

# The Living Church

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VOL. XXII.

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## NEWS AND NOTES

SELDOM has so brief a period of time wrought so great changes in the political outlook, as have the past ten days in South Africa. The Boer forces under General Cronje were completely surrounded by the enemy at Koodoosrand, on Sunday, February 18th, and for eight days thereafter (at the end of which time we go to press with the condition yet unchanged), the most terrible and constant bombardment has been suffered from the British on every side. That Cronje has thus long continued to hold out, in the face of apparently utter hopelessness of success, is evidence of his own unquestioned bravery and of the ardor of his men. Apparently the uneven contest is continued in order to give time for other branches of the Boer army to prepare to meet the forces of Lord Roberts, though it is possible that a few of the burgher-soldiers make their way through the British lines at night and escape. In the meantime, England itself resounds with admiration for the bravery of General Cronje.

Lord Roberts has shown himself to be the commander worthy of a great nation's plaudits, while General Kitchener has added to the laurels won at Omdurman. From the Tugela, reports are conflicting as to whether the Boer forces have materially diminished, and Buller has for the fourth time crossed the river toward Ladysmith, and is slowly and amidst almost insuperable difficulties, making his way toward that point, aided by the distraction of the Boers by reason of the invasion of the Free State. From Mafeking there is little reliable information.

Since the above was written, we learn on Tuesday morning that General Cronje has surrendered, thus ending the second chapter in the War.

IT OCCURS to us that an illustration of the fact that the United States, in obtaining new territory, does not necessarily annex such territory to the United States proper, nor admit its population as citizens, may be found in the acquisition of other property on the part of the United States itself. There is no constitutional provision definitely permitting the United States to buy a ship of war. The most rigid strict-constructionist, however, could hardly maintain that such authority is not inherent in the national government. Suppose now that the United States buys a ship of war that is already manned by seamen not citizens of the United States. Will it be maintained that by such purchase the seamen necessarily become citizens? Why, then, if the United States buys territory and acquires jurisdiction over it, is it argued that the population of such territory must of necessity be citizens of the United States? There seems to be almost a complete analogy between these two cases.

IN ANSWER to the Senate inquiry, Secretary Hay declares absolutely that the charges of Mr. Macrum were utterly false. So far as the department has been able to learn, his mail was not wilfully detained or opened, as had been charged. Moreover, the Secretary denies point blank that there is, has been, or can be, any secret alliance or understanding between Great Britain and the United States. Few Americans outside the small knot of Anglophobes who are periodically urging us to go to war with Great Britain, have had the smallest idea either that British diplomatic representatives had committed so grave a diplomatic fault as to interfere with official mail, or, notwithstanding the most unfortunate remarks of Mr. Chamberlain, that there exists any secret understanding whatever between

Great Britain and the United States. The fact must stand that Mr. Macrum was in a position where he was tried and found wanting, to the disgrace of the nation which had created him, and causing a grave reflection upon our whole diplomatic service.

THAT the Democratic National Convention is not to be held in Milwaukee need not cause surprise. It is quite natural that political considerations should be of great weight in the determination of the place for such conventions. Kansas City is in the heart of the section which has been most in sympathy with the Democratic party in its platforms of the past few years. There will, no doubt, be a local enthusiasm in case, as seems probable, the Chicago platform is substantially re-enacted, which would be lacking in any city east of the Mississippi. Milwaukee has indeed for many years past divided her honors about equally between the Democratic and Republican parties; but as a whole, the best element among the Democrats of Wisconsin is represented by men like ex-Senator Vilas and Gen. E. S. Bragg, both of whom have been, and are, decidedly opposed to the free coinage of silver. Whether, as a matter of politics, it is advisable for the Democratic party to cater so largely to the Missouri Valley, which cannot possibly be a large factor in determining the issue of the next campaign, may be open to question. An aggressive campaign would appear to require early efforts to arouse enthusiasm in places where there was less, rather than greater, sympathy with the party, as at present constituted. It is for these reasons in part that it had seemed possible that the convention would come to Milwaukee. The contest was a good-natured one, and Milwaukee accepts gracefully her defeat. Few who are aware of the average summer climate of the lake shore, where a disagreeably hot day is extremely rare, would hesitate as to which of the American cities would be most pleasant from the standpoint of personal comfort for summer conventions. Probably Milwaukee entertains more such conventions every summer than any other two cities of her size.

WHETHER the arrest of Miss Olga Nethersole in New York, because of the alleged indecencies in the play of Sapho, has been an endeavor in good faith to purify the stage, or whether it is, as has been alleged, merely the sensational device of yellow journals, may perhaps be open to doubt. No doubt the play of Sapho is such as to create only disgust in the minds of decent people. No doubt the morals of a community and the feelings of respectable people would be much better if such plays could be suppressed. When, however, a city permits such openly licentious exhibitions as characterize many of the best known burlesque and spectacular productions, which are revolting to every feeling of decency, one may be inclined to be somewhat incredulous of good faith when Sapho is the first case in which an endeavor is made to reform. The incredulity is increased by the report that though the star is placed under arrest, the play is permitted to be enacted night after night, pending the trial.

AFTER long conference between committees of the Senate and of the House, the text of the monetary bill has at last been fixed upon, and will be reported to both houses and will no doubt be passed without further amendment. The important provisions of this bill are as follows: The Gold Standard is def-

initely established; there shall be a reserve fund in gold coin and bullion of \$150,000,000; in case at any time such reserve fund falls below \$100,000,000, the Secretary of the Treasury is authorized to issue bonds of the United States at a rate of interest not exceeding three per cent., principal and interest to be paid in gold coin; such bonds shall be used only for the purpose for which they are issued and in no case for current expenses; United States notes received in exchange for gold shall be re-issued or shall be held in the reserve fund until again exchanged for gold; the legal tender quality of the silver dollar and all other coinage of the United States is not to be affected by the new law; new bureaus in the Treasury department are to be created, to be designated as the Division of Issue and the Division of Redemption, and the two shall be kept distinct; Treasury notes shall be retired and cancelled as fast as silver dollars are coined under the existing laws from bullion already purchased under the act of 1890; upon the cancellation of treasury notes, silver certificates shall be issued as against the silver dollars coined; gold certificates shall be issued in exchange for deposits of gold coin in denominations of \$20.00 and over, and such certificates shall be receivable for customs, taxes, etc.; this authority to issue gold certificates is suspended if the reserve fund falls below \$100,000,000; ninety per cent. of the issue of silver certificates shall be in denominations of \$10.00 and under, and ten per cent. shall range from \$20.00 to \$100.00; national banks may be formed in places the population of which does not exceed 3,000 inhabitants, with a capital of \$25,000, and in places where the population does not exceed 6,000, with a capital of \$50,000; the refunding scheme in the Senate bill is retained, according to which all outstanding bonds may be exchanged for a new issue of two per cent. gold bonds payable in thirty years or after at the option of the United States; bonds received in exchange for this new issue shall be accepted on a basis of an annual income to the holder not exceeding two and one-fourth per cent.; national bank issues may be extended to the full amount of such bonds deposited in the treasury, but if the value of such bonds shall at any time shrink below par, the Secretary of the Treasury is authorized to demand further security; a declaration is included "That the provisions of this act are not intended to preclude the accomplishment of international bimetallicism whenever conditions shall make it expedient and practicable to secure the same by concurrent action of the leading commercial nations of the world, and at a ratio which shall insure permanence of relative value between gold and silver."

From our own point of view, this measure is a long step in advance of any past legislation. Whether gold bonds bearing two per cent. interest will be accepted in lieu of the present coin bonds at an annual loss to the bondholder of one-fourth of one per cent., but with the added security of definite provision for redemption in gold, may be open to question. We doubt whether, under present conditions, such exchanges will be largely made, though no doubt a change in the financial and political horoscope would result in the offering of a large amount of coin bonds to be exchanged for the new issue. If the United States should be able to refund its debt on a two per cent. basis and maintain the bonds at par, it would be a financial undertaking greater than that ever attempted by any nation, and would place the United States upon the highest credit in the circle of nations. As for the international bimetallic clause, it seem to us quite harmless and unobjectionable. Four years ago there were many in the ranks of the Republican party who believed this scheme practicable, and the Republican platform guaranteed an attempt on behalf of the administration to carry it into effect. The attempt was made in good faith, and utterly failed. The establishment of the Gold Standard after such failure is the logical outcome of the Republican platform of 1896. If the next campaign is to be met upon the same issue, in whole or in part, it will at any rate be an advantage to both parties to have the issue of the Gold Standard or National Bimetallicism as clearly cut between the parties as it now stands.

THE humors of examination papers were illustrated by Dr. Haig Brown, who, speaking at the City of London College upon the responsibility which rested upon examiners in weighing fragments of knowledge, said that the question, "What are the Chiltern Hundreds?" once received the reply: "Small animals which abound in such great numbers in cheese." The inquiry, "What is a cherub?" elicited, in its turn, the answer: "An immoral being of uncertain shape."

## AN AMERICAN ENCYCLICAL.

THE Bishops of Long Island, Springfield, and Delaware, have this week addressed a copy of the following encyclical letter, printed in English, Russian, and Greek, to all the Bishops of the Anglican communion, the principal Bishops of the Eastern, or Greek-Russian communion, and the Old Catholic Bishops of Europe, together with a copy of Dr. Arthur Lowndes' book, *A Vindication of Anglican Orders*. A fac simile of the Letter is printed in *The Church Eclectic* for March. The text is as follows:

PEACE AND GREETING IN THE NAME OF OUR LORD JESUS CHRIST.  
To our Most Reverend and Right Reverend Brethren in the  
Episcopate throughout the World:

It is one of the peculiar distinctions of the Anglican Church that she has allowed to her sons a wide liberty in their exposition and defense of the Christian Faith. She has no index or censorship. She believes that her children will themselves apply the unerring test of Holy Writ as interpreted by antiquity and primitive practice to all utterances as to Faith and Doctrine. Her confidence has not been misplaced. It is owing to this liberty, wherewith she has made her priests free that she has never lacked sons to bear sturdy and successful witness to the Faith or to defend her from the attacks of those who would raze her bulwarks to the ground.

Our Mother Church, the Church of England, has been renowned from her earliest days for the learning and scholarship of her priests. It would be tedious to enumerate names. Suffice it to say, in the recent words of our brother of London, "The formula which most explains the position of the Church of England is that it rests on an appeal to sound learning." The Church in America, though young in years by the side of her venerable Mother, whose origin is lost in the mists of Apostolic antiquity, has not been unmindful of the solemn obligation that "the priest's lips should keep knowledge," and is justly proud of her line of succession in doctrine as well as in Apostolic descent.

Therefore, on the appearance of this "Vindication of Anglican Orders," it was felt to be a matter of congratulation that such a work had proceeded from the pen of an American priest.

Planned somewhat after the model of the work of Bishop Jewel, the great Apologist of the Church of England, it is noteworthy for its moderation of tone, fairness of treatment and gentleness of spirit.

Careful readers of it immediately perceived it to be a work of permanent value. Dealing point by point with the Bull of the Bishop of Rome, entitled "*Apostolae Curae*," it exposes with clearness and force the sophistries and unhistorical statements of that production, putting in a clear light the position of the Anglican Church, not in regard to Holy Orders only, but as to the principles upon which Holy Orders must rest.

It was felt that a work of this nature was worthy of some special recognition. Hence a fund was raised to send a copy of it to every Bishop in Christendom who does not owe obedience to the See of Rome.

It is true that the Bull of our venerable Brother the Bishop of Rome had been replied to in a most able and convincing manner by the "Answer to the Letter of Leo XIII." under the signatures of our Most Reverend Brothers the Archbishops of Canterbury and York. This "Vindication of Anglican Orders" had been, however, completed in its main arguments before that Reply had reached these shores, and it deals with the points at issue in a more detailed and exhaustive manner than was possible within the brief compass of the Archbishops' "Answer," while arriving at the same general conclusions. This argument, reached by a different course of reasoning, appears to us as very valuable, and we feel that it is not unworthy of being sent to our Brethren in the Universal Episcopate as a contribution from the American Church.

This "Vindication" is, therefore, sent forth on its message of truth and good-will to all our Brethren in the Episcopate in this land, to the Bishops of all the Churches in Communion with the See of Canterbury, to the Bishops of the Venerable and Venerated Orthodox Churches in Russia, Constantinople, and the East, who for many centuries have been patient Confessors for the Nicene Faith against Latin usurpations, to the Bishops of the Old Catholic Church, and to those of the ancient Church of Holland.

Confident that one of the necessary conditions of the reunion of the dispersed sheep of Christ is the spread amongst our Brethren of a true knowledge of that branch of the One, Holy, Catholic, and Apostolic Church in which by the Divine Provi-

dence of God we have been set as Pastors, we submit this Vindication of her Orders and Principles to your careful consideration, trusting that, after its earnest study, it may so commend itself to you that you will be able to bring it to the notice of your clergy and your institutions of learning.

To our Brethren in the East we would say especially that our present contribution is sent out in a spirit of love and as a token of our sincere brotherly affection towards them, and is accompanied by the earnest hope that it may enable them to become better acquainted with our position as to Divine Order, and with our attitude towards our Brethren in other branches of the Holy Catholic Church.

We also trust that, through our present communication, avenues may be opened for such intercourse as shall not only bring us closer together, as we come to understand more fully each other's relation to Catholic Truth and Practice, but which shall have its larger and grander issue in the greater glory of God and the salvation of men for whom the Shepherd and Bishop of our souls shed His Precious Blood.

Praying that the All-Wise Father of Lights will hasten the day when, by the gracious operation of His Holy Spirit, the veil of pride, prejudice and ignorance shall be removed from all hearts, so that all who bear the Son's Name may be shepherded in One Fold, we commend ourselves to your prayers and subscribe ourselves your fellow-brethren in the Christ-given oversight of the flock of the Lord Jesus.

Sealed and signed at our respective See Houses, on the Feast of the Nativity of Saint John Baptist, in the year of our Salvation, one thousand eight hundred and ninety-nine.

A. N. LITTLEJOHN,

*Bishop of Long Island.*

GEORGE F. SEYMOUR,

*Bishop of Springfield.*

LEIGHTON COLEMAN,

*Bishop of Delaware.*

#### ENGLAND.

THE Rev. Robert Gwynne, for twenty-five years the vicar of St. Mary the Virgin, Charing Cross Road, London, entered into rest at New Barnet, Herts, on Sunday, Feb. 4th, in the 69th year of his age. Mr. Gwynne was educated at Portord Royal School and Trinity College, Dublin, and was an Oriental scholar of some distinction. Ordained, together with his friend, the late Dr. Littledale, by Bishop Tait, then of London, he spent all his ministry in that city. Very many American clergymen and laymen will recall with pleasure his genial ways and cordial welcome of them to his vicarage. Mr. Gwynne was the oldest brother of the Rev. Walker Gwynne, of Calvary Church, Summit, N. J.

#### NEW DEAN OF GRAHAMSTOWN, SOUTH AFRICA.

THE Rev. Francis Edward Carter, honorary canon of Canterbury and Tait missionary in that Diocese, has accepted the deanery of Grahamstown, Cape Colony. The previous work of the new Dean has lain exclusively in Cornwall and in Kent, his connection with the Diocese of Truro beginning more than twenty years ago with a curacy of St. Paul's in the Cathedral city during the episcopate of Dr. Benson. Priested while at St. Paul's, the reverend gentleman's great preaching gifts soon earned for him work in a wider sphere, and he became successively prebendary of Bodmin and canon of Truro, succeeding Dr. Mason in 1884 as resident canon missionary of Truro. In this capacity Canon Carter was brought into touch with the whole Diocese, and did an immense amount of good mission work, his gifts as a preacher making him very popular with Cornish people of all classes. In 1885 he left Cornwall to become one of the six preachers at Canterbury Cathedral, and as Tait missionary in the diocese he has worked hard, devoting himself with special energy to doing his best for the hop-pickers who crowd the Kentish fields in the season. Last year Canon Carter's marriage excited no little interest. The best wishes of many friends will be with the new Dean in his work at Grahamstown to which he hopes to go in August.—*Church Review* (London).

#### CONSECRATION OF BISHOP CODMAN.

THE Rev. Robert Codman, Jr., of Boston, who on December 13th was, on the first ballot, elected Bishop of Maine, was consecrated on St. Matthias' Day in the Cathedral Church of St. Luke, Portland. There was an early celebration of the Holy Communion at 7 o'clock, followed by morning prayer at

9. At 10:30 the consecration service began, the choir, clergy, and Bishops entering the Cathedral from the parish house in procession, the hymn being "The Church's One Foundation." Bishop Niles, of New Hampshire, was chief consecrator, assisted by Bishop Doane, of Albany, and Bishop Dunn, of Quebec. The music for the Holy Communion was Foster's service in E flat. The sermon was delivered by the Bishop of Central New York, from the text Colossians 1:16-20. The theme was the "Power and Authority of the Church." In his charge to the Bishop-elect Bishop Huntington alluded to the peculiar character of the work of the Church in New England, and spoke of the nobility of the two former Bishops of Maine, Burgess and Neely.

The elected Bishop was presented by the Bishop of Vermont and the Bishop of Massachusetts, his attending presbyters being the Rev. Dr. Frisby, of the Church of the Advent, Boston, and the Rev. S. P. Delaney, the curate of Bishop Codman's former church, St. John's, Roxbury. The Bishop of Albany intoned the Litany. The Bishops of New Hampshire, Massachusetts, Quebec, Albany, and Central New York, took part in the imposition of hands, the other Bishops present being the Bishops of Vermont, Fredericton, and Rhode Island. During the offertory, which was for the mission work of the Diocese, Gounod's anthem, "Lovely appear," was sung by the Cathedral choir.

At the conclusion of the office Winchester's *Nunc Dimittis* was sung and the recessional was "The Son of God Goes Forth to War."

The Cathedral was crowded during the service, and necessarily admittance was by card. It being the first consecration of a Bishop ever held in Maine, many people from distant parishes were present, as well as a large number of Bishop Codman's friends from Boston and Roxbury. In the afternoon, in the Cathedral Hall, Bishop Codman and the visiting Bishops held a reception, which was largely attended.

On Sunday, February 25th, the services in the Cathedral were particularly impressive. The Rt. Rev. H. T. Kingdon, Bishop of Fredericton, preached in the morning, and the Rt. Rev. A. H. Dunn, Bishop of Quebec, preached in the evening.

Bishop Codman is to start out immediately after Lent in his diocesan work. He is to preach every Sunday morning in Lent at the Cathedral, and in the evenings at St. Paul's, Portland; and on Wednesday evenings he will give a course of lectures in the college town of Brunswick.

#### CONSECRATION OF THE BISHOP OF KYOTO.

THE Feast of the Purification in the year of our Lord nineteen hundred will long be remembered by the Church in Japan as a day of special thanksgiving. On that day at last came to pass that which many of us had long hoped and prayed for—a Catholic-minded Bishop was consecrated for the Missionary District of Kyoto.

It was eminently fitting that on the Feast of the Purification of our Blessed Lord in the Temple as the first-born holy to the Lord, one of His faithful servants should be solemnly set apart and consecrated to the Episcopal Office as the divinely appointed representative among a heathen people of Him who is the Great Shepherd and Bishop of souls.

At the Cathedral in Tokyo, the day before the consecration was kept as a "quiet day" in preparation for that solemn occasion. Bishop McKim was the conductor, and some twenty-five clergy from the several Dioceses were present, including the Bishops and the Bishop-elect.

The day began with the Holy Communion at 7 o'clock, followed by another celebration at 8, after which breakfast was served in the parish building. There were three addresses only, the first after morning prayer, the second at the usual noon Office, followed by lunch for the clergy, and the third at evening prayer, with which the day closed. During the meals selections from Bishop McLaren's *Practice of the Interior Life* were read, and the addresses dealt with some of the dangers of the clerical life. Altogether it was a very helpful day, and a great comfort to the clergy in this land, where so many things tend to lower the standard of the spiritual life.

Friday morning there were two early celebrations of the Holy Communion, one at 6:30 in Japanese, the other in English at 8, morning prayer in Japanese being said between them. The consecration ceremony took place at 10.

For the first time in the history of the American Church,

one of her missionary Bishops was consecrated at a service in the "vernacular," and for the first time the Japanese form for the consecration of a Bishop was used, only the addresses to the Bishop-elect, his answers and promise of conformity, and the words of consecration, being in English.

Could some of the harsh critics of the Foreign Missions of the Church have been present, they would have found food for earnest thought, and perhaps cause for sincere regret that they had failed so lamentably in supporting by their prayers and alms this great (may we not say the *greatest?*) work of the Church. And the need of such work and its power must have been so strongly realized that they could scarce have suppressed an involuntary *Te Deum* that the Church was making even so feeble an effort to fulfil her Lord's command.

The nave of the Cathedral densely thronged with Japanese to the number of about 500; the procession moving with quiet dignity from the parish building to the Cathedral across the street, through two lines of orderly and wondering passers-by; the assembled clergy and catechists from the whole Nippon Sei-Ko Kwai, perhaps fifty clergy, both native and foreign, with half as many catechists, and the five Bishops of the Native Church; together with the Bishop of Shanghai and his retired predecessor, Bishop Schereschewsky, grown old and feeble in the service of the Church—it was indeed a day to be remembered.

The processional cross from St. Andrew's (the Cathedral of the Church of England) was carried to give greater dignity and solemnity to the occasion, and as it entered the west door of the Cathedral the congregation took up that glorious hymn, dear to all Churchmen, "The Church's One Foundation," though were it not for the familiar tune, the words "*Ito takaki Kimi*" (O Lord most high) might not have sounded familiar to Western ears.

The long procession stopped at the choir steps and divided till the Bishops had passed into the chancel, the crozier (also from St. Andrew's) being carried before Bishop McKim, and then the choir-stalls and some extra seats placed in front of the pews were filled by the clergy and catechists.

It may have been strangely significant that the symbol of Episcopal jurisdiction should have been the property of the English Bishop resident in Tokyo, while it was carried as a mark of the American Bishop's Jurisdiction; but it was a matter of regret to some at least that there should be neither a processional cross nor a pastoral staff belonging to our own Cathedral and Bishop. Since the Consecration, however, a processional cross has been promised as a thank-offering. Where will the crozier come from?

The two attendant priests to the Bishop-elect were the Rev. F. L. H. Pott, of our Mission in China, Bishop Partridge's old field of work, and the Rev. T. S. Tyng, of the Diocese of Kyoto, his new charge.

Bishop McKim was the celebrant, acting as the Presiding Bishop, and the service throughout was dignified and majestic. The Rt. Rev. H. J. Foss, D.D., Bishop of Osaka, read the Epistle, and Bishop Evington, of Kyushu, read the Gospel. Bishop Graves, of Shanghai, who came over to Japan especially for the ceremony, preached the sermon, which was translated into Japanese by the Rev. J. S. Motoda, Ph.D. The Litany was said by Bishop Fyson, of the Diocese of Hokkaido, in the Northern Island, and the Rt. Rev. Wm. Awdry, D.D., Bishop of South Tokyo, assisted the celebrant at the Communion.

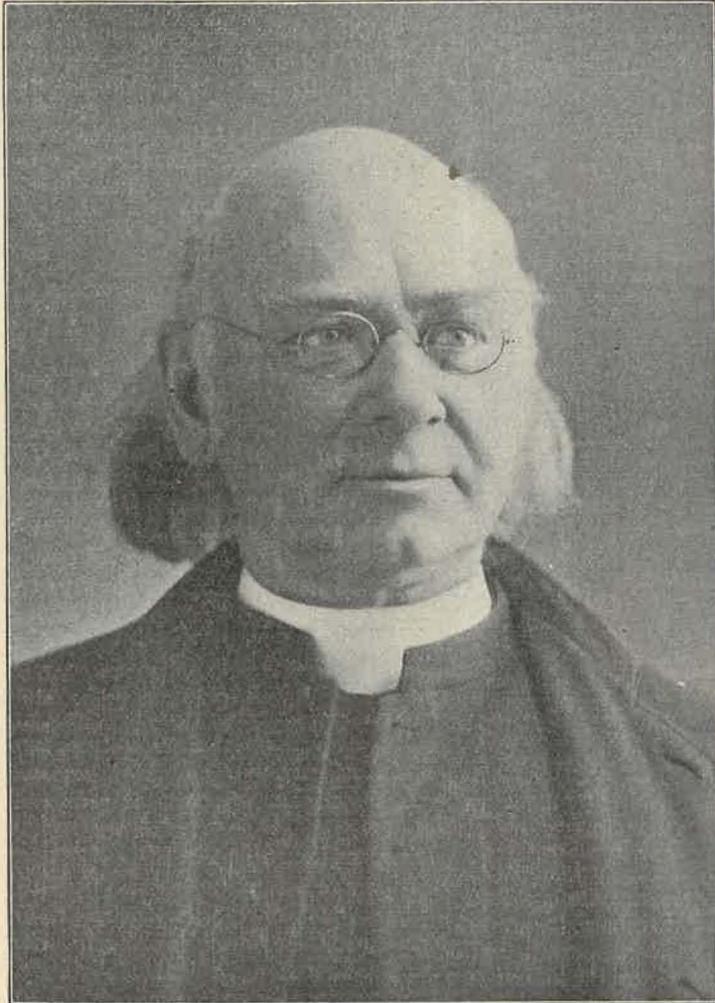
Perhaps the most impressive part of the ceremony was the singing of *Veni, Creator Spiritus*. The celebrant's voice rang out rich and clear, and the congregation took up the alternate verses with such spirit and devotion that the effect was magnificent and awe-inspiring. One could not but feel that the Church's Mission to Japan had at least shed a gleam of light amid the heathen darkness. If such a petition invoking the guidance and benediction of Him who was promised to guide the Church into all truth, could rise up before the throne of Grace from the capital of a heathen Empire, surely her work had not been in vain.

It is worthy of remark that Bishop Nicolai, of the Russian Church, occupied a prominent seat in the front of the nave, perhaps an earnest of the good things to come.

In the afternoon the native clergy gave a reception to the new Bishop, at which addresses of welcome on the part of all the Dioceses were made. So ended a day already memorable as the anniversary of the consecration of both the late Bishop Bickersteth and Bishop Foss, but now all the more to be remembered, particularly by those who take a special interest in that portion of the Japanese Church which is under the care of the Church in America.

## THE CONSECRATION OF BISHOP ANDERSON.

ON St. Matthias' Day, Feb. 24th, and after an episcopate of twenty-four years, the Reverend Bishop of Chicago was privileged to see the consummation of his wishes in knowing what sort of successor he is likely to have. This was the 24th function of the kind in which he has participated; and while there are nineteen Bishops who antedate Bishop McLaren by consecration, not one has officiated in consecration as often as he. Even Bishop White, second in the American Apostolic line, from 1787 to 1836, a few months short of the half century,



THE BISHOP OF CHICAGO.

so acted but twenty-seven times. There was a peculiarity in the selection of the day, irrespective of its propriety as that on which the Church commemorates the filling of the first vacancy in the College of Apostles, inasmuch as it was that on which our Bishop was presented by Dr. Worthington for the Apostolic "laying on of hands" in Confirmation, and likewise the anniver-



GRACE CHURCH, CHICAGO.

sary of the latter's presentation by the Bishop of Chicago for consecration as second Bishop of Nebraska.

The interest in this latest consecration to the Episcopate was intensified by many considerations. There was the practical unanimity of the election, the comparative youth of the elected, the known friendliness of the Bishop to him as a priest, the singular consensus of opinion to-day as to the wisdom of the choice, the fact that Bishop Anderson's fine physique, no less than his sound common sense and loyalty to Church principles, mark him to be a man strikingly able, as he is willing, to give the overtaken Bishop of Chicago such relief as to lead to the belief that the latter's days may be prolonged; and lastly there is the satisfaction of hoping that the Coadjutor, ere being called upon to assume uncontrolled responsibility as head of this important Western Diocese, will be blessed in the enjoyment, for many years, it is hoped, of the elevating guidance and valuable advice of one who occupies so prominent a place in the counsels of the Church as does Bishop McLaren.

THE SERVICE.

The day itself dawned cold, bleak, and windy, one of the worst of the season. This, however, did not interfere with the gathering of a congregation that taxed the capacity of Grace Church to the utmost.



REV. E. M. STIRES,  
Rector of Grace Church.

The service was at 10 o'clock, and shortly after that hour the procession, which formed in the chapel, entered the church in the following order: Cross-bearer; the choirs of Grace Church and the Cathedral; cross-bearer; the Rev. P. C. Wolcott, assistant master of ceremonies; clergy of the Diocese of Chicago; visiting clergy; clerical members of the Standing Committee and other officers of the Diocese of Chicago; the Rev. E. M. Stires, deputy registrar.

Next came the procession of Bishops, headed by cross-bearer; Dean Pardee acting as master of ceremonies; and the attending presbyters, being the Rev. Dr. Locke and the Rev. W. Ashley Read, a Canadian priest, Mr. Anderson's first rector; the Bishop Coadjutor-elect.



REV. CLINTON LOCKE, D.D.

The Bishops, as follows; the Bishop Coadjutor of Nebraska, the Bishops of North Dakota, Iowa, Michigan City, Coadjutor of Southern Ohio, Fond du Lac, Western Michigan, Springfield, and Chicago. Subsequently the Bishop of Milwaukee, who had been delayed *en route*, entered and occupied a place with the other Bishops.

The Bishop of Chicago was the consecrator and celebrant. The Epistle was read by the Bishop of Springfield, and the Gospel by the Bishop of Western Michigan. The sermon, delivered by the Bishop of Fond du Lac, from Ephesians 1:23,



REV. J. M. ERICSSON,  
Assistant at Grace Church.

was a splendid effort, brief but elevating, and enthusiastic, appealing to Churchmen of Chicago to appreciate their opportunities as living in a city destined to be the first in the world. The address to the candidate was full of fatherly tenderness.

After the singing of a hymn, the Bishop-elect was presented for consecration by the Bishops of North Dakota and Iowa. The testimonials of the Standing Committees, showing the consent of fifty-four dioceses to the consecration, was read by the Rev. D. S. Phillips, D.D., President of the Standing Committee of the Diocese of Chicago. The certificate of the Presiding Bishop was read by the Bishop of Michigan City, showing the assents of sixty-four Bishops. The Bishop of Milwaukee read the commission to the consecrators. The Litany was intoned by the Bishop Coadjutor of Nebraska. The anthem was "How Lovely upon the Mountains," by C. W. Coombs. The ten Bishops already named took part in the laying on of hands, after which Mr. Anderson arose, a Bishop in the Church of God. The Hallelujah Chorus from the Messiah was sung as the offertory anthem. The communion service was one of Mozart's.

After the service, the attending Bishops were entertained by Dean Clinton Locke at luncheon in Grace rectory, which, as *rector emeritus* he occupies for life. In the evening they, and several visitors, were invited to a banquet by the Church, in the Grand Pacific Hotel.



THE BISHOP OF FOND DU LAC.

Bishop Anderson's robes were a present from his parishioners, for whom he officiated as rector for the last time on Quinquagesima, and who tendered him a reception in the evening of the following day. The Coadjutor confirmed for the first time on the afternoon of the 25th at Glen Ellyn. His next visitation will be on the evening of Ash Wednesday in St. Augustine's, Wilmette. It is understood that he takes all of the Episcopal appointments for confirmation in March and April.

The several chaplains of the Bishop were Professor Hall, Dr. Rushton, Rev. J. Cole, Dr. Gardner, Rev. F. DuMoulin, Rev. F. W. Keater, Archdeacon Taylor, Dr. A. W. Little, and Rev. C. E. Bowles.

NEW CHURCH IN EAST BOSTON.

THE new St. John's Church, East Boston was opened on St. Matthias' Day. The service was held at 3 P. M. The processional hymn 491 was sung and evening prayer followed. The Rev. W. D. Roberts conducted the service. The first lesson read by the Rev. W. T. Crocker, of St. Mary's Church, East Boston, the second lesson by the Rev. F. B. Allen, City Missionary. The sermon was delivered by Dean Hodges, of Cambridge, for Isaiah xii. 7. He defined the position of the Church, and showed how it was made up of all sorts and conditions of people. He referred to this



THE REV. W. D. ROBERTS.



ST. JOHN'S CHURCH, EAST BOSTON.

interesting piece of local history, that 250 years before, on this peninsula, Samuel Maverick landed from England and was known as a man of large hospitality. He was an earnest Churchman, and was prevented from using the liturgy of the Church of England, by the tactics of the Puritans. His ardent devotion to the Church caused him to be fined \$150, and twelve days imprisonment. He finally left Boston and passed the remainder of his days in New York. It is a strange coincidence that the very spot upon which the new St. John's is erected was once owned by him. The rector afterwards read a letter from Bishop Lawrence, regretting his absence. A debt of \$6,000 still remains and by Easter it is hoped that this will be erased. After the offertory Dean Hodges gave the benediction.

The eagle lectern is a memorial and bears this inscription:

"To the Glory of God, and in loving Memory of Julius Henry Waterbury, sometime rector of this parish, and of Jane Rebecca, his wife."

The new church has a frontage on Lexington street of fifty-two feet and extends back about ninety-six feet. The nave is flanked by two towers, each 65 feet high. It is constructed of brick and freestone and is of English Gothic design. The exterior is beautiful in the simplicity of its adornment, and the interior shows circles and piers of white brick, which are in pleasing contrast to the dark wood of the high wainscotings. The chancel is deep and wide. The seating capacity is 500, and the church cost \$50,000. The Rev. W. D. Roberts has accomplished an excellent work for this parish, which at one time in its history was near dissolution, but through his earnest labors has taken a new lease of life.

## CONFERENCE OF CHURCH CLUBS.

A BEAUTIFUL day welcomed the Eighth Annual Conference of Church Clubs in the city of New Orleans, on February 23d. The sun shone bright, the sky was clear, and the air was soft and balmy as if heralding the near approach of spring. It was an ideal day. It was also an Ideal Conference.

The Conference was opened by a celebration of the Holy Communion held at 9 A. M., in the Cathedral. At the celebration the Bishop of Louisiana and Dean Wells officiated. It was a pleasing sight to witness quite a number outside of the delegates at the celebration. At 10 A. M. morning prayer was said, the Bishop and Dean Wells taking the service.

Immediately after morning prayer, the Conference was called to order and opened for the transaction of business. The absence of Mr. John H. Cole and Mr. George Zabriskie, of New York, and Mr. J. B. Keating, of Maine, was greatly deplored, and the papers of the two latter gentlemen had to be read by others of the Club.

Mr. E. T. Warner, of Delaware, made an excellent presiding officer, ruling with grace, wisdom, and dignity.

The committee on credentials, which consisted of Messrs. H. D. Forsyth (Louisiana), J. B. Coleman (Maine), and J. K. Smith (Connecticut), reported as present:

From Cincinnati—Messrs. D. C. Shears, Judge J. S. Connor, and E. K. Bartholomew.

From Dayton—Mr. W. S. Edgar.

From Maine—Mr. J. B. Coleman.

From Connecticut—Messrs. E. B. L. Carter and J. K. Smith.

From Minnesota—Messrs. F. O. Osborne and Jos. F. Layton.

From Philadelphia—Prof. Jos. P. Remington.

From Cleveland—Messrs. R. H. Clark and E. S. Page.

From Chicago—Mr. Taylor E. Brown.

From Delaware—Mr. E. T. Warren.

From New Orleans—Prof. J. H. Dillard, H. D. Forsyth, and Warren Kearney.

There was quite an attendance of visitors consisting of the clergy and city and country laymen. These remained throughout the entire Conference.

Bishop Sessums welcomed the Conference to New Orleans in a genial, pleasant, and cordial manner. He referred to the coming of the Conference to New Orleans as marking a new era in the life of the Church in the South, as this meeting would mark the first gathering of any Church organization in the Diocese over which he had jurisdiction.

Mr. Frank O. Osborne opened the Conference with a most excellent paper on "Indifference, the Church's Worst Enemy." Mr. Osborne is a fine looking gentleman, possesses an excellent delivery, and is a writer of great force. His paper was in-

tensely practical and dealt with some very important features. Among the Notes of Indifference, he stated: Scarcity of men at Church services in proportion to the number that should attend; meagre support bestowed upon institutions which are Diocesan or Church institutions; failure to give Missionary enterprises that support which should come from so wealthy a Church; the poor encouragement given to papers published for the discrimination of Church news. THE LIVING CHURCH, *The Churchman*, *The Church Standard*, he said, ought to be more widely circulated. A very practical suggestion came from him when he said that if the Church possessed a paper for the masses, at a cheap price, it would do much good. The trouble with most Church papers was that they were written more for the clergy than for the laity. Still, he urged the more general circulation of the Church Press. In this country the following statistics were given of the relative growth of religious bodies—the Church, 44 per cent; Lutherans, 14; Baptists, 12; Methodists, 11; Presbyterians, 8; Congregationalists, 7; Roman Catholics, 4; and this despite of Indifference. Mr. Osborne, it is very satisfactory to say, never once referred to the Church as "Protestant Episcopal," but took the strong and solid ground of the Church being the American branch of the Catholic Church of the Creed—the historical faith of the Anglo-Saxon race.

In the general debate which followed, Bishop Sessums and Prof. Remington made some interesting remarks.

"Modern Thought" was the theme of Dr. J. B. Elliott, Sr., of New Orleans. Dr. Elliott is not an eloquent speaker, but is a very profound thinker. His address was of a scientific character and was delivered in cold, hard, plain, terse speech. He was listened to with close attention. It was a scientific man's confession that the result of true scientific research would lead to a belief in a personal immanent God. Science and Religion, said he, should go hand in hand. The result of a belief in God being the Author of Nature would be to make men more zealous.

Bishop Kinsolving took part in the general debate which followed Dr. Elliott's address, and made a very telling speech. He is a big man, mentally as well as physically. Men, said he, through science found out how things were made, and did not believe in God. That was in the old days. Now scientific men were realizing that it was God who made things as they now are. A scientist could be a Christian, and many of the most noted scientists were. The Church was not afraid of scientific research, but welcomed it, as it could but end in deeper and stronger faith.

Mr. J. B. Keating, of Maine, being unable to attend, his paper on "Work of the Church Among Sailors" was read by Mr. J. F. Layton, of Minnesota.

Mr. Layton expressed regret that Mr. Keating could not attend and feared the reading of the paper would not be as satisfactory as if the writer were present to read it himself. The fear was groundless, however, as the paper was admirably read by the Minnesota delegate. It was an agreeable presentation of the claims of the sailor upon the Church and the efforts of the Church to satisfy the seafaring man's needs. East Boston was mentioned as having one of the best regulated institutions for sailors in the country. The evils of "land sharks" in large towns, who prey upon sailors, and the peculiar temptations to which "Jolly Jack Tar" is exposed when he reaches a port were graphically described. In the discussion which came after the reading of the article, Judge Howe of New Orleans, Rev. Dr. Percival, of New Orleans, and Mr. Layton, Minnesota, took part.

"The Family from the Church's Standpoint" was the topic of Mr. George Zabriskie's paper. Mr. Zabriskie, being ill at his home in New York, was unable to be present. Prof. Remington, of Philadelphia, consented to read the paper. Prof. Remington is a gentleman after the order of Mr. Osborne, not quite as demonstrative, perhaps, but thoroughly alive. The paper was a very excellent one, dwelling to a large extent upon the divorce evil. It displayed great research on the part of the writer, and careful thought.

Judge Connor, of Cincinnati, took part in the debate which followed Mr. Zabriskie's paper, and recited some of his experiences in the way of the divorce evil. The judge is a good talker and very practical.

The closing address was by Mr. F. S. Shields, of New Orleans, on "A Layman's View of the Church's Relation Towards the Derelict Classes." This paper was lovely in its pure Christian sentiment. It was full of the spirit of the Gospel. Although Mr. Shields is no speaker, he is a very good reader. His paper was of a devotional as well as a practical character, and elicited much applause. The example of our Lord was suffi-

cient to show that the sinner can be reclaimed by the exercise of a forgiving and a helpful spirit. He advocated the exercise of the Gospel of Love, rather than some Gospel founded on some worldly conception.

Judge Connor, of Cincinnati, and Mr. Taylor E. Brown, of Chicago, took part in the debate which followed.

Mr. Brown interested the audience very greatly by telling of the establishment in Chicago of a "Juvenile" Court. It was an experiment, said he, to separate the young criminal, who, perhaps, had been arrested for first offense, from the hardened "old timer." He asked all to watch the experiment, as he believed Chicago had again hit the nail on the head in the solution of one phase of the difficult problem as to what to do for and how to reclaim the erring and derelict classes.

Mr. Edgar, of Dayton, under New Business, urged the establishment of an official organ for the Church Clubs. On motion of Prof. Remington, of Philadelphia, the chair appointed a committee, consisting of Mr. Edgar (Dayton), Prof. Remington (Philadelphia), and Judge Connor (Cincinnati), to consider the matter and report at the next Conference.

Several invitations, from nearly all the delegates, for their respective cities, were extended for the next meeting place of the Church Club.

Philadelphia captured the plum, the "brotherly love" of the delegate from the Quaker City being irresistible.

The following elections were then made for the next Conference:

President, Mr. F. O. Osborne, of Minnesota; Secretary, Mr. Taylor E. Brown, of Chicago; Assistant Secretary, the Secretary of the Church Club of Philadelphia.

The usual resolutions of thanks were then offered. Mr. Osborne made a pleasant speech of acceptance of the office of President, and the Conference adjourned to pay its respects to Bishop Sessums.

At 7 P. M. a fine banquet was held at one of the most famous "French Restaurants" in New Orleans, between one hundred and one hundred and fifty guests being present.

Judge W. W. Howe, President of the Louisiana Church Club, acted as Toastmaster in a most excellent manner. Bishops Sessums and Kinsolving made eloquent addresses and responded to toasts. Mr. E. T. Warner, Mr. F. O. Osborne, Dr. B. E. Warner, Judge Conner, Judge Lawrason, Mr. Taylor E. Brown, Prof. Remington, Rev. Dr. H. H. Waters, Mr. W. S. W. Edgar, and others, responded to toasts. The universal opinion was that the meeting of the Church Club in the city of New Orleans was destined to prove a great benefit to the Church in Louisiana. One of the features of the Conference was that the papers and addresses were practical to the last degree, and in all the discussions peace and good will prevailed. Those of the delegates that could remain over enjoyed the hospitality of the city and witnessed the Carnival.

The Church Club of Louisiana is in a prosperous condition and Bishop Sessums (who is alive to all good agencies) is to be congratulated upon having secured this interesting and instructive Eighth Annual Conference of Church Clubs for New Orleans.

### A NEW CHURCH IN CAMDEN.

THE new St. Wilfrid's Church, East Camden, N. J., was opened and dedicated by Bishop Scarborough on Sexagesima Sunday. A heavy snow-storm, making the streets almost impassable, did not prevent a large attendance.

The service was the first held in the new structure, and Bishop Scarborough, in his dedicatory sermon, said it was a source of much gratification to him to dedicate so handsome a church at the beginning of his twenty-sixth year as Bishop of the diocese. The text of the Bishop's sermon was Genesis 26:17, "And Isaac departed thence and pitched his tent in the valley of Gerar and dwelt there." After the sermon the Bishop administered confirmation to a class of twelve. The rector, the Rev. Roland Ringwalt, assisted in the service.

The new church is of Morton gray stone, and is Romanesque in style. Its dimensions at present are 36x75, but when the original plans are carried out it will be twenty-five feet longer, thus increasing the seating capacity from 250 to 400. The interior is tastefully finished, the handsome chancel rail calling forth words of praise from the Bishop.

Ten memorial windows add to the beauty of the edifice. The church as it now stands cost \$10,000, and the addition to be erected will entail an extra cost of about \$5,000. The cornerstone was laid in August, 1896.

### HISTORY OF THE CHURCH.

The inaugural services of St. Wilfrid's Church were in the autumn of 1884, when the Rev. Joseph P. Taylor began holding meetings at the residence of Mr. Frederick Jones. In the summer following, Rev. Mr. Taylor removed from Camden to Plainfield, but gave a plot of ground upon which the old church structure was erected.

A frame edifice was built, and services were held in it in September, 1885, Mr. Walter Hibbert reading prayers on the first assembling for divine service.

On the last Sunday in September, 1885, Bishop Scarborough visited St. Wilfrid's and celebrated the Holy Communion, this being the first service held within the walls by one in holy orders. The Rev. H. B. Bryan assumed charge of the church, and continued to labor there until October, 1886, when he resigned, and was succeeded by the Rev. T. F. Milby, who conducted services for about two years. For several months following, services were conducted by laymen.

The Rev. Roland Ringwalt assumed charge on Advent Sunday, 1888. For some time he was also in charge of St. Paul's Chapel, Camden, but in the spring of 1890 he severed his relations with St. Paul's Chapel. In 1891 application was made to the Standing Committee, with a view to the formation of a parish, and in the year following delegates were sent to the Diocesan Convention.

### DAUGHTERS OF THE KING.

#### INTER-DIOCESAN GATHERING AT SANDUSKY, OHIO.

THE ninth semi-annual meeting of the local assembly of the Daughters of the King, for the Dioceses of Ohio and Southern Ohio, was held in Calvary Church, Sandusky, on Saturday, Feb. 17th. The cities represented were Warren, Youngstown, Cuyahoga Falls, Cleveland, Elyria, Akron, and Sandusky.

The morning service consisted of the celebration of the Holy Communion, with a sermon by the Rev. Robt. Kell, of Cuyahoga Falls.

Mr. Kell took his text from the 20th chapter of St. John, the 17th verse—pointing out the fact that it was to a woman that Christ first appeared after his resurrection, telling her to go and tell others. He also spoke of several other instances where Christ had given to woman the privilege of bearing His messages, of telling good news, as in the case of the woman at the well. He spoke of what a daughter may do in her quiet, loving, prayerful way; of what her influence for good may be in her home and abroad, living for others and not for herself, performing the duties of the daily round of life cheerfully, and with no thought of praise. It was a sermon replete with beautiful thoughts and an inspiration to all Daughters present.

In the afternoon, after routine business, a paper was read, entitled, "The Practical Aspects of the Order," by Miss Lucy Carter, of Sandusky. It gave the opinions of a number of prominent clergymen throughout the United States, of the vows taken by the Daughters of the King. It brought out the value of the Order, the work being done by it, material as well as spiritual, and bore out the fact that principally its work should be spiritual. A discussion of the paper followed, led by the Rev. E. V. Shayler, in which he said that the moment a chapter gets to be too practical it begins to decline. A number of Daughters followed in the discussion.

The next paper, "Our Duties to the Church," by Miss Manning, of St. John's Chapter, Youngstown, was read by Miss Margaret Rose, of the same chapter. She said that duties, though seldom attractive, yet in the end brought their rewards of love and beautiful example when faithfully and cheerfully performed; and urged the Daughters to always give the best of themselves in their work. The remarks made in the discussion of this paper were very good and most helpful, the old, worn subject again coming up as to the Daughters raising money. The Rev. Robt. Kell urging the Daughters not to make money, saying that they were organized to pray and work, and that they should try and learn to believe that God would answer faithful prayer. He also spoke of several books pertaining to Church work that it would be well for the Daughters to study.

The Rev. Mr. Shayler then spoke of the Daughters' work in a very touching manner, and also told of a plan for obtaining flowers for the altar, to do away with the necessity of raising money for that purpose.

The Rev. T. F. Butterworth, of Grace Church, Sandusky, was then called upon for a few remarks, in which he praised the work of the Daughters and spoke of the helpful thoughts that had been suggested by the papers read.

## Problems in Worship-Music.

### IV. SOME SUGGESTIONS AS TO THEIR SOLUTION.

A SUFFICIENT variety of expression of opinions on the statements made in previous papers has been received to warrant the writer in the belief that the dissatisfaction felt on the subject of music in the Church service is quite general, on the part of laity as well as of clergy.

In taking up casually a short treatise on *The Place of Music in Public Worship*, by Canon Shuttleworth, the writer was interested to find an English Clergyman taking much the same position that has been advanced in these papers. Canon Shuttleworth, in his chapter on Congregational Singing, says: "Even in cathedrals, and in those churches where the artistic ideal of music is recognized and aimed at, there should be a place for the people's song. . . . It is probable that the only churches where congregational singing is almost impossible, are those where the congregation is drawn from the classes described by Thackeray's Jeames as 'the hupper suckles.' In the great majority of our churches, congregational singing ought to have a prominent place; and it is somewhat surprising that so little attention and care are generally bestowed upon it."

It would be most unfair to call attention to the state of things in the musical part of our services, and to win assent from others to the truth of the picture drawn, and yet to advance no suggestions as to the means of remedying the present condition of things. An attempt will therefore be made to point out methods by which the problems with which so many clergy are confronted, may be solved. It must be borne in mind, however, that no two parishes present exactly the same element to be dealt with, and therefore what may be practicable in one place may need to be modified before it is tried in another. Undoubtedly, the clergyman who has some knowledge of music, has an advantage over the clergyman who is unmusical; likewise, the parish that is not organized with a "music committee," is free from an additional and often serious complication. But on the whole, the difficulties in different cases just about balance one another, and in no case, we feel convinced, is the attainment of a better ideal in worship-music hopeless. The clergyman, however, must be decided and maintain the position he takes firmly, for the battle, if lost, is lost forever, or at least so long as the *personnel* of the parish is unchanged.

The grave question at the start in nearly every case where it is proposed to make a reform in the music in the direction of restoring congregational singing, and making the music more liturgical and devotional at the expense of the artistic and elaborate, will be the choirmaster or organist. Doubtless so much power has been gradually centered in this individual, and he has been allowed so long to have his own way, that he thinks the worship cannot go on without him. This is the fault of the clergyman himself, and therefore he has only himself to thank for trouble that arises from this quarter. Some clergy leave even the selection of hymns to their choirmaster, and such deserve no commiseration whatever for any trouble they may have with the music of their services. For unity in the service, hymns need to be chosen with as great care and discrimination as does the text of the sermon; but the choirmaster will not be guided by any thought of harmonizing the music with the Scriptures for the day.

This omnipotent functionary, then, confronts the trembling and timid parson and objects strenuously to the slightest interference. He declares that the proposals are impracticable, that the congregation cannot and will not sing. He says it is poor taste to prefer hearty singing of simple music to the anthem and the elaborate settings of canticles. He warns you that there will be a falling off in the evening congregation if the music ceases to be an attraction (how comforting to the clergyman this is!). Then, if he consents to try the experiment for one Sunday, he ensures its failure by taking tunes unfamiliar or of an impossible compass for ordinary voices, and by playing tricks with the time or the accompaniment. At the conclusion of the day, he comes to the rector triumphantly with "I told you so" on his lips, and hopes you are satisfied now, that your idea was impracticable. He must be dealt with firmly. The ideal that the clergyman has in mind must be carefully explained on its devotional and Churchly side, and he must be asked if he will cooperate heartily in the experiment for a considerable period of time before he passes any condemnation.

If he consents to do so, then he must also be asked to uphold the matter with the choir and such of the congregation as may talk with him. Thus there will be an understanding between rector and choir at the start. If the choirmaster refuses, then he must be at once told that he will be dismissed as soon as the arrangement under which he holds his position will allow. This must be the ultimatum with any new director of the music also; that he is to aid the clergyman to carry out the idea as to the music of the service, which he thinks best. There need be no fear that fresh musicians cannot be found who will cooperate with the clerical head of the parish. It is no sign that because an applicant does not write F. C. O. after his name, and has not a wide reputation, that he will not make a most satisfactory Church musician. To the incumbents of small parishes, the suggestion is offered, that by far the best results are obtained from taking a young musician and training him in your own ideals. When priest and choirmaster regard the musical part of the service from the same standpoint, the best results are likely to follow. But it may be repeated, get rid of a cantankerous man as soon as may be. You will not have to fight the battle over again as to which is in authority, the priest or the layman.

The choir is quite likely to follow the organist or choirmaster, and if he leaves, they go away also. This may be the greatest possible blessing in the work of improvement. It is certain to be the case, if the clergyman is convinced of the righteousness of his cause, and makes no apology to his congregation for the sudden disappearance of the usual musical contingent. Organize a chorus choir, call for volunteers, get up some hearty services, and then you may have demonstrated even to unwilling parishioners, that hearty singing makes a far more helpful and uplifting worship than the cultivated warbling of unsympathetic hirelings. A member of a high priced double quartette choir in one of our city churches in the East bewailed to the writer not long ago the custom of the new rector who prefaces the announcement of the hymns with the formula: "Let us all join heartily in singing the following hymn." The writer inwardly applauded the courageous parson who thus dared to fling defiance in the face of his choir.

But, says some cautious parish priest, the congregation will object to the change from elaborate music to the more simple. Very likely some of them will do so, and it will be the very people who do not respond in the parts of the service which belong to the congregation, and do not kneel at the prayers, and who sit down when the choir sings, and who go out after the prayer for the Church Militant; in short, that element which has little, if any, conception of what true worship is, anyway. They need to be converted from their wrong ideas, and their complaints only give their pastor a good opportunity to explain their error to them. On the other hand, a large though perhaps not influential element in the parish, will welcome the change, and appreciate the meaning of it. This will be found to be the element that sticks by Churchly teaching generally and is always a comfort to the clergyman. It is from this element that volunteers will come who will welcome the opportunity to join in that part of the service from which they had been shut out before.

Where it is only desired to restore the true balance between the choir music and the congregational portions, a compromise may be made with the choirmaster whereby he is permitted to keep certain portions of the service to the choir; such as the Offertory Anthem, the *Sanctus*, *Benedictus*, and *Agnus* in the Communion Office, and perhaps the *Magnificat* at Evening Prayer; or he may be given one or two services in each month when the settings of Canticles may be somewhat elaborate, always with the proviso that the hymns be congregational. It is not contended that there is no room for the more elaborate music in our services, but that until the true ideal that the congregation is to have a large share in the music is restored, we are not ready for an appreciation of the more complex rendering of devotional forms.

Some further suggestions will be offered in another paper, the present subject having been merely an expansion of the injunction to "Face the music," which is significant in several senses.

A. W. J.

## SUNDAY SCHOOL REFORM FROM THE MODERN EDUCATIONAL STANDPOINT\*.

By MARY E. HUTCHESON.

### II. THE NEED FOR SUNDAY SCHOOL REFORM IF WE ACCEPT THE CHILD AS THE NEW POINT OF VIEW IN OUR EDUCATIONAL WORK.—

(A) IN THE ARRANGEMENT OF COURSES OF SUNDAY SCHOOL INSTRUCTION;

(B) IN THE CHARACTER OF SUNDAY SCHOOL TEXT BOOKS.

THE educational problem of to-day has been shown to be not learning, but the *learner*; while the "new" in educational practice tends more and more to direct the work of education from the standpoint of the child, as opposed to a point of view in matters educational which subordinates the individual to be taught, to the matter and method of instruction.

It is evident that this change in educational ideals which indicates the line of progress in so-called secular education, has not, as yet, contributed much to the advancement of our Sunday School work. That educational practice in the Sunday School is still largely shaped by the belief that the mind is a receptacle to hold what is put into it; and that "learning is receiving and retaining something foreign to the self," is evident from the fact that in all grades of instruction the appeal continues to be chiefly to the *verbal* memory. The great, leading educational thought of development or growth that is gradual, orderly, and continuous, which necessitates the adaptation of the lesson *material* as well as the lesson method to the various stages of child growth; and which makes the act of learning, a spiritual process, and experience of growth on the part of the learner, has made practically little impression on our Sunday School work. The same value seems to be placed to-day on word-learning in the Sunday School as characterized educational practice previous to the time of Pestalozzi, based apparently on the belief that it matters not through what agency, at what time, or by what method the Word of God or doctrinal truth is delivered; in some miraculous way, if it can be forced into the mind, it will bear fruit in Christian living and in the up-building of the Kingdom of God, regardless of the "laws of nature and the limitations of man."

The fact that educators are beginning to recognize the Sunday School as a necessary and, therefore, a "to-be-accounted-for" force in the education of American youth, is evidenced by their frequent attacks on the methods in vogue in Sunday School work, as well as by the demand which they now make that the Sunday School shall recognize itself as one of several educational agencies, whose work must be co-ordinated in bringing about the harmonious development of child-life, and so aim to bring its work up to the required standard as an *educational* institution. There is no doubt that the present unsatisfactory condition of many Sunday Schools is due to the fact that Sunday School work has not been regarded *seriously* enough from an educational standpoint. There has, therefore, been lacking the clear aim and the definite purpose, that would have supplied the necessary point of departure in carrying successfully forward this special line of educational effort.

In any attempt to reform the work of the Sunday School it will be the part of wisdom to move slowly; but, having faced the necessity, the important thing is to *begin to move*, and to begin *at once*.

A safe, as well as a rational beginning, would be to accept the child as a new point of view in our work, and then, after endeavoring in every way possible to learn all that is known as to his nature and needs, to make an effort to so adapt the materials and method of instruction that they shall work in harmony with the laws of growth. With this for our point of departure, we may then plan our courses of instruction so as to reach that high standard of educational insight, which declares that the school exists for the child, not, as our present system would seem to indicate, the child for the school.

From the modern educational standpoint, the selection and arrangement of material for a Sunday School Lesson Scheme, must have first reference to a possible *order of acquisition*, which makes the needs of the pupil of first consideration, as opposed to any arbitrary following of an *order of exposition*, which is concerned *chiefly* with the presentation of the subject matter. The essential characteristic of the educational reform instituted by Pestalozzi, Froebel and others, is the attempt made to break away from a form of education determined by the logical order

of subject-matter, and "to substitute for ~~it~~ some theory of the psychological development of the pupil as a regulative principle." The possibility of there being an essential difference between the logical order of subject-matter and the pedagogical order of mental and spiritual development, presents itself in a convincing way under the close scrutiny of experience and theory.

To illustrate: The right presentation of our Lord's life has to do, it seems to me, with three distinct periods of growth in the young human life, which it is wise to consider in the work of Christian instruction. Such presentation includes (1) Our Lord's Personality as revealed in His humanity; (2) His divinity, and atoning work as the Saviour of men, the One Great Sacrifice offered for the sins of the world; (3) The historic Christ, and the relation of the Church which He founded to the progress of civilization.

For an adult, a logical presentation of these three points would be to place the last, first. But such a beginning would not do for the little child, whose life-span is too short for him to understand or to take an interest in chronology or the progressive unfolding of the Saviour's character and work. As for the second, the time for its presentation and *emphasis*, cannot be until the child, becoming in a measure a free agent, and understanding moral responsibility, can feel compunction for sins committed, and is thus prepared to know and to receive Jesus, the Christ, as *his* Saviour and Redeemer. This period does not come until *after* early childhood. Thus, for the little child we have left for a right beginning, our Lord's Personality as revealed in His humanity, and the connecting link, the basis of appeal, is Love. Jesus, the Man-God, the Wonderful, the Wise, the Tender, the Gentle, Loving Friend, is all He can be to the little ones whom we suffer thus first to learn of Him. Later on He can and will be more to them when they are preparing to receive of His fulness.

In arranging our Courses of Instruction, we have yet to learn that we must be *brave* enough, and *true* enough, and *skilful* enough at times to *hold back* instruction as well as to give it. We shall then understand as never before, the value of the Church's ideal of keeping close to the young, growing life, until full development is reached. While this is the Church's *theory*, the practice which attempts to give everything at once, whether the child is able to receive it or not, lessens the feeling of responsibility beyond the day and the stated lesson. This element of time brought into our Sunday School work in actual practice, will do much to re-create a feeling of responsibility for the religious training of the young.

If the work of religious culture is to be carried forward on the basis of growth or development, how to wisely to make choice of lesson material, guided, it may be, in the selection by a happy intuition, experience, theory, or the results of scientific investigation as to the nature and needs of the learner at a given period of development, is the problem which awaits solution in the future planning of courses of Sunday School instruction. On this new basis it will no longer be possible to prepare at a single sitting, a scheme of instruction extending from the infant department to the Bible Class.

The graded Sunday School will necessarily follow—the school that has a department for every distinct period of the pupil's growth; that is graded in the subject-matter of instruction as well as in the method of its impartation; and that keeps its teachers in their departments.

The next step demanded will be to separate the wheat from the chaff in the matter of Sunday School text-books and lesson papers. Few educators or trained teachers would, to-day, place a text-book containing only printed questions and printed answers in the hands of a pupil; and yet, the greater number of instruction books available now for Sunday School purposes are of this character. A book which, ignoring the principle of self-activity, gives the learner in the preparation or recitation of a lesson nothing to do but to repeat words like a parrot, is a mechanical, lifeless thing, and therefore valueless as developing either mental or spiritual life.

In bringing about needed reforms in our Sunday School work, the problem of providing suitable text-books of religious instruction can only be solved by the combined efforts of the theologian and the educator whose point of view has changed "from dogmatic assumption as to what a child is theoretically, to a teachable attitude of inquiry as to what a child is in fact."

\*The first chapter of this series was contained in THE LIVING CHURCH for Feb. 17th.

WHILE the learned are fumbling to find the latch, the simple and poor have entered into the kingdom of heaven.—St. Augustine.

## STUDIES IN THE PRAYER BOOK.

## VIII.

THE POPULAR ATTITUDE TOWARD THE REFORMATION.

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

LEADERS of English Church history have always been impressed by the popular acquiescence in the introduction of the Prayer Book, and in the reformation movement in general. The attitude of the people was so unlike that of similar movements in other countries at that period, and so different from those of religious changes at later dates in England, that one is puzzled to explain it. There were no commotions, no insurrections or uprisings of the people, except in Cornwall and Devonshire, and not many protests nor even remonstrances from the clergy.\* The change was made quietly and peaceably, and apparently with the consent of the whole nation. Various theories have been propounded in explanation, as for instance, that the nation was cowed by the unquestioned power of the King; that the people were too ignorant to know what was being done, and too sluggish to see consequences; that they were too indifferent to religion to care whether they belonged to the Catholic Church or not, or whether they worshipped according to a form that was Catholic, Romish, or Protestant. None of these theories is tenable in the presence of facts, and the popular acceptance of the Reformation must be accounted for on other grounds.

The first thing to be perceived is, that the patience of the English nation had broken down under the repeated disappointment of their hopes of reform. Probably every thinking man in England for at least three generations had recognized at their full value the corruptions that defiled the Church, and long before that period the authorities of the Church had made efforts for reform. As early as 1409, at the Council of Pisa, two English bishops, as a deputation from the national Church, had boldly asked for a reformation of ecclesiastical abuses, and the demand then made, had been repeated again and again through the Fifteenth Century. These demands were met by studied silence, positive refusal, or promises that were made only to be broken. At length, King, Parliament, and Bishops, were tired of papal vacillations, temporizings, and bad faith, and, convinced that appeals to recognized authority were in vain, they took matters into their own hands, and, convinced by the urgency of the case and urged by the pressure of the people behind them, they proceeded to repudiate the illicit authority of the Pope, and to make the needed reforms. All the authorities appealed to a General Council, and were ready to abide by its decision; but the Pope would not call a Council, nor would he suffer any other power to summon one. The case was hopeless. Abuses had become intolerable, and if religion was to survive, the Church must be reformed and purified. The appeal to a Council was lodged, and still stands, and if such Council should ever assemble, it will be called upon to traverse the acts of the English Church from the early part of the Sixteenth Century, and pronounce judgment upon them. In the light of the history that has been made since that date, it is plain to see that the Council could not do otherwise than justify and commend the action of the whole Anglo-Catholic Church.

The repudiation of the papal claims by Henry VIII. was doubtless in accord with popular sentiment, for the Anglo-Saxon race has always resented, and to this day resents, foreign interference in its affairs. It is true that the act of the King was as much political as it was ecclesiastical, and was also prompted by personal motives; but the result, apart from impulses, gave satisfaction to the nation. Henry did not mean to go much beyond the assertion of his royal prerogatives, for although he was not a Papist, he was a Romanist and a Mediævalist, and held "developed" doctrines, especially Transubstantiation, in their lowest and crudest conceptions. But having opened the door for reform, he could not close it again, and the Bishops and powerful nobles brought such pressure to bear upon him, that he was compelled to take further steps.

The state of the monasteries demanded investigation, and

\* The outbreak in Cornwall was a protest against the book, because it was English, and that language was as unintelligible to the Cornishman as Latin was to the English. The rebellion in Devonshire was not due to aversion on the part of the people to the reformed service, but to the fanaticism of a few individuals who urged them on. There was "an infatuated conviction that in some way the Revisionists were associated with the abolition of the Common Lands. Many of the nobility to whom Abbey estates had been granted, attempted to turn them to the best account, and made no scruple of enclosing commons, without respects to the rights of the poor pasturage."—*Studies in the History of the Prayer Book*—Canon Luckock. Some of the priests expressed an obstinate determination to resist the operation of the Act, and were content to suffer for conscience's sake. Others openly conformed to the obligation, but secretly continued to celebrate as of old. The Lords of the Council took violent measures to remedy the evil.—*Ibid.*

correction, and the King appointed a commission to proceed against them. Whether the King found matters worse than he expected, or whether he became conscious of his power, we cannot know. At all events, he proceeded to suppress the monasteries, and to rob them and the cathedrals of their revenues and their treasures. This aroused a strong feeling against the King, for the English always have been, and still are, a religious people. Religion is a dominant mark of their character. And they are a conservative people, strongly wedded to old customs. They continue to observe many customs whose origin and meaning have been lost in oblivion.† The people met the King's spoliation of churches and monasteries with obstinate opposition, and it became necessary to send armed forces to execute his commands. There was a strong feeling among the people as to the value of the "religious" life, and there was probably hardly a family that did not number a member of its own in some community.

On the other hand, the abuses of the monastic life were many, and were well known. No doubt Henry took care that in the official reports these abuses should be magnified; but that fact, if it be a fact, does not disprove the charge that there were abuses. Some writers try to show that Henry's cupidity led him into his course of spoliation, but it is more likely true, and more just to him, to believe that in the beginning, after action had been forced upon him, he was influenced by two motives: the purification of the "religious" life, and a more equitable basis of taxation. Afterward he robbed, because he had the power to take, and the treasures unearthed by Thomas Cromwell fed his avarice.

In the centuries preceeding the Reformation, the Church in England had absorbed lands and houses by purchase, gifts, and bequests, as in other countries; and as this property was exempt from taxation, the burden of maintaining the State fell heavily upon the lay people. When the French Revolution drove out the Bourbon dynasty, it was found that the Church owned nearly half the land in France. When Victor Emmanuel consolidated his kingdom, it was discovered that so much of the real estate of Italy was exempt from taxation, because it belonged to the Church, that suppression of "religious" houses, and confiscation of property by the government, became necessary in order to save the State.

These facts must be considered in order to form a just opinion of the English Reformation. The opposition of the people to the exercise of the royal power in suppressing monasteries and robbing churches, brings out very distinctly the quiet temper with which the Prayer Book and the strictly ecclesiastical reforms were received. We can only account for the facts by understanding that the sympathies of the people were with the King in the reform of abuses, and against him in acts of tyranny and injustice. Henry's subjects were not the tame, cowed, indifferent, and dull people they have been represented to be. There was a wider education and intelligence among them than among any people of Europe except the Italians, and the English were second to no people in the sturdy assertion of their rights. And among their rights they claimed freedom of religious opinions. Henry knew that well enough, and every one of his successors discovered it sooner or later. Even the obstinate and bigoted Mary had to reckon with that intelligence and that spirit, and Elizabeth, trained in adversity, but with wide open eyes, would never move unless she had her people with her. James I. tried conciliation, Charles I. tried coercion, and James II. tried treachery; the first died in his bed, the second was beheaded, and the third was banished.

In dealing with popular movements, we must keep in mind the fact that people are strongly influenced by externals, and that matters which a broad mind may deem insignificant, are powerful factors in creating opinions and determining action with the majority of people. This is especially true in affairs of religion. It is reported of an old woman that she was not satisfied with an absolution given her, because the priest, in pronouncing it, had not worn a stole, and she was not content until she had prevailed upon the priest to put on a stole and repeat the absolution. The story may be fictitious, but it illustrates the point. There are many people still living, who remember the bitter controversy over the substitution of the surplice for a black gown in the pulpit, and the present writer well remembers the disquiet caused to a good soul by the introduction into a church of a book-mark in the Bible with a cross on it. She said

† See the letter signed E. Murray, under the head of Correspondence, in THE LIVING CHURCH for Feb. 10th.

that since that cross had been in the church, she could not say her prayers with the same comfort that she had experienced before. The present writer could quote many instances of the effect of externals in public worship. He knows of an entire congregation that was scandalized by flowers on Easter Day, and the worship was not allowed to proceed until they were removed, of a man who was forced to leave a church where he was a visitor because there were lighted candles on the altar; of a woman who declared that she would not feel that she was legally married if the priest did not wear a surplice; of a person who could not communicate because the celebrant wore a chasuble, and so on. People care more for the ritual forms than they do for the substance they express. They will create a commotion about the introduction of a novelty in ornament, vestment, or ceremonial, or the omission of something to which they are accustomed, and pass over in silence the promulgation of strong doctrine, or strong heresy, from the pulpit. This phenomenon is not confined to people of meagre education or low intelligence. A person of education and refinement has been known to acknowledge great mental disquietude because a priest wore a colored silk chasuble instead of a plain white linen one. Parochial dissensions have arisen over the introduction or removal of a Litany desk. Things which can be seen are more weighty in most people's minds, than things which are heard. The present writer was once at a quasi-collegiate service in a church of pronounced "Evangelical" character. The *Gloria Patri* after each psalm and canticle was sung in Latin to give an academic flavor to the service, and no voice was raised in protest. Had the officiant worn a colored stole, or turned eastward at the *Gloria*, there would have been a clamor of tongues.

The people of any race are essentially the same in every age, and the English of the Sixteenth Century can be identified, point by point, with their descendants of the Nineteenth Century. The men who invaded York Cathedral in the reign of Queen Elizabeth, tore up the English Prayer Book, and sang Mass in Latin, were the progenitors of the men who created the "surplice riots" and who are now making brutal efforts to abolish Catholic rites in the reign of Queen Victoria.

We find then, that the early Reformation was accomplished in England, and the purified worship, according to the Book of 1549, was introduced in peace and quiet, and with the practical consent of the whole nation. How was it done? The answer is not hard to find. Apart from documentary evidence, such as the Prayer Book itself, Royal Injunctions, Canons, and Acts of Parliament, the operation of the popular mind, and the law which governs popular action, furnish the explanation. The people were satisfied with the change, because the externals of religion were not interfered with. Had the churches been stripped of their crucifixes and candles, their altars and pictures; had the familiar vestments and incense been taken away; had the accustomed ceremonial been removed; had the people been deprived of Unction and Confession and requiem celebrations, there would have been a different history written of the English Reformation. It was only years afterwards that we hear of riots and insurrectinos, and only then in connection with efforts made to deprive the people of their cherished institutions, and to protestantize them.

The only reasonable theory that will account for the gradual acceptance of the reformed worship, is that the externals were unchanged. It is claimed that the joy of the people in having the service in the vernacular was more than a compensation for the loss of crosses, copes, and incense. The change from Latin to English was undoubtedly a matter of cordial thankfulness to those who spoke English, but it was no gain to those who did not speak it. The introduction of the English Prayer Book into Cornwall caused a bloody uprising, for the people knew no more of English than they did of Latin. The same ignorance of the language existed to a greater or less extent in every county. In fact, the common people of the early Sixteenth Century knew as much Latin as English, their vehicle of communication being the local dialect.

The people of England were sincerely attached to the Church of their forefathers, and to the sacraments, rites, and ceremonies that were hallowed by the usage of centuries. These external matters were of far more importance to them than were questions of orthodoxy or heterodoxy. It is the same in every age. The modern layman of the Roman Church knows little, and cares less, about Papal Infallibility. The average Englishman cared little about the distinction between Transubstantiation, consubstantiation, and the Catholic doctrine of the Eucharist; but he cared a great deal how the Holy Sacrament was cele-

brated. We have an evidence of this statement in the undisputed fact that Papalists and Catholics worshipped together through the reigns of Edward VI., Mary I., and to the eleventh year of Elizabeth. The adherents of the Pope then separated, in obedience to a papal command, not because they were dissatisfied with the worship or sacraments of the Church of England.

The disturbing elements in the English Reformation were the political claims of the papacy, and the Protestant spirit imported from the continent, especially from Germany and Switzerland. Had England been let alone, the Reformation would have been wrought on the lines laid out by Wolsey and Erasmus, both wise and far-seeing men. The doctrinal controversies that tore England with dissensions, came in the next century, and survived the dialectic disputes of the Arian period. It was then that freedom of religious opinion was disputed; that royal and ecclesiastical authority tried to coerce the people, and fanaticism resisted. It was the Puritan who attacked the Church, and took up arms against the king.

## 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.

### NOT CHURCH UNITY.

To the Editor of *The Living Church*:

"Who shall say that we have not Church unity, when Jew and Gentile have united to express their sympathy, and to place at our command that which we have lost, a place in which to worship?" asked the Rev. \_\_\_\_\_

**T**CALL the attention of your readers to this paragraph, which I cut from one of our daily papers; because it reveals a gross fallacy which pervades the notions and underlies the efforts of many of our Church Unity propagandists. What the action mentioned in the above extract showed, was not Church unity at all; it was only common sympathy. Let a congregation lose its house of worship by fire, and there will be found in any community, ready sympathy and pecuniary aid from men of different religious connections, and even from those of no religious connection whatever. It is common, human sympathy. There is no Church unity about it. So, too, let a congregation be overtaken by such a disaster, and other congregations of even antagonist principles, will open their churches or chapels for the temporary relief of the unhoused. This is not Church unity; it is mere sympathy or common courtesy; perhaps even a return for like courtesy received or possibly some day to be needed. Even County Boards, who are in no way concerned in Church unity, have been known to throw open halls and courthouses for such uses. Sympathetic feeling and not religious principle is at the bottom. And this will be found to be the case with the sum of the Church unity efforts so far current at this time. Union meetings, Evangelical alliances, Ecumenical Conferences; all will be found more or less based on mere sentiment. But mere sentiment or sympathetic courtesy will never overcome divisions which have for generations been rooted in diverse creeds; built up by positive organizations, and crowned by denominational zeal and self-glorification. F. S. JEWELL.

### REASONS FOR NOT SUBSCRIBING TO THE LIVING CHURCH.

To the Editor of *The Living Church*:

**P**ERMIT me to thank you for two sample copies of your paper, which you have sent to me with a courteous invitation to subscribe. May I tell you as courteously why I do not see my way clear to acceptance? I am tempted to wonder at times if there is an *index expurgatorius* in your Bible, and if the thirteenth chapter of First Corinthians, with its noble pæan in honor of the love that thinketh no evil, is condemned by that index. You speak editorially of "allowing heretics or infidels to serve unrebuked, often applauded, at our altars;" of "the sad blunder of Dr. Briggs' ordination to the priesthood," and of "a number of cases, in our communion, where such a sense of honor" as that of Madison Peters in withdrawing from the "Reformed Church" in New York (quotation marks yours), "does not appear to characterize even clergymen."

Now, may I ask, with at least the intention to let you sur-

pass me in courtesy, if it is not contrary to that spirit of charity which St. Paul ranks higher than faith, hope, and all special apostolic gifts, including, I imagine, the gifts of apostolic orders, to assume that those who differ from us as to the consistency of scientific higher criticism with a sense of loyalty to ordination vows and to those central truths of the faith to which, and to which only, wilful opposition is heresy; is it not, I ask, not only unfair but uncharitable to assume that such men are "infidels," or deficient in "sense of honor"? Shall we Christians deny to our brother Christians, to men who are devoting their lives to seeking and teaching the truth and to living noble examples of self-sacrifice, the justice that any secular law court accords to any criminal? Namely, the presumption of innocence in the absence of proof of guilt. Because we could not do what they do without a sense of inconsistency and insincerity, shall we assume that they cannot be honest in it? It takes all sorts of people to make a world, or a really Catholic Church, either. I hope I am heartily in accord with you in insisting, for myself, on that high "sense of honor" which you rightly think desirable; but at the same time, is it not possible to have faith that the truth has nothing to fear, but everything to gain, from the utmost freedom of critical research; and to give Dr. Briggs and others of our clergy who take the solemn vows of ordination, upon them, facing the holiest shrine in the world, the credit of being honest and truthful when they say they have the same sense of honor, and can take those vows and keep them with a clear conscience? KEMPER BOCOCK.

Philadelphia, Feb. 16.

[Mr. Boccock's letter is considered in the editorial pages.—EDITOR LIVING CHURCH.]

### A HINT FROM MUSIC.

To the Editor of The Living Church:

**A** PROPOS of the controversy on a Celibate Clergy running principally in *The Churchman*, but appearing from time to time in all the Church papers, let me contribute a *sign* from the world of music. The proposition this *sign* would sustain is that married and unmarried are equally useful in the ministry as everywhere else. I will not touch upon the philosophy of the question nor upon the examples, many and illustrious in favor of both kinds of clergy; but the *sign*, which is only a far-fetched indication of the truth of our proposition, not a proof but a very essential concomitant of every good argument, can be found in the realm of music. This world of music is indeed unlike our world of every day life but quite analogous and parallel. It is to a high degree explanatory. In the scale then are seven notes. These notes enter into all music as the constituent elements. Four of these are married; three are celibate. Four are in groups of twos with no half tone between as a wall to isolate them from each other. Three are isolated by a half tone on each side walling them off from their fellows. They stand alone. A glance at the keyboard of a piano makes this apparent. In the scale of C, C is married to B; F is married to E.; D, G and A are unmarried. You may see the black notes isolating D, G and A from their fellows making their life single. Yet in all the music which they go to make up, they appear indifferently. One is as good as the other. Both are used quite extensively and no discrimination could be made against either.

It is or would be just as absurd to try to get along in the ministry of the Church with celibates only, as to try to get along in music with only D, G and A in the scale of C.

If God and His Church cannot as easily support a man and his wife and children, all presumably efficient and valued workers in parish life, as He can a single man,—if love wouldn't do as much for the one as the other, then some of us who are together on this side of the debate are way out of our reckonings.

JAMES WARD GILMAN.

### SELF DENIAL.

By THE REV. D. F. SPRIGG, D.D.

**L**ENT at hand, we begin to reflect. Reflection is always good, especially if it be about ourselves and our duties to God and to Christ, the only begotten Son of God. He denied Himself for our sake; shall we not deny ourselves?

Reflection, turning our mind upon ourselves; this is a duty; one of our supreme duties. Is there not much in our work to hinder it? Have we not many things to do, wife and children to support, or children to be cared for and house to keep, lest poverty come upon us as an armed man, and we have no place to hide ourselves? We reflect; we will deny ourselves.

Deny ourselves what? Meat during Lent? A meal or two

every week of the forty days? Sleep, that we may rise earlier and hasten to church? It is well. By all means let us deny ourselves in those and in other ways. Did not St. Paul fast? Did he not deny himself? If he did, why not we?

It may be right to place the emphasis upon the *best* kind of self-denial. We may be tempted to take "short cuts" to make money. It may be we are not as honest as we should be. It may be our word is not as good as our bond; that we do not always speak the truth. Terrible sins these. Lying and dishonesty are not the path that leads heavenward. Suppose we deny ourselves these. Suppose by the grace that is in Christ Jesus, we make up our minds to shun covetousness, to be perfectly honest, and to speak the truth, not for forty days only, but for a life-time. Would not such acts of self-denial be more pleasing to Christ than if we should deny ourselves meat? Good it is to reflect; better if we reflect about our evil and forsake it.

"Temper" is not a beautiful virtue. Sometimes the coffee does not suit us or the bread. Words of complaint are upon our lips. Suppose we deny ourselves these words. Cooks,—for even cooks are not perfect,—may be impertinent, and we may want to speak our mind and let Cook know we are Mistress of the house. Suppose, and it is supposable, we deny ourselves and speak not. Would not the act of self-denial be more appropriate to one who expects to enter the everlasting blessedness, than to deny ourselves dessert? Very important as we read, to emphasize the right word. Very important as we practise self-denial, to emphasize those that be of prime importance.

"Take up thy cross" said Christ. He did not mean cross words, or cross looks. We must let these alone. In conversing, husbands and wives, brothers and sisters, not to speak of friends, occasionally spend much time in talk; and sometimes want the last word. It may be "a cross" not to desire it. We want to contradict, want to speak our mind. To be sure, the tongue is a little member. How it can work and not grow weary! To deny the tongue; how many do it? And how is Lent exhorting us to self-denial! It is easy to deny ourselves meat; not easy to deny ourselves "the last word," or the impatient word, or the wrong word. We can try. We can pray. There is no telling what we can do, if we try and pray for the help of the Holy Spirit.

A good season of the year is Lent if we use it aright; and we use it aright, not only if we deny ourselves food, but if we deny ourselves dishonesty, and falsehood, and covetousness, and laziness, and the worldly spirit, and get instead thereof, truth, and honesty, and generosity, and the Spirit of Christ.

### OBSTACLES IN THE WAY OF LENT.

By THE REV. EDW. WM. WORTHINGTON.

**I**S IT not a pity that people in general, and even many Churchmen, do not appreciate and profit by the Lent season?

If pressed for an explanation, I would suggest the following as foremost reasons:

First, the universal spirit of self-esteem which permeates the very atmosphere we breathe.

Men as you meet them think far too highly of themselves to acknowledge any personal and pressing need of repentance, to feel that they have missed the mark, lost the true aim of life, and need to be lifted to a higher plain of existence. These are the Pharisees of modern times;—not the "ritualists" who feel overwhelmingly the reality of sin and their personal need of help, but rather, as Canon Gore reminds us, the worldly-minded without and within the Church, who, because they are dead in self-esteem, like the ancient Pharisees are altogether impervious to the influence of any voice which shall tell them, even imploringly, that except they repent they cannot be saved.

Do we wonder that the Church, her penitential system and the Lent season, shine with a dim luster where the only fear of man seems to be lest his greatness and his goodness shall be unappreciated?

Second, Lent fails and is void of usefulness because of the wrong idea which many people have of the Christian life: the tendency that there is even within the Church to make the Christian life a mere sentimental reminiscence, a childish exercise to be prattled, without change or addition, in infancy, at manhood, and unto old age.

Many people stereotype the Christian life at its very beginning, never change after they are confirmed except perhaps to backslide, and probably appear to the eye of Christ as they would appear to the eye of their fellow men, if they were to come to their stores or into the streets wearing the kilts and the little gowns and the diminutive caps of childhood.

When our Lord laid His hand upon St. Paul on the way to Damascus, what did He say? You must be a witness, not only of what you have already seen, but also "of those things in the which I will appear unto you." A fine picture of what life in Christ should be for everyone of us; not a reminiscence, but the eye ever fixed upon the Lord, and the ear ever attentive to hear the voice of some new command.

What blessing and help can Lent bring to the man who has already set bounds to his religious life, and who, because he said as a youth, "This only I will do and this only I will not do," has stilled the divine voice of the living Lord, and has settled it in advance that he will travel a childish round *in manhood* when he ought to stand at the zenith of his power and strength and usefulness?

We ought not to be afraid to keep open in our hearts the avenue of divine illumination, so that it may always be possible for God to say to us, and not to say in vain: "This which you have never done, do it now, for it is your duty and it is the will of God."

But alas! few men can be persuaded to change in any essential feature their established manner of life, to take up fresh obligations, and to do even for love of Christ that which in some hour of spiritual stagnation they determined it was not necessary for them to do. To quote again from Canon Gore: "They are nervously afraid of the very idea of subjecting their life to a fundamental revision in the light of Christ's claim."

Hearts too generally are not open to the truth, because, as Bishop Creighton puts it, "Truth if recognized claims obedience, and most men are not disposed to obey. In religion they start from themselves, from their own character, from their manner of life as a thing already established and not to be changed." If religion will palliate their manner of life, make the past look a little more respectable and the future a little more secure, they will patronize it in a degree. But they cut loose and turn back when religion claims the right to say: Here is new light for you from heaven; it will require you to overturn and revolutionize your entire plan of existence; but take it and live up to it; change utterly your manner of life; for thus only can you hold your place in the Kingdom of Him who came, not to surrender the divine justice to man's unyielding wickedness, but to lift men out of themselves and their old sins, into a divine sonship and an abiding union with God.

Against these obstacles that stand in the way of Lent, the self-complacency of the age and the reminiscence view of the Christian life, let us as Churchmen contend earnestly. Let us not think of ourselves more highly than we ought to think. Let us keep our hearts open to the light of heaven. Let us seek to be joined to Christ by a bond so real and so sensitive that at any moment He may speak to us and say: "This new thing, which you have never done, do it for My sake; My faithful servant, witness for Me of the things in the which I will now appear unto you."

## ORIGIN AND CUSTOMS OF SHROVE TUESDAY.

By ADA ASHARD FISHER.

**A**MONG the earliest means employed by the Church for the purpose of impressing upon the minds of her children the wonderful scenes and events which marked the introduction of Christianity, was the appointment of various anniversaries and holy days, to be observed with appropriate ceremonies commemorative of the chief incidents in the life and death of our Lord, and of the labors and virtues of the Apostles and Evangelists.

Such was the purpose, originally, of Shrove Tuesday, the day immediately preceding Ash Wednesday, and the last of a period of days called in the early Church of England, Shrovetide, from the Anglo-Saxon word, "Scrifan" (to shrive, to confess), and which in its broadest sense implied confession as an antecedent to absolution. In their first inception, these were days of preparation for the penitential season of Lent. The principal event of such preparation was the receiving of the Sacrament of Penance—those thus receiving this shriving being believed to be better qualified for a more religious observance of the Forty Days' Fast.

Shrovetide itself really includes the two or three days just before the beginning of Lent, although in many countries the time of the confession which precedes the Easter Communion commences at Shrovetide, and these days are often called fasting-tide, or fast-mas. Shrove Tuesday is always the seventh Tuesday before Easter, and may occur any Tuesday between the 2d of February and the 8th of March.

While the early penitential canons were in force, all adults were admonished to appear before the Bishops and priests, to the end that private penitents might be shriven in private, and a day assigned on which they should receive the Holy Sacrament; and that public penitents might be instructed as to what they must do to receive forgiveness at Easter. This practice is alluded to in the Homilies of Ælfric—who lived in the tenth century—as being in vogue in England in his time.

In Scotland, Shrove Tuesday was known as Fasters' E'en, and in every parish a bell was rung at an early hour, to remind the people to make confession to, and seek absolution from, the priests. The order of confession having been complied with, the people were indulged with permission to engage in merry-making and festive celebrations; thus Shrove Tuesday soon became a day given over to feasting and mirth, and in the days preceding and immediately following the Reformation, these festivities degenerated into unbounded license. This is the origin of "Mardi-Gras."

The name of Shrovetide was retained in England after the Reformation, although the practice of shriving, in which it had its being, was abandoned; and in various parts of Great Britain Shrove Tuesday is now also known as "Pancake Tuesday."

The association of the pancake with Shrovetide is an ancient one, though why the two should have been brought into this alliance, is not quite clear. A plausible explanation is ventured by a certain Catholic ecclesiastic, to the effect that as Lent was kept by a strict abstinence from meat all through the forty days, it was the custom, in order that nothing should be wasted, to use up all the dripping and lard in making pancakes the day before the Fast began. To consume all this, it was necessary to press into service the 'prentice boys and others about the premises. These were bidden to the repast by a bell called Pancake Bell. The shriving bell and pancake bell were ultimately merged into one, and after the Reformation the former summons to fast became the summons to feast.

The children in many sections of England still go about from house to house on Shrove Tuesday, and by the singing of rhymes demand what they consider their legitimate perquisites. The lines sung by the children at Purley will serve as a typical example of the whole:

"Knick-knack, pan's hot.  
I'm coming a-shroving;  
Bit of bread and a bit of cheese,  
That's better than nothing.  
That's what makes poor Purley children come shroving here.  
Hip, hip, hurrah!  
Up with the pitcher, down with the pan,  
Give me a penny and I'll be gone."

In Westminster the ceremony of tossing the pancake is still observed. The cook, carrying the frying-pan containing the pancake, is conducted by the verger, carrying the silver mace, from the college kitchen to the great schoolroom, where all the boys are assembled. An iron bar extends across the room, and over this the cook endeavors to toss the pancake. If the cake goes over the bar, the boys rush to try to catch it whole. He who can present it unbroken to the dean, receives a guinea; while the cook's reward, should he perform his part successfully, is ten shillings.

Perhaps the most ludicrous of all Shrovetide practices was that indulged in yearly at the old St. Lambert Cathedral, at Liege. At some unknown period the peasants of Normale, in the Hesbaye, had ventured to meddle with the geese belonging to the canons of St. Lambert. As a consequence, they were compelled to do penance every Shrovetide, in a most ridiculous fashion. Early on Shrove Tuesday morning, all the villagers who were not bed-ridden gathered on the village green, where they selected the woman who could lay the least claim to youth and good looks among them. Dressing her with fitting grotesqueness, and putting a live goose under her arm, they formed in procession with her at their head, and cackling and hissing like so many real geese, marched to the Cathedral, where the canons awaited them. The villagers formed round the church, while the canons stood in a group in the center. To this group the old woman made her way, and presented her goose with an appropriate speech. Then hobbling from one Churchman to another, she favored each one with a most horrible grimace. If, in her rounds of the dignitaries, she was so unfortunate as to duplicate facial contortion or gesture, the reverend gentlemen insisted that she should begin her performance all over again.

In our country, Shrove Tuesday is a legal holiday in the State of Louisiana and in the cities of Mobile, Montgomery, and Selma, Ala. In some portions of England, it is a partial or entire holiday.

# Editorials and Comments

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## TRUTH AND CHARITY.

It is a pleasure to embrace the opportunity which is especially called out by the courteous letter of the Rev. Kemper Bocoock, printed in this issue, to attempt to clear away some fallacies which apparently he, in connection with some others, has not yet perceived.

The place of Charity in the Christian life is one which has been generally exaggerated in theory, and woefully neglected in practice. St. Paul, in that grand peroration in the Epistle to the Corinthians, following on his long eulogy of charity, declares, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

It is obvious that St. Paul does not here declare that Charity is greater than Truth. No doubt Charity must modify expressions of Truth under certain circumstances; to what extent, however, such modification is required, may perhaps be a proper object for study.

Our Blessed Lord Himself, must of course have been the full exemplification of Charity. "Greater love," He declares, "hath no man than this, that a man lay down his life for his friends" (St. John 15:13). He fulfilled the test. These words had followed immediately after He had laid down the law, "This is my commandment, That ye love one another, as I have loved you" (vs. 12).

It has been a commonplace in our theological discussions of the past few years, that where one declared that there were men in the ranks of the ministry who were not fulfilling their ordination vows, he would be at once met with this charge of lack of Charity, precisely as we are met by Mr. Bocoock to-day. It is not the truth of the charge that is impugned, but its charity. As the law of love is laid down by Our Lord Himself, prior to the promulgation by St. Paul, let us see whether He or His apostles so interpreted that law as to require one tamely to remain silent where there is a suppression or a misrepresentation of the Faith revealed to the Church, rather than to declare plainly that such a change on the part of one who has taken oath to teach the exact Faith of the Church, and nothing else, is a breach of faith and a violation of the oath taken at Ordination.

How did Our Lord treat those who occupied official positions in His Church, and misrepresented the will of God which they were bound to teach?

Here are some instances. "Woe unto you, scribes and Pharisees, hypocrites" (St. Luke 11:44). "Woe unto you,

scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Will it be intimated that Our Lord was unmindful of the law of Charity?

But it may be answered, that Our Lord, who read the secret thoughts of the heart, could judge where we can not; and rightly. Let us then take the disciple of Love, St. John, the Beloved, who must of all men, Our Blessed Lord only excepted, best have fulfilled the law of Charity. How does St. John treat those who misrepresent and falsify the Gospel?

"He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4). "As ye have heard that antichrist shall come, even now are there many antichrists, . . . They went out from us, but they were not of us" (vs. 18-19). "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (vs. 22). "Whosoever denieth the Son, the same hath not the Father" (vs. 23). "He that committeth sin is of the devil" (1 John 3:8). "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:3). "If a man say, I love God, and hateth his brother, he is a liar" (vs. 20).

These are strong words, but they are words inspired by the same Holy Spirit who spoke also in the Epistle to the Corinthians. They are words uttered by him who of all the twelve best exemplified the Divine love in human character. They are an inspired commentary on the true interpretation of the law of Charity.

Indeed, St. Paul, who penned the words quoted, bore witness to the same truth. Of certain among the Corinthians, he declared, "For such are false apostles, deceitful workers" (2 Cor. 11:13). And there are other instances.

Clearly, then, the idea that the law of Charity requires one not to speak the truth, is an interpretation that is not sanctioned by the life of Our Lord or by those of His disciples.

THE number of THE LIVING CHURCH from which Mr. Bocoock quotes, is that dated for February 10th. The editorial leader was entitled, "Our Strength is to Sit Still." The sum and substance of the argument was that the Church has not gone over to error, and that there is no cause for the pessimistic views that some have expressed concerning her future. In this connection occurred the words which he first quoted. They appeared in this connection: "We are far from minimizing the danger of allowing heretics or infidels to serve, unrebuked, often applauded, at our altars, but we are for all this distinctly of opinion . . . that the ordination of Dr. Briggs to the priesthood does not injure the fair fame of the Church so much as it does the reputation of those who directly or indirectly assisted in bringing about, or who condoned that sad blunder." The next quotation he makes is in connection with the first of several editorial notes in which we commended Dr. Madison C. Peters, who had abandoned one religious body and joined another, because he found himself out of sympathy with the position of the first, and did not consider that he would be justified in remaining a minister of that body when he could not conscientiously teach its doctrine. We commended his high sense of honor, adding that such was sometimes lacking, and made a quotation which seemed to prove an instance in our own communion which bears out our statement. Mr. Bocoock does not question the facts, but only the charity of mentioning them.

It is obvious that the mild denunciations which Mr. Bocoock criticises, are infinitely less strong than are the words of St. John, some of which apply almost equally well to modern heretics, but which we should shrink from using with reference to any particular individuals. Let us then attempt to discover what is the exact relation between Truth and Charity, as both are required by the Christian religion.

It is the function of the Church to declare the whole of the Gospel. Her priests take a solemn vow that they will perform

this duty. If they in their teachings misrepresent the Church, it is the duty of other Churchmen to point out that fact. There are practical reasons why the canons of discipline may not in every case be placed in operation. That has been done often enough to vindicate the Church herself from complicity in error. It has not been done with sufficient frequency to rid the Church altogether of priests whose teachings are foreign to her formularies. To assert this is a matter of fact which is not affected one way or the other by the law of Charity. Charity does not require us, for instance, to declare that Mr. MacQueary, who was deposed for heresy after trial, truly represented the Church before his trial; nor that other men who make the same assertions for which Mr. MacQueary was brought to book, are less guilty than he. It would be uncharitable to assert that he or others like him, intentionally or maliciously declared that which is untrue. Charity in either case requires us not to impute bad motives. It does not require us to remain passive when Church doctrine is misrepresented. The truth is to be asserted, and an untruth does not become less an untruth because asserted by one who was sworn to tell the truth. The law of Charity would undoubtedly be broken if one asserted that any particular individuals among our clergy were intentionally or maliciously asserting that which is false. The one case has reference to facts, which are susceptible of proof. The other has reference to motives, which are not susceptible of proof. Herein lies the fallacy in Mr. Boccock's criticism of THE LIVING CHURCH. We challenge him and his school to point out in what way St. John can be vindicated from the charge of uncharitableness, while yet THE LIVING CHURCH is guilty.

IT MUST be remembered that it is a serious matter to remain an accredited teacher of any system in which, for any reason, one has ceased to be in sympathy. Saul of Tarsus did not remain the accredited agent of the Jews after his conversion. Robert E. Lee resigned his commission in the United States army before he gave his services to the Confederacy. On the other hand, Benedict Arnold remained an official representative of the United States after he was no longer working in her interests. Does charity require us to place all these men in the same category? Does it compel us to speak alike of Athanasius and Arius, of Colenso and Liddon, of Judas Iscariot and St. Peter? Why, then, must it be assumed that history does not repeat itself, and that Benedict Arnolds, Judas Iscariots, and Colensos, are no longer possible?

The underlying fallacy in Mr. Boccock's contention, and that of others like him, is an assumption that truth is purely relative; that what one man may not do honorably, is honorable in another. This is wholly fallacious. Truth, honor, righteousness, are fixed and irrevocable quantities. The ordination oath cannot be violated without affecting personal honor, except by first openly retiring from the ministry. One may be so unfortunate as to attain a mental condition in which he does not clearly perceive the difference between right and wrong, in which case he may not be held morally culpable by the great Judge. Herein lies the field for charity, the greatest, the most sublime, the most beautiful of the three graces. One may not affirm of A. B. that he wilfully, maliciously, or intentionally perverts the truth in his teaching, except by affirming it to a court in which the charges may be investigated. One may not, in brief, impugn motives. One may, however, and frequently to do so becomes a duty, assert that a given statement of A. B. is contrary to the doctrine of the Church; that in asserting it and reiterating it, A. B. is assuming an heretical position; that to teach thus and so, contrary to the Church's doctrine, is *ipso facto* to violate the ordination vow. These statements deal, not with motives, but with facts.

There can be no rightful conflict between Truth and Charity. They are both essential factors of the divine Being, and are virtues required of man. To interpret them as though the latter involves a suppression of the former, is to dethrone Truth and to defame Charity.

As a matter of fact it shall be no part of the policy of THE LIVING CHURCH to be hyper-critical, or to carp at those with whom we disagree. There may be a wide divergence of opinion without involving heresy or disloyalty. We are not borrowing the philosopher's candle to discover men with motes in their mental eyes. This, however, need not render us impervious to disloyalty when it is plainly evident.

To close with statements that will illustrate our meaning in the concrete, rather than in the abstract:

To say that Mr. Boccock's argument is wholly fallacious, is

the Truth. To add our belief that his fallacy is unintentional, and without malice, is to exercise Charity. To say that Mr. Boccock is right in his statement, because a priest is bound to be and to do right, would neither be Truth nor Charity.

THE Diocese of Easton mourns the death of Mr. William S. Walker, one of her most prominent laymen. Mr. Walker sat for many years in General Convention, and was a trustee of the Episcopal Fund of the Diocese. He was a graduate and afterwards a member of the Board of Visitors and Governors of Washington College. Mr. Walker died in St. Louis, at the residence of his son, on February 14th, at the age of sixty-eight years.

WE LEARN with great regret of the death of the Rev. William Henry Brooks, who for many years has been Secretary of the Diocese of Massachusetts. Mr. Brooks has been associated with Church life in Boston for many years past, and his uniform courtesy and kindness toward all who required attention or assistance in matters pertaining to diocesan records, will bring profound grief to all such persons who now learn of his death. Mr. Brooks was a native of Baltimore and a graduate of the Virginia Theological Seminary. His connection with the Church in Massachusetts dates from 1862, when he became rector of Christ Church, Plymouth, and later held positions in connection with the parishes of Oxford, Webster, and Hanover. He was private secretary to Bishop Brooks, to whom, however, we understand he was not related, and after the death of the latter, was author of *A Sketch of the Rt. Rev. Phillips Brooks, D.D.*

AN ITEM which originated with *The Critic*, has been going the rounds of the press, stating that the largest sales in literature are not in the department of fiction, but in religion. This is indeed far more hopeful than people have been generally led to believe from the reports of librarians and publishers. We are obliged to say, however, from quite accurate knowledge, that our own Church people, though gathered from classes averaging perhaps a higher degree of intelligence and education than those of religious bodies generally, are decidedly behind others in the reading and circulation of literature pertaining to the Church of their Baptism. This is especially remarkable, since Church people are taught that the claims of the Church demand intelligent support and adherence, because the facts which the Church holds as the Faith, are facts revealed by Almighty God and guaranteed by the Holy Spirit. Such being the case, it would appear that to Church people more than to others, the duty of first informing themselves, and then informing others, as to that which is verily believed to be the God-given Faith of the Church, would be a duty most apparent. Lent is an excellent time for our lay people to turn over a new leaf and adopt some simple reading, in order to acquaint themselves with the history, the claims, and the doctrine of the Church.

IT IS a happy sign of the times that *The Episcopal Recorder*, that excellent paper which followed the Reformed Episcopal movement when it lapsed into schism, has reprinted from THE LIVING CHURCH the short article entitled "The Divine Service," which appeared in our issue for February 10th. It is true that the article is printed to show how THE LIVING CHURCH has, from being "high," now blossomed out definitely as "Anglo-Catholic;" as though, forsooth, there had ever been a time when it purported to be anything else. We cannot refrain from inquiring what kind of Catholics we could better be? As THE LIVING CHURCH has from its foundation consistently maintained that position, it is a strange thing to allege now against it. At any rate, the charge is true, and the terrible position will be maintained. We are pleased to see this brief article reprinted, because every statement therein printed was reinforced by Scriptural references.

"PETER LOMBARD," in the London *Church Times* draws attention to the curious fact that:—

"Easter Day occurs this year on April 15th. Had it been a leap-year Ash Wednesday would have fallen on February 29th. One might think that during the past 500 years such a conjunction would have occurred half-a-dozen times at least. As a matter of fact it has only occurred *once*, and that was in the year of the Revolution, 1688."

But as February 29th would fall (if this were leap year) on Thursday, we are inclined to think we have caught this eminent antiquarian napping.

# LITERARY

*Reincarnation in the New Testament.* By James M. Pryse. New York: Elliott B. Page & Co. 1900.

This book is something of a curiosity. It consists of an audacious attempt to find the doctrine of "Reincarnation" in the New Testament, meaning by *reincarnation*, Metempsychosis or transmigration of souls, at least in the human race. In the prologue the author professes to oppose "no belief held sacred by any sincere student of the teachings of the *New Testament*." Of course a convenient reservation can here be made as to *sincerity*. He says: "The immortality of the soul and the divinity of the Christ are fully recognized in it," and on the next page he speaks of "the divinely human Jesus and the humanly divine Paul," so that he would seem to ascribe "divinity" to our Lord in the Pickwickian-Unitarian sense. But, indeed, the author apparently approves of the "old philosophy," which "does not regard Nature as separate from Deity." He tries to prejudice the reader against orthodoxy and confuse him by using the favorite catchy phrases about "undesirable accretions of the middle ages," a term serviceably wide and vague in application.

While he claims "a number of highly important passages in the New Testament" in connection with his subject, it is abundantly evident that he relies most of all on our Lord's saying of St. John Baptist "this is Elias," which he supposes can have only the one meaning, that St. John was Elijah reincarnated. He also assumes that the words of St. Gabriel to Zacharias support this view. To most readers they would seem to make against it. "He (John) shall go before Him (Christ) in the spirit and power of Elias," naturally conveys the idea of another coming in Elijah's spirit and power, and not that the same person Elijah came in another body. But his perplexity is truly pitiful when he tries to meet St. John's explicit answer, "I am not," to the question, "Art thou Elias?" He remarks: "Here there is a denial, apparently, that John is Elijah. But, in fact, it is only an instance of the many curious word-plays contained in the fourth Evangel. Elijah in Greek is Hēlias, and John evades the question put to him by taking it to be, 'Are you the Sun?' For the Greek word *hēlios*, the sun, is hardly distinguishable from Hēlias. . . . he was purposely giving an evasive answer." Of course, even granting the breathing, both quantity and accent (and good philologists will affirm the authority of the accents) distinguish the two words widely. Such an evasion is grotesque. If English had been the language used, he might as well, and better, have taken "Are you Elias?" for "Are you a liar?"

If one does not accept the reincarnation of Elijah as St. John Baptist (and the words in St. Matt. xi. 14 and the passage containing the Transfiguration only add fresh difficulties), no one will see that anything else in the New Testament has any relation whatever, however superficial, to "reincarnation." The wild conjectures of Herod and others as to the Baptist and our Lord, only prove an attempt of persons imperfectly informed to explain wonderful facts by resource to desperate theories. The author's statement that "belief in reincarnation was almost universal," is a great exaggeration; it was only one among many views then existent. What an orthodox Jew of our Lord's time believed is evident from St. Martha's words: "I know that he shall rise again in the resurrection at the last day," while the Sadducees denied any resurrection. All the New Testament teaches the one resurrection of the body at the Last Day; in other words, what the author opposes as the "one incarnation theory."

In his efforts to find "reincarnation" in the New Testament, the author alleges these examples. (1) St. John Baptist, a reincarnation of Elijah, punished for the sin of misusing his "magical power" in bringing down fire from heaven to destroy Ahaziah's soldiers by losing his ability to work miracles. (2) St. Peter, whom the author has discovered to be "Jonah *redivivus*." (3) St. Paul, "in whom it is not difficult to recognize King Saul." And in addition to these—reverence shrinks from copying the words—he affirms the "identity of David and Jesus."

Attention should be called to the author's curious translations of Scripture, which he seems to make as *outré* and undignified as possible. They are persistently misleading, often clearly erroneous, and push literal rendering to an extent quite unjustifiable and indeed unworthy of a schoolboy. Some specimens follow. "John the Lustrator" (Baptist). "Who do men say that the Son of Man is" (Why not "*the men*?"). "Radiance" for *glory*, "immortal" for *blessed*, "pure" for *holy*, "Breath" for *Spirit*, "The Master God" for *The Lord God*. At the Transfiguration "They were scared." "The dead are awakened and the beggars are evangelized—and immortal is he, be he who he may, that shall not be tripped up on account of me." "Gracious! Master—you shall *not* have this (fate)!" Come on behind me, opposer. You are an impediment to me; for you do not take side with The God, but side with men."

Here is a specimen of appreciation of Holy Scripture: "The prayer of the undaunted prophet (Jonah), thus brought up with a round turn by 'the Lord his God,' is a marvel of shrewd cajolery and exquisite poetic imagery. . . . The Lord could not resist such sublime blarney." Truly the author's treatment here is a near relative of the "reverent criticism" with which we have been so much favored of late years.

Mention may be made also of the author's accepting the error of certain popular notions about human beings becoming angels after death and of his Encratite views of marriage. Our Lord and St. Paul teach, and the Church has always taught, the blessedness and superiority of religious virginity, but our Lord also reaffirmed and resanctified the estate of holy matrimony, and St. Paul teaches that it is a holy and great mystery, or sacrament. If the author appeals to Scripture, he should accept Scripture. The author rejects the doctrine of eternal punishment, and tells us that "eternal life" is an erroneous translation for "Æonian Life." The nowadays favorite false assertion that *aionios* does not mean *eternal* ought not to deceive any competent scholar. We know well enough the meaning of our English *ever*, *everlasting*, and *eternal*, and yet much the same shifts could be used to misinterpret them as have been to escape the clear application of *aionios*. Our author argues, reasonably enough: "If the dogma of eternal punishment is wholly rejected, then of whom and from what is Jesus the 'Saviour?' The *crux* of theology is this: no damnation, no salvation; no hell, no heaven." But as he distinctly rejects eternal punishment, his own logic simply shows that he rejects the Saviour. His salvation from "rebirth" shatters on this argument quite as much as does ordinary Universalism.

Not taking space to discuss the author's treatment of sundry other passages of the New Testament and of certain parables of our Lord, we will merely ask whether he supposes that all the clergy are so ignorant of early Christian literature as to fail to recognize that he is only resuscitating the exegesis of early Gnostic heretics, long ago rejected by the Catholic Church and indeed by Christians generally, and so little part of Christian life as to have been well-nigh forgotten except by scholars? Nor will Christianity accept as exegetes her bitter enemy, Porphyry, or recent would-be introducers of a much re-edited Buddhism. This sort of Gnosis puffeth up, but that Catholic Charity—which, being the Love of the true God, is necessarily also hatred of evil—alone builds up.

In conclusion we thank the author for three qualities of his book: it is brief, it is clear, and it is entertaining.

LEIGHTON HOSKINS.

*The Triumph of the Cross.* A Devotional Study of the Passion, Crucifixion, and Resurrection of our Blessed Lord and Redeemer, Jesus Christ. By the Rev. Archibald Campbell Knowles. New York: E. & J. B. Young & Co.

Mr. Knowles has printed several books while still a layman; but we believe this is his only work since he was ordained priest in November last. Mr. Knowles frankly acknowledges that his book is little more than an arrangement of the writings of Bishops Pearson, How, and Wordsworth, Canons Knox-Little and Newbolt, and Isaac Williams, with reminiscences of sermons which he heard at St. Mark's, Philadelphia, while a layman, under the rectorships of the present Bishop of Milwaukee and Dr. Mortimer, and "thoughts taken from the author's own sermons and writings."

He says he arranged the matter of his book "with a three-fold object: First, that it may arouse a greater love towards Christ by the contemplation of the Crucifixion and the spiritual application of His sufferings; secondly, that it may serve to quicken the inner life and guide the soul in its struggle against sin; and thirdly, that it may aid such parish priests and preach-

ers who perhaps have the desire but not the time properly to study the Passion of Christ."

The first two objects may possibly be accomplished by this book; though it is hard to believe that any priest will refer to it for help in studying our Lord's Passion, since all the material which the author uses is easily accessible to any clergyman. It is not conducive to devotion to have various opinions given on each point and then be left to choose one. It interrupts the flow of devotion and so defeats the object of the author.

As to the matter, the greater part is, of course, edifying, considering the sources from which the author derived it.

As a book of pious reading for lay persons not too well read in theology, this book is likely to be useful; for clergymen, no doubt, it will be more useful to select volumes written by the recognized authorities who have written on the same subject.

*Puritan Preaching in England.* A Study of Past and Present. By John Brown, B.A., D.D. New York: Charles Scribner's Sons. 1900. Price, \$1.50.

The Lyman Beecher lectures on Preaching at Yale University were delivered in 1899 by the Rev. John Brown, D.D., minister of the Congregational Chapel at Bedford, England, of which the author of *Pilgrim's Progress* was the minister for the last sixteen years of his life. These lectures are published in this volume.

The author introduces his subject by a chapter on the Preaching of the Friars, whom he is inclined to claim as Puritans before Puritanism arose in England, and a second chapter on John Colet, Dean of St. Paul's, and the preachers of the Reformation, though of these he instances but few: Bishop Hugh Latimer, who was no more a Puritan than Dean Colet, and the Marian martyr, John Bradford.

The real object of the second chapter is to launch an attack against the Church of England, in the course of which we have some curiously mixed and contradictory statements; e. g., "Yet while the doctrines of Calvin were accepted by the Anglican Church right on to the end of the reign of Elizabeth, they were never really at home in the Anglican system. They were a foreign element brought in with the first great impulse of Protestantism and have never been assimilated. To this day Evangelical Churchmen have never been able to make the Articles of the Prayer Book [he means the 39 Articles] harmonize with the Rubrics of the Prayer Book. Sooner or later it was inevitable that Puritan and Anglican should part company, for they were not agreed in their conception of the standard of final authority in religion" (p. 55). This comes out right at the end, though we cannot see how it should if "the doctrines of Calvin were accepted by the Anglican Church," etc. As a matter of fact, those doctrines were not accepted by the Church. We fail to comprehend the meaning of the assertion that the *Rubrics* conflict with the 39 Articles.

But let all this, and much more like it in these lectures, pass as trivial blemishes in a really good book. If, in our author's estimation, there have been exceedingly few great preachers in the Church of England—(shades of Andrewes, Beveridge, Sanderson, Newman, Liddon, Church, and a great number besides!)—yet are we glad to learn, if we may, the secret of that power which many eminent Puritan preachers have exercised in the pulpit. And therefore we follow the lecturer with great interest as he tells us of the Cambridge Puritans, and the Cambridge Platonists, of John Bunyan and Richard Baxter. His appreciation of the two latter will be shared by every student of these writings. But we think the most helpful lectures are the last three, which deal with the methods and characteristics of four notable preachers of our own times—Thomas Binney, C. H. Spurgeon, R. W. Dale, and Dr. Alexander MacLaren, who is still living and preaching. The student may learn much from the analysis of their work as given in these lectures. Their spiritual tone is high, and the practical suggestions are many and clearly presented.

*The Fate of Madame La Tour.* A Tale of Great Salt Lake. By Mrs. A. G. Paddock. New York: Fords, Howard & Hulbert. 1900. 10th thousand.

This reissue of Mrs. Paddock's book, which is now nearly twenty years old, is occasioned, we presume, by the attention directed to the Mormon question by recent events. The searcher after material for American fiction can no doubt find much that is attractive in the early history of Mormonism. Mrs. Paddock has found the material, but her use of it is hardly literary. It is impossible to take the book seriously as literature; it is rather a tract against the Latter-Day Saints. We presume there can be no doubt of the truth of the picture of Mormon society, revolting as it is. Polygamy must always pro-

duce disastrous results, whether it be the simultaneous variety which has recently called out such a wave of popular protest, or the consecutive, which is undermining family life all about us, without arousing the good people who were so ready to sign petitions against the other form. But there were special circumstances in the settlement of Utah and in the characters of the Mormon leaders, which throw an unusually dark shade over the history, of which Mrs. Paddock has made, if not the most, certainly enough.

*Undercurrents of Church Life in the Eighteenth Century.* By the Author of "Nicholas Ferrar" and "The Life and Times of John Kittlewell." Edited by the Rev. T. T. Carter, Canon of Christ Church, Oxford. New York: Longmans, Green & Co. pp. 222. Price, \$1.75.

The Eighteenth Century is one of the most dismal and distressing periods in the life of the Church of England. But beneath its cold and cheerless surface there were always moving undercurrents of true religion which broke forth from time to time into springs of living waters which fertilized the land and redeemed it from utter barrenness. These have been often overlooked by the ecclesiastical historian and their silent influence made light of or denied. The author of this book has done good service to the cause of historical truth by patiently tracing them and bringing them into view. We have the Nonjuring succession, the Methodist revival, the rise of the Evangelical School, the origin of the American episcopate, and the beginnings of the Oxford Movement all clearly traced. Many of the greatest (though not most prominent) men of the century are made to stand before us in very life-like reality. Some of them, as for instance Robert Nelson, Bishops Wilson, Ken, and Butler, William Law, the Wesleys, Bishop Horne, Jones of Nayland, and Samuel Walker, are men who would have done credit to any age and who made themselves profoundly felt in their own. The striking thing which comes out all the way through is that through all these trying times the stream of Catholic truth and practice was quietly flowing on, hindered but not repressed by the Erastian and worldly influences which seemed to control the Church and strove to stop its flow.

*The Pastoral Epistles.* By J. H. Bernard, D.D., Lecturer in Divinity in the University of Dublin.  
*The Proverbs.* By the Ven. T. T. Perowne, B.D., Archdeacon of Norwich.  
*The Books of Chronicles.* By William Emery Barnes, D.D. Fellow and Chaplain of Peterhouse.  
Each being in the series of "Cambridge Bible for Schools and Colleges."

Upon the general features of the volumes of this well-known series it is hardly necessary for us to make any comment. These last three numbers will maintain its reputation, to borrow the language used of one of their companions, as the commentary to have at hand whether you are schoolboy or scholar, clergyman or layman. The general policy of allowing differences of opinion on the many questions of criticism and interpretation to find "free expression in the different volumes," has limitations, of course, along with its advantages. The commentary represents as a whole no particular doctrinal standpoint; special numbers varying considerably in the trend of their teaching, some of them being thoroughly conservative and orthodox in tone, and some of them quite the reverse.

Dr. Bernard's work on *The Pastoral Epistles* is in many ways quite a notable little book. It would be presumptuous for us to compliment its scholarship, and it bears evidence of personal thinking upon some of the pertinent problems presented which throws an original and stimulating element into his discussions. An instance is the striking treatment of the subject of "Bishops and Presbyters in the Primitive Church." There is a note also upon the use of the expression "Word of God" in the New Testament, of very definite theological value. He collects some instances in which it means the Word Incarnate; most frequently it means the word *spoken*; there remain a few in which it is the Word *written*. What was the word that was actually spoken we have no way of ascertaining except by means of the word written, and thus this latter becomes to all intents and purposes to us the Word of God, and partakes of the glory of the original utterance.

The *Index Graecitatis* at the end of the volume we would like especially to notice.

The Book of Proverbs is not an easy one to write comments upon, with so little incident in it for a writer to take hold of, and explanation so very ready to merge into moralizing, which an author naturally is anxious to avoid. A proverb itself, we venture to think, suggests the lines along which such a volume should run:

"Counsel in the heart of man is like deep water;  
But a man of understanding will draw it out."

What the Proverbs need from the commentator is amplification, rather than minute definition. This is best supplied by appropriate illustration, and such, perhaps, is what we miss most in the next book before us. Thus, for example, with Ch. xxx. 7-9; considering its bearing upon the remarkable word for "daily" that is employed in the Lord's Prayer, it seems disappointing to find nothing more than a bare reference. So also the treatment of the wonderful passage in Ch. viii, might appear fragmentary and meagre. Still, the discussion is invariably reverent, painstaking, and reliable, as might be expected from the other volumes which Archdeacon Perowne has contributed already to the series.

Dr. Barnes, of course, in undertaking the Books of Chronicles, enters at once upon debatable ground. His own position upon the controversy is sufficiently evidenced by the introductory quotation from Robertson Smith, by the constant use of the word Hexateuch, and by various letters, and all the rest of the paraphernalia of the critical school. It is in no sense a book to be slighted; yet this is a series that is intended for *Schools* and *Colleges*; and there are expressions in it occurring here and there which we should be very sorry indeed to put into the mind of a school-boy.

*How Women May Earn a Living.* By Helen Churchill Candee. New York: The Macmillan Co. Price, \$1.00.

Those who contemplate taking up some form of work as a means of subsistence, will find this book extremely helpful from a practical point of view; while the leisure class who read for pleasure, will gain an insight into some of the problems confronting the modern business woman. All readers will be charmed with the good sense and good taste displayed by the author in her treatment of the various subjects selected.

The first chapter is one of warning and advice "For all workers," and would induce one to study the quicksands of her own character, for Character, says Mrs. Candee, is "the keynote of success or failure."

The succeeding chapters deal with the more general professions and employments open to women, and give practical advice on how to set about the desired occupation.

The chapter on Household Industries is especially good, and opens with this remark: "'My mother,' said an energetic, capable young woman, 'taught her girls to do everything. She said we need never lack for bread if we knew all the household industries.'"

Mrs. Candee has evidently studied each one of her subjects carefully, and has not written from mere observation or hearsay. This fact will make the book of untold value to those for whom it is principally intended—the great army of wage-earning women.

*A History of the English Church.* Edited by the Very Rev. W. R. W. Stephens and the Rev. Wm. Hunt. Vol. I. The English Church from its foundation to the Norman Conquest. By William Hunt. New York: The Macmillan Co.

This volume is interesting in itself and in the fact that it is the first volume of a series which bids fair to fill a want which has come to be rather widely felt of late. We need just now a complete history of the Church in England, written on a somewhat elaborate plan, so that sufficiently full information may be afforded the student without necessitating further research. The latest results of historical research should be embodied in such a work. It should not be designed for a cram-book and with a special view to the needs of theological students, neither should it be written down to the level of the poorly educated. But it should be a history that the most intelligent and thoughtful will read with profit and edification, and which will afford to such the material for reconstructing a picture of the periods dealt with. Such seems to be the ideal which the editors of the series have in mind, and the initial volume certainly exhibits a successful realization of these qualifications. The series is to consist of seven volumes, each to be prepared by a separate author, the periods assigned being in several cases that particular portion of English Church history which the author selected has already made the subject of extended study. Thus the value of the volume on the Eighteenth Century is assured from the fact that it will be written by Canon Overton, and the name of James Gairdner will give weight to the volume on the Tudor period. Other writers will be W. H. Hutton, author of the excellent biography of Laud, W. H. Frere, and Canon Capes. It appears to be the intention to

issue the volumes in consecutive order, so that the study of the subject by those who buy the series may be continuous.

Turning to the opening volume of the series, we note that the tone adopted is no longer the apologetic tone which has characterized so many historical presentations of the period in previous books covering the same ground, nor is there any trace of hesitation in acknowledging just what were the relations between the early Church in England and the Roman Church. The matter-of-fact, judicial manner with which points violently controverted in the past are now dealt with, is refreshing as witness to the assured ground which the English Church now holds. No mention, even, is made of the once prevalent theory that St. Paul had anything to do with the evangelization of England, so we may suppose that fallacy is finally laid to rest. The relative results wrought by the Mission of Augustine and that of Aidan are well stated and balanced without touching upon the question whether one more than the other deserves the title of Apostle of England. Mr. Hunt defends St. Dunstan against the reproaches cast upon him, that his public acts in the political position he held were little in accord with the title of Saint, and we think a fair survey of the crisis and the circumstances will always call forth a favorable verdict for Dunstan.

The most valuable feature of the volume, however, as it seems to one who has read other recent books covering the same ground, is the constructive method adopted, whereby not only are the events and the chief actors put before the reader, but the times themselves are reconstructed in a vivid and sympathetic way that makes them seem real and takes away the confusion from the mind of one who cannot put the period before his mind in a living picture from a mere narrative of events. The chapters on Early Monasticism, Evil Influences, and the New Benedictinism, are able sketches of the successive phases in English clerical life in the early days. Equally well done is the account of the decline and deterioration of religion which immediately preceded the Norman Conquest.

That the historian is no slavish follower of other writers is shown by his daring to disagree with Mr. Freeman, the authority on the Norman Conquest. "This is due," writes Mr. Hunt, "to a difference in point of view. With Freeman, support of the national cause raises a man at once to a high place; here a man's conduct in religious and ecclesiastical matters is necessarily the side on which most stress is laid." The stricture is certainly a just one.

Although the difference in the workmanship of the volumes of the series is likely to make them unequal in some respects, yet it seems as though one might confidently recommend the series as a whole from this sample as worth owning as a complete and up-to-date general history of the English Church down to the beginning of the present century.

*Early Church Classics: The Epistle of St. Clement of Rome.* By the Rev. John A. F. Gregg, M.A., Christ Church, Cambridge. Published under the direction of the Tract Committee, Society for Promoting Christian Knowledge. London. New York: E. & J. B. Young & Co. 1899. 40 cents.

The series of Early Church Classics is intended to give in an accessible form some of the early Christian Literature. It will set before English readers some of the best works of Christian Teaching. This translation of St. Clement's Epistle is in much smoother style than the old translation by Archbishop Wake. The Introduction gives a clear outline of the little that is known about the Letter. Of the Bishop himself there is really only conjecture. He was probably of Jewish descent, and connected with the Flavian Gens. This Epistle, written on the occasion of some serious internal dissensions at Corinth, where some of their best presbyters had been ill treated, was apparently drafted by him but sent in the name of the whole Roman clergy. Its authenticity is undoubted. The earliest date can not be before 92 A. D., and is most probably 97, for its allusions to persecution suit Domitian's reign. We are sorry to find "*Episcopus*" translated "Overseer," and a footnote saying that it was a "function," not an Office, and synonymous with "Presbyter." It is difficult to see how a function can be discharged regularly if it be not an Office, and how the overseer in ten years could lose his function and be elevated to Apostolic rank in the Ignation Epistles (107 A. D.), and yet that not a scrap of history to indicate the causes or the details of this change is left. Or, if true, how, in the early sub-Apostolic catalogues of Bishops of Ignatian rank, an *Episcopus* merely discharging presbyterial functions could appear as Bishop of Rome. We regret to see Dr. Hatch's theory appearing in so excellent a publication of the S. P. C. K.

## BELMONT. A Tale of the New South.

By VIRGINIA C. CASTLEMAN.

### CHAPTER III.

#### THE HERMITAGE.

MISS WINNIE! Miss Winnie! Where *is* she?" cried Basil's eager voice one Saturday afternoon in early April. Up the stairs he bounded and into the school-room. No one answered his call. Ellen Lee was in the school-room, reading; Ralph was off to the Ferry to meet the boat which was bringing Mr. Willoughby from the city; Judith and Margaret were in the nursery.

Basil knocked at the door of Winifred's room, but received no response.

"Where can she be?" he mused. "I wonder, yes I wonder," and he turned toward the stairway, arriving breathlessly on the third story landing, to meet Winifred coming down, with a sketch in her hand.

"Hush!" she whispered. "It's a little secret, Basil. Come here and I'll show you my studio. Your father has given me permission to use this room on account of the light. But you are not to tell the others, and not to come up here, unless I am at work and say you may sit with me."

"Guess I won't come up often without you!" remarked Basil sagely, nodding his head toward the door of Miss Betty's room, which stood slightly ajar.

"Shoo-oo!" Winifred said softly, with a finger on her smiling lips. "She's in there now."

Basil followed his governess into the impromptu studio. The floor was covered with matting, but contained no furniture save two chairs and an easel, upon which rested a half-finished pastel.

"Is this the new kind of painting you were telling me about? Why, Miss Winnie, it's little Margaret! Isn't she beautiful now!"

"But the picture isn't half done, Basil. I mean to give it to your father and mother when I go away this summer. That's the secret. Can Basil keep it?"

"You just bet Basil will!" and the boy looked earnestly into her face. He evidently felt the importance of being Miss Winnie's confidante. "And you haven't told a soul else? Not even Dolph?"

"No, 'not even Dolph'! Why should he be told my secrets, Basil?"

"I don't know; only Dolph gen'rally knows most things 'bout you. Sometimes I try to 'sprise—I guess *this* time he'll be truly 'sprised. Miss Winnie!" There was a pleading note in Basil's voice.

"Well, Basil?"

"Would it bother you *very* much for me to bring my drawing things up here and fix just a tiny corner all to myself, so I can sit here sometimes when you are painting? Indeed, I won't talk; I'll be as still as a mouse!"

Winifred looked into the pleading eyes. How she had coveted the solitude of this room while at work! It cost her an effort to grant Basil's request.

"Basil, you may fix up that corner with a chair and a low table. There is one in the lumber room; and I will try you for one week. If you do not interfere with my work, and are the quiet, orderly Basil I love to have around, then you may keep on coming."

"May we fix the table now? You always say, Miss Winnie, that 'there's no time like the present'!"

"Very true, Basil. I will help you bring in the small table."

So the two went into the next room cautiously enough, as Winifred shared Basil's desire not to excite Miss Betty's opposition to their plans. In a few moments the matter was settled; but in vain their precautions. As Winifred closed the studio door and took the key from the lock, she turned to confront—Miss Betty!

"The crisis has come!" was Winifred's mental comment.

"Well! what for are you a-moving things out 'o the lumber room, school-marm?"

"Mr. Willoughby gave me permission to use any furniture

I wished to put into my studio," was the reply, given fearlessly and accompanied by a steady gaze from the school-marm's eyes.

Miss Betty was somewhat disconcerted, but still remained with arms akimbo, filling up the doorway with her corpulent form. Winifred felt an irresistible desire to make a charcoal drawing of her formidable opponent. The thought brought a faint smile to her lips, which she instantly suppressed.

"A stodyer! an' what's that, I'd like to know? If you mean a paint shop, why don't you say so, an' not be a pesterin' me with new-fangled words? Ain't I had enough to stand with your pert ways, without havin' my nostrils insulted with the smell o' paint eternally!"

This time the school-marm's eyes flashed fire under their long, curling lashes; but she took Basil's hand and turned disdainfully away. The little fellow clung to her silently, only looking back as they reached the foot of the stairs to see if Miss Betty had disappeared. No; there she stood, lowering at them.

"Isn't she hateful?"

"Yes, she is; but Basil, poor Miss Betty has a great many trials. I wish you and I could bring a little happiness into her life."

This was a new idea to Basil, which he did not forget. No one had ever before told him that he should try to make others happy.

"Miss Winnie, *won't* you just walk a little way down in the woods with me? That is why I was hunting for you. I want to show you the beautifullest flowers you ever saw. You can't guess what they are. Now don't try, please. It must be a 'sprise."

"I am quite ready now, Basil, except my overshoes."

"I will put on your overshoes, if you please," said Basil, kneeling down with a gallant air and tugging at the overshoes manfully. "I must say I think Cousin Dolph is right," he added quaintly. "You have the tiniest foot!"

"When did Cousin Dolph say that, Basil?" asked Winifred with feminine curiosity.

"Oh, one day when I was down at his house. You know, Miss Winnie, I admire Cousin Dolph very much, and he likes me to pay him visits, he says. He lives in a real log house, Miss Winnie. Did you never see his house?"

"Never," answered Winifred, as they went down stairs together.

"I must take you there some day. It is 'The Hermitage,'" said Basil, pronouncing the long word with some difficulty. May I hold your hand now, Miss Winnie, until we get to the gate? That feels so comfortable, you don't mind, do you?"

"Not at all, my little knight," was the laughing answer. May I make *one* guess—just one, Basil, about the flowers?"

"Just one, Miss Winnie!"

"Do they smell like the warm spring earth, and grow in pink and white clusters?"

"Now, Miss Winnie, you made *two* guesses. I will answer the first only—they smell sweet, like the spring woods."

"Then I will say no more until we come to them. Ah, Basil!" she exclaimed, as she saw a white cluster near an old stump.

But Basil reached them first. Yes; it was the arbutus. They wandered on, following the north side of a long ravine until the small basket Winifred had brought was filled; then she sat down on an uprooted tree to rest.

"How your face does glow!" exclaimed the quaint little Basil, seating himself beside her with an air of satisfaction. "It reminds me of a sunset."

"Basil, I think you must be a poet, child, you say such lovely things; pleasanter far than the flatteries of the ball-room."

He prattled on, while Winifred sat and dreamed of the woods near her own country homé. She could almost see the shrubs bursting into bloom, and her mother's frail figure moving in and out among them.

Suddenly, she raised her head into a listening attitude. Not far away some one was singing in a tenor voice that echoed sweetly through the silent woods.

"Hush, Basil!" as she saw him about to speak; and the child obeyed.

She could distinguish the words now; a German song she loved; but sung in English by an unknown voice which thrilled her with its tenderness:

"Thou art like unto a flower,  
So pure, so fair, so bright,  
I look on thee, and sadness  
Steals o'er my heart's delight."

Obedying a sudden impulse, she sprang from the tree trunk, still holding the basket of flowers, and went in the direction of the voice, Basil following her.

In a moment, they had reached a fence, overgrown with tangled vines, and beyond this fence, in a cleared tract of probably three acres, stood a two story log house. It needed no explanation to tell her that this was The Hermitage. She rested the basket upon the fence, and again motioning Basil to keep silence, listened attentively. The second verse seemed to be the singer's favorite, as he repeated it twice:

"I long on those golden tresses  
My folded hands to lay,  
Praying that God would preserve thee  
So fair, so pure alway."

The song ceased as suddenly as it had begun, and the singer stood in the doorway, looking out.

It was Basil's voice that rang out upon the silence:

"Cousin Dolph, come see our arbutus; and I say, we're pretty tired, Miss Winnie and I, may'n't we come in and rest?"

A few quick strides brought Carlton to the other side of the fence.

"Won't you come in and rest, Miss Carey? I think I can offer you a comfortable chair, and you will want a glass of milk. It is not often I am cheered with visitors, so do not refuse, I beg you."

"Indeed I shall not, Mr. Carlton, I am both tired and thirsty; but," she added mischievously, "I'm afraid the skies might fall!"

He looked puzzled, then broke into his ringing laugh.

"You overheard me singing! Well, you have a good memory. I had quite forgotten the Wicomico episode until you spoke. The skies look propitious, however, so forget the song. It was but a poor attempt."

In spite of his careless tone there was a look in the hermit's eyes more tender than she had ever seen, and she fancied he sighed as he followed her into the room. Despite its rude furnishings, there were evidences of refined taste in the appointments of the room, which had for Winifred the charm of being the home of this strangely magnetic being who chose solitude for his boon companion.

"I am not quite as independent as I seem, Miss Winnie" (it was the first time he had called her that); "an old colored woman who lives near by does my housework, and her son does the outside chores. I confess I sometimes tire of their sable faces."

"Then you deign to show the light of your countenance at the Belmont table!"

"Even so," was the laughing reply.

Just then the servant entered bearing a tray upon which was placed a pitcher of foaming milk, and a plate of small cakes. When she had set them on the table and produced three glasses, which Winifred noticed were fine and thin, the old woman surveyed the guests with approbation.

"Why don' yer never cum before wid dat peart little Basil? He don't talk 'bout nothin' else but 'Miss Winnie, Miss Winnie;' an' Mas' Dolph, he mos' as bad, he is, to make de chile keep on a chattin.' My, it does look nat'ral to see a born leddy settin' down to dis here table. Mas' Dolph, he thinks he kin go against natyer, he do—." Here a warning look from her master, showed Polly Ann that she had reached the limit of his patience, and she disappeared quickly into the kitchen.

"These Africans are a garrulous set, Miss Winnie, as you well know; and this old woman has cared for me since babyhood, so it is hard to repress her. She was a slave in my mother's family, and would never leave Belmont, where she was born and reared."

"Belmont was once your home, then?" asked Winifred, in a somewhat surprised tone.

"I thought you knew it," answered her host; then continued:

"Yes: Belmont was the estate in my mother's family for many generations back; but the Carltons came from your sec-

tion of the country. I doubt if any are left there now; but as a boy, I lived not many miles from your father's home, and I remember seeing him frequently. He was married about the time I left the neighborhood. I was then about Basil's age, or younger. My father died, and after we came here, my mother and I, the house was burned down and the place went to ruin."

"I think I know where it is!" exclaimed Winifred, "Isn't it what used to be called Salisbury? And aren't there the ruins of the old house left? It was burnt in the early part of the war, was it not? Yes! often have I heard Mother speak of it, what a lovely situation the old house had! and now it belongs to one of the new class—the peasantry who have risen upon the graves of the former aristocracy. Ah! Mr. Carlton, you would find the country greatly changed. A new element has come into possession, and I can count on five fingers the old families scattered through the country."

"And yet," he said thoughtfully, "you say you are of the New South. How is that?"

Winifred colored, and nervously fingered the arbutus beside her. Then she raised her eyes to Carlton's face, and spoke with unconscious impetuosity.

"Yes, it is true. Mr. Carlton, you will recognize the fact that I have grown up under conditions the reverse of those which influenced the Southerners of ante-bellum days. I never knew the meaning of luxury as a child. Our resources were absolutely withdrawn when at my father's death—soon after the War—our family was without means of subsistence. Slaves gone, land laid waste and heavily taxed—you know the story. My sister, who is some years my senior, married a young farmer, a Virginian, poor and struggling like ourselves. They took the farm and have done their best to restore it to some kind of order. When I was sixteen, my mother, who is wonderfully energetic, accepted a position as matron in a large city school, in order to give me the educational advantages she was determined I should have, and which my sister had been unable to procure. In the summer season, we lived at home, and I had the opportunity to observe the thrift and industry of the new comers upon Virginia soil. I feel that we Southern people may learn much from them, though we can never be as one blood, such as unites the old aristocracy. I love my own people with an intensity beyond expression, yet I feel that the present generation needs to face problems unknown to our fathers, and we cannot leave this responsibility to strangers without shirking grave duties. But I am trespassing upon your patience and hospitality too long, Mr. Carlton. See, it is past five o'clock. I did not realize how the time was flying," she said, rising from her seat, and calling Basil, who was feeding pigeons just outside the door.

"I thank you for coming," he said with frank simplicity. "Miss Winnie, I almost wish I were fifteen years younger, to share your enthusiasm over the New South."

"And you a man, to talk like that? You cannot be so very old!"

"Ah! you do not know," he said sadly. "I am thirty-five; not old, certainly; but there are other things. You do not—cannot understand."

"I understand more than you think," she answered softly. "Perhaps your life is the noblest, after all; Mr. Carlton," she asked, "may I put a few of these flowers in that shallow glass dish? It is just the thing for arbutus. Come Basil, let's arrange some arbutus for the table," she added gaily, as Carlton set the bowl beside her, with an expression in his eyes which Winifred would not see as she deftly arranged the fragrant flowers. The task was done in a few minutes.

"It was like you to think of that," said the master of The Hermitage, as he followed his guests out to the fence and assisted Winifred over. Then he leaned against the rails to watch them out of sight.

[To be Continued.]

## THE PLEA OF A WAVERING HEART.

ANNETTE SCHUYLER HARRISON.

I cannot give my whole soul to the prayer,  
For strength to Thee obey;  
So dear my sins are that I only can  
Implore for strength to pray.  
So sweet the hold wrongdoing hath upon  
My life, to say it, nay  
I cannot, nor e'en wish to give it up—  
Lord, grant me strength to pray!  
Be Thou so precious to my wavering heart  
That all which grieves Thee may  
Be dear no longer. Lord, in weakness now  
I pray for strength to pray!

# THE FAMILY FIRE-SIDE

## LENT.

By MRS. J. D. H. BROWNE.

Dear Lenten tide, that like a quiet way  
Leads from life's noisy thoroughfare apart,  
Thy shadowed silence falls upon the day  
And stills the restless beating of the heart.

We pass within thy sacred shade, and lo!  
Yielding our spirits to thine influence sweet,  
Upon the path before us, as we go,  
We see the imprint of our Master's feet;

Those blessed feet that trod for our poor sake  
The way of matchless sacrifice and pain,  
A path of peace, through all life's tumult, plain,  
To sanctify earth's sorrows and to make

Sweet, while the holy forty days go by,  
In meekness thus to follow where He led,  
Until, at last, we see against the sky  
Th' uplifted Cross whereon the Sinless bled.

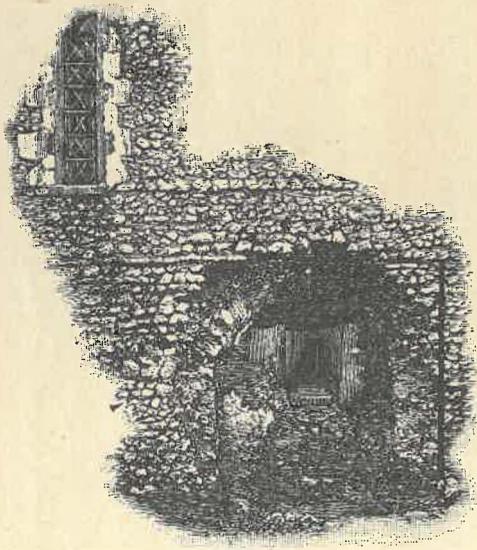
Well may we hold thee dear, oh Lenten-tide,  
Who helpst us with clearer eyes to see  
The way He went, the Cross on which He died,  
The Love that compasseth eternity.

Hail! quiet time that teaches us to bear  
A "little hardness" for that Holy Name;  
That strengthens us, perchance, the cup to share  
Which He so deeply drank, of woe and shame.

O children of His Church turn not away!  
Draw close and ever closer to His side,  
So, when the glory dawns of Easter Day,  
For you the Gates of Joy will open wide.

San Bernardino, Cal., Lent, 1900.

## A CURIOUS CHAMBER.



**T**N cutting away the plaster to expose the original wall of flint and Roman tiles at the ancient church of Chipping Ongar, Essex, a strange aperture was exposed to view. Experts are of the opinion that it was a Penance Chamber, the small window affording communication with the interior of the church. The formation of the exterior arch is quite distinct, as will be seen by the illustration.—*Church Monthly.*

## THE EYES.

THE eyes frequently atone for irregularities of features, especially when their beauty lies in expression, be they hazel, brown, grey or blue. Truly beautiful eyes express feeling without concealment, and look fearlessly in the faces of others. Those who have such eyes can be trusted, but beware of the possessor of shifty eyes. However, as I wish to speak of the care of the eyes, I must not dwell on their outward beauty. No matter how strong the eyesight may be, always give them a rest for a minute or two after continuous use in reading, needlework or writing. Just closing the eyes will be sufficient to make up for an extra strain on them; indeed, it preserves the sight to merely close them a second from time to time while working in any way. If possible, have the light to the left of you or at the back, never directly in front of you. Never read in bed or when you are over-tired, as both are very bad for the sight; neither should the bed be so placed that the light falls directly on the face on waking. I think much of the weakness of the eyes in after life is due to neglect of these observances in childhood. The practice of laying babies on their backs in perambulators with the sun's rays pouring down on their faces is extremely harmful.

Another source of defective vision is cold. A young child's face should be protected from the wind; and draughts, especially for infants, should be carefully avoided. When there is any indication of weakness of the eyes they should be bathed in warm water on going to bed. If there is a feeling as if grit were in the eyes, or prickling sensation, bathe them in cold tea, or apply the following lotion on lint for a few minutes: Boracic acid, seven grains; cherry laurel water, one-half ounce; elderflower water to eight ounces. If they are bloodshot, this will be found efficacious in subduing the inflammation.

## THE KENTUCKY MOUNTAINEERS.

THERE are no more strikingly interesting people in America than these isolated mountaineers who make their homes generation after generation among the fastnesses of the eastern section of the "dark and bloody ground." The waves of civilization which swept westward along the St. Lawrence, the Erie Canal and a dozen other routes seem to have found at this point in the Appalachians an insurmountable barrier and rolled back, leaving the descendants of the pioneers of a century and a half ago with many of the same habits and customs and traditions dear to the hearts of their forefathers.

A man who knows the whole country as a child does his first picture book told me that if any person took the trouble to go through a copy of Shakspeare and pick out all the obsolete words, he would find nearly all of them in common use among these mountain folk. In their phraseology we find "holp" for "help," "hit" for "it," and other words which, far from being corruptions, are the pure old Anglo-Saxon. Even their ballads are mementos of ages gone by, and I know of one man who, after riding two hundred miles through the mountains for the purpose, finally picked up, from hearing the women sing them, the full thirteen verses of an old Scotch ballad which proved to be identical with those recorded in a diary bearing the date 1665.—Waldon Fawcett in "The Land of Feuds," *The International Magazine for February.*

## HOUSEHOLD HINTS.

SANDPAPER will whiten ivory handled knives which have become yellow from age or usage.

DISSOLVE a little salt in the alcohol that is to be used for sponging clothing, particularly where there are greasy spots.

IN WASHING chamois skins use tepid water to which a little ammonia has been added. Rinse them thoroughly, stretch, and put them in the shade to dry. When partly dry stretch the skin again, and the skin will be soft and like new when done.

QUICKLIME is the best thing imaginable to save books from the ill-effects of damp. A small vessel full of lime placed near a bookcase is better than a blazing fire for this purpose. The lime must be changed every two or three days.

TO TAKE creases out of drawing paper or engravings, lay the paper or engravings face downward on a sheet of smooth, unsized white paper, cover it with another sheet of the same very slightly damp, and iron with a moderately warm flatiron.

THE cleanest and most perfectly polished floors have no water used on them. They are simply rubbed off every morning with a large flannel cloth which is soaked in kerosene oil once in two or three weeks. Shake the dust out of the cloth, and, with a scrubbing brush or stubby broom, go rapidly up and down the planks (not across them).

AN ERROR that is commonly made is that of mending kid gloves with sewing silk, as the silk cuts the kid and shows the mend more plainly, while fine cotton thread gives a much more satisfactory result. If the gloves are torn, put a piece of silk of corresponding shade under the torn part, baste carefully so as not to reveal the stitches on the right side, and then draw up the rent with cotton thread.

CUT glass, if not properly cared for, soon loses its polish and becomes so scratched and dull as to look little better than the imitation. It should never be left to the care of untrained servants, but washed by the mistress herself. Use the suds of hot water with a little pearline, and wash with a dishcloth made of two thicknesses of soft cheesecloth quilted. A soft brush should be used for the cuts and interstices; then rinse in clear, hot water, and when almost dry polish with a soft linen glass cloth.

## HOME HINTS.

FOR NEURASTHENIA.

IT is well to follow Dr. Weir Mitchell's advice, to place your patients in bed, keep them there several weeks, for the first week on exclusively liquid diet, very gradually allow them solid food, have the surroundings of the most pleasant character—perfect, quiet. Teach them to strive after self-effacement, to aim at some higher ideal than themselves, subsequently to find in labor, strength, and through suffering, tranquility, and so transfigure their lives to discover therein sacrifice instead of selfishness and gladness instead of gloom.

A CHILD's antipathy to certain articles of diet should be respected. Do not force him to eat what he dislikes. Here is a peculiarity of the constitution in some children. Nature oftentimes specially points out what is good and what is bad for them individually, and we should not fly in the face of Nature. Food, if it is really to do good, must be eaten with a relish, and not with aversion and disgust.

## Personal Mention.

THE REV. GEORGE D. ASHLEY is to be addressed at Manlius, N. Y.

THE REV. WALTER G. BLOSSOM, for two years in work at St. Paul's Cathedral, Fond du Lac, has sent in his resignation, to take effect February 27th, in order to accept a curacy at St. James' parish, Chicago.

THE REV. WALDO BURNETT has gone to Europe.

THE REV. J. MORRIS COERR, curate of St. James' Church, New York, has received and accepted a call to St. Paul's Church, Norwalk, Conn.

THE REV. CLARENCE M. CONANT, M.D., missionary at Middleville and Fairfield, N. Y., has accepted the rectorship of St. Thomas' Church, St. Bride's parish, Berkley, Va.

St. PAUL'S CHURCH, at Rahway, N. J., has invited the Rev. CHARLES L. COODER, rector of Christ Church, Pottstown, Pa., to the rectorship.

THE REV. R. R. DIGGS, of the Church of the Holy Communion, Yoakum, Tex., has accepted the cure of St. Mark's Church, Perry, Ok.

THE REV. HENRY L. A. FICK, of St. Matthew's Church, Wheeling, W. Va., has accepted the rectorship of St. Paul's Church, Oklahoma City, Ok.

THE REV. F. F. FLEWELLING, one of the assistant clergy at Grace Church, Providence, R. I., has become an assistant in Grace Church, New Bedford, Mass.

THE REV. J. C. GALLAUDET is now curate at St. Mark's Church, Mauch Chunk, Diocese of Central Pennsylvania, under the Rev. Marcus Alden Tolman, rector, who recently completed the twenty-fifth year of his rectorship of the parish.

THE REV. J. HOWELL GEARE is assisting in All Saints' Church, Orange, N. J.

THE REV. BYRON HOLLEY, formerly rector of Christ Church, Greenville, S. C., has been tendered the rectorship of Grace Church, New Orleans, La.

THE REV. A. H. JUDGE, rector of St. John's, Franklin, Pa., has accepted a call to St. Matthew's Church, Brooklyn, N. Y., and expects to enter upon his duties there directly after Easter.

THE REV. THOMAS LLOYD has accepted the charge of St. Stephen's Church, Alva, and St. John's Church, Woodward, Ok.

THE REV. DEWITT C. LOOP is to be addressed at De Funiak Springs, Fla., during the Lenten season and the full Easter season, until Ascension.

THE REV. L. D. MANSFIELD should be addressed at Fort Hamilton, New York City.

THE REV. DAVID B. MATTHEWS has resigned the rectorship of St. John the Divine, Syracuse, N. Y.

THE REV. HENRY C. MAYER has resigned Christ Church Mission, Franklinville, Pa., and has gone temporarily to Cuba.

THE REV. SAMUEL MILLS should be addressed at Ashland, Neb.

THE REV. WILLIAM CROSMAN OTTE has resigned the charge of St. John's Parish, Lexington, Ky. After March 1st, his address will be Cincinnati, Ohio.

THE REV. THOMAS S. PYCOTT should be addressed at 219 Monroe St., Brooklyn, N. Y.

THE REV. E. BAYARD SMITH has resigned the rectorship of Watervliet, N. Y., to take his daughter to Southern France for education. The resignation will take effect May 1st.

THE REV. WILLIAM C. STARR is to be addressed at 1621 Chestnut St., Philadelphia, Pa.

THE REV. WILLIAM G. THOMPSON has accepted the rectorship of Holy Trinity Church, St. Joseph, Mo.

## DIED.

DAVENPORT.—At Hartford, Conn., Feb. 17th, 1900, the Rev. JOHN SIDNEY DAVENPORT, in the 92d year of his age.

LINCOLN.—Entered into the rest of Paradise, at San Francisco, Cal., on the morning of February 19th, 1900, DOROTHY PITKIN LINCOLN, only surviving child of the Rev. James Otis Lincoln and Nellie Olmsted Lincoln, age 8 years, 2 months, and 9 days. Funeral service was held at the Church of St. Matthew, San Mateo, Cal., Wednesday, Feb. 21st, 1900.—"And Jesus called a little child unto Him."

NISBETT.—Entered into rest Feb. 13th, at the home of her daughter, Mrs. B. R. Betts, Jamaica, L. I., N. Y., AMELIA NISBETT, widow of

the Rev. James Meade Nisbett. Services and interment, Feb. 15th, at Grace Church, Jamaica, L. I., N. Y.

VAN RENSSELAER.—Entered into Life Eternal on Feb. 17th, 1900, at Lakewood, New Jersey, in the 81st year of his age, the Rev. MAUNSELL VAN RENSSELAER, D.D., LL.D.

## ORDINATIONS.

### DEACONS.

MARQUETTE, Feb. 18. At St. James' Church, Sault Ste. Marie, HIRAM JOHN ELLIS, by the Bishop of the Diocese. Mr. Ellis is missionary at Donaldson, McCarron, and Dafter.

## APPEALS.

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

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

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

The amount required to meet all appropriations for this work to the end of the fiscal year, Sept. 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

*The Spirit of Missions* is the official (monthly magazine)—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth ave., New York.

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

## MISCELLANEOUS.

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

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

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

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

WANTED.—In a well established Church School for Girls, a woman to teach classes and give private instruction. She must be a good singer. Address Vocal Teacher, in care of this office.

## BOOKS RECEIVED.

HARPER & BROS.

*The Love of Parson Lord*, and other Stories. By Mary E. Wilkins. \$1.25.

*The First American: His Homes and His Households*. By Leila Herbert. \$2.00.

THOMAS WHITTAKER.

*Helps to a Better Christian Life*. New Readings for Lent. Compiled by the Rev. George Wolfe Shinn, D.D. \$1.00.

WILLIAM BRIGGS, Toronto.

*Lectures on Christian Unity*. By Herbert Symonds, M.A.

A. C. McCLURG & CO.

*Opportunity and Other Essays and Addresses*. By J. L. Spalding, Bishop of Peoria. \$1.00.

*The Cardinal's Musketeer*. By M. Imlay Taylor. \$1.25.

## PAMPHLETS RECEIVED.

*Why Keep Lent?* By Robert A. Holland. S.T.D. 10 cts.

*Shall Methodism Remain Wesleyan in Type, and Evangelical?* W. W. Shenk. Omaha, Neb. 25 cts.

*Whiskey*. Chicago: Mayer & Miller.

*Year Book and Directory of The Church of St. Paul The Apostle*. Austin, Ill. 1900.



## BUSINESS NOTES

OF THE YOUNG CHURCHMAN CO., MILWAUKEE, WISCONSIN.

The Young Churchman Co. has just made another Easter service for Sunday Schools. It is arranged the same as the Service for the past three years, but with new carols. The Service is entirely from the Prayer Book, and contains also four carols and a musical Litany. These Services have been very extensively used. Samples of the four kinds will be sent on application. They are issued in the "Evening Prayer Leaflet" series, and are numbered respectively 61, 63, 65, and 67. Parties ordering from the samples are cautioned to order by the number, and then no mistakes will be made. We would urge all who are interested to begin early to practise the carols. The price of the Service is one dollar per hundred copies, sent postpaid. Greater or a less number at the same rate.

"The Seven Gifts," being a brief explanation of the first Collect in the Confirmation Office, by the Rev. C. M. Sturges, will be found valuable to give to adults. It is sold at one dollar per hundred.

A four-page leaflet on Confirmation, by the Rev. Dr. Little, is taken from his valuable book—"Reasons for Being a Churchman." Adults who cannot be induced to read the entire book as a preparation for Confirmation, should at least read this chapter. As it is sold at the rate of fifty cents per hundred, it can be widely distributed at a small cost.

There are several pamphlets on this same subject, which the clergy will find helpful in their own preparation of sermons and lectures, as well as finding them useful for educated people who are willing to read upon the matter. One is "Confirmation in the Church and the Bible," by the Rev. E. W. Spalding, D.D. Its title explains its scope. Another is by the Rev. Dr. Jewell, entitled, "Holy Confirmation." These pamphlets are sold at ten cents each.

The most useful book for young people to read for their preparation, is "Our Family Ways." It is also the best for adults who are young in the Church and wish a simple explanation of the family ways of the Church. This is sold at fifty cents net, and is nicely bound in cloth. One city rector has just ordered seventy-five copies for distribution.

Of course, the clergy are all so familiar with Dr. Little's "Reasons for Being a Churchman," that its value as a reading book for adults is well known. It is a book for educated people and is desirable for as wide a distribution as is "Our Family Ways." It should be read not only by adults preparing for Confirmation, but also by Churchmen who may be strengthened in their convictions and be better able to give an answer for the faith that is in them. The book is made in cloth binding for one dollar net, and also in paper covers for wide distribution at the low price of twenty-five cents net, postpaid.

By consulting the catalogue of The Young Churchman Co., the books of other publishers on this subject will be found.

# THE CHURCH AT WORK

## ALBANY.

### Altar Rail at Fort Covington.

A HANDSOME altar rail of stained cherry with brass standards, has been placed in St. Paul's Church, Fort Covington, the gift of Mrs. Cox, of Potsdam. St. Paul's Church was erected in 1898 through the efforts of the members of the congregation and the generosity of friends outside, and though small, is yet a very churchly and attractive edifice. There are many needs yet to make it complete in furnishings, and it is hoped that others may follow the example of Mrs. Cox and assist those who have proved themselves worthy of such help.

## CHICAGO.

### N. E. Deanery.

ON TUESDAY, February 20th, was held the Winter Convocation of the N. E. Deanery. The Rev. Frank DuMoulin, rector, was celebrant at St. Peter's at 11 A. M., assisted by the Dean, Dr. Clinton Locke, who shortly after called the meeting to order, the Rev. Dr. Rushton acting as secretary. The Rev. J. H. Hopkins then read a stirring paper on "Preaching, especially Lent Preaching," in which were many useful hints and suggestions for young sermonizers, and not without inuch that more experienced preachers might take to heart. The criticism by those present was scant, the eulogy of the essayist unstinted; the speakers being Messrs. Anderson, Carr, Davidson, Fawcett, Hamilton, Little, Locke, and Pardee.

After lunch in the parish house, the chairman, referring to himself as a "ring-master, officiating in this character for the fourth time, introduced as the first speaker, the Bishop, who, while reviewing in brief the history of nearly a quarter of a century of his episcopate, spoke lovingly of the loyal devotion of his clergy, behind whom he was proud to be. He warned the elected one, at this their first jubilee meeting after the election, which he regarded as a semi-inspiration of the difficulties to be encountered in defending the Church against the secular spirit dominant in this great Western metropolis. After a splendid tribute to the manly worth of the one so wisely chosen to be his aid, and, ultimately his successor, he handed him the gift, the presentation of which had brought on the gathering rather early, in these words:

"Receive this ring as a token and pledge of the confidence and affection of your Bishop and fellow presbyters."

Mr. Anderson, in reply said, that the emotions he felt were hard to express, for in this instance extremes meet, as do even parallel lines in space; there is meaning in the expression "tickled to death," for people are said to weep for joy and to indulge in hysterical laughter. He was not so elated at the promotion as to be insensible to the added responsibility of his new position. At a recent meeting with his Bishop he had assured him that the diocese wished earnestly to save their Bishop, and the latter had generously said to him, "You are free to exercise your own individuality." In the handsome present before him he recognized in the pure gold a symbol of integrity; in the circle, allegiance to eternal truth; in the amethyst, sobriety.

This admirable response, so redolent of good sense, served only to confirm those present as to the soundness of the choice they had made.

The Dean, in that happy vein which marks him as a past master in the art of toast proposing, then introduced the Rev. W.

E. Toll as one whom he had hewn out of rough material; the Rev. C. Scadding as one who had been a school-master of Mr. Anderson, and had played marbles with him; the Rev. J. C. Sage, as one of the few born wise; the Rev. W. B. Walker, as a talker as well as a walker, who had single-handed slain a dragon; the Rev. E. M. Stires, as one who worthily wore his shoes. To their respective subjects, "The Ancient Diocese of Chicago," "The College Days of the Bishop Coadjutor-elect," "The Northern Deanery," "The Southern Deanery," "The Devious ways of an Election." The speakers did facetious justice to their subjects.

## CONNECTICUT.

### Fairfield Clerical Association—Death of Rev. G. W. Nichols—Pre-Lenten Retreat—Missionary Lectures—Will of Mrs. Church.

THE Fairfield Clerical Association met on Monday, February 12, at St. John's Church, Stamford. A goodly number of the clergy were present, and the occasion was made additionally interesting by an essay read by the Rev. S. Halstead Watkins, vicar of Calvary Chapel, New York City, entitled "Some Methods of work in a New York East side Parish." The association was most hospitably entertained by the Rev. Chas. M. Addison, the rector, and the women of the parish.

THE Rev. Chas. Warner Nichols, presbyter, aged 83 years, died at his home, South Norwalk, Friday, February 16, after a protracted illness. The Rev. Prof. Clark of Berkeley Divinity School officiated at the funeral on the Tuesday following.

THE Bishop of the Diocese held a pre-Lenten Retreat for the clergy, February 20th, at Christ Church, New Haven. About forty were in attendance. A new era has dawned upon the Church in Connecticut. The Bishop, as a true father in God, purposes from time to time to gather his sons about him to intensify their spiritual life. This retreat, the first of the series, was voted by all who participated in it to be most inspiring. The Bishop showed himself a master in the delivery of addresses both doctrinal and practical, which had for their basis a strong, clear view of the Catholic position of the Church, and were marked by a holy fervor.

THE Rev. Herbert D. Cone, rector of Christ Church, Bridgeport, delivered during February a course of six lectures on Missions before the Faculty and students of Berkeley Divinity School. The subjects were: Christianity and Missions; the Relation of Christianity to the World Religions; Political changes in their effect on Missions; the Church problem in America; the Missionary claims of the city; the Revolutionary Results of Foreign Missions; the Effect of Missions upon the Church Life of the Period.

UNDER the auspices of the Diocesan Committee appointed at the last convention for the more general diffusion of knowledge concerning the Missions of the Church, the Bishop Coadjutor of Minnesota delivered four stirring addresses at Trinity Church, Southport; St. James', Derby; St. Andrew's, Meriden; and Christ Church, New Haven, on the 15th and 16th of February. The congregations at each service were large.

THE will of the late Mrs. Irene J. Church has lately been probated in the County Court of Litchfield County. Among the bequests are the following: \$2,000 to the trustees of the Aged and infirm Clergy and Widows' Fund of Connecticut; \$500 to the Society for the Increase of the Ministry connected

with the Protestant Episcopal Church in Connecticut; \$2,000 to the Berkeley Divinity School at Middletown; \$5,000 to the Trustees of Donations and Bequests of the Protestant Episcopal Church of the rector; \$20 for the use of the Sunday School, and the remainder for keeping church and rectory insured and in repair; also \$2,000 to the above mentioned trustees to apply the income annually to the support of the rector of St. John's Church, Salisbury.

## DALLAS.

### Missionary Meeting at Denison.

THE second quarterly missionary meeting appointed by the Board of Missions of the Diocese of Dallas, for the purpose of creating and arousing more interest, activity, zeal etc., in behalf of Diocesan Missions and Missionary work in general, was held in St. Luke's Parish, Denison, on February 14th and 15th.

On Wednesday evening, the 14th, after evensong conducted by the clergy and vested choir, the following themes were spoken upon and discussed by the clergy and laity:

I. "Hopefulness of Missions." The special speakers were the Rev. B. B. Ramage, of the Board of Missions, Rev. Edwin Wickens, and Mr. John Church.

II. "Missions in Cities." Rev. Hudson Stuck and Rev. H. P. Seymour.

III. "Support of Missions." Rev. W. K. Lloyd and Rev. J. O. Miller.

IV. "Board of Missions." Rev. John B. Gible, Secretary of the Board of Missions, and Mr. John T. Roberts, of the Board.

These speakers presented the work of the Board of Missions and appealed for help. The Secretary of the Board had prepared a map 3x4 feet of the Diocese, and used it in giving the congregation an idea of the immense size of the diocese and the exact location of each parish and organized mission, and at the same time impressed the importance of entering towns and districts that were not being developed.

On Thursday, the 15th, there was an early celebration of the Holy Eucharist, when, on account of the unavoidable absence of the Bishop, the Dean of the Cathedral acted as celebrant, assisted by Rev. J. O. Miller as epistoler and Rev. John Benners Gible as Gospeler.

At 10 o'clock, after a short service, there was a most interesting conference between the Woman's Auxiliary, the clergy and the laity. Each theme, as during the evening before, being followed by a general discussion.

I. "Systematic Giving," by Mrs. Geo. F. Wallace, President of the Diocesan Branch of the Woman's Auxiliary of Dallas, and Mrs. John T. Roberts, of Greenville. Both papers were full of advice and were most beneficial.

II. "Best Means of Kindling Enthusiasm and Zeal," by Mrs. Eliza Martha Poole, of Fort Worth. One of the particular points made in this paper was that the Church people should subscribe for some Church paper, which was most favorably advocated during the general discussion.

III. "Parochial Branches," by Miss Lyda Lea, of Corsicana, and Mrs. W. G. C. Preston, of Denison. Both urged the necessity of organizing more Parochial Branches.

IV. "How to Interest the Young People in the Work of the Woman's Auxiliary," by Mrs. M. Wilkes and Mrs. C. E. Wicker, of Greenville.

After these most estimable papers full of beneficial points, Bishop Garrett spoke relative to the diocese and the work to be done by each individual. For half an

hour he gave to an earnest and attentive congregation, sound and wholesome advice in a plain, pointed, and most eloquent manner relative to the extension of the Church of Christ, not only in his own Diocese, but throughout the whole world. After a second offering for Diocesan Missions and the Bishop's blessing, the delegates were invited by the rector of the parish to repair to the Parish Hall and partake of a luncheon prepared by the parochial guilds.

### FOND DU LAC.

#### New Organ at Green Bay.

A NEW pipe organ has been ordered for Christ Church, Green Bay, at a cost of \$3,000.

### IOWA.

#### Quiet Day.

A QUIET DAY under the auspices of the Woman's Auxiliary will be conducted by the Bishop at the Cathedral on March 15th.

### LONG ISLAND.

**Missionary Meetings for Duluth and Arkansas—Church Club Lectures—Holy Trinity—Memorial Tablet at Christ Church—Lenten Services.**

A MEETING of the Northern Archdeaconry of Brooklyn was held in the parish house of St. Luke's Church on the evening of February 21st. It was called to elect a successor to the Rev. Dr. S. D. McConnell, who recently resigned the office of Archdeacon of the Northern Archdeaconry. The Bishop of the diocese presided. The Rev. Dr. H. C. Swentzel was unanimously elected, and the Bishop confirmed the election before the adjournment of the meeting.

ON SUNDAY, February 18th, addresses were made in Holy Trinity Church by the Rev. Dr. Appleby, and in Christ Church by Bishop Morrison, on Mission Work in Minnesota. Both spoke of the need of funds to carry on the work in the district of Duluth, both for white and Indian departments and for the hospital fund. Two-thirds of the sum needed for the latter, which will amount to \$45,000, has already been promised.

ON THE Third Sunday after the Epiphany the Rt. Rev. the Bishop of Arkansas, visited St. John's Church, of which the Rev. George F. Breed is rector, and presented his missionary work in a forcible and convincing manner. In response the Sunday School gave Bishop Brown \$10, and \$23 was contributed by other members of the parish.

ON TUESDAY evening, February 13th, the Rev. A. A. Brockway of Manhattan, delivered in the Church Club rooms a delightful lecture entitled "Norway and the Midnight Sun." It was handsomely illustrated by 100 views of mountains, cataracts, the North Cape, and the Sun at Midnight. The series of "Travel Talks" will be continued by Mr. Brockway on the evenings of March the 6th and 30th when the subjects will be "Pompeii and Herculaneum," and "Egypt, Old and New."

THE annual entertainment and reception of Trinity Guild of Holy Trinity Church, took place on the evening of February 20th in Penn-Fulton Hall. The programme included an allegory, comic recitations, tableaux, and music.

A TABLET to the memory of the eight members of the 47th Regiment who lost their lives in the Spanish-American war is to be unveiled on the evening of March 1st in Christ Church, Bedford Ave., of which the Rev. Dr. James H. Darlington is rector. A number of naval officers will be present, and a large number of invitations have been extended to army officers as well.

NOON-HOUR Lenten services will be held this year as usual in Holy Trinity Church. This church is not ideally located for a service for business men, but it is best so of any one in the borough, and each year slow but sure growths obtain in the attendance. Dr. McConnell will make all of the addresses, save those on Saturdays, when Mr. Steele, his assistant and nephew, will make them.

THE Local Assembly of the Brotherhood has planned services for Passion Week, its aim being to interest young men in Church work. The series will begin on Passion Sunday in St. Luke's, and will go to a different church each night thereafter till Friday. It is the belief that by so doing a larger number of young men can be reached. The churches selected are St. Ann's, Christ Church, Bedford Avenue; St. Paul's, St. Thomas', and the Incarnation; and the preachers will be the Rev. Drs. Swentzel, Warren of St. James', Manhattan; Glazebrook of St. John's, Elizabeth, and Niles of Sing Sing, and the Rev. Messrs. Galloupe of St. Paul's, Newark; and Brent of St. Stephen's Boston.

### MARQUETTE.

#### Church at McCarron—Ordination.

THE union church building at McCarron, Chippewa County, a substantial log building, was built on land never deeded for religious purposes. The original owners lost the whole property on foreclosure. The church building, with one acre of ground, has now been acquired by our Church.

THE Bishop held an ordination in St. James' Church, Sault Ste. Marie, on Sexagesima Sunday, when Mr. Hiram John Ellis, lay reader at Donaldson, was admitted to the diaconate. Mr. Ellis was presented by the Rev. Wm. Johnston, rector of the parish, and the sermon, on the text "Thy Kingdom Come," an exceedingly able production, was delivered by the Rev. Arthur H. Lord, of Epiphany Church, Bay Mills.

### MASSACHUSETTS.

**Lenten Services at St. John the Evangelist—Eastern Convocation—City Missions—Funeral of Rev. William H. Brooks.**

A SERIES of Sunday afternoon Lenten services for men only, have been arranged at the Church of St. John the Evangelist, Boston, the preachers being as follows: March 4, Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts; March 11, Rev. W. B. Frisby, D.D., rector of the Church of the Advent; March 18, Rev. C. S. Hutchinson, rector of St. Luke's Church, Chelsea; March 25, Rev. J. McG. Foster, rector of the Church of the Messiah; April 1, Rev. D. Convers, S.S. J.E., Church of St. John the Evangelist; April 8, Rev. E. Osborne, S.S.J.E., Church of St. John the Evangelist.

THE Eastern Convocation held its 280th meeting in St. Luke's, Linden, February 21. The Rev. Dr. Chambre, of Lowell, celebrated the Holy Communion and made an address. At the afternoon session, the following conferences were given: 1. The Minister's Needs. 2. The People's Needs. 3. The Supply of Both. The Rev. John A. Mills, and the Rev. Dr. Abbott made missionary addresses in the evening.

MRS. WM. APPLETON has given \$1,000 to City Missions. The will of Margaret A. Lavery gives \$300 to the Church Home. \$1,000 has already been given to that excellent institution by another person.

THE Church of the Ascension on Washington St., Boston, will be enlarged. \$1,500 have already been contributed.

AN EFFORT is being made to erect a new Church building at Easthampton.

THE parish rooms of St. Peter's, Cambridge have been altered and renovated. The

changes make many improvements. The new entrance is from Vernon St.

THE Prison Reform Conference was held in the parish rooms of Emmanuel Church, February 19th; the Rev. W. B. Frisby, D.D., presided.

THE funeral of the Rev. William H. Brooks, late secretary of the diocese, took place from St. John the Evangelist's, Boston, February 22nd. The Rev. Dr. Chambre of Lowell, read the sentences, and the lesson was read by the Rev. Dr. Frisby. Bishop Lawrence, and the Rev. C. N. Field, S.S.J.E., took part in the service. The interment was at Pittsfield.

Mr. Brooks was born in Baltimore, Md., Jan. 11th, 1831, and was the son of the late Rev. Nathan C. Brooks, D.D., of Baltimore, the great classical scholar. He was ordained deacon by Bishop Meade of Virginia, and priest by Bishop Lee of Delaware. In this diocese, he had charge of the following parishes respectively: All Saints', Worcester; Trinity, Lenox; Christ, Plymouth; St. Andrew's, Hanover; and others. He was the only clergyman who was ever elected to a seat in the Massachusetts Legislature. As secretary of the diocese, he was not merely an able officer, but won the affection of all who came in contact with him, both clergy and laity, by his kind and genial manners. His accuracy as to the details of arranging parochial reports and his wide knowledge of men and of the Church's interests, made him an invaluable aid in all matters pertaining to the prosperity of the work and development of Diocesan affairs. He married Miss Ellen C. Gray, of Boston, grand-daughter of the Hon. Melvin Gray. Mrs. Brooks survives her husband.

DEAN HODGES, of Cambridge, delivered his lecture on the life of Captain Myles Standish before the Bostonian Society at the meeting in the Old State House, February 12.

### MILWAUKEE.

#### Parish House at St. James'.

A NEW and commodious parish house in connection with St. James' Church, Milwaukee, was opened on Monday evening, February 19th.

### NEW YORK.

**Death of Dr. Van Rensselaer—New Rectory at St. Mark's—Removal of St. Ignatius—Sermons at Holy Trinity—Sweat Shop Legislation—Lenten Services.**

THE Rev. Mauncell Van Rensselaer, D.D., of New York, died at Lakewood, N. J., where he was visiting, February 17th. He was a member of the old family of his name, and was born in Albany, N. Y., April 15th, 1819. He graduated at Union College in 1838, and at the General Theological Seminary in 1841. For a time he was curate of St. Peter's Church, Albany, and became rector of Grace Church in that city in 1845. Subsequently he held the rectorship of St. John's Church, Mount Morris, St. Paul's Church, Oxford, and St. Paul's Church, Rochester, N. Y. He became President of De Veaux College in 1859, retaining it till 1869. In 1872 he accepted the Presidency of Hobart College, which he retained for four years. In the latter part of his life he spent much time in Europe, and in New York City. Hobart College conferred the degree of Doctor of Divinity upon him in 1859, and his alma mater, the degree of Doctor of Laws in 1874.

ST. MARK'S CHURCH, is to build a rectory for the new rector, the Rev. Dr. Batten. Plans have been approved from designs by Edward Flagg, at an estimated cost for construction of \$14,000.

OWING to population changes in the 42d St. neighborhood, which is being rapidly

given over to business, the parish of St. Ignatius has felt compelled to move its church centre up town. It has been successful in selling its present property.

THE Local Assembly of the Brotherhood of St. Andrew has just given a reception to the new Secretary of the Board of Missions, the Rev. Dr. Arthur S. Lloyd. The secretary, and the Bishop of Albany made addresses.

GRACE CHURCH is aiming to increase its parochial endowment by a sum equal to that left by the late Miss Catherine L. Wolfe, \$350,000.

DURING Lent a course of lectures will be delivered by the Rev. Dr. Geo. R. Van De Water, under the auspices of the Sunday School Commission of the diocese, on the "Life and Labors of St. Paul."

A SERIOUS blow has been suffered by the Church Mission to Deaf Mutes, which society has lost by fire the building of the Gallaudet Home for Deaf Mutes, at New Hamburg, N. Y., with valuation of over \$40,000. The inmates were rescued with difficulty, as the fire occurred in the night.

FOUR noon-hour services are to be maintained in New York—the old city—during Lent. They are Trinity, St. Paul's, Grace, and Calvary. At all of them different methods are to be employed. Trinity will have new preachers every day, and has secured a long list of them, among them the Rev. Drs. Olmsted, Niles, Steele, Lubeck, Morgan, Warren, Richey, Greer, Christian, and Van de Water, and the Rev. Messrs. Lyon, Kinsolving, Harrower, Kirkus, Mann, Sherman, and Wood. The hour is twelve sharp, and the service will be over by 12:30.

At St. Paul's Chapel the hour selected is 12:5, and there is also to be a second daily service at 4:30. On Fridays only will there be addresses, to be made by Drs. Olmsted, Niles, and Warren.

Grace will have services at 12:30 and 4 every day in the church, 9 A. M. every day in the chantry, and on Wednesday and Friday at 8 in the chantry. It is a part of the economy of Grace Church never to announce its preachers by name. This plan was followed last year, and the attendance proved quite as large as it had been when names of well known men were blazoned forth.

Calvary selects 12:25 as the hour, and tries the plan found successful last year of having weekly changes of preachers only. The new rector of Holy Trinity, Harlem, Rev. Harry P. Nichols, begins the series, and other preachers will be the Rev. J. O. S. Huntington, Rev. Chas. H. Brent, and Rev. Drs. Lubeck, Bodine, and Robbins.

THE Rev. Dr. Clendenin, of St. Peter's, has started a new Sunday School within his parochial limits, using as a nucleus some of the members of his home school who found the distance great. The name selected for it is St. Cuthbert's.

THE rectors of Holy Apostles, the Archangel, Holy Trinity, St. George's, Williamsbridge, and about a dozen other churches, responded to the request of the Popular Meetings Committee, John W. Wood, chairman, and preached last Sunday morning or evening sermons relating to the Ecumenical Conference on Foreign Missions. New York is waking up to the importance of the Conference, and has ceased to argue that other cities ought to help in the financial matter of its entertainment. When New York gets that far it always comes forward with the needed funds. The estimated amount is \$40,000, of which about one-half is in hand.

BISHOP POTTER has asked the Bishop of Central Pennsylvania to take most of his appointments during March, since he will, he thinks, be unable to reach home before about the twentieth of the month.

AT St. GEORGE'S Church, February 15th, Dr. Washington Gladden gave an address before workmen.

BRIEF noon-day services for business men and women are being well attended at St. Paul's Chapel, Trinity parish.

THE Guild of St. Barnabas for Nurses, is endeavoring to raise a fund which will enable it to secure a house where members can find a comfortable home when off duty in the hospitals of the city.

MR. G. EDWARD STUBBS gave a lecture on "The Landmarks of Early Musical History," at the Waldorf-Astoria, February 20th, for the benefit of the Infirmary of St. Gabriel's, Peekskill.

ST. PETER'S CHURCH, Port Chester, has sent off its rector, the Rev. Charles E. Brugler, on a six weeks' vacation in Florida. Mr. Geo. W. Quintard, of the parish, is one of the party. In Washington they will be guests of Admiral Melville. During the rector's absence, the services will be cared for by the Rev. Samuel Moran, and the Rev. Dr. Reginald H. Starr.

THE Church Association for the Advancement of the Interests of Labor held a meeting February 13th in the parish house of St. Mark's Church. The meeting was mainly for the benefit of motormen on the street railways.

AT THE Church of the Holy Trinity, Harlem, the rector, the Rev. Harry P. Nichols, is delivering a special course of sermons on "Reaffirmation of the Articles of the Creed for Modern Needs." By the will of the late Col. H. M. Chauncey, a residuary endowment will be created, under the name of the Emily Howland Chauncey Trust Fund, for the benefit of children needing fresh air in summer. The rector of the parish will have a controlling voice in administering the trust. At a recent meeting of the missionary committee, the speaker was the Rev. J. A. Ingle, of China. On Sunday, February 18th, Bishop Gilbert, of Minnesota, was preacher on the occasion of the annual missionary offering.

REMEDIAL sweatshop legislation was strongly advocated at a conference held February 10th, in the chapel of the Church of the Heavenly Rest, between members of the Church Association for the Advancement of the Interests of Labor, and representatives from a number of trade organizations of Greater New York. The Rev. Francis Clay Moran, presided, and summarized the reports of 135 inspectors appointed at a recent meeting of the Church Association. These reports indicated an unhealthy condition of a large number of sweatshops, and a general tendency to violate the laws. It was declared that the inspectors employed by the State were utterly inadequate for the inspection of the clothing and white goods trades. State Inspector John Williams explained that his force of inspectors was not large enough for the needs. He stated that in one year applications for licenses from a single New York street had exceeded those from the State of Massachusetts. There had been 9,902 applications from Greater New York, of which 4,900 had been granted. He recommended far-reaching reforms in the laws. Mr. Otto Horowich explained the proposed new legislation.

OHIO.

Warren—Sheltering Arms—Missionary Meeting.

AT CHRIST CHURCH, Warren, the Rev. Henry E. Cooke, rector, there is much activity in all lines of Church work this winter. Mr. W. George Lane, the lay-reader of the parish, has organized a Chapter of the Junior Brotherhood of St. Andrew. A study of the English Cathedrals has been taken up under the direction of Mr. Lane, the papers

upon the subject being prepared by the members themselves, who are evincing great interest in the work. Mr. Cooke has taken charge of Niles, 3 miles distant from Warren, reached by trolley-cars, and the work here has also taken on new life and interest.

THE 13th annual report of The Sheltering Arms has recently been issued, giving interesting information respecting its merciful work. The design of the late Bishop Stevens, its founder, was that the mother and babe should not be separated, but should be kept under protection and discipline, until the mother is impressed with the necessity of helping herself, and taught how to do it. When this was accomplished, they were placed in situations found for them through the co-operation of the Children's Aid Society. During the past year, 82 women and 111 children were admitted and cared for; situations were found for 41, and 49 women were returned to relatives and friends, leaving in the institution, January 1st, 17 women and 22 children.

THE Executive Committee of the Missionary Board of the Diocese held its quarterly meeting in Cleveland on Monday, February 19th. It was agreed to present to the next Convention of the Diocese, a plan to raise money for the Missionary work of the Board, by each parish undertaking to raise what it was able and willing to do, instead of the present plan of raising the fund by apportioning the amount among the various parishes.

PENNSYLVANIA.

Sunday School Auxiliary—Brotherhood of St. Andrew—Colored Mission—West Chester—Clerical Brotherhood—Daughters of the King.

THE annual meeting of the diocesan Sunday School Auxiliary to the Board of Missions, was held at the Church House, Philadelphia, on Saturday afternoon, 17th ult., Bishop Whitaker in the chair. Delegates were present from 44 schools. The reports showed that 21,000 "mite boxes" for Lenten offerings had been taken, by 94 Sunday Schools. It is expected and hoped that the offerings will amount to \$20,000, for the closing year of the century.

UNDER the auspices of the parish chapter, Brotherhood of St. Andrew, a special musical service was held on the evening of Sexagesima Sunday in the Church of Our Saviour, Jenkinstown, the Rev. Roberts Coles, rector. The choir under the direction of Charles T. Murphy, assisted by Charles J. Graf, of St. Mark's Church, Philadelphia, rendered eight numbers from the oratorio "Elijah," by Mendelssohn. The Rev. Dr. H. L. Duhring, of Philadelphia, preached a sermon to young men. The local council, Junior Order of American Mechanics, were in attendance.

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THE Rev. Henry L. Phillips, rector of the Church of the Crucifixion, Philadelphia (colored congregation), and who was the spiritual adviser of three colored men who expiated their crimes on the scaffold this present winter, in his sermon on Sunday evening, 18th ult., sounded a note of warning to young men of his race against the sins which had proved the downfall of these culprits. His language was exceedingly plain and to the point.

AT THE regular monthly service of the parish chapter, Brotherhood of St. Andrew, on Sunday evening, 18th ult., at St. Simeon's Memorial Church, Philadelphia, the Rev. Edgar Cope, rector, the sermon was preached by the Rev. Dr. Arthur S. Lloyd, general secretary of the Board of Missions.

AFTER being closed for several months because of its having been condemned by the Building Inspectors as insecure, Holy Trinity Church, West Chester, was reopened on Sexagesima Sunday, after having expended nearly \$7,000 for a new roof and other improvements. The congregation, which is the largest in Chester County, filled the edifice to its utmost capacity. The rector, Rev. Arthur Rogers, officiated at all the services, including a celebration of the Holy Eucharist. On Tuesday, 20th ult., there was a special service of thanksgiving, and addresses were made by Bishop Whitaker, Bishop Brown, of Arkansas, the Rev. George A. Keller, Dean of the Convocation of Chester, and others. The first year's rectorship of the Rev. Mr. Rogers has been a very prosperous one, and the second, upon which he has just entered, it is expected, will be even more fruitful.

THE Clerical Brotherhood, at their regular meeting, on Monday, 19th ult., at the Church House, Philadelphia, listened to an interesting address on "The Religious Situation in the Philippines," which was delivered by the Rev. Charles C. Pierce, the division chaplain with Gen. McArthur in Manila, but who is in the United States by order of the War Department to attend the funeral of General Lawton.

THE Rev. Walter Biddle Lowry, the new rector of Calvary Monumental Church, West Philadelphia, and Mrs. Lowry, were given a reception in the parish house, by the congregation on Monday evening, 19th ult. Among those present were Bishop Whitaker and many other prominent clergymen.

THE Daughters of the King held their quarterly local council on Tuesday afternoon, 20th ult., in the parish house of old St. Andrew's Church, Philadelphia, the Rev. Dr. W. F. Paddock, rector. The business session was presided over by Mrs. John Moncure, who reported a total membership of 265 chapters in the diocese. The treasurer's report showed a balance of \$115.17. Mrs. Moncure said that the new Junior Order of the Daughters should be very successful. In order to found a junior chapter, the consent of the council and that of the minister in charge must first be obtained, and a Daughter of the King must be its President. It must also have at least three members who have been baptized, and are ten years old. At the close of the business session, supper was served in the guild room. In the evening, there was a general meeting in the church, at which addresses were made by the Rev. Messrs. W. S. Baer, C. H. Arnet, and S. R. Colladay.

AN INTERESTING exhibition was given on Tuesday evening, 20th ult., in Witherspoon Hall, by the Indian pupils of the Lincoln Institution and the Educational Home. The exhibitions showed the result of the intellectual and industrial training of the pupils, and their instructors were the subjects of many hearty commendations in the course of the evening. Following the exhibition was an entertainment, consisting of patriotic songs, essays, and recitations by the pupils.

BISHOP WHITAKER, who is one of the board of trustees of the University of Pennsylvania, offered prayer at the opening exercises of the dedication of the new Law Department building on Wednesday afternoon, 21st ult.

THE Rev. Dr. C. Ellis Stevens delivered an address before the Society of the Cincinnati, at Philadelphia, on Washington's Birthday.

### SACRAMENTO.

#### Return of the Bishop—New Churches.

BISHOP MORELAND arrived in San Francisco from his three months' tour in the East on the 8th ult. In an address of greeting to the people of the District, the Bishop takes a hopeful view of the work, giving the names of various parishes and missions where the outlook seems to be particularly bright. The Bishop made a brief allusion to his labors in the East. He preached twenty-eight times, addressed the students of the General Theological Seminary and of the Berkeley Divinity School, in addition to his many speeches and addresses at meetings, etc.

THE Bishop will take up his permanent residence in Sacramento, the Capital of the State, and the See City, in the fall.

THE Epiphany mission at Vacaville (Rev. W. L. Clarke, missionary), has been so successful that the building of a new church is proposed.

NEW churches are to be built this coming summer by the missions of St. Andrew's, Sacramento, and St. John's, Chico, and, it is hoped, also by the mission of St. George's, Hornbrook.

### SOUTH DAKOTA.

#### Mission at Springfield.

THE Rev. Robt. Doherty, D.D., rector of Christ Church, Yankton, conducted a five day's mission in the Church of the Ascension, Springfield, from February 5th to 9th inclusive. The mission was well attended, and a success in every way.

### SOUTHERN OHIO.

#### Anniversary at Worthington.

THE parish of St. John's, Worthington, celebrated its 96th anniversary with a special service, on February 16th, when an historical address was delivered by Mr. Horace W. Whyman. Music was rendered by the choir of the Church of the Good Shepherd, Columbus.

### WESTERN NEW YORK.

#### New Altar—Church at Dundee—Noon-day Services at Rochester.

ON A recent Sunday morning the beautiful white marble altar given by Mrs. Henry Hubbell Perkins to St. Andrew's Church, Rochester, was dedicated with very impressive ceremonies. The windows of the church were banked with red azaleas, and in the space about the altar with palms and white azaleas, white Easter lilies being upon the altar. The rector, Rev. Algernon S. Crapsey, made a brief address. Rev. Dr. Louis C. Washburn read the office of dedication, and a sermon was preached by the Rev. Dr. R. R. Converse, rector of St. Luke's. The style of the altar is pure late Gothic, and it is designed on the proportions of the altar and reredos of Bay Cathedral of England. The center panel consists of a bas relief in a severe Gothic style and represents the crucified Christ and the Madonna tenderly covering the bleeding feet of the Saviour, and St. John on the right in the attitude of deep grief. Above this is a canopy of successive clusters of spires, surmounted by a delicate floriate cross. The four side panels, two on each side, consist of

## NEW BOOKS

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#### Interpretations of Poetry and Religion.

By GEORGE SANTAYANA, author of "The Sense of Beauty," etc. 12mo, \$1.50.

In the introductory essay the author deals with the imagination and its relation to the understanding on the one hand and to mysticism on the other. The way is then scientifically cleared for an exaltation of its functions in the world of thought and emotion, and this constitutes the key-note of the essays which follow, viz.: the inadequacy of any view of life unilluminated by the imagination. The volume is truly creative criticism, and is certain to provoke controversy.

#### Puritan Preaching in England.

By the Rev. DR. JOHN BROWN, of Bedford, England, author of "The Pilgrim Fathers of New England," etc. 12mo, \$1.50.

A study of the great figures and great movements associated with the history of Puritanism in England. John Colet, Thomas Goodwin, John Bunyan, Richard Baxter, and, of representative preachers of modern Puritanism, Thomas Binney, C. H. Spurgeon, R. W. Dale, and Alexander MacLaren, are among the leaders in Puritan thought who are portrayed.

#### The Social Meaning of Modern Religious Movements

In England. By THOMAS C. HALL, D. D., Professor in Union Theological Seminary. 12mo, \$1.50.

Among the suggestive topics presented in these papers, which were the Ely Lectures for 1899 are the Evangelical Revival in numerous of its aspects, Wesleyanism, the Tractarians, Methodism, the Broad Church Movement, etc.

#### A Problem in New Testament Criticism.

By W. JACOBUS, of the Hartford Theological Seminary. 12mo, \$1.50.

These lectures constitute a noteworthy essay in the Higher Criticism of the New Testament, backed by an exact scholarship and sustained by an appreciation of the principle of evolution. Among the chapter headings are: The Problem of the Method—The Problem of the Philosophy—The Teachings of Jesus and Paul—Paul's Doctrine of Christian Unity.

#### Christian and Civic Economy of Large Towns.

By THOMAS CHALMERS. Abridged and edited by Professor C. R. HENDERSON, of the University of Chicago. 12mo, \$1.25 net.

This new edition makes Chalmers's important work for the first time available for general use. Professor Henderson's introduction comprises a biographical notice, an analysis of Chalmers's economical doctrines, and an account of his contribution to sociology. Among the most important of these are the germs of the social settlement idea.

#### The Apostolic Age.

By JAMES VERNON BARTLET, M. A. (Vol. I in "The Ten Epochs of Church History." 12mo, \$2.00 net.

Professor Bartlet has described the constitution polity, doctrine, worship, and the social and spiritual life of the Apostolic Church of the first century of the Christian Era, seeking to impress upon the reader the unity of spirit amid the diversity of thinking which characterized the primitive Church.

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delicate open work tracery, supported by twisted columns, the capitals of which are executed as exquisitely as gems. Above, the crockets are surmounted by the Gothic lily, very delicately carved. The altar proper is of very simple proportion, but of accurate detail. On the front side are three beautifully carved panels. From the marble floor rise a flight of three steps, and for a background is a wainscoting of rubio marble. The reredos is executed in the finest white Carrara marble, which is the best the world produces. The altar proper, steps, and wainscoting, are the finest American marble. The designer, Mr. Geo. M. Haushalter, sailed for Carrara, Italy, and had executed under his personal direction the reredos, employing the most skilled workmen of Carrara, under the direction of Professor Primo Fontana, instructor of the School of Fine Arts of that city.

A CHURCH is to be erected during the present year at Dundee, a mission in charge of the Rev. W. L. Davis.

NOON-DAY Lenten services in Rochester are to be held at St. Luke's Church by the co-operation of all the city clergy, and with the assistance of the Brotherhood of St. Andrew. Service will begin each day at 12:05 and will close promptly at 12:30. The services will be under the control of specified clergymen, and the general topics for addresses will be arranged, as follows: March 1-3, Introductory, clergy of St. Luke's; March 5-10, "The Divine Conditions," clergy of St. Andrew's; March 12-17, "Hindrances to the Spiritual Life," clergy of St. Paul's; March 19-24, "Personal Responsibility of Man," clergy of Christ and St. Mark's; March 26-31, "Common Sins," clergy of St. James' and Ascension; April 2-7, "Characters at the Cross," clergy of Trinity and St. Stephen's; April 9-14, "Our Lord's Last Days," the Archdeacon and the rector of Epiphany. The addresses are not by the clergy who are responsible for the services, but by various of the city and diocesan clergy, according to a printed schedule.

## CANADA.

### Woman's Auxiliary at Montreal.

#### Diocese of Montreal—

THE annual meeting of the Diocesan W. A. began on Tuesday morning, February 20th, by a celebration of the Holy Communion in Christ Church Cathedral, at which there was an unusually large number of women present, many of them delegates from the country branches. Bishop Bond preached the sermon. The service was choral. The W. A. session lasted three days. On Tuesday evening the public missionary meeting was held, and on Wednesday afternoon there was an exhibition of missionary curios by the Junior branches. The century thank offering amounted to \$189 which was voted upon the second day. It was equally divided between the Indian famine fund, through the Zenana mission, Bishop Bompas' work at Selkirk, and a needy mission in the diocese of Montreal.

THE growth of the diocesan branch during the year has been remarkable. It now consists of seventy parochial branches. Nine new life-members are reported. Substantial assistance is given to mission work in Japan, in the Northwest, to work among the Chinese, and to the Zenana mission, in connection with which fourteen children are supported in Miss Bristow's boarding school at Krishnagar. The whole year's receipts for the Montreal W. A. were \$2,680.76. The Rev. C. Ernest Smith, D.D., of Baltimore, gave an address at the business session on the first day.

THE Bishop of Quebec visited Montreal and preached in two of the city churches on Sexagesima Sunday. He gave a lecture on the following day in the schoolroom of St. John the Evangelist on "Causes which led to

the Reformation." He has deferred his proposed visitation of the Gaspe coast until the summer.

A SERVICE is held every Friday afternoon in St. George's Church, Montreal, at present, for supplication with reference to the War in South Africa. Great sorrow is felt everywhere through the country for the Canadians killed in the engagement on Sexagesima Sunday.

## EQUAL TO THE OCCASION.

A BAPTIST and a Methodist minister were by accident dining at the same house. As they took their seats there was an embarrassed pause, the hostess not knowing how to ask one minister to ask grace without offending the other. The small son quickly grasped the situation, and, half rising in his chair, moved his finger rapidly around the table, reciting:

"Eny mene miny mo,  
Catch the nigger by the toe."

He ended by pointing his finger at the Baptist minister and shouting, "You're it!" The reverend gentleman accepted the decision and said grace, but it lacked the usual solemnity—*The Columbian*.

## UNNATURAL HUNGER.

### A SURE SIGN OF HIDDEN DYSPEPSIA.

"It was necessary to eat dinner at 11 o'clock," says Mrs. C. F. Ollman, 1131 Preston St., Rockford, Ill., "in order to have strength to prepare the noonday meal for the family.

"While I was drinking coffee I felt so faint at 11 o'clock that I was unable to proceed with the work unless I had lunch. If I missed the 11 o'clock meal, I was attacked with a severe sick headache.

"My complexion at that time was a sight, great blotches appearing on my face, and I was so nervous I could sleep but a few minutes at a time, and would wake in the morning more tired than when I went to bed.

"Our grocer called my attention one day to Postum Cereal Coffee. This was about three years ago. I immediately quit the use of coffee and took up Postum, having it prepared properly. The change produced a remarkable result. In a week or two I was able to leave off the 11 o'clock lunch and take my dinner in the regular way with the rest of the family. My blotchy complexion disappeared and a natural complexion took its place. Now I can go from morning until night without a meal, if I desire, and no headache or inconvenience of any kind appears. I sleep sound as a baby, and my kidney trouble, which was more than serious, has entirely disappeared.

"A lady friend was recommended to try Postum, and a short time after, told me she was disgusted with it for it had no taste. I asked her if she boiled it carefully fifteen minutes after the real bubbling commenced. She said no, and in reply to another question, said she used only one heaping teaspoonful to the cup. I explained to her that she must use two heaping teaspoons to the cup and let it boil long enough. The next time I saw her she said she used Postum regularly and liked it very much indeed, and that it had made a great change in her health and the health of one or two members of her family."

It seems plain, from this experiment, that one is justified in the inference that coffee is an actual poison to many human beings, and sets up all sorts of diseases. The remedy is plain enough,—to abandon the coffee and use Postum Food Coffee, which is sold by all grocers at 15 and 25 cents a package.

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## ART CALENDAR.

One of the handsomest calendars that has appeared for the new year represents children playing on the broad beach of one of our Atlantic Coast resorts. The youngest, a little tot, is defying the approaching tide of the ocean, and in a spirit of bravado calls out to his companions who are eagerly watching him, "Who's Afraid?"

Copy of this calendar, carefully mailed in strawboard to protect in transmitting, will be mailed on receipt of 10 cents in postage stamps by W. B. Kniskern, G. P. & T. A., Chicago & Northwestern Ry., Chicago, Ill.

Early application should be made as the edition is limited.

## HOME-SEEKERS' EXCURSIONS

On January 16th, February 6th and 20th, March 6th and 20th, and April 3d and 17th, 1900, the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets (good for 21 days) to a great many points in South and North Dakota and other Western and South-Western States, at practically one fare for the round-trip. Take a trip West and see what an amount of good land can be purchased for very little money. Further information as to rates, routes, prices of farm lands, etc., may be obtained by addressing GEO. H. HEAFFORD, Gen'l Pass. Agent, Old Colony Bldg., Chicago, Ill.

## THE CARDINAL POINTS

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

## GOOD WEATHER.

To avoid—the Chicago article. Hot Springs, Ark., beats it. Now is the time to go. The Wabash is the Hot Springs line. Write for illustrated printed matter giving interesting views and full information. F. A. Palmer, A. G. P. A., Wabash Ticket Office, 97 Adams St., Chicago.

## FAITH AND FUNDS.

THE *Chicago Record* tells us that Mr. John Alexander Dowie, who came to Chicago practically penniless, is now on the assessment books of the city as follows: Personal property, \$28,000; real estate, \$223,600; total, \$251,900. This "list does not include a farm in Michigan, for which he paid \$10,000 cash some time ago, nor the horses, carriages, automobiles, and the liveries of the two ebony coachmen with which he occasionally dazzles Michigan Boulevard." These funds are gathered in two ways, from tithes paid by believers in him, and from the people said to be healed.

*Mother's Home Talks with her Little Ones*, new ed.

This book was first published by THE YOUNG CHURCHMAN Co. in 1892, and a large edition of it was sold. It has been out of print for several years; but a new edition has just been published, to which has been added many new illustrations. The book is written by the Rev. Dr. Ingraham, rector of Grace Church, St. Louis, and is one of the most attractive volumes ever written for children. The stories are on both the Old and New Testaments, and are told in such a winning way, that young children will be delighted with them. The stories are admirable for reading to those who are too young to read for themselves, and also for the older ones who can read. The book is beautifully printed, attractively illustrated, and bound in a cover which will attract the children's admiration. The price is 50 cents, net, post-paid.

In preparing THE YOUNG CHURCHMAN for Easter, we have adopted a plan for its illumination which will make a very attractive paper. The first page will have a handsome half-tone reproduction of Mary at the Sepulchre, filling the upper left-hand corner. The remaining portion of the page will contain the pictures of nineteen little girls selected from as many different Sunday Schools, the ages of none exceeding six years. The remaining three pages will each have a border of smiling child-faces, there being twenty little girls on each page, making a total of seventy-nine half-tones from photographs of real live children. It will be the most unique, and of course with such an array of photographs, by far the handsomest paper we have ever made. The outside column rules will be printed in red, which always adds freshness and attractiveness to the paper. The reading matter will be prepared in harmony with the Holy Season.

Our customary Easter edition is 70,000 copies, which number will be printed this year; but if those who wish the paper will send orders early, we will be able to increase the number of copies to the full extent desired.

Please send orders at once, and order enough to supply the youngest pupils of the school, for the pictures are all from the Infant Class department.

We predict that many an adult will linger long over the seventy-nine pictures, studying the various expressions of the little ones, no two of which bear any resemblance to the other. The Easter edition will be supplied to all subscribers of the weekly without extra charge or further orders; but where extra copies are wanted, the charge will be at the rate of one dollar per hundred copies, post paid. Sunday Schools not subscribing regularly, can have the Easter number at the above rate, viz: one dollar per hundred copies, post paid.

If one wants a great treat for all of the young people of the household, send for a bound copy of *Sunday* for 1900. The price is \$1.25, but we have only fifty copies left from the Christmas sales, which we are closing out for 65 cents net, post paid. The book contains over 400 pages, several hundred beautiful pictures, handsomely bound in illuminated boards, and is altogether the "most for the money" that is to be had. This offer, of course, is limited to the stock on hand.

EASTER Cards will soon be wanted, and our list will be ready in due season. We can only say now that the Cards are more in harmony with the Church idea of the season than heretofore. Raphael Tuck & Sons in sending us their samples wrote: "We have this season issued a series of Easter Cards which seem to have been especially designed for The Young Churchman Co." This is a compliment, for we have argued for years for *Churchly* cards, and at last we have some. The London S. P. C. K. have also issued their

dainty line, which are the most refined and delicate for private use among friends. Announcement as to prices will be made later, as all styles are not in stock at the moment of writing.

THE Clergy are frequently asking for suitable books to give to those who have just been confirmed. The Bishop of Iowa has compiled one which is excellent, entitled *Prayers for Daily Use*. It contains private prayers for all occasions, including devotions for the Holy Communion, but not the Service itself.

Another book for the same purpose is, *God's Board*, a manual for the Holy Communion. This has prayers for all occasions, and also the full service of the Holy Communion from the Prayer Book. These books cover the needs of all grades in a Confirmation class. They are nicely bound in cloth and sold at 20 cents each net, including carriage, thus making them the cheapest books for the purpose on the market, and in all respects valuable.

WE have acceded to the wishes of a great many of the clergy, and have issued a new and cheaper edition of *Our Family Ways*, found in neat paper cover; also, in the same binding, the companion volume, *The New Creation*. These books are written by a Sister of the Holy Nativity, and are designed for the instruction of young people in the great doctrines of the Church. They are so clearly and pleasantly written, that children will enjoy them; and they are also entertaining and instructive for adults who need elementary instruction. *Our Family Ways* has already reached an impression of 8,000 copies. The prices of these books are: bound in cloth, 50 cents each, net, post paid; in paper covers, 25 cents, each, net. In order to make the books low enough for wide distribution, where 10 or more copies are ordered to one address, the paper edition will be sold at the rate of 20 cents each, express prepaid. These are the books to be read in families during the Lenten season, and the clergy will find it advantageous to urge their reading.

NEW theological books announced by Longmans, Green & Co., are: *The Doctrine of the Real Presence*, being the Bampton Lec-

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The Requiem.....	C Gounod,	1.00
Bethany.....	C. Lee Williams,	.75
The Cross of Christ.....	T. Adams,	.50
Gethsemane.....	C. Lee Williams,	1.00
Is it Nothing to You.....	Rev. E. V. Hall,	.30

## Popular Lent and Easter Anthems.

Is it Nothing to You.....	M. B. Foster,	12c
Jesus, Saviour I am Thine.....	Bruce Steane,	6c
The Path of the Just.....	J. V. Roberts,	6c
Watch ye and Pray.....	G. R. Vicars,	8c
Behold, ye Despisers.....	Horatio W. Parker,	12c
When it was yet Dark.....	R. H. Woodman,	12c
The Lord is Risen.....	C. R. Gale,	12c
Christ is Risen from the Dead.....	J. V. Roberts,	12c
Worthy is the Lamb.....	J. F. Barnett,	6c
Hallelujah, Christ is Risen.....	Bruce Steane,	12c
Christ both Died and Rose.....	E. W. Naylor,	12c
Hearken unto Me.....	M. B. Foster,	6c
Open to Me the Gates.....	Frank Adam,	15c
As it Began to Dawn.....	M. B. Foster,	6c
Behold the Angel of the Lord.....	B. Tours,	6c
As it Began to Dawn.....	C. Vincent,	5c
There is a Green Hill.....	C. Gounod,	15c

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tures, by Thos. B. Strong, B.D., delivered in '95, \$1.00; *Lenten Meditations*, by Rev. V. S. S. Coles, M.A., for every day of Lent, \$1.00; *An Essay Toward Faith*, by the Very Reverend Dean Robbins, of Albany; *Words of Exhortation*, being sermons preached in St. Paul's, by Canon Newbolt, the worthy successor of Liddon; *The Characteristic Features of Each Gospel*, by Dr. Luckock, Dean of Lichfield; a new edition of Gore's *Church and the Ministry* at \$2.00; and two new volumes in the "Oxford Library of Practical Theology," being (3) *Confirmation*, by the Bishop of Vermont, and (4) the *Prayer Book*, by the Rev. Leighton Pullan, M.A. All of the books in this series are published at \$1.50. As fast as they are ready, they can be supplied by The Young Churchman Co. at the usual rate of discount.

**TRADE WITH THE ORIENT.**

THE proposition for the appointment of a Commission to study the commercial conditions in China and Japan, embodied in sundry bills now before Congress, is along lines similar to those already adopted by several of the active commercial nations of Europe. The document recently issued by the Treasury Bureau of Statistics, *Commercial China in 1899*, shows that experiments made by other nations in sending commissions to the Orient have been very satisfactory. The British Commission, or "Commercial Mission," as it was called, spent a part of the years 1896 and 1897 in China alone, devoting 8 months to a trip from Shanghai up the Yangtze river to the head of navigation, thence southward to the head of the West river, by which they returned to the seaboard, reaching Canton and Hongkong after 8 months of travel and study, and giving to the British public a very elaborate and extremely valuable report on the wants, consuming power, and general conditions of the people of Central and Southern China, their trip having carried them through the most densely populated part of that country. The French mission was absent from France nearly two years, returning in October, 1897, after a thorough investigation of agricultural, industrial and commercial conditions, which is not to be made public, but recorded for the use of the several chambers of commerce which shared in the expedition. The French are somewhat wary of the publication of the report of this mission, since a Commission sent to China in 1843 for the purpose of discovering means of extending French trade, published an elaborate report which is said to have become more profitable to England than to France. The Germans, profiting by this example, have also omitted to give to the general public the result of the work of their Commercial Mission which returned to Germany in 1899 after fifteen months' study of China and other Eastern Asiatic countries. This German Commission was especially thorough in its work, collecting large numbers of samples of the goods required and used by the people of the countries which they visited, and creating from them an exhibit which is only open to those persons actually interested in the trades concerned and to members of chambers of commerce and certain officials, no other persons being admitted, while copies of the report are only published for private circulation. The *Nord Deutsche Zeitung* of April 29, 1899, states that the exhibit includes over 50,000 samples which show that the collection is the result of close study of competent men who thoroughly understand their work and that the exhibits show first, what European and American goods are exported to Eastern Asia, and second, what goods can be purchased there.

The pending measures as introduced only provide that the Commission shall visit China and Japan, whose imports form but about one-third of those of the Orient whose trade the United States, with a Nicaraguan

canal, may be expected to command. American products are finding a rapidly enlarging market in all of the countries of the East, and especially in Asiatic Russia, Manchuria, Korea, Siam, and Australia, while the enormous market offered by the British and Dutch East Indies is also worthy of attention.

Now that Miss Mary Johnston has shown how rich a field for historic fiction exists in Colonial Virginia, it seems strange that no one has entered it before. But we may be well satisfied that it has been reserved for Miss Johnston to bring that region and period and those picturesque characters into literature so effectively as in her *Prisoners of Hope*, and now in *To Have and To Hold*, both of which have very great present interest and promise to hold a permanent place in historic romance like that held by the Waverly Novels.

AND now *The Critic* has essayed the task of higher critic and come to grief. It has lately been publishing a series of "Contributions of William Makepeace Thackeray to *Punch*," and the discovery is made too late that Thackeray never wrote them. Well, well; and that after we have the Rainbow Bible in all its glory! Probably the fault was that the writings were not old enough, or in the long-dead language. One would have supposed that if any one had a style of his own, it was Thackeray; that if any critics could analyze that style it would be contemporary critics. But no. It seems that critical certainty depends for its fine flavor upon age. On the whole, it is best not to be dead sure who wrote a bit of literature in any language, dead or living, until absolutely sure that nobody has the historical data within reach to contradict you. It is safer to assert who wrote a "vav converseive" in *Genesis* than to say who wrote a whole page in *Punch*; because whether you are right or wrong nobody can prove it.—*The Interior*.

THAT the verse of Edward Rowland Sill has taken a foremost and permanent place in American poetry now seems certain. Every anthology of American metrical composition includes specimens of his verses, the "Fool's Prayer" being notably a favorite for this use. Since the poet's death, in 1887, the volumes of his verse have had a sale which constitutes a disproof of the frequently heard assertion, that interest in poetry is declining. It is probably more correct to say that taste in verse is rising, and that the "boudoir poet" is no longer in favor, while the virile singer is in demand. Messrs. Houghton, Mifflin & Co. will soon publish a volume of the dead singer's prose and letters, containing many of his best brief essays written for *The Atlantic's* "Contributors' Club," and many extracts from his letters throwing much light on his aims and efforts.

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"Man proposes, but God disposes," remarked Thomas a Kempis.

Franklin is authority for "God helps those who help themselves."

It was an observation of Thomas Southern that "Pity's akin to love."

We are indebted to Colley Cibber, not to Shakespeare, for "Richard is himself again."

Edward Coke, the English jurist, was of the opinion that "A man's house is his castle."

"When Greek meets Greek, then is the tug of war," was written by Nathaniel Lee, in 1602.

Edward Young tells us "Death loves a shining mark," and "A fool at forty is a fool indeed."

"Variety's the spice of life," and "Not much the worse for wear," were coined by Cowper.

Charles Pinckney gave the patriotic sentiment, "Millions for defense, but not one cent for tribute."

"Of two evils, I have chosen the less," and "The end must justify the means," are from Matthew Prior.

To Milton we owe "The Paradise of fools," "A wilderness of sweets," and "Moping melancholy and moonstruck madness."

The poet Campbell found that "Coming events cast their shadows before," and "Tis distance lends enchantment to the view."

Christopher Marlowe gave forth the invitation so often repeated by his brothers in a less public way, "Love me little, love me long."

To Dr. Johnson belongs "A good hater," and to Mackintosh, in 1701, the phrase, often attributed to John Randolph, "Wise and masterly inactivity."

"First in war, first in peace, and first in the hearts of his fellow-citizens" (not his countrymen) appeared in the resolutions presented to the House of Representatives in December, 1799, by Gen. Henry Lee.—*Southern Christian Advocate.*

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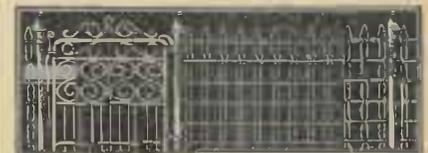
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