

# The Living Church

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VOL. XXII.

MILWAUKEE AND CHICAGO, APRIL 28, 1900.

No. 52

## NEWS AND NOTES

THE Ameer of Afghanistan has publicly declared that the promised British protection, upon which he had relied, has not been granted him at this time, when the interests of his kingdom are menaced by Russia. Situated to the northeast of Persia, his lot is not a happy one if Russian ambition is directed toward his kingdom. For two decades or more past, British interests have enjoyed the ascendancy in Afghanistan, and the supposition was that, lying as it does, both between Persia and India, and between Siberia and India, Great Britain would actively resent any encroachments on the part of Russia, in the kingdom of the Ameer. The latter now declares that he has been "overwhelmed on all sides," and has "suggested some check" upon the Russian intrusion, but that Great Britain has not come to his assistance.

STRAINED relations between the United States and Turkey have grown out of the failure of the latter to pay the promised indemnity to the United States for the destruction of American Missionary property during the uprising of 1895. It appears that the demands of the United States have been reduced from more than \$300,000 to about \$100,000, and that the Sultan has promised more than once that this amount should be paid. Mr. Straus, the United States minister, at length despairing of the situation, presented his resignation, which, however, the State Department has not accepted, but has given him instead a leave of absence. Whether the indignation of the United States government will have any effect upon the Sublime Porte, which appears utterly oblivious to the demands of the six great powers of Europe that he refrain from raising import duties according to his announced intention, remains to be seen.

MILITARY movements in South Africa during the past week continued at a standstill, probably because of very severe rain storms in the southern portion of the Free State, which must have materially impeded the movements of the Army even if such had been intended. The rains are said to have lasted for ten days, as a result of which the creeks and rivers are swollen, and the roads are streams of mud. This certainly presents a sorry outlook for an army that is obliged to keep up some considerable degree of mobility, in order to preserve from the enemy the positions already occupied. In the meantime, the news from Wepener indicates little or no change in the siege, though there are indefinite and unconfirmed reports that the Boers are leaving the vicinity. At the beginning of this week it is reported that Generals Chermiside and Rundle, commanding the corps formerly under General Gatacre, is marching toward Wepener from the west, and General Brabant from the north, and these will probably have effected relief before this is printed. There is an unconfirmed and roundabout, and therefore improbable, rumor that Colonel Baden-Powell, the gallant defender of Mafeking, is dead. The forces bound for Rhodesia, which were to pass through the Portuguese territory, have arrived at the port of Beira, and are proceeding on their way. Eventually it is likely that there will be a concerted movement upon the Transvaal from the north by these forces, and from the south by those under the immediate command of Lord Roberts.

THE event of last week, in connection with the South African war, was the publication in London of a report made by

Lord Roberts in February, which directly charged that the disaster at Spionkop on the night of January 24th, in connection with the unsuccessful attempt to relieve Ladysmith, was due to gross errors of judgment and want of administrative capacity on the part of General Warren, to a wholly inexcusable assumption of responsibility and authority in giving the order to withdraw, when he had no authority or reason for doing so, against General Thornycroft; and a failure on the part of General Buller to assert his authority, so that his plans might be carried out. General Roberts thinks that the plan devised by General Buller for the relief of Ladysmith was well chosen, and that it might have succeeded, if it had not been for the acts of these three generals, whom he strongly censured. Following, as it does, upon the recall of General Gatacre, this official disclosure of incompetence at the head of the British Army in South Africa, as it existed prior to the arrival of Lord Roberts, cannot but be a matter for the greatest regret on the part of all well-wishers of England. It seems strange that this report should be published officially just at a time when the three generals are in the midst of a campaign under Lord Roberts' direction, and as yet no satisfactory explanation of the publication has been given. It is noticeable that no comment from the Commander-in-Chief has been made public, with regard to the campaign of General Methuen, for whose defeat at Magersfontein he was apparently as blamable, as were the other generals for their own failures. The English press are anxiously inquiring whether there are other reports in the possession of the War Department that have not been made public, and are speculating as to why these particular despatches should be published at this time, more than two months after they were received. Apparently they are intended to prepare the public for some further action on the part of the Department. While the disclosures cannot but be humiliating to the British nation, yet the moral courage of the Commander-in-Chief in so carefully and quickly investigating and reporting to the War Office, is a matter of congratulation; and the impetuous courage of the rank and file of the army in the very engagements in which they were so unfortunately officered, will not be forgotten. The resignation or removal of these generals can hardly be delayed much longer after this report has been published.

IT is said, apparently on unexceptionable authority, that the ex-Empress Eugénie has written an autograph letter, in which she relates some secret history connected with the capitulation of Metz, by the French, in 1870. It will be remembered that Marshal Bazaine, the French general commanding, who ordered the capitulation, was condemned by court-martial to death as a traitor, but that his punishment was commuted to twenty years' imprisonment, and that, after escaping through the reputed connivance of the French government from his prison, he finally died in retirement at Madrid, after a life of disgrace, which followed his alleged treason. It will be recalled, also, that during the siege of Metz a messenger, one Regnier, had made his way through the enemy's lines with messages, the secret of which was never made known. Eugénie was at this time acting as Empress Regent. The unhappy woman now declares, if the report is true, that it was at her direct command that Bazaine surrendered the city, she looking for an armistice with the Germans, as a result of which the enormous army of 200,000 men under Bazaine would be available for a later effort to re-

trieve the broken Napoleonic fortunes. In this expectation she was disappointed, and Bazaine, in generous loyalty to his fallen sovereign, took the blame upon himself, and never breathed a word against his Empress. This seems to add one more to the several events which stained the history of that brilliant woman, and sheds a new light upon the history of a battle which has always seemed somewhat obscure.

### NEW YORK LETTER.

THE HOUSE OF BISHOPS—EASTER DAY—THE ECUMENICAL CONFERENCE AND OTHER MISSIONARY MEETINGS AND ADDRESSES—VARIOUS HAPPENINGS.

**F**ORTY-SEVEN Bishops attended the special meeting here in Easter week, acted upon the resignation of Bishop Jackson of Alabama, dined with the Bishop of the Diocese at the Players' Club, and adjourned, after but two short sessions. Bishop Whipple presided at the formal forenoon session, and the afternoon one was little more than a friendly conference, during which much information was given concerning affairs in the Far East, Bishop Potter answering a fire of questions for nearly two hours. The case of the Alabama Coadjutor was quickly disposed of, and the following preamble and resolution adopted:

"WHEREAS, The Rt. Rev. Henry Melville Jackson, D.D., Bishop of Alabama, has presented through the Presiding Bishop his resignation of his jurisdiction,

"Resolved, That the Bishops assembled in the city of New York, on the 19th day of April, A. D. 1900, acting under Title I., Canon XIX., Section 15, of the Canons of the General Convention, do accept the resignation offered by the Bishop Coadjutor of Alabama, so vacating that office."

Bishop Potter is one of the honored members of the Players' Club, of which the late Edwin Booth was the founder and during his life the great figure. Partly out of his interest in the Club has grown the Actors' Church Alliance, which is meeting with large sympathy from stage people themselves. Last Sunday, in All Saints' Church, the seventh monthly meeting of the Alliance was held, the Rev. Walter E. Bentley, its secretary, preaching the sermon. So it was only natural that the luncheon of the Bishops should be given there. It proved both informal and convenient.

Bishop Whipple told about Porto Rico, as did Bishop Potter about Manila, and it was the sense of all that extraordinary conditions exist in these new conditions, and that the Church

should do all in its power in meeting the same. Especial gratification was expressed at the invitations extended by the Society for the Propagation of the Gospel to Bishop Doane and Bishop Dudley as representatives of the American Church at the approaching two hundredth anniversary celebration of that Society.

New York never saw a more perfect Easter Day. The churches were filled, and the interest and fervor were great, making a fitting close to a Lenten season more generally observed and having more religious effect upon the people as a whole than was ever known before. Confirmation classes are this year larger than for many years, and Easter offerings have, in a dozen churches at least, passed all previous records. The offerings at

St. George's for the year have been \$113,000, an amount greater than in any year during the eighteen of Dr. Rainsford's rectorate. At the early celebrations the number who received was 1,470. At Calvary the offering on Easter Day was \$12,000, at St. Thomas' \$11,000, at St. Andrew's, Harlem, \$11,000, and at Grace Church \$19,500. At none of these was any special effort made for large offerings. At the Ascension the amount was \$4,700, which was the best in seven years, and at St. John's Yonkers, it was \$2,600, as against \$275 last year. At Heavenly Rest the offering was \$3,500, to be used in mission work. At St. Ann's, Brooklyn, it was \$8,750, which is to be applied on the endowment fund, which will not stand at \$52,000. The Good Shepherd, Brooklyn, gave \$2,800, which was \$500 more than Mr. Rodgers asked for. It is to be applied on the parish debt. St. John's congregation, Elizabeth, gave \$10,880; St. Stephen's, Newark, not quite \$7,000; and St. John's, Jersey City, \$4,200.

Ecumenical Conference delegates were heard in several churches. At Grace Church, Bishop Stirling, of the Falkland Islands, was the preacher; at the Transfiguration, Bishop Whitehead, of Pittsburgh, and at the Heavenly Rest, Bishop Ridley, of Caledonia. At All Angels' the preacher was the Rev. C. T. Wilson of Palestine, at St.

Thomas' the Rev. J. Addison Ingle, at the Incarnation Canon Edmonds of Exeter, and at St. Michael's Dr. I. H. Correll. Mr. Eugene Stock is to be at St. George's next Sunday, and was to have made addresses last Sunday at Holy Trinity, Harlem, and St. Michael's, but he was much indisposed, and pleaded the heavy work of the Conference this week as reasons for rest.

Bishop Potter said prayers at the opening of the Ecumenical Conference in Carnegie Hall last Saturday evening. Presi-



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ANGLICAN SPEAKERS AT THE "ECUMENICAL CONFERENCE."

dent McKinley was present and the crush was something tremendous. Indeed, apart from the visit of the Chief Executive, the demand for admission tickets to the Conference has been at least ten times the capacity of the hall, great as that is. An interest in missions has been shown far beyond the expectation of the promoters of the Conference, and this interest is not shown merely by local Church people, who wish to hear stirring addresses, but by clergymen of all religious bodies here and abroad, who have come to New York in great numbers, sent for the most part as delegates by their churches, with instructions to hear all they can and see all they can, and return and give a personal account of mission interests to their congregations. Men are here from Russia on the east to San Francisco on the west. The opening session, on Saturday night, at which ex-President Benjamin Harrison made a masterly address, has been fully reported by the secular papers.

The wardens and vestry of the Ascension tendered Bishop Potter and Mr. Grant a reception on the Tuesday afternoon in Easter week. The parish house and chapel were beautifully decorated with spring flowers, and distinguished people were present in large numbers to honor the recent travelers. The reception was informal, and the only address was made by the Bishop, who told funny incidents of their trip, saying that his temper did not always withstand the annoyances of travel. Mr. Grant was, he said, a better traveler than he, in that nothing ever ruffled him. The Bishop spoke of the pleasure of getting back home again, and Mr. Grant expressed gratification both at being again at work and at having the Bishop as a guest of the parish.

Italians at work upon reservoir extensions for the city of New York failed to agree with the contractors who employed them, and entered upon a strike. So demonstrative did they become that State Militia had to be called out. While on duty at the camp, Sergt. Robert Douglas, of Company B, First Regiment, was shot and killed, the bullet coming from an unknown source. He was a young Churchman of much earnestness and high character, and on last Friday, in the Mt. Vernon Armory, fully two thousand people paid their respects to his memory. The service was said by the Rev. A. F. Tenney, of Christ Church, Pelham Manor, who has recently been chosen chaplain of the First Regiment. Sergt. Douglas was the only enlisted man to lose his life. Governor Roosevelt sent a telegram, paying a tribute to him, and an effort is making to raise funds to purchase a home for the young widow whom he leaves.

The French Ambassador, M. Jules Cambon, gave an address at Columbia University. Nominally he talked on French University life, but really he spoke of racial, educational, and many other questions. He was introduced by President Low, and was greeted by an audience of young men which filled the large lecture room of Schermerhorn Hall. He spoke in French, but was easily understood, showing the cosmopolitan character of the juvenile collegian. Following President Low's reference to the Ambassador's part in bringing to an end the Spanish-American war, M. Cambon spoke of the effect upon our own educational and political affairs through the extension of territory in the Far East. He mentioned the fact that Americans come of mixed stock, and said it has always been the intermixture of the races that has accomplished most. He felt there to be some danger that we would become too much Anglicized, and said we ought to take care to go to French, German, Italian, and other sources, for inspiration, and so remain as cosmopolitan as our heritage promises. He did not hold up French civilization as something to copy, but modestly urged that it be not left out of our sources from which to draw intellectual life. Following the lecture a reception was given in the library building.

There was a special meeting of persons interested in missionary enterprises, especially in our new territorial possessions, held at the rooms of the Church Club one evening last week. It was arranged by Bishop Potter, who was present and made a short address. Bishop Doane presided, and referred to Bishop Potter and Mr. Grant as men who had gone out to spy a new land of Canaan. He said they had brought back information of great possibilities, and with it information of great difficulties. Bishop Potter responded in words of congratulation to the Army and the Church upon having such a man as Chaplain Pierce in the Philippines during and after the battle of Manila. Mr. Grant endorsed what had been done so far in Manila in the highest terms, and said if he had the power he would send Chaplain Pierce back as the Bishop of the Philippines. Dr. D. H. Greer, of St. Bartholomew's, declared that if he had it, he himself would give the money to build the church and school, and purchase the cemetery plot, and send Mr. Pierce a Bishop back

to shepherd the work in them. He spoke of abuses of Roman friars, and mentioned the alleged decadence of the Latin races. Chaplain Pierce deprecated when he arose the suggestions about his own personal preferment, but made a plea and an earnest one for the work in which he is engaged.

The April meetings of the Long Island and the New York Brotherhood assemblies were attended as they have not been for some time, that of New York having fully two hundred men present. St. Barnabas', in Bushwick Avenue, entertained the Long Island men, and there was, in the afternoon, a conference on the loyalty due by the Brotherhood man to his own parish. In the evening the address was made by Dr. George M. Christian of St. Mary's, Manhattan. The New York men met in St. Agnes' chapel of Trinity parish, and the two principal addresses were made by Bishop Ridley and Mr. Eugene Stock. The Bishop was at one time a missionary among Mohammedans, and he and his wife were the only English residents. The Bishop thinks the modern missionary books are injurious to the work, for they tend to destroy the old faiths, when they have any, and give nothing in their places. He compared the noble American Indian, who has no book religion, with the less noble but highly-learned Hindoo. He said book religion is the human influence without the Holy Ghost, and is generally a failure. He said he had seen his Diocese, which is as large as Great Britain and France, change from a condition in which there was not a Christian in it, to one where there is not a heathen in it.

Mr. Stock was greeted with much applause. He said it was the first time he had ever addressed an American audience, and expressed his belief that the Brotherhood represents the practical principles of missionary work. He commended the principle of first bringing the man next us to Christ, but added that we ought to be willing to go wherever the man is to be found, for there is probably where Christ wishes us to do our work. "We must teach men what they need," he said. "If a man is sick, the physician must tell him what he needs to make him well, since the man does not know of his own knowledge. Evangelization, which is to tell the man, far or distant, about Christ, and conversion, which is to save him, are two different things. The former is the work of man, the latter the work of God."

Mr. Stock called attention to the number of persons dying each day, many of them without knowledge of Christ. Here is our great responsibility, that a soul should not pass into eternity without hearing the good news of the Gospel. We cannot save them, but we can show all of them the way.

He told of his method of preaching in India by the help of an interpreter, where in different parts he has been interpreted in thirteen different languages. He told of the work done faithfully by native Indian priests, and especially of one who was once a Mohammedan, but who has served at a Christian altar as deacon and priest for thirty years. This man, whom Bishop Ridley spoke of knowing, began to study the New Testament in order to possess knowledge of it and be able to combat from it the arguments of a young friend of his, who had become a Christian. Reading the Gospel according to St. Matthew, he was himself converted. Speaking of active missionary work in the East and especially in India, he said the American Church is not doing its duty; not doing by any means what it and others had a right to expect it to do, and added that the Brotherhood ought to add fifty men into the field each year. The remark was greeted with much applause. When it had ceased, he observed that he had received his answer, and need say no more. Mr. Stock was followed by the Rev. Mr. Ingle, who gave a charming lantern talk on China.

About one hundred and thirty delegates attended the third Sunday School convention of the Diocese of Long Island, which was held in the afternoon and evening of the 19th inst. in Grace Church, Jamaica. Some of the papers read were: "A Century of Development of the Sunday School," by the Rev. H. I. Ladd, rector of Grace Church, Jamaica; "The purpose and the means in Religious Training," by the Rev. W. N. Ackley, of St. Andrew's, Brooklyn; "The Needs of a Church Sunday School Where There is no Church," by Archdeacon H. B. Bryan, of the Cathedral of the Incarnation, Garden City; "The Sunday School as a Factor in Church Life," by the Rev. E. M. McGuffey, of St. James', Elmhurst; and "The Sunday School in Relation to Home Instruction," by the Rev. William Wiley, of Masapequa. At the close of the afternoon session of the convention, a collation was served by the Sunday School Guild of Grace Church. The next convention will meet at Islip on Tuesday, May 3d.

During the Easter morning service at Christ Church, Clinton and Harrison Streets, Brooklyn, a thief got into the vestry

where the wraps of the female members of the choir had been left. A three hundred dollar seal-skin coat, and a number of pocket-books containing varying sums of money, were missing when the members of the choir went to put on their wraps at the close of the service. There is no trace of the thief, but the opinion prevails that a woman must have committed the robbery, as a man would have been likely to be noticed going through the street with a seal-skin wrap on his arm.

St. George's Church, Brooklyn, which was burned on January 6th last, is to be rebuilt at once. The new church will be almost an exact reproduction of the old. The rector of St. George's, the Rev. W. A. Wasson, writes that since the fire about \$10,000 has been raised, and that the money will be used to reduce the mortgage on the property, which is now \$26,800. Work on the new church is to be pushed to rapid completion, but in the meantime all branches of the parish work are going on as before the fire. Services are regularly held in the Sunday School room of the Marcy Avenue Baptist church, that church having offered the room to the congregation of St. George's for their use until the new church is ready for services.

The Bishop of Long Island confirmed a class of 35 candidates at the afternoon service in the Cathedral of the Incarnation, Garden City, on Easter. Twelve were from the Cath-

edral School of St. Paul, four from St. Mary's School, and the remainder from the Cathedral choir and the parishes of Dunton and Mineola, which are under the supervision of the Cathedral. The Bishop preached at both the morning and evening services, and was assisted in them by the Very Rev. Samuel Cox, Dean of the Cathedral, the Rev. Henry B. Bryan, and the Rev. Wilmer P. Bird.



ST. PHILIP'S CHURCH AND RECTORY, DYKER HEIGHTS, BROOKLYN.

about two years ago Presbyterians undertook a work at Dyker Heights, a very prosperous suburb of South Brooklyn. Baptists also made some efforts there, and held a few services. Within a few months the people, almost without exception, expressed a decided wish for a church, and what was rather remarkable, these various denominational bodies relinquished the field. The outcome was the starting of a work there on a sure and popular foundation. Just the right man went there as missionary, holding the first service on July 23d of last year. The service was held in a school house, and was under Archdeacon Kinsolving. He selected for the work the man under whom splendid results have since been attained. He is the Rev. J. H. Sattig, a graduate of the General Seminary, in priests' orders about a year.

Last November the work became independent, and in February plans were drawn for a pretentious foundation, to include

### MARRIAGE OF THE BISHOP OF MARYLAND.

ON SATURDAY, April 21st, the Rt. Rev. Wm. Paret, D.D., Bishop of Maryland, and Mrs. Henry T. Haskell, were married in St. Peter's Church, Baltimore, the Bishop of Washington officiating, and the Rev. Dr. Eccleston, rector of Emmanuel Church, acting as best man. The bride was given away by her brother, Mr. William H. Hayden, of Newark, N. J. After the ceremony, a wedding breakfast was held at the bride's residence, at which several of the children and grandchildren of the Bishop, and the daughter and relatives of the bride, were present, with other guests. Later, the Bishop and his bride left for Lakewood, N. J.

Mrs. Paret is the daughter of Judge Sidney Hayden, of Windsor, Conn., and was the widow of the late Henry T. Haskell, of Chicago. Mr. Haskell died in 1893. For the past three years the bride has resided in Baltimore.

### THE CHURCH AND EDUCATION.

IT NEEDS to be kept in remembrance that it was the Church which was the first educator of the people. What is the oldest institution in England? According to Mr. Leach's learned volume on "Early Yorkshire Schools," it is St. Peter's School, York, unless we except, as institutions, the Archbishoprics of Canterbury and York. It was in existence and flourishing in the year 730, as it was in the year 1892. The historical origin of Beverley Grammar School dates from King Athelstan, in the tenth century; whilst that of Ripon, although the information with regard to it is neither so full nor so early, was clearly established before the Conquest. The interest of the English Church in the education of the people preceded by a very long way the interest of Parliament in the subject; and this was shown not merely by endowment of the great schools, but even more impressively by the efforts of the country clergy before the passing of the Education Act in 1370. It is quite true that some such measure was needed. Voluntary effort did not quite suffice. But very much was done, and well done; and there was not the shocking divorce between religion and education with which we are now threatened.—*Canadian Churchman.*

# THE CHURCH AT WORK

## ALABAMA.

### Large Gifts at Birmingham—Memorials at Montgomery.

AT A meeting of the congregation of the Church of the Advent, Birmingham (Rev. John G. Murray, rector), held on the evening of Palm Sunday, an appeal was made for \$10,000 for the purpose of cancelling a floating debt of \$4,700, and for the completion of the church building. At that meeting, \$7,000 was subscribed, and it is hoped that the balance may be made up by the subscriptions of absent members.

A MEMORIAL prayer desk and stall have lately been placed in the Church of the Holy Comforter, Montgomery (Rev. Stewart McQueen, rector). The desk is of antique brass the top being of polished oak, two and one-half inches thick, and resting upon double columns of brass, with a solid cross, some fifteen inches high, between. The stall is of oak. These are erected in memory of the late Mrs. Mary Chilton Tyson, who was a member of the parish, and who died October 30th, 1899.

## CALIFORNIA.

### An Electric Cross.

A NOVEL addition is to be made to the structure of Grace Church, San Francisco, in the shape of a cross of electric lights to shine nightly from the tower of the church. The eminence upon which the church stands, and the height of the tower, will make the cross visible in every part of the city, and far across the bay. The wires will be so arranged that every side of the symbol will be perfect in form, so that there will be a cross shining to the four points of the compass. The novel display is the gift of Mrs. William H. Crocker, who has not only arranged for its construction at her expense, but has also contributed an endowment for the perpetual maintenance of the light.

## CENTRAL NEW YORK.

### Easter at Fulton.

ON EASTER DAY five services were held in Zion Church, Fulton (Rev. W. B. Guion, rector). At four o'clock in the afternoon the Sunday School Easter celebration took place, the church being so full that people were standing. The classes presented symbols, mottoes, and offerings for mission work. Each scholar received an Easter plant. On the Second Sunday after Easter the Independent Order of Odd Fellows will celebrate their anniversary by worshipping in a body at this church, Rev. Mr. Guion preaching the anniversary sermon.

## CHICAGO.

### Holy Week and Easter at Trinity Church—The Epiphany—Chicago Notes.

HOLY WEEK and Easter at Trinity Church, Chicago (Rev. Wm. C. Richardson, rector), was unusually interesting. Bishop Anderson confirmed a class of 69 on Palm Sunday evening, of whom over 30 were adults. Seven more remain to be presented later. On Maundy Thursday the choir sang Mendelssohn's "Hear My Prayer," and Williams' "Last Night at Bethany." On Good Friday the church was filled at the Three Hours' service, when the addresses were made by the rector. About 500 communicants received at the three Easter celebrations. The pupils of the five Sunday Schools of the parish had a great festival service at 3 p.m. Last year their Lenten offerings were the largest in the Diocese. This year they were greatly increased. The Easter offerings of the parish also were increased, being three times that of

the Easter preceding. The treasurer's report showed remarkable prosperity. The late G. B. Mowry was commemorated by a brass processional cross, given by one of the Sunday Schools, and accepted by the vestry.

ON THE morning of Low Sunday, Bishop Anderson confirmed a class of 88 at the Church of the Epiphany, and received one additional candidate who had already been confirmed in the Roman communion. Of the class, 41 were reared outside the Church, and 47 were over 18 years of age. One candidate came from the Hebrews, 2 each from Baptists and Disciples, 4 from the Congregationalists, 6 from the Lutherans, 8 each from the Methodists and Presbyterians, and 10 from the Roman Catholics. Of the class, 24 were men and boys. In addition to these, 3 were presented from Trinity Church, making in all 92 confirmed and received. Bishop Anderson preached a masterly sermon on the Resurrection. The Easter offering at the Epiphany was \$4,293.97.

ON EASTER MONDAY a dinner was given to the choir of St. Peter's Church, which was much appreciated by the boys. Speeches were made by the rector, the vestrymen, and others.

A PLEASANT meeting of the Clerica was held on Tuesday at the residence of Mrs. B. F. Matrau, Englewood. The entertainers were Mrs. Matrau and Mrs. John S. Cole. A resolution was passed to send a message of sympathy and condolence to Mrs. Walter Delafield.

THERE was quite an affecting scene in St. Paul's Church at Kenwood, when the rector, Rev. Charles H. Bixby, at the conclusion of his Easter sermon, announced that increasing years and failing health compelled him to give up his duties. Mr. Bixby has been continually in service at St. Paul's for over twenty years, and is beloved by all his people. His congregation has decided to pay him a life salary of \$1,500 a year and to grant him the title of *rector emeritus*. He will therefore continue to give his advice and assistance to the church, and at the same time will be enabled to spend the balance of his days in well-earned rest.

THE members of All Angels' (deaf-mutes) mission met in the parish house of Trinity Church, Michigan Ave., on Saturday evening, to welcome to the city the Rev. A. W. Mann, general missionary to deaf-mutes. A service was held admitting two girls to the G. F. S., the first deaf-mutes admitted. On Sunday, at 10:30 A. M., religious services with preaching in the sign language were held in the chapel. Holy Communion was also administered.

BISHOP WILLIAMS, of Nebraska, arrived in Chicago on Saturday last, and a reception was given him in the guild rooms at Woodlawn by his old parishioners in the evening of that day. On Sunday morning the Bishop confirmed a class of 53 in Christ Church, Woodlawn, and preached to a crowded congregation. In the afternoon he confirmed three persons at St. David's mission (Rev. W. J. Petrie, rector). Mr. Petrie is quite seriously ill.

DR. CLINTON LOCKE has returned from New York, after a visit of several weeks.

WE ARE glad to say that the Rev. T. J. O. Curran, whose serious illness we noted last week, is much better, and his complete recovery is hoped for.

A MEETING of the Round Table was held at the Cathedral clergy house on Monday morning. There were twenty-five present. A long and interesting paper was read by Archdeacon Taylor, of Springfield, the subject being "The Incarnation."

## CONNECTICUT.

### New Altar at Plainfield.

A HANDSOME altar of quartered oak has been placed in the church at Plainville, and was lately blessed by Bishop Brewster. The decorations are the *Agnus Dei* on the centre panel, with a cluster of grapes on the right panel, and a sheaf of wheat on the left.

## DELAWARE.

### Missionary Study—Illness of Mrs. Coleman—Good Friday—Easter Services.

THE class for missionary reading and study closed its series of biographical and descriptive papers on Saturday in Passion Week with one by the leader, the Rev. W. F. Jackson, acting rector of St. Andrew's, Wilmington, on the Life and Labors of the Earl of Shaftesbury, the great reformer and home missionary. Mrs. Geo. C. Hall and Mrs. H. W. Cunningham, were appointed a committee to arrange particulars for the next year's class.

WE ARE sorry to have to state that Mrs. Leighton Coleman, so active in all good works, is still confined to the house through the effects of a fall sustained some time ago. St. Michael's Church and the Day Nursery miss greatly her presence and counsel.

THE addresses on the Seven Last Words at the Three Hours' service at St. John's, Wilmington, were given by the Rev. H. W. Cunningham, of Calvary Church, the rector, the Ven. Geo. C. Hall, D.D., conducting the devotions.

THE Bishop's Easter Day work began with a celebration for the colored congregation of Wilmington in the Chapel of the Good Shepherd at Bishopstead, after which he administered Holy Baptism. At 10:30 he presided at the dedication of the new church of St. John's, Chester, Pa., and gave an address. In the afternoon he visited St. Andrew's, West Philadelphia, and addressed the Sunday School; and in the evening was at Grace Church, Brandywine, where he preached to a crowded congregation. The Bishop has promised to give a lecture in the Sunday School room of Calvary, Wilmington, April 24th, on "Glimpses at American Church History," completing a series on Church History by the rector of that church, given during Lent.

THE Easter services at the Wilmington churches were bright and well attended. The offerings at Trinity were over \$600, St. Andrew's \$400, Calvary \$306, Immanuel (Highlands) \$355. The Sunday School offering of St. John's was over \$200, and that of Immanuel \$110. On Easter Eve, the Rev. A. W. Cunningham baptized ten persons, seven of whom were adults. On Sunday, April 22nd, the Bishop is to hold Confirmations in St. Andrew's and Calvary Churches, Wilmington.

THE church at Delmar, under the energetic work of the Rev. Dr. Spalding, is about completed.

THE quarterly meeting of the Woman's Auxiliary of Delaware is appointed to meet at Claymont on May 17.

## FLORIDA.

### Church Consecrated at St. Augustine—Easter at Miami.

THE mission church of St. Cyprian's for colored people, at St. Augustine, was opened and consecrated by the Bishop on Thursday, April 5th. In addition to the Bishop, there were present the Archdeacon in charge of the colored work of the Diocese, the Rev. C. M. Sturges, and all of the colored clergy that work in Florida. The church is built upon a

lot purchased with funds secured for the purpose by Archdeacon White, the money for the organ and the building being raised by Mrs. Loomis L. White of New York, who has also promised a further annual gift of \$300 toward the support of the ministry. The building is of frame, with open, Gothic roof, Churchly in design and in furnishing.

AT MIAMI, a mammoth Easter egg hunt was arranged for the children by the ladies of the church. Eleven dozen brightly colored eggs were hidden away among the grass, flowers, and shrubs, and nearly two hundred children were turned loose to find them.

#### FOND DU LAC.

##### New Altar at Stevens Point—Easter at Oconto.

AT THE Church of the Intercession, Stevens Point, the new Bosworth memorial altar was unveiled on Easter Day. This was erected by Mrs. Lucy Bosworth as a memorial to her deceased husband.

A MOST blessed Lent and Easter has been kept by the parish of St. Mark's, Oconto (Rev. P. Gavan Duffy, rector). This was particularly evidenced on Easter, by the large number of communions at the early Eucharists, the church crowded to excess (people kneeling in the aisles) at the Solemn Celebration and evensong, and the fact that the largest Easter offertory, by a great deal, in the history of the parish, was laid upon the altar. This amounted to about \$213.00. In a parish where there is not a single person of any wealth assisting the church, the people being really poor, this offering speaks eloquently of their earnestness. But this is not all. To this may be added the special pledges and donations made for the new church fund, some of which were presented on Easter Day. This brings our offertory to over \$1,000.00. The necessity for a new church has been more than ever forced upon the parish of late, owing to the difficulty of seating the large congregations. The work with the new church is being hastened so that we can commence building shortly. The parish keeps its paternal feast this week with an octave of special services. Some of the Diocesan clergy will attend, and will celebrate and preach.

#### INDIANA.

##### Lent and Easter at Terre Haute.

THROUGH Lent, the rector of St. Stephen's Church, Terre Haute (Rev. John E. Sulger), delivered on Sunday mornings a special course of sermons on The Church. On Thursday evenings, addresses were delivered by the following clergy: Rev. Messrs. H. M. Denslow, John Davis, D.D., A. J. Graham, F. O. Graniss, and Lewis Brown, all of Indiana. On Maundy Thursday evening, the rector conducted a meditation in preparation for the Easter Communion. This was an inspiring service. Fully 250 were present, despite the inclemency of the weather. The Three Hours' service on Good Friday was more largely attended than ever heretofore in this parish. The presence of a number of men was noticeable. Easter Day stands alone in the history of St. Stephen's, both on account of our superb music, the throngs at all the services, and the visitation by the Bishop of the Diocese. At the early celebration, nearly 300 communicants received. At the midday service the church was crowded. Its seating capacity was taxed to the utmost, and chairs were in the aisles. At the children's festival at 4:30, the address was delivered by Bishop Francis, after which the savings of the Lenten pyramids were offered to the Lord. The total amount was \$75, which will later be increased to \$100, as our contribution to missions. The church at night was again crowded, when the Bishop preached a scholarly discourse from I. Cor. xv. 14. The rector presented a class of 20, to whom, after Confirmation, the Bishop delivered a helpful

and tender address. The Easter offerings were the largest we have had. Over 400 of our communicants received at the celebrations, an average of four fifths of our number.

#### IOWA.

##### Death of Rev. L. I. Jenner—Estherville.

THE Rev. Levi I. Jenner, priest, formerly minister of St. George's Church, Le Mars, died of pneumonia in the hospital at Sioux City, on April 4th. He was born in Sussex, England, and had been trained at St. Boniface' Missionary College. He was ordained deacon by Bishop Lewis of Ontario, and he was advanced to the priesthood by Bishop Burgess. He resigned his cure at Le Mars in 1895. He was under 40 years of age, and leaves a widow and two young children.

AT ESTHERVILLE, the missionary asked an Easter offering of \$400, to cancel half of the mortgage indebtedness on the church building. The amount returned was \$507.48. *Laus Deo!*

#### KANSAS.

##### Progress Generally—Easter at Topeka—Eastern Kansas.

MUTUAL encouragement has done much for us in the past few months, and Bishop, clergy, and laity are gratified over the results. St. Luke's, Wamego (Rev. W. S. Leete), has paid off its debt, and is to be consecrated the Fifth Sunday after Easter. St. Peter's, Minneapolis, is now for the first time ready for a resident rector, having made every provision, and the Rev. Arthur H. Tripp, of Harvard, Neb., has been called, who will also have charge of the Beloit mission. Archdeacon Watkins, of Western Kansas, is greatly encouraged over his work at Sterling. A church is to be built here, \$700 being already assured, and the debt on the church building at Great Bend is to be liquidated. At Salina, the Rev. Irving Baxter (Rural Dean) is soon to have Christ Church settle in full with the Church Building Fund Commission. St. John's, Abilene, for some time without regular services—only an occasional visit by the Archdeacon—and which has kind remembrances of her past rector, the Rev. W. B. Clark, is to be henceforth supplied by the rector at Manhattan. St. Philip's Church (colored), Leavenworth, for several months has had the efficient services of the Rev. John A. Williams, of Omaha, Neb., in connection with his work there. It is now to be placed in charge of Mr. Joseph Livingston, a candidate for Holy Orders. St. Mary's, Galena, and St. Andrew's, Fort Scott, show growth under the Rev. Wm. R. McCutcheon. These parishes introduced large vested choirs at Easter.

AT GRACE CATHEDRAL and missions, Topeka, Easter Day was a day of great joy. There were large and interested congregations, large Confirmation classes, and greatly increased attendance at the celebrations of the Holy Communion. At the early celebration in Grace Cathedral, 137 received, and over 160 at the noonday celebration. The Very Rev. John W. Sykes has been greatly blessed in his work here, and growth and great interest are apparent. A very handsome black walnut reredos, erected by the chancel chapter in memory of the late wife of the Dean, was an offering to the Cathedral on Easter Day. It bears this inscription: "In loving memory of Mary Augusta Sykes."

THE Churches of the Good Shepherd (Topeka), and St. Simon's (colored), have been making steady growth under Canon Bywater. 22 were confirmed in these two missions on Easter, making 49 confirmed in the see city during the day, 27 of these being the class in the Cathedral. The number of communicants in the missions was large. The Bishop preached the sermon at each of the services.

IN IOLA, where the Archdeacon of Eastern Kansas has been making his headquarters for a few weeks, \$1,500 is already assured toward a new church building, besides the generous gift of a valuable piece of property worth \$500, and the people are not yet satisfied. It is proposed to erect in this growing town a church with a seating capacity of several hundred. La Harpe, six miles from Iola, has been promised a lot for a chapel, and the indications are favorable for a successful mission here. To Mr. Fred Baker, a young business man of the place, is largely due the success of this mission.

THE next session of the Kansas Theological School will open with twelve or thirteen students, who will come up for lectures beginning Monday, April 23rd. In the interim, the students pursue their studies under the direction of the faculty. This Divinity School is doing much for the Diocese of Kansas and the Missionary Jurisdiction of Oklahoma and Indian Territory. Many mission stations are acceptably supplied by the students with regular services which otherwise would have to be neglected. The Faculty includes the Bishops of Kansas and Oklahoma, the Rev. A. Beatty, D.D., Dean, the Rev. W. W. Ayres, Rev. M. J. Bywater, and the Very Rev. John W. Sykes.

#### KENTUCKY.

##### Easter in Louisville.

EASTER at Louisville did not differ largely from Easter in every other city of the Christian world. At St. Paul's, special interest was aroused from the fact that the new vested choir, which has lately been organized, appeared for the first time. At the evening service, Barnby's oratorio, "The Lord is King," was rendered. At Calvary Church, the joyful result was attained of wiping out the remainder of the debt on the church, by the Easter offering. The amount of the debt was \$7,500, for which Dr. Minnegerode made an appeal, and the sum was raised. There yet remains a debt of \$4,000 on the rectory. Ten years ago, when the church was completed, there was a mortgage of \$50,000 placed on the property, which has now been cleared off by this last remaining payment. Gounod's Mass was sung, with the accompaniment of organ and orchestra. At the Cathedral, there was the usual excellence in the music, while the service at Grace Church was elaborate and dignified, and well rendered.

#### LONG ISLAND.

##### Easter at Douglaston—The Clericus—Brotherhood.

EASTER DAY opened beautiful and bright for Zion Church, Douglaston (the Rev. J. B. Blanchet, D.D., rector). There were five services during the day. It is just about a year ago that Dr. Blanchet completed the paint fund for the rectory. This was followed by placing a steam apparatus to heat the parish buildings, including the church, parish house, and rectory, at a cost of about \$800. Then a two manual pipe organ was installed last January, and the training of a vested choir of men and boys was begun at once under Prof. Robert Grant Walker, an experienced and thorough trainer of Church choirs, and organist and choirmaster of St. Paul's Church, Stapleton, S. I. All these various and needed improvements were secured by the rector at a very small cost to the parish, most of the funds coming from outside, through some of his many city friends. After a daily service during Lent, which culminated with the Three Hours' service on Good Friday, on Easter Even the rector baptized nine persons. On Easter Day there was an early celebration at seven o'clock, and Matins at nine, so as to give more time for the high service. At half past ten, the vested choir of men and boys, assisted by Messrs. Carr and Hoar of Stapleton, took their places in the chancel. Dr.



Blanchet first blessed a beautiful processional cross, the gift of Miss Robbins and Mrs. Parsons, her sister, both of Brooklyn, and devoted friends of the parish. The service was Cruickshank in E flat, and was rendered in a faultless manner. The reverent deportment of the boys was perfect, and Mr. Libby, a promising pupil of Prof. Walker, presided at the organ in a most acceptable manner. The choir vestments were made by the rector's wife as a part of her Lenten work. A lunch was served to the choir in the parish house at one o'clock. The Sunday School service was held at three o'clock, when the rector distributed some two hundred Easter cards to the scholars and teachers, and cut flowers were sent to the sick. The children also made their Easter offering at that service. At four o'clock the rector baptized eleven more persons, including some of the leading people of the community, making twenty Baptisms for the day, and over fifty for the year. Dr. Blanchet had some thirty-five additional names on his list, whom he hopes to baptize soon. A large Confirmation class is in preparation.

AT THE April meeting of the Queens and Nassau Clericus, held on the 18th inst., a paper was read by the Rev. Creighton Spencer upon "The Continuity of the Church," which was widely discussed. The members of the Clericus were entertained at luncheon by the Rev. G. Wharton McMullin.

AT THE April meeting of the Brotherhood of St. Andrew, held on the 19th inst. at St. Barnabas' Church, Brooklyn, a strong sermon upon "One Lord, One Faith, One Baptism," was preached by the Rev. Geo. M. Christian, D.D., rector of the Church of St. Mary the Virgin, New York. The service was conducted by the rector, the Rev. W. H. Barnes, assisted by the Rev. G. Wharton McMullin, of Queens.

#### LOS ANGELES.

##### Illness of Edward W. Meany.

WE LEARN with regret that on Good Friday, while conducting morning service, the Rev. Edw. W. Meany fell in a faint. The service was continued by the Rev. E. B. Streater.

#### MAINE.

##### Easter at Bangor.

AT ST. JOHN'S Church, Bangor, the Easter offerings exceeded \$1,000. In the afternoon, at the service for children, potted plants were distributed to each.

#### MARYLAND.

**Diocesan Library—Mortgage Cleared at St. Barnabas'—Improvements at Cockeysville—Cumberland—New Rector at St. Peter's, Baltimore—Window at Towson—Illness of Rev. George K. Warner.**

The changes in Maryland's Diocesan Library, occupying the building 1106 Madison Ave., Baltimore, have almost been completed, and it is now open on week days from 10 a.m. to 4 p.m., except during the month of August. The library, which is considered a very remarkable one, contains some collections that are unequalled anywhere. Numerous changes have been made in the interior of the building since it was purchased. Neat bookcases have been built, electric lights installed, and comfortable and convenient rooms have been prepared for those who use the library. Among the books will be found the valuable collection of the late Rev. Edwin A. Dalrymple, D.D., which aggregate about nine thousand volumes. This new library, as noteworthy for the many classical volumes it contains as for those of a theological nature, is now being classified in accordance with the Dewey Decimal system, and will soon be at the service of the library readers in the library building. The lending department of

the library has also been shelved in the new building, and subscribers will find its three thousand volumes readily at their disposal. The eight hundred volumes left by the late Judge Stewart "to be kept together and known as the William A. Stewart Collection" form a part of the lending library.

THE mission recently started by the Rev. J. Woods Elliott, in the northern part of Baltimore has been abandoned for the present on account of its being found to be too near the Church of St. Michael and All Angels'. However, Mr. Elliott will not give up his plan, and is looking about for a more favorable site.

BY THE untiring efforts of the Woman's Guild and the Boys' Chapter of the Brotherhood of St. Barnabas' Church, Baltimore, a mortgage which has been standing on the rectory for the past twenty years was recently lifted. The event was celebrated by a largely attended reception in the Sunday School room, at which the rector, the Rev. Thomas Atkinson, and the treasurer, Mr. George T. Oliver, made addresses of congratulation.

AT THE meeting of the vestry of Sherwood, at Cockeysville, it was decided to put modern conveniences and water in the vestry, occupied by the Rev. Adolphus T. Pindell, and to cost about \$200. Between \$900 and \$1,000 are in the treasury, besides \$228 received through ground rents. There was a liberal Easter offering, which will be used for carpeting and putting new furniture in the chapel.

AT EMMANUEL Church, Cumberland, the offertory on Easter Day amounted to \$1,071.94, which more than furnished the required amount on the organ fund of \$4,000.

THE Rev. Wm. Howard Falkner, who has accepted a call to St. Peter's Church, Baltimore, is a son of the Rev. Dr. John Blake Falkner, rector emeritus of Christ Church, Germantown, Pa., and grandson of the late Rev. Dr. Clement M. Butler, formerly of the Diocese of Maryland and rector of Trinity Church, Washington, in the days when Henry Clay, Daniel Webster, Robert C. Winthrop, and other prominent statesmen, were worshippers at Trinity. Mr. Falkner is a graduate of the University of Pennsylvania. After his graduation he studied law, and was admitted to the bar in 1887. After several years' practice he decided to enter the ministry, and entered the seminary at Cambridge, Mass., from which he graduated in 1892. He has been assistant at St. James' Church, Roxbury, Mass., minister in charge of All Saints' Church, Johnstown, Pa., and rector of St. Philip's, West Philadelphia. It is a coincidence that the Rev. Dr. Julius E. Grammer, for 27 years rector of St. Peter's Church, entered the ministry under the influence of Mr. Falkner's grandfather.

THE colored children who attend Miss Barnwell's School for Crippled Children, Baltimore, were given an Easter treat by Miss Haynes' Sunday School class of the Emmanuel Church. After service, gifts were distributed among the children, and Miss Barnwell was presented with \$102 as an Easter gift from the Emmanuel Sunday School to aid in the work for crippled children.

MR. FRANK S. HAMBLETON, of Lutherville, has placed a beautiful window in Trinity Church, at Towson, in memory of his mother, Arabella Hambleton, who was born November 10, 1829, and died August 25, 1893. The window is about thirteen feet high and thirty inches wide. The glass is of a rich coloring, with a female figure six feet high, under which are the words, "Lead, Kindly Light."

WE LEARN with regret that the Rev. Geo. K. Warner, rector of St. James' Church, Monkton, suffered a stroke of paralysis on the morning of April 14th.

BY THE will of Sarah Maria Webb, St. Stephen's Church, near Millersville, is bene-

fitted to the extent of \$400, the interest of which is to be used in keeping the church in repair.

PLANS are being prepared for a private chapel for Bishop Paret in connection with the Bishop's residence, 1110 Madison Ave., and the library adjoining.

#### MASSACHUSETTS.

##### Missionary Work—Various Notes.

THE missionary spirit of doing good is well manifested in the masters and boys of Groton School. The boys teach in the Sunday Schools, which are carried on in the neighboring villages and communities. The Church work at Ayer first began as a mission under their care, has now become a self-supporting parish. At East Shirley, a Sunday School is carried on by the masters, and one also at Forge Village. In all these missionary enterprises the boys do their part, under the direction of their superiors. It is excellent missionary work, and is felt in every village and town.

THE Church of the Advent, Boston, has received the gift of a peal of bells.

THE land adjoining the Church of the Holy Name, Swampscott, has been purchased for a rectory.

ST. PETER'S, Jamaica Plain, has relinquished its dependence upon the city Board of Missions.

THE debt of \$10,000 has been paid upon St. James', North Cambridge, and the church will be consecrated on Tuesday in Whitsun-week.

A NEW altar and reredos have been placed in St. John's, Williamstown. It is a memorial of E. Ray Thompson, and is the gift of Mr. and Mrs. John I. Thompson and Mrs. E. C. Gae.

A NEW organ, costing \$6,000, will be placed in St. John's, Cambridge. Of this sum \$2,500 has been given by the Misses Mason.

A LOT for a church building has been given to the Church people of Needham. A modest building will soon be erected upon it.

THE large and commodious rectory of St. Chrysostom's, Wollaston, is a great addition to the parish property.

ST. JOHN'S CHURCH, Athol, has been advertised for sale, on account of failure to pay the interest on its mortgage note. The money has, however, been obtained, and at an early date, a missionary will be sent to this field.

#### MICHIGAN.

##### Easter at Ypsilanti.

EASTER DAY at St. Luke's, Ypsilanti, was celebrated by four services, at 6 a.m., 10:30 a.m., 4 p.m., and 7:30 p.m. The church was packed three times, and a fair congregation assembled at 6 a.m. The Ann Arbor Commandery of Knights Templar celebrated Easter in St. Luke's in the evening, about seventy knights being in line. The offertories for the day for all purposes were \$553.06.

#### MILWAUKEE.

##### Holy Week and Easter at Beloit—Church Burned.

THE rector of Beloit, the Rev. Frank J. Mallett, was confined to his room from an attack of la grippe, during Passion and Holy Weeks, but was able to officiate on Good Friday and also on Easter Day. Among the joyful services of Easter was a special service for the Beloit Commandery of Knights Templar, held in the afternoon, and largely attended by Masons and their families.

THE little church at Wilmot was destroyed by fire, in connection with the destruction of a large part of the village, on the evening of

(Continued on page 1336.)

## STUDIES IN THE PRAYER BOOK.

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

XV.—THE MEMORIAL PAPERS.

THE Tractarian Movement was an elixir of regeneration to the American Church. The principles set forth awakened the slumbering clergy and people, and made them open their eyes to see what the Church is, and to see the responsibilities and opportunities which environed her. The torpor of the eighteenth century was shaken off, and a new life was felt pulsating within. At first the vision was dim, and men were seen "as trees walking"; but soon the power of seeing cleared, and the mission of Christ's Church to humanity was clearly recognized. The revival that passed from surprised thought to action in a dozen years was Pentecostal in zeal and fervor. Men began to ask, "Lord, what wilt Thou have me to do?" and then they tried to do what, in their wisdom, they thought ought to be done.

At first we find men of all schools and shades of opinion uniting in devising plans for the promotion of Christianity, with an enviable harmony and unity of purpose. The bitter differences of High and Low Churchmen did not begin until a decade later, and the acrimonious persecution of the "Ritualists" came still later. These later dissensions came from a struggle to close the door upon the whole body of Catholic doctrine, worship, and discipline. Many men who had responded to the first movement of the Spirit, were unwilling to accept the entire deposit of the Faith, and when they saw what lay before them, they drew back, and "walked no more" with those who scrupled not to be thorough Catholics.

Those early years of restored life saw a marvelous advance of the Church. It was an era of founding of new parishes, of restoring the weekly Eucharist and the daily offices, the establishment of the free church system, and a great movement for missionary extension. It is to that period that we trace the beginning of work among the poor, of more frequent services, of flexibility in the use of the Prayer Book, and of a determined effort to restore the beauty and grandeur of worship. In it we find the first advocacy of choral service, and a higher standard of ecclesiastical music. The academic gown began to be replaced by the surplice in the pulpit, and the chaplain's scarf was gradually exchanged for the stole.

It is necessary to review this page of our history, in order to understand the last revision of the Prayer Book, for many of the changes of 1892 only become intelligible through a knowledge of the opinions and events of the middle of the century.

A book called *The Memorial Papers*\* was published in 1857. It is now out of print, and is becoming a scarce volume. It was edited by Bishop Alonzo Potter, of Pennsylvania, and the introduction was also written by him. The book contains a Memorial to General Convention, signed by W. A. Muhlenberg, C. F. Cruse, Philip Berry, Edwin Harwood, G. T. Bedell, Henry Gregory, Alex. H. Vinton, M. A. DeWolfe Howe, S. H. Turner, S. R. Johnson, F. E. Lawrence, and others. The memorial is dated, "New York, October 14th, 1853."

A concurrence to the above memorial was signed by John Henry Hobart, A. Cleveland Coxe, Ed. Y. Higbee, Francis Vinton, Isaac Hubbard, and others.

All these are representative names of clergymen prominent in the Church, several of whom afterward became Bishops, of all schools of Churchmanship. The unanimity of their action is, therefore, a noticeable feature.

The memorial, quoting from the introduction to the book, "suggested the general question, whether 'the posture of our Church, with reference to the great moral and social necessities of the day,' was all that could be desired or expected. It suggested, more especially, the inquiry whether her usefulness might not be enlarged by relaxing somewhat the rigidity of the liturgical services, and by conferring her Orders on conditions something less stringent." Church unity, as an ultimate object, is spoken of, and the Episcopate is reckoned as a central bond of union. The Bishops are addressed as "a college of Catholic and Apostolic Bishops," and their work is spoken of as that of "an American Catholic Episcopate."

The General Convention of 1853 received the memorial, and appointed a commission of Bishops to consider its propositions, and report at the next Convention. The Commission

consisted of Bishops Otey, Doane, A. Potter, Burgess, Williams, and Wainwright. The latter soon died, and the report presented at the Convention of 1856 was signed by the first five named Bishops.

It will be impossible to give even a synopsis of the report and its appendices, within the limits of this paper, or to deal with more of its matter than refers to the Prayer Book.

The Commission issued a circular and a series of questions, which they widely distributed, and asked for replies in writing. About thirty of the most valuable of these replies are printed, so as to give a general view of current opinions.

The report points to the "expediency, not to say necessity, of variety, to some extent, in our liturgical services." It says, "It would appear that all ministers are now expected to be priests, whether they have 'the gift of ministering' or not." It urges the establishment of Sisterhoods, the increase of the Episcopate, the division of Dioceses, and a cultivation of "sacred music." It further says, that with a few exceptions, "all of the communications made to us by members of our Church" express the opinion that services ought to be shortened, and a greater variety should obtain. "There is nothing in the rubrics or canons which requires that, when the Holy Communion is administered, it should be preceded, immediately or otherwise, by the Office for daily Prayer. The practice rests merely on usage. . . . The same discretion seems allowable, in respect to the time of using the Litany."

The report unanimously recommended a preamble and resolutions. The passages in these resolutions that bear on our subject are as follows:

"I. That ministers may, at their discretion, use separately the Office for Morning Prayer; . . . The Litany . . . may be used in the afternoon . . ."

"II. That the Order for the Holy Communion, in its entirety, may, with a sermon, be used separately. . . ."

"III. That the Bishops of the several Dioceses may provide such special services," etc.†

Some quotations from the contributions sent to the Commission will enable us to comprehend more fully the character of this remarkable movement, the awakened zeal of the Church, and the measures proposed for the emergency.

Bishop Doane, of New Jersey, advocates especially, (1) Family training, (2) Pastoral instruction, in the church, in the Sunday School, in the parish school. He says, "A Sunday School is but a jury-mast. It will be rigged only for an emergency. In their original use, Sunday Schools were well conceived. They met a present necessity. But they have grown into a habit of the Church . . . They have superceded family training. They have superceded pastoral instruction. They have superceded the Church."

Bishop Potter, of Pennsylvania, speaking of the Church, says, "Catholic she is, with her open Bible, her two great creeds, her Apostolic Ministry, her sacraments, the centres of Christian communion. Might she not be more Catholic in her practices?"

Bishop Burgess, of Maine, says that "of some forty written answers to the queries of the Commission" on Liturgies, there was a unanimous opinion that the services should be separated. He suggests that the Holy Communion should be said separately. On particular occasions, "the Morning Prayer may be held at an earlier hour; or, should this be found inconvenient, it can be recommended to the congregation to perform that portion of the services, excepting the Declaration of Absolution, at home, instead of their family devotions." In regard to the daily offices, he says, "It may possibly be deemed better to declare that those clergymen who perform it, have full liberty to omit such portions as to each of them may seem expedient." He also says, "A wish has lately been expressed that either the whole Psalter might be so arranged, as to classify the psalms for each day with more reference to their tone and subject, or else, at least, that in the penitential season of Lent the more jubilant psalms might be silent."‡ Again, he says, "The song of Mary, and that of Simeon, or any of those beautiful passages from the Prophets, which, thus introduced, give great richness to the Bréviary, there can be no objection so strong as to outweigh the obvious advantage" of their incorporation into the Prayer Book. "It is perhaps the only particular in which Common Prayer does not assert its scriptural authority." He advocates a larger use

\* There should be a reprint of this book, as it contains a valuable record of an important epoch in the history of the American Church. The younger clergy seem to be ignorant of the book and of the ideas and beliefs of the men who contributed to it. It is a curious fact that every important movement of the Church in America in the last fifty years is foreshadowed in *The Memorial Papers*, and many ecclesiastical conditions of to-day can only be explained by the movements of half a century ago.

† Bishop Doane, of New Jersey, set forth what was called "A Third Service," and was commonly spoken of as Compline, for use on Sunday nights. It was the universal custom in those days to say Evensong in the afternoon. The special feature of the "Third Service" was the *Magnificat*.

‡ This shows a distinct yearning after liturgical enrichment, and also a return to the pre-reformation arrangement of the Psalter! We are now in a fair way to go back to the old order.

of music in the services, and refers to the "powerful and delightful effect" of the old English carol, the Roman vesper, the Lutheran hymn, and the Methodist chorus.

Bishop Polk, of Louisiana, says, "We want a larger number and variety of hymns, . . . a re-arrangement of the Lessons might be made with advantage, . . . greater freedom in the use of the Psalms," and a separation of the morning services.

Bishop Freeman, of Arkansas, says, "Not, however, by 'lengthening' or by 'shortening;' for I would never consent to touch, in the minutest particular, the integrity of the liturgy, but by 'dividing,' or rather *authorizing* a division or separation of those parts which were doubtless, originally, distinct services."

Dr. Muhlenberg writes, "Since the Church, as a whole, continues the same from ages, and He to whom she brings her offerings changes never, . . . the liturgy is the grand objective service of the Church, and therefore, in its degree and kind, should be like the divine object to which it looks—the same yesterday, to-day, and forever. In the Communion Office, which is eminently the liturgy, shall not the absent, the sick, the dying communicant, be permitted to send in his petitions to his pastor and brethren to be offered by them amid the sacred mysteries, when intercessions, we may believe, are most availing?"

Dr. Odenheimer, afterward Bishop of New Jersey, writes, "The parochial clergy (should) be urged to develop, to their fullest extent, the rich treasures of devotion already provided for us in our Prayer Book, so that we, or a future generation, may be able to declare more exactly what changes, if any, it may be expedient to make in our liturgical services."

Dr. Francis Vinton writes, "Our liturgy and Articles are not Catholic, but provincial. The Faith (*i. e.*, the Creeds) are Catholic; the Sacraments are Catholic; the requirement of an inward call by the Holy Ghost is Catholic. These Catholic conditions are of God, and they should, therefore, be demanded as conditions precedent to ordination."

Perhaps the most important contribution, and certainly the most learned and exhaustive, was from the pen of the Rev. J. F. Young, afterward Bishop of Florida. Dr. Young was the ablest liturgical scholar that the Church had produced, at least up to the time of his death in 1885. In his article, we get a lucid and concrete statement of the needs and the possibilities of the use of the Prayer Book, and of desirable changes. Dr. Young's communication is so good from beginning to end that one is fain to quote it entire; but as that would be impossible, it will be necessary to be content with a few sentences. One is impressed with his clear grasp of the subject. He says, "All substantially which the memorialists ask for, so far as respects the worship of the Church, not only can be granted by the warrant of the best ritual authorities, but would restore our offices much nearer to their original design and use than is our present practice; and this, too, by simply a few rubrical changes, without disturbing in the least the Prayer Book as it is, or changing one word of the body of its contents.

"What is sought for . . . may be embraced under two heads.

"First, *more flexibility in the Prayer Book Offices and freedom in their use.*

"Secondly, *Their fuller adaptation to the Festivals and Fasts, and closer general sympathy with the changes of the ritual year.*"

Many of the changes and additions adopted in the Prayer Book revision of 1892 were suggested by Bishop Young in 1855. Among them we find, the separation of the Office of the Holy Communion from Matins and Litany, and the abbreviation of Matins, if used with the Eucharist, in almost the identical mode now permitted by the rubrics.

In the Choir Offices, he suggests that "the rubric after the sentences of Scripture be altered in this wise:

"Then shall the Minister say,

"Let us humbly confess our sins unto Almighty God,

"or else,

"Dearly beloved brethren, etc., as now."

He suggests that the daily Morning and Evening Offices begin with the Lord's Prayer, "as was the usage from time immemorial in the Church of England till the revision of 1552."

He suggests also that the exhortation, "Dearly beloved in the Lord," etc., "be made discretionary." He pleads for a re-arrangement of the psalms, adapted to the seasons, and for a reform of the Lectionary. He proposes a rubric regulating the use of the *Te Deum*, providing that it should not be said on penitential days. He suggests this rubric to follow the prayer for the President:

"Here may follow an anthem or hymn."

In the Office of the Holy Communion he suggests:

1. The restoration of the Psalms as introits.
2. The discretionary substitution of the Minor Litany for the Decalogue.
3. "The prayer for the President and any other collects and prayers, if occasion requires," after the Collect for the day.
4. The Nicene Creed to be "said or sung on Sundays and Festivals . . . On week days, not Feasts, the Creed may be omitted."
5. After the notices, a hymn or anthem.
6. A change to indicate that the people are not to join with the priest in the preface to the *Sanctus*, as was then the vogue.
7. The singing, during the administration of the Sacrament, of "appropriate Communion anthems," specially referring to the *Agnus Dei*.
8. In penitential seasons, "when the *Gloria in Excelsis* is not to be sung, some proper hymn, or post-Communion anthem, may be sung in its stead."

The foregoing extracts show plainly that the leaders of the Church fifty years ago had a true conception of the Catholic nature of Christ's Mystical Body; that they believed in Holy Orders, Sacraments, and Creeds; that they recognized the Holy Eucharist as the Church's chief act of worship, and saw the need of a more ornate form of worship than existed in their day. They admitted the principle of Religious Orders, and of lay workers sharing in public services. They saw the need of flexibility in the services, and pleaded for ministerial liberty.

We owe an immense debt to the men of fifty years ago, for they revived the Catholic spirit of the Church; they took the first steps in the restoration of solemn ritual and plain exposition of doctrine. They saw the opportunities that lay before the Church, and they candidly acknowledged the responsibilities that God plainly devolved upon the Church. Those men opened the way, and we have only walked in it.

### SOME COMMON MISTAKES.

IT is a mistake to call one's self "an Episcopalian," or, in making mention of the Church, to use the phrase, "The other denominations." There is no such thing as an Episcopalian Church, and as for the popular term "Episcopal," it neither differentiates the Church from the sects, nor does it really involve the distinguishing marks of the Church. A religious body may be episcopal without being a "Catholic and Apostolic Church."

As for the phrase, "the other denominations," he who uses it as correlative to the term, "The Church," shows that he either does not know the force of our English correlatives, or he is ignorant of the very nature of the Church. To use such phraseology is to unchurch the Church; is to make it a sect or denomination.

It is a mistake to speak of Confirmation as "making a profession of religion," or "joining the Church." This is practically to treat the Church as if it were one of the denominations, and to imply that it has an office and ceremony peculiar to them, one which has grown out of their loss, through schism, of the apostolic rite of Laying-on-of-Hands (Heb. vi: 2), and their eviction of all initiatory force and sacramental substance from Holy Baptism. The membership of the Churchman in the "Body of Christ" and his profession of his faith date from his Baptism, as the sacrament of his adoption by the Father into the heavenly household. He comes to Confirmation as already a member of the Church; as proceeding in accordance with his profession; for the obtaining of higher grace for the fulfilment of his baptismal vows; and to receive the sign and seal of the gift of the Holy Spirit as the Lord and Giver of the "godly, righteous, and sober life."

It is a great mistake—and indeed something worse than that—to make any inconvenience an excuse for not attending a Church service. The act is painfully significant of either ignorance, indifference, or indevotion—want of loyalty to the Church, and lack of love for the House of God and holy worship. The real inconveniences which should, and will, distress one are three: Firstly, having no service to attend (deprivation); secondly, where there is one, having a mind full of wandering and worldly thoughts (distraction); and, thirdly, having too little out of which to make fit offerings to God, as expressive of one's grateful appreciation of his "inestimable gift." These are inconveniences to be both deplored and corrected.—*Church Messenger* (Los Angeles).

## PLAIN-SONG.

A PAPER PREPARED FOR A CLASS IN THE PARISH OF THE ADVENT,  
BOSTON.

BY IRVING WINSLOW.

IT IS advisable to acknowledge at the outset what would be immediately detected, and so obtain credit for frankness—that the author has no pretensions to pronounce a judgment on musical technique. It is from another than an artistic point of view that Plain-song appeals to many people who try to make a devotional use of the service of the Church, and who find themselves distraught and bewildered by that which should obviously be only an accompaniment and an illumination of the words of the liturgy.

There is a famous passage in the *Confessions of St. Augustine* which expresses the dubitations of many worshippers who are to-day struggling to praise and pray in spirit and in truth; with the "understanding, also, as well as the lips." In the discussion of his struggles with the senses, the Bishop of Hippo comes to the delights of the ear and falls foul of the snares which betray the soul through that member, when the sacred words are married to melodies. He says:

"For at one time I seem to myself to give them more honor than is seemly, feeling our minds to be more holily and fervently raised unto a flame of devotion, by the holy words themselves when thus sung, than when not; and that the several affections of our spirit, by a sweet variety, have their own proper measures in the voice and singing, by some hidden correspondence wherewith they are stirred up. But this contentment of the flesh, to which the soul must not be given over to be enervated, doth oft beguile me, the sense not so waiting upon reason, as patiently to follow her; but having been admitted merely for her sake, it strives even to run before her, and lead her. Thus in these things I unawares sin, but afterwards am aware of it. At other times, shunning over-anxiously this very deception, I err in too great strictness; and sometimes to that degree, as to wish the whole melody of sweet music which is used to David's Psalter, banished from my ears, and the Church's too; and that mode seems to me safer, which I remember to have been often told me of Athanasius, Bishop of Alexandria, who made the reader of the psalm utter it with so slight inflection of voice, that it was nearer speaking than singing.

"Yet again, when I remember the tears I shed at the Psalmody of Thy Church, in the beginning of my recovered faith; and how at this time I am moved, not with the singing, but with the things sung, when they are sung with a clear voice and modulation most suitable, I acknowledge the great use of this institution. Thus I fluctuate between peril of pleasure and approved wholesomeness; inclined the rather (though not as pronouncing an irrevocable opinion), to approve of the use of singing in the church; that so, by the delight of the ears, the weaker minds may rise to the feeling of devotion. Yet, when it befalls me to be more moved with the voice than the words sung, I confess to have sinned finally, and then had rather not hear music."

If, in the primitive days of musical development, such an heroic saint, whose constancy so immeasurably exceeded our weak devotions, was thus tossed about between sentiment and distractions, is it not safer for us to take the lower ground and to be resolute at least in adhering to musical settings which do not obscure the very words of our sacred formularies? How shall we believe unless we hear, and how shall we hear if the holy sentences and syllables are taken to pieces and overlaid and thrown into the air like the whirling balls of the juggler, and gathered together in meaningless mosaics, to suit the fancy of the composer?

It would be irreverent to reproduce the syllabic effects which convert the solemn acts of faith and praise into the semblance of a tra-la-la refrain. Here are two settings, however, from a common "Anglican" arrangement. This is a part of the *Magnificat*: "He hath scattered the proud, He hath scattered the proud, in the imagination of their hearts. He hath put down, He hath put down, He hath put down, the mighty from their seat, from their seat, and hath exalted, and hath exalted, and hath exalted, the humble and meek."

The *Nunc Dimittis* runs, or rather totters and toddles, thus: "Lord, now lettest Thou Thy servant depart in peace, in peace, in peace; according to Thy word. For mine eyes have seen: Thy salvation, have seen Thy salvation, Thy salvation, Thy salvation. Which Thou hast prepared: before the face, before the

face, before the face. Which Thou hast prepared: before the face of all people."

And how is it possible to describe the organ fireworks which accompany this grumble, and make confusion worse confounded?

Considering the fact that the very order and numeration of verbal expression are a part of the liturgical plan, and that its intentional repetitions always symbolize some points of faith, should not these gratuitous repetitions be counted "vain"? It would seem that no change of order nor unauthorized multiplication whatever, should disturb the absolute literal progress of the offices or canon.

This was apparently the mind of the early Church. The knowledge and practice of music descended to Greece from Egypt, and thence to the Latin world. Plato said: "Music, I conceive, should end in the love of the Beautiful."

But the Church early bore the reproach of barbarism, as Kingsley's *Hypatia* so vividly illustrates. With her, music was an exercise "under the muses" of which the end was a right moral feeling; not *amusia*, a denial or want of the muses. From the first she deliberately exercised an ideal choice, and the same rule of simplicity and self-restraint doubtless characterized the worship of the catacombs which marked the *Antiphonarium* of Gregory the Great.

Our own direct inheritance of the Gregorian form from the holy Pope through his dear Angels, makes it precious to us. St. Augustine took it to England, it became the use of Canterbury, Westminster, and Sarum. St. Theodore and St. Wilfrid composed in it. We have some leaves of the plain-song office book of Abbot Gregory of the tenth century, and St. Dunstan's ecstatic *Kyrie, Rex Splendens*, still survives.

At first there were no signs to indicate length or accent of notes. A kind of punctuation indicated pauses for breath, and signs over or under the syllables indicated the rising or falling of the voice. The Roman letters stood for notes. When the staff came into use, the spaces only were used, the syllables being placed in the higher or lower to denote to what extent the melody should rise or fall. It was not until the twelfth century that the uses of measured music were codified by Franco of Cologne.

The Church, as in the beginning, has always been jealous of the introduction of elaborate art-forms. In 1322, Pope John XXII. denounced the encroachment of the counterpoint, as only fit with its voluptuous harmony of the third and sixth, for profane uses. The Roman school of the sixteenth century was built up by foreigners, especially from Flanders, and St. Philip Neri gave it the first considerable encouragement, when he introduced the oratorio form in the oratory of his church.

The restoration of the Plain-song was one of the many instances in which the reformers were led almost unwittingly to the appeal from the mediæval to the primitive Church. The restoration of the duty and privilege of popular participation in the functions of the Church, demanded for the people's part, music of easy execution. There is room in *Kyries*, *Graduals*, and *Offertories*, for the greatest elaboration and the exercise of the finished powers of trained singers.

In the psalms and chants, and the main divisions of the Holy Eucharist, the simple principles are an intonation, a reciting note, and a melodic inflection. It is certain that the free rhythm of the ancient Plain-song produces a distinct and beautiful effect which contrapuntal accessories do not supply. What impressive accentuation there is in the unaccompanied unison singing of male voices in German churches!

After all, it is the organ and the organist that generally ruin Plain-song. It must be confessed that modern harmonics produce an effect like an elephant waltzing. The organ should be played calmly with a judicious change of chords in diatonic harmonies, and chromatic progression absolutely abjured. If the precentor is so devoted to his profession as to give the men of the congregation a little drilling, it will be found that voices learn pretty easily to sing freely without accompaniment, and that the Plain-song will far more readily recommend itself than if rendered as choir music only.

To those who wish to make a thorough study of the subject, these works can be recommended: *La Paléographie Musicale*, by the Benedictines of Solesmes; *Mélodies Grégoriennes*, Dean J. Pothier; *Elements of Plain-Song*, The Plain-Song and Mediæval Music Society.

## SOME MISTAKES OF DR. JOHN WATSON.

BY THE REV. A. KINGSLEY GLOVER.

WHILE others have criticized Dr. John Watson's *theological* conclusions as published in *McClure's Magazine*, in his life of the Master, I wish to point out to his many readers some glaring errors in the field of Jewish law and customs, of which the author appears to be lamentably ignorant.

In the January issue of said magazine, on page 207, Dr. Watson affirms the following: "It was at the age of 12, according to Jewish law, that a child became a man." Now, it is a case of incontrovertible fact, that, from time immemorial, a boy became a man among the Jews, not at the age of 12 years, but at the actual completion of *thirteen years and one day*. Jesus indeed went up to Jerusalem at the age of 12, as the holy Gospel tells us, but this was in strict accordance with another Jewish law, which ordained that *every boy should visit the temple and take part in the ritual services at least one year before he became of age*. If we were in possession of a record of the life of Christ covering His boyhood, we should undoubtedly read of a second or later visit to the temple, on His part, at the age of thirteen years and one day.

On page 205 of the same number, it is again evident that the writer is either speaking unadvisedly or else without knowledge of Jewish education at the time of Christ, since he says, "He (Christ) never had the dubious privilege of attending the schools of the rabbis at Jerusalem."

As far as *Jerusalem* is concerned, no doubt Watson is correct; but if Jesus did not study rabbinic law in the holy city itself, He certainly did at Nazareth. At the time of Christ's birth, the whole land was covered with elementary schools and higher academies, all under the rabbis, or persons directed by them. There was never any Jewish teaching except that managed by the rabbinic scholars, and based upon rabbinic, traditional interpretation in the fields of dogma and ethics. There is hardly a parable in the New Testament (I do not know of even one) that is not based upon a corresponding rabbinic one, though turned by Christ into something higher and better. The reform measures instituted by Joshua, son of Gamaliel, had established rabbinic schools in every hamlet and town where twenty-five boys could be found, and Nazareth was not likely to be the exception to this rule. Dr. Watson must acknowledge that Jesus understood *Hebrew*, and must also admit that this sacred and classic language, no longer in common use in Jesus' day, must have been taught Him by the *rabbis*, or else by teachers of rabbinic training, since no others had any voice in the education of the youth of Israel. Every synagogue had its rabbinic school, the poor children having had the use or benefit of a secret fund to defray the cost of their schooling.

Without rabbinic (Pharisaic) schooling, Christ could never have met His Pharisaic enemies on their own ground, as He did in later years. We know most positively that our Lord studied rabbinic dialectics from His frequent use of those characteristic expressions employed in rabbinic circles and academies, and this is seen very plainly in His citation of Old Testament passages, in His appeals to Old Testament proofs, in confirming an affirmation or negation, and in alluding to the Old Testament in order to show the fulfilment of prophecy. All these various appeals to Old Testament Scripture in the New Testament are in the common language of rabbinic dialectics. The following schedule or sketch of some rabbinic phrases and their respective usages, will bring before my readers some New Testament passages well known to them. The exact reading of terms used by the Master may differ a little from the rabbinic readings here given, but this variation is merely in the different arrangement of the words, and does not affect the sense:

A. In citing Biblical passages, the rabbinic formulæ in use were:

- { Because it is found written (St. Luke iv. 8).
- { According to what is found written (St. Matt. xxvi. 24).
- { Long ago it was said (St. Matt. v. 21-27).

B. In appealing to Biblical proofs:

- { And again (St. Matt. v. 33).
- { This agrees with what was written (St. Luke iii. 5).

C. { The Scriptures (St. Matt. xxii. 29).

- { The Prophets (St. Matt. xxii. 40).
- { The Law (St. Matt. xxii. 36).

D. { Neighbor (St. Matt. xxii. 39).

- { Brother (St. Matt. v. 23).

All the above terms are purely *rabbinic*, no matter how familiar they may have become to English readers of the Bible, and this use by our Lord of such rabbinic dialectic expressions, in itself is sufficient to disprove Dr. Watson's assertion against the rabbinic schooling of our Lord. Did space permit, we might advance a host of other proofs, showing that Jesus' upbringing was rabbinic and pharisaic. We have advanced the above rabbinic terms, because they have never yet been proposed before this, to the knowledge of the writer of this criticism.

Dr. Watson's idea of a *synagogue* is likewise quite erroneous, for on page 495 of the April issue of the magazine, he writes, "The men and women would sit apart, the *most distinguished in front*, while the *younger and poorer were behind*, so that in Nazareth Jesus first saw from His obscure place (seat) the unholy scramble for the chief seats."

He here indicates clearly that it was after the *congregational* seats, in the body of the synagogue, that there was such a "scrambling," whereas it was not these places, but rather the *prominent seats on the central platform* that were coveted. On this "bima" sat the elders and learned men, the rabbis and other pharisees, and it was for this learned class alone that "chief seats" were provided. Most detailed rules governed the people at worship, and such provisions secured quiet and decency. Thus there was not much chance for any unseemly "scrambling" after "front" seats. The New Testament, in fact, does not state that there were any disorderly acts attending synagogue worship, since it merely tells us that the pharisees "loved" the "chief seats," *i. e.*, those on the platform. Moreover, in the East to this day there are seldom, if ever, any seats in the synagogue for the congregation, who either stand or else sit on the ground or floor, so that there could have been but few, if any, "chief seats" to be coveted. A few benches may have appeared then, as now; but in general, seats for the whole congregation were as foreign to the oriental synagogue as they are to-day to continental Christian churches. Neither New Testament nor any other authority presents to us the picture of an unholy uproar in an ancient synagogue, in the hour of worship, due to a rush after the most honorable seats! Besides, the "bima," or platform, on which the chief seats were placed, was in the *middle* of the synagogue, the people having thus looked toward the *centre* of the structure, from all sides, instead of toward the further end. This fact in itself would preclude the idea of regular congregational sittings—*front* and *rear*—for the rich and poor, respectively.

## AUTHORITIES.

Talmud.  
*Schulchan Aruch*—the Jewish legal code. (Hebrew or German.)  
*Real-Encyclopædie fuer Bibel und Talmud*.  
 Chiarini—*Introduction (Le Talmud, Vol. I.)*  
 Edersheim—*Life of Jesus the Messiah*.  
 Edersheim—*Jewish Life*.  
 Dembitz—*Services in Synagogue and Home*.  
 Abrahams—*Jewish Life in the Middle Ages*.  
 Mielziner—*Introduction to Talmud*.

## PRAYERS FOR THE DEAD.

It is a pleasure to reproduce the following from our Baptist contemporary, *The Standard*: The late Mr. Gladstone once wrote this prayer, and its tender simplicity may bring a new consolation into some sorrowing heart:

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be, we beseech Thee for him whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

Grant that his life may unfold itself in Thy sight and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of ours, we pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

Tell him, O gracious Lord, if it may be, how much we love him and miss him, and long to see him again, and if there be ways in which he may come, vouchsafe him to us as a guide and guard, and grant us a sense of his nearness in such degree as Thy laws permit.

If in aught we can minister to his peace, be pleased of Thy love to let this be, and mercifully keep us from every act which may deprive us of the sight of him as soon as our trial time is over, or mar the fulness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this our prayer, and let Thy will be done, for our will is blind and erring, but Thine is able to do exceeding abundantly above all we ask or think: through Jesus Christ our Lord. Amen.

So LONG as you do not quarrel with sin, you will never be a truly happy man.—*Ryle*.

## EFFECTS OF THE RESURRECTION.

BY THE REV. HENRY WINGATE.

THE effects of the Resurrection upon the world have been great, indeed.

The Resurrection of Christ brought immortality to light. Suppose, somewhere in our community, there were a high mountain, which no one could ascend. But there are many legends telling us of a wonderful people up in the top of this mountain, and its king ruled in righteousness, and had many blessings for the whole world. All would be vague and uncertain. But should someone come down from the mountain, and tell us all about its king, and its people and life, all would be certain. We would know clearly—and this especially, should he prove all this to us by many infallible proofs.

Christ came down from heaven and told us all that is necessary for us to know about God, heaven, our relation to Him, and all that we need to know about this life, and made certain to us the immortality of the soul. He brought it to light. He made it certain. He lifted it out of the realm of doubt.

Christ's Resurrection teaches us how we must rise from sin into newness of life, in this world. As He burst the bonds of death and the grave, so we must break the fetters of sin and rise to righteousness. You take a barren place of sand, and by culture and the proper food, for that soil, you can make it blossom with luxuriant shrubs and flowers. So the Resurrection teaches us how we may change these natures from their vileness, and by the food which God gives us through His eternal Son and Spirit, we may make them all beautiful, and make them blossom with every virtue and holiness.

This resurrection from sin must be permanent. So many repent and then fall back. They are startled by some accident, some sorrow, or some awakening sermon, and they repent. They rise from sin, but soon that which has caused them to repent is forgotten, and they fall back again, and the last state is worse than the first.

But when Christ arose from the grave, it was permanent. He dieth no more. Death hath no more dominion over Him. He became the firstfruits of them that slept. All those who had been raised before He arose, must die again and return to the grave, but He dieth no more. So we must die to sin and rise to righteousness. And this must be permanent. When we have risen from sin, let us cut off every connection with it, lest we fall back.

The Easter season calls us to rise into newness of life. If we hold fast to the hope of immortality, as fully revealed in Christ, and rise to righteousness in our daily lives by His grace, at the last we shall rise to the life immortal.

## THE RESURRECTION OF THE BODY.

IT BECOMES our preachers to be clear in their Easter teachings. The old foundation truths, which prop the everlasting distinction of right and wrong, sin and purity, must be clearly brought out to knowledge and conviction. The truth that the Body is God's, by creation and redemption His—that it is not the soul's prison, but the soul's instrument; the hands to work Christ's service—the feet to travel Christ's way, the brain to plan, and the heart to feel for good; that so man in the flesh is to serve God in his flesh and by his flesh—this needs re-statement again and again. And that the body's stain is the soul's stain, that man cannot divide his nature and give God half and Satan half, that he bears the body's guilt and his soul's guilt alike, that he cannot lay his sins down in the grave to rot with his body in which they were committed, that his body like his soul is a responsibility and is on probation, that sins against the body are unnatural, *against nature*, against humanity and against God—this needs clearing, for it is largely forgotten. And the last awful truth of all, that before the judgment seat of Christ, not the disembodied soul, the vague phantom of modern necromancers, but *the man*, body, soul, and spirit—the hands that worked, the brain that thought, the heart that conceived, the eyes that lusted, the feet that ran to their lust, these all, with no escape, with no vagueness, shall stand to answer for their deeds; this stern and awful truth, the tremendous sanction of Christian holiness, must be forced on the conscience of a generation that has drifted far from the clear cut distinctions of Christian Law.

In these days the trumpet should give no uncertain sound when we repeat the Old Belief,—“I believe—in the Resurrection of the Body.”—THE BISHOP OF MISSISSIPPI in *Church News*.

## AT EVENTIDE.

The twilight hour calls to mind  
Days long past, while reveries find  
Familiar forms of loved ones dear,  
Mirrored in the waters clear.

Emerald wavelets kiss the shore,  
The grey rocks silently adore  
The dying light; and sunset's ray  
Proclaims the closing of the day.

The soft waves rising gently moan;  
From their shadowy depths, a tone  
Melodious and solemn swells,  
Musical notes of ringing bells.

Fancy flits at memories' call,  
A vision comes—a choir stall.  
The church and gothic pile that stand  
At home—with ivied towers grand.

Now sweetly chimes the sanctus bell,  
Three times it peals o'er woodland dell,  
And choristers and angels raise  
Their gladsome hymn of joyous praise.

The prayer of consecration past,  
And *Agnus Dei* sung at last,  
The congregation kneeling sing  
*O salutaris* to the King.

The soft waves cease to rise and fall,  
The vision fades—the choir stall:  
Now darkness creeps o'er crimson west,  
Nature slumbering sinks to rest.

The sun has gone to bed of gold,  
Bright glances casting as of old  
On purple sky and tinted seas  
Tipping the stately silent trees.

O flood of glory! can it be  
That ere one hour none can see  
Aught but the deepest gloom of night,  
Till dawn reveals the hidden light?

HUGH J. SPENCER.

## THE EASTER SYMBOL.

“CONSIDER the lilies of the field.” We must take our Lord's words exactly. He is speaking of the lilies, of the bulbous plants which spring into flower in countless thousands every spring over the downs of eastern lands. All the winter they are dead, unsightly roots hidden in the earth. But no sooner does the sun of spring shine upon their graves than they rise into sudden life and beauty, as it pleases God, and every seed takes its own peculiar body. Sown in corruption, they are raised in incorruption; sown in weakness, they are raised in power; sown in dishonor, they are raised in glory—delicate, beautiful in color, perfuming the air with fragrance, types of immortality fit for the crowns of angels.

“Consider the lilies of the field, how they grow.” For even so is the resurrection of the dead. Yes, not without a divine providence, yea, a divine inspiration, has Eastertide been fixed as the season when the earth shakes off her winter's sleep, when the birds come back and the flowers begin to bloom, when every seed which falls into the ground and dies and rises again with a new body is a witness to us of the resurrection of Christ, and a witness, too, that we shall rise again; that in us as in it life shall conquer death; when every bird that comes back to sing and build among us, every flower that blows, is a witness to us of the resurrection of the Lord and of our resurrection.—*Charles Kingsley*.

THE real character of sin, not as a mere imperfection or low stage of development, but as a violation of the divine order of life and the divine nature of man, is shown in its tendency to dull the sensibilities and dim the moral vision. The further a man goes in the direction of violating the laws of moral life, the more difficult does he make his return, because he is constantly losing spiritual consciousness; he is becoming more and more benumbed, like a man who is freezing to death. If the Lenten season did nothing but remind us that sin has not gone out of the world because men say less about it, and that it is not less dangerous because its expression is more guarded and reserved, it would still render the greatest possible service; for nothing is more dangerous than that easy self-delusion which lulls a man to sleep while he is parting, one by one, with his best possessions, selling his soul by bits for returns which are worth neither the counting nor the keeping. It is a happy thing for a man of reputation who has fallen into evil ways when he is detected, exposed, and punished; there is then a possibility that he may turn; what seems to him his worst calamity may become his good fortune. It is fortunate for a man who is complacent and satisfied, when something stings him to a sense of imperfection, and fills him with intense dissatisfaction. This is what the Lenten season ought to do for us all.—*The Outlook*.

LITTLE misunderstandings often lead into lasting alienations. It will not do to let them stand. A few words will sometimes explain and avert what might be serious trouble.

## Correspondence.

### THE BRAZILIAN MISSION.

To the Editor of the Living Church:

SPACE in your columns is kindly asked for the following translation of an Editorial, taken from the *Estandarte Christao*, the official organ of the Brazilian Church, published fortnightly.

It is from the pen of the editor, the Rev. Mr. Cabral, who is likewise in charge of Trinity Church, Porto Alegre. He is supported entirely by the native Church here, and is himself an object lesson of the past accomplishment and future promise of the Brazilian work.

The opinion of the native far outweighs that of the missionary for any given field. The home constituency is ever eager to hear from native lips or pens the impression the Church makes upon them, therefore this article is submitted to your readers as a specimen of the teaching and thought of the Brazilian clergy. As such it seems worthy of calm perusal.

To many it will prove an answer, and a decisive one, to the frequent question, "After all, do the converts far hence understand the Church's position?" To others, and may they be likewise many, it will come as an appeal that they do not willingly leave to languish a work that gives the Church such defenders as this Brazilian editor-priest. Prayers and offerings to-day mean, with the Spirit's blessing, heralds and confessors of the faith to-morrow.

In strong contrast with the high hopes of triumph cherished by Mr. Cabral for this Church of our fathers, is the depleted treasury of the Brazilian Mission in New York. Let American Churchmen see to it that there be no deficit this year, that there be no halting in the onward, steady, slow march of this conquering Church of centuries gone.

LUCIEN LEE KINSOLVING.

Rio Grande do Sul, Brazil, 14 March, 1900.

The following is the article referred to by Bishop Kinsolving above:

#### OUR BANNER.

THE time has come to speak plainly to our beloved fellow-countrymen. A new Church is established in our midst, and we can no longer refrain from saying a few words which will define our position, explaining what we are, whence we came, and whither we trend.

The Protestant Episcopal Church does not unfurl the standard of new doctrines. Our adversaries have proclaimed with unflinching insistence that we originated in the religious reformation of the sixteenth century. Such a descent would not make us blush, seeing that the Reformation was, to use the strong expression of the historian d'Aubigne, "the re-establishment of primitive Christianity, the movement that regenerated what needed revival, but conserved what ought always to exist."

But such was not our origin. We come from yet further. We come from the time when the Saviour of men, Jesus Christ, founded His Church, not in Rome, but in Jerusalem. We come from the time when the Church was still pure in its rites, and its ministers were not forced to celibacy. We come from the time when St. Paul wrote, "Yet in the Church I had rather speak five words with my understanding than ten thousand words in an unknown tongue." We come from the time when St. Peter said, "There is none other name under heaven given among men whereby we must be saved." We come from the time when St. Paul wrote, "There is one Mediator between God and man, the man Christ Jesus." We come from the time when the apostle St. John wrote, "We have an Advocate with the Father, Jesus Christ the righteous." We come from the time when the apostles were all equal, when none of them enjoyed supremacy over the others, as centuries afterwards was invented in Rome.

Such is our doctrinal affinity with the Primitive Church; we shall touch now on our historical relationship.

The Brazilian Protestant Episcopal Church is the daughter of the American Church. This issues from the Anglican, which on her part reaches back to the times of the Primitive Church. For we must not forget the words of Tertullian, a writer who

flourished in the reign of Severus and Caracalla, between the years A. D. 160-240, "Christ is preached among the barbarians, He reigns among people whom the Roman arms have not yet subjugated on the further confines of Spain, Gaul, and Great Britain."

Let not the testimony of St. Hilarius escape us, who in the year 358 congratulated the Christians of Britain, "for having remained free from the contagion of heresy" (Haddan & Stubbs *Ecclesiastical Councils*).

Origen, who lived in the third century, wrote that Britain had united in the worship of the One True God.

"When the Christian faith was preached in Britain for the first time is a question," writes Professor Bright (*Early English Church History*), "which it is impossible to answer, but it is well known that the most ancient Christians agree that the Church was planted in Britain in apostolic times." "We see," says the historian Fuller, "that the lamp of the Word shined there, but we do not know who lighted it."

When the Reformation of the sixteenth century took place, the English Church, which had been largely influenced by the Roman Church, but had never submitted entirely to it, attained its reformation more easily than any other, emancipating itself completely from the tutelage of the Pope. It may be said, indeed, that of the three great primitive and historical Churches, the Roman, the Greek, and the Anglican, the last alone reformed itself.

Thus, from whatever side we view it, the Protestant Episcopal Church is worthy of the examination and acceptance of our generous people of Rio Grande. It is an historic Church. Her liturgy, centuries old, appeals to the heart and mind of every truly devout man. Her Historic Episcopate conserves the chain of Apostolical Succession, so precious to those who possess it. Her theology is the Catholic theology, free from the mists of rationalism and stripped of the subtleties of Bellarmine. She unfurls the standard of a Catholicism, conservative and free; conservative in that she defends the ancient principles of universal Christianity, as are contained in the Apostles' Creed; free, for in secondary questions she does not force the acceptance of individual opinions, nor of specific interpretations of the sacred text. Her moral teaching is the purest and best that a people can desire for the formation of character in the individual, in the family, in the nation. She insists on the necessity of repentance and a changed life, she puts man into direct communication with his Creator, making him realize his moral responsibility to society and to God. She exacts from him, not the mechanical observance of certain acts of devotion, but the scrupulous fulfillment of his religious duties, insisting upon personal and intimate worship from the creature to the Creator. She takes away the false confidence of individual merit, and points to Christ crucified as the only means whereby men may be saved. She insists upon the testimony of a pure life as proof of a lively and true faith in Christ Jesus.

The Church, in brief, unfurls the standard of a new life and of a new hope.

### TRANSLATION OF FESTIVALS.

To the Editor of the Living Church:

WHETHER translation of festivals is allowed by the English Prayer Book, or not, as assumed through its silence by the compiler of *Directorium Anglicanum*, it is impossible to maintain that any individual priest has authority to separate his own church from the fellowship of its sister churches by transferring a holy day. Translation must certainly require Episcopal, if not provincial or national, authority. Your correspondent will find on the same page to which he refers in *Directorium Anglicanum*, a suggestion in a note which recognized the fact that there is no such "provision in our present Prayer Book" (p. 129), and expresses a wish that Convocation might authorize "the annual publication of an *Ordo recitandi* for the translation of festivals," etc.

Catholic-minded clergymen are forced to individualism in so many ways, that it is unfortunate that they should allow themselves to trespass needlessly upon the prerogatives of Bishops and Councils. Let them be content, as *Directorium* finally adjudicates, "to observe the superior holiday, commemorating the inferior by the use of its collect," until higher authorities can be moved to act.

IRVING WINSLOW.

Boston, Easter Eve, 1900.

NATURE has given to men one tongue, but two ears, that we may hear from others twice as much as we speak.—*Epictetus*.

# Editorials and Comments

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## HAS THE AMERICAN CHURCH ANY RESPONSIBILITY IN LATIN AMERICA?

### I.

**I**N PRINTING in this issue a communication from the Bishop representing our own communion in Brazil, and in connection with the appeal recently published for Mexico, the question arises as to the extent of responsibility resting upon this Church, for the religious and ecclesiastical conditions existing in the Republics lying south of us on the two American Continents.

Ecclesiastical students know that from ancient times, every Bishop was required to keep to his own Diocese, and every national Church was required to refrain from interfering within the province of any other national Church. Our chief controversy with Rome arises from her interference in national Churches with which she has no concern. Clearly, Anglicans should take care that they do not themselves commit the errors which they bitterly charge against the Church of Rome.

It must be remembered, also, that it was the policy of the Catholic Church in all its branches at the time when the continent of Europe was evangelized, to build up national Churches in every land. These national Churches were each distinct from all others, and presented various local differences, according as the national characteristics of the people differed. Thus arose the national Churches of France, Italy, Spain, Russia, England, and the ancient, but now for the most part obsolete, Churches which once covered Northern Africa and Western Asia.

The independence of the national Churches was always subordinate to the action of a General Council. On the other hand, every General Council always recognized the independence of the several national Churches, and for the most part, care was taken by the General Councils not to interfere in purely local matters.

Thus arose that traditional comity which existed between Bishops, between provinces, and between national Churches, whereby, even though there might be disturbances or abuses in one national Church, it was not considered that a neighboring national Church was entitled of its own motion to interfere.

IF THIS ecclesiastical comity had never been invaded or broken by Rome, very likely the Catholic Church would to-day

present the same unity in appearance which it presented in the days of Constantine. How that comity was broken is a matter of history. The impositions of the Bishop of Rome, led him to claim not only a primacy which was voluntarily recognized throughout the world, but a supremacy and a universal jurisdiction which were altogether novel. The constant encroachments of the Papacy tended to weaken the idea of national Churches, to lessen the independence of each, and more and more to introduce foreign in place of national rule.

It is also a matter of history how the Churches of the Eastern communion at length repudiated this usurpation, and how in the Sixteenth Century, the English Church followed the same example. From that time, the ecclesiastical tide has been in two diametrically opposite directions. In England and the Churches of the Anglican communion, the ancient national ecclesiastical independence has been so exaggerated as almost to lose sight of the dependence of every national Church upon the whole Church universal; while in the Roman communion, the national Church idea has been so far lost sight of and practically abandoned, that in all sections of the globe which have been settled or Christianized by Roman missions since the Sixteenth Century, the Church that has been founded has been purely Roman, and in no sense national.

Thus it comes to pass, that while the Continent of Europe is covered with national Churches, which, though they have permitted their ancient independence to be invaded by Rome, yet maintain some part of their ancient autonomy, no such condition exists on the American Continents. From Mexico to Cape Horn, with the exception of the British colony of Guiana, the Roman Church has for more than three centuries remained in almost undisturbed control, and the nations of Latin America have in every instance permitted their ecclesiastical organization and control to be completely in the hands of Rome. So, instead of finding independent national Churches of Brazil, Venezuela, Mexico, Peru, or Chile, with their self-governing synods, and acting as national ecclesiastical bodies, we find that nothing of the sort has ever been attempted. There are no such national Churches of the Roman planting in America. Rome rests her claims in Latin America on precisely the same basis upon which she claims jurisdiction in England, in Russia, and in the United States; not because national Churches in those lands have been gathered into the Papal communion, and have accepted Papal supremacy, but upon her purely modern claim of the universal supremacy of the see of Rome, which is wholly contradictory to the rights of national Churches.

IF THERE were no other reasons why interference in the ecclesiastical state of the Republics of Latin America by this Church were justified, this absence of national Churches in these several republics would of itself, in our opinion, sufficiently differentiate such action from intrusion by one ecclesiastical body into the affairs of another, and would warrant the action on our part. Our sending a mission of this Church to Brazil does not interfere with the established rights of the national Church of Brazil, for the simple reason that no such national Church exists. The same is true of each of the Republics of Latin America.

True, there are in every part of Brazil, and in Latin America generally, Bishops of the Roman obedience, exercising a delegated jurisdiction from the See of Rome, over certain specified areas. This delegated jurisdiction is recognized by the civil law of the land, which in most, if not all, of the Latin American nations, recognizes the Roman Church as the established religion of the people of such nations.

Unless, however, we are prepared to grant the Roman premise that all jurisdiction flows from the Pope, and that every Bishop is simply the local representative or vicar for the universal Bishop of Bishops sitting in Rome, it must be clear that Anglican Churchmen cannot recognize as legitimate, any such jurisdiction on the part of the Bishop of the Roman See, in Latin America. From the Roman standpoint, the jurisdiction and position of the Archbishop of Rio Janeiro, is identical in every way with that of the Archbishop of New York. We do not see why Anglicans should place them upon a different basis.

If we take the standpoint, as Anglicans must do, that Rome has no exclusive jurisdiction in the United States, why should we assume that she has by any right, exclusive jurisdiction in



any of the Republics south of us? We have seen that the founders of the Christian religion in South America, did not establish national Churches. By what right does Rome exercise exclusive jurisdiction in South America?

IF THE practical results of the form of Christianity propagated by the Roman missions in the Latin-American Republics were satisfactory, we should not feel that this Church would be justified in entering upon any work in those lands. We should then feel that though Rome had failed to establish an absolute title to the jurisdiction of her Bishops in those lands, it would yet be unwise for this Church to enter upon any work that would conflict with her own more ancient work. We should hold, in that case, that priority of missionary work on her part, with the almost undisputed possession for three centuries, would constitute sufficient cause to make it at least highly inexpedient for this Church to enter upon any work in those lands. The question of economy in the use of funds, in view of the fact that less than half the world is even nominally Christian to-day, would alone, if there were no more weighty reasons, be sufficient to deter us from establishing new missions in Christian lands which already enjoy the valid administration of the sacraments.

Unhappily, no such satisfactory results have been attained in Latin-America as the results of the Roman missions. We have neither space nor desire to portray at length the scandalous condition of the people, the priesthood, and the hierarchy, of the Latin nations of the American continents and of the islands which have come within the control of the United States. We have no pleasure in thus publishing the infamous condition of other Christians, but we are obliged, on sufficient evidence, to acknowledge that such conditions exist. Widespread immorality, concubinage, and ignorance, prevail almost without rebuke, among priests and people. In order to fully appreciate the position with regard to the ecclesiastical relations of this Church with the nations south of us, these conditions must be kept firmly in mind. The questions of the effect of Roman additions to Catholic dogma, and Roman usurpation of episcopal jurisdiction, are only a part of the problem, which has a most practical side. The value of a given tree in an orchard is better gauged by testing its fruit, than by tracing the lineage of its roots.

In a second paper we shall attempt to discover whether the facts and conditions which we have enumerated, bear any relation to the duty of this Church.

**P**RESBYTERIANISM appears to have reached a crisis in this country, just at the time when its difficulties seemed to be at an end and when a happy and peaceful session of the general assembly seemed imminent. The controversies which have disturbed the serenity of Presbyterian thought during a number of years past, have been in connection with the teachings of such men as Dr. Briggs, Professor McGiffert, and the like. In these controversies it was not Presbyterianism *per se* that was at issue, but revealed religion. It was not the peculiar tenets of the Presbyterian faith that these renowned professors denied, but portions of the Catholic faith which had been retained by Presbyterians. Hence the sympathy of so-called orthodox Christians of every name was with the Presbyterian body when, after much conflict, Dr. Briggs was driven out, and finally, Professor McGiffert was led to voluntarily withdraw.

Suddenly, and almost without warning, the question at issue has been completely changed. The position of Dr. Hillis is a denial of that which is distinctively Presbyterian. Dr. Hillis had been one of the most eminent ministers of the Chicago presbytery, and, though considered of "progressive" tendencies, he was a man esteemed loyal to the faith which he had professed. After he had become settled in a celebrated Congregational pulpit in New York, he yet retained his membership in the Chicago presbytery. His sensational arraignment of the cardinal Presbyterian dogma of Predestination as defined in the Westminster Confession, came like a thunder-clap from a clear sky. Moreover, when he declared that Presbyterians generally had abandoned the distinctively Calvinistic articles of their confession, and no longer believed or taught their own creed, he framed a challenge which was accepted by the Chicago presbytery, which officially and with indignation denied his charge, thus forcing the sundering of Dr. Hillis' connection with that body.

But the triumph of historic Presbyterianism proved to be short-lived. From Presbyterians in every part of the country has arisen a demand for modification of their confession. The

Calvinism of Westminster, the teachings of Jonathan Edwards, are repudiated by Presbyterians in all sections. It is not now a question whether the Presbyterian body will remain true to the doctrines which they hold in common with the whole Christian world, but whether they will retain or abandon those distinctive tenets which, in the sixteenth and seventeenth centuries, were considered their foundation principles. Truly, the coming general assembly has to face the most momentous problem which has confronted Presbyterianism since the Stuart Restoration.

Of course, Churchmen will feel that this Presbyterian reaction is a vindication of the course of the Church of England, which lost from her fold the Presbyterian body, in large part because she would not accept the teachings of John Calvin. The question of the return of Presbyterians to their mother Church is one which must certainly soon suggest itself to the best minds among them, and which has been anticipated by such earnest and intellectual men as Professor Shields and others. The lesser demands which were refused to Presbyterians at the Savoy Conference have since in large part been granted by the American Church; and the distinctive points of Presbyterian dogma being now repudiated by presbytery after presbytery, why should it be necessary for Presbyterians to maintain their separate organization?

But once again we express the hope that none will come to the historic Church of the English-speaking races without a full examination and acceptance of the whole body of Catholic doctrine here taught. There can be only misunderstandings and unhappiness on the part of any who come to us under a misapprehension of the doctrines and requirements of this Church.

**W**E DESIRE to explain to our friends that the space which can be devoted to ordinary matters of local news in THE LIVING CHURCH is of necessity restricted, in order to permit of the publication of matters of more general interest. An hundred pages a week would not suffice to publish *all* the news of *all* the parishes. We must, therefore, decline generally to print news of the following classes:

- (a) Ordinary episcopal visitations for Confirmation, unless there are special features of unusual interest. There are some 80 Bishops in this Church constantly making visitations;
- (b) Lists of advance appointments by the Bishops, unless specially requested by the Bishop concerned;
- (c) Routine details of parish work;
- (d) Comparisons between the work of a present rector and his predecessors;
- (e) "Puffs," or eulogies of individuals.

On the other hand, we are always pleased to receive information of events of special interest which show the progress of the Church. At times we are obliged to condense such items, to a varying degree according to the varying demands on the space of the paper. We are always glad, also, to illustrate events of special importance.

The news should be reported to us very promptly, when publication is desired, as we shall not give space to matters unless the news comes to us immediately after the event.

We do not understand that local news is the most important feature of a Church paper; but it is an important feature, and we are making the attempt to present it in a form which will make the news department one of general interest, by rigidly excluding matters of purely local interest. We ask the cooperation of our friends.

## ANSWERS TO CORRESPONDENTS.

**A SUBSCRIBER.**—The use of the Apostles' Creed at the celebration of the Holy Communion is perfectly lawful according to our American Prayer Book, which provides: "Then shall be said the Creed commonly called the Nicene Creed, or else the Apostles' Creed, but the Creed may be omitted if it hath been said immediately before in Morning Prayer; provided that the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday."

Notwithstanding this permission to use the Apostles' Creed, we are compelled to say that such a use is decidedly unliturgical and contrary to the historic use of the Church Catholic in every branch; and that though lawful as a legal alternative, it is distinctly shown by our standard Prayer Book not to be the more desired use, by the fact that the Nicene Creed is first mentioned in the rubric, and that the text of that Creed is alone printed in the Communion office, so that the Apostles' Creed cannot be interpolated at that point without much inconvenience to the congregation. This preference indicated in our own Prayer Book, is based on sound liturgical rules, and ought to be followed in all churches.

IT IS sheer unmanliness and cowardice to shrink from the contest because at first there is failure, or because the work is difficult or repulsive.—*Gov. Roosevelt.*

# LITERARY

*The Personality of Faith.* The Bohlen Lectures for 1900. By the Rt. Rev. Thomas Augustus Jaggar, D.D., Bishop of Southern Ohio. New York: Thomas Whittaker. Price, \$1.00.

These lectures are well worth reading. The argument is, in brief, that we can know nothing apart from the vital fact of personality. The student of nature reads himself into nature, and interprets the universe in the terms of a mind which is *his*, the self-conscious, self-determined Ego. The whole process of scientific knowledge is only possible through such "anthropomorphism." And in like manner, and by the extension of the process upward, and into the hidden reality of spiritual and material existence, we recognize the Divine Personality of God who made the world and all things therein. The natural scientist is obliged to assume, and does always assume, the facts of mind, spirit, self-conscious personality, in order that he may know and interpret nature. "But why should the student of nature read himself into it, and find in correspondence with his own conceptions, their verification, and then repudiate as 'anthropomorphic' the wider induction which finds in the correspondence suggestions of spiritual kinship with a supreme mind?" Our own personality "in and by which we find ourselves compelled to interpret the unseen, is not a shadow but the *spectrum* of that supreme light which 'lighteth every man, coming into the world.'" The Bishop develops this happy analogy into a very telling argument against agnosticism and "scientific atheism." These lectures are valuable and appeal to thoughtful men.

F. W. TAYLOR.

*A Short History of the Church in Great Britain.* By the Rev. W. H. Hut- ton. New York: The Macmillan Co. Price, \$1.00.

A clear, judicious survey of the ecclesiastical history of England, intended to occupy an intermediate place between the same author's *Elementary History*, and larger works. Mr. Hut- ton wisely follows the precedent established by the late Mr. Wakeman in his *Introduction to the History of the Church in England*; by adopting the narrative style, rather than a more formal historical style, burdened with dates and names. The treatment includes not only the external history of the English Church, but also deals with the liturgical, literary, and spiritual development. It is probably the best introductory handbook of the subject that has been published at a low price, and ought to find a wide use as a first book to give or lend to people.

*St. Paul's Epistle to the Romans.* A Practical Exposition. By Charles Gore, M.A., D.D., Canon of Westminster. Vol. II. New York: Charles Scribner's Sons. Price, \$1.50.

Readers of the volume that has already been published of the commentary before us, or indeed of Canon Gore's writings as a whole, will know fairly well the lines on which it runs. The chief danger, we conceive, in the method adopted, is that it leaves us in a state of more or less uncertainty as to how much of the theory appertains to the writer, and how much to the Apostle. For this reason it should be studied with some caution.

*Among India's Students.* By Robert P. Wilder, M.A. New York and Chicago: Fleming H. Revell Company.

This is an interesting account of the work being done amongst the students of India. Schools and colleges are thronged with students, who are mostly Brahmins. Brahminism is morally degrading, and bitterly hostile to Christ's religion. The attempt of the author of this book is to call attention to the importance and necessity of sending educated missionaries to the college centres to work among the students. Mr. Wilder has met with much success in this work. He shows also the evil effects of division.

*About My Father's Business.* By Austin Miles. New York: The Mershon Co. Price, \$1.50.

If the writer of this book intended it to attract attention as a story with a love affair thrown in to add spice to his tale, he will fail to satisfy public demand. If he aimed at exposing the Methodist organization, their ministers and laity, to ridicule

and scorn, he has chosen as types, men who, we are sure, do not represent the generality of Methodist minister and laymen. There is an absence of plot in the book, and the mixture of narrative and conversation without distinction is at least confusing. The title of the book is an unfortunate one, for the majority of its characters represent the very opposite of the work implied by the title. The book is uninteresting and unlikely to produce any permanent results in reforming the evils the author describes.

*Journals and Papers of Chauncy Maples, D.D., F.R.G.S., late Bishop of Likoma, Lake Nyassa, Africa.* Edited by Ellen Maples. New York: Longmans, Green & Co.

This collection is a very interesting one. The Bishop gives one much valuable information relating to the country and people of East Central Africa. A great door and effectual is open for the Church, and the University's mission, of which the author was the Bishop, is doing much to convert the people to the Faith. The trials and difficulties of that part of the mission field may be realized by a perusal of these descriptive notes.

## THE REAL PRESENCE.

ALL the names given to the Divine Service help to teach us the great doctrine of the Real Presence of the Lord Jesus in the Sacrament.

It is the Presence of our Saviour on earth that saves us—"Christ Jesus *came* into the world to save sinners" (1 S. Tim. i. 15). But we ask, Is Jesus present with us now? He is gone into Heaven, and will come again. In the meantime is He present or absent?

The Lord Himself has told us the truth. You will find what He says about it in S. Matt. xxvi. 26-28; S. Mark xiv. 22-24; S. Luke xxii. 19, 20; and 1 Cor. xi. 23-25. Jesus took bread, and blessed it, and brake it, and said of it, THIS IS MY BODY. He took wine, and blessed it, and said of it, THIS IS MY BLOOD.

It will not be hard for us to believe what God says, if we think of His power and His goodness. He who gave His Son to die for us can give Him to be our Food. God fed His people in the wilderness with bread from heaven (Exod. xvi. 4); and Jesus says that He is the "true bread from heaven" (S. John vi. 32). The Lord's Prayer teaches us to pray for daily bread; and the Lord says, "The bread that I will give is My Flesh, which I will give for the life of the world" (S. John vi. 51). Jesus, who blessed five loaves, and made them enough to feed five thousand people, can bless bread now, and give His Body under the form of bread. Jesus, who changed water into wine (S. John ii.) can give His Blood under the form of wine. We must not wait for our eyes to tell us that Jesus is present; for "we walk by faith, not by sight" (2 Cor. v. 7). And if we ask how we are to walk by faith in this case; we learn from S. Paul that "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17). It is no matter what we see: we are to believe what we hear; and Jesus, the Word of God, says of the Bread and Wine—This is My Body—This is My Blood.

There are two things about the Real Presence that we must be sure to believe:—

1. It is the Lord Jesus Christ Himself that comes to us in the Sacrament of the Altar. He comes to us in His two natures, both God and Man. For you know that our Blessed Saviour has not cast off His Human Body, but is still and for ever both God and Man—God as He was from the beginning in His glory—Man with His glorified Body. Jesus, the Son of God, came once from Heaven and was made man: Jesus, God and Man, went up to heaven; comes now to the altars of His Church; and will "appear the second time" (Heb. ix. 28).

2. The Lord Jesus is really present in the Sacrament of the Altar. It is not that you think He is present with you, or feel that Divine Presence. It is not *fancy* but *truth*. As Jesus once "came unto His own, and His own received Him not" (S. John i. 11), so He comes now to the worthy and the unworthy. Jesus was present to "the disciple whom Jesus loved," and to "the traitor." Our faith does not make Jesus Present: our unbelief does not make Jesus Absent. God only can make God Present anywhere. Nothing but the mighty words of Jesus, spoken by His Priests in the Consecration Prayer, can "bring Christ down from above" (Rom. x. 6).—*Selected.*

IN VAIN do they talk of happiness who never subdued an impulse in obedience to a principle.—*Horace Mann.*

## BELMONT.

### A Tale of the New South.

BY VIRGINIA C. CASTLEMAN.

#### CHAPTER XI.

##### A SUMMONS.

FEBRUARY brought the warm, mild days common to the tidewater section even in midwinter, and often detrimental to the after fruit crops by forcing orchards into premature bud.

Mr. Willoughby, seated at his desk, was absorbed in a political document requiring thoughtful perusal; so that he hardly noticed his wife's entrance, and she had been in the room some moments before he looked up to find her apparently engrossed in a new embroidery pattern.

"Glad to see you, Lilian," he observed genially, for he was very appreciative of the rare occasions upon which she deigned to grace his domicile with her presence.

"I thought as I had this work on hand," she replied, "I would sit in here with you. Don't let me interrupt your reading, Mr. Willoughby."

"It is rather important," he murmured, bending again to his task. But this absorption did not suit his wife, who wished his attention while they stood a chance of being uninterrupted.

"Don't you think Basil is studying rather hard, Mr. Willoughby?"

"Hm! don't know that I've observed it" (abstractedly).

An unbecoming frown gathered upon Lilian Willoughby's handsome face.

"I should like your attention for a few moments, Mr. Willoughby."

"Certainly, my dear," said the husband, laying aside the document with a suppressed sigh.

"It is about the children," she continued, discontentedly. "Basil is studying too hard, and Judith is not studying at all."

"You can't change their natures, my dear," was the patient rejoinder.

"It isn't that. I hope Judith will never be a book-worm; but evidently Miss Carey doesn't understand her; and she forces Basil too hard, in my opinion."

Mr. Willoughby looked perplexed, but made no reply.

"I was going to say," continued his wife, "that we can hardly afford a governess after this year, with Ralph at West Point, and Basil at college—if his health permits him to go; but he needs rest. If you consulted me about the children's education, sometimes, Mr. Willoughby, I might make valuable suggestions."

"I thought, my dear, you particularly requested me not to annoy you with the subject—"

"That was some months since, Mr. Willoughby; and a woman may be allowed to change her mind *occasionally*, I should think. Certainly, it is a mother's place—I think you have never fully realized what peculiar views I hold upon the subject of wifehood, motherhood, and, to coin a word—teacherhood."

"No, Lilian, I have never heard you express any views upon those subjects," he answered, somewhat dryly.

She saw she had gone far enough in that direction; ah! she was as wise in her way as he was blind in his.

"About next year," she added, graciously. "Don't you think Ellen Lee could undertake the little girls a few hours daily?"

"Exactly what Miss Carey suggested not many days ago."

"She does not wish a re-engagement, then?" asked Mrs. Willoughby, with sudden interest.

"No; Miss Carey is getting to be a woman of independence. She expects permanent work as an artist by some New York firm."

A baffled look came into the almond-shaped eyes as their owner bent over her fancy work. She shifted her ground.

"Why do you suppose Randolph invested his small earnings in Fort Cliff?" (reflectively).

"I couldn't tell you, unless he wished to own a little of the ancestral land—you know it was *all* his once."

"I hope you didn't sell it for a mere song. You are so generous, Peyton" (winningly).

"He insists upon paying the present market value for it."

"Of course that is reasonable, and the money will help with Ralph's expenditures. When does he make the last payment?"

"He has just made a second payment—the rest will fall due next January. If Randolph were not the most reserved of men—it really worries me, for I fear he is stinting himself to make these payments; but you might as well try to move a mountain as extract information from him about his personal affairs. Now, my dear, I must ask you to excuse me if I resume my reading—business is business—but don't go away. I like to know you are here; it rests my eyes to look at such a charming picture now and then," said Mr. Willoughby, with beaming countenance.

"Thank you" (coldly); "I think I will finish this in my room. I left Judith there, and she may get into mischief. That child has a propensity for rummaging," and having extracted the information desired, the mistress of Belmont swept gracefully back to her own luxurious apartment.

But the present school year was destined to be interrupted, as far as Winifred was concerned.

"Miss Winnie, Dolph says here's a telegram for you, and he will wait downstairs for a message, please," said Basil, coming into the studio a few days later.

"A telegram! and two days on the way!" she exclaimed, taking the yellow paper from his hand tremblingly.

"Is it bad news?" he asked with gentle sympathy.

Winifred had a dazed look in her eyes as she answered:

"My mother is ill. Oh, Basil, I must go home to her!"

"Dolph says there is a night boat, Miss Winnie, and he will drive you down to the ferry in time; but you are not to hurry too much, as it is several hours yet before time to start. Is there anything I can do, Miss Winnie?" he continued, wistfully, noting her strained, anxious look.

For answer she laid one hand on his arm, and spoke in a low voice:

"Basil, I can't take my things away now; but I may not come back. I will let you hear from me, and you must take care of the studio for me until—" her voice broke, and she turned quickly aside to hide a sudden rush of tears.

Basil's arm was around her, and Basil's dark head bent over her with a tenderness the more sweet for his awkward, boyish manner.

"I will take care of things; and say, Miss Winnie, don't talk about not coming back again."

"Basil, if I have any messages to send anyone in writing, I will send it through you, dear; I know I can trust you. Now I must go to my room and attend to packing my valise. Please thank Mr. Carlton for his kindness, and say I will be down in about an hour."

A few moments later, Miss Betty knocked at her bedroom door, and in answer to Winifred's "Come in!" entered with her usual noisy stir.

"Well, I never did! Here's you a-packin' a satchel and goin' to leave us without more'n a word or two. Can't I help you, child? I ain't forgit your kindness to an old, sour-faced woman, an' there's some others in this house ain't goin' to forgit what you've done for them. Been like a mother to these poor, neglected lambs—if I do say it as shouldn't—and you a'mos' a lamb yourself. Now set down in that rocker while I lay these here clothes in smooth—you so trembly you can't handle 'em right, an' ain't I had a 'prenticeship in packing—ain't I, now? Been living here nigh on ten years, an' a-packin' *her* fine clothes and a onpackin' 'em the Lord knows how often during a twelve-month! There now—you just lock up your wardrobe and bury drawers, so the children and the servants'll not be tempted to rummage—as that pesky little Judith will do if she gets a chance—an' give me the keys, an' I'll see that everything is kept as you left it—an' you'll come back a-smilin' soon enough, I bet. I'll send Lucretshy up with some hot coffee and biscuit, an' you needn't come down till you're ready."

"I can't thank you enough, Miss Betty. I won't forget your kindness, ever. You're a friend in need, truly."

"When Betty Butler says *she's* a friend, she means it," was the loud reply, as that individual's portly figure traveled somewhat rapidly down the corridor toward the back stairs and was presently heard calling for "Lucretshy!"

It was some time after dark when Winifred found herself at the familiar wharf, and was piloted by Carlton down the steep hill and across the gangplank, up to the passengers' cabin. While they waited the stewardess' return, Carlton said anxiously:

"I hate to have you go alone. It is impossible for me to leave on such short notice, and I knew you would prefer going by the first steamer."

"If only I get there in time," she said, with quivering lips.

"My darling, be brave. I do not anticipate any immediate danger."

His composure restored Winifred's self-control. She would not throw a gloom over their last moments together.

"Who knows how long it will be before we are reunited, and under what circumstances?" she questioned of herself.

"You will write as soon as possible?" he said eagerly.

"Yes; but would it not be more prudent—ah! I hate that word!—to write to Mr. Willoughby first? And I told Basil I would send you messages through him. I have felt lately that we were treading on volcanic ground. Have you experienced any such feeling in your heart, Sir Dolph?" she asked, with a faint smile—the first that evening.

"No, Love; I have grown bold of late, and defy danger; but you may be right—it is best to be prudent. I shall miss you, Winifred," and his face grew stern.

"And if—if I cannot come back just yet, will you wait patiently another twelve-month?"

"Since I waited thirty-five years to find you, I can surely wait a twelve-month for your return; but, my little Winnie, do not put me to the test; and the days will be long enough without the months. I shall count them eagerly.

"You will have Fort Cliff to look after, Sir Dolph. I shall expect to find it in lovely order."

"And you will not mind the old house at first, until we can do better?"

"I am used to poverty," she answered, simply.

A gong struck for the second time, and the stewardess, who had kindly kept in the background as long as possible, now appeared, jingling her keys.

"Dis am de stateroom, Miss—most comfortable one in the lot. Mister Carlton, he knows all about it, done 'gaged it 'forehand."

Winifred watched her lover disappear down the stairs, then turned a weary face toward the kind-hearted stewardess.

"Yer better lie right down, Miss, an' git a good rest; de *Wakefield's* gwine to cross de creek, an' lay 'long de Marylan' side till twelve o'clock' an' den we'll make a quick trip up the Potomac to Alexandry—take train dar?"

"Yes," said the girl, removing her hat and cloak and throwing herself into the lower berth.

"I'll tuck yer in wid de blankets, child, an' den I'll lock de door on de outside an' poke de key through dese slats, so you kin get 'em handy in de mornin', an' I'll come an' wake yer when we gits to town."

"Thank you," murmured Winifred; and the door had hardly closed behind the kind-hearted darkey when the young traveler fell asleep from sheer exhaustion of mind and body.

The stewardess crept away noiselessly after locking the door, and muttering under her breath, "Dey's a love story dar, sho's I'm a free nigger."

Towards morning, Winifred awoke with a start, sat up in the berth and tried to collect her thoughts. Gradually she recalled the previous night and her present surroundings. Then she arose, lowered the window-sash, and let the cool, fresh air blow upon her temples for a few moments.

It was nearly dawn, and she decided to go out on deck to see the sunrise on the water. This she did, after putting on her wraps, carrying an extra shawl to guard against the cold. The quiet heavens, tinged with a faint flush of pink, and the foam dashing in the steamer's wake, were sights refreshing to her eyes; and she began to think calmly once more.

A long day lay before her, and the hours dragged wearily enough, until she bethought herself of a few drawing materials she had thrust hastily into her valise the previous day; and seating herself in a protected corner of the deck, she began sketching at random. The stewardess, coming up to her some hours later, looked over the artist's shoulder to descry a rude house, built of logs, and thatched with clay, in an open clearing.

"La! if dat ain't de pictyer ob my home down in King George—ever been down dar, Miss?"

Winifred smiled in spite of herself, and answered pleasantly:

"No, I have never been in King George. Does it look like these other shore counties?—plenty of pines and sand?"

"Purty nigh, Miss; but mighty good place, King George is. Ole Virginny people, regular quality libs in King George."

And off she went with the usual accompaniment of jingling keys, leaving Winifred to fill in the outlines of her sketch to her satisfaction.

"There, that is more like it, and I mustn't forget the fence with its tangled vines. No, stewardess, this house is not a King George cabin; it is the home of a prince in disguise. I want to keep the memory of it fresh in my mind's eye; as if I could forget! Well, it has served to occupy my thoughts—keep me from wild conjectures as to—there is Mount Vernon at last! Soon Washington will be in sight, and it won't be long before we reach old Alexandria, and then—if I just can catch that late train! What matter if I do get there after dark? It will be near home—" Then she caught her breath and sobbed. What a terrible possibility might await her!

It was nine o'clock that same evening when the tired traveler alighted at a wayside station not many miles from the base of the Bull Run Mountains, which loomed up dark, yet protecting, to the westward of a beautifully undulating country.

"You there, brother Herbert?" she asked, as a tall, broad-shouldered farmer stepped up to meet her.

"Yes, it is I, Winifred," he answered, with a hearty kiss, "and glad I am to see you, little sister."

He spoke so cheerfully that Winifred's hopes rose, and she put more boldly to him the question trembling on her lips:

"And mother?"

"Out of danger, thank God! and only waiting a sight of you to make her quite well again. We won't let you go back very soon, school or no school."

They were driving through a small village, where feeble lights glimmered in the few dilapidated houses of the main street, a very rocky one, by the way.

"It seems strange to think that once this hamlet was the most flourishing village throughout the county, and the centre of wealth and social life," she murmured.

"Yes," answered the farmer, "we live in a new era; but the old regime has left its impress. We are on historic ground, little sister. I remember what you cannot—the tramping of armies along these roads, the sound of battle and the roar of cannon among these hills. War is a horrible thing. I am glad it is long since over. But here we are, by the old mill, where you once loved to wade—you remember *that* distinctly enough, I'll wager!" and he broke into a hearty laugh that was infectious.

"I'm glad it is a clear night, since you had to take the long drive," remarked Winifred, as they turned into a large yard, and her brother-in-law reined in the horse, and lifted her out upon the stone steps of a low, brown farmhouse.

"Quietly, Winnie. I can feel your heart beating wildly. You must carry a bright face into the sick-room," he remarked, laying his huge hand kindly on her shoulder.

"Welcome home, Winnie!" cried a sweet voice, as the older sister, taller and darker-complexioned than she, came into the hall. "Mother is ready to see you; and as to the children, I was obliged to banish them to the basement until you had rested after your long journey."

The two sisters entered a room to the rear of the house, where the patient lay with pale face, but calm, smiling eyes.

"Mother! Mother!" and in a moment Winifred was sobbing in her mother's arms.

\* \* \* \* \*

"A letter from Miss Carey, is it not?" asked Mrs. Willoughby, as the evening mail was brought in. The family were assembled in the library awaiting the tea-bell.

"Read it aloud, father, please," said Ellen Lee and Basil, in one breath.

\* Carlton, who was waiting by the west window, drummed nervously on the arm of his chair; but his face was as inscrutable as Winifred could have desired, since Mrs. Willoughby was gazing directly at him. He was aware of this fact, and that the fading light came through the window full upon him; and therefore, when Mr. Willoughby began to read, he coolly rose and stood with his back to the interior of the room; but he did not miss a word of the letter:

"Dear Mr. Willoughby;

"I am glad to have good news to tell you, for I found my mother out of danger, though still very weak, and requiring constant and careful nursing. The physician says she will not recover her strength very rapidly, so it may be weeks before she is able to leave her room. My mother says she cannot give me up to return to Belmont if you are willing to release me from my engagement; and I know your kind heart will see the necessity for my making this request. I am more willing to ask this of you, as I know Ellen Lee is competent to carry the little

girls on in their studies, and it will not hurt Basil to have a vacation from lessons."

"A very sensible arrangement, Mr. Willoughby, as I suggested to you not long ago," interrupted Mrs. Willoughby, while Basil stared into the fire with an expression of woe, and Sir Dolph clenched tighter his hands in his folded arms, but not a muscle of his stern face moved.

"Please ask Miss Betty to pack my things. She has the keys to the wardrobe and bureau; and Basil to place my drawing materials in the box in the studio—I can trust him to do it carefully."

"That she can!" cried Basil.

"I am sorry to give so much trouble to my dear friends at Belmont, to whom I already owe a debt of gratitude which can never be repaid; but it is impossible for me to attend to the matter myself, as you see. And if, dear Mr. Willoughby, you have your hands too full of business to see about sending off the trunks, will you ask Mr. Carlton, for me, to put them on the boat in charge of the proper parties?"

"I will attend to it," said Carlton, curtly, but without turning around.

"Rather a tax upon you, I should say," murmured his cousin Lilian; but she received no reply.

"Remember me to each member of the family separately, and believe me to be ever your sincere friend,

"Winifred Constance Carey."

"A first-rate letter, and a first-rate young woman who wrote it!" exclaimed the master's cordial voice. "Ellen Lee, are you ready to take the place of governess to your little sisters, eh?"

"For the present, father," was the laughing reply.

"Hm! For the present—that sounds suspicious. Rowland Hall anything to do with it? Never did understand why Rowland gave up Miss Winifred so suddenly; but I'll accept him as son-in-law with pleasure," and he pinched his daughter's blushing cheeks good-humoredly.

At this juncture Carlton turned and strode out of the room with customary abruptness.

A week later Winifred received her trunks in good condition, addressed in Carlton's firm, legible penmanship.

"Dolph! Dolph! are you here?" cried Basil, one March morning, bounding into The Hermitage, waving a letter. It was, of course, from Winifred, and ran thus:

"My dear Basil;

"According to promise, I am writing my second letter to you; and I must tell you forthwith that I miss my Belmont knight" ("that's me, isn't it?" queried Basil) "very much; but I am so happy to be with my precious mother, I think I can never again be willing to be separated from her. The doctor says she must go to Old Point Comfort if we can possibly manage it; and I am glad now I have saved money, and am able to take her. We will start in a few days, and by the time this reaches you, we may be on our way to spend a month by the sea, which I have longed often to know in other ways than in dreams. I can imagine you and Cousin Dolph riding together around Belmont, looking after the wheat fields and giving orders to the men; but I can scarcely realize that I am no longer a governess, and that there will be no more lessons for me to hear in the schoolroom where we have so often sat. Dear Basil, we will not forget our long talks and hopes for the New South, will we? And you must write me often, my poet boy, as to your own plans, and tell me all the news. You will remember your promise concerning our letters, will you not? My heart's love goes with this to my home of three years past.

"Your own 'Miss Winnie.'"

"Mother asked me what the promise was, but I didn't tell, Dolph, because it is *our* secret; and I think Miss Winnie would rather no one else knew. Somehow, I'm afraid mother doesn't love Miss Winnie like we do, Dolph," and the boy looked anxiously into his cousin's face.

"You did right about the letter, Basil," was the evasive reply. "Always bring them to me, first, my boy, as soon as you have read them. It is, as you say, *our* secret. You must do as *she* says, Basil—ride out often and keep good health. I can tell you, from bitter experience, that no blessing in life can be compared to that; and once lost, it is seldom recovered as in youth."

Basil looked grave.

"I am glad I have you left, Dolph; it seems like a piece of my heart torn out. Do *you* feel that way?" he asked, earnestly.

"Slightly so, Basil. You are older than your years, and

you must understand—yes, I believe you do—what it is to lose the one presence you must love," and he laid an affectionate hand upon Basil's shoulder, which now reached nearly to his own.

[To be Continued.]

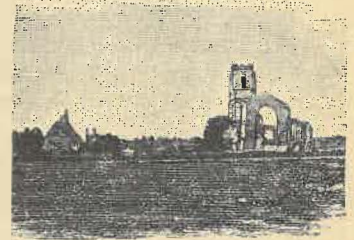
\*\*\*\*\*  
 \* THE FAMILY FIRESIDE \*  
 \*\*\*\*\*

A CHURCH WITHIN A CHURCH.

AT COVEHITHE, on the Suffolk coast, there is a stately ruin showing a church of cathedral-like proportions. Within its spacious walls a tiny nave has been erected and



joined on to the tower. Here the few villagers now meet for Divine worship. Only a few scattered cottages to-day form the village. No doubt the waters of the German Ocean have long since covered the



homes of the population for whom the original great church was built. Our illustrations are from photographs

specially taken by Mr. A. F. Sherlock, for the *Church Monthly*.

ARMORED TRAINS.

AS THEY ARE USED IN THE SOUTH AFRICAN WAR.

WHILE railway cars cased in bullet-proof material of some kind have been used to a limited extent in every war in civilized lands for the past thirty or forty years, the armored train devised upon a special pattern for this special purpose has figured more prominently in the British operations in South Africa than in any previous conflict in the world. The Spanish troops in Cuba during the later years of their warfare in that island endeavored to protect themselves from the sudden assaults of the insurgent bands hidden along the railway lines by having the coaches in which they moved encased so far as possible with iron rails or iron plating rudely fastened together for the purpose, and our forces in the Philippines have occasionally resorted to a similar device for their protection in passing through a hostile region. But the armored trains in the British service in South Africa are all made by a well-known firm of iron manufacturers in Birmingham, England, after a pattern adopted by the English government after a series of trials and experiments running through a number of years. All the plates and other fittings for these trains are made in Birmingham and boxed and shipped from England ready to be put together on their arrival at the Cape.

The foundation of an armored coach is, as a rule, in fact always, a flat platform, which is strong enough without further preparation to carry the platform and mountings of the quick-firers or machine guns. An armored coach must give reasonable cover to the defenders, must allow a free field of vision and fire, and present as small a target as possible to artillery fire, which is what they most have to fear. These conditions are fulfilled in having an armored or protected side and an end three feet high for men kneeling. These sides and ends may be composed of railway sleepers, strengthened by boiler plates, bolted outside and inside, with, of course, vertical supports, or of rails laid one on top of the other, with vertical supports of short lengths, or of steel plates strengthened by longitudinal strips of triangular iron. For men standing, the coach composed of sleepers is built up to four feet six inches, and a sand-bag head cover up to six feet provided. This, however, is undesirable, as the target is increased, and men are more comfortable and steadier in the kneeling position. Loading also is easier. Armored coaches are roofless always. The poor gunners on top

would have rather a rough time of it if they were not. Better a Boer bullet than asphyxiation from sulphur and cordite fumes—the inevitable end of the victims beneath a roof.

The armored trains which figured so prominently in the fighting round Ladysmith were put together at the railway workshops at Durban. Tests were made with each train as soon as it was ready for action, chiefly to see how quickly a body of soldiers could get aboard and be ready for duty. On this occasion one company succeeded, on the word of command being given, in getting into the trucks in thirty-five seconds, a very quick bit of work, if we consider the amount of kit each man carried. The bell signals were also tested. The train itself was composed of a powerful engine, tender and three twenty-ton iron trucks, the sides of which have been raised to over six feet high, with one-half inch boiler plates, loop-holed with vertical slots for the men to fire through.

It will be remembered that it was one of these armored trains that figured conspicuously in the action at Chieveley, where Mr. Winston Churchill distinguished himself for his coolness and bravery. The train was wrecked by the Boers, and in that instance did more harm to the British than good, since many of the latter were caught and injured under the heavy iron structure in the overturn. The value of the armored train seems to have proved, however, for the quick transportation of troops through regions where the enemy are liable to make a sudden onslaught and also for purposes of reconnoissance. It is in the latter capacity that they have been used most frequently by the British around Colenso and Mafeking. Military critics seem to be divided in opinion as to the practical utility of this arm of service, but the British war office is evidently convinced that the protected railway train is a valuable adjunct to army operations both for defensive and offensive purposes since it has been recently announced that the British government had forwarded another consignment of armored train material to the scene of action.—*The Standard*.

### FOOD MEDICINE.

A HEALTHY man consumes, exclusive of fluids, about eight hundred pounds of food per annum. The way to keep healthy, then, is to know, not what medicine to take, but what food to eat.

The modern housewife makes a study of chemistry of food and the value of certain articles as health preservers, or as remedial agents, and considers this in the viands she prepares for her family.

"There will come a time," says a recent writer, "when no medicine will be administered, except in acute and sudden attacks. Disease will be cured by foods." The following will bear out the assertion:

Celery is invaluable as a food for those suffering from any form of rheumatism; for diseases of the nerves and nervous dyspepsia.

Lettuce is useful to those suffering from insomnia.

Water-cress, as a remedy for scurvy.

Peanuts for indigestion; they are especially recommended for corpulent diabetes. Peanuts are made into a wholesome and nutritious soup; are browned and used as coffee, are eaten as a relish, simply baked, or are prepared and served as salted almonds.

Salt to check bleeding at the lungs, and as a nervine and tonic for weak, thin-blooded invalids. Combined with hot water is useful in certain forms of dyspepsia, liver complaint, etc.

Onions are almost the best nervine known. No medicine is so useful in case of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn-out system. Onions are useful in all cases of coughs, colds, and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, and kindred liver complaints. Eaten every other day, they soon have a clearing and whitening effect on the complexion.

Spinach is useful to those suffering with gravel.

Asparagus is used to induce perspiration.

Carrots for sufferers from asthma.

Turnips for nervous disorders and for scurvy.

Raw beef proves of great benefit to persons of frail constitution, and to those suffering from consumption. It is chopped fine, seasoned with salt and heated by placing it in a dish in hot water. It assimilates rapidly and affords the best of nourishment.

Rice is useful in cases of diarrhœa; browned and used as coffee for winter cholera.

Cream is a valuable food medicine for the consumptive and for any suffering from imperfect or deficient nutrition.

Eggs contain a large amount of nutriment in a compact, quickly available form. Eggs, especially the yolks of eggs, are useful in jaundice. Beaten up raw with sugar, are used to clear and strengthen the voice. With sugar and lemon juice the beaten white of egg is used to relieve hoarseness.

Honey is wholesome, strengthening, cleansing, healing and nourishing.

Fresh, ripe fruits are excellent for purifying the blood and ton-

ing up the system. As specific remedies, oranges are aperient. Sour oranges are highly recommended for rheumatism.

Watermelon for epilepsy and for yellow fever.

Cranberries for erysipelas; are used externally as well as internally.

Lemons for feverish thirst in sickness, for biliousness, low fevers, rheumatism, colds, coughs, liver complaint, etc.

Blackberries as a tonic. Useful in all forms of diarrhœa.

Tomatoes are a powerful aperient for the liver; a sovereign remedy for dyspepsia, and for indigestion. Tomatoes are invaluable in all conditions of the system in which the use of calomel is indicated.

Figs are aperient and wholesome. They are said to be valuable as a food for those suffering from cancer; they are used externally as well as internally.

Bananas are useful as a food for those suffering from chronic diarrhœa.

Apples are useful in nervous dyspepsia, they are nutritious, medicinal and vitalizing, they aid digestion, clear the voice, correct the acidity of the stomach, are valuable in rheumatism, insomnia, and liver troubles. An apple contains as much nutriment as a potato in a pleasanter and more wholesome form.

Grapes dilute thick blood, send the circulation to the surface, remove obstructions from liver and lungs, dissolve and dislodge gravel and calculi, and bring the stomach and bowels to a healthy condition.

Pieplant is wholesome and aperient, is excellent for rheumatic sufferers, and useful for purifying the blood.

Cocoonut milk and pulp is said to be a valuable remedy for those suffering from tape-worm.

"Tea," said a noted Chinaman, more than a thousand years ago, "tempers the spirits, harmonizes the mind, dispels lassitude, relieves fatigue, awakens thought and prevents drowsiness, lightens or refreshes the body, and clears the perceptive faculty." Tea acts at once on the nervous system, and some nervous invalids can not drink it with impunity. It quickens electrical circulation and imparts to some activity and vivacity. Its use allays bilious headaches and causes a feeling of exhilaration.

Coffee is a partial antidote to scrofula, it acts upon the blood, is bracing to the muscular system and prevents drowsiness. It is a palliative in spasmodic and hysterical diseases, is recommended for asthmatics. Coffee allays the sensations of hunger, is exhilarating and refreshing and diminishes the waste of the animal frame.

Milk is a very nourishing drink, containing all the elements of nutrition in a quickly available form. Hot milk is an excellent restorative for those who are exhausted by fasting, or by severe or long-continued exertion, for the feeble, and those suffering from insomnia.

Buttermilk is useful in Bright's disease, in fevers, in some forms of dyspepsia, and bilious diseases. It contains a large quantity of lactic acid. Is highly recommended by an eminent French chemist for removing that "mineral matter which constitutes an ingredient in most of our food after combustion that is left in our system to incrust and stiffen the different parts of the body, and to render imperfect many of the vital processes." In short the "clinkers" of the system.

The brain-worker should eat food rich in phosphorus and sulphur: Eggs, fish, oysters, lobsters, crabs, game, cheese, potatoes, curd of milk, apples, etc.

The laborer requires the muscle-forming, force-giving foods: Eggs, lean beef, mutton, venison, chicken, curds, wheat, barley, peas, beans, cabbage, oats, onions, cheese, etc.

Those exposed to storms and cold should eat fat meats, rich gravies, eggs, nuts, corn bread and other preparations of corn, oatmeal, sugars, honey, and other heat-producing foods.—*Sel.*

### WHITE AND BLACK IN CUBA.

OUT in Cuba, as with us, the colored man is the laborer and the white man is the employer, and the fact that a great many white men are no better off than the negroes does not alter this relation in Cuba any more than it does in America.

I have been told by those who ought to know that most of the money in Havana to-day is owned by Spaniards. The cause of this, considering the state of the island for the last few years, is too evident to need much comment. People who owned large estates have been reduced to the possession of land that brings them nothing, for the insurgents and Spanish troops alike burned everything on the plantations; on the other hand, those who had their money invested in Havana did not lose so much, and some of them gained great profits during the war. Spaniards largely constituted this class, as they did the shopkeeping class. It is true that not only industrially, but socially, the low-class Cuban or Spaniard associates on terms of evident equality with the negro, a thing which is never seen in our Southern States; but as soon as you get above the lowest stratum the white man's attitude toward the black is precisely that of the individual Southerner toward the individual negro—the kindly feeling of an intelligent man for a simple, ignorant, good-natured human being.—From "The Social Life of Havana," by T. BENTLEY MOTT, U. S. A., in the February *Scribner's*.

## Church Calendar.

April 1—5th Sunday (Passion) in Lent. (Violet).  
 6—Friday. Fast.  
 8—6th Sunday (Palm) in Lent. (Violet).  
 12—Maundy Thursday. Fast.  
 13—Good Friday. Fast. (Black).  
 14—Saturday. Easter Even. Fast. (Violet). (White at H. C. and at Evensong).  
 15—Sunday. Easter Day. (White).  
 16—Monday in Easter. (White).  
 17—Tuesday in Easter. (White).  
 20—Friday. Fast.  
 22—1st Sunday after Easter. (White).  
 24—Tuesday. (Red at Evensong).  
 25—Wednesday. St. Mark, Evang. (Red).  
 26—Thursday. (White).  
 27—Friday. Fast.  
 29—2d Sunday after Easter. (White).  
 30—Monday. (Red at Evensong).

## Personal Mention.

THE Rev. C. M. ALLEN, of the Diocese of Long Island, has been called to the rectorship of St. James' Church, Pittsburgh, Pa.

THE Rev. E. A. BAZETT-JONES, late of St. Luke's Church, Memphis, Tenn., is to be addressed at the Church of the Advent, Nashville, Tenn., of which church he has been placed in charge by the Bishop.

THE Rev. EDGAR CARPENTER, rector of Immanuel Church, Winchester, Ky., has resigned to accept a call to Portsmouth, Va.

THE address of the Rev. ROBT. C. CASWALL is now Buckhannon, W. Va.

THE Rev. R. H. COE has taken charge of All Saints' Church, Belmont, Mass.

THE Rev. PAUL ROGERS FISH has been appointed curate at the Church of the Holy Cross, Kingston, N. Y. Address after May 1st, 84 Foxhall Ave.

THE Rev. W. A. GUERRY, of Sewanee, Tenn., has found it necessary to decline a second time the call to Calvary Church, Pittsburgh, Pa. The parish is much disappointed, as it had looked on Mr. Guerry's consent to consider the second call as encouraging.

THE Rev. WILLIAM HIRST HEIGHAM, Ph.D., has resigned his position as Chaplain to the Bishop of Central Pennsylvania, to accept the Rev. Dr. D. Parker Morgan's appointment as minister in charge of the Chapel of the Heavenly Rest, 116 East 47th St., New York. On and after May 1st address accordingly.

THE Rev. O. E. HERRICK, D.D., and wife, who have been spending the winter in California, are to start for their home in Watertown, N. Y., May 1st.

THE Rev. GEORGE B. HEWETSON has resigned the rectorship of St. Paul's Church, Harlan, Iowa, to become rector of Trinity Church, Iowa City, Iowa, taking up his duties the First Sunday after Easter. Please address accordingly.

THE Rev. G. HEATHCOTE HILLS, rector of Christ Church, St. Joseph, Mo., has been appointed Chaplain of the Fourth Regiment, Missouri National Guard.

THE Rev. PERCY JONES has resigned the pastorate of the church at Gonzales, Tex., to accept a call from the churches at Seguin and Luling, Tex.

THE Rev. I. M. MERLINJONES has accepted the charge of St. Philip's Church, Palestine, Texas.

THE Rev. A. B. MOORHOUSE has become rector of St. Luke's Church, Lanesborough, Mass.

THE Rev. FREDERICK W. NORRIS, rector of Trinity Church, South Norwalk, Conn., has received a call to the rectorship of St. Matthew's Church, Brooklyn, N. Y.

THE address of the Rev. O. J. SCOVELL is changed to Mason City, Iowa.

GRACE CHURCH, Oak Park, Chicago, Ill., has extended a call to DEAN STUCK, of the Cathedral at Dallas, Texas, to fill the vacancy caused by its former rector, the Rev. C. P. Anderson, becoming Bishop Coadjutor of the Diocese of Chicago.

THE Rev. S. S. PENTZ is to be addressed at Medford, Ore., instead of Stockton, Calif., as formerly.

THE Rev. HENRY J. PURDUE should be addressed at 323 Michigan Avenue, Menominee, Mich.

THE Rev. W. L. REANEY has tendered his resignation as rector of Trinity Church, Richmond, Va., to accept a call to Brunswick, Ga., the same to take effect April 30th.

THE Rev. H. THOMPSON is to be addressed at Orangewood, Phoenix, Ariz., instead of Kenosha, Wis., as formerly.

THE Rev. W. P. N. J. WHARTON, D.D., is doing missionary work in Northwestern Iowa. Address Le Mars, Iowa.

THE Rev. JOHN WILKINSON is to be addressed at Farmington, Ill., after May 1st.

THE Rev. W. E. WRIGHT has resigned the rectorship of St. Peter's Church, Freehold, N. J., on account of ill health. Address unchanged for the present.

## NOTICE OF THANKS.

CONNEAUT, OHIO, April 16, 1900.

The rector and parishioners of St. Paul's Church, Conneaut, Ohio, wish to thus publicly thank the many friends of the parish who so generously responded to their Lenten appeal. By this help they were able, on Easter Day, to place on the basin the sum of \$1,227.80. This, with other sums promised, will enable them to pay all but \$100 of that part of the debt which has been a constant menace to the church, and they hope soon to raise that sum.

## 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 CROWELL 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 Porto 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.

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.

## BOOKS RECEIVED.

### FLEMING H. REVELL COMPANY.

*Bible Studies on Sanctification and Holiness.* By the Rev. J. D. MacGillivray, Presbytery of Trurs, Nova Scotia. Price, \$1.00.

### LONGMANS, GREEN & CO.

*Sophia.* A Romance. By Stanley J. Weyman. Illustrated. Price, \$1.50.

### THOMAS WHITTAKER.

*The State and the Church.* The Baldwin Lectures for 1898. By William Prall, Ph.D., LL.B., Hon. S.T.D. Price, \$1.25.

### THE YOUNG CHURCHMAN CO., Milwaukee.

*Fundamental Church Principles.* The Pad-dock Lectures for 1899. By James Dow Morrison, D.D., LL.D., Missionary Bishop of Duluth. \$1.00 net.

### PARISH CHOIR, Boston.

*The Chant and Service Book.* The Choral Service for the Daily Offices; Music for the Communion Service: Chants and Anthems for the Burial Office, etc., etc. Edited by the Rev. Charles L. Hutchins.

### THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION, Chicago.

*D. L. Moody.* Vol. II. His Work. By Paul Dwight Moody and Arthur Percy Pitt.

### AMERICAN TRACT SOCIETY.

*The Conversion of St. Paul.* A Letter by Lord Lyttelton to Gilbert West, Esq.

### LITTLE, BROWN & CO. (Through The Young Churchman Co.)

*The Parsonage Porch.* Seven Stories from a Clergyman's Note Book. By Bradley Gilman. \$1.00.

### CHARLES SCRIBNER'S SONS (Through The Young Churchman Co.)

*The Grip of Honor.* A Story of Paul Jones and the American Revolution. By Cyrus Townsend Brady. \$1.50.

### SMALL, MAYNARD & CO., Boston.

*A Woman's Paris.* A Handbook of Every Day Living in the French Capital. Illustrated. \$1.25.

### THOMAS NELSON & SONS.

*The Holy Bible and Apocrypha.* Edition for pews. Long primer type, self-pronouncing. Leather binding, round corners, red under gold edge. \$2.00 net.

### HOUGHTON, MIFFLIN & CO. (Through Messrs. Des Forges & Co.)

*The Queen's Garden.* By M. E. M. Davis. \$1.25.

*Knights in Fustian.* A War Time Story of Indiana. By Caroline Brown. \$1.50.

*The Prose of Edward Rowland Hill:* With an introduction comprising some Familiar Letters. \$1.25.

### HARPER & BROS. (Through Messrs. Des Forges & Co.)

*The Klondike Stampede.* By Tappan Adney, special correspondent of *Harper's Weekly* in the Klondike. \$3.00.

*Their Silver Wedding Journey.* By W. D. Howells. Library Edition. \$1.50.

### THE MACMILLAN CO. (Through Messrs. Des Forges & Co.)

*The Crown of Christ.* Being Spiritual Readings for the Liturgical Year. Vol. 1., Advent to Easter. By R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. With preface by the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's Philadelphia. \$2.00.

*Outlines of the History of Religion.* By John K. Ingram, LL.D.

*Carlisle: The Cathedral and See.* Bell's Cathedral Series. By C. King Eley. 60 cts.

*Israel's Messianic Hope to the Time of Jesus.* A study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By George Stephen Goodspeed, Professor in the University of Chicago. \$1.50.

### FUNK AND WAGNALLS CO.

*Twentieth Century Knighthood.* A series of addresses to Young Men. By the Rev. Louis Albert Banks, D.D. 75 cts.

**A. C. McCLURG & CO.**

*Man and His Divine Father.* By John C. C. Clarke, D.D. \$1.50.

**G. P. PUTNAM'S SONS** (Through Messrs. A. C. McClurg & Co.).

*Living by the Spirit.* By Horatio W. Dresser.

**PAMPHLETS RECEIVED.**

*Upon This Rock Will I Build My Church.* 1. Essentials of Church Membership. 2. Foundation of Religion. By Rev. J. J. Lanier, Milledgeville, Ga. 10 cents.

**THE CHURCH AT WORK.**

(Milwaukee.—Continued from page 1321.)

April 20th. The loss to the Church is about \$7,000, and unhappily, as the whole village has lost nearly all its property, it will be impossible for anything to be done locally toward rebuilding. The fire originated in a neighboring mill.

**MINNESOTA.****Easter in St. Paul and Minneapolis—Stillwater—Rochester.**

THE beautiful Easter weather brought out more worshippers on Easter day at all the services than ever before known. The decorations were extremely beautiful and artistically arranged, the music classical, and rendered in excellent taste and reverence. Especially was this the case where vested choirs are in vogue. Two and three celebrations were the rule, and it was a significant fact that more received at the early celebrations than at the midday. Reports from the various parishes indicate large substantial offerings.

IN ST. PAUL, at Christ Church, the offering amounted to \$10,000 towards the \$20,000 bonded debt. The balance will undoubtedly be raised at the semi-centennial celebration which takes place in June, when the Diocesan Council meets.

THE Rev. Dudley W. Rhodes, rector of St. John's Church, delivered his farewell sermon before a crowded congregation on Easter Day. Two parishes are rectorless now—the above mentioned and St. James'.

THE parishioners of St. Clement's have decided to place in the church a lectern in memory of the late Bishop Gilbert.

THE Easter vestry meetings throughout the city show the finances in the respective parishes to be in a sound condition, with a surplus in the treasury over and above all floating indebtedness. St. Peter's parish, which has passed through a critical period during the past year owing to the removal of some eighteen families to other states, were able to report all floating debts cancelled, the bonded debt reduced \$100, and \$11 in the treasury. St. Paul's Church reported a balance of \$400 in the treasury. The vestry passed a resolution commending the Rev. Harvey Officer, priest in charge, for the satisfactory manner in which he has conducted the services and management of the parish affairs during the absence of the rector, the Rev. Dr. John Wright, who is abroad for a year.

GREAT interest was manifested this year as to the lay delegates who will go to the Diocesan Council in June. Scanning the personnel, we find in the list quite a number of new names, evidently selected with great care. Some of them are strong Churchmen, who will be found on the right side should the question of a Coadjutor, or the division of the Diocese, come up. There is a strong feeling in favor of an immediate division. Since the death of our lamented Bishop, Churchmen realize that the burden is too great, and the duties too onerous, for any one man to assume. The Church is growing and expanding too rapidly even for a man with strength to cope with her ever expanding needs.

AT MINNEAPOLIS, Easter Day services were similar to those already mentioned. To individualize them would be mere repetition, as the same conditions prevailed in both cities. At Gethsemane, admission to the high celebration was by ticket. The offertory amounted to over one thousand dollars. The Altar Guild presented to the church on Palm Sunday and used for the first time on that day, a new frontal and superfrontal of violet silk hangings beautifully embroidered. At Holy Trinity, the children's offerings presented at the children's service will be used for a memorial of some kind to be hereafter decided upon, to the late Bishop Gilbert. At St. Mark's Church, the crowd was so large that many had to be turned away for lack of accommodation. The financial condition of the various parishes at the Easter vestry meetings showed them to be in a healthy condition.

AT STILLWATER, the Rev. A. D. Stowe, rector for many years of Ascension Church, delivered his farewell sermon at Evensong on Easter Day. The parting was very pathetic. Mr. Stowe has accepted a government position at Washington.

THE Easter services at Calvary Church, Rochester, were dignified with special music and beautified with elaborate floral decorations; and at the morning service, seats were reserved for the Knights Templar, who attended in a body. In the afternoon there was a baptismal service, at which eight babies were baptized. Later, the Sunday School service was held, the Lenten savings amounting to \$20.

**MISSOURI.****Easter in St. Louis.**

AT THE several parishes in St. Louis, Easter was observed with high functions. At St. George's Church, the Rev. Dr. Holland was the preacher, his theme being, "The Gospel of the Resurrection." At the Redeemer, the offertory was sufficient to wipe out the remainder of the debt which has for some years troubled the parish, and upon which the rector and congregation have been energetically at work during Lent. At St. Peter's Church, new memorial windows, which we have already described, were unveiled, and attracted much attention, being very handsome. The Sunday School service was held in the afternoon. St. James' parish enjoyed their first service in the new church just erected by Mr. E. C. Simmons, the Bishop of the Diocese being present and holding Confirmation in the afternoon. There were joyful services at the Cathedral, at which the music was superbly rendered, and indeed at all the city churches the services were rendered to the best ability of choir and people.

**NEBRASKA.****Large Offering in Omaha.**

ON EASTER, the offerings at All Saints' Church, Omaha, amounted to \$6,029, and were sufficient to clear off the remaining indebtedness on the church. The offerings were collected before the sermon, and the members of the vestry at once retired to count them, and were thus able to make a report of the collection after the sermon had been completed. Special thanksgivings were offered by the rector, and the congregation sang the Doxology, Praise God from whom all blessings flow.

**NEWARK.****New Church at Ridgewood.**

THE Easter services at Christ Church, Ridgewood, were held in the new stone edifice which has just been completed. At the same time a vested choir was introduced into the church, the voices being heard for the first time on that day. The structure, including the parish house, has been erected at a cost of about \$25,000.

**NEW YORK.****Easter at Walden.**

THE services at St. Andrew's Church, Walden (Rev. Jas. G. Lewis, D.D., rector), on Easter Day were of the highest character. The attendance at the two celebrations of the Holy Communion at 7 and 11 a.m. was unusually large, and the congregations at the 11 o'clock service, the children's festival at 3 p.m., and the evening service at 7:30 o'clock, filled the church on each occasion. The unity and prosperity which have characterized the parish for some time past were further emphasized by the special offerings, which amounted to \$600. At the evening service, the church was for the first time lighted with electricity. The floral decorations of the altar and chancel displayed great taste, and the rendition of the Easter music was spirited and manifested careful training. A special feature of the children's service in the afternoon was the erection of a floral cross, six feet in height. The pyramid savings of the children were presented at this service. At the conclusion of the evening service, a resolution was passed at a special meeting of the vestry offering thanks to the rector for the good work which he is accomplishing in the parish.

**NORTH DAKOTA.****Easter at Devils Lake.**

AT DEVILS LAKE, Easter brought warm, bright sunshine, and all things seemed to respond to a general invitation to participate in the services appointed for Easter Day. The Church of the Advent, acknowledged to be the most complete in its appointments of any in the state, was beautifully decorated with cut flowers and green foliage, and the parishioners seemed to anticipate the carefully prepared services of the rector and choir. All seats were occupied. The offerings for Easter Day amounted to \$130.56, the use of which has been appropriated largely to anticipate needs. A special children's service was arranged for at four o'clock p.m., being a very interesting service and largely attended. Each child received an Easter gift. Two infants were baptized by the rector. The evening service was well attended, and with an interesting sermon by our rector, Rev. C. Turner, with especially prepared music by the choir, closed the Easter celebration in a fitting way. "A happy Easter!" was the voluntary sentiment from the mission.

**PENNSYLVANIA.****New Ambulance—Bequests—Entertainment for Telegraph Boys—New Church at Chester—Germantown Convocation—Death of George W. Hunter—Easter in Philadelphia—Death of Dr. S. H. Meade—N. W. Convocation.**

A FINE new ambulance, to cost \$500, has just been put into service at St. Timothy's Hospital, Roxborough, Philadelphia. About \$350 of the money paid for it was raised by the women of the Roxborough Baptist congregation.

IN THE will of Ann K. Homer, probated 14th inst., estate valued at \$150,000, are bequests of \$2,000 each to 14 public charities. Among them are the Churchman's Missionary Association for Seamen of the port of Philadelphia, the P. E. City Mission, and the Episcopal Hospital. The will of Caroline M. Binn, probated the same day, provided for two reversionary bequests of \$5,000 each to the Hahnemann Hospital and the Church of the Advent's endowment fund. The will of George W. Miles, probated 16th inst., estate valued at over \$116,000, provides for a number of trust funds, the income to be paid to relatives and friends. After the death of the last surviving annuitant, the entire estate is to be converted into money, and 22 charitable institutions in the city of Philadelphia are to receive various amounts. Among these are: the Epis-



copal Hospital, \$8,000; Lincoln Institution, \$5,000; the City Mission for the use of the Home for Consumptives, \$5,000. The will also directs that any surplus money remaining after the payment of the bequests is to be divided among the several charities in proportion to the amounts devised to them.

ON THE evening of Easter Monday, an entertainment was given in St. James' Guild House, under the auspices of the committee of the Civic Club, of which Dr. Joseph N. Blanchard is chairman, to the telegraph boys of Philadelphia. This committee provides libraries for the different offices, through the Free Public Library, and once each year gathers the telegraph boys for an Easter festival. Mr. Ernest Seton Thompson, the well known author of *Wild Animals I have Known*, gave one of his attractive, illustrated talks on animal life. There was singing by a well selected chorus, and refreshments were served. Mr. Gill, the superintendent of the Western Union Telegraph, and Mr. John Thomson, of the Free Public Library, made brief addresses.

THE new St. Paul's Church, Chester, was dedicated on Easter Day. At 6:30 a.m., preceded by the vested choir, Bishop Coleman, of Delaware, and the rector, the Rev. F. M. Taitt, entered the church, which the former, acting for Bishop Whitaker, dedicated according to the usual ritual, and after matins preached from Romans xii. 1. In his sermon the Bishop embodied a plea for the right use of time, that it should be given more particularly to spiritual matters, while bodily things must not be neglected. An interesting fact relative to the corner stone of the church is, that it was procured through Captain W. G. Randle from the Greek Government, and came from the Areopagus at Athens, near the spot where St. Paul first preached to the Athenians. The cost of the church was \$71,000, but until the balance of \$24,000 is paid its consecration is deferred. The offerings were \$7,801, nearly one third of the latter amount. Large congregations were in attendance during the day, and in the evening a sacred cantata was sung by the Sunday Schools.

THE Convocation of Germantown met on Easter Tuesday afternoon at the Church House, Philadelphia, the Rev. Dr. J. DeW. Perry presiding. The treasurer reported a balance of \$1,033.38. The Dean spoke of the changes made during the year, and stated that in June, the Rev. John Totty, who had accomplished such good work at St. George's Mission, proposes to retire, and return with Mrs. Totty to England. Increased funds will be needed this year to maintain the existing missions and missionary work. A resolution was adopted of appreciation of the many years of successful labor by Mr. Totty in that section of the city where St. George's Mission is located. Another resolution adopted expressed the regret and sympathy of the Convocation for the death of Lewis D. Vail. The Rev. John Totty returned thanks, saying that his missionary work would be continued in the Diocese of Worcester, England. St. George's is now in a flourishing condition, and he hoped some one would be sent there with sympathy for the people.

AFTER a life of study and literary research, Mr. George W. Hunter entered into eternal rest on Easter Day, in his 83rd year. He was educated at the private school of the Rev. Dr. W. A. Muhlenberg, at Flushing, L. I., and early showed a fondness for theological study and the languages. Without the assistance of a teacher he acquired a thorough knowledge of the French, German, Italian, Spanish, Portuguese, Dutch, and Flemish tongues, and wrote and spoke them fluently. He was withal a prominent Churchman, a member of St. James' Church, for a long series of years secretary of the trustees of the Society for the Advancement of Christianity in Pennsylvania, Secretary of the Episcopal Academy, and superintendent of Christ Church Hospital.

EASTER DAY was cloudless, a typical spring day, and all the Philadelphia churches were crowded. From the belfry of Gloria Dei (Old Swedes') Church, the rising sun was saluted by a quartette of brass instruments (a cornet and three trombones), which, following ancient Swedish and Moravian custom at Easter, rendered quaint chorales. There were sunrise celebrations also at the Nativity and Zion Churches. At the latter, under the rectorship of the Rev. Edmund Burk, the parish shows a steady growth in many ways. In a large majority of the churches, the earliest celebration of the Holy Eucharist was at 6 a.m., and thence, hourly in several. All were resplendent in white flowers, the lily predominating. At Calvary Church, Germantown (Rev. Dr. J. DeW. Perry, rector), a splendid new organ, costing \$9,000, was used for the first time. At St. Timothy's, Roxborough (Rev. R. E. Dennison, rector), 400 received Holy Communion, including 26 at the high celebration. The offertory was \$975.65, and the Sunday School Lenten offering \$165. St. Mary's, West Philadelphia, had three celebrations, at which 430 received; the offertory amounted to \$1,000, and the Lenten offering \$53.76. The choir of Grace Church (Rev. Dr. H. Richard Harris, rector), at the last celebration sang Tours' service in F. At the two celebrations, 350 received the Blessed Sacrament. The offertory aggregated \$5,050, while the Lenten offering was \$187. At St. Clement's Church (Rev. G. H. Moffett, rector), the Holy Eucharist was offered five times; at the last one, the vested choir sang Warwick Jordan's Mass in E. At four of the celebrations, 409 received Holy Communion, and the offertory was \$2,092.68. The vested choir of St. Andrew's Church, West Philadelphia (Rev. C. M. Armstrong, rector), under the direction of Howard R. O'Daniel, choirmaster and organist, sang King Hall's entire Communion service in C at the third and last celebration. About 500 communicants received, and the offertory was \$550; the S. S. Lenten offering, \$225. The Church of the Holy Apostles (Rev. N. S. Thomas, rector) had also three celebrations, when 524 communicated; the offertory was \$1,857.96, and the Sunday Schools maintained their reputation as the banner schools of the diocese—their offerings aggregating \$4,971.26. Over 200 communicants of All Souls' Church for the Deaf joined in the silent worship on Easter Day, the rector, the Rev. J. M. Koehler, being the celebrant. The sermon was given in the sign language by the Rev. A. W. Mann, general missionary. The chancel was profusely decorated with flowers.

ONE of the most touching ceremonies in all Philadelphia on Easter Day was that in which the nurses at the Philadelphia Hospital were the chief actors. After the 10 o'clock service in the chapel, 86 nurses in their uniform of blue-gray, scarlet-lined capes, white aprons and caps, each bearing a potted plant or a bouquet of flowers, marched to Woodlands cemetery, a half-mile distant, where the Rev. W. S. Heaton, the Church chaplain at the hospital, in surplice, white stole, cassock and biretta, joined them, and all proceeded to the grave of Miss Alice Fisher, who, in 1888 had closed her earthly career, after a service of four years as head nurse and founder of the corps of female nurses. After covering the grave with flowers, the Rev. Mr. Heaton conducted a memorial service, during which the nurses sang several appropriate hymns. As they left the cemetery on their return to the hospital, eighty-six sweet voices took up the beautiful hymn, "Oh Paradise, oh Paradise," the refrain of which floated back on the soft Easter air to the cemetery long after the nurses were lost to sight.

ON WEDNESDAY afternoon, 18th inst., Bishop Whitaker, with a number of the reverend clergy, all properly vested, entered the "reception room" of the new Nurses' Home at the Episcopal Hospital, Philadelphia, for the

purpose of dedicating the structure. As the Bishop crossed the threshold, with uplifted hand, he said, "Peace be to this house and to all who dwell in it." The usual ritual having been said, during which a choir of thirty nurses, with organ accompaniment, rendered several hymns, Francis A. Lewis, Esq., chairman of the hospital committee on property, after a most interesting address, presented the building. The Rev. Dr. J. D. Newlin, on behalf of the managers, accepted the gift. Bishop Whitaker, in his address, told of the noble mission of the nurse, and how, by kindly smile, word, or deed, she might cheer and brighten the weary hours of the sufferer. After hymn 418 had been sung, and a prayer said, the benediction was pronounced. The clergy and guests made an inspection of the entire building.

A MOVEMENT has been started to make the Church of the Transfiguration, West Philadelphia, a collegiate church for the students of the University of Pennsylvania. A number of prominent men have joined the vestry in the movement, and the work has started most auspiciously. According to present plans, the morning services will be similar to those of St. Paul's Cathedral, London, and evensong will be the full choral service of the English college chapels. Pew rents will be abandoned. Alterations will be made during the summer, and, at the beginning of the next college year, a series of "university sermons" will be inaugurated for the undergraduates. The Rev. W. H. Bown, rector of the parish, is one of the leaders in the new movement.

AT ST. JAMES' Church, Walnut and 22nd Sts., there were five services on Easter Day. At 6:30, 8, and 11 o'clock, 602 communicants received, and at 11 o'clock the church was crowded to the doors, many standing up throughout the service. The rector, Dr. J. N. Blanchard, preached on the Practical Power of the Resurrection. At 4:30 o'clock the church was again filled with the Sunday School. The rector spoke on The Gates of Everlasting Life. At 8 o'clock there was another immense congregation, with full choral evensong, and the Rev. Dr. Blanchard preached on the Proof of the Resurrection from the Life of Jesus, the History of the Church, and the Thought of the Present Day.

AT ST. MARK'S Church, Locust St., there were five celebrations, the last being a solemn high celebration, when the vested choir rendered Gounod's Communion Service in C, "The Sacred Heart." The offertory anthem was Spohr's "All Glory to the Lamb." There was placed on the altar for the first time a magnificent chalice given in memory of Mrs. Mary F. Tucker. It was made by the Gorham Co., of New York, from the silver, gold, and jewels which belonged to Mrs. Tucker, and is interesting as a work of art. The chalice is of silver, heavily covered with gold, and is 11½ inches high. The base is hexagonal. The central hexagonal panel contains a crucifix of solid gold, beneath which is a foundation of six sapphires and five diamonds, set alternately. The next panel contains a large citron stone, surrounded by sixteen pearls; the next, an amethyst; the next, a beautiful mosaic *Agnus Dei* on a *chi rho*; the next, an amethyst; the last, a wreath of forget-me-nots set with pearls and diamonds. The six semi-circles or quarterfoils below these panels are of chased work surrounding (1) a large pale sapphire, (2) and (3) an amethyst, (4) and (5) an amethyst shell holding a diamond, (6) a setting of turquoise and pearls. The first band above the panels is set with three diamonds and three emeralds. Above this, the knob of the chalice is richly chased and set with six diamonds, while leaf work runs around the base of the cup, the twelve leaves being set, at their points, alternately with six diamonds and six sapphires.

The paten is a plain disc of silver, heavily covered with gold.

THE Rev. Samuel H. Meade, M.D., a retired priest of the Diocese of Milwaukee, entered into rest eternal on the 19th inst. at Wilkes Barre, Pa. Dr. Meade was born in Philadelphia March 31, 1825, and was a son of Lieutenant William Meade, U.S.N. After receiving a liberal education, he studied at the Jefferson Medical College, received his degree in 1854, and for some time practiced his profession in Philadelphia. Feeling himself called to the ministry, he entered the Philadelphia Divinity School, and, in 1868, was ordered deacon by the late Bishop Stevens. In the same year, he was advanced to the priesthood by Bishop Morris. For some years he was rector of St. Paul's Church, Phillipsburg, Pa., but most of his work in the ministry was done in the West, especially in Missouri and Wisconsin. He was, from 1892 to 1894, at Nantucket, Mass.; Sparta and Menomonee, Wis., 1894 to 1896. In the latter year he was in charge of St. Peter's Church, Hobart, N. Y., subsequently at the Church of the Holy Comforter, West Philadelphia; for a year previous to January, 1899, he was at St. James' Church, Bedford, Pa., and then relinquished active duty. The funeral services were held at St. James' Church of Kingessing, Philadelphia, on the 21st inst.

BISHOP WHITAKER left town on the 19th inst. to attend the meeting of the House of Bishops at New York City, and subsequently went to Atlantic City, N. J., for rest. Bishop Adams of Easton took charge of the appointments made for Confirmation, on Low Sunday, at Zion Church, Philadelphia, St. Paul's, Chestnut Hill, and St. Barnabas', Kensington.

THE Rev. Edgar Cope, rector of St. Simon's Memorial Church, Philadelphia, has returned from a three months' trip to California, restored to health, and resumed his duties on Easter Day, preaching to large congregations.

THE Northwest Convocation of Philadelphia met for its April business meeting in the Church House April 18, Dr. J. N. Blanchard, the Dean, in the chair. The treasurer reported \$1,800 has been paid to the Board of Missions, \$105 over the amount asked from the Convocation. About \$1,500 has been expended on the new mission at Lehigh and 25th Sts., for its work during the year. Also the treasurer reported that \$6,800 was in hand, and pledged for the new parish house of the mission, for which building the contract price is \$6,750. It was resolved to ask the Bishop to call the new mission St. Bartholomew's, to which the Bishop has consented. It was also resolved to make the parish house a memorial to Dr. Benjamin Watson. Interesting reports were made by the Rev. J. O. McIlhenny, in charge of St. Bartholomew's, and the Rev. G. DeWitt Dowling, in charge of Epiphany Chapel. It was resolved to hold a missionary meeting in May at the Church of the Covenant, Girard Ave. and 27th St.

#### PITTSBURGH.

Holy Week and Easter in the City—Meadville—Braddock.

DURING Holy Week there were services in almost all of the churches daily, with celebrations of the Holy Communion on Maundy Thursday, and the administration of Baptism on Easter Even. On Good Friday there were the usual morning and evening services, with the addition of the Three Hours' service in the following churches: Trinity, Calvary, Ascension, and the St. Mary Memorial; and in St. Mark's, Emmanuel Church, Allegheny, and St. Stephen's, and the Advent, Wilkinsburg. The services on Easter Day were particularly bright, with additional music and flowers, crowded congregations, numerous communicants, and generous offerings.

ON THE Wednesday after Easter, April 18th, the House of the Merciful Saviour, to

be used as a home for training women workers for all departments of Christian work, was opened with a service of benediction by the Right Reverend the Bishop of the Diocese, assisted by some of the clergy of the city. The house is located on Forbes Street, near the Carnegie Library, and within easy access of all parts of the city, and will be under the immediate supervision of Mrs. S. G. Hammond, of the Church Army. It will be supported by the voluntary contributions of the Church people of the city. A large portion of the house, which consists of twelve rooms, has been furnished by the gifts of furniture, carpets, etc., from parish guilds and individuals. A small chapel has been fitted up on the first floor, and on the second floor a work-room, where for the present, instructions in ecclesiastical embroidery will be one of the things taught. Three trained workers will assist Mrs. Hammond, and pupils will be received in the early autumn for a regular course of instruction in missionary work.

AT CHRIST Church, Meadville, the Easter offering amounted to over \$1,000.

AT BRADDOCK, a church is to be erected at once at a cost of some \$15,000, the funds having been donated for the purpose by Mrs. E. M. Kinsey.

#### QUINCY.

New Altar at Pittsfield.

AT ST. STEPHEN'S Church, Pittsfield, a new altar of walnut was first unveiled at the Easter services.

#### RHODE ISLAND.

Easter in Providence—Wickford.

REPORTS of Easter services throughout the Diocese, and particularly in Providence, show crowded congregations, and every attempt was made to beautify the house of God. The day was bright and beautiful.

In Providence there were several celebra-

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tions in most of the parishes, four being arranged for St. Stephen's. The services at the high celebration at this church included the rendering by the choir of Haydn's Second Mass. At Grace Church, a memorial tablet was unveiled in memory of the late Rev. J. A. Eckstrom. The tablet is of polished brass, with bronze frame of passion flowers in relief, and rests on a marble slab of Lake Champlain marble of antique green streaked with white.

IN ST. PAUL'S Church, Wickford, "the old Narragansett church," Easter was celebrated with unusual spirit and beauty. The celestial fragrance of many Easter lilies—memorial offerings—pervaded the house of God; the exquisite memorial window recently placed in the church by Miss C. Newton in memory of her sister Mary, was surrounded entirely by these fragrant blossoms, emphasizing those so perfectly represented on the window itself; a most beautiful anchor (also memorial) of delicate flowers intermingled with smilax and lilies on the frontal of the pulpit; the font filled with these resurrection lilies; large vases of them in the chancel, the altar, and elsewhere, all of them memorial gifts; and at foot of the cross on the beautiful brass tablet placed on the chancel wall within the past two years in loving memory of Rev. L. Burge, one of the early rectors of St. Paul's, there were calla blossoms and carnations, with a graceful twining of smilax which led up from the base of the cross, between the broad, shining leaves of the plant, to one arm of the cross; a most tasteful arrangement. The usually excellent choir was swelled by the addition of some fine voices and also a cornetist and a violinist, and the jubilant music was rendered in a manner that would have done credit to any of the finest city churches.

#### SOUTH DAKOTA.

##### Good Friday at Sioux Falls.

ON THE evening of Good Friday, union services in commemoration of the day were held at the Cathedral, Sioux Falls, addresses being delivered by the pastors of the Methodist, Congregational, and Baptist bodies, and by the Bishop of South Dakota. Music was rendered by the Cathedral choir.

#### SOUTHERN VIRGINIA.

##### Easter at Petersburg.

AT ST. JOHN'S Church, Petersburg, the Easter offerings amounted to \$717.62, which is to be applied on the church debt; and the Easter offerings of the children, raised through the Lenten mite boxes for missions, amounted to \$50 more.

#### TENNESSEE.

##### Easter in Nashville—Pulaski.

THE Easter services at Nashville included a service for children at St. Ann's Church at 5 o'clock in the afternoon, and another children's service at St. Stephen's Chapel at 4 o'clock. At the latter service, a novel feature was a large cross formed of potted plants, which were afterward distributed to the children.

AT EASTER a brass processional cross was presented to St. James' Church at Pulaski. The donor was Mrs. Julia R. Stevens of Syracuse, and it was presented in memory of her daughter, the late Julia A. Parsons. Mrs. Stevens was the organist of the church at the time of its consecration upwards of fifty years ago.

#### WASHINGTON.

##### Easter in the City—S. S. Institute—Holy Week.

EASTER EVE was as usual set apart for the sacrament of Baptism. The Bishop himself baptized one infant in the little chapel in the episcopal residence, and twenty, including adults, in the Pro-Cathedral.

THE offerings at the Pro-Cathedral on Easter Day amounted to upwards of two thousand dollars, and in the mission-room of the Church of the Good Shepherd to sixteen hundred dollars, which sum is to go towards the building of a new church.

THE children's annual festival services were held on the afternoon of Easter Day, and were well attended. At Ascension Church were assembled the Chinese and colored schools, as well as the white, and all listened with great attention to a very interesting talk on the Resurrection, given by the Rev. Allen Griffith, assistant.

THE annual corporate communion of the Bishop's Guild was celebrated in the little church of St. Alban's on Easter Monday at noon. About thirty members were present. The Bishop was the celebrant, assisted by the Rev. G. C. F. Bratenahl, the rector. In an impressive manner the Bishop spoke chiefly on taking firm hold of what the Church appoints for her workers to do; considering prayers for missions first of all; that we must imitate our Master, who worked with the few, and we must know the fellowship of Christ's suffering if we would know the power of His Resurrection. We should then find that the stumbling blocks placed in our way by bad men would by the providence of God be changed into stepping stones. He wished we might have our Evangelus (as Bishop Coxe called it) at noon in the same way that the Roman Catholics have their Angelus at twilight; and that then, every man and woman would offer up a silent prayer for missions and missionaries.

ST. MARK'S LEAGUE is to meet on the 25th of April. The annual meeting of the G. F. S. is to be in the Pro-Cathedral on the 29th of April. On Ascension Day, the Knights Templar of the District will hold their annual service at St. John's; the rector, Dr. Mackay-Smith, will preach. The closing service of the Woman's Auxiliary is to be on the 1st of May in St. John's Church.

THE name of the work hitherto known as the House of Mercy has been changed to that of St. Agnes' Industrial Home. It is hoped that under its new charter and name it will secure a much larger support from the public, as it will now embrace preventive and protective work instead of being regarded as an institution for fallen women.

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When my baby was five weeks old, I was taken ill with the Grip, and had to stop nursing him. He weighed at that time fourteen or fifteen pounds. I tried all the different baby foods, also cow's milk, but nothing would agree with him. He grew weaker from day to day, and in less than a month was reduced to a mere skeleton. For two months we had him wrapped in cotton, and could only handle him on a pillow. Struggling between life and death, he was given up by everybody here, and weighed but six pounds at four months. As a last resort I tried Mellin's Food in a very weak form, and, much to my surprise, his stomach retained it. From that time he gained flesh rapidly, and has never been sick a day in his life since. He passed through teething without an hour's sickness. He lived entirely on Mellin's Food until three and a half years of age. He is now four, and prefers Mellin's Food to any and every thing, and a brighter, stronger, and healthier child never lived. He is known by all his friends as a Mellin's Food baby. I can never say enough in favor of Mellin's Food, and cheerfully recommend it to all mothers, as I think it the only thing that saved my baby's life.

Mrs. H. I. ADAMS  
Occidental Hotel, Seattle, Wash.

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Widow of the late Henry D. Clayton, Major General  
C.S.A., Judge of the Circuit Court of Alabama,  
President of the University  
of Alabama.

## White and Black Under the Old Regime.

Reminiscences of a Slave Owner. With introduction by Frederic Cook Morehouse, editor of *The Living Church*, etc.

Cloth, net, \$1.00.

Officially endorsed and recommended for reading, by the Richmond convention of the Daughters of the Confederacy, and also by the Georgia branch of the same.

"Most interesting are the details \* \* \* We commend it to the kindly offices of lovers of truth in whatever guise she may appear."—*Chicago Times-Herald*.

"A book full of interesting reminiscences of ante-bellum days in the South, and of the times when the 'irrepressible conflict' was in progress."—*Evening Wisconsin*.

The Young Churchman Co.,  
MILWAUKEE, Wis.

THE Sunday School Institute of the Diocese held its monthly meeting on the evening of April 9th, in the parish hall of Christ Church, Georgetown. The model lesson on the Resurrection of Christ was given by the Rev. J. H. Elliott, D.D., who presented the arguments for its reality in a most clear and interesting manner. Mr. G. E. Kramer, superintendent of Ascension Sunday School read a paper on The Relation of the Superintendent to the Teacher.

HOLY WEEK services have been very full and well attended throughout the city. In the Church of the Epiphany they included, for the first time, the Three Hours' service on Good Friday, which has been customary in several other parishes for many years. At the Church of the Incarnation, Archdeacon Webber, of Milwaukee, conducted a mission during the week, beginning with a sermon to men on the afternoon of Palm Sunday.

STAINER'S "Crucifixion" was sung by the choir of St. John's Church on Wednesday evening, and Gaul's Passion music at the Pro-Cathedral, and also at Trinity Church, on the evening of Good Friday, when "The Crucifixion" was rendered at St. Andrew's Church by the choir.

AT ST. PAUL'S Church (Rev. Alfred Harding, rector), various improvements have been in progress during the last week of the Lenten season. A handsome brass railing has been placed on the marble dividing the choir from the nave, and two windows of stained glass in the small side chapel erected about a year ago. The chancel and chapel have also been decorated in fresco, and electric lighting introduced.

A SERVICE for communicants was conducted by the Bishop at the Pro-Cathedral on Maundy Thursday evening. It consisted of an instruction on the Holy Communion, interspersed with suitable hymns and portions of the Psalter, and closing with the Litany of the Holy Communion. It is a monthly service at St. Mark's, and is similar to one instituted by Archbishop Benson.

#### WESTERN MICHIGAN.

Gifts at Elk Rapids—South Harbor—Coming Events—Mr. Tate at Niles.

ST. PAUL'S Church, Elk Rapids (Rev. T. H. Cuthbert, rector), reports a number of memorial gifts and much interest in Good Friday services. On the great fast day, some fifty persons attended the Three Hours' service. On Easter Even, twenty-two were baptized, four being adults. Eighteen persons were confirmed. On Easter Day, a memorial brass cross in memory of Mr. Lewis was placed on the altar, and brass vases in memory of Mr. R. G. Bruce. Mr. and Mrs. Towne, in memory of Louise Casey, presented a Prayer Book for the desk. A dossal was given by members of St. Agnes' Guild.

EPIPHANY Mission, South Haven (Rev. Woodford P. Law, missionary) received for use on Easter Day a substantial oak hymn tablet, with brass plate, in memory of Ethel Hewson Leland, who was a member of the choir, and died on Good Friday, 1899. The presentation was made by Mr. and Mrs. Leland, of St. John's, Mich.

THE fifty-third semi-annual missionary meeting and Diocesan Church Conference will be held at Dowagiac on April 24-26. The chief topic of discussion will be "Church Work with the Young." The sermon *ad clerum* will be preached by the Rev. J. A. Brown, of Hastings.

THE annual meeting of the Diocesan Branch of the Woman's Auxiliary to the Board of Missions will be held in St. Luke's Church, Kalamazoo, May 22, 23. Mrs. Roger W. Butterfield of Grand Rapids is President. Miss Julia C. Emery of New York City will make an address.

UNDER the efficient charge of the Rev. C. C. Tate, of the Diocese of Chicago (a former rector), the Lenten season at Trinity Church, Niles, has been a profitable one, and the beautiful Easter services were a fitting ending to Mr. Tate's ministrations. His presence among us has been "a benediction."

#### WEST MISSOURI.

AT CALVARY CHURCH, Sedalia, the Easter offerings reached nearly \$500, of which amount nearly \$100 came from the children's Lenten savings, and will be devoted to missionary purposes. The services were especially well attended, the organ being accompanied by violin and cornet at the main service.

#### THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

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

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

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#### NEW BOOKLETS.

The Chicago, Milwaukee & St. Paul Railway is issuing a series of booklets regarding points of interest along its lines, and if you are interested in the western country, or contemplating a trip, write GEO. H. HEAFORD, General Passenger Agent, Chicago, Ill., for the special publication desired, enclosing four cents in stamps for postage for each one.

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- No. 6. Cape Nome Gold Diggings.
- No. 8. Summer Days in the Lake Country.
- No. 9. Summer Homes, 1900.
- No. 11. The Game of Skat.
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Via Chicago, Union Pacific & North-Western Line. "Colorado Special" leaves at 10:00 every morning, arriving Denver 1:20 the next afternoon, Colorado Springs and Manitou same evening. No change of Cars. All meals in Dining Cars "a la carte." Another fast train 10:30 P. M. For tickets and reservations, apply to Chicago & North-Western R'y Ticket Office, 212 Clark St., or Wells St. Station.

#### ST. LOUIS AND RETURN, \$9.50.

VIA THE WABASH ROAD.

On account of the meeting of the Presbyterian General Assembly, the Wabash Road will sell tickets as above, May 15, 16, 17 and 22, good to return until June 2, 1900, inclusive. Compartment sleepers and free chair cars. City Ticket Office, 97 Adams St.

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is the ONLY brush that does this thoroughly, because it has irregular tufts and is curved to fit the mouth. Note the illustration. Always sold in a yellow box. By mail or at dealers'. Adults, 35c. Children's (2 sizes, 25c). Send for free booklet "Tooth Truths." FLORENCE MFG. CO. 25 Pine St., Florence, Mass.

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through agents or dealers, therefore we do not have them to protect, and in making our prices are enabled to figure them as low as the grade of work we manufacture can be sold. We save you the profits that are added between the manufacturer and the consumer, by selling direct to you from our factory. This has been our method of selling for the past twenty-seven years, and we are today the largest manufacturers of vehicles and harness in the world selling direct to the user exclusively. We make 173 styles of vehicles and 65 styles of harness and ship anywhere with nickel trimmings, \$11. for examination, guaranteeing safe arrival. Send for free catalogue showing all of our different styles. Good as sells for \$16.



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WESTERN NEW YORK.

Confirmation at Jamestown—Easter in Buffalo—Clyde—Gift at Geneva.

ST. JOHN'S CHURCH, Clyde, had a glorious Easter. Nearly every communicant made his communion on Easter Day, and half the communions were made at the early service. The late service was a choral Eucharist, the music being beautifully and reverently rendered by the full vested choir. The rector, Rev. L. P. Franklin, asked for an offering of \$1,650 and received \$1,726.25, with several amounts from distant parishioners yet to be added. One thousand dollars of this offering are due to the devoted efforts of one woman, Mrs. C. H. Burrall. The offering enables the parish to pay off half of a mortgage, which has been resting upon it for sixteen years. A sinking fund will be established and it is hoped that within the next few years the remainder of the indebtedness may be paid and the building of the church completed.

A GIFT has been made to St. Peter's Church, Geneva, of a site for a new parish house, the lot being valued at \$3,000. The donor is Mr. Wm. B. Rankine, of Buffalo, a son of the late Rev. Dr. Jas. Rankine, who for many years was rector of St. Peter's parish.

THE attendance, this Lent, at St. Andrew's Church, Buffalo, has been very good, although there is room for greater improvement in the number who worship at the daily week-day celebration. The three hours' service on Good Friday was taken by the Rev. Fr. Whitcomb, of St. Matthew's Church, Hamilton, Ont. Almost two hundred people stayed throughout this service. Fr. Whitcomb's very simple but most spiritual addresses held the people's attention in a wonderful manner. On Easter Day there were three celebrations, at 6:30, 7:30, and 11 o'clock. In all there were a little short of 200 communions made. The Easter collection will amount, when all the special Easter pledges are in, to \$600. This amount means real self-denial upon the part of the people, for St. Andrew's is not a wealthy church. The working mothers of the parish raised, by the selling of old clothes at nominal prices, \$75.00, and the other guilds made offerings in like proportion. The rector is now busy instructing a supplement class of 15 for Confirmation, making in all 50 confirmed in the year.

ON THE evening of Easter Day, Bishop Walker visited St. Thomas' Church, Buffalo, and confirmed a class of 33 persons. The Easter offering was the largest in the history of the parish. With new property acquired in a more favorable locality the Church hopes to proceed to the building of a new edifice as soon as it can dispose of its present property.

THE Rt. Rev. Wm. D. Walker, D.D., Bishop of the Diocese, held a Confirmation in St. Luke's, Jamestown, and confirmed a class of 38 presented by the rector, the Rev. A. S. Dealey. He also confirmed in private one young man confined to his home by ill health.

WEST VIRGINIA.

Easter at Charlestown—Daughters of the King at Weston.

AT ST. PHILIP'S Church, Charlestown, a mission for colored people, there was unveiled on Easter Day an oak altar, presented by the congregation of St. James' (colored) Church, as a memorial to the late Rev. Dr. Joshua Peterkin, father of the present Bishop of West Virginia. Dr. Peterkin was the first priest in charge of St. James' mission, and the second in charge of St. Philip's at Charlestown. He is said to have been the first Southern white man to take charge of a mission for colored people. It was in 1837 that St. James' Church was under his care.

ON EASTER DAY a number of young ladies were admitted into the order of the Daughters of the King at St. Paul's Church, Weston, where a chapter of that order has recently been formed.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE Easter services in the city churches were well attended, and there were large numbers of communicants. St. Paul's Church, Toronto, is to be enlarged. A service will be held April 21st, when the first sod is turned for the foundation of the new portion. The extension will give 300 sittings more than at present.

ARRANGEMENTS have been made for the annual meeting on May 2nd, 3rd, and 4th. The opening service will be, as usual, a celebration of Holy Communion, with addresses, in St. James' Cathedral, at which it is hoped all the delegates will be able to be present. Presidents of branches and delegates are requested to wear white ribbon badges, with the name of the branch society plainly inscribed in blue letters.

Diocese of Nova Scotia.

BISHOP COURTNEY has issued an appeal for the relief fund of the Indian famine, toward which subscriptions are being sent from all over Canada. The election of the Rev. W. J. Armitage by the clergy, as rural dean of Halifax, was unanimous.

Diocese of Rupert's Land.

ARCHBISHOP MACHRAY held a Confirmation at St. Alban's, Rat Portage, on the Fifth Sunday in Lent. A branch of the Boys' Brigade is to be formed at once in connection with St. Luke's Church, Winnipeg.

Diocese of Ontario.

IT IS expected that St. George's Cathedral, Kingston, will be ready for use about the

A Busy Factory.

Never Closes its Doors, Day or Night.

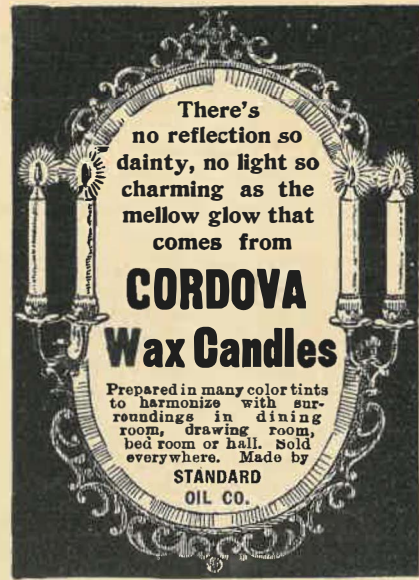
The famous "white city," as the pure food factories of the Postum Cereal Co., Ltd., of Battle Creek, Mich., are called never shuts down day or night. The great ovens once heated up are kept going, as are the grinding mills, blending machines, mixing machines, and the entire plant, the day laborers, men and women, are replaced at 6 o'clock in the evening by a night force.

The name "white city" was given by the citizens to the location owing to the color of the numerous factory buildings which are painted pure white with very dark bronze green trimmings.

The utmost cleanliness is observed throughout, and the appetizing odors from the foods in preparation, permeate the air in all directions.

Their products, Grape-Nuts breakfast food and Postum Cereal Food Coffee, go all over the world to the breakfast tables of the well-to-do Japanese and Chinese, and to the high caste Brahmins of India, to the Emperor of Germany, to Royalty in Italy, to Great Britain, South America, and they are found in practically all of the best homes in America.

By scientific selection of the certain parts of grains which supply Phosphate of Potash and other important elements for quickly rebuilding the most delicate parts of the human body (brain and nerve centres), and making up therefrom a most delicious food, Grape-Nuts, and a breakfast food-drink, Postum Cereal Coffee, this firm has become known as the foremost producers of Health Foods in the world, and their name affixed to a package of food is sufficient evidence of its purity and excellence.



"The Tucker Hymnal" \$1.00 in quantities. Full cloth. THIS music edition of The Hymnal is now so widely used, and so generally satisfactory, it is not necessary to add to the announcement that the price is now only one dollar per copy. The Century Co., Union Square, New York.

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The Hungarian Exiles.

By BENJAMIN COWELL, Price \$1.00 net. This is an historical story of the Eleventh century. It deals with the adventures of Bela I. King of Hungary, and of his two young sons, during their exile from Hungary and sojourn in Poland. It is a narrative of wild times and wilder men, and full of thrilling incidents. The book is especially adapted to boys. Fully illustrated

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beginning of June. It is said that the interior presents a very fine appearance. The annual meeting of the W. A. of the Diocese is to be held at Brockville in June.

*Diocese of Huron.*

THE congregation of St. George's Church, Belmont, have decided to adopt the envelope system of contributions, beginning at Easter. Interesting addresses on his work in South America have been given by the Rev. W. B. Grubb, who is at home on furlough. He is superintendent of the Chaco Indian Missions, Paraguay. He has been addressing audiences in churches throughout the Diocese.

*Diocese of Montreal.*

THE new reredos and choir stalls, recently presented to the Church of the Advent, Montreal, were dedicated on Easter Even.

THE reports at the Easter Monday vestry meetings were on the whole very satisfactory, and show a strengthening and broadening of the Church's work in many parishes. Old fields are being maintained and new ground broken. St. George's Church report marks two splendid gifts during the year from two members of the congregation—a set of chimes and peal of bells from Mr. A. F. Gault, and additions to the beautiful memorial organ already given by Mr. Crethern, of two smaller organ connections. The Church of St. James the Apostle has a beautiful, new chancel almost completed, and a new organ to be in use next month. At the Easter Confirmation in St. Thomas' Church, the youngest male candidate was fourteen, and the oldest seventy-six. The Convocation of the Montreal Diocesan College will be held May 1st, and is expected to be specially interesting this year. The meeting of the Domestic and Foreign Mission Board takes place in Montreal, April 25th. Bishops from various points in the Dominion will be present.

*Diocese of Ottawa.*

GREAT regret is felt in the Diocese at the death of Canon Nesbit, a most devoted priest, who has been at work in the Ottawa valley for many years. He was rector of St. John's Church, Smith's Falls, at the time of his death. He was educated at Bishop's College, Lennoxville. He had occupied the important rectories of Pembroke and Richmond at different times. He died on Palm Sunday.

*Diocese of Quebec.*

THE Bishop held three Confirmations on Palm Sunday, in the morning at Point Levis, afternoon and evening at St. Matthew's, and Trinity Church, Quebec. The new bell at St. John's Church, Melbourne, was dedicated April 2nd. There was a meeting of the Diocesan Board in the city April 5th.

**MEXICO.**

INFORMATION has reached the city of Mexico of the death of the first rector of the English Church in that city, the Rev. T. D. Sherlock, M.A. The news has created profound regret. Mr. Sherlock's genial, kindly disposition and his unbounded charity, won him a host of friends. Mr. Sherlock was a former exhibitor of Merton College, Oxford, and was ordained by the Bishop of Manchester in 1870. He was vicar of Ingleton, Yorkshire, till he came to Mexico, in 1886. From that date till 1893 he was rector of Christ Church, Mexico. At the time of his death he was rector of the important parish of St. Broeck, Cornwall, England, where he won golden opinions. The reverend gentleman was 53 years of age.

BISHOP McLAREN, visiting Monterey for rest and recuperation, administered at St. Paul's mission, to English-speaking people, the rite of Confirmation on Easter Day, preached the sermon, and celebrated Holy Communion. The sermon was on the Resurrection, and produced a profound impression. The mission is in charge of the Rev. G. Q. A. Rose, who has held continuous services in

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- BEYMER-BAUMAN } Pittsburgh.
- DAVIS-CHAMBERS } Pittsburgh.
- FAHNESTOCK } Pittsburgh.
- ANCHOR } Cincinnati.
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- JEWETT } New York.
- ULSTER } New York.
- UNION } New York.
- SOUTHERN } Chicago.
- SHIPMAN } Chicago.
- COLLIER } St. Louis.
- MISSOURI } St. Louis.
- RED SEAL } St. Louis.
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National Lead Co., 100 William Street, New York.

Monterey for over two years and a half. The work is self-sustaining, no money for its support having come from the Board of Missions.

**THE COUNTRY CLERGYMAN.**

SOME one has said that the city rector is like the captain of an ocean greyhound, he rings the bell, the great engines turn, and the mighty machine moves swiftly on, by reason of its great momentum, its complete equipment, and because it is well-manned at every post. The country parson, however, is like a man paddling a canoe; he gives the whole impulse and momentum to his craft, and must be watched lest he be upset. The village clergyman requires more tact and skill, for he deals with a town meeting, while the city rector deals with a small committee, and they, as a rule, are men of affairs. The city man of necessity puts the emphasis on organization, the country parson on personal contact and inspiration. The city rector must be a master mechanic, the village parson a galvanic battery. The former deals in the main with adult individuals, the latter with the family life. It was Spurgeon who said that he was thankful he was pastor of a large church, for he never had genius enough to be pastor of a small one.—*Church in Georgia.*

**JOY FOR TWO HEARTS.**

DEAN SWIFT was walking on the Phoenix road, Dublin, when a thunderstorm suddenly

**The Baltimore & Ohio Railroad, the First to Introduce Automobile Service.**

The Baltimore & Ohio Railroad has established Electric Automobile Service at Washington, D. C., in connection with its train service, being the first railroad to introduce this mode of transportation regularly to and from its railway station.

The Automobiles are of the latest electric pattern, absolutely noiseless in regard to machinery and running gear. They are provided with luxuriously deep cushioned seats, with electric lights and time pieces. Two small trunks can be carried on the supports at the rear of the vehicle, and the top of the cab provides ample room for small travelling bags and hand luggage.

The splendid streets in Washington are particularly favorable for this high-class transportation, and the vehicles can in safety reach a speed from 10 to 14 miles an hour on any of the streets, excepting in the business portion.

It has been arranged, when special service is desired, passengers on trains approaching Washington from the East will notify conductor before arrival at Baltimore, and on trains from the West will notify conductor before arrival of train at Washington Junction.

The rates for this extraordinary service are extremely reasonable, and the Baltimore & Ohio Railroad, with its advanced ideas and methods, is to be congratulated in being the first to inaugurate regularly this latest invention in transportation service.

There is no other infant's food like Mellin's Food; it is distinctive and peculiar in its qualities, and is especially adapted to young infants. It brings life and comfort to the babies.

**GOLD DUST**

The Best Washing Powder.

Ask Your Laundress to Try It.

came on. He took shelter under a tree where a party were sheltering also—two young women and two young men. One of the girls looked very sad, until, as the rain fell, her tears began to flow. The dean inquired the cause and learned that it was her wedding day. The couple were on their way to church, and now her white gown was wet and she could not go. "Never mind—I'll marry you," said the dean. And then and there he married them, their witnesses being present. To make the thing complete he tore a leaf from his pocketbook and with his pencil wrote and

signed a certificate, which he handed to the bride.

The certificate was worded as follows: "Under a tree, in stormy weather, I married this man and woman together; Let none but Him who rules the thunder sever this man and woman asunder. JONATHAN SWIFT.  
"Dean of St. Patrick's."

A BOSTON man has read his Bible to mean that devout believers in Christianity should not work. The scripture upon which he

relies is from St. Matt., to-wit: "Take no thought, saying, What shall we eat? or What shall we drink? or wherewithal shall we be clothed? But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." And the more curious part of the matter is that the Boston man is thriving by following this perversion of the injunction of the Saviour, for he has gathered around him a band of zealous disciples, and has imbued a number of well-to-do people with the belief that it is their business to supply him and his fol-

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Invention of an Ohioan That Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Methods of Steaming the Poisons out of the System.

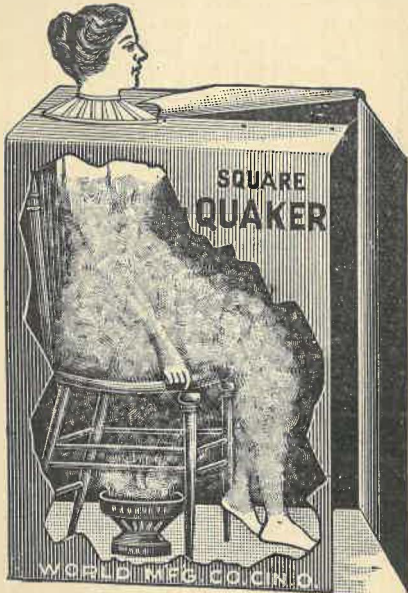
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A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman or child who has used it.

Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in indorsing the same as just what all our readers need.

It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, or Medicated Bath, with no possibility



of taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

## RHEUMATISM, LA GRIPPE, KIDNEY TROUBLES,

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 994 Broad St., Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her son of croup. Another neighbor cured eczema of many years' standing." Hon. A. B. Strickland

of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

## HUNDREDS OF MINISTERS

write, praising this Cabinet. Rev. H. C. Roer-naes, Everett, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I can not praise it enough." Rev. Baker Smith, D.D., Fairmont, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz, Mrs. Kendricks, Prin. of Vassar College; John T. Brown, Editor *Christian Guide*; Rev. C. M. Keith, Editor *Holiness Advocate*; as well as hundreds of clergymen, bankers, governors, physicians, and influential people, recommend it highly.

## IT PREVENTS DISEASE,

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

## CURE BLOOD AND SKIN DISEASES

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

## THE IMPORTANT FEATURE

of this Cabinet is that it gives a hot vapor bath that open the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling, and complexion. The first bath makes you feel like a new being; 10 years younger. With the Cabinet, if desired, is a

## HEAD AND COMPLEXION STEAMER,

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma, and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

## WILL HASTEN PERSPIRATION

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style

## SQUARE QUAKER FOLDING THERMAL

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide as shown in cut. When closed it is air-tight; handsomely

made of best, most durable, water-proof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space, when not in use; easily carried; weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

## SO-CALLED CABINETS

on the market, but they were unsatisfactory; inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

## MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin, and Cure Rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

## CURE THE WORST COLD

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

## CLEANSING AND REFRESHING BATH

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

## HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease and are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write The World Mfg. Co., 2251 World Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only \$5.00, complete, with heater, directions, and formulas. Head Attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength, and vigor.

Write to-day for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

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YOU can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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lowers with food and raiment. He lives on Easy street, and does absolutely no work, save that of casting out devils, and that is so easy for him that he does not count it as work. Of course, he recognizes that if everybody were to stop work and begin to take no thought for to-morrow, the wherewithal would not be forthcoming, but places his reliance upon the fact that there are plenty of people who are stubborn and will keep on working despite the fact that they might, according to his theory, live without work. He is right in this; as also, in his belief that there is a fool born every hour, and as long as the supply of fools holds out he can make use of them.—*Mobile Register.*

THE following items come to us on good authority: "Who was the first King of Israel?" asked the examining Chaplain of a class of divinity students.

"Saul," came the prompt response, and with a sigh of content the weary examiner was about to proceed, when under the expansive glow of conscious success, came voluntarily the supplemental information—"later known as Saul of Tarsus!"

A good dame of Virginia on entering her parlor was met by a guest from the neighboring seminary holding in his hand a copy of Adam Bede, which he had evidently been perusing with interest. "I am so glad, madam," he exclaimed, "to find this book on your table. I have so often heard of the venerable Bede, but have never before had an opportunity of reading his history."

JERUSALEM has neither street lamps, policemen, postmen, nor newspapers; people who go out at night are ordered to carry lanterns under a heavy penalty. The keeping of three successive Sundays—Mohammedan, Jewish, Christian—leads to much loss of time, for the lazily-disposed observe all three. . . . Night in the Holy Land is a thing to be remembered. The air is soft and balmy, neither hot nor cold; the sun, setting like a globe of amber, tinges the top of the blue vapor which ever hangs over the Moabite Mountains and Dead Sea with iridescent tints. The sky is literally powdered with stars, not gleaming as they do on a frosty night in the North, but soft and dreamy.—From "Two Years in Palestine," by Margaret Thomas.

EDMUND CLARENCE STEDMAN has sold his seat on the New York Stock Exchange and retired from the work and strain of Wall Street. He still has interests which call him to the Street more or less for some time, but he has given up all active participation in business. He has been "in the Street" since 1864. "No, I do not propose to outrival Mr. Clews, and write a book entitled "Thirty-six Years in Wall Street," said he to a reporter for the *Times*, "but I hope to devote much more time than heretofore to my own kind of literary work." It is to be hoped the banker-broker-poet-critic may add still other volumes of verse and criticism to the short but admirable series of his works.

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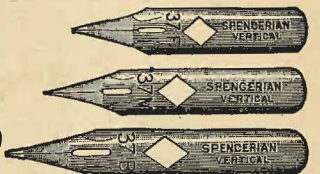
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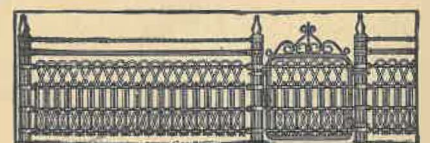
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