatre of San Juan there was gathered together an immense audience of citizens and military, interspersed with some 300 school children, as a singing chorus, to celebrate the birthday of George Washington. Governor Davis presided and read an address. The remarkable feature was the amalgamation of all sorts and conditions of people, of all shades of color, whose religion and politics were blended in one harmonious whole. Chaplain Brown opened the exercises with prayer. One prime factor of the occasion was the presence of Bishop Whipple, who had come to the isle to visit his son, as also—by invitation of the Board of Missions, through Bishop McLaren, the Bishop in charge—to survey the interests of the Church, and confirm candidates. His address was forcibly delivered upon the subject of "Our Country," giving to the Puerto Ricans a history of the early compilation of the Declaration of Independence, and the necessity of accepting the new country into which they were now initiated, whose sustaining principles were religion, home, and education. His last sentence was an excellent climax in simplicity of announcement, as one of his last letters before leaving the States was from President McKinley. He was glad and delighted that this visitation was to be made to an isle whose patriotic welfare, financial progress, and moral conditions, were uppermost thoughts among all true Americans.

Bishop Blenk, of the Roman Church of Puerto Rico, spoke eloquently in many general terms upon "Patriotism," with a warm enthusiasm and truthfulness of heart, the sincerity of which could not be gainsaid when the English language expresses the true thoughts of man to man.

A most impassionate address in the Spanish language upon the life of Washington, with an eloquent tribute to his mother, was rendered by a prominent lawyer of the Puerto Rican Bar, Hernando Lopez, Esq. The last, a well sustained effort, was by Judge Pettingill, of the Provincial Court, upon the subject of "America"; thus closing a quartette of topics which, together with the music of the Military Band and young children's hearty voices, were sufficient to strike a keynote of patriotism throughout the entire island of Puerto Rico.

THE ORGANIZATION OF THE CHURCH IN THE REPUBLIC OF TEXAS.

BY HUGH M. IVES, M. D.

IT was in 1835 that Texas revolted from Mexico, and in 1836 that its independence was declared. Churchmen in Matagorda formed an organization which afterward developed into the parish of Christ Church, and requested the Rev. C. S. Ives to assume charge.

Mr. Ives was born in Vermont, graduated from Washington College, Hartford, Conn., and from the General Theological Seminary, and was successively ordained deacon and priest by Bishop Brownell. In 1833 he removed to Alabama, where he organized the parishes of Trinity, Demopolis, St. Paul's, Greensborough, and St. John's-in-the-Prairie. On removing to Matagorda at the call before mentioned, and by direction of the Board of Missions, he held the first Anglican service in Texas, then an independent republic, on December 23d, 1838. On the succeeding Christmas, he celebrated the Holy Communion for the first time in the Republic. The parish of Christ Church was organized on February 27th, 1839, Mr. Ives becoming the first rector. He laid the cornerstone of the church edifice on November 14th, 1840, and the congregation worshipped for the first time in the church on Easter Day, April 11, 1841. The church was consecrated by Bishop Polk on Feb. 25th, 1844.

At the time of its foundation, this parish at Matagorda was the most western parish of the American Church on the American Continent. In connection with his parish work, Mr. Ives established a school for the young. He sacrificed a lucrative position for a home on the outskirts of civilization, promising him only a bare salary, but a wide field for duty and usefulness. The dark clouds of war were then hanging over the infant Lone Star Republic, and the feeble and precarious condition of her government, and the exposed condition of the city of Matagorda to the Indian tomahawk and scalping knife, must ever be considered a high commentary upon the genuineness of his piety and the loftiness of his character.

The first confirmation held in Texas occurred in Christ Church, Matagorda, on the night of February 25th, 1844, being conducted by Bishop Polk. The first ordination was held in the same church on Easter Day, April 23d, 1848, by Bishop Freeman, Missionary Bishop of the Southwest. The primary convention for the organization of the Church in Texas assembled at Matagorda on January 1st, 1848, when a Standing Committee was elected, of which Mr. Ives was chosen President and the Rev. J. F. Young, afterward Bishop of Florida, Secretary. This Standing Committee recommended on the 2d of January, 1849, the Rev. Henry Niles Pierce, afterward Bishop of Arkansas, to be admitted to the priesthood, and he was ordained by Bishop Freeman on the next day. Mr. Young was at that time rector of St. John's Church, Brazoria, and Mr. Pierce, missionary at Washington and Brenham.

In 1840 a memorial was sent from Texas to the General Missionary Society through Bishop B. T. Onderdonk, the chairman, asking that Mr. Ives, the missionary at Matagorda, might be consecrated Bishop. The memorialists wrote: "Should the Church bestow the episcopacy upon Texas, I trust she will appreciate properly the merits and qualifications of the faithful missionary (Rev. Mr. Ives), who has gathered the little flock in Matagorda, for that important office. The mental powers of the Rev. Mr. Ives are already known to you. They who have felt the influence and effects of his character and good works can certify to his usefulness, and to his indefatigable industry in the promotion of the great cause in which he is engaged, seem to indicate prominently his fitness for the charge of overseer."

A remarkable provision of the constitution of Christ Church was that "Deacons not exceeding seven in number shall be chosen, whose qualifications and functions shall be similar in all respects to those recognized by the Christian Church in the days of the Apostles, and in accordance with the canons of the Protestant Episcopal Church."

Mr. Ives' promising career was cut short suddenly by death on July 27th, 1849, before steps had been taken for the consecration of a Bishop for Texas. It was ten years after, Texas having then been annexed to the United States, when Bishop Gregg was consecrated as first Bishop of the Church in that state.

THERE are two kinds of church members: The workers and the shirkers. The difference between them is that the workers never shirk and the shirkers never work.

THE C. S. M. A. CONVENTION.

HOW many Churchmen know anything about the C. S. M. A.? Probably very few. We will begin then by saying that the letters stand for the "Church Students' Missionary Association," and that, as its name implies, this is an association of students who are Churchmen, who combine for the purpose of stimulating interests in missions, both in their own institutions of learning and among others. The coldness of Church people in missionary matters is often commented upon and bewailed, but it is clear that there can be no deep interest in a thing without some knowledge of it; and believing that the first great need of the Church in this matter is increased information among the people, this Association has undertaken to arouse interest in missionary studies among student bodies in this country and in Canada, thus beginning at the root of the matter. The enthusiasm which is sure to follow upon increased knowledge will go out among Churchmen everywhere, both through the theological students who have been stirred by it in their seminaries, and by the laymen who will take it into their home parishes.

The Association has been in existence thirteen years, and it now has chapters in nearly every Church college and seminary in the United States and Canada, besides having flourishing branches at Harvard, Yale, Williams, and other secular colleges and preparatory schools.

The Convention which closed at Gambier, Ohio, on February 25th, was an inspiring evidence of the devotion and enthusiasm which animate the Association. There, on the ground made classic by the foundations laid by our first great Missionary Bishop, met this body of young men to report the work carried on by their several chapters, to listen to stirring addresses by men from the various parts of the mission field, and to gather up stores of energy for the next year's work.

The sessions extended over three days and the noticeable feature all through was the spirit of devotion—devotion to the Master, devotion to His Church, and devotion to the duty of spreading the knowledge of His Kingdom by all means and in all places. Bishop Gilbert, whose sudden death we are all lamenting, in an opening address full of earnestness and fire, struck the key note, which was followed up to the end—consecration. "Let us not have a convention of statistics and methods," said he, "but a convention of consecration to the work which God gives us to do, wherever be the field in which we find it."

Space fails for mention of the numerous and varied addresses; among the speakers there were four Bishops, several returned missionaries, a college president, several professors, and students who have volunteered for foreign work. Perhaps the most striking figure of the Convention was Kah O Sed, a full blooded Chippewa Indian, in deacon's orders, who came as the representative of the seminary at Faribault. To hear this man—so near to the untamed savages in one way, so far removed from them in all others—to hear him tell, in a voice trembling with emotion, of the feeling of the converted heathen toward the Gospel of salvation, of his longing to bring his people to the knowledge of it, was a thing never to be forgotten by those fortunate enough to be present. That Christianity can so change the untutored man of the forest into the devoted priest of the Church, genial, refined, and full of charm, is a miracle that ought to silence all those who are skeptical about missions, or critical of their methods and work.

L. E. D.

IMPROVEMENTS AT PEORIA.

THE parish of St. Paul's, Peoria, Ill., has made large improvements in its fabric by parish rooms of various character constructed under the church building. These rooms include a large hall, equal to the church in seating capacity, together with choir rooms, a guild hall, rector's rooms, etc. A new hot-water heating system has also been placed in the church. The improvements were erected at a cost of \$5,000 and have lately been opened.

St. Paul's parish is in excellent condition. The old church building, a wooden structure, was burned to the ground in 1890, and the destruction proved to be a blessing in disguise. It resulted in the erection of the present stately church edifice at a cost of about \$40,000. The appointments of the sanctuary are thoroughly reverent and Churchly; the stained glass windows are memorials of rare beauty, hardly surpassed in this country. The chapel opens into the church, separated by slid-

ing doors. A beautiful memorial litany desk has just been presented by Mrs. Anna B. Putnam.

The rector of St. Paul's is the Rev. Sydney Gilbert Jeffords, B.D., who graduated from Seabury Divinity School in 1885. He was ordained priest by Bishop Whipple on November 30th, 1885. During his diaconate and early priesthood, Mr. Jeffords served as curate at Christ Church, St. Paul, under the late Bishop Gilbert and the Rev. Charles D. Andrews. His work in St. Paul's was largely of a missionary character, including the church of the mission at White Bear Lake, and of St. Stephen's and St. Mary's in St. Paul. Mr. Jeffords married Miss Mary E. Wiley, daughter of Henry J. Wiley, Esq., of Washington, D. C.,



REV. SYDNEY G. JEFFORDS.

on January 7th, 1889.

In the fall of 1889 he came to his present parish. His untiring, earnest work, and fearless, sound teaching of the Catholic Faith, have borne fruit in many directions. During this period, the communicant list has grown from 175 to 600; whilst after wearisome legal struggles, a considerable property has found its use in accordance with the testator's wishes, in the building of the magnificent St. Andrew's Church, which has now a rector of its own. St. Stephen's mission in South Peoria has also been founded.



ST. PAUL'S CHURCH, PEORIA, ILL.

The policy of the parish, under the present rector, has been to abandon the renting of pews and to strictly inhibit all devices sprung from the fruitful brain of modern ingenuity for raising funds by round-about methods. No entertainments for revenue are permitted. All expenditures are met solely by means of subscriptions and voluntary offerings.

Mr. Jeffords is Rural Dean of Peoria, and has been thrice deputy to General Convention.

THE FOUR-CITY LECTURES.

THE first of the series of Lectures on The Church at Work was delivered last week, on Tuesday evening at Grace Church, Chicago, on Wednesday evening at the Cathedral, Milwaukee, on Thursday evening at St. Paul, and on Friday evening at Minneapolis. The lecturer was the Rev. A. S. Lloyd, D.D., General Secretary of the Domestic and Foreign Missionary Society, and the subject was Church Extension.

Dr. Lloyd said that the conditions of to-day show that the Church has not been altogether successful in teaching men her mission. Thousands of men are seeking to follow the life of the Messiah, yet view the Church with bitterness.

I would have Church extension mean the interpretation of life as Christ taught it, said Mr. Lloyd. It is not enough

that we shall strive to make our houses of God beautiful and to introduce therein a stately and suitable worship. We must extend a knowledge of God to all men. To do less is to fail in the high appointed mission of the Church. This is the only real obstacle that is encountered both within the Church, where too often mere culture in the pulpit is substituted for the simple message of our Lord; and outside the Church, where the belief is not uncommon that the Church is a self-seeking corporation, and even as I have myself been told—a tool of capital. There is really no other obstacle to the extension of the great truths of the Church to all men. The conditions under which such a task must be done are the conditions for which our Lord died on the cross, and for which He created the Church to combat and conquer. It is for the Church to see that she is but a means to an end. Nothing remains but for her to have faith in her divine power and in the value of her mission.

It is incorrect or misleading to speak of sin and unbelief, wrong doing and wrong thinking, as obstacles in the way of the Church. These are the environments in the midst of which the Church is divinely placed to do her work. They are obstacles only as the trenches of an enemy are obstacles in the path of an advancing host; obstacles to be attacked and overcome. The presence of these conditions only shows how truly Christ gauged the necessity for the Church. He measured all the forces opposed to the Church, and placed her in the field to conquer. When men see, as the Church saw before she tasted the sweetness of political power, that the Church has no plan for her own aggrandizement, but works solely for the end for which her Master worked, then will she draw men to her.

Never were a people more openhearted and generous than the American people, and never did a people insist more strongly on receiving a dividend from every investment. If the Church appears only as a corporation seeking to further its own interest, men will allow their wives and children to attend her services, while they give themselves to the battle for existence.

What we call the foreign field presents the same characteristics as that at home. Obstacles that are only divinely foreseen environments, are what the Church meets on every hand. Lands that have for centuries barred out the gospel, now invite its teachers. The Church is the world power making for civilization, for the uplifting, the well-being of the race.

The responsibility for Church Extension rests primarily upon the parish priest. He will be successful in his great work for which he is commissioned, if he has the help, the sustenance, and the prayers of the people.

The second lecture in the series was to have been delivered on the corresponding evenings of this week by Dean Hodges, of the Cambridge Theological School, but the Dean telegraphed to the several cities that owing to the death of an aunt he would be obliged to break his appointment.

THE TRENTON ASSOCIATE MISSION.

A NEW building has been erected and is now completed for the associate mission at Trenton, in the Diocese of New Jersey.

This building is the outcome of five years' successful work

under the direction of the Bishop and the immediate care of the rector of Christ Church, the Rev. Edward J. Knight. The mission began in a small way, and has now expanded to the extent that three priests and five deacons are connected with it, by whom services are held regularly at fifteen points, and occasionally at a number of others.

Mr. Knight is at the head of the work and directs it in its main features, but as he is also rector of an important parish, the executive work falls very largely upon the Rev. T. A. Conover, who is resident in the house with



THE REV. EDWARD J. KNIGHT.

his associates. From a small work it has grown to be one of large importance.

The new building is directly adjoining Christ Church, and it is hoped that some day there may be a consolidation and re-

organization, by which the parish church and the associate mission may together become parts of a large Cathedral organization for the Diocese. Bishop Scarborough has from the first shown the greatest interest in the work of the associate mission, and much of its success is due to his careful oversight.

The new mission house is constructed of brick and stone, the style being shown in the accompanying illustration. On each side of the structure is the space of at least ten feet, which, with the ground in the front and rear, will be made into a beautiful lawn.

The main entrance door, of unusually handsome design, is of stained glass, one panel bearing the seal of the Diocese of



ASSOCIATE MISSION HOUSE, TRENTON, N. J.

New Jersey, and on the opposite panel the words, "Associate Mission, 1894," and the inscription, "Send forth laborers into Thy harvest."

On entering the interior of the home is found a large, spacious hall room, which will be used for general reception purposes. Here it is proposed to hang pictures of all the churches under the charge of the Associate Mission.

Next to the reception room, on the left, is the memorial room, which will also be used as an oratory.

Immediately in the rear of this is located the Bishop's room, which will be furnished by lay readers and will be devoted to the routine work of the Diocese and the meetings of the various committees. Here will be placed the library. In this room will also be kept the Founder's Book, containing the names of all contributing to the house. In the rear vicinity is the dining room, which is the largest apartment in the building.

Slightly in the rear is the matron's apartments, including the kitchen and larder.

The second and third floors each include six rooms and bath. These rooms have very appropriately been named after well known missionaries. On the second floor they are designated St. Paul, St. Columba, St. Augustine, Henry Martyn, Bishop Selwyn, and Bishop Hannington, while on the floor above they are known as Bishop Boone, Bishop Kemper, J. Lloyd Breck, George Keith, Bishop Payne, and Bishop Randall.

These rooms will be cosily fitted either by the various parishes, or by individuals, and many of them as memorials.

MISSIONS AND WAR: The Bishop of Pretoria is said to have lost all his earthly possessions by his expulsion from the capital of the Transvaal. He says, however, that he regards the outlook as bright and hopeful, with regard to the work in which he is most of all interested. One result of the war will be the opening up of new fields of missionary labor, especially among the natives employed in the gold fields of the Transvaal.—*Christian Commonwealth.*

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.

MEANINGLESS "PROTESTANT EPISCOPAL."

To the Editor of *The Living Church*:

PROTESTANT Episcopal." Doubtless this was intended for a double protest. "Protestant," as protesting against the papacy, and "Episcopal" as protesting against denominationalism. But circumstances apparently have changed. The papacy does not seem to be what it once was. The claim that the Pope was divinely appointed (by our Lord) seems a thing of the past, and Mariolatry, etc., appear to be losing ground; while denominationalism is clamoring for unity, and obviously seeking the old paths.

But be this as it may. If the Church is to fashion her titles on a basis of protests, there is little telling what that title will be from time to time. It is potent that neither Roman Catholicism nor denominationalism is the evil of the day; but the rehashing of ancient cults, and an infidel form of evolution, which, among other things, will have it that man, *volens volens*, will be dragged into the Kingdom of God. This do-as-you-please theory, for in the end all will be serene, seems to be the happy dream of many; accordingly, then the Church ought to assume a title suited to the occasion.

But when these present vagaries, placed side by side with the profound promulgations of the Church, viz., that sin is dreadful, that its consequences must be dreadful, that there must be a judgment, that man is and (in the nature of things) ever will be a free moral agent, and therefore no machine to be dragged into heaven; when these present vagaries, I say, shall have passed away, then having for the time being suited the name to protest against these, she must continually have new names, as said, to meet the kind of protests she will be called on to make; and where will be the end? and what may not her titles be? Now these are matters to be considered.

No doubt, it will be answered at this juncture, that the word "Protestant," will ever serve a good turn; but this cannot satisfy. What will be done with Episcopal? Be we assured that neither the one nor the other will retire separately and in peace. Besides, Protestant has a technical and an historic meaning, and it would be useless to thus use words.

In all seriousness, it is evident from all that has been said (with all due deference to some of our forefathers) that protesting titles become meaningless, and are in themselves obnoxious, because useless in these premises.

Suppose this were the title on the title page of the Prayer Book: "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, according to the use of The Church in the United States of America."

This would be a more effective protest than P. E.; it would have the advantage of possessing a meaning, and would not bewilder others in endeavoring to know what we are.

"The Church in the United States of America;" if we are not the true expression of Catholicism in this country, we are nothing.

MARTIN DAMER.

Hope, Arkansas.

THE PLACE FOR THE "ANTE-COMMUNION."

To the Editor of *The Living Church*:

THERE is probably no living person who has heard the Kyrie, Collect, Epistle, and Gospel read from a stall" (Dr. Oberly in *THE LIVING CHURCH*).

It may be of no further importance than as showing the present writer to be quite at odds with the Church, but I always say those parts of the Communion at the prayer desk, or "where morning and evening prayer are wont to be said," when they are said merely as an act of devotion, or as appended to morning prayer; and regard it as a happy circumstance, that that rubrical parenthesis helps relieve the altar from a formal service which amounts to an evasion of the Sacrifice.

F. S. JEWELL.

ANNOUNCING THE PSALTER.

To the Editor of *The Living Church*:

I WOULD like to make one "point" on the letter of the Rev. H. M. Clarke on "Liturgical Points." He would have a clergyman, to be brief, announce the psalter—"the eleventh morning"; his own example. There is no such inscription in the Prayer Book. It is the "Eleventh day: Morning Prayer." (See page 308, Standard Prayer Book, inscription over the fifty-sixth psalm, etc.) Mr. Clarke's suggestion, and the way many clergymen announce the psalter, as "the — day of the month," or "the — morning" or "evening of the month," has always seemed to me incorrect, the word month not appearing, in reference to the psalter, in any part of the Prayer Book.

A. L. BYRON-CURTISS.

THE TREE IN KEMPSEY CHURCH.

To the Editor of *The Living Church*:

IN THE summer of 1894 I remember very well going, in company with a dear friend, a priest of a near-by parish, to see the tomb of Kempsey Church out of which a small tree was growing.

We heard, then, a somewhat different story than that related last week in *THE LIVING CHURCH*. The sexton certainly gave us to understand that it was absolutely unknown how the tree came to sprout and grow. I have a very faint recollection of some village tradition he told us in connection with it, but sextons have been known to have fertile imaginations.

From what I remember of the incident, we were given to understand that the tomb and the tree were regarded by the parishioners with great reverence, and it was generally supposed that the tree, springing in such a mysteriously unknown way from such a peculiar soil, was an unmistakable sign that the soul of the good knight was resting in peace.

The fact that the tree was left unmolested by the parochial authorities for so long, seems to lend some support to the theory of a village tradition.

Without disputing for a moment the accuracy of the account taken from *The Church Monthly*, I mention this experience as a matter of interest. It was certainly a strange sight not soon to be forgotten, and there may be some of your readers who can throw some light upon the matter, and unfold an interesting story.

P. GAVAN DUFFY.

Oconto, Wis., March 10, 1900.

STUDIES IN THE PRAYER BOOK.

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

X.

FURTHER OBSERVATIONS.

VIII. The question is often asked, How did the vestments fall into disuse in the Church of England? It is not a difficult question to answer. There is abundant evidence to show that the spoliation begun by Henry VIII. and finished by the Puritans under Cromwell, deprived churches, from cathedrals to roadside chapels, of all their ornaments, chalices, crosses, statues, pictures, vestments, censers, and every thing else that could be carried away, or be broken, or defaced. Even the records of parishes were destroyed in the devastation of the twenty years of the Great Rebellion. When the public worship of the Church and the use of the Prayer Book were restored, there was little left in ornaments, except such things as had been secreted, and so escaped the spoilers. Churches had, therefore, to provide all the adjuncts of worship, and in the impoverished condition of clergy and people, the simplest and most easily obtained ornaments and vestments were made to suffice. It was sometimes, no doubt, difficult to procure even a surplice, for very often the church building was in a ruinous condition, windowless and even roofless. All the money that could be raised would be necessarily expended upon the fabric to make it habitable. In the lapse of years, the clergy and people became accustomed to worship with the barest necessities, and as a generation had grown up since the king had been beheaded, and all had been influenced more or less by the dominant Puritanism, the want of splendor in worship ceased to be perceived.

The law required then, as it does now, that the churchwardens shall provide such utensils, ornaments, and vestments, as are required for the due and solemn offering of public worship, and it is the duty of the Bishop of the diocese to see that the wardens provide them. But one can understand how reluctant a Bishop would be to enforce the law upon impover-

ished parishes. The late Bishop Philpotts of Exeter says,* that the vestments have been disused "because the parishioners—that is, the Churchwardens, who represent the parishioners—have neglected their duty to provide them; for such is the duty of the parishioners by the plain and express Canon law of England. True, it would be a very costly duty, and for that reason, most probably, churchwardens have neglected it, and archdeacons have connived at the neglect. But be this as it may, if the churchwardens of Helston shall provide this duty, at the charge of the parish, providing an alb, a vestment, (i. e. a chasuble) and a cope, as they might in strictness be required to do, I shall enjoin the minister, be he whom he may, to use them. But until these ornaments are provided by the parishioners, it is the duty of the minister to use the garment actually provided by them for him, which is the surplice."

IX. On Easter Day, instead of *Venite Exultemus Domino* (Ps. 95), we sing *Pascha Nostrum* (Christ our Passover, etc.). Searching for the origin of this Anthem,† we find in the Book of 1549, under the heading "Easter Day," this rubric:

"In the Morning, afore Matins, the people being assembled in the Church, these anthems shall be first solemnly sung or said."‡

Then follow "Christ being raised, etc." and "Christ is risen from the dead, etc." After each antiphon, "Alleluia" is sung. Then follow this versicle and response:

"V. Show forth to all nations the glory of God.

R. And among all people His wonderful works."

The priest then says:

"Let us pray.

O God, Who for our redemption," etc. (Our Collect for the "First Communion" on Easter Day).

We note first that it was the evident intention of the reformers that Matins should always precede the Eucharist. There are several places in the book that show this intention. Secondly, that the people were expected to attend Matins. Thirdly, that there was to be an interval between the two services.§ Matins, as arranged by the reformers, was quite a short Office, and made a good "Ante-Communion Service." Fourthly, the first Celebration was plainly the principal Service of the day, and was doubtless sung at an early hour. In olden days, morning services always began at early hours. On the continent of Europe, this is still the rule. High Mass in the Cathedrals seldom begins later than nine o'clock, and the Papal Mass in St. Peter's, or the Sistine Chapel, sometimes begins at eight o'clock. The "sacred hour of half past ten," or eleven o'clock, is a modern innovation. People could easily communicate at the High Celebration at eight or nine o'clock, though they find it a real hardship to fast till noon.

Returning to the *Pascha Nostrum*, we find that it was sung before Matins began, and was therefore a service by itself. It was, in fact, the short Office that precedes a Procession.

Our common custom of singing hymns in procession before and after every service, is meaningless, and without authority or precedent. There should only be a choral procession on great feasts or great fasts, or on special occasion, like the visitation of the Bishop. The procession should not start from the choir-room, or sacristy, but from the choir, and should be begun with some such Office as that provided for Easter Day. Having made the round of the church, the procession should return to the choir, and the service then begins.

The Easter Anthems were ordered to be *solemnly* sung. *Solemn*, in liturgical language, means "with the use of incense," as, e. g., Solemn Mass, or Solemn Vespers, or Solemn Procession. Hence, the meaning of the rubric is, that on Easter morning there should be a procession round the church with incense.

X. In our American Prayer Book, "The Form of Solemnization of Matrimony" is shorn of much of the beauty and significance of the old rite. In the English Book, it remains almost precisely as the reformers arranged it. But we have cut it down, until now it is commonly said that "it takes only eight minutes to marry a couple." This extreme brevity and plainness is very likely one cause of the elaborate ritual and ceremonial of bridesmaids, maid of honor, ushers in procession, studied (and rehearsed) positions, efforts after the

picturesque, softly played organ during the service, and all the other accompaniments that fashion has decreed and complacent rectors permit. The "eight minute service" is so short, that people think it hardly worth while to go to church for it, and so they either add to it the above-mentioned vanities, or are "quietly married at home." Compare this with the dignity of the "Form" in the old Book. The marriage takes place in the body of the church; not even in the choir, much less at the altar. (Our custom of marrying at the altar is borrowed from Roman usage.) After the couple are married, they go into the choir, while Ps. 128 or Ps. 67 are sung. "The Psalm ended, the Man and Woman kneeling before the Altar, the Priest standing at the Altar, and turning his face toward them, shall say,"

Here follow the short Kyrie, the Lord's Prayer, several Versicles and Responses, and two Prayers, and then the Priest blesses them a second time, with these words:

"Almighty God, which at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of His grace, sanctify and bless you, that ye may please Him both in body and soul; and live together in holy love unto your lives' end. Amen."

Here follows a rubric: "Then shall be said after the Gospel, a Sermon, wherein," etc. "Or, if there be no Sermon, the Minister shall read this that followeth."

In the modern English Book, the words "after the Gospel" are omitted. It is plain from this rubric that marriages in the time of the Reformation took place before the Holy Communion, and consequently, rather early in the morning. Marriage in those days was looked upon as a Sacrament, and the marriage tie was a religious obligation. It was cemented by Holy Communion, as we know from the final rubric:

"The new married persons (the same day of their Marriage) must receive the Holy Communion."

We can well understand the horror with which people who held such a view of Marriage regarded the divorce of Henry VIII.

When evening marriages are discontinued, when they take place in the morning in association with Holy Communion, we shall get rid of the utter unseemliness of women in church in party gowns, with bare heads and shoulders and arms; and then a wedding will cease to be what it is now, "a full dress affair," with brilliant toilets as the chief feature.

XI. The Prayer Book is a compilation, derived from many sources. The general structure is taken from the Sarum Missal and Breviary, but to this have been added extracts from other forms of worship. The compilers followed the rule laid down by St. Gregory for St. Augustine of Canterbury in the close of the sixth century, to take the best elements from all available books, and combine them in a Use for England. We have instances of this method of adaptation in the Litany, where we find extracts from the Uses of Sarum, York, Hereford, Paris, Rome, and Hermann's Litany. In the Minor Litany, e. g., the versicle, "O Lord, deal not with us according to our sins" (Ps. ciii. 10), and the response, "Neither reward us according to our iniquities" (Job. 11. 6), are taken from Hermann's Litany, and the versicle, "O Lord let Thy mercy be showed upon us" (Ps. xxxii. 10), and the response, "As we do put our trust in Thee" (Ps. xxxiii. 21), are taken from the Sarum Office of Prime. The manner in which they are printed (*Minister* and *Answer*), show that they are inserted. The "Let us pray" which follows each group, indicates the sequence of a prayer instead of a suffrage. When the Minor Litany is omitted, the "Let us pray" before the prayer "We humbly beseech Thee," is not to be said. The rubric shows this.

A PRACTICAL PLEA.

PASSING through a narrow, squalid street in Shanghai (a missionary writes), I saw an old meanly dressed Chinese woman asking alms from house to house; on her back was an inscription in large red Chinese characters. My companion told me she was a Buddhist nun, collecting money for the repair of a temple, the name of which was given in the aforesaid inscription, which further declared that "money thus bestowed would be transformed into the sacred structure." It seemed to me that our heathen neighbors had here laid hold of a striking, suggestive, stimulating view as to gifts of charity, from which we Christians well might profit: far more marvellous and infinitely more enriching is such transformation of our poor "lendings to the Lord" into heavenly treasure, than would be the turning into gold of our earthly all by the far-famed philosopher's stone.

IF WE are laborers together with God, we will never look at the clock to see when it is time to quit work.

* Answer to the parishioners of Helston, when they desired him to prohibit the use of the surplice in the pulpit. 1840.

† Anthem, in liturgical language, means Antiphon. Our word is a corruption.

‡ Said, technically means simply intoned; sung means rendered according to a more elaborate notation.

§ As many as intend to be partakers of the Holy Communion, shall signify their names to the Curate over night, or else in the morning afore the beginning of Matins, or immediately after.—First Rubric before the Order of the Holy Communion.

Problems in Worship—Music.

V. SOME SUGGESTIONS AS TO THEIR SOLUTION.

IN the preceding paper something was said as to the necessity of coöperation between clergy and musical directors, if there is to be a harmonious working out of the music problem between them. Such coöperation is essential, and therefore drastic measures are advised in case of determined opposition on the part of the choirmaster.

Another factor to be dealt with is the congregation, but here nothing is so strong an argument as success. The congregation will tolerate almost any experiment, if asked to do so, even if only for the satisfaction of criticising and saying, I told you so, at the failure of the attempt. Most congregations, to be sure, are only too ready to do their worshipping by proxy, and are content to take only a passive part in the religious proceedings, and one of the most solid advantages accruing to a restoration of congregational singing is the awakening of the people in the pews from their long accustomed inactivity. We remember to have heard of a clergyman whose patience could no longer endure the feebleness in responding on the part of his parishioners, and determined to cure them. Accordingly one Sunday, after reading one of the prayers, he paused to give the congregation an opportunity to say the *Amen*. Nothing but a feeble and inarticulate murmur reaching his ears, he read the prayer again, with considerable emphasis, but no better result. Remarking then in a distinct voice that he should repeat that prayer and each subsequent one until he heard a properly hearty response, it is needless to say that his next utterance of the collect was supplemented by an entirely satisfactory *Amen*. Anything that stirs up our listless worshippers to an active participation in praise is worth considerable effort and sacrifice in the artistic.

Assuming that the reforming parson has his choirmaster and congregation in tolerable sympathy with his ideas, let us consider the further problems to be dealt with. What shall he do in order to secure congregational singing on the hymns?

He may select for a time such hymns as are sure to be familiar to the majority of persons, and see that the key of the tune be so altered, if need be, as to bring the music within easy compass of average voices, and also that the time in which the tune is given out by the organ is a steady, deliberate pace. Everything that choir and organ can do to encourage the congregation must be done, but above all, congregation and choir must be instructed to sing *in unison*. No more supplying an impromptu alto or bass on the part of some ambitious member of the congregation, but a joining of all who sing, in the "air." The hair of the advocate of refined and artistic music in the service will rise in horror at this suggestion, but such an excellent and experienced clerical musician as Canon Shuttleworth bears out the plan, and declares that "unison singing, both in chant and hymn, must be the rule among our congregations till they reach a higher level of musical culture, and even then a large use of the unison method will assuredly be retained." Once the congregation has been given the chance to sing, has been encouraged to sing, and has found that it can sing, it will not lightly let the privilege go, and will be eager to go beyond hymn singing. But remember that the repertory of tunes must be kept down to a very moderate number, used over and over again, and added to, only very gradually and circumspectly.

What can be done about the chanting of the Psalter, and is it feasible to attempt making it congregational?

Well, in the first place, nothing can be worse than the present condition of affairs regarding the Psalms. There is no spirit of worship in the confused murmur that arises from the pews when the Psalms are read responsively, and nothing less edifying than to hear the choir gallop through the selection to a single, double, or even—that musical abomination—a triple Anglican chant. Did you ever hear a congregation sing the Psalms? If so, you know that the service is metamorphosed thereby for the congregation, and the true nature of the Psalms is made evident. It is practicable in most parishes, too, and it will be better to give up anthems and services for a year or so and devote the energy of choir and congregation to the work of learning to chant. Once learned, the habit of chanting is perpetuated by tradition, and very little has to be done in the future. One clergyman told the writer that he

taught his congregation to sing the Psalms by having them monotone in unison, for several months, the Psalms as they came in the ordinary course, observing the musical colon as printed in the Prayer Book Psalter, and making one inflection at the end of the first division of each verse; that is, chanting to the form of plain-song chant to which the Athanasian Creed is found set in English Psalters. He told me that he had his people singing the Psalms in a very short time. Once the power to read in concert and in monotone is gained, it is not a difficult process to pass to a simple chant form, preferably the Gregorian chant. If Anglicans are used, then the selection of chants must be carefully made, so that the reciting note shall not go above A flat, nor the highest note above D. It is worth trying. How tame are the Psalms for Easter Day, when read, and how glorious when chanted!

May the congregation be given any other parts of the service, as for instance the *Te Deum*? Or the parts of the Communion Office, as the *Sanctus*, Creed, and *Agnus Dei*? By all means they should be taught to do so, and commonly the service should be such that it will be readily "picked up." But abolish unworthy forms, such as the "Old Chant" *Gloria in Excelsis*, which runs out of the ordinary range of voices, is divided in a faulty way, and is pretty poor music. Any congregation can learn Merbecke's Service, and several of the modern services written by English composers for this very purpose. But it is necessary to beware of the craze for having a change of music every Sunday, for that is fatal to the congregational idea. One Service for Festivals, one for Advent and Lent, and a third for summer, is the utmost number that should be in constant use, and therefore they should be services that will wear well. The choir which the writer directs has been singing about the same two services for a year and no one seems to be disgusted with such constant repetition.

But shall music for the choir only, be entirely abandoned? By no means. There is room for elaborate and un-congregational music in the arrangement of our worship, and it is desirable, when the people have been taught the true principles of worship, and so can enter into the spirit of such services, no longer treating them as musical performances rendered for the edification of the congregation solely, or intended to "draw" outsiders. It is sometimes asserted that the Anthem in the service is a musical sermon, and that it is even more effective than many sermons. But then, how many sermons will people endure in one service? And if the choir makes every canticle, and hymn, and Sentence, a separate Anthem, does not one grow weary after a while of so many musical sermons, and wish he could "talk back"? One has only to watch the members of the congregation sitting down while the Anthem is being rendered, or hear them criticising the singing as they would at a concert, to understand that we are making a great mistake when we allow our churches to be turned into concert halls.

There is no space left for a discussion of the relative merits of Plainsong or Gregorian music, and the more modern style. The writer, having used both styles, and having heard each at its best, unhesitatingly declares it as his opinion that Plainsong is *par excellence* the congregational style of music, and that it is bound to be of that character, because it was from the start intended to be sung by the whole body of voices. It is dignified, and not flippant; it is distinct in style and in underlying principles from the music of the opera, the ball-room, and the popular ballad, and does not bring in incongruous recollections of similar strains heard in different surroundings. It is capable of use with the simplest instrumental accompaniment, or indeed without any such at all, and it is equally capable of elaboration from instrumentation, so as to give the grandest effects. Straying into the Church of St. Germain de Pres, in Paris, for the Vesper Service on Ascension Day, the writer heard the *Magnificat* sung to a simple Tone setting, but accompanied by the famous organist of that church in so masterly a manner as to make it the grandest imaginable act of worship. Plainsong is growing in favor, in spite of the opposition of the effervescent and transitory school of Church music, and our last word to those who desire to restore music in the Church service to its true and ideal place, is, to study that style of music which has always been known and used in the Christian Church.

A. W. J.

Editorials and Comments

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THE RUSSO-GREEK CHURCH.

I.

WE propose devoting several of our leading articles to the Holy Orthodox Eastern Church, and to its literature, especially in English.

In the first place, we wish to say most explicitly that we are not to be counted among those happy ones who take rosy views of the speedy unity of Christendom. As for unity with English sectarians, except on their own acceptance of the Catholic position and sacraments, that is out of the question; and unhappily there seems to be no probability of such acceptance on their part. As years have gone by, the breach between us has grown wider and wider, so that now, while Anglicanism is strong and busily engaged in setting forth the truths of the Catholic Faith, every form of English Protestantism is falling into unbelief, and crumbling to pieces before our eyes.

We feel no more sanguine of the possibilities at this time of any reconciliation with the Western Patriarch. While the modern and anti-Catholic claims of Rome are still insisted upon, we cannot as we value our consistency, yield our position of uncompromising opposition. One dead fly spoils the ointment, and were there nothing more and (alas!) there is much more—to keep us apart, this alone would be more than sufficient, not only to excuse but to demand our separation.

But if the prospects of union with Rome, Geneva, Wittenberg, *et id genus omne*, seems poor, the hope of reunion with the Orthodox East seems farther off still, and yet more unlikely. Here we have the prejudices, not of three, but of nearly nine centuries to overcome. Moreover, we must remember that on every one of the points which originally marked the division of East and West, we are still, to this day, at one with the West. To be sure, it is true, that among Westerns at least, most of these points are looked upon as of little consequence one way or the other, and the most important, the doctrine of the procession of the Holy Spirit, we are sure is a mere logomachy; but it would seem that such is not the view of the matter taken in the East, except among the most highly educated, and the answer of the Œcumenical Patriarch of Constantinople, sent a few years ago to the Pope of Old Rome, was most disappointing, as repeating the old misunderstandings and mistakes which we had hoped had passed away with the bitterness of the struggle; a

bitterness which, we should always remember, was quite as largely political as religious.

It may not be amiss to recall to our readers' minds the different efforts which have been made by the West to restore unity; efforts which upon two occasions seemed to have been crowned with success. At the Council of Lyons, in 1274, peace seemed actually to have been attained, and in the mass in which both Easterns and Westerns took part, the words *Filioque* were sung in the Creed.

Alas! This peace was of no duration, and things went on their wretched way until once again the Holy Spirit of love seemed to brood upon the troubled waters. In the Council of Florence, at the beginning of the Fifteenth Century, terms of unity were signed again, only once more to be rejected in the East. Nor can we look upon these failures as unnatural, when the political history of matters is taken into account. How could the Easterns be expected to feel kindly towards the West, after the setting up of the Frankish Kingdom of Jerusalem? What must have been the bitterness of their outraged feelings, when the Latin patriarchate was established in Constantinople!

We know, of course, that doctrinally we were in the right; but surely we may well bitterly lament the unfortunate measures we took in dealing with our venerable brethren. The impartial historian cannot doubt, that the real and immediate cause of the division of East and West was the rivalry between the old and the new seat of Empire; but one would think that this might have died out by this time, when Rome is the civil capital of a bankrupt little kingdom, and when Constantinople is the capital of the realm of the False Prophet; when the Pope of Rome is (by his own confession) a "prisoner in the Vatican," and when all the world knows that the Patriarch of New Rome is far too largely subject to the Sultan of the infidels.

It is true that for a number of years there have been very pleasant and polite relations between certain ecclesiastics of the Eastern Church, both Russian and Greek, and ourselves; but these would seem to have been largely of a personal character. On the other hand, there is no doubt that there is among some Easterns a very strong feeling against the Anglican Church. And looking at the matter calmly and impartially, can we justly wonder that such should be the case? While there are among our clergy those who deny the plenary inspiration of Holy Scripture, the mystery of the Holy Eucharist, the eternity of punishment, the power of the priesthood to absolve from sin, the vicariousness of the atonement of the Lord, the Communion of Saints in its practical results; when all these doctrines and practices, not to mention others, are openly and without rebuke, denied and rejected by some among us, how can we wonder that Orthodox Christians look upon us as little better than a club of heretics? They cannot be expected to understand all the ins-and-outs of our history, nor just how it happens that such a state of things exists. They take us as we are, and they say, "The resemblance between us and ourselves is not striking." Are we prepared to say they are not warranted in making such a deduction? Our "unhappy divisions" and our lack of discipline, are chiefly to blame, no doubt, but after all, these are very serious matters.

And this brings us to the last point upon which we shall touch in this paper. We are told, and told on undoubtedly good authority, that the Russo-Greek Church itself is split up into two great parties; the one strongly Romanizing; the other equally strongly anti-Roman. The reader will find a full account of the whole matter in *Russia and the English Church* (Rivington & Co.) by Mr. W. J. Birkbeck, in Volume I, page xliii, where a quotation is given from the "Introduction" to Mr. Samarin's edition of Khoniakoff's Works. Two great works seem to be the text-books (so to speak) of the two parties: the one, Theophanes Procopovich's *Latin Theology*; the other Stephen Javorski's *Rock of the Faith*.

Between these two schools or parties, theological battles still are fought in the Russian Church, and it is well to know that the philo-Latin disposition now being shown by the Russian Court in discussing or considering the possible opening of diplomatic relations with the Papal Court, and having a resident and accredited minister, nuncio, or ambassador therefrom,

is being strongly opposed by the High Procurator of the Holy Governing Synod.

The Russo-Greek Church in some points at least shows a side like our own, viz.: in its inability to answer with precision certain theological questions. How shall private absolution be given? Russia answers by using the indicative form as in the English Prayer Book. The rest of the East uses the precativ form as in the American Prayer Book. Are the Saints in Heaven? The liturgical books and the Russian Theologians say that they are. The Patriarch of Constantinople denied it, in his answer to the Pope, and called it a Western error. Are the Books of the Holy Scripture which we call Deutero-Canonical, canonical or spurious? Utter confusion reigns between the different decisions and the teachings of the different theologians. And even on the all-important question as to whether trine immersion is necessary for valid Baptism, a determination in the negative has only been arrived at within a few years; before that time, a man considered a Baptized Christian in Russia, was looked upon as unbaptized by all the Greek Church, and Mr. Athelston Riley, in his most interesting work, *Athos, The Mountain of the Monks*, tells a story of how the Pope would be treated if he asked to be admitted to the communion of the Greek Church; how first he would be made a catechumen, then would be Baptized and Confirmed with Chrism, then ordained, etc. etc.

We may not be altogether in a satisfactory condition ourselves, but at least, the worst and the most heretical of us know better than that.

THE HIGHER CRITICISM AND MORALITY.

ANOTHER count in our indictment of the so-called Higher Critics, is, that their work not only harms religion, but it also injures sound morality. It somehow appears specially apt at undermining both religious faith and moral principle in its converts. Claiming to be in accordance with a higher reasonableness, it blinds the person and benumbs the conscience. As a consequence, where it operates, we find the individual opinion arrayed against the voice of the Catholic Church of the ages, and personal interests made superior to sworn obligations. With startling boldness the Faith of the Church; the safeguards by which she has sought to protect her children against unsound teaching; and the solemn forms with which she has hedged about both the dignity of the Priest and the honor of the man, are trampled upon by ecclesiastical politicians and nullifiers. Men belonging to a constituted order supposed to be composed of both Priests and gentlemen, hold themselves at perfect liberty to set aside at pleasure the sworn terms of their commission, and to maintain their position in the Church and the cures and emoluments connected with it, in defiance of her plain wishes and provisions.

Now, we feel bound in simple charity, to believe that this "Higher Criticism" tends to produce, and must have produced, some such ethical bewilderment and confusion in the minds of its perverts. We are not willing to suppose that clergymen always presumed, as gentlemen, to be men of honor; that Presbyters expected as Elders to be both revered and reverent; that Priests, by the chief authorities solemnly called to the handling of "Holy Things;" we are not willing, we say, to believe that such Ministers can be clearly conscious of what they are doing and wilfully bent on doing it, against the voice of Reason and Conscience. We must believe that by some delusion of this new art of dismembering the Holy Scriptures, they are ethically as well as religiously, by a sort of induced color-blindness, made unable to see that the worse is not the better part.

We have called attention to this point, because we think public notice has been too exclusively given to the religious bearing of the attacks of the "Higher Criticism" on the Holy Scriptures; to the overlooking of its not less important unethical tendencies and results; and because every Churchman, every Christian, ought to know, that it is impossible to undermine religion by discrediting its sacred books, without also subverting the morality which that religion has inculcated and maintained. Morality as the foundation, and religion as the structural crown, of all virtue and piety, are so inseparably united, that you can not pull down the latter without burying the former in its ruins.

GOD has no use for people who have no business of their own to which to give their attention. Our Saviour chose His disciples from among those who had something to do and were doing it.

LITERARY

The Social Meaning of Modern Religious Movements in England. Being the Ely Lectures for 1899. By Thomas C. Hall, D.D. New York: Charles Scribner's Sons. 1900. Price, \$1.50.

These lectures, delivered by an eminent Presbyterian divine before the students of Union Theological Seminary, are an attempt to interpret the social significance of the several religious movements in England, from the rise of Methodism to the present day. The author informs us that he was led into this investigation by his observation of the immense effect of the revival movement upon our American Western life. He came to the broad conclusion, from a study of religious movements in the narrower and more compact sphere of English life, that the most permanent and significant element in them all, is the spirit of social activity, of interdependence of individuals and classes, of the quickening life first in groups and then in great masses of men, shaping and preparing them for a higher and more progressive development, a larger freedom, a better social condition.

The social deadness of the old Whig regime of Walpole, the bondage of the vast multitude of English laborers under a debasing ignorance, and depressing economic and social conditions, had to be replaced by something better and nobler, if the nation were not to fall into ruin; and the great Methodist movement was a power that stirred the multitude, and worked down deep into the life of the people, educating them for the social, political and economic reforms which came in like a tidal wave at a later day. In the Church of England, the Methodist movement found its counterpart and continuance in the old Evangelical party, which was Calvinistic to a degree in its theology; not because the 39 Articles are Calvinistic, as the author asserts, but because the Evangelicals developed in a narrow and pietistic way the Calvinism of their predecessors—the English Puritans. The strength and influence of the Evangelicals lay, not in their theology, but in their philanthropy; in their activity in pushing reforms of all sorts; in their altruism. They were foremost in demanding the abolition of slavery, in promoting education among the masses, in founding large charities, in advancing foreign missions, whose self-sacrificing spirit reacted for good upon the English people, and enlarged their views and their sympathies. The author describes with much enthusiasm the results of the Evangelical movement. He also perceives that its narrow theology became a snare to its supporters when other movements arose.

He is also alive to the broad culture and broader sympathies of the school of F. D. Maurice and Charles Kingsley, and does not forget the contributions of the Radicals—Bentham, John Stuart Mill, Priestly, and Owen—to the social advancement of the English democracy. But we think the author's study of this important subject is deficient, incomplete, and inconclusive, just where it ought to be the strongest—when he comes to its final term, the Tractarian movement, and its later development, the Catholic movement.

He errs greatly, to our notion, in considering this epoch a reactionary one in principle. To a certain degree it is reactionary in form, in so far as it recalled men to the truth of Catholic principles in religion and ethics. But, on its social side, it has been more powerful than either Evangelicalism or Methodism. It has put life into the waste places of Protestantism, and has started a movement towards unity which may yet prove the salvation of a rapidly disintegrating, down-grade religionism, bringing the divided groups of the race of Englishmen together into a larger association, and preparing the way for a still nobler development. It is really amazing to us that our author seems to be oblivious to the remarkable power and facility of association and combination; in short, of social dynamic, which characterizes the Tractarian movement as a whole; its huge societies, like the E. C. U., the C. B. S., the C. E. W. M. S., and—but why did he not consult the Year Book of the Church of England, to see what a multitude of all sorts of societies there is in existence, and more women engaged in works of mercy as members of Sisterhoods than there were in England before the Reformation? The author has not adequately studied the greatest religious movement of them all. He has viewed it superficially, and with some degree of charity;

but we believe he has missed the great opportunity he had to make his book *tell*—to show the world that the noble work of other days is being done in larger measure now, and that the ablest exponents of a true Gospel of Christian socialism, are to be found to-day among the devoted priests, and laymen, and women, who are laboring among the poor of Whitechapel, Holborn, London Docks, Portsmouth, and hundreds of other places, and are once more training saints among costers and fishmongers. We think it unfortunate that our learned Presbyterian lecturer did not become acquainted with Father Dolling.

F. W. TAYLOR.

The Parson's Handbook. Containing Practical Directions both for Parsons and others as to the management of the Parish Church and its services; according to the English Use as set forth in the Book of Common Prayer. With an Introductory Essay on Conformity to the Church of England. By the Rev. Percy Dearmer, M.A. Milwaukee: The Young Churchman Co. Price, \$1.00 net.

It is a welcome fact to record that this little book has passed so quickly into its third edition; for of all the clerical *Guides*, and *Notes*, and *Aids* that have appeared in such abundance during the last few years, this is at once the soundest and most helpful. It is not a hastily prepared volume, gotten out to meet the present critical situation, but the mature fruit of years of study and research. To write such a book as *The Parson's Handbook* is a task which requires a combination, in no common degree, of knowledge, taste and practical sense. It is not often that we find a writer on Ceremonial who possesses these three qualifications in such a measure as does Mr. Dearmer. A competent ecclesiologist, whose literary ability is as conspicuous as his freedom from fads, he has done his work extremely well. This little book will, we think, be found very generally and practically useful. It is thoroughly sensible and excellent for its purpose.

The matter contains pretty much all those things necessary to guide "parsons and others" as to what is, as to matter of fact, the English use in all the details of the management of the parish church and its services. Whether the ceremonial he uses is little or much, the parson of an ordinary parish has here a very sage guide to the legitimate lines on which at least the services of our Church should be conducted, and to the avoidance of whatever is anomalous, irreverent, tawdry, or grotesque. Mr. Dearmer has probably rendered a real service to the Church in his attempt to help towards "remedying the lamentable confusion, lawlessness, and vulgarity, which are conspicuous in the Church at this time."

Prefixed to the book is a very valuable Introduction, in which, with admirable learning and literary charm, the author lays down carefully the principles on which he grounds his directions. The author's standpoint is a decidedly sound one. "It is not to the Rome or Paris of the nineteenth century, nor is it to the Salisbury of the fourteenth, that the Ornaments Rubric refers us, but to the England of 1548." From the host of Foreign and ingenious novelties, "through the licentiousness of the late times, crept in amongst us," as the preface to the Prayer Book of 1662 would have it, he recalls us to English tradition and custom. Obedience to the authority of the English Church involves loyal adherence to the ceremonial of the English Use. An excellent illustration of the way in which Mr. Dearmer applies this principle is to be found in the matter of the proper liturgical colors. His discussion of that vexed question is at once temperate and cogent. We have seldom seen the subject more intelligently and lucidly handled.

The book takes up in order the Choir, Nave, and their Furniture; the Altar, and Its Furniture; Colors, Vestments, and Ornaments; Vestries (referring to *place*); Matins, Evensong, and the Litany; the Holy Communion; Other Services; and ends with Notes on the Seasons. Very sensible is the chapter on Vestries, so replete and helpful with directions and suggestions as to small but very important practical details.

The publication of this book ought to promote amongst parish priests some real knowledge of sacred liturgy, of which many of the clergy, as a matter of fact, stand in very great need.

LOUIS N. BOOTH.

— *Beacon Biographies. Thomas Paine.* By Ellery Sedgwick. Boston: Small, Maynard & Co. 1899. Price, 75 cts.

THE principle of selection of subject for these convenient and elegant little volumes, the *Beacon Biographies*, justifies this sketch of Thomas Paine, the Englishman.

His name by many good people has been considered a synonym of evil, as that of one who would subvert both religion and morality.

It is fitting that nearly a century after his death, when the ideas for which he gave himself, and all that he had of wealth or reputation, have had time to show their effect upon the world, that there should be a calm and dispassionate survey of his life and opinion.

Thomas Paine was the son of an English Quaker of Thetford, in Norfolk. He learned his father's trade of staymaker, but his restless disposition led him to become by turns a sailor; an exciseman; a schoolmaster; a shopkeeper; a dabbler in the science of the day, especially the experimental electricity popularized by the experiments of Dr. Franklin; an inventor; an engineer; and a pamphleteer.

The failure of his various plans, and an unhappy home, caused him to leave England. Letters from Dr. Franklin to friends in Philadelphia secured for him a courteous welcome, when in 1774, at the age of 37, he landed in the Quaker city.

His services to the cause of American liberty were of the utmost value. His papers, entitled *The Crisis*, were keen and searching.

His pamphlet, *Common Sense*, was issued at the proper time to strengthen the desire for armed resistance to British tyranny, and to invigorate those who had grown weary of unanswered appeals to the Crown, and cause them to think of more active measures for obtaining their rights as British freemen. It had a wide and appreciative audience, and by its invective, its sarcasm, and its cogent reasoning, fired the hearts of the people to deeds worthy of their ancestry. It is said to have passed through several editions within three months after its first publication, and to have had a circulation throughout the Colonies, of 120,000.

Of Mr. Paine's life as a soldier in the American Army, as secretary of the Committee of Foreign Affairs, as a negotiator for a French alliance, his disgrace and return to England, his denunciation of the British policy, and flight to France, his service during the reign of terror as a member of the Convention, the compiler of a Constitution for the French republic, his unselfish championship of what he thought to be liberty, his imprisonment, return to America, and death, there is brief but adequate mention in this volume.

It was by the publication in 1793 and 1795 of the *Age of Reason*, a defense of Deism against Atheism and what he considered Christianity, that he ceased to have any marked influence over political events in France or America. His open derision of sacred truths, as well as his exposure of ecclesiastical follies and blunders, alienated from him many friends and associates. The book was, however, popular, and for a while it became the fashion with young men and those who wished to show their regard for liberty, to wear the cockade and quote glibly the jeers and fallacies of "Tom Paine."

While avoiding any eulogy, and not obscuring the defects in the character of Mr. Paine, Mr. Sedgwick is evidently in sympathy with his boldness and honesty. While avowing his intention of not criticising previous biographers and writers, his wish to make the most of a reputation whose lustre has been dimmed by the lapse of a century, causes him to use very vigorous expressions of disapproval.

Mr. Sedgwick's estimate of Mr. Paine is that of the present day scholar and historian. He does not find him a man to be imitated, but considers him a man for the time in which he lived.

He showed both the excellencies and defects of that system of morality and religion known in his day as "natural religion." His religious works are hardly ever read by present day inquirers or free-thinkers, his political pamphlets are nearly forgotten, with the exception of *Common Sense*, which has an enduring vitality.

Mr. Sedgwick's style is agreeable, although there are some noticeable infelicities.

In his chronology of the chief events in Thomas Paine's life, he is quite full and accurate. He omits, however, under the year 1797, any mention of Paine's secret poem, *Ruling Passion*.

It is scarcely correct to class Dr. Wm. Smith, Provost of the University of Pennsylvania, or Philadelphia College, as it was then called, with "a pack of Tory pamphleteers." While Dr. Smith was not an ardent and enthusiastic supporter of the early measures for independence, and was among those who hoped that negotiation would bring peace and relief from oppression, he accepted the logic of events, and came under the severe displeasure of the English cabinet, for a sermon which he delivered during the first year of the Revolution.

The bibliography is very satisfactory. There is a photogravure from the Independence Hall copy by Otis, of John Wesley Jarvis's excellent portrait of Mr. Paine.

JOSEPH HOOPER.

The Workmanship of the Prayer Book. In its Literary and Liturgical Aspects. By John Dowden, D.D., Bishop of Edinburgh. New York: The Macmillan Co. 1899. Price, \$1.00.

Knowing Dr. Dowden's ability and learning we expected a most scholarly book, and we have not been disappointed. It was an excellent idea to illustrate the making of the Prayer Book, as viewed from the standpoint of liturgical and literary art. Such a treatment, while it assumes some general knowledge of the history of the book, makes us know more of the actual conditions amidst which it emerged into being. The learned author does not display the Prayer Book in midair. He localizes it, gives it a background, and again and again blends with it a human interest. He brings before us in a sufficiently comprehensive view the four principal quarries from which the Reformers drew the materials upon which they set to work, and then shows how they dealt with them from a literary as well as a liturgical point of view.

To adequately appreciate the ability with which this work was accomplished is made much easier for us all by the help given in the thoughtful and critical pages of this readable book. Among the many interesting discussions with which the book abounds, we deem worthy of special notice the account of how the word "holy" came to be omitted from the notes of the Church in the Nicene Creed, and the excellent treatment of the construction of the English Litany. On pp. 160-164, in a very curious discussion, some light is thrown on the formation of the sublime anthem of our Burial Office, "In the midst of life we are in death."

The author maintains throughout a sanely critical and intelligent attitude. He is no blind admirer of the Prayer Book. He frankly recognizes that it is a human work, marked by human imperfections; and that our appreciation of its workmanship is the better and more precious to us for the use of discrimination. The result should not be disquieting; for, as every worthy reader soon perceives, a few errors, a few faults—due in most cases to the limitations of thought in the sixteenth century—leave untouched the serviceableness, as they leave undimmed the subtle beauty of the English Prayer Book.

Opportunity, and other Essays and Addresses. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. Price, \$1.00.

We are glad to welcome this new volume of addresses and essays by the learned and eloquent Roman Catholic Bishop of Peoria. It is not quite as delightful to read these addresses as it is to hear them, since they gain much in expression from the personality of the lecturer. Nevertheless, he will reach a larger audience, so to speak, through the medium of the printed page.

And these lectures deserve to be widely and thoughtfully read. We have here a noble philosophy of life, and this because it is based upon that sure foundation of revealed, supernatural religion, which is the possession of all Catholic Christianity. Hence we have frequently in the Bishop's writings, expressions of the profoundest wisdom in regard to the conduct of life; for it is the wisdom which has been learned by the saints in the kingdom of God, from the teaching of the Holy Spirit.

Bishop Spalding's contributions to the science of education have been many and valuable. Five of the addresses contained in this volume are devoted to this subject, and the two lectures on "Goethe as Educator" are fine, and deserve to be read by the great multitude of teachers, as well as by all who can appreciate the ripened product of a cultured mind.

Voices of Freedom, and Studies in the Philosophy of Individuality. By Horatio W. Dresser. New York: G. P. Putnam's Sons. Price, \$1.25.

The first chapter of this book gives the former portion of the title of the work, which deals with modern speculations on the subject of God, the Creator; the world around us; life, and its tendencies, purposes, and ultimate possibilities.

It would be very difficult to assert, either that the author believes in God, or rejects the Christian view of Him and leans toward agnosticism. He certainly considers all expressions of faith and dogma as found in the Church's creed and body of divinity, as so many trammels on the progress of man towards what he calls freedom. He would have us believe that devotion to the Church is a burden on the mind and conscience that makes one a slave to habit, and contracts the power

of soul expansion. He states that "the guiding principle should be the oriental doctrine of non-attachment."

We very much doubt the progress that would result from a universal acceptance of this principle. The unattached today in religious matters are by no means, in a body, reaching out towards higher conceptions of life, but in great cities, at least, are rapidly degenerating into a godless horde, and a materialistic sordidness of mere pleasure-seekers.

The author has a clear and succinct style, which sometimes borders on the subtle in its alluring phrases. The book might be profitably studied by the priest or layman who is well grounded in the Faith, and not easily shaken by the blasts of unbelief; but it can hardly be profitable or other than harmful to people in general.

The Better Testament, or the two Testaments compared. By Wm. G. Scholl. Moundsville, W. Va.: Gospel Trumpet Publishing Co. Price \$1.00.

There is very little profit to be gathered from a perusal of this publication. It is an attempt to compare the Old Testament with the New, and especially the Epistle to the Hebrews. It is full of wild and impossible theories, aiming to prove that perfect holiness has been attained and acquired by saints here, and can be again obtained. While we earnestly believe that we should grow in grace, and add virtue to virtue, and constantly reach out to the measure of the stature of the fulness of Christ, we at the same time know too well that sin will not relax its efforts to enslave us, and will continue to master us at times, so long as we are in this life.

The First American. His Homes and his Households. By Leila Herbert. Illustrated. New York: Harper and Brothers. 1900. Price, \$2.00.

One reaches the contents of this book through the attractive doorway of a beautiful cover, and is at once greeted by the handsome portrait of the gifted writer, daughter of a former Secretary of the Navy. The preface interests us deeply in Miss Herbert and her work, and we are thankful that she was able to complete it before the accident which resulted in her death. The work is well summarized in the following extract from a letter of the Hon. Henry Cabot Lodge:

"The details which Miss Herbert has gathered with so much pains throw a great deal of light, not only on the life of Washington himself, but upon the history of the time; and yet these details are so skilfully treated that they are always picturesque, and never dry and tedious. Washington's career as a statesman and a soldier is familiar to everyone; but these papers bring out the private and domestic life which, in Washington's case, has been too much neglected."

The Cardinal's Musketeer. By M. Imlay Taylor. Chicago: A. C. McClurg & Co. 1900.

Miss Taylor's latest romance is a very satisfactory piece of work, well constructed and of considerable dramatic vigor. One feels in reading a good deal of the work of the revived school of historical fiction that the history is more than the fiction; the authors are rather interested in the historical setting and the archæological detail than in the story. But pages of laboriously gotten up description of the clothes of the past do not make an historical romance.

Miss Taylor has not neglected the getting up, but she does not obtrude it. We have Richelieu and the rest in the background; but we have also a story interesting in itself and not clogged in its movement by the great people who appear in the course of it. There is vigor and life and movement, sustained interest and a certain impression of truthfulness, and we do not need to look for much else in a book of this class.

The Dutch and Quaker Colonies in America. By John Fiske. In two volumes. Boston and New York: Houghton, Mifflin & Co. Price, \$4.00.

Professor Fiske's latest historical study has met with the welcome and high commendation always accorded to his thorough work in this department. With his wide range of learning and research, and his mastery of all the elements out of which our national character and political order have been evolved, there was no danger that he would give a one-sided and exaggerated view of the Dutch and Quaker influences, which were acknowledged factors in the process. He has, however, done full justice to the commercial and conservative colonies which shared with the English the honors and hardships of our formative period and laid the foundations of wealth and progress in two great centres of American civilization.

While the influence of the Dutch upon our life and institutions was not so great as some writers have represented, Prof. Fiske shows that Netherland contributed generously to the mak-

ing of England what she was. One of his best and most suggestive chapters is that which treats of the Dutch influence upon England. It was a tie of wool which bound England and the low countries in the later middle ages. The Order of Knights of the Golden Fleece, was a glorification of the Netherland industry, and the lord chancellor at Westminster still sits on the wool-sack. It was the immigration of Netherlanders which gave an impetus to manufactures in England, and strengthened the Puritan element.

It is needless to say that the volumes of which we speak are interesting. One wonders how the author could know so much about the men and times of which he writes. The appendix gives some rare historical documents, and a full index completes a work that is at once comprehensive and popular.

In Excelsis, for school and chapel. New York: The Century Co. 1900. Price, 35c.

This collection of tunes contains many old favorites from the best composers, including carols and hymns for the different seasons, arranged generally within the compass of children's voices. Part II. contains hymns for young children, together with a number of chants; the old, old chants, most of them, learned in childhood, whose harmonies were sung by voices silent now, and about the memory of which tender associations cling.

"A MOTHER BOOK" comes from the press of Messrs. Fords, Howard, and Hulbert, New York, entitled *Sunday Afternoons for the Children*. Though the writer, Mrs. E. Francis Soule, sometimes calls Sunday "the Sabbath" and "seventh day," she suggests many simple and attractive means of interesting the children on Sunday afternoons, and at the same time teaching them reverence for the day and its sacred associations. For the younger children there are kindergarten object lessons; for older ones, Bible stories and studies. A collection of "Hymns and poems for the Little Ones" is added. The spirit of it all is tender and reverent.

AN excellent book of very brief reading for Lent, is entitled *Quadragesima: Thoughts for Each Day in Lent*, and is compiled by the Rev. Reginald Heber Howe, D.D. The book consists of extracts from various devotional writers, adapted to the several days, selections of both prose and poetry appearing for each. The book is paper-bound, and is published by Mr. Thomas Whittaker.

Devotions for the Faithful is an eight-page leaflet for Lent, adapted for localizing in any parish, and published by the Williams & Wilkins Co., Baltimore.

BELMONT. A Tale of the New South.

By VIRGINIA C. CASTLEMAN.

CHAPTER V.

OCTOBER DRIVES.

DOLPH! Dolph! Miss Winnie is coming back to-day. Mother says, if you will take me, I may go to meet the boat. Oh, please do!"

Basil's eager voice brought an answering light into Carlton's eyes, as he looked up from the desk where he was sorting business papers.

"I had thought of going in the buggy for Miss Winnie, Basil," he replied, teasingly.

"Now, Dolph, you know the carriage must go to bring the trunk."

"Why couldn't Joel bring up the trunk in the wagon?" was the reply.

"So he could," reflected Basil; "but I believe you are teasing, Dolph."

Here Mr. Willoughby's hearty laugh rang through the room.

"It's no use you two laying plans; somebody else is ahead of you this time. Miss Winnie is going to have the most eligible young man in the county for escort to-night."

Carlton looked up quickly.

"Walter Rowland drove by this morning and asked me if she was expected to-night; and said he would be glad to meet her in his buggy, as he had business at the Ferry this evening. Of course I assented, seeing he was anxious for the pleasure. Joel will have to take the wagon for the baggage, after all. Sorry for your disappointment, my little man."

As he spoke to Basil, Mr. Willoughby glanced furtively at Carlton, whose imperturbable countenance showed no sign of emotion, either of pleasure or vexation. The hermit of Belmont never wore his "heart upon his sleeve"; but a few moments later he quietly folded up the papers, closed the desk, and walked out upon the veranda.

How he had secretly looked forward to that afternoon, when he should be the first to greet his love, and look once more into those bright eyes whose glance his memory treasured! Everything to-day reminded him of her coming, just one year ago, as a stranger to Belmont. The brilliant leaves of the trees fluttered around him as he walked homeward through the autumn woods, and he leaned long against the fence where he had seen her, that spring day, with the arbutus blossoms in her hands. Now, the five-fingered Virginia Creeper glowed crimson and purple in the October sunlight.

"I am a selfish dog!" he muttered, kicking fiercely at an old stump. "I cannot take to my home this precious prize among women. Reason, judgment, common sense, all forbid; but love would break down every barrier, and in its jealous agony would uproot every obstacle. No. God help me! I will be strong"; and vaulting the low fence, Carlton walked slowly up to the door of The Hermitage. A curious smile, that was half pain, lighted his face momentarily; but it darkened into stern anguish as he reached out his hand and tore from an overhanging vine a cluster of bright red berries upon a long rachis, and murmured, "I accept the omen. It is indeed 'bitter-sweet.'"

The words were scarcely spoken when, in the distance, he heard the hoarse whistle of the incoming steamer, as she entered the blue waters of the creek. Winifred Carey, leaning over the railing of the steamer deck, strained her eyes vainly to distinguish the Belmont carriage and the familiar black horses; but Joel had not yet driven down the hill. Moreover, he had two new roan horses to the wagon that afternoon. Here and there a familiar face greeted her from the beech, but the one she longed for was not there.

"Don't think you are forgotten, Miss Carey," said a hearty, deep voice in her ears; and, turning, she encountered Walter Rowland, his stalwart form towering in the doorway.

"How are you?" he said, with a cordial handshake. "But I needn't ask that question. You look the picture of health. The mountain air must agree with you."

"It does brace one up," was the laughing reply. "But where are the Belmont people? A whole day on this slow vessel is not the most enlivening event in a lifetime, as you are aware, Mr. Rowland."

"The Belmont people are safe and well; but they have delegated me to bring Miss Winnie to her winter home. Joel is coming to take the luggage. Give me the trunk check, please."

Winifred handed it over silently, a puzzled look in her face.

"This way, Miss Winnie. You see, I have fallen into the Belmont habit of using your first name. Here you are, back in the land of the South. I don't call your mountain home, *South*," he added, teasingly. "It is only in this section you see the people of Virginia in their native element."

"It is here only," she retorted, "that the whistle of the steamboat three times a week is a substitute for the hourly railroad traffic of the outside world. I confess I miss the whizzing trains that carry with them a cosmopolitan life; and it is tantalizing to have one's letters ten days on the way from Washington, on account of the mail-carrier's progress being impeded by snows in winter and streams overflowing their banks in spring!"

"Which only goes to prove that young ladies in this part of the Old Dominion should not carry on extensive correspondence in the winter season. They should confine their energies to the little world about them."

They were now driving rapidly over the Ferry road, Rowland's bright bay mare seeming scarcely to touch the ground with her flying feet.

For a moment Winifred sat in silence; then she spoke thoughtfully.

"Mr. Rowland, it is all very well for you people who live in this section to talk like that. Your homes, your friends, your interests, are centered in this one spot. But we are not

all constituted alike, and I feel sometimes a lack of mental stimulus in the social atmosphere."

"I have felt that, too, in spite of the fact that, as you say, my interests are centered here; but, Miss Winnie, why do you not give yourself up to the enjoyment of youth's pleasures, while you may? Is it necessary to toil as you do, in what might be your leisure hours? Is it not a trifle selfish to give us inferior mortals so little of your charming society? I assure you I have laid deep plans to interfere with your Art this session."

Winifred laughed merrily.

"Is this drive the beginning of the conspiracy?" she asked, naively.

"I shall not enlighten you yet. Suffice it to say, I had to fib slightly in order to get it; but, of course, that is *entre nous!*"

"Honestly, Mr. Rowland, do you want to know why I value each spare moment of the working hours? I have a goal worthy of every ambition and effort."

"I am overwhelmed with curiosity, Miss Winnie."

"Don't jest. I want to make a home for my dear mother; and for that object I work and save."

Rowland's face was serious enough, now, as he questioned:

"I thought your mother lived with your married sister at the home place?"

"She does, temporarily; but my sister has her husband and children, and the place is really theirs, now. They have spent their time and means upon it, and I want her children to inherit it. My mother and I have only each other. We were never separated a day until I came down here to teach, and we look forward to a home together not many years hence. Meanwhile, I am straining every nerve to improve myself as an artist. I am only on the first round of the ladder; but failure is a word not in my vocabulary."

She spoke with an earnestness which was infectious.

"I am glad you told me this. But do not work too hard this winter. Society has claims not to be disregarded."

"You are right," answered Winifred. "I have no desire to become a recluse, and indeed, you must not think I dislike social pleasures; but I have a fear that I may grow too deeply interested in such things if I once cross a certain boundary. Friendships that last, and are mutually helpful to those concerned, are surely among our richest blessings; but I will try to remember your advice, and be more sociable. Indeed I will!"

"Begin, then, by counting our friendship in the class you mention, and prove your sincerity by promising to join a party to drive to Stratford any day you may name."

"You are very kind, Mr. Rowland; and I shall be delighted to go! We spoke of the trip several times last year, but, somehow, we did not go; and I am free on Saturdays only."

"Then next Saturday is the appointed day. I will get up the party in your honor, and you will give me the pleasure of your company. Is that settled?"

"You forget to say 'if the weather is fair,' and 'if nothing prevents,' Mr. Rowland!"

"Bother the weather and all other impediments to our jaunt! We always have fine weather in October, and I shall constitute myself a fair-weather prophet."

"Here we are at Belmont!" exclaimed Winifred, enthusiastically.

"Yes, here we are at Belmont!" repeated Rowland, with assumed dejection. "I listen in vain for a word of regret that our drive is at an end. It is Belmont, then, which has occupied your thoughts while we were conversing upon the most interesting of topics?"

"Ourselves?" laughed Winifred. "Seriously," she added, "you do me an injustice. I have enjoyed the drive immensely. It has certainly seemed very short—these seven miles."

"Those words atone for your former ingratitude," he said, in a low tone, lifting her from the buggy.

"Come in! Come in, Rowland, and take tea!" called Mr. Willoughby, as he strode through the hall, and out to meet them.

"Not to-night, thank you; but I will give myself the pleasure of calling when Miss Carey has recovered from the fatigue of the trip."

"Good-bye, then, until we see you again," said Winifred.

"Don't forget next Saturday," Rowland answered, lifting his hat as he drove off.

"Miss Winnie! Miss Winnie! I'm so glad you have come back!" cried Basil, dancing beside her, with delight in his emotional face.

"How tall you are getting, my Basil! And Ralph—why, Ralph, I won't own you for a pupil if you keep on growing! You completely overshadow the rest of the crowd."

"He will soon be ready for West Point. That appointment falls due another year;" and Mr. Willoughby glanced proudly at his eldest son, who was in truth a splendid-looking specimen physically, while the true Saxon heart was betokened in his honest, kindly countenance.

"Mother says Come into her room," cried Judith, bounding up to the governess.

"I am very glad to see you back, Miss Carey!" was Mrs. Willoughby's greeting, as Winifred entered the room. "We have missed you so much, all of us. I want you to look at my collection of souvenir spoons. I have just received such a handsome one from New York!"

Winifred felt a cold chill run through her as she saw her hostess' absorption in this new amusement. She longed to cry out and arouse this woman's soul to its higher duties; but with Basil's searching eyes upon her, she could only keep silence and listen patiently to the story attached to each piece of silver. At any other time Winifred would have enjoyed hearing this recital; but she was weary in mind and body, and the sound of little feet upon the stairs awakened an interest which this display of silver and gold had failed to do.

"I'm tummin' down, Miss Winnie!" piped a tiny voice upon the stairway; and Winifred left the room precipitately, caught Margaret in her arms, and with kisses and hugs combined, the two arrived breathless upon the second floor.

"There, dear; at least you are the same precious child, if others change."

"Who has changed?" asked Basil, in his observant way.

"Myself, I fear, most of all, Basil; but not toward my little knight. Will he run down and bring up my umbrella? I left it in the hall."

He returned with beaming countenance.

"Did you look for us at the landing, Miss Winnie? Dolph and I were going to meet you, but Mr. Rowland said he would be there; so father sent Joel for the trunk; but we were quite disappointed."

Basil did not understand why the tears came so suddenly into her eyes, as Winifred bent down and kissed his forehead tenderly.

"There, dear, run downstairs, now. I am so tired!"

"I 'preciate her kisses," said the boy to himself, as he ran away, "'cause she don't often kiss people, like *that*, anyhow."

As Winifred removed her hat, she gazed for a moment at herself in the glass.

"Why are you so pale to-night, Miss Carey?" she soliloquized. "Is life getting too wearisome? It will be better to follow Mr. Rowland's advice, and mingle more with these genial people, who do not worry themselves old too fast. Well, I suppose Walter Rowland means to give me 'a rush,' as the girls say, and I might as well enjoy the October drives. He is a first-rate, jolly fellow, and no mistake, and I shall be friendly to him to repay him for his kindness."

The supper bell put an end to this soliloquy.

The following Saturday proved Rowland to be a good weather-prophet, and a number of vehicles were in waiting at the Belmont gate, about 9 o'clock in the morning. Ellen Lee, with a party of young friends chaperoned by Mrs. Willoughby, was already in the three-seated dayton.

"There he comes, driving like a Jehu!" said Winifred, from her post of observation at the library window, as Walter Rowland's buggy whirled up the driveway. Passing out into the hall, ready for her long drive, Winifred bent down and whispered to Basil, hovering near:

"You must not be lonesome, dear. Go and stay with Cousin Dolph while I am gone."

"A minute woman, Miss Winnie," exclaimed her cavalier, escorting her to the vehicle, and carefully stowing away wraps, and arranging the gay robe over her.

"Now we're off! Glorious day! So you've never seen Stratford?"

"Only in dreams and pictures."

"We'll give you the reality, to-day. Hallo, boys! I'll lead the way;" and he passed to the front, the rest following in line.

"He'll be out of sight before we've gone a mile," grumbled the driver of the next vehicle. "But who don't know the way to Stratford?"

"Gold Dust is in good spirits to-day," remarked Winifred.

"She hasn't been out of the stable for two days. I wanted her to be in good travelling order. She's not over strong, but light-footed, and the eighteen miles to Stratford will take some of the spirit out of her."

"We're actually off, are we?"

Rowland settled himself back against the buggy cushions and gave the horse the rein.

"Those fellows won't catch us to-day," he remarked, composedly.

"I thought you were to lead!" laughed Winifred.

"Oh, they won't be long behind us, and they know the road. Miss Winnie, this is an excellent opportunity for me to make an apology, due long ago."

Winifred looked up inquiringly.

"You remember the first time I saw you—that day on the *Wakefield*?"

"Yes, perfectly."

"I am afraid you overheard me use some rough language then. I was worn out trying to entertain those city men; but that was no excuse, and I've often wondered what you thought of me—that is, if you noticed it."

"I did hear you, and I felt sorry—not exactly astonished, but pained to know that in all that crowd it was the young Virginian—my fellow statesman—who used such words."

He looked so contrite, Winifred could but be touched.

"Don't be too hard on a fellow, Miss Winnie."

"I won't," she answered, brightly. "To speak the truth, if I were a 'swearing woman,' I should have relieved my feelings in like manner that day. It was dreadfully tiresome, and that perpetual thud of the wheel made by nerves quiver."

"You looked as composed as possible," remarked Rowland.

"Appearances are not always to be trusted, as you are aware. But to turn to the subject. I will tell you why I was not as much astonished as mortified on your behalf."

"You couldn't feel more mortified than I do."

"I believe you, and accept the apology offered. My own sins are too many for me to pass judgment on another's. What I mean is this, though: Outsiders say our young men in Virginia are courteous and gentle in bearing and manner, especially among ladies, but that they consider swearing and drinking pardonable vices. I always long to defend them; but observation partly verifies the statement. Yet, take them all in all, a genuine Virginian, who is *not* addicted to these vices, is the most attractive of men the world over."

"There is far less drinking in this neighborhood than there used to be, Miss Winnie. Frankly, I see no harm in the friendly glass; and yet—I should like to be one of those 'genuine Virginians!'"

"In them only lies the hope of the New South," she answered, softly. "I would that you might be numbered in that gallant band—character, honor, noble birth, unstained by any vice. Is it not worth striving for?"

"I grant you it is a glowing picture. Have you found none such amongst us here?"

"You must not think I consider myself able wholly to judge—I, who have the frailties of my own sex to contend against; but in answer to your question, I say, 'Yes!' Undoubtedly there is noble material in the rising generation, and among the men. Yes! I have seen the ideal realized, as nearly as it is possible in man."

Rowland looked at her curiously.

"If I might say who seems to me nearest the ideal," he said, slowly, and noting her rising color, "It is Randolph Carlton. Am I not right?"

Winifred nodded assent.

"For once we are agreed, then," the young man continued, with the hearty frankness which characterized his speech; "for in all this land, I doubt if there exist a braver, truer-hearted man. You know his story?"

"Only in part."

"Have you ever heard that there was once a love affair of some sort between him and his cousin, Lillian Maynard—Mrs. Willoughby, that is?"

"No, I have not heard it."

"I will tell you, then, all that I know, which is simply rumor, after all."

Winifred stirred uneasily. Was she about to hear the "idle gossip" to which Carlton had referred?

"It is nothing of moment, Miss Carey, if you prefer not to hear the story. I thought you might find it of interest."

"Yes," she said, with a strong effort at self-control, "I would like to hear it, if you think they would not mind my knowing."

"Oh, it is neighborhood talk—or rather, was when I was a shaver—so you needn't feel any compunction about listening."

"It seems the grandfather—old Maynard—left the estate in rather a curious way, to the cousins jointly, with a proviso

of marriage; but in case they did not marry, it was to be divided. People say that she was willing enough, that she was in love with him, as much as a woman of her stamp can love; but he refused on the ground of cousinship and the family inheritance. Perhaps you do not know—"

"Yes, I know. You mean insanity."

"The family curse, which, however, only re-appears at intervals. Randolph is not a Maynard, but a thorough Carlton, and he is foolishly sensitive."

"But his own mother—"

"Yes, it is pretty rough; but he isn't the least like her in appearance or temperament. To speak truth, Miss Winnie, Carlton has the soundest and clearest brain I know; and if it weren't for him, the Belmont estate would not be what it is to-day."

"About the estate," interrupted Winifred; "I don't understand how it was divided."

"No more do others; but there is no doubt that Carlton got very little. He says he put most of it into payment of security debts, which, by the way, were incurred partly through the rascality of *her* father, Delancy Maynard, who was half the time crazy with drink. It is an unsolved mystery, however, unless Randolph settled it on his mother, to provide for her safe keeping in the event of his own death; but he is as silent as the grave upon that subject. He is unfortunately a sufferer from a sort of nervous dyspepsia, the doctors say; but they don't know everything. Anyhow, he has an idea he won't live long, and he seems glad of it. Poor fellow! Have I tired you?" he asked, with self-reproach, as he saw how pale his companion had grown.

"No, but it is a gloomy subject. Let us talk of something else," answered Winifred, forcing a smile.

"We shall soon be there, now. I see the caravan coming in the distance. There is Stratford!" he exclaimed, as they made a sudden turn, and the Lee mansion loomed up in front of them.

"The birth-place of another ideal Virginian!" he added, smiling into her brightening eyes.

"And the scene of other tragedy," she answered, in a low voice.

But laughter and sunshine were in the October air, as they halted under a large tree to await their party, who came driving up with merry song and chatter. Soon luncheon was spread upon the green lawn; and the repast finished, they prepared for their tour of investigation.

"Who is ready for historic Stratford?" called out Rowland, leading the way with Winifred, up the long flight of steps, through the middle doorway, into the wide, panelled hall which forms the center of the immense building, and is itself some forty feet square. On either hand were tremendous wings, rectangular in shape, with large, deep-seated windows to the spacious rooms of this famous mansion of colonial days.

The present building, which succeeded the one destroyed by fire the first half of the seventeenth century, was erected with money presented by Queen Anne to her favorite, Hon. Thomas Lee, whose commission for governorship reached Virginia shortly after his decease.

To-day, Stratford is best known as the birthplace of the greatest of Southern generals, Robert E. Lee.

A feeling of awe came over Winifred, as she stood with young Rowland in the very room where *he* was born—this hero whom Virginians delight to honor, and whom she had seen once in childhood, a gray-bearded man, walking along the streets of Alexandria.

"Why so silent?" asked her escort, to whom Stratford had long been familiar ground.

"The weight of history oppresses me," she answered, as they followed the rest of the party upstairs, and out upon one of the curious towers, formed by the tops of four immense chimneys, connected by brick arches, and protected by iron railing between the lower parts of these chimney-pillars.

Looking down to the southward they could see the ruins of the great stable, which in its best days is said to have afforded shelter for a hundred horses.

Across a stretch of woodland could be seen at intervals the river line, which relieves the otherwise monotonous landscape of the tidewater section.

Much laughter came from the advance guard of the sight-seers, who were now making their way cautiously through a dark passageway just under the roof, to the opposite tower, built in the manner described.

"That secret door makes me shiver," said Mrs. Willoughby, pointing to a faintly outlined door in the floor of this elevated portico, which, according to the custom of such old and pretentious dwellings, opened into a small, dark room—or hole, it might be called—in the roof.

"Well, we may be sure there are no bleached bones there to-day," exclaimed Rowland, lifting the door and peering into the dark recess. "Anybody want to hide down there?" he asked, then laughed heartily at the dismay his words caused among the pretty young girls surrounding him. "Never mind, Miss Carey, I won't insist!"

"I never said I was afraid!" retorted Winifred.

"I read it in your eye and in the sudden pallor overspreading your countenance," he replied, with tragic air. "But if you wish a continuation of the gloomy theme, look there, across that crumbling wall in the old garden, where the family vault still leaves us to conjecture whether Richard Henry Lee, of Independence fame, was laid to rest here, or in that other Latin-inscribed vault not far from your beloved Belmont."

Winifred was deeply interested in hearing the Stratford annals, and felt somewhat sorry when Mrs. Willoughby remarked with a bored air:

"I have heard so much of these antiquarian disputes, it wearies me. Do, Walter, find a more cheerful topic of conversation!"

"With pleasure, madam," answered the ever-ready Rowland. "Allow me to assist the ladies down this dark stairway, and we will visit the basement. I am sure Mrs. Willoughby will be interested in a huge basement furnished with a half-dozen or more big bedrooms, to say nothing of the present culinary department. The former *cuisine*, Miss Carey, was in that brick house just outside."

At last they had viewed the wonders of Stratford from basement to roof and chimney-towers; and once more the party assembled under the enormous beech-trees which have stood as sentinels of the years around the house where governors and statesmen, warriors and fair dames, have trod in their day and generation. What tragedies of love and hate, of honor and of shame, of grandeur and of glory, have not the old beech trees witnessed in days gone by? What strains of music and sound of martial tread within those halls have their dull ears not heard? And yet, the beech trees looked silently as ever down upon the bright and happy faces assembled in their shadows that same October afternoon, in the latter half of this nineteenth century of ours.

The sun was low in the west when Gold Dust, somewhat jaded with the rapid driving of some eighteen miles of homeward journey, was reined in by her master at the Belmont gate.

"I hope you are not tired, Miss Winnie?" asked Rowland, himself looking fresh as when he started out.

"If I were, which I really am *not*, I would think it worth the fatigue to have spent such a delightful day, and seen the place of my dreams."

"You were not disappointed, then?"

"On the contrary, Stratford exceeds my anticipation. Its immensity overwhelms me. And then, the drive was delightful."

"It was to *me*, certainly, Miss Winnie. I trust it is but the beginning of many pleasant jaunts with you in Westmoreland."

Winifred smiled brightly, and asked him in to tea, Belmont-fashion.

"Not to-night, Miss Winnie. In spite of your protest, you need rest after such a trip. You can't get used to long drives so suddenly; but I will drive over to-morrow and take you to church, if you will permit me."

"With pleasure!" she answered as she bade him Good-bye.

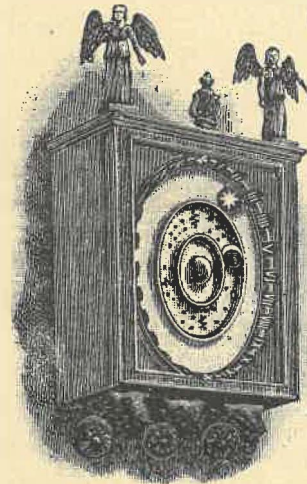
[To be Continued.]

AN IDEAL LIBRARIAN.

THE perfect librarian is a subjective being, and moves more within than without the world of books that surrounds him. He is subdued to the reverence of what he works in, and has the student's perceptions, discreet and catholic. He helps to create the ambient with which a library should be permeated, and even to those who have no feeling for the right spirit of the place his manners and personality are an instruction, unconsciously absorbed, and leading them to a humaner attitude. In short, the most precious qualifications that a librarian can have are precisely such as can not be taught; exactly as is the case with teachers, and very notably with the teachers of the primary grades of education, whose true efficiency is dependent upon some priceless personal gifts which are wholly incommunicable.

THE FAMILY FIRESIDE

A CURIOUS CLOCK.



ONE of the few remaining specimens of an Astronomical Clock, similar to the machine invented by Richard de Wallingford in the Fourteenth Century, may be seen in Wimborne Minster. It shows us the idea our ancestors had with regard to the science of astronomy. In the center of the dial-plate of the clock a stationary globe, representing the earth, is placed, from which a single revolving hand, with a small gilt sun affixed, points to the hours, beginning at the top of the face with I. and coming down to XII. at the bottom, and then going up on the other side from I. to

XII. again. By this means the sun is represented as travelling around the earth once in twenty-four hours. On the outer rim of the dial a disc rotates, and shows the varying phases of the moon. The clock is said to have been made in 1320 by Peter Lightfoot, a monk of Glastonbury, and the maker of a similar clock in Wells Cathedral.—*Church Monthly*.

ST. PATRICK.

THE 17th of March once more reminds us of the Apostle of Ireland, St. Patrick, born at a place now called Kirkpatrick, near Dumbarton, Scotland, about the year 387 A.D. His father was Calphurnius, a deacon, and his grandfather, Potitus, a priest—evidently there was no objection to a married clergy in the fourth century. Carried captive to Ireland by some pirates at the age of sixteen years, he spent seven years as a slave in that portion of the Irish kingdom Dolriada now called the county Antrim. Having escaped from his captivity he desired to preach the Gospel to his former masters and was prepared for this work at one of the monasteries in Gaul, probably St. Martin's at Tours, and afterwards studied with Germanus at Auxerre. He also visited the famous school at Lerius, where Hilary of Arles and Lupus of Troyes had been educated. In the year 432, Palladius, who had been sent to Ireland by Pope Celestine of Rome, retired to England, having given up the attempt to convert the Irish people. St. Patrick now saw the opportunity for the mission he had longed for. Having received his Orders from the Bishops of Gaul, he set out with twelve companions for Ireland, where he labored with much success, his plan of work being to plant "monasteries under abbots, Christian colonies, as centres of education, civilization, and evangelization. He died about the year 465 A.D." It will thus be seen St. Patrick flourished more than a century before Augustine saw the shores of Britain, that he knew nothing of the claims of modern Rome, knew nothing of the modern doctrines of Purgatory, Invocation of Saints, Indulgences, and the many other additions to the faith and practice of the Church made by the Church of Rome from the eighth century to the present time.

He seems from his *Confessions* to have been a man of the very deepest humility and most fervent piety. His work has often been cited as the most successful mission on record; from the very first he was able to furnish his monasteries with a native clergy. "Whenever it was possible to Christianize an old custom he did so, just as he never rested beside a pillar stone without carving the cross on it. He might be *rusticissimus et con temptibilis apud plurimos*; but among his companions must have been men capable of laying such a firm foundation that the Irish Church became the most learned in Europe, preserving during the dark ages the knowledge of Greek and Hebrew, and anticipating Copernicus' teaching about the solar system."

St. Patrick was no Roman Catholic, his mission was from Gaul not from Rome—Rome itself was not the Rome of to-day.

The Irish Church was the last of the Churches of Europe to come under the sway of Rome, and the Church of Ireland cast off the usurped Roman authority in the sixteenth century, when the same was done in England. Had the Church continued to give the Gospel to the Irish people in their native tongue, the Church of Rome would never again have had the influence in Ireland which she has to-day. The bishops of the Church of Ireland are the successors in unbroken line of St. Patrick, who was the first Archbishop of Armagh, and of whom His Grace, the Right Rev. W. Alexander, the present Archbishop of Armagh and Primate of Ireland, is the one hundred and eighth successor.

LENTEN THOUGHTS.

WELCOME, dear feast of Lent: who loves not thee,
He loves not temperance, or authority,
But is composed of passion.
The Scriptures bid us fast; the Church says now:
Give to my mother what thou wouldst allow
To every corporation.

Yet, Lord, instruct us to improve our fast
By starving sin, and taking such repast
As may our thoughts control:
That every man may revel at his door,
Not in his parlor: banqueting the poor,
And among those his soul.

GEORGE HERBERT.

THOUGH we hear and understand, yet if the heart be not touched, what we hear is man's word and not God's; for the property of His Word is to pierce to the heart and marrow.—*Bp. Andrewes.*

TALK of hair-cloth shirts, and scourging, and sleeping on ashes, as means of saintship; there is no need of them in our country. Let a woman once look upon her domestic trials as her hair-cloth, her ashes, her scourges—accept them, rejoice in them, smile and be quiet, silent, patient, and loving under them—and the convent can teach her no more; she is a victorious saint.—*Earnest Thoughts for Every Day.*

THE more the Christian goes on, through the course of years, towards the horizon of eternity, the more, above all things else, does his faith deepen—as the traveller crossing the Alps, as he rises, sees the intermediate heights diminish, until at last nothing meets his gaze but the supreme summit of Mount Blanc.—*Lacordaire.*

WHILE we bring the body low, or “into subjection” by fasting, the soul must be cleansed by humiliation, fed by contemplation. And it is probably one chief reason why Lent though always healthful, does not bring deeper profit to some whom it does profit, that they do not avail themselves enough of it to gather themselves up in retirement, and there to hold converse with their God.—*Dr. Pusey.*

WHEN St. Bernard was consulted by one who, amidst the duties of his high office, found it hard to be religious, he replied, “Make time for consideration: restore thyself to thyself;” and he gave the enquirer the text, “Be still, and know that I am God.” And is not St. Bernard's advice that which I need to follow at the beginning of, and all through Lent? Is it not that I may be alone with God that the Spirit and the Bride have called me apart? Whatever blessing this Lent has in store for me, it can only be realized by my coming as I am before God, and spending every day with Him.—*Rev. Vernon Staley.*

Else let us keep our fast within,
Till Heaven and we are quite alone,
Then let the grief, the shame, the sin,
Before the mercy-seat be thrown,
Between the porch and altar weep,
Unworthy of the holiest place,
Yet hoping near the shrine to keep,
One lowly cell in sight of grace.—*KEBLE.*

CROSS BEARING.

HERE are many afflictions and trials in this world, which come upon all alike, believers, unbelievers, pagan and atheist. Illness, the enmity and rivalry of others, poverty, irksome toil, disappointment, and finally death. These are not in any special sense burdens laid upon the Christian: They belong to his life, because he is a sharer in the common nature in which all partake. Indeed, in Christian lands these burdens are laid more lightly on him than others; for the whole tendency of faith and righteousness is to lift the believer above many of the sorrows endured by others, or, at least, greatly to lessen them.

There is, however, a form of affliction and trial which is distinctly Christian. It is seen in the suffering endured in the profession of the name of Jesus, and in laboring for the advancement of the cause of the Church throughout the world. This is suffering that reaches us because our thought and

energy go out beyond ourselves into the lives of others; and not because, as in our natural griefs, we are simply carrying a burden which in no way touches, for their benefit, those around us who need help, and especially spiritual help.

There is, however, a form of affliction and trial in which belief in Jesus largely ends with the thought of their own individual salvation, wherein persons labor under the delusion that patiently enduring, or bravely enduring, the natural afflictions coming upon them in common with all others, is cross-bearing; but it is not. Suffering in order to be cross-bearing must spring from the display of the spirit which animated Jesus when He died on the cross; when He gave His life for others, with the full consciousness that He could have withheld the gift had He so willed. And so all true cross-bearing on the part of the followers of Jesus is likewise distinguished by its freedom. There is no compulsion about it, or necessity, as we commonly use the word. We are led to endure it by the love of Jesus which constrains us. It is love's free untrammelled offering. Not so with other griefs and afflictions; you endure as you can; and you experience no sense of satisfaction in simply bearing them, nor is any reflection whatever cast on your devotion when you are delivered from them. On the contrary, there is honor and satisfaction in the cross. Yes, and joy, too, for we are told that when persecuted for the cause of Jesus the disciples counted it all joy.

Is there no touch at all, you ask, of the burden of the cross in our ordinary natural and secular griefs? To the extent that a man is devotedly Christ's, the spirit of the cross reaches down more and more into his whole life; and he comes to learn one of the grandest lessons of life; he learns how to make his ordinary griefs and trials the means of ministering grace and strength to other people. There are many homes where the chief inspirer of hope and faith is the invalid of the family. Is that invalid not bearing the cross? Most undoubtedly. She is a bearer of the cross because she has learned to minister to others of the comfort wherewith she herself has been comforted. The grace of Jesus has filled her soul, and then been radiated out upon the souls of others. And just to the extent that any one can make his natural trials and afflictions the means of spiritual strength for others is he a cross-bearer, but not otherwise. The star must kindle a light in the dew-drop, or what is the use of its being a star? The sun must make the rose bloom and the diamond sparkle, or why should it be a sun at all? The splendid light of Christian faith, hope, and love must bring light into the faces of others, or what do they amount to? And the moment faith and hope and love do that, they are cross-bearing.—*Reformed Church Messenger.*

DON'T'S FOR LENT.

- Don't forget that this is the season of fasting.
- Don't neglect the daily service.
- Don't forget to practise self-denial.
- Don't omit your daily offering.
- Don't fail to put aside a portion of your earnings for charity.
- Don't disregard the privileges of Holy Communion.
- Don't forget that Lent is a season of repentance.
- Don't accept invitations to parties or balls.
- Don't attend the theatre.
- Don't eat sweets, but put the money aside for missions.
- Don't neglect each day to perform a kindly service for the sick.
- Don't forget it is more blessed to give than to receive.
- Don't forget that Lent continues 40 days and that each day affords an opportunity for retrospection.
- Don't imagine Lent a period for paying dinner calls.
- Don't cancel your social obligations by giving small dinners and teas.
- Don't believe the season was created for taking rest cures.
- Don't conclude that a cessation of gaieties is all that is required.
- Don't forget your duties as a Church member.
- Don't refrain from alms-giving because you are devoting the proceeds of your specific self-denial to your pet charity.
- Don't believe Easter Sunday is intended for a dress parade day.
- Don't be fanatical.
- Don't feed the family on eggs because you like them or on fish because they are cheap.
- Don't seek to do penance for your short comings during the season by a week of fasting and prayer.—*New York Journal.*

Church Calendar.

March 1—Thursday (Violet).
 2—Friday. Fast.
 4—1st Sunday in Lent (Violet).
 7—Wednesday. Ember Day. Fast.
 9—Friday. Ember Day. Fast.
 10—Saturday. Ember Day. Fast.
 11—2nd Sunday in Lent (Violet).
 16—Friday. Fast.
 18—3d Sunday in Lent (Violet).
 23—Friday. Fast.
 24—Saturday. Fast (White at Evening-song).
 25—4th Sunday in Lent. Annunciation B. V. M. (White).
 30—Friday. Fast.

Personal Mention.

THE Rev. ROBT. C. CASWALL, Archdeacon for colored work in Tennessee, has accepted a call to the parishes at Fairmont and Weston, W. Va.

THE Rev. AUSTIN B. CHINN, rector of St. Mary's Church, Middlesborough, Ky., has finally accepted the call to St. John's Church, at Covington, Ky., which he has had under consideration for some weeks.

THE Rev. RODERICK P. COBB has accepted the rectorship of Christ Church, Troy, N. Y., and has entered upon his duties in that parish.

THE Rev. JOSEPH S. COLTON has accepted the charge of St. James' Mission, Pentwater, Mich., Diocese of Western Michigan, and has entered upon his duties. Address accordingly.

THE Rev. STUART CROCKETT is now in charge, as *locum tenens*, of St. Paul's Church, Newburgh, N. Y.

THE Rev. W. B. GUION, of Chicago, has accepted the call to Zion Church, Fulton, N. Y., and entered upon his duties the second week in Lent.

THE Rev. A. C. KILLHEFFER has resigned the charge of work at Shamokin, Pa.

THE Rev. JOHN D. LA MOTHE has resigned charge of missions in Loudoun Co., Va., and accepted charge of St. Luke's mission, Richmond.

THE Rev. A. F. LANGMORE is to be addressed at St. Mary's Hospital, West 34th St., New York.

THE Rev. J. H. MCILVAINE, of New York, will have charge of Calvary Church, Pittsburgh, Pa., during the next two months.

THE address of the Rev. G. H. MORSE is Anclindon Rectory, By Rhyme, Aberdeenshire, Scotland.

THE address of the Rev. EDWIN B. MOTT is changed to Marcellus, N. Y.

THE Rev. W. H. OSBORNE, rector of St. Paul's Church, Lansing, has accepted a call to St. Thomas' Church, Battle Creek, Mich.

THE Rev. H. PERCY SILVER retains the rectorship of the Good Shepherd, Omaha, and holds in addition missionary services at Fremont on Wednesday evenings.

THE Rev. ERNEST F. SMITH has been called to St. Stephen's Church, Harrisburg, Pa., at which parish he has acted as *locum tenens* for some weeks.

THE Rev. THOS. STAFFORD, in charge of the churches at Mazomanie and Stoughton, Wis., has changed his address from Stoughton to Mazomanie.

THE Rev. SAMUEL A. WEIKERT, of Christ Church, Poughkeepsie, N. Y., has resigned in order to accept a call to Paterson, N. J.

ORDINATION.

PRIEST.

Feb. 15th, in the chapel of the Home of the Merciful Saviour, Philadelphia, Pa., the Rev. STEPHEN INNES was advanced to the priesthood by Bishop Whitaker. The sermon was preached by the Rev. Dr. W. B. Bodine.

DIED.

COLT.—Entered into rest at Geneseo, N. Y., Feb. 27, 1900, after a short illness, SARAH SHEPARD COLT, wife of Henry V. Colt, senior warden, and daughter of David and Dolly O. Shepard, among the founders of St. Michael's parish, Geneseo, N. Y.

Faithful unto death.

HARRIS.—Entered into rest, at Banning, Cal., Monday, March 5th, the Rev. JOHN A. HARRIS, formerly of the Diocese of Mississippi.

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

HUTCHINS.—At the residence of her nephew, Thomas J. Hayward, Milwaukee, Wis., Friday, March 9th, 1900, at 10 P. M., Mrs. MARY H. HUTCHINS, widow of the Rev. Benjamin Hutchins, of Albion, Ill. The interment was at Albion, Ill.

MILLETT.—Entered into rest on the evening of Ash Wednesday, February 28th, the Rev. DANIEL CALDWELL MILLETT, D.D., *Rector Emeritus* of Emmanuel Church, Holmesburg, Pa., in the 83d year of his age.

STEWART.—Entered into rest, February 23d, 1900, in Philadelphia, JOHN MOUNT STEWART.

"In the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee our God, and in perfect charity with the world."

IN MEMORIAM.

REV. DANIEL CALDWELL MILLETT, D.D.

THE death of the Rev. Daniel Caldwell Millett, D.D., *rector emeritus* of Emmanuel Church, Holmesburg, Philadelphia, Pa., caused profound sorrow to the members of the Church to whom he ministered for thirty years, during which the parish made remarkable progress, both spiritually and in temporal growth and prosperity. When, through weight of years and infirmities, he felt constrained to lay aside the cares of active parochial duty, he left the church with a largely increased membership and the property of the corporation much advanced in value, and entirely free from debt.

The great regret felt by his own people at the loss of their rector was shared by the people of the community, among whom he had lived for nearly thirty-six years, and to whom he had endeared himself by his elevated and blameless life, his unvarying courtesy and kindness, and his heartfelt interest in, and practical encouragement of, all movements for the improvement and welfare of the public. He died on the evening of Ash Wednesday, in the 83d year of his age.

At a special meeting of the vestry of the church, held on March 10th, resolutions of regret were passed by unanimous vote, expressive of the feelings of the vestry and congregation, and referring to the value of the services rendered to the church and the community by Dr. Millett, and appreciative of his great worth. The resolutions also tendered the sympathy of the vestry to the family.

APPEALS.

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

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

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

The amount required to meet all appropriations for this work to the end of the fiscal year, September 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.

A YOUNG priest, now in charge of a city parish, wishes to communicate with vestries desiring a rector. Best references. Address, "Activity," care THE LIVING CHURCH.

WANTED.—For a small parish in Central Illinois, a priest of moderate Churchmanship. Pleasant church, out of debt. About fifty communicants. Stipend small, but with hopes of increase. Address, Senior Warden St. James' Church, Griggsville, Ill.

YOUNG college graduate, speaking German, experienced in European travel, desires to conduct several lads on vacation tour of Europe, or to accompany party going abroad as courier. Will look after all details of travel for expenses. References. Address, Lincoln Bahret, Hagley, Wilmington, Delaware.

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.

WANTED, for the Fall, position of responsibility in a girl's school; principal, preceptress, or teacher. Large experience and the best of references offered. Address S., care THE LIVING CHURCH.

COMMUNION WAFERS 20 cts. per hundred; Priests' 1 ct. each; Marked Sheets 2 cts. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

BOOKS RECEIVED.

E. & J. B. Young & Co.
The Teaching of Christ. A Selection of Sermons from the Anglican Writings of the late Henry Edward Manning, M.A.
Pyramids and Progress. Sketches from Egypt. By John Ward, T.S.A. With an Introduction by the Rev. Professor Sayce, D.D., LL.D. \$4.00.

Longmans, Green & Co.
The Wedding Gift; or A Devotional Manual for the Married, or those Intending to Marry. By William Edward Heygate, M.A.
Yeoman Fleetwood. By M. E. Francis.
Journals and Papers of Chauncy Maples, D.D., F.R.G.S., Late Bishop of Likoma, Lake Nyasa, Africa. Edited by Ellen Maples.

Houghton Mifflin & Co.
Michelangelo, A Collection of Fifteen Pictures and a Portrait of the Master. With Introduction and Interpretation. By Estelle M. Hurl. The Riverside Art Series. Cloth, 40 cts. net.

Frederick A. Stokes Co. (Through A. C. McClurg & Co., Chicago)
Geder. A Tale of the Reign of Harun Al Raschid. Khalif of Baghdad. By Kate A. Benson. \$1.50.
Lying Prophets. A Novel. By Eden Phillpotts. \$1.50.
The Minx. A Novel. By Mrs. Mannington Caffyn.

PAMPHLETS RECEIVED.

The Church of England, Catholic and Protestant. A Sermon Preached before the University of Oxford, on Sunday, Nov. 5th, 1899. By William Ince, D.D. Longmans, Green & Co.
A Life of Our Lord for Little Children. James Pott & Co. 5 cts.

THE March *St. Nicholas* reproduces from an issue of many years ago, a paper by Frederick Funston, now Brigadier-General, then a student, entitled "Stormbound Above the Clouds," consisting of adventures among the mountains of Northern Colorado. The automobile is treated pictorially and otherwise, and a most interesting paper on The Boyhood of William the Conqueror, is welcome.

The Church at Work.

CENTRAL NEW YORK.

Mixed Vested Choir at Elmira.

A MIXED choir of men and women appeared for the first time in vestments at Emmanuel Church, Elmira, on the First Sunday in Lent. The sermon delivered by the rector, the Rev. Dr. Thomas, took the form of a History of Church Music. A new pipe organ has been lately erected in the church.

CHICAGO.

The Bishops—Round Table—Mid-day Services—Death of a Church Worker.

THE Bishop of Chicago is making a short visit to the South, going directly to New Orleans. The Bishop Coadjutor, who, by the way, has just been appointed by the Mayor on the Dewey Reception Committee, has announced that he will be in his office at the Church Club from 10:30 A. M. to 12:30 P. M. on the Tuesdays and Thursdays of each week.

THE members of the "Round Table," to the number of some twenty-five, met in the library of the Cathedral clergy house at 10:30 A. M. of Monday, with the Rev. S. B. Pond in the chair. The subjects, "Methods of Preparation for Confirmation" and "For First Communion," were presented by the Rev. J. A. Carr and the Rev. E. A. Larrabee, respectively, and led to considerable discussion.

THE mid-day prayers were said, and excellent eight-minute addresses made, last week, by the Rev. J. H. Edwards and the Rev. W. J. Petrie. The latter, who resigned a twenty-five year rectorship of the Church of Our Saviour a few years ago, has resumed parochial work as priest-in-charge of St. David's mission, an off-shot of Christ Church, Woodlawn.

IN THE death of Mrs. Elizabeth Kempton Carpenter, on the 11th, after a three days' illness, St. James' parish loses one who was most prominent in the charitable work of the parish. She had been a strenuous worker in the founding of institutions for women, and is said to have contracted the cold which resulted fatally, while engaged in the work to which so much of her time and means were so freely devoted. The burial is set for Wednesday of this week.

GEORGIA.

Resignation of Mr. Jessup.

A NEW church is in course of erection at Sandersville.

THE Rev. Charles A. Jessup, rector of St. Luke's Church, Atlanta, has resigned the same, and has gone to Asheville, North Carolina, to endeavor to recover from an attack of nervous prostration. He has been in poor health since fall, and though continuing his duties, has gradually become worse, until finally he felt compelled to resign his pastorate. It is his intention to resume his work if he recovers.

INDIANA.

Mission at Aurora.

THE Rev. Lewis T. Wattson, late of Omaha, Neb., is conducting a parochial mission at St. Mark's Church, Aurora, Ind., extending from March 13th to 23d. The community was well prepared for the series of services by preliminary advertising. The main service was held in the evening at 7:30, with conference for women only, at 3:00, and for children at 4:15 each day.

LOS ANGELES.

Quiet Day—Dr. Dowling—Noon-day Services—San Diego—Riverside.

THE Bishop invited the clergy of the Archdeaconery of Los Angeles and Orange Counties, and any others who might be able

to avail themselves of the privilege, to pass a "quiet morning" with him in St. Paul's Pro-Cathedral, on Friday, February 23rd.

The services began with the Holy Communion at 9:30, that late hour being set so as to permit the clergy of neighboring towns to come in by the morning trains. The Bishop was celebrant, assisted by the Rev. C. E. Spalding, vicar of the Pro-Cathedral, and the Right Rev. Dr. Courtney, Bishop of Nova Scotia. After the recital of the Nicene Creed, Bishop Courtney gave an address, based on the words "He ordained twelve, that they should be with him."

At the close of the Communion Service there was an interval for meditation and silent prayer. This was followed by the Litany, said by Bishop Johnson; after which Bishop Courtney gave a second address, on the words, "And that he might send them forth to preach." Both addresses were delivered with earnest simplicity and chastened eloquence, and helped to lift all who were

present up into the spiritual plane befitting the work of Lent. The number of clergy present was nearly 30.

THE Rev. George Thomas Dowling, D.D., was invited some months ago by the vestry of Christ Church, Los Angeles, to become the rector of that parish. Dr. Dowling at that time felt unable to accept, owing to the precarious condition of his wife's health, but agreed to officiate on Sundays for a while. The winter in Southern California has proved so beneficial to Mrs. Dowling that he has decided to remain permanently; and he entered upon the rectorship on Ash Wednesday. In the meanwhile the congregations have been largely increased; and as Christ Church ministers to a rapidly growing portion of the city, the prospects of the parish are more encouraging than ever before.

DURING Lent a twenty minute midday service is held in a down town hall (Blanchard's Hall) every week day, excepting Sat-

ROYAL Baking Powder

The strongest, purest, most efficient and wholesome of leavening agents. Not lowest in price, yet the most economical; indispensable to all who appreciate the best and most healthful food.

Our country is enjoying prosperity almost unsurpassed in its history.

For every one there is money enough to buy that to eat which is pure, sound, good, wholesome.

Why should we use cheap, impure, unhealthful articles of food? There is no economy in them; they endanger the health, they may cost life. There are reported almost daily cases of sickness caused by eating cake, puddings or biscuit made with the cheap, alum baking powders.

In all articles for food buy and use only the best. The good health of the family is of first consideration.

Alum is used in many baking powders because it makes them cheap. It costs less than two cents a pound. Alum is a corrosive poison. Think of feeding it to children! Yet the manufacturers of well-known alum powders are actually denying that their goods contain it.

urday. The rectors of the several city parishes officiate in turns, as pre-arranged; and the music, ushering, etc., are looked after by men of the B. S. A. The attendance is very good, and the Churchmen and Churchwomen employed in down town offices and stores value it as a great privilege and help.

ON SEXAGESIMA Sunday, Bishop Johnson visited St. Paul's Church, San Diego, and its Chapels of St. James, and All Saints. Forty persons were presented for confirmation in the mother church, by the rector, the Rev. H. B. Restarick, in the morning; in the afternoon two were confirmed in St. James, the Rev. G. C. Mitchell, vicar; and in the evening, at All Saints' Chapel, the vicar, the Rev. Alfred Fletcher presented a class of nineteen. The neat little chapel, built about two years ago, having been outgrown by its congregation, has recently been enlarged to double its former seating capacity, and many improvements have been made in it. The Sunday School has grown greatly. The chapel is situated about two miles from the parish church, in a part of the city which is filling up with substantial people; and under Mr. Fletcher's faithful ministry, the Church is gaining ground steadily.

ON QUINQUAGESIMA, February 25th, All Saints' Church, Riverside was consecrated by the Bishop of Los Angeles. The church was built thirteen years ago, under the rectorship of the Rev. B. W. R. Taylor, the first service being held within it on November 20th, 1887. In order to complete it, a debt of several thousand dollars was incurred; and it was only recently that the burden was removed. Last autumn the rector, the Rev. M. C. Dotson, Ph.D., inaugurated a movement which the members of the parish entered into with earnest self-denial; and not many weeks ago, the debt was entirely cleared off. Rector and people deserve cordial commendation.

MASSACHUSETTS.

Lenten Addresses—Worcester—G. F. S.—Archbishop of Ontario—Rev. Waldo Burnett.

THE daily Lenten preachers at St. Paul's Church, Boston, are the Rev. Messrs. Edward Osborne, J. M. Foster, C. H. Brent, H. K. Hannah, E. Abbott, D.D., and J. H. Van Buren.

BEFORE the second university meeting of the Phillips Brooks House, the Rev. W. S. Rainsford, D.D., of New York, delivered an address. He emphasized the need of courage, and urged the "Harvard men to be prepared with courage and faith and a knowledge of the necessity of growth, to do more than die for truth, to live his life for truth."

THERE are two daily Lenten services at Trinity Church, Boston, at 8:15 A. M. and 5 P. M. The Price lecture is given every Wednesday morning at 11 o'clock.

BISHOP HARE spoke about the needs of his field before the Women's Missionary Society of All Saints' Church, Worcester. A number of the neighboring clergy were present. Tea was afterwards served in the library, and many were presented to the Bishop. He made the statement in his address that among the Dakota Sioux, the wildest of all Indians, out of 25,000 in the reservation, 10,000 are baptized.

AT THE annual meeting of the Worcester Archdeaconry, held in All Saints' Chapel, the following officers were elected: Secretary, Henry N. Bigelow; Treasurer, Charles H. Bent; Executive Committee, the Rev. Messrs. A. H. Vinton, J. DeW. Perry, and Messrs. Albert Whiting and S. C. Earle. Mr. Edward L. Davis was elected a delegate to the Diocesan Board.

AT THE recent council of the Girls' Friendly Society, the date for the annual tea and service was fixed for May 15. The Rev. C. H. Brent will be the preacher, and the

diocesan banner will be carried by the G. F. S. branch from the Church of the Good Shepherd, Boston. The year past will be memorable in the history of this society for the opening of Restcroft, a small house for delicate girls, adjacent to the larger holiday house. A new branch has been organized in Grace Church, New Bedford, and that at Roslindale has been discontinued.

THE Archbishop of Ontario and his wife, Mrs. Ada Leigh Lewis, have been interesting Boston Church people with the work of the Washington Home in Paris. At the residence of Mrs. John Oliver, the Archbishop spoke. The Rev. L. K. Storrs, D.D., presided.

THE Rev. Waldo Burnett, of Southboro, has sailed for Europe. He will spend a short time in London, and will then visit Italy, Egypt, and the Holy Land. His parishioners at St. Mark's presented him with a gold watch and chain. A gold cross in Greek form was given him by the parishioners of St. Paul's; Hopkinton.

MILWAUKEE.

Woman's Auxiliary—Dr. Lloyd's Address.

THE Diocesan branch of the Woman's Auxiliary, held the regular monthly meeting for March in the beautiful new parish house of St. James' Church, on Wednesday, the 7th inst. Nearly 200 ladies were present, representing 12 city branches, and also Beloit and Waukesha. Routine business being finished, a number of letters from missionaries received during the past month were read. An appeal from Richmond, Va., for St. Philip's colored church, for aid in lifting a mortgage which threatened a prosperous work, being made, a vote of the ladies gave them the offering of the day, amounting to \$15.00.

This meeting of the Auxiliary was especially favored by the presence of the Bishop and the General Secretary of the Board of Missions, the Rev. Dr. Lloyd, who were introduced by the rector, the Rev. E. G. Richardson, at the close of the business session.

The Bishop congratulated St. James' parish on the handsome addition to the working force of the parish in the excellent parish house lately completed. He alluded in happy language to the fact that three clergymen present on the platform, being himself, Dr. Lloyd, and Mr. Richardson, were all Southern men who had come to the North to assist in the work of the Church. This suggested to him the unity of the Church which knows no sectionalism, and which ought to be equally ignorant of parochialism and congregationalism, which unhappily he had found to be the bane of Church work in this Diocese. The presence of this large body of women, he declared to Dr. Lloyd, was a striking proof of the fact that we are working together in this diocese to abolish congregationalism, and the

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

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women of the Church will be largely the Bishop's forces by which the work shall be done.

The Bishop then introduced Dr. Lloyd, who responded to the Bishop's words in a humorous way. Dr. Lloyd said the true idea of missions was directly opposed to the ordinary congregational or parochial idea that the parish constitutes the world of action, and that all there is to do is to keep occupied within its precincts. The time must come, he said, and it is coming, when the old fashioned idea that we do not believe in missions, must give way. Such an idea could only have its origin in ignorance. It is not necessary to call to mind what has been done from the beginning and what is constantly being done by the Woman's Auxiliary. He spoke impressively of the wonderful amount of work that it had accomplished, within the comparatively short time of its existence, all through the Church, both in the United States and in foreign lands. He said that it is very largely the work of the women of the Church in this country to prosecute missions, to deepen the interest of people in them, and to bring their husbands and brothers and friends to be interested in the work. The Church depends upon the women to do this. He made some very intense and touching appeals to the ladies, and succeeded in arousing the deepest interest in the subject of missions.

MINNESOTA.

Dr. Rhodes—Loss at St. Peter.

It is currently reported that the Rev. Dudley W. Rhodes, D.D., will, on account of ill health, resign the rectorship of St. John the Evangelist, St. Paul, at Easter.

On Thursday, March 1st, Mrs. Daniels, wife of Dr. A. W. Daniels, aged 73, passed into the rest of Paradise, at St. Peter. Mrs. Daniels was one of the pioneer and faithful Churchwomen, identified with the Church of the Holy Communion from its first inception and up to the moment of her death. She came to Minnesota in its early days. Services were first held in St. Peter in her house. She and her husband were intimately associated with Bishop Whipple in his first work among the Indians. Two days after her death her son-in-law, Mr. John Thirlwall, died in El Paso, Texas, whither he had gone in search of health. His remains were brought to St. Paul and buried from the Church of the Good Shepherd on the same day as the funeral of the much lamented Bishop Gilbert, the Rev. W. C. Pope, rector, performing the Office. Mr. Thirlwall was a near relative of the late Bishop Thirlwall, an Anglican prelate of great prominence in his day.

NEWARK.

Illness of the Bishop—Town-of-Union.

THE Bishop of Newark was detained at his residence with a heavy cold for several days, but is now much improved and about his work. The Bishop of Delaware took some of his visitations for him, among others being at Grace Church, Town-of-Union, on the First Sunday in Lent, where he preached and confirmed a class.

AT GRACE CHURCH, Town-of-Union, there are a series of Tuesday evening lectures during Lent, delivered by the Rev. Messrs. L. S. Osborne, W. M. Hughes, D.D., William R. Jenvey, George S. Bennitt, Alexander Mann, and W. W. Holley, D.D.

NEW YORK.

Gallaudet Home.

AN APPEAL has been made for assistance by the Gallaudet Home for the Aged and Infirm Deaf Mutes, by reason of the fact that the main building and a wing recently added

to it, were destroyed by fire on Sunday night, February 18th. The mission requires \$20,000 in addition to the amount of insurance, to replace what is absolutely necessary if the work is to be continued as it ought to be. The inmates, fourteen women and eleven men, were rescued, but lost all their personal effects. The mission is in charge of the Rev. Thomas Gallaudet, D.D.

OHIO.

New Church at East Liverpool—Fire at Cuyahoga Falls.

A NEW church will be erected immediately at East Liverpool for St. Stephen's parish, to take the place of that which was recently destroyed by fire. The new edifice will be erected of stone, with a seating capacity of six hundred, and at a cost of about \$15,000.

ST. JOHN'S CHURCH, Cuyahoga Falls, the Rev. Robt. Kell, rector, was recently damaged by fire to the amount of about \$200. This is one of the oldest church buildings in Ohio, a quaint wooden structure, built in the old-time New England meeting-house fashion. Of late years it has been remodelled, and a chancel added, making it Churchly and tasteful.

PENNSYLVANIA.

Death of Dr. Millett—Missionary—Church History—Musical—Anniversaries of Dr. Appleton and Mr. Goodfellow—Mr. Crapsey's Address—Holy Trinity—Conference of Churchwomen—Hospital Mission.

AFTER a prolonged illness, the Rev. Dr. D. Caldwell Millett, rector emeritus of Emmanuel Church, Holmesburg, Philadelphia, entered into rest, on the evening of Ash Wednesday, in the 83rd year of his age. Dr. Millett was born in Salem, Mass., and graduated, in the class of 1847, from the General Theological Seminary, New York City. He then became an instructor at St. Mary's Hall, Burlington, N. J., under Bishop G. W. Doane. A few years later, he accepted the rectorship of St. Thomas' Church, Whitmarsh, Pa., where he remained ten years. In 1864 he became rector of Emmanuel Church, Holmesburg, resigning therefrom in 1894, after thirty years' service, whereupon the vestry elected him rector emeritus. The funeral service was held on Saturday, 3d inst., at Emmanuel Church, and the interment was private.

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"We have had a curious and unpleasant experience with coffee drinking, husband and I. I have been a great sufferer for several years with indigestion and heart trouble, and did not know the cause of it until I finally came to the conclusion that it was the use of coffee. So we abandoned the coffee and took up Postum Cereal Food Coffee, which I had seen advertised in the daily papers.

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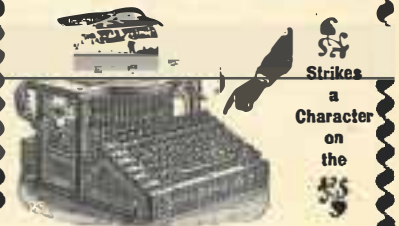
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HOME-SEEKERS' EXCURSIONS

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.

AN ALL-DAY missionary meeting of the southern section of the Woman's Auxiliary, convocation of Chester, was held at Christ Church, Ridley Park, on Thursday, 1st inst. Of the eighteen parishes represented in the auxiliary, delegates from about one-half were in attendance. At the morning session, Bishop Brown, of Arkansas, preached the sermon. In the afternoon, addresses were made by Bishop Hare, Dr. Irwin H. Correll, and the Rev. C. C. Pierce, chaplain U. S. A., on "Missionary Problems of the Philippines."

AN INTERESTING series of five illustrated lectures on Church History, for the Sunday School teachers of the diocese, has just been concluded at the Church House, Philadelphia, by the Rev. L. N. Caley.

GAUL'S cantata, "The Holy City," and Gounod's "Gallia," will be rendered every Sunday evening during Lent at St. Thomas' (African) Church, the Rev. Edward G. Knight, priest-in-charge.

ON SUNDAY, 4th inst., the Rev. Dr. Samuel E. Appleton observed his 40th anniversary as rector of the Church of the Mediator, Philadelphia. The edifice was beautifully decorated, the work of the Sons and Daughters of the King. The congregations, morning and evening, were two of the largest in the history of the parish, and a great number received Holy Communion. After morning prayer, the Rev. Dr. H. L. Duhring made a congratulatory address, after which Dr. Appleton preached the sermon he had delivered forty years ago, when he first took charge of the Mediator. His discourse in the evening was based upon St. Luke iv. 32, and near its close he said: "I thank God that for the long period of forty years, I have been permitted to preach the Gospel of Christ in this beloved parish. I thank Him for the love and harmony, which have reigned here all these years. God has given me many souls as the seals of my ministry. The following is a record of my official acts for forty years: Baptisms, 2,307; confirmed, 838; marriages, 747; burials, 1,296; communicants added to the Church, 1,526; to God be all the glory."

At the conclusion of the services, Dr. Appleton was presented with a purse of gold. A telegram of congratulation from his first parish, St. Paul's Church, Columbia, Pa., was received and read. It is an interesting fact, that one gentleman was present who had heard Dr. Appleton deliver his first sermon, in 1857, at St. Paul's.

A SERIES of conferences on "The Spiritual Life" was commenced on the First Sunday in Lent by the Rev. Fr. Sargent, O.H.C., at St. Luke's Church, Germantown, Philadelphia, the Rev. Dr. S. Upjohn, rector.

THE Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, Kensington, Philadelphia, celebrated the 28th anniversary of his incumbency on Sunday, 4th inst. In his sermon he reviewed his pastorate, and gave the following statistics: Baptisms, 1,615; presented for Confirmation, 608; marriages solemnized, 575; and had officiated at 1,150 burials. During the past year the receipts were \$6,856. The chancel had been extended, and its floor laid in mosaic. The aisles, and the tower and porch entrances, had also been tiled; the entire expenses being borne by Mr. and Mrs. Isaac Schlichter. The balance of the rectory debt, \$700, had been paid during the year, and a memorial pulpit and a lectern had been presented by another parishioner. The church, parish building, and rectory, are now entirely free from debt. There are 400 members of the Sunday School.

ON INVITATION of several local societies, the Rev. Edgar G. Murphy, rector of St. John's Church, Montgomery, Ala., addressed a large audience on Thursday evening, 8th inst., at Holy Trinity Church, Philadelphia,

on "The White Man and the Negro in the South." The object and purpose of the meeting were approved by Bishop Whitaker, and also by several prominent ministers of the denominations, Christian and Jewish.

COMMENCING on Monday, 12th inst., at Holy Trinity Church, Philadelphia, a series of addresses was delivered each evening, except Saturday, by the Rev. A. S. Crapsey, rector of St. Andrew's Church, Rochester, N. Y., on the Causes of the Disruption of the Churches, and the Possibility of a General Reunion. On the 2nd of last November, Mr. Crapsey read a paper before the Canadian Society of Christian Unity, entitled, "The Disappointment of Jesus Christ; Being a Tractate on the Causes and Remedy of the Disunion of Christendom"; which at once attracted attention far and near. In this tractate seven principles are laid down, which formed the subjects of his addresses, according to the following syllabus: Monday, 12th inst., "The Disunion of Christendom; Its Causes and Remedy." The Lord's plan of unity in God and in humanity. Not in an official organization; not in formal doctrine. Tuesday, 13th inst., "The Relation of the Ministry to the People." The official organization of the Christian Church. Not a magistracy but a ministry. The Church does not derive its life and power from the ministry, but the ministry from the Church. Wednesday, 14th inst., "The Duty of the Christian Ministry." Pastoral rather than priestly, to bring the people to God, rather than to bring God to the people. Moral and spiritual leadership—leadership of worship. Thursday, 15th inst., "The Rights of Reason." The personal intelligence, not the action of councils, the source of the intellectual statement of religious truth. Reconciliation by this process of religious and scientific thought. Friday, 16th inst., "The Rights of Conscience." The individual conscience, the source of the moral judgment of religious truth, God must be right, merciful, and true. The evolution of the conscience is the history of theology. Monday, 19th inst., "The Freedom of Religious Thought." Necessity of this freedom. Present impossibility of the contrary. The law of liberty. Tuesday, 20th inst., "The Relation of Tradition to Truth." Criticism of tradition necessary to the development and preservation of truth. Wednesday, 21st inst., "The work of the Christian Church in the World." A school of holiness. Moral discipline the basis of spiritual life. It is by the kindness of the Rev. F. W. Tomkins, rector of Holy Trinity, that Mr.

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"A short time ago I was called to a patient who had been given up by his physician, his stomach would not bear food and consequently he got no nourishment and was slowly dying from exhaustion. He was reduced to skin and bones. I immediately put him on Grape-Nuts food and Postum Cereal Food Coffee, he could keep both articles on his stomach and neither caused him any pain. He has been using both the food and the cereal coffee and has gained so rapidly that I feel he will be out of bed in about a week." Dr. C. Leutwein.

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The food as well as the Postum Food Coffee contains elements selected from the grains of the field that are of first importance to the human body in nourishing and rebuilding it.

All grocers keep Grape-Nuts and Postum.

WOULD you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost?

Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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THE YOUNG CHURCHMAN

For EASTER.

The publishers have in preparation a very handsome edition of THE YOUNG CHURCHMAN for Easter. The first page will have a half-tone reproduction of "Mary at the Sepulchre." The entire border of the paper will be half-tone pictures of little girls under six years of age. The border rules will be printed in red. The reading matter will be appropriate for the season.

It will be by far the handiest paper we have ever made. Sunday Schools will be furnished with this edition at the rate of ONE DOLLAR per hundred copies (more or less at the same rate).

It is better than an Easter Card to give to the children of the Sunday School. Address,

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Crapsey has been able to open his campaign in Philadelphia, where he was sure of an intelligent, patient, and charitable hearing. Some time in the near future, tractates on each of Mr. Crapsey's seven principles, which are now being prepared, will be published; in each of which will be found the authoritative statement of his thought.

CHURCH workers connected with the parish of Holy Trinity, Philadelphia, have learned with great regret the loss they have sustained by the death of Miss Isabel Flanigen, on the 6th inst., after a prolonged illness. Her charitable efforts were directed chiefly towards the children of the parish, and her interest was instrumental in bettering the conditions of the little ones of the poor in her neighborhood.

AN ALL-DAY conference of Churchwomen was held on Friday, 9th inst., in Holy Trinity parish house, Philadelphia. After a brief devotional service by the Rev. F. W. Tomkins, the following topics were discussed during the sessions: "The Bible: Is it regarded as the Guide of our Daily Life?" "Our Children and Our Country," "The Consumers' League," "The Modern Craze for Work."

THE Rev. Joseph Manuel, of St. Peter's Church, Philadelphia, has become minister in charge of the Hospital Mission. This "mission" was organized in 1860, reports 600 communicants, and its Bible classes and Sunday School number (including 70 officers and teachers) 2,215 members. St. Nathanael's mission is barely three years old, is an offspring of the Hospital Mission, and has already over 500 attendants in the Sunday School. The congregation is composed of wage-earners in the Kensington mills.

PITTSBURGH.

Noon-day Services—Fire at Kinzua—Archdeacon Webber.

NOON-DAY services are being held during Lent at St. Peter's Church, under the auspices of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew. On Ash Wednesday the address was made by the Bishop of the diocese, and on the other days of the week by the Rev. Francis Launt, D.D., of Philadelphia; the general subject for the week being Repentance. During the week of March 5th to 10th inclusive, the addresses have been on Temptation, under the heads of "The Temptation of Christ," "The Victory of Christ," "Common Kinds of Temptation," "Methods of Resistance," "Uses of Temptation," and "After the Battle, What?" The speaker on Monday was the Rev. Dr. A. S. Lloyd, General Secretary of the Board of Missions, and on the remaining days the Rev. Rogers Israel, of Scranton, Pa.

The service consists of a hymn, the Creed, collects, and Lord's Prayer, the address, doxology, and blessing, occupying only twenty minutes, from 12:30 to 12:50. The attendance has been very good, and the interest is manifestly increasing.

DURING the month of February, St. Luke's Church, Kinzua, was completely destroyed by fire, and it was found upon investigation that the insurance had been allowed to expire, so that nothing remains but the bare lot upon which the church had stood. Such a loss bears very heavily upon a struggling mission such as this was.

DURING February 24th, St. Matthias' Day, and the three succeeding days, Pittsburgh was favored with the presence of the Ven. Percy C. Webber, Archdeacon in the Diocese of Milwaukee, who on Saturday evening, at Trinity parish house, gave a talk during a conference of Christian Workers, taking as his subject "The Spiritual Side of Church Work." On Sunday morning, Quinquagesima, which was observed as the anniversary of the Laymen's Missionary League, there was a corporate celebration of the Holy Com-

munion in its behalf, at the Bishop's Chapel, the Bishop officiating, assisted by the Rev. John R. Wightman, Chaplain of the League, and Archdeacon of Pittsburgh. The service was followed by a breakfast for the clergy and members of the League, at the Hotel Schenley. At 11 o'clock, at the Church of the Ascension, the public licensing of the lay readers and Evangelists was performed by the Bishop, the annual report of the work of the League read by the chaplain, the annual sermon preached by Archdeacon Webber, and an offering received for the work of the League. In the evening, at Trinity Church, Archdeacon Webber again preached in behalf of city evangelization. On Monday, at Calvary Church, Archdeacon Webber conducted the services of a Quiet Day for the clergy, in which about twenty took part; and on Tuesday, at Trinity parish house, held a similar service for the women of the diocese, which was largely attended. The exceedingly inclement weather kept many away from all these services, who would have been most glad to avail themselves of the privilege of such instructive, interesting, and helpful occasions.

SALT LAKE

Church Burned at Layton.

THE little church of St. Jude's Mission, Layton, Utah, was completely destroyed by fire on the morning of March 15th. It appears from press dispatches that a portion of the building had been rented for use as a public school, and the fire started during the session of the school. All efforts to save the building were fruitless, but both the school furniture and the fixtures of the church, including a library, were saved. The church was erected some twelve years ago, at a cost of between \$2,000 and \$3,000. So far as we can learn, there was no insurance on the building. The fire is said to have originated in a defective flue.

SOUTHERN OHIO.

New Dean—Preacher at Cornell.

THE Rev. Chas. H. Brent, curate at St. Stephen's Church, Boston, has been appointed Dean of St. Paul's Cathedral, Cincinnati.

[Continued on next page.]

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Mrs. P. P. LANDY,
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The Lutheran.

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SOUTHERN OHIO.

[Continued from previous page.]

He was born at Newcastle, Ontario, about thirty-eight years ago, and has been an ardent and successful missionary worker in Boston for a number of years. He was recently appointed a special preacher at Harvard University. He is a graduate of the University of Toronto. Mr. Brent has been especially active in connection with the Brotherhood of St. Andrew.

THE Rev. John Dows Hills, rector of Christ Church, Dayton, has been appointed University Preacher at Cornell University, June 10th.

SOUTHERN VIRGINIA.

Rectory Needed at Virginia Beach.

AN EFFORT is being made to raise funds for the erection of a rectory at "Virginia Beach." During the summer months the population at this seaside resort is very large, and the necessity is very great for a resident clergyman who can devote his entire time to this point. Six hundred dollars has been raised already, chiefly in Philadelphia. There is a very pretty little church at the Beach, known as Galilee Chapel, in charge of the Rev. W. R. Savage, rector of East Lynn Haven parish.

VIRGINIA.

Lent in Richmond—St. Paul's Church.

DAILY Lenten services in the business portion of Richmond have proved such a success in past years that the Local Assembly of the Brotherhood of St. Andrew have arranged to hold them during this season. A vacant store on East Main Street has been loaned by the owner, and half-hour services, beginning at 1 and closing promptly at 1:30 P. M., have been begun. Certain of the city rectors will conduct these services, and during the last week several of the non-episcopal ministers, at the invitation of the Brotherhood, will take part.

ST. PAUL'S CHURCH, Richmond, being still without a rector, has arranged with the Rev. Preston Nash, rector of Christ Church, to take charge of the daily morning services during Lent. The vestry have secured the services of Bishop Jaggard for the Sundays, until May.

A SERIES of Bible readings and Mission services will be begun in St. Paul's Church, Richmond, on Thursday morning, March 15th, by Mr. John R. Matthews, of Oxford University, England. These services will be held every day, except Saturday and Sunday, at 11 A. M. and 8 P. M., until March 22nd. On Sundays, at 4 P. M., Mr. Matthews will make special addresses to men.

WASHINGTON.

Lenten Services—The Philippines—Woman's Auxiliary—Quiet Day.

THE list of Lenten services in all the city parishes is very full, and abundant opportunity is afforded to all classes. At St. John's and the Epiphany, there are daily prayers at 8:30 A. M. and 4:15 P. M. Litany

on Wednesday and Friday at noon, and Holy Communion on Thursday. These services are very well attended, the hours being convenient to those going to and from the principal Departments. The rector of St. John's lectures on Wednesday and Friday, and the Rev. Dr. McKim, at the Epiphany, every afternoon, except Monday. In this parish there is also a series of lectures on the Penitential



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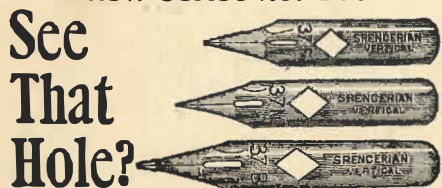
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Psalms on Wednesday evenings by the Rev. C. B. Sparks, and Bible Study, conducted by the Rev. A. M. Hilliker, on Thursday evenings.

IN THE western end of the city St. Michael's and St. Paul's have daily evening prayer at 4:30, with lectures on Friday, and a special series of sermons on Wednesday evening at 8 o'clock. St. Paul's has also a daily early celebration, and morning prayer at 11 o'clock on Wednesday and Friday.

AT ST. MARK'S Pro-Cathedral, on Capitol Hill, daily prayers are said at 9.30 A. M. and 7:30 P. M., with addresses on Wednesday, Thursday, and Friday evenings. The Holy Communion is celebrated at 7 o'clock on Wednesday, and 10 o'clock on Thursday. On Monday evening, March 5th, the choir of the Pro-Cathedral sang Gaul's cantata, "The Holy City," under the direction of Mr. E. T. Winchester, organist and choirmaster. The introductory service was conducted by the Rev. Dr. Devries, and Rev. P. M. Rhinelander. There was a very large congregation, who greatly enjoyed the excellent rendering of the cantata. The offertory was for the choir fund.

THE first of the Churchman's League Lenten lectures was delivered in the Church of the Ascension, on Tuesday evening, March 6th, by the Rev. Dr. Edward Abbott, of Cambridge, Mass. The subject was, "The Foreign Mission Field," and the speaker gave a most interesting account of his personal observations during a recent tour round the world.

AT THE afternoon service in St. John's Church on Quinquagesima Sunday, an address of deep interest was made by the Rev. C. C. Pierce, chaplain U. S. A., recently returned from the Philippines. He spoke of his work among the soldiers, and told how he had been induced to perform burial services for the natives, when they could not obtain them elsewhere, without heavy payments. He had subsequently received earnest solicitations for other services, and is now appealing for funds to erect a church in Manila, and also a parish building which can be used for the spiritual and social good of the soldiers.

WEST VIRGINIA.

Morgantown—Wheeling.

THE Bishop has offered the Wardenship of Episcopal Hall at the University of West Virginia, Morgantown, to the Rev. W. H. Burk, rector of All Saints' Church, Norris-town, Pa. The object of this Hall is to congregate those of the students who are the sons of Churchmen. The Church property at Morgantown was recently sold for \$4,000, in order to remove the church to a better site, which the Bishop acquired some time ago. Probably at no far-off date the present church building will give place to a larger one.

A NEW chancel, with the requisite furniture, to cost in the neighborhood of \$10,000, is to be added to St. Matthew's Church, Wheeling, as a memorial of the late Colonel William Thompson, his family supplying the funds.

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