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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, MARCH 9, 1901.

No. 19

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The accompanying cut is of an

Ancient Celtic Cross,

one of the many Mr. Blake studied and measured, while abroad.

It will be noticed that it, like most of the old crosses, is somewhat mutilated. This damage has been done in recent years by tourists—vandals and desecrators are more fitting names for them. How any person of refinement and education could deliberately de-

face those beautiful crosses, is beyond comprehension. Fortunately the government has now taken it in hand to protect them.

Examination will show that one part of the circle is missing from the above cross, but this loss is not laid at the door of the modern tourist.

The Legend is,

that centuries ago a native, requiring a stone on which to whet his scythe, betook himself to this cross. So that night he betook himself to the burial ground, and prepared to break off a part of the circle. Just as he raised his hammer, he was attracted by a bright light, and saw that his house was on fire. Rushing back, he arrived to find his house intact and no sign of flame.

The remainder of the Legend will be given in the Easter Number of the LIVING CHURCH, opposite the Editorial page.

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These addresses were delivered in Trinity Church New York, on Good Friday 1891. Clergy wishing a service to read on Good Friday, will find this service deeply spiritual, and wonderfully interesting for all who may listen.

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For the Three hours' Service, no more helpful book can be found by the clergy to read as a whole, or as suggestions for extempore addresses. *The Churchman* says:

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The Magazines

THE *Nineteenth Century and After* for February contains at its forefront an epitaph upon the late Queen, followed by a sonnet, "Victoria the Good," by Sir Theodore Martin, K.C.B.; then, enclosed in heavy black rules, there is one of the most eloquent and sympathetic eulogies of the deceased monarch that has appeared in any publication. It is by Sir Wemyss Reid. A rather interesting chat, about himself chiefly, is contributed by His Highness the Maharajah Gaekwar of Baroda, a Mahratta Prince. He is heartily cooperating with the English government in giving his people in India the benefits of European civilization. "Clearing Natal," by L. Oppenheim, is another stirring and vivid article on the earlier operations of the South African War. A notable article is "A Plea for the Soul of the Irish People," by George Moore, advocating the revival of the Irish language and predicting a new literature in that almost obsolete tongue. Mr. Herbert Paul writes a very caustic reply to Bishop Hedley's article on The R. C. Doctrine of Indulgences in the January number. The Rev. Dr. A. Smythe Palmer endeavors to throw light on the question, "What were the Cherubim?" But we fail to see much more clearly than before by his lantern. There are a few more articles of passing interest, two of them concerned with South African affairs.

IN THE *International Journal of Ethics* for January, D. G. Ritchie treats of "War and Peace," and, after reviewing various opinions as to the justification of war and the possibility of its cessation, looks to worldwide federation as the only road to universal peace. The "European Concert" and other modern agreements between nations he reckons as the germs out of which such federation may grow. Speaking of "The Unity of Human Nature," Mr. J. J. Chapman gives the valuable advice to college graduates, "If you wish to be useful, never take a course that will silence you. Refuse to learn anything that you cannot proclaim." Two articles on the late Henry Sidgwick and his ethics follow. "Education in Japan" is expounded by Tokiwo Yokio. Geo. M. Stratton effectively demolishes the contention that virtue can be but a purely psychological test. Prof. Dewey, he says, tells us that the moral act "is the act which shows all our powers acting in due proportion," etc. "But what," adds Mr. Stratton, "is the mutual adjustment that is perfect? Shall it be one which shows conscience subordinating all else to it, or the mutual adjustment which makes conscience a subordinate factor and puts the impulse to gratify our aesthetic nature in control? The methods of psychology give no answer to such a question." F. J. Gould of Leicester, England, argues for better methods of teaching "Children's Ethical Classes." But he is silent as to the necessity of grounding such teaching in religion and religious sanctions. J. A. Nicklin treats of "The Greek View of Life." The usual "Book Reviews" conclude an interesting number.

ONE OF THE most practical and progressive of American authorities upon cooking, Ella Morris Kretschmar, contributes to the March number of *Good Housekeeping* an interesting and valuable article on The Proper Cooking of Fish. She goes into the subject in detail, giving complete directions for the various methods. The latest and best ways of cooking eggs, according to the New England cooking school, are another important feature of the cooking pages of this issue. Miss Maria Willett Howard of the Boston cooking school contributes a page of original salads, and a

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"Temple's *The Church in the Prayer Book* will be used by those who have a taste for scholarly reading and a fondness for a solid and serious style. This book has been of especial help among confirmed persons who have not had much Church training."—Rev. John Henry Hopkins, in *Living Church Quarterly*.

"The publications which we receive from Milwaukee from time to time, show an enthusiasm and an intelligence in the grasp of Church principles which is very encouraging. The scope of the present work is shown by its second explanatory title to be a layman's brief review of worship. Mr. Temple took the American Prayer Book and based upon it a series of familiar parish lectures to adults in which he endeavored to overlook nothing necessary for a thorough appreciation of the contents of the book. The result of this aim is that a great quantity of useful information is conveyed in a pleasant, descriptive style which omits all references to authorities, and is adapted to the capacities of all English and American Churchmen. We can recommend it both for its introductory and supplementary matter, as well as for the chapters in detail on matins and evensong, the Liturgy, the occasional offices, and the Ordinal. The growth of Liturgies and Offices, a list of Church books for consultation, and a glossary of ecclesiastical terms, are among the additional materials."—*The Guardian* (London).

Published by **The Young Churchman Co.,** 412 Milwaukee St., Milwaukee.

teacher of cooking gives some new and excellent recipes for the chafing-dish. Mrs. Clara L. Kellogg, one of the most successful teachers of embroidery in this country, writes of Embroidery as a Craft. Eben E. Rexford's bright story of The Old North Bedroom will be enjoyed by husbands, and by wives as well. A Palatial Home in St. Louis describes a new mansion furnished according to the latest ideas and regardless of cost. Meals for Two at Fifty Cents a Day, in "Our Experiment Station" pages, is written from actual tests, verified by competent authorities on prices and methods. An article on housecleaning gives the latest and most approved methods. There are portraits, with biographical sketches, of four of the distinguished women who act as honorary members of the Good Housekeeping Institute in the United States, Canada, Germany, and France, respectively. There are some very entertaining anecdotes of recent mistresses of the White House. Published by the Phelps Publishing Co., Springfield, Mass., Chicago, New York, at ten cents a copy, one dollar a year.

THE NEW PUBLISHER of *Everybody's Magazine*, John Wanamaker (Philadelphia) has raised the standard of the magazine very materially. The March number contains a timely paper on The Government of a Great City, by Mr. Bird S. Coler, Comptroller of Greater New York. Mr. Coler writes from the standpoint of one whose zeal as a "reformer" does not warp his sterling common sense. His paper is worthy of careful study. The same issue also contains some excellent fiction, and a paper by Charles H. Coffin on Photography as a Fine Art.

THE *Edinburgh Review* (Quarterly) for December devotes its first article to "The Causes of the American Civil War," and in spite of anything that may be said to the contrary it is concluded that the institution of slavery was the principal cause. The article is well written, and is based upon some recent histories of the U. S., notably that by Mr. James Forbes Rhodes. The story of the unfortunate Sophia Dorothea, Consort of King George I. of England, is told in the article on "The Love of an Uncrowned Queen." It is full of romance and unutterable sadness. "The Early History of Fox-Hunting" is a paper that will attract lovers of out of doors sports, and it is interesting. In "Recent Appreciations of Oliver Cromwell" the works of the Rt. Hon. John Morley, M.P., the Hon. Theodore Roosevelt, and Prof. S. R. Gardiner, on the Life of Cromwell. The article gives a very just estimate of the life, character, and work of the great Puritan leader. It is a careful study of the subject, and worth reading as an able summing up of the prolonged controversy that has gathered around Cromwell's name. The article on "Velasquez," the master painter of Spain, is one of the best in this number. It reviews pretty much all that has been written about him to the present time, and abounds in critical notes upon his works. A great deal of paintaking work has been done by Carl Justi and R. A. M. Stevenson in endeavoring to elucidate all the details of the painter's life, and to identify his genuine works from those of his pupils and associates. "The Correspondence of Cicero" is another article of great interest. The review of the splendid work of Messrs Tyrrell and Purser, Fellows of Trinity College, Dublin, in editing Cicero's correspondence, leads the writer to an extended survey of his public life and his character. The judgment of both is appreciative and generous. In the article on "Madame du Deffand and her Friends" we are introduced to a totally different sort of correspondence, in a far later age—in France at the middle of the 18th century. It is a lively correspondence, and the chief person

[Continued on Page 701.]

Easter Services.

We have made five different musical services for the Sunday School Easter Festival. The service is entirely from the Prayer Book, and the carols are bright and fresh. They are numbered 61, 63, 65, 67, and 71 in our "Evening Prayer Leaflet" Series. The No. 71 is new this year. Samples of any one, or of all, sent to any one wishing to examine them. Begin early to practise.

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THE author of the above named book has received the following letter from his Bishop:

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My Dear Mr. Haverstick—

It has taken me some time to read your "Ready Reference," and that for two reasons. First, the incessant drive of hurrying work. Second, because the book, though not very large, is so important as to deserve very close reading indeed. There are two or three points in which I cannot agree with you, but they are among the lesser matters.

The book is most admirably written, admirable in plan, in substance, and in style, and I say very heartily, that I do not know any book which would be more helpful to put in the hands of an inquirer, or a layman who seeks information. I have commended it already, and shall do so again. Yours truly,

WILLIAM PARET,
Bishop of Maryland.

The book is published by The Young Churchman Co., and sold at the low price of one dollar, post paid. It is a Handbook for the Laity, and is most useful.

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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, MARCH 9, 1901.

No. 19



News and Notes



THE INAUGURATION of the President of the United States, even though he be inaugurated as his own successor, can never fail to interest the people of the United States. Mr. McKinley has proved his ability in crises of great moment, and has placed the credit of the United States on the highest pinnacle it has yet attained, and that in spite of his having been a War administration. That prosperity has blessed the American people during his term is only in part due to his statesmanship and that of the Administration in general, but it is due to him and them in part. Probably the *whole* American people have not felt so kindly disposed to any President during his term of office for at least half a century. For the war legislation his responsibility was far less than that of Congress, and Congress was there unanimous. The confidence of the country in the President was shown by the act which placed \$50,000,000 at the absolute disposal of the executive, and that the confidence was not misplaced is shown by the absence of the slightest breath of scandal in connection with its use. President McKinley enters upon his second term, in the main with the confidence of the whole American people regardless of party; and this, not because he has not made mistakes in his first term, but because his integrity is unquestioned and his ability beyond doubt.

CHURCHMEN can never fail to regret that the festivities attending the inauguration of a President invariably fall in Lent. The inauguration ball, the greatest social event of each Administration, is so contrary to the whole spirit of the Lenten fast as to render the spiritual culture of the season largely nugatory to those who take part in it. The unhappy divisions of the Church render it impossible for her voice to be raised with sufficient force to stop the evil; but from every point of view it would be desirable to fix Inauguration Day upon some other date, either earlier or later in the season.

THE EXPIRATION of another Congress brings the usual sigh of relief. The last days presented the usual fagged out appearance. The revenue reduction act was passed in a form more satisfactory than had seemed probable, while the failure of the river and harbor bill and of the ship subsidy bill saved many millions to the treasury. Once again attention is directed of necessity to our unhappy system of appropriations by blanket acts, which invite corruption and extravagance, and from which the suspicion at least of such attendant evils is never lacking. It would not have been necessary to cut off really desirable appropriations for the various waterways of the United States, if there might have been separate votes on each distinct appropriation.

THE NEWS OF THE WEEK, and undoubtedly one of the most important pieces of news of the year, or of many years, is the passage of the Army Bill by both Houses of Congress, to which are attached the provisions for the temporary civil government of the Philippines, in the shape of the provision which was introduced by Senator Spooner, but with an amendment introduced by Senator Hoar to make the President personally responsible for all franchises granted in the Islands; and also stating definitely the terms upon which the President is empowered to recognize the independence of Cuba from the United States. The terms of the latter were described last week. These two provisions are of such widespread importance that they cannot fail to have a lasting effect upon the relations of this country. It

is as yet too early to tell what will be the results of the Cuban declaration, since much will depend upon the way it is received in the island. We were ourselves disappointed that these amendments were made a party question, having hoped that the same statesmanship which united the members of both parties in the Senate committee on Cuban Relations, might animate the whole chamber, so that the policy might represent the unanimous approval of the country. This, however, was perhaps too much to expect. At least we may now hope that both parties will consider the Cuban question settled for the time, and will agree that the terms offered by the United States place upon Cuba the necessity for taking the next step toward freedom.

IN PLEASING contrast with the lynchings which have disgraced several states quite recently, and in which no serious efforts have been made to detect the guilty parties, is the firmness and decision with which Governor Yates of Illinois frustrated an expected outbreak against a criminal on his way to trial at Carrollton on Friday of last week. Four companies of the Illinois National Guard escorted the criminal both on the railroad to the town where he was to be tried, on foot to the court house, and back to the train that took him and them to the penitentiary. The crime for which the prisoner was apprehended was of that nature that most inflames a community, and it seems quite certain that except for the Governor's precautions, there would have been another such outbreak of mob violence as has so often crazed other communities. No doubt the prevention was expensive in pecuniary cost; but it was successful in upholding the supremacy of the law, and the state of Illinois is to be congratulated on its result.

THE DIFFICULTIES in Macedonia, to which we have previously alluded, appear to have been fomented largely in the neighboring principality of Bulgaria, and to constitute an uprising of Bulgarians to obtain the freedom of Macedonia, rather than of Macedonians. It will be remembered that through the action of the Powers, the practical independence of Bulgaria from Turkey was gained some years ago, though the Prince of Bulgaria still owes, according to the terms of the Treaty of Berlin, a certain limited allegiance to the Sultan. It is well understood that the Powers will not permit the Sultan to take any measures to bring Bulgaria back under the Turkish yoke. The Sultan is therefore confronted with the unpleasant situation that he cannot quell the Macedonian revolt without invading Bulgaria, which latter would certainly be resented by the Powers. Last week saw a Turkish army of 50,000 sent to the Bulgarian frontier; but what they are to do now that they have arrived seems impossible to forecast, and very likely the Sultan himself does not know.

VERY MUCH of the peace of Europe rests, apparently, on the life of the Emperor of Austro-Hungary. It will be remembered that for the last two years the constitution of that monarchy has been practically in abeyance, owing to the fact that the racial hostility between the Germans and the Czechs is so intense that no agreement can be reached as to matters of legislation. German leaders in the Reichsrath openly declared last week their wish for annexation to the German Empire, while it is generally believed that many of the Czechs would welcome closer relations with Russia. There is no national unity to bring together the two hostile races, and the sole element of

unity appears to be the person of the Emperor, Francis Joseph. The latter has reigned with a degree of absoluteness unknown in other parts of Western Europe for the past two years, and is likely to be forced to continue to do so for some time to come.

THE CHINESE PROBLEM has taken a long step toward settlement in the execution of two, and probably three, of the culprits last week. The only questions yet to be settled, aside from the capture of three truant princes, are as to the punishment of some of those of lesser responsibility and the knotty question of damages to be demanded. Both these are questions of secondary importance and we sincerely hope the Powers will not insist rigidly on the payment of impossible amounts by the Chinese government. In the meantime the President has ordered all American troops now in China to be recalled, except that a legion guard of 200 shall still remain.

SOME EXCITEMENT was created last week by a report that at the time seemed authentic, to the effect that General Botha with his command had been captured in South Africa. The news, however, was not officially confirmed and appears now to have been at least premature. General Botha, so far as can be discovered, is still at large, and it is quite certain that De Wet continues his invasion of Cape Colony, and his remarkable march toward Capetown, without repulse.

BRIEF MENTION.

THE OLD QUESTION, Is alcohol a food? is up again. People are very much divided. But that it is a drink is more generally accepted.

NEW YORK now has a moral spasm; the police are raiding the gamblers. Pigeons are easily frightened from the roof of the barn, and far away they fly. But in an hour they are all back again!

PARENTS, do not let your children forget that this is Lent. Children, remind your parents of it, if need be. Christianity is intended to be an all-the-year-round religion, a continuous imitation of Christ; but the first Lent was kept by Christ Himself.

THE HIGHER CRITIC who seeks only the truth will find it, and we promise in advance to accept his conclusions, not one of which can imperil religious truth, because truth is not inimical to truth. But the higher critic who loves criticism for its own sake is only a more polite congener of Mrs. Nation.

IF MRS. EDDY'S Christian Science is neither Christianity nor science, Mrs. Nation's temperance is mostly intemperance. The first tells us there is no such thing as pain, but the woman from Kansas is determined there shall be even no such thing as champagne! Here is a fine theme for students in comparative religion.

THERE ARE MANY ways of saying things. A saloon is now a "gilded thirst-palace," a barber is a "tonsorial artist," and "Dr. Spank" is that ancient but somewhat effete mode of discipline which kept many a family in a state of wholesome regard for the fifth commandment. But those days are gone; now the children discipline the parents; and well do parents who permit them deserve it.

A PRESBYTERIAN church is to have Rossini's *Stabat Mater*. When is the minister to put on cope and mitre? Speaking of vestments, "Dowie" has burgeoned out into full-fledged "magpie" robes, just like one of our Bishops, and yet strangely enough he calls his society "Catholic Apostolic." But the world is full of incongruities. Things are very much mixed and even the mixtures are mixed again.

ANYONE who has been in Cuba will appreciate the action of Congress in going slow about giving those people autonomy, because they are absolutely incapable of self-government. They would burst into civil war in six months. Patriotism is conspicuous by its absence. We have more reason to trust the Spaniard in Cuba than the hybrid race called Cubans, who will require several generations of training to fit them for the republic.

THE "NEW EDUCATION," like most things that wear that prefix, is indirectly becoming a matter of fads, and a system of superficiality; or, else, the modern girl and boy of high school age finds more difficulty than you did in your youth in learning to spell correctly the English language. Give, O, give us once

again, "the little red school house," where common sense ruled, and children were taught the substantial rudiments, and where they learned them.

THE RELIGIOUS "REVIVAL" which some excellent people hoped would begin with the Twentieth Century, has not become apparent. To judge by the announced topics of the Sunday sermons the preaching scarcely justifies the hope. If they would only consent to give up their marriages, theatre parties, parlor-concerts, and winter-resort frivolities, go back to the old themes of repentance and conversion which Lent brings before us, and keep thinking about them for forty days, perhaps they would get more out of these than we do who hear them and give poor heed to them.

A WRITER who became acquainted with the good people of the Passion-play at Oberammergau says: "The universal spirit is one of real self-consecration and deep devotion in a service which they love. All do their parts as if they were truly doing them for God. They never seem to be acting, never to be thinking of themselves or of the thousands upon thousands who are watching them." Somehow one cannot help but feel that these pious Germans are only what we all ought to be. Self-consecration to God and deep devotion in a service He loves would put reality into any one of us. Come back, and quickly come, ye olden times of simple faith and steadfast love!

DR. LYMAN ABBOT says that one of the things which is leading people so strongly to-day toward the Episcopal Church is that this Church has preserved the idea of worship as the primary thing, while in some other Christian bodies worship has been made secondary to preaching. Now, the idea of the main purpose of the service will, of course, greatly affect the order and arrangement of the service. The service in which worship is the ruling idea will naturally be more stately, more reverent, more carefully arranged in all its details than the service in which preaching is the ruling idea. You will see this expressed in the interior arrangement of the different churches. All that many of them suggest is an audience room, a place to hear in, while the whole arrangement of an Episcopal Church suggests a place to worship in, a place to pray in, a place where everything tends to arouse and stimulate impulses of reverence and devotion.

MR. DAMROSCH is saying some nice things about music. At a dinner in New York he said he saw three main uses of music in the Church: as a preparation for spiritual thought, as a means of expression for the deeper emotions, and as an elevating force for bringing the soul nearer to the divine power. He described how, by the proper use of music, the soul was attuned to divine things at the beginning of the service, and he deprecated the misuse of that opportunity by organists playing operatic fantasies. "I do not want an Italian operatic melody," said Dr. Damrosch, "when I enter a church, and moreover, the organ should never imitate an orchestra. It is fine enough and grand enough to stand on its own basis. The quartette choir," he added, "is an American institution, and it is perhaps the cause of more trouble in the church than any other thing. I would not advise Americans to be proud of it. Not that we do not have excellent quartettes, but the more excellent they are the less fit they are to be in the church. The solution of the quartette difficulty is the chorus. Choral music, to my mind, is the only music that is fit for the church, in that it sinks the individuality of the performer in the mass. I would not, however, exclude the incidental solo from its proper place in a composition."

CHIC.

SAYS the *Pacific Churchman*: We venture to bespeak from our Church papers in the East the usual courtesy of republication of our rejoinder to a rumor, which if not corrected, may, in the opinion of Eastern friends, work us harm. Our reason for noticing it—as we have not other rumors of circulars, etc., which have been abundantly answered elsewhere—was the receipt from an Atlantic coast Bishop, who had been warmly in favor of holding the General Convention here, of the following enquiry: "May I enquire if there be any foundation for a 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?" Such a report is calculated to deceive the very elect of Deputies, and we only repeat our "Church papers please copy," after receiving an additional note from the same Bishop and good friend, noting the fact that the other papers had not copied our paragraph and saying that he still has "reason to think" that there is need for an authentic correction of the rumor. The rejoinder we asked to have published, appeared in our issue of January 15th, and since that the Diocesan Convention has spoken with no uncertain sound.

LONDON LETTER.

LONDON, February 19, 1901.

THE Rev. Brooke Lambert, Vicar of Greenwich, and the Rev. Hugh Reginald Haweis, perpetual curate of St. James', Marylebone, both lately deceased in their sixties, had figured publicly in various ways for many years, especially in connection with the more ultra phase of "Broad Churchism," though quite likely the latter clergyman was the greater Radical.

Mr. Lambert at one time was the Vicar of Whitechapel, in the East End, but in 1880 his political chief, Mr. Gladstone, gave his devoted follower the rich Crown living of Greenwich, also a large and important parish. His special forte seems to have been Poor Law Administration, whereon he was a recognized authority, but he also largely helped to establish and foster the Metropolitan Association for Befriending Young Servants.

Mr. Haweis came of a clerical family, his father being a Cathedral dignitary and his grandfather chaplain to the famous patroness of George Whitfield and Calvinistic Methodism. Before graduating from college he traveled in Italy and enlisted in Garibaldi's army, notwithstanding his diminutive stature and lameness. In 1866 he was appointed to the perpetual curacy of the church which became distinctively his own by the type of service and character of pulpit oratory introduced there. The fact of the surpliced choir being recruited from both sexes alone differentiated St. James' from all other churches in England; while its interior was apparently done up to remind the parishioners as much as possible of the Lyceum Theatre. The church also derives peculiarity from its beadle, very much after the type of Bumble the beadle, and almost as distracting an element at the services as a Pantomime clown would be. Mr. Haweis was nothing if not a "Hang-Theology" sort of preacher, and being also quite an actor in the pulpit, his church was sure to be filled full of a certain class of people. He always preached in a black gown until a few years ago, when he discarded the "Rag of Protestantism" for the Catholic surplice, expressly on the ground that he had been advertised in the *Times* at the bottom of its List of Sunday Preachers amongst those of Dissenting Chapels. He certainly was a man of versatile talent, for besides writing *Music and Morals*, he at one time edited *Cassell's Magazine*, and was also a gifted violinist; and no doubt there was a seriously religious side to his strongly secular nature.

The Bishop of Oxford, who is now of quite advanced age, is far from being well, and has been told by his medical adviser to give up some of his work, at any rate, for a season; and he will not, therefore, take the Confirmations which have been arranged.

Under the heading of "Death of the Bishop of Cairo" the evening *Westminster Gazette* of February 11th contained a brief but appreciative notice of the late Dr. Hale, who was mentioned as "a learned archæologist" and also as "a great authority on the Eastern Church"; and the present Archbishop of Canterbury was quoted as once saying: "No living man has done more for the intercommunion of the Churches than Dr. Hale."

A new Bishop Suffragan in the Diocese of St. Albans has been appointed in the person of the Archdeacon of Essex, who will be known as the Bishop of Barking, and will have the oversight of the densely populated district of "East London over the Border." Both he and the Bishop Suffragan of Kensington, in the Diocese of London, were consecrated on the 17th inst. in St. Margaret's Church, Westminster. The appointment of the Ven. Archdeacon Stevens to be Bishop Suffragan of Barking fell, as a matter of fact, to the King's patronage, but practically His Majesty's first ecclesiastical appointment will be to the See of London. John Kensit, as President of the Protestant Truth Society, and evidently as an aspirant to the office of Bishop-maker during King Edward's reign, has addressed a letter to His Majesty calling attention to a resolution of his Society expressing the hope that a Protestant be appointed to be Bishop of London; and also personally expressed the hope that His Majesty "will not countenance but, on the contrary, will repel every act and word which may suggest the suspicion of again bringing this country under the dominion of the Pope."

The Bishop of Exeter arrived at Windsor Castle on the 6th inst., and being introduced into the King's presence by the Lord in Waiting, did homage on his appointment to the See. The oath was administered to Dr. Ryle by the Secretary of State for the Home Department; the Bishop kneeling before the Sovereign and his hands being held between the Sovereign's hands.

The prelate in attendance was the Bishop of Winchester, Clerk of the Closet. The homage rendered by English Bishops to the Sovereign is not of Henrician origin, as some might suppose, but is according to the immemorial custom of the realm; and is due for their exercise of coercive jurisdiction and for temporalities, or possessions in land or money, both of which they hold of the Crown direct.

A noteworthy service in connection with the Bi-Centenary of the S. P. G. has recently been held at St. Paul's Cathedral especially for school boys in the old city, and upwards of 2,000 were present. They comprised 600 Blue Coat boys from Christ's Hospital, 70 of whom formed the Choir, while the others were from the other city schools. The Bishop of Stepney, in his address, said that boys were "exactly the sort of people who ought to be addressed about missions."

Dr. Hopkins, the retired organist of the Temple Church, who has just departed this life at the age of 82, was one of the leading Church musicians of the last century, and for 55 years was the famous organist of a famous organ in a famous church. His services in A and F are, of course, well known, and besides composing many anthems and hymn tunes he produced a standard history of the organ. When only 8 years old he became one of the "children" of the Chapel Royal, St. James' Palace, and in 1831 sang at the Coronation of William IV.; while 66 years later he joined the voluntary choir at the service on the steps of St. Paul's Cathedral on Diamond Jubilee Day.

The numerous and influential deputation which waited on both Archbishops at Lambeth Palace last week on behalf of the Convocations Bill (in the interests of Church Reform) was introduced to their Graces by one of its principal promoters, the Bishop of Rochester. "Our existing machinery," he said, "was virtually that of mediæval and Pre-Reformation times, and took no account of modern conditions," such as "a large body of educated parochial clergy" and "a highly trained body of laity." The object of the proposed bill was to "reform Convocation," and to "associate laymen," for which scheme they hoped to obtain Parliamentary sanction. The other speakers were Sir John Kennaway (President of the Church Missionary Society), Bishop Barry, Chancellor Vernon Smith, and Canon Gore, all of whom pleaded for the Bill as a commendable one. All went well so far, but the sails of the Deputation soon began to flap as the Primate proceeded to freely express his own opinion of the Convocation Bill. He started off by saying that he heartily supported the first clause of the bill, "empowering Convocations to reform themselves," but he thought that at present, for "the efficient working of the Church," it was of more importance to have "some synod which must unite the two Provinces" than to have "the formation of a House of Laymen." Although approving of Houses of Laymen, yet he did not care for a scheme "emanating entirely from the clergy"; and, moreover, he did not think it would be possible to "persuade Parliament" to accept it. In other words, he considered the bill too clerical in its treatment of the principle of lay representation. Chancellor Smith had urged "public opinion" as a safeguard, but His Grace, speaking from experience as a Bishop for 30 years, did not think that the clergy generally were "so amenable to public opinion as you might suppose"; for there existed among them, he thought, "a sort of feeling that it is a grand and noble thing to resist public opinion, and to date all the persecutions which may beset them." The Archbishop of York, in his remarks, agreed with his brother of Canterbury that the nation at large will not be "dictated to by ecclesiastics" (apparently meaning thereby, more particularly, the clergy of the second order), and that a House of Laymen "constituted by the Convocations" is not likely to "command the confidence of the people generally."

Surely the visit of the Deputation to Lambeth does not seem to have advanced the cause of Church Reform, at any rate on the lines laid down by the Church Reform League, and the whole problem is still one that is very much up in the air. Dr. Temple probably never made an abler speech, or one more infused with the energy of his rugged personality. Some of its passages, at least, indicate some lack of sympathy with the clergy in their lately manifested disposition to resist the encroachments of the Primacy; and it may be that the Primate's real opinion of the clergy, as a body, does not differ materially from that entertained by his remote predecessor, Dr. Tillotson, of the clergy of his own time.

J. G. HALL.

LIFE is not a holiday, but an education.

MORAL DISEASES breed in the swamp of the impure heart.

NEW YORK LETTER.

MR. MORTIMER'S ANNIVERSARY.

ON Septuagesima Sunday St. Mark's Church, Jersey City, celebrated the twentieth anniversary of the rectorate of the Rev. Frederic E. Mortimer. There was certainly much cause for the celebration, because the work of the church, under his direction, has shown a constant activity and the parish is to-day one of the strongest in the city; whereas, when Mr. Mortimer took charge of it, the work had been practically abandoned.

St. Mark's was founded in 1854, although the present name was not chosen until 1868. For a number of years services were held in a frame building which had been purchased by the church, the ground on which it stood, however, being leased. Efforts were from time to time made to purchase the land, but it was found to be impossible to raise the money for the purpose, and after the church had been in existence for 24 years its equity in the church building was sold and services were discontinued. In 1880 the rector of St. Matthew's parish rented the old building from its new owner and held Sunday School and afternoon service for about a year. Then several laymen of the neighborhood started a movement to revive the name and the work of St. Mark's Church, and the present rector was invited to take charge of it. Mr. Mortimer began the work with nothing but the name, the registers, and the Communion Service, and at the end of twenty years the parish owns a church



ST. MARK'S CHURCH, JERSEY CITY.

building, a parish house, a rectory, and a mission chapel, all free from debt.

The present building was erected about twelve years ago and in 1892 all indebtedness had been cancelled and the church was consecrated. The parish house on the left of the church building was built a year or two after the church, and the rectory, adjoining the church on the right, was purchased some time later.

St. Mark's is located in one of the pleasantest parts of lower Jersey City. It is close to Van Voorst Square, which is surrounded with restricted property, and there is every indication that the neighborhood will remain a good one for a number of years. Nevertheless, people are moving from the vicinity to take residences in the hill section of the city or in the suburbs, and St. Mark's has felt the loss of parishioners from this cause. Mr. Mortimer is trying to raise an endowment fund of \$10,000, the proceeds of which will be devoted, not to church support, but to necessary repairs and improvements that have to be made to the church property from time to time. About a third of the sum has already been subscribed and it is hoped that the whole will be in hand by Easter.

DEATH OF MR. EVARTS.

The death of the great legal advocate, William M. Evarts, was felt less than such an occurrence would have been some years ago. Mr. Evarts has been in failing health and had so withdrawn from public life that the extended accounts of his busy life, appearing at length, have come as a surprise to a fair proportion of younger readers. As a Churchman of much earnestness and regularity, he will be missed. His funeral took place from Calvary Church last Saturday morning. The rector, the Rev. Dr. J. Lewis Parks, read the opening sentences of the service, Bishop Leonard of Ohio said the prayers, and Bishop Potter gave the benediction. Bishop Leonard was rector of St. John's, Washington, where Mr. Evarts and family attended when in that city. A son of the deceased is the Rev. Prescott Evarts, who has just left the position of Archdeacon of Dutchess for the rectorate of Christ Church, Cambridge, Mass. The pallbearers included Messrs. J. Pierpont Morgan, John E. Parsons, Carl Schurz, Sidney Webster, Whitelaw Reid, Benj. F. Tracy, Samuel Sloan, and Thomas B. Reed. Mr. Evarts had been a communicant of Calvary parish for about ten years, and up to five years since, when his health failed, he was a regular attendant. Many organizations were represented at his funeral. The interment took place at Windsor, Vt.

CONDITIONS ON STATEN ISLAND.

The Rev. George E. Quaile, for some years head of St. Austin's School and rector of St. Mary's, Richmond, has resigned and will, it is said, re-establish his school in Connecticut. Conditions on Staten Island are in a state of transition. Formerly the country seat of many wealthy citizens, it is losing such since its consolidation with New York City, and is filling up with a middle and poor class of people—poor in this world's goods. The country is giving place to the city, and the city is that of the wharves rather than of a residence section. The effect is disastrous upon Church interests. Christ Church, the Rev. Dr. Johnson, Archdeacon of Richmond, has suffered severely. At one time supported by the wealthiest congregation on the island, it found itself in the very centre of a smoke nuisance from Standard Oil refineries. St. Paul's, Stapleton, has suffered through the illness of its rector, the Rev. A. L. Wood. He has gone through many months of suffering, but happily is on the mend. His place for some time has been supplied by the Rev. Guy L. Wallis, with much acceptance. Old St. John's, Clifton, of which the Rev. Dr. Eccleston was rector for almost half a century, is affected to some extent by the changes in population. The rector is the Rev. C. Campbell Walker. The most prosperous church in Richmond is the Ascension, West Brighton, the Rev. Pascal Harrower. Places of worship of other religious bodies suffer as do our churches. Some fears are expressed that the worst has not yet been realized.

CITY ITEMS.

The Rev. Guy L. Wallis, priest in charge of St. Paul's, Stapleton, was the Lenten preacher at St. Edward the Martyr last Thursday evening, and was heard by many old and loyal friends from St. Mary the Virgin's. His topic was "Zeal."

Grace rectory was broken into last week, and a quantity of silver carried off. How a thief could gain access to a place so prominent, night as well as day, has been the cause of the police of the precinct being stirred up by those over them. The Rev. Dr. Huntington left his study near 12 o'clock. The silver was in a safe, and the key was kept in a near-by place. The thief used the regular key, and did no damage to the house beyond prying open a window. Suspicion rested for a time upon some men who came each night for bread to a neighboring restaurant. Just south of Grace Church is a great bake shop, whose owner has for many years made a practice of distributing every night at ten o'clock all stale bread of the previous day. This practice is so well known that sometimes the line waiting for bread extends a block away. In its line as it passes in front of the rectory there may have been men who saw the maid put the silver in the safe and lay away the key. The police think otherwise, but to date have found no clue. Much of the silver, Dr. Huntington said, was valuable as heirlooms.

A sign of the times may be found in the invitation extended by the New England Society of New York to the Rev. Dr. Huntington to preach the first sermon at an annual service which it will hold hereafter. Grace Church was selected for this first service. Not all New England Societies are controlled by Puritans or even by their descendants, but this one chances to be; but they did not select a Congregational edifice as might have been expected.

THE ETHIOPIAN CHURCH.

AN important Synod of the South African Bishops has just been held in Grahamstown. Rarely do all the Bishops meet, and on this occasion their chief business was of a very interesting though difficult nature. A movement has been going on for some years among the natives, known as the "Ethiopian Church," at the head of which was a Kaffir named Dwane. He had seceded, with a number of followers, from the Wesleyan and Presbyterian Native Churches, and had set up a Church under the above title. An American negro Bishop was in supreme charge, and he commissioned Dwane to act for him as Vicar "Bishop" in South Africa. After a while Dwane, being dissatisfied with his status, renounced his Methodist orders, and applied with a large party to be received into the English Church. The lowest estimate of those so applying is 3,000 communicants. In ordinary circumstances there would be no difficulty in their reception, but they desired to retain their distinctive name, corporate life, and also their property, while their congregations are found in several Dioceses.

There are in all eleven Bishops working in the Province. The Archbishop of Capetown, Bishops of Grahamstown, Pretoria, Natal, Mashonaland, Lebombo, were present, together with the Coadjutor Bishop of Capetown and Bishop Webb of Bloemfontein; the absentees being the Bishops of St. Helena, Zululand, and St. John's.

The matter had been under consideration for a year, and then, happily, a series of articles were drawn out and signed, whereby the "Order of Ethiopia" would attain their desire of independence under the sympathetic guidance of the respective Bishops of the Province. Arrangements were made for the training of those who would be their ministers; as to the boundaries of their own and other mission work; provision for their proper relation to the English Church and their self-government in due course, and other details. Loyal allegiance to the doctrines, sacraments, and discipline of the English Church was, on the other hand, also secured. And thus, happily, one of the problems of dealing with the natives was solved, one of the many that lie before us in the vast portion of the British Empire in Africa.

At the Synod occasion was taken to celebrate the bi-centenary of the S. P. G.

HANDSOME WINDOWS AT CORNING, N. Y.

THERE is to be erected in Christ Church, Corning, N. Y., Diocese of Western New York (Rev. W. C. Roberts, rector), a memorial window

"In memory of Julius Schirmer, Born Aug. 7, 1824, Died July 29, 1862.
"J. P. Mallory, Born Jan. 19, 1815, Died Sept. 25, 1846."

This window is to be placed in their loving memory by Mary J. Schirmer.

The theme of the window is the Church, typified by the angelic figures of the Church Militant and the Church Triumphant. The window is composed of four lights and occupies



NEW MEMORIAL WINDOW, CHRIST CHURCH, CORNING, N. Y.

the central position in the right of the nave of the church. The center lights are filled respectively by standing figures, representing the Church Militant and the Church Triumphant. The Angel of the Church Militant bears the banner with the symbol

of the Cross, and the device "By this sign we conquer." The Church Triumphant bears the Palm of Victory and Crown of Glory, typifying the reward of those who "Fight the good fight."

Back and to the side of these central figures, is a group of accompanying angels. Those to the right of the Church Militant bear the sword and the shield, war-like attributes; whereas, in the light to the left of the Church Triumphant, angelic figures bear the scroll and the palm, personifying Music and the Written Word.

As a central window, this window is executed with the very choicest selection of drapery, hand-rolled, antique, and translucent opal glasses. The four lights of this window are also connected by a landscape which runs through the background of the entire series, sky and foliage being suggested.

There is also to be erected in the same church another memorial window, inscribed:

"In Memory of Laura Mallory, Mary Mallory, William M. Mallory, and Sarah T. Mallory."

This window is also placed "To their Loving Memory" by Mary T. Schirmer.

This is composed of four lights, but in composition balances the "Bigelow" window already in place. It is to occupy the position at the side of the Church Militant and the Church Triumphant already described.

The subject of this window is The Angel of the Record. In the left central light are two standing figures, one representing the Angel of Hope and the other the Angel of Memory, whereas in the right light, the Angel of the Record is seated. These in their general composition balance the "Bigelow" window already placed, but innovation is made in the general design by the introduction in the side-lights of floral panels instead of the tablet text as is shown in the latter. The various flowers selected give an opportunity for the use of a most beautiful color. In the base of these side-lights are panels for the memorial inscriptions. There are two names placed in each panel with the dates of birth and death, so that these windows make a fitting record of those of whom they are placed in memory.

A beautiful landscape passing through the entire series of lights ties the composition together. Flowers have been introduced; in particular, the lily, symbolical of the New Life. The Tree of Life is delicately suggested in the background. The upper portion of the end lights is filled with a Gothic canopy, in order to act as a frame-work to the entire composition. A small panel is placed at the base of either of the side-lights, which receives the memorial inscription.

The scheme of color is both rich and delicate, rich color being used to typify Force, as the attributes of the Church Militant. Delicate color is used to suggest attributes of the Church Triumphant. This is a deft combination of delicate masses with rich accents of color, which produces a remarkable effect in the executed work.

While the entire subject is executed in mosaic glass without paint, relying entirely upon the beauty and the quality of the glass itself to produce the pictorial effect, yet of course the flesh portions are painted, in order to make them thoroughly harmonious with the variegated glasses used.

For the other portions of the window, special device of two thicknesses of opal, with certain portions of the enamel color between, has been adopted. The result of this is to bring the execution of the faces, hands, etc., into perfect harmony with the beautiful color combination of the entire window.

These windows have been executed at the studios of the Messrs. Lamb of New York, great care and attention having been given to every detail.

Christ Church has recently been enriched by the chancel windows and a number of important other memorials executed by the same firm.

"A CHRISTIAN who is not really in heart and will a missionary is not a Christian at all. Missionary effort is not a specialty of a few Christians, though, like every other part of Christian life, it has its special organs. It is an essential, never to be forgotten, part of all true Christian living, and thinking, and praying. * * * Come then, O breath of the Divine Spirit, and breathe upon the dead bones of the Christian Churches that forget that they are evangelists of the nation, that they may live and stand upon their feet, an exceeding great army, an army with banners."—CANON GORE.

BISHOP WINGFIELD MEMORIAL WINDOW.

A MEMORIAL window has just been placed in St. Paul's Church, Petersburg, Va., to the memory of the late Bishop Wingfield, of Northern California, whose first rectorship was at Petersburg. The subject of the window is the Conversion of Saul. Accompanied by a body guard, Saul is on his way to Damascus to persecute the Christians. Suddenly a strange light falls upon the company, and Saul falls from his horse. The artist has here represented him with a dazed expression on his face, being assisted to his feet by a faithful attendant, while the officers of the guard gather around their master. On the faces and attitude of each is expressed wonder and fear, and a desire to guard against an unseen foe. In the top quarterfoil, has been introduced our Lord, from whom the light comes, while two accompanying angels look down upon the strange scene. The window is remarkably fine in conception and drawing. The figures denote strength and force, with a grace of action seldom seen in stained glass.

The window being 10 x 16 feet and made from the finest selected English antique glass, gives great scope for the color effect, and is difficult to describe. The base line shows a quiet coloring of neutral tones, then follows, running from right to left, a balancing and blending of deep rich subdued colors with no harsh contrasts. The figure of Saul is richly robed in ruby, green, and gold. The next line shows the hills and bushes in



BISHOP WINGFIELD MEMORIAL WINDOW, ST. PAUL'S CHURCH, PETERSBURG, VA.

quiet, restful tones, on which the light still seems to shine. Then follows the sky effect, of graded antique blue, across which fleecy clouds run, making a rich, quiet background to the scene.

The upper panels are treated to blend with the lower, but they have a feeling of a different atmosphere. As one artist was heard to remark, "It seems to have a mystery hidden in its depths." The treatment seems to give it an invisibility. Around the body is the aureole of soft light, fading into a rich blue purple, which in turn fades away in depth. The entire effect of the window is inspiring and impresses one with a feeling of religious grandeur, like a painting from one of the old masters.

The window was made by the Colegate Art Glass Co. of New York.

AN APPRECIATION OF BISHOP BARKER.

ONE who was intimately associated with Bishop Barker and who knew perhaps better than any other of the clergy, the trials and difficulties under which he labored, writes of him as follows:

"The prolonged feebleness of his predecessor in the see of Olympia created many trying problems to be solved by Bishop Barker, but he undertook them with a courage and energy that finally placed the Institutions, Hospitals, and missionary work on a healthy basis.

"One marked evidence of his executive ability is the present prosperous condition of the Annie Wright Seminary for Girls. To Bishop Paddock belongs the honor of its inception, made possible by the generosity of Mr. Chas. B. Wright of Philadelphia, and under whose fostering care it became a flourishing institution; but Bishop Paddock was called home before a firm financial status was assured. Bishop Barker was enabled by further bequests from Mr. Wright and by the transfer of the partial endowment of a boys' school to so strengthen the Seminary that the trustees are able to offer an education to young women at a very moderate cost to them, the income from the endowment (\$150,000) being sufficient to provide the salaries of a large and efficient corps of instructors as well as make many improvements as needed. It is now the best equipped institution of the Church on the Pacific Coast and it is largely due to the wise administration of Bishop Barker. His executive ability is also seen in the condition of the Hospitals of the Jurisdiction of which there are four—the 'Fannie C. Paddock Memorial' in Tacoma and smaller ones at Hoquiam, Sedro, and New Whatcom.

"While Church extension was not as marked as in other Districts or as some, in their impatience for immediate visible results, demanded, he has cleared away obstructions and strengthened foundations upon which his successor can build unhampered by many of the trying conditions under which he entered upon his work in Olympia. The closing official act of his short but active ministry and episcopate was a 'Quiet Day' with the clergy of his District, closing with the ordination of two priests just one week before he was called to lay aside his earthly work for the Master."

The funeral of Bishop Barker was held in Trinity Church, Tacoma, on Saturday, February 23d. During the entire night previous, vigil was kept over the body by members of the Brotherhood of St. Andrew, with other laymen and several of the clergy. The body lay in state on Saturday morning, and there was a celebration of the Holy Communion at 9:30.

Our account of the burial service is, unhappily, not at hand, but it was expected that among the clergy present, would be the venerable Bishop of Oregon, an uncle of Bishop Barker; Bishop Ridley of Caledonia, and Bishop Perrin of Columbia, both of them Dioceses in British Columbia. Bishop Funsten had telegraphed that he would be unable to be present. It was expected also that the Rev. Canon Beanlands of Victoria, B. C., the Rev. J. P. D. Llwyd and the Rev. H. H. Gowen of Seattle, and the Rev. H. L. Badger of Olympia, would be present. A funeral car was to be provided to take the body to the cemetery, and other cars for the members of the congregation who wished to go to the grave.

A PAPER WEDDING.

THE paper wedding, the first anniversary of a wedding day, is occasionally observed among a group of young folks, who turn it into a merry-making. They come adorned with grotesque paper caps extracted from motto crackers and sometimes in entire costumes evolved from gorgeous crepe paper. The paper wedding offers an excellent chance for a masquerade party, when paper of all sorts may be utilized, from pert, pretty Yum-Yum with a Japanese parasol to a frolicsome youth representing the yellow kid in an impromptu suit made from yellow journals. There is the greatest latitude when it comes to gifts. The offering may be a dainty box of stationery or a book in the most artistic of bindings. For table decorations paper can be used lavishly, with paper table napkins, and even one of those beautiful table-cloths in paper which can be found in Japanese stores. Globes for gas and electricity, or lamps, can revel for that one night in wonderful paper shades, and where an artistic taste would demand flowers and wreathings of smilax or the delicate asparagus vines, it yields to the harmony of things and substitutes paper blossoms as true to nature as they can be found, with Japanese lanterns and lengths of paper ribbon for draping. If the decorator has fine taste, a house can be made really charming with paper decorations, if they are kept in delicate colors which harmonize. At the paper wedding, as in all other celebrations, the bride ought to wear her wedding gown, and after the passing of only twelve months, it is possible for her to be surrounded by her bridesmaids in their year-old frocks.—*Good Housekeeping* for January.

THE RELATION WHICH THE ENGLISH ECCLESIASTICAL
LAW BEARS TO THE AMERICAN CHURCH.*

BY THE REV. EDWIN A. WHITE.

Author of "American Church Law," etc.

IT was asserted by one of the speakers at the recent Church Congress that there is no such thing as Common Law in either civil or religious affairs in America, and in support of this assertion there was cited a decision of the United States Supreme Court, rendered in the early days of the last century, to the effect that the United States *as a nation*, had no Common Law. While this is technically true, it is well calculated to mislead those who are unfamiliar with legal distinctions.

The United States being, as its very name indicates, a confederation of once sovereign and independent states, possesses only such jurisdiction as is conferred upon it by those states in the Constitution, or written law.

But the Supreme Court of the United States has repeatedly declared that the several States were possessed of the Common Law—that it was a part of their heritage from the mother country, and that Court, recognizing the Common Law of the States, has never hesitated to apply that Law in effectuating remedies, and has rendered decisions, almost innumerable, based entirely or in part upon that Law.

"It is a matter of trifling concern, as to whence flows the source of jurisdiction if, jurisdiction being acquired, the great principles of the Common Law can be invoked in the exercise of that jurisdiction," which is precisely what is being done continually by our National and State tribunals. The Federal Courts must indeed look to the written law for jurisdiction of the subject matter, but jurisdiction being conferred, "the nature, extent, and mode of exercise of the jurisdiction must be determined by the Common Law."

In the Town of Pawlet *vs.* Clark (9 Cranch, 292), the U. S. Supreme Court declared: "We take it to be a clear principle, that the Common Law in force at the emigration of our ancestors is deemed the birthright of the Colonies, unless so far as it is inapplicable to their situation or repugnant to their own rights and privileges."

And in *Parsons vs. Bedford* (3 Peters, 446), the same Court says: "There were no States in the Union, the basis of whose jurisprudence was not essentially that of the Common Law in its widest meaning, and probably no States were contemplated in which it would not exist."

Chancellor Kent, in his *Commentaries on American Law*, speaking of the Common Law, says: "It is the common jurisprudence of the United States, and was brought with them as Colonists from England, and established here, so far as it was adapted to our institutions and circumstances. It was claimed by the Congress of the United Colonies in 1774, as a branch of those 'indubitable rights and liberties to which the respective Colonies are entitled' (Declaration of Right of October 14, 1774; Journals of Congress, I., 28)."

To use the words of a learned jurist (Du Ponceau), "We live in the midst of the Common Law, we inhale it at every breath, imbibe it at every pore; we meet it when we wake and when we lie down to sleep, when we travel and when we stay at home; and it is interwoven with the very idiom we speak; and we cannot learn another system of laws without learning at the same time another language."

But even were it otherwise, even if the Nation had no Common Law, it would not negative the question, as to whether our National Church is possessed of a Common Law or not, because there is no parallel as between the Nation and the Church. In the State, power *ascends* from the people. In the Church power *descends* from above to the Bishops, and in certain respects, through the Bishops to the subordinate ministry.

The National Government derives all its powers of jurisdiction by delegation from the several States.

The National Church derives none of its powers of jurisdiction from the several Dioceses. The National Government is one of powers delegated by the several States, in and through the National Constitution, the *lex scripta*, and of such powers only.

The National Church has not a *single power* delegated to it by Constitution; its powers of jurisdiction, of government, of discipline are inherent, and their extent and exercise determined by the *lex non scripta*, the Common Law Ecclesiastical.

That there is a Common Law Ecclesiastical which holds the

same relation to the Church that the Common Law does to the State, is too self-evident a proposition to require proof. As Justice Whittock says in *Evers vs. Owen* (God. Rep., 432), "There is a Common Law Ecclesiastical as well as our Common Law, *jus commune ecclesiasticum*, as well as *jus commune laicum*."

The question is, did the Church in the United States inherit this Common Law Ecclesiastical from the Mother Church of England, and is it of force and obligation in our Church to-day?

History shows conclusively, that when this Church of ours commenced her independent ecclesiastical life as a National Church, there followed "no disruption of her Catholicity, no severance of spiritual ties, no overthrow of her applicable laws," no further departure from the Church of England, than was made necessary by the change in her condition from a dependent daughter, to an independent sister Church, and that the English Ecclesiastical Law in force in the Church of England at the time of the planting of the Church of England on this American shore in 1607, because the Common Law Ecclesiastical of the Colonial Church, continued to be the Common Law of the American Church during the Revolutionary and Post-Revolutionary periods, and is, so far as it is applicable to our conditions and circumstances, and unmodified by our own civil and ecclesiastical enactments, of force and obligation in our Church to-day. There is a principle of jurisprudence so universally admitted, that it may be called an undeniable principle, "that laws once in force over an organization, must remain in force, so long as the identity of that organization continues, unless they expire by limitation or are repealed by the law-making power."

Let us apply this principle to the question under discussion and see how far its terms are complied with.

1st. That the Law of the Church of England was once in force over the organization known as the Church of England in America, is a proposition too clear and well attested to require proof.

2nd. That the identity of the Church in all its essential features with the Church of England, continued, is also a proposition too manifestly true to be questioned. She called herself, and all men knew her as the Church of England in America. Nor was that identity broken by the Declaration of Independence. That was a declaration against the mother country, not against the Mother Church. With her the Church had no quarrel and resorted to no revolution against her.

Her clergy and her laity, among whom was the Commander-in-Chief and many of the officers and soldiers of the American Army, still remained loyal to her, still named her as the Church of England, and still worshipped God in the old and familiar words of the Church of England Prayer Book, altered not save the prayers for those in authority.

No one can read the records of the Conventions held in the several States during the Revolutionary and Post-Revolutionary periods, and of the Conventions of 1789 and 1792, and the historical documents connected therewith, without being convinced of the earnest desire on the part of the Church's members and the great care taken by them to preserve that identity in its every essential feature.

Bishop White, who better than any other one man knew what was the mind and intent of the Church in those days—and who has been named by our Courts as "that venerable Prelate, whose name and opinions, to this day, in our civil courts carry great weight," gives us in his *Narrative of Events* a summary of the intent and object of those conventions. He says, "The object kept in view in all the consultations held and determinations formed, was the perpetuating of the Episcopal Church—on the ground of the general principles which she had inherited from the Church of England, and of not departing from them, except so far as either local circumstances required, or some very important cause rendered proper."

But the General Convention of 1814, has so clearly and so forcibly declared the continuing identity of the Church, that it ought to settle the question forever.

It having been stated to the Convention, that in a case then pending in the Courts, involving the title to certain real property devised before the Revolution to a Congregation of the Church of England in America, the pretense of the non-identity of the Church would be raised, when the case came on appeal to the Supreme Court at Washington, the Convention deemed it expedient to make a declaration in part as follows:

"It having been credibly stated to the House of Bishops that on questions in reference to property devised before the Revolution to congregations belonging to the Church of Eng-

*Comprising in part Mr. White's paper read at the Church Congress of 1900.

land and to uses connected with that name, some doubts have been entertained in regard to the identity of the body to which the two names have been applied, the House thinks it expedient to make the declaration and to request the concurrence of the House of Clerical and Lay Deputies therein, that the 'Protestant Episcopal Church' is the same body heretofore known in these States by the name of the 'Church of England,' the change of name although not of religious principle in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of the Christian Churches under the different sovereignties, to which respectively their allegiance in civil concerns belongs."

The Journal of the House of Clerical and Lay Deputies records the fact, that the "declaration was concurred in and returned to the House of Bishops."

But if this be not sufficient proof—the contingency for which the Convention provided did arise, and the appeal came on before the U. S. Supreme Court at Washington in the following year, and that Court unanimously confirmed in effect the declaration of the General Convention, that the Protestant Episcopal Church in the U. S. is the same body formerly known as the Church of England, and that property devised before the Revolution to congregations belonging to the Church of England is now the property of the Protestant Episcopal Church.

Further argument or citation of authorities on the question of identity is unnecessary.

Since the identity of the Church as an organization *has continued*, then must the law once in force over her, *i. e.*, the English Ecclesiastical Law, still continue of force, unless it has expired by limitation, or been repealed by the law-making power. That it has expired by limitation will not of course be asserted by anyone.

Has it then been repealed by the law-making power?

On the contrary, the law-making power of the Church, which is the General Convention, has repeatedly declared its intention, *not* to depart from the *discipline, i. e.*, the law of the Church of England. And more than this, the Church was under a concordat, or what Bishop White calls an antecedent obligation, *not* to depart therefrom.

A concordat with the Church of England, that if her request for the consecration of American Bishops was granted, she for her part would agree to retain the same discipline and forms of worship as the Church of England.

The preliminary General Convention of 1785 addressed a letter to the Archbishops of Canterbury and York requesting them to confer the episcopal character on such persons as might be recommended to them by the several State Conventions.

To this request the Archbishops replied in part as follows: "While we are anxious to give every proof not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious lest we should be the instruments of establishing an ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially either in doctrine or in discipline."

The next Convention, that of 1786, formally adopted and sent a letter to the Archbishops and Bishops of the English Church, signed by every member of the Convention, in which they said: "We are unanimous and explicit in assuring your Lordships, that we neither have departed nor propose to depart from the doctrines of your Church. We have retained the *same discipline* and forms of worship, as far as was consistent with our civil constitutions."

Before receiving this letter, the Archbishop of Canterbury sent to the Committee of the Convention, the Act of Parliament that had recently been passed, enabling the English Bishops to consecrate Bishops for a foreign country, together with a letter concluding as follows: "But whether we can consecrate any or not must yet depend on the answers we may receive to what we have written."

The Convention of 1786, which had adjourned to await the replies of the English Bishops to their formal letter, reassembled in October of that year and adopted an Act, not a mere resolution but *an Act*, entitled, "An Act of the General Convention of the Clerical and Lay Deputies of the Protestant Episcopal Church," etc., in which they "declare their steadfast resolution to maintain the same essential Articles of Faith and Discipline with the Church of England."

The English Bishops accepted and confirmed this concordat on their part by the consecration of Bishops White and Provoost.

Such in brief were the steps taken by the American Church to obtain the consecration of her Bishops at the hands of the

English Prelates, and which plainly evidence the reasons for, and one of the terms of, that concordat.

And in the light of these facts we can more clearly understand the reason why the Church abused certain oft-quoted and much abused words in the preface of her Prayer Book.

It was because the Church recognized this agreement or concordat which she had made with the Church of England, and believed herself bound thereby, and also to perpetuate the terms of that agreement, it was for these reasons, she placed upon the very forefront of her Liturgy, the declaration that she is "far from intending to depart from the Church of England in any essential point of doctrine, *discipline* and worship, or further than local circumstances require."

These facts that I have adduced, prove conclusively the mind and intent of the Church, at the beginning of her existence as a National Church, that she did not intend to depart from the English Ecclesiastical Law, further than local circumstances required, a *direct avowal*, that she did intend to adhere to that law, so far as it was consistent with the Constitutions of the several States. And every General Convention of the Church, in which the question has arisen, has likewise so declared and maintained.

The House of Clerical and Lay Deputies in the General Convention of 1808 was memorialized by the Convention of Maryland to inquire into the expediency of enacting the 99th of the Canons of 1603, relative to marriage within certain prohibited degrees, and inserting the same in future editions of the Prayer Book.

The House referred the communication to the House of Bishops, with a request that they consider the same, and "make any communication to the House they deem proper." The House of Bishops considered the matter and returned a message in part as follows:

"Agreeably to the sentiment entertained by them in relation to the whole ecclesiastical system, they consider that table as now obligatory on the Church, and as what will remain so unless there should hereafter appear cause to alter it without departing from the Word of God, or endangering the peace and good order of this Church."

It is a plain explicit statement of the House of Bishops (and it may reasonably be inferred of the House of Clerical and Lay Deputies also, as the Journal of the Convention records no dissenting voice when the message was read therein) of their opinion as to the continuing force and obligation of the English Ecclesiastical Law upon the American Church. A positive declaration that the whole system of that Law, so far as applicable to our condition and circumstances, and not superseded by enactments of our own, is still *obligatory* on this Church and is to remain so, until it is altered by competent and lawful authority.

It was also declared by the General Convention of 1814, that the change of name did not work a change in the law of the Church, "but that when the severance took place and ever since, this Church conceives of herself as professing and acting on the principles of the Church of England."

The conclusion necessarily follows that the American Church, being identical and continuous with the Church of England, therefore the Law of that Church having once been of force over her, and never having been repealed by the law-making power, nor expired by limitation, took its place *proprio vigore*, and continued to be, so far as it is adapted to our condition and circumstances, the Common Law of our Church to-day.

This is and ever has been the opinion of the great majority of the learned Canonists of the Church.

In the case of the Rev. Cave Jones, in 1811 Thomas Addison Emmett, one of the ablest lawyers of his day, says: "In organizing and becoming members of the Protestant Episcopal Church no one considered himself as adopting a different form or rule of ecclesiastical government, except so far as depended upon the connection in England between Church and State, and the regulations of that country, produced by the King's being the head of the Church. These were all necessarily rejected as being inapplicable to our situation, but in every other respect the rules and laws of our Mother Church when they can be applied, are the Common Law of our Religious Association."

Judge Hoffman, who has been recognized by our Courts as an authority on Ecclesiastical Law, and by them cited with approval, says: "The conclusion seems irresistible that the English Ecclesiastical Law with necessary modifications retained the *same authority* after the Revolution which it possessed before." And again, "By the Law of the English Church many

cases are presumptively to be decided leaving it to be shown that such law is repugnant to some principle of our own, secular or Ecclesiastical."

Our Civil Courts, whenever the question has come before them, have invariably held, that the English Ecclesiastical Law is, with certain necessary modifications, of force in the American Church to-day.

Chief Justice Beasley, one of the most eminent jurists this country has ever produced, in delivering the opinion of the New Jersey Supreme Court, declared: "The English Ecclesiastical Law, although somewhat modified, by new circumstances and by American usages, constitutes the substantial basis of the law controlling the affairs of this particular Church."

And in a later case, the same Court declared: "The English Ecclesiastical Law forms the basis of the law regulating the affairs of the Protestant Episcopal Church, in this country, and is in force, except so far as it is modified by the statutes or by the usages of the Church."

The decision of Chief Justice Beasley has been cited with approval by the Courts in many States, and never, so far as I have been able to find, has it been even questioned.

The conclusion derived from the consideration of the historical facts adduced, and the opinions and authorities cited, is seemingly irresistible, that the English Ecclesiastical Law, in force in the Church of England prior to 1607, when the Church was first planted in an American Colony, is, with certain necessary modifications, still in force and of obligation in our Church to-day, so far as it is applicable, and not superseded by our own civil and ecclesiastical enactments.

And in admitting the binding force and obligation of the English Law, we do not thereby abjure the liberty or the ecclesiastical independence of this American Church of ours, or admit any subserviency to any foreign authority. As Judge Hoffman well says: "In submitting to the guidance of English authority we render no other allegiance than every honest judge in the land renders to the decisions of Westminster Hall in civil matters. . . . And we shall find this submission more useful, more noble, than the license and anarchy of an unrestricted, undirected, and unenlightened judgment."

A MEDITATION ON THE HOLY SACRAMENT.

I.—THE VISITOR.

"And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord" (St. Mark xi. 9).

IT is the first day of the week preceding our Lord's Crucifixion and Death, and He is entering Jerusalem. How does He come? Is it with the blast of trumpets and amid the gorgeous pageantry indicative of earthly kingship? Ah, no; it is in the simplicity and the grandeur of silence which, thus far throughout His most holy Life and Ministry, has characterized the Man of Sorrows. But there is homage rendered Him:—the glad hosannas of the multitude and the joyous shouts of little children,—perhaps, let us reverently think, sounds more dear to His ears than the obeisance of the vain and self-seeking ones of earth.

Up through the devious streets of the city the little procession wends its way, and here let us leave it and strive with the help of the Holy Spirit to compare this entry into the city of Him whom we so ardently love, to a similar one which is to be made into your soul and mine.

Our King is coming! Yes, and He is coming in just the same way that He came to Jerusalem so long ago. He begs for entrance at the gateway of our heart as He did at that of the Sion of old: meekly and lowly, and using earthly means for His divine manifestation. Pleadingly His gentle voice asks for admittance. Our hearts are hard and cold, and, mayhap, they are also as full of traitorous and passionate thoughts towards our dear Lord as were the narrow lanes of the city full of vile and plotting enemies against His cause and even His own sacred body.

We have in our power the choice of two courses. We may cast down at His feet the garments of our self-love and self-righteousness, that touching them, He may destroy them and their evil influences, or convert them into robes shining as the noonday, and which, if we sully not, we may one day wear in our Father's House: or we may turn from Him with fastlocked breasts and bitter murmurings instead of the glad hosannas

of joy and gratitude. Which, then, let us ask ourselves, shall it be?

Oh, let us welcome Him with humble songs of praise and thankfulness, bidding Him enter into our sinful souls, there to abide with us forever, leading us to victory over the evil passions that rage within, until in His strength we shall have vanquished and driven far beyond the city walls the armies of darkness, while in the innermost Holy of Holies, He, our Saviour and Redeemer, shall reign alone and unchallenged.

"The foxes found rest, and the birds had their nest
In the shade of the forest tree;
But Thy couch was the sod, O Thou Son of God,
In the desert of Galilee.
Oh, come to my heart, Lord Jesus!
There is room in my heart for Thee."

Oh, divine Jesus, Thou who art standing at the door of my heart begging for admittance; even come Thou into my sinful soul!

Thou comest even as Thou didst into the Holy City; meek and lowly! Manifest Thyself to me, I beseech Thee, in these Sacramental Gifts, through faith, that enthroning Thee in my inmost heart, I may at length stand blameless before Thy Father's throne in heaven. Amen.

DEATH OF DR. SNIVELY.

ON last Saturday, March 2nd, the Rev. Wm. A. Snively, D.D., a retired priest of the Diocese of Louisiana, died at Norton Infirmary, Louisville, Ky. Dr. Snively was a native of Greencastle, Pa., where he was born Dec. 16th, 1833. He was educated for the Methodist ministry but afterward saw his way into the Church and was ordained deacon in 1865 and priest in the year following, both by Bishop Stevens of Pennsylvania. His first clerical work in the Church was as assistant at St. Andrew's, Pittsburgh, 1865 to 1867, after which he was rector of Christ Church, Cincinnati, 1867 to 1870; St. Peter's, Albany, N. Y., 1870 to 1874; Grace Church, Brooklyn, 1874 to 1889; and Trinity, New Orleans, 1889 to 1895. He was thus associated with a number of the most important parishes in this country and came in contact with Churchmen from all sections, so that he was well-known throughout the Church. He was considered a remarkable preacher and was the author of several important works, including *Testimonies to the Supernatural*; *Parish Lectures on the Prayer Book*; and *Æsthetics in Worship*, etc. He was a deputy to General Convention from Albany, 1871 and 1874, from Long Island, 1877, 1880, 1883, and 1886, and from Louisiana, 1889 and 1892. In the latter Diocese he was also for some years President of the Standing Committee, until he was compelled by ill health to give up active work. He received the degrees of B.A. and M.A. from his *alma mater*, Dickinson College, and S.T.D. from Columbia College in 1875. In 1865 he married Miss Ella Piertle of Louisville. Two children survive him.

The burial service was held at the Cathedral, Louisville, on the afternoon of the 4th inst., by Bishop Dudley, assisted by the Very Rev. Dean Craik, most of the city clergy being also present. The interment was in Cave Hill Cemetery.

THE LEPERS ON ROBBER ISLAND.

A meeting was held last November in the choir vestry of St. Gabriel's Church, Warwick Square, London, at which the Rev. W. H. Watkins gave a graphic account of his work among the lepers of Robben Island, where he has been chaplain since 1890. Robben Island is in Table Bay, only an hour's sail from Capetown. It is entirely under the charge of the government. The majority of the lepers are natives and Afrianders, that is, a mixture of Cape Dutch and natives. There are in all about 550 lepers. A "Segregation Act" was enforced in 1892. This has made two mission chapels a necessity—one for men, the other for women. Mr. Watkins has a colleague working with him, Mr. Engelhart, and the Holy Eucharist is celebrated daily in each chapel. They had about 100 communicants. The people are kindly treated by the government, and have plenty of good food and clothing and furniture; but everything has the "broad arrow" upon it, so they cherished any personal gifts which they could call their own.

The Bishop of St. Andrew's, Dr. Wilkinson, presided, and the Rev. Father Conradi, formerly on Molokai, was present. Since he left the islands, the Rev. Father has been studying medicine at Portland, with a view to work among the lepers at Canton. He described the state of those poor creatures as terrible. The Chinese Government allowed them only one portion of rice a day, nothing more; "no clothing, no soap, no nothing." They had little mud huts to live in, without either doors or windows, and the filth and stench were horrible.

THE SUNDAY SCHOOL.

BY FRANCES BUCKLEY EMBREE.

DISSATISFACTION with the results of modern Sunday School instruction is now so general that time need hardly be spent in an argument for the recognition of the balance of success undoubtedly resulting from it. It is wiser to pass at once to plans of reform, particularly when it is considered that reformation in its ordinary meaning presupposes some merit or germ of worth in the thing to be made over.

Nor is it worth while to do more than glance at the excuses for failure which consider only what may be called for the present, Outside forces. "Parents are responsible," is the most common of these; "They should see that their children attend Sunday School regularly, and that they come with prepared lessons."

True, but if they do not, dare the Church acknowledge itself helpless before such indifference? Many parents, indeed, brought young children unto Jesus in the old sweet time, and the blessing they received doubtless had for them an added significance when they saw it reflected in a mother's loving eyes; but there must have been also many street waifs, uncared-for children, who, attracted to Him by His persuasive personality, felt the soft touch of the divine hands. His Church should not be wholly lacking in this attractive force.

Again, it is complained that parents differ too markedly in their attitude toward the day and Sunday School. "Children are often sent to their daily tasks," it is said, "at a real risk to health. The monthly day school report is carefully looked over and the child is severely criticized, if not reprimanded, should he fall below a certain average. On the contrary the slightest bit of bad weather on Sunday becomes a valid excuse for absence at Sunday School, and no proficiency in lessons is ever expected."

Granted this charge also; but in fairness the other side must also be presented. Parents very often say:

"I send my children to Sunday School because I was taught to go myself and it seems right to pass on the same rule to them; but I must confess the school is very uninteresting, nor can I find that there is much of an attempt at real instruction."

At this an old and faithful priest exclaims: "It is true! If the children of my parish might be divided into groups and be sent to me for only an hour a week, I am sure that at the end of a year, I would be able to show greater results than the ordinary Sunday School attains in a score of years."

It may be so. But our question lies not in the consideration of the point. Here is the Sunday School—an almost barren tree! Shall it be cut down, allowed merely to cumber the ground, or will wise pruning and digging about its roots bring an abundant harvest?

The faults of others—outsiders who should perhaps be insiders—; the "ifs"; the "might bes"—let them await the Judgment Day, while the Sunday School itself stands before the bar of to-day and is charged with its faults.

First, its surroundings often lack cheerfulness. The guild-rooms and the church are carefully dressed and decorated in a suitable manner, while a barren, cheerless room is made to do duty as a Sunday School room. Nearly all the day school rooms are light and airy, with blooming plants in the windows and copies of the best pictures on the walls.

Second, it fails to enforce a sense of its own dignity on its scholars. Superintendents and teachers alike too often fear to enforce discipline lest the offender be driven away from the school. From so erroneous a position a sharp divergence should be made. A boy had better never have heard even of a Sunday School than to be trained directly or indirectly by it in habits of inattention or disrespect. It is appalling to note the effect of this error. Taken into the church for a portion of the Sunday School exercises, the same children who during the regular Church service will behave with becoming sobriety, if not reverence, will laugh and talk in entire forgetfulness of the sacredness of the place. If the Sunday School is to them no part of the Church scheme, but merely a means of whiling away an hour on Sunday, of adding to one's Christmas gifts and summer picnics, then a prize should be given to the parents who keep their children away from so corrupting an influence.

Third, the Sunday School fails, most lamentably fails, in lesson-requirements. The parent who looks over the monthly day school report, knows he can rely for the most part implicitly on the marks there set down. If by any chance the same parent should see his child's Sunday School teacher's class-book, he would soon find out, if he were astute, that the majority of marks there set down were almost entirely untrustworthy.

At the beginning of the quarter Sunday School lesson jour-

nals are distributed. In many classes they are never again referred to. The lesson is often read from the Bible, verse about, around the class, and the teacher then fills up the remaining time with a more or less religious talk to which the class give the indifferent attention of students who have made no preparation for the class room. Then the class-book is opened and those present are marked perfect in lessons although they have studied nothing, perfect in attendance although half of them may have been tardy, and perfect in behavior although they have conversed at will through both the general and class exercises.

How many Sunday Schools can plead Not Guilty to all of these charges?

The first may indeed be a passing and unavoidable condition. It is not a fault unless willingly or carelessly consented to.

The second fault may be cured by earnest effort on the part of the clergy, superintendent, and teachers.

The third involves the very life of the Sunday School. A tried superintendent says: "But there are so few good teachers! We are obliged to take those who present themselves, although often they need instruction almost as badly as those under their charge."

Yet surely of the three possibilities—competent teachers, incompetent teachers, and no teachers at all, only the first should become an actuality, although the third should be unquestionably accepted before the second.

It is as much the duty of the modern Sunday school to train teachers as scholars. If either the primary or the senior department must be given up, let the babies be sent home until some one is trained to properly train them. It is better that a child should wait for practical life to teach him that two and two are four than that he be taught in school that the sum is five.

It is plain that the dishonest lesson mark is often the result, however, of an honest puzzle in the mind of the teacher as to merit. Theology, he feels, is plainly beyond the young student. If the lesson has been a mere lecture on the passage of Scripture under consideration, the scholar has been asked no questions. It is not fair, therefore, to prejudice ignorance. His presence, therefore, must stand for preparation.

On the side of the scholar it may be said that his non-preparation has not been due so much to wilful neglect, as to indefiniteness in his mind in regard to requirements.

Now, why should such indefiniteness exist? Take, for example, the intermediate lesson quarterly in the Whittaker series. Five principal points, clearly within the mental possibilities of any scholar, are prominent, viz.; the lesson subject, Text to be learned, the Scripture lesson, the Collect, and a portion of the Catechism.

Save the third point which should involve only such careful reading as would insure an intelligent telling of the lesson story, these five points should be memorized and where the Trinity class-books are used, in which 5 represents a perfect lesson, the marking is rendered very simple.

In order not to take up all the lesson time with individual testing on all the points, the class should be taught to give their proper marks on honor at the calling of the class roll. This leaves time for the requisite scriptural exposition and the pressing home of the practical teaching of the lesson.

Children are quick to respond to an appeal to fairness and the old system of undeserved marks will soon have the scorn it merits, and with the new-born respect for the Sunday School will come the teachableness now so sadly lacking.

The Sunday School should by all means be graded, certain definite attainments marking the scholar's passage from primary to intermediate, senior, and Bible-class departments.

The system of marking outlined in this paper is only a suggestion, not intended as arbitrary, but merely to emphasize the necessity of a definite requirement in lesson preparation. When the Sunday School stands for pleasant associations, enlightened reverence, and definite instruction in religious things, its due place and dignity in the great Church Army will be gladly accorded to it.

EPISCOPAL TAPLEYISM.

BISHOP TUGWELL, in his missionary travels in the Sahara, sends an account of water "too dirty for us to clean it with our bodies. It makes excellent coffee, however." Tapleyistic resignation of this sort might be copied by troops at the front or explorers, who might report, says a London newspaper: "House burnt down by natives in the night. Cheerful blaze and wonderful warmth; thanked them formally in the morning. Slept soundly all night on a prickly pear tree."

Some Phases of American Church Work.

EXPERIMENTAL WORK AMONG THE NEGROES.

BY SISTER MARY FRANCES, O. H. R., OF THE DIOCESE OF GEORGIA.

I.—OBJECT PROPOSED.

THE Negro Problem is a difficult one to solve; and politicians and philanthropists alike do well to give it ever their earnest consideration. This paper proposes to dwell only upon the philanthropic side of the subject.

The object proposed is to elevate the race, to help their people to live the home life upon a higher plane.

To do this, they must be brought to realize the great need for morality, cleanliness, and thrift, in their every day home life.

"Woman makes the home," "As the homes are, so are the people," are two truths which must be kept in mind; nevertheless, the men must not be altogether overlooked, for they also are necessary to the home life, to the nation's true life.

But the philanthropist's chief effort must ever be with the children. "As the twig is bent, the tree will grow"; and, inasmuch as the home atmosphere of the majority of the negro race is hostile to growth in a right direction, the most effectual way to ennoble this race, is to have boarding schools for both sexes, where body, mind, and soul, all receive right education, and in a right proportion.

This education should fit them for every phase of domestic life. It is more necessary that the negro should be a good husband (or wife), parent, and citizen, than that he should know all of the 'ologies, classics, and higher mathematics; therefore let the schools aim only at a plain grammar course (there are already existing plenty of colleges for them), but allow none to graduate who is not proficient in simple hygiene, plain cooking, and the cultivation of the common fruits and flowers; also let the boys be thoroughly acquainted with the use of the common tools, and the girls, with plain sewing and housework. All should also be trained to use and appreciate a time table and an account book; to hate debt, and to feel the importance of a bank account and the meaning of citizenship.

Though it is "hard to teach old dogs new tricks," yet experiment has shown that even men and women may learn new and better ways. Their desire to be "just like white people" will be the motive power that will make them overcome difficulties and do violence to their natural indolence, when the subject is presented to them in a right and forceful manner.

Sewing classes, where the garments they make are bought by them for one half the cost of the materials, and where practical talks on all subjects connected with the home life are given, interspersed with friendly visiting among the homes (when judicious hints may be dropped, or advice, if asked for, given), have been already tried, and found helpful.

Lectures of a most simple and practical nature, given in a conversational style, in some central building, will reach the men also, and have been found helpful supplements to the sewing-school lectures.

As impressions are more easily made upon those not engaged in active pursuits, hospitals and homes for convalescents will be found powerful agents in helping on this work of raising the masses.

II. NEEDS AS SEEN AT CLOSE RANGE.

1. Needs from without:—

(a) Consecrated workers, with common sense, who will work from love for humanity, rather than for money, or self-aggrandizement, and who ride no hobbies.

One who can devote his or her whole time to the work will be likely to accomplish more than will several who have divided interests.

(b) Money:—to support the workers; to buy materials for the industrial schools and the hospitals, and to supply the needs of the deserving poor.

(c) Suitable buildings in which to carry on the work.

(d) Interested visitors, who will offer kind and wise criticisms and suggestions.

2. Needs from within:—

(a) A real wish to improve and progress, on the part of those to be helped.

(b) A correct knowledge of *what* is sin, that it is not merely the wrong-doing that is found out, or that is done with difficulty; nor the sins which people call great.

(c) A true appreciation of the real difference between the

white and the colored race; of their relations to each other; and that each has his proper place in the world, and is dependent upon the other. Neither should envy, nor try to be rid of, the other.

(d) More real affection between the inmates of the home; a truer appreciation of what love and self-sacrifice imply.

(e) That men be brought to see that they can never rank among the civilized of this world, as long as they are willing to be supported by the daily toil of their wives and mothers.

(f) That children be gathered into the boarding schools before they enter their teens, if possible, and kept in the schools throughout the year with only short vacations, until habits and character are sufficiently strong to withstand the influence of their homes, then not lost sight of even after graduation, and their future life has been decided upon.

(g) A truer understanding of what working for wages means; and that one should know how to do the work for which wages is expected.

(h) Great patience, long-suffering, and hopefulness on the part of the workers.

III. PRACTICABILITY OF IMPROVEMENT.

That the negro race is capable of improvement is no longer a case for conjecture. They have the love of imitating others too strongly imbedded in their nature not to advance in civilization if living in the midst of civilized people. But this trait has its disadvantage also, for they fail to discriminate between what is worthy of being copied, and what is unworthy.

Their failure to decide between what is good and what is bad, comes from ignorance rather than depravity, for the colored people are eminently religious, only their religion of to-day is, for the most part, mere animal excitement, rather than a help in the daily walk towards our highest Good. From what they *see* of society at large, they have conceived the idea that ladies and gentlemen are they who dress well and have nothing to do. Incapable of thinking it out for themselves and having none to teach them that true gentility must begin in the heart, and show itself in every action, one can hardly wonder that they resort to improper ways and means to obtain the height of their ambition, *i.e.*, to be well-dressed idlers.

The most encouraging improvement will be met with among children, but even old men and women, when not self-satisfied, will be found willing to be taught, and anxious to follow right teaching, especially if texts of Holy Writ can be found to support the truth of the advice given. Their love for music, flowers, and pictures, may be made a strong factor in the work of improvement, if judiciously employed.

That many months, it may be years, are needed to effect any change in the lives of these people should not discourage us, nor even surprise us, if we remember that the days of visible miracles are past, and that seed must remain in some soils a very long time before germinating.

IV. HINDRANCES AND DIFFICULTIES.

1. Mistaken views of white people.

(a) "The negro is an irresponsible being, without a soul." The fact that they have been created with the power of speech, and with hands, shows that they belong to God's highest creation on this earth. They are not more difficult to reclaim from savagery than are the Indians, Mongolians, and Malays. There have been, and are now, among those in this country, holy men and women who may well put to shame those who enjoy so much greater advantages for knowing God's Law.

(b) "You can never teach them not to lie and steal." As you are not omniscient, you cannot be sure about that until the Judgment Day; and there was no exception made of the negro when God bade us "weary not in well-doing." May it not be the negro was especially in His mind when He had the apostle Paul add, "for in due season ye shall reap, if ye faint not"?

Also consider whether we white people always set them an example of honesty and truthfulness. Is it more dishonest in a negro cook to carry home food from the kitchen, than for her employers to be careless about paying the grocer's bill promptly? When complaints are made that a negro's word cannot be relied upon, is the complainer quite sure that he, or she, has never broken a promise, because it was forgotten, or found inconvenient to keep?

(c) "They can never be depended upon." That is too

often true because we fail to remember that the majority of them are, as yet, but babes in judgment and understanding. It has taken centuries for the Anglo-Saxon race to come to years of discretion; we may look upon the negro race in America as not yet a century old, as far as responsibility is concerned. In your dealings with them treat them as children, by giving explicit directions over and over, until the habit of doing each thing has been formed. Don't look for impossibilities in them any more than you would in any child.

(d) "All that has been done for them is wasted." Philanthropists have, in this country and others, worked among white people, as well as among negroes; statistics do not show that the latter have been more irresponsible than the former.

(e) Unreasoning prejudice among the white people is a very serious hindrance to the success of this work of improving the negro. That this prejudice arose soon after the War because of the injudicious zeal—zeal "not according to knowledge"—on the part of some, should be no reason for its continuing now that both North and South are uniting zeal with knowledge, and also with prudence, in their work among them.

2. *Mistaken aid given by the whites.*

(a) Educating them unwisely; making them feel themselves in all respects equal to white people, and that manual labor, *per se*, is degrading.

Booker T. Washington struck the right keynote when he said that educators of the negro race should not look upon them as nineteenth century people, but as people of four or five centuries ago, and educate them accordingly. The pictures he draws of the preacher graduated from Harvard, sitting in his dirty, one room cabin, with weeds up to the very door, writing learned sermons, but unable to eke out his meagre salary by cultivating the rich land lying waste around him; and of the school where the girls were taught instrumental and vocal music but not taught to sweep and dust the dirty rooms, nor to mend their clothes, not to keep their persons neat, are very sad, but only too true.

The philanthropists, therefore, who undertake to share in this great work, must ever seek to impress upon themselves the truth that they are to use common sense, and not only help, but help in the right way. Buildings, to stand, must start from a sure and firm foundation, and be built from below upwards, not *vice versa*. The knowledge of the classics, the 'ologies, and the fine arts need not be denied to the negroes, but this knowledge should come after, not before, they have learned to earn an honest living, and to keep a respectable home. The law of evolution should warn us against attempting the impossible with their brains. Be content with a few generations of the moderately learned, before attempting to produce the extraordinarily learned among them. That some few have passed a brilliant college examination does not falsify the truth of the remark that much money has been unwisely spent in giving a high intellectual education to many who had not common sense enough to earn an honest living by it, and so have turned out badly.

Sticklers for the higher education of the masses would do well to consider the truth of the remark one often hears nowadays, "There is more roguery and crime among the colored people to-day than there was 35 years ago."

(b) Lack of systematic and persevering efforts to improve them.

(c) Lack of judgment and common sense in dealing with them.

(d) Lack of concentrated efforts on the part of those who would educate them.

3. *Lack of real love in the home.*

One cannot be expected to desire the unknown, and until real love is felt by the husband and wife, the parents and children, the brothers and sisters, there can be no real desire for marital purity, legitimate offspring, and the true home atmosphere.

4. *Ignorant and jealous preachers.*

The greater the ignorance of the congregation, the greater is their preacher's power over them; so, with mistaken zeal, there are some who oppose any enlightenment of their flocks.

V. LOCAL VARIATIONS.

The life of the plantation negro and that of the city negro have but few points in common nowadays; therefore, though the object aimed at is alike for both, yet the instruction given to attain that object must necessarily be different.

On the plantation, begin as with little children. The very A B C of hygiene, decency, morality, home atmosphere, thrift, civilization, etc., need to be taught. "Line upon line, precept

upon precept, here a little, and there a little," over and over and over again.

In the city, the progress already made by many being great, the chief need is instruction how to distinguish false civilization from the true; that outward appearance is not enough, but the heart must keep pace with the body, and that gentility must begin from within, if it is to be genuine; that "knowledge is power" only when used in a right way, and with a right motive, if it is to bring real happiness.

VI. FACILITIES AND MEANS FOR PROMOTING THIS WORK.

1. A sympathetic public.
2. Generous and systematic donations.
3. Workers having common sense, enthusiasm, and hope, but no hobbies.
4. Intelligent teachers who understand their business, and have the knack and patience to impart their own knowledge to others.
5. A full supply of suitable materials to work with.
6. Suitable buildings and grounds to work in.
7. Pupils willing to learn.
8. A single-hearted intention on the part of both teachers and taught, to do all things to the glory of God, and not merely to please and help self.
9. The approval of the Blessed Lord.

VII. ENCOURAGEMENT FOR WORKERS.

When we contrast the colored people of to-day who live in and near cities with those who have remained since freedom on the rice plantations and sea-islands, we cannot but feel surprise at the difference between them; and also admiration for the persevering ambition that has accomplished so much in less than half a century. There are not a few negro homes in Southern cities that will contrast favorably with the homes of many white people. Soft and cultivated voices; book-cases full of choice volumes; neat and tastefully arranged rooms; a general air of refinement and good breeding, greet one upon entering.

"If they can raise themselves like that, why such an outlay on our part now?" you may ask. They did not "raise themselves like that" *alone*, we must remember; there have been workers among them from the very beginning of their freedom. Let the workers of the century just beginning avail themselves of the experience of the workers in the past, to learn—

1. To avoid their mistakes;
2. To get encouragement from their successes.

AFTER READING HERBERT SPENCER.

Ah, Herbert Spencer, you may say and say
All of the great "Unknowable" you will,
It matters not; you cannot take away
The Blessed Faith that I must cling to still.
Like Mary Magdalena, we may cry
Our Lord is gone, oh whither shall we turn?
But ah, towards Emmaus we can wend our way,
Where Christ will make our hearts within us burn.

We dare not give the precious, living Bread
For husks—the real, for some abstract idea,
For some vague something, far away and dim,
The living, loving Father, always near.
Were there no God, could we not look beyond
These passing years of tolling, anxious care,
What wretchedness, what darkness would be ours,
What utter misery, what dreary, black despair!

No God! No Christ! Oh gloom most terrible!
No ray of guiding Heaven-directed Light!
No beam to help the groping wanderer
In his most wretched, miserable plight!
No Christ to sue for mercy when we sin;
No God to strengthen when our faith is weak;
No Father's loving care to comfort, when
The way seems long, and far the Heaven we seek!

No God! No Christ! Ah, when our loved ones go
Across the river, and, with aching eyes,
We watch and watch, ah, what would comfort then,
Were there no God, no Christ, no Paradise!
Ah, Herbert Spencer, you may still believe
In this "unknowable," abstract idea,
God helping me, I'll always firmly cling
Close to the Lord I've always found so near.

The "Faith that was delivered to the Saints"
Shall still be mine, and as day follows day,
"In God, Almighty Father, I believe,
And in His Son and Spirit," I will say.
And when my life is ended, and the last,
The very last of all my days hath come,
I'll tread the lone, dark valley without fear,
Sure that it leads me to my Blessed Home.

Woodside, Maryland.

KATHARINE SARGENT OLDS.

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. THE GOLDEN RULE.

FOR THE FOURTH SUNDAY IN LENT.

Catechism: xiv. How many Sacraments? Text: St. Matt. vii. 12. Scripture: St. Matt. vii. 1-14.

THE third great section of the Sermon on the Mount, as we have seen, has for its subject the new life of the Kingdom: in a word, righteousness. In the previous chapter (vi.), this is dealt with mainly as regards our attitude toward God, to whom all religious service must be directed (vv. 1-19), whose treasure we must seek (vv. 19-23), whom we must love supremely as our one Master (verse 24), and whom we must trust as our watchful heavenly Father (vv. 25-34). In the chapter of which we now begin the study (vii.), the righteousness of the Kingdom is pictured as regards our attitude toward men.

The first duty laid down is forbearance. The Christian must not judge his fellow-man (verse 1). What Christ forbids is not the use of that faculty which determines the moral quality of an action, and discerns between good and evil (Heb. v. 14). He forbids rather harsh censure, uncharitable judgment, the eager desire to find fault and to condemn: a temptation of the old and the young alike.

We must "judge nothing before the time, until the Lord come" (I. Cor. iv. 5). Forbearance is foremost among Christian virtues, the charity that "is not easily provoked, thinketh no evil, rejoiceth not in iniquity, beareth all things, believeth all things, hopeth all things, endureth all things" (I. Cor. xiii. 5-7).

"He shall have judgment without mercy, that hath shewed no mercy" (St. James ii. 13); he shall be judged with the same harsh judgment which he metes to others (verse 2). Not only for the reason just mentioned is this sin to be avoided, but for another also: great cruelty toward someone else, begets a fatal leniency towards one's self. He who dwells upon the small fault in another's life, is generally blind to the large fault in his own life. Our Lord quotes a familiar Jewish proverb concerning "the mote" (or splinter) and "the beam" (verse 3), and directs us to turn from the scrutiny of our neighbor's failings to the discovery of our own grievous faults (verse 5; cf. St. Luke xiii. 1-5; St. John viii. 7). Not until we are just in our estimate of ourselves, can we be of any use in helping others to remedy their disordered lives.

Though we may not judge, yet we must discriminate. The exhortation to gentleness is followed therefore by a warning in the opposite direction. Our silence of charity, must not move us to the wide conclusion that all men necessarily are good. Dog-like and swine-like natures abound, before whom the riches of the Kingdom must not be idly cast, only to be despised (verse 6). While we forbear to pass judgment, we must not as mere children be so wanting in discernment as to expose the holy things of God to the ridicule and contempt of evil men. The treasures of the Gospel, though freely offered and bestowed with gladness, must be shielded from the touch of profanity. There seems here to be for us a warning against the talking about religious things with those who, we know full well, will receive them from us only with open insult. To understand the Master's figure, we must remember that pearls resemble the peas and the acorns upon which swine feed. "If thrown to them as food, perceiving the deception, they will trample them under their feet in fury, and turn to rend the donor."

Let us not fail to note the connection between what has gone before (vv. 1-7) and the words which now follow. Christ has commanded the most difficult thing in the world: forbearance, gentleness, charity. If left to ourselves, unassisted by divine grace, we will despair of being able to follow His lofty precepts. The divine assistance needed to inspire us to such holiness, is clearly what Jesus has in mind when He says: "Ask, and it shall be given you" (verse 7). "The three similitudes are to be understood of prayer and form a climax: the simple asking, the more diligent seeking, and the still more determined knocking" (verse 8). This is something more than merely to say prayers; it is to pray intensely.

God, our Father, greatly desires to give us, His children,

the help of which we stand in need. When therefore we pray for strength to do His will, we have to overcome in God no reluctance to give the help desired. The title "Father" suggests something that can be relied upon. Even earthly fathers (not altogether good, but largely evil, as all men are) do not refuse to listen to their children, and do not mockingly give them bad things when they ask for good things (vv. 9-10). How much more shall the heavenly Father give good things ("the Holy Spirit"—St. Luke xi. 13) to them that ask Him (verse 11).

At this point follows the Golden Rule (verse 12). We might expect that our Lord would have dwelt more at length upon the duties of man to man, within His Kingdom. But was it necessary? He had expanded all previous requirement into His law of universal love. He had enjoined, as a representative obligation, the most difficult of duties: Christian forbearance, charity. When to these revelations of the divine will the Golden Rule was added, it was sufficient. The field of man's obligation to man was completely covered. Naught more needed to be said.

The "therefore" with which the Golden Rule is introduced, connects with what has gone before, especially with verses 1 and 7. We are forbidden to censure uncharitably our fellow-men (verse 1). But this is not enough. To what we must not do, shall be added what we must do: *therefore*, the great and comprehensive requirement of the Golden rule. Again, we are encouraged to plead that God will deal well with us (verse 7); *therefore*, we in turn must see to it that we deal well with other men.

"The Golden Rule sweeps all debatable ground with one mighty principle." No one is in doubt as to what he desires others to do to *him*; let him do the same to them. He who frames his conduct according to the teaching of the Golden Rule, cannot stand otherwise than true in all respects to his fellow man.

Our Lord begins to draw His great discourse to a conclusion. He has set forth with fulness the principles of His Kingdom. Now follows the invitation: "Enter ye in" (verse 13). Through the whole discourse the Master has been leading up to this "Enter ye in."

That none may be deceived, He makes plain the difficulty of entrance: "A narrow path, which conducts through a narrow door, into the strong citadel of eternal life" (verse 14). We may enter, but not without sacrifice, vigilance, and self-denial. The easy and natural thing is to go the other way. "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (verse 13).

SOME OF MY PARISHIONERS. IX.

BY THE RECTOR OF ST. NESCIQUIS'.

HE IS an intellectual *chiffonier* and fills his bag with all manner of scraps—now and then pouching a valuable by accident, but in the main gathering what requires much sorting, re-making, and vamping, before it is of use. His mind is like the nest of some jackdaw of preternatural cunning and insatiable cupidity, in which are piled in confusion jeweled rings, shreds of lace, mouldy bones, and parti-colored rags. The stomach of an ostrich, filled with all manner of digestibles and indigestibles, and not at all incommoded thereby, may serve as a type of it. A family attic, in which are "confusedly hurled" the relics of past generations and the cast-off modernities of this, may faintly image it forth. So many incongruities are not comprised in the "happy family" of the strangest side-show. A ward hospital, a foundling asylum, a common inn, does not receive inmates so diversely inharmonious. There is no idea so hard to assimilate, that he will not swallow it. There is none so deformed, so crippled, so homeless, that he will not take it in. "Transients" are not only received, but welcomed. Utlanders may be at once naturalized. Ideas, whose original promulgators condemned one another to death and *more*, rest side by side. Differing opinions, for which men have gone the length of cutting one another's throats, are entirely at peace within him.

As a result, his mental processes are singularly incapable of being forecast; his conversation is full of surprises; in his action, if nowhere else, the proverb holds, "It is the unexpected that happens."

His appreciation is entirely catholic. Like Mr. Brooke, he has "gone into" almost everything at some time, and found that there is something—he would be hard put to it to tell what—in it; "but you must not carry it too far, you know." The "too far"

seems to be just so far as brings him up against the necessity of making a decision and knowing why.

He has money enough to buy books and time enough to read them. That is, what he calls reading. Reading, with him, is largely an exercise of receptiveness. It seems that he would think it an indecorum almost amounting to insult to question his author's premises or to object to his methods of arriving at conclusions. He is utterly incapable of a flat contradiction.

He is fond of hearing speeches, and he carries the same exaggerated respect into his hearing. Thackeray, in his *Paris Sketch-Book*, gives us three drawings, side by side. On the right is Ludovicus Rex, bewigged and bedizened. His royal mantle sweeps the ground; his high-heeled shoes enhance his stature; his gold-headed cane enables him to maintain a regal port. He is majestic, awe-inspiring, girt about with the "divinity which doth hedge in a king." On the left is Rex—all the properties arranged on a clothes-screen. Between these two is Ludovicus, "in his habit as he lived," bald of head, heavy of eye, wrinkled of cheek, lean of shank, tottering on his cane; venerable and awful to no mortal.

Any printed speech, any speech from pulpit or platform, becomes for him endowed with regal appurtenances and prerogatives. The thought spoken from the rostrum becomes itself invested with all the privileges which good manners accord to the speaker. The thought in print is Ludovicus Rex, to gaze upon whom too freely were presumption. He dares not challenge them. He dares not bid them lay aside the ceremony of the platform and the majesty of print, and let him see what they, in very deed, are.

Hence the incongruity of his mental furniture. He is a Churchman by accident. He was born such. But there is nothing certain about his beliefs. He is positive of nothing. He thinks the Apostolic Succession of the Anglican Episcopate established; but he is not sure but the Congregational form of Church government is primitive. He worships on the Lord's Day; but he thinks that the Seventh Day Adventists have a good deal to say for themselves. He is half convinced that the Teutonic races are the Ten Lost Tribes, and the other half convinced that, if the Red Indians are not, the Chinese are. He wavers between aspersion and immersion as the mode of Baptism; between High Church and the blankest Evangelicalism as to the doctrine of the Sacrament; between extreme ritual and extemporaneous arrangement in worship. He believes with Hamlet, that "there are more things in heaven and earth than are dreamt of in our philosophy;" but, having read the material evolutionists, he is also convinced that a miracle is impossible.

I believe that he calls this "looking at all sides of a question." It is impossible to guess what subject he will spring upon me or what view he will take of it. That will depend on what book he read or what speech he heard last. If I have not read the book or am not familiar with the ideas contained in the speech, he has the meanest opinion of my information, and of my acumen, if I do not see that they solve the insoluble and overpass the insuperable. For himself and the parish, it is best when he has got hold of contradictories at the same time. When by any chance he becomes temporarily—it never amounts to more than that—possessed of a conviction, it leads to direful consequences. It galvanizes him, as it were, and leads to unprecedented and grotesque contortions, in the performance of which he is liable to hurt something or somebody. That a truth should be established is, for him, a thing so entirely beyond calculation, that he immediately imagines himself a divinely appointed evangelist, and forthwith sets out on his missionary enterprise.

If he could for a season be rigidly cut off from books and speeches of every kind, if he could be forced to look through his own eyes, to hear with his own ears, to reason with his own faculty, he might perhaps lay hold of some particle of genuine faith, by which he might live and act with some consistency. He might possibly, through the drifting wrack of opinion, discern some gleam of the fixed Star of Truth, by which he might steer a steady course, and "so pass the waves of this troublesome world, that finally he might come to the land of everlasting life."

WHEN CHRIST saith, Come unto Me, He does not say, First love, then come. No! come to Him that you may be made to love Him. He does not say come because you are melted into contrition; but that you may be. Come not because you have a deep conviction of sin, but that it may be made deep. Come to Him for everything—for help when weary, for hope when despondent, for comfort when in sorrow.—Dean Hook.

Correspondence

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

THE REAL PRESENCE.

To the Editor of *The Living Church*:

MR. JOHN WILTON of Manila, P. I., has managed to misapprehend and misrepresent me so grossly that I am compelled to ask you of your courtesy to give me space for a very brief reply.

1. Let me call Mr. Wilton's attention, in turn, to a most able and scholarly letter over the signature of "Alfred M. Abel" (no pun intended) which appeared, I think, in one of your November issues. He will there find some very wise warnings against "logical deductions."

2. Since Mr. Wilton thinks it needful and germane to "assert that the Church teaches the doctrine of the Real Presence," let me call his attention, further, to the fact that I have not uttered, or written, a single word in either attack on that doctrine or question concerning it. Even the heading "The Real Presence," was not mine, Mr. Editor, but yours. I wrote, as I think I may claim, reverentially and gently, not on the Real Presence, but concerning a declaration of the Council of the E. C. U. as to the *mode* of that Presence. And my aim was not so much to *attack* anything (even that) as to question the wisdom of attempted definitions such as the one cited and discussed.

3. Let me ask Mr. Wilton why it should be a mark of "loyalty" to assume that the mind of "Holy Church" is to be gleaned from the Scottish office in preference to that of the very Church to which, if Mr. Wilton be an American, his "loyalty" primarily belongs? "If," forsooth, "Holy Church enjoins upon her priests," etc.—truly, that is a large "if"!

4. The words quoted by me from a tradition concerning Queen Elizabeth, or Princess Elizabeth, as she was at the time, were *not* "incongruously" quoted. She had been badgered by Romanist ecclesiastics, who tried to argue out "logical deductions" from our Lord's words. They used just such an argument as this which I quote from Mr. Wilton, that "we must, as loyal Churchmen, accept the teachings of Holy Church as we find them." (It may be something of an eye-opener to Mr. Wilton to be shown that "what is sauce for the goose" may serve equally well as "sauce for the gander.") But the Princess had the good sense to take her stand on Christ's very words, and objected to being called upon either to accept or controvert the glosses which the Romanists were trying to force upon her. As I was defending a similar position, my use of the incident and of the quotation was both "logical" and congruous.

5. Let me advise Mr. Wilton to be quite sure, in future, that he understands a person's positions before undertaking to criticize them.

C. W. TURNER.

La Grande, Oregon, Feb. 23d, 1901.

[The discussion on this subject is now closed in these columns.—EDITOR L. C.]

CASTING OUT THE MONEY CHANGERS.

To the Editor of *The Living Church*:

IN an editorial in your issue of February 16th, entitled "The Greatest of These," occur these words: "He who was the incarnation of perfect Love, drove with lashes the money changers from the temple." Is such the statement of St. John in his Gospel (St. John ii. 15)? The Greek words do not admit of such a translation. *Τε—καὶ* must be translated *both—and* (as it is in the Revised Version) having reference solely to the *sheep* and the *oxen* and not to the men. Men could be cast out by a word or a look from the Master. The scourge of small cords was not for them but for the cattle. See *Ellicott's Commentary*, St. John, p. 65: "The driving out with the scourge was not of 'all (men) and sheep and oxen,' but of 'all,' i. e., both sheep and oxen."

Mr. Editor, I write not to find fault with the editorial, but I think this is a text so often quoted to justify harsh action against wrong doers, notably of late in defense of the actions of Mrs. Nation, the Kansas saloon wrecker, that the attention of

people should be called to the proper rendering of the Greek. Our Blessed Saviour was never cruel. Lashes were laid upon Him, it is true, but it is almost a contradiction in terms, to assert that "He who was the incarnation of perfect Love" laid lashes upon others.

Respectfully,

El Paso, Texas, Feb. 19, 1901. MAYO CABELL MARTIN.

[With regard to the translation, Bishop Westcott says: "Apparently the sellers as well as the animals." Plummer agrees with Bishop Westcott. This would not indicate preponderating physical force, for the "scourge" could not have been a very formidable weapon. It *did* indicate authority over the temple, as well as insistency on the part of our Lord; and herein the precedent does not apply to Mrs. Nation, for she has no such authority. But we might easily substitute for the purposes of our editorial the later case of the cleansing of the temple, mentioned by each of the Synoptists, in which the Greek is literally rendered by the English translation, He "cast out all *them* that sold and bought in the temple" καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας, etc. (St. Matt. xxi. 12; cf. Mark xi. 15; Luke xix. 45). Hence the point made in the editorial seems to be correct.—EDITOR L. C.]

THE DANGER FROM UNITARIANISM.

To the Editor of *The Living Church*:

T ENCLOSE a conundrum which I send, not because it is a hard one to answer, for every reader will be able to answer it correctly, but for other and better reasons which will appear hereafter.

Query: Under what Diocese did the following item appear in the "Church at Work" section of the Feb. 23d issue of *THE LIVING CHURCH*; "The Rev. — — —, rector of the Church of the Epiphany, — — —, preached Sunday evening, February 10th, in the Unitarian place of worship in the same town. As the pastor was ill, he also conducted the ritual of that body. His sermon was upon the topic, 'Are there few that be saved?'"

The whole tenor of this item is particularly obnoxious and irritating and is only another straw to show which way the wind blows. These wolves in sheep's clothing, having lost all sensibility for the feelings of their fellow Churchmen, or for their own salvation, have grown, and are continually growing bolder week by week. A crisis is approaching, and it is coming rapidly. I am neither a prophet nor the son of a prophet, but any one with half an eye, may, by looking, discern the signs of the times. The apostasy of this school, denying the very Lord who bought them, beginning in mildness, like the first pilferings of Judas Iscariot, has produced in them that same lack of faith in the Divine Son of God, which finally led him to deny and sell his Master to the enemy. Moreover, there is a gathering storm which will soon break upon the head of our poor Church in this land, and it will be a concerted movement by these arch-conspirators, to uproot and throw over all positive statements in Articles, Rubric, or Canon, on the fundamental verities of the Faith; or failing in this, they will continue to scandalize the Church only on a more complete and larger scale. Beware the next General Convention! The adder will show his head. May God, in His Mercy, show us a way of escape.

Catholics, spend this Lent as never before, in bewailing our sins and shortcomings, and invoke Divine mercy that wrath may be turned away, and the Church's candlestick not be removed.

Corry, Pa., Lent, 1901.

HARRY HOWE BOGERT.

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

I N a certain sense the returns are all in as to the Church's name, which is now known by everybody to be unscriptural and derisive (I. Cor. i. 10-13), unprimitive, un-American, narrow while the Church is broad, and misleading; while the arguments of our foremost layman, Judge Prince, to show that it hinders the Church's work, have never been refuted; as the charge of another eminent layman, Chancellor Judd, has never even been challenged when he declared it "A hindrance to the growth of the Church and hence to the salvation of souls."

All this is true as well of the other sect names—Presbyterian, Methodist, *et id omne genus*, but as it is of faith, that to whom much is given much is required, it goes without saying that the so-called Episcopal Church suffers the most from the spirit of sectism embodied in her name. Intimation has come from our most representative minds, the Bishop of Pittsburgh, Dr. Jewell, Mr. Fairbanks (of the laity), and others, that the only practicable plan for the present is to drop the adjectives. The episcopate is always for what is the most practicable for the Church, as for her highest good, but a very few of them being disposed, as are so many of the clergy, to act on expediency rather than on principle. The movement then to drop the

adjectives wherever they appear in the Church's title, should, as it will, originate in the House of Bishops. As reasons will be appended for their action, the clerical deputies will agree with their superiors. This will place the movement for a more Scriptural name in the best possible light before the lay deputies. The chances are ten to one that the latter will concur, but conceding the one chance against this, the moral weight of the episcopal and clerical action will still be very great. In the *usus loquendi* we will be the Church in the United States, rather than the "Episcopal" Church, and if others persist in calling us "Episcopalians" our people will then know and act upon the warrant for calling themselves *American Churchmen*. So mote it be.

T. A. WATERMAN.

THE OLDEST GOSPEL TEXT IN AMERICA.

To the Editor of *The Living Church*:

A MISTAKE, but not in reality mine, was made in my article on "The Oldest Known Text of St. John and St. Paul" in your issue of March 2nd. I have official word now that the Gospel papyrus in the University of Pennsylvania is not that of St. John but of St. Matthew. This papyrus contains a large part of the first chapter, including verse 20, which is so significant to the whole Christian Church. It is pronounced even older than the St. John papyrus, and so we have in America *the very oldest* bit of the New Testament text known to us, or yet discovered.

The Egypt Exploration Fund performs no higher mission, in my humble judgment, than in these discoveries of the oldest known texts of SS. Matthew, Mark, John and Paul.

Boston, March 2, 1901.

WILLIAM COPLEY WINSLOW.

WHY FLATS MILITATE AGAINST RELIGION.

BY A DWELLER IN A FLAT.

I N the New York Letter, in *THE LIVING CHURCH* for March 2nd is the cry, "There is something about the flat that militates against religion." The writer seems unable to account for the fact. May I, as a dweller in a flat, be permitted to give, from my own experience, a reason for this condition, and to suggest a remedy?

In all flats the rooms are so close together, often small, that there is absolutely no quiet or privacy; a person has no opportunity for quiet meditation or devotions of any kind. I am speaking of the moderate-sized, moderate-priced, flats. I have had no experience with the high-priced ones, but think there may exist the same difficulty in them. There is not a spot in the average flat where one can shut out the sounds from the rooms. Bed-rooms are small, usually with but one window; consequently the atmosphere is quickly vitiated when the doors are closed. In my own case during this winter we have had sickness and extra care and anxiety. In order to have any quiet for prayers and devotions, I must wait until the family are in bed, or I must rise before they are astir, which is a serious tax on the physical strength, and at best, fatigue renders meditation and prayers very nearly mechanical. Whatever affects the private devotions must equally affect church attendance.

The one great remedy for this state of affairs lies, it seems to me, in opening our churches through the day. If one could drop into the church for a few minutes, daily, it would be an unspeakable help. It seems as if it would be a very simple matter to arrange to have the churches open from seven in the morning until seven in the evening. *Don't* close them at five or six, but give people a chance to stop on their way home from their daily work. In the part of the city in which I live, the churches are all closed throughout the week (barring the hours for Lenten services). The sectarians are beginning to realize the importance of a quiet moment, for, to our shame be it said, there are more open doors in their buildings than in ours.

The churches need not be warmed even, except in severe weather. It seems to me the crying need of our great cities, especially in "flat" districts, is the open church. It might take some time to impress upon people that the church was always open; but I am sure many would thankfully avail themselves of the opportunity.

A COMMISSION has been appointed to examine into the rapid death of the elm trees in New Haven, and it is found the trees are dying from lack of plant food in the streets, mutilation by horses, poisoning by illuminating gas, and by insects and elm tree beetles. Some time ago an attempt was made to attribute the death of trees to stray electric currents.—*Christian Advocate*.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

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

BRANCH OFFICES.

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

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

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Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and 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.

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WHEN our Lord came to earth, He came for the express purpose of founding a Kingdom. That Kingdom, the Church, He founded, and by Baptism He made us citizens of it.

But His work of laying the foundations of the Kingdom did not prevent Him from going about doing good. His work was, viewed from a purely human standpoint, a stupendous work. The formation of a steel trust aggregating more than a billion dollars, is child's play compared to the creation of an organism into which every unit of the human race, living and to come, might be grafted if he would.

Yet our Lord never seemed in a hurry; He seldom even seemed busy. He was not at all excited by the important details of this Kingdom. He could always stop to heal the sick, or teach the unlearned, or bless the penitent. He could take little children in His arms and bless them, without an intimation of impatience. He quite realized the value of time, and He utilized every moment of it. But it was not by fussy activities, nor by hasty motions.

In short, He never permitted His immediate work to retard His ultimate work. The Kingdom He was founding was for the redemption of the human race; but not in the mass, but by individuals. He invited the weary, the afflicted, the sinful to Him. He never put them aside by speaking of the tremendous work He had come to do, nor bade them wait until His Kingdom was formed. His Kingdom was a means—the divine means—to accomplish an end; but the end was always in mind.

To build up a parish in numbers is good; but it is not all. The priest's work—the Christian's work indeed—is to bring souls into touch with Christ. The Church is the point of contact; but the individual must be welcomed, taught, trained, assisted, healed, in order to derive the full advantage from the Church itself. The machinery, the organization, of the parish, the Diocese, the national Church, must not hinder the works of mercy and love to the individual. Fussy Christianity is a parody on the life of the Master.

THE POWERS OF A BISHOP IN HIS DIOCESE.

I.

A CONVENTION held in Maryland in 1783 declared by an unanimous vote "that ever since the Reformation it hath been the received doctrine of the Church whereof we are members," that "there be these three orders of Ministers in Christ's Church—Bishops, Priests, and Deacons—and that an Episcopal

ordination and commission are necessary to the valid administration of the Sacraments and the due exercise of the ministerial functions in the said Church."* In the next year the same statement was submitted to the laity and by them also unanimously approved. That this was the view generally entertained by Churchmen during the Colonial days no one can doubt who has done any reading in the records of those times. So extreme was this feeling that in many cases even Baptisms performed by ministers lacking episcopal ordination were deemed invalid. Under these circumstances it is not strange that for years the most strenuous efforts were made by the Northern colonies to obtain Bishops for this continent.

On the other hand it must not be forgotten that in parts of the South there was a well-defined and very obstinate determination not to have a diocesan episcopate. It may be difficult after so long a time to judge fairly of the reasons which led to this opposition, and while it does not seem unlikely that a disinclination on the part of the clergy to have their method of living looked into may have had much to do with it, it may have been nothing but a fear of episcopal autocratic power; a fear which we have sad reason to know by experience was not wholly unfounded.

When the independence of the former colonies from the home government had been acknowledged, as the Preface to the American Prayer Book well says, "their [*i.e.*, of "these American States"] ecclesiastical independence was necessarily included." It has been supposed by some persons carelessly reading this sentence of the Preface, that it was a statement that the jurisdiction of the Bishop of London over the clergy in the United States lapsed and determined by the mere fact of the success of the civil Revolution. But such a proposition is in itself absurd and irrational. The jurisdiction of a Bishop is not determined theoretically by the State, however such may be the case practically through the Erastianism and subserviency of the ecclesiastical authorities; nor can the clergy be released from their vow of canonical obedience to their Bishop by the mere fact that they have ceased to be the subjects of the King to whom their Bishop still gives his allegiance.

What then is the meaning of the sentence? It is simply this, that the civil changes necessarily involved certain ecclesiastical changes, and these ecclesiastical changes had to be made by the Church in this country irrespective of all State trammels except in so far as it was necessary not to violate any law of the new government. In other words, it was necessary to separate between those powers and rights which the Church had as a spiritual body and those which she had through her establishment as a department of the State; between the powers and jurisdiction of a Bishop as the Vicar of Christ and those which he had as a spiritual peer of the realm of England; between a priest as a pastor "with full power to perform every act of Sacerdotal function,"† and a "Parson" of the Established Church possessed of the various quasi-temporal rights at that time still pertaining to the parish priest.

How difficult a task it was to make this adjustment we can little appreciate, we who have been brought up under the blessing of living in a Church free from the tyranny of the State. It was the solid learning of William White, first Bishop of Pennsylvania, which solved the problem of what this adjustment should be. It was his unfailing gentleness and courtesy, and his blameless life, that made possible the carrying out of the scheme which his intellect had drafted.

Under the guidance of Bishop White the very first step which was taken was to call in the several States an informal assembly, named very properly a "Convention." It was not a "Council," nor was it a "Synod"; for, as no one knew better than Dr. White, such an assembly would require the presence of one Bishop at the least. These gatherings were "Conventions," and their primary business was to pledge maintenance of the doctrines of the Church of England and to the obtaining of an American episcopate, free from all connection with the State.

It is not necessary here to enter at length upon the history

* *Vide Reprint of the Early Journals*, p. 6.

† "Letter of Institution," in the Prayer Book, p. 550.

of the obtaining of that episcopate, nor upon the different steps by which when obtained it gradually took upon it the character which we find it clothed with to-day. It will suffice for our present purpose to say that upon petition to the Home Church, and after pledges had been given that no changes in doctrine were then contemplated or should be made, success crowned the efforts of our forefathers, and two Bishops were consecrated in the Chapel of the Archbishopal palace at Lambeth for the Church in the United States (which was to be known as "the Protestant Episcopal Church in the United States of America"), and subsequently one other Bishop, from which three as well as from Bishop Seabury all the orders of our clergy, to-day, are derived.

We had then an episcopate, theologically and spiritually exactly the same as that of the Church of England, possessing every right and power in matters purely spiritual which those Bishops possessed; but infinitely better off than they, because in the exercise of these powers they were absolutely untrammelled by any restrictions of the State. In fact, no Bishops probably at any time were so free in the exercise of their God-given powers; for until the conversion of Constantine, from the death of the Lord, the Bishops of the Catholic Church were greatly hindered by the prevalence of persecution, and after the Empire became Christian down to the time of the consecration of Bishop White, there could scarcely be found a Bishop in the whole Church of God who was not kept in fetters in the exercise of his powers by some man-imposed, if not anti-divine, limitations, either secular or ecclesiastical, either royal and imperial or papal.

Our fathers in America had therefore opportunities unprecedented in Church history. Their obvious duty was to restore the episcopate to its pristine powers and rights, and it was this that was aimed at by those who drafted the "Constitution" by which we are still ruled; and when we take a dispassionate view of the state of things to-day, we can with thankful hearts bless God for the very large measure of success which has crowned their efforts. Of course their work, like all things else that are human, was imperfect, and we shall have occasion to point out some of these faults; but when taken as a whole it was a magnificent success, and if anyone asks for proof of the wisdom and depth of ecclesiastical science which was possessed by the first organizers of the scattered remnant of the Church of England after the political changes of 1776, we point him without fear to the Church to-day in these United States, of more influence and a stronger body than is the Church of England in any of her colonies.

The Churchmen in America formed an organization and obtained the episcopate, but the secret of their success was that they laid down but one principle—the Divine origin of the episcopate and its absolute necessity for the valid administration of the Sacraments which Christ ordained. This was the reason they so gladly and with such unanimity adopted the title of *Episcopal* for the Church; a title which for more than a century has been a watch-word of Church progress and Christian life.

We shall next consider what powers are recognized by the American Church as vested in the Bishop by virtue of his office.

WHAT a pathetic little farce that was which was enacted in Chicago the other day by Frederic Harrison! A two-year-old child received a "sacramental" initiation into "humanity"—the god of the Positivist. The pathos is well exemplified by a verse of the "hymn" which was sung as a part of the exercises:

"No gods will help thee to thy goal;
But comrades in the race,
Parents and friends, shall train thy soul
In human faith and grace.
We witness and we bless—high claim
Henceforth on thee we hold;
And here, in the great human name,
Receive thee in the fold."

"Thy goal." What goal can there be for one who has no end in life but death, no motive but the good of a great, impersonal combination of beings called Humanity, the product of chance, knowable only by mathematics, the foundation of all "Positive" knowledge? Into what "fold" can the child be "received," except the fold which is altogether without protection from the devouring wolves which ever seek the destruction of the sheep?

And what is Positivism at best but a futile effort to stay the movement of a car of Juggernaut which slowly crushes and destroys the individual as collectively it moves in its path of destruction? A religion without a god; an impulse to do good

without a motive; a groping in the dark to find a Good, the existence of which is denied.

Poor little child, thus early caught in the meshes of a philosophy which has dethroned God and deified Man! Poor apostle of Positivism, who cannot extinguish the last spark of the Light which lighteth every man that cometh into the world, but must follow the spark through darkest humanity, only to hide the Light from those he honestly longs to illuminate!

And poor Civilization, which has emerged from the grindings of so many ages, only to find itself shorn of any concrete foundation, and of any future triumph ahead!

And what has Positivism to give in place of those two loving invitations and declarations of sacrifice: "Come unto Me all ye that travail and are heavy laden, and I will give you rest"; and, "I, if I be lifted up, will draw all men unto Me"?

A SUGGESTION is made by *The Southern Churchman* that as the year 1907 is the ter-centenary of the founding of Jamestown, in Virginia, where the English Church was first brought to the Atlantic shores of America, the General Convention of that year should be invited to Richmond, to join in the celebration of that historic event, which was so significant in the history of the Anglican Church. If the invitation should be given, we feel certain that the American Church would be unanimous in its desire that the General Convention should embrace the opportunity; and whether so or not, the anniversary is one in which the whole American Church will feel a lively interest, and will desire to express its sincere congratulations to the Church in Virginia.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—The P. B. directs that the altar service of Christmas be used daily until the Circumcision; that that of Circumcision shall be used until Epiphany; and that the services of Epiphany and Ash Wednesday shall serve between those days and the following Sunday. Otherwise there is no direct authority in the P. B. for the use of collect, epistle, and gospel of a feast during its octave.

(2.) The rubric before the *Gloria in Excelsis* is explicit that the latter shall be "said or sung, all standing." The requirement to stand was intended to stop the pernicious practice of sitting, which the Puritans had introduced, and was not intended to prevent the greater reverence of kneeling. While individual devotion ought not to be interfered with, and people ought never to be urged to less reverence, yet the rubrical attitude ought to be that of our general practice.

M.—Of the two symbols below, the first is a Greek Cross and the second a Maltese Cross:



The Celtic Cross includes a circle around the intersection of the arms, the circle signifying Eternity. A good example will be found in the advertisement of Messrs. Chas. G. Blake & Co. on first page of this issue. A Runic Cross has no distinctive form but contains "runes" or letters of an ancient Scandinavian alphabet impressed on the Cross, and frequently includes, as a Celtic Cross does not, vines, birds, etc.

F. A.—(1.) It was held by the House of Bishops in 1898 that the rubric in question does not make it unlawful for a priest to reserve the Blessed Sacrament for the use of the sick, if his Bishop grants his consent. The rubric was not intended to bear upon that subject at all, though literally construed it does so, but was only intended to keep the priest from applying the consecrated species to secular uses, as had been done before the passage of the rubric, to the great scandal of the Church.

(2.) The doctrine of Purgatory called "Romish," which is condemned in Art. xxii., is a doctrine that after death the soul passes through material fire in the course of purification. When our clergy use the term they do it in the same sense the term *purge* (purgatory meaning a place of purging) is used in the commendatory prayer in the office for Visitation of the Sick—"Wash it, we pray Thee . . . that what soever defilements . . . being *purged* and done away," etc. In the intermediate state the soul undergoes a process of purification or purging; hence the name *Purgatory*.

(3.) Paradise is the term used by some Anglican theologians to denote the intermediate state or waiting place of purification, and by others to denote heaven, the final home of the elect in the visible Presence of God. It is because of this twofold sense in which the term is used that writers of late years have sometimes substituted the ancient *purgatory* in place of *paradise* in its first sense, in order not to be misunderstood. That the same word should be used in both senses is certainly unfortunate, but this is not the place to discuss which is the proper meaning to attach to the word. It is, unhappily, in dispute.

Δοῦλος.—A Deacon is subject to his Bishop as to place of his ministrations, and may not remove without the Bishop's consent. He is also subject in his parochial duties and ministrations to the Priest who may have been placed over him by the Bishop. The priest-in-charge may undoubtedly officiate in the church over which the deacon has immediate charge, without the consent of the latter, notwithstanding the priest's residence at a distance. See Title I. Canon 8 of the Digest; also the Ordination office.



Literary

An Introduction to the New Testament. By Benjamin W. Bacon, D.D., Professor of New Testament Exegesis in Yale Divinity School. New York: The Macmillan Co.

This volume is one of the series of New Testament Handbooks issued under the editorship of Professor Mathews of the University of Chicago. It is a work of abundant scholarship on somewhat advanced critical lines. A very useful feature is the brief history of criticism and the classification of critical writers, in the first chapter. It is the more useful because it includes the most recent names which are often difficult for a beginner to assign to their proper positions, as "right," "left," "right centre," and "left centre." The problems which the writings of the New Testament present, or which the critics have created, are fairly and intelligently presented. Generally speaking, indeed, the materials,—the facts,—are gathered and classified with skill.

But we are not persuaded that the writer's conclusions are, therefore, sound. We shall not, however, devote our brief space to the attempt to combat them; but our chief criticism is that he should have devoted so much of his brief space to matter of this character. This work, as we should understand from its presence in this series, is intended for those who are upon the threshold of this department of study. For the younger student it is of value that the various questions should be clearly stated, and the methods indicated which have been employed in solving them by scholars of the principal schools. But if an author has special views of his own to set forth, new solutions to propose, an elementary work such as this hardly seems the proper place for them. It cannot be regarded as satisfactory to attempt work of this kind under limitations by which, as the author confesses, "adequate presentation of reasons is precluded." It is not surprising that the result should be a baldness of statement "painfully suggestive of egotistic self-confidence." That this is characteristic of some portions of his work, the author sees and frankly acknowledges. But it is none the less unfortunate, since it is just this characteristic which most easily impresses itself upon the minds of younger students and produces that offensive air of infallibility which so often marks the utterances of the critical scholarship of the day.

In many ways this book is an example of the extravagant extent to which subjective criticism is being carried. It is assumed that a given person would have written in a certain way, and because a work assigned to him is not written in that way, it cannot be his. How much this is worth is seen when we reflect that almost nothing is known of the person in question except his name and the fact that he held a certain position, that of an apostle, for instance. When we are told that various passages in the Gospels are "apocryphal" or "legendary," we are inclined to ask whether there is any reason for such assertions beyond the writer's bias against the supernatural. We are told that the Evangelists are guilty of "mistaken inferences," that there are numerous "dislocations, misunderstandings, and misadjustments of material," that things are "incongruously" inserted, that the sacramental formulæ, especially Baptism in the name of the Trinity, have been in St. Matthew "adjusted to the later practice." In fact the unscrupulousness or carelessness of the first Christian writers, whether apostles or others, in which they stand in such unfavorable contrast with the pagan writers of antiquity, notwithstanding the stress laid in their message upon truthfulness and honesty, appears to be a fundamental assumption of criticism.

The unsuspecting young man who has come to this kind of study without a knowledge of the part which philosophy plays in criticism, is likely very soon to lose respect, not to say reverence, for the early preachers and teachers of the Gospel. He will appreciate the reason for declining to give the title of "Saint" to the apostles and their followers, and will be inclined to marvel that such incapable men, with such nebulous ideas of accuracy, should have been intrusted with so great a mission.

WM. J. GOLD.

The Last Years of St. Paul. By the Abbe Constant Fouard. New York and London: Longmans, Green & Co. Price, \$2.00.

This volume fitly follows that of the same writer on *St. Paul and His Missions*. It is not, in fact, confined to St. Paul,

though his name is "once more made use of to adorn the title-page," since though no longer alone, he continues to play the principal part in word and deed. Although the author says he has had to content himself with "constructing a history without historical facts," it cannot be denied that he has performed his task well. It is true he has no longer a narrative, like St. Luke's, to draw from, but there are still many facts which are supplied in the later epistles, and many which, though not explicitly stated, may be read between the lines. There is also a large amount of information in the historians of the period to furnish the setting of the early progress and struggles of Christianity; and additional features are to be gleaned from early Christian literature throwing at least some rays of light upon the closing years of St. Paul.

Out of all this the Abbé has constructed a narrative full of instruction and in a style which engages the attention of the reader throughout. The writer rarely dwells upon critical questions, though he reveals his knowledge of them at every point, and does not hesitate to take advantage of such conclusions of the critics as appear to be sound. But it is one of the charms of the book, that we do not find in it any of those offensive judgments of those who were admitted to a close intercourse with our Blessed Lord, and by Him specially commissioned, which are too often met with in publications of the present day. They are treated with the reverence due to those who "beheld His glory, the glory of the only begotten of the Father," and from whom the reflected radiance of that glory shone forth to bless the earth. The narrative portions of the work are written with lucid clearness and a graphic touch which makes the scenes live again. Even where the ground is already well trodden, as is the case with the Neronian persecution and the history of the destruction of Jerusalem, the reader will not be inclined to pass over those portions of the author's story.

Throughout the work there is very little to remind us that the writer is a Roman Catholic. He characterizes the legends of the Roman Church relating to the martyrdom of St. Peter and St. Paul, as "pious beliefs," and says of some of them that there is nothing impossible about them, of others that they have a probable basis of fact, and of the rest that they have no place in this history. In short, he treats them very much as a conservative and unprejudiced Protestant might do. St. Peter and St. Paul are coupled together as the founders of the Roman Church. Nevertheless St. Peter is loyally called the Head of the Church and it is said that "Paul played a subordinate part." It is St. Peter who "lives always in his successors." But we hear nothing of the Petrine Episcopate of twenty-five years.

On the whole there are few better histories of that period, so momentous both for ancient Israel and for the Church of the new covenant, from the arrival of St. Paul in Rome to the downfall of Jerusalem, than that contained in this volume.

WM. J. GOLD.

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. New York: E. & J. B. Young & Co. Price, 25 cts. net.

Readers of THE LIVING CHURCH will recognize in the above title the series of papers which appeared in this journal last year from the gifted pen of the Rev. Edward W. Worthington, entitled, *The Holy Eucharist Devotionally Considered*. It was our own belief that this series was among the most valuable of the papers of THE LIVING CHURCH during the whole year. Mr. Worthington wrote with a deep appreciation of the Holy Eucharist, and made application to the several classes of Christians in a peculiarly happy manner. The papers are now gathered in the form of a small manual, and in this permanent shape and at the very low price stated by the publishers, they will be gladly received by many who have already read them in THE LIVING CHURCH, and, no doubt, by many new friends as well.

White Christopher. By Annie Trumbull Slosson, Author of *Fishin' Jimmy*. New York: James Pott & Co. Price, 50 cts. net. For sale by The Young Churchman Co., Milwaukee, Wis.

Holy Week is approaching, and soon all the world that will listen, will learn the Story of the Cross. They will see Calvary's hill, and the three crosses; and on the middle one will hang the outstretched figure of our blessed Lord.

Will it mean anything to most of those who gaze upon it? Will the hands outstretched make any impression on the individual? We fear very many will pass it by, and be no better for having looked upon the figure of our dying Lord. If one could only bring all such people to read *White Christopher!* It

is a story, told in Mrs. Slosson's inimitable way, and yet it is one of the grandest sermons on the cross we have ever read. It is fascinating; it is pathetic; it is sweet and tender. It is almost equal to a devotional Three Hours' Service on a Good Friday afternoon. And it will reach many a heart that could never be induced to attend a Good Friday service. Get the book and read it, and place copies where it will be read by others, and especially by those who never make the sign of the cross. Mrs. Slosson is teaching a pious custom of the Catholic Church better than she knew. We welcome the dainty book as a real help, and we hope that its readers will be many at all seasons of the year, but especially so during the Holy Week so near at hand.

Shakespeare Sermons. Preached in the Collegiate Church of Stratford-on-Avon. Edited by the Rev. George Arbutnot, Vicar of Stratford-on-Avon. London, New York, and Bombay: Longmans, Green & Co. 1900. Price, \$1.00.

These sermons were preached at the time of the annual commemoration of the birthday of Shakespeare, from 1893 to 1900. The present Bishop of Bristol, the Rev. Canon Ainger, the Very Rev. the Deans of Ely and of Canterbury, are among the contributors to the volume, and the Vicar of Stratford-on-Avon himself preached two of the sermons now published. It is sufficient to say that they are good sermons, all highly appreciative of the incomparable genius of the great poet, and all in tune with the occasion on which they were delivered. There is, perhaps unavoidably, a sameness throughout the series which rather detracts from their effect, but yet each preacher looks at his subject from his own point of view, and so we pluck a variety of fruit, after all. The first sermon, by Bishop Browne, on "The Use of Works of Fiction," is full of good points and suggestions, and though it has a reference to the wonderful dramatic power of Shakespeare at the end, it may have been written for a general purpose rather than for a special occasion. The other sermons were evidently written specially for the Shakespeare Commemorations and the collection, as a whole, is worthy the attention of all lovers of the immortal bard's creations.

The Religion of Democracy. A Memorandum of Modern Principles. By Charles Ferguson. New York and London: Funk & Wagnalls Co. 1900. Price, \$1.00.

This strange book has been much belauded in some quarters. It has been called "a prose poem with an exalted yet incisive style." It certainly has all the obscurity of bad poetry and none of the lucidity of good prose, and the exaltation of the style is such at times that the author's meaning is out of sight. However, we gather sufficient inkling of the author's thesis to comprehend that, according to him, nothing that is right, or as it should be, or as it shall be. The democracy that is coming, nay, is already here in evidence, and here in the U. S. A. most of all lands, will overturn all things and make all things new—government, institutions, property rights, and ideas about them, and last of all, the Church; for the Church will be democracy and democracy will be the Church, seeing that hitherto there has never been upon this poor wretched and blind earth a Church worthy the name.

However, one cannot condense all the wildness of this book into a ten-line paragraph, and many such authors who "come to you with great ideas, big with revolution," have written similar books before now. Probably the revolution is going on all the time, since all things human change and none abideth sure and steadfast; times change, and we change with them. To etch one's biting criticisms on the face of the times with a pen dipped in acid may make the times move faster; but we doubt it, and we believe that there are prophets who would see clearer visions if they would purge their souls betimes of pessimism and its gall of bitterness over all things past in time but present in effect, and worthy of our grateful recognition, and high praise for good accomplished. The book is wild and frothy.

The Story of Burnt Njal. From the Icelandic of the Njals Saga. By the late Sir George Webbe Dasent, D.C.L. With preparatory note, and the introduction, abridged from the original edition of 1861. New York: E. P. Dutton & Co. Price, \$1.50.

This story of life in the tenth century in Iceland, its manners, customs, laws, is told in interesting, vivid language. There was much good fighting then. There was a surprising regard for the law at the same time. Men carried weapons of war at all times, and used them on slight provocation. This new edition of the late Sir George Dasent's early book will meet the favor it deserves, and a new generation will welcome this as the older welcomed its predecessor.

Notes on Speech-Making. By Brander Matthews, D.C.L., Professor of Dramatic Literature in Columbia University. New York: Longmans, Green & Co. Price, 50 cts.

This is not a magic formula whereby the reader may at once vie with Depew and dethrone Wendell Phillips. It is, however, a useful collection of hints as to matter, manner, and style, which cannot fail to be helpful to any who are obliged to speak in public. The book consists for the most part of two papers which have appeared, one in the *Cosmopolitan* and one in the *Century*. We are pleased to discover that the writer does not forget that greatest of accomplishments in ordinary speaking—brevity; and in his little book he practices what he preaches.

The Philosophy of the Short Story. By Brander Matthews, Professor of Dramatic Literature in Columbia College. New York: Longmans, Green & Co. Price, 50 cts.

This treatment of the short-story by Professor Brander Matthews demonstrates with his accustomed clearness and judgment a fine distinction; the difference between the story which is merely short, and the short-story as he understands it. Professor Matthews has written an interesting and instructive essay on this subject and elaborates his thoughts with illustrative examples and convincing argument.

Born to Serve. By Charles M. Sheldon. Chicago: Advance Publishing Co. Price, 50 cts.

As this story is written for the purpose of calling attention to a real question—the problem of domestic service—one is under no necessity of considering it as literature. The "hired-girl" is no doubt a problem—and the person who hires her is another. The particular hired-girl we are dealing with is a college graduate and therefore the case is not normal. She solves the problem by marrying a preacher, which, however satisfactory as a solution, is hardly practicable in the average case. There are a good many people who like this kind of a work, and these will be glad to read this one.

Christian Symbolism, by the Rev. E. W. Hunter of New Orleans, La., is a booklet of 16 pages, printed by The Young Churchman Co., Milwaukee, Wis., at \$2.00 per hundred. Educated people grow up and often pass out into life without the information which the Rev. Mr. Hunter most admirably presents in this conspectus or general survey of the field of ecclesiastical symbolism.

The merits of the tract are many, but chiefly, it is *accurate*, and it is very *concise*. It can be read through in twenty minutes. The writer says for himself, that he does not use all the symbols which he describes; indeed he adds, that he uses but few of them.

It is desirable for many reasons that Christian Symbolism should be better understood by all classes of the community, and hence I strongly recommend the distribution of this tract of the Rev. Mr. Hunter among our people. GEORGE F. SEYMOUR.

A HANDSOME souvenir of the General Theological Seminary contains an account of the Dedication of Hoffman and Eigenbrodt Halls, with the excellent historical address of the Rev. Dr. Dix, and the eloquent post-prandial addresses, sparkling with wit, which closed the day. The book is adorned with illustrations of many of the buildings which adorn Chelsea Square and which have made so magnificent a monument to the present Dean. It is in every way a worthy souvenir of an institution of which American Churchmen are proud.

IT IS A PLEASURE to know that the poems of the Bishop of Albany—"verses" he modestly terms them—are being collected for publication, and that they will be issued in a handsome volume of some 200 pages, bound in white and gold, which will be ready before Easter. The title is *Rhymes from Time to Time*.

BISHOP DOANE has also set forth *A Short Office for use in a House before a Burial*, which is happily arranged for the purpose mentioned and which will be welcomed by many.

THE PLEA to-day is that more time will be given to earnest, intelligent, prayerful, religious meditation. Character cannot be superficially constructed on such substantial groundwork. Nations cannot go to decay built out of thoughtful, praying, consecrated men and women.

We are to live lives of splendid self-control, lives of just and gracious human relationship, lives passed in all their manifold duties, associations and details in the presence of God.—*Church Times*.

UNONIUS—NASHOTAH'S SENIOR ALUMNUS.

TRANSLATED FROM "IDUN" (SWEDISH), BY C. F. FALK.

The days of our lives are seventy years,
And at the most eighty years
And when at its best
It has been toil and labor."

RARELY do we have occasion to note exceptions to the ancient proverb above cited, as few of us, like the venerable priest whose portrait to-day adorns our pages, are permitted to celebrate the 90th anniversary of their birth with body and mind unimpaired. It was, indeed, a solemn festival for the many relatives and friends who had gathered together the 25th of last August at the home of the beloved couple at Hacksta, province Upland, in Sweden, to take part in their joy.

The aged patriarch in looking back upon his long life will admit that it has been unusually eventful, with toil and care in abundance. However, after a cloudy day the evening has turned out bright and clear. The subject of his speech at the festival

was chosen in recognition of this fact and consisted of the prophetic words: "The evening shall be bright." And there is, indeed, much that combines to make the evening bright for him, foremost of which we note, sixty years of a happy marriage, good health, unimpaired mental faculties, respect and love from near and far.

Time and space prevent us from giving a full account of his long life—merely a few sketches of the same, which, as he often declared, seems to him like a dream that concerned somebody else. At 17 years, Unonius was admitted to the Royal



REV. GUSTAVUS UNONIUS.

Military School at Karlberg (the Swedish West Point), but did not remain there long enough to graduate, as he thought himself lacking in qualifications to become a warrior, notwithstanding his natural courage and excellent constitution. Instead, in 1830 he entered the Royal University of Upsala and commenced studying jurisprudence. At leisure hours he also wrote poetry and engaged in literary work. He was at that time, as he himself states in his *Memories*, "a gay student." In 1833 he passed the Civil Service examination, but soon afterwards was compelled to quit his studies, the University being ordered closed on account of the terrible cholera epidemic that raged in Sweden and other European countries. Now arose a great demand for emergency-physicians, and university students volunteered into this service. So did also Unonius, who, after proper instructions, was appointed assistant physician at a cholera hospital in Stockholm. There he had a difficult task and arduous work which became exceedingly so when the chief physician caught the dreadful plague, leaving Unonius alone to take care of 200 patients. While at the hospital he intended to become a physician, but the many years of study obligatory for graduating as M.D. discouraged him. Instead he entered the service of the Crown as clerk in the office of the Governor of Upsala. Here also difficulties arose; the salary was small and promotion very slow. The prospect soon to be able to marry his fiancée did not realize. Some other pursuit of life must be chosen in order to earn sufficient for supporting a family.

America then appeared as that Eldorado where his dearest wishes could materialize. In 1841 he and his 20 years' old bride, Lotten Ohrströmer, departed, and after a long and troublesome voyage the young couple arrived in the New World and settled in Wisconsin, then but a sparsely inhabited territory, where Indians roamed about. For the young student, unaccustomed to menial labor, and his educated wife, their life in the little log-house was full of hardships. But what did it matter that the bread often was scarce, that the floor was of earth, that the beds had to be moved around in order to escape the rain that poured down from the roof? They had each other, their love was young, and their courage good.

By and by there arose around the shores of Tallsjön (Pine Lake) a Scandinavian settlement of which Unonius' home constituted the centre. Far away from their native country they all felt a desire to worship God in the manner of their ancestors

and in the Swedish language. Unonius gathered them together in his log-house for divine service, and after awhile they entreated him to enter the ministry and become their pastor. After a conscientious deliberation with himself he gave this answer: "O Lord, Thou hast called me, here I am." Having consulted the leading men of the Swedish State Church in regard to his plans for the future, upon their advice he affiliated with the American Episcopal Church and entered as a student its seminary at Nashotah, from which he graduated after three years, and was ordained a minister of the gospel for the Swedish and Norwegian emigrants; the first student graduated from that Seminary.

Touching indeed is the description of the great sacrifice his beloved wife endured while he was at Nashotah. When he came home visiting she always concealed her distress in order not to depress his courage. Under the many missionary voyages to the Scandinavian settlements, both near and far off, he experienced many difficulties and sometimes had narrow escapes. In one instance he was attacked by three armed Pottawottomie Indians who brought him, a prisoner, to their wigwam. It looked dark that time, but God preserved him and he was rescued in the right moment. While relating incidents from those days I heard Unonius exclaim in finishing: "Well, my dear Lotten, never did we have such a blessed time as in the log-house at Tallsjön."

Having worked for some time in Wisconsin as a missionary, he received a call to the pastorate of the newly established congregation of St. Ansgarius', the first Swedish church in Chicago. He accepted and thus ended the many years of privation and hardship which he had patiently endured. His new congregation was far from being well off financially; however, through his own energy and the generosity of Jenny Lind, the "Swedish Nightingale," a fine church edifice was erected.

Now came a trying period for Unonius. Cholera raged in Chicago and among the many thousands that were stricken was Mrs. Unonius. Fortunately she recovered. Pastor and Mrs. Unonius worked unceasingly caring for and helping hundreds of their countrymen who suffered the more as they were without means and unfamiliar with the English language. With great emotion—tears streaming down his cheeks—he told us that one day twenty orphans whose parents died in the plague were turned over to him. But before sunset he had been able to furnish the little children with food, clothing, medicine, beds, nurses, and money. For this his great labor and kind care for the Swedish emigrants he received from the Swedish Parliament an address of thanks and 3,000 crowns in money. This act from the Parliament is one of his dearest treasures.

In 1853 Unonius with his family visited Sweden and while there he fell a victim to homesickness. However, they returned to America and remained in Chicago for five years more. Now the longing for the old country became too strong to withstand and they concluded to leave. Accordingly he resigned his good position and with his family returned to Sweden, notwithstanding the poor prospects the mother country offered the now nearly 50-year-old husband to earn a livelihood. In America he left behind him a blessed memory, and the Diocese to which he belonged has on the recent occasion of his 90th birthday sent its honored senior presbyter a congratulatory address.

For a long time after his return he had to battle with economical difficulties. He first intended to enter the Swedish State Church as a priest, but many difficulties appeared, so he concluded not to do it. He tried his luck as author and published his most valuable work, *Memories from a Seventeen Years' Residence in America's Northwest*, to which he afterwards—when 86 years old—added an appendix. His means of support were now exhausted and privation stared him in the face. Something had to be done. He then decided to enter the civil service of the Crown, and as customary in monarchical States, he began work in several departments as extra clerk. Finally in 1863 he succeeded in getting an appointment on the regular force as collector of customs at Grisslehamn—his native city. Here he remained till 1888 when he retired with a pension. At present he is living at Hacksta, a fine country residence which his son-in-law, Hon. Hugo Tamm, has given him as a *Tusculum* during his declining years.

He still belongs to the clergy of the American Episcopal Church but entertains a most cordial relation with the Swedish clergy. Often he assists at divine services in the State churches. He thinks it rather sad that circumstances over which he had no command should prevent him from devoting his whole life

to sacerdotal services which always have had the first place in his heart. One of his most cherished endeavors has been and still is to establish a unification of the Swedish and Anglican Churches.

The old Archbishop Sundberg once said: "It is my wife who has made me Archbishop of the Swedish Church and it is due to her if I have accomplished anything in my lifetime." This applies also to pastor Unonius and his wife, who during 60 years' union have become indispensable to each other, and to everybody who observes their mutual kindness and love it certainly offers a convincing proof that in what he has been able to perform she has done her part.

It is hardly possible to understand how this quiet, kind-hearted, and feeble old lady with the mild features could have a record of so many hardships, toil, and sufferings. We did not see her as the lonesome wife in the log-house in Wisconsin where she, armed with a rifle, defended the haystacks against the deer, or as the trusted friend, counsellor, and physician of the Indians, or when she, day and night, went around the cholera-stricken homes of emigrants at Chicago; but we have found within her the great, silent power of a loving woman.

The old home at Hacksta is dear to all who have had the fortune of being guests there. When at Grisslehamn I mention the old pastor and his wife I notice the loving expression in the faces of the old people there. So is it at Hacksta also. And it must certainly have been so at Tallsjön and Chicago. Why is it then that love meets them from all over? "It is the echo from warm, true hearts in which there is no deceit." That was the explanation given by their son-in-law in his speech at the festival. And that also explains why sometimes you find a youthful expression in their faces. "As long as we have someone to love, we are still young, and as long as our hearts beat with love the spring flowers of life still blossom." Thus Unonius expressed himself a lifetime ago, and the same thought appeared engraved on a valuable souvenir given him by a near relative, which read: *Omnia vincit amor*.

THE REVELATION OF GOD IN HISTORY, WITH ESPECIAL REFERENCE TO OLD TESTAMENT HISTORY.

BY THE REV. F. C. H. WENDEL, PH.D.

OF late years the Higher Criticism has compelled Biblical scholars to face and try to answer the question, "Whence did the Biblical historians obtain their material?" The old answer of Scholasticism was, "By direct revelation from God." But the human mind is no longer satisfied with this answer, especially in the light of the discovery of the early Babylonian accounts of the Creation and the Deluge. Moreover, many of the historical books of the Old Testament themselves point us to older historical records upon which, to a greater or less extent, they are dependent. It is very evident that these historical books are compiled from such older sources, as I shall presently refer to, all of which their authors used more or less fully and freely. Of course, such a statement must be interpreted as the human part of the work. The sacred writers, whoever they may have been, used these older sources, in order to obtain the facts of their history. But, in choosing these facts, and in arranging them, as well as in laying greater or less stress and imputing greater or less importance to one or the other of them, they were guided by the Holy Spirit.

The entire evidence of Criticism and of what we know of the early world literature seems to point conclusively to the composite character of the Book of Genesis. Yet this need not lead to the acceptance of the modern critical theory with regard to the Book, or to the denial of the Mosaic authorship thereof. The possession by the early Chaldeans, of the accounts of the Creation and of the Deluge, already alluded to, seems to point to two things: 1. The existence of a tradition, common to the entire race, concerning the origin of the world and of man; and 2, to the actual existence of written records of these early happenings, and this, moreover, at a period considerably antedating the birth of Moses. The analogy of the later Hebrew genealogies, which were recorded and preserved with the most scrupulous care, makes it easy to suppose that the descendants of Abraham possessed such genealogical records. The genealogical character of Genesis is very apparent, even to a superficial reader. It is highly probable, then, that Moses possessed what genealogical records were extant in his times. Genesis x. is probably such an early record, and a most important one. These genealogical records are the early traditions, common to his people, as to all the race, Moses used in writing his Book of

Genesis. And, in this work, he was under the inspiration of the Holy Spirit, who graciously guided him in the choice of his material. It cannot for one moment be admitted that the early Chaldean legends referred to formed the basis of the Mosaic record, or any portion thereof. A comparison of the Biblical and the Chaldean accounts of the Creation and the Deluge will show, on the face of the records, to any unprejudiced observer, that the Biblical account bears the stamp of primitive simplicity and truthfulness. And, as a rule, history is not based on legend, but legend is generally a perversion of history. Thus, we consider the Chaldean accounts as perversions of the older and purer tradition, influenced by the mythology of these early polytheistical poets. As for the other books of the Pentateuch, we know they were written by Moses as an eye-witness of the historical events there recorded.

While much of the above must forever remain mere conjecture—however probable—we know that the other historical books frequently cite and refer to contemporaneous or earlier records. Thus the Book of Jasher, probably a collection of old patriotic songs, is referred to, Josh. viii. 13, and II. Sam. i. 18. I. Chr. vii. 24 mentions "the Chronicles of King David," I. Kings xi. 41, refers to the "Book of the Acts of Solomon"; II. Chr. ix. 29 enumerates "the Book of Nathan the Prophet, the Prophecy of Abijah, the Shilonite, and the Visions of Iddo, the Seer, against Jeroboam, the Son of Nebat"; and in the Books of the Kings frequent reference is made to "the Chronicles of the Kings of Judah" and "the Chronicles of the Kings of Israel."

Now the question arises, What is the relation between this record of the revelation, and the revelation itself? We know that God hath revealed Himself in the history of our race. The career of the human race is naught but the manifestation of God's Providence working in the world. The peculiar work of that Providence seems to have been the guiding and rewarding of God's saints, like Enoch and Noah (in the translation of Enoch, who "walked with God," and the preservation of Noah and his family in the ark); and also the punishment of disobedience (witness the expulsion of Adam and Eve from Paradise, and the destruction of the wicked world by the Flood). In all history, he who has fully learned the lessons taught by the historical books of the Old Testament can trace God's Almighty Hand raising up one nation and putting down another, in accordance with its suitability or unsuitability to act as the instrument of His Providence. Witness the successive rise and fall of Egypt, Assyria, Babylonia, Persia, Greece, and Rome. When we come to study the history of the chosen people itself, we certainly cannot believe that it is due to merely human agency that everywhere sin and its consequences, and righteousness and its consequences, are contrasted and set before us in living examples, whether of individuals or of nations.

Let us look at the contrast between the kingdom of Saul, which owed its origin to the will of man, and that of David, which rested on Divine appointment; let us consider the contrast between the kingdom of Judah, with its line of kings descended from David, and the kingdom of Israel, with its constant succession of revolts and dynastic changes; let us study the outcome of national disobedience, first of Israel, and then of Judah, as also the gracious Providence of God in the Return from Exile; and we cannot help finding the key to the true Philosophy of History. "The Lord reigneth" is the one grand key-note of this entire history; aye, of all history.

Now it seems to me that it is beyond dispute that the writers of our Books of Judges, Samuel, Kings, Chronicles, Ruth, Esther, and (unless they were indeed written by the great men whose names they bear), Ezra and Nehemiah, were guided by the Holy Spirit to select the very portions of the national records that they did select, in order that there might be revealed to mankind the gracious working of God's Providence in the history of the chosen people and of the world, and in order that the keynote of history might sound forth so clearly and distinctly, that no one could fail to hear it. And certainly we must consider all judgments on the moral character of the kings as directly revealed to the sacred writers. If we can judge the character of the Jewish national annals by that of the national annals of Egypt and Assyria, it is not at all likely that anything could have been found in them that was in any way derogatory to the kings. Likewise such discourses on the Philosophy of History as, e.g., II. Kings xvii. 7-23, can only have come to the writer as direct revelation from God. Thus can we say of the historical books of the Old Testament, in as true a sense as of all the other sacred writings, that they are the Word of God written.

IN CHURCH, AND AFTER; A LENTEN LESSON.

BY THE VEN. G. R. WYNNE, D.D.,

Archdeacon of Aghadoc and Rector of Killarney.

DID ever any man make so long a journey to attend public worship as that treasurer of Queen Candace of Ethiopia about whom we read in the eighth chapter of the Acts? The distance he traveled cannot have been much less than thirteen hundred miles. He truly set a high value on public worship. His previous history is hidden in darkness: scarcely a ray of light reveals the events of his after-life. The Ethiopian tradition preserves his name as *Indich*, and other authorities speak of him as having propagated the Gospel in either Ethiopia or Arabia Felix, or even distant Ceylon. But for us the light is concentrated on one brief hour or two of an otherwise unrecorded life. Yet in the events of that hour or two our interest in this remarkable man is swiftly awakened, and from the far-off time he has something to say to us to-day.

As the curtain lifts, we seem to see a panting traveler on foot overtaking the chariot, drawn by horses just then at a slow, plodding pace across the sands. We hear Philip's question and the reply. The weary deacon is welcomed to a seat beside the dark-skinned eunuch. The passage in Isaiah is coned together, as two earnest faces bend over the Greek script on the parchment roll. Soon the whole longed-for truth about Christ's Atonement is told and warmly welcomed; the occurrence of a stream suggests immediate Baptism, and the teacher, who now understands why he had been called away from his flourishing and beloved labors in Samaria, consents to receive this African convert into the Church of Christ, and the rejoicing foreigner is quickly borne away southward, while the Spirit of God calls away Philip to another place and work, and these two friends of an hour part to meet no more till they greet in Paradise.

Our thoughts rest with some wondering inquiry on the motive which had drawn the eunuch to abandon his official duties for some weeks while he makes this long and costly journey. He did not come for any political purpose, on an embassy, or for trade. He did not come, probably, because it was his custom. It may have been his first and last visit to the sacred city. He did not come, as it would appear, even for instruction. He came "for to worship." He knew, most likely, nothing, when he started, of the recent religious ferment in Jerusalem which the preaching of the new Faith had caused. Divine Providence had led him to the holy city at the most interesting moment which he could have chosen, had he designed it with full intent as an opportunity for examining the Christian evidence. He came as one of those half-Judaized heathen whom a mysterious attraction towards the Hebrew faith induced to become proselytes of the gate; and his wishes were much more than gratified. Never was the desire to worship rewarded with a more precious gift.

If we select out of the vivid story recorded by St. Luke in Acts viii. only two verses, the twenty-seventh and twenty-eighth, we have much which throws light, from this man's conduct, on our own duty. He had "come for to worship" (verse 27), and "as he was returning, sitting in his chariot, he read Esaias the prophet" (verse 28).

In other words, you have here a clear light thrown on the chief motive for Church-going, and on the necessity for guarding the heart and soul afterwards by the private means of grace.

The chief motive for church-going. To worship. Does that seem commonplace? I do not think it is superfluous to emphasize this, the chief motive for church-going. The word *worship* does not mean hearing God's Word, or even asking for benefits for body or soul. Worship is the lowly offering of heart homage, expressed or unexpressed, to Him who is Most High. It is the lowliest act in which a man can be engaged, but at the same time, the act in which he is made most nearly one with the unfallen angels. The lowliest worship need not be akin to fear. It may be a joy and a delight; but lowly it must be, reverent, humble, self-effacing, concentrating the thought on the Lord most holy. And (whatever may be lawful in private worship), when the Church is met together, worship demands *expression* by the most reverent gestures, the most humble words, and is not to be confined to inward thought and feeling. True worship embraces self-humiliation and confession, self-surrender, awed and subdued thought of the great Being adored. It is not to be ignorantly offered; it demands some instruction in the

truths of the Faith. Worship *may* be paid with vague awe to the great Creator of the earth and stars; but *Christian* worship draws its strength and fervor, its joy and lowly confidence, from a grasp of Revelation, from a certainty that there is One Mediator who stands, our great Representative, in the presence of God for us.

The humility, the love, the up-looking trustfulness, the willingness to obey, to receive chastisement, to be sent on messages, to forget self in the service of the Master, all of which are comprised in the meaning of *worship*, are condensed in the one word used in the New Testament for "worship." The thought seems originally to have come from the idea of a faithful, loving dog at his master's feet. And though it may not be judicious to press the image too far, every one who loves one of these trustful, dumb, devoted companions will learn many useful lessons in worship and obedience from his lowly and affectionate four-footed friend.

Such devotion, such love, such readiness, such desire to honor and obey, were at work in the eunuch's mind, and drew him all those many leagues from the Soudan to Syria, "for to worship."

The Ethiopian had passed some days in the Temple court, the outer court fenced off for the Gentiles and proselytes of the gate by a low wall. His days seemed all too short. The absorbed, happy soul was refreshed, and the Lord, beholding, filled his longing heart with joy. But the closing day of the feast had come. He must leave this sacred city and this holy place. The business of his mistress must be done. The last prayer is said, the last lowly hymn of praise is ringing in his ears. The chariot and the driver wait, and he must be on his long road once more. But while he was in Jerusalem deep impressions had been made on his soul. He was impressed, and he loved to be impressed. Fear, hope, love, desire, were now absorbing him. But there was the busy world before him, the crowded court of the Nubian queen, the handling of much gold, the trading in ivory, the buying and selling of slaves, the world's bustle and temptation. He must face it all, and what will become of these beloved impressions? He feared to lose them. So he did a wise thing. Something told him that the one great secret of retaining the blessings of public means of grace is to use to the fullest extent the private means. The long, steep road which bore him by a zigzag course from the lofty hills of Jerusalem to the level Philistine plain, two thousand feet below, afforded lovely views—the flashing Mediterranean shining beyond Joppa in the setting sun, the gleam of red sands beyond the verdant slopes of young corn. He scarce noted these. In his hands was a precious roll of the Prophets, purchased at great cost in Jerusalem. And, absorbed in studying this new treasure, league after league passed. The horses were watered at the rare streams. At the wayside caravanserai he himself ate and drank ere the lonely desert road was entered. But he scarcely laid aside his book even for bodily refreshment; and resuming the journey, he read on and on. We know with what result.

For us the striking lesson is here—that there are duties, means of grace, which belong to "after church," as well as those to be observed "in church."

I fear that "after church" is, with many of us, a time of reaction. We have had our attention arrested, our souls somewhat strained. The tendency to levity, leading to spiritual loss, is inevitable. The fowls of the air are numerous, near, and ready. Perhaps this tendency to reaction is most common when we have been present at some solemnizing Lenten service. The searching preaching, the penitential hymn, the earnest confession of sin, the renewed vow—how often these are followed by a quick rebound when the service is over! Let us examine ourselves strictly about this. Have we without resistance yielded to this temptation?

There is a way to guard the soul "after church." Silence, or at least a careful avoidance of trifling conversation, a desire to be alone for a time, the handy pocket Bible ready to be taken out and used as a sword of the Spirit to keep foes at arm's-length, the heart uplifted by ejaculatory prayer. I shall not enlarge on it all. It is a duty less noted than the duty of church-going. If it is your duty to go to church in a worshipping spirit, it is as solemn a duty to return from church with a guarded heart. And for both duties we have a bright example—may we never forget it!—in the unnamed and faithful treasurer of Queen Candace, who went to Jerusalem "for to worship," and, "as he returned, read Esaias the prophet."—*Church Monthly*.

The Scarlet Thread

By A. M. Barnes

CHAPTER III.

TRAPPED.

A THOUGHT flashed to Louie's mind, followed by two questions: "It is a signal! What can it mean? and who is making it?"

Plainly the right thing for her to do was to secure the attention of some one about the fort. She looked toward the sentry on the opposite bastion. He was now leaning on his musket and gazing straight before him, which was directly away from her. She called to him, but he did not hear her. He was either absorbed in deep meditation, or the wind, setting away from him, had failed to carry the sound of her voice. She was on the point of hurrying around to the east wall to summon her father, when a startling thing occurred. At least, it was startling to her at first. An arrow, speeding through the air from the direction of the forest, had fallen at her feet. She gave vent to a smothered outcry; then, using her eyes quickly, as was her wont, saw that it was a blunt arrow, while to it was attached a little sprig of the sweet myrtle, the emblem of friendship.

She turned her eyes again toward the forest. He who had waved the signal and sped the arrow had now come more plainly into view. She saw it was an Indian. Again the white cloth fluttered. He waved frantically now, and in the intensity of his desire to hold her to the wall lost all prudence, for he had come from behind cover, and was standing where the sunlight fell full upon him.

"Why, it is Combee!" she exclaimed. "What can he want?"

Seeing that she recognized him, and that he now held her attention, the Huspah retired again under cover and continued his signals. They said plainly that he desired speech with her, and entreated her to remain where she was until he could approach.

But instead of coming forward boldly, the Indian threw himself face downward in the brush, and began to crawl toward the fort, winding in and out as a serpent would have done.

Louie moved toward the tower, and, leaning directly against the narrow opening, awaited the Indian's approach. She was thus shielded from the gaze of the sentinel on the opposite wall. She could, however, have been seen by more than one of those at work on the east wall. But they were too busily occupied at that moment to give attention elsewhere.

While the Huspah was approaching, Louie ran over in her mind her acquaintance with him. During the building of the fort he had often come for trade with the garrison, bringing wares of corn, dried deer's meat, smoked fish, and the like, receiving in return such things as delighted not only his own heart, but those of his squaws. He had professed his friendship from the beginning, and also that of his people. So far, there had been no open breach of this good faith. But the commandant, owing to certain rumors that had reached his ears, had grown suspicious of Combee. He had finally forbidden him the fort. He had not been inside since its completion. There had been changes, too, in its construction, known only to those within. The commandant was of no mind to have them familiar, too, to outsiders.

But Combee had somehow crept into the sympathy of the commandant's daughter. Her heart was weak towards him. She felt that her father had been too harsh. There was really no solid ground for accusation against Combee. It was all in suspicion. Louie's feeling toward him was based upon the eagerness he had shown to learn more of the God she worshipped. He begged again and again for the old story of the cross. He besought her to help him to get the light in his heart, for all was so dark within it. He begged her to lead him to this good Jesus, this wonderful Saviour. All this moved Louie inexpressibly. She continued to teach him, to read to him from her little Testament, even after he had been forbidden the inside of the fort. When the exchange of wares had taken place in front of the entrance, Louie would always pick her opportunity to instruct Combee. He had acquired some French from having had frequent intercourse with the first colony under Ribault

at Port Royal, and he had picked up further knowledge of the language from his visits to the fortress of San Ribault.

But Louie had not seen him now in several weeks. Even the negotiations in front of the fort had stopped. She knew her father's suspicions with reference to the Huspah, as she also knew that he candidly admitted that he held nothing definite against the Indian.

Combee continued his approach slowly, cautiously. He was evidently doing all that he could to conceal himself from any chance gaze from the fort. After a time, Louie heard her name pronounced from the very foot of the wall. It was coupled with the entreaty that she would give ear to the voice of one whose heart was sick within him.

She approached the edge of the wall, and looked over. The pathetic pleading of the eyes raised to hers went with a pang to her heart. He had clasped his hands, too, extending them upward in his entreaty.

"I have come to thee out of the night," he began, his voice low, but deep with feeling. "I have come begging for the light. It surely will not be refused me. Tell me more of the One who can let the sunlight into the heart, who can make the birds sing there, and all the desolate places rejoice with rivers of gladness."

"Thou dost want to hear again the story of the dear Christ?" she asked, greatly affected. "Thou dost want to find the way to Him, so that it will never again be dark with thee?"

"Yes! yes!" he assented eagerly, then broke off passionately, "Oh, why was the story stopped? Why was I sent away? Dark has been the world ever since; dark even the sky above me. There has been no more beauty in the flowers; they, too, are faded. Mournful is the song the river sings. While in my heart—oh, the unrest! the unrest! and the darkness! the darkness!"

She could not withstand further. In a moment more she was down the ladder and stood beside him. From her heart to her lips the story came. She poured it out again to him, in glowing, burning words that had in them the very light of the sun itself. He could not fail to comprehend. No one could have remained stupid, unenlightened beneath the radiance of Louie La Pierre's words as she told again that day the story of Christ's wondrous love to sinful man.

Combee seemed greatly impressed. He stood with his hand upon his heart. His eyes gave hers back glow for glow. He kept murmuring: "Beautiful! Wonderful! Oh, the light! the light! The heart of Combee is singing now!"

When she had concluded and was putting her Testament up again, he said to her:

"Wilt thou not come and tell the story to one who waits within the woods, one as hungry to hear as was Combee? His heart, too, is in darkness. He cries out for the light. Wilt thou not come and break it to him?"

She looked at him in considerable surprise.

"Why did he not come with thee?" she asked quickly.

"He is weak and sick and lame. He wounded himself by stepping upon an arrow point imbedded in the soil. He has crawled upon his knees until they are sore and bleeding. He could come no further. Oh, he waits in hunger for that thou hast to give!"

The story touched her. Its pathetic side so appealed to her that for the time she forgot all else, even caution. Here was a soul hungering to be fed. She knew how to give nourishment. Should she refuse it? She could not. Her own life had taught her what it was to go famishing for the sweet bread that alone satisfieth. There had been a time when her own heart hungered; when she, too, had known what it was to dwell in darkness. She could no more have refused a plea of this kind than she could have turned away from a hand outstretched for the bread needed to supply a physical hunger.

The sun had now set and the twilight was gathering. The light was dim there in the shadow of the wall, but out in the open space it was clearer. Certainly if any one were watching from the fort he could see the forms moving across the clearing.

Suddenly a drum began to beat. Louie knew that it was a call to evening review and to exchange of guards. For a few brief moments, then, the walls would be without their sentinels. The Indian knew it, too. Perhaps it was a piece of carelessness on the commandant's part, but they had remained so long in peace, he was not quick to think of it now, though an alarm had come.

"This is the time for thee!" said the Huspah hastily. "There will be no one to see and to call thee back. It will not

be long. Thou canst soon return. It will make no difference then if they call to thee, for thou wilt then have finished the errand, and oh, what it will mean to the one who waits!"

As they reached the line of trees, Louie turned to Combee. "I see no one," she said.

"It is because the shadows are deep. He is there behind that tree."

She moved in the direction indicated. There was a form beside the tree, but instead of being recumbent, as she had expected, it was upright.

The next moment, as a pair of hands caught and pinioned her arms, and another pair placed a gag over her mouth, the brave girl fully realized what had befallen her. She had come deliberately into a trap.

An hour later all was confusion in the fort. Louie was missing. A thorough search revealed the fact that she was nowhere within the enclosure.

The only one who could give a particle of information was the sentinel who had gone to his post, after the exchange that evening, in the governor's tower. Indeed, he had been the first to raise the alarm. He felt sure that, on mounting his outlook and using his eyes for a sweeping glance out upon the surroundings, as was his wont, he had caught the flutter of her dress near to the line of trees and had had a dim view of her form moving into the forest. He could not mistake that carriage anywhere. There was no other woman about the fort with the grace of Louie La Pierre. He had wondered what she was doing there, but supposed, of course, she had an escort. The governor sometimes permitted her to take short strolls for exercise, but never out of sight of the fort.

The sentinel kept waiting for her to return. His wonder was great that she had disobeyed her father by going out of sight, for he knew she was an obedient daughter. As the darkness began to deepen, his alarm grew to the extent that he could keep silent no longer, and he had quickly conveyed his fears to the commandant.

Not only confusion, but disturbance of mind, and, in many cases, anguish of heart, reigned throughout the fort, for Louie La Pierre was greatly beloved. Either one of two dreadful probabilities had taken place. She had been bold enough to venture to the edge of the forest, and there some terrible beast had attacked and destroyed her, or she had been captured!

(To be Continued.)

~ ~ The ~ ~

Family Fireside

SOME OF MY PARISHONERS.

ASCENDING through a path of light,
I reach the grand and glorious height
Where the eternal mansion stands:
The house constructed without hands.

"My Father's house"—how passing sweet!
How beautiful, and how replete
With all the blessings that could come
To make the joy and bliss of home!

Love measureless, communion pure,
Companionships that will endure,
A bounteous table richly spread,
My gracious Father at the head.

And the dear children gathered round,
Listening with reverence profound,
While every sacred word that falls
From lips divine the heart entralls.

Without are fields of verdure bright,
And flowers with radiant hues bedight,
And birds, on ever brilliant wing
Flitting about, soft carolling.

What fragrance fills the ambient air!
What rest, and holy peace are there;
What heavenly calm the spirit fills,
And what ecstatic rapture thrills!

"My Father's House," my soul's dear home,
How long in exile must I roam?
God speed the time when I may fly
To that blest home beyond the sky.

F. B. GRISWOLD.

THE WHISTLING FISHERMAN.

BY MARY LOWTHER RANNEY.

His name was Gustavus Allen, as I soon discovered, and he whistled delightfully. At earliest break of day I would hear him approaching along the village road, and would sleepily turn over for another nap to the accompaniment of some familiar strain from Bizet or Verdi, which often faded into a rag-time tune that wove itself into my dreams. The whistler's repertoire seemed both varied and wonderful, and his skill in production of tone and effect was beyond question.

The season was quite young when I discovered Gustavus, though I had heard him long before I saw him to know what manner of man it was whose whistling so enchanted me. But after listening to his operatic and concert-garden flights for several mornings without feeling any particular curiosity about him, I was at last moved to identify him when one June day at sunrise I heard the piercingly sweet notes of the bird song in "Siegfried" whistled most ravishingly. I stepped quickly to my window and pulled aside the curtains just in time to see a tall, handsome fellow, dressed in glimmering white jump from our rocks on the sands below, and disappear around Longman's point.

Who could the man be? Why was he always whistling? And what was his business on the beaches so early in the morning?

These questions I determined to answer for myself, since my eagerness to know everything about this musical eccentricity had been thoroughly aroused by his latest venture in Wagnerian fields. Accordingly, that very day, I took the road to the village, and at the post-office, fountain-head of all local gossip and news, I learned what there was to be learned of Gustavus Allen.

He was a fisherman. "The whistling fisherman," I mentally commented, when my informant announced the fact. And thereafter, Gustavus always figured in my mind as "the whistling fisherman," his lawful name fading into an obscure background. Besides being a fisherman he knew something about shoemaking, I gathered. And that he was a newcomer in the place, and had only drifted into the village life one foggy May morning, coming apparently out of the fog, was also added as further testimony. His ability as a whistler had passed unnoticed and uncommemorated by the villagers, and so something was left me to find out for myself.

Where had he learned all his tunes and opera airs? He sold fish; I would buy fish, and add the fisherman to my list of local friends. Then I should know all about him.

That evening I entered my kitchen to have a little talk with Roxana. She was the prettiest, plumpest, and most attractive young girl in Stoneborough, and I had persuaded her to work for me during the summer months. I heard from her father, old Tobias Lane, that she had ambitions to go "ter the city ter larn singin'," and I thought she might realize those ambitions by saving her summer earnings and using them the following winter. For a voice she certainly had, naturally high and clear and sweet, but so badly placed and so throaty that it was quite essential she should "larn singin'," and that speedily, if she wished to keep and use her gift. I had heard her carolling snatches of old hymns and popular songs as she worked about the kitchen, and my hopes for what her voice might be were mingled with regrets that it was what it was.

Roxana's father was a prominent man in the community, but not one who could afford a musical education for his daughter, though she was his only child. He picked up a meagre living in various odd ways. He had a cat-boat in which he took out sailing parties during the season; but when the summer visitors had all departed in the fall, he reefed his sails and housed his boat for the winter, and took to building light craft instead. Then, he shut up the houses along the beaches, and looked after them during the winter months, taking down their bolts and bars in the spring, unboarding the verandas, and making the deserted places look fairly habitable again.

When I had returned that summer to my beloved cottage by the sea, I had an early interview with Tobias, and he had presented his bill, which was written in a straggling hand on a torn half-sheet of note paper, and ran as follows:

"Five dollars. Fur bein' round."

As I looked at the lank form of Tobias I realized that "bein' round" referred to no corporeal changes in my retainer, but merely to his services, rendered about my place in my behalf. His proud words then concerning Roxana had revealed the fact

that she had musical aspirations, and so suggested my engaging her for the summer.

And she was proving herself most capable and most engaging in the capacity of kitchen maid, table maid, and chamber maid all rolled into one. And "rolled" is just the word to use in speaking of Roxana, for her rotundity was markedly her chief charm, and all the others seemed to be but part and parcel of her roundness.

So, when I entered the kitchen that evening, I looked forward to a delightfully informal visit with my "hired help," as she styled herself, and I volunteered to wipe and polish the glass and silver for her while she washed up the tea things in order that we might both talk and work more easily.

"Roxana," I said, "have you ever noticed a young fellow who goes by here early in the morning, on his way to the beaches, who is always whistling, and is dressed in white linen, or ducks, or something?"

Roxana did not reply immediately, and I added, "Have you, Roxana?" meanwhile giving an additional rub to the tumbler in my hand.

"Yes'm. Why?"

"O, you have," I remarked. An idea occurred to me, and I glanced surreptitiously at Roxana, and saw the mounting color in her cheeks, and the flush spreading over her brow and losing itself in her sunny hair.

"Roxana, do you know him?"

I had confronted her boldly with the question which only five minutes before had not suggested itself as remotely pertinent to the subject in hand.

"Yes'm, I do—a little. An' I want to speak to you 'bout him. He don't belong here; jest kind o' floated in with the fog one day; and yet he makes bold to speak to me. He never really spoke till I come here to work; but ever sence he's jest talked an' talked like's ef he knew me real well."

She paused in a confused sort of way, and I suggested, "It takes two to 'talk and talk,' you know, Roxana."

She saw that I was trying to make fun, and warded me off by saying honestly, "Well, o' course I've answered him, Miss Hodges, but I've never begun the talking."

Then she went on to relate how the whistling fisherman had told her he'd first noticed her in church where he had heard her sing, and that he'd hoped she could take lessons sometime, for she had a voice that ought to be trained.

"I should think so," I said to myself, apparently lost in the interest of her rehearsal.

And he had further confided bits of his personal history to her, showing him to be a man not only of industrious habits, and varied accomplishments, but one who had high musical ideals which he hoped sometime to see realized.

It seems he was a shoemaker in a neighboring town, who plied his trade vigorously during the shut-in months of winter and early spring. But when the swelling buds on the trees and the warm blood in his young veins told him that summer was near at hand, he dropped his last and waxed ends and became a fisherman in the open sunshine and fresh winds of some seaport town along the coast. This year he had wandered into Stoneborough and had merely taken for granted his right to become a part of the village life and its interests. As to his whistling, he had confessed to Roxana his passion for music, and told her that nearly all he earned and quite all he saved went for concert tickets and an occasional treat at the opera. "An' he said he went to Vooderville, too, sometimes, though what that means I don't know, and didn't ask," admitted the maiden.

So here was the explanation of my musical eccentricity. The whistling fisherman wore a two-fold disguise, for beneath his fisherman's togs was the apron of the shoemaker; and beneath that, the silks and velvets, the feathers and lace of the incipient basso or tenore robusto! For it transpired, after further confessions, that he could sing, and that his whistling was but a mild way of expressing the music in his soul that he hoped sometime to express from the stage.

And so in Roxana I had found a ready informant, who knew and had known all along, about Gustavus Allen.

"But when have you seen him, Roxana, for all these 'talks and talks'?" I queried, as I dropped finally into a chair, dish-towel in hand, and suspended operations while Roxana finished up the work.

"Why, in the mornin's, on his way back from the beaches. And the fish we've had for breakfus'—why, he's always left 'em, and wouldn't take no money for 'em. I meant to tell you to-night, anyway, Miss Hodges, for I'm gettin' kind o' scared at his sayin' all he says, and leavin' the fish, and all."

She paused, and turned to me, with a questioning look in her big grey eyes. And I began to realize slowly that here on my very hearth-stone, so to speak, was being enacted a romance as new in interest as it was old in theme. And the heroine of it was my little Roxana, and the hero the whistling fisherman!

The next morning at breakfast, after eating a delicious bit of mackerel, I commended it to the blushing Roxana, and then added, "Tell Gustavus to-morrow morning that I wish to speak with him."

And I had my interview. The picturesque costume, worn either in defiance of the conventional, or because of the daring contrast it presented to bronzed skin, black hair, and deep blue eyes, was at any rate most becoming to Gustavus. And I found, in the course of a little conversation with him, that the steady gaze of those same deep blue eyes was indicative of an honest, frank nature that sought to hide nothing from me. I recognized true devotion and deference in his attitude towards Roxana, and I was content.

The summer passed away, as all summers must, and I watched the progress of the idyll, happy to hear the notes deepen and see the tones grow richer, in the expression of the old, old story. I have no thrilling incidents to rehearse concerning the lovers—no serious set-backs, no quarrels. For steadily, serenely, they advanced to a sure and united future, and I but looked on, with a blessing in my heart ready to spring to my lips when the whistling fisherman should finally claim and carry off my little maid.

WHAT TO PLANT.

BY LORA S. LA MANCE.

A HORTICULTURIST was once asked to name the manure that he considered the best. He made the unexpected answer that the best fertilizer with which he was acquainted was brains. So in reply to the oft asked question, "What shall we plant?" we might wisely reply "Plant ideas, and you will reap a bountiful harvest of satisfaction."

When botanists are searching the globe over for the rare, curious, and beautiful in nature, we might expect to find fine trees and plants everywhere. We all know we do not. Yet, why not? Fine private grounds are always the pride of their communities. The perception that architectural effects alone cannot give us attractive homes is not wanting. Nine out of ten families that possess a strip of land surrounding the building called "home," make an attempt at tree, shrub, or flower planting. Why is it so few achieve success? To me the reasons are these:

- 1st. No systematic plan of planting has been followed.
- 2nd. Blind imitation of one's neighbors' planting.
- 3rd. Unsuitable selection of planting materials.
- 4th. The soil needs draining or enriching.
- 5th. Good culture is lacking.

Now, in support of these propositions. What do we have yards or parks about our houses for? For rest, recreation, and convenience, of course. It is a place for the children to play; for their elders to walk about; for the house-wife to look out upon as she takes a moment from house-work, from cooking, from sewing, or mending, or dusting. It is a place to grow our flowers; a place to resort for coolness and shade on hot summer days, a place to show our visitors over, and a place to look like a picture to the passer-by. Can a hodge-podge, hit-or-miss style of yard give this sense of comfort, of rest, of beauty? Most assuredly it can not.

We do not want our grounds laid out with mathematical precision and primness. Yet there must be order and system. Restful and picturesque effects are what give an air of attractiveness to anyone's premises. In grounds of any extent, there must be a foreground and a background. If the grounds are roomy, there must be vistas or open avenues of view. It is a sure fact that evergreens, shrubs, and trees, flower-beds, trellises, rockeries, and such lawn embellishments as settees, stone vases, summer-houses, etc., planted or put here, there, and yonder, without plan or order, does not give a good impression.

We should work to have as wide a stretch of lawn as possible, uncut by walks, beds, or trees, or shrubbery upon it. This smooth stretch of green is the setting for all the rest. It is the frame to the picture. Have the flower-beds near the walks or buildings, unless the lawn is exceptionally wide. Plant trees and shrubbery at sides, bays, or openings, or use them as a background. Don't scatter vines promiscuously around on trellises, unless grounds are large. Restrict their use to trees, walls,

fences, verandas, etc. In other words, make the very best use of the ground you have, putting its "best foot forward," and making it appear as large, as cozy and as tastefully planted as circumstances will permit.

And do use common sense. Don't depend upon bedding plants alone, but plant something that will grow better year by year. Plant only small growing trees and dwarf shrubs in small yards, or else in time you will appear to be living in a thicket. Put your land into as good condition as you would your kitchen garden. Even grass can starve, and shrubs and bulbs and plants *do* starve, times without number. Fertilize all flower beds, and stir the earth in them deeply. Keep down the weeds, and mulch your beds if in a dry-summer region. There is no attractiveness in a half-starved plant. It is luxuriance, handsome flowers, or profusion of bloom, that makes plants ornamental. If you do not intend to grow that kind, better let them alone entirely.

Choose suitable plants. Roses for the sunny side, pansies for the shady border. There are low-growing vines, and there are 50-foot vines. There are iron-clad bulbs that will stand Canada's hardest winter, and there are heat-loving plants that will endure Louisiana's sun. See to it that the bulk of your planting is of those things that your observation teaches you will thrive in your climate, and your amount of sun exposure. It is all right to experiment, but nine-tenths of our efforts ought to have the promise of reasonable certainty back of it all.

And again we repeat, "Plant ideas, and you will reap a bountiful harvest of satisfaction."

IN LIGHTER VEIN.

BY FLORIDA C. ORR.

SHE was spending the winter in Boston for study. To make funds hold out she had taken a room high up in an apartment house. The sounds from the street below were rather confused, but she was sure she heard an old man calling every morning as he passed along, "Praise God! Praise God!"

In her next letter home she told about the religious custom of the old Boston man.

Some time afterwards she was down on the street as the old man passed along, and what he called was, "Fresh cod! Fresh cod!"

"Have you seen the *Rubaiyat of Omar Khayyan*?" she politely asked her partner at duplicate whist.

"No, I haven't seen the ruby. On what street is Omar Khayyan's jewelry store? *Is it a genuine ruby or just an imitation?*"

Theodore was quite the nicest little boy who had ever visited Julia, our four-year-old girl. He would play horse for her by the hour; be "it" three times to her one; divide his apple into biggest and littlest halves, with the biggest always for Julia.

Julia so thoroughly appreciated his unusualness that one day she said, "Theodore, I am going to marry you when you are grown up."

With the engaging frankness of extreme youth Theodore replied, "No you won't either, 'cause when I'm grown up I am going to marry a real, live princess."

"But I'll marry you *anyhow*," said Julia.

"You can't find me when I'm grown up," retorted Theodore.

Without a moment's hesitation she found a piece of chalk, and gravely marking him on his coat-sleeve, triumphantly exclaimed, "Now I can find you for I've put a *cross mark on you!*"

"Julia," said her mamma one day, noticing the little girl eating only the cheese in her macaroni, "don't you like macaroni?"

"Well," replied the tot, "I like the *macca*, but not the *roni!*"

The eminent negro, Bishop Turner, had been to our town and created quite a stir among the darkies. He believes that the African should return to Africa, and he had given a thrilling lecture on that subject.

We had been very much impressed with the venerable Bishop's address, and so had Uncle Daniel, our ancient and decrepit butler.

"What do you think about going back to Africa, Uncle Dan?" we asked him next day.

"Hit's all right for de niggers to go back, dem what's barbarians, 'case der ain't no use for dem *here*," he said, "but de *culled gen'man*, and de *quality better stay ter home!*"

The county school commissioner was holding an Institute in the Piney Woods District. The question of the education of the negro was being discussed by some of the leading local lights. "Eddication" is not a drawing card in the Piney Woods. For the whites it might be tolerated in seasons of slack work, but for the negro—the general opinion is that he is "triflin" enough already.

"No, sir," said the speaker, "I'm agin eddication for the nigger. He's got ter work like the balance un us, *from ther horizon to ther hosettin!*"

HOUSEHOLD HINTS.

A RAW POTATO will remove mud marks from black clothes. It should be cut in half and rubbed on the marks.

WHEN washing dishes which have held milk, rinse them out with cold water before placing them in hot water.

TO REMOVE a grease spot from wall-paper, hold a piece of blotting-paper over the spot with a hot flatiron for a few minutes.

THE odor of cloves is very unpleasant to red ants. If cloves are scattered in the places where the ants are found, they will disappear.

SOILED photographs may be cleansed by sponging with clear cold water. The cardboard mounts should be cleaned by rubbing with dry bread.

OLD kid gloves are useful for many purposes. If worn when ironing they will preserve the hands and render them less likely to become sore.

INK stains may be removed from linen by putting melted tallow on the mark and then washing the article. The ink and grease will come out together.

A PIECE of chamois, fitted to the heel, bound on the edges with tape and kept in place by an elastic worn over the stocking, will save much mending.

YELLOW stains left by machine oil on white material may be removed by rubbing the spot with a cloth wet with ammonia, before washing with soap.

TO CLEAN plates and bowls which are thoroughly saturated with grease, let them stand for two or three hours in hot water to which lye has been added.

THE French method of making gravy with roast meats is to baste the roast repeatedly with butter. The resultant rich juices are neither thickened nor strained.

DAMP has a great deal to do with the prevalence of moths in many houses. When the floors are washed the carpets should never be put down until the boards are perfectly dry.

IF, when making gingerbread, molasses cookies, or ginger-snaps, the molasses, soda, butter, and ginger are cooked together until the mixture just escapes candying, and then cooled before adding the egg and flour, the result will be much more delicate and satisfactory.

A BOTTLE of water, corked, in lieu of the pitcher and glass usually placed by the bedside at night, will be found much more convenient for the invalid, who delights in waiting on himself.—*Northwestern Christian Advocate*.

CORKS that have been steeped in vaseline are an excellent substitute for glass stoppers. Acid in no way affects them, and chemical fumes do not cause decay in them, neither do they become fixed by a blow or long disuse. In short, they have all the utilities of the glass without its disadvantages.

A HOUSEWIFE whose table linen always does her good service, mends it with flax embroidery cotton of a number to correspond with the quality of the cloth. Under the ragged edges of the tear she bastes a piece of stiff paper, and makes a network of fine stitches back and forth over its edges, carrying the stitches about half an inch beyond the tear on each side. After darning the hole solidly, the paper is ripped off and the darn pressed with a hot iron, after which the excellent result is apparent.

WHERE HE COULD HAVE STOPPED.

DR. THOMAS A. HOYT, the pastor of the Chambers Wylie Memorial Church, of Philadelphia, was recently entertaining President Patton, of Princeton, General John B. Gordon, and other prominent men at dinner. The guests were speaking in strong praise of a sermon the minister had just preached, and those who were versed in theology were discussing the doctrinal points he had brought out.

Dr. Hoyt's young son was sitting at the table, and President Patton, turning to him, said: "My boy, what did you think of your father's sermon? I saw you listening intently to it;" at which praise Mrs. Hoyt smiled cordially, and all listened to hear what sort of a reply the lad would make.

"I guess it was very good," said the boy, "but there were three mighty fine places where he could have stopped."—*Saturday Evening Post*.

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. W. FRED ALLEN is now rector of St. Clement's Church, Greenville, Pa.

THE Rev. WILLIAM HENRY BOWN has resigned as rector of the Church of the Transfiguration, Philadelphia. The temporary care of the parish has been placed by the vestry in the hands of the Rev. WILLIAM H. CAVANAGH, as Priest-in-charge.

THE Rev. R. E. BOYKIN of Abingdon, Va., has declined a call to Nelson parish, Diocese of Southern Virginia.

THE Rev. C. N. CLEMENT BROWN, having resigned the curacy of Trinity Church, Chicago, has accepted temporary charge of Epiphany Chapel, Washington, D. C. Address until April 10th, Hotel Grafton, Connecticut Ave., Washington, D. C.

THE Rev. F. C. COWPER has changed his address from Ashland, to Huntington, Pa., having become rector of St. John's Church in the latter city.

THE Rev. WILLIAM DU HAMEL has entered upon his duties at Mount Vernon and New Harmony, in the southern part of the Diocese of Indiana.

THE Rev. PRESCOTT EVARTS has become rector of Christ Church, Cambridge, Mass., and began his services in that parish on Sunday, Feb. 24th.

THE Rev. ROBERT LEROY HARRIS has become rector of St. Paul's Church, Newport, Ky.

THE Rev. W. HART has been transferred from the Diocese of California to that of Louisiana, having accepted work at Algiers, La.

THE Rev. E. M. W. HILLS should now be addressed at Martinez, Calif., having resigned the rectorship of St. Stephen's Church, San Luis Obispo, and accepted that of Grace Church, Martinez, together with St. Paul's Church, Walnut Creek.

THE Rev. EDWIN JOHNSON, lately assistant at Trinity Church, San Francisco, is now assistant at St. Paul's Church, in the same city.

THE Rev. ARCHIBALD M. JUDD will take up his duties in Trinity Church, Paterson, N. J., on March 11th, and should be addressed at the Rectory after that date.

THE Rev. C. H. MOCKRIDGE, D.D., has taken up his work at Trinity Church, San Jose, Calif., his old charge of St. Paul's, Watertown, N. Y., being served by the curate, the Rev. F. P. Winn.

THE Rev. ARTHUR T. PEASLEE has resigned as assistant at Christ Church, Cambridge, Mass., and will go abroad.

THE Rev. JAMES F. PLUMMER of West River, Md., will assume charge, as rector, of Christ Church, Roanoke, Southern Virginia, on March 1.

THE Rev. JACOB PROBST of Hopewell Junction, N. Y., will assume charge of St. Paul's Church, Patchogue, Long Island, upon April 1.

THE Rev. J. J. PURCELL of Parsons, Kansas, has been unanimously asked by the vestry to reconsider his late resignation, and he has consented to remain for a time.

THE street address of the Rev. J. J. WILKINS, D.D., Dean and rector of St. Paul's Pro-Cathedral, Los Angeles, Calif., is 1049 W. 7th Street.

THE Rev. J. T. ZORN has changed his address from Granville, N. Y., to Ticonderoga, N. Y.

ORDINATIONS.

PRIESTS.

ALBANY.—In Grace Church (the Rev. P. H. Birdsall, rector), on Thursday, Feb. 21, the Rt. Rev. Dr. Coleman, Bishop of Delaware, acting for Bishop Doane, advanced the Rev. ADELBERT MCGINNIS to the priesthood. The Rev. Percy C. Pyle of Jersey City presented the candidate, and the Rev. W. Everett Johnson, rector of the Redeemer, New York, preached the sermon. The service is further described under the appropriate diocesan head.

VERMONT.—On Feb. 28, Thursday in Ember Week, the Rev. CHARLES HENRY WELLS was ordained to the priesthood in Christ Church, Bethel, by the Bishop of Vermont.

DIED.

REID.—Entered into the joy of Paradise, Sunday, February the 24th, 1901, ESTHER, infant daughter of Mr. and Mrs. George W. REID, at Texarkana, Ark.

“Lighten our darkness, we beseech Thee, O Lord.”

SNIVELY.—Entered into life eternal on Saturday, March 2, 1901, at Louisville, Kentucky, the Rev. WILLIAM ANDREW SNIVELY, S. T. D., aged 67 years.

WELLS.—Entered into rest eternal at Trinity Rectory, Norfolk, Neb., on Monday, Feb. 25th, 1901, MARIA LEGGETT, beloved daughter of the Rev. and the late Mrs. J. C. S. WELLS, aged 24 years.

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

WANTED.

POSITIONS WANTED.

PARISH.—Rectorship or curacy in large parish, or temporary work in or near Chicago or some Western city, by a Priest of experience. High Churchman, unmarried, fluent extempore speaker, musical. Free at, or shortly after, Easter. The best of references given both clerical and lay. Salary \$1,200.00. Address, ANGLICAN PRIEST, 919 Chicago Ave., Minneapolis, Minnesota.

POSITIONS OFFERED.

ORGANIST.—At once, an organist and choir-master to train a mixed choir and able to teach a choir school. Elementary Subjects. Whole Time. Must be able to teach. Two references, pointed, as to character and ability. Address, RECTOR ST. MICHAEL AND ALL ANGELS', Anniston, Ala.

ORGANIST.—Capable, all round, English organist and choirmaster, unmarried, not afraid of real work. Surpliced choir, cathedral service, Mid-Western city of 40,000. Fine opportunity for good man. Apply in first instance to J. D. L., 46 Brookfield St., Cleveland, Ohio.

MISCELLANEOUS

SCHOOL.—Either established school or good school building in any good, healthful region. Give full information. Address PROFESSOR, care THE LIVING CHURCH, Milwaukee.

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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.

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.

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OR

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BOOKS RECEIVED.

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

Sam Lovell's Boy. By Rowland E. Robinson. Price, \$1.25.

The Turn of the Road. By Eugenia Brooks Frothingham. Price, \$1.50.

A Pillar of Salt. By Jennette Lee. Price, \$1.25.

The New Epoch for Faith. By George A. Gordon, Minister of the Old South Church, Boston. Price, \$1.50.

The Woodpeckers. By Fannie Hardy Eckstorm. With illustrations. Price, \$1.00.

RIVERSIDE BIOGRAPHICAL SERIES—

Thomas Jefferson. By Henry Childs Merwin.

Peter Cooper. By Rossiter W. Raymond.

William Penn. By George Hodges.

Price, 75 cents each.

CHARLES SCRIBNER'S SONS.

The Messages of Jesus according to the Synoptists. The Discourses of Jesus in the Gospels of Matthew, Mark, and Luke, arranged as far as feasible in the order of time, and freely rendered in paraphrase. By Thomas Cuming Hall, D.D., Professor of Christian Ethics in Union Theological Seminary. Price, \$1.25.

JAMES POTT & CO.

White Christopher. By Annie Trumbull Slosson, Author of *Fishin' Jimmy*.

FLEMING H. REVELL CO.

The Fact of Christ. A Series of Lectures. By P. Carnegie Simpson, M.A., Minister of Renfield Church, Glasgow. Price, \$1.25.

McCLURE, PHILLIPS & CO.

Encyclopædia of Etiquette. What to Write. What to Wear. What to do. What to Say. A Book of Manners for Everyday Use. By Emily Holt. Augmented by nine half-tone illustrations. Price, \$2.00.

THOMAS Y. CROWELL & CO.

Religion in Literature and Religion in Life. Being Two Papers written by Stopford A. Brooke, M.A., LL.D. Price, 60 cents.

THE MACMILLAN CO.

Sermons on the Books of the Bible. Selected from the volume of *Village Sermons.* By the late Fenton John Anthony Hort, D.D., sometime Hulsean Professor and Lady Margaret's Reader in Divinity in the University of Cambridge. Price, \$1.00.

A. C. McCLURG & CO.

The Story of Rome. By Norwood Young. Illustrated by Nelly Erichsen. Price, \$1.75.

PAMPHLETS.

Hypnotism, What is it? By Augustin J. Bourdeau. Price, 3 cents. Battle Creek, Mich.: Review and Herald Pub. Co.

The Doings of Christ Church. A booklet issued by Christ Church, Dayton, Ohio (the Rev. J. D. Hills, M.A., rector).

St Stephen's College, Annandale, N. Y. Thirty-eighth Annual Catalogue, 1900-1901.

The Ministry in Christ's Church, Official and Not Personal. An Eirenicon. By Andrew Gray, D.D. Price, 10 cents. New York: E. S. Gorham.

Maurice Hewlett. A Sketch of his career and some reviews of his books. With portrait. New York: The Macmillan Co.

Te Deum in B Flat. Composed by Ida L. Wall. New York: Wm. A. Pond & Co.

A Sermon preached at the Church of the Heavenly Rest, New York, by the Rev. John Williams, M.A., in Memory of Her Majesty Victoria, late Queen of Great Britain and Ireland, etc., on Sunday, Jan. 27th, 1901.

Cornell University.

The University Records. Series 1. No. 3.

- Part 2. Cornell University Views.
3. Address on Legal Education, by the Hon. Francis Miles Finch, Dean of the Faculty of Law.
 4. Progress of Forest Management in the Adirondacks. Annual Report of the New York State College of Forestry, 1900.
 5. Announcement of the College of Law, 1901-1902.
 6. Proposed Increase of State Scholarships.

Announcement of Courses of Instruction during the Summer Session to be held July 5 to Aug. 16, 1901. Also Circular of Information.

Utah. A peep into a Mountain-walled Treasury of the Gods. By P. Donan. Rhymes by Cy. Warman. Issued by the Passenger Department, Rio Grande Western Railway, Salt Lake City, Utah.

Salt Lake City. The City of the Saints. Issued as above.

Crossing the Rockies. What may be seen en route between Ogden and Denver on the Line, R. G. W. R. Issued as above.

The Church at Work

ALBANY.

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

An Ordination Service.

OWING to the absence of the Bishop of the Diocese, who is traveling in Mexico, the Bishop of Delaware officiated at an Ordination service at Grace Church, Albany, on Thursday, February 21st, when the Rev. A. McGinnis was advanced to the priesthood, as mentioned in the usual column. The clergy and choir, as they entered the Church, were preceded by a crucifix. Ten priests united in the laying on of hands. At the celebration, the Rev. W. Everett Johnson was Epistoler, and the Rev. Paul Birdsall Gospeller. The sermon was preached by Mr. Johnson. After the laying on of hands and the words of ordination, the stole was adjusted about the neck of the new priest and he was vested with a handsomely embroidered chasuble, while at the delivery of the Bible, a Prayer Book and chalice were also delivered to him. The Bishop celebrated the Holy Communion, having retired to the sacristy to assume the Eucharistic vestments. The secular papers, in speaking of the event, mention the elaborate vestments of Bishop and clergy, and the attractive appearance presented by the altar with its lighted candles and wealth of flowers.

After the service a luncheon was served to the Bishop and visiting clergy, and following the repast, Bishop Coleman acted as toastmaster and called upon several of the clergy for addresses. Mr. Johnson spoke on the subject of The Limits of Ritual in the Episcopal Church, and delivered a masterly defence of those clergy and others who believe in the importance of picturing in ceremonial the doctrine and faith of the Catholic Church. The Rev. Dr. Battershall of St. Peter's Church spoke on the subject of The Church and the People.

In the evening of the same day, Mr. Johnson preached at Grace Church on the subject of The Iniquity of Organized Charity.

CALIFORNIA.

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

Arrangements for General Convention—San Francisco Notes.

AT A special meeting of the Convocation of San Francisco held on Tuesday, Feb. 26, at St. Stephen's Church, the subject for con-

sideration was the apportionment among the various parishes and missions of the amount asked from the Convocation for Diocesan Missions for the coming year. The amount, \$6,300, is larger than ever before, and the apportionment was made on the basis of the assessment for diocesan expenses. The meeting indicated a long step forward both in the amount to be raised and the systematic manner of raising it.

THE SECRETARY of the House of Deputies of the General Convention, Rev. Chas. L. Hutchins, D.D., has been in San Francisco, making arrangements for the session of October next. It has been determined that the meetings will be held in Trinity Church, corner Bush and Gough Sts.; the House of Bishops meeting in the ample and convenient Sunday School room adjoining the church. It is proposed to build galleries in the church to accommodate a congregation, and to furnish seats for those who desire to hear the debates of the House of Deputies. Mr. and Mrs. Wm. H. Crocker have placed their California St. house at the disposal of Bishop Potter for October; and the large, original Crocker mansion, built for Mr. Charles F. Crocker, has been placed at the disposal of Mr. J. Pierpont Morgan for the period of Convention. These offers have been accepted, and as the two mansions are adjoining it would seem probable that that portion of California Street would become a sort of episcopal headquarters for the season of General Convention.

THE REV. R. C. FOUTE, rector of Grace Church, San Francisco, is taking a much-needed vacation in Southern California. Grace Church, in the meantime, is served by clergymen from the country districts.

THE REV. H. S. JEFFERYS of Sendai, Japan, is at present in San Francisco, delivering many addresses on the needs of his work.

IN THE Church of St. Mary the Virgin, San Francisco (Rev. Stephen Innes, rector), the music has been placed in charge of Wallace H. Sabin, F. R. C. O. The music at this church is always of a high order, rendered by a quartette and chorus and choir of violins in the gallery, and also a number of boy choristers in the chancel.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Irvine Case Settled.

IN THE SUPREME COURT of the State of Pennsylvania a *nol. pros.* was recently entered in the suit of Dr. I. N. W. Irvine against Bishop Talbot, to cause the latter to countermand his sentence of deposition against the plaintiff. This action apparently ends the unhappy litigation. The sentence of deposition stands.

CHICAGO.

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

Church Burned—The Clerica—St. Peter's Church.

ST. LUKE'S CHURCH, Evanston, was damaged by fire to the extent of \$300, last week. Service was being held at the time the fire broke out, so that prompt assistance saved the church.

THE "CLERICA" has recently had an interesting day at the residence of Mrs. Clinton Locke, when the members had a great treat in the account of "Mission Work in Porto Rico," given by Mrs. Geo. B. Pratt.

ST. MARY'S CHAPTER of St. Peter's Church, has taken for its special Lenten work, the welfare of "The Church Home for Aged Persons," and the Sisters of St. Martha, that of St. Luke's Hospital. The church has had a memorial gift of a beautiful altar frontal of point duchesse lace, for use at the great festivals of the Church year.

THE REV. F. E. J. LLOYD, D.D., of St. Mark's Church, Cleveland, conducted a Quiet Day at St. Peter's Church, Chicago, on Ash Wednesday. Holy Communion was celebrated at 7 a. m., and was followed during the day by four meditations taken by the reverend doctor. The subject was The Prodigal Son, and the sweet lesson of conviction of sin, repentance, home coming, and restoration, was touchingly told, and most helpful comments given thereon. The attendance throughout the day was large. In the evening Dr. Lloyd made an address, especially to the candidates for Confirmation, on The Ministry of the Church. On the Sunday preceding, Feb. 24th, he preached at both services. The sermon in the evening was delivered to the Workers' Union. The congregation has been very much helped and strengthened by Dr. Lloyd's visit.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Woman's Auxiliary—Dr. Guilbert's Anniversary.

A MEETING of the Senior and Junior Departments of the Woman's Auxiliary of the Fairfield Archdeaconry was held in Trinity Church, South Norwalk, on Friday, Feb. 22nd. There was a large attendance of adults and young people. The interest taken by the latter class shows the wisdom of the managers in including it in the Auxiliary's membership. Even those who were sceptical when the project was first broached, now concede it has proved most successful. Interesting addresses were made by the Rev. T. C. Wetmore of the Jurisdiction of Asheville, with stereopticon accompaniment; and by Miss Jarvis, organizing Secretary of the Junior Department. Archdeacon Louis N. Booth presided.

THE REV. DR. EDMUND GUILBERT completed the tenth year of his rectorship of Trinity Church, Southport, the First Sunday in Lent. In a commemorative sermon he gave an interesting statement of the period, in which his work has been crowned with large success.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Memorial Tablet at Fairlee—The Cathedral.

A HANDSOME memorial tablet has been erected in St. Paul's Church, Fairlee (the Rev. C. T. Denroche, rector), by Mrs. Thomas Hill, with the following inscription: "To the Glory of God, and in Loving Memory of Thomas Smyth, William Frisby, Hans Hanson, Thomas Ringgold, Charles Hynson, Robert Dunn, Nathaniel Hynson, Charles Tilden, Michael Miller, Simon Wilmer, John Hynson, John Carvill, William Harris, Elias King, and other Freeholders of Kent County, Maryland, who, on January 30th, 1693, organized this Parish of St. Paul's by the election of its first Vestry; and also of their descendants who have been instrumental, by their steadfast adhesion and continued support in maintaining the unbroken influence of St. Paul's Church and Parish in the glorious cause of Christ our Lord."

A STEAM HEATING plant has been placed in Trinity Cathedral, Easton, and this beautiful building will now be delightfully comfortable.

INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.

Death of Mrs. Cook—Lenten Services—Mr. Brown's First Anniversary—Gifts at Richmond.

MRS. WILLIAM FLETCHER COOK, wife of the Archdeacon of the Diocese, died suddenly on Wednesday morning, February 27th. The Archdeacon was in the midst of preparations for removing to Crawfordsville from Worthington, when he was summoned to his wife's side and found her in a dying condition. The funeral was held at Worthington on Friday, March 1st, the interment being at Warsaw.

THE SPECIAL Lenten services are being well attended in the several churches of the Diocese in spite of the bad weather. Judging from the number of persons confirmed up to the end of February, there will be a decided increase during the conciliar year.

THE REV. FATHER SARGENT of the Order of the Holy Cross has been holding a Conference during the present week at St. David's Church, Indianapolis. While the attendance has not been as large as it should have been, it is felt that good has been done and real gain made.

THE BISHOP has begun a ten days' parochial mission in St. Paul's Church, Richmond

(Rev. F. O. Granniss, rector), which will close on the third Sunday in Lent. He will hold an eight days' mission in Christ Church, Madison (Rev. W. H. Bamford, rector), from the Fourth to the Fifth Sundays in Lent.

THE REV. LEWIS BROWN preached his first anniversary sermon in St. Paul's Church, Indianapolis, on Sexagesima Sunday. The showing of work for the year is remarkable and the outlook for the future especially bright. The parish plant has been renovated and improved in every direction at an expense of about \$3,000. New rooms have been opened for work and organizations set apart for service. St. Andrew's Mission has been revived and is doing admirably. The spiritual tone of the parish is especially marked and the congregations are phenomenally large.

A HANDSOME book-rest for the altar, together with a supply of Prayer Books and hymnals, has been presented to St. Paul's Church, Richmond, by Mrs. Margaret Reynolds, a member of the parish. The book-rest was presented and first used on Quinquagesima Sunday.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Rector Instituted at Pittsburg—Children's Offerings for Texas—Notes.

THE BISHOP of the Diocese instituted the Rev. James C. Ferrier as rector of St. Peter's, Pittsburg, on the First Sunday in Lent. The vested choir of thirty-six voices rendered the service with great sweetness and reverence, and the great congregation, many of whom never before witnessed the service, were deeply impressed with the importance of this service of Institution.

THE CHILDREN of the Church in Kansas have sent as an offering over \$100 to the suffering Diocese of Texas.

A PROPERTY worth \$1,500 has been secured and paid for at Sedan by the people of the mission. The Rev. R. C. Talbot, Jr., presented a class of 11 for Confirmation, and as many more are preparing.

THE CONTRACT has been let for the construction of a stone church at Cedar Vale.

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KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Mission at Grace Church.

A MISSION, conducted by Father Huntington, commenced at Grace Church, Louisville, on the evening of Thursday, February 28th. The mission was to last till March 6th.

MARYLAND.

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

New Altar at Hancock.

A NEW ALTAR, costing \$200, has been placed in St. Thomas' Church at Hancock, the gift of Mrs. Robert Z. Gill, of Baltimore. The altar is a solid oak, highly polished and handsomely wrought. The first pipe organ brought to America from England is in active service in the church, the organist being Miss Cora Henderson.

MASSACHUSETTS.

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

Committee to Recommend a Bishop Coadjutor—Notes.

THE COMMITTEE of the Diocese which has had under consideration for some time past the question of relieving the Bishop of Massachusetts of some of the work pertaining to his office, finally determined at a recent meeting, to recommend the election of a Bishop Coadjutor, rather than the division of the Diocese. The committee consists of 24 members, and while a considerable majority agrees to this report, it is stated that a minority report will also be presented, recommending the division of the Diocese. The practical difficulty in connection with the latter plan, however, is that it seems almost impossible to make any division of the present Diocese into two parts which will not give nearly the whole of the financial and numerical strength in the Boston Diocese, leaving comparatively little for the Diocese to be formed in the western portion of the state. The appointment of a Bishop Coadjutor would follow the precedent set by Springfield and West Virginia, as well as that formerly of the Diocese of Virginia. The Bishop is now abroad, and it is not known what is his preference.

THE REV. EDWARD S. DROWN conducted the pre-Lenten retreat for the alumni and students of the Episcopal Theological School at Cambridge.

FATHER FIELD of the S. S. J. E. addressed the Neighbor Club at the last meeting on "Episodes in a Clerical Life," giving a description of his life at Oxford and training at Cowley, England.

THE HOUSE OF PRAYER, Lowell, has been remembered in the will of the late James Driver. The money will be used as an endowment fund. The Rev. Albert St. John Chambre, D.D., rector of the parish, served as chaplain of the ceremonies recently participated in by the citizens of Lowell in commemoration of the seventy-fifth anniversary of the founding of the town.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Diocesan Endowment.

IN ACCORDANCE with the plan to raise an endowment of \$100,000 for the Diocese, a number of representative women from different parishes in St. Louis met at Schuyler Memorial Hall in that city on February 26th, to consider what might be possible for them to do. Mr. E. C. Simmons stated that it was hoped to have raised at least \$25,000 before the next meeting of the Diocesan Convention

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in May. He mentioned that there have already been made several large pledges, and that the men of the Diocese had found it necessary to call to their assistance the women of the several parishes. Mr. James A. Waterworth emphasized the necessity for such an endowment, and Dean Davis aroused enthusiasm by stating that he had received a pledge from one of the women of the Cathedral, to give \$1,000 by November 1st. There is every reason to believe that the movement will prove successful.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Woman's Auxiliary—Mount Holly.

IN TRINITY CHURCH, Moorestown, a very interesting meeting of the lower division of the Woman's Auxiliary of this Diocese was held on Feb. 21st, at which earnest missionary addresses were made by the Rev. Thos. C. Wetmore, of the Asheville Missionary District, and by the Rev. R. Bowden Shepherd of Riverton, N. J. The business session was held under the presidency of Mrs. S. A. Clark and gratifying progress was reported from the several departments. The rector of the parish, Rev. Dr. McKay, and his parishioners, cordially welcomed the Auxiliary to Moorestown.

THE FINE ORGAN presented to Trinity Church, Mount Holly, as a memorial, is about to be installed in St. Andrew's Church in that town, the two congregations having united.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Notes from St. Stephen's College.

THE REV. DR. ROPER, Professor of Dogmatic Theology in the General Theological Seminary, conducted a most helpful retreat for the students of St. Stephen's College, beginning Shrove Tuesday night and running through Ash Wednesday. The addresses, which were four in number, were exceedingly strong and impressive, and left a decided influence behind them among the students. At the last meeting of the Board of Trustees of St. Stephen's College, the Rev. F. Landon Humphreys, D.D., Canon of the Cathedral of St. John the Divine, New York; the Rev. Samuel Upjohn, D.D., of Germantown, Philadelphia; and Mr. Charles C. Haight, of New York City, were elected members of the Board of Trustees, and have signified their acceptance.

OHIO.

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

FOR SOME WEEKS past, says *Church Life*, the Rev. Walter C. Clapp of St. John's Church, Toledo, has been giving a series of lectures on the Church in Fond du Lac and the State of Wisconsin. The series included his very learned and illustrated lecture, "The Story of the Church." It is expected that he will soon deliver them in the East. The lectures are an education in Church history.

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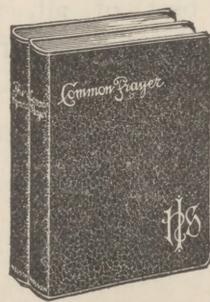
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PENNSYLVANIA.

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

Missionary Service—Service for G. A. R.—Death of Mrs. T. A. Scott and of Dalton Dorr—Daughters of The King—Death of Howard T. Widdemer—Centreville—Conference of Churchwomen—Boys' Club.

THERE WAS a very interesting missionary service held on Sunday afternoon, 24th ult., in the Church of the Nativity, Philadelphia. The rector, Rev. L. N. Caley, was in charge of the devotional service which preceded the address of the Rev. A. B. Hunter, a graduate of the Boys' High School, Philadelphia, who is principal of St. Augustine's Normal School and Collegiate Institute, Raleigh, N. C. Mr. Hunter referred to the missionary work accomplished among the negroes of the South, where the average of education, even among the whites, is not up to the standard of the North, and where the public schools are only open about 70 days in the year. Bishop Hare of South Dakota also made an address, in which he told of the work among the Indians, and how they had been taught to give up many of their habits, and adopt those of the more civilized races. "As one of the evidences of the work done, and of the result," said the Bishop, "I have only to cite that Indians are assisting us, and annually contribute from \$7,000 to \$8,000 a year toward the missionary work among their own people."

THE REV. S. P. KELLY, rector of St. Barnabas' Church, Haddington, on Sunday afternoon, 24th ult., had charge of the services at the Home for Aged Veterans and Wives, of the G. A. R. The full vested choir of the church, under the direction of Prof. D. C. Grier, assisted in the services. Mr. Kelly, taking the text (St. Matt. xxvii. 42), "He saved others, Himself He cannot save," paid a high tribute to Walter Earle, the engineer who was killed in the recent Pennsylvania Railroad wreck, and held up the spirit of sacrifice as one of the noblest and highest elements in a Christian man's character. He saved many precious lives, but himself went down to death.

TRINITY CHURCH, Centreville (Buckingham), is one of the missions of the Convocation of Germantown, and services are held there by a lay-reader, Thomas Johnson of the Philadelphia Divinity School, and a candidate for Holy Orders from the Missionary District of Spokane. On Wednesday evening, 27th ult., the Rt. Rev. Dr. Wells, Bishop of Spokane, on behalf of Bishop Whitaker, visited Trinity Church and administered the sacramental rite of Confirmation to a class presented by Mr. Johnson. In his address, the Bishop pointed out the vast opportunities which the West at present affords for the Gospel, mentioned how quickly new towns spring up and the many requests made to him from these new settlers for services. These new comers are seldom or never rich. After the service, a reception was tendered the Bishop at the residence of Mrs. J. S. Bailey, and he was presented with a handsome bouquet.

Movements have been made to secure to the Church the property of Trinity Church, Centreville, by placing it in trust. The real estate was bequeathed to the parish by a devout layman, Mr. William Stavely, at his death in 1877. Other bequests have come, or will come in the future into the possession of this little parish. It is doubtful whether there is at present, and whether for a number of years past there has been a legally elected vestry of this parish. The title to its property is consequently imperilled, and so soon as practicable it should be transferred and vested in either the "Trustees of the Diocese" or in the "Advancement Society," which latter holds in trust the property of the adjacent and associated mission at Centre Hill (Trinity Chapel).

THE SERVICES at the Quiet Day for Churchwomen were duly held at St. James' Church, Philadelphia, on Thursday, 28th ult., conducted by the Very Rev. Dr. W. L. Robbins, Dean of All Saints' Cathedral, Albany, N. Y., according to the programme printed in THE LIVING CHURCH of Feb. 23d.

The second day's sessions of the annual conference of Churchwomen were held on Friday, 1st inst., in Holy Trinity parish house. Mr. Thomas Neilson presided. The morning session was opened by a prayer by Bishop Whitaker. "The Value of Time" was the theme of a paper read by Miss Triplett of St. Louis, which was followed by another paper, read by Miss L. C. Jarvis of Brooklyn, on "Our Responsibility for the Use of Words." In the afternoon two papers were presented and read: "The Influence of Environment," by Mrs. E. A. Bradley of New York; and "How shall Churchwomen promote the Due Observance of the Lord's Day?" by Mrs. C. E. McIlvaine of Wilmington.

AN APPEAL has been issued by the Custodians of the Church House, for contributions to the sinking fund for the extinguishment of the debt of \$68,000.

THE FOUR remaining Sunday afternoon lectures at St. Stephen's Church, Philadelphia, to be delivered by the rector, Rev. Dr. Elwood Worcester, will be on "Death" and "Life after Death." The subject on Sunday, 3d inst., was "What is Death?" These lectures will be addressed especially to mourners, and to materialistic thinkers.

AN ENTERTAINMENT consisting of the presentation of scenes from *The Merchant of Venice*, dramatic recitations, and a gymnasium drill, marked the opening on Saturday evening, 2nd inst., of the new club house of the Boys' Club of the Church Club of Philadelphia. The building, which has just been completed, stands at the northwest corner of Howard and Somerset streets. It is two stories high, of brick in the Colonial style of architecture, and presents a very neat appearance. On each side of the entrance hall are large rooms lighted by many windows, and finished in stained pine. One of these will be devoted to various games; the other will be the reading room. A short flight of easy steps leads from the entrance hall to the spacious gymnasium, which is 70 feet long by 48 feet wide, provided at one end with a stage, so that it can be used, if necessary, as an assembly room. There are six class rooms on the second floor, all handsomely finished in stained pine. They will be used for various educational purposes.

In the well lighted basement, two rooms have been set aside in which experimental carpentering and machine shops will be established for the instruction of the boys. The basement also contains five shower baths and a small kitchen, which latter is designed to be used in the case of entertainments at the club. The cost of the building, complete and finished, is about \$75,000.

The Boys' Club of the Church Club was established four years ago through the efforts of members of the Church Club. Messrs. George C. Thomas, W. H. Ingham, George Bitting, Louis B. Runk, Major Veale and W. S. Lloyd are a few of the members of the Church Club who have taken especial interest in it and in the work it has accomplished in removing boys from the temptations of the street. It was largely through their generosity that the handsome club house, just completed, has been made possible. The present membership of the club is about 2,150, which it is expected will be largely increased.

IN THE MIDST of sorrowing relatives and friends, who were assembled in the beautiful town house of Mrs. Anna D., widow of the late Colonel Thomas A. Scott, President of

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the Penn. R. R. and sometime Assistant Secretary of War, the burial office of the Church was said over her mortal remains by the Rev. Dr. William P. Lewis. Mrs. Scott had been for many years a communicant of St. James' Church, Philadelphia, and prominently identified with its various benevolent and charitable works; but her private, beneficent gifts will perhaps never be known, the recipients being alike ignorant, so carefully was the donor's name concealed. She delighted to help the poor; but she also contrived, year after year, to help persons of her own position in life, but less fortunate than herself.

After the service, the casket was conveyed to Woodlands cemetery, and placed in the family mausoleum beside the remains of her distinguished husband.

DALTON DORR, who for over 20 years was the Curator of Memorial Hall in Fairmount Park, entered into life eternal on Tuesday morning, 26th ult., at his home in Cynwyd, after a week's suffering with pneumonia. Mr.

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Dorr, who was the last surviving son of the late Rev. Dr. Benjamin Dorr, for 32 years rector of old Christ Church, Philadelphia, was born in that city in 1846, and received his education in private schools. At an early age he began to travel abroad and was also a member of the famous Hayes' expedition to Greenland. Later, with explorer Bradford, another member of the expedition, he published a series of valuable photographs of that country. He is survived by two sons and a daughter. The funeral services were held in old Christ Church on Friday, 1st inst., and the interment was at Salisbury Point, Mass.

THE DIOCESAN ASSEMBLY of the Daughters of the King met on Tuesday afternoon, 26th ult., in the Church of the Advent (Rev. J. P. Tyler, rector). In the evening, there was a Quiet Hour, conducted by the Rev. Dr. C. C. Olmstead of St. Asaph's Church, Bala.

THE DEATH of Howard T. Widdemer, once a priest of the Church and rector of the Church of the Beloved Disciple, occurred on the evening of Monday, Feb. 25th, at the home of his father, the Rev. E. Soliday Widdemer, in Philadelphia. The deceased leaves a widow and two young children.

SACRAMENTO.

W. H. MORELAND, D.D., MISS. Bp.

The Bishop's Charge.

THE BISHOP has issued a Lenten charge to the District urging the weekly celebration of the Holy Eucharist at all churches and instructing the people on the sin of neglecting the sacrament. He mentioned that there are now weekly celebrations in the District at Eureka, Grass Valley, Napa, Santa Rosa, St. Paul's and St. Andrew's in Sacramento, Vallejo, and Yreka, and that at five other points at which there are services only on alternate Sundays, there are celebrations on each such Sundays. "I am persuaded," he says, "that the clergy, with few if any exceptions, stand ready to give the people a celebration of the Lord's Supper, every Sunday morning, at an early or a late hour, and also that they would thankfully bring this heavenly solace into every sick chamber, and that it is the apparent lukewarmness or indifference of the laity which occasions so scant provision of this divine restorative. I submit to the clergy very earnestly that to surrender to the indifference of the laity is the way to leave it uncorrected and more strongly entrenched."

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Magnificent Bequest for a Girls' School.

BY THE WILL of the late Mrs. Indiana Fletcher Williams, a clergyman's widow, her home, "Sweetbriar," in Amherst county, is given for a Church school for girls, and the remainder of the estate, valued at \$700,000, is given as an endowment. The house itself is one of the handsomest homes in Virginia, and the gift includes the magnificent works of art collected by Mrs. Williams in Europe. The estate comprises 1,500 acres. The trustees named in the will are Bishop Randolph, the Rev. Arthur L. Gray, Rev. T. S. Carson, D.D., and Mr. Harding Stephens. It is purposed to equip the school in the most complete manner and to fix the rate of tuition so that the school will be accessible to people of moderate means.

WASHINGTON.

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

Diocesan Notes—Prisoners' Aid Association.

BISHOP SATTERLEE has resumed the Lenten Bible class which he established two years ago for the members of the Bishop's Guild, and others who may wish to attend. The class meets on Monday afternoon at the

episcopal residence, and the Bishop gives an interesting and instructive commentary on the earlier portion of the Acts of the Apostles.

THE NEWS of the sudden death of Bishop Barker of Olympia has caused deep sorrow among his many friends in Washington, where formerly he was rector of St. Paul's Church for six years, and previously for a short time, assistant at St. John's. Since becoming a Missionary Bishop, he has frequently returned to his former field of labor, and always received a warm welcome. His last visit was in the past summer, when he spent a Sunday and preached at the little Church of St. Alban, on the Cathedral grounds, near which he had once had a home for the summer. A memorial service will probably soon be held at St. Paul's.

THE PRISONERS' AID ASSOCIATION, which for some time past has been doing much good in the jail, workhouse, and other places of confinement in the District, has just published its first report under the name which it adopted last spring—"The Prisoners' Aid Department of the Diocese of Washington." The report defines the object of this work to be prevention. It aims especially to save the young and first offenders from lives of crime, and to aid those released from confinement to begin life anew. Though having heretofore very small means, the Department has done most successful work. Its agent, who works without salary, visits daily the police courts, seeking for children and the young accused of crime. He often intervenes to shield them from injustice through ignorance of extenuating circumstances, frequently pays the fine imposed, and arranges for transportation of the culprit to his home. The best proof of the good thus done is that the money so advanced is in most cases returned, with letters expressing the deepest gratitude. A meeting was recently held in Mrs. Leiter's drawing room, kindly put at the Bishop's disposal, when after a lecture on "Tramps" by Professor Wyckoff of Princeton, well known for his interest in, and earnest work for, the unemployed, the object of the Department was explained by the Bishop and the Archdeacon of Washington, the Rev. Dr. Mackay-Smith.

JAPAN.

Accident to Bishop Schereschewsky.

BISHOP SCHERESCHEWSKY, formerly of China but now resident in Tokyo, recently met with a severe accident. Being paralyzed in both legs and unable to walk, he goes out in a "Kusuma" every day for exercise. The other day his Kusuma man let down the shaft suddenly and the Bishop was thrown out on his head, breaking his arm and shoulder. He cannot move, and on account of his broken arm cannot be carried about. He cannot even lie down, and is in great pain all the time, but he is as cheerful as can be. He sits up in a big chair, working with his Chinese scholar over the Bible, which he is revising. He says it does not do his arm any good to be idle and worry about it.

EUROPE.

Resignation of Rev. T. F. Caskey.

THE EIGHTEEN YEARS of the rectorship of the Rev. T. F. Caskey at St. John's Church, Dresden, Germany, came to an end with his resignation, which took effect on January 10th. The vestry promptly elected Mr. Caskey rector emeritus, and passed a resolution of appreciation. Mr. Caskey has ministered during these many years to the ever-changing colony of Americans in Dresden, and the handsome church and rectory will be a perpetual memorial of his services, being largely the result of his work.

CANADA.

News of the Dioceses.

Diocese of Ottawa.

SOME BEAUTIFUL GIFTS are being prepared for presentation to the Church of Holy Trinity, Ottawa East, at Easter. Among these are a silver communion service and set of linen. A hearty response is being received to the appeal to make an effort to discharge the debt on the parish.

Diocese of Huron.

BISHOP BALDWIN was taken ill with gripe in the first week of February, and much anxiety was felt as to his condition. He is now, however, much better.—A MISSION was held at Hyde Park by the Rev. F. G. Warwick. The Rev. A. Murphy conducted a very successful mission in Memorial Church, London, in February.

Diocese of Ontario.

A GENEROUS RESPONSE was made to the appeal on behalf of the diocesan mission fund in St. Mark's Church, Barriefield, Feb. 10th.—A BRANCH of the Woman's Auxiliary was formed in connection with Emmanuel Church, Newboro, in February. The offerings taken up in the parish Feb. 10th, on behalf of the diocesan mission fund, show an increase over last year.

Diocese of Niagara.

AT THE MEETING of the rural deanery in St. Paul's Church, Caledonia, Feb. 13th, a very good paper, entitled "Come Home," was read by the rural Dean. It was arranged to hold the next quarterly meeting at Jarvis on May 2nd.

The last thing the 19th said to the 20th Century,— Uneda Biscuit

The greatest message of goodness that ever came from one century to another. Always fresh, always crisp, always good, always healthful. Suitable to serve at any meal. Welcome on every occasion. Sold everywhere.

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Diocese of Algoma.

A GENEROUS DONOR has sent to the rector of the church at Port Arthur a check for \$100, as a thank offering for sundry benefits. He also sent \$50 to the pipe organ fund and the same amount for the Bishop's Algoma Mission Fund.

Diocese of Toronto.

AN INTERESTING PAPER was read at the last meeting of the rural deanery of Durham and Victoria, at Newcastle, on "How Can We reach the Confirmed who are not Communicants?" The next meeting will take the form of a musical conference, and will be held at Port Hope.—THERE WAS only a small attendance at the meeting of the rural deanery of Northumberland, Feb. 4th and 5th. A large number of subjects for discussion is proposed for the next meeting, among them "The Financial Methods of the Church," and "The Numerical Standing of the Church of England in Canada," are papers which should call forth much interest.

Diocese of Montreal.

THE ANNUAL MEETING of the diocesan board of the Woman's Auxiliary was held Feb. 26th to 28th. It was opened by a celebration of the Holy Communion in Christ Church Cathedral, at which the Bishop was celebrant and a number of the clergy assisted. The business session was opened in the afternoon in the Synod Hall. A large number of delegates from the country branches were present. The President's address, as well as the reports of the Secretaries and Treasurer, showed a very prosperous year and a large amount of work accomplished.

MAGAZINES.

[Continued from Page 667.]

concerned was a peculiar product of her age and surroundings. If ever there was a "New Woman," in the modern sense of that queer phrase, Madame du Deffand was such. "In Madame Du Deffand's lifetime three kings occupied the throne of France and the Duc d'Orleans as regent, in whose life she for a short time played a leading role, added to the dangers which threatened the State by his sinister career. She may be said to have reigned by right of her intellectual and social pre-eminence, a rule which continued throughout the period of uncertainty and unrest which separated the old from the new order, when ancient faith and ways of thought were faltering before the impulse and rush of the new ideals with which the minds of French thinkers were then filled." This number closes with two political articles, "The Situation in Ireland," and "Our South African Troubles."

THE *Westminster Review* for February contains twelve articles, besides the notices of contemporary literature, but only a few of them call for special notice. "The Cost of 230,000 Fighting Men" is a brief comparison of the amount of expenditure per man per day in the South African campaign with that of England and other nations in previous wars. The writer of the article satisfies himself that England is doing fairly well in the matter of expense, considering the distance of the scene of war from the base of supplies, and the unpreparedness of the country for war. The article on "Imperialism and Liberty" is worthy of special attention as a serious, moderate, and reasonable analysis of the modern imperialist movement affecting all civilized nations, including our own. The writer of the article contends that this movement is the outcome of Democracy—"It is a democratic, a socialistic, far more than an aristocratic proposal. It comes rather from beneath than from above." This is an interesting point of view, to say the least. An

article that ought to challenge attention is that on "The Open Window," by James Arthur Gibson. He advocates fresh air and plenty of it as the preventative of consumption and kindred diseases, and supports his plea by a considerable amount of evidence.

MRS. BROWNING'S DOG.

MRS. BROWNING, the poet's mother, had the extraordinary power over animals of which we hear sometimes, but of which I have never known a case so perfect as hers. She would lure the butterflies in the garden to her, and the domestic animals obeyed her as if they reasoned. Somebody had given Robert a pure-blooded bulldog of a rare breed, which tolerated no interference from any person except him or his mother, nor did he permit any familiarity with her on the part of any stranger, so that when a neighbor came in he was not permitted to shake hands with her, for the dog at once showed his teeth. Even her husband was not allowed to take the slightest liberty with her in the dog's presence, and when Robert was more familiar with her than the dog thought proper he showed his teeth to him. They one day put him to a severe test, Robert putting his arm around his mother's neck as they sat side by side at the table. The dog went behind them and, placing his fore feet upon the chair, lifted Robert's arm off her shoulder with his nose, giving an intimation that he would not permit any caress of that kind even from him. They had a favorite cat to which the dog had the usual antipathy of dogs, and one day he chased her under a cupboard and kept her there besieged, unable to reach her, and she unable to escape, till Mrs. Browning intervened and gave the dog a lecture, in which she told him of their attachment for the cat, and charged him never to molest her more. If the creature had understood speech he could not have obeyed better, for from that time he was never known to molest the cat, while she, taking her revenge for past tyranny, bore herself most insolently with him, and when she scratched him over the head he only whimpered and turned away as if to avoid temptation. An injury to one of his feet made an operation necessary, and the family surgeon was called in to perform it, but found the dog so savage that he could not touch the foot or approach him. Mrs. Browning came

A CRAVING.

NATURE HINTS TO US OF FOOD THAT IS NEEDED.

It is interesting to know that food alone, if of the right kind, will surely cure most diseases.

A young lady in Corry, Pa., was seriously ill as the result of two serious falls, and from overwork, was an invalid for 5 years. She says: "It was impossible to gain strength. I had to lie down most of every afternoon, whether I had company, work, or pleasure I wanted ever so much to enjoy.

"Two months ago I began using Grape-Nuts Food and experienced a gain in strength at once. In less than a week I did not require more than an hour's rest, and now when I have eaten my dinner, of which Grape-Nuts forms the most part, I am not obliged to go to bed, but go to work or play instead. I am always hungry for Grape-Nuts, for they satisfy some craving I can scarcely define.

"A friend of mine is nursing a 5-months-old baby. She is inordinately fond of Grape-Nuts Food, but found it necessary to forego the luxury of the usual amount because it increased the flow of milk so much as to cause discomfort."

Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.




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Business Notes.

A very beautiful border printed in two colors, will ornament the pages of *The Young Churchman* for Easter, and will be unique in its decoration. In addition, the illustrations will be attractive and artistic. It has been the policy of the publishers for many years to make a handsome Easter edition; and in comparing the issues for the past ten years, we feel confident that our design for this year will excel all others. Sunday Schools will be furnished with this issue at the rate of one dollar per hundred copies. For many years there has been a demand for additional copies requiring an *extra* edition of thirty thousand additional copies.

All subscribers to the paper receive the Easter number without further charge, but any additional copies required are charged for at the rate of one cent per copy. Sunday Schools not receiving the paper regularly, will find the Easter issue of *The Young Churchman* the best appreciated souvenir that can be distributed to the children.

THE late Rev. Dr. Bolles, some years before his death, compiled a book of family prayers, under the title of *The Family Altar*. It was published by The Young Churchman Co., in a handsome volume, at \$1.00 per copy, net. There seems to be a decadence in the custom of family prayers, but there are many who yet cling to the good old way. Such will be glad to know of Dr. Bolles' volume.

ON another page of this paper is an advertisement of books, etc., for Good Friday, as published by The Young Churchman Co. What we particularly wish to call to the attention of the clergy, are the Tracts and Leaflets mentioned. For instance, *The Events of Holy Week*, a leaflet giving a complete harmony of the Gospels for each day of Holy Week. It is a wonderful help and aid to devotion and meditation, to have it before one during the week. While we sell thousands of them, it is not, however, a drop in the bucket to the quantity that should be used. There are other Leaflets advertised in the same list, which are very helpful for the purposes intended.

IF any parent or teacher wishes to make an inexpensive gift to the girls of the household or the class, let them send for *Responsibility*, a Talk with Girls, by the Rev. Canon Holmes of Oxford. It has been published in book form in this country by The Young Churchman Co., and bound in a very ornate and attractive manner, and sells for 25 cents per copy. One of the clergy writes: "I am delighted with it in every particular. Every girl should read it, and no one would fail to find profit therein."

Thoughts on the Services. This book as arranged by the late Bishop Coxe, is as familiar as household words to the older generation of Church people. The new edition edited by Bishop Whitehead, will be welcomed, because it is brought into conformity with the revised Prayer Book. The old book is altered only as was found necessary to meet the requirements of the new Prayer Book and Lectionary. The present edition is handsomer than was the old, and has a frontispiece portrait of the late Bishop Coxe. Bound in cloth \$1.00, and in red leather for \$2.00. The Young Churchman Co. sell them at 83 cents, and \$1.60, respectively, postpaid.

BUSINESS IN NEW YORK AND LONDON: A CONTRAST.

MISS ELIZABETH L. BANKS, writing in *Cassell's Magazine* on points of "Similarity and Difference between London and New York," says:—If he has arrived in New York early in the morning, as he is very apt to have done, he will be surprised to note how very much more alive is the "city" part of New York before eight o'clock in the morning than is the "city" part of London at that hour. He sees that the sidewalks have been long ago swept and scrubbed, the brasses polished, the doors and windows unbolted, the office curtains pulled up high to admit the sun. Now, the "city" part of his native London is, he will reflect, quite like a city of the dead at eight o'clock in the morning. Who chases the golden sovereign on Lombard Street at this ghostly hour? Nobody! Hardly are the charwomen, the office boys, and the housekeepers beginning to rub their eyes at eight o'clock! Yet in "down town" New York our visitor sees the banker, the broker, the merchant, the speculator, the "bulls" and the "bears" flying past him and into their offices in hot pursuit of the "almighty dollar," and he suddenly realizes that in New York the business man has been down town, made a fortune, lost it, and has begun all over again to make another one before the London business man has had his breakfast.

THE human soul seeks in the Church of God something more than a reed shaken with the wind; something more than a man clothed in soft raiment; even something more than an intellectually gifted prophet. It seeks that felt but indescribable touch of a higher world which lifts it above the trivialities of this; it seeks a temple, the threshold of which it may cross, but whose sanctuary lies within the bosom of the Infinite; it seeks a life, the divine pulsations of which it knows to issue from an invisible Heart; above all, it seeks whatever will lead it most effectually and most intimately to Him—its Lord and God—who alone can satisfy the deep, mysterious yearnings with which He has Himself endowed it.—Liddon.

EVEN ROME has lately been made to yield one of its secrets to the spade of the explorer. The excavations of the Forum now being pursued by Mr. Rushforth of the British school have yielded an "Old St. Mary's" chapel decorated with paintings of the eighth century, and dating back to the second century. It is one of the earliest Christian churches of which any remains exist. It is a very valuable find.—Lutheran.

IN TENNESSEE

PEOPLE KNOW SOMETHING ABOUT COFFEE.

A little woman in Rita, Tenn., ran up from 110 pounds to 135 pounds in a few months by leaving off coffee and taking up Postum Food Coffee. She had been sick for a long time; subject to headaches and a general nervous condition, with stomach trouble, caused by coffee drinking, and when she left it off and took on Postum Food Coffee she made the change that cured her and fattened her quickly. She says: "I can now do as much work in a day as I want to, have no more headaches, and feel like a new person."

"People comment on how well I look and want to know what I am doing. I always say, 'drinking Postum Food Coffee.'

"My husband has been cured of rheumatism by leaving off coffee and using Postum, and his mother, who was always troubled after drinking coffee, has abandoned it altogether and now uses Postum three times a day. She sleeps sound and says she never expects to taste coffee any more." Mrs. L. M. Edmondson, Rita, Tenn.



With these

three things you can wash. Just so you can do many other things that are tiresome, unhealthy, unpleasant and wasteful. If it's necessary, well and good; but it isn't with PEARLINE washing. PEARLINE'S way is best, easiest, quickest, most economical—no soap, no washboard, no rubbing, little work—best results. 635

It's Cheap-- California for \$30

Homeseekers' excursions to California, Tuesdays, February 12 to April 30; only \$30 from Chicago, \$27.50 from St. Louis.

Through tourist sleepers and chair cars.

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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.

Lea & Perrins' Sauce

Gives all soups a delicacy of flavor that is thoroughly appreciated by epicures. Take no imitation as a substitute for this great relish.

Business Notes.

THE first among the publishers to adopt a low price for attractively bound cloth books, was The Young Churchman Co. Among the latest of such issues are *The Essence of Prayer*, by the Bishop of Chicago, and *The Bible—A Revelation*, by Chief Justice Stiness of Rhode Island. Each of these is sold at 25 cts. net postpaid. The former is a most helpful little book for those young in the devotional life, even though they may be aged in natural life. In these days when the efficacy of all prayer is denied by the new school of wisdom so called, the clergy would do well to make efforts to have Bishop McLaren's book well circulated. Judge Stiness' book on the Bible, is a great production. It was originally delivered before a meeting of the St. Andrew's Brotherhood, and is particularly useful for thinking men. We know nothing better to stem the tide against the Higher Criticism. If God-fearing people were as active in the distribution of literature as are the enemies of the Church, these two books would be in great demand.

ANOTHER book published at the low price of 25 cents postpaid, by The Young Churchman Co., is *Why and Wherefore*, by the Rev. Harry Wilson. It gives simple explanations of the ornaments, vestments, and ritual of the Church. It covers briefly, a large number of topics of special interest in these days of ritual controversy. Much that is harsh would be unsaid, if people were only better informed.

SOON after Easter many Sunday Schools make additions to their libraries. The Young Churchman Co., carry a very large line of books suited to this purpose. A catalogue will be sent to those wishing to consult it, and it will be found that the discounts are exceedingly liberal. Our plan is to sell in small quantities at as low rate as for larger ones, so that any Sunday School may have the opportunity of freshening up their old libraries at a very small expenditure. We will gladly make selections, subject to the approval of the buyer, when particulars are given as to requirements.

A SUNDAY SCHOOL should have in use a hymnal that meets the needs of the scholars. *The Sunday School Chorister* has been prepared carefully with that purpose in view. It contains 125 singable hymns and carols. It is sold at 25 cts., with the musical notes, and for 12 cts., with words only, and delivered express charges paid. It thus furnishes a very inexpensive hymnal, and with its carefully arranged service, makes the book a very useful addition to the attractiveness of the Sunday School services. The carols for Easter and Christmas alone, are worth the price of the book.

WHO WILL FILL THEIR PLACE?

NO ONE. We often hear this question asked when devoted persons leave the parish or are removed by death, and the answer always is, No one. We cannot fill another's place. Our place is our own only. We may emulate another's earnestness and zeal and faithfulness, but the result which we effect must be beyond, below, or different from that of any other person. One's place is like one's character or personality; it is individual, unique. Motives and efforts too may be the same, but the final reckoning must be individual. Comparisons are useless if not impossible. We fill a place, not as we measure up to fit another's character, but as we measure up to obligation in ourselves. We cannot fill another's place by simply being put into that one's position. We may make their place more ample or we may wobble in it. There is no such thing as likeness of ability *en masse*, nor yet by twos.

But while no one will fill their place, we may undertake with earnestness to do something, working in their stead. In attainment and accomplishment no one can fill their place, but in devotion and fidelity *you* may—if *you* will.

The greatest commendation is not, she has done as well or better than another, but "she hath done what she could"; the most joyous welcome his, not he is the more excellent, but "Well done, faithful servant." Emulation is a greater word than envy, accomplishment a better than comparison.—*Grace Church Record* (Town-of-Union, N. J.).

GROUND was broken a few days since for the Filipino village at the Pan-American Exposition at Buffalo next summer and "Pony" Moore, a well-known newspaper correspondent has started for the Philippines where he will get together material for this feature of the Midway. It is expected that a whole vessel will be required to bring to this side of the Pacific the native Filipinos, the cattle, utensils, tools and various objects which will be used in creating a representation of actual life in this most interesting new possession of the United States. The Filipino village will occupy eleven acres of land on the Pan-American Midway, and the population of the village will be about 100, ranging from old folks to babies in arms. On the right of the entrance will be an adobe tower with thatched roof, a representation of the Spanish watch tower which marked the water batteries at the entrance to Manila Harbor. On the left will be a facsimile of the signal tower that loomed above Fort Cavite and which was wrecked by shells from Dewey's fleet. Between these points will be nipa-covered buildings and bamboo fences. Canvas and lateen sail boats will drift upon a placid lake fed by a cataract with a fall of 45 feet. There will be a market square, a Filipino church, and many dwellings for the natives in which they will live just as they do in the Philippine Islands. All the tribes of the different islands will be represented in the village and the scene will be most picturesque.

In front of the village will be a military guard of United States soldiers to give a military glamor to the scene. There will be a theatre with a capacity for seating 1,000 people. Performances will be given daily by the natives. Every visitor will want to see this Filipino village and thus witness scenes true to life in the islands which have now become an important part of the possessions of the United States.

DR. E. PRESSENSE, writing of the human and the divine will, says: "My will, not thine, be done," turned paradise into a desert. 'Thy will, not mine, be done,' turned the desert into a paradise and made Gethsemane the gate of heaven."

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

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

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

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

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

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

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

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

ANCIENT AND MODERN PROVERBS.

"He who knows not, and knows not that he knows not, is a fool; avoid him.

"He who knows not, and knows that he knows not, is simple; teach him.

"He who knows and knows not that he knows, is asleep; wake him.

"But he who knows and knows that he knows, is a wise man; follow him."

—From the Arabian Proverbs.

"He who travels by the New York Central knows that he rides over smooth and level tracks, in luxurious trains, at great speed, through the most delightful country, and at a cost of but two cents per mile.

"This man is of sound judgment. Follow his example, and you will be happy."

—An American Proverb.

—FROM THE BROOKLYN Standard Union.

Escape Inclement Weather.

By joining homeseekers' excursions 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, Chicago.

WOULD YOU LIKE to have your child a picture of health, with strong limbs, bright eyes, and a happy laugh? Babies brought up on Mellin's Food are noted for their beauty, size, strength, and sweet dispositions.

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THAT EXCELLENT paper *Musical News* has lately had some capital stories of "happenings" in service lists, which we present here-with:

"At a certain popular church at Hampstead, the anthem selected for Sunday evening last was Dr. V. Roberts' 'Seek ye the Lord.' On the service lists appeared the following: Anthem—'Seek ye the Lord Roberts.' Until then the congregation had been under the impression that the Blomfontein plot for carrying off Lord Roberts had failed." Some time ago a printed service list for All Saints' Day appeared with the anthems as follows: Morning, "What are these?" Stainer: Evening, "These are they," Dykes. On the morning of a famous ecclesiastical trial, a few years ago, in which the expenses for lawyers had been very heavy, the unpremeditated anthem announced at the cathedral service was "How dear are Thy counsels." When a Cathedral organist's post in the north of England was vacant a quarter of a century ago, the two most favored candidates (whom we will call Jones and Smith) were asked to play test services, at which anthems of their own compositions were to be sung. The service lists appeared thus: "God hath appointed—Jones"; "The Lord will comfort—Smith." And thus it fell out, at any rate so far as the appointment of Jones was concerned.

"Doubtless, numerous other examples of coincidence will occur to our readers. They should be carefully distinguished, however, from specimens of intentional wit, such as the anecdote of a famous and eccentric cathedral organist, who was in chronic difficulties with his Chapter, and selected as the anthem at the installation of a new canon, 'Lord, how are they increased that trouble me!'"

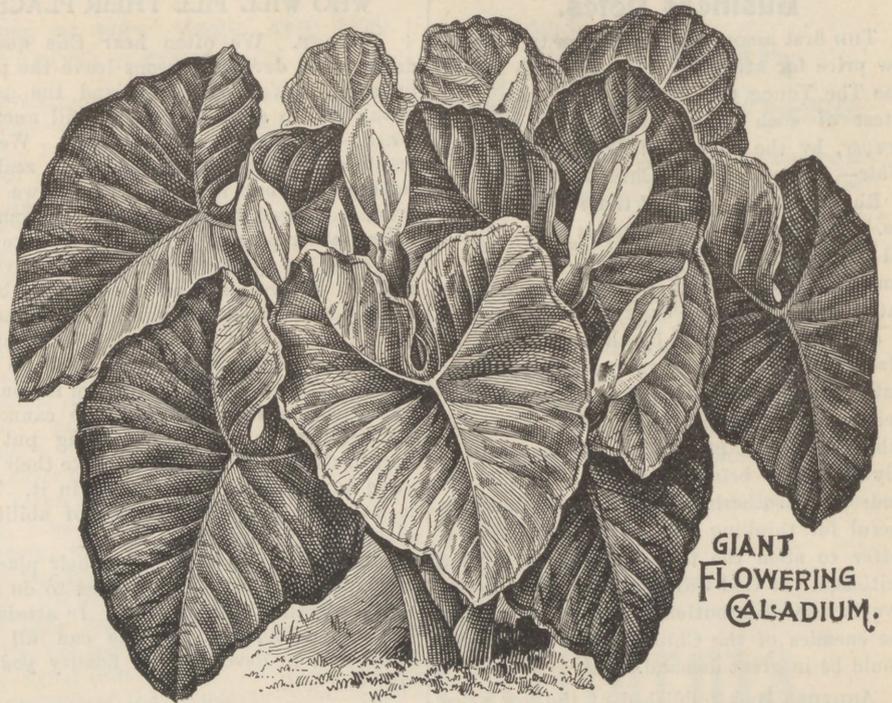
DELAWARE, OHIO, is heated, lighted, and furnished with power from one plant. The heating is by hot water, and the system is a novel one. Stores, public buildings, and dwellings are being heated by the new process. The main artery and radiator contain 140,000 gallons of water, which is heated in a large boiler at an electric-light plant by means of the exhaust steam from the big engine in the plant. This by-product composes the entire system, the water being kept in rotary motion through the outgoing and return pipes by a large duplex pump. The support of this pump is practically the only cost of operating the system. It only requires fifteen pounds pressure to rotate the water, every revolution of the engine moving forty-six gallons. The plant represents an investment of about \$75,000. Although the process is said to differ radically from the ordinary steam-heating methods, it gives every promise of success.—*Christian Advocate.*

OF ONE THING I feel sure, nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands.—*A. M. Mackay of Uganda.*

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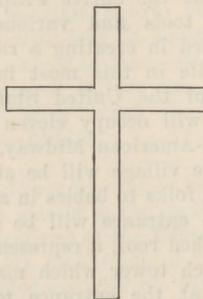
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