

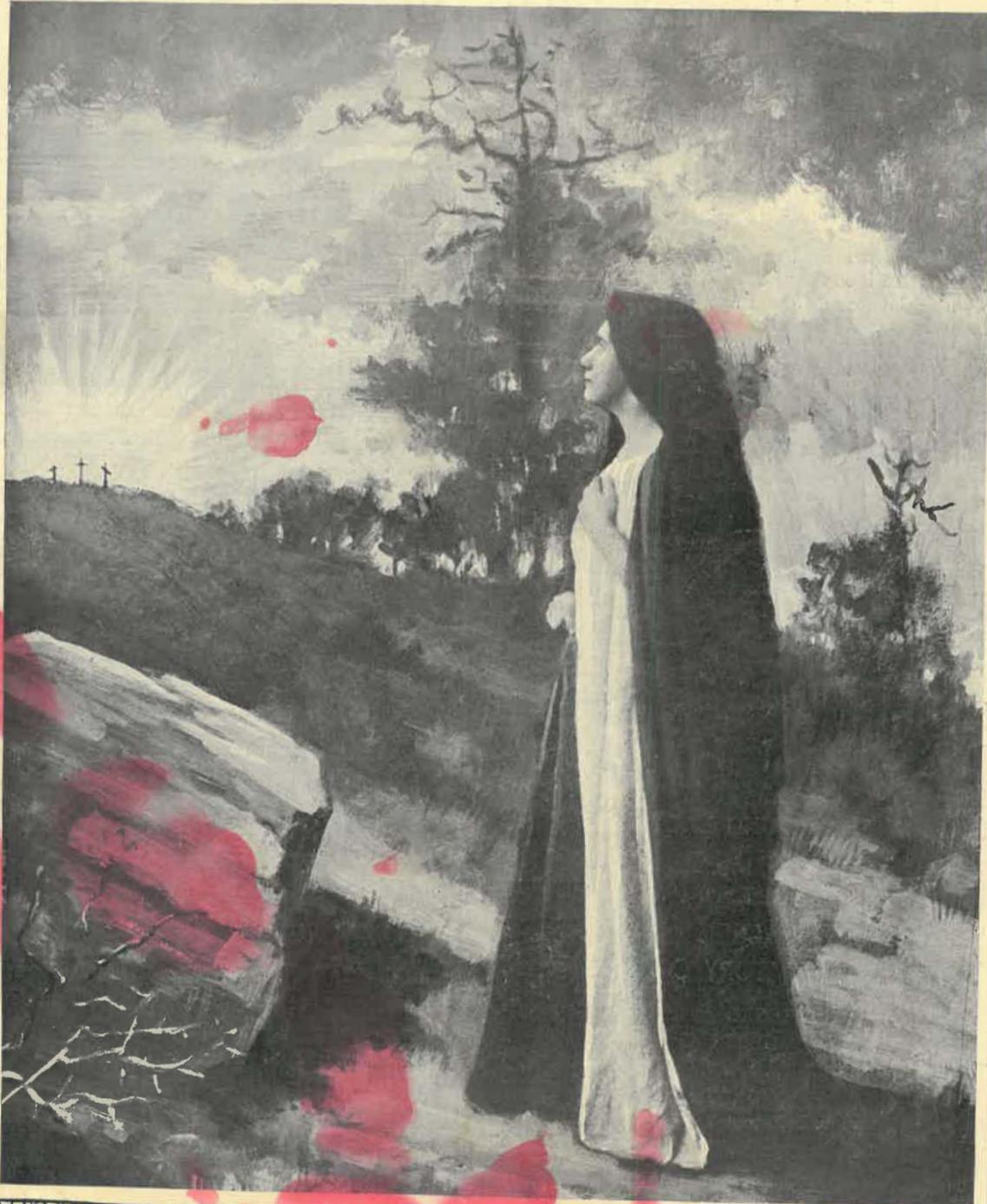
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The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, APRIL 14, 1900.

No. 50.



Easter Morn

by W. J. Dyer



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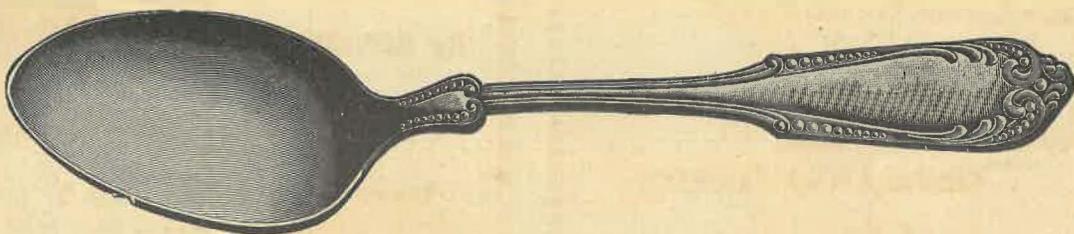
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LITERARY NOTES.

IN ANOTHER place is our advertisement of a new book for use at weddings, called *Marriage Greetings*. It is a very attractive souvenir for weddings, either as a gift from the minister officiating or from a friend. We also carry in stock the *Marriage Vow*, published by Whittaker, which is made in various editions.

LATE in December, too late for circulation before Christmas, The Young Churchman Co. published an historical novel bearing the title, *The Hungarian Exiles*, which will no doubt have a large circulation during the present year, after it has become known. The author is Mr. Benjamin Cowell, and the scene is laid in the Hungary and Poland of the eleventh century, the leading characters being Bela I., afterwards King of Hungary, and his two sons, Geyza and Ladislaus. The author has chosen the time when the royal father was an exile in Poland, where the two sons were born and reared. Students of Continental history know that this is a time in the history of those Northern nations when deeds of valor were enacted, and that the times were full of stirring events which appear to large advantage when presented in the setting of a work of fiction. The book is especially entertaining for boys, who will be interested in the careers of the two young men. It is published at \$1.00 net.

FEW books of last fall received such enthusiastic reception as *White and Black Under the Old Regime*, by the widow of the late Major-General Henry D. Clayton, of the Confederate Army, afterwards Judge of the Circuit Court of Alabama, and President of the University of Alabama. This book treats of the home life in the South before, during, and after, the great War, and tells the story so simply, so devoid of prejudice, and yet so vividly, that the Southern papers at once perceived that the book was one of vastly more importance than the unpretentious title would indicate. Thus, the *Baltimore Sun* gave to it the almost unparalleled honor of an editorial notice covering more than a column, in which extensive quotations were made from the introduction, written by the present editor of THE LIVING CHURCH, and from the book itself. The editor spoke of the work as "one of the most interesting of recent publications, and also one of the most valuable, considered from a historical standpoint." The *Atlanta Constitution*, in a lengthy review, said, "Keenly possessed of the sense of humor, Mrs. Clayton writes charmingly of the ludicrous traits of the negro, interspersing her work with many capital anecdotes. She touches upon nearly every phase of the subject which she undertakes to discuss; and, without being too fond of detail, as most writers on similar lines are, she makes her book delightfully instructive from first to last. Nothing better has ever been written within the same compass."

The *Alabama Church Record* wrote of the book as "One of the most artless and charming sketches we have ever read." At the end of the extended review is the further comment that "the book is so full of such swift pen pictures, that upon reflection, we begin to doubt whether it is so very artless after all!" The *Church in Georgia* expressed the hope that "this book may find a place in every Southern home, and that it may be widely read in the North. It will do much to make the old regime known and estimated at its real worth."

The local papers in various parts of the South spoke of it almost with rapture. The *Birmingham* (Ala.) *New Era*, the *Florence* (Ala.) *Herald*, the *Eufaula* (Ala.) *Times*, and many others, gave to it extensive notices. The scholarly papers of the *Southern History Association* gave to it an extended review, while the *Athens* (Ga.) *Banner* declared in its headline, though hardly justly, in our opinion,



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A BOOK which must have a large circulation, is entitled *Stories of Great National Songs*, and is written by Col. Nicholas Smith. Col. Smith takes for the subject of his book one which must appeal to all Americans, and indeed, to the world at large; for though the great bulk of the book is given, as it should be, to American songs, there are also chapters on the songs of each of the leading nations of Europe. The style is pleasing, and interspersed constantly with narratives and incidents, both in connection with the original writing and appearance of the songs, and also their history and use. One would be surprised how much history is interwoven with the various songs of the nation, and what a continuous succession of incidents is related concerning each. Col. Smith has done his work wonderfully well, and it is not strange that the book has been commended from all sources. The price is \$1.00 net.

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THE ENGLISH REVIEWS.

BLACKWOOD'S for March opens with a paper on the government of South Africa after the war. It is certain enough that the present miserable condition of things is the direct result of the lack of any adequate or even consistent policy in the past. An article on "Mr. Ruskin" is the most characteristic piece in this number. It is so slashing in its assaults as partly to defeat itself. But it is, undeniably, good reading, and it is always refreshing to find a writer courageous enough to attack a popular idol. The article is, however, anonymous. Andrew Lang contributes a somewhat disappointing essay on "The Evolution of Literary Decency." The reference is chiefly to the great alteration in the moral atmosphere of the English novel of the nineteenth century as compared with that of the eighteenth. He lays stress upon the influence of Methodism. But the Evangelical revival, of which he makes no mention, was probably more influential, inasmuch as the early Methodists were not a literary people and were generally opposed to all works of fiction. Hugh Clifford has another article on the Malay Peninsula, entitled, "An Expedition into the Benighted Lands," full of interest to those who love the story of adventure. "Lord Jim" is continued through chapters XII and XIII. "Musings Without Method" deals with a variety of subjects, the last but not the least of which is "The Dark Age of Scholarship." The number concludes with the inevitable articles on the War in South Africa and the political situation in England.

THE *Westminster Review* for March contains the first instalment of a valuable paper on "The Problem in South Africa," by Hugh H. L. Bellot. The writer seems to be thoroughly conversant with his subject and fair-minded and judicious. There is a good but short article on "Bismarck and the German Empire." An article on "The Revival of Buddhism in India," by D. M. Strong, affords considerable information, especially as the development of a missionary spirit in the votaries of that religion seems to have been induced by contact with Christian missionaries, and is interesting to us on that account.

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The Living Church

VOL. XXII.

MILWAUKEE AND CHICAGO, APRIL 14, 1900.

No. 50

NEWS AND NOTES

THE Hawaiian Civil Government Bill passed the House on Friday, having previously passed the Senate in somewhat different form, so that a conference is yet necessary. The Bill, as it passed the House, provides that there shall be for the territory of Hawaii, a Governor and a Secretary appointed by the President, and other executive and subordinate officers appointed by the Governor. The Legislature will be made up of a Senate of fifteen members and a House of thirty members. The veto power is given to the Governor. There is to be a territorial judicial system, with appeal to the Circuit and Supreme Courts of the United States. Citizenship is limited to those who were citizens of the Republic at the time of annexation, and the franchise is granted only to citizens who are able to speak, read, and write the English language. Thus, the great bulk of natives and coolies are not endowed with the ballot. A delegate from the territory shall have a seat in Congress with the right to speak but not to vote, which is the same as the rights afforded to delegates from other territories. The only important difference between the House and Senate bills is that the latter contained a provision for minority representation in the House, which is omitted in the House Bill, and also that the House Bill contains a form of regulation of the liquor traffic by forbidding the sale of liquor in bar-rooms, but permitting its sale in original packages.

IN KENTUCKY the State Court of Appeals has given a decision in the gubernatorial contest to the effect that as the law places the determination of contested election cases with the Legislature, the Courts are powerless to interfere. The practical effect of the decision is to give the state to the Democratic contestants. It is reported that the case will be brought on a writ of error to the United States Supreme Court. Whatever may be the rights of the case, it is at any rate unfortunate that the Courts feel unable to hear it on its merits.

FROM the British standpoint, it is certainly unfortunate that every successive commander in South Africa seems to be unable to protect his outposts from attacks by the enemy. The last instance of this sort occurred on Friday of last week, when some thirty miles south of Bloemfontein, in the territory of the Orange Free State, which was supposed to be under the entire control of the British, at a railroad point called Bethany, the British force was taken captive to the extent of five whole companies, and was transported bodily before reinforcements could come to their assistance. Why the British should have been surprised by so large a number of the enemy, seems not to be explained. The dexterous mobility of the Boers is remarkable, and they seem almost to appear and disappear at will. Apparently even the genius of Lord Roberts has failed to give the British troops the protection that is received by the Boers from their commanding officers. As a partial offset to this unfortunate episode, there was the capture on the same day, by a force under General Gatacre, of a body of sixty-eight Boers, who also suffered the death of their commanding officer, a Frenchman, General De Villebois Mareuil. On Monday of last week there was an unsuccessful sortie made by the British forces at Mafeking, which was repulsed by the enemy. The main part of the army under Lord Roberts remains at Bloemfontein.

ADMIRAL DEWEY has thrown a bomb into the political camps by the announcement of his willingness to accept the Presiden-

tial nomination, coupled with the statement that he had concluded that the duties of the Presidency were not so very arduous, and followed later by the announcement that he is a Democrat. What will be the effect of this strange decision is yet to be seen.

THE visit of Her Majesty Queen Victoria to Ireland, for the first time since 1861, is an incident of special interest, arising from the hostility to the British government which obtains in a large part of the island. Her Majesty has been received with respect, and has commanded that an Irish regiment of Foot Guards be formed, under the designation of Irish Guards, as a commemoration of the bravery shown by Irish regiments in South Africa.

AN ATTEMPT was made to assassinate the Prince of Wales in Belgium during the week, but apparently it was the work of an anarchist and has no wide significance.

THE Puerto Rico Bill passed the Senate on Tuesday, and it is announced that the Republican caucus in the House has agreed to pass the bill without amendment, voting upon it early during the present week.

THE floods in Southern and Southwestern Texas have at this writing (Tuesday morning) caused the death of some fifty people and the loss of an enormous amount of property. It appears that the Colorado river has increased to unprecedented size by reason of heavy rains, so that it is reported to have risen twenty-five feet above its normal level. This alone would be cause for great destruction, but to add to the trouble, a dam gave way at Lake McDonald, and a tremendous rush of the waters ensued, the mighty torrent making its bed as it rushed onward toward the Gulf, and carrying devastation as it passed. The pecuniary loss to the city of Austin is almost incalculable, including the total destruction of the municipal waterworks and electric plant, at a cost of some \$6,000,000. All other streams in southern Texas are also greatly swollen, and it is feared the worst is yet to come.

WHATEVER may be the cause of the recall of Major General Otis from the Philippines, it is a pleasure to know that his successor, General Arthur McArthur, is a man of exceptional ability, who is certain to prove a fit representative of American interests, civil as well as military.

ON TUESDAY morning of this week it was announced that the Boers in the southern part of the Orange Free State are about to begin an invasion of the Basuto Land, which lies between the southern half of the Free State and the British colony of Natal, in order to reach a British post at Wepener. It would be little short of a calamity if this should prove to be true, since the native tribe of the Basutos have only with difficulty been kept from assuming the war path, and it would be impossible to prevent the outbreak, at any rate among that tribe, of a race war in which the blacks would very likely rise against all of the white race indiscriminately. One recalls how during our own Civil War, Mr. Lincoln always refused emphatically to permit the Indians to be incited against the South, and it seems incredible that a God-fearing race, such as undoubtedly are the Boers, could take steps that could hardly fail to have for their necessary result, a race war between black and white, on their boundaries.

NEW YORK LETTER.

WHAT is perhaps an historic incident occurred in connection with the illness and death of the Rev. Dr. Edward H. Krans, rector of St. Matthew's, in West Eighty-fourth Street. Dr. Krans' illness was a sudden one, and his death even more unexpected. At the Wednesday evening service, Bishop Brown, of Arkansas, who has many old friends in the parish, made the address. Noticing the increasing illness of Dr. Krans, he said to Mrs. Krans that he wanted to be sent for to come for the Thursday evening service, when the Bishop of the Diocese was to make his visitation, in case her husband was not improved. Dr. Krans was worse on Thursday, and Bishop Brown was sent for. He came, and putting on the robes of the priest, took his place and presented the class. Bishop Potter referred to the incident in his address, saying that he had confirmed nearly one hundred thousand persons in this Diocese, but that never before had a Bishop presented a class to him. It was possible, Bishop Potter thought, that the circumstance had not occurred before in the American Church. He mentioned the instance of SS. Peter and John going to Samaria to confirm those who had been prepared by the deacon, St. Philip.

Dr. Krans was born in the province of St. Armand, Quebec, and educated at McGill College. He studied law for a time, but entered the General Seminary and was graduated in 1869. He became assistant at old St. Mark's, going soon after to similar positions at Emmanuel and the Good Shepherd, Boston. He came to St. Ann's, New York, in 1874, and from that time became identified with work among deaf mutes, and closely associated with Dr. Gallaudet. He was prominent in the New York Clericus and Churchmen's Association, and also in the McGill Alumni Club. When St. Ann's was sold, to make room for business advances, he became rector of St. Matthew's, with Dr. Gallaudet *rector emeritus*, succeeding the Rev. Henry Chamberlaine, now at Mt. Kisco. The consolidation made a strong parish out of St. Matthew's, and under Dr. Krans it has steadily grown stronger. It is wholly for hearing and speaking people, a new chapel for deaf mutes farther up town having been erected. It is a part of St. Matthew's parish. The death of Dr. Krans occurred on Saturday morning, and the funeral on Monday. Pneumonia was the illness.

Easter morning there will be unveiled a memorial to the late Dr. C. DeW. Bridgman, of Holy Trinity, Harlem. It is the south transept window, and it was placed there by the congregation, as a memorial to a man who was, probably, one of the most beloved of any spiritual leader any church ever had. The subject of the window is the Resurrection. The background is a typical Palestine scene, and the figure of the Saviour is seen in a dim dawn emerging from the tomb. The ensemble is helped out by a group of angels. The whole is most reverent and beautiful; a marked enrichment to this beautiful church.

The Rev. Frank W. Crowder has been pastor of the Methodist church at Stamford, Conn., for three years. It is one of the largest churches in that Conference. In March he gave notice to his congregation that he would leave the denomination, and last week he began work at the Pro-Cathedral in Stanton Street. He will assist Mr. Paddock there for the present, and will be ordered deacon, either at Trinity, or before, according to the convenience of the Bishop of the Diocese.

Efforts to consolidate the Chapel of the Transfiguration and St. Ignatius are not making rapid progress. The Standing Committee, at its April meeting, named a committee of three to take the matter into consideration. The case is complicated by reason of the protest of Christ Church, and also by the presence of St. Stephen's. The two parish churches named are but two blocks apart, and the site proposed for the new St. Ignatius', or Corpus Christi, as it may be called, is hardly two more blocks away. The neighborhood is in part a business one, and there are also here five places of worship of various religious bodies. The Committee will not, it is said, hold a special meeting, so that nothing can be known of its decision until the May meeting. St. Ignatius' has been offered an additional \$5,000 bonus if it will vacate its property in Fortieth Street. Perhaps it is unwise to make haste, for the complication is one of the most perplexing with which any Bishop and Standing Committee was ever confronted. For example, St. Stephen's has sold its old church and has purchased the chapel in which it now holds service, and which it may not be permitted to retain, at an outlay of \$85,000. Besides, it has spent \$15,000 in improvements,

and has called a rector, who has accepted. In the case of the Transfiguration, a modest chapel has been built, and St. Ignatius' holds an option on an expensive site. After the death of Dr. Treat, rector of St. Stephen's, and before the coming of the Rev. N. A. Seagle, the new rector, St. Stephen's was in charge of the Rev. F. J. Clay Moran. So satisfactory were his services that members of the congregation have presented him with an honorarium of \$200.

The Rev. J. Morris Coerr, formerly at St. James' Chapel, Fordham, but for the last year curate at St. James', has accepted the rectorate of St. Paul's Church, Norwalk, Conn., and preached in St. James' on Palm Sunday morning. He begins at St. Paul's on Easter Day.

The Church of the Redeemer, Harlem, Rev. W. E. Johnson, is trying to solve two problems, and is making hopeful progress on both of them. One of these is a Church Settlement. In it is a school for children who are unable to attend the public schools on account of physical disabilities. Classes are formed in kindergarten and other work, especially in industrial training. A system of nursing for people in moderate circumstances is soon to be made a feature of the Settlement. The best part of it is, however, that the Settlement is self-supporting and independent. It is, indeed, unique, for it has no board of directors, no patrons, and no officers.

Some two years since, Mr. Johnson issued an address to those who wanted free pews. He told the congregation that the free pew system meant a loss of one-third in the revenues, and outlined a plan by which free pews could be had by those who really wanted them. His plan was to endow the pews, five hundred of them, at \$100 each. This endowment would produce an income of \$1,500 a year, and make up for the loss that would be sustained over the pew-rented system. In order that this income might not go at any time to a rector who was looking for a large salary, he suggested the condition in the endowment that its income should forever be applied to the maintenance of curates, in order that the priestly work of the church might always be sufficiently reinforced. The suggestions of Mr. Johnson have been acted on, and the Redeemer congregation now has some endowed pews, and friends of free pews are working to provide it with more of the same.

The Church of the Redeemer was at one time at 86th Street and Park Avenue. It was consolidated with the work in 136th Street, its present location, in 1898, and in spite of many material discouragements, it has made steady progress. The curate is the Rev. J. B. Sill.

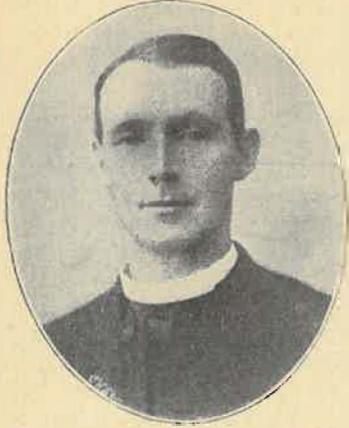
THE LUTHERAN DOCTRINE OF THE EUCHARIST.

CONSUBSTANTIATION means, if anything, the local conjunction of two bodies or substances, and their coalescence into one mass. As applied to the Eucharist, it is meant to signify that the Body and Blood of Christ, of the one part, are brought into local union with the bread and wine, of the other part, so as to make one substance of the two, in which one is no longer distinguishable from the other. According to this, the Body and Blood of Christ are taken into the bread and wine, and the bread and wine taken into the Body and Blood of Christ, so that the two flow together into one, as copper and zinc in the formation of brass, and so become a tangible and local compound, which may be accounted the one, or the other, or both, or neither, just as we may choose to view it.

Now, to attribute any such doctrine as this to Luther, or the Lutheran Church, is to misunderstand the case, and to give a false impression. We believe with Mr. Savage, in "the real presence of our Lord in His Sacrament," and hold it as "a protest against the conception of His fictitious presence"; and we further hold that the bread and wine retain their natural qualities of bread and wine unchanged and undisturbed throughout the entire transaction of the celebration of the holy Supper; and that they simply fulfil the office of earthly and tangible means, after the manner of paper and ink in case of the Word, to convey, offer and impart the Christ crucified for us and for many for the remission of sins. The idea of local inclusion, or of a consubstantiation, is as foreign to our doctrine of the Eucharist, as it is from a local consubstantiation between the paper and ink of the written Scriptures and what is thus carried and certified to the reader.—JOSEPH A. SEISS, D.D., in *The Lutheran*.

THE ENGLISH CHURCH AT MAFEKING.

THE English, Dutch, Wesleyan, and Roman Catholic communities have each a church in Mafeking. The English church is an unpretentious little building. The Rev. William Hays Weekes has been rector since 1896, and has done work in the town and is much liked and respected. Mr. Weekes, who was educated at Sidney Sussex College, Cambridge, was ordained in 1890, and took priest's orders in the following year. For about five years he was curate of St. Sidwell's, Exeter, and in 1894 he was appointed chaplain to the Bishop of Bloemfontein, and successor of the Cathedral. After the sortie on Boxing Day, when the dead were brought in, the little garrison of the town and other inhabitants gathered in the cemetery to bury the dead. The sad duty of reading the Service fell to Mr. Weekes. The



REV. WM. HAYS WEEKES,
Rector at Mafeking.

enemy's guns were silent while the Service was going on, perhaps out of respect to the gallant dead. In the dim light a trench was dug for the non-commissioned officers and men, and there they were buried without coffins, wrapped in white calico. In a separate place, and in coffins, the officers were buried, and kind friends brought wreaths of flowers and greenery to lay upon the graves of the men who had fought so stoutly and died so bravely.

The accompanying illustrations are reproduced from the London *Graphic*.

ENGLAND AND ABROAD.

THE death of Pere Didon, the famous Dominican preacher, occurred at Toulouse, France, during March. This ends a career that at one time promised great things for the Church in France, but which did not altogether fulfil expectations. Didon wrote a *Life of Christ*, after a careful study of Palestine, and the devotional character of the work was such as to give promise of large benefit. He received early education under the influence of Lacordaire, and at the early age of 28, was



THE CHURCH AND RECTOR, MAFEKING.

called to Paris from Rome, where he labored to reconcile the Church with modern philosophy, and in a way continued the course which had made Lacordaire famous, and had seemed like a distant echo of ancient Gallicanism. The iron hand of Rome was, however, clasped upon him, and he was suppressed. He made a complete submission to his superiors, but never altogether recovered from the blow. In his late years he also came into contact with the civil authorities after a speech delivered at the College of Albert le Grand, of which he was director, which was regarded by the Government as almost sedition.

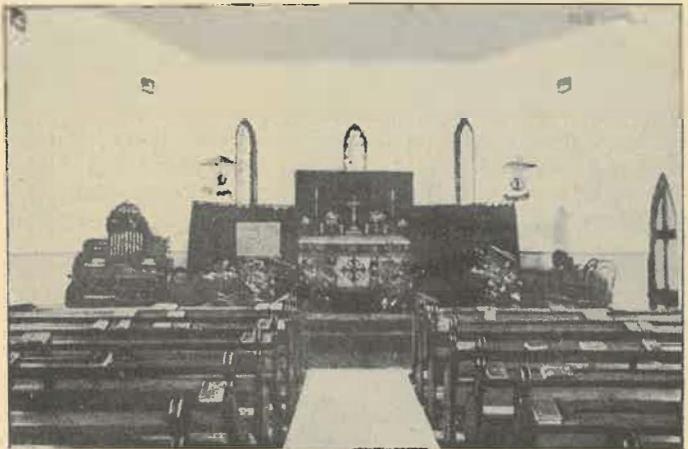
Bishop Swaby, of British Guiana, has accepted the See of Barbadoes, and the vacant episcopate is referred by the synod to a committee for selection, consisting of the Archbishop of Canterbury, the Archbishop of the West Indies, the Bishop of

Bath and Wells, and the Rev. Dr. Maclear, of St. Augustine's, Canterbury. The Church in Guiana is suffering almost privation by the recent act of disestablishment, amounting practically to disendowment as well. The Dean of the Cathedral has resigned and returned to England.

The policy of the Archbishop of York, with reference to those clergy who declined to carry out his instructions with respect to the use of incense, is to effect a complete boycott of both the priests and their parishes. The Archbishop has declined to visit such parishes for Confirmation, and has announced that candidates presented from these parishes in other churches will be personally examined by his Grace before they are admitted to Confirmation.

AN OLD PARISH AND NEW CHURCH.

ST. PAUL'S CHURCH, Chester, Pa., is nearly approaching its bi-centennial. The corner-stone of the first building was laid in July, 1702; and the first sermon preached in it, by Rev. Dr. Talbot, was on Sunday, January 24th, 1703, while, being the eve of St. Paul's Day, he thought it most appropriate



CHURCH OF ST. JOHN THE EVANGELIST, MAFEKING.

to name the church after that Apostle. For nearly a century and a half, this little building was used for the service of the Church, and gave place to a second edifice whose corner-stone was laid in July, 1849, and in it the first service was held on Sunday, May 4th, 1851, the Rev. Dr. Balch officiating. In 1872, this building was enlarged.

As especially it was the wish and work of the Rev. Francis M. Taitt, the present rector, that St. Paul's should be larger and more centrally located, the congregation felt it would be most appropriate to have the corner-stone laid on the sixth anniversary of his rectorship, which was done June 1, 1899.

The building is of Gothic architecture, 120 feet long, 66 feet wide, and from the floor to the gable of the clerestory, 50 feet. It will seat 700 persons. Baltimore granite has been used in its construction, with Indiana limestone trimmings. The columns supporting the clerestory have carved capitals, etc. The woodwork is quartered oak. The alleys, choir, and sanctuary, are laid in tile and mosaic. The following memorials have been placed in the church: a Caenstone pulpit; oak and brass altar rail; four windows from Tiffany's—Nativity, Crucifixion, Resurrection, and Good Shepherd—one from La Farge; four Baptist windows (Angels) from McLean of Philadelphia. At the corner is a tower 92 feet high.

The parish building adjoins the church and contains on the first floor choir rooms, Guild and meeting rooms, library, etc. In the second story is the main Sunday School room, seating 600. In the basement are a gymnasium, guild room, and dressing rooms. The cost, exclusive of memorials, is about \$75,000.

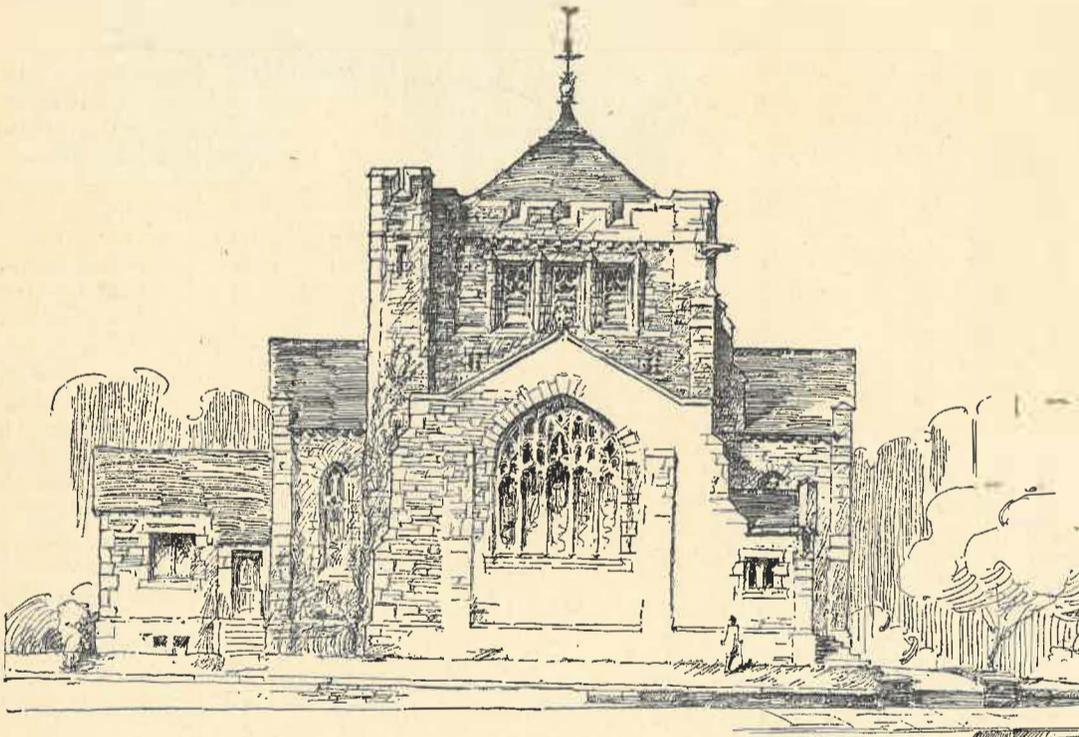
HE WHO realizes his weakness has already done much toward the development of a better degree of strength, if only the resolution for improvement be sincerely his. If a true man, and a strong man, he will delight to use his strength for the assistance of those less favored than himself. Just as the sturdy soldier upon a campaign delights to aid his weaker comrade upon the exhaustive march, so the worthy Christian delights, along the march of life, to lighten the way and strengthen the moral purpose of the infirm of earth. If we get from the Lenten season that thought and inspiration to which it is dedicated, we shall not only be stronger ourselves, but shall delight to help all with whom we come in contact, who are susceptible to our ministrations, to be stronger.—*Good Housekeeping*.

NEW CHURCH AT LANSDOWNE, PA.

PLANS have been accepted for the new church for St. James' parish, Lansdowne, Pa., and the church is to be erected at once, according to the designs herein printed. The architect is Mr. Frederick M. Mann, who was selected especially because of his very successful work in designing St. Paul's Church, Overbrook, Pa.

The church to be erected is of English Gothic, perpendicular style, of the later Tudor period. The plans provide for a church of stone, outside and in alike, with oak-timbered roof; for a church depending, as the purest Gothic always does, on lines and fine proportions for its beauty, seriousness, dignity; for a church which shall actually live and have enduring character; for a church to last for all time.

The design is cruciform, with a tower over the crossing of the nave and transept. The four great arches supporting the tower induce a feeling of strength and solidity. The intercrossing trusses of the central space, with its shadows which the arches cast, deepen the sense of vastness and mystery. The four sturdy piers from which the arches spring and which support the tower may, if you like, symbolize the four Gospels supporting the Church of Christ. The nave is long and the chancel deep, furnishing with the hundred feet and more from main entrance to the altar a fine perspective and an effective leading up to the altar. At the right of the chancel as you face it is the organ, under arches springing from the great pillars supporting the corner of the tower. Symmetrically, on the left is a morning chapel, screened from the chancel by a traced and carved oak screen, and designed to serve, besides its special purpose, for Lenten and other week-day services. The impression of vastness one receives as he enters the Overbrook church will be



NEW CHURCH TO BE ERRECTED—ST. JAMES', LANSDOWNE, PA.

heightened, and to it an element of mystery will be added by the morning chapel. From the side of the morning chapel opens the vestry room, through which is reached the choir rooms in the basement. It is the intention to fit up the space in the basement under the tower and transept for the immediate use of the Sunday School.

The entrance porch is placed at the side, to give seclusion from the street, and at appropriate places there are entrances to the various parts of the church. The seating capacity is three hundred and seventy, and though the church is designed for the future, it is the immediate rather than the remote future which the vestry have in mind. Such a church as is here outlined and pictured will be a great credit to the Diocese.

It is largely through the generosity of Mr. Henry C. Statzell that this church is to be erected, he having made an offer of \$10,000, provided the vestry will raise \$15,000 more. Of the latter sum, about \$7,000 is still to be raised.

A NOTABLE HISTORICAL TABLET.

CHRIST CHURCH Historical Association has erected in Christ Church, Philadelphia, a handsome stone tablet, in Colonial style, in memory of the Rt. Rev. Richard Welton, D.D., who was in charge of the parish in 1724 and 1726. He attained considerable note in the Mother Church, having held the rectorship of Whitechapel, London. He was prominent in the Non-juring movement which resulted from the overthrow of the Stuart dynasty, and was consecrated to the episcopate in that line of succession in 1722. He was, in consequence, the earliest consecrated Bishop in America whose consecration is undoubted—a fact of great historical interest. Through the hostility of the sovereign he was obliged to leave London, and subsequently Philadelphia, as a political exile, and sought refuge in Lisbon, Portugal, where he died in 1726. His able ministrations at Christ Church were highly appreciated in their time and gave him an honorable place in the roll of the clergy of the parish.

The tablet was unveiled Palm Sunday by the Rev. Dr. C. Ellis Stevens, who preached a commemorative sermon on "The Colonial Church." Referring to the episcopate he made the following historical statement:

"Both John Talbot and Richard Welton are claimed by some writers to have been Bishops of the Non-juring succession. As both were for a time in charge of Christ Church, Philadelphia, the parish originally contemplated erecting a tablet which should commemorate them together, as constituting the Non-juring episcopate in the colonies. But late researches have so shaken the claims heretofore made for the consecration of Talbot, and left in such doubt the question of whether he ever was a Bishop, that it was felt impracticable to place a public record of him in that character. If Talbot was not a Bishop, then Welton was the only representative of the episcopal order in

the American colonies. The tablet now erected describes him, without entering into this controversy, as the "earliest consecrated Bishop" in America, and this inscription is accurate in any circumstances, because even if Talbot was a Bishop, Welton had the earliest consecration.

"Some confusion exists regarding Talbot's claimed consecration. According to one account he was consecrated by Bishops Taylor and Welton. According to another, Bishop Taylor consecrated Welton and Talbot at the same date, but the reference is clear that Welton was first of the two to receive the laying on of hands. In either case Welton was of earlier consecration than Talbot, even admitting that the Talbot referred to was identical with the American John Talbot, which is in doubt. That Welton was a Bishop is beyond

question. The inscription on the tablet makes no claim that he ever exercised episcopal jurisdiction, but simply refers to the fact that he possessed episcopal orders. On that fact alone rests the interest associated with his name. And the emphasis is the greater as in this same church lies buried the Bishop of earliest consecration in the regular succession from the Church of England, Bishop White—the same venerable fane in which the American Church was organized, thus commemorating the earliest episcopal orders in this country—both in irregular and in regular successions from England."

WE SHOULD feel ourselves nothing. That anything God gives is beyond and against our deserts: that we have nothing, are nothing, can do nothing, feel nothing. That He only can do anything in us, and that anything He helps us in is only through His boundless mercy.—*Dr. Pusey*

THE FOUR-CITY LECTURES.

THE last of the series of Lenten lectures arranged for Chicago, Milwaukee, St. Paul, and Minneapolis, was delivered at the several cities during Passion week, by the Rev. J. O. S. Huntington, superior of the Order of the Holy Cross, on the subject of the Development of the Spiritual Life.

What is the Spiritual Life? asked Father Huntington. It is the life in which we are continually advancing towards our End, and that End is God. Our union with Him begins, indeed, at the moment of Baptism; and yet it is a union which is to increase throughout Eternity. This union can only be effected by a love which, though the gift of God to us in our infancy, can only continue as we consciously correspond to its

concupiscence, cupidity, self-love. This is a certain weakness which disposes us to make self an end in place of God, to exalt ourselves at God's expense, and to substitute self interest for the interests of our Creator and our true End. The first movement of concupiscence is the revolt of the Soul from God, the assertion of its own independence—the refusal to obey. Thus pride is the beginning of all sin: The next step is the revolt of the flesh, the bodily senses, from the spirit, the result being some form of sensuality and bodily self-indulgence. It is only by yielding to this temptation that the way is open for attacks upon the spirit from without. Pride is aversion from God and complaisance in self. This is the chief weakness of man, and hence proceed self-regard, self-seeking, self-admiration, self-centeredness, self-pity; all of them forms of self-love.

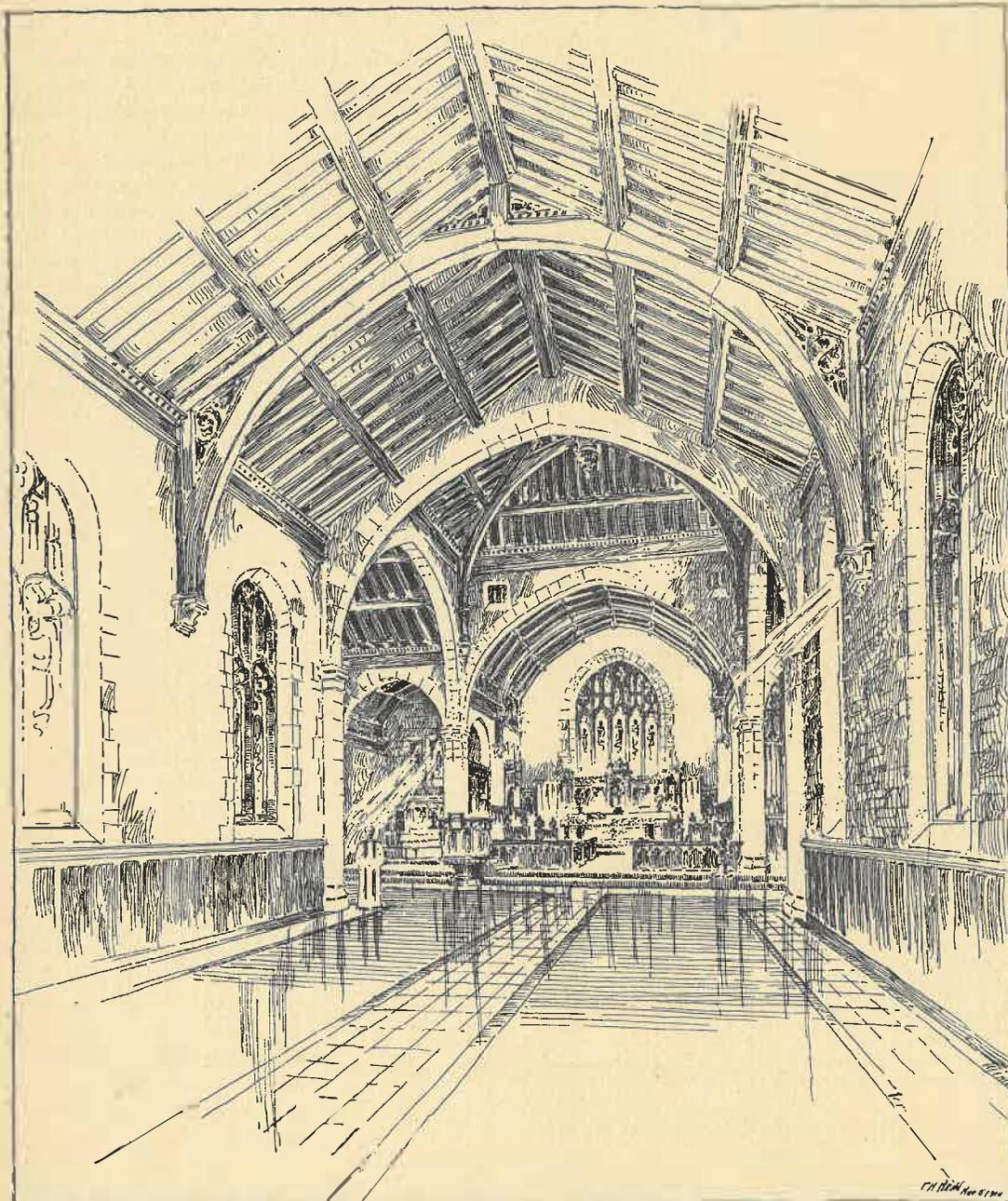
The second source of temptation is the world about us; meaning by that not the material world, not the human race, but the multiplied cupidity of all sinners, the refusal to live for God expressed in the maxims and standards of society. This world of organized evil human society forms an admirable "culture" for the germ of self-love. Having the inherent weakness in ourselves, we respond with utmost promptness to the appeal made by the allurements and incitements of the world, or shrink instinctively from its derision or abuse.

And, lastly, beyond this world is a vast kingdom of spiritual forces hostile to God and warring against Him under the leadership of a terrible personality—Satan. How unscientific and unphilosophical is the present easy-going disbelief in Satan, has been shown by great thinkers and leaders of men. How can any one prove the non-existence of a being whom, if he exists, must have it for his crowning work to persuade men that he is only an illusion? How far we are under the obsession of the devil we cannot wholly know; as we have indicated, many of our temptations rise from within ourselves, but it is probable that in any severe and long-continued temptation one or more evil spirits has his part.

Yet these very temptations furnish us the opportunity to develop spiritual life, by appropriating that grace which God delights to impart to those whose desire

is to love and glorify Him. The struggle against self-love is the principal work of our salvation. St. Augustine says, "the mortification of cupidity, is the nourishment of charity," and "the devils by tempting us are fashioning for us crowns of victory." Man is tempted, not that he may fall, but that he may triumph; and by their struggle, the elect multiply their merits and increase their glory.

To pass now to the more direct means whereby the spiritual life is developed, we must place first of all the desire for God, in union with whom that life consists. The whole life of a good Christian is a holy desire. This desire is the response which we make to that desire of God for us, which has no beginning, for He has loved us "with an everlasting love." This desire has been excited in our souls by the Holy Spirit. It must be sustained by our use of His gifts. It should be constant and increasing. Only as we strive to do God's Will can we know



THE INTERIOR—ST. JAMES' (PROPOSED) CHURCH, LANSDOWNE, PA.

demands. The life of union with God is a life of deepening love, and in this consists our perfection, our sanctification, and our beatitude. *God giving Himself to the soul, the soul giving itself to God*—in this consists the Spiritual Life.

But this development of Spiritual Life must be made against obstacles wholly unsurmountable, save as we are supported by supernatural grace. And yet, with that supernatural assistance, these obstacles cease to be hindrances and become actually opportunities for the development of the life. These obstacles may all come under the head of Temptation. By Temptation, we mean "The proposal and incitement made to the spirit to omit the accomplishment of a good, or to accomplish an evil that one ought to shun." From what sources may this attack come?

First, from the human spirit itself. We carry within us even after our Baptism, a domestic foe which we call variously

Him, for our knowledge of a person requires likeness and affinity.

Second, we may place a knowledge of the fundamental truths of the Catholic Faith. A supernatural life can be built only upon the supernatural truth revealed to us by the Holy Spirit in the Church. The tendency in our day is to follow the lead of some brilliant mind, stating portions of truth in a striking and effective way. But, however interesting these "extracts from Christianity" may be, they furnish an entirely inadequate foundation for building up the substantial fabric of a Christ-like character. Meditation upon the facts of the creed must furnish the permanent incentive to the development of the spiritual life.

Third, we shall set self-examination. As the faith reveals to us the character and work of God on our behalf, so self-examination discloses to us ourselves and our obedience or resistance to God's Will. By self-examination we learn what is our dominant fault, in the overcoming of which so much of our true development consists.

Fourth, comes the great work of prayer. First vocal prayer, the speaking to God in articulate words, whether in private, regularly every morning and night, or in public at stated times, faithfully observed as a tribute due to God. Prayer is "a moving of the will towards God with desire to know Him and to love Him better." Thus progress in prayer is itself the development of the spiritual life. We must pray if we would live as the sons of God, and the more we pray the more our life with Him increases. And second, there is mental prayer; the listening to God's voice in moments of meditation or of contemplation. This is a practice that is often relegated to persons in Religious communities, or otherwise specially abstracted from the world. But it is, if anything, more necessary for persons in the midst of the rush and tumult of modern life. And it is a far more possible practice than most persons suppose. Indeed, people think strenuously and persistently about anything in which they are deeply concerned. The important thing is to take a certain time, ten minutes at least, each day, and allow nothing to interfere or intrude into these moments of silence in which we hearken what the Lord God will say concerning us.

The fifth point has already in measure been indicated. It is a Rule of Life; an ordering of our days and years with reference to God, that all may be in accordance with His will. Such a rule would set down times of prayer—morning, noon, and night, at least—the prayers to be said, the time to be given to meditation, questions for daily self-examination, time for the reading of the Divine Scripture and pious books, hours of rising and retiring, for meals and rest, for company, etc. Few people, perhaps, have such a definite rule of life, and yet, without it, the development of one's spiritual course must be left largely to chance and caprice.

Sixth, some place must be found for mortification of the senses and voluntary austerity. The Church has not left us to our own opinions on this matter. She requires on one day of the week, at least—unusual measure of abstinence in the interest of extraordinary devotion. What a growth of spiritual knowledge and strength might follow upon a faithful observance of the Fridays of the coming year! This principle of self-discipline is to be applied by each of us according to our own special needs.

Seventh, let something be said of the advantage of spiritual guidance and counsel. This can best be had, together with the re-invigorating grace of absolution, by sacramental confession at stated times—times that should be more frequent under special temptation or depression. This is a hard saying for our self-reliant American temper, our Anglo-Saxon reserve. Yet how readily we accept a physician in illness, a trainer for physical development, a tutor for mental advance! Is the growth of the spiritual life so simple and easy that we need no experience and knowledge but what we can ourselves supply? And is every man to be his own absolver, as well as his own spiritual physician and judge?

Lastly, we come to that which is the supreme source to us of spiritual life and the transcendent means of its development—the Holy Eucharist. Here the need is of regularity in receiving the Blessed Sacrament, care in preparation, earnestness at the moment, and thanksgiving afterwards. One word as to frequency. "There is no one to whom monthly communion (after due preparation) may not be recommended; few to whom weekly communion should be forbidden; very few to whom daily communion is to be granted."

OUR WORK IN MEXICO.

City of Mexico, March 17th, 1900.

The Right Rev. Thomas M. Clark, LL.D.,
Presiding Bishop:

RIGHT REV. AND DEAR SIR:

CIRCUMSTANCES seem to make it advisable that a special statement and appeal be made to our friends in the United States with regard to the needs of the Mexican Episcopal Church, and I therefore address this letter to you, as the provisional head of the Church, so that you may, if you think good, put its facts before the public in the way best calculated to make them effective.

All appearances indicate that this Church has entered upon a new era of life and growth. We have been preparing for this for some time, by establishing competent men in important cities and by printing some literature suitable for our propaganda work. Relatively little has been accomplished, however, because of the lack of buildings and of a sufficient number of workers, and this lack was caused by another—that of the means required to purchase the former and to pay the latter.

Last September I received from the late Mrs. F. R. Brunot, five thousand dollars, gold, as a special contribution for propaganda work, and this immediately opened the way for the carrying out of plans formed long before. So soon as the money was received, I called together the Executive Committee of the Synod—five presbyters and five laymen, and all the clergy, and laid the matter before them, asking for suggestions and counsel. The matter was fully discussed, in all its bearings, and the unanimous conclusion was that three things were necessary to a successful propaganda work: (1) the printing of more literature, (2) the employment of more persons for the distribution of this literature, and for propaganda work generally, and (3) the securing of properties in important cities, which would serve as centres for said work.

The first two were begun immediately and the results in these few months have been encouraging. Many persons have for the first time been made acquainted with our principles and ways, and a goodly number have accepted them and prophesy a great future for the Church as she becomes known to the people. Our literature is attracting a good deal of attention, and evidences are coming to us from all directions of the interest it is arousing among the people.

The securing of properties is a most difficult matter. It was Mrs. Brunot's desire that not a large proportion of the gift should be used for this purpose, her preference being that it should be devoted to propaganda work, but she left the matter in my discretion. I agreed and agree with her, however, and am desirous to use as much of the money as possible in the way she desired. Still, it is absolutely necessary to have properties of our own, if we are to establish services and exercise a permanent influence. We cannot depend on rented properties, for they simply cannot be had at any price, and if they could, it would be a most extravagant use of money.

In one of the cities referred to, a home was offered to me for \$4,500. It was cheap, and on examination I found that it would be sufficient for our purposes. The rooms on one side of the court would make a nice chapel, and the rest would furnish a residence for the minister and the teachers, and also a nice school-room, and if the worst should come to the worst, could be sold at a profit, perhaps a year later. I formed my plan and bought the property. By bringing the total expenditure up to nearly \$6,000 (Mexican, of course), we have just what we need. I cannot permit more than one-third of this sum to remain in the property, so far as Mrs. Brunot's money is concerned, and I can sell all but the chapel, and so satisfy my conscience in this connection; but what a pity it would be to do this! Well, the only remedy is that some good friend in the United States send me \$2,000 gold, to save the property to us as it is, and so enable us to continue the work so well begun in this city.

We have just secured a property in another of these cities where the work is exceedingly promising, under the direction of the well-known presbyter, J. A. Carrion. The conditions are practically similar, and we shall need an equal sum to enable us to assure ourselves of what we need here.

Other places of minor importance might be mentioned, in which a gift of \$1,000 gold would enable us to give up the use of private rooms, or of such huts as we can get, and take a position that would add greatly to our influence and power for good. Among Spanish-American people appearances go a long

way, and without a certain respectability in the matter of places of public worship the work becomes vastly more difficult.

The situation in this city of Mexico is simply distressing. We have no place in which we can hold service except the little chapel of the Mrs. Hooker School, and this is so far from a central location, that comparatively few of our people can get to it. The Church of San Jose de Gracia was closed a year ago by the order of the city authorities, because of the injuries done to it by earthquakes, and we were obliged to borrow \$1,500 gold, to make the required repairs. It was absolutely necessary to do this, in order to save the property. After this was done, a thousand more would have had to be expended if we had attempted to make the church suitable for services. There was an old debt of \$5,000 on it when it came into our possession, which, with interest for several years, is owing still, and so we felt obliged to offer the building for sale. Before we were able to do so, many inquiries were made about the property from would-be purchasers, all representing the same interest, the Roman Church. They had triumphed over us in the re-acquirement of the Church of San Francisco, and they would like to have another triumph by purchasing San Jose. Since this has been offered for sale, however, bidders are few. It is supposed we shall be forced to sell soon, and so they bide their time, hoping to secure the property at a nominal price. The highest offer that has been made does not amount to half the real value.

Meantime we are actually losing ground in the city, and there is no remedy except the securing of sufficient money to pay the debts of San Jose and to put it in condition for use. Once this were done it would not be long before it could be sold for its full value and we could provide ourselves with a place in a better location which would be much preferable to continuing in San Jose. "Business is business," and there is no objection to people having a triumph, provided they will pay for it. The sum required to pay the debts and put the church in condition for use would be about \$8,000 gold.

Besides all this, the needs of the general work and of the Mrs. Hooker and Dean Gray Schools are certainly pressing on us. Last year we should have fared badly at the last, had it not been for a legacy of \$1,000 left us by a good man in Massachusetts,—may he rest in peace and his good works follow him. Just now we are several hundred dollars short, we have had to spend a good deal for repairs on the Mrs. Hooker School buildings, and the outlook for the later months of the year is decidedly threatening. There are so many and such interesting new fields calling for contributions—they are all worthy and needy, and we wish them success—that there is some danger that Mexico, being an old story, will not receive even the absolute necessities. Here let it be said, while we earnestly desire money for the various buildings mentioned, we do not want one dollar taken away from the last-named objects to be given to these. Whatever comes for them should be given without touching upon the contributions for the general work and the schools. These get all too little at best, and if our good people in the United States could know the straits to which the workers are not infrequently put—I gave some illustrations to the Board of Missions in Washington in 1898—both their hearts and their purses would open for the relief of these necessities.

This letter must not be concluded without a reverent and thankful acknowledgment of the many times and ways in which God has helped us in an especial manner, or without the expression of our firm belief that He will continue to provide all that is good for us to have, if not all that we desire. The facts are given to His people that they may have the blessed opportunity to become His voluntary agents in the accomplishment of His beneficent purposes. I shall be glad to give further details and explanations to any persons who may desire them.

Faithfully yours,

HENRY FORRESTER.

Mr. Forrester's letter must deeply impress every one who is a friend of the Mexican work, and I beg the authorities of our Central Missionary Board in New York, to put this statement into the widest circulation through the Church newspapers and otherwise. It tells its own story and needs no endorsement from any other source. THOMAS M. CLARK, Presiding Bishop. Providence, R. I., March 22nd, 1900.

Not with the thought of adding any weight to the words of the Presiding Bishop, but only out of a long acquaintance with, and a deep interest in, the work of the Church in Mexico, I am glad to be associated with him in commending this appeal. WM. CROSWELL DOANE, Bishop of Albany. March 24th, 1900.

STRIVE after, cultivate a more cheerful love of God. You are His child; think of yourself then, when full of faults, as a poor, ignorant, foolish child, and try to do better, but do not be discouraged. Tell Him you cannot do anything as you would, or be reverent, and pray Him to help you.—Dr. Pusey.

STUDIES IN THE PRAYER BOOK.

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

XIII. THE AMERICAN BOOK OF 1789.

WHEN the American Church asked for the episcopal succession from the English Church, a demand was made by the English Bishops for a copy of the proposed Prayer Book. This was sent, and was instantly rejected by the Bishops, on the ground that it departed so far from the English Book, as to bear but slight affinity to it. They contended that it contained insufficient statements of necessary doctrine, and questionable forms of belief, and did not balance the English Book in forms of worship. The Proposed Book was radical in a Protestant direction, and would not have been accepted by the great mass of Church people; indeed in the few churches where it was introduced, it met with positive resistance on the part of the people. The changes from the English Book were numerous and mostly unnecessary. Some alterations were needed, owing to the changed political condition, but no change from a monarchy to a republic required the substitution of "adorable" for "honorable" in the *Te Deum*. A good many verbal changes were made, some of which remain to the present day, but the old words might just as well have been left. But no excuse of political circumstances or growth of the language could condone the omission of the Nicene and Athanasian Creeds, the limitation of the use of the *Gloria Patri* to the end of the psalms for the day, the omission from the Apostles' Creed of the article "He descended into Hell," the abbreviation of the versicles and responses, the omission of the sign of the cross in Baptism, or the word "absolution" from the rubric, nor the express limitation of the Sacraments to "two, Baptism and the Lord's Supper" and so on.* This book was "proposed" in 1785, but was not adopted.

Dr. Samuel Seabury was consecrated Bishop of Connecticut in 1784, by Bishops of "the Catholic remainder of the Church in Scotland."† Drs. White and Provoost were consecrated for the Dioceses of Pennsylvania and New York, respectively, in 1787, in Lambeth Palace Chapel, after a concordat had been signed by representatives of the English and American Churches. In 1789 a General Convention met in Christ Church, Philadelphia, when the Holy Eucharist was celebrated according to the Scottish adaptation of the Prayer Book of 1549, and "the adoption of our present Communion Office immediately followed the celebration."‡ The revision of the Prayer Book was then proceeded with, and it was adopted at this Convention, fully meeting the requirements of the Concordat. Bishop Seabury secured the adoption of the Oblation and Invocation in the Consecration of the elements in the Holy Eucharist, from the Book of 1549, and as retained in the Scotch Book. But unfortunately, the prayer was not adopted as a whole. The portion omitted follows the sentence: "And we also bless Thy holy Name for all Thy servants who, having finished their course in faith, do now rest from their labors." The Scotch form goes on: "And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, who have been the choice vessels of Thy grace, and the lights of the world, in their several generations; most humbly beseeching Thee that we may have grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments; that at the day of the general resurrection, we, and all they which are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this," etc.

The American Church owes an immense debt to Bishop Seabury for his persistent influence in securing the essential part of the consecration prayer.

* *Genesis of the American Prayer Book*, by Bishops Coxe, Seymour, Perry, and Doane. † Bishop Perry. ‡ The Rev. Dr. C. Ellis Stevens.

SUNDAY SCHOOL REFORM FROM THE MODERN EDUCATIONAL STANDPOINT.

BY MARY E. HUTCHESON.

V. THE CHURCH'S RESPONSIBILITY AS AN EDUCATOR IN VIEW OF THE ADVANCE MADE IN EDUCATIONAL SCIENCE.

THE view that man is an organism, and education the process of ministering to his growth; supplemented by the belief that the unity of man's nature requires that all his powers shall be trained in harmony, so that the development of one shall not

hinder the growth of another, is destined more and more to bring the matter of religious training prominently forward as one of the educational problems of the day. In this connection the views of man and education as set forth by Pestalozzi and Froebel are now studied with greater interest than ever before; while the treatment of the problem from the scientific standpoint, which is the most recently adopted method of solution, is growing in educational favor, and promises to be a field of study of absorbing interest to the scientific investigator.

In the future of all this effort to determine *the place of religion in the development of the child*, it will readily be seen that not only the welfare of the child, but the whole realm of religious thought and belief is most vitally concerned. Before giving place to something, there must be, first of all, clear and definite conviction as to what that something is or *is not*.

In one of the few published articles which have thus far appeared on "Child Study and Religious Education," the following paragraph shows the general trend of educational thought in this connection: "There has recently arisen a demand for the new education in the Church, but before we can have it there, we must have a new theology having the same basis as the new education, namely, a knowledge of the child's nature. Theologians are beginning to feel the influence of the new power in education. One has recently said, 'at present we come to the child through theology, in the future we must come to theology through the child.'"

It is to be noted that the reference here is to the Church as represented by the various denominations, of some of whom the modern educational ideal demands a complete reversal of their long-cherished notions regarding the religious training of children.

If it has been satisfactorily demonstrated that the ideal inherent in the Church's system of religious culture, is in harmony with the modern conception of education as a process of ministering the human growth, the same reasons may be advanced for expressing the belief that, in this educational movement of most recent origin which seeks to make religious educational practice conform to the laws of growth and development, the Church's position is clearly that of *leadership*. The grave responsibility which rests upon her to assume such leadership without delay, is further made evident by the fact that a great mass of false religious teaching (from the Church's standpoint) is now presenting itself for acceptance under the name of "the new education," with the result that many conscientious and intelligent parents and teachers are now turning hither and thither for guidance, in their desire to find the *true* in the *new*.

It is for the Church to demonstrate *her* belief that religious training involves both a subjective and objective phase; that is, the ability to receive religious truth, a view now universally accepted, implies a body of truth to be received. The problem is to adopt the one to the other. The attitude of the Church educator in the work of religious culture must be that of having constantly in mind the *child* on one hand, and the "Truth" as the Church holds it, on the other. Up to this present time, the Church seems to have forgotten the child; on the other hand, the scientific educator, in his determination to do justice to the child in the effort to meet his religious need, now seems in a fair way to set aside revealed truth.

But the Church stands to-day, not only face to face with a grave responsibility; she faces, as well, a great opportunity. With so much to offer, it is not only her right, but her duty, to express herself on *all* the great educational questions which are to-day engrossing the attention of the secular world. It may not be, perhaps, within her province to create education for the people, but she should use her influence to *Christianize* and thus complete it. When the logical presentation of the subject-matter controlled educational practice and knowledge, for the sake of knowledge was the educational aim, we can understand why it might not be considered especially the Church's duty to enter the educational field; but to-day, matters are different.

If assent has been given to the position taken as to the Church's rightful claim to leadership in an effort which seeks to make education solve the problem of human development toward an ideal end, it will be readily conceded that, hereafter, provision should be made by the Church for the *educational*, as well as for the theological training of her clergy. To this end the History and Philosophy of Education, Educational Psychology, Child-Study, and Pedagogy, should be given a place in the curriculum of our theological seminaries.* Such a step taken would enable the Church through her representatives to

reach out and mould public opinion in all matters of educational import; while it would also make it possible for those upon whom the Church sets the seal of responsibility for all effort of whatever kind within her borders, to so administer that most important part of Church and Parish work, the religious training of the young, as to meet the growing demand for the introduction and use of truly educational methods.

The duty of the laity (parents, Sunday School officers and teachers), to enter the field of educational study, that they may become thoroughly and systematically enlightened in regard to religious training as an educational problem, suggests itself as another step toward placing the Church where she rightly belongs as a leader in educational thought. With a view toward furnishing an opportunity for such study, there should be in connection with all organized Sunday School work, a child-study department, or a child-study section, the aim of which should be not only to discover how far the results of scientific child-study may be of practical value in the work of religious training, but to follow some line of original investigation tending to throw light on the now much-discussed problem of soul culture. When a child-study association of a great state feels the necessity for devoting one whole session to the subject of religious and moral training, it would seem that the time had arrived when Sunday School workers in an organized and definite way should take up the work of child-study.†

Lastly, through the combined effort of clergy and laity, every parish should begin at once to move in the right direction, by endeavoring to place the primary department of the Sunday School on a right educational basis. The most important step in a great reform movement will have been taken when we have succeeded in getting the right educational principles, the right lesson material, the right methods *and the right spirit* into our primary Sunday School work. In the primary department (children under ten years of age), the needs of the children and the Church's response to such needs on the new educational basis can be most effectively and quickly demonstrated; and the recognition of her ability to provide thus wisely and well for her little ones, *may* become the means of gathering into her sheltering arms many who might otherwise never hear or heed the call of their Spiritual Mother. It is possible to devise on this new basis a system of primary instruction that will be acceptable to all, while being thoroughly consistent with the Church's "first things," such an effort is at least worthy of consideration, as suggesting the possibility of finding in the primary department of our Sunday Schools, a valuable opportunity for advancing the cause of Christian unity. Given the acceptance of the great fundamental truths of our Christian faith on the one hand, and conscientious, determined effort to meet the religious *need* of the young child on the other, we believe it to be possible for the Church to offer and for others to accept, such guidance in connection with the religious training of the young, as shall lead in this connection to a practical realization of the Blessed Master's prayer—"That they all may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

May we not then, in conclusion, rejoice in the conviction that this beloved Church of ours is not found to be unprepared to meet and to adjust herself to this great enthusiasm for the cause of the child, which is now shaping and directing all educational activity; and that it only remains for her to make known from a new point of view, the truth, and beauty, and power of her ancient possessions, in order to convince all, that in any movement *based on the unchanging laws of God*, and tending to the further uplifting of the human race, it can never be her fate to be found wanting?

[CONCLUSION.]

*Seabury Divinity School, Fairbault, provides for its students in their Junior Year, Lectures on Catechetics, followed by written work on Sunday School organization, discipline, and instruction. This includes Bible Class Methods; the art of catechising; the art of securing attention; object teaching, blackboard teaching, teachers' meetings; talking to children and preparations of candidates for Confirmation.

†At the Eighteenth Annual meeting of the Detroit Sunday School Institute held in Detroit on February 13th, 1899, when "Sunday School Reform from the Modern Educational Standpoint" had been the topic presented for discussion, a resolution was proposed and adopted that the subject of organizing a section for child-study be referred to the Executive Committee with a view to formulating a plan for its adoption. Subsequently a committee was appointed to take charge of this work, and the first public meeting, with "Child-study" as its theme, was held the following fall.

The Chairman of the committee, writing of this meeting, says, "The subject (Child-study) was treated from all standpoints. The meeting was well attended and was one of the most interesting ever held in connection with our Sunday School work. A beginning and a good one has been made. Enough has been done to demonstrate that such a movement is needed in the Church, and that the time is now ripe for it."

As far as known, this is the first effort of the kind made in connection with organized Sunday School work in this country.

Correspondence.

THE PHILADELPHIA RELIGIOUS CENSUS.

To the Editor of *The Living Church*:

STATISTICS are a necessary evil. They are necessary because knowledge is necessary. They are evil, because they become a rage, and a torment, especially when they are inaccurate, or when they feed factious rivalries. I was sorry that your correspondent of March 24th, the Rev. J. A. M. Richey, should, by an oversight, have unnecessarily vexed his righteous soul over the recent Religious Census in Philadelphia. If he had read "families" instead of "individuals"; and if he had noted that the Committee took the low average of four to a family, it will be seen, that the tabulation of the completed census, which I subjoin, gives us a larger constituency than would appear from our Almanacs. Had not the various sects been computed in groups, we should have ranked third, instead of fourth, in the list. That is the only apparent injustice done to us in this case. We have too often been made to suffer by faulty comparisons. But in the Philadelphia Census we show up very nicely. And, on the whole, the work seems to have been very well done, even if it is not perfect in all its details. I am,

Yours very faithfully,

FRED C. COWPER,
Rector of St. John's Church,
Ashland, Pa.

March 29th, 1900.

The following revised figures are appended:

Roman Catholic.....	75,490	United Brethren.....	279
Methodist (including Methodist Episcopal, Methodist Protestant, Wesleyan Methodist)....	32,804	Church of God.....	207
Presbyterian (including Reformed, United and Cumberland).....	31,075	Brethren.....	205
Episcopalian (including Protestant and Reformed).....	30,184	Dunkards.....	187
Baptist.....	27,293	Salvation Army.....	122
Lutheran.....	19,270	Advent.....	112
Jews.....	8,538	Spiritualists.....	102
Reformed.....	6,223	Confucians.....	65
Friends.....	1,925	Christian Science.....	62
Congregational.....	1,071	Schwenkfeldians.....	36
Christian.....	814	Atheists.....	31
Evangelical Association.....	485	Christian Catholic.....	19
Universalist.....	392	Mormons.....	10
Moravian.....	373	Buddhists.....	2
Unitarian.....	361	Mohammedan.....	1
Mennonite.....	350	Undenominational Missions.....	437
New Jerusalem.....	291	Unclassified and Miscellaneous.....	982
United Evangelical.....	284	Vacant houses.....	6,814
		Not at home.....	7,810
		Refused information.....	5,180
		No preference.....	17,388
		Total.....	283,811

No one multiple can safely be used to compute the number of persons represented by the records, because the figures would vary in different denominations. In some cases it would be fair to multiply each record by four persons, as representing the size of the family; still, in others, the multiple should be seven or eight.

THE ARTICLES OF RELIGION.

To the Editor of *The Living Church*:

I AM interested in your remarks on our Articles of Religion, in commenting on what a prominent religious journal has said, but wish merely to call attention to a question of fact. It is not true that we have quietly ignored them. It is not true that they teach either Calvinism or Arminianism. I have never known one of our clergymen do either, in a moderately long life. Possibly a few may do so, but the great body hold to the views expressed by Bishop Browne, disclaiming both Calvinism and Arminianism, and holding to a scriptural interpretation of those in question. This is merely my experience.

In Canon 5, sec. 2, a candidate for the diaconate is to be examined on "his familiarity with the Book of Common Prayer, in all its parts and adjuncts, especially with the Order of Daily Prayer, with the text of the Articles of Religion." In the third examination for higher orders is included "the Book of Common Prayer, its history and contents," without directly specifying the Articles, which are therein contained. I am not the oldest examining chaplain in the Diocese of Central New York, but have been longest in office. In the examinations which I have for many years attended, the Articles of Religion have never been ignored. Those which are concerned with predestination and election have always been prominent, and in no

case have they been considered as favoring Arminianism or Calvinism. I presume inquiry would show that this is the common rule, even though controversy has ceased.

W. M. BEAUCHAMP.

Baldwinsville, N. Y., April 2, 1900.

A WORK AGAINST CHRISTIAN SCIENCE.

To the Editor of *The Living Church*:

MAY I, through your paper, call the attention of the clergy to a valuable contribution, in defense of the Faith, against so-called "Christian Science"?

In an article entitled "The Prognosis of Eddyism," which appeared in the January number of the *American Medical Quarterly*, Dr. Henry Reed Hopkins exposes the fallacies of this modern cult, from a new standpoint; though a physician, and writing primarily for the medical fraternity, he develops a strong argument in favor of Catholic teaching, as the antidote to sectarianism.

Very truly yours,

Baraboo, Wis., April 3d, 1900.

CHAS. L. BARNES.

BISHOP WHIPPLE IN GOOD HEALTH.

To the Editor of *The Living Church*:

TNOTICE in your paper of March 31st the statement that I had sent word, on my return from Puerto Rico, that I should return to Florida, on account of ill health. This statement was entirely without foundation, no message of the kind having been sent to any one. Such a report is unfortunate, as it gives anxiety to many friends.

The writer was never in better health, but returning from the tropics it seemed unwise to go at once to Minnesota at this inclement season.

I return to my Diocese upon the adjournment of the House of Bishops in April.

Yours faithfully,

H. B. WHIPPLE,
Bishop of Minnesota.

BENNETT'S "CHRISTIAN ARCHAEOLOGY."

To the Editor of *The Living Church*:

IN THE LIVING CHURCH for March 31st, I notice that Mr. A. Kingsley Glover cites Bennett's *Christian Archæology* as the only recognized authority in America on Christian Archæology. This is high praise, and may lead some of our clergy and laymen to accept unquestioningly whatever averments Dr. Bennett may make in the book.

The book is an excellent one, embodying the most of the discoveries in Archæology up to the time of its going to press. I have read it, and use it in my studies. But, it must be used with discriminating judgment. I find in several places that he states as fact some things that are only inferences of what the fact is. This is particularly true as to his chapters on the Constitution of the Church, and its worship; and, also, its ordinances. To enumerate the places where he makes such statements would take a column or more of your space, and I will not do so unless such schedule should be called for.

Used in this way, I find it a valuable addition to my library.

Very truly yours,

G. B. JENNINGS.

THE CLERGY AND THE TOBACCO HABIT.

To the Editor of *The Living Church*:

IHAVE read with painful satisfaction the article of Arnold Welles Catlin, M.D., under this head; with satisfaction, that attention is called to this subject, and by a layman and a physician; yet painful satisfaction, that it should be necessary to remonstrate with the clergy.

I have long been persuaded that the use of tobacco, especially the excessive smoking of cigarettes and cigars, involves all the injury to clerical character and influence that the writer attributes to it.

Men whom we would hope would not willingly "give offence in anything that the ministry be blamed," are so under the control of the habit, that they would refuse to come to a gathering of their brethren unless they could "be placed where they could smoke;" and have been missing from an important session, because they "must have their after-dinner smoke."

And as to the injury to their reputation, many times have I heard such complaints as, "it was days after Mr. —

left before we could use the room he had occupied." "I was so sorry our visitor smoked to such a degree for its influence on my sons." When the clergy are to be brought together, there will requests be made that some former guest may not be sent for entertainment, owing to his use of tobacco.

The habit is "a dirty one." I would rather have a man come to my study in his soiled working clothes, than a man in clerical attire saturated with nicotine. How sad to think of a priest of the Church, if not refused, not wanted in the parlor or the sick room because of the odor he brings with him.

The clergyman addicted to smoking, and some add to it chewing, does not know how he loses the respect and reverence of his people, on which his usefulness so depends.

The habit is especially culpable in the young man, who should hear, "Keep thyself pure." The theological seminary that allows the use of tobacco among the students is promoting this great evil in the Church.

It is not uncommon to abstain from tobacco as part of the Lenten observance. Let me beg my fellow laborers to consider whether they would not come nearer to the model priest of the Ordinal, would thy avail of the mastery thus gained, and for the future, let their abstinence be part of their "laying aside of the study of the world and of the flesh." GEO. D. GILLESPIE.

ANNOUNCING THE PSALTER.

To the Editor of *The Living Church*:

THE recent articles in the correspondence of THE LIVING CHURCH remind me of an incident in my early ministry, soon after my ordination. I was quite at sea at one time as to the observance of a certain Rubric, its requirements conflicting with what seemed under existing circumstances, what I ought to do. In my dilemma I referred the matter to a friend, an elderly clergyman, who said he regarded the Rubric of Common Sense as superseding all others.

I have never had any difficulty since, in reconciling any seeming inconsistency, by referring it to the Rubric of Common Sense. FRANK S. HARRADEN.

To the Editor of *The Living Church*:

WITH all due deference to the Rev. Dr. Jewell, permit me to say first, that he seems to have failed to grasp the "point" of my "opinion" (the Dr. calls it a "decision," which is more than the English Archbishops claimed). I did not say that "announcing the psalter" was not a "custom." I simply said it was unrubrical, which Dr. Jewell allows, and unliturgical, which I presume no one will deny. Many customs which have grown up in the Anglican Communion are not always "good customs," and we need, when we can, to get back to the better way. "Announcing the psalter" is the corollary of the church closed from Sunday to Sunday, and morning prayer the chief service of the Lord's Day.

In the second place, the good Dr. is unfortunate in the instances he has selected of customs without authority. Collects and sermons after the "Grace of our Lord" have the specific sanction of the Prayer Book. If the minister of any church intends to have a preaching service at the conclusion of morning or evening prayer, he may at such "service, for which no form is provided, use such devotions as he shall at his discretion select from this Book" (see "Concerning the Service of the Church," Book of Common Prayer).

As to the ascription before and after sermons, that is part and parcel of the sermon—a stereotyped form of beginning and ending the discourse. Some preachers incorporate these forms in their MSS. Bishop Wilson generally wrote his opening prayer or invocation, and the final ascription, so it appears from the printed volume of his sermons in my possession.

"Announcing the Psalter" may be "helpful," so may the custom of Mr. Crittenton's friend who announced *everything*; but it is not rubrical or liturgical or edifying. The choir boys could and should be posted before they go into church; the difficulty of "strangers" shows that morning and evening prayer are not suitable as missionary services. The best way to get over the difficulty about a "selection" is not to have one, and thus comply with the initial direction in regard to the use of the psalter, which says it "shall be read *through* once every month as it is there appointed, both for morning and evening prayer." The difficulty of knowing the day of the month is easily overcome by the help of a "Notice Board."

A minister may read selections, every Sunday or every day

for that matter, if he so pleases, but in so doing reverts to the pre-Reformation abuse of which the English Prayer Book tells us, about the recitation of the psalter: "Now of late time a few of them have been daily said and the rest utterly omitted."

HOWARD B. ST. GEORGE.

[THE discussion is now concluded, with this letter.—EDITOR LIVING CHURCH.]

THE ANNUNCIATION AND THE FOURTH SUNDAY IN LENT.

To the Editor of *The Living Church*:

REFERRING to your answer in THE LIVING CHURCH of April 7th, page 1230, I would like to refer you to *Ritual Notes*, pages 20 and 10. The principle of translation of Feasts is recognized in the English Church according to *Directorium Anglicanum*, page 133.

I notice some churches transferred the Annunciation to Monday, but the great majority, I presume, crowded out Refreshment Sunday with its important lesson. The Church Kalendar, and the Almanacs all authorized this.

The relative importance of the Sundays in Lent demands that they all have their proper place in the worship and instruction of the people. This is the principle that lies behind it all, and is of importance.

In the particular case of the Annunciation and the Fourth Sunday in Lent referred to, the arrangement of transferring the former Feast to the day following worked out very satisfactorily. The Sunday was kept with its proper lesson, and in the evening the first evensong of the Annunciation gave an opportunity to teach to a Sunday congregation the lesson of the day also.

I would like to ask if it was not the right and lawful way of keeping those two days, as I have only a few authorities at hand to refer to. C. S. SARGENT.

[The custom of translation of a subordinate feast is undoubtedly one for which there is ample precedent. There is no provision for it, however, in the Kalendar of any Anglican Prayer Book, and in the absence of either authoritative direction or any consensus as to such translation, it can only be a local arrangement resting on the individual convenience of the Priest. We doubt, moreover, whether the Annunciation was ever considered a feast to be reckoned as subordinate to the Fourth Sunday in Lent, and so liable to translation. Certainly a strict construction of the American rubric as to Proper Psalms militates against such translation to-day; while the date of the festival with relation to the festival of Christmas makes it extremely undesirable that any change should be made, and the character of the festival suggests its superiority to a numbered Sunday in Lent.]

But our correspondent's question referred to a case in which the Festival of the Annunciation was completely ignored, and did not directly raise the question of translation.—EDITOR L. C.]

PAROCHIAL VISITATION.

BY THE REV. C. H. I. CHANNER.

I PROPOSE to discuss a few points concerning parochial visitation. I conclude that we are nearly all agreed that this is one of the most important offices of the clergy. It must needs be—how otherwise is that "personal influence" to be obtained which is the *sine qua non* in doing good?

The well known old adage may bear inspecting—"A house going parson makes a church going people." If any one could raise an objection to, or underrate the value of this branch of work, we have only to remember the words used at the time of the ordination of every priest of the Church, when he is reminded of the high dignity, and the weighty office and charge to which he is called, part of his function being to "seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever."

Again, he is to use both public and private monitions and exhortations, as well to the sick as to the whole within his cure, as need shall require and occasion shall be given. In other words (as pastor of the people) he is to follow in the footsteps of the Good Shepherd Himself, who should be our pattern and our authority for all we do. It was said of Jesus of Nazareth that "He went about doing good." In this respect we see the difference between His way of teaching and that of the orthodox Churchmen of His times. The priests and Levites conducted the services in the temple, the scribes and rulers read and expounded the Scriptures in the synagogues; but He was to be found everywhere—in the house and in the street; preaching in the open air, on the hill side, or from a boat; visiting at the houses of rich and poor; sitting at meat with the publicans of means; stopping by the way to speak to and to aid strangers

who had never seen Him before. What further authority does a priest require than this?

Our sermons in church are all very well, our services are a right religious duty—and I would here say how much I wish it were possible to return to the ancient custom of holding a regular daily service in every church. Surely one of the greatest privileges and duties of the clergy is to intercede for his flock. Even if not one soul in all the parish attends those services, it is his duty to pray for them, the more so if they will not pray for themselves. I think that picture of Job is most beautiful. How he rose up early in the morning and offered a burnt offering in the name of each of his ten children, for he said—"It may be that my sons have sinned and cursed God in their hearts." This he did continually (Job. 1).

But this is a digression from my subject.

Writers on pastoral theology have dwelt in strong terms on the importance of visitation. Thus Dean Butler writes: "It is absolutely certain that no branch of the responsibilities of the clergyman is more important than the duty of regularly and at their own houses visiting his flock. Nothing," he adds, "can be more productive of good feeling, united action, warm friendship, mutual respect and love. Nothing is more calculated to keep away all bitterness of feeling and misunderstanding. Nothing can better enable the minister to know his people, and them to know him. No opportunity can be better devised for the getting at hearts, and for quietly instilling deeper thoughts and more complete teaching than is possible in the publicity of the pulpit."

Supposing then that we are all agreed on the importance of this duty, there is yet a great deal to be said as to the time and the manner in which this visiting is to be done so as to secure the best results. For we all know how terrible and heart-searching are the painful and frequent disappointments.

It seems to me there are four things needed—I mean four things besides the first great, all-important matter of love to God and love to our fellowmen.

This is the motive power without which every effort must fail.

These four requirements are:

1.—Discretion. 2.—Sympathy. 3.—Absence of the fear of man. 4.—Tact.

Now for No. 1.—Discretion. I would specially urge this upon my younger brethren. In their fresh, strong, hopeful enthusiasm they are sometimes apt to let their fervor run away with their judgment. There is, as Solomon says, a time for everything, and there is certainly a time for paying a visit. I know how these things are regarded from the point of view of the people themselves.

Take for instance the case of a well-meaning, earnest clergyman I knew well, who called on one of his parishioners at a late hour in the evening and found them all in bed, and asked them to get up to have prayers. The man of the house, a farmer, told him that he had better go home, as he could not disturb his household at that hour, as they worked hard and had to get up early.

Or take those who call at inconvenient hours, especially at meal times. I have known cases where a workingman has been put in a bad temper and wife and children suffered in consequence because his supper was kept waiting by the parson's long-winded call. The good pastor did not think; that was all.

While dwelling on these practical matters I will mention that I think the clergyman often loses ground by want of general information. I am sure that a little sound knowledge in the matters which chiefly interest our parishioners is a great factor in helping to success, to say nothing of the convenience to ourselves. The clergyman would then stand a better chance of being respected and welcomed, not politely tolerated, in irreligious homes, which would be a point gained in calling "sinners to repentance."

Now for question 2:

Sympathy.—I think this ought to have come first, as it is absolutely indispensable. If a man is not naturally sympathetic it is a difficult matter to acquire it, but it's got to be done if we are to succeed.

There are many earnest, patient workers, whose sense of duty is admirable, but they never get below the surface because their own feelings are not touched.

They congratulate and condole possibly, but they do not rejoice with those that rejoice, nor weep with those that weep. I am bound to say that if a clergyman has very deep sympathies it adds greatly to his burden, for he takes into his heart the woes

of all his people and suffers with them, but it enlarges his chances of doing good tenfold.

Careful study of human nature combined with much practice of the charity that thinketh no evil, and a broad toleration, will gradually develop sympathy. Also the careful watching of the effect of a word, a look, a touch, a smile, upon certain natures. I have known cases when a good hearty handshaking or a friendly smack on the shoulder has acted like magic upon a touchy, obstinate youth who fancied he had a grievance, when all argument had failed.

Sympathy is the art of throwing oneself into the place of another, and looking at and feeling things from that other's point of view. There are times

"When one small touch of charity
Could lift them nearer God-like state,
Than if the crowded orb should cry
Like those who cried Diana Great."

Now to consider point 3.—I gave a long name to it for want of a short one—"Absence of the fear of man."

I am sure of this one thing that there are often times when our hearts are aching to come to some one's rescue, to help in need, but we are held back by a sort of reserve, a fear of appearing to interfere, or of doing something undignified, or of compromising ourselves, or of being laughed at. On this subject Bishop Howe remarks: "I am disposed to think that we are too much afraid of speaking about religion." He has reference to men more especially. "We often approach them as if we were besieging some formidable stronghold, cutting our parallels, masking our position and waiting the favorable moment, when a good honest rush would have found the defences insignificant, and the fortress ready enough to capitulate. Workingmen are not mealy-mouthed in their way of talking about things, and do not approach a subject in velvet slippers. They do not generally understand our reserve and hesitation. My advice would be to seize any opportunity of saying a few honest, straightforward words about religion, showing plainly that *that* is the thing you care about without going on too long." Let them feel that it is souls we are striving to rescue, to raise and by God's help to save.

But often our best efforts fall flat for want of giving a realness to our interest.

If a poor man or woman sees that we will not stick at a trifle to help a "lame dog over the stile" as Chas. Kingsley says, they will place far more faith in our efforts to better them spiritually. And all such things are really very direct means to our highest ends. What we do must depend on our health, our temperament, our position and our capabilities.

4.—Tact. Now, concerning tact, I must distinguish for convenience between discretion and tact. Thus discretion teaches us what to avoid.

Tact prompts the right thing to say or do.

"The chief difficulty of an ordinary pastoral visit is to make it pastoral. It is very apt to take the shape of a mere friendly call." This often cannot be helped. But as long as we earnestly desire and try as far as possible to make our visits profitable, we need not worry if at times we fail.

Very often the fear of letting slip a golden opportunity hurries us on to speak what is in our hearts ere the time is ripe.

Those hours are not lost that are spent in preparing the soul. You may visit a house many times without touching on Religion, and yet be doing the Lord's work. Indiscreet preaching to unprepared hearts is something like a farmer attempting to drill in his seed before he has ploughed and harrowed his land—simply throwing it there for the birds to devour.

We realize with Newman that "To the single heart, there are but two things in the universe, our own soul and God, who made it"; and our high endeavor may be to prove this to every child of earth.

But even St. Paul was painfully conscious of the flesh, the world, and the soul's environment.

We must be practical.

TENNYSON says: "Our wills are ours to make them Thine." But sometimes it seems impossible to shape them out so as to match every corner and angle of the will of God. What a relief it is at such a moment to hand the will over to Christ, telling Him that we are willing to be made willing to have His will in all things, and asking Him to melt our stubborn waywardness, to fashion our wills upon His anvil, and to bring us into perfect accord with Himself.

THE indwelling of Christ can be so practically realized and used as to be a fountain of peace and joy that will submerge and destroy every disturbing element and stimulate the growth of all God-given graces.

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EASTER represents the triumph of the miraculous. The Resurrection was the challenge to the world. Prove that it was not an historic fact, and the Christian religion falls to the ground. If Christ did not rise from the dead, literally and physically, then Christianity in any form is an absurdity, and agnosticism is the only plausible position remaining for men of intelligence.

St. Paul clearly perceived this. His world was the world of letters, and culture, and science. He was a keen logician and a skilful student of men. He repeatedly threw down the gauntlet to the men who might easily have disproved a fallacy. "If Christ be not risen," he declared, "then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God."

Why should infidel opponents of the gospel trouble themselves over Jonah or Joshua? The miracles related in connection with these men are mere episodes in comparison with the wonder of the Resurrection. It was marvelous that Elijah should have prayed earnestly and then restored the dead to life. It was more marvelous that Jesus, without prayer, should, by His own fiat, have restored the departed soul of Lazarus to his body.

But the Resurrection of Jesus Christ was a self-resurrection. No external power called it forth. Not a prayer was raised to God that He might live again. No voice from the living called Him forth.

The dead came from the tomb by His own power. He overthrew the world's philosophy by demonstrating His own superiority over natural law, as conceived by natural men. He exhibited a phenomenon, quietly and with no exterior assistance, that forever proves the co-existence of the supernatural side by side with the natural.

Jerusalem was no frontier post of civilization. It was to the interest of Jew and Roman alike that the Resurrection should have been disproved. And if untrue, the mandate of the Governor could easily have been forthcoming, to quash the incipient Christianity by producing the dead body out of the tomb, which was guarded by Roman soldiers, and sealed with the seal of the government.

Was there no motive for disproving the tale? Within forty days it was a matter of common notoriety that more than five thousand people had seen Jesus Christ alive, notwithstanding the Roman precautions at the tomb. Within fifty days, St.

Peter, with the eloquence of a newly-acquired inspiration, was boldly preaching the Resurrection in the very streets of Jerusalem. Why was not the dead body produced?

Let him who denies the physical miracle of the Resurrection, explain the phenomenon of the rise and present existence of Christianity.

But if He rose alive from the dead, then is the realm of the supernatural, the certainty of the miraculous, forever demonstrated. Then must philosophy itself take cognizance of facts which it cannot define, but cannot overthrow.

THE POWER OF THE RESURRECTION.

IS THE Power of the Resurrection a prevailing Power in the world to-day?

St. Paul looked out upon the Roman world, and he saw somewhat of that Power working. Yet he saw it in its inception only. No man more vividly perceived the importance of the Resurrection as a fact. St. Paul challenged the world with the truth of it. The Power of the Resurrection had wrought a new life in himself. It was the risen Lord who had appeared to him at mid-day. It had transformed Saul of Tarsus into Paul the apostle. It had been to him the key to the new birth in Baptism, for he had perceived that we are buried with Christ in Baptism, and raised up into a new manhood. It was to him the seal of eternal life. He perceived that as in Adam all die, even so in Christ shall all be made alive. It was to him the death warrant of the grave, which prompted him to exclaim, O death, where is thy sting! O grave, where is thy victory! It was to him the sure promise of his own resurrection.

But St. Paul also perceived that the Power of the Resurrection was not thus exhausted. Beyond all this he saw dimly that there were vistas upon which his own magnificent intellect could but dimly take hold. And so he felt the longing: "That I may know Him and the Power of His Resurrection!"

WHAT is the Power of the Resurrection? Clearly it is the intrinsic value of the Resurrection as a force in the world. It is the effect of the fact in relation to all other facts of time and eternity.

The Power of the Resurrection began with the fact of the Resurrection. The mineral kingdom first acknowledged that Power, when the rock-hewn cave and the signet stone refused to hold their Lord in death. The Power of the Resurrection had conquered the material rocks.

The Power of the Resurrection tore aside some part of the veil between the seen and the unseen, when the angel was perceived at the sepulchre.

It proved itself a Power invincible over the intellect when the intellect is consecrated to God, by restoring faith to the faithless disciples.

But over and beyond all this St. Paul could see the Power of the Resurrection transforming human life, and human institutions, and human governments. It was not worked out in his day; he saw it only dimly from afar.

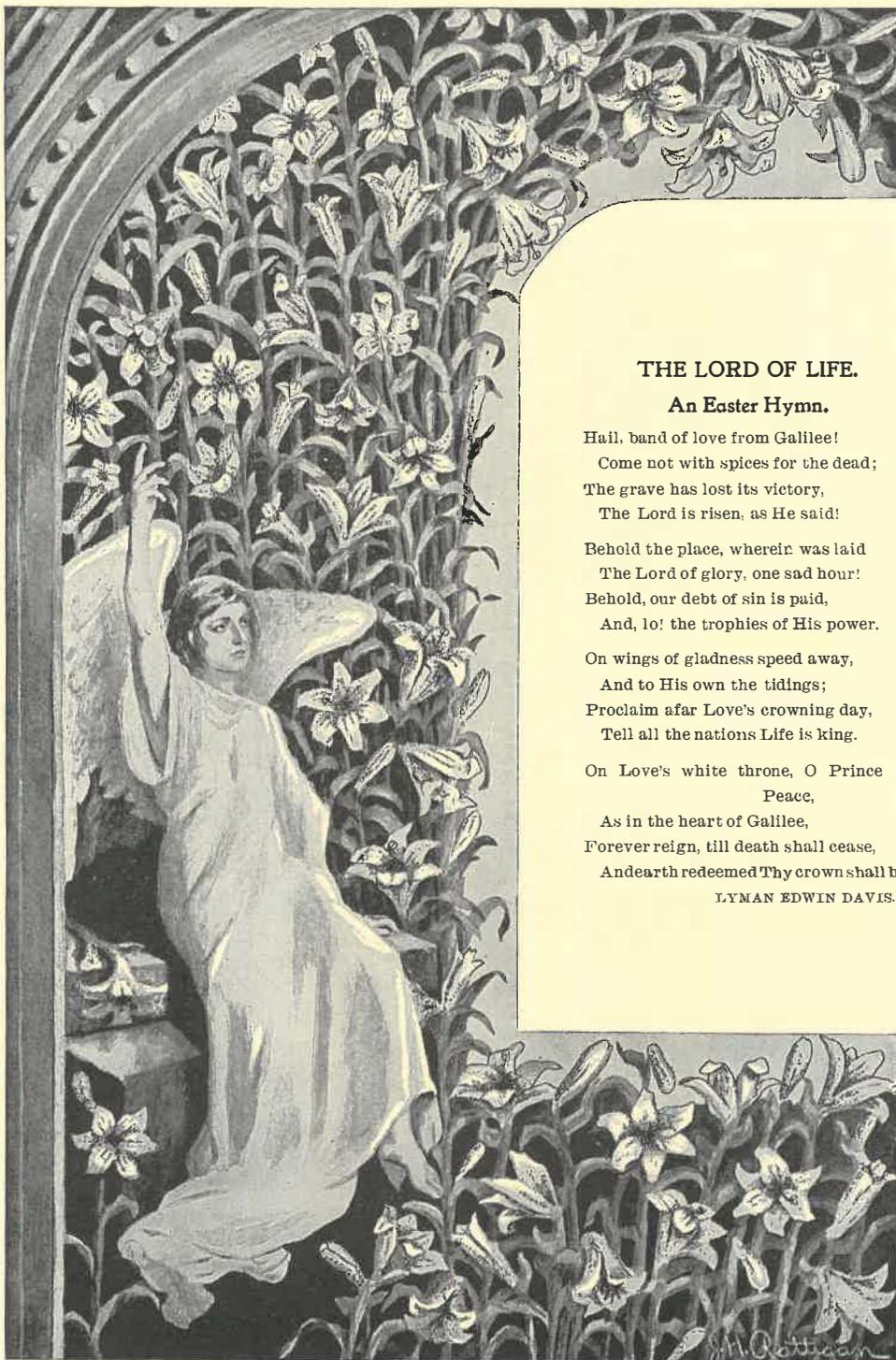
But the Power of the Resurrection did overthrow the forces which had been dominant in the world since Satan was cast out of heaven. Wherever sin had planted itself, there the Power of the Resurrection asserted itself. The Roman empire crumbled before it. The barbarous hordes of North-men who overran Italy, were themselves conquered by that new Power. And as with the citadels, so also with the outposts. The Power of the Resurrection turned Europe from tribes of vandals into nations of Christians. It has been the force which has preserved civilization from decay. Men speak of reformations; the Power of the Resurrection causes transformations. It has made beautiful the domestic place of women; it has ameliorated the condition of the unfortunate; it has made governments more just, and tempered justice with mercy.

AND in our own national problems of the day, what would the Power of the Resurrection achieve? To the American people God has given in these latter days the most certain sign of His favor, in entrusting them with new responsibilities to be administered for Him. He has chosen the American people

[Continued on page 1265.]

Alleluia! The Lord is Risen!

Alleluia! He is Risen Indeed!



THE LORD OF LIFE.

An Easter Hymn.

Hail, band of love from Galilee!
 Come not with spices for the dead;
 The grave has lost its victory,
 The Lord is risen, as He said!

Behold the place, wherein was laid
 The Lord of glory, one sad hour!
 Behold, our debt of sin is paid,
 And, lo! the trophies of His power.

On wings of gladness speed away,
 And to His own the tidings;
 Proclaim afar Love's crowning day,
 Tell all the nations Life is king.

On Love's white throne, O Prince of
 Peace,
 As in the heart of Galilee,
 Forever reign, till death shall cease,
 And earth redeemed Thy crown shall be.

LYMAN EDWIN DAVIS.

EASTER CHANT.

"I find myself by hands familiar beckoned."—Whittier.

Life! Life! O pregnant Easter strife!
 Life! Life! O wondrous proof of life—
 Of life beyond the Valley of the Dead,
 Of facts that antidote worst human dread,
 Most certain proof that death does not end all,
 That "hands familiar" from the unseen call,—
 Most blissful thought of all the hallowed days—
 Of life that reaches on through endless ways.
 O Easter glad! thy promise wins me.

LYMAN W. DENTON.

**O Death,
 Where is thy Sting?**

**O Grave,
 Where is thy Victory?**

The Kitchell Composite Madonna.

A COMPOSITE photograph of all the greatest Madonnas painted by the old masters during 300 years, has recently been made by Joseph Gray Kitchell, of Indianapolis, after many months' work. The face is very beautiful, combining, as it does, all that is supreme in the conceptions of such painters as Raphael, Murillo, etc. As a scientific contribution to art, the result is also significant. The first copy has been ordered for the Congressional Library. It is a pleasure to be able to present with this, a reduced-size copy, and also the photograph of the artist.



JOSEPH GRAY KITCHELL.

Mr. Kitchell has given the following interesting information regarding the individual paintings of the Madonnas used in the composite blend:

"It is well known to art students that many paintings of St. Mary the Virgin are credited to the disciple St. Luke. Of the number attributed to his hand, that now in the Santa Maria Maggiore seems more likely to be veritable and to have been painted from life. It is Byzantine in its suggestion and in accord with the written descriptions

of her. The Council at Ephesus in the year 431, defined the manner in which the Madonna was to be represented in art, and the ecclesiastical historian Necephorus Calixtus, writing in the thirteenth century, avers that he found in the works of an early writer named Epiphanius, the following description:

"She was of middle weight, in manner calm and serene, never gay nor troubled. Her complexion recalled the color of ripe wheat, her beautiful and animated eyes were brown, almost of the shade of olive oil, while her regularly arched eyebrows were of dense black, her slightly-parted lips always breathed a gentle sweetness, which gave grace to all she said. Her face was neither long nor round, but oval, her hands long and delicate, with taper fingers."

"Another description by Cadrenus tallies almost exactly with the foregoing. In the catacombs of Santa Priscilla is a very ancient seated picture of the Madonna similarly described, and her head partially covered with a short light veil."

"It is a matter of curious interest that the Composite Madonna answers so well to these early descriptions of the traditional appearance of the Virgin, and the fact of this perfect accord between the written description and the composite is indeed significant."

None of the modern paintings of the Madonna figure in the composite, Mr. Kitchell believing that Madonna painting, pure and simple, attained its highest development between the thirteenth and seventeenth centuries. "A splendid woman of the period posing for the modern artist, with hands clasped and eyes upturned, is wanting in all the elements of devotional feeling and spiritual quality that made true Madonna painting a specific and bygone class of its own. The qualifications are lacking in both the artist and his model; one is deficient in the possession of the true religious impulse, and the other is wanting in typical verity."

"From a collection of over two thousand Madonnas, the following are the principal painters whose masterpieces blend in the composite unit:

- St. Luke—In Santa Maria Maggiore.
- Byzantine period—Three representative types.
- Raphael—Madonna in the Meadow.
- Sistine.
- Candelabri.
- Murillo—Education of The Virgin.
- Immaculate Conception.
- Madonna and Child.
- Rubens—Madonna and Child.
- Van Dyke—Holy Family.
- Michael Angelo—Madonna and Infant Christ.

Rembrandt—Holy Family.

Holbein—Madonna.

Correggio—Madonna Della Scala.

Madonna in Dresden Gallery.

Giovanni Bellini—Madonna of San Zaccaria.

Jacobi Bellini—Madonna, Venice Academy.

Perugino—Madonna, Vatican.

Giorgione,—Madonna of Castel-Franco.

Botticelli—Madonna, National Gallery, London.

Del Sarto—Madonna di San Francesco.

Palma Vecchio—Madonna Santa Conversazione.

Veronese—Madonna, Venice Academy.

Morando—Madonna in Glory.

Cantarini—Repose of the Holy Family.

Annibale Carracci—Madonia of the Cherries.

Mignard—Madonna of the Grapes.

Spagnoletto—Adoration of the Magi.

Vonnet—Madonna, Infant Jesus, and St. John.

Andrea Mantegna—Virgin, Child, and Throne.

Luini—Madonna, St. Barbara, and St. Anthony.

Luigi Vivarini—Madonna, in Redentore Church.

In addition were used Madonnas by Giotto, Fra Angelico, Ghirlandajo, Hubert and Jan Van Eyck, Albrecht Durer, Carlo Dolci, Titian, Velasquez, Andrea Mantegna, Leonardi de Vinci, Hans Memling, and some early Flemish and Italian masterpieces.

For students who desire to pursue the study, Mr. Kitchell recommends the following books: *The Madonna in Art*, by Estelle M. Hurl; *The Legends of the Madonna*, by Mrs. Anna Jameson; *Guide to Paintings of Florence*; by Karl Harvey, and *Venetian Masters*, by Bernhard Berrenson.

Mr. Kitchell is preparing a critical analysis of his Composite Madonna, and a comparison of it with the different units composing it is now in preparation.

Mr. Kitchell, the artist, is from a family of artists, an uncle having been awarded the cross of the Legion of Honor.

THE FIRST EASTER.

NEVER was night so dark, as the shadows that mistily drifted
O'er Arimathean Joseph, as his precious Burden he lifted,
Tender and reverent the hands, from the cruel cross that unbound Him,
Wrapping the sindons of linen, strewing the aloes, around Him,
And myrrh, in the new-hewn tomb, in the garden where sentinels wary
Flaunted their spears; and without, heart-broken, knelt Magdala's Mary.

Never a Sabbath so sad, where faith and despair so wrested
In the hearts of the faithful few, where the dove of His peace had nestled;
But all sad days have their sunsets, and all sad nights have their dawning,
And Mary of Magdala came, in the dew of the dappled morning,
Loving, hesitant, fearful, with frankincense, woefully weeping,
To bathe with ambrosial tears, and deck her Master, for sleeping.

Out from the city gates, and up the way's sinous climbing,
Girding the wall, and over the steep, the bells of the morning chiming,
The peaks of Moab aflame, and the spires of the temple were glancing
With the shafts from Aurora's car, over Moriah advancing;
Rosy red, spray-bathed Ophel, and Olivet's brow was gleaming
With showers of gold, whose reflections o'er the pools of Hinnom were streaming.

Up from the garden by Golgotha, birds were soaring and singing;
In the palm trees, doves were cooing. Dismay in her heart upspringing
When she saw no guards, no stone at the door, under the camphire's cover,
She sped to Peter and John, and cried: "They have stolen our Lord, our Lover."
Empty and silent the bed of rock, a world unfeeling, uncaring,
O that was bitterness added again, to a human soul's despairing!

They left her in sorrow; again she looked in through the shadow's grimness,
Into the tomb, whence a light shone out, startling her in the dimness:
A Presence majestic, beautiful; her tears were fast and blinding.
She cried, "O where have you lain my Lord? I pray you for His finding."
And knew not He was close beside, in the loving, old-time fashion,
Until He whispered her own sweet name, in gentle, fond compassion.

Her heart leaped up, at the Master's voice, with throbs, like the dawning's glory;
Her feet seemed shod with lightnings, to tell the wonderful story.
The world might work or idle, but sorrow had burst her prison;
All hail that glorious Easter! All hail that dear Lord risen!
Never a dawn so perfect, no joy like that for sweetness,
Never a love like the risen Lord's, for beauty and completeness.

Ring out the chimes for the Easter! Garland her way with flowers!
Never was love more needed, in this great world of ours.
Down this century waning, over ages of sorrow,
Sing, The Lord is arisen; what care we for the morrow?
Fear not, like Mary of Magdala,—whatever may betide us,
The Lord is risen, He speaks thy name, and lingers close beside us.

EMMA PLAYTER SEABURY.



THE KITCHELL COMPOSITE MADONNA.

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THE POWER OF THE RESURRECTION.

[Continued from page 1260.]

to be His agents in the extension of the Power of the Resurrection, where another race has signally failed. Without our desire, against the desire of many of us, He has forced upon us the work of transformation of people whose light is strangely mingled with darkness, and the solution of problems that can only be solved by the Power of the Resurrection.

But with the problems is given that Power which burst the tomb of rock and conquered the human intellect. God give us light to lighten our intellectual darkness, that we may see how to apply the Power of the Resurrection to the solution of these problems. God give us grace that we may not be turned aside by faint heartedness or cowardice. God grant that we may not array ourselves against the Power of the Resurrection, and be ground beneath it.

Lord, that we also might look ahead through the days, the years, the centuries that will be changed in their courses by the history we are making to-day; that we also might indeed know Him, and the Power of His Resurrection!

"THE World itself keeps Easter Day," is the opening line of a beautiful carol which has been sung for many Easters in Sunday School festivals.

It is the World of nature of which the carol sings; and beautifully and touchingly it does keep Easter Day. It sends up the beautiful flower from the buried seed, telling in symbol that there is a natural body, to be buried in the ground, and there is a spiritual body, to be raised out of the ground. Under the melting snows, hidden away in quiet places, blossoming very early in the morning before yet it is day, every violet, every anemone, keeps its own Easter festival, bringing life out of decay, beauty from ashes.

And the mysterious new life among the birds, the fowls, and the fishes, tells the Easter story. The lifeless egg, bursting with the force of life new-born, tells the story of the bursting tomb, which could not hold the Lord of Life. Truly, the World itself keeps Easter Day, and nature with her grand, symbolic ritual, worships her Risen Lord in the truest beauty of holiness.

But alas! the miserable parody on the Easter festival that results when the World of mankind, in the purely worldly fashion, insults nature and the Church by a worldly keeping of Easter Day!

The barnyard fowls that are offered in cheap shop windows, the pigs, the cows, the rabbits, that are offered as Easter gifts, are a desecration of the Day, because they lead the thoughts away from the theme of the Resurrection. Once, the Easter card was certain to contain the cross and the flower, with an Easter text; now, it is more likely to contain a horse or a cow, with "A Happy Easter" as its only reminder of the Day. Easter with no cross, no symbol of life, no Resurrection, no Christ! Are we becoming a pagan nation? How can there be a "Happy Easter" without the Easter story? How can Easter bring light, except by shining through the darkness of Good Friday?

But it is not only the World that desecrates Easter. If Easter be only the festival of the milliner and the ladies' tailor, then it would be a long stride upwards to observe in its place a festival to a pagan goddess. The heathen have higher ideals than that. Dethrone the Risen Lord and celebrate the beauty of the Easter bonnet; and what will become of our Christianity? An Easter that brings more thoughts of the beauty of one's personal raiment than of the once suffering and now triumphant Lord of Victory, is an Easter which must make joy in the presence of demons.

"Love not the world!" Never does the admonition seem more just, than when we view how every holy joy is tarnished when it is touched by the world. "Love not the world!" The Easter of the Christian is oceans removed from the Easter of the world at large.

EARLY in the present year, the venerable Bishop of Rhode Island issued a notable pastoral letter addressed especially to the young. We learn with pleasure that this letter was not only generally circulated among our own people in Rhode Island, but that it was also read, by direction of the R. C. Bishop of Providence, in all the Roman parochial schools in the city and vicinity. This testimony to the excellence of the matter of Bishop Clark's pastoral is most gratifying; but more than that is the hopeful indication, that an ecclesiastic of the Roman communion should be willing to see in the official work of his An-

glican brother in the episcopate, something which he was not ashamed publicly to commend, to indorse, and to circulate. Over and above the real differences which keep the Christian world apart, are mountains of unreasoning prejudice, each against the other; and it is most re-assuring to see such instances wherein one in high position is able to rise above his prejudices.



Confirmation. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. London, New York, and Bombay: Longmans, Green & Co. Price, \$1.50.

This is the third volume to appear of the Oxford Library of Practical Theology, edited by Newbolt and Brightman. It is one of the most notable contributions of the past year to religious literature, supplying what has heretofore been lacking, an all-round manual on the Sacrament of Confirmation. It is both scholarly and popularly written, and is suited both to the clergy and the intelligent laity. It will take rank with our best standard literature; and we trust that our clergy will procure and read the book, and will call the attention of their more thoughtful parishioners to it. No adequate substitute exists.

All the current mistakes popularly made touching Confirmation are carefully considered and corrected by an appeal to history, beginning with the New Testament. The reader is left with the impression that the whole case has been presented, and that impartially, so that nothing remains to be said.

One chapter deals with a subject of considerable recent controversy—the distinctive grace of Confirmation. It has been the fashion among Anglican writers to say that the Holy Ghost is given in Baptism as well as in Confirmation, without sufficiently distinguishing the sense in which He is given in each Sacrament. Fr. Puller took the ground, in *What is the Distinctive Grace of Confirmation?* that the language employed in the Acts of the Apostles with reference to the Confirmation of the Samaritans, as well as other passages, requires us to assume that in Confirmation "a gift of a new kind" is given—not merely the gift of "a new activity of a Presence already received." Canon Mason followed in the same line, in his *Relation of Confirmation to Baptism*, but adopted some unfortunate incidental conclusions, which tended to discredit his main thesis in various quarters. Dr. Wirgman, of South Africa, replied to Mason, in his *Doctrine of Confirmation*; and Darwell Stone has also taken the same position with Wirgman, in his *Holy Baptism*. Bishop Hall sides with Fr. Puller and Canon Mason, but uses more guarded language than does the latter. He maintains, rightly we think, that the view of Wirgman and Stone does not do justice to the express statement that the Samaritans, although baptized, had not received the Holy Ghost. Confirmation is not an additional instalment of Baptism, but the *Complement* of Baptism, and conveys a grace different in kind from that of Baptism.

Perhaps the analogy of the gift of Christ's Body in Baptism and the Holy Eucharist respectively will help us to a true view of the matter. In Baptism we are incorporated into Christ's Body, and in that sense may be said to receive the Body of Christ, but not as the *res sacramenti* or inward part of the Sacrament. So in Baptism we are taken into a new and mystical relation to the Holy Spirit, a relation which carries with it certain interior operations of the Spirit upon our souls. But Scripture plainly defers the communication of the Spirit as a *sacramental gift* to the complementary rite of laying on of hands. St. Peter did not say that those who were to be baptized should receive the Holy Ghost by *means of Baptism*. He may be thought to have assumed the fact that Confirmation would follow immediately, as a matter of course.

We should like to quote from some valuable passages, and to point out a few small matters for criticism, but we have used up our space. We hope the book will be widely read.

FRANCIS J. HALL.

The Special Characteristics of the Four Gospels. By Herbert Mortimer Luckock, D.D., Dean of Lichfield. New York: Longmans, Green & Co.

Like most of Dean Luckock's works, the present volume is eminently readable without being profound. It lacks something of the keen insight of Bishop Alexander's *Leading Ideas of the Gospels*, and is not, like Isaac Williams' *Thoughts on the Study of the Gospels*, saturated with Patristic thought. Yet it well deserves a place by the side of those delightful volumes, and is, perhaps, better adapted to the needs of a beginner than either of them. Hardly any point of consequence has been overlooked.

It is wonderful how the Gospels are illuminated by studying them in the light of the statements of the early Fathers of the Church, touching their authorship and the circumstances of their origin. Surely this is the most "scientific" method, the method which would be employed as a matter of course in the case of any other books: they would be tested by the earliest extant accounts of them, and if they answered to this test, it would not be thought necessary to devise any other hypothesis. But many of our rationalistic critics seem determined to shut their eyes to the statements of the early writers—on the principle, apparently, that anything which proceeds from a Christian author is to be viewed with suspicion—and to substitute explanations spun out of their own brains.

Where all is so good, it is difficult to select anything for special mention, but we may draw attention to the excellent treatment of St. John's Gospel, and in particular to the chapters on its sacramental teaching. In the Preface and elsewhere, Dr. Luckock has some interesting remarks on the value and use of mediæval legends, in marked contrast to the contempt with which that branch of religious literature is usually treated.

WM. J. GOLD.

The Rise of the New Testament. By David Saville Muzzey, B.D. New York: The Macmillan Co. Price, \$1.25.

The title of this book is somewhat misleading, since in fact it purports to be a popular history of the Canon rather than of the New Testament itself. The point of view is that of Harnack, which is assumed to be absolutely settled. The assumptions of the writer must be understood in order to estimate the book at its true value. It would be simpler if he had begun by stating them, but they are easily gathered from incidental statements here and there.

Some of them are as follows: There is no such thing as the inspiration of a book. Christ Himself showed something of the "scribes' temper" in His dealing with the Old Testament, and St. Paul shows the same limitation. Those early sects which rejected the Old Testament *in toto* saw more clearly. "No words that ever man wrote or spake are sacred, only the desires of his heart and the deeds of his hands." There is no authority in religion outside a man's own breast. "Christ did not demand subordination to Himself but cooperation with Himself." "The jealously conservative and hide-bound institution" known as the Catholic Church in the third century, was developed out of "mere companies of like-minded believers." Such doctrines as the "Trinity, Incarnation, Sacraments," etc., are Roman Catholic conceptions, which Luther took over without question, owing to his lack of "the exact knowledge and the scientific impulse necessary for the development of a sound historic and literary criticism of the Scriptures."

From such a position we ought to know what to expect. We cannot be surprised to read that the Canon of Scripture "owes its exclusive authority to the pronouncement of a triumphant priesthood," or to find the uncertainties about the precise limits of the sacred books exaggerated in the highest degree; or the real character and significance of Tatian's Harmony deliberately obscured; or to meet with one instance after another where the merest guess is stated as an unquestioned fact, as that St. Justin constantly quoted from a gospel never known to us at all, or from the lost "Gospel to the Hebrews." The talk about a vast amount of "sacred material" out of which the Canon was selected is mere misleading gabble.

The book is a small one, and hardly worth an extended review, otherwise we might point out various inconsistencies, and especially draw attention to the writer's narrow and illiberal view of the Middle Ages, as seen in his sweeping condemnation of the Church from the age of Justinian to the Reformation. No enlightened writer of the present day would speak of the "audacious futility of scholasticism," or refuse to see any continuity between the ancient and the modern. The evolution philosophy itself forbids such a view of history. We have here, under the guise of liberality, nothing but gross Protestant prejudice,

already antiquated, as our author must know, but doubtless effective in a book intended for "the people."

WM. J. GOLD.

The Romance of Our Ancient Churches. By Sarah Wilson. New York: E. P. Dutton & Co. Price, \$2.00.

The authoress here describes, in a delightful and interesting fashion, the development of church building and adornment in England. Beginning with Saxon times, she writes of the extensive ecclesiastical building of the Romans, of the transitional period, of work in the Plantagenet and Tudor times, of the Renaissance style and the revival of recent times. The attractiveness of the volume is much enhanced by nearly two hundred illustrations drawn by Alexander Ansted, and gathered from nearly every section of the British Isle. Hardly any feature of church edifice or furnishing are omitted. Brasses, slabs, banners, lecterns, stalls, sedilia, pulpits, chalices, in addition to the main styles of Church architecture, are fully and attractively illustrated in the volume.

The Prelude and the Play. By Rufus Mann. Boston: Houghton, Mifflin & Co. Price, \$1.50.

Again the "Problem Novel." Again the old story of "incompatibility" and the story of "temperaments." Two good people, in good society, woo and mate, and attempt the married state, discover each that the other is only human, that the wife is unreasonable, that the husband is not a god. Clinging too long to the fatuous belief that the man must make himself by hook or crook a very god, that the woman must cease to be herself and become, somehow, something the man thinks she ought to be, there result words, words, recriminations, separation. Then, long brooding on fancied wrongs, which a little breath of reason might scatter.

The only excuse for such tales is that there are still morbid minds in plenty to read them: which excuse is good only from the commercial aspect. The only redeeming feature in this book is that the author kindly blows away the obstacles at the last, and reunites the high contracting parties.

Training of the Young in Laws of Sex. By Rev. the Hon. E. Lyttleton. New York: Longmans, Green & Co. Price, \$1.00.

This is a deeply earnest and thoughtful little book upon a subject of exceeding great importance, and may be warmly recommended to those who are legitimately concerned in such a publication. It is the expansion of an article originally appearing in the *International Journal of Ethics*. We may borrow the words used by the author himself in connection with a similar paper, and speak of it as "nowhere uncertain in its presentation of the principle that God's ordinance must be a pure thing, and requires pure and firm statement." We trust that it may reach a wide circle of parents.

The Wedding Gift. A Devotional Manual for the Married and for those intending to Marry. By William Edward Heygate, M.A., Rector of Brighton. New Edition, revised. London and New York: Longmans, Green & Co. Price, \$1.00.

Marriage Addresses and Marriage Hymns. By various Authors. Edited by Rev. O. P. Wardell-Yerburgh, M.A., Vicar of the Abbey Church of St. Mary, Tewkesbury. London and New York: Longmans, Green & Co. Price, \$1.50.

A cordial and appreciative welcome should be accorded to the above named books.

Who does not feel that there was, and is, substantial ground for the fear expressed by the late Mr. Gladstone lest American civilization shall be overwhelmed and destroyed through laxity of view concerning the sacredness of the marriage bond?

To our brethren across the Atlantic we are indebted for these excellent books. We do not remember to have seen a better book for husbands and wives, for those contemplating marriage, for parents, than this beautiful little volume of the Rev. Mr. Heygate. The titles of its chapters are: Considerations before Marriage, Preparation for Marriage, Solemnization of Matrimony, Early Married Life, Married Life. An appendix of fifty pages contains useful devotions, and at the close is given a resumé of the Rev. Mr. Keble's valuable argument on "The Nuptial Bond Indissoluble." One might wish devoutly that all whom the Church marries might be put in possession of Mr. Heygate's *Wedding Gift*. It is attractively bound in white cloth, with gilt edge.

Not so apparent is it how in American parishes use may be made of the volume entitled *Marriage Addresses*. "This book," says the Preface, "is an attempt to meet the rubric which provides for the delivery of a sermon declaring the duties of man;

and wife at the time of the Solemnization of Matrimony." The high character of these addresses is assured by the names contained in its list of contributing authors: The Bishops of London, Truro, and Glasgow, the Deans of Rochester and Norwich, Canons Knox-Little and Sinclair, the Rev. W. Allen Whitworth, and others, wisely selected from the ranks of the parochial clergy. Yet, excellent as these addresses are—and their merit is conspicuous—after careful reading one might still claim a lingering preference in favor of that for which they are offered as a substitute: the beautiful address or homily which stands at the close of the Marriage Office in the English Prayer Book. The volume, however, contains much valuable material which will be useful to those who seek to be informed, and especially to those whose duty it is to preach upon this most important subject.

It is a pleasure to name, in connection with these recent publications, an old-time book of equal merit on the same subject from the pen of an American priest: *Holy Matrimony*, by the late Rev. James A. Bolles, D.D., of blessed memory.

BELMONT.

A Tale of the New South.

BY VIRGINIA C. CASTLEMAN.

CHAPTER IX.

HOMEWARD BOUND.

MY Precious Mother,

"By the time this letter reaches you, which should be in four days, even allowing for the slowness of the mail carriers—or rather, the distances they must traverse in this section—I will probably be on the deck of the *Wakefield*, bidding farewell to these familiar scenes for some months to come. You remember I said in a former letter that there was a possibility of my not returning, as my two oldest pupils have outgrown my services; but Mr. Willoughby thinks Basil needs me for another year—he is only fourteen, and not so strong as Ralph, who is a veritable young giant, and will make his way in the world by reason of his genial manner and honest heart. Ralph goes to West Point next year, for he has passed his examination and received the appointment. Ellen Lee, though just seventeen, is fully grown in appearance, and has the ease of manner peculiar to young girls of the neighborhood, who mature earlier than with us. As she is not fond of study, and is very domestic in taste, I see no use in urging her to do more than keep up her music another year. She has quite a turn for that, as far as mechanical playing goes, and has undertaken to help in the formation of a new choir at Wicomico—sadly needed, as you must know from former epistles I have sent you. Recently, a young couple from Baltimore have come to the neighborhood, and have given quite an impetus to the musical element, as they both understand the art, sing well, and are willing to help with the Church music. At last we have good leadership, then; and the rest will come in time. Mr. Hubert asked me to be organist, but as I am not a resident here throughout the year, I thought it wiser to enlist Ellen Lee's services, and she is doing splendidly.

"You see, dear mother, I am giving you the details you asked for in your last letter, about each member of our household.

"Basil, you know, is my constant companion and sweet comfort in the many weary hours that fall to the lot of a governess. I think my path, in most respects, lies in pleasant pastures, yet there must always be some clouds above the horizon, or life would be too blissful. I have not, however, forgotten your advice, to seek ever for the silver lining.

"With Judith I have not succeeded as well as I should have done. I do not bear patiently enough with the child's tempers. It is strange that she alone, of the five children, should be prone to untruth and deceit; and yet, I ought not to be surprised that the one most like the mother in appearance should have inherited the mother's nature; the wonder is that the other four have proved so trustworthy, with their neglected childhood to look back upon.

"Little Margaret clings to me more closely than ever. Except her father, whom she dearly loves, and possibly Basil, I believe I claim her heart's best allegiance; and I am glad I

shall be the one to guide her tiny feet in the first steps to knowledge. It is a privilege for which I thank God daily.

"In regard to my work as an artist, the goal of my ambition seems not quite so distant as I feared. Yet I dare not build too many air castles upon the uncertainty which still hovers over success, as a mist over the streamlet of hope. I think the firm I have mentioned contemplate offering me permanent work as a designer, but much depends, of course, upon whether my designs happen to strike the popular fancy. In the event of fortune favoring me, there will come the realizing of that dream of a home with my mother once more—for I feel that these years of separation are weaning me from the influence which has been the guiding star of my childhood and youth.

"Do I hear you say, 'Lean upon God, Winifred; lean upon God alone'? Mother, I do; yet I would give up every ambition, every present pleasure, every future hope, rather than resign the memory of the mother love I have known.

"But to return to the subject of our home. You remember when we talked the matter over, we inclined to life in the city's centre, where I would find that competition which would stimulate me to greater efforts; but it comes to me as the result of observation and some little experience, that true genius will assert itself in whatever circumstances and surroundings it is found. I will not say that no other motive has come into my life to change my views; but I am honestly trying to look at the matter on all sides.

"You love the country, and so do I. And I want you to return with me next fall for a short visit to Belmont, for the purpose of becoming acquainted with the people here. Many are already known to you, who are familiar with the genealogy of Virginians. Then you can better advise me. I wonder if you, too, will say, as others have done, that I could never be satisfied to live here? My own mind is in a chaotic state, and I am glad the decision need not be made just yet.

"Mr. Willoughby has often urged me to ask you to visit Belmont; he is as hospitable and true-hearted a man as one could desire to meet. As to his wife, she has always a gracious manner, which fascinates those who come in contact with her, when they do not *read beneath the surface*; and not many have my opportunity for making observations.

"Ah! The governess' life is the revealer of many closet skeletons about whose secrets it is well to keep golden silence.

"I often feel that my name is a misnomer—'Winifred, lover of peace'! for warlike elements at times surge in my breast. Then it is I seem to hear your calm voice bidding me to love the things 'that make for peace'; and that thought helps me to curb the rising passions.

"The country is so lovely now; nowhere is vegetation more luxuriant than in this fair land between the Indian-christened rivers, Potomac and Rappahannock. It is not strange that men whose names are written in the history of our nation, whose infancy was cradled in this smiling valley, but who in later days trod the thorny path of fame in the busier world beyond its confines, should have looked back with love and longing to their childhood in dear Westmoreland.

"But my fancy wanders, and I must recall my thoughts to the present. One glad note rings in all my songs to-day—'I am going home to my dear mother.' What if a minor strain of sadness over partings here runs through my song? I am going home! I long to see again those dark blue mountains that have shadowed my dreams of late—dear mother, I am going home! Meet me at the dingy old station on Thursday next, and we will drive again over the hills I love.

"Good night—and farewell until we meet once more.

"Your own loving

WINIFRED."

CHAPTER X.

THE NEW WOMAN.

The oyster season was at its height, and the chief topic of the Belmont people was the approaching supper given by Mr. Willoughby (according to an annual custom) to his special friends, mostly men of political and social prominence in the county.

Mrs. Willoughby and Miss Betty were equally busy in their respective roles of mistress of ceremonies and housekeeper; the former being interested chiefly in the preparation of the handsome apparel to be displayed by her at the fête; the other, in the superintendence of the culinary department.

The master of Belmont insisted in his cordial fashion that the ladies of his household should be present at his feast, despite

its being avowedly a "stag party"; and Winifred, moved by the entreaties of Ellen Lee, who was to make her first appearance at an entertainment of the sort, yielded a not unwilling assent to this request of the host.

Both young women entered heartily into the preparations. Winifred, whose artistic eye and touch were in demand upon such occasions, gave valuable assistance in the arrangement and decoration of the long dining table; and when all was in readiness for the guests she stood with Ellen Lee in the doorway to gaze with pardonable womanly pride upon their handiwork. For the first time the governess saw the entire Belmont plate and glass in array; and with the sight came the fuller realization of what it means to be the inheritor of ancestral fortune; but as Winifred turned her gaze upon the sweet face of this eldest daughter of the Belmont household, she also realized that far above wealth or inheritance is to be valued the simplicity of heart, the kindly manner which characterizes the truly great. As the two young women ascended the stairs, Ellen Lee linked her arm in that of her governess, and conversed with her in low tones until they parted to go each to her respective room to dress for the evening.

An hour later found them standing beside Mrs. Willoughby, receiving the guests; and even the resplendent beauty of the hostess, enhanced by brocaded velvet and ancestral jewels, could not completely overshadow the sweet dignity of her handsome, but simply-attired daughter, or the brightness of Winifred Carey, daintily appressed in the most inexpensive of evening gowns.

It was a scene to be remembered: the brilliantly-lighted rooms; the representative Westmorelanders, not all attired in dress suits of the latest cut, but wearing the best their wardrobes afforded, with that erect bearing and ease of manner which successfully defies fashion; the three women, central figures, yet strangely contrasted in face, fortune, and position; and the genial host, whose mere presence never failed to give an air of hospitality to the place.

For the first time in years Randolph Carlton appeared at the annual Belmont supper, and in spite of the wonder his appearance excited in the minds of the guests, he was heartily welcomed in their midst. Few men in the neighborhood were more popular than this same "hermit" Carlton, who could be as genial as mine host upon occasion. And Winifred was never "alone in the crowd" when Sir Dolph was present; though few words were exchanged between them, she felt his ready sympathy in that sudden lighting of his dark eyes when Carlton's glance met hers. Therefore she was radiantly happy, and never more gay at repartee than upon this particular evening. Walter Rowland saw in her anew that quick responsiveness which had incited his admiration in their early acquaintanceship; but for Winifred no face nor figure in the crowd compared with Randolph Carlton. They were not placed near each other at the table (why, Mrs. Willoughby might easily have told); but space is nothing when the countenance is photographed upon the heart, as for those two. Miss Carey's neighbors on either hand were gallant men; and opposite sat Walter Rowland and Ellen Lee, side by side. One and all endeavored to make the most of the social hour and the sumptuous supper, including the huge Potomac oyster, fresh from the Belmont creek.

When the wine course was in order, various toasts were proposed; and following those drunk to the health of Mrs. Willoughby and her daughter, Winifred heard her own name mentioned. It was Walter Rowland's deep voice which proposed "the health of Miss Carey, the Belmont artist"; then he queried, mischievously, "Or shall I say, of 'the New Woman'?"

A murmur began to be heard around the table. Almost unconscious of the force of her words Winifred replied laughingly: "The New Woman, by all means, and—Woman Suffrage!" The sudden awful silence that ensued made the speaker realize what alien sentiments her speech expressed; and a wave of color suffused her face even to the roots of the brown curls caressing her forehead.

"*Women Suffrage!* Ridiculous nonsense!" were the first words spoken, and they were uttered by Mr. Rowland, Sr., in a pettish tone; for the old gentleman could ill-brook even the mention of the theme.

Mrs. Willoughby vainly strove to stem the tide of comments, which were not all unfavorable, and were mostly courteous; yet the general sentiment was one of disapproval.

Even Carlton's expression indicated some slight annoyance at the question mooted. But Miss Carey was not one to retreat

from a position, however embarrassing, of her own making; moreover, she had devoted much time and thought for several years to the study of the subject under discussion, viewing it from every side with that earnest intelligence which seldom fails of results in the search for truth.

Born a Virginian, among Virginians, she had been from infancy peculiarly hampered by traditional prejudices in the consideration of the burning questions of the day; for her love for the past customs and opinions of her own people bordered upon reverence. But necessity had forced her to an independent course of action; and with Winifred an opinion formed slowly and thoughtfully was not lightly to be retracted, but rather to keep pace with the progress of the times: she felt keenly her position, however, and was deeply grateful for the timely though unexpected championship of Mr. Willoughby, whose words carried weight with his audience.

"I am glad of this opportunity," said the host, "to express my conviction that the day is not distant when our country will see without prejudice the fetters of past years removed from the 'new woman,' who is the product, not of a single decade, but of a century of progress toward higher civilization."

"Do you think, then," asked one of the guests, "that the admission of women—those beings whom we have ever considered it our peculiar privilege to protect from evil—to the right of suffrage will tend to 'higher civilization'? To my mind, sir, such a course would but plunge our government into greater difficulties, and lower the standard of womanhood dear to the chivalrous South."

Mr. Willoughby looked earnestly at the speaker, a man of aristocratic mien and social prominence.

"It is well, Stuart, to view the question in all its bearings," replied mine host, thoughtfully. "I am glad you presented your side of the case, knowing as I do, that, from your point of view 'Woman Suffrage' seems an overthrow of our cherished ideals. I feel the force of your argument. But we must remember that the history of nations, of governments in the past, has been mainly that of a system of war, a defensive policy in which only men, by reason of greater physical strength, could take part: such a course was necessary to the existence of government. In later years, arbitration has become, as you are aware, more and more the means used by a civilized people for the settlement of disputes or the solution of national problems; and to-day, my friends, we need in politics all the intelligence, honesty, and purity at our command. Hence the way is paved for the coming of women into our councils; and, moreover, the influence of the mind of woman is as much *needed* there as elsewhere."

"But the women of the South, it is said, do not desire this suffrage, Mr. Willoughby," interposed the county judge, a fine-looking, elderly man, who sat at the host's right hand, and spoke in musically-rounded tones.

"In the State of Virginia the suffragists are, as yet, in the minority, so far as I can gather, Judge Lewis; but the 'signs of the times' indicate that the rising generation of women, especially those who earn an independent living, and hold property in their own right, will ere long demand the ballot."

"Taxation without representation is unjust," murmured Winifred, and for the first time since the discussion opened, her eyes met Carlton's, and she knew she was forgiven.

"Do not think, however," continued the host, "that I would not eliminate from the list of voters of both sexes the ignorant, the vicious, the dishonest."

"A difficult matter, Willoughby," replied the Judge.

"Property and educational qualifications, one or both, should be demanded for both sexes," said Carlton, joining in the discussion for the first time.

It was young Rowland whose ready tact brought the subject in hand to a humorous close.

"However the question of Woman Suffrage may be decided in the South, or elsewhere," he remarked pleasantly, "we Westmorelanders are agreed that the women of to-day cannot be surpassed—no! not even by our mothers and grandmothers—in intelligence, and in the preparation of the Potomac oyster!"

Amid the laughter following this speech, he continued: "Hence, I propose the health of the 'New Woman' in general, and Miss Carey in particular."

It was noticeable that in drinking this toast two glasses uplifted with the rest contained water only, and those two were raised at opposite corners of the long table, where sat Sir Dolph and Winifred in their respective places.

[To be Continued.]

THE FAMILY FIRESIDE

AN EASTER CAROL.

"The winter is past. . . . The flowers appear on the earth; the time of the singing of birds is come."

Awake, O Earth, 'tis Eastertide,
Put on thy robe of spring;
Blow soft, south wind, and far and wide,
Bring forth fair flowers on every side,
Awake, sad Earth, and sing!

Sweet warblers from the sunny south,
Return to us again,
And blend with ours your thrilling notes
In one triumphant strain.

Let birds and flowers and men rejoice
This blessed Eastertide!
Let joy bells ring a gladsome peal
In praise of Him who died.

O fair spring flowers, your starry eyes
Uplifting from the sod,
Ye tell of Resurrection life,
Ye speak to us of God.

Sweet songsters who from feathery throats
Pour forth your tuneful lays,
Ye do all that within you lies
To hymn your Maker's praise.

Then let us one and all rejoice,
Let none refuse to sing,
With heart and mind and soul and voice
We praise our heavenly King.

Ye chastened ones who cannot join
Your songs with ours to-day,
Who fain would seek some lonely spot
Wherein to weep and pray,

E'en ye may bear a minor part
In Earth's glad harmony,
And low and sweet your strains shall reach
The pitying Love on high.

Your Saviour from His heavenly throne
Hearth the lowest sigh
Wafted from one sin-burdened soul
On wings of Faith to fly.

Come now with us and seek His face,
He will not say you nay,
For from the broken, contrite heart
He ne'er hath turned away.

Then join our praise with one accord,
O'er earth our glad notes ring,
We praise to-day our Risen Lord,
Our Saviour and our King.

Then wake, O Earth, 'tis Eastertide!
Put on thy garb of spring,
Blow soft, south wind, and far and wide,
Bring forth fair flowers on every side,
Awake, sad Earth, and sing.

I. E. C.

IRREVERENCE IN THE MEETING HOUSE.

THE people of Scarce Harbor, Maine, did not, as a general thing, go to church. So the minister, an earnest, God-fearing, and scholarly man, had a series of lectures on moral and social topics illustrated by stereopticon views, to take the place of the common Sunday evening service. The people came to this attractive entertainment in crowds; and the more readily because there was no collection asked. The audience gathered at the last of these services were not orderly nor quiet, and the minister made a remark to the effect that there were a noticeable lack of reverence in the behavior of the people in church. Whereupon a certain storm-beaten mariner, who had learned the catechism at the altar rail of the Episcopal Chapel in the village, when a boy, said, "How can you expect the people to be reverent, when the minister uses the Communion table of the church as a stand for his magic lantern?"

This is vouched for by a correspondent who sends the item.

CURIOUS EASTER CUSTOMS IN OLD ENGLAND.

By THOMAS TRACY BOUVE.

MANY of the most popular and curious customs and observances of Easter and Easter-tide are of remote and pagan origin. The name Easter itself is undoubtedly derived from the artistic appellation of an ancient Saxon goddess, "Eastre" or "Eostre." This bright lady, tall and flaxen-haired, was popularly supposed to preside at the annual birth of the spring, when everything was renewed, when earth began to deck herself with flowers and beauty and heaven itself was clearer. She was evidently a relation of Siegfried, and before him of Baldur, all of them types of the glory and beauty that arose in the world when the early spring was born and the days grew longer; as the death of the great Saga heroes was also typical of the decline of summer and its death at the hands of the cold and cruel northern winter.

These beautiful myths appear to have been strangely suggestive and indicative of that great truth which was so soon to follow them—to be born into the world and never to leave it, come summer, come winter—in the Person of our Lord Jesus Christ.

It was the policy of the early Church to give a religious significance to all those ancient and heathen customs which she could not easily uproot. In this case of the not very devoted worship of the goddess "Eastre," diluted as it was with the leaven of all manner of social gaiety and festive rejoicing, the conversion was not a very difficult matter. The spirit of joy and festivity of the occasion was left untouched; the cause alone was changed, and almost unconsciously the Saxons accepted new reasons and sympathies without having to deviate from their established customs. The divinely donated wisdom of the Church, the wisdom of motherhood, untaught, unlearned, and as inexplicable as strange, made them Christians without their knowing it, and the cult of "Eastre" was gradually forgotten; only her name, transformed and diverted in sense, commemorates her faint and fabled existence.

The Easter fêtes of the ancient Church lasted through Easter week; but after the eleventh century they were limited to three days, and later still, to two. While they lasted, the courts of justice were closed, slaves were manumitted, and prisoners of all sorts and classes were set free. Everything was done to show the great rejoicing of all men at the blessed freedom of the world. Easter Day was from the first known as "Dominica Gaudii," the Sunday of Joy, and it is still known and popularly termed in the East, The Bright Day, and in Bohemia as The "Grosse Nacht" or The Great Night.

Too many of our readers are familiar with the Easter scenes in Washington for us to describe them. Who has not seen, or heard of the great gathering of the children on the sloping lawns behind the White House for the quaint old practice of rolling Easter eggs? The place is brilliant with broken bits of color for days afterward, notwithstanding the efforts of the gardeners to gather them up.

There are a dozen different origins by as many different antiquarians and researchers assigned to the custom of having and using in so many ways the gaudily colored eggs now so universally emblematic of Easter. It has been ascertained that they were used at the spring festivals of the Parsees, the Persians, the Egyptians, and later the Greeks and the Romans, as emblems of the new birth of all things in the world. Even then, they were generally highly colored. The Parsees used to distribute red eggs to their friends and acquaintances as indicative of their rejoicing at the new brightness that was dawning over the face of nature in the spring. The Egyptians made use of the same symbol for the same purpose, and of late years many representations of the egg in various sizes, shapes and substances, have been discovered. In most of these the egg is represented as issuing from the mouth of a serpent, the wise and great creative force of the world in their old belief.

But what was in all probability the *origo originis* of our Easter eggs was the use that was made of eggs by the Druids in Britain. This use, associated with the fact of their connection with the cult of "Eastre," is in a great measure responsible for their present existence as emblems of our Easter.

The Druids themselves, the high priests of the land, wore suspended around their necks as a symbol, whose meaning we do not exactly know, a white egg, or egg-shaped amulet. Those next in Druidical rank, the Presiding Bards, wore one of red, and the "Vains," or lowest order, an egg of green color. The

disciples wore an amulet upon which were these three colors combined.

As the name Easter originated from that of the goddess whom they worshipped, it is more than likely that the custom of connecting eggs with the observances of our Easter is directly descended from that religious custom of old, in compliance with which eggs or amulets were used in the worship of the ancient British queen of spring. That this theory can be applied to the English observance with convincing force of argument, is as uncontested as it is clear.

Up to a very late date there existed in certain counties and parishes in England, Easter customs that were, to say the least, peculiar. For instance, in Lancashire, Cheshire, Staffordshire, and Warwickshire, the practice of "lifting" or "heaving" could be found, and in a few of the more remote and antiquated parishes, one can find it still in vogue. "Lifting" one might call a form of greeting, perhaps; at any rate, it consisted of just what the word means: lifting a person up from the ground. On Easter Monday the men may, merely by right of custom, which is, by the way, one of the most potent rights in the world, lift any woman bodily from the ground in their arms, and upon depositing her upon *terra firma* again, demand a kiss for their self-imposed exertion. But on Easter Tuesday, while their wrongs are still fresh in their minds, the maltreated fair sex are allowed to take their revenge by retaliating in like manner if they are strong enough. A grave and reverend English clergyman, who died not many years ago, gives an interesting account of his experience with this "folly," as he terms it, in a description of his travels through that part of England at Eastertide.

He says he was stopping at the hostelry of a little town in Lancashire on Easter Tuesday, when a number of strapping country wenches burst into the room and uproariously informed him that they were going to "heave" him. Horrified, he asked for an explanation. This reasonable demand, as he was a stranger, was complied with, and he, being a timid man, compounded with them for his personal safety to the tune of two shillings and a half, "upon the payment of which," he writes, "I did get away from without bodily injury."

In Durham, the practice of "lifting" is become obsolete, but up to a few years ago, the men claimed the right to take off the shoes of their fair companions on Easter Monday; the usual retaliation followed the next day.

In old cities, old customs are kept up much longer than anywhere else. The people retain some of the characteristics that distinguish their homes. Especially was this true of the city of Chester up to a few years ago. Almost from time immemorial the mayor, the corporation, and members of the twenty ancient guilds of the city, used to put aside their accustomed dignity and devote themselves to football on Easter Day, while their edified townsmen looked admiringly on. After the match was over, the two sheriffs of the city marched out of the town to the field, and competed with each other in the noble and skilful science of archery, the prize of which martial match was a dinner of calf's head and bacon! In 1640, however, such remuneration seeming unworthy of the mighty efforts they put forth for its attainment, the two incumbents of that office refused to shoot for their dinner, and the high magisterial consent was obtained to substitute a foot-race for the archery trial, and a silver plate for the dinner—that is, *instead* of the dinner. After that, they had to pay for all their meals on Easter.

This contest of speed between the two sheriffs of Chester was continued as a custom down to the close of the last century, when human dignity and patience could no longer stand the disrespectful and derogatory comment excited among the bystanders by the tremendous efforts put forth by the participants in this mighty foot-race, and the custom was abolished.

"Lifting" was also very common in Chester, and gayly dressed young men went around the town with a chair, into which they invited every young and pretty girl to step, breathing of course no word of their purpose (!) The absolutely innocent and unsuspecting damsels would step in, gratified and surprised at the extraordinary politeness showed them, and when lifted, returned to earth, and kissed, were the most astonished creatures in creation. They forgot from year to year all about it, we are informed by a chronicler of the times. No rank was exempt from the liability of being "lifted." Even the doughty King Edward I. was once "lifted" by some mischievous ladies in waiting and maids of honor while he was stopping in the antique city, and as those of noble birth were expected to pay roundly for the privilege of being "heaved," it cost the royal weight no less than four hundred pounds—no small sum in those days, even for a king.

"Pace," "pask," or Easter eggs, were not forgotten in Chester, and the boys used to romp with them and break them one against the other, just as they do now all over Germany, and in some parts of this country.

Easter cakes were also in vogue throughout England two hundred years ago, and in some parishes in Dorsetshire and Devonshire, the clerk of the parish made the round of his parishioners' houses, after divine service, with a basket of these cakes. This took place on Good Friday. Every one to whom a cake was offered could do no less than take it and at the same time present the pious clerk with a gratuity. The office of clerk in a large parish amounted at times to quite a sinecure.

At Biddenden, in Kent, there are some acres of ground known as the Bread and Cheese Lands. They form a sort of endowment to the parish, from which money is to be raised each year for the distribution of cake, bread and cheese to the poor on Easter Day. Every Easter, over six hundred cakes, two hundred and seventy three-and-a-half-pound loaves, and an amount of cheese in proportion, are distributed in the church to the poor. This endowment is of unknown date. The cakes are impressed with two female figures standing side by side, and joined together at the waist; and a century ago the story was current that the land was given by two sisters named Preston, who had been born *a la* Siamese, twins of both flesh and blood, and who died simultaneously at the age of thirty years. An English antiquarian, Mr. Halstead, hunted up old records by the score in connection with this story, and finally utterly disproved it. But he was not able to discover who the real donors of the grant were.

In every parish it was the custom of the clergy for centuries to give vent to their feelings of joy and enthusiasm at Easter time by playing ball in the churches, and many are the ancient edifices that have rung with the shouts of the priests of old and groaned with the ecclesiastical groans. The prizes for the winners of these primitive games of hand-ball were tansy cakes.

There is an old English verse in which some of these strange customs are commemorated. Discretion bids me bow with it. Here it is:

"At stool-ball, Lucia, let us play,
For sugar, cakes, or wine;
Or for a tansy let us pay,
The loss be thine or mine.
If thou, my dear, a winner be
At trundling of the ball,
The wager thou shalt have, and me
And my misfortunes all."

EASTER EVEN.

Told once more hath been the story
How the winepress hath been trod;
Zion hath despised her glory;
Men have crucified their God!
Dark the day and sad the morrow
Of redemption finished thus:
Fain would we with holy sorrow
Mourn for Him Who died for us.
Roman soldiers keep their station
Watching where His Form is laid;
Zion's King the World's Salvation
Sleepeth now in death's cold shade:
Sleepeth? yea, His Flesh is sleeping
Lifeless, in its rocky bed;
But His Soul awake is reaping
Fruitage of His Passion dread.
Once, repentant and forgiven,
At His Side we know is found:
Countless souls, their fetters riven,
Do they not His praise resound?
But the place of souls departed
Still is hid from mortal ken,
And no beam from thence hath darted
On the seeking gaze of men,
So, to-day, our thoughts are centered
On the band of mourners here,
Into whose sad hearts had entered
Scarce a ray of hope to cheer.
Strange it seems that, of their number,
None remembered He foretold
He a while in death must slumber,
Then a risen life unfold.
But the Sabbath now is waning,
And the First Lord's Day is nigh;
Christ, o'er Death as Victor reigning,
Soon shall bid all sadness fly.
So each year is told the story
Of the sorrow and the joy
Till as Judge He come in glory,
And His Arm shall Death destroy.

MARY ANN THOMSON.

BABY STUART.

IF THE number of houses in which there hang reproductions of a certain drawing of a little child's head, after Vandyck, could be enumerated, it would cause astonishment. There is nothing surprising in the popularity of the head. But whatever genius named it "Baby Stuart" is responsible for many ludicrous misapprehensions. There are women who believe that this head was painted by Gilbert Stuart. There are women who have asked if it was the infant of A. T. Stewart. Again, there are women who know that it depicts one of the children of Charles I., but who do not know which one of his children it is, whether it is a boy or a girl, or who painted the original. The head is that of the second son of Charles I., and the name of the child was James. Vandyck painted him time and time again. One of the family groups of Charles' children by Vandyck hangs in Turin. From the head of little James in that group a copy was made by Raffaello Canevari, a drawing, and that copy hangs in the Academy of St. Luke at Rome. From Canevari's drawing the countless army of photographs, engravings, lithographs, and prints, which have spread to the uttermost parts of the earth proceeded.

Let us change the title, for we think "Baby Stuart" has done duty long enough. Why not call him "Little James?" Then, at least, all his worshippers would know his sex. He became King James II. of England in 1686, and, according to eminent authority, he gave evidence of possessing all the vices of his race without any of its virtues. His reign was short and infamous. He was in exile at St. Germain when he died, in 1701. Such was the chubby and guileless-looking royal baby in the cap.—*Selected.*

EASTER EVEN.

It is the sweetest eventide of all the Holy Year,
That whispers to each waiting heart of Resurrection near,
For Life has overcome the grave, and Death no more is King,
Oh Grave! Where is thy victory? Oh Death! Where is thy sting?
Look up and see the Crucified, ye mourners, dry your eyes,
The Lord is risen indeed! He lives and reigns in Paradise.

HELEN CHAUNCEY.

MANIBUS DATE LILIA PLENIS.

Amid the gloomy fields of asphodel,
Where Ceres' stolen child is queen,
Where old-time saints in darksome prison dwell,
A mystic light is seen.

To free these souls from Hades' dark abode,
To preach His sacrifice complete,
To tell where streams of saving Blood had flowed
From hands, and side, and feet,

The Saviour comes. With golden banners bright,
The Cross shines forth amid the gloom,
And sheds on all the souls such radiant light
As shines beyond the tomb.

Then first they know the battle now is o'er,
They learn the Saviour's victory;
They feel, upon that dark, mysterious shore,
The love that sets them free.

The gaudy lilies of that after-life,
That bloomed Lethæan streams beside,
All deeply stained with earthly lust and strife,
Were not yet purified.

The sins that darken all the flowers of earth
Still stained the lilies there,
Nor might be cleansed until another birth
Should make them wholly fair.

But lo! for as the Saviour passes by,
His touch does not their beauty mar,
But all the earthly stain is purged thereby,
And white the lilies are.

Oh, wondrous change! That after years of sin,
And after years of woe and pain,
But at the Saviour's slightest touch they win
Their purity again.

So give me lilies with full hands once more
To lay upon His altar-throne,
The immaculate Soul with virgin white to adore,
His Easter power to own.

STEPHEN A. HURLBUT.

HEALTH HINTS.

A HOME DOCTOR.

A PERSISTENT and annoying cough which occurs at night and keeps the patient awake may frequently be controlled by a glass of warm milk with seltzer, or some mineral water, or a cup of warm cocoa, drunk slowly on retiring. Avoid cough remedies if possible during the daytime; avoid a crowded room before retiring, or, if this is impossible, smoking or anything which will taint the atmosphere must be interdicted. The application of a warm poultice or a hot bag to the chest will often relieve coughing.

It is worth while to recall, with the trying winds of March upon us, that a baked lemon is an extraordinary remedy for hoarseness, and one often resorted to by singers and public speakers. The lemon is baked like an apple, and a little of the heated and thickened juice squeezed over lump sugar.

When the physician's orders forbid the use of acid or juicy fruit for the early supper in the nursery, one or two of the large figs or three or four of the small black figs will be found a wholesome and appreciated addition to the limited menu allowed.

If subject to toothache or neuralgia, a ride in a strong wind will often bring it on. A piece of ginger should be carried in the pocket, and if the air is felt in the cheek-bones a piece should be slipped in the mouth. This will warm the mouth and throat and ward off any ill effects.

When one comes home at night after a fatiguing day nothing is more restful than bathing the head and back of the neck with a towel wrung out of water as hot as can be borne. It soothes the nerves and rests body and brain. The same treatment relieves a nervous headache as nothing else does. When one is overheated and there is a rush of blood to the head, a hot towel applied to the face and head is a great relief.

EATING BEFORE RETIRING.

"There is a general prejudice against eating before going to bed, which in many instances is unfounded," says a prominent physician. "In the case of persons who are feeble or sleep poorly a cup of hot milk taken just before retiring will often produce quiet sleep and provide needed nourishment. No one should go to bed hungry; but plain food, such as a bowl of bread and milk, a slice of bread and butter or a saucer of oatmeal and milk, is desirable. Many an hour of sleeplessness may be avoided by such a repast."

THE HABIT OF ROCKING.

Is there such a thing as rocking-chair biliousness? Why not? The constant motion to and fro is very similar to hammock swaying, rope swinging and the toss of a yacht. If it did stir up the bile in the system there would be nothing very strange about it.

The same motion under other circumstances would turn many of us green and blue with seasickness. It seems a shame to advance such a theory, for there is more contentment for women in rocking than in any other form of idleness, says the *Philadelphia Inquirer*.

When I hear so many rockers complaining of feeling queer, of being stirred up, of thinking they need anti-bilious remedies, I wonder if this great American habit of rocking has not something to do with the sensations which settle betimes over our spirits like some fearful pall.

"The rocking chair is at the bottom of half the nervous prostration among you women," is quoted of a physician. He also says that the rocking chair sends more women to the grave and the insane asylum every year than the sewing machine, and that the energy might well be devoted to more useful ends, while this habit of perpetual motion he describes as the rocking-chair drunk. And so that solace of womankind is barred.

HOUSEHOLD HINTS.

THE USES OF CAMPHOR.

Camphor will remove white spots from hard or stained wood, made by a flower pot, vase or water. Rub well with spirits of camphor and then polish with oil.

A few drops of camphor in a glass of water will relieve a headache caused from a bad stomach.

Camphor placed in the piano every six months will keep it free from moths.

Furs and winter clothing are just as safe put away in camphor as with the disagreeable moth ball.

To disinfect a sick room, put a small piece of camphor gum on a little freshly ground coffee and light the gum with a match.

USES OF SALT.

Salt puts fire out in the chimney.

Salt in whitewash makes it stick.

Salt and soda are excellent for bee stings.

Salt used in sweeping carpets keeps out moths.

Salt used on a coal fire which is low will revive it.

Salt and vinegar will remove stains from discolored teacups.

Salt thrown on soot which has fallen on the carpet will prevent stain.

Salt put on ink when freshly spilled on a carpet will help in removing the spot.

Salt in the oven under baking tins will prevent their scorching on the bottom.—*The Home Doctor.*

Church Calendar.

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

Personal Mention.

THE REV. BELNO A. BROWN, M.D., has become Professor of Anatomy at the University of the South and House Physician at Hodgson Memorial Infirmary, Sewanee, Tenn.

THE REV. W. E. DAW has resigned the rectorship of Christ Church, Towanda, Pa., and accepted a call to St. Peter's Church, Spotswood, N. J. He will enter upon his new duties on Easter Day.

THE REV. J. C. HALL, formerly of Bernardsville, N. J., has become missionary at River Falls, Wis.

THE REV. WILLIAM E. HOOKER, rector of St. Matthew's Church, Wilton, Conn., has been called to Christ Church, Middle Haddam, Conn.

THE address of the Rev. GEORGE WM. KNAPP, rector of the Church of St. Alban, Chicago, is changed to 4409 Calumet Ave.

THE REV. JOHN McCURKIN, M.D., is to be addressed at 6206 Madison Avenue, Chicago, Ill.

THE address of the Rev. T. S. RICHEY is changed from Whitefish Bay, Wis., to 694 34th St., Milwaukee.

THE REV. J. D. RITCHIE, of Old Orchard, Mo., has been called to be rector at St. John's Church, Wichita, Kansas.

THE REV. L. C. SANFORD is now rector of St. John's Church, San Francisco. Address, 120 Julian Ave.

THE REV. GEO. HENRY SMITH enters on Good Friday on the rectorship of St. Andrew's Church, Kent, Conn.

THE office of the Secretary of the Convention of the Diocese of Missouri, Mr. JOHN R. TRIPLETT, will be Room 944 Century Building, St. Louis, Mo.

THE REV. ARTHUR H. TRIPP, of Nebraska, will take charge of St. Paul's Church, Minneapolis, Kans., and St. Paul's Church, Beloit, Kans.

THE address of the Rev. ROBERT WILSON, D.D., is changed from 79 to 75 Coming Street, Charleston, S. C.

THE REV. CHARLES E. WOODCOCK, rector of Christ Church, Ansonia, Conn., has received a call to St. John's Church, Detroit, Mich.

THE address of the Rev. LIONEL A. WYE is changed from Crosswell, Mich., to Solomons, Md.

DIED.

ASHLEY.—At Milwaukee, Monday, April 9th, Mrs. ANNE B. ASHLEY, widow of the Rev. Wm. Bliss Ashley, D.D.

CARTWRIGHT.—Entered into Paradise, the Sunday next before Easter, GEORGE E. CARTWRIGHT, M.D., Senior Warden of Grace Church, Decorah, Iowa, in the 81st year of his age.

COLELLMO.—At Watonga, Okl., Sunday, March 11th, Mrs. MARIE COLELLMO, wife of Dr. Colellmo.

MOORE.—At his home, near Okarche, Okl., C. B. MOORE, warden of Trinity mission, on Friday, March 9th.

CORRECTION.

THE notice in THE LIVING CHURCH for March 31st of the ordination by the Bishop of Montana, of Mr. ABEL JOHN ARKIN, proves to have been incorrect.

DEPOSITION.

SOUTH DAKOTA.—NOTICE is hereby given that acting under Title II, Canon 5, Sec. 1, I did on March 28th, 1900, depose from the Sacred Ministry, WILLIAM J. VANIX, Deacon, he having declared to me in writing his renunciation of the Ministry of this Church; and that on April 2, 1900, in Calvary Church, Sioux Falls, S. D., I did, in the presence of Rev. Frank Durant and Rev. A. F. Morgan, Presbyters, pronounce and record said deposition of the said William J. Vanix.
 WILLIAM H. HARE,
 Bishop of South Dakota.

APPEALS.

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

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

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

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

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

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

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

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

MISCELLANEOUS.

WANTED.—Assistant wanted by the rector of parish in a small Northern city. Must be enthusiastic Sunday School and mission worker. Salary, \$600. Address "RECTOR," care LIVING CHURCH, Milwaukee.

WANTED.—Organist and Choirmaster for vested and mixed choir. Salary \$400 to competent man. Splendid opportunity for talented musician and voice trainer to make from \$1,000 to \$2,000 per year. Address, REV. L. D. HOPKINS, Sheboygan, Wis.

A SOUTHERN lady, who has travelled extensively on the continent and through the British Isles, will take a small select party abroad in June. Address, Miss E. H. Clarke, 117 31st St., Newport News, Va.

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

BOOKS RECEIVED.

LONGMANS, GREEN & CO.

An Essay Toward Faith. By Wilford L. Robbins, D.D.

LEE & SHEPARD, Boston.

The Campaign of the Jungle; or Under Lawton Through Luzon. By Edward Stratemeyer. Illustrated by A. B. Shute. Old Glory Series. \$1.25.

HOUGHTON, MIFFLIN & CO.

Introduction to Ethics. By Frank Thilly, Prof. of Philosophy in the University of Missouri. \$1.25.

GEORGE M. HILL CO.

Questions of Conscience. A Novel. By Antoinette Van Hoesen. \$1.25.

THE INTERNATIONAL COMMITTEE OF Y. M. C. A., New York.

Robert R. McBurney. A Memorial 1837-1898.

HARPER & BROS. (Through Des Forges & Co., Milwaukee.)

New With the Bark On. By Frederic Remington.

The Story of the Boers. By C. W. Van Der Hoogt.

The Nicaragua Canal. By William E. Simons. *Harper's Guide to Paris and the Exposition of 1900.* \$1.00.

PAMPHLETS RECEIVED.

Legalized Wrong. A Comment on the Tragedy of Jesus. By Robert Cloury Chapman. Chicago: Fleming H. Revell Co.

APRIL MAGAZINES.

THE complete novel in the *New Lippincott* for April is entitled, "The Heart of the Ancient Wood," by Charles G. D. Roberts. The story deals with frontier characters in the woods of the North, and with the beasts of the forests, who were their friends. There are also several pieces of short fiction, including an article with the plot laid in South Africa, among the Boers. There is also a second paper in the series entitled "Great Battles of the World," by Stephen Crane, and a timely paper entitled, "Hints on Home Gardening." "Birds of Passage is the title of a paper by Ernest Ingersoll, giving interesting facts about the birds on their long journeys to and from the North.

IN THE *International Magazine* (Chicago) there is a paper on the Armour Institute of Technology in Chicago, in which the writer, Ellye Howell Glover, gives an interesting and comprehensive account of the plan and scope of the institution, with little anecdotes and chatty details mingled through. There are various translations from the European reviews, including a paper on "Vienna Café Life" by Bradford Colt De Wolf.

THE leading article in *Appleton's Popular Science Monthly* is from the pen of Professor W. M. Flinders Petrie, who writes learnedly on the subject of "Recent Years of Egyptian Exploration," a subject to which Professor Petrie has given much attention. There is an illustrated paper on "The Gold Sands of Cape Nome," and another illustrated and very interesting article entitled, "Latest Developments with the X-Rays," by Professor John Trowbridge. Mr. Franklin Smith contributes a paper on "Excessive Taxation," and Professor F. W. Clarke on, "A Hundred Years of Chemistry." There are also various other papers of interest.

THE CHURCH AT WORK

ARKANSAS.

Mission at Van Buren.

ARCHDEACON WEBBER, of Milwaukee, conducted a successful mission at Van Buren, during the last week in March.

ASHEVILLE.

Three Hours' Service.

ON GOOD FRIDAY the three hours' service was to have been conducted at St. Matthias' Church, Asheville, by the Rt. Rev. J. M. Horner, D.D., Bishop of the district.

CENTRAL NEW YORK.

Confirmation at Rome—Mission at Greene—Illness of Rev. C. H. Tindell.

ON MARCH 26, Bishop Huntington paid a visit to St. Joseph's Mission, Rome, renowned in the history of the American Church as the first Roman Catholic church and congregation ever received into this Church. That event occurred in 1876. At the recent visitation, ten boys, eight girls, two women and four men were confirmed; the largest class since 1878. The girls and women wore white veils, and the boys, white gloves. The children of the class entered the church in procession with the choir, and made a most pleasing and inspiring sight. In accordance with custom established since the incumbency of the Rev. A. L. Byron-Curtiss, the class was admitted to first Communion on the following Sunday, April 1st, at 8 o'clock. The service was fully choral; the service of plainsong and hymns of adoration being sung by the children, choir, and congregation combined. A large congregation was present, the largest part of the people being those who had been confirmed and admitted to Communion at St. Joseph's in years gone by. About one hundred received the Sacrament with the class. Affairs are very bright for this peculiar work, which is composed almost wholly of working people. Through the generous kindness of friends, a rectory and parish house will be erected during the coming summer, which will add greatly to the equipment of the work.

THE Rev. Charles F. Lowe, of the missions of Tennyson, Ontario, Canada, conducted a 12 days' Mission in Zion Church, Greene, N. Y., beginning Ash Wednesday evening. Services were held each day at 10 a.m., 3:30 p.m., and 7:30 p.m. At the morning services the addresses were on "Prayer" and "The Holy Communion." The attendance averaged 30. At the 3:30 services the Epistle to the Ephesians was studied in a most thorough and interesting manner. The attendance at these services was 60. This Bible study was followed by a daily Intercessory Service, which was most comforting and inspiring. Many particular petitions were presented at these services. At the evening services, instructions were given on Baptism, Confirmation, The Judgment, The Seven Last Words, The Intermediate State, and Amusements. A well-used question-box was the source of a great deal of instruction at these services. The evening congregations numbered an average of 150. Special and well-attended services were held for children, for women, and for men. The missionary is a man of such splendid gifts and tact that the truth was most forcibly presented. Great good to the parish is sure to result.

AN ITEM to the effect that the Rev. C. H. Tindell is suffering from a chronic infirmity, proves, happily, to be untrue. Mr. Tindell is suffering from nervous prostration, from which, it is hoped, he may be speedily relieved.

CENTRAL PENNSYLVANIA.

Institution of the Rector at Harrisburg—Lancaster—Dr. Powers Convalescing—Bethlehem—Reading—Division of the Diocese.

THE institution of the Rev. Ernest Frederic Smith, M.A., as rector of St. Stephen's parish, Harrisburg, took place on the morning of Tuesday, April 3rd, the Bishop of the Diocese, the Rt. Rev. Ethelbert Talbot, officiating, assisted by the Rev. W. J. Moody, of Toronto, and the Rev. S. K. Evans, of Manheim. The new rector is an Englishman, and was associated with Dean Hart at the Cathedral in Denver until coming to this diocese as General Missionary, at the appointment of Bishop Talbot. Mr. Smith has been serving as *locum tenens* at St. Stephen's since the death of the Rev. Dr. Angell last December.

BISHOP TALBOT visited the churches at Lancaster, April 1st. Services in St. James' are being temporarily supplied by the Rev. Messrs. Frederic Gardiner and L. H. Light-hipe. A rector will probably be elected soon after the annual parish meeting in Easter week.

THE rector of Trinity, Pottsville, Rev. Dr. Powers, is convalescing from a painful illness, during which the affairs of the parish have been faithfully administered by the curate, Rev. James B. May.

NO SUCCESSOR to Rev. Dr. Allen, at Bethlehem, has yet been chosen. The Rev. Edwin A. Gernant has been acceptably serving as *locum tenens* during Lent, in Trinity Church.

ST. BARNABAS' parish, Reading, had a "Missionary Sunday" on March 25th, when there was an early Celebration; a sermon at the main service by Dr. Irvin H. Correll, missionary to Japan; a children's missionary service with addresses at 2:15; a women's missionary service at 3:30, when the speakers were the Bishop of Arkansas, Dr. Correll, and Mrs. Horace Brock, of Lebanon, and an evening service, with sermon by Bishop Brown, of Arkansas. In the same church, Miss Julia C. Emery addressed the Woman's Auxiliary and other organizations of women, on the subject of Missions. Miss Emery spoke the same day in St. Michael's, Birdsboro.

THE report of the committee on Division Lines authorized by the last convention has been published, and contains carefully prepared tables and maps, but the committee refrain from making any recommendations. The whole subject will come up for vigorous discussion at the convention to be held in Scranton in May.

CHICAGO.

Woman's Auxiliary.—Trinity Items—Confirmations—Retreat—Musical.

THE Chicago Branch of the Woman's Auxiliary held its regular monthly meeting at 11 o'clock Thursday, April 5th. Fifty-nine women, representing twenty-four branches, were present to listen to an excellent paper by Miss Banks, of the Church of the Epiphany, and to an inspiring address by the Rev. S. B. Pond, of Christ Church, Woodlawn. Both paper and address pertained to the subject chosen for the day—Foreign Missions.

The development of Missions in Japan was treated by Miss Banks in an exhaustive and erudite manner. The Portuguese and Hollanders paved, in a degree, the way for the expeditions sent out by this government in the early forties. The expedition under Commodore Perry succeeded in accomplishing three important things: it raised the status of the United States in Japan, it maintained the

worship of God on its vessel in the face of Japanese determination that no Christian rites should be celebrated on their shores, and demonstrated its respect for the Lord's Day, by refusing to receive ambassadors on that day. Miss Banks recounted the struggles of the earlier missionaries who fought almost alone and unaided, and recalled the life of sacrifice of Bishop Williams. This noble Bishop left home and wealth to spend a lifetime in this far-away land. With the help of only one woman, he succeeded in building the Cathedral in Tokyo. At the present time, Christianity is being propagated so widely in the Mikado's realm that it is expected native Bishops can in time be chosen. The work of the Episcopal Church in Evangelizing Japan, stands first.

The Rev. S. B. Pond spoke of the disproportion of money devoted to domestic and to foreign missions. He said his sympathies were entirely for those who had never had the ray of light of the gospel, and not for those who having had the opportunity had not embraced it. Nor was he in favor of devoting the Church's money and energies to missionary efforts for Roman Catholic countries like Cuba and Puerto Rico. He was persuaded that they would never desert their Mother Church. He said the most pressing need of missions was money.

The Chicago Branch has the honor of having two of the small number of twenty delegates sent to the Ecumenical Conference in New York chosen from its ranks: the President, Mrs. Lyman, and Mrs. Ward, of Grace Church.

Prayers were said by the Rev. Mr. Pond, and the offertory taken was for Sendai.

The President called attention to her earnest desire to raise, as soon as possible, the \$300 for the scholarship for one of Miss Higgins' pupils in Africa. She hoped the money might be presented to Miss Higgins as a welcoming gift on her return.

A WARM welcome was extended on Palm Sunday to the Bishop Coadjutor in Trinity Church, by the Rev. Wm. C. Richardson, the rector, and a class of sixty-nine presented for Confirmation. This class was in preparation since October, 1899, by the rector and the Rev. Messrs. Brown and Guion, and the majority of its members were men and women. During the past twelve months 282 communicants have been added to the parish register.

A VERY instructive and well-attended course of lectures has been given during Lent at Trinity Church, by the different priests of this diocese. The subjects discussed were Church History through the lives of St. Francis of Assisi, Archbishop Parker, William Laud, and Thomas à Becket; also "Elements of Faith" and "Church Doctrine and Worship." The work of the Ministering Children of this parish is very extensive. The majority of the children are between 7 and 10 years of age, and during the year 1899, they sent out sixteen boxes to mission Sunday Schools and hospitals.

ON THE evening of Palm Sunday, Bishop Anderson administered the rite of Confirmation to 45 candidates, at the Church of the Redeemer (Rev. Percival McIntyre, rector). He also preached. On the same evening, the choir of St. Peter's Church rendered the very beautiful oratorio "Jesus in Bethany," by Lee Williams. This choir will sing Stainer's "Crucifixion" on the evening of Maundy Thursday.

BISHOP GRAFTON, of Fond du Lac, conducted a retreat for the students and pro-

fessors of the Western Theological Seminary, beginning Tuesday evening, April 3d, and ending Friday, April 6th; about twenty-five were in attendance.

BEETHOVEN'S oratorio, "The Mount of Olives," was sung by the choir of St. James' Church at the afternoon service of Palm Sunday. The music was very inspiring, the solo parts being taken by W. J. Brown, Walter Reim and Master Wilson Reed. The soldiers' choruses were sung by thirty members of the Evanston and Ravenswood Music Club, directed by Professor Lutkin, of the Northwestern University.

THE vestry of St. Andrew's Church has been notified of the unexpected bequest of \$100 by Mr. Davis Grange, who died in Manchester, Iowa, some weeks ago. Mr. Grange, while visiting Chicago, attended St. Andrew's and showed his remembrance of this visit by this legacy.

CONNECTICUT.

Death of Rev. Howard McDougall—Clerical Association—Gift to Trinity, New Haven

ON MARCH 26th, the Rev. Howard McDougall, rector of St. Andrew's Church, Kent, entered into rest. Mr. McDougall was comparatively a young man, and was admitted to the diaconate in 1884, and to the priesthood in 1885, both by the present Bishop of New York. He was missionary at Anna, Ill., in the Diocese of Springfield, from 1887 till 1889, when he removed to the Diocese of Albany, and during the next few years was in charge of several missions in that Diocese, that of Stamford being the most important. He entered upon the rectorship of the parish at Kent in 1895.

THE Fairfield Clerical Association met April 2nd at St. George's Church, West Bridgeport. The Rev. Allen E. Beeman, of St. Paul's Church, Fairfield, read a most excellent essay entitled, "The Church College versus the Modern Secular University: Why Church People should support the Former."

THE secular papers announce that Trinity parish, New Haven, has received the munificent gift of a parish house from the widow of the late Judge Boardman of that city. The gift consists of a fine property on Elm Street, facing the New Haven green, which is valued at \$50,000. The title deed to the property was quietly placed in the alms basin at the offertory at Trinity Church on Passion Sunday. The same generous donor presented the parish last year with a rectory valued at \$30,000.

DALLAS.

Lent Lectures—Free Kindergarten—Lectures at Fort Worth—Hillsboro.

AT THE Cathedral, Bishop Garrett is giving on Tuesday evenings a very interesting series of lectures on Lenten subjects.

THE Free Kindergarten of the Church of the Incarnation, Dallas (Rev. H. P. Seymour, rector), has been very successfully carried on this year under the direction of Miss Mary Howell Wilson, late of Witherbee Memorial Settlement, Mineville, N. Y. Many families have been reached through the children brought to the Kindergarten, that otherwise the Church could not have reached on account of sectarian prejudices. A handsome dossal has been presented to the church by the children of the Sunday School. White, green, and violet stoles, burses, and veils, have been given as memorials by various members of the congregation. A set of Eucharistic vestments is being made by the Altar Guild, to be used for the first time on Easter.

THE Very Rev. Dean Stuck is delivering on Tuesday evenings an interesting and scholarly series of lectures on the Reforma-

tion, at St. Andrew's, Fort Worth (Rev. B. B. Ramage, rector). The Bishop Confirmed 27 candidates at that church on the Feast of the Annunciation.

AFTER nine years of hard and most discouraging work, the mission of St. Mary's, Hillsboro (Rev. J. M. Hillyar in Charge), is able to support a resident priest. The present condition is entirely due to the faithful and devoted labors of the priest in charge. When he came to us nine years ago, we were heavily indebted, and to make matters worse, our church was destroyed by a heavy wind-storm, leaving us with no church and a burdensome debt. But under Mr. Hillyar's guidance, we took courage, began to pay off our debt, and built a new church, and are now able to have him with us as our priest in charge.

FOND DU LAC.

Oconto—Florence—The Cathedral.

ON GOOD FRIDAY night, the devotion of the Way of the Cross was to have been given at St. Mark's Church, Oconto.

THE parish of St. Mark's, Oconto (Rev. P. Gavan Duffy, rector), kept its first retreat on the Tuesday in Passion Week. The conductor was the Ven. R. H. Weller, Jr., Archdeacon of Stevens Point. The first Eucharist was at 7 A. M., with an excellent attendance. With the second Eucharist at 9:30 the retreat began and lasted throughout the day. The rule of silence was kept, and during the luncheon, St. Thomas à Kempis was read aloud.

On Palm Sunday palms were blessed and distributed at the High Celebration. The newly-vested choir of boys and men sang its first service and assisted in the Palm procession, which was very effective. It was impossible to seat all those who attended the services morning and evening. A new processional Cross was blessed at the first Eucharist and was carried veiled in the Procession. Plans have been drawn for a \$6,000 church by Mr. A. H. James, architect, of Kansas City. Work is to commence in May. A beautiful new festal Chasuble has been presented to the rector for Easter.

THE mission at Florence has received the gift of a cabinet organ from Mr. Louis Neuschaefer, of Oshkosh, Wis.

IN A statement to the Cathedral congregation, an Easter offering of from \$800 to \$900 is declared necessary, in addition to a fund asked for to replace the roof, at a cost of \$1,200. The statement says also:

"After laboring many years under a heavy burden of debt, we have now to report that the Cathedral property is free from liabilities and ready for consecration. Last year we had to report that there were \$3,850 mortgages on the Cathedral property, and there was due for past deficiencies on running expenses \$3,125. All this indebtedness, by a donation from without the parish, has been removed. The Cathedral has now a fund of \$9,500, the interest of which goes to pay for the coal, and has the income of a fund of \$5,000 which helps towards paying the Diocesan assessment. It remains only that we provide for the running expenses of the parish, which are remarkably small."

INDIANA.

Knickerbacker Hall—Evansville Deanery—New Missions Opened—Muncie.

AT THE last meeting of the Trustees of the Diocese, it was decided to make a large addition and improvements to Knickerbacker Hall, Indianapolis, the Diocesan School for Girls, by which the building will become thoroughly equipped for its work. The growth of the school during the past three years under the Misses Yerkes has been remarkable, and the outlook for the future is most bright and promising. The work will be begun on the first of June, and it is hoped that everything

will be in readiness for the opening of the school in September.

IMMEDIATELY after the Bishop's return from the East in May, it is purposed to hold the Spring meeting of the Evansville Deanery at Princeton, when the chapel which was recently completed will be dedicated.

THE General Missionary has opened work in two new places in the southern part of the Diocese—Bedford and Linton. The former is a town of about ten thousand inhabitants, the latter, of five thousand. At Bedford there are already a number of Church families and a class is under preparation for Confirmation in May. Linton is a mining town where we have a few people and a splendid opportunity. The total seating capacity of the various houses of worship is only 1,200. Two lots have already been promised for a church building, and it is hoped that two additional ones will soon be secured, when an effort will be made to build a chapel. Linton is one of the few places in which the Church is among the first on the ground.

AT MUNCIE, a choir-room has recently been completed which adjoins the church on the north, and provides a much needed room for the choir and also for the infant class of the Sunday School. This old and reliable parish is making progress year by year, and it is hoped that it will not be long before steps are taken looking to the erection of a new and larger church.

IOWA.

Altar Rail at Ottumwa.

A HANDSOME altar rail of bronze has been presented to Trinity Church, Ottumwa, by the Rev. A. C. Stilson, a former rector, now of Des Moines. The gift was blessed on Palm Sunday, Mr. Stilson taking part in the service.

KANSAS.

Progress at Eldorado and Eureka.

ELDORADO, which has been for some months a mission, and fostered by a neighboring parish, is now independent, and is gradually making progress under the ministry of the Rev. James A. Miller. The Bishop visited the parish on Monday the 19th of March, administered Confirmation and showed himself much pleased with the live interest all were taking in the work. From there he went to Eureka, where a new church has just been completed, and which will, no doubt, be consecrated at a very early day.

LONG ISLAND.

Illness of Dr. McConnell.

WE LEARN with regret that the Rev. Dr. McConnell, rector of the Church of the Holy Trinity, Brooklyn, has been confined to his bed, as the result of an operation. During the first week in April, the noonday Lenten services at the Holy Trinity were taken by the Rev. Messrs. Lindsay Parker, A. B. Kinsolving, Frederic Burgess, D.D., Alexander Vance, J. Clarence Jones, Ph.D., and J. Townsend Russell.

LOS ANGELES

Death of Rev. C. F. Loop.

THE death of the Rev. Charles Fletcher Loop occurred on Saturday evening, March 24th, at Pomona, where he had long resided. He had been ill for several weeks, but recovered sufficiently about two weeks before his decease, to be able to appear in the city, and took a relapse at that time, from which he sank steadily until his death, which resulted from pneumonia.

Mr. Loop was born in St. Lawrence County, New York, June 7th, 1825, his father being a physician. His education was received

at Oneida and Whitesboro, N. Y., and after spending several years as a teacher, his theological studies were taken up at St. Paul's College, Palmyra, Mo. He was ordained to the diaconate in 1857 in Christ Church, St. Louis, and was advanced to the priesthood something more than a year later. His earlier ministry was spent in Missouri and Illinois. While in the latter state, he was rector of St. Paul's Church, Pekin, now in the Diocese of Springfield.

In 1863 Mr. Loop was sent by the Board of Missions to California, and all his subsequent life was spent in that state. With his wife he sailed from New York, crossed the Isthmus of Panama, and took sail again for San Francisco. He founded Calvary parish at Santa Cruz, remaining as its rector until 1868, and from thence, travelling overland, he went to Los Angeles and assumed the charge of St. Athanasius' Church at a time when there were only three brick buildings in the city. Subsequently he was engaged in missionary labors in Los Angeles and San Bernardino Counties, planting the Church in many of the towns in that locality, and being the pioneer throughout that region. More latterly Mr. Loop resided on a fruit plantation which he had developed, and was an expert in fruit culture, devoting especial attention to the olive. Mr. Loop presented, at his own expense, to the city of Pomona, a statue of the goddess Pomona, copied from the celebrated statue in the Uffizi Gallery at Florence, Italy.

The funeral services were conducted from his residence on the afternoon of March 26th, by the Rev. Henderson Judd, the Bishop's chaplain, who was present as the representative of Bishop Johnson, the latter being too ill to attend, and by the Rev. W. B. Burrows.

MASSACHUSETTS.

Parochial Endowment—Varia.

ST. JOHN'S, Northampton, has received an endowment of \$50,000 from Mrs. Augusta Bliss, of New York, the widow of the giver of the beautiful church building. The interest of the above sum will be used in keeping the building in repair.

GRACE CHURCH, North Attleborough, has raised \$250 for a chancel window.

ST. PETER'S CHURCH, Springfield, has existed for seven years, and has never yet closed the year with a debt unpaid.

A NEW organ, to cost \$7,000, will soon be placed in Grace Church, New Bedford.

TRINITY CHURCH, Milford, has sold its parish house to the Y. M. C. A. It has a mortgage of \$5,000.

MILWAUKEE.

A Priest's Affliction—Good Friday—Woman's Auxiliary—Death of Mrs. Ashley.

THE Rev. C. B. B. Wright, Ph.D., of the Cathedral, was called to Montreal during Passion week by the death of his mother.

THE three hours' service at the Cathedral, on Good Friday, is to be conducted by the Rev. A. W. Jenks, Professor at Nashotah.

THE Woman's Auxiliary held their April session at St. John's Church, Milwaukee, when Miss Fess read a careful paper on Church Work in South Africa, illustrating the subject with a large map which she had prepared for the occasion.

THE widow of the late Rev. Wm. Bliss Ashley, D.D., at one time rector of St. Paul's Church, Milwaukee, and later Canon of the Cathedral, died on the morning of April 9th. Mrs. Ashley had long been in bad health, and her death comes as a happy release. She was married to Dr. Ashley, her second husband, and she his second wife, in 1850.

MINNESOTA.

Sympathy from Various Bodies—Cantata of the Passion—Easter Offering for Missions—Minneapolis Notes.

FROM all parts of the diocese, expressions of sympathy over the death of Bishop Gilbert continue to come in. The vestry at Little Falls, the Church Club of Minnesota, the Sheltering Arms, St. Barnabas' Hospital, the Daughters of the King, the Brotherhood of St. Andrew, Sons of the American Revolution, the State Historical Society, the Standing Committee of the Diocese, the Chamber of Commerce, and the Wage Workers Organization, have all passed resolutions of sympathy to the bereaved family and the orphaned Diocese. It was mentioned to your correspondent recently that a "Requiem Celebration" was held at Christ Church early on the morning of the day of the funeral, only the clergy of the Diocese and visiting Bishops participating. A letter has been received from the Rev. Dr. Wright, rector of St. Paul's Church, from Jerusalem, where he and Mrs. Wright are sojourning at the present time. The Doctor reports both to be in excellent health.

ON WEDNESDAY evening April 4th, about 1,000 people assembled at St. Paul's Church, to hear the choir render Gaul's sacred cantata "The Passion of Our Most Holy Redeemer." A short office was intoned by the rector, the Rev. Harvey Officer, Jr. He reminded the congregation that they were present, not to listen to the sacred concert, but to participate in the Passion of our Lord set to music. St. Paul's choir in times past rendered Stainer's "Crucifixion," and the "Two Advents" with excellent effect, with outside assistance. This year the work was accomplished by the choir proper. Both chorus and solo work was ren-

dered in a most artistic manner, denoting the careful training which has been given by the choir-master and organist, Mr. Thomas Tapp.

It was a beautiful service, and rendered with the utmost reverence.

THE rector of Gethsemane parish, Minneapolis, the Rev. Dr. Faude, intends to devote the whole of the Easter offering for missionary purposes.

ON PASSION Sunday, Bishop Edsall celebrated the Holy Eucharist at 7:30 a.m., at Holy Trinity, Minneapolis, the event being the anniversary of the Confirmation of the members of the parish during the past five years. At the 11 o'clock service he confirmed a class of 18 candidates. In his address at this service, after having delivered a few words of admonition to the young people, the Bishop feelingly referred to Bishop Gilbert, paying many strong tributes to the memory and the sterling qualities of the Coadjutor Bishop of Minnesota.

Holy Trinity is located quite close to the State University, where 1,500 to 1,700 pupils assemble yearly. The rector makes it one of his principle duties to bring the Church's influence to bear upon these young men, and his efforts have been very fruitful. Shortly before going to a memorial meeting on behalf of the late Coadjutor Bishop, Mr. Purves was apprised by cablegram of the death of his mother at Cornwall, England. The sad intelligence, coming as it did at that particular time, when his heart was bowed down with grief over the loss of the Bishop he so greatly revered, burdened him with a twofold sorrow.

BISHOP EDSALL and Bishop Williams (Neb.) are administering Confirmation at many places within the Diocese.

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Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

MONTANA.

Madison Valley—Cartersville—Great Falls.

THE Bishop has been visiting Virginia City, giving a week to it and the Madison Valley. Of this latter he writes: "I think there is work enough for a clergyman to do in Madison Valley alone. He would have to be a sort of general missionary, going all over the valley, and holding services in halls and school houses wherever opportunity should be afforded; and that is the kind of work that we ought to be doing all over Montana. We are doing it to quite an extent, but ought to do it in a larger measure still. We have Church families scattered all over the state, who ought to be looked up, visited, and ministered to. There is an open door everywhere. What is wanted is more men and the means to provide for their support. That has been my cry for nineteen years, and I suppose it will be the same till the end of my days."

AT CARTEBSVILLE (Rev. J. J. Bowker, missionary), in spite of removals, the communicant list is growing, the church debt is being lessened, and the Church is strengthening her influence. At Great Falls the new rector, the Rev. C. E. Dobson, has been heartily welcomed.

NEW YORK.

Work at St. Mark's

THE Bishop of the Diocese visited St. Mark's-in-the-Bowery on Friday evening of last week, and confirmed a class of forty persons, presented by the rector, the Rev. L. W. Batten, Ph.D. There was a very large congregation present, and the service was most impressive. The candidates went up one at a time and knelt before the Bishop for the laying on of hands. In his address, which was characterized by his habitual felicity of expression, the Bishop referred to the promising work of old St. Mark's under the new rector, and congratulated the parish that it had secured the devoted services of Deaconess von Brockdorff. The Bishop spoke impressively of the need of hearty co-operation of all the forces of the church. The staff of St. Mark's will be increased at Easter by the accession of Miss J. H. Hall, Deaconess, and Miss Helen E. Moulton, who will soon be set apart. The Rev. Edward Arthur Dodd, Ph.D., assistant, will be advanced to the priesthood on St. Mark's Day, and in the autumn Mr. George L. Paine, son of Mr. Robert Treat Paine, of Boston, will be added to the clerical force.

OKLAHOMA AND INDIAN TERRITORY.

New Church—Lenten Missions.

A NEW church has been contracted for at Chickasha, in the Chickasaw nation, I. T. It is to cost over \$1,200 and to be of stone. Chickasha is a part of the field of the Rev. T. J. Brookes.

THE Bishop has recently held Lenten missions of a week or more each at Chandler and El Reno, Okla.

PENNSYLVANIA.

New Altar Cloth—New Windows—South Memorial—Consolidation of the Atonement and St. Paul's—General Organizations—Manual Training.

A NEW Altar Cloth, or Super Frontal, was placed upon the altar in St. Joseph's Chapel, Philadelphia, on the night when Confirmation was administered. It is red silk brocade with fringe. The embroidery upon it consists of a row of conventional flowers, after an ancient and artistic design, very carefully worked in colored silks and gold, and a prominent centre piece, a medallion of St. Joseph with the Holy Child in his arms, which is after Guido's painting, worked solid in colored silks, with a heavy frame about the medallion of gold thread, silk and spangles. All the work is

well done, and the figures of the medallion are excellent works of art. The whole effect of the cloth is rich, artistic and instructive. This is the first large piece of embroidery so far completed for the parish by St. Mary's Guild and their embroidery teacher, Miss Prichett.

THIRTY-THREE handsome stained glass windows are nearing completion in the studio of J. & R. Lamb, New York City, for Trinity Memorial Church, Ambler, Rev. W. H. Burr, rector. They form part of the gift of this church to the congregation from Dr. R. V. Mattison; and it is expected that the edifice will be ready for consecration in June. Its cost is stated to be \$100,000. The window scenes portray events in the Manhood of the Saviour, which are to adorn the side windows of the church. Those relating to His Childhood will be placed in the chapel. Each window gives one or more life-size figures; and the series is said to be most complete of the kind.

ON SUNDAY EVENING, 1st inst., there was a large congregation at the South Memorial Church of the Advocate, Philadelphia, and just after the rector, the Rev. Dr. W. W. Silvester, had announced the psalter, every electric lamp went out, and the only light was from a few gas burners on the side walls. After a brief interval the service was resumed in semi-darkness, and the sermon was preached by the Rev. Dr. A. L. Royce, U. S. N., on "Overcoming Evil," from the text, St. John, xvii. 15.

ALL the legal requirements having been complied with, Presiding Judge Finletter, of Common Pleas Court No. 3, on the 3d inst., handed down a decree allowing amendments to the charters of the Church of the Atonement and St. Paul's Church, by which the congregations are merged and consolidated under the title of "The Rector, Church Wardens and Vestrymen of the Church of the Atonement, Memorial to the Reverend Benjamin Watson, D.D." The congregations will worship hereafter in the building at 47th and Kingsessing Ave., West Philadelphia, which was originally erected as St. Paul's Chapel, of which the Rev. Dr. I. Newton Stanger is rector. The name of St. Paul's is now dropped, and the Atonement revived, of which the Rev. Dr. Stanger was the rector since the resignation of the late Rev. Dr. Watson. The parish was admitted into union with the Convention in 1847.

AT THE 12th annual meeting of the Pennsylvania Society of the Sons of the American Revolution, held on the 3d inst., the Rev. G. Woolsey Hodge was re-elected chaplain for the ensuing year, and the Rev. Horace E. Hayden, of Wilkes-Barre, one of the managers.

THERE was a meeting held on Tuesday afternoon, 3d inst., of the Women's Association for the Observance of the Sabbath, an unsectarian organization. It met in the chapel of the Methodist Church of the Covenant, Philadelphia, and was presided over by the Rev. G. Woolsey Hodge, who, in his opening remarks, referred to the great importance of observing one day in seven, as a day of rest, stating that it was a moral obligation, because of divine ordination; and he thought it was possible for the women to so influence the hand, heart, and brain of the men at the head of the great corporations, so that every one of their employees would have one day in seven for rest. Mr. Ewing L. Miller, of St. James' Church, created a mild sensation among the members of the Association, who had invited him to address the meeting. He expressed himself as being opposed to the enforcement of the "Blue Laws," as they are termed; by putting the screws on our fellowman in forcing him to observe the Sabbath; he thought this is one of the best means to get him to break the law. He then spoke of

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personal influence, did not think much could be done by men for the movement, but that its success depended in a great measure on what the women could accomplish.

THE closing exercises of the Manual Training School of the Boys' Guild of St. James' Church, Philadelphia, were held in the Henry J. Morton Guild House, on Tuesday evening, 27th ult. A most creditable display of the boys' work adorned the walls, and reflected the excellent instruction they had received. The rector, Rev. Dr. Blanchard, addressed the boys, who included classes in drawing, designing, wood-carving, modelling, and charcoal-work. No less than 198 boys have received instruction during the past season. Prizes of money were made to fourteen boys of the five different classes, and two others received prizes for punctuality and good conduct. No work in the parish is more encouraging or its fruits more evident. A similar event occurred at the close of the Manual Training School of the Church of the Saviour, West Philadelphia, on Tuesday evening, 3d inst. The work done during the forty nights of the winter season was on exhibition, and attracted much attention. Decorative designs in black and white and in colors, clay modellings, carvings in wood, all of superior excellence, were abundantly shown. Mr. Talcot Williams made a brief address to the boys and the visitors, and said that the work exhibited surprises all except those who have watched it from year to year. Prizes were awarded to eleven boys for proficiency in the several classes. The rector, Rev. Dr. W. B.

HAPPY FAMILY.

WHEN THEY GOT RID OF THEIR COFFEE HABIT.

A little woman out in Oswego, Ills., tells about her husband having determined to see if he could not make her quit coffee drinking, which he believed to be the cause of her constant neuralgia and general nervousness; brought home several packages of Postum Food Coffee which he had discovered, by trying elsewhere, to be good.

She says: "What in the world he brought home five packages for, I could not understand; nevertheless I quit coffee and started in on Postum Food Coffee. I did not have much faith in the change doing me any good, but was astonished to discover that my neuralgia left me almost at once, and the nervous troubles kept getting less and less.

"Little daughter at that time had been ill and could eat little or nothing. She was pale and thin. As soon as I discovered how Postum treated me, I began to give it to her. She liked it very much, and would drink it when she would take nothing else. She began to pick up rapidly and got plump and round and rosy.

"I don't care what sort of food there is in Postum so long as it treats me as it has. It is plain enough the food contained in Postum Coffee is good, and that's all we want to know. I am rid of neuralgia and nervousness, and I am a healthy woman. Husband has also been improved, and daughter is well and happy, as I stated above." With best wishes, Mrs. Nellie Treman.

Bodine, also made an address, in which he warmly congratulated the teachers of the classes.

ST. CLEMENT'S hospital building, at 2034 Cherry St., Philadelphia, is to be remodeled for mission purposes and for All Saints' chapel. Sleeping rooms are to be arranged, tracery windows installed, and general repairs are to be made. The work will cost \$5,000.

THE Clerical Brotherhood, at their regular meeting held at the Church House, Philadelphia, on the 2d inst., were addressed by Dr. I. H. Correll, who, many years ago, organized the Methodist missions in Japan, and for twenty-seven years was at the head of that work. It is expected that he will shortly return to that country and be ordained by Bishop Partridge, in whose jurisdiction he will continue his labors.

AT ST. ASAPH'S Church, Bala, the Rev. Dr. C. S. Olmsted, rector, on Thursday evenings, a series of interesting lectures is being given on "Some of our great Divines." On Thursday evening, 5th inst., the Rev. Frank B. Reazor, of St. Mark's, Orange, N. J., took for his theme, "John Keble."

SACRAMENTO.

Fund for a New Church.

IT IS a pleasure to record that more than \$1,500 has been subscribed toward the new St. Andrew's Church, Sacramento.

SOUTHERN OHIO.

Death of a Layman.

ON MARCH 22nd, Mr. Charles F. Bradley, who was for many years secretary and treasurer of St. Paul's Church, Cincinnati, passed to his rest. Mr. Bradley was a pioneer and a leading business man in Cincinnati, being the head of the printing and stationery house incorporated as the C. F. Bradley Co.

TENNESSEE.

Deanery Purchased.

THE house and lot in Memphis numbered 402 Adams St., now occupied by the Dean, has been purchased by the Bishop and Chapter to be used henceforth as the residence of the Dean. The property is in a desirable location, and is only a few minutes' walk from the Cathedral. The price, as stated in the published notice of the transfer, was \$6,350, of which \$2,850 was a cash payment. The remainder is secured by a mortgage which, it is hoped, may be reduced each year. Those who have contributed in past years to the "Deanery Fund" will be glad to know that this fund, increased by a gift of \$500, was used in the purchase of this property.

VERMONT.

Vested Choir and Gifts at Lyndonville.

AT LYNDONVILLE, a vested choir of boys and men first appeared at St. Peter's mission on Sunday, March 11th. At the same service, a handsome processional cross of engraved brass on oaken staff, and two three-branched candlesticks, were presented to the church. It is hoped that the fifth anniversary of the incumbency of the priest in charge, the Rev. S. H. Alling, which occurs on May 1st, may find the mission out of debt.

WASHINGTON.

Woman's Auxiliary—The Bishop.

AT THE regular monthly meeting of the Woman's Auxiliary of the Diocese at St. John's parish hall on April 3rd, a most interesting address was made by Miss Elliott, for seven years a deaconess under Bishop Leonard of Salt Lake. She spoke of the Mormon then, and of the difficulties of the Mormon problem. In his immense field, the Bishop

has but twenty clergy and one deaconess to help him. After giving an account of the beginning of Mormonism in Utah, the suspension of polygamy to gain statehood, and its subsequent revival, Miss Elliott described some of the curious customs and monstrous beliefs of this people, and told what she had seen of the lives of the Mormon women, and of the motives ruling them. She said that in the schools and Sunday Schools lay the chief hope, for something can be done with the children, who are especially attracted to the latter, and attend them in considerable numbers. A special appeal was made for Rowland Hall, the school for girls in Salt Lake City, where there are over fifty children of Mormon parents. The Bishop wishes to furnish thirty alcoves in the dormitories, and asks for the sum of \$15 for each.

For several weeks past, the Bishop of Washington has been visiting the city parishes, and some of the classes presented for Confirmation have been unusually large. On Good Friday, the Bishop will conduct the three hours' service at the Pro-Cathedral.

WEST VIRGINIA.

A Chaplain of N. G.

THE rector of St. Paul's Church, Wheeling, the Rev. W. J. Williams, has been appointed chaplain of Battery A, W. V. N. G., of Wheeling.

CANADA.

News of the Dioceses.

Diocese of Moosonee.
NEWS comes so slowly from this Diocese in the far North, on the shores of James' Bay, that it is only now we are able to receive notes of Bishop Newnham's journeys of last autumn. We learn that he spent seventeen and a half days in an open boat, together with a missionary's wife and two little children, wet and cold, with great discomfort and danger, on the way to Fort Churchill. Mr. Chapman is the missionary in charge there, and his wife and children went to rejoin him after two years' separation. Bishop Newnham's own residence is at Moose Fort, a long way farther south than Fort Churchill. Once a year a schooner from England visits Moose, bringing supplies, and here, through the gifts of friends in England, a house has recently been built for the Bishop and his family. The great difficulty was to find a workman who would go up to those frozen latitudes, but in 1896 one was found willing to go, who has remained there ever since,

working for the mission. To his skill and industry much of the increased comfort brought into the missionaries' lives is due.

Diocese of Quebec.

BISHOP DUNN dedicated the new altar and reredos of St. Michael's, Church, Bergerville, March 25th. The examinations at Bishop's College, Lennoxville, began March 26th. The Easter holidays begin the second week in April.

Diocese of Huron.

THERE was a large attendance of delegates at the annual meeting of the Diocesan Woman's Auxiliary, in London, March 27th. Proceedings were begun by celebration of Holy Communion in St. Paul's Cathedral, with address by Bishop Baldwin. A mission conducted by the Rev. Arthur Murphy will be held in the Trinett Memorial Church, Exeter, from April 8th to 24th.

Diocese of Rupert's Land.

THE Century Fund in this Diocese is likely to be a success. Dean O'Meara announced in St. John's Cathedral, Winnipeg, March 25th, that several promises of large sums have been already received.

GIFT TO THE LONDON POOR.

THE crowded citizens of London will appreciate, as they only can, the gift by the Archbishop of Canterbury, for public recreation grounds, of the Lambeth Palace grounds. The densely populated district in which these grounds are situated is getting a much-needed breathing-place, not the less useful because it is interesting historically and traditionally and contains the Archbishops' Palace. The population of the parish at the last census was 275,202. The building of the Palace commenced in the thirteenth century, but the Archbishops acquired a residence on the same site as early as 1197. There is something peculiarly fitting in grounds so long associated with the Church being used now for the relief and recreation of women and children and men burdened with the cares of life and afflicted by the din and dust of the busy city.

THE United States has invaded South Africa, but in a friendly way. It is said that nine Americans recently rode together in an electric car in Cape Town, and it was discovered that "the car was made in Philadelphia, the rails in Pittsburgh, the motor in Lynn; the motorman was from San Francisco and the conductor from Boston."—*Advance.*

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN }
- ATLANTIC }
- BRADLEY }
- BROOKLYN } New York.
- JEWETT }
- ULSTER }
- UNION }
- SOUTHERN } Chicago.
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WHEN you see the paint cracking, peeling or falling off the house in shreds, you may be sure it was *not* painted with Pure White Lead, but with some mixture of Zinc, Barytes, etc.

Pure White Lead unites with Linseed oil to form an elastic coating that never cracks nor peels. It is the good, old-fashioned paint that lasts. To be sure of getting Pure White Lead, see that the package bears one of the brands named in margin.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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MR. CHOATE ON READING.

OUR Ambassador to England recently delivered an address at the opening of a public library at Acton, a suburb of London, from which we take the following as found in *The New York Times'* Saturday Review:

"Now you have got the library, how shall you make the most and the best of it? That is a great question. . . . It is quite evident that a man cannot read everything. Most of us have very little time for reading. What shall we do? Great scholars and sages have laid down rules worth remembering. Bacon's is the best. He says: 'Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.' Books, like the novels of the day that you can read best by judicious skipping, are to be tasted at the rate, say, of one an hour, or one an evening. The books to be swallowed are those, I think, which may be read once. The books to be chewed and digested are the gold nuggets of literature. Old Fuller, a great reader himself, says: 'Memory is like a purse. If it be overfull so that it cannot shut, all will drop out of it.' That is very true. You must remember it when trying to make the best of your library. I would like to find some mode of remembering the best parts of what I have read. Some generations ago men remembered a great deal more of what they read than they do now. It was a day of fewer and dearer books, when the household library was made up of such volumes as the Bible, Shakespeare, Milton, and Plutarch's 'Lives.' Our Puritan forefathers read the Bible through every two years, each man in the presence of his family. It was one of the best things they did. What was the result? They knew the Bible by heart, and it had a vast influence on their language, their morals, and their character. That is the way in which you may be sure of retaining a good memory. Read less and read it over and over again. The habit of committing something to memory daily is invaluable, yet we abandon it as we grow older. If it were kept up, a man at fifty or sixty would remember as well as a boy, and would carry with him to the end a vast deal of rich and happy thought to gladden his life. I would rather read one of the best hundred books three times than three books outside the hundred once each. A good book improves on acquaintance, like a perfect work of art. A bad book does not. That is a valuable test. Let me give you another saying from Carlyle. It is this: 'If time is precious, no book that will not improve by repeated reading deserves to be read at all.' Lastly, I would say, read what you like. Do not read anything merely because other people like it. Select some good author or subject that excites your admiration, and read over and over again."

HOW WORRY KILLS.

MODERN science has brought to light nothing more curiously interesting than the fact that worry will kill. More remarkable still, it has been able to determine, from recent discoveries, just how worry does kill. It is believed by many scientists who have followed most carefully the growth of the science of brain diseases, that scores of deaths set down to other causes are due to worry, and that alone.

The story is a simple one—so simple that any one can readily understand it. Briefly put, it amounts to this: Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some disease of these organs, or a combination of them, arises, death finally ensues.

Thus does worry kill. Insidiously, like many another disease, it creeps upon the brain in the form of a single, constant, never

lost idea, and, as the dropping of water over a period of years will wear a groove in a stone, so does worry gradually, imperceptibly, but no less surely, destroy the brain cells that lead all the rest—that are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points, which produces little harm if it comes at intervals or irregularly. Occasional worrying of the system the brain can cope with, but the iteration and reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds, with mechanical precision, with never a sign of a let-up or the failure of a stroke.—*Journal of Health.*

ON A CASH BASIS.

DEBTS are a great hindrance to any cause, whether it be spiritual or temporal. A man in business who is hampered by indebtedness, labors under a serious difficulty. It hangs over him like an incubus, destroying alike his peace and prosperity. The result is even worse with a church. A so-called Church of God will sometimes, in an ambition to excel, and with a spirit of carnal rivalry, rear a grand structure for which a debt is incurred which must hang perhaps for years, clogging the wheels of action and curtailing usefulness in many ways.

Neither individual nor organization has a right to contract debt with no idea as to how or when it shall be liquidated.

Sometimes a small debt is allowed to go for years unsettled, when a little activity, a small sacrifice, would have cancelled all, and saved many unpleasant feelings.

People are not generally fond of paying debts contracted by others, which, however, is frequently done in church business. The church in debt makes that a plea for small contributions, and in some instances it is deemed a sufficient reason for doing without a minister. There are many other evils following in the train of church debts.

No house truly belongs to God which virtually does not belong to the people who offer it to Him.

Our motto ought to be—"Owe no man anything." Solomon says, "The borrower is servant to the lender." It is said heathen temples are universally free from debt.

Churches sometimes are reported free from debt when numerous small accounts or notes reissued or renewed from time to time represent floating obligations that should never be allowed to increase in volume. Clean up everything each year and as far as possible work on a cash basis.—*Church Chronicle.*

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

THERE is no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance and courage and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest, too.—*Ruskin.*

"Housework is hard work without Gold Dust"

TO WASH BRUSHES AND COMBS

To wash hair brushes and combs, dissolve a tablespoonful of

Gold Dust Washing Powder

in boiling water; when it is nearly cold, dab the bristles up and down without allowing the backs of the brushes to become wet; when the brushes are clean, dip them in plain cold water and dry them either by the fire or in the open air. Soap turns the ivory back combs or brushes yellow, but Gold Dust does not injure them.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

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THE EXERCISE OF SINGING.

SIR WALTER BESANT in a recent number of *The Queen* tells us that—

In Byrd's First Miscellaneous Collection of Psalms, Sonnets, and Songs of Sadness and Pietie—published 1588—are the following "Reasons briefly set down by th' Auctor, to persuade everyone to learn to sing:

"1st. It is a knowledge easily taught, and quickly learned, where there is a good Master, and an apt Scoller.

"2nd. The exercise of singing is delightful to Nature, and good to preserve the health of man.

"3d. It doth strengthen all parts of the breast, and doth open the pipes.

"4th. It is a singular good remedie for stutting and stammering in the speech.

"5th. It is the best means to procure a perfect pronounciation, and to make a good Orator.

"6th. It is the only way to know where Nature hath bestowed a good voyce: which gift is so rare, as there is not one among a thousand that hath it; and in many that excellent gift is lost, because they want art to express nature.

"7th. There is not any musicke of instruments whatsoever, comparable to that which is made of the voyces of men; where the voyces are good, and the same well-sorted and ordered.

"8th. The better the voyce is, the meeter it is to honour and serve God therewith; and the voyce of man is chiefly to be employed to that ende.—*Omnis Spiritus laudet Dominum.*"

THE BOER DOPPERS.

THE term "Dopper," as applied to a sect of Boers in South Africa, is not a military title, though if it were spelled "Dropper," it would be a fit term to apply to men who make such a deadly use of their rifles in warfare. But it is the name of the religious sect to which President Kruger belongs, and of which he is a leading light and preacher. It is the Dutch word for extinguisher, and like other religious names, such as Methodist and Quaker, it was applied ironically at first, because this sect wishes to extinguish all novelties in religion from the time of the Synod of Dort. The "Dopper" is one of the narrowest and hardest religionists of our day, Hebraistic rather than Christian in spirit, fully persuaded that he and his fellow religionists are God's peculiar people—and in truth, they are very peculiar—believing as fully as did George Fox that he is guided by an inward light, holding sternly to an archaic creed, and fully resolved to keep it archaic in spite of religious advances in other parts of the world. He is not an easy man to deal with either in the church or on the battle field. He holds firmly to the first half of David Crockett's famous motto; he is sure that he is right, and then—don't go ahead, in belief, and modes of life. He also makes it very hard for men who oppose him to go ahead. He is an obstinate but heroic conservative.—*The Advance.*

THE TEMPTATION.

"THE TEMPTATION" is a subject around which gathers so much that is terrible, a subject in which it is so easy to be presumptuous and irreverent, and yet a subject of such intense helpfulness, that again and again the soul must return to it for comfort, instruction and help; here are the devil's tactics, here is the devil's masterpiece, here is One tempted who could not sin. Away, then, forever with the horrible thought that the suggestions for evil are mine, that the thoughts and motives, and the phantoms of evil all come from within. If the Holy One of God could be tempted without sin, so I may yet hope for my weary life, that when the day

of reckoning comes, something may be disentangled out of the black mass; this came from without, this never entered in, this was temptation, but not sin. Yes—as we enter upon this mysterious scene—two things are stamped upon it—a warning and a consolation. No one is exempt, every one shall be tempted. Not the age of Job, not the position of Judas; nor the past innocence of David, not the spotlessness of our Blessed Lord Himself shall be spared; but at the same time as we get to be like Him, temptation shall be more external, the sentinels shall be more trustworthy, there shall be no fear of treachery from within.

W. C. E. NEWBOLT.

MISLEADING THE MOSLEMS.

"THE beauty of his Arabic," says R. Talbot Kelly in the *April Century*, referring to McCullough Bey, "was a treat to hear. Elegant in diction, in idiom and pronunciation unequalled. I always look upon him as a perfect master of the language, and greedily endeavor to acquire a little of his own pre-eminent facility. Few natives enjoy so great an acquaintance with their own tongue, and I remember once hearing him recite to a wondering and admiring group of Bedouin sheiks a chapter of Jeremiah, which, delivered in a manner quite beyond the powers of any among his audience, excited their admiring exclamations of 'How wonderful the Bey knows the Koran! What a pity he is not a Moslem!'"

A SIDE LINE.

GOOD WORK BY A TRAVELING MAN.

A traveling man, Mr. Julius C. Meyer of 175 Fairlawn St., Cleveland, has cured a number of his friends of stomach troubles, dyspepsia, bowel complaints, etc., by urging the use of Grape-Nuts breakfast food. He says:

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"A lady friend of my wife was suffering so with dyspepsia that she was compelled to give up her work as no food would stay on her stomach for five minutes. The doctors told her there was no hope for her ever enjoying food of any kind. She started in on Grape-Nuts and used nothing else for about three months, when she was completely cured and ready to attend to her business. She takes Grape-Nuts with her every day. She said to my wife: 'Had it not been for you and Grape-Nuts, I surely would have died. I shall never forget your kindness to me.'

"In my own family we have used the food for about a year, constantly, and have all enjoyed better health since its introduction. It has done us more good than we ever expected to get from a food."

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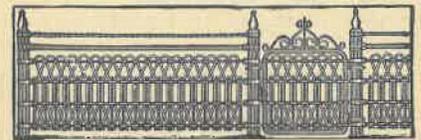
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LIFE'S LITTLE DAYS.

ONE secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life, as a whole, running on for us. We cannot carry this load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass it down a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this living day by day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely, till the sun goes down. And this is all that life ever means to us—just one little day. "Do to-day's duty; fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us night to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*British Weekly.*

HINTS FROM HAWTHORNE.

IF THE world were crumbled to the finest dust, and scattered through the universe, there would not be an atom of the dust for each star.

We do ourselves wrong, and too meanly estimate the holiness above us, when we deem that any act or enjoyment, good in itself, is not too good to do religiously.

Curious to imagine what murmurings and discontent would be excited, if any of the great so-called calamities of human beings were to be abolished—as, for instance, death.

A man will undergo great toil and hardship for ends that must be many years distant—as wealth or fame—but none for an end that may be close at hand—as the joys of heaven.

Whenever a man habitually indulges his tongue at the expense of all his associates, they provide against the common annoyance by tacitly agreeing to consider his sarcasms as null and void.

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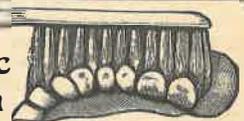


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