

Miss S V Smiley 15mar02  
1316 N St

# The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, MARCH 2, 1901.

No. 18

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☛ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

### The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent if paid in advance.

### The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes. Printed on rose-tinted paper.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent if paid in advance.

### The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, \$2.50 per year. If paid in advance, \$2.00. To the Clergy, \$1.50 per year.

**CLUB RATES:**

[50 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH QUARTERLY, \$2.75 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH QUARTERLY—a combination desirable in every family—\$3.00 per year.

### The Living Church Quarterly

Containing a Church Almanac and Kalendar for the year, issued at Advent; followed quarterly by smaller issues containing the Clergy List corrected. Nearly 700 pages per year. Price, 25 cents for all.

### Evening Prayer Leaflet

Contains the full Evening Prayer, with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. For distribution in churches. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

## A Catechism of Church History

By the Rev. CHAS. E. GARDNER, S.S.J.E.

This is a new edition of this popular Text Book, and it has been largely rewritten by the author. It is useful not only as a manual of instruction, but also, and even more, as a compendium of the outlines of ecclesiastical history in small compass, very useful for reference, as to dates and to epochs. Price, paper boards, 30 cents, net; Cloth, 50 cents, net, postpaid.

## Clergy and Choir

By the Rev. CHAS. R. HODGE,

A Manual for Choirmasters and all Choirmen. Net, 60 cents postpaid. By mail, 65 cents.

"There hardly seems a point of the many that arise on this vexed question of the choir, that has not suggested itself or been suggested to the author, and on all of them he speaks wisely, cautiously, and in many cases apparently out of the fulness of an oft-tried patience (and where is the man, be he a clergyman or layman, who has not had his patience tried by the choir?) He gives many valuable hints as to the direction of the choir, the problem of handling the boys, and the selection of suitable music. While the major portion of the book treats of the vested choir, the author does not neglect the quartette or the mixed choir, and talks practically about congregational music. In the appendix there are some valuable helps in the way of special music, and prayers for installation services and the like."—*St. Andrew's Cross*.

Published by  
**THE YOUNG CHURCHMAN CO.,**  
Milwaukee, Wis.

## The American Priest at Work.

A SYMPOSIUM OF PAPERS,

EDITED BY THE

REV. EDWARD MACOMB DUFF, A.M.,

Rector of St. Thomas' Church, Buffalo, N. Y.

PRICE, \$1.00, NET.

**CONTENTS.**

- INTRODUCTION: The Essence and Dignity of the Priesthood. By the Editor.
- THE PRIEST AS A PREACHER. By the Ven. Percy C. Webber, Archdeacon of Madison, Diocese of Milwaukee.
- THE PRIEST AND THE PRAYER BOOK. By the Editor.
- THE PRIEST AS A TEACHER—The Sunday School and Bible Class. By the Rev. H. P. Nichols, Rector of Holy Trinity Church, New York.
- THE PRIEST AS TEACHER—The Confirmation Class. By the Very Rev. Campbell Fair, D.D., Dean of Trinity Cathedral, Omaha, Neb.
- THE PRIEST AND THE VESTRY; OR THE STEWARDSHIP OF TEMPORALITIES. By the Rev. Henry Tatlock, Rector of St. Andrew's Church, Ann Arbor, Mich.
- THE PRIEST IN THE ORGANIZED PARISH. By the Rev. Wm. Prall, D.D., Ph.D., Rector of St. John's Church, Detroit.
- THE PRIEST AMONG HIS FLOCK. By the Rev. C. H. Smith, D.D., Rector of St. James' Church, Buffalo.
- THE PRIEST IN THE COMMUNITY. By the Rev. John Brewster Hubbs, D.D., D.C.L., Rector of St. Peter's Church, Geneva, N. Y.
- THE PRIEST OUTSIDE HIS PARISH. By the Rev. Clinton Locke, D.D., Rector Emeritus of Grace Church, Chicago.
- THE SUCCESSFUL PRIEST FROM A LAYMAN'S STANDPOINT. By Hector Baxter, Esq., Minneapolis.

"Books on the pastoral office are not very abundant, although some existing ones are very good. It was an excellent idea to unite a number of experienced parish priests in such a work, each one contributing something on a subject he had made his own. The book may warmly be recommended to the earnest parish priest."—*Canadian Churchman*.

• • • **The Chief Days.** • • •

By the Rev. A. W. SNYDER, Author of "The Chief Things," etc. Price, 75 cents, net.

This book consists of short readings as the titles suggest, appropriate for home reading and for the lay reader. Mr. Snyder's terse, crisp style is already familiar through his work in the "Living Church Tracts" and through his former book, "Chief Things."

PUBLISHED BY  
**THE YOUNG CHURCHMAN CO., Milwaukee**

# Spaulding & Co.

(INCORPORATED.)

ECCLESIASTICAL ART  
METAL WORKERS

## Easter Memorials

executed in **Gold, Silver, Bronze, Brass, Marble, or Wood.**

Only establishment in the West carrying exclusively high grade Church goods. *Correspondence solicited.*

**CHICAGO, ILLINOIS.**



**COX SONS & VINING**  
70 Fifth Ave., NEW YORK.  
**Church Vestments,  
Embroideries,  
Silks, Cloths, Fringes, etc.,  
CUSTOM TAILORING.**



## FURNITURE

OF ALL KINDS FOR

### CHURCH & CHANCEL

Write for our new catalogue. Special designs and prices made on application. *Correspondence solicited.*

**PHOENIX FURNITURE CO.,**  
Eau Claire, Wis.

## CHURCH WINDOWS, FURNITURE.

**R. G. GEISLER, Marble and Metal Work**  
56 West 8th St. (near 6th Ave.), New York

## Cuetke Art Metal Works

CHURCH ART WORKERS,  
MEMORIALS.

227 West 29th St., New York.

## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. **The U. S. BELL CO., Hillsboro, O.**



FAVORABLY KNOWN SINCE 1826. **BELLS.**  
HAVE FURNISHED 35,000  
CHURCH, SCHOOL & OTHER  
**MENEELY & CO.,** PUREST, BEST  
WEST-TROY, N. Y. **GENUINE**  
CHIMES, ETC. CATALOGUE & PRICES FREE.

## Stained Glass

**THE FLANAGAN & BIEDENWEG CO.**

Show Rooms, 57--63 Illinois St., CHICAGO, Ills.

## MEMORIALS WINDOWS, BRASSES, WOOD

Highest Award, Augusta, Ga., Exhibition, 1891.

**COLEGATE ART GLASS CO.,**

318 West 13th St., New York.

## Monuments.

Send For Free Booklet.

CELTIC CROSSES A SPECIALTY.

**CHAS. G. BLAKE & CO.** 720 Woman's Temple, Chicago

## MENEELY BELL CO.,

**CLINTON H. MENEELY, General Manager**

Troy, N. Y., and New York City.

Manufacture a Superior Quality of Bells.



## Embroideries for Easter.

Hangings, Dossals,  
Stoles, Book Marks, &c.  
Special imported goods.

**J & R LAMB**

Send for price lists and samples. Early correspondence is solicited.

59 Carmine St., NEW YORK

NEW WORK BY DR. MORTIMER.

# THE EUCHARISTIC SACRIFICE

An Historical and Theological Investigation of the Sacrificial Conception of the Holy Eucharist in the Christian Church. By the Rev. ALFRED G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia. With an Introduction by the Rev. T. T. Carter, Hon. Canon of Christ Church, Oxford, and Warden of the House of Mercy, Clewer.

Small 8vo, cloth, pp. LXIX-605. \$3.00.

The chief purpose of this work is to put within the student's reach, in one volume, material gathered from various sources, by which all theories of the Eucharistic Sacrifice must be judged.

**LONGMANS, GREEN & CO., 91-93 Fifth Ave., N.Y.**

### Educational.

#### The General Theological Seminary,

CHELSEA SQUARE, NEW YORK.

The Academic Year began on Wednesday in the September Ember Week.

Special Students admitted and a Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean.

#### ST. MARY'S SCHOOL, Knoxville, Ill.

Now in its Thirty-third Year.

Prominent families in many States, during a third of a century, have been patrons of this Institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address,

REV. C. W. LEFFINGWELL, Rector.

#### KEMPER HALL, Kenosha, Wis.

A School for Girls, under the care of the Sisters of St. Mary. The Thirtieth Year begins September 24, 1900. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. B. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

#### WATERMAN HALL.

The Chicago Diocesan School for Girls, Sycamore, Illinois.

Twelfth Academic year began Sept. 19, 1900. The Rt. Rev. Wm. E. McLaren, D.D., D.C.L., President of, and the Rt. Rev. Chas. P. Anderson, D.D., a member of, the Board of Trustees.

Address the REV. B. F. FLEETWOOD, D.D., Rector.

#### The WABAN SCHOOL for BOYS, WABAN, MASS.

J. H. PILLSBURY, M.A., Prin.  
ANNIE M. GOODNOW, B.A., Assoc. Prin.

### Devotional Reading.

#### Letters of Spiritual Counsel.

By Rev. J. P. F. DAVIDSON, Late Vicar of St. Machias, Earl's Court. With short memoir by ARTHUR F. DAVIDSON, M.A. 12mo, cloth, 196 pages and portrait of author. \$2.25.

#### The Triumph of the Cross.

A Devotional Study of the Passion, Crucifixion and Resurrection of our Blessed Lord and Redeemer Jesus Christ. By the Rev. ARCHIBALD CAMPBELL KNOWLES, author of "A Layman's Lent," etc. 12mo, cloth, \$1.50.

#### The Child's Guide to the Book of Common Prayer.

By ERNEST ESDAILE. Edited by Miss CHARLOTTE M. YONGE. 24mo, 88 pp., extra cloth binding, gilt edge, with Woodbury-Gravure frontispiece. Price, 50c, net.

#### Helps Towards Belief in the Christian Faith.

By the Rev. C. G. GRIFFINHOOF, M.A. With a Preface by the Most Rev. the LORD ARCHBISHOP OF ARMAGH. 12mo, cloth, \$1.25.

[Deals with some current difficulties in a convincing manner.]

#### E. & J. B. YOUNG & CO., 7 and 9 West 18th St., New York.

#### HOWE MILITARY SCHOOL, Lima, Ind.

Prepares thoroughly for College, Scientific Schools or Business. Manual training (elective). Personal attention given each boy. For Catalogue, address REV. J. H. MCKENZIE, Rector.

#### RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, REV. H. D. ROBINSON, Warden, Racine, Wis.

# van Houten's Cocoa

Known and Prized for its nutritive and refreshing qualities.  
A drink for a Prince at less than a cent a cup.  
Sold at all grocery stores—order it next time.

# The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, MARCH 2, 1901.

No. 18



## News and Notes



CORRESPONDENTS in Japan, China, Hawaii, and the East generally, will take notice that the great bulk of the mail brought to America by the Pacific mail steamer, *City of Rio de Janeiro*, was lost in the wreck off the California coast, and that at least a part of the registered mail was stolen. Letters for American points sent at such time that there would be likelihood of being on that steamer should be duplicated at once, and any remittance sent by such mail should be reported without delay.

The wreck itself was most deplorable, as the public are aware. The steamer struck the rocks during a fog and went down after a delay of not to exceed 20 minutes. Comparatively few were saved, the great bulk both of passengers and crew being lost. The exact cause for the disaster will probably never be known, since the captain was among those who perished. Among those lost were the United States Consul at Hong Kong, Mr. Wildman, whose relations with Aguinaldo during the Spanish war, are alleged to have been largely responsible for the charge of bad faith made by the latter against the American government. Mr. Wildman, with his wife and children, perished in the wreck.

EXPORTS of manufactures from the United States to Russia do not amount to \$30,000,000 per year as has been asserted, nor have they ever reached one-fourth that sum. This assertion is sustained by the official figures of both the United States and Russia. According to the figures of the United States Bureau of Statistics, exports of manufactures to Russia range from 3 to 4 million dollars per annum, and according to the Russian statistics, they have averaged a little over \$4,000,000 a year since 1895, the earliest date at which the detailed figures of Russian imports are obtainable.

The Russian statement of total imports of goods of all classes originating in the United States have never, save in two exceptional years, shown as much as \$30,000,000, and have averaged since 1895 less than \$25,000,000 per annum, and of this sum more than three-quarters represents raw cotton, which is not affected by the recent order of the Russian government. Much of the American cotton imported into Russia is bought in the markets of Europe and thus, while represented in the Russian importations as of American origin, does not show in the export statements from the United States because it is sent from this country direct to the great cotton markets of Europe, Liverpool and Bremen, and thence is distributed to Russia and other interior States of Europe.

In merchandise other than cotton the Russian and the United States figures correspond quite as closely as could be expected in view of the fact that the United States fiscal year terminates June 30 and that of Russia December 31. Taking the figures of either country or both, and comparing them year by year, it is found that the total exports from the United States to Russia of all articles exclusive of raw cotton averaged in 1899 and 1900 about \$8,000,000 per annum. This \$8,000,000 of exports other than cotton includes live animals, books, maps and engravings, breadstuffs, chemicals, coal, copper, green, dried, and preserved fruits, malt and spirituous liquors, bags and bagging, paraffine, cotton seed oil, animal oils, furniture, patent medicines, cars and carriages, agricultural implements, and manufactures of iron and steel. Of the total exports to Russia from the United States in the fiscal year of 1900, only \$5,132,000 consisted of iron and steel manufactures and agricultural implements, which classes include the chief articles affected by the recent order. A careful analysis of both the export statement of

the United States and the import statement of Russia justifies the conclusion that the exportation from the United States to Russia of the classes of articles named by the recent order amounted in 1900, the year of our largest exports to that country, to less than \$6,000,000.

THE UNITED STATES now stands at the head of the world's exporting nations. The complete figures for the kalendar year 1900 when compared with those of other nations show that our exports of domestic products are greater than those of any other country. The total exports of domestic merchandise from the United States in the kalendar year 1900 were \$1,453,013,659, those from the United Kingdom, which has heretofore led in the race for this distinction, were \$1,418,348,000, and those from Germany, \$1,050,611,000.

IF WE HAVE NOT before alluded to the work of that Kansas worthy, Mrs. Nation, it is not because we have failed to be interested in her peculiar crusade. The defense which is made for her in her work of demolishing saloons and their appurtenances, is that the saloons are illegal in the state of Kansas, and therefore that it is not unlawful for her to demolish them. This plea, however, is simply the plea for lynch law. It is the plea which makes it possible for mobs of men to batter down the doors of a jail, and take a criminal, who very likely may deserve death according to law, and inflict that penalty without recourse to law. This, whether in Kansas or elsewhere, is anarchy on a small scale, and one of the problems of the day is how best to suppress it. The spirit breaks out in almost any part of the nation at short notice, and is almost impossible to control. In the case of Mrs. Nation, however, there is both an aggravation and a lack of aggravation. There is the former through the fact that though the saloon is illegal and has been legally banished by the votes of the state, yet saloons are tolerated by those who have sworn to support the law. On the other hand, there is a lack of aggravation by the fact that there is no such excuse as a sudden ebullition of feeling roused by some unnatural crime, which more frequently leads to lynch law. It ought not to be forgotten in Kansas or elsewhere, that men who break the law are not outlaws, but are protected by law until they can be punished by law. For Mrs. Nation to demolish property belonging to other persons than herself, is fully as indefensible, though on a lesser scale, as was the horror of the burning of an unhappy criminal in the streets of Leavenworth. Kansas will acquire a very unhappy notoriety among law-abiding people, unless she is able in some way to vindicate the dignity of the law.

A HOPEFUL SIGN of the proposed solution of the Cuban problem, so far as the demands of the United States are concerned, is that it was reported unanimously by the Senate committee on the Relations of the United States with Cuba, thus conveying the impression that the strongest men of both parties are in substantial agreement on this important question, and also giving some hope that as an amendment to the Army bill the provision may be passed, before the expiration of the present Congress at noon on Monday. Authority is given to the President, by the proposed scheme, to withdraw the U. S. army from Cuba when satisfactory evidence is received that Cuba will permanently bind herself (1) to enter into no foreign relations whereby her own independence may be impaired; (2) to contract no

public debt beyond the reasonable ability of the island to pay; (3) to permit intervention by the United States for the preservation of Cuban independence, the protection of life, property, and liberty, and the discharge of the obligations with respect to Cuba imposed on this government by the treaty of Paris; (4) ratifying all the acts of the United States in Cuba during the military occupancy; (5) giving sanitary protection; (6) leaving the Isle of Pines subject to future negotiation; (7) agreeing to lease or sell coaling stations to the United States, and (8) embodying these assurances in a permanent treaty.

All these provisions are eminently just, and the past services of the United States to Cuba ought to impel the people of that island to accord them, except possibly the sixth, with gratitude and thanks. Yet unhappily the prevailing sentiment in Cuba appears to be distinctly hostile to the United States and there is much doubt as to the willingness of the island to concede this or indeed anything else to this government. Those of us who believed in advance that American intervention in Cuba would be a thankless task appear to be amply vindicated now. The United States is bound in honor to offer independence to the island on some such terms as these, insuring reasonable safety to ourselves, to foreign interests, and to the people of Cuba themselves. If Cuba refuses absolutely to give such assurances, or others that may be deemed sufficient, we do not see that the United States is bound to go further and to grant terms that can only result in chronic turbulence and disorder. In the meantime the military occupancy must continue.

IT IS LIKELY that the never-absent Irish question will present itself in the early reign of King Edward VII., in a somewhat new phase. For many years past the Irish Nationalists have been divided among themselves, so that unanimous action on their part in the House of Commons has been impossible. During the past year, the differences between the two factions were sufficiently harmonized, so that to-day the Irish members present a compact body, which is bound to exert a larger influence in the House than has been possible for many years past. The united front has already been shown in the session which has only just begun, and in connection with the bill for compulsory sale of land in Ireland. It will be remembered that by an act of a few years past, Lord Salisbury's government made an attempt to settle the vexatious land problem in Ireland by arranging for the voluntary sale of land by the landlords to the tenants on specially favorable terms, under government safeguard. It was believed that the advantages accruing from that system would be so great that it would be to the best interests of the land-owners as well as of the tenants to sell the large holdings. The act was partially successful, in that a considerable amount of such property was thus sold, but a certain amount of friction was engendered from the fact that the tenants of the landlords who refused to sell were at a disadvantage as compared with those tenants who were purchasing their property. The present bill is to compel such sales throughout Ireland, and is of course objectionable by reason of the fundamental proposition that government cannot confiscate private property, for other than common interests. It is significant, however, that although the strength of the Irish Nationalists in the House of Commons is only 82, the measure, when it recently came to a vote, received 140 votes, showing a very large support from members of the Liberal Party. Indeed, Sir Henry Campbell-Bannerman announced his intention of supporting the measure.

WHETHER OR NOT the warlike declarations and preparations of Count von Waldersee had any other purpose than to frighten the Chinese Court into accepting the demands of the Powers, it is certain that the action was largely successful to that degree. It is now announced that the Court has notified the Chinese Commissioners that Gen. Tung Fu, the commander of the Army, shall be degraded and deprived of his rank, Princes Tuan and Lan to be disgraced and exiled, while certain others shall commit suicide, and three others shall be beheaded. Of the latter group, it is to be observed that two out of the three are already in the hands of the Japanese, so that execution does not depend on the will of the Court, while suicide as a punishment is at least not in accordance with Western ideals. Moreover, suicide in China does not carry with it the idea of disgrace which is attached to a legal execution. Suicide in all non-Christian countries is viewed as an act of bravery rather than an act of cowardice, and certainly not as a punishment. It is our own opinion that a demand for suicide ought not to be accepted by

the Powers, as in the first place being directly contrary to the Christian religion which the Powers generally purport to regard, and secondly, though a long distance behind—the first reason, because of the lack of disgrace attached to that punishment among Chinese. These considerations, however, are fruitless now, for two of the suicides are said to have been accomplished last Sunday, while the execution of one of those culprits held by the Japanese was appointed for last Wednesday. It will be a decided relief when the Powers may at length withdraw from their occupation which has been attended with so much to regret.

#### BRIEF MENTION.

**M**RS. CHARLOTTE PERKINS GILMAN thinks baby-houses with good nurses would enable mothers to devote themselves to other duties. Probably there are mothers without the maternal instinct whom the plan would please, and certainly it would be an advantage to their babies.—"THE MAN WITH THE HOE" is not so bad after all, for he is willing to work, and does work; provided always there is such a man outside of Markham's poem, which we doubt.—LONGFELLOW tells of the master and sailors of the *Mayflower* when they set sail for England, leaving the Puritans behind, that they were

"Glad to be gone from a land of sand and sickness and sorrow,  
Short allowance of victual, and plenty of nothing but Gospel."

Only poetic license justifies the application of that sacred term to the fierce and cruel Calvinism which they believed in so sternly.—A WRITER on the New York press says, "If the average woman were given her choice of leading society in her town, or having her husband love her more, she would do a good deal of lying awake nights before she decided." Perhaps the decision would depend upon the qualitative rather than the quantitative value of his love.—A GREAT NUMERICAL falling off of students in Princeton Seminary. The same is true of many others, some of our own included. Other lines of life attract young men; parents do not consecrate their boys; rationalism poisons their minds; and few are willing for the pure love of Christ and souls to encounter the pitiful support (?) and ruthless criticism which are the lot of the clergyman. Christianity will have to become a little more Christian before men will begin to cry, "Wo is me if I preach not the Gospel!"—BISHOP BARKER's death is very sad. He had to ask to be transferred from Western Colorado on account of a heart trouble, not being able to endure the strain of mountain life. He has done a good work in Olympia. His twelve-month record to September last was: Services, 178; Eucharists, 46; sermons and addresses, 119; confirmed, 167; ordinations, 2; church consecrated, 1. He gives a glimpse of episcopal burdens when he says: "Every year it is more difficult to secure clergy for our work. We can furnish a fair living and encouraging duty, but the dreary routine of unsuccessful correspondence with those who cannot come, and those who will not come, and again those who should not think of taking duty out here, is disheartening in the extreme. We must have more clergy and more funds for advance work. It is simply impossible to seize opportunities and keep up the ministrations of the clergy in the outlying places, unless we have clergy and funds. This problem is not peculiar to Olympia, but it is very perplexing here."—IN NO RESPECT can the Lenten season be more fruitful of good than if we use it as a forty-day-long examination of ourselves in the matter of the abuse of the senses. How about the sense of sight? Has it always helped to keep the heart pure within? The sense of taste—has it led to intemperate eating or drinking or smoking? He who is the slave of a sensual appetite can hardly consider himself a child of God.—WHEN BISHOP CREIGHTON was translated to London, to some one saying it would mean, "Change here for Canterbury," he replied, "Rather, change here for another world." Nobody but a man built of live oak like the present Archbishop could stand the tremendous strain of the overgrown Diocese of London. We are glad to see there is a prospect of its division. In this case division would be strength.—THE DISCOVERY of the relation between malaria and yellow fever and the musical mosquito is important if true. But the first thing is to catch the mosquito, which is difficult of a night.—WE SUPPOSE it will be long enough before the "short story" passes. We are heartily tired of it, but stand aghast to see in the papers advertisements offering instruction in the art of writing short stories. People in these days want everything short except life.—AND NOW BOXING is to be added to the attractions of the "institutional church." Attention is called, with trembling diffidence, to the fistic law of the Old Testament—see Exodus xxi. 18, 19.

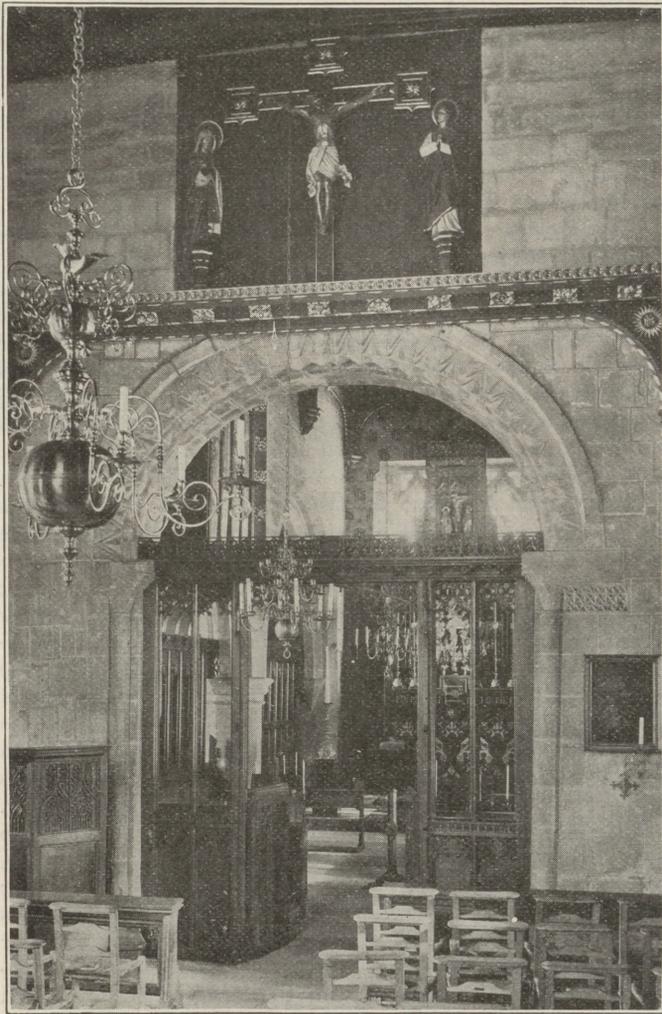
## LONDON LETTER.

LONDON, February 12, 1901.

IT IS DELIGHTFUL to know that through the personal devotion of some of Lord Halifax's friends among the leading lay members of the English Church Union—the Duke of Newcastle amongst others—the Memorial Cross to his children in Hickleton churchyard, Yorkshire, which was broken down by some fanatical Protestants in June of last year, has been restored; and also insured against the repetition of any such outrage. The cross bears again the Catholic emblem of our redemption, and the inscription on the back of the cross reads as follows:

*Paterni Desiderii Monumentum  
Superstitione Perversa Dirutum  
Restituit Pietas Amicorum.*

Lord Halifax, in his letter of acknowledgment to Mr. Athelstan Riley, said that since the cross had been mutilated he could not bear to look at it, because it hurt him "too much" and "provoked feelings" that he wished to "avoid," but now "the pain is



ST. WILFRID'S, HICKLETON.

more than swallowed up," and the cross will remind him "not only of those who are gone, but of the dear friends so good, so generous in their trust and confidence," and who now "for so many years have ever treated him "so much better" than he "deserved"; and in concluding his letter says that there is nothing nearer to his heart than to use "such opportunities as God has given" him in "the service of the Church and in defence of the Catholic Faith in England."

The recent newspaper *canard* concerning Lord Halifax was the occasion for the contribution to the columns of the *Tablet* (Cardinal Vaughan's organ) of a noteworthy article, entitled "The Disciple of Pusey." Basing his subject matter upon the passage in his lordship's published letter, wherein he stated that to have "run away" from the Church of England he would have been not only disloyal to the Catholic cause, but would have forgotten "all the lessons "he had learnt from both Dr. Pusey and Dr. Liddon, the writer observed that the quoted words of the passage are "the expressions of a particular class of mind which is largely molding the immediate future of the Church of England," and which gives "no encouragement whatever to the

sunny hopes entertained by some" that "such thinkers" will find themselves eventually drawn to the Papal obedience. As Dr. Pusey, according to Dr. Newman, was "never near the [Roman] Church at all," or Dr. Liddon either, so "their existing representatives never really get beyond the old Tractarianism." The writer admitted that the "advance" already made by the Catholic Movement was one of "prodigious character," and "as Lord Halifax says, forbids any Anglican to despair." Amongst other outward features of the Revival mention was made of the restored use of the name "Mass."

The Rev. Sabine Baring-Gould, rector of Lew-Trenchard, and the well known author, has been ordered away from England for a prolonged rest, and will spend perhaps a year in the south of Europe. The reverend gentleman is now 67 years of age, and was ordained priest in 1865. Since 1881 he has been rector of Lew-Trenchard, a village in North Devon with a population of only 281 souls. The gross value of the rectory, which is a family living, is £270, though its net real value is not more than £185. The West of England country parson is truly an *intellectus universalis*, for his literary output consists of works of fiction, poetry, travel, history, biography, and theology, and he has also written on folk-lore and ecclesiastical politics.

Messrs. Longmans announce that they have made arrangements for the publication of an authoritative biography of the late distinguished Bishop of London, which is to be written by his widow, who has herself achieved some note as an historian. Mrs. Creighton now contemplates residing with her children in Wolsey's charming old palace at Hampton Court, where a set of apartments has been graciously offered to her by His Majesty the King.

Canon Thompson, who for 26 years has been the vicar of Cardiff, South Wales, has been appointed by the Honorable Society of Gray's Inn, London, to be their new preacher. He is somewhat a muscular Christian, being a veteran member of the Alpine Club and one of the first Englishmen to ascend the Matterhorn, and he is also an ardent Christian Socialist.

The Athens correspondent of *The Times* states that at the "memorial service" held in the English Church of St. Paul, Athens, on February 3d, which was attended by the Queen of Greece and Royal Princes, and by all the court dignitaries, the Metropolitan of Athens and the Archbishop of the Holy Synod "took their places within the altar rails, their venerable figures adding dignity to a service perhaps unique in the history of the two Churches." At Corfu the English service was attended by Archbishop Nicocanonios, who at the conclusion of the service offered a prayer.

The Society for Promoting Christian Knowledge has voted an address to His Majesty the King, in accordance with precedents dating from 1760. One passage reads as follows: "We desire to offer our assurance of devoted loyalty on the occasion of your Majesty's accession to the throne of your ancestors, and we venture humbly to express the hope that this Society may receive from your Majesty the same encouragement and support as it received from her late Majesty the Queen, and with which since its foundation it has been honored by your Royal predecessors."

The Bishop of Oxford preached before His Majesty the King and the Queen Consort and a crowded congregation, in St. George's Chapel, Windsor, on Sunday, the 3d inst., and in the course of his sermon said: "They rejoiced that the King had called himself after his illustrious ancestors. The first Edward was the creator of Parliaments, the defender of jurisdiction, the founder of the foreign policy of England; and now, after the lapse of more than six centuries, they asked a sevenfold blessing on the seventh century under the seventh Edward."

The Solemn Requiem Mass sung at the Church of St. Matthew, Westminster, on the third day after her late Majesty's obsequies, was the most remarkable memorial service that has been held in England since the first regnal year of Elizabeth. The elaborate appointments of the function were arranged under the auspices of the two councils of the Guild of All Souls and the English Church Union, and followed as closely as possible those described by that old chronicler Heylin in his account of the requiem service ordered by Queen Elizabeth, on the occasion of the obsequies of the King of France, Henry II., at St. Paul's Cathedral on September 9th, 1559, at which Archbishop Parker, assisted by Bishop Scovoy and Bishop Barlow, officiated, which highly ceremonial service was held, it is worth bearing in mind, under the Act of Uniformity which we have lately been hearing so much about in connection with the Archbishops' Opinion on Reservation. In front of the choir screen in St. Matthew's and directly beneath the great rood, there was erected a canopied

"herse," about 12 feet in height, draped with purple velvet, the platform being covered with black cloth. The pall, also of purple velvet and decorated with a cross of cloth of gold, bore a cushion of crimson velvet whereon were placed models of the Imperial crown and sceptre in real size. On both sides of the catafalque there were six tall candlesticks with lofty tapers, while on a rail midway to the top there were pricks bearing 18 lighted tapers. The valance of the canopy bore escutcheons, and scrolls whereon were the words "*Fides Defensor*," "*Dieu et mon Droit*," "India," "Australia," "Canada," and "South Africa." There were also escutcheons emblazoned with the Royal Arms, on the four posts of the "herse" and on both the "herse" and altar candles.

The Requiem was described as "a service for the faithful departed, set to the ancient Plainsong of the Rouen use, in modern notation," being arranged by the Rev. J. B. Croft, the priest-organist of St. Matthew's, who presided at the organ. Chopin's *Marche Funibre* was played as a prelude. The celebrant



ST. MATTHEW'S, WESTMINSTER.

and his ministers, who were all clergy of St. Mary Magdalene's, Munster Square, wore vestments of black damasked velvet with red and gold orphreys, while the three cantors were vested in copes of black satin, with gold hoods. Incense was used at the Introit and Sequence and the altar was censured. The Introit, "Rest eternal grant them, O Lord," was sung by the cantors and choir, the *Dies Irae* being sung as the Sequence. The collect was from the Burial Office and the Epistle and Gospel from the Prayer Book of 1549. Before the offertory, the Rev. the Hon. F. Hanbury-Tracy, vicar of St. Barnabas', Pimlico, ascended the pulpit and requested all present to pray for the soul of our late Sovereign Lady Queen Victoria, by the Grace of God Queen of England, Scotland, and Ireland; Empress of India; Sovereign Lady of the Dominion of Canada; Sovereign of the Commonwealth of Australia and of New Zealand; Sovereign and Supreme Lady in and over her Dominions in Africa; Defender of the Faith; the Mother of all her people." Then followed the singing of the *Contakion* from the Russian Burial Service. At the conclusion of the Mass special prayers were said on behalf of His Majesty the King, and those present were requested to pray for him. Lord Halifax, who had taken keen interest in the arrangements for the service, was unable to be present, as he had contracted a severe cold. Lady Halifax, however, was there, and also many other distinguished persons, among whom were Lady Cavendish, widow of the late Lord Frederick Cavendish, brother of the Duke of Devonshire, Lady Malet, Miss Talbot, daughter of the Bishop of Rochester, Earl

Grey, and also Mr. Lathbury, editor of *The Pilot*, besides many prominent Catholic priests, including Canon Knox Little and Father Adderley. Many were turned away from the doors of the church, among others Lord Edward Spencer Churchill, some Roman priests, and also some well known Protestant dissenters.

J. G. HALL.

## NEW YORK LETTER.

THE annual dinner of the men of Christ Church, Bedford Avenue, Brooklyn, was held on Shrove Tuesday night, and was made the occasion of a gift of a handsome gold cross by the members to the Rev. Chas. E. Cragg, who has been curate for three years, and who left on Ash Wednesday to accept the rectorate of Trinity Church, Northport, Long Island. The Bishop of the Diocese sent a toast, which was printed on the menu, and which read:

"The men of Christ Church—Remember that this social union will not realize its noblest aims unless it leads up to a more complete and energetic union for the promotion of the beneficence and glory of the kingdom of our Lord and Saviour—the kingdom intended by its founders to be the pattern society on earth for all men who call on His name and accept His law of life."

There were above one hundred and fifty men at the tables, and among the guests were the Rev. A. B. Kinsolving, the Rev. B. Oakley Baldwin, the Rev. James F. Smythe, and the Rev. C. E. Cragg. The rector, the Rev. Dr. J. H. Darlington, presided, and in his opening speech said:

"The highest type of Christian is not the Puritan. John the Baptist was great as the forerunner, but Christ, the Master, was incomparably greater. It is fine to lead a holy, blameless life in a desert apart, but it is finer and harder and braver to live in and with the crowd and still be blameless. It is 'the bravest who are tenderest' and 'the loving who are daring,' and the greatest hero is the man who lives like Christ. Let genial comradeship abound, with warm greetings for new friends and never forgetting the old and tried ones."

As a factor in the success of parish work the Rev. Dr. Darlington finds, he says, the Men's Club and especially its annual dinner helpful in drawing attention of men to the Church, and in binding the interest of men to the parish.

The Rev. Dr. S. D. McConnell, in his initial noon-hour Lenten address, spoke of the number of churches on Brooklyn Heights in addition to his own Holy Trinity. The neighborhood, always a desirable one and formerly covered with the homes of the well-to-do, is changing, as are many others, into a boarding-house and high-price apartment district. There is something about the flat that militates against religion. In all sections of New York, in Boston, and wherever the flat has been introduced, this fact is noticed. It may be the large city, which the flat accompanies as a necessity, where people more and more lose themselves among other people, or think they do, and so shirk responsibility and become irreligious. Whatever it is, the apartment, and especially the high-priced one, is looked upon with fear by all rectors. Three parishes have their churches on the Heights—St. Ann's and Grace in addition to Holy Trinity, and there are two of the largest Congregational churches in America—Plymouth and Pilgrim, the one the church of Beecher and the other that of Storrs. Formerly these congregations disagreed, an echo of the Beecher trial, but a year ago they made up. Old Plymouth was never more prosperous, even in Beecher's time, and the successor of Dr. Storrs is succeeding. All churches on the Heights are, indeed, in good condition. For the most part the same is true of religious life in New York this year. Dr. McConnell's argument was that the thirty churches on the Heights are at least fifteen too many, but he suggested none that ought to retire. Holy Trinity is extremely successful under its present rector.

The Rev. D. M. Steele, a nephew of the Rev. Dr. McConnell and assistant at Holy Trinity for the last year or more, has been elected rector of St. Paul's Church, Newark. Mr. Steele is a native of Pittsburgh, and is a graduate of Columbia University and Union Theological Seminary (Presbyterian), New York. St. Paul's, Newark, one of the principal parishes in the Diocese, has been without a rector since the sudden death of the Rev. Dwight Galloupe in July of last year.

There is a marked increase this year in the number of celebration of the Holy Communion appointed for Maundy Thursday evening. Some few are at five, but most of them at eight in the evening. Churches to announce them are twice as

numerous as last year and include St. Mark's-in-the-Bowery, St. Bartholomew's, the Holy Communion, Holy Trinity, Harlem, St. Ann's, Brooklyn, Epiphany, All Souls', and St. George's.

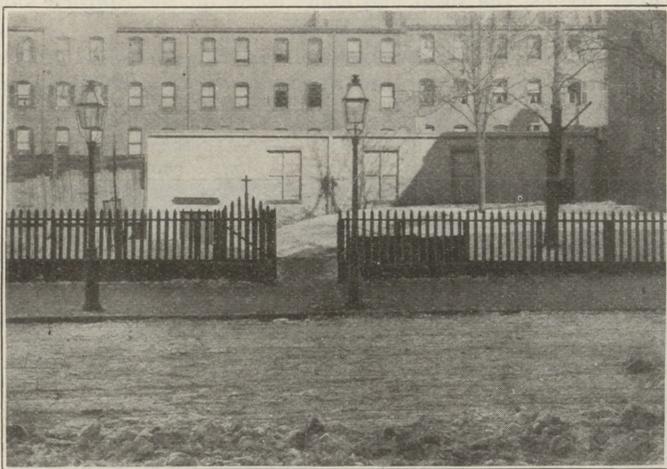
There is a Twentieth Century Gospel Campaign movement, that has for its aim the deepening of the spiritual life of the churches and the quickening of their activities for the salvation of sinners and the immediate advance of the Kingdom of God. It is a national movement and local organizations have been effected in about twenty cities. Its projector is William Philips Hall, a business man evangelist who worked much with the late Mr. Moody. The committee appointed for Brooklyn contains the names of no Churchmen but the New York committee bears the names of the Rev. Dr. D. H. Greer, the Rev. Dr. E. Walpole Warren, the Rev. Dr. Henry Mottet, William Jay Schieffelin, and John Seeley Ward.

#### CHURCH EXTENSION IN UPPER NEW YORK.

By EUGENE M. CAMP.

**C**ONDITIONS surrounding new Church efforts are always hard enough in New York City, but they have been somewhat easier than usual during the last year or two. This has not been due to the fact that prices of land are lower, or that rentals have had a downward tendency. It is a fact that there is not to be had, in any location on Manhattan Island where anybody would think of placing a church edifice, a lot 25 by 100 feet for less than \$15,000. As for rents, they are prohibitory to almost everything except the very rich.

From 60th Street north to the site of the Cathedral of St. John the Divine at 110th Street, and on the west side of Central Park, is perhaps the most desirable part of the whole island. It is here that the fine residences and hotels are located, barring the narrow strip on Fifth and Madison Avenues on the east side of the Park. There have been, in the past, several struggling religious ventures in this neighborhood. Of course the prime requisite to success there is money, for without it there is simply no existence there. Land that is nothing but rock and air space above it sells by the square foot. Within the last twelvemonth every religious effort in the neighborhood has, if new, succeeded in getting on its feet, and if old, gone forward as not before in many years. The whole region, populated by the very well-to-do, is attending religious services on Sundays



CORPUS CHRISTI CHURCH, NEW YORK.

and contributing money in large sums. Hardly a church in the neighborhood has a pew for rental. All are occupied. It is a most unusual and most encouraging condition.

In this region, and haply sharing in the general progress, is Corpus Christi Church, the Rev. Lawson Carter Rich, rector. Its history is most interesting. A short time before his death the Rev. Dr. Houghton, the founder of the Church of the Transfiguration in 29th street, decided to sell his chapel of the Transfiguration, located at 69th street and Broadway. Its maintenance had in part been borne by the venerable rector in person. The property was sold to St. Stephen's parish, then in 46th street, which occupies it now and under the Rev. Nathan A. Seagle is succeeding quite equal to, if not in advance of, the general west side prosperity of the time.

The small congregation of the chapel, with the Rev. Mr. Rich at its head, was compelled either to disband or fight land and rental conditions which have just been described. A hall had to be resorted to at first, of course, but bravely was the

future faced. Once or twice there came times when it seemed as if the end must come. But stout hearts and a staunch Churchmanship prevailed each time and kept the struggling band together. At length a plot was secured on 69th street, some distance west of Amsterdam Avenue. It had upon it some brick buildings formerly residences, and one of these was occupied for some time for the services. Still struggling and still succeeding, the congregation has been able to construct on the rear of the lots, the old houses having been removed, a crypt which has been comfortably furnished and which is used for Sunday School and services. The old and clumsy name of Congregation of Transfiguration Chapel has given way to Corpus Christi. A battle over parochial boundaries has been won, the church being within two blocks of Christ Church (the Rev. Dr. Shipman), and St. Stephen's, the former home of the congregation under its former name. Bishop Potter, among many others, has from the first been its friend.

Adjoining the Corpus Christi plot there is a large open space, and here, with the permission of the Standing Committee and the Bishop, it has been the intention to erect the new St. Ignatius' Church, to take the place of the old one in 40th street near Sixth avenue (the Rev. Arthur Ritchie, rector). Permission had been granted for the consolidation of Corpus Christi and St. Ignatius', and it has been said that an agreement had been reached between the two rectors concerning their relations to each other and to the combined work. It is said now, however, that consolidation is not to take place, it having been deemed wisest, upon reflection, for the parishes each to prosecute its work in its own way and in locations of its own selection. St. Ignatius' has sold its property and it is understood will give possession some two months hence. Where it will go to is not yet settled.

It had been the purpose of Corpus Christi parish to build upon its fine plot, there being ample room so to do in front of the crypt. Its plans were changed for the time by the proposed consolidation, but that being off, it can now proceed as soon as funds can be secured. The work must of necessity be slow, but there is much hope in the history of the past, and there is the general religious activity of the region that is helping so many other efforts, some of them not nearly so deserving as the excellent one in favor of Corpus Christi and all for which it stands.

#### MEANS OF GRACE.

By THE REV. WM. GARDAM.

**T**HE quality of the religious life is much determined by the less or more of the devotional side of it. And the quality of life itself is determined by its religiousness. "Means of grace" is a large term; it means, of course, private devotion, the prayer of the closet—it means quiet devotional reading and all those habits which the soul acquires and uses within itself for its own best development. But it means also the prayer and the praise and the hearing of the Word and Sacramental Grace in the public assembly of God's people. Both are necessary, both are the soul's schoolmasters. Lent especially emphasizes the value and grace of both. A well kept Lent would surely be a larger use of both;—a meeting God in the closet and touching all His grace and blessedness in Communion with the Blessed Trinity, and also a meeting Him and receiving Him as He Himself is revealed and manifested in the public services of His House.

And the fruit?

1. Clear vision of things spiritual.
2. Better hold upon ourselves and a more complete control of  
Desire  
Temper  
Tongue  
Imagination.

3. A larger certainty that the Kingdom of God is a present conscious Kingdom of grace and blessing and also a spacious "mansion" whose glories "eye hath not seen," and whose central glory is that all believers "shall see his Face" and in His presence shall have "fulness of joy."

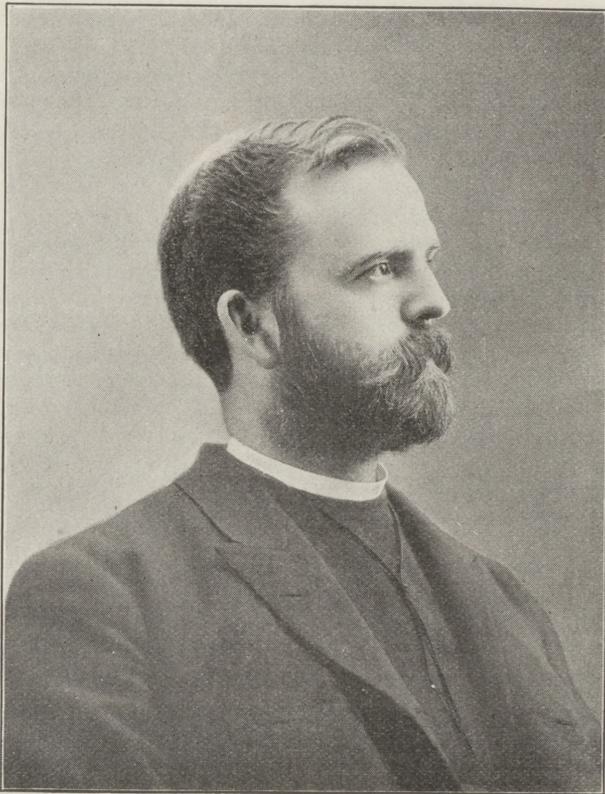
AT A PUBLIC MEETING in a Canadian town, for once the Bishop and clergy were to be found on the same platform with the Nonconformist minister. The worthy mayor was transported with joy at the sight. After remarking how gratifying it was to see Church and Chapel joining together in a common cause, he added: "And what I say, gentlemen, is this: If a man's 'art is in the right place, it don't matter what sex he belongs to."

## DEATH OF BISHOP BARKER.

CHURCHMEN everywhere will learn with surprise as well as regret that the Bishop of Olympia, the Rt. Rev. William Morris Barker, D.D., passed to his rest on the morning of Thursday, Feb. 21st. His death was sudden, resulting from heart disease. The burial was on the Saturday following, at Tacoma.

Bishop Barker was born at Towanda, Pa., May 12th, 1854. His father carried on a classical school in Germantown, and there the late Bishop received his early instruction. Subsequently he attended the University of Pennsylvania, graduating there in 1873 and at the Berkeley Divinity School three years later. The next two years he spent in Oregon as instructor at the Bishop Scott Grammar School in Portland. Returning to the East, he was ordained on June 4, 1879 to the diaconate by Bishop Williams of Connecticut, Middletown; and to the priesthood by the present Bishop of Albany on Feb. 15, 1880.

After spending his diaconate as assistant at St. John's Church, Troy, he became assistant at St. John's, Washington, D. C. Subsequently he was successively rector of St. Paul's, Washington, St. Luke's, Baltimore, and, from 1889 to his ele-



THE RT. REV. W. M. BARKER, D.D., LATE BISHOP OF OLYMPIA.

vation to the episcopate, of St. Paul's, Duluth, Minn. His ministry in that city was especially successful, and he was largely instrumental in the founding of St. Luke's Hospital.

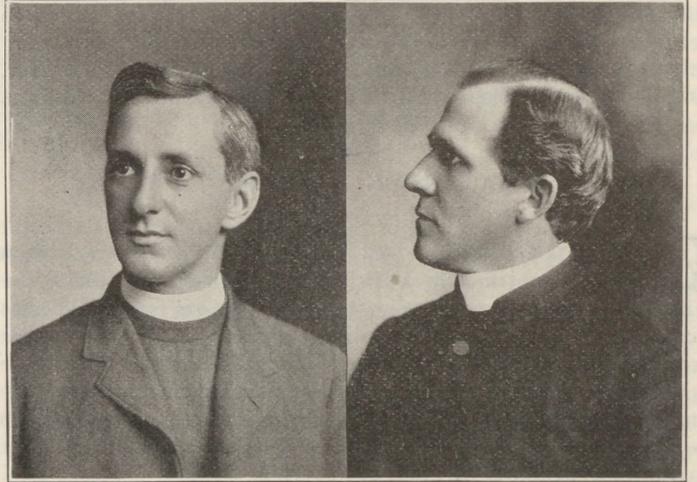
In 1892 the western portion of the State of Colorado was erected into the missionary district of Western Colorado by the General Convention, and Mr. Barker was elected Missionary Bishop and was consecrated in his parish church on Jan. 25, 1893, by the Bishops of Oregon, Colorado, Chicago, Milwaukee, and the Assistant Bishop of Minnesota, Dr. Gilbert, the latter preaching the Ordination sermon. All these Bishops except Bishop Gilbert survive their young brother.

Bishop Barker went out at once to the mining camps of Western Colorado, and visited them thoroughly. Conditions in the meantime were undergoing rapid changes, such as new countries are especially liable to. The panic of '93, with the fall in the price and lessening of the demand for silver, which was the staple production of Western Colorado, resulted in the closing of many of the mines and a large emigration from Western Colorado. Bishop Barker soon perceived that the full time of a Missionary Bishop could not be economically employed in that field, and the death of Bishop Paddock of Olympia in 1894 led to his temporary translation to that field, and to his subsequent permanent transfer. It was his hope in his earlier years in the state of Washington that Olympia might soon be organized into a Diocese; hopes however which were not realized.

## ST. MATTHEW'S, WHEELING, RE-OPENED.

THE congregation of St. Matthew's Church, Wheeling, W. Va., are pleased that their church was opened after being closed for five months for repairs.

The general effect of the interior with its new altar, organ, and decorations is one of harmony and rest. The new roof, with its yellow pine panels and trimming of darker wood, blends with the light green of the walls of the nave, and this again is relieved by a mosaic border of blue and gold running round the



REV. DAVID W. HOWARD. REV. T. J. O. CURRAN.  
THE RECTOR AND ASSISTANT, ST. MATTHEW'S, WHEELING, W. VA.

walls and windows. The chancel arch and sides are painted a bright red, which gives warmth to the whole.

The new altar is of marble while the reredos of caen stone is carved in imitation of that in Lichfield Cathedral, England. The chancel walls for four feet high from the marble floor are lined with caen stone. All the improvements in the chancel are the gift of Messrs. Lewis and William Thompson, to the glory of God and in loving memory of their parents, William P. and Mary Evelyn Thompson.

Not the least of the additions is the new organ. It has three manuals of 73 stops and combinations. There are four distinct organs, the swell and choir being on the *cantoris* side and the pedal and great on the *decani*.

In connection with St. Matthew's are two mission churches, St. Paul's at Elm Grove, and St. Andrew's, South Wheeling. St. Andrew's is a flourishing mission in a working population of ten thousand people. It has a large Sunday School and a grow-



ST. MATTHEW'S CHURCH, WHEELING, W. VA.

ing congregation. The question here is being solved of how to get the working people and men to church.

St. Matthew's Church dates, as an organization, as far back as 1816. The present rector, the Rev. David W. Howard, is a young man, and has shown in a little over a year the qualities of a good administrator and organizer. During the time he has been rector, the congregation has grown in unity, numbers, and spirituality. He is assisted by the Rev. Thos. J. Oliver Curran, who has in charge the missionary organizations of the parish.

LINES SUGGESTED BY FIGURE OF "ANGEL REJOICING" ON  
THE WALLS OF ST. PAUL'S, LONDON.

By THE RT. REV. W. E. McLAREN, D.D., D.C.L.

I joy in God!  
I began my shout of joy, my song of laud,  
Ere the mountains were brought forth and ere the earth  
Out of nothingness and chaos came to birth;  
Then the sons of God around the eternal throne,  
With a bliss ecstatic hailed the corner-stone,  
And the strong foundations well and truly laid;  
While the sudden day o'erthrew the realm of shade,  
And in all the fair young earth and worlds above  
There was light—first token of creative love!

I joy in God!  
For mine eyes have seen His glory shed abroad  
Through the tremulous abysses of the night,  
And the farthest verge of day's resplendent light.  
With an awe that almost pained my prostrate soul,  
I have heard the endless alleluias roll,  
Like the multitudinous billows of the sea,  
In triumphant bursts of heavenly minstrelsy!  
I have winged my way unto the brink of space  
With the hope to see His splendor face to face  
In the timeless, spaceless depths o' the Infinite;  
But the glory was for creature-eye too bright.  
It is not for cherubim nor seraphim  
Nor for me to know the mysteries of Him.

I joy in God!  
Not alone creation's morn' do we applaud;  
'Tis the Lord of all the worlds, ancient of days,  
Unapproachable in majesty, we praise,  
And with worship fall we at His sacred feet,  
As our Holy! Holy! Holy! we repeat.  
O, the bliss there is in song! O, the joy of heart  
In the universal anthem to have part,  
Paying honor to the Master of the skies  
And the Lord of earth, most wonderful and wise!  
All my joy in Him breaks forth in thanks and praise;  
All my service is transformed to thankful lays.  
He is ours, this God of truth, and love, and grace,  
And our sunlight is the shining of His face;  
And we do His will as His obedient sons,  
Minist'ring to them that be His chosen ones.

I joy in God!  
As I fly on embassies of love abroad  
O'er the peopled continents, no mighty strain  
Like an echo jubilant gives back again  
To the ear of God the world's glad antiphon;  
But the world makes not the song of heaven its own.  
O, the languor of your song, ye earth-bound saints!  
O, the weary silences! My spirit faints  
For the very fervent longing in my breast  
That the favor'd souls who are of Christ possessed,  
And who have near Him a place which we have not,  
May renew the reverent anthem long forgot,  
And with angels and archangels shout to God,  
For the joy they have, the olden hymns of laud!

THE EVE OF MARTYRDOM.

Until the day break and the shadows flee,  
Until the morning watch, their guard they keep;  
The angels that Christ's servant company,  
To bless and hallow his last earthly sleep.

Under their wings in confidence and peace,  
The tortured body rests, the riven heart,  
The cruel wounds their fevered throbbings cease,  
As melts away the mist, his pains depart.

And then those shining ones withdraw the veil,  
That hides the things of faith from sense and sight,  
To hear those wondrous things no ears avail,  
No human eyes can gaze upon their light.

He sees the crystal river, pure and clear,  
The sea of glass, the city all of gold,  
The open gates of pearl; with holy fear,  
He enters in, his blessed eyes behold—

The great white Throne, o'er which the rainbow bends,  
Whose seven lamps with incense fill the air,  
While "Thou art worthy" from the saints ascends,  
Ascription to the Lamb who reigneth there.

It is the morning watch,—the break of day;  
What matter sword or lion, rack or flame?  
For soon he knows all shadows flee away,  
Sealed in his forehead with the Holy Name.

White must his robes be washed in precious blood,  
Short tribulation,—endless bliss will be.  
The wrath of man means but the love of God;  
O death, thou'rt swallowed up in victory!

—ERVING WINSLOW.

A LENTEN PRAYER.

I have Thy gracious calls refused  
In wantonness of self-willed pride;  
Thy bounteous gifts I have abused  
And sorely Thy sweet patience tried;  
As weeping at Thy feet I bow,  
Jesus, dear Lord, forgive me now.

By habit's iron fetters bound,  
Tied by my own sin's galling chain,  
By evil circumstance girt round,  
For other help I hope in vain;  
My longing eyes I lift to Thee;  
Jesus, Redeemer, set me free.

My life is tainted at its springs;  
Some baseness mars my noblest thought;  
To my best truth some falsehood clings;  
My strongest deed is feebly wrought;  
Defiled am I, but stainless Thou!  
O Holy Jesu, cleanse me now.

Thou knowest all the woe of life,  
For Thou our painful flesh didst wear;  
Thou know'st the terror of the strife,  
For Thou a victor's scars dost bear;  
Distressed, dismayed, I cry to Thee,  
Triumphant Saviour, succor me.

St. Mark's Church, Hastings, Neb.

REV. JOHN POWER.

THE OLDEST KNOWN TEXT OF ST. JOHN AND  
ST. PAUL.

By W. C. WINSLOW, D.D., D.C.L., LL.D.

THE oldest-known texts in the world of St. John's Gospel and of the Epistle of the Romans are now in this country. The former is in the Museum of the University of Pennsylvania, the latter papyrus is at Harvard University. They are among the 118 papyri recently presented by the Egypt Exploration Fund to the universities of our land.

The fragment of St. John's Gospel forms an important portion, small though it be, of a book of about 50 pages containing that Gospel, dating about 200. We have St. John i. 23-41, except that verse 32 is wanting; also, St. John xx. 11-25, except that verse 18 is missing. In the former chapter we have those profoundly significant words, "Behold the Lamb of God, which taketh away the sin of the world." In the other chapter, we have St. Mary addressed by Jesus, after His resurrection, at the sepulchre. The handwriting is a round upright uncial of medium size, and the usual theological contractions for God, Jesus Christ, Spirit, occur. The reason why these two chapters (in part) are preserved is that Chapter i. and Chapter xx. were very nearly the outermost of a large quire containing the other chapters. The text appears to have affinities with the Sinaitic Codex, and I need not add absolutely confirms our version.

The MS. of the first seven verses of St. Paul's Epistle to the Romans is in a large and rather rude uncial, and appears to be a schoolboy's exercise at Oxyrhynchus, and of the date of 316. A few mistakes in spelling occur, which a beginner in his lessons would naturally make. That a chapter of St. Paul should be used for such a purpose shows that the writings of the New Testament had long been in common circulation. The older fragments of St. Matthew are retained in England (Oxford or the British Museum), and the fragments of St. Mark of the fifth century also remain in England.

Boston, Feb. 22, 1901.

NOR, AGAIN, must you and I forget that the sacredness which He has given to the body and its needs and sorrows is due not only to the example of His constant care of bodily sickness, but, even more, to the fact that He wore the flesh Himself. The body is dignified by the fact that the Perfect Life was lived in it, and that its pains played their high part in the perfecting of its beauty and power. But it is that such a life in the flesh should have been the chosen instrument and means of God's Meaning and Word and Message to men, that in it the Divine Presence itself should tabernacle that which is higher yet and the highest of all. Contempt of the body, with unreal efforts to ignore it, or unnatural asceticisms to degrade it, has too often been characteristic of men's higher efforts and aspirations.

It is Christ alone who has taught men at once to mortify the flesh with the affections and lusts, and yet to reverence the body as the creation of God, the instrument of man's spirit, the shrine of his Redeemer.

Here, then, it seems to me, in the example and influence of Jesus Christ, is the very thing which you need for encouragement and guidance in your work, in which what we have considered may help.—From a sermon by the BISHOP OF ROCHESTER before the Guild of St. Luke—*Church Times*.

# The Philippines at Close Contact.

A Critique by an American in the Philippines.

*The Other Man's Country.* By Herbert Welsh. Philadelphia: J. B. Lippincott Co. Price, \$1.00.

UPON taking up this little volume, we are led, from our knowledge of the high character of the author and his former conspicuous efforts to aid in the solution of the Indian problem, to hope that the promise of the preface will fulfil itself in a calm presentation of facts in relation to the Philippine question,—facts which will not be turned into fallacies by the withholding of other facts. But this hope is somewhat shaken by the concluding paragraph of the preface in which the author prophesies that the “unjust claims of a right on our part to subjugate will be replaced by a recognition of Filipino independence, and our unwillingness to aid the islanders in establishing their own government.”

Mr. Welsh, then, is an anti-imperialist. So is Mr. McKinley. But Mr. Welsh opposes the President's policy regarding the Philippines. Ah! that is a different matter. It is, then, a campaign document that we are asked to read, and the unwary should read it with that understanding. If he does so, he will note the author's bias and his evident hostility to, and unwillingness to accept as truthful testimony, the statements of the President, Gen. Otis, Gen. McArthur, Admiral Dewey, President Schurman, Col. Denby, Prof. Worcester, or any hireling who eats crumbs from the governmental table. It is a bias which puts the author in the attitude of bending back beyond the angle of perpendicularity in his determination to be straight, and it seriously mars the book.

The most interesting part of the volume is in its citation of authorities to show the atrocities of the friars, extending through so vast a period of Philippine history, and the evidences of which are so plainly apparent in the islands to-day to all but those whose ecclesiasticism has made them blind.

A few details in this long story of lawlessness, licentiousness, and lust of money are given, and the statement is made,—whose truthfulness is attested to by thousands who have returned to the States from military service beyond the seas—that hatred of the friars and their despotic rule was the chief factor leading to insurrection against Spain.

It is unquestionable that the failure on the part of the United States to expel the religious orders and confiscate their property has been one of the chief grievances entertained against us during the whole period of American occupation. The very first decree of a completed Filipino Republic would surely rid the land of friars and restore the property to the former owners or the public.

But Mr. Welsh must see that the failure to expel and confiscate is not a weakness of the Administration, but is due to the ideal of religious liberty so tenaciously worshipped by the unimperial, democratic United States. Chronic maladies are cured but slowly under our policy, *but we never yet have lost a case.* The friar question will be settled, and we think it will be settled fairly.

It would be amusing, were it not so pathetic, to note what a vast fund of misinformation Mr. Welsh has gathered while settled so snugly in a hemisphere distant from Manila. He criticizes Bishop Potter for having seen a few things at first-hand in the Orient during a brief visit, and then we discover that his own ability as a critic lies in his never having been there at all.

The Bishop saw so much for himself as to compel an altered attitude, from critic to apologist, and was manly enough to avow his changed faith as due to his new viewpoint. Mr. Welsh attributes to the Manila advocates of annexation rare hypnotic power, and fearing that his cherished faith may be shaken should he get near enough to see, he sits down in Philadelphia and thinks it all out for himself. He sees 12,000 times more clearly than the Bishop because he has been 12,000 miles farther away from the country in dispute. Verily, it is better to be ignorant than ever to have seen at all.

Mr. Welsh denies the truthfulness of the official reports as to the responsibility for the Filipino outbreak, charging a diabolic spirit upon the Americans. He denies what Aguinaldo's captured papers have fully established, that the Filipinos were preparing for attack. Referring to a projected massacre of Americans, concerning which plot Gen. Otis has reported that

“for barbarous intent it is unequalled in modern times,” he blows it into atoms by the breath of Munchausen, and characterizes it as nothing but a rumor.

Does he not know that, though prevented on Feb. 15th, such a thing was actually attempted in Tondo and Binondo, districts of Manila, on the night of Feb. 22nd, and that a frightful holocaust occurred at that time, while nothing but the extreme vigilance of Gen. Hughes and his forces prevented the streets of Manila from being dyed red with carnage?

There are many things which he either does not know or chooses to ignore, and so forces us to consign his book to the domain of yellow journalism, rather than that of statesmanship. He makes no mention of the fact that the Spanish insurrection had been practically quelled at the time of Dewey's appearance, and that but for that appearance it would probably not have been resumed.

Not being a military man, Mr. Welsh does not see that it was legitimate for the Admiral to make use of Aguinaldo as a scout or ally in the work of crushing the power of Spain, without at all committing his government to the granting of Filipino independence. The success of American arms in no sense depended upon the overrated aid given by Aguinaldo and his people, but it was a strategic move on the part of the American authorities to make use of these people in an effort to defeat Spain; a move not only strategic but also honorable and unselfish, because the outcome of the struggle was to replace in the islands the tyranny of Spain by the genius of American institutions, and to give to the islanders a larger liberty than they had ever known before or would be likely to know if subjected to Malay misrule or an era of revolutions caused by the incapacity of novices whose only knowledge of government had been gained from Spanish object-lessons.

Mr. Welsh's failure to grasp the situation leads him to speak of the “Filipino people,” as if there were some dominant race in the islands, or some political coherence among the 80 tribes scattered here and there. The Tagals are not all, and it is not believed in the Philippines that the other tribes would long submit to Tagal domination. The American occupation resulted in the complete destruction of the former government, and the United States can never withdraw her forces until she has established a government that will govern, and not only Luzon but the whole Archipelago shall enjoy stability and peace, and all the people, of whatever name, shall be secure in life, liberty, and the pursuit of happiness.

The assassination of Gen. Luna, while seeking entrance to Aguinaldo's office, is but an illustration of what may be expected if the islands are given over to Malay duplicity. Luna was indeed a greater man than Aguinaldo, and there was rivalry between them which, as Filipinos have openly admitted to the writer, would soon have split the Tagal forces into opposing camps; and there seems no doubt to the writer, after two and a half years' residence in Luzon, whither he went as an anti-annexationist in 1898, that the Luna episode would only be the precedent of many political murders under native rule, and the disturbed inhabitants, never out of sound of the rumblings of the political volcano, would need not only to consult the calendar to know the day but also ask some earlier riser the name of the day's Dictator.

Mr. Welsh's willingness to believe anything mean of his own people is shown in his reference, on page 14, to the “inconceivably tyrannous and corrupt government of Spain,” and then quoting, with evident approval, the false vaporings of a suspicious and conceited Englishman to the effect that “Spain with all her faults has never been guilty of the carnage and plunder which have followed in the wake of American benevolent assimilation.” Indeed, it is the grossest fault of Mr. Welsh, if he is honest in his desire to clarify the case, that he has brushed aside the men of prominence who really know most of the matter in the Philippines from personal observation, and seeks to discredit them in the estimation of their countrymen, by an extract or two from Gen. C. A. Whittier, who went home, via Paris, very soon after Manila was occupied, and by most copious quotations from a private soldier, from an English newspaper in Singapore, and from the disgruntled Englishman above referred to; the latter spending much of his time in Singapore,

in constant communication with Aguinaldo and the Filipino junta, and afterwards settling down in Borneo with the intention of never resuming his residence in the Philippines. Was this resolution of exile the result, we wonder, of Admiral Dewey's assertion that he was in the pay of the Filipino scouts?

In reply to all these assertions of duplicity and cruelty on the part of the Americans, and of patriotism, honor, and gentle dealing on the part of the forces of Aguinaldo,—assertions for which Mr. Welsh becomes responsible in his book—we desire to say that they are false in every line and feature.

War never is conducted on the lines of a love-feast, and it is probably true that there have been a few instances of looting and cruelty on the part of Americans; not, however, with the connivance of the authorities, as Mr. Welsh uncharitably supposes, but in spite of most rigid orders, of punishment for detection, and sometimes, as when Gen. Hughes issued his order on the night of Feb. 22, of orders to shoot the first American offender.

Never has warfare been conducted upon more humane lines than by our forces. And the very humaneness of the thing, manifested in a charity and gentleness that have been called farcical by English critics, coupled with the hopes raised in the hearts of Aguinaldo and his associates by men like Mr. Welsh as they have weakened the hands of the Administration in a critical time, has been responsible for prolonging the struggle beyond expected bounds.

The writer of these lines has talked with Aguinaldo, has been present at sessions of his Congress, has enjoyed the acquaintance of many of its members, has received the surrender of some of them, and had close friendship with them since. He knows beyond cavil that the Malolos Congress was in most hostile mood and that bloodshed was imminent the week before the outbreak.

He has been with the American troops since July 1898, and he has often wondered at the rare discipline which prevented their retaliation upon Aguinaldo's troops for indignities and insults which were almost maddening, in the months before the beginning of hostilities. As he has had these officers and soldiers in daily survey, he is not ashamed that he is an American.

And as months have progressed and he has learned more of Malay character and history, and talked intimately with native people; as he has noted aboriginal methods of warfare and has seen for himself the Red Cross dishonored and its wearers assailed, flags of truce fired on when the insurgents themselves had first asked for a parley, and has looked repeatedly upon the gashed faces and mutilated bodies of our own dead soldiers, he has come to feel that Filipino independence would be the mistake of the century, and that America must govern in the spirit of her uplifting institutions at least until a Filipino people shall have been welded and educated and fitted for the high responsibilities of statehood. That may be a half century or it may be forever, but no meaner achievement can satisfy our moral obligation, and to withdraw before it is accomplished would be an exhibition of cowardice and an invitation to disaster.

It would be a more truly American spirit for Mr. Welsh to cease aiding the insurgents by his unpatriotic words, and with faith in the willingness of his countrymen to give the Filipinos a larger measure of liberty and blessing than any other flag has ever vouchsafed, to say: "My country! May she be always right; but, right or wrong, my country!"

MANILA, P. I., DEC. 15, 1900.

## Some Phases of American Church Work

### WORK AMONG BOYS.

BY THE RT. REV. R. H. WELLER, JR., BISHOP COADJUTOR OF FOND DU LAC.\*

HERE is no department of Church work which causes the pastor more anxiety than his work among boys. He cannot visit them at home as he does the other members of the flock, because the average boy is seldom at home. If by chance the pastor should find him at home, it would be almost impossible to see him alone, and he would be so shy that the pastor would not make much headway in gaining his confidence. As a rule his parents do not require him to go to Sunday School, and so

\* This was written by Bishop Weller as rector of the Church of the Intercession, Stevens Point, Wis., and references to his work are therefore as rector rather than as Bishop.

the boy is usually a stranger to his pastor, and on reaching manhood, cares little for the church.

I have been trying an experiment with an organization of boys, which, though it has not accomplished wonders in the eleven months I have been working at it, will, I am satisfied, produce reasonable results; and having been frequently asked to explain the system, I gladly make use of the columns of THE LIVING CHURCH to do so. I got my ideas chiefly from the English "Church Lads' Brigade," and an organization of boys in the "Church Temperance Society."

I have organized a company of boys, from fourteen to nineteen years of age, called "The King's Army." They meet every Wednesday evening, wearing a uniform consisting of blue "forage cap" and blue flannel pants and coat, the latter having brass buttons. I attend every meeting, opening it with the following ritual:

Rector (Three raps calls to order): "First Lieutenant, form a company of the King's Army!"

First Lieutenant: "Company, fall in!"

The First Sergeant will then form the company, giving the necessary orders, "Right, Dress!" "By Fours, Count!" etc., and will call the roll. He will then salute the Second Lieutenant and say: "The company is formed."

Second Lieutenant (to the Rector): "The company is formed, and awaits your pleasure.

Rector: "Let us repeat our promise."

Second Lieutenant: "Cadets, uncover!"

All uncover and say: "I promise, with God's help, not to enter a saloon as long as I continue a member of this company.

"I further promise, with God's help, to avoid all impure words and deeds.

"I further promise, with God's help, to be faithful in all my duties to Holy Church, and especially that I will attend service each Sunday morning, unless hindered by illness or other equally serious cause, and that I will strive to be always a pattern of reverence and devotion in God's House."

Rector: "Let us ask God's help that we may keep our promise."

Second Lieutenant: "Cadets, kneel!"

All will kneel on the right knee, facing the front, with bodies erect and eyes cast down, and repeat with the Rector the Lord's Prayer: "Our Father \* \* \* But deliver us from evil. Amen."

Second Lieutenant: "Rise! Cover!"

Then shall be sung (Tune, *America*):

"God bless our native land,  
Firm may she ever stand  
Through storm and night;  
When the wild tempests rave  
Ruler of winds and wave,  
Do Thou our country save  
By Thy great might!

"For her our prayer shall rise  
To God above the skies;  
On Him we wait;  
Thou Who art ever nigh,  
Guarding with merciful eye,  
To Thee aloud we cry:  
God, save the State!"

I then turn the company over to the officers who give them military drill for half an hour, after which they are again brought before me for any remarks I may wish to make. I give them the benediction and they are dismissed.

When the roll is called in the opening ritual the cadets, instead of answering "Here," answer "Once," or "Twice." "Once" means that they are present at this meeting. "Twice" means that they kept their obligation to attend service on the previous Sunday morning.

The "initiation" consists merely in the recruit's making the above "Threefold promise" in the presence of the company.

The opening and closing exercises are always held in secret, as all the boys appreciate a little free-masonry.

The uniform and drill appeal to the military spirit, which is very strong in boys. I was greatly helped in beginning this drill by two young men who had been in the Spanish war.

The real point in the organization is that I am brought into direct personal contact with the boys of my flock every week. Of course the results depend upon my personal influence over the boys. There are now forty-nine of them in my company.

The rector of Ripon, Wis., has an organization with the same name and constructed on similar lines, but as we have been experimenting separately, his company may be somewhat different in minor details.

Any priest is at liberty to use any modification of the above which he may think desirable, but I hope we shall all do what we can to draw our boys more closely to the Church, for until we do, we shall continue to wonder why our congregations consist for the most part of women. Men are grown-up boys.

## Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT,—The words of the Lord Jesus as found in the Gospels of St. Matthew and St. John.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

### THE SERMON ON THE MOUNT. TRUST IN GOD.

FOR THE THIRD SUNDAY IN LENT.

Catechism: xiii. "What desirest thou?" Text: St. Matt. vi. 33. Scripture: St. Matt. vi. 25-34.

**I**N THE previous section of the Sermon on the Mount, Christ has taught that our treasure must be laid up in heaven (verse 20), that we must not seek to have two masters but must serve God with entire devotion (verse 24). This leads the way to our Lord's great lesson with regard to trustfulness. The point is, that if we serve God as He would have us serve Him, and set our hearts solely upon Him, it must not be with us as though we had no Father, no one to care for us, no one to provide for our daily wants. To say that we have given ourselves wholly to God, and then to lead our lives as though there were no God: this surely is proof of insincerity, and an insult to the divine providence.

The Christian, old or young, who stands in tender relationship with God, need not, must not, worry himself with faithless anxiety. He must not doubt the truth, which even the Psalmist believed and taught: "Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed" (Ps. xxxvii. 3). Having committed his life to God, he must have faith to believe that God will be true to him, and will care for him (Phil. iv. 6).

Our Lord illustrates. He would have no one of us *over-anxious* about food and raiment (verse 25). He who gave life, will sustain life. He who made the body, will provide for the body a suitable covering (verse 25).

Yet God would have us neither lazy nor careless (II. Thess. iii. 10; I. Tim. v. 8). Work is a duty. We must labor; and yet we must trust. There are two ways, equally evil, of sinning against God's providence. One is to rely wholly upon ourselves, not to pray, not to acknowledge our dependence upon God. The other is to throw upon God the entire burden of providing for our necessities, to be forever idle and yet expect to be cared for. Between these two mistakes lies the wise course, which is *to work and trust*, not forgetting that God's usual way is to feed and to clothe by blessing and prospering the toil of His children, who believe that even what they win through labor is the very gift of their heavenly Father.

God *will* care for His children; this is the lesson (I. Peter v. 7). He is tenderly mindful of all that He has made, and especially of man. "His mercy is over all His works" (Ps. cxlv. 9; cf. St. Luke xii. 6). He feeds the fowl of the air, that cannot reap, that cannot gather into barns (verse 26). How much more will He care for man, to whom He has given such ability to cooperate with Providence, in consecrated and trustful labor. The utmost that we can do for ourselves in the matter of food, leaves us, after all, entirely dependent upon God, who giveth "seed to the sower and bread to the eater" (Is. lv. 10).

Man alone can do nothing. How powerless he is, either to increase the height of his body, or to lengthen the days of his earthly life (verse 27). No anxious thought is availing, apart from God's providence.

Then, again, we must take no distressful and consuming thought for raiment (verse 28). God will enable us to find raiment for the bodies He has given us. He beautifully clothes the flower of the field (verse 28). "The natural hue of the lily is far more to be admired than the dyed garments of a king" (verse 29). Of what small and diminutive faith is the man who, seeing how God clothes even inanimate things, soon to be destroyed, doubts the ability and the willingness of his heavenly Father to help *him* find necessary raiment (verse 30).

At this point (verse 31), Christ goes back again and gathers up the lesson in a strict command: which is that we are not to distress ourselves anxiously about food and raiment. He pictures now, not so much the distress of the poor, as the folly of the rich—those who are consumed with care, not to be fed, but over *what* they shall eat; not to find raiment, but over *the kind* of raiment with which they shall be clothed (verse 31). This is

folly like unto that of the Gentiles, who pray to their gods, and busy themselves, only to secure delicate food and gorgeous raiment (verse 32). Over against such childishness, stands the trustful wisdom of the Christian, who, having food and raiment, is thankful and learns therewith to be content (I. Tim. vi. 8).

We may read together, and side by side, verses 8 and 32 of this chapter. In both these sayings Christ assures that the heavenly Father has knowledge of our needs. On the strength of this fact, two things we are bidden to do: to pray (verse 9), and, having prayed, to trust.

The Master has warned us against earthly anxiety. He has told us what not to seek. He now tells what we may seek, and even be anxious for: "The Kingdom of God, and His righteousness" (verse 33). These we must "seek first"; first in time, and first in intensity. If we seek these first, we may trust God for the rest. Christ pledges Himself, that under such rare circumstances of devotion, the necessary things (food and raiment) will not be wanting to His trustful servant (verse 33).

Finally, having forbidden anxiety over the present, our Lord proceeds to forbid anxiety over the future (verse 34). We must not burden to-day with the weight of to-morrow's care. The morrow will bring its own burden, with which we need not trouble ourselves until it comes. Then, too, the morrow may not be the distressful kind of a morrow that we anticipate. The evil of to-day (its vexation and trouble) is sufficient for to-day. Not only the present, but the future also, we as Christians must resign to God's safe keeping. If to-morrow brings a cross, He who sends it will give us grace to bear it.

### SOME OF MY PARISHIONERS.—VIII.

BY THE RECTOR OF ST. NESCIQUIS'.

**M**OST people have their formulas introductory to anything disagreeable. My dear mother, in the days of my childhood, now, alas! so long past, used to administer to me and my unfortunate brothers, sisters, and compeers, in the early spring, "purifying medicine," in accordance with a venerable, but now happily obsolete superstition. It was a relic of mediæval science—a vile compound, vile to take, and vile after taking. Her formula was, "It will do you good." The dentist, after you have taken your position on the stage for the little one-act tragedy in which you are to play the role of victim, as he fishes from his tray the most exquisitely vicious pair of forceps, recites his little prologue, "It doesn't hurt." He means, I suppose, that it doesn't hurt *him*. If that is not his meaning he is dull at diagnosis or fails seriously in accuracy of statement. "Take up the white man's burden," is the white man's formula, as he instals himself in the black, yellow, or red man's country, and proceeds to teach him justice by taking possession of his lands, freedom by holding him to labor, temperance by selling him rum, and the Gospel of Peace with the thunder of cannon. All these formulas, I believe, have a comforting effect on those who use them, however insufficient they may be in that direction on the other party.

His formula is, "I always say what I think." Whether this is a superstition, like my mother's, an attempt to let you fall, lightly, like the dentist's, or a poor self-justification, like the white man's, I will not attempt to decide. I know that the sequence, as far as it goes, is equally disagreeable.

If the assertion were true, it would argue a woeful lack of variety in the product of his intellect. And there is a crudeness, a lack of ripeness about it, which indicates an overhaste in delivery and a lack of a proper estimate of its value.

If you show him an *édition de luxe* of a favorite author, which is the gem of your library, and for which you have pinched and saved for months, he says, turning over the leaves carelessly and evidently altogether oblivious of the charms of type, binding, paper, and illustration, "Yes, it is very handsome; but—you know, I always say what I think—it is a better edition than you can afford; you might have spent your money to more purpose." Tell him you are going to the mountains for your vacation, and he thinks there is no place like the sea-side; and that, after all, this fashion of taking a vacation is a fad, and you might stay at home, save your money, and do more good. I write a sermon and read the manuscript; he thinks that my time might be better employed in pastoral visitation than in writing and polishing essays for Sunday delivery. If I preach extempore, he thinks it is all very well for men like Phillips Brooks to talk off-hand, but for a man of not more than ordinary ability (here I find myself growing red in the

face and feeling very unregenerate in my biceps and knuckles) to attempt it is a mistake. He thinks my style of reading is monotonous; and when the other Sunday I made an exchange with the rector of St. Aliquis', he thought the reading desk and the pulpit were no places for the display of elocutionary graces. If the decoration at some festival is scanty, he thinks it is a shame that in a parish like this, there is not sufficient interest to make a decent display on occasion; and, if they are elaborate, he thinks the time and money would have been better employed on something more enduring or in Christian charity. He thinks that in one home there is infidelity; in another, discord; that one business man is dishonorable and another on the verge of ruin; that the children of this family are too much indulged; of that, too much restrained. In fact, the groundwork of his thinking seems to be—reversing Pope's maxim—"Whatever is, is wrong."

If the formula were the expression of fact, he would still be making a very grievous mistake. The very fewest of us are called upon, either by the inherent value of the result of our mental processes or by the nature of things, to say what we think at all—much less to give utterance to all our thoughts. Those of us who, like clergymen, lecturers, quack-doctors, are by our profession forced to stated and frequent utterance, find it extremely difficult to think anything worth the saying. Very often we should much prefer not to say what we have thought out with considerable diligence. And we think a great many things we do not say. Presumably no one, not a lawyer, a politician, the editor of a subsidized paper, or a participant in an academical debate (and even they would do well to confine the practice within the narrowest possible limits), is called upon to say what he does *not* think.

But it is equally undesirable and unnecessary that any one should "always say what he thinks."

If my Presbyterian neighbor, like Parson Wilbur, has an "obliquity of vision, scarcely distinguishable from true strabismus"; if he has a hunch-back or a club foot, I am pretty certain to have some thought about it; but it would be cruelty to show that I had even noticed it. If another neighbor's nails are dirty or his clothes shabby, there may be entirely justificatory circumstances unknown to me, and my thought may be false—in any case, its utterance is an impertinence. The man who "always says what he thinks," has no apparent realization of these elementary facts.

But the formula is not an expression of fact. I notice that he prefers the absence of the subject of his thought; and that, if the latter is present, he has a cautious regard to his inches. He acts in the spirit of Byron's lines,

"I tell him, if a clergyman, he lies;  
Should captains the remark, or critics, make,  
They also lie too—under a mistake."

Nay, he confesses at times—no doubt oblivious to the fact that he is contradicting his own formula—that he thought something, generally something very uncomplimentary, that he would have liked to say, but did not, from a regard to consequences. So that the sum of the whole matter is this: If he is speaking to one whose position or character makes it probable that he will not make reprisals, he feels himself at liberty to say whatever contradictory or uncharitable, impertinent or insolent, thing which suggests itself to him.

Ninety-nine times out of every hundred, what he utters has not the slightest claim to be called a thought. It is formed of no solid, sound material, established on no solid foundation, wrought with no care. The place for it is not earth—the home of intelligent beings—but the Limbo of the Moon, among other "unaccomplished things of Nature's hand, abortive, monstrous, or unkindly mixed." I would rather converse with "a death's head with a bone in his mouth" than with one of these same thought-mongers.

No man accomplishes more evil or hinders more good in the parish of St. Nescioquis' than he who "always says what he thinks."

OCEAN TEMPERATURES.

In the course of the soundings made by the United States Survey Steamer *Nero*, for the proposed submarine cable between Guam and the Midway Islands, a large number of observations on the temperature of the water was made. At a depth of 5,070 fathoms, or 30,420 feet, a temperature of 35.9 degrees Fahrenheit was recorded, and at 5101 fathoms, or 30,606 feet, 36 degrees. These are the deepest ocean temperature measurements ever made, as the previous records for depth temperatures were made by the British steamer *Penguin*, at depths of 4,700 and 4,800 fathoms.—*Selected.*

WHAT CAN I DO FOR THE CHURCH?

YOU can do a great deal for the Church, for others, for yourself.

1. By always being at the services, and especially at Holy Communion, unless *really* prevented.
2. By behaving with *great* reverence in God's house; never *needlessly* speaking with others while there, either before, during, or after the service; never gazing about; and by heartily joining in the responses.
3. By *contributing* one-tenth of your income at least to the Church, unless you are poor; and if you are well off as much more as you can spare.
4. By doing all in your power to promote peace and goodwill in the parish.
5. By *learning* what the Church teaches and requires, and giving up your own opinions and practices if they are contrary to the same.
6. By showing constant respect and deference to those set over you in the Lord, because He has said that to "despise" them is to "despise" Him, and to "receive" them is to "receive" Him.
7. By *prayer* every morning and evening, at least for the building up of the Church in your own parish, and throughout the world.
8. By performing any duty that may be given you, however small, whether in the care of the Church building or in parish work, as "unto the Lord."
9. If you have god-children or Sunday School scholars, by *showing a deep personal interest in their spiritual welfare*; following them with your prayers, and "taking care" that they be brought to the Bishop to be confirmed by him as soon as the Church requires you to do so, so that they may be strengthened to do their duty.

Do you say these are little things?

Read them over week by week. Study them. You will find that each one is a great thing. Do them all, even if you fail to do them perfectly, you will be doing your whole duty; and the influence of your example will be felt throughout the whole parish, and throughout the community wherever you are known.

There is no power in a parish like such examples. If there is not one rich man in it, it will grow in numbers and in strength far more than many parishes where rich men are plentiful.—*St. Luke's Letter*, Utica, N. Y.

LENT—A PREPARATION FOR EASTER.

THE Holy Communion is the appointed way of shewing forth our Lord's victorious death and claiming our share in its manifold benefits. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come" (I. Cor. xi. 26). Easter Communion is therefore as much a part of the Christian's regular religious duty as was the feeding on the Paschal lamb in the typical Jewish rite for the Israelite. "Christ, our Paschal Lamb, is sacrificed for us: therefore let us keep the feast." And as for the celebration of the typical feast there was required preparation and the careful putting away of leaven, the symbol of corruption, so Lent is to help us to put away "the leaven of malice and wickedness," that we may keep our Paschal feast "with the unleavened bread of sincerity and truth" (I. Cor. v. 7, 8). . . . .

The Sacraments are not ornamental appendages to the Christian religion, but integral parts thereof, ordained meeting-points with God, where He pledges Himself to meet with us, and to give us the blessing attached to each, as cleansing in Baptism, strengthening in Confirmation, nourishment in Holy Communion, and so forth.

That the Sacraments may be beneficial we must of course approach them with right and fitting dispositions. They are not charms. We, our real selves, must draw near to God, if He is to draw near to us. We must lift up our heart to Him, our inner spiritual being, in faith and prayer, in confession and self-surrender.

The necessity of real preparation for the due reception of Sacraments shows the wisdom of the Church in appointing the Lenten season, in which those who have not yet been admitted to these means of grace, or who have neglected them, may have ample opportunity for preparation; while those who are regularly using them are bidden to examine themselves, deepen their repentance, enlarge their desires, fix their wills, that they may receive in them the greater grace.—*Bishop Hall.*

## Correspondence

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

### LOYALTY AND DISLOYALTY.

To the Editor of *The Living Church*:

**Y**OUR article anent "Unitarian Episcopalianism" suggests certain thoughts. If that phase of disloyalty is condemned, how can those who are disloyal in other respects raise a cry? A difference in degree is not a difference in kind. You speak of the ordination vows to be conformity to the doctrine, discipline, and worship of the Church. I presume you mean conformity in these measures, as this Church hath received the same. Now this Church has placed a Book of worship and rites and doctrines in our hands by her highest tribunal and calls certain services Morning and Evening Prayer, The Lord's Supper, or Holy Communion, and, incidentally, The (Holy?) Eucharist. These services are persistently called Matins, Evensong, Mass. She unmistakably teaches two sacraments, yet there are those who teach seven. This sums up the matter relative to the sacraments, in a nutshell: A sacrament according to this Church is a visible sign ordained by Christ (this, too, is the Catholic definition). This Church declares that the five so-called sacraments have not this visible sign thus ordained, hence they are no sacraments, as this Church teaches. Furthermore, if the Article framed in the 16th century plainly teaches seven, two the greater and five the less, why did not the Church, in 1604, when that portion of the Catechism defining the sacraments was added, plainly say so? Why does it only speak of two? Is a child to learn the other five by ransacking the articles and ancient formularies? Why not find the five here as well as the other two?

The miscalling of services may be the entering of the wedge; but the repudiating of the Church's doctrine on so important a subject as sacraments is not.

We can best, Mr. Editor, lead others into loyalty by being loyal ourselves.

MARTIN DAMER.

Brownwood, Texas.

[As for the accuracy of the terms *Matins*, *Evensong*, and *Mass*, see *Century Dictionary*. These are not matters of doctrine at all, and so cannot involve loyalty or disloyalty, any more than do the words *pews*, *windows*, or *furnace*, which are also commonly used in connection with churches, but do not appear in the Book of Common Prayer. The latter does not purport to be a dictionary. As for the number of sacraments, the Anglican Churches have not in their authorized standards fixed it at seven, because it was not deemed of sufficient importance to insist on the word in connection with rites which many honest Christians at the time of the English revisions held were not sacramental. The Church retained the things and allowed her people to apply to them such names as they chose, so long as they did not override the principle that there are "two only as are generally necessary to salvation." It is a matter rather of fact and observation than of faith, that there are seven ordinances of the Church which are naturally grouped together, and which for want of a better term are commonly called *sacraments* by accurate theologians. Your difficulties may be cleared up by a study of almost any of the usual works on Church doctrine. There is an excellent note on the number of the sacraments in Bathe's *What I Should Believe*.—EDITOR L. C.]

### "HIS NAME IS JOHN" (St. Luke i. 63).

To the Editor of *The Living Church*:

**I**HAVE READ so many letters in *THE LIVING CHURCH* regarding the name of the Church, and as none that I have seen, to my mind, have struck the right key, I feel constrained to add my layman's views to the subject.

I am quite sure that the Church has a name—a fact that many of us seem to overlook. When our Blessed Lord instructed His apostles to "go into all the world and preach the Gospel to every creature," He then made the Church universal or catholic. Also when the early Fathers formed the Apostles' Creed, they undoubtedly gave the true name as the "Holy Catholic Church," and the creeds following gave the same title. Why should not our next Convention give the name to the Church the same as contained in the creeds of the Church? Of course a rational distinction is quite necessary and can very easily be adopted. The correct name in our country should be "The Catholic Church in the United States of America."

It seems that a large number of Churchmen are afraid of the word "Catholic," simply because the Roman branch of the

Catholic Church has always used the correct title. Our English brethren at the time of the Reformation were quite as afraid of the word "Catholic" as we are. The "Church of England" is really "The Catholic Church in England"; the Church of Rome, "The Catholic Church in Rome," etc.

When Zacharias was asked what the name of the great forerunner of Christ was to be, he wrote "His name is John." It was the name given before the child was born. So as regards the name of the Church. We of the twentieth century are not to rename the Church of the first—we are simply to restore to it its original and proper name.

H. W. GREENE.

Mount Vernon, N. Y., Feb. 18th, 1901.

### SUPERNATURAL RELIGION.

To the Editor of *The Living Church*:

**T**HE letter which follows was written without the slightest idea that it would ever be read by any one but myself.

It seems, however, to tell so much needed truth in a little space, to do this so sharply, and epigrammatically, and admirably, that I covet the advantage of its perusal for others beside myself.

Accordingly, after having secured the permission of the writer, I request its publication in your valuable columns.

Springfield, Ill., Feb. 21, 1901.

GEORGE F. SEYMOUR.

THE RECTORY, Elgin, Ill., Feb. 14, 1901.

DEAR BISHOP SEYMOUR:—

It has given me great pleasure to read your article entitled "Go Direct to Jesus." I am as a young man girded by the counsel of his elder.

I venture to affirm that the man of honor who believes something and knows why he believes it can never be "Broad." Faith and honor may walk together, but Honor and Treason have no commerce one with another.

A Priest of our Holy Church recently told me that the dominant type of Churchmanship in the future would be "Broad-High." He professed to be of that mixture. That seems like mixing something with nothing—like combining an assertion with a denial—like the arithmetical formula, 1—1. 1—1=0. "High" is Faith—"Broad" is Denial. Faith is fire—Denial is water. Finale—charred embers.

It seems to me that all men of conviction must be bewildered as to modern ethics. I can understand and rejoice in the man who boldly stands up in the face of the foes of the Faith, perhaps as one man against the world; but I cannot understand the man who, sworn to the defense of that Faith, and living of its altars, aids and abets its enemies by word and deed. I see no reason why a minister of a supernatural religion—a religion which is nothing unless it is supernatural—should become an agent for the religion of naturalism. I can respect the consistency of an avowed enemy, but can only marvel at the degradation of a professed friend, who secretly undermines me.

You charitably allow that "many of these people are better than they seem." Doubtless "They know not what they do." I am glad that you have told them. But I fear that the atmosphere of negation and sentimentalism having once overcome them, they will be unable to return to sanity. There is some hope that the prodigal in the "far country" may return to himself and to his Father's House, but if the child go once, even, ever so innocently, to the Tübingen school, which is supposed to be nearer home, there is little hope of his ever saying, "Father, I have sinned against thee." The difference is that "husks" are sweets in that school.

Some of our Eastern friends have said that the Broad school would do much to bring sectarians into the Church. That is exactly our trouble. The Church does not want sectarians brought in; she desires men to flee from sectarianism. And what will the Church profit by men who are attracted by negations? I have heard of a man who desired to enter the ministry of the Church that he might have more liberty than his denomination allowed. I have longed to ask: "Liberty for what?"

A Congregationalist said to me that the insipid sentimentalism that produced a broad Christianity made him think of the difference between a body of water spread over much ground, one sixteenth of an inch in depth, and the same body of water collected into a channel and flowing deep and strong against the mill-wheel. You may know from what source he obtained his illustration. (He is now in the channel, having accepted the historic creeds and the Apostolic Church.)

The denial of the miraculous conception is the stretching of the rubber until it breaks. There is no Christianity after

that. I had rather be a Muslim standing Mecca-ward in my prayer niche, reciting the chapter of the Cow, pronouncing the salutation, making the profession, and making one and two bow-prayers—a Muslim punctilious about ablutions and hating Nazarenes—than to be known as a Christian, to repeat the historic creeds, and then to deny the supernatural Virgin birth of our Lord. One is consistent—the other is a traitor. The sword of the first is honorable, compared with the tongue of the latter. This Miraculous Conception is Thermopylae. Here the Spartans gather. If the enemy takes this pass, the rest is theirs. Nevertheless, they that be for us, are more than they who fight against us.

A singular thing has come to pass. Conviction is called bigotry; loyalty is called narrowness; consistency is called child-ishness; history is called myth; the Fathers were children; the Faith is only a pious opinion. "From all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and Commandment" answers the Book of Common Prayer.

Yours sincerely, M. EDWARD FAWCETT.

#### ENGLISH APPRECIATION.

To the Editor of *The Living Church*:

I HAVE now for several years, with ever increasing pleasure, subscribed to *THE LIVING CHURCH*. The number containing the now famous picture arrived just before a meeting to commemorate the jubilee of our Church of St. Cuthbert, Benfieldside, in County Durham, England, now the middle-aged mother of some four other parishes. We are plain, somewhat old-fashioned Church people, and know nothing about lights or Eucharistic vestments. We have the Eastward position and colored stoles.

I brought your paper to our meeting and before the proceedings began, showed the people the picture of the Bishops in cope and mitre. It seemed to give much satisfaction that our sister Church in the far West should be able to have such a stately service. No one seemed perplexed or offended.

I try to keep up an interest in the American Church in our parish. Some years ago at my suggestion the remuneration to St. Cuthbert's choir for singing at a funeral took the form of copies of Bishop Coxe's *Christian Ballads*. It was a great pleasure to many of us to hear Bishop A. C. Coxe when he preached in Durham Cathedral during the visit of the American and Colonial Bishops in 1888. The text was I. Chronicles xii. 32. Our choir took part in the Cathedral service and we still sing the chants composed for the memorable festival.

I venture to ask whether you would be willing to print as a pamphlet Bishop Coxe's verses on "Bishop Seabury's Mitre," together with the note about Rev. Isaac Jones, and the illustration given by you of Seabury's and Claggett's mitres? It would just now be very useful in England as well as America. I should be glad to take one pound of English money's worth (or in American money five dollars). It would be well to add some references to post-Reformation use of the mitre, as already given in *THE LIVING CHURCH*. You have mentioned Archbishop Harsnet of York—a strong anti-Roman controversialist, who left directions about the cope and mitre on his effigy. But I do not think you have mentioned that brave confessor, Bishop Matthew Wren of Ely, who took part in the last revision of the Prayer Book. His mitre—which he used—is preserved at Cambridge. Mitres also were worn at the twofold coronation of the present King of Sweden and Norway. I remain, Sir,

Yours faithfully, G. H. ROSS-LEWIN,

*Honorary Canon of Durham.*

Benfieldside Vicarage, Shotley Bridge,

Co. Durham, February 11th, 1901.

[This letter is published after the subject on which it is written has been closed, because of the long distance which it has come, and in order to show the special courtesy to our English correspondent. It is not intended, however, to re-open the subject.]

The plates of Bishop Coxe's *Christian Ballads* have just been published by The Young Churchman Co., and a new edition will shortly be published which will very likely contain the illustration of Bishop Seabury's historic Mitre. Possibly it may also be found practicable to issue the little pamphlet which Canon Ross-Lewin suggests. Many in America, as well as in England, will recognize our correspondent as the author of that useful work, *The Continuity of the English Church*.—EDITOR L. C.]

#### THE GENERAL CONVENTION OF 1901 WILL BE HELD IN SAN FRANCISCO.

To the Editor of *The Living Church*:

THERE is an old saying that one must go away from home to learn the latest family news—the correctness of which matters but little to its promulgators, providing it is a fraction

sensational and conforms to what they desire it should be. Such is the case of the Diocese of California, anent the place of meeting of the General Convention of 1901. We learn, from the Atlantic States, that this Diocese regrets having invited the General Convention to meet in San Francisco, and would gladly be relieved of the necessary trouble and expense of preparing for same.

When this news first reached San Francisco, the *Pacific Churchman* immediately contradicted the report, but none of the papers, which gave room to the report, have found space to copy the contradiction of the *Pacific Churchman*. A recent letter of an Eastern Bishop says: "May I inquire if there is any foundation for the report current in the East, that you and your Diocese feel that you have undertaken too much in the matter and would be just as well pleased if some other place were possible?" This shows that the matter has gone too far, so I write this communication.

In the first place the Diocese of California, when its Convention of 1898 instructed its Deputies to extend an invitation, fully realized what it was doing, and had previously canvassed the labor and cost attending the acceptance of the invitation. The invitation having been accepted the Convention of 1900 appointed its Deputies to the General Convention of 1898 a committee to formulate the programme of arrangements necessary to be made, and report the same to the Convention of January, 1901. This committee held several meetings blocking out the work most thoroughly. Realizing that an early settlement of the cost of transportation was important, that question was investigated, and with the assistance of the General Officers of the Southern Pacific Co. and friends in the East, the extraordinarily low rate of \$50 round trip from Chicago and corresponding points was secured, leaving only the rate east of those points to be adjusted.

The late Diocesan Convention adopted the Committee's report on programme. The several committees were appointed and having accepted, have settled down to work with a full determination that the Convention of 1901 shall be remembered with pleasure by all who shall attend. I can say with positive assurance that no one prominently or actively connected with the diocesan affairs has ever expressed a regret at our invitation having been accepted.

Although signing this as Treasurer, it has been written without consulting anyone. In conclusion, I beg leave to say, that any report or statement that the Diocese of California would even consent to a change of place of meeting is without any foundation in fact. W. A. M. VAN BOKKELEN,  
San Francisco, Feb. 19, 1901. *Treasurer Diocese of California.*

#### HISTORY OF TRINITY CHURCH, NEW YORK.

To the Editor of *The Living Church*:

I AM now at work on the Third Part of my *History of Trinity Parish*, which covers the period embraced by the rectorship of Dr. Hobart and Dr. Berrian, and I shall esteem it a favor if any persons having letters either from or to these predecessors of mine will kindly forward them to me for inspection and for use, if necessary. They will be carefully preserved and returned to their owners.

Thanking you for the privilege of calling the attention of your readers to my request, I remain, Yours truly,  
27 W. 25th St., New York, Feb. 23, 1901.

MORGAN DIX.

A RECENT DISCOVERY made in the course of excavations in the Forum at Rome is eliciting very general interest. It is an ancient Christian church building, which is decorated with paintings executed in the eighth century of the Christian era. Mr. Rushforth (director of the British school at Rome) expresses the view that the building itself dates from the second century; it was remodeled, however, and thus its present decorations are of the period just indicated. It was then known as St. Mary's Church. Among the frescoes on its walls is a picture of the Crucifixion, of extraordinary freshness and brilliancy; there are also scenes from the Old and from the New Testament, and to these the dates are attached. Also there are portraits of Pope Zacharias and of Pope Paul I., who were reigning at the time when these decorations were being made. The discovery is arousing much interest.—*Christian Observer.*

NOTHING can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—*Emerson.*

THE FINAL TEST of religion is not religiousness, but love.

# Editorials and Comments

## The Living Church

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

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

### BRANCH OFFICES.

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

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

### SUBSCRIPTIONS.

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

### ADVERTISING.

Three Columns to page. Length of column, 160 lines. Width, 2¾ inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 25 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Extra charges for preferred positions. Address all communications relating to this department to Mr. C. A. Goodwin, 153 La Salle St., Chicago.

Notices of Deaths, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to the Milwaukee office.

WHY should it be thought a strange thing that "the effectual, fervent prayer of a righteous man availeth much"? If the "Great First Cause" is an intelligent personal Being, He must have regard for the creatures He has made, and He must have control over all His works. Do men make machines which they cannot control? Neither does God. The world, the universe, and all its forces, are His alone.

If God *cannot* hear and answer prayer, then He is not all-powerful. If He can and *will not*, then He is not all loving and good. Why then does it seem strange to some that Christians should pray with faith that their prayer reaches God, and that He is able and ready to grant their request?

Some say, Because God acts by and in accordance with law. Truly. But the laws are made to carry into effect the will of God, not to defeat it. We indeed know something of those laws; but what we do not know is vastly beyond what we do.

Others say, Because I am too little, too small, for the Infinite God to take notice of. But spite of my littleness and insignificance, Jesus Christ, the Son of God, came down from heaven, and died for me.

There is no reason for lack of faith. Only faith itself is reasonable. To admit the Being of God and doubt His readiness to answer prayer, is unreasonable.

But prayer must not be dictation to God. We cannot compel Him to grant our wish. We pray, and leave to Him the manner of giving. He alone can tell what answer is best for us. Those who insist that they can obtain *any* gift from Almighty God by praying, make of God a servant to do their bidding, and exalt themselves to higher power than that of Almighty God. It is not strange that God often leaves them to miserable failure.

True prayer breathes its desire in loving confidence and trust to Almighty God, and leaves the matter with Him, knowing that He careth.

### HOW SHALL WE TEACH THE LIFE OF CHRIST?

THAT the life of Christ on earth ought to be the basis of our Sunday School teaching at least for one year, is pretty generally agreed. That it is not so taught in practical work is equally patent.

And we believe that the sole reason for this lack is the utterly disconnected treatment of that Life in most of our text books. The comparative wealth of the matter concerning that

Life as it is presented in the Gospels, the reverent feeling that every detail of that Life is important, and the practical impossibility of giving any adequate treatment of that Life in the short period of time available for Sunday School instruction, are the reasons why we have comparatively few attempts at taking the Life of Christ as a basis for instructions, and why these are generally so inadequate as practically to have failed to commend themselves to the Church on any considerable scale.

Now the gospels may be understood as a disconnected series of incidents having no central motive and no underlying principles; or they may be read as the narrative of a Life which had a purpose and never swayed from that purpose, in which every incident, every detail, whether of the principal character or of subordinate individuals, bears a relation to that purpose. And between these two modes of study lies the whole question of whether the Incarnation is an eternal, living fact, extended to the present and the future by means of Church and sacraments, and having a vital connection with each one of us; or whether we are to look back upon the "Christ of history," as the term has been coined, as a Life in which numerous interesting but disconnected incidents have come down to us, somewhat similar to those other interesting and profitable incidents connected with the historical Mohammed and the historical Confucius. Seeing that the vast number of the American people study that Life altogether from the second of these aspects, it is not strange that Minister Wu should fail to see why the life of one Jesus should be of greater value or His words of greater authority, than the life and words of Confucius. In short, it is not too much to say that the whole question of Sectarianism *versus* the historic Church lies dormant in the question which of these two modes of treatment of the Life of Christ is to prevail.

These considerations will justify us in saying that a new little handbook of but 175 pages, selling at the modest price of 75 cents, is a book that marks an epoch in Sunday School and Bible literature. We refer to the handbook by the Rev. Alford A. Butler, Warden of Seabury Divinity School,\* just issued from the press of Mr. Thomas Whittaker. This handbook does not purport to revolutionize the aspect of the life of the Messiah. It would be proper to consign it to the ash heap if it did. But it does seek for, and find, the underlying purpose and motive of the Life which it introduces, and it does hold students to the necessity of applying that purpose and that motive to every incident in the gospel narrative. Moreover by a re-classification of the matter of the gospels, as we shall afterward indicate, in place of the usual arbitrary classification from Passover to Passover, it shows how the Ministry of our Lord falls into three natural periods, each utterly distinct in its characteristics from the others, and each a distinct period or interval of that Life.

We do not need to say to educated Churchmen that the underlying theme which Mr. Butler sees throughout the Ministry of our Lord, is "The Kingdom." Yet while this is by no means an original conception, but the historic idea of the Church of the ages, we confess that the outlines of the Life in its relation to that Kingdom have never before struck us as so complete as they appear to be after reading Mr. Butler's work. Our attention was attracted by a challenge on the very first page, which we say frankly we believed on first reading, could not be substantiated. "Even during the early years of my ministry," writes Mr. Butler, "if you had asked me in what part of Christ's life did He say, 'Destroy this temple, and in three days I will raise it up,' I could not have told you. Or when did He say, 'Behold a sower went forth to sow'? Or again, when did He say, 'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head'? In neither instance could I have told you in what year of His ministry these words were spoken. *And yet the last saying could not have been uttered in any year of His whole life except the one in which He spoke it. And although the second saying might have been spoken in the third year of His ministry, it could*

\* *How to Study the Life of Christ.* A handbook for Sunday School Teachers, and other Bible Students. By the Rev. Alford A. Butler, M.A., Warden of Seabury Divinity School, New York; Thomas Whittaker. Price, 75 cts.

not have been spoken in the first; and although the first quoted saying might have been uttered in any year of His ministry, its force and significance is multiplied many fold because it was spoken in its own historic time and place." These italicized statements we not only doubted, but doubted the importance of the facts if they were as alleged. If the answers had been given to the questions at once, after asking, they would have been valueless, because they would be facts arbitrarily stated. But after the book has been read, the questions answer themselves, and they are seen to be as intimately connected with the essential understanding of the gospel narratives, as the knowledge of the reign of Edward VI. and his illustrious royal predecessor is to the study of the Book of Common Prayer. Thus largely do we all unconsciously fall into the sectarian practice of viewing incidents of the divine-human life out of their relation to the dominant motive of the Life itself.

THE UNDERLYING MOTIVE of the Life of Christ is the Foundation of the Kingdom of God, to bring men home to God. The first thirty years of course consist of the Private Life of Jesus Christ. His Ministry divides itself into four parts, not on the artificial division of the Passovers, but by distinct epochs; and each epoch ends in distinct failure, as viewed by human standards. Each separately illustrates the pathetic words of the beloved disciple, "He came unto His own and His own received Him not." Mr. Butler terms the first of these epochs, The Beginnings of the Kingdom. This was the ministry at and radiating from Nazareth; and it ended with His rejection by those who were nearest Him in place of residence—St. Luke iv. 16-30. The second is The Organization of the Kingdom, from His departure from Nazareth to His rejection at Capernaum (St. Matt. iv. 13-16 to St. John vi. 22-71). The third epoch is The Manifestation of the Divine King, from His departure from Capernaum to His rejection at Jerusalem, ending with Tuesday of Holy Week. The fourth epoch comprises His Death and Post-Resurrection Ministry.

But successful as are these divisions of that Life, they are only the beginning of the success with which Mr. Butler deals with the study. His success is largely because he makes the student do the work. He takes each epoch singly and classifies the details, using and recommending the student to use, the *Harmony* of Stevens and Burton. Yet it very clearly becomes evident that here is no mere classification of texts by order of probable occurrence of events, but in every instance an expounding of the gradual unfolding of The Kingdom. Passing over the preliminary epoch of the Private Life, which is sub-classified as are each of the succeeding periods, we observe the scientific accuracy of the sub-classifications. Let us copy a portion of the bare outline of Part II., "The Beginnings of the Kingdom," as an illustration:

1. *The Preparation of the King.*

- (a) St. John proclaims a King to come in His Kingdom. Matt. iii. 1-2; Mark i. 1-8; Luke iii. 1-20.
- (b) The twofold Baptism of Jesus. Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21-23.
- (c) The first temptations of the Christ. Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13.

2. *Preparation for the Kingdom.*

- (a) St. John testifies that Christ the King has come. John i. 19-28.
- (b) He also testifies that Jesus is the Christ, the Lamb of God, the Son of God. John i. 29-34.
- (c) Christ calls His first followers. John i. 35-51.
- (d) He works His first miracle. John ii. 1-11.
- (e) He makes His first visit to Capernaum. John ii. 12."

And without enumerating the lettered sub-classifications, it is helpful to remark that Mr. Butler's remaining main classifications of this epoch are: The Beginning of Christ's Work in Jerusalem and Judea. The Beginning of Christ's Work in Samaria. Christ in Galilee—the ending of the preparatory period. This ends with the rejection at Nazareth.

The classifications for the second epoch of the Ministry, entitled The Organization of the Kingdom, show an entirely different attitude on the part of our Lord. The period of "beginnings" is now over, and the constructive period has begun. His residence is now at Capernaum. "Christ organized a kingdom. This step was not an accident, it was not a makeshift, it was not an unimportant detail of His life. . . . The supreme purpose of His life is told in one sentence. He came from God, to found the kingdom of God, to bring men home to God." This period was near an end when, after the feeding of the five thousand, the multitude sought to crown Jesus as their

king. "The casual reader," says Mr. Butler, "fails to notice the crisis which follows this miracle." The acclamations of the people, with their materialistic desire for Him as king because He had given food for their bodies, threatened the overthrow of the spiritual kingdom which He was setting up. And how did Jesus meet the crisis? By that wonderful teaching which even yet the world is not ready to accept, contained in the sixth chapter of St. John. "And His words," continues Mr. Butler, "had exactly the effect He intended. It opened their eyes to His position, and they would have nothing more to do with Him. So fully did the multitude turn its back upon Him, that the Master faced His little band of Apostles and said,—'Will ye also go away?' And they answered, 'Lord to whom shall we go? Thou hast the words of eternal life.'" So this epoch also ended with a distinct rejection of Him whom once they had desired as king; and so the ministry radiating from Capernaum ended another epoch.

WE CONFESS to a fear, however, that the first few pages of Chapter 6 are liable to a misconception which no doubt was farthest from the author's thoughts. This chapter deals with the beginning of Christ's ministry, and especially, at the outset, with His Baptism and Temptation. It must be remembered that sectarian writers have been most unhappy in their treatment of these themes. Henry Ward Beecher, and many others with him, have dated the beginning of our Lord's consciousness of His Messiahship from those events. It cannot be too plainly declared that this conception of our Lord's ministry and work is radically false. From the first instant in which the Incarnation took place, the Son of God, complete in all His divinity, shorn only of its outward splendor and visual manifestation, was inseparably united with the human life which had been called into existence. The divine knowledge was never less than infinite; and the human knowledge was never subject to error. The human knowledge did increase in *degree*, with the growth of the Child; but not in accuracy. Consequently our Lord's human consciousness of His divinity and His Messiahship may not be dated from His Baptism or Temptation without falling into that common misapprehension of the Incarnation and the Divinity of our Lord which is unhappily too largely dominant in Protestant and not altogether unknown in Churchly literature.

We do not at all charge Mr. Butler with falling into the error of supposing that our Blessed Lord was ignorant either of His divinity or of His divine mission prior to that period. Yet there is a danger that this will be the popular impression of the student who reads: "More and more as the thirty prayerful years went by, there came to the young carpenter at Nazareth a clearer consciousness of His heavenly mission, a clearer understanding of the divine Voice which spoke within Him." "And we must reverently believe that to Jesus the Voice from Heaven revealed in its awful fulness, and overwhelming certainty that truth which for thirty years had been growing more and more clear to His spiritual consciousness; He was in very truth the Messiah of Israel, the Son of God."†

These words are unfortunate. It is important to realize that the revelation of the divine Sonship at the Baptism was for the instruction of the people, rather than to enlighten the mind of Him who was the Light of the Word. Perhaps that whole section may profitably be reconsidered before another edition is issued.

But from what we have written in regard to the book otherwise than in this specific portion we trust it may not be doubted that this criticism is made in all friendliness. The book is one that as a whole we have no hesitation in endorsing; and as an outline to be filled in by the careful work of teacher and student, giving a comprehensive digest of the Life of Christ, it will be of untold service in our Sunday School and Bible class work.

† pp. 61, 62.

A RECENT event has opened up in some of the New York papers a discussion of the question whether ministers (the clergy) ought to make afternoon calls upon members of their congregation, knowing that only the women of the household will be at home. Of course the subject is one that has in it choice possibilities for the theorists, the prurient, the criticizers, the people who blame missionaries for the outbreak in China, the people who do not give to foreign missions because they believe that charity begins at home, nor to home missions because they do not wish to pauperize the people. In fact, with human nature as it is, it would be remarkable if the New York papers had not

seized upon the sad incident which has lately brought a nation's sympathy to an injured priest, to discuss this pleasing question of ethics.

But it would be helpful if the conditions of the life of a parish priest might be taken into account in such discussions. The American man is at home only in the evening; frequently not even then. Exclusive of Sunday, there are six evenings in the week. Only in the larger parishes are the clergy free from necessary engagements for choir or guild work on many of these evenings. Any parish organization for men must of necessity claim an evening. The evenings left to the clergy for pastoral work are almost none. Certainly there are not nearly enough, if every available evening were utilized for the purpose, to permit the necessary pastoral visitation of any parish of considerable size to be done in the evening.

The question is therefore between afternoon calls or no calls. Now under modern conditions the growth of a parish invariably hinges upon the rector's performance of this duty. If he is tactless in his calls, he is very speedily added to the number of itinerant clergy, who never continue long in one stay. If he is tactful and diligent in this duty, he is more likely to achieve success in his ministry than if he is a great preacher, a great organizer, or, we fear, a great saint. In short the practical success of the clergy in this American Church depends upon their diligence and tact in parish visiting more perhaps than on anything else.

And of course the nature of the duty brings with it a certain social danger. Yet this danger is vastly less than that of the physician, and is in fact too remote for serious consideration. But if it were otherwise it would not be sufficient excuse for the priest to neglect his pastoral duty to his flock. Clerical attire is a larger protection than would at first sight appear; and those clergy who disregard it, are throwing aside a real safeguard. The possibility of danger ought to suggest caution, guardedness of demeanor, and tact; and that is the only consideration that it need receive.

Nor is the suggestion that the rector should be accompanied by his wife in his parish calls a proper solution of the alleged difficulty. The rector's wife has no pastoral relation to the rector's flock. Her besetting danger—often her besetting sin—is an intrusion into the pastoral and official duties of her husband. The rector should make his pastoral calls as priest, unaccompanied by any outsider. In no other way may calls be considered pastoral at all; and the parish priest who does not regularly make pastoral visits upon all the members of his flock, is not doing his duty. Neither the sheep nor the lambs of the flock can be fed at long range.

This may not be the sensational way to study the matter; but we think it cannot be denied that it is the common-sense way.

#### ANSWERS TO CORRESPONDENTS.

**INQUIRER.**—To answer your questions would require a whole library for space, and would be a task sufficient to earn a Ph.D. degree from the most exacting institution. We regret therefore that we shall be unable to consider them.

**G. W. P. A.**—The derivation of *Credence* is said to be from the Italian *credenza*, a sideboard or buffet; cf. Cutts, *Dict. Ch. of Eng.*

IF THEOLOGICAL THOUGHT is to be sound, it must have the aid of knowledge. A thinker, whose logical powers are unbalanced by learning, is not a safe guide; and if theological thought is to be wisely and safely promoted, it must be on a basis in which learning is given its due place. In the last twenty years, there has been some special need of attention being paid to this fact. On the one hand, they have been fruitful years in the discovery and study of documents; and on the other hand, they have been years in which speculation on many subjects intimately connected with theology, or bordering upon it, have been suggested in great numbers and in rapid succession. There are grave dangers to the Church, alike, in ignorance on the part of its members, and in the hasty acceptance of plausible and fascinating theories.—*Canadian Churchman.*

THE GREAT QUESTION is not whether we can do a thing, but whether Christ wants us to do it. If we are sure of His will, hard things will become easy. By simply resolving to do we may cheat ourselves into activity. Horace Mann said he had never read anything about the resolutions of the disciples, but a great deal about the acts of the Apostles.—*Selected.*

CHURCH ATTENDANCE is somewhat like a thermometer, up when the weather is mild and fair, and down when it is cold and wet. Several things all should remember. The services are held regularly. Worship is a necessity. There is a roof over the church that does not leak, and the building is always comfortable.

## Literary

*The Works of Bishop Butler.* A new edition with introduction and notes by J. H. Bernard, D.D. 2 vols. London and New York: Macmillan & Co. Per volume, \$2.60 net. Demy 8vo, cloth.

These useful volumes form part of the English Theological Library, edited by the Rev. Frederic Relton, with a General Introduction by the late Bishop of London. The series is designed to include "either complete editions or selected portions of the writings of the principal English Theologians of the Seventeenth and Eighteenth Centuries, with Introductions and Notes, so as to be of real service to students." Such a series deserves, and will no doubt receive, encouragement.

The works of Bishop Butler are classics of the very first rank, and can never cease to be of importance to theological students. The *Analogy* has suffered in this country from being made a text book for classes. The style, although clear, is so condensed that the book is quite unsuited to such use. But no one can read the *Analogy* in the way it should be read, slowly and carefully, without being fortified against the Agnosticism of our day.

Butler's famous saying that "to us, probability is the very guide of life," has been often assailed, and its bearing in Butler's own argument has been much misunderstood. But the saying remains true and pertinent in our conflict with unbelief. There can be in the nature of things no absolute criterion of truth, and what is termed demonstration starts with assumptions touching the validity of our higher reason which transcend demonstration. The only available test of truth is its working value. Life and general experience harmonizes with the fundamental assumptions of our reason. In a real sense, therefore, all knowledge whatsoever, including the contents of scientific investigation, rests ultimately on assumptions—*i.e.*, on probabilities.

The bearing of all this on Agnosticism is plain. To attack the validity of human knowledge in any given direction because it defies ultimate analysis and demonstration, involves an attack on all knowledge whatsoever, and reduces us to unreason in the working hypotheses of every day life. Agnosticism is at issue with what even Agnostics have to take as certain in order to live.

This edition is very well gotten up. Dr. Bernard has inserted a marginal analysis of the argument, and has appended sufficient notes for elucidation without burdening the reader. The text is very clear, the paper satisfactory, and the binding presentable. Indexes are given in each volume. On the whole we know of no better edition for the use of students, although Mr. Gladstone's edition will still be found useful to one who can afford to purchase both.

FRANCIS J. HALL.

*Lords of the North.* By A. C. Laut. New York: J. F. Taylor & Co. Price \$1.50.

If the new romance shall come out of the West, if the pioneer shall be the subject, his evolution, the theme of the romance writer, then mayhap the thing is here.

A new romance by a new name out of the great Northwest, appears, under the title, *Lords of the North*. The pioneer trappers *Couriers des bois* and *Bois Brulés*, are the actors. The struggle between the Northwestern trading companies and the Hudson Bay company for possession, forms the motive. The boundless prairies and forests of all old British America—cut with streams, dotted with great lakes full of fish and furred creatures—this the stage. Mackenzie, Lord Selkirk, Frazer, makers of history all, these the actors also. French scouts, priests, Indians, soldiers, adventurers, make up the cast of characters.

The style of the author is happily adapted to her theme. The book has the freshness of the great winds that sweep across the plains, the vigor of the giant forests, the freedom of the winged things that people the vastness of the Northwest territory.

The characters are not drawing-room gossips, but fighters, the lovers do not simper overmuch, but love much more deeply by that much. The villainy is abundant but meets defeat.

The book has action and merit and will be sought after.

THE MEN WHO DENY the existence of sin still go on locking their doors and taking receipts.

*The*  
**Scarlet Thread**

By A. M. Barnes

CHAPTER II.

THE SIGNAL FROM THE FOREST.

THE young soldier crossed over to Louie. She, too, like the Governor, had hastily risen, and was now standing, one hand pressed against the corner of the great, broad mantel.

He was a splendid specimen of young manhood, for, though only nineteen years of age, his form had attained its full height. He stood six feet in his cavalier boots. His face was clean shaven, while his skin had the rich hue of health which displayed its unmistakable ensign through the deep tan of his cheeks. Upon the broad, white brow, that no tint of the sun had spoiled, his dark hair fell in curls. He had not only the build, but the air of a soldier. He carried himself as a general might have done marching at the head of his troops. Yet when occasion offered, he could be as gentle, as tender as a woman—far gentler and tenderer than some women, to their shame be it said!

"Do not be alarmed," he said to Louie. "The fort is strong. Our soldiers are brave. They will fight to the death. There are many swords to defend thee, and one that will never be sheathed while in thy service."

He tapped his own as he spoke.

"It must be broken first," he continued, "or this strong right arm made nerveless ere it ceases to defend thee."

She raised her eyes to his, and the light he saw there set his heart to tingling.

"I believe thee. There is none who, even through malice, could call Antoine Charnisot a braggart. Thou art indeed a brave, true soldier. Thou wilt defend with thy life the honor of thy country, the rights of thy people. Thou wouldst give thy heart's blood to the protection of the weak and innocent. O Antoine, if thou couldst only make so noble a soldier in another cause! If only thou wouldst give thy life's devotion to Him who is the Captain of our salvation!"

The young man's eyes dropped from her pleading gaze. A deep flush overspread his brow.

"I know what is thy meaning," he said. "Thou hast talked to me in this way before. Thou wouldst have me forget and forgive. Thou wouldst have me fill my heart with gentleness and peace. But how can I do so? In the midst of such surroundings as these, when daily one lives in expectation of attacks from those who are more demon than man, when memory lives in the heart an ever-burning fire, how can one surrender heart and life to this great Captain of gentleness, whose doctrine of forgiveness, as you tell me, teaches us that we must extend it until 'seventy times seven?'"

"One may have all this, and yet be a soldier, brave and strong," she answered him earnestly. "War for defence is right. To protect honor, or home, or loved ones; to battle with the tyrant for the oppressed, to take the side of the weak and the helpless, although blood may be shed and life lost—all this is justifiable in the sight of God. But war carried on with the bitterness of revenge in the heart, that is merely bloodthirsty, that rouses only savage instincts, that seeks to rend in twain with the ferociousness of an untamed beast, oh, how dreadful, how wrong it is! How directly opposed to the teachings of the meek and lowly Jesus!"

"Oh," she continued passionately, "I know that it is right to entrench ourselves here, to make this fortress as strong as possible, to instil into the hearts of even our boys the martial spirit, to teach them the arts of defence that they may do noble battle when the time comes. But when we seek to give them the spirit of revenge, to bind them by an awful oath, to make them give pledge that they will take the life of every one of these enemies under any circumstances, wherever found, even in distress, oh, how terrible this is! how sinful! I know these men have proven only fiends, that they have ruthlessly slain those we loved, that but for our own flight that awful day, our bones, too, would be bleaching on the sod. But let us not sully our own name; let us do naught to cast stain upon the country we still love, though we have had to flee from it. Above all," she continued, her voice vibrant with emotion, "let us not dishonor the name of our God, to serve whom in peace we fled hither."

The young man drew nearer. He looked into her eyes. A mist was in his own, a huskiness in his voice.

"Thou art an eloquent pleader," he said with deep emotion. "Almost thou persuadest me to look upon it as thou dost. But not now. I cannot. The remembrance of those awful butcheries is too fresh within me. I see, as though it were only yesterday, the ghastly, upturned face of my uncle, he who was as dear to me as any father could have been. They struck him down as he was defending an old woman from their murderous thrusts. I hear again, as though it were but this morning, the piercing cries of the helpless children who fled before the drawn sword only to be slaughtered as ruthlessly as sheep, once they were overtaken.\* My God! the sight was horrible for any eyes! How can it ever fade from mine? How can my heart cherish anything save the bitterness of vengeance for these brutes? I see," he broke off rather abruptly, as his eyes swept over her apparel, "that thou dost not wear the scarlet thread. But I might have known it. And yet I had hoped that thou wouldst, for thy father's sake at least. Think of it! The commandant's daughter without the badge of sworn loyalty that every soldier, and every woman, even every scullion about the camp, bears upon his or her person. Oh, my dear one, what will they think of thee? What will be said to thee? Moreover, how will thy father endure it?"

She raised her hand as though to place it upon his sleeve; then, barely conscious of the movement, let it continue upward to his lips, where the fingers were gently pressed, as though to keep back the words.

"Do not say more," she entreated him. "Even my father, even those I love best in all the world," her voice tremulous with the feeling that was surging like a great wave at her heart; "no one, in truth," she added with emphasis, "could turn me from a course I believe to be right. What the religion of the One whose I am, and whom I serve, tells me not to do, that will I not do, yea, though the whole world were against me."

He was about to reply, but just then a messenger came to tell him that the commandant wanted him on the east wall, and at once.

The fort of San Ribault stood upon an elevation some three hundred yards from the river. The stream at this point lacked about two miles from its mouth. Its channel was such that vessels of considerable draught could ascend it for even a mile or so further up, but owing to the width of deep water only one vessel at a time could move safely along. To have attempted two abreast would have been hazardous. The spot had been selected not alone because of the advantage of its position, but also because of the convenient outlet and inlet the waterway afforded the garrison. It was chiefly by means of it that the supplies mentioned by Renot La Pierre had been conveyed thither. At first the thought had been to establish the garrison in the heart of the wild forest. There they would surely remain hidden from the eyes of their enemies, the Spaniards. But there was danger to be apprehended from other sources, attacks from the savages or from ferocious beasts. Then they might cut themselves off from the food supplies. If they made choice of a spot near some stream, there would always be fish, and perhaps fowl. Besides, when the garrison became strengthened and better facilities were at hand, boats could be built and launched, with which fortune might be sought further on. They would at least be carried away from the dangerous neighborhood of the Spaniards. Work had already progressed upon a pinnace, which was nearly completed. In a few days it would be ready to sail, equipped with cordage, sails, and all.

Though not a large fortress, yet San Ribault was strongly and compactly built. It was constructed of logs covered with a cement formed from powdered shells and coral, afterwards known as coquina.

It was built in a square, with a bastion at each corner, from which a cannon pointed forth. Two of these were rather small, it is true, but all the same they would prove effective in a close range encounter. These cannon, together with one of the larger ones, had been secured from the wreckage of two ships that had washed ashore two miles or so below the fort, supposed to have belonged to the fleet of Menendez himself. For news had come to the fort soon after the finding of the guns, of the loss during a storm of nearly half the ships of the Spaniards. One of the bastions, that at the southwest, towered considerably above its fellows. The reason of this was because it was capped by a round

\*History tells us that when this awful butchery had proceeded for some time, Menendez interfered to the extent that he forbade the slaying of any under fifteen.

turret, or tower, from the battlements of which the flag of France was proudly floating.

Under this tower were the quarters of the commandant. They had but one entrance with the exception of the heavy trap door that led to the turret above. There were two rooms, an inner and an outer one, the latter occupied by the commandant, the other by his daughter. Two windows to each apartment looked out into the area of the fort. Rows of hewed log barracks, where the troops were quartered, hugged a part of the southern and all of the eastern walls. Under the bastion at the northwest corner were the apartments of the women of the garrison. Between this and the commandant's tower was the deep-throated gateway, the gates of which were kept secured night and day with massive bars. The entrance led into a hall, the common assembly room. There was a huge fireplace enclosed by settles, and grouped about two or three rude chairs of twisted boughs, while around the walls were stands for arms. The floor was paved with stout wooden blocks, while two small windows, scarcely more than port-holes, gave light from above. Two more, one on either side the opening, looked out upon the inner space of the fort. Protected by the jutting wall of one of the bastions was a stone vault where the ammunition was kept. There was also a deep well of water, a rude mill for grinding corn, and a large stone oven, where most of the cooking was done. The tidiness of the enclosure spoke forcefully of the presence of women.

As Antoine turned away to obey the summons of his commandant, Louie, too, left the hall. She sought her father's apartment. She knew he was not there, but on the eastern wall, where he had directed Antoine to join him. However, her fancy at that moment was to climb the tower, whence she knew she could have a fine outlook upon the sweeping stretches of deep forest, and even a glimpse, through an opening in the trees, of the far-off blue of the ocean.

She found the trap-door open, and, what was unusual, no sentinel in the tower. She afterwards learned that all effective hands had been summoned to the east wall, where a weak spot had been discovered that the commandant desired to have repaired at once. There was only one sentry on the watch, and he was at the northwest bastion. As she looked across at him, she saw that he was more occupied at that moment with the doings of his comrades at the northern extremity of the east wall than with the outlook he had been set to keep.

The tower was one of Louie's favorite resorts. She passed much time there with her father, who himself kept vigorous outlook from time to time. There was a little flight of steps, opposite one of the narrow openings in the turret, that led downward to the top of the wall. Louie had often passed through this way for a promenade along the wall, especially at the close of a warm afternoon, when the sweet, wholesome air was rushing up from the sea. Pendant from this portion of the wall was a small rope ladder. The commandant usually kept it there for his own private purposes, especially when he desired to make outside inspection and did not care to go to the trouble of having the great gates unbarred.

The ladder was there this afternoon. Louie could see it plainly as she leaned from the wall. But after this alarm she felt sure her father would soon take it away.

Her eyes swept the forests. How deep and impenetrable they seemed! How silent and gloomy! Not even the light of the sun, now near to its setting, bathing them in its rich glow, could lift the dark shadows that lurked within those seemingly impenetrable spaces. Between the fort and the forests there was a clearing of some two or three hundred feet. Once the ground had been entirely bare, but now it was grown up with low brush that had sprung from the stumps of the felled trees.

As Louie continued to gaze steadily toward the forest, she soon became conscious of an object moving near the outer line of trees.

The next moment an arm was extended, then raised, and a white cloth fluttered before her eyes.

(To be continued.)

---

"THE LIVING CHURCH seems determined," says the *Diocese of Tennessee*, "to restore the use of the mitre. That is all right, for we would a great deal rather see the mitre on the head of a live Bishop than on the tombstone of a dead one!"

---

GOD IS SO GREAT that He communicates greatness to the least that is done for His service.—*John Wesley*.

~ ~ The ~ ~

## Family Fireside

### HANNAH'S HOLIDAY.

"IT'S goin' on fifteen years since I had one," said Hannah, half-aloud.

She had opened her window to the early summer morning, and was looking up into the big elm tree that overshadowed her humble dwelling, and made it, ordinary as it was, almost picturesque.

A blush rose suddenly to Hannah's faded cheek. She was ashamed to hear herself mention the length of time since she had a holiday. She was ashamed even to have thought of it. It was nobody's fault, unless it was her own. In fact, she felt that even she herself was not to blame; that it would have been wrong in her to have accepted a holiday before now.

"You see, there's mother, bed-ridden these fifteen years," she went on, humbly justifying herself. "I can't leave *her*; and M'ria, poor child! She don't have many pleasures. And she does like to be out; and do the errands; and go to meetin'; she's real fond of it."

Maria was an infant in her eyes; not merely because she wasn't very bright, but because she was "M'ria." Strictly speaking, Maria was only a year younger than Hannah, who would be thirty-five the next day. Her cousin, Jane Billings, who lived over the river from Greypoint, had been to see Hannah and persuaded her to celebrate her birthday by taking an outing. It required three hours of Jane's eloquence to accomplish it. I do not think she would have succeeded even then if she had not told Hannah emphatically that "all the arrangements had been made." Mrs. Cinnamon, who kept a small grocery next door, was going to lend her a horse and wagon, and her son Ptolemy to drive, and they were going over the river to take dinner at cousin Jane's, and cousin Jane's mother would expect her "without fail."

At the final words Hannah surrendered herself apparently to the plan.

"You and Jane'll set on the back seat, and I'll set on the front with Ptolemy, and Ptolemy he'll let me drive some, I guess," put in Maria.

"But I don't see how I can go," said Hannah, retreating; as if it were quite possible for her to have a holiday by proxy. "There's mother, you know; I can't leave *her*. And M'ria, she *will* enjoy it so! the holdin' the reins 'specially. You jes' go without *me*."

"Well, I declare!" cried Cousin Jane. "M'ria, you'd orter stay ter home, and take care of yer ma. And (waxing hot) yer needn't burn the house down, nuther!"

This thrust at Maria's domestic incapacity missed its object, of course, and made Hannah the victim; but she hastened to shield Maria who did not need it, and ignore her own hurt; exclaiming: "Oh! M'ria must go, whoever else doesn't! M'ria don't have—"

"Yes; I'll go, Hannah; 'course I'll go!" interrupted Maria, reassuringly.

Cousin Jane was almost in despair. Her ability to engineer affairs of this kind was proverbial. When people in her village wanted "to put a thing through," as they expressed it, and had some doubts as to the possibility of success, they always said: "Law! We'll get Jane Billings; *she'll* put it through!"

Cousin Jane dashed out of the house. Within five minutes she came back, almost breathless, to say that Mrs. Cinnamon "was a-goin' to lock up her shop, and come and take care o' Hannah's mother herself, and Hannah wasn't to say another word!"

"Now you *can* go!" cried Maria, as if she had managed the whole matter herself. Hannah's cheeks flushed, and her eyes almost sparkled as she regarded Maria's satisfaction. She held out no longer; she would go!

Jane Billings smiled after she was on the street as the thought fitted through her mind that Maria had settled it, after all: "How Hannah did dote on M'ria!"

Hannah sat up rather late for her that night, and after she had laid her head on her lonely pillow she kept thinking of the things that she ought to do, and things that might possibly happen while she was away from her mother. And between her

prospective self-reproaches for having left her, "if anything *should* happen," and the bewildering foretaste of the outing, she could not sleep much. When she did sleep she dreamed that the horse ran away with them and Maria was thrown out and killed, and she had to go home and break the news to her mother, and her mother was frantic with grief. She woke in an agony, to find that it was almost sunrise. Springing up she dressed hastily, said her prayers, and stole down-stairs and into her mother's forlorn little bed-room opening out from the sitting room, or "livin' room," as Hannah called it, to see that she was sleeping comfortably, and then proceeded to kindle the fire in the kitchen. When breakfast was under way she hurried up-stairs again, to find Maria awake and waiting for Hannah to come and help her dress, as usual. Maria's toilette being completed, Hannah, who in her haste to make up the time lost by her oversleeping, had almost forgotten the holiday, now secretly reverted to the subject again, and as she opened her window, soliloquized about the matter as already related.

It was not Hannah alone who was excited by the "coming event." The excitement quite possessed the humble neighborhood. Gossip after gossip had been in during the previous afternoon to express their delight that Hannah was going to have a holiday, till Hannah was quite torn in pieces with doubts whether she ought to accept such an indulgence even direct from the hands of Providence. It was only the face of Maria, beaming with satisfaction at the prospect of her own enjoyment that had prevented Hannah from drawing back, after all.

Before ten o'clock Mrs. Cinnamon's little shop was locked up—for the first time, Sundays excepted, since the late Alexander Cinnamon, her lamented husband, died, leaving his small business to his son Ptolemy who, being a mere infant, commercially speaking, at the time, was represented by the widow who held sway over the establishment till he should be old enough to take sole charge himself.

Despite the fact that Mrs. Cinnamon walked with a crutch she was the most able-bodied woman in the whole neighborhood, for on occasion the crutch served her as an additional member as many a small boy beyond the reach of her arm could testify. She had a benevolent face and heart, however, and she might well be called the emergency neighbor of the whole district, so ready she was to answer to immediate demands, and so quick to see what was needed. But this was the first time since Mr. Cinnamon's decease that the shop had actually been closed in the interests of neighborliness. The old bell ting-a-linged, as she shut the door; the key grated as she turned it. She had drawn down the blind inside, and as she glanced back "*Closed*" seemed to be written across the little front, and nothing wanting but a black *crêpe* streamer dangling from the door-knob. "Looked jes' so when Alexander was buried," reflected Mrs. Cinnamon; and then she struggled on heroically to Hannah's door.

Maria had sat a full hour on the door-step, shawl and bonnet on, beaming with anticipation. Hannah, inside, was nervously busy, doing all sorts of necessary and unnecessary things, and at intervals hurrying into her mother's room, and kissing her with pathetic tenderness. The old woman did not take in the situation at all. She had "gone stoopid" a good while ago. But she seemed restless this morning, and apparently was watching for Hannah whenever she came to her. She was a dull old woman at her brightest, but Hannah who was not deficient in natural intelligence, had so repressed herself that no one could have persuaded her that her mother and Maria were not her superiors in every way, excepting a capacity to bear burdens.

When everything that the utmost ingenuity could suggest to be done had been done, Hannah went up-stairs "to get ready."

Twice that morning she had taken out her gown and bonnet and shawl, and spread them on her bed, and then put them all back in the closet with a vague sense that she was grasping a pleasure not yet due. But now it was time to dress herself. She put on the gown; a black one that she had worn when her father died; and then the shawl, which was *not* black. She had bought a black one at the time, and also one for Maria; but after Maria had literally worn out her own she proceeded to wear out Hannah's likewise. There was then nothing left for Hannah but a shawl of very giddy mixed colors that had once belonged to her mother's sister, deceased, and which now filled the house with the odor of gum camphor. Lastly Hannah put on her bonnet and gloves. These were black, and also associated with the aforesaid melancholy event. The bonnet was of *crêpe*; old-fashioned, of course, but Hannah was more than content with it. Once, indeed, she had actually conceived the idea of having a new bonnet, when she went out of mourning, meta-

phorically; and had even asked her mother's sister (late owner of the variegated shawl), what she thought of the idea. Her aunt, who was regarded as a saint by her Methodist sisters, was not without compassion for Hannah's budding vanity, but felt it her duty to destroy it. "I think," replied the oracle, glancing upward, "if we *must* wear a bonnet in this dying world it might as well be a black one."

"Oh, yes, Aunt!" responded Hannah in humble haste, stung with shame and repentance for having thought of such a change. From that hour she never lapsed again. She took out the black bonnet, periodically, to dust it, returning it to its box with a deep sense of thankfulness for past deliverance. As she tied it under her chin on the present occasion, she was more thankful than ever. This holiday revived in her memory all the other blessings of her toilsome life. When she had drawn on the black gloves, very long and large and stiff with age, she went down-stairs, the tears standing in her eyes and a light almost of beauty on her colorless face.

"Now you jest have a real good time," cried Mrs. Cinnamon; "don't think nothin' 'bout old mother. I'll take a sight o' care of her, and good-bye!"

Hannah kissed her mother again, stopped in the "livin' room" to put a chair back against the wall, merely because it was impossible to find anything else to move, or to do; and then went to the door to meet Cousin Jane, very red in the face, bustling up the street. She had come all the way over the river "to make sure that Hannah did not back out," but she did not divulge the fact to Hannah.

"Had business. All het up," was the only reply she vouchsafed when Hannah regretted that she should have taken the trouble to come over for her, and hoped she wasn't worried over anything.

There was a noise and clatter of approaching wheels, and suddenly Ptolemy in the grocery wagon dashed round the corner, the old horse on the gallop and the boy flourishing the whip professionally. He made a long and totally unnecessary turn, necessitating a second turn later on, in order to display his horsemanship, and rein up before Hannah's door in style, bellowing "Whoa-a!" as he did so.

Maria sprang to her feet before the horse fairly stopped, and scrambled to her seat beside Ptolemy.

"My! ain't you smart!" remarked Ptolemy, with great familiarity. "Takin' the best seat! Hannah, she'd orter set here 'side o' me."

"I'm going to set here," cried Maria, "and you'll let me drive some; Hannah says so."

"Oh, yes!" exclaimed Hannah, delightedly. "M'ria's real fond o' drivin'."

Now Maria had never held the reins in her life, but just then poor Hannah totally forgot the fact. She knew nothing but Maria's prospective enjoyment.

Mrs. Cinnamon helped Hannah to climb into the back seat, and Cousin Jane mounted beside her. A dozen or more neighbors had gathered round the door, with aprons, or kerchiefs, or shawls drawn over their heads, and were all laughing and chatting, and wishing Hannah a good time, and Hannah's heart fairly thumped with excitement.

A brown thrush warbled right overhead from the elm tree as they drove away, and she glanced up at the bird with a sense of kinship that she could not have put into words, her own heart out-warbling the little creature's most delicious notes in its silent joy, and swiftly relapsing again as the remembrance of her underservingness came over her.

They had driven but a little way when the horse stopped at an open gate.

"Go 'long!" shouted Ptolemy.

Another turn, and the old horse stopped at another gate. "Go 'long!" shouted Ptolemy. A few steps further, and again the beast stopped.

"Kind o' funny!" remarked Maria.

"No 'tain't!" replied Ptolemy authoritatively. "Thinks he's carryin' groceries to them places. Done it these five years." Then, after a pause, "He'll stop frequent, like 'nough, all the way to the bridge."

As this pleasing prediction was fulfilled, the progress of the party was not so rapid or so enlivening as it seemed to promise when they dashed away from Hannah's door, leaving the group of voluble neighbors looking after them and the brown thrush singing his heart away in the elm-tree. Once on the bridge where Hannah in her delight would fain have lingered indefinitely, Ptolemy started the old horse into a gallop again.

"Oh!" gasped Hannah, her face fairly glowing with enthu-

siasm, and her eyes running over, as she gazed right and left at the beautiful picture; the river blue as the sky, reflecting the feathery, floating clouds, and the lovely shores fringed with pines, or broken with rocky ledges; the wherry lazily drifting along, and the sail-boat courtesying to the little islands, as it went tacking down the stream. It was enchanting. There were just sights and sounds enough of human life and enterprise to enhance the charms of nature.

"Oh!" ejaculated Hannah again, alike too rapt for further utterance and too conscious of the futility of language.

"Pretty, ain't it?" responded Cousin Jane, unresponsively; having "seen it before," as Ptolemy once remarked when his attention was called to the beauty of the new moon. Cousin Jane entered mildly into Hannah's enjoyment, however, and asked Ptolemy to stop a minute, which he actually did before they left the old bridge behind. The horse was again started into a gallop. Hannah's hands were clenched together in her desire to linger a little longer, but a giggle of delight from Maria at their headlong speed brought her to herself again, and she forgot the desire in Maria's enjoyment.

It seemed as if the drive had but just begun when they reached the home of Cousin Jane, and Cousin Jane rolled herself out of the wagon, and then helped Hannah down, while Maria scrambled to the ground like a cat. And there stood Aunt Jane in the doorway peering over her round glasses, and nodding and smiling; and a knot of neighbors here, gossiping and laughing; and altogether the arrival created as great a sensation on this side of the river as the departure had created on the other. Poor Hannah curtsied and curtsied, as Cousin Jane introduced them, right and left, feeling quite guilty at finding herself the recipient of such honors; although she was shortly relieved of her embarrassment by Maria's coming to the front, as usual, and telling what a fine drive she had had; and "what a nice holiday she was a-havin'." She was seemingly unconscious of the fact that the holiday pertained to anybody but herself, and Hannah was happy in her happiness.

When the four sat down to dinner it was still Maria and Maria's favorite dishes that held the foremost place.

"M'ria's real fond of beefsteak," said Hannah.

"Oh, yes; and fried!" exclaimed Maria. Hannah did not mention that she always fried her beefsteak to please Maria, although she was forced secretly to admit that she preferred it broiled and sometimes wished Maria did.

"Law! this ain't fried!" cried Cousin Jane contemptuously; whereupon Maria began to whimper, and wish she hadn't eaten any, "only it tasted so good." Then Hannah had to pacify her by reminding her what a fine holiday she was having, and how she was going to drive, when they went home; and how "she should tell ma everything about the visit; Hannah would not say one word!" Maria was soothed at last, and ready for two helpings of custard pie, after the meat and vegetables had been enjoyed to the full. Hannah thought she had not eaten such a good dinner for years, and "wished ma were there to share it with them."

After dinner Cousin Jane washed the dishes, and Hannah would help her, persuading Aunt Jane to "sit down and look on." Poor Hannah! this brief return to her customary routine was the very crown of the visit, giving her a "homey" feeling that nothing else could have afforded. The work ended, they repaired to the "fore-room," and Cousin Jane disposed her guests and her mother with as much care in the choice chairs, and sightly positions, as if she had been locating them for not less than twenty-four hours.

The black cat was bestowed on Maria; "to get rid of her," Cousin Jane unconsciously reflected; "no offence to the cat!" Then the others were free to compare knitting words, and examine the tidies, and look at all the old family daguerreotypes; and talk about all the sick folk, and cripples, and diseases, and wonderful cures, and births and deaths in the village; and house-keeping and housecleaning; and donation parties, and new receipts, and old times; and were altogether very cosy and comfortable, and apparently would have been so to the end of their days.

As the sun drew towards the west, and the shadows lengthened in the village street, and the lilacs began to give out a fuller perfume, Cousin Jane would have an early tea in spite of Hannah's protest that they should reach home just in time for their own; so they once more gathered round the table which Cousin Jane prepared with great alacrity, and had a delightful cup of tea, and fresh bread and butter, and sliced tongue, and custards, and cookies, and cake, and preserves, for all of which Aunt Jane's house took the lead among the village folk. They

had hardly risen from the table when a great noise and clatter was heard in the road, and the old horse driven by Ptolemy in the grocer's wagon dashed up to the gate to convey the party home. Hannah felt faint from sheer gratitude. She could not speak much, but Maria chattered on inconsequently, giggling with delight as she again clambered to her seat beside Ptolemy. Hannah's legs being quite unaccustomed to out-door demands, it was with some difficulty that she was "boosted" into the back seat. They were ready at last, and Hannah was laden with messages for her mother. A cut of the whip started the old horse into his ungainly gallop, and before Hannah had time to waive a final adieu to her friends a turn of the road hid them abruptly from her sight. There was no second pause on the bridge, and it seemed "no time," as Ptolemy said it would be, ere they reached Greypoint again.

Hannah would have regretted their speed, but for the longing to see her mother, and hear Maria tell her of their delightful experiences. She was quite absorbed in the thought when she was half aroused from it by hearing Ptolemy say scornfully:

"That ain't no way ter drive!"

"Oh, Ptolemy! M'ria drives beautifully!" she exclaimed, coming to the rescue. Another smart cut of the whip, that they might present a fine appearance as they reined up before Hannah's door, and the old horse plunged round the corner, under the elm-tree.

A sudden crash; a shriek from Maria, and Ptolemy found himself clutching at the reins under the frantic horse, and Maria clinging to his legs. Some one sprang to the horse's head, and Ptolemy escaped, dragging Maria after him as the neighbors rushed out of their houses. The wagon was a wreck, and a few feet in the rear, close to the curb-stones lay a little motionless heap. It was Mrs. Cinnamon who, flinging her crutch away, lifted the limp body from the dust, saw the blood streaming from the forehead, and laid poor Hannah in the stronger arms stretched out to receive her. They carried her silently into her silent house, and laid her down on a braided rug. Some one brought a pillow for her head from which the black bonnet had been torn; another fled for the doctor; but he was not needed.

One by one the group around her made room for one more. They shook their heads to each other. Some sobbed. Suddenly the circle parted wider, and Maria passed in. She looked at Hannah; then at the others; then back at Hannah, with a bewildered face.

Outside, in the elm-tree, the brown thrush sang his little heart away. Maria smiled:

"It's Hannah's holiday," she said.

#### HOUSEHOLD HINTS.

USE a pinch of gum tragicum in stove blacking.

USE the blanket in preference to the comfortable.

SCATTER camphor gum where mice abound and see them scatter.

WHEN the burners become clogged and sticky, lay them in a small pot, cover with vinegar, and add a tablespoonful of salt; let them boil an hour or two. They will come out as fresh and clean as ever.

ONE of the small things to remember is that alcohol will quickly remove an obstinate porous plaster whose period of usefulness has expired, and will also cause all unsightly traces of its use to disappear. As soap and water are often entirely inefficient in such offices, a valuable agent should be noted.

SPRINKLE fine salt upon a flat surface and rub your hot flatirons over it whenever the irons become rough and stick to the fabric.

IF YOU have kid gloves that need cleaning, pour a little gasoline in a bowl or pan, and wash them between the hands, just as you would wash a handkerchief. Rinse clean in gasoline and hang them up until dry and free from the odor of gasoline. They will be clean, unfaded, and as soft as when new. But never use gasoline except outside the house in the open air.

DON'T throw a sponge away because it appears to be good for nothing. Very often old sponges can be cleaned to be as good as new. Make a strong suds with hot water and soap, dissolving in it a small handful of washing soda. Plunge the sponge into this and allow it to soak for some time. Then knead and rub it until perfectly clean. Rinse in very hot water, then in tepid water until every particle of soap has disappeared. Lay on a clean cloth in the sun to dry.

AN excellent way of raising small salad plants for winter use is the following: A piece of white flannel is cut to fit the bottom of a delft or a china bowl or even an earthen pie dish; it is then sprinkled thickly with water-ress, curled cress or mustard seed, and kept very wet. After a week the two latter are fit to cut; the water-ress takes longer to germinate. It is essential that they should be kept very wet.

## Church Calendar.



EACH WEEK-DAY A FAST.

- Mar. 1—Friday. Ember Day. (Violet.) Fast.
- " 2—Saturday. Ember Day. Fast.
- " 3—Sunday. 2nd Sunday in Lent. (Violet.)
- " 10—Sunday. 3d Sunday in Lent. (Violet.)
- " 17—Sunday. 4th Sunday (Mid-Lent) in Lent. (Violet.)
- " 24—Sunday. 5th Sunday (Passion) in Lent. (Violet.) (White at Evensong.)
- " 25—Monday. Annunciation B. V. M. (White.)
- " 26—Tuesday. Fast. (Violet.)
- " 31—Sunday. Sunday (Palm) bef. Easter. (Violet.)

## Personal Mention.

THE REV. E. S. DUNLAP has become assistant at St. John's Church, Washington, D. C., succeeding the Rev. E. M. Paddock.

THE REV. JOHN HOWARD GIBBONS has accepted a call to Christ Church, Point Pleasant, W. Va.

THE REV. DR. JOHN W. GILL has been unanimously called to the rectorship of St. Paul's Church, Nantucket, Mass.

THE REV. WILLIAM E. GLENN has been requested by the Rev. W. F. Brand, for fifty years rector of St. Mary's Church, Emmorton, Md., to become his assistant.

THE REV. A. V. GORRELL of Chicago is now in temporary charge of St. Paul's Church, Creston, Iowa.

THE REV. J. J. D. HALL has almost entirely regained his health, and has taken charge temporarily of St. Mark's Church, Troy, Ala.

THE REV. C. M. HITCHCOCK of Rhinelander, Wis., having accepted the charge of the missions at Washburn and Bayfield, may be addressed at Ashland, Wis.

THE REV. HENRY P. HORTON has resigned the rectorship of St. John's Church, Moorhead, Minn., and accepted that of Calvary Church, Columbia, Mo., to take effect April 1.

THE REV. HENRY B. JEFFERSON has resigned the rectorship of St. John's, Alma, Mich., and is now rector of St. James' Church, Fremont, Neb.

THE REV. CHARLES J. KETCHUM has accepted the rectorship of the Church of Our Saviour, Middleborough, Mass.

THE REV. W. B. MORROW has resigned the rectorship of St. John's parish, Bristol, Pa.

THE REV. GEO. H. MUELLER will have charge of Christ Church, St. Paul, Minn., during Lent.

THE REV. HENRY B. SMITH, late of Ardmore, I. T., has become missionary at Fox Lake, Wis.

THE REV. RUDOLPH STAHLEY, late curate of Grace Cathedral, Indianapolis, has taken charge of St. Luke's Church, Cannelton, Ind.

THE REV. H. A. STOWELL of Carlinville, Ill., has accepted the charge of St. Peter's Church, Chesterfield, and Christ Church, Waverly, in the same Diocese. He will be succeeded by the Rev. E. D. IRVINE of Carrollton, Ill.

THE REV. RICHARD N. THOMAS has taken under his charge the (colored) congregation of St. Simon the Cyrenian, Philadelphia.

THE street address of the Rev. S. DELANCEY TOWNSEND, Ph.D., has been changed from 320 W. 82nd St., to All Angels' Rectory, 424 West End Ave., New York.

THE permanent address of the Rev. EDWARD WARREN is Port Whitby, Ontario, Canada.

### OFFICIAL.

DALLAS.—Notice is hereby given that the name of Mr. HUNTER LEWIS was removed from the list of Postulants of this Diocese on the twelfth day of February, 1901.

ALEX. C. GARRETT,  
Bishop of Dallas.

Dallas, Texas, February 12, 1901.

### DIED.

BOOTHBY.—Entered into the life immortal, February 2, 1901, at her home at Pittsfield, Illinois, ELIZA EMMA BOOTHBY, in her 86th year.

CLAYLAND.—SISTER SARAH CLAYLAND, Deaconess of the Community of St. Martha, Louisville, Ky., entered into life eternal, Feb. 5, 1901, aged 73 years.

GOODWIN.—Entered into rest at Fort Isabella, Philippine Islands, on Dec. 19th, 1900, HAROLD MANLY of Germantown, Pa., son of Harold and Kate H. GOODWIN, in his 19th year.

MORAN.—Died Feb. 12, 1901, at Creston, Iowa, from the effects of an accident on the railroad, the Rev. JOSEPH MORAN, Jr., aged 50 years, rector of St. Paul's Church, Creston, Iowa. Burial at La Crosse, Wis.

TRADER.—Entered into the life eternal, in New Orleans, La., on Friday, Feb. 15th, 1901, the Rev. THOMAS RICHARD BAILEY TRADER, the oldest priest in the Diocese of Louisiana.

"Grant him O Lord eternal rest, and may light perpetual shine upon him."

VAN INGEN.—Entered into rest, on Wednesday, February 6th, at Rochester, N. Y., HANNAH CATHERINE VAN INGEN, in the 48th year of her life.

"Grant her O Lord eternal rest, and may light perpetual shine upon her."

WOODRUFF.—Mrs. LOU MORLEY WOODRUFF of 6911 Stewart Ave., Chicago, widow of P. A. Woodruff and mother of Frank M. Woodruff and Mrs. Walter E. Bliss; at the Englewood Union Hospital, January 21st, aged 67.

### MEMORIAL.

WELLS-ISBISTER. At the burial of the wife of the Rev. J. C. S. Wells, and her mother, Mrs. Isbister, at Trinity Church, Norfolk, Neb., the Bishop and clergy present adopted the following resolutions:

Whereas: It hath pleased Almighty God in His wise Providence, to remove to Paradise the souls of Mrs. KATHERINE WELLS, the beloved wife of our esteemed brother, the Rev. John C. S. Wells, and her mother, Mrs. ISBISTER, and to visit with extreme illness and suffering our beloved brother himself as well as three other members of his family; therefore be it—  
*Resolved*, That the undersigned, representing the Clergy of the Diocese of Nebraska do tender them our most heartfelt sympathy in this hour of affliction; and therefore be it further

*Resolved*: That a copy of these resolutions be forwarded to our brother, that they be published in the city papers of Norfolk, and that they be spread upon the Journals and Council of this Diocese.

- A. L. WILLIAMS, S.T.D.,  
Bishop Coadjutor.
- C. A. WEED,  
District Presbyter.
- W. E. MCKIM.
- E. A. OSBORN.
- F. C. TAYLOR.

Dated Norfolk, Nebraska, Feb. 19th, 1901.

### WANTED.

POSITIONS WANTED.

TEACHING.—A lady experienced in teaching, Primary, English, French, and Music, desires a situation in a family. References exchanged. Address A. R., care Rev. CLEMENT BROWN, Port Gibson, Miss.

COMPANION.—Position as companion and attendant on an invalid or aged person, or matron in an institution. Have had experience in both situations. Refer by permission to Rt. Rev. J. F. Spalding, D.D., Bishop of Colorado, and to Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor of Nebraska. Address Mrs. CHAMBERLIN, care of Sister Eliza, 837 Broadway, Denver, Colo.

### MISCELLANEOUS.

PRIMARY SCHOOL.

One of the most flourishing and widely known of the Church's schools has constant applications for the care of little fellows seven to eleven years of age—many of them motherless. The conditions are such as to insure its immediate success and usefulness when such a department is established. Are there not bereaved parents or others who will be glad to know of the need of this school in a wide section which has none, and who will be interested in establishing it as a memorial, or from their interest in the right training of children? For particulars address "PRIMARY SCHOOL," care THE LIVING CHURCH, Milwaukee.

BOARD.—A family of five including two children and nurse want board at a reasonable price for the summer in private family. Must be

within an hour's ride of Chicago. References exchanged. Address E., care THE LIVING CHURCH, Milwaukee.

### FOR SALE.

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

### GENERAL CLERGY RELIEF FUND.

"The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen." Wm. Alexander Smith, Treas.

Contributors to the above Fund are kindly requested to draw all checks, money orders, etc., to the order of "ALFRED J. P. McCLURE, ASST. TREAS." (For convenience in depositing, please write name and title exactly as here given) and send the same to the general office of the Fund, THE CHURCH HOUSE, 12th and Walnut Sts., Philadelphia, Pa.

### APPEALS.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. The Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, 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.

## THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,  
Secretary General,  
Rector, St. Anna's,  
New Orleans,

OR

L. S. RICH,  
Business Manager,  
Church Missions House,  
Fourth Ave. & 22d Street,  
New York

### BOOKS RECEIVED.

AMERICAN TRACT SOCIETY.  
*Ecumenical Conference, New York, 1900.* Report of the Ecumenical Conference on Foreign Missions, held in Carnegie Hall and neighboring churches, April 21 to May 1. In Two Volumes.

THOMAS Y. CROWELL & CO.  
*Questions of Empire.* By Lord Rosebery. A Rectorial Address delivered before the Students of the University of Glasgow, Nov. 16, 1900. Price, 35 cents.

*Abraham Lincoln.* By Joseph H. Choate. An Address delivered before the Edinburgh Philosophical Institution, Nov. 13, 1900. Price, 35 cents.

**LONGMANS, GREEN & CO.**

*The Eucharistic Sacrifice.* An Historical and Theological Investigation of the Sacrificial Conception of the Holy Eucharist in the Christian Church. By the Rev. Alfred G. Mortimer, D.D., Author of *Helps to Meditation*, etc. With an Introduction by the Rev. T. T. Carter, Hon. Canon of Christ Church, Oxford.

**CHARLES SCRIBNER'S SONS.**

*The Social Life of the Hebrews.* By the Rev. Edward Day. Price, \$1.25 net.

**E. & J. B. YOUNG & CO.**

*The Holy Eucharist Devotionally Considered.* By Edw. Wm. Worthington, Rector of

Grace Church, Cleveland, Ohio. With an Introduction by the Rt. Rev. George Worthington, D.D., Bishop of Nebraska. Price, 25 cents, net.

**JOHN JOSEPH McVEY.**

*Exposition of Christian Doctrine.* By a Seminary Professor. Intermediate Course. Part III.—Worship. Authorized English Version. Price, \$2.25, net.

**FREDERICK A. STOKES CO.** (Through A. C. McClurg & Co.)

*Christ at Sea.* A Personal Record of Religious Experiences on Board Ship for Fifteen Years. By Frank T. Bullen, Author of *The Cruise of the Cachalot*, etc. Price, \$1.50.

**THE MACMILLAN CO.** (Through A. C. McClurg & Co.)

*Encyclopædia Biblica.* A Critical Dictionary

of the Literary, Political, and Religious History of the Bible. Edited by the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford; and J. Sutherland Black, M.A., LL.D., formerly assistant Editor of the *Encyclopædia Britannica*. Volume II. E to K. Price, \$5.00.

**PAMPHLETS.**

*The Sacraments.* By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Burlington, Vt.: H. J. Shanley & Co.

*A Short Office for use in a House before a Burial.* By the Rt. Rev. Wm. Crosswell Doane, D.D., LL.D. Price, 15 cents. New York: Thomas Whittaker.

## The Church at Work

### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

#### Will of Mrs. Roggen—New Organ at Grace Church.

BY THE WILL of the late Mrs. Emily Roggen, St. Luke's Church, Catskill (the Rev. E. P. Miller, rector), receives a legacy of \$1,000, and the church at Oak Hill \$300. During the past seven months St. Luke's has been named in three different wills for sums amounting to \$2,100, all of which is yet to be paid during the coming year.

A NEW AND MAGNIFICENT organ has been placed in Grace Church, Albany, and was first used at the services on Quinquagesima. On the evening of that day a memorial sermon for the late Rev. D. L. Schwartz was preached at Grace Church by the Rev. Canon Fulcher of Albany. Mr. Schwartz was rector of Grace Church for sixteen years. A branch Sunday School of the parish has just been opened at a private house, as a revival of a similar work instituted by Mr. Schwartz some years ago.

### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

#### Illness of Dr. James.

THE REV. R. S. JAMES, D.D., has resigned the rectorship of St. James' Church, Eureka Springs, Ark., after a service of nearly ten years. He was partially paralyzed December last, and though there has been and still is improvement, his physicians give him little hope of a permanent recovery under six months or a year, and emphatically advise him to remove all anxiety about pastoral duties by resignation. He will remain at Eureka Springs, where his work has won him a host of friends among all classes of Christians, not only of the permanent residents, but also of the numerous visitors to that famous health resort.

### CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

#### Presbyterian Minister Received into The Church—Lent in San Francisco.

THE BISHOP has received into the Church and accepted as a candidate for Holy Orders, the Rev. A. A. Mackenzie, M.A., D.Sc., formerly a Presbyterian minister in England and afterward in Canada. He is a graduate of Glasgow University and was pronounced by Principal Caird one of the ablest students in Philosophy that ever came under his notice. Last year Dr. Mackenzie delivered a course of lectures on Greek Theism before an assembly of Presbyterian ministers. He was led by a long course of reading and deep thought,

to seek orders in the Church. The Bishop has given him charge, for the present, of the services at Modesto.

THE SAN FRANCISCO parishes have arranged jointly for a series of Lenten addresses on Wednesday evenings by the Bishop of the Diocese on the general subject of Christ and the Conscience. Beginning Feb. 20th, the lectures will be delivered respectively at the Advent, St. John's, St. Paul's, St. Stephen's, Trinity, Grace, and Cathedral Mission.

### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

#### Colored Mission—Lenten Services.

THE MISSION among colored people of Syracuse has lately been incorporated as The Free Church of St. Philip. It was organized about four years ago by the Rev. H. G. Codding, rector of Grace Church. A fund of \$1,500, beside furniture of value, has warranted the Trustees to purchase a good location. With some alterations this house will be used for services and it is hoped eventually to displace it by a church building. Through the kindness of the rector and vestry of St. Paul's, the chapel of that parish has been used by the mission for services.

THE VENERABLE Bishop of the Diocese has prepared the following list of "Subjects suggested for sermons in Lent: Sin not to be judged by its visible effects—'Be sure your sin will find you out'; Indirect effect of our wrong life on others; Sin against the Personal God—'In Thy sight'; Sins of the imagination—'Out of the heart proceed evil thoughts'; Sins of the tongue in society; Christ's estimate of the world; Omitted religious duties designated and their effect; Cheerfulness, not Frivolity."

IN UTICA the Brotherhood of St. Andrew has arranged a series of Lenten services for Thursday evenings at the several parishes as follows:

Feb. 21st, Grace Church, Rev. A. J. Graham, Rochester; Feb. 28th, Trinity, Rev. S. M. Griswold, D.D., Hudson, N. Y.; March 7th, Holy Cross, Rev. E. L. Sanford, Ogdensburg, N. Y.; March 14th, St. Luke's, Rev. Carl Schwartz, Dean of the Cathedral, Syracuse; March 21st, Calvary Church, Rev. E. W. Saphoré of Syracuse; March 28th, St. Andrew's, Rev. Jas. K. Parker, Waterville, N. Y.

At the Holy Cross there are Friday evening addresses by visiting clergy in consecutive order as follows: Rev. Jas. W. Clarke, Rev. Wm. Cooke, Rev. E. H. Coley, Rev. John R. Harding, Rev. Julian E. Ramsdell, Rev. Jas. K. Parker, Rev. J. J. Burd. At St. George's the office of the Stations of the Cross

is appointed for Friday nights. At St. Andrew's a series of Friday night lectures is appointed by the following clergy consecutively: Rev. Jas. J. Burd, Rev. John Arthur, Rev. John R. Harding, Rev. Julian E. Ramsdell, Rev. Chas. D. Broughton, Rev. Edw. H. Coley.

### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. Coadj.

#### Noonday Services—G. F. S.—Lent at La Grange—Junior Auxiliary.

THE NOONDAY Lenten services held at Handel Hall, 40 Randolph St., began with an attendance of about 250 on Ash Wednesday. The clergy who are to give the addresses this year are: the Rev. Messrs. J. M. Chattin, Wm. B. Hamilton, J. H. Hopkins, John A. Carr, T. A. Snively, Wm. C. Richardson, J. H. Edwards, E. V. Shayler, W. J. Petrie, James S. Stone, D.D., W. W. Wilson, J. M. D. Davidson, Herman Page, Frank DuMoulin, and Joseph Rushton, D.D.

TO MAKE THE meeting places of easier access for the members, the recent conferences of the Girls' Friendly Society were arranged to be held in three central churches on the different sides of the city; on Feb. 11th, at the Cathedral, the 13th at the Ascension, and the 14th at Trinity. Large numbers attended each conference and listened with eager interest to those competing for the prizes. Two subjects for essays had been given the members to choose from: "An Ideal G. F. S. Meeting," and "The Old Curiosity Shop." A first, second, and third prize were given on each occasion to the writers of the three best papers. The first prizes are always given by Miss Groesbeck, President of the Society.

A COURSE of Lenten sermons will be delivered at Emmanuel Church, La Grange (Rev. Chas. Scadding, rector), under the auspices of the Brotherhood of St. Andrew on Tuesday evenings upon the general title, *The Teachings of Our Lord Jesus Christ in Relation to Some Problems of Social Life*, arranged as follows: Feb. 26—"The Comprehensiveness of the Teaching of our Lord," Rev. W. B. Hamilton; March 5—"The Social Principles of our Lord's Teaching," Rev. P. C. Wolcott; March 12—"The Teaching of our Lord concerning the Family," Rev. Frank DuMoulin; March 19—"The Teaching of our Lord concerning the Rich," Rev. John Henry Hopkins; March 26—"The Teaching of our Lord concerning the Care of the Poor," Rev. William C. Richardson; April 2—"The Teaching of our Lord concerning the Industrial Order," Rev. John A. Carr.

THE FIRST annual meeting of the Junior Auxiliary branches in the Diocese was held

in St. Andrew's Church, Saturday, February 16th. The attendance at both sessions was most encouraging and the interest so marked that the yearly recurrence of this day is now assured. The morning session began at 10:45 a. m. and consisted of morning prayer interspersed with hymns, an address of welcome by the rector of St. Andrew's, the Rev. W. C. De Witt, and an address to the children on the Kingdom of Heaven by the Bishop Coadjutor. Bishop Anderson urged the necessity of the Junior Auxiliary officers forming a definite plan of study for the members of their branches, for without knowledge there cannot be interest. The ordinary apathy in regard to Missions is due to ignorance of them. By study we obtain information, information develops enthusiasm, and enthusiasm accomplishes work.

The presence of a large percentage of the choir added greatly to the beauty of this service. Luncheon was served by the women of St. Andrew's parish. The happy faces of the children and young girls seated at the long tables were an inspiring sight.

The President of the Chicago branch Woman's Auxiliary, Mrs. John Henry Hopkins, occupied the chair in the afternoon and extended a hearty welcome to the representatives from the parochial branches, expressing her satisfaction that such a meeting had been possible and her conviction that great results would ensue therefrom.

Miss Banks, Corresponding Secretary, made an approximate report of the boxes sent out and of work accomplished so far this year by the Junior branches. Mrs. Hopper then introduced Mrs. Duncombe, the Vice President in charge of Junior Auxiliary work, and placed the arrangements in her hands. Mrs. Duncombe conducted a "Model Missionary Meeting," taking for her subject The work of Bishop Hare among the Indians of South Dakota. This "model" meeting illustrated the possibilities for research and information that one subject affords. Papers were read on the geography and history of South Dakota. St. Mary's School, Rosebud Agency, St. Elizabeth's School, St. Paul's School, and St. John's School, by visiting delegates from Trinity and Our Saviour branches, and by three members of the St. Andrew's branch. The life and work of Bishop Hare were also separately considered. The Rev. P. C. Wolcott of Highland Park, who spent a number of years working among the Indians of South Dakota, followed with an absorbingly interesting address on this subject.

The last paper of the session was given by a delegate from Emmanuel Church, La Grange, and was entitled, "Are Missions Worth While?" The offering was for Bishop Hare's work. A few closing words by both Mr. De Witt and Mrs. Hopkins, followed by prayers and the pronouncing of the benediction, closed the initial meeting of the Junior Auxiliaries, leaving it an example of the profit and pleasure such a gathering can afford.

#### COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

#### Illness of the Bishop—Convocation at Manitou.

BISHOP SPALDING has suffered an attack which is said to resemble paralysis, and it has been necessary for him to give up work entirely for the present at least. He has been taken for a six months' rest, with his family, to the home of his son, the Rev. F. S. Spalding, in Erie, Pa. The Bishop's condition is such as to give grave anxiety to the Diocese.

THE SOUTHERN CONVOCATION was held Feb. 11-13 in Manitou, at St. Andrew's Church (the Rev. B. W. Bonell, rector). The deanery opened with choral evensong, and a sermon by the Rev. J. E. Carpenter of Colorado City. The following day Canon Mason's

work on *Confirmation* was reviewed by the Rev. W. W. Ayres of Cañon City, and Wirgman's *Confirmation* by the Rev. J. K. Gunn of Florence. On Wednesday discussion was the order, led by the Rev. Benj. Brewster on "Can the Denominations be led to keep Holy Week?" Mr. Brewster had written to several ministers in Colorado Springs asking their opinion on the keeping of Holy Week. There seemed to be very little aversion to the keeping of Lent among the ministers themselves; some had kept it from time to time. The people, however, seemed hardly prepared for any general or systematic observance. The congregationalist body seemed to have shown the greatest advance, but even that was a very small percentage. The situation seemed most hopeful when one compared it with the sentiment half a century ago. Discussion was had upon the introduction of noonday services, the Rev. T. A. Schofield introducing the subject. "Extra Services," and "Special Preachers and Subjects" were also given some attention by the clergy present. The Convocation adjourned to meet at Cripple Creek in August. The sunshine and pleasant weather, enabling the clergy to take a trip to a local point of interest, the Cave of the Winds, as well as to enjoy the services and discussions, added no little pleasure to the Convocation.

#### DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

#### Missionary Gathering at Sherman—Appreciation of Dr. Fenn.

THE QUARTERLY missionary meeting of the Diocese met at St. Stephen's Church, Sherman (Rev. B. S. McKenzie, rector) on Feb. 13 and 14. The Woman's Auxiliary met at 3 p. m. on Wednesday. Bishop Garrett officiated at the opening service. The address of welcome was delivered by the rector. He was followed by the Bishop, who paid an eloquent tribute to the noble work of the Auxiliary. The Bishop then called the Diocesan President to the chair, and reports were received from parochial branches. At 7:30 p. m. the missionary service was held. There were eleven of the clergy besides the Bishop present. Evening prayer having been said, addresses were delivered on the following subjects: "Missions in the United States," the Rev. J. B. Gible; "Missions in Japan and China," the Very Rev. Hudson Stuck; "Christian Education," Mrs. Allyn of Corsicana; "The Mission Field," the Bishop. At the close of this service a branch of the Woman's Auxiliary was formed in St. Stephen's parish.

At 8 a. m. the next morning there was a celebration of the Holy Communion, the Rev. H. P. Seymour being the celebrant, assisted by the Rev. H. H. Johnston. At 10 a. m. the Woman's Auxiliary and the clergy held a conference on the missionary needs of the Diocese and how to meet them. A vote of thanks was tendered the rector and parish for their generous hospitality, and the meeting adjourned to meet with St. Matthew's parish, Dallas, during the annual Council of the Diocese in May.

A CONGRATULATORY address, with an increased stipend, has been presented to the Rev. Percy T. Fenn, D.D., rector at Texarkana, by the wardens and vestry of the parish. The address recites the pleasure of the parish at the knowledge that Dr. Fenn had declined another call, and concludes:

"While your teachings have been listened to with so much pleasure and profit by 'our people,' they are no less interesting to others who have heard them. Illusions have been dispelled, and ancient prejudices against the Church removed. We express the feeling of all our people when we assure you of our continued confidence and esteem, and join in prayers and good wishes for you and yours."

#### HONOLULU.

ALFRED WILLIS, D.D., Bishop.

#### Queen Victoria Memorial Service.

A SOLEMN MEMORIAL of Queen Victoria was held in St. Andrew's Cathedral, Honolulu, on Sexagesima Sunday. The Cathedral was filled with the largest and most representative congregation that ever assembled there. In spite of unusually stormy weather 600 persons were present. Places were provided in the chancel for the Governor of the territory, the Chief Justice, and Associate Justices, the Attorney General, and the Treasurer, the Federal officials, the officers of the United States Army and Navy stationed at Honolulu, and the Consular Corps. Queen Liliuokalani occupied her own seat, attended by Prince David Kawanakoa and the Hon. A. S. Cleghorn. The heads of the leading business houses were also present. From the capitals of the pillars hung the flags of the countries represented by the Consuls who had accepted the invitation to be present. The Stars and Stripes enveloped the massive south pillar of the chancel arch, opposite to it on the north side being the Union Jack and German standard united. From the four capitals in the chancel hung the flags of Russia, France, Italy, and Austria Hungary, those in the nave displaying the flags of Spain, Portugal, Belgium, Denmark, Sweden, and Norway. The Dragon of China was draped over the south door, the Hawaiian flag being over the main entrance. The several flags were edged with a band of crepe round the summit of the capitals, while the Union Jack carried also a large bow and streamers of crepe. The use of lights at funerals having always been regarded as the highest mark of respect and honor to the deceased, as well as an emblem of immortality, not only were the candelabra in the sanctuary lighted, carrying sixteen lights each, but round the arcade between the sanctuary and ambulatory there were 64 tapers burning according to the 64 years of Her Majesty's reign.

At 3 p. m. the surpliced procession of choir and clergy entered at the west door, preceded by a processional cross borne by Mr. F. S. Fitz. The clergy were the Rev. A. B. Weymouth, M.D., of the Diocese of Los Angeles, the Rev. Hamilton Lee of the Diocese of California, Rev. Canon V. H. Kitcat, Vice Dean of the Cathedral, and the Bishop, attended by the Rev. Kong Yin Tet, carrying his pastoral staff. Mr. Wray Taylor, the Cathedral organist, was in his place, playing softly as the procession entered. When all were in their places, the service opened with Chopin's Funeral March. The Precentor, Canon Kitcat, then sang the sentences from the burial office, "I am the Resurrection and the Life," and Psalm 90 was chanted, the congregation joining with the choir. The first lesson, read by Dr. Weymouth, was from that magnificent chapter of Ecclesiasticus beginning, "Let us now praise famous men." The lesson ended, the hymn, O Strength and Stay, was sung. The Rev. Hamilton Lee read the second lesson from St. John v.—Verily, verily, I say unto you. The Creed was recited slowly and solemnly. An anthem, The Righteous Souls, by Highmore Skeats, was then rendered by a quartette. After this, "I heard a voice from heaven" was sung by the Precentor, the lesser litany and the Lord's Prayer following with six collects appointed to be said. During the prayers the whole congregation remained standing. The hymn, O God our Help in Ages past, was then sung, and the sermon followed, the Bishop taking for his text the succession of Solomon to David, the argument of his discourse being that as the memory of David's reign was never effaced from the hearts of the Jewish people, so the memory of Queen Victoria will float down the ages for the reason that during her long reign she ruled like David in the fear of God. "God

grant that far reaching as has been the influence of Victoria for peace and holiness and purity during her life, her influence by her death may be yet wider and more extensive, till every Christian household is ordered after her example; till wherever the English tongue is spoken the name of Victoria becomes a household word for all that makes for righteousness of life, for uprightness of character, for purity of social and domestic life." After the sermon, Jerusalem the Golden was sung, and the Bishop pronounced the benediction. Handel's Dead March in Saul was played, as the choir and clergy proceeded slowly down the church. It is needless to add that the service made a deep impression on the large congregation, in which there were many who had never before attended a service of the Anglican Church.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

#### Lenten Lectures—Church Club—New Organ for St. Anna's—Death of Rev. T. R. B. Trader.

THE FIRST of the series of Lenten lectures under the auspices of the Church Club was delivered at Christ Cathedral, New Orleans, on Sunday evening, Feb. 17th. The lecturer was the Rt. Rev. Dr. Doane, Bishop of Albany, and the subject was The Bible and Human Freedom. The lecture was admirable and was listened to by a large and appreciative congregation.

THE CHURCH CLUB entertained the clergy and members at a dinner at the St. Charles Hotel a short time ago. Several speeches were made and the club elected Prof. J. H. Dillard as President and Mr. Warren Kearney Secretary. The affairs of the club are in an excellent condition and the members are greatly encouraged.

ST. ANNA'S CHURCH, New Orleans, has a new organ. The St. Cecelia Choir Guild, in connection with St. Anna's Church, placed a new organ in the chancel a few Sundays ago. The instrument is a very good one, and its sweet tones add materially to the effect of the music.

THE REV. T. R. B. TRADER, one of the oldest clergymen of the Diocese of Louisiana, died on Friday, Feb. 15th. Mr. Trader was well known and very greatly loved. His remains were sent to Salisbury, Maryland, after a brief service at which the city clergy were present. He was born Oct. 20, 1820, and had never been married.

The deceased was a son of Joshua Trader, and the last survivor of a large family. He had had seven brothers and sisters, all of whom were well known. During his active career he held parishes in Shreveport and New Orleans, La., Houston, Texas, and Covington, Kentucky. In 1866 he received enough votes lacking one, to make him Bishop of Louisiana.

The remains reached Salisbury, Md., on Monday afternoon, February 18, at 2 o'clock, and funeral services were held immediately in St. Peter's Church, conducted by the rector, the Rev. A. J. Vanderbogart. Interment was in Parsons Cemetery.

#### MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

#### Gathering of the Clergy—Church Dedicated at Newberry.

AN EXCEEDINGLY INTERESTING and profitable midwinter meeting of the clergy of the Diocese of Marquette has just been held in the Cathedral town, in the Morgan Memorial Chapel. Twelve clergymen were present. Interesting papers and addresses were presented, the sessions lasting through two days, Feb. 13th and 14th. A number of subjects were frankly discussed, looking toward canonical action at the next diocesan convention. A remarkable feature of the gathering was a

paper by the Rev. H. J. Spencer on General Clergy Relief.

THE BISHOP held a service of dedication Monday, Feb. 11th, in the new All Saints' Church, Newberry. He was accompanied by the Rev. Messrs. Andrew, Lord, Ellis, and Stilwell. The chapel is of frame, 22x46 feet, with open trussed roof, stained glass in chancel and west windows, and is very neat and Churchly. The cost has been \$1,075.00, the old hall furniture being temporarily retained.

THE REVIVED SERVICES at St. Ignace, Church of the Good Shepherd, are being well attended. The Bishop confirmed 14 persons there on Feb. 10th, presented by the Rev. G. W. Stilwell.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

#### The Bishop's Chapel—Recovery of Dr. Brand—Finding of the Council of Conciliation—Lenten Services—Injury to Keble Taylor.

ARRANGEMENTS are being made by the Bishop to open his private chapel adjoining his home on Madison Avenue, for a daily morning service at 9 o'clock, in the hope that, besides his own family, some few persons in the neighborhood, including some aged and infirm, may find it convenient to attend. A large congregation could not attend, as the chapel holds but 28 persons. The Bishop, when in town, will conduct services, and when absent will see that some one else serves.

DR. BRAND has recovered from his recent illness and his wife is slowly improving. He is to be assisted in his parish work at Emorton by the Rev. Wm. E. Glenn, late of Baltimore.

THE FOLLOWING is the finding of the Council of Conciliation in the difference existing between the Bishop and the Rev. E. B. Taylor: "That the members of this Council of Conciliation, having received from both the Bishop of Maryland and the rector of Ascension parish, Carroll county, in the Diocese of Maryland, a full statement of the differences between them, and having confined themselves simply to the consideration and connection therewith of organic law and order of the Church, do hereby give it as their judgment that no sufficient reason has been shown why the rector of the said parish should not accede to and obey the godly counsel given him by his Bishop; and we do hereby determine, in the spirit of fatherly love and out of regard of the peace, unity, and welfare of the Church, that the rector should so accede to and obey the Bishop's godly counsel in the matter of the differences between them."

ON THURSDAY, February 21st, Bishop Paret opened the mid-day Lenten services at the Church of the Messiah, Baltimore (Rev. Peregrine Wroth, rector). This is the eleventh season of these popular services, which are held daily, except Saturday, from 12:20 to 12:50. The services are intended especially for business men, but the attendance of ladies is noticeably large. Each day there is a short, practical address by a prominent clergyman. The music is led by the St. Cecelia Guild.

FOUR MONTHS AGO, Keble Taylor, a son of the Rev. E. B. Taylor, rector of Ascension Church, Westminster, was seriously injured while playing a game of football at St. John's School, Manlius, N. Y., where he was a student. The injury resulted in paralysis of the whole body, and the young man, who is about 17 years old, has ever since been under the care of a trained nurse and under skilful medical supervision. It has only now been possible to bring him home to Westminster, where he arrived February 19th, accompanied by his father. His condition has gradually improved, until now he is able to use his hands and move the upper part of his body, but is still entirely paralyzed from his hips

# ROYAL Baking Powder

Made from pure  
cream of tartar.

Safeguards the food  
against alum.

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

ROYAL BAKING POWDER CO., NEW YORK.

to his feet. It is hoped, however, that he will ultimately regain his health.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

#### St. Paul's not to be sold—Diocesan Notes—Total Abstinence League.

AT A RECENT MEETING of the proprietors of St. Paul's Church, Boston, the attempt to sell the church property for \$1,525,000 was defeated by a vote of 21 to 12. The vote ten years ago stood 27 against selling and 18 for it. Bishop Lawrence and the rector of the parish, the Rev. J. S. Lindsay, D.D., are in favor of selling, but the majority of the proprietors are still averse to the removal of the old edifice which has stood in its present location since 1820, and is the fourth oldest church in Boston. The land originally cost \$18,000, and the edifice \$85,000. In many respects the church would gain by removing to a new quarter of the city, and would be in possession of a large endowment fund. Eventually this will take place, but at present the feeling is against it.

The daily services in Lent have these preachers during the week: Rev. E. Abbott, Rev. A. H. Amory, Rev. C. S. Hutchinson, Rev. W. E. C. Smith, Rev. M. W. T. Conran, Rev. R. H. Howe.

THE REV. DR. DONALD of Trinity Church, Boston, has presented a lectern to the chapel at Wellesley College. He also recently preached before the undergraduates of Brown University upon the topic, "Christianity in Modern Life."

THE WILL of the late James Driver of Lowell leaves one-tenth of all his estate as an endowment fund for the House of Prayer, Lowell.

TWO LARGE, massive vesper lights have been presented to St. Andrew's Church, Wellesley. The lights are seven branched,



### Beautiful Portfolio of Pipe Organs FREE.

Any member of a church that is getting ready to purchase a pipe organ may have a copy of this beautiful Portfolio free for the asking. It contains tinted photographic plates, size 7x9 inches, of pipe organs in different parts of the U. S., and shows the interiors of churches of the various leading denominations. It cannot fail to give you some good ideas for your new organ. In writing give name of your church, seating capacity, and about the amount the church expects to spend on the organ and we will send you this beautiful Portfolio free of charge, prepaid.

LYON & HEALY,  
Pipe Organ Builders,

52 Adams St., Chicago.

and have a standard seven feet high. They are memorials of two sisters.

A SUN DIAL, bearing the inscription, "Until the shadows flee away," has been given to All Saints', Worcester. It is a memorial of Mrs. Robinson Potter Dunn. The granite pedestal is in memory of Mary Stiles Foster Dunn.

TRINITY MISSION, Needham, since last May has increased in numbers fifty per cent. There is a great need of a church building here.

A SERIES of services with addresses on Temperance, to be held on Friday evenings during Lent, has been arranged by the Church Total Abstinence League for the parishes at Watertown; Ascension, E. Cambridge; St. Matthew's, S. Boston; Arlington; Newton; and Waltham. In each case the rector will speak, as will also one of the following clergymen: Rev. Messrs. A. E. George, J. T. Magrath, E. A. Rand, G. W. Shinn, D.D., Robert Walker, James Yeames.

FROM THE REPORT of the Rev. Dr. Winslow to the Free Church Association in Philadelphia, it appears that out of 217 church edifices in Massachusetts, 169 are free. Dr. Winslow reports, after considering the number of sittings in the various churches, that out of 40,000 communicants, 22,000 worship in free churches.

IN THE CHURCH OF THE GOOD SHEPHERD, Watertown (Rev. Edward A. Rand, rector), the Church Total Abstinence League held the first of a Lenten series in different churches in and about Boston. Rev. Robert Walker, of the Church of the Ascension, Cambridge, gave the first address the night of Washington's Birthday. Mr. Walker is also Chaplain of the big Cambridge and Middlesex jail, and says that the drink-evil is at the bottom of the great majority of cases of crime. For safety's sake, for the sake of the tempted who need the more careful example, he eloquently urged abstinence upon all.

**MILWAUKEE.**

I. L. NICHOLSON, D.D., Bishop.

**Burial of the Rev. Joseph Moran.**

THE BURIAL SERVICE of the Rev. Jos. Moran, rector of St. Paul's Church, Creston, Iowa, was held at Christ Church, La Crosse, on Feb. 16th, the Rev. T. K. Allen and the Rev. A. C. Corbitt officiating. The sad news of Mr. Moran's death at Creston was published last week. He leaves a wife and two children and his aged parents to mourn his loss.

**MINNESOTA.**

H. B. WHIPPLE, D.D., LL.D., Bishop.

**Addresses at Seabury.**

THE STUDENTS of the Seabury Divinity School recently had the pleasure and profit of listening to several lectures and addresses from speakers outside of the school. Bishop Morrison of Duluth gave an admirable address on Seminary Ideals and Parochial Realities; the Rev. Dr. Ryan of Duluth spoke earnestly and forcefully on The Clergymen Needed To-day; and the Rev. Frank H. Parrshall of St. Cloud gave a most practical lecture on Parish Problems. The Pre-Lent Retreat was conducted by the Rev. Dr. Webb of St. Paul's, Minneapolis. He had the hearty interest and devout attention of the men from the start. His subject was the Spiritual Character of the True Parish Priest, and every man present felt the spiritual power and lasting benefit of the addresses. The half year's work of the School has been a very satisfactory one.

**NEBRASKA.**

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, Bp. Coadj.

**Sad Bereavement of Rev. J. C. S. Weills.**

THE CITY OF NORFOLK, Nebraska, was shocked when they heard that the wife and

mother-in-law of the Rev. John C. S. Weills, rector of Trinity parish, had in God's wise providence been called to the rest of Paradise. Three weeks ago the rector was taken down with the grippe, which resulted in pneumonia, and during his illness he was waited upon with the most loving faithfulness by his wife—in her utter devotion to her family refusing all outside aid until finally she had to give up and surrender the care to others. Her mother, Mrs. Christina Isbister, was taken ill shortly before, and the angel of death first summoned her, on Friday evening the 15th of February; and on Saturday morning the summons came for Mrs. Weills. The relatives of the family had been sent for, but all living at such a great distance, none of them arrived until the deaths occurred. The Rev. C. A. Deuel of Boise City, Idaho, son-in-law of Mr. Weills, did not arrive until after the funeral. Telegrams were sent to the Bishop, who was in Denver, and to the different clergy of the Diocese, and those who could, hurried to the afflicted household. There was a celebration of the Holy Eucharist each morning at 8 o'clock, the Rev. E. A. Osborn, celebrant, assisted by the Rev. W. E. McKim and the Rev. Alfred Taylor.

The last rite of the Church was held on Tuesday morning, Feb. 19th, at 10 o'clock, consisting of the burial office and a memorial celebration of the Holy Eucharist, the Bishop Coadjutor being celebrant, assisted by the Rev. C. A. Weed. The two caskets containing the remains of mother and daughter rested side by side in front of the chancel. After the service, which concluded with the blessing of the Bishop, the body of Mrs. Weills was interred at the cemetery at Norfolk, the committal service being read by the Bishop and the Rev. E. A. Osborn. The body of Mrs. Isbister was taken to Niagara, N. Y., by her son for interment. There were only two members of the family able to be present at the funeral service, the remaining four being confined to their beds by the same disease that had bereaved them. At this writing Miss May, the second daughter, is lying at the point of death, the physicians having no hope of her recovery.

Whilst the family of Mr. Weills have been grievously afflicted, and his brethren mourn, yet with all this there is a ray of light shed upon the dark pathway. He has labored in this parish for not quite a year and the wonderful expression of love and sympathy that came to him not only from the communicants of the parish but also from those who are outside, show the deep hold that he has taken upon the hearts of the people, the fruits whereof have begun to show; for on the afternoon of the day of the burial the Bishop had the pleasure of confirming six people, representing five families of the town, presented by the Rev. C. A. Weed and the Rev. C. A. Deuel, and the first fruits of his labor.

**OHIO.**

WM. A. LEONARD, D.D., Bishop.

**Daughters of the King—Lenten Services—Cleveland Notes.**

IN ST. JOHN'S CHURCH, Youngstown, the semi-annual gathering of the Local Assembly of the Daughters of the King for the Diocese of Ohio and Southern Ohio met on Saturday, Feb. 16th. The session began with the Holy Communion celebrated by the Rev. Robt. Kell, Chaplain of the order, who also preached a sermon. Later the members were called to order, an address of welcome being delivered by Miss Rose Phillips, of the local chapter, which received a happy response from the president, Miss Conzett of Warren. Sympathy was expressed to the rector of St. John's parish and his family, in the sad bereavement which had lately come to them. After the reports and miscellaneous business was concluded, Miss Brennen of Cuyahoga Falls gave an account of the National Convention of the Order. Mrs. E. W. Worthing-

**Mellin's Food**

BRAIN development is dependent on bodily condition. A child will not develop mentally in a satisfactory manner if the bodily condition is poor. Mellin's Food furnishes food which produces a satisfactory and healthy bodily condition; it also contains natural phosphatic salts, by which the brain is made active and strong. With Mellin's Food children the brain is not developed at the expense of the body, neither is the growing condition of the body neglected. Mellin's Food and fresh milk nourishes the whole infant system and produces healthy, happy infants. It nourishes because Mellin's Food is entirely soluble and digestible, and because it contains the necessary nutritive elements in the proper proportions and in sufficient quantity; every particle of it does its work in nourishing and sustaining the infant system.

I have received the sample of Mellin's Food and also tried it, but it is nothing new to me to see the fine results it produces, as I brought up my children, all of them, five in number, on Mellin's Food, and am glad to recommend it to all mothers as an invaluable food for infants and invalids.

Mrs. M. NEWMARK  
245 E. 103 St., New York, N. Y.

I am sending you a picture of our baby Ruth, who we think is a pretty good specimen of a Mellin's Food baby. Until she was three weeks old she was very small and did not seem to gain at all. Then we commenced to give her your food, and she at once began to thrive, and has been perfectly healthy ever since. She is now ten months old. I certainly think that Mellin's Food saved her life and I can recommend it most highly.

Mrs. C. P. AUSTIN  
Gardiner, Maine

SEND A POSTAL FOR A FREE  
SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

ton of Cleveland read a paper on the Spirit of the Daughter of the King. She was followed by Mrs. Woodward of Youngstown, who spoke on The Influence of the Daughter of the King on a Community. In the third paper, The Work of the Daughter of the King, Mrs. Cooke of Warren distinguished between a Society and an Order, explaining carefully the rule of prayer and service. The next paper was by Mrs. E. J. Craft of Elyria, on the subject of Genuineness. The papers were concluded with a description of Junior Work written by Mrs. Mary Clark of Mt. Vernon, and read by Miss Gies of Youngstown. Various voluntary speakers followed, including the Rev. H. E. Cooke and Mr. Kell. The next convention will be held in Elyria. The secretary having resigned her place, the vacancy was filled by the election of Miss Gies of Youngstown for the balance of the unexpired time.

UNITED Lenten services of the Cleveland parishes are held at Trinity Cathedral on the Wednesday evenings of Lent, the preachers at these services being chosen from outside the city, and in some cases from other Dioceses. Noonday addresses from 12 to 12:30 are to be given at the Cathedral on Wednesdays and Fridays during Lent, and daily through Holy

**BROWN'S BRONCHIAL TROCHES**  
Fifty years of success prove these troches the simplest and best remedy for Coughs, Hoarseness, Bronchial and Lung Troubles.  
In boxes—never sold in bulk.

Week. The Rev. Wilson R. Stearly gave the first on Feb. 22nd.

DEAN WILLIAMS of Trinity Cathedral made a missionary trip just before Lent, through Southern Virginia, and delivered 13 missionary addresses and sermons in 10 days. Everywhere he had large congregations, and was received with warm hospitality and with characteristic large-heartedness. The Dean said on his return, that he felt he had received more good than he had given.

THE REV. WALTER C. CLAPP of St. John's Church, Toledo, gave an illustrated lecture in the Cathedral House, Cleveland, recently. "The Story of the Cross" was told by historical facts, and a series of very fine stereopticon views. One who was present said it was hard to tell which was the most impressive, the speaker's words, or the excellent illustrations.

THE REV. CHAS. H. SHULTZ, rector of St. James' Church, Cleveland, has been quite ill, and his illness, though not of a very serious nature, has been a source of much trial to himself and his people, as services had in a measure to be discontinued, just as Lent was beginning.

ON ACCOUNT of the illness of the missionary, the Rev. Edward Osborne, S.S.J.E., the mission appointed to be held at Grace Church, Cleveland, in the early part of February had to be abandoned, greatly to the regret of the rector and the people of the parish.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

**University Services—Altar Consecrated at Germantown—Fire at St. Timothy's Hospital—A Correction—Lenten Services—University Day.**

ON EVERY Lord's Day, religious services are held in Houston Hall, University of Pennsylvania, and able preachers of Evangelical creeds address the students. On Sunday, 17th ult., the Rev. Percy S. Grant, rector of the Church of the Ascension, New York City, delivered two sermons. That in the morning was devoted to a comparison of the religions of the Orient with Christianity, as noted by him in his travels, he having been a companion of Bishop Potter in his recent trip to the Philippine Islands; and he took occasion to reply briefly to the recent declaration of the Chinese Minister on the subject of Christianity and Confucianism. "Christianity," said he, "has done more for the uplifting of the people of the East than any other force known. In China it has driven away superstition, and raised the morality of the people."

THERE WAS a very large congregation at Christ Church, Germantown (Rev. C. H. Arndt, rector), on Monday morning, 18th ult., when the new Avery memorial altar and the Falkner memorial cross were consecrated by the Rt. Rev. Dr. Scarborough, Bishop of New Jersey. After the ceremony, Bishop Scarborough preached the sermon, in which he referred to the exemplary life of the late Rev. William Henry Avery, and subsequently celebrated the Holy Communion. The altar of quartered oak is elaborately carved, and is about 6 feet in length and 5 feet high. It is the gift of the widow of the deceased clergyman. The cross is of brass, about 2 feet in height, and is given by the family of the Rev. John B. Falkner, rector emeritus of the church, as a memorial to John Blake Falkner, Jr., who died in Washington, Nov. 20, 1900. There were present and seated in the chancel, fifteen priests and rectors duly vested.

FIRE OF UNKNOWN ORIGIN, as only steam is used for heating purposes, was discovered on the upper floor of the Administration Building of St. Timothy's Hospital, Roxborough, on Ash Wednesday morning. Two

night nurses and the night watchman were asleep on the second floor, but all escaped without injury, as was also the case with 20 patients in the emergency ward, who were removed in safety. The fire was soon subdued, only the third floor being destroyed, entailing a loss of about \$2,000 from fire and water. The building is a large, double stone, Gothic shaped dwelling, and was originally used for hospital purposes. When the damage is repaired, it is possible the third floor will be re-modeled.

IN THE ITEM printed in THE LIVING CHURCH, Feb. 9th, respecting the Mortuary Guild of St. Vincent, it was stated that "the members of the guild are the acolytes of St. Clement's Church." This is partially an error. It is true that a number of the members of the guild are acolytes of St. Clement's Church, but some are not connected with St. Clement's parish at all; and quite a number of the acolytes of St. Clement's do not belong to the Mortuary Guild. The guild has no official connection with St. Clement's or any other parish. Originally, the work was to bury Church people who die in the "Philadelphia Hospital." Afterwards the work was expanded to include Churchmen who die in other hospitals, or elsewhere, and who leave no family to care for them, and no claim on any parish. Any male communicant, no matter to what parish he belongs, is eligible for membership in the guild, provided he approves of the work, and is willing to do his share of the same, according to the methods adopted.

AT OLD CHRIST CHURCH, Philadelphia, the rector, Rev. Dr. C. Ellis Stevens, will deliver

on the Friday mornings during Lent, a special course of historical lectures on "The American Episcopal Church in Colonial and Revolutionary Times."

WASHINGTON'S BIRTHDAY is also "University Day," and on that occasion, on the 22nd ult., it was celebrated with great eclat. Over 2,000 students of the University of Pennsylvania marched from the campus to the Academy of Music, where perhaps a thousand of the alumni and hundreds of well known men and women were assembled. The opening prayer by Bishop Whitaker invoked the blessing of Almighty God on the exercises of the day, and gave thanks for the raising up of a man like Washington for the deliverance and guidance of his country in troublous times. After the singing of "America," Dr. S. Weir Mitchell, on behalf of the Board of Trustees, presented in succession the five distinguished guests, and upon each, amid impressive silence, Provost Harrison, from his chair, pronounced in Latin the degree to which the candidate was raised. Upon the Rt. Rev. Henry Codman Potter, Bishop of New York, the degree of Doctor of Laws was conferred. Dr. Mitchell introduced him as "a man held in esteem by all who reverence a high sense of duty, a broad conception of citizenship, civic courage, and every influence which makes for good in Church and State." The same honorary degree was conferred on the Hon. C. B. Penrose, Judge of Common Pleas Court, Philadelphia, and President H. S. Pritchett of the Massachusetts Institute of Technology. On Rear Admiral G. W. Melville, Engineer-in-chief U. S. N., was conferred the degree of Doctor of Science, and a

## Favrile Glass

has a range, depth and brilliancy of color found in no other glass, and is the most desirable for

## Memorial Windows

The permanent color of the glass itself, in its varying shades and forms, interprets the color design of the window, and no surface stains or pigments are used except in the flesh portions of the work.

Our illustrated treatise sent to those interested.

TIFFANY  STUDIOS  
333 TO 341 FOUVRTH AVENUE  
NEW YORK



Copyright 1895.

Twenty-four Awards at the Paris Exposition, including the Grand Prix.

Labor lightened  
Clothes whitened  
Homes brightened

by using

B. T. Babbitt's  
1776  
Soap Powder

Made by B. T. Babbitt, New York.

Sold by grocers everywhere.

Presbyterian minister, the Rev. J. S. Jones, was made a Doctor of Sacred Theology. President W. L. Prather of the University of Texas, who was unable to be present, received the degree of Doctor of Laws *in absentia*.

Provost Harrison, in introducing Bishop Potter as the Orator of the Day, recalled that the Bishop and himself were schoolboys together, years ago, at the Episcopal Academy, and that the prelate's father, Bishop Alonzo Potter, was a trustee of the University. Before proceeding with the main body of his remarks, Bishop Potter took occasion to depart from the programme in order to express, on behalf of the recipients of the degrees, their appreciation of the honor conferred. "The Wider Outlook" was the subject of Bishop Potter's oration, and in it he sought to derive from a few successive notes of traits in the character of Washington, some conclusions as to the responsibility of the scholar of to-day. At the close of the oration, the University hymn, "Hail, Pennsylvania," was sung by the audience, and Bishop Whitaker pronounced the benediction. It may be added that all engaged in the function are Churchmen including Mr. J. Hartley Merrick, Assistant Secretary, who invested each of the recipients of the degrees with his appropriate hood. A luncheon was given to the guests at the University Club afterwards, by the Provost, Trustees, and Deans of the several faculties.

A SPECIAL Lenten choral service was given at St. Thomas' (African) Church, Philadelphia, on Sunday evening, 24th ult., when the full vested choir rendered Gounod's "Gallia," Verdi's "O Lord God," Gaul's "A new Heaven and a new Earth," and Handel's "Let the Bright Seraphim." The Rev. C. A. McGuire will enter upon his duties as rector, March 3d.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Lenten Services—Daughters of The King.**

THE NOONDAY LENTEN services are being held this year in Trinity Church, under the auspices of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew. The clergymen who are to make the addresses are the Bishop of the Diocese, the Rev. J. Crocker White, D.D., Rev. Ernest M. Paddock, and the Rev. George W. Eccles, of this city; Rev. George C. Hall, D.D., of Wilmington, Del.; Rev. J. O. S. Huntington of Westminster, Md.; Rev. Charles D. Williams, D.D. of Cleveland, Ohio, and the Rev. R. W. Patton, Roanoke, Virginia. It is hoped to secure the Rev. Percy C. Webber for Holy Week. An alms box is provided at the door to receive offerings for missions. The services have opened with a good attendance, which it is hoped may increase each week.

THE ANNUAL MEETING and election of officers of the Pittsburgh Local Assembly of the Daughters of the King, was held in the parish rooms of Christ Church, Allegheny, on Monday afternoon and evening, February 18th. The following persons were elected to fill the various offices for the current year: President, Mrs. W. W. McCandless, Bellevue; Vice Presidents, Miss Edsall, Mrs. Herd, and Mrs. Kimberlin; Rec. Secretary, Mrs. Little, Crafton; Cor. Secretary, Miss Mildred Oliver, Allegheny; Treasurer, Miss A. E. McCandless, Allegheny. The Local Assembly discussed taking up some regular missionary work, and it is expected that the discussion will soon be merged into action.

**SACRAMENTO.**

W. H. MORELAND, D.D., Miss. Bp.

**Parish House at Sacramento.**

WORK HAS NOW BEEN COMMENCED on the parish house for St. Paul's Church, Sacramento, which is to be erected at once, and is to be used for services pending the erection

of the new stone church, after which it is to be employed as a guild hall. It will be remembered that the old edifice of St. Paul's was condemned as unsafe.

It was on Feb. 12th that the ceremony of turning the first earth for the commencement of the work was held. The rector, after the invocation, united with the people in the Lord's Prayer, and after the benediction he personally turned three spadefuls of earth, "In the Name of the Father, and of the Son, and of the Holy Ghost." Each of the officers of the parish then did the same, including the Senior Warden, W. A. Stephenson; Junior Warden, P. S. Watson; Treasurer and Clerk, E. J. Rees; Mrs. J. C. Carroll, Mrs. Theodore Deming, Mrs. W. H. Wright, Mrs. Elizabeth Dolan, and Mrs. Frank Strub of the Parish Guild; and Miss Jennie Govan representing the Daughters of the King.

**SOUTHERN OHIO.**

THOS. A. JAGGAR, D.D., Bishop.  
BOYD VINCENT, D.D., Bp. Coadj.

**Convocations at Delaware and Springfield.**

THE COLUMBUS CONVOCATION met in St. Peter's Church, Delaware, on the evening of Feb. 18th. The service consisted of evening prayer and sermon by the Rev. N. N. Badger of Worthington. The following morning at 9 o'clock there was a celebration and sermon by the Rev. Louis E. Durr of Dresden. At 10:30 the Convocation met for business. The Rev. C. L. Byree spoke most encouragingly of his work at Cambridge and New Lexington in the way of greater interest manifested and increased congregations. The Rev. Louis E. Durr reported that a very handsome stone church had been erected by St. Matthew's Church, Madison Township, it being the only church in the Diocese which was located in the country. The Rev. J. W. Atwood stated that two lots had been purchased for St. John's mission of Trinity Church, Columbus, and there was being erected thereon a combined chapel and parish house at a cost of \$6,000. The Rev. W. J. Williams of Martins Ferry reported that he had visited St. Clairsville but found no encouragement there to start a mission. He found a small cemetery there, the title to which he felt sure was vested in the Diocese. Mr. O. J. Brooks, a lay delegate from St. Paul's Church, Columbus, made an interesting and instructive address on Sunday School Work.

At the afternoon session the Rev. J. W. Atwood and Mr. J. D. H. McKinley were selected as members of the Diocesan Missionary Committee from the Columbus Deanery. A logical and able paper on Marriage and Divorce was read by the Rev. J. W. Atwood. Dean Hewitt followed with a paper on The Pastor in his Study. A resolution was passed to the effect "that the Missionary Committee be memorialized to send information to each meeting of Convocation regarding the mission work done in the other two deaneries." At the evening meeting the Rev. W. J. W. Bedford-Jones made an address on The Responsibility of Laymen in raising Money for Missions.

THE OPENING service of the Dayton Convocation was held in Christ Church, Springfield, on the evening of Feb. 13th, on which occasion Bishop Francis of Indiana was the preacher. There was a celebration the next morning at 8 o'clock, followed by a business session, when reports were made by the clergy regarding their work. One very gratifying piece of information was the purchase of a lot in Greenville on which the congregation of St. Paul's Church expected in the spring to erect a large brick church, the present church building not answering the requirements of the growing congregation. The reports were followed by a paper by the Rev. J. K. Lewis. In the afternoon a joint session of the Convocation and Woman's Auxiliary was held. An address was made to the Aux-



**Elgin Watches**

are carried in the pockets of over eight million people—are known everywhere as

**The World's Standard**

because of their mechanical perfection, accuracy and durability.

**Genuine Ruby Jeweled Elgins**

are sold by Jewelers everywhere in various sizes and styles.

An Elgin Watch always has the word "Elgin" engraved on the works—fully guaranteed.

Booklet Free.

**ELGIN NATIONAL WATCH CO.**  
ELGIN, ILL.

iliary by Mrs. L. W. Irwin, the President. A helpful paper was read by the Rev. C. G. Reade of Dayton on The Best Methods of Teaching the Bible in the Sunday School.

**TENNESSEE.**

THOS. F. GAILOR, D.D., Bishop.

**New Congregation in Chattanooga.**

THE NEW CONGREGATION of Christ Church, Chattanooga, which has lately been organized, is now holding regular services, using for the present the Masonic Temple. The rector is the Rev. W. C. Robertson.

**VERMONT.**

A. C. A. HALL, D.D., Bishop.

**The Bishop's Lenten Appointments.**

THE BISHOP'S Lenten appointments include addresses on all Fridays before Holy Week at St. Paul's Church, Burlington, while the entire Holy Week will be spent at Bennington. On all Wednesday evenings prior to Holy Week he will be at St. Alban's.

**WASHINGTON.**

H. Y. SATTERLEE, D.D., LL.D., Bishop.

**Lenten Services—Land Offered for a New Church.**

IT MAY BE a convenience to Church people visiting Washington at this time to know the

**Ivers & Pond PIANOS.**

If you want to find out whether low-priced, poorly made articles are truly economical, experiment on some simple thing that costs but little; don't try it on a piano, or your loss will be large. We make but one quality—the best. Our lowest-priced piano is as well made as our highest. Better cannot be made.

Shall we tell you more by mailing our beautiful catalogue (free)?

**How to Buy.**

Our unique method of selling may interest you. Where no dealer sells our pianos we sell direct; practically bring our large Boston establishment, Factory and Warerooms to your door. We will quote you our lowest prices, explain our Easy Pay System, as available in the most remote village in the United States as if you lived in Boston or New York. More than this, if our careful selection of a piano fails to please you, in other words, if you don't want it after seeing and trying it, it returns to us and we pay railroad freights both ways. We solicit correspondence.

**IVERS & POND PIANO CO.,**  
110 Boylston St., Boston, Mass.

## A Sermon for St. Patrick's Day

Which falls this Year on Sunday

### St. Patrick, the Apostle of Ireland.

A Sermon preached at St. Paul's Church, Indianapolis, St. Patrick's Day, 1898. By the Ven. F. W. TAYLOR, D. D., Archdeacon of Springfield.

Sent by mail postpaid on receipt of 6 cts.

The Young Churchman Co.  
Milwaukee, Wis.

## Manuals of Prayers

Nearly every Rector of a Parish, wishes a Manual of Prayers to present to each member of his confirmation class. The following named manuals are made at prices to come within the range of possible purchase.

**GOD'S BOARD.** A Manual for the Holy Communion. Cloth bound, 20 cents net. Also handsomely bound in leather, either red or black as preferred, gilt edges, 75 cents net.

This Manual contains the Holy Communion Service in full, with Prayers, Readings and Hymns; also a preface of value by the Rev. E. C. Paget. This is one of the most complete and desirable Manuals made. The leather bound copies are very handsome for individual gifts.

**PRAYERS FOR DAILY USE, and for the Holy Communion.** By the Rt. Rev. Dr. Morrison, Bishop of Iowa. Cloth bound, 20 cents net.

This is a most valuable compilation of Prayers, covering all one's needs; and for use at the time of the Celebration. It has not the Eucharistic Service in it, however. It has also questions for Self-Examination.

**THE NARROW WAY.** Being a complete Manual of Devotion and a Guide to Confirmation and the Holy Communion. Cloth, 20 cents net.

This is the well known English Manual revised and adapted to the use of the American Church. It is very complete in all that appertains to the Christian Life.

THE YOUNG CHURCHMAN CO.,  
Milwaukee, Wis.

hours of Lenten services at the principal and most accessible churches. The Church of the Epiphany and St. John's both have daily morning prayer at 8:30, evening prayer at 4:15, and Litany on Wednesday and Friday at 12. In the west end of the city, daily evening prayer is said at 4:30, at St. Paul's, and St. Michael and All Angels'. At the same hour there is daily service at the Church of the Incarnation, St. Andrew's, and, further in the northwest section, at St. Thomas' and St. Margaret's. Three churches have a daily early celebration—St. Paul's at 7:15, the Incarnation at 7:30, and St. James' on Capitol Hill at 7. At the Pro-Cathedral near the Congressional Library, daily service is at 9 a. m. and 7 p. m. Washington is already putting on a festal appearance for the Inauguration, and again the wish arises that this great national event, with its many and unavoidable distractions, might come at a later date.

THE REV. G. W. DAVENPORT, rector of Emmanuel Church, Anacostia, has received an offer of a donation of land from Mr. Randle of Congress Heights, for the building of a church in that suburb, where a mission has been conducted during the past year.

### WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

### Lent at Wheeling.

THE LENTEN WORK in Wheeling is being pushed vigorously. The season is more observed than ever before as a time of abstinence from worldly pleasures. The Rev. David W. Howard has daily services in St. Matthew's Church. Last Friday the choir rendered "The Crucifixion" by Stainer, to a large congregation. Wednesday evenings are taken up with lectures on Confirmation. Next Sunday will be the commencement of a series of lectures on the Reformation. Next Friday the choir will render Farmer's Oratorio, "Christ and His Soldiers."

THE REV. JACOB BRITTINGHAM of St. Luke's has invited several of the clergy to preach for him on Friday evenings during Lent. Last Friday the preacher was the Rev. Thos. J. Oliver Curran; and on next Friday Archdeacon Spurr will preach for him.

THE WORK is being pushed at St. Andrew's on the south side. The Rev. Thos. J. Oliver Curran is preaching a series of sermons on The Church, with the result that many have abjured sectarianism and expressed the desire to be received into the Church of God.

# 15,000

## Trial Packages FREE!

Rheumatism Cured by a Simple Remedy that you may Try without spending a cent.  
Cured many Cases of 30 and 40 years standing.

If any reader suffering from rheumatism will write to me I will send them free of cost, a trial package of a simple and harmless remedy which cured me and thousands of others, among them cases of over 40 years standing. This is a grand remedy, and want every afflicted reader to learn by actual test, what marvelous power it has, and therefore will gladly send a sample free, even if more than 15,000 invalids should apply. Distressing cases of rheumatism, among them bed-ridden and crippled persons, were completely cured, of which I mention a few: A lady in Denham, Ind., writes that this remedy cured her, and she then cured 15 of her neighbors. In Lyon, Mo., it cured an old gentleman at the age of 82, who had been a sufferer for 40 years. In Seguin, Tex., it cured a case of 41 years standing. Hon. Jacob exauer of Fountain City, Wis., was cured after suffering for 33 years and after having employed 7 physicians. Miss Emma Calender at 30 Oak St., Vincennes, Ind., was cured after she was given up to die. Mr. Jas. C. Atchinson, Justice of the Peace of Cape Island, N. S., states that this remedy cured his son who was to be taken to the hospital for an operation. Thousands of similar instances could be mentioned showing that here is a remedy that can be relied upon. Write at once for a trial package, for it is an honest remedy which you can test before you part with your money. Address: JOHN A. SMITH, 1308 Germania Bldg., Milwaukee, Wis.

## Career and Character of Abraham Lincoln.

An address by Joseph Choate, Ambassador to Great Britain, on the career and character of Abraham Lincoln—his early life—his early struggles with the world—his character as developed in the later years of his life and his administration, which placed his name so high on the world's roll of honor and fame, has been published by the Chicago, Milwaukee & St. Paul Railway and may be had by sending six (6) cents in postage to F. A. Miller, General Passenger Agent, Chicago, Ill.

## \$30.00—Chicago to California, Portland, Seattle, Tacoma, and Puget Sound.

Chicago & Northwestern Railway on each Tuesday, Feb. 12th to April 30th. Shortest time en route. Finest scenery. Daily Tourist Car Excursions. Personally conducted semi-weekly. For tickets, illustrated pamphlets, and full information, apply at ticket offices, 212 Clark St., and Wells Street Station, or address W. B. Kniskern, G. P. and T. A., 22 Fifth Ave., Chicago.

### Escape Inclement Weather.

By joining homeseekers' excursion to California, via Santa Fe Route, any Tuesday, February 12 to April 30; rate \$30 from Chicago; tickets good in chair cars or tourist sleepers. Inquire 109 Adams street.

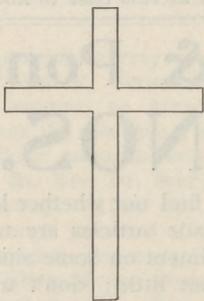
### \$30. \$30. \$30. \$30.

That's the rate via Santa Fe Route to California, any Tuesday, February 12 to April 30. Homeseekers and healthseekers should note the big cut from tariff. Good in tourist sleepers and chair cars. Inquire 109 Adams Street.

THE REASON WHY Mellin's Food is the best food for your baby is because when prepared as directed with fresh cow's milk it is a substitute for mother's milk that has no equal.

### Cheap Rate to California.

Only \$30, via Santa Fe Route; Tuesdays, February 12 to April 30; good in tourist sleepers and chair cars. You can't afford to stay at home. Inquire 109 Adams Street, Chicago.



## Dost Thou Believe?

### A Confirmation Memento

—BY—

REV. CHARLES SCADDING

THE YOUNG CHURCHMAN CO. Publishers.

Blue Cloth, Limp, Gilt Cross, 10 Cents, Net.

Contains blanks for name and memoranda of Confirmation and First Communion, simple prayers, etc. Printed in blue, with blue rule and limp cloth cover. Makes a very attractive memorial of Confirmation. Useful for Clergy and Teachers to give candidates.

"I have read through with great satisfaction a little work entitled 'DOST THOU BELIEVE,' a Confirmation memento by the Rev. Charles Scadding. Its merits are soundness in the faith, simplicity of statement, brevity in matter, cheapness in price. I commend this memento and hope that it will be largely used."

Rt. Rev. G. F. SEYMOUR, LL. D.  
Bishop of Springfield.

"I have examined 'DOST THOU BELIEVE,' with great pleasure, and find it a valuable little work."

REV. MORGAN DIX, D. D., Trinity, N. Y.

Clergy in other parishes wishing to present this little manual to their candidates for Confirmation should send their orders to

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

**CANADA.**

**News of the Dioceses.**

*Diocese of Quebec.*

BY THE WILL of the late Hon. Evan John Price, of St. Colombe de Sillery, \$10,000 has been left to the Bishop of Quebec for Church purposes, besides \$2,000 for the pension fund and \$2,000 for St. Michael's Church; \$5,000 to Bishop's College, Lennoxville, and \$5,000 to the Bishop Williams memorial fund; being \$24,000 to the Church in the Diocese of Quebec.

*Diocese of Montreal.*

THIS YEAR, as usual, the down-town Lenten services for men at mid-day will be held in the Mechanics' Hall, lasting 25 minutes. Dean Carmichael conducted the opening one.

*Diocese of Toronto.*

THE MISSIONARY EXHIBITION held in Toronto on behalf of the Canadian Church Missionary Society during the first week of February, proved a great success. Large numbers of visitors were present every day and on some occasions there was not room for all who wished to get in. Thirty-three missionaries who were in Toronto at the time, took part in the affair. Many of them, owing to the troubles in China, have returned from that country for a time. Altogether about 150 workers took part in the proceedings.

*Diocese of Fredericton.*

THE CHAPTER of the rural deanery of Woodstock held the quarterly meeting at Jacksonville, Jan. 30th, opening with a service in St. Peter's Church.—The quarterly meeting of the rural deanery of Chatham was held at Campbellton Jan. 29th and 30th. There was a very large attendance at the 23d annual meeting of the Ladies' Association of the Church of England Institute, held in the rooms of the Institute, St. John. The President, the Rev. O. Raymond, was in the chair.

**BRAZIL.**

L. L. KINSOLVING, D.D., Bishop.  
**Corner Stone Laid.**

THE FOLLOWING is a condensed but otherwise literal translation of the account of the laying of the corner stone of Trinity Church, Porto Alegre, the capital of Rio Grande do Sul, as published in the leading daily paper of that city, *Correio do Povo*. It gives a pleasant impression of the work of Bishop Kinsolving and his associates in that community:

"Modest, simple, but most beautiful was the solemnity with which was laid yesterday the foundation stone of Trinity Church, which the Brazilian Episcopal Church is to erect in the *Rug dos Andradas*. At two in the afternoon the invited arrived in large numbers, representing the civil and military authorities, the foreign consular body, commercial life, the press, public functionaries, and all classes of society. Among those present were Dr. Montauray (the Mayor) and a committee of the city council. The Governor of the State, in a polite letter to the Rt. Rev. Bishop Lucien Lee Kinsolving, excused himself for not being able to attend for insuperable reasons.

"The spacious lot, destined for the future church, was decked within and without with flags and bunting and beautiful festoons. On some of the festooned posts were to be seen shields with names of the churches which the Episcopal Church has established in the various parts of the State.

"Two military bands executed the best selections of their repertoire." (It should be stated here that these were kindly sent to do honor to the occasion by Col. Salustrino dos Reis, the Commandant of the Porto Alegre garrison).

"At 2:30 p. m. the clergy who were to

take part in the solemnity took their places duly vested. They were: Dr. Lucien Lee Kinsolving, Bishop of the Episcopal Church in Rio Grande do Sul, the presbyters, Rev. Americo Cabral, rector in this capital; Rev. Doctor William Cabell Brown, rector in Rio Grande do Sul; Rev. James W. Morris, rector in Santa Maria; Rev. John G. Meem, rector in Pelotas; Rev. Antonio Machado Fraga, rector in Santa Anna do Rio das Sinas; and the deacon, Rev. G. Wallace Ribble. The German Evangelical Church was represented by pastors, Dr. Ratteymund of San Leopoldo, and Schwartz of this capital, and the Methodists by Rev. John Rice." (These took no part in the service, only attended officially.)

"The ceremony began with the execution of hymns and psalms, sung in chorus by the clergy and the faithful. At the appointed moment, the Rt. Rev. Bishop, Dr. Kinsolving, proceeded to lay the corner-stone, in which were placed copies of the Bible, Prayer Book, Minutes and reports of members of corporations of the Episcopal Church, daily papers of this capital, etc. At this point, Señor Francisco Tomatis, one of the constructors of the church, asked permission to present the Bishop, Dr. Kinsolving, a gift which was offered him by the laborers who had built the foundations of the new church. And leave being given, he placed into the hands of the chief pastor of the Episcopal Church, a costly trowel, of solid silver, artistically engraved, and with an inscription commemorative of the solemnity. The trowel was cased in a box of *chagrin* leather, lined with satin. Taking the trowel, Dr. Kinsolving thanked the workmen for their valued gift which he would guard throughout life as a sacred memento

**Stranger Than Fiction.**

A REMEDY WHICH HAS REVOLUTIONIZED THE TREATMENT OF STOMACH TROUBLES.

The remedy is not heralded as a wonderful discovery nor yet a secret patent medicine, neither is it claimed to cure anything except dyspepsia, indigestion and stomach troubles with which nine out of ten suffer.

The remedy is in the form of pleasant tasting tablets or lozenges, containing vegetable and fruit essences, pure aseptic pepsin (government test), golden seal and diastase. The tablets are sold by druggists under the name of Stuart's Dyspepsia Tablets. Many interesting experiments to test the digestive power of Stuart's Tablets show that one grain of the active principle contained in them is sufficient to thoroughly digest 3,000 grains of raw meat, eggs, and other wholesome food.

Stuart's Tablets do not act upon the bowels like other dinner pills and cheap cathartics, which simply irritate and inflame the intestines without having any effect whatever in digesting food or curing indigestion.

If the stomach can be rested and assisted in the work of digestion it will very soon recover its normal vigor, as no organ is so much abused and overworked as the stomach.

This is the secret, if there is any secret, of the remarkable success of Stuart's Dyspepsia Tablets, a remedy practically unknown a few years ago and now the most widely known of any treatment for stomach weakness.

This success has been secured entirely upon its merits as a digestive pure and simple because there can be no stomach trouble if the food is promptly digested.

Stuart's Dyspepsia Tablets act entirely on the food eaten, digesting it completely, so that it can be assimilated into blood, nerve, and tissue. They cure dyspepsia, water brash, sour stomach, gas and bloating after meals, because they furnish the digestive power which weak stomachs lack and unless that lack is supplied it is useless to attempt to cure by the use of "tonics," "pills," and cathartics which have absolutely no digestive power.

Stuart's Dyspepsia Tablets can be found at all drug stores and the regular use of one or two of them after meals, will demonstrate their merit better than any other argument.

YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

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

Address MACBETH, Pittsburgh, Pa.

**FERRY'S SEEDS**

You know what you're planting when you plant Ferry's Seeds. If you buy cheap seeds you can't be sure. Take no chances—get Ferry's. Dealers everywhere sell them. Write for 1901 Seed Annual—mailed free.

D. M. FERRY & CO.,  
Detroit, Mich.

**SUBSTANTIAL INTEREST BEARING INVESTMENTS**

FOR PEOPLE WHO SAVE.  
4, 5 and 6 Per Cent. Interest  
FIRST MORTGAGE BONDS

Railroad and other Stocks of known value. Better than real estate mortgages, Savings Banks or Building and Loan Associations as investments. I furnish bonds or stocks of the highest grade only, in amounts to suit. Full particulars will be furnished for the asking. Bank references given.

**CHARLES C. ADSIT,**  
224 La Salle Street, CHICAGO, ILL.

**RIDER AGENTS WANTED**

One in each town to ride and exhibit sample 1901 Bicycle. **BEST MAKES 1901 Models, \$10 to \$18**

'99 & '00 Models, high grade, \$7 to \$12.  
**500 Second-hand Wheels** all makes and models, good as new, \$3 to \$8. Great *Factory Clearing Sale* at half factory cost. We ship anywhere on approval and ten days trial without a cent in advance.

**EARN A BICYCLE** distributing Catalogues for us. We have a wonderful proposition to Agents for 1901. Write at once for our Bargain List and Special Offer. Address Dept. 279H

**MEAD CYCLE CO., Chicago**

**GILLOTT'S PENS,**

THE MOST PERFECT OF PENS,

HAVE GAINED THE  
**GRAND PRIZE,**  
Paris Exposition, 1900.

This is the Highest Prize ever Awarded to Pens.

CLARK'S \$250 EXCURSION TO EUROPE BY specially chartered steamer City of Rome, 8,415 tons, June 29, with attractive \$70 side trip to Rhine, Germany, Switzerland; \$100 Italy extension. Unequaled advantages. May and June excursions via Gibraltar, Naples. Frank C. Clark, 111 Broadway, New York.

**12 SPENCERIAN PENS 10 CTS.**

in wooden boxes from the Stationers or Spencerian Pen Co., New York.

**THE PENNOYER,**  
Kenosha, Wis.

A rest-cure, water-cure Sanitarium of the highest grade. Winter the best time for treatment. For illustrated prospectus address

N. A. PENNOYER, M.D.,  
Manager.

of that day and transmit it afterwards to his [wife and] children. It was with this trowel that the Bishop spread the mortar upon the corner-stone which is to cement it.

"The ceremony of laying the corner-stone having terminated, the distinguished clergyman, Rev. Dr. William Cabell Brown, made a magnificent address, explaining to the audience the chief doctrinal points held by the Brazilian Episcopal Church. The orator expressing himself in our tongue in correct and lucid language, discoursed at length upon the subject, being now and then interrupted by applause, which grew more general and more enthusiastic when Dr. Brown ended his brilliant oration, full of profound teaching in regard to the religion of Christ. Then with organ accompaniment, the hymn 'God bless our Native Land' was sung by the faithful present and by the priests of the Brazilian Episcopal Church. The Rev. Americo Cabral announced to the public that the Bishop, Dr. Kinsolving, would bring the solemnity to a close, after a few words, and at their exit from this improvised temple a committee of girls would receive the offerings which the Christian charity of those present might wish to contribute in order to lessen the sad suffering of our brethren in the State of Clara,

**LEA & PERRINS' SAUCE**



The Original and Genuine Worcestershire.

Beware of Imitations

Butlers in the best families and all first class cooks can tell you that soups, fish, meats, gravy, game, salads and many other dishes are given an appetizing relish if flavored with Lea & Perrins' sauce.

SIGNATURE ON EVERY BOTTLE. *Lea & Perrins*

John Duncan's Sons—AGENTS, NEW YORK.

THE LUXURIOUS EVERY-DAY TRAIN TO

**California**

THE Overland Limited

Leaves Chicago 6.30 P. M. VIA

Chicago & North-Western Union Pacific and Southern Pacific System

THE BEST OF EVERYTHING

SEND FOR BOOKLET "CALIFORNIA ILLUSTRATED" TO

461 Broadway, - New York 435 Vine St., - Cincinnati  
 601 Ches't St., Philadelphia 507 Smith'ld St., Pittsburg  
 368 Washington St., Boston 234 Superior St., Cleveland  
 301 Main St., - - Buffalo 17 Campus Martius, Detroit  
 212 Clark St., - Chicago 2King St., East, Toronto, Ont.

THE ORIGINAL. THE BEST. TRADE MARK. GAIL BORDEN. AVOID UNKNOWN BRANDS.



**Condensed Milk**

HAS NO EQUAL AS AN INFANT FOOD.

SEND FOR "BABIES" A BOOK FOR MOTHERS. — Borden's Condensed Milk. - New York.

afflicted with the horrors of famine. The Bishop, Dr. Kinsolving, after directing eloquent words of deep thanks to all who had contributed to the success of the solemnity, which would now close, making flattering references, among others, to Dr. Montaury, and to the public press, offered prayer to God for the health and prosperity of the President of the Republic and the Governor of the State.

"Thus having terminated the festivity, the Rt. Rev. Bishop, Dr. Lucien Lee Kinsolving, received a great number of congratulations, and as is his custom, acknowledged and thanked all with the Christian kindness and high-bred courtesy which make him not only respected as an exemplary apostle of the religion he professes, but also esteemed as a refined gentleman which he is. It was four in the afternoon when there began the withdrawal in defiles through the Reca dos Andradas, returning to their houses or to their daily tasks, of the large concourse of dames and gentlemen who had assisted in the imposing ceremonies with which the laborious workmen of the Brazilian Episcopal Church had celebrated the laying of the corner-stone of Trinity Church, soon to be erected on the principal street of Porto Alegre."

CAPE "MESSURADO."

IN THE county of "Monsterado" in Liberia near the city of Monrovia is a promontory of land known as Cape Mensurado. On our maps we will find this region north of Cape Palmas on the African (western) coast. An interesting tradition exists among the natives that centuries ago a Spanish settlement existed at this place. All went well until at last the proud Dons stung the native Africans to revolt by unceasing oppression. Suddenly an organized attack was made upon the Spaniards, who bravely stood their ground until at last, defeated, they fled before their exasperated enemies. The unhappy fugitives called out "Misericordia! Misericordia!"—"Mercy! Mercy!"—but all were slain.

Since then the cape has been known as "Messurado," the nearest the Africans could pronounce "misericordia." The county seat from a still further corruption is called "Monsterado."

A MAN'S LOVE is the measure of his fitness for good or bad company here or elsewhere.

REFRESHING SLEEP.

**Horsford's Acid Phosphate**

Taken just before retiring quiets the nerves, nourishes the tired and confused brain and induces refreshing sleep.

Genuine bears name HORSFORD'S on wrapper.

Thirty Dollars to California

From Chicago, and \$27.50 from St. Louis. Tuesdays, February 12 to April 30.

In tourist sleepers and chair cars.

It's always summer in California, and California is less than four days away via the

Santa Fe Route.

Address Gen. Pass. Office, A. T. & S. F. R'y, Chicago.

AMERICA'S MOST POPULAR RAILWAY

**CHICAGO AND ALTON**

PERFECT PASSENGER SERVICE

BETWEEN

CHICAGO AND KANSAS CITY,  
 CHICAGO AND ST. LOUIS,  
 CHICAGO AND PEORIA,  
 ST. LOUIS AND KANSAS CITY.

THROUGH FULLMAN SERVICE BETWEEN CHICAGO AND

HOT SPRINGS, Ark. DENVER, Colo., TEXAS, FLORIDA, UTAH, CALIFORNIA AND OREGON.

IF YOU ARE CONTEMPLATING A TRIP, ANY PORTION OF WHICH CAN BE MADE OVER THE CHICAGO & ALTON, IT WILL PAY YOU TO WRITE TO THE UNDERSIGNED FOR RATES, MAPS, TIME-TABLES, ETC.

GEO. J. CHARLTON, GENERAL PASSENGER AGENT, CHICAGO, ILL.

PETER MOLLER'S COD LIVER OIL

Odorless. Tasteless. Pure.

Send for SCHIEFFELIN & CO. New York circular.

"Good wives grow fair in the light of their works," especially if they use

**SAPOLIO**